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Resurrection:
Documenting the History of the Lost Parish of "Saint-Antoine sur la Rivière-aux-Raisins"

Part 1: The Early Years

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Introduction

In August of 1999, a most remarkable event occurred -- archaeologists excavated human coffin burials of the first cemetery established in Monroe and Monroe County, Michigan (Figs. 1 and 2).[1] This cemetery was part of the old Roman Catholic mission and parish known as "Saint-Antoine sur la Rivière-aux-Raisins" (Saint-Anthony on the River Raisin) founded by French-Canadians, the first permanent settlers of the county. It is conservatively estimated that more than 500 individuals were interred in the cemetery based on church records.[2] Saint-Antoine represents the second oldest parish (church and cemetery) in the archdiocese of Detroit, dating from 1788 to 1845.

The fate of the re-discovered cemetery was questionable during the succeeding months. The owner of the cemetery property invested money to develop the site as a housing complex, and stood to lose a substantial profit, if the project failed. Some residents and non-residents of the community wanted to see the site preserved and maintained as the sacred, burial ground of their dead ancestors. The Catholic clergy of Saint-Mary's Church in Monroe (the successor to Saint-Antoine) and the archdiocese of Detroit wanted an amiable resolution to the situation satisfying all parties involved, but maintained it had no responsiblity in the matter since the property was not owned by the church. The city government of Monroe was also eager to find a resolution to this matter, but it too maintained it had no jurisdiction and responsiblity since the cemetery resided on private property. And, the Michigan State Historic Preservation Office in Lansing, Michigan, said it was powerless to do anything, since the cemetery was on private property, and the construction was not federally funded.[3]

Also during this period, statements and questions surfaced about the original church, and how this cemetery became lost in time. The press (Monroe and Toledo, Ohio) reported the church had burned down in the early 1800s, and the graves were removed from the cemetery when the church was relocated closer to the town of Monroe in the 1830s. The ***Monroe Evening News*** for October 17, 1999, asked specifically: "How could a burial site of Monroe's first settlers have fallen through the cracks of history? How did the developer end up getting final plat approval for a subdivision on what once was the area's holiest ground? Who was supposed to keep track of things?" The discovery of some 45 coffin burials

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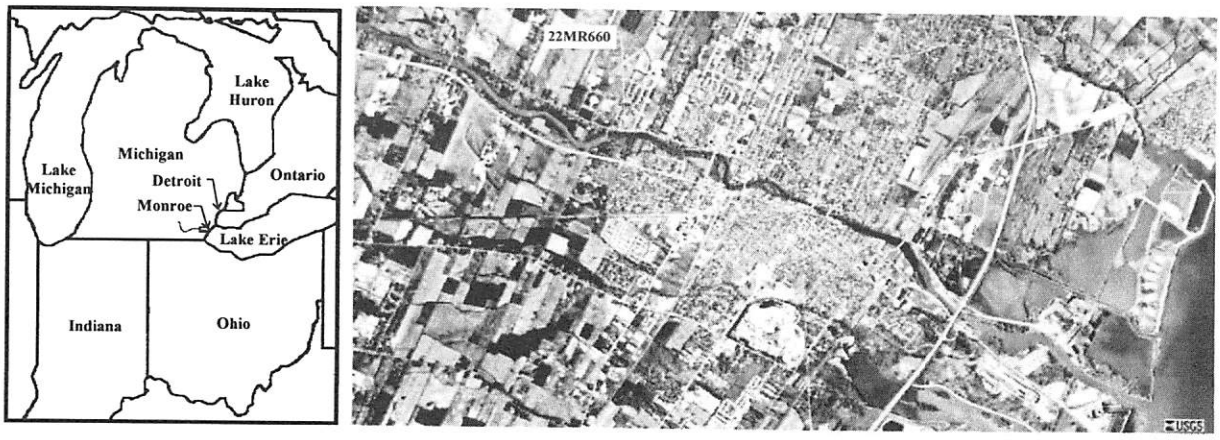
[1] Midwest Environmental Consultants, Inc., An Archaeological Investigation of Lots 1 and 2 Riveredge Estates Plat: Part of the Former St. Antoine's Catholic Church Cemetery, City of Monroe, Monroe County, Michigan, William Rutter, project archaeologist, unpublished manuscript, Dearborn, Michigan, 2000. Sharon Friedline and Bobbi Kohler, residents of Monroe, had surface collected the vacant field that the cemetery resides in for arrowheads a year previous to archaeological survey and excavations. They had collected pieces of bone and turned these over to the Monroe County Historical Museum for identification. The museum contacted the city coroner who verified it was human bone.

[2] Roman Godzak, ***Make Straight the Path: A 300-Year Pilgrimage, Archdiocese of Detroit.*** (Strasbourg, France: Editions du Signe, 2000), 49.

[3] Martha MacFarlane, Michigan State Historic Preservation Office, personal communication, November 4, 1999.

Figure 1. Location of Saint-Antoine de la Rivière-aux-Raisins (22MR660)
(US Geological Survey Digital Photo, 23 April 1993, Aerial A: 1 inch = 1.3 miles)



A.

B.

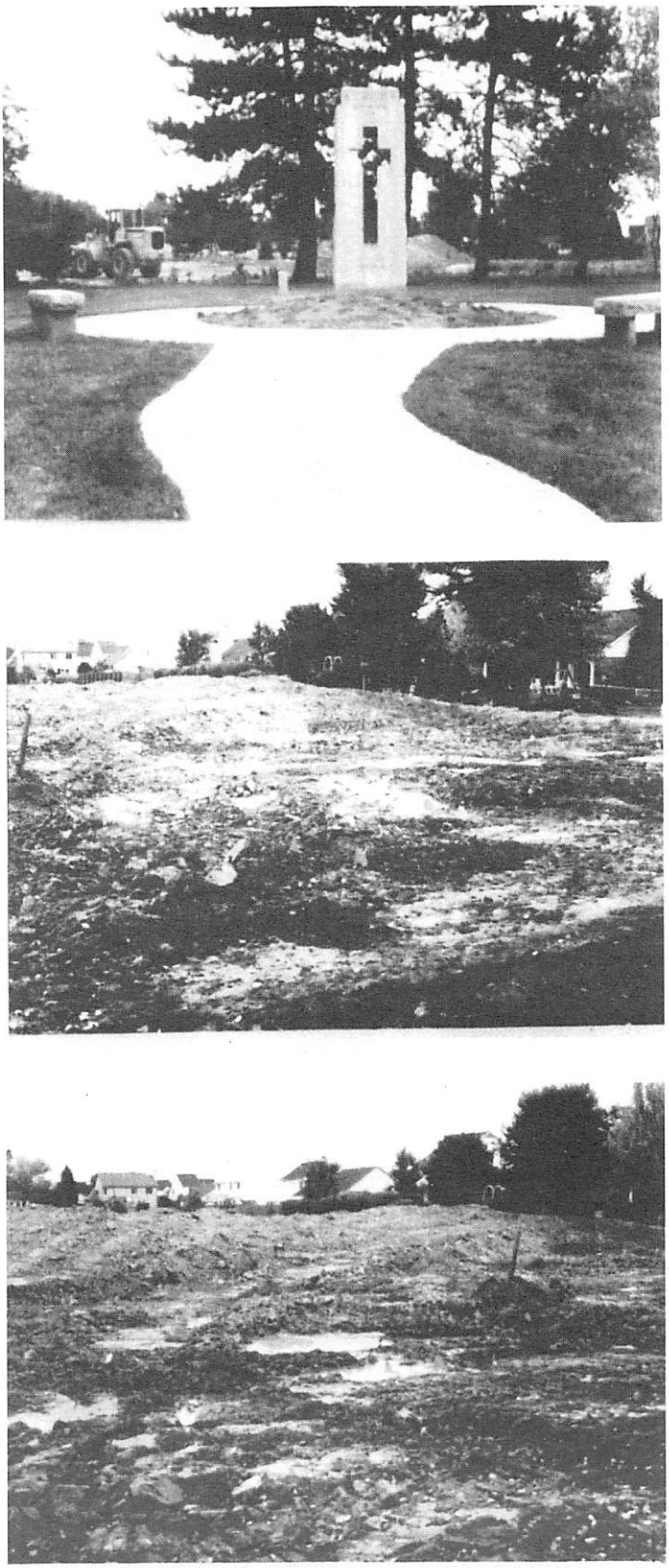


Fig. 2 Saint-Antoine Cemetery Field After Salvage Excavations
(Courtesy of Mrs. Karen Wagner, Monroe, Michigan)

sparked a firestorm of controversy within the community, while those officials in charge (local government and church) began to dodge responsibility, citing a lack of oversight and mistakes made by their predecessors. The local Catholic clergy, in particular, rationalized that a few burials were mistakenly left or overlooked at the old cemetery when it was relocated along with the church, and that this accounted for the few graves found through archaeological survey and excavation. The church maintained this claim despite its statement that no records could be found shedding light on the early history of the church or the fate of the cemetery.[4]

The cemetery's fate remained uncertain until the formation of *The Friends of St. Antoine*, a non-profit group dedicated to the preservation and restoration of the grounds as Monroe County's first cemetery. The group, under the leadership of Jeanne and Richard (Dick) Micka and backed by the Monroe Community Foundation, had additional testing of the site area done through use of a cadaver-sniffing dog to locate additional burials, and the cemetery boundaries.[5] The group also managed to convince the Monroe County Board of Commissioners to purchase the site from the owner and developer, thus securing the future of the cemetery, and its historical significance. On November 28, 2000, a new memorial was dedicated on the grounds of the old cemetery, marking the end of a bitter-sweet struggle to save and preserve Monroe County's first cemetery, and the holy grounds which contain the human remains of its first, permanent settlers.

This article probes the early history of Saint-Antoine Parish in an attempt to understand how and why its demise led to the founding of Saint-Mary of the Immaculate Conception in 1845. The authors attempt to provide a fuller background and historical narrative of events that will hopefully assist in answering some of those questions raised by local area newspapers and residents regarding the fate of the old church and cemetery.

The Birth of River Raisin

The River Raisin area was known to French-Canadians shortly after the founding of Fort Pontchartrain (Detroit) in 1701. It is depicted on the De Couagne map of 1711 and the Boishébert maps of 1730 and 1733.[6] Variously labeled as "R. Au Raizin", "R. au raisin", and "R. au raifin", these maps clearly show the river was known to French colonial officials but was unsettled. By 1730, voyageurs began to make Detroit their headquarters, and ex-soldiers and immigrants, encouraged by Governor Charles Beauharnois de la Boische, settled on lands surrounding Fort Pontchartrain. Between 1750 and 1776, the Detroit area underwent a steady growth in population despite France's capitulation in 1760 making New France (Canada) a colony of Britain. Under British rule land grants on the west and east sides of the straits of Detroit were severely restricted, requiring permission of the king, and private grants negotiated between settlers and the Indians were outlawed. Increased immigration, including Irish, Scotch, Dutch, and German merchants, and growth of the existing population forced the young people of Detroit to petition Colonel

[4] Adam Cardinal Maida, Archbishop of Detroit to Residents of the Monroe Community, March 21, 2000; ***Monroe Evening News***, October 25, 28-29, 1999, November 12, 1999; ***Toledo Blade***, September 16, 23, 29-30, 1999, November 5, 11, 18, 20, 1999, April 20, 2000, November 29, 2000; and ***Detroit Free Press***, September 30, 1999.

[5] Brenda Smiley, "Hounding the Dead: A Remarkable Michigan Mutt Sniffs Out Ancient Human Remains," ***Archaeology*** 53, no. 5 (2000): 20-22; ***Toledo Blade***, November 20, 1999, December 2, 9, 1999, February 2, 8, 2000; ***Monroe Evening News***, November 30, 1999, and February 2, 2000.

[6] See Brian L. Dunnigan, ***Frontier Metropolis: Picturing Early Detroit, 1701-1838.*** (Detroit, Michigan: Wayne State University Press, 2001), p. 25 Fig. 2.3, p. 32 Fig. 2.13; Ernest J. Lajeunesse, ***The Windsor Border Region: Canada's Southernmost Frontier, A Collection of Documents*** (Toronto, Canada: The Champlain Society, 1960), Fig. 4.

John Campbell, Commandant of Detroit, for grants of land to establish farms in 1766.[7] Despite this, very few were granted, and certainly not enough to relieve the growing population pressure Detroit was feeling. Young *habitants* left Detroit in massive numbers between 1763 and 1801. During this period, 442 new settlements or farms were carved out of the rugged wilderness by predominantly French-speaking Canadians moving north to Lake St. Clair, and south as far as Rivière-aux-Loutres or Otter Creek (10 miles south of present-day Monroe, Michigan).[8]

Although outlawed by the British government, deeds for land were negotiated between individuals and the Potawatomi, Ottawa (Odawa), and Chippewa (Ojibwa) Indians of the Detroit area (Fig.3) on page 110. For the King's law moved with the King's muskets, and where there was no fort or garrison with soldiers, settlers made their own law and decisions. The River Raisin settlement grew rapidly between 1779 and 1788. The first to secure land here was Jean Baptiste Romain dit Sanscrainte in May of 1779 followed by Joseph Porlier dit Bénalque or Bénac who settled on Rivière-au-Sable (Sandy Creek) in 1780. François Pepin, George McDougall Jr., Gabriel Godfroy Sr., and Detroit merchants, George Meldrum and William Park, obtained land on Rivière-aux-Roches (Stony Creek) in 1786 and 1788. Robert Navarre dit Tonton and brother, François Marie Navarre dit Heutreau or Utreau, secured land from Potawatomi Chief Chaholrenabet on the north side of the River Raisin measuring eight *arpents* in width. François Navarre dit Tchigoy (the proclaimed "founding father" of Monroe, Michigan), with brother Jacques Navarre, settled on the south side of the river in June of 1785. And, Angelique Campeau, daughter of Alexis Campeau who died in 1782, was given a tract of land four *arpents* wide on the north side of the River Raisin to name a few.[9]

The first indication that River Raisin settlers were thinking about a church and priest comes from these deeds negotiated with the Indians of the area. Ownership of property where a church and priest resided meant power and prestige within the community. On September 14, 1786, François Navarre obtained a piece of land from Chief Eskiby on the north side of River Raisin (near downtown Monroe today). This grant was given expressly for the purpose of building a house of prayer, and contained a curse against any person who used the property for other than religious matters. This attempt to fix the location of the future church at River Raisin failed for it was eventually built approximately 2.5 miles upriver from this site.[10]

However, the first formal steps to secure a church and priest for River Raisin settlers began in earnest with Father François-Xavier Dufaux, missionary and pastor of the Church of Our Lady of the Assumption (now

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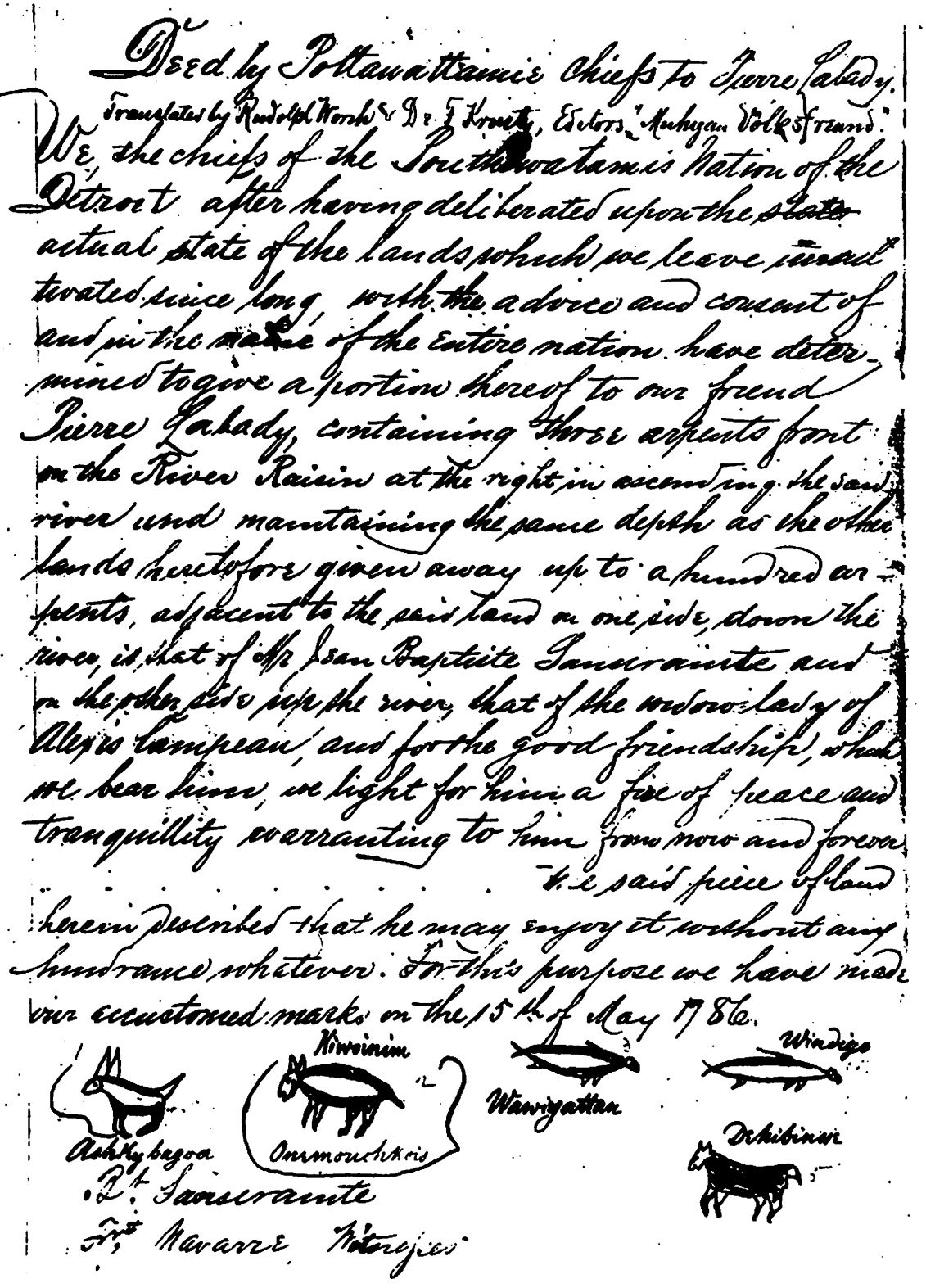
[7] Dunnigan, ***Frontier Metropolis***, 50.

[8] Judge Augustus B. Woodward, Detroit, to Albert Galltin, Secretary of the Treasury, Washington, D.C., January 17, 1806, in ***American State Papers: Documents, Legislative and Executive, of the Congress of the United States***, selected and editied by Walter Lowrie and Matthew St. Clair Clarke (hereinafter ***ASP***), Class VIII (Public Lands), vol. 1 (Gales and Seaton, Washington, D.C., 1832), 266 and Charles Jouett, Detroit, to Henry Dearborn, Secretary of the United States for the Department of War, July 25, 1803, in ***ASP*** (1832), cl. 8, vol. 1, 190-193.

[9] Peter Audrain to François Navarre, April 23, 1797, François Navarre (1763-1826) Correspondence and Papers, 1780-1924, Burton Historical Collection, Detroit Public Library, Detroit, Michigan; ***ASP*** (1832), cl. 8, vol. 1, 190-193; Russell E. Bidlack, 1780-1796, Part 1, ed. by Dennis M. Au, unpublished manuscript, Monroe County Historical Commission Archives, Monroe, Michigan, 12; I. P. Christiancy, "Recollections of the Early History of the City and County of Monroe," ***Michigan Pioneer and Historical Collections*** (1907) (hereinafter ***MPHC***), vol. 6, 32; Edgar E. Brandon, "A French Colony in Michigan," ***Modern Language Notes***, vol. 13, no. 4 (April), 243; and Talcott E. Wing, ed., ***History of Monroe County Michigan*** (Munsell & Co., New York, New York, 1890), 103; Helen H. Tanner, ed., ***Atlas of Great Lakes Indian History*** (Norman, Oklahoma: Published for the Newberry Library by the University of Oklahoma Press, 1987), 84.

[10] Bidlack, 1780-1796, Part 1, 8, 23. Either the curse failed or was the rouse of Navarre for in 1789 the Navarre-Anderson Trade post was erected on the property.



Deed by Pottawattamie Chiefs to Pierre Labady.

Translated by Rudolph Wendel & Dr. J. Kruse, Editors "Michigan Volksfreund."

We, the chiefs of the Soucktawatamie Nation of the Detroit after having deliberated upon the actual state of the lands which we leave uncultivated since long, with the advice and consent of and in the name of the Entire nation have determined to give a portion thereof to our friend Pierre Labady, containing three arpents front on the River Raisin at the right in ascending the said river and maintaining the same depth as the other lands heretofore given away up to a hundred arpents, adjacent to the said land on one side, down the river, is that of Mr Jean Baptiste Jansereante and on the other side up the river, that of the widow Lady of Alexis Campeau, and for the good friendship, which we bear him, we light for him a fire of peace and tranquillity warranting to him from now and forever the said piece of land herein described that he may enjoy it without any hindrance whatever. For this purpose we have made our accustomed marks on the 15th of May 1786.

Kiwinim

Wiadjo

Wawiyattan

Ashkybagoa

Onumouchkois

Dchibinini

Pt. Jansereante

Fr. Navarre Interpreter

Fig. 3. Deed of Land by Potawatomi Chiefs of Detroit to Pierre Labady, May 15, 1786
(Translated Copy Courtesy of the Michigan Historical Center, State Archives, Lansing Michigan)

Windsor, Canada). In January of 1788, Dufaux noted there were at least 32 farms with cabins (families) in the River Raisin area with 100 farms having been staked-out for future settlement, mostly by residents of Detroit. All were French-Canadian with the exception of three. Father Dufaux wrote Bishop Jean-François Hubert, coadjutor of Québec, that the residents were in desperate need of a priest. A few days earlier, Dufaux had buried Jean Baptiste Drouillard in Detroit. Drouillard, one of the new settlers at River Raisin, had just arrived from Sandusky when he died, and the residents who transported his body nearly perished during the bitter, cold trek to Detroit for funeral services. Dufaux made plans for the religious needs of the settlers intending to go there and lay out a cemetery in the spring, but refused to bless it until a chapel or a house be built for the priest who would eventually be assigned to the settlement.[11]

Bishop Hubert tasked Father Pierre Fréchette of Sainte-Anne's Parish in Detroit to begin organizing and preparing River Raisin settlers for establishment of a new mission and parish under the diocese of Québec. On October 15, 1788, Father Fréchette was at River Raisin working with the settlers to select a location for the church and priest's quarters. It is not known whether Dufaux's location for the cemetery was the same as that selected by Fréchette and the settlers. Parish temporalities were located on land on the north side of the Raisin sold to the newly formed *fabrique* (parish corporation) by Louis Mominee Sr. Five days later, Joseph Hivon donated additional acreage adjoining the Mominee grant. The settlers, under Fréchette's guidance, wrote a letter to Bishop Hubert requesting a priest for the settlement, having acquired the necessary land for the building of a church and rectory (Fig.4 -- below). Shortly after this, Father Fréchette and the settlers began the construction of a rectory with a second story of the building serving as a chapel. In the future, when sufficient resources were amassed, a regular church would be built at the desire of the *curé* assigned.[12]

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"We, before Porlier Benac, circuit justice of the peace, and in the presence of Fr. Frechette, priest and Curé of the parish of St. Anne of Detroit, assembled today to fulfill the wishes of Milord the Bishop who desires the new settlement of the River raisin to reach an agreement and choose a place where, in due time and at his pleasure, he may assign a Curé in accordance with the desire of the residents; that is why, by common agreement we have chosen from the land of Mr. Mommini Sr. the most suitable location, and have purchased one arpent and two perches of land of the aforesaid Mr. Mommini for a price of 400 francs, and also a half-arpent which Mr. Joseph Hyvon freely donated to provide a truly imposing monument, which all amounts to two and a half arpents plus two perches, which will furnish room for the church, rectory, etc., and this land will belong in perpetuity to the Curé and his successors, but without power of mortgaging or diminishing it in any way. And we flatter ourselves that the Bishop will take under

consideration this new establishment which has no other idea than to remain in a religion which

[11] "Rev. François-Xavier Dufaux, Assumption (Sandwich), Canada to Rt. Rev. Jean-François Hubert, Québec, Canada, dated January 28, 1788, Detroit," Archives of the Archdiocese of Québec (hereinafter ***AAQ***), 7 CM, Etats-Unis, vol. 5, 57,Canada.

[12] "*Copie de la processus verbal d'assemblée paroisse dans la colonie de rivière-aux-raisins*, Octobre le 15th, 1788," Baptismal Register (1794-1830), St. Mary's Parish Records (hereinafter ***SMPR***), microfilm (Ellis Reference and Information Center, Monroe County Library, Monroe, Michigan); ***ASP*** (1832), cl. 8, vol. 1, 517; Ghislaine Pieters Bartolo and Lynn Waybright Reaume, comps., ***The Cross Leads Generations On, A Bicentennial Retrospect, St. Mary of the Immaculate Conception formerly known as St. Antoine at the River Raisin, Monroe, Michigan, 1788-1988*** (Tappan, NY: Custombook, Inc., 1988), 12; Lynn Waybright Reaume, "A Brief History of Three Early French Catholic Parishes in Monroe County, Michigan," ***Michigan's Habitant Heritage***, 1985 (July), 47-56; Rt. Rev. Camillus P. Maes, "History of the Catholic Church in Monroe City and County, Michigan," unpublished manuscript, Catholic Church Diocese of Covington (Kentucky) Collection, 1858-1922, Archives of the University of Notre Dame (hereinafter ***AUND***), Notre Dame, Indiana, 3-4. This printed manuscript is the same that was published in the ***U.S. Catholic Historical Magazine***, II (April 1888).

consideration this new establishment which has no other idea than to remain in a religion which should bring us happiness. As a group, and also as individuals, we are all bound to exert our efforts to fulfill such longed-for desires. That is why we are going to work with all our power to begin with a rectory which, with the help of the Lord, will serve as a chapel awaiting the time when our resources will be sufficient to build a church at the orders of the Curé who will be sent to us, and begging that from time to time, as the seasons permit, Father Frechette will visit us and honor us with the Sacraments, of which we will try to be worthy, and we promise to forward the title to him at whatever station he pleases, to be at his disposal, and we hope that the Bishop will approve our dispostions by helping us to know and share in the graces and indulgences which he has the right to extend to true servants of the Lord. For that reason we place this document in the hands of Fr. Frechette who encourages us by the zeal which has led him to come and visit us.

"We have all signed or made our marks today, October 15, 1788.

"The following signed with their own hand: Jacques Gagnier, Charles Reaume, Porlier Benac, Louis Gaillard, Joseph Bordeaux, the chevalier de Chabert, Joseph L'enfant Sr., Joseph L'enfant Jr., Joseph Pouget, Cicot.

"Signed with their mark: Amable Belair, Jean Dubreuil, Baptiste Tailland, Louis LeDuc, Louis Devaux, Benjamin Mavar, Gabriel Godefroy, Baptiste Drouyard, Jean Louis LaJeunesse, Louis Susor, François Soudriet, Baptiste Couture Sr., Pierre Tessier, Antoine Campeau, Joseph Mommini, Baptiste Couture Jr., Joseph Drouyard, François Thibault, François Gendron, Nicolas Drouyard, Baptiste Montbain, Joseph Bien, Baptiste Lapointe, Jacques Prudhomme, Jean Baptiste Bissonnet, Chrisostome St. Louis Villers, Pierre Fournier, Jean François Dussault, Basile Couzinault, Gabriel Bissonnet, Alexandre Fovel, Etienne Jacob, François Labau, Amable Maloux Jr., Joseph Hyvon.

"This conforms with the signed original. Dilhet, Curé.

"(Signatures:) Etienne Dubois, J.O. Hiraque, Hyacinthe Lajoie, François Deloeuil, Antoine Roberre."

Fig. 4 Petition for a Curé by the Parish Assembly of the Settlement of the River Raisin, October 15, 1788 (Source: Ghislaine Pieters Bartalo and Lynn Waybright Reaume, comps., ***The Cross Leads Generations On...***, Custom Book, Inc., Tappan, New York, 1988, 12)

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The Priest Searching for A Mission

On September 17, 1786, Father Edmund Burke (Fig. 5) had just arrived in Quebec City from County Kildare, Ireland. Burke, a Roman Catholic priest trained in Paris, France, was ordained in 1776. He became involved in a political dispute between opposing factions over the support of Rev. Martin Delaney, one of the candidates for coadjutorship of the bishopric of the diocese of Kildare. On the advice of then Archbishop John D. Carpenter of Dublin, "...to imitate Jonas..." Burke packed his bags for London where he found himself friendless and penniless. Here he met Rev. Thomas Hussey, vicar-general of the Bishop of Québec, who was recruiting Catholic priests for positions within the diocese in Canada. Burke, well versed in both French and English, was subsequently appointed a teacher of philosophy at the

Fig. 5 Edmund Burke, Bishop of Zion, ca. 1815 (Source: Cornelius O'Brien, *Memoirs of Rt. Rev. Edmund Burke, Bishop of Zion, First Vicar Apostolic of Nova Scotia*, Ottawa: Thoburn & Co., 1894, frontispiece)

Seminary of Québec by then Bishop Mariauchau D'Esgly.[13] In October of 1790, Burke, now the Director of the Seminary in Québec, learned that he was going to be appointed a professor of astronomy by coadjutor Charles-Bailly de Messein, at the "mixed" university (Protestant and Catholic) proposed by Guy Carleton (Lord Dorchester) which at the time was being chartered in council by the British colonial government, and that Burke was restricted from leaving the city of Québec in anticipation of this appointment. Burke felt this was not the business of a clergyman and looked towards western Canada for prospects as a missionary. He was on good terms with Lord Dorchester and his general officers for skillfully maintaining a neutral stance on the controversy of the "mixed" university that coadjutor Hubert vehemently opposed. Burke was confident he could obtain the necessary approval by the British government to be a missionary in western Canada, and could even obtain a pension from the government to support his work. He wrote his good friend and mentor, John Thomas Troy, now Archbishop of Dublin, Ireland, to petition him to write Cardinal Leonardo Antonelli, Prefect of the Sacred Congregation "de Propaganda Fide", for a mission for himself in western Canada.[14]

Troy wrote to Cesare Broncadoro, Archbishop of Nisbis and vice-superior of the missions in the Netherlands, concerning Burke's request, and to investigate whether the western Canadian posts fell under the jurisdiction of the Bishop of Québec or Baltimore, since the disputed territory was claimed by both Great Britain and the United States. Pope Pius VI had already declared in an Apostolic Brief dispatched on November 9, 1789, that all ecclesiastics and lay persons of the Catholic Church living in the provinces of the United States were under the jurisdiction of the Bishop of Baltimore. Antonelli informed Hubert on April 6, 1791, that Troy had written him about Burke and inquired of Hubert if the Catholics in the western Canadian provinces depended upon Québec, Nouvelle-Orléans, or Baltimore, and asked for an evaluation of Burke's merits. Hubert wrote to Antonelli in reply on October 25, 1791, stating that Burke was tired of being at the Seminary and had asked for a curacy in the diocese for which he appointed him curé of Saint-Pierre d'Orléans. Hubert took the opportunity to inform the Vatican that he thought Burke was lacking a certain consistency in his character and ignorant of the missions in western Canada; but, if he insisted, Hubert would gladly employ him in a new establishment just taking shape beyond Detroit (River Raisin?). This establishment may even lead to a Vicarate-Apostolic, if agreed to by the British colonial government in Canada, for which Hubert would be the first to endorse Burke for the appointment.[15]

On January 20, 1792, Bishop John Carroll of Baltimore, Maryland, wrote Bishop Hubert stating he did not know if the Vatican in Rome had made the decision on the boundary between their two dioceses. Rome had given him the territory of the United States, but he was unsure of the exact boundaries. Carroll

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[13] Edmund Burke and Joseph-Benjamin Keller were the only two clergymen who spoke English of the 33 that attended Bishop D'Esgly's funeral in Quebec City, and signed the Act of Inhumation dated September 01, 1788. See Luca Codignola, ***Calendar of Documents Relating to French and British North America in the Archives of the Sacred Congregation "de Propaganda Fide" in Rome, 1622-1799***, microform edition (Ottawa, Canada: National Archives of Canada, 1990), SOCG No. 601 and Congressi No. 200.

[14] "Rev. Edmund Burke, Quebec, to Archbishop John Thomas Troy, Dublin, Ireland, [July 7, 1788], " Burke Papers (microfilm reel no. 2), vol. 1, Letter no. 1, Public Archives of Nova Scotia (hereinafter PANS), Halifax; "Burke to Troy [October 20, 1790]," PANS, Letter no. 4; Cornelius O'Brien, ***Memoirs of Rt. Rev. Edmund Burke: Bishop of Zion, First Vicar Apostolic of Nova Scotia*** (Ottawa, Canada: Thoburn & Co., Printers, 1894), 4-5, 9; Patrick W. Browne, "Father Edmund Burke," ***Mid-America***, vol. 13 (New Series, V.2), no. 4 (April 1931), 314-315; Michael Power, ***A History of the Roman Catholic Church in the Niagara Peninsula 1615-1815*** (Roman Catholic Diocese of Saint Catharines, Ontario, Canada, 1983), 156; John G. Shea, ***A History of the Catholic Church within the Limits of the United States, from the First Attempted Colonization to the Present Time*** (Edmund O. Jenkins' Sons, Printers, New York, New York, 1888), 475.

[15] Codignola, ***Callendar of Documents...***, SOCG, no. 696; "Correspondence Between the Sees of Quebec and Baltimore, 1788-1847, with Notes by the Abbé Lionel St. Georges Lindsay," ***Records of the American Catholic Historical Society of Philadelphia*** (hereinafter RACHS-P), vol. 18, no. 2 (June 1907), 162; Browne, "Father Edmund Burke", 317.

expected several priests from France in the spring and would send them to the Illinois Country and Post Vincennes. Carroll also told Hubert he totally rejected Father Pierre Gibault's claim that he obtained several ecclesiastical properties at Kaskaskias and Post Vincennes. He planned to invalidate these grants, but severely lacked the knowledge regarding their history. Carroll told Hubert that Gibault's fraudulent statements submitted to the American Congress gave the ecclesiastical property claimed by the Seminary of Quebec to a resident of Kaskaskias. Gibault had also obtained American recognition of his claim to land belonging to the parish priest at Cahokia. Carroll had identified Father Burke, former director of the Seminary of Quebec, as the person who furnished him with the seminary rights to the Kaskaskias properties. In their communications, Burke had manifested a desire to transfer to Carroll's jurisdiction, and Carroll consented, provided Hubert had no objection to his transfer. Carroll took the opportunity in this letter to inquire of Burke's qualifications should Hubert consent to his transfer. Hubert told Carroll on June 24 that Father Burke had been in Canada for six years and had won the esteem of his peers by his teaching and the various offices he held with distinction. Burke was presently in charge of two parishes whose parishioners were gratified with his care. However, if Burke desired to transfer, Hubert would not oppose it, and he would give Burke his release upon requesting it.[16]

Cardinal Antonelli in Rome finally acted on Burke's request for a mission in the western part of Canada. In a letter dated November 28, 1792, Antonelli told Hubert he had rejected Father Burke's request and considered this a closed matter. Burke had angered Bishop Hubert by his backdoor attempts to get a mission.[17]

Upper Canada: The Source of British, Indian and American Anxiety

The Treaty of Paris in 1783 ended the Revolutionary War between Great Britain and the newly-formed United States but gave rise to hostilities between the latter and Indian nations inhabiting the western Great Lakes of North America. Land was needed by the United States for her expanding population and to extinguish her national debt, and the Congress of the United States had promised that lands ceded to it would be disposed of for the common good of individual colonies being formed into distinct republican states. The first task of the United States was to make peace with the Indians, inform them that it was now the owner of former British lands that they now resided on, and establish boundary lines. Settlers of the original thirteen colonies poured across the Allegheny Mountains through the Cumberland Gap seeking lands west for new homes and farms. Between 1783 and 1789 land northwest of the Ohio River was obtained by the treaties of Fort Stanwix (1784), Fort McIntosh (1785), Fort Finney (1786), and Fort Harmar (1789) resulting in a cession encompassing now eastern and southern Ohio from the Shawnee, Wyandot, Delaware, Ottawa, Chippewa, Potawatomi, Miami, and others. The Northwest Ordinance issued on July 13, 1787, by the Congress provided the framework for settlement of lands northwest of the Ohio River leading to the formation of five states that would eventually be admitted into the Union. Encouraged by the British, the Indians insisted on the Ohio River as the boundary between Indian and American settlement.[18]

Britain refused to evacuate her western Canadian posts as stipulated by the Treaty of Paris, claiming the United States did not abide by all the treaty stipulations. On March 31, 1788, Henry Knox, Secretary of the United States for the Department of War, bitterly complained that Niagara and Detroit were being unjustly withheld by England; and, he predicted that "...The attempt to establish small posts far advanced into the country in the present irritated temper of the Indians would most probably accelerate a war which is

[16] RACHS-P, vol. 18, no. 2 (June 1907), 160-167; Browne, "Father Edmund Burke", 317.

[17] Codignola, ***Callendar of Documents...***, SOCG, no. 680, Lettere, no. 400, and Congressi, nos. 220 and 223.

[18] Reginald Horsman, ***Expansion and American Indian Policy, 1783-1812*** (Norman, Oklahoma: University of Oklahoma Press, 1967), 35-36, 38-42.

in the interest of the United States to avoid." Nonetheless, he observed that a post of 500 men established at the "Miami Village at the rapids of the Miami River [Maumee River]..." running into Lake Erie would be highly advantageous to the Indian trade, and the security of the frontier.[19] On July 13 of the same year, Arthur St. Clair, newly appointed Governor of the Northwest Territory at Fort Harmar, told the Indian Nations then at the "Tawa River" (Ottawa River of northwest Ohio) and at the mouth of the Detroit River that they must explain their not coming to council, and their refusal to return captives taken prisoner from a detachment of American soldiers. St. Clair told the Indian Nations "...The United States wants peace, but if you will have war, then you shall have it..."[20] Continued border strife and hostilities would eventually lead to two disastrous American military expeditions led by General Josiah Harmar in 1790 and General Arthur St. Clair in 1791.

Meanwhile, as Bishops Hubert and Carroll were wrestling with geographical jurisdiction of their respective dioceses, problems between the British colonial government and the Catholic clergy of the Detroit area surfaced. On November 2, 1789, Bishop Hubert notified both Fathers Dufaux and Fréchette that they were accused of inciting a revolt against the King of England. The Hurons, under Chief Dewentete (Dow-yen-tet, the Younger), displayed hostile intentions towards the British at Detroit, and both priests were said to have been involved in the plot and instrumental in alienating the affections of the Hurons towards the British. Shortly after this affair, the Hurons requested a missionary, and pledged their loyalty to his Britannic Majesty and to the Catholic religion. Both priests were eventually cleared of the charges by Major Patrick Murray, Commandant of Detroit, and the whole affair was the result of a few deluded and discontented Indians led by Dewentete whose conduct had been suspicious since the Treaty of Fort McIntosh. Father Fréchette, after being cleared, requested to be recalled to Quebec City, but Hubert urged him to remain at Detroit, and he agreed.[21]

While tension between Britain and the United States was escalating, the Catholic Church faced more pressing problems in France, where the French Revolution resulted in the arrests and execution of French nobility and Catholic priests alike. French Catholic priests were fleeing the country for their lives. Among those who sought refuge in the United States were Benedict Joseph Flaget, Michel Levadoux, and Gabriel Richard who eventually found their way to Detroit.

In 1790, the British government divided Canada into Upper and Lower provinces, each with its own constitution. Some attempt to negotiate peace came from an offer of American commissioners (Benjamin Lincoln, Beverly Randolph, and Timothy Pickering) dispatched to Detroit in August 1793. The Indians, then at the foot of the rapids of the Miami, also wished peace, but wanted the Ohio River boundary established in 1768 at the Treaty of Stanwix restored. The commissioners wanted a treaty to begin immediately without promises being made before negotiations took place. The half-hearted attempt on both sides failed ensuring a final and decisive battle would be fought between the two over the Ohio

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[19] "Report of the Secretary at War: Indian Affairs [March 31, 1788]," in ***The Territorial Papers of the United States***, comp. and ed. by Clarence E. Carter, vol. 2 (The Territory Northwest of the River Ohio, 1787-1803) (Washington, D.C.: US Government Printing Office, 1934), 100-102.

[20] "Governor St. Clair to the Indians in Council [July 13, 1788]," ***Ibid.***, 127-128.

[21] "Lord Dorchester to Mr. W. W. Grenville [November 10, 1789]," ***MPHC*** (1908), vol. 12, 16-17; Lord Dorchester to Mr. W. W. Grenville [March 8, 1790], " ***MPHC*** (1908), vol. 12, 22-23; David W. Parker, ***Guide to the Materials for United States History in Canadian Archives*** (Washington, D.C.: Carnegie Institution of Washington, 1913), 236-237, 241; Greg Curnoe, ***Deeds/Nations***, ed. by Frank Davey and Neal Ferris, Occasional Publications of the London Chapter, No. 4 (London, Canada: Ontario Archaeological Society, 1996), 28-29.

Country.[22]

In March of 1794, Governor John Graves Simcoe told Lord Dorchester that Detroit must be defended at all costs, and the River Raisin was the battle line where no army of the United States could pass in the anticipated war between the two nations. The district militia of Detroit was organized with two French and two English companies formed. Simcoe decided to personally inspect the area. Leaving Kingston at the end of March 1794, he traveled by British naval schooner to Turtle Island at the west end of Lake Erie, near the mouth of the Miamis of the Lakes. He directed Lieutenant Colonel Richard England, Commandant of Detroit, to send 120 soldiers of the 24th Regiment of Foot, and 10 privates of the Royal Artillery, to the Miamis River for the erection of a fortification (Fort Miamis), a corporal's guard detached to Roche de Bout, a post established on Turtle Island, and one on River Raisin. Simcoe's intention was to occupy Turtle Island and combine all the defenses of land batteries, gun boats, and shipping to prevent the American army from obtaining supplies from Presque Isle (now Erie, Pennsylvania) or elsewhere by water. He also had an inventory made of the houses and acreage of each farm under cultivation at River Raisin and strictly prohibited the erection of new habitations and cultivation of new acreage. He also thought it necessary and expedient to remove the settlers; however, if they remained, they were informed it was clearly at their own risk. On April 29, 1794, a log house and hog-pen were directed to be built on both Turtle Island and at River Raisin for the speedy erection of artillery batteries. The houses would provide storage for military supplies and provisions. One day later, the Ottawa Chief Egushawa delivered a report to Simcoe regarding the inhabitants of River Raisin.[23]

The French-Canadians of River Raisin were not mere pawns in the struggle between the British and Americans. They took an active part in determining their own destiny. They began by spreading dissatisfaction among the Indians. Antoine Lasselle told Le Gris, a Miami chief, that the harbor of Quebec was blocked by the French fleet. On another occasion, George Ironside reported Lasselle was telling the Indians that they would soon see their old Father (the French) among them. And, Jacques Lasselle was letting it be known that the combined powers of the British and Spanish in the Mississippi Valley could never make an impression upon the Indians owing to the great resources of France. Every action of the French was magnified in great success, while success of the English was misrepresented or hidden from the Indians. Every conceivable means and manner to win the hearts of the Indians away from the British was tried during this period of British-American tension.

Tension between the British in Canada and the Americans was near fever pitch. The powder keg was primed, and all it needed was a spark to set off the explosion. The spark came in the form of a French Dominican priest named Jean-Antoine Ledru.[24] Ledru first appeared in the Detroit area in the spring of 1794. Two years previous he was at Kaskaskias in the Illinois Country where he quit that post due to a

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[22] Ernest A. Cruikshank, comp. and ed., ***The Correspondence of Lieut. Governor John Graves Simcoe, with Allied Documents Relating to his Administration of the Government of Upper Canada***, vol. 2 (1793-1794) (Toronto, Canada: The Ontario Historical Society, 1924), 17-22, 25-35, 179-180, 211-212, 220-222, 224-227.

[23] ***Ibid.***, 286; Wiley Sword, ***President Washington's Indian War: The Struggle for the Old Northwest 1790-1795*** (Norman, Oklahoma: University of Oklahoma Press, 1985), 261-262.

[24] Ledru first appeared at Halifax, Nova Scotia in 1787. He traveled widely causing problems with the clergy and local civilian and military authorities. He appears not to have been granted faculties or credentials under the bishop of Quebec or Baltimore, but was somewhat of a religious renegade although his background and past is unclear and shrouded in mystery. For information on Ledru other than the Simcoe correspondence see F. Clever Bald, ***Detroit's First American Decade 1796 to 1805*** (Ann Arbor, Michigan: University of Michigan Press, 1948), 9, fn. 8; Codignola, ***Calendar of Documents...***, Congressi No. 195; R.A. MacLean, "Burke (Bourke), Edmund," ***Dictionary of Canadian Biography***, vol. 5 (1983), 124; Power, ***A History of the Roman Catholic Church...***, 160; and Bidlack, 1780-1796, Part 1, 43-44.

quarrel with the Spanish commandant at St. Louis. By this time Simcoe had ordered that French-speaking Canadians were not to be admitted to Upper Canada for fear of spreading sedition and alienating the affections of the inhabitants. When Ledru made his way to Detroit and Rvier Raisin, he was suspected of spreading Republican sentiments among the people -- sentiments that lead to treason and murder. At River Raisin, an Indian man and five Indian women were murdered by the Montour *dit Menard* family.[25] And an English seaman returning from St. Joseph in western Michigan killed an Indian who served as his guide near Detroit. Ledru inculcated or imbued the French-speaking Canadians with Republican ideals and sentiments making them more sympathetic to the American cause. His actions and public speeches caused great alarm among the British making it a priority for the government to apprehend him and deport him from Canada altogether. Ledru was probably the reason that François Navarre *dit Tchigoy* and François de Joncaire de Chabert (known as "Chevallier de Chabert") went to Fort Greenville to secure General Wayne's promise that when the territory below the Detroit River became American soil, the American government would honor their land claims in exchange for their services as emissaries of Wayne.[26]

In June of 1794, the American Army under General Anthony Wayne had made its way up through western Ohio. Here Wayne built Fort Recovery. On June 30, 1500 Indians attacked and killed 30 of Wayne's pack horses, and about 60 drivers in an attempt to sever his supply line with Fort Greenville and Fort Washington (now Cincinnati, Ohio). They then attacked the fort itself killing its commanding officer and two other officers along with the Chickasaw Chief "The Mountain Leader," but were repulsed by cannon fire and laid seige to it. After a day, the Indians broke ranks and retreated piecemeal to the junction of the Au Glaize and Maumee Rivers for want of supplies and provisions. Thomas McKee, son of Alexander McKee, superintendent of the British Indian Department, and other British officers were present at the battle as observers.[27] By August 6, 1794, Jacques Baby received instructions from Colonel England to collect some Canadians at River Raisin and send them to Fort Miamis to assist in the defense of that post.[28] On August 17, Colonel England directed John Askin, Sr., to put the whole militia of the county of Essex

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[25] Alexander McKee was informed of this incident on July 2, 1794, by Louison (Lewison) Guerneau, a Canadian living at River Raisin. The Indian party was killed by Perish Montour. Montour robbed their bodies and camp of a great deal of paper money, silver works and other things. Montour was aided by his brothers, Jean-Marie Montour and François Montour, Carrie, his father-in-law, and a brother-in-law called by the Indians "Tootum." After killing the man, the Montours stripped his wife and ravished her one by one close by the body of her husband, and then put a knife into her. Perish Montour was the principal actor in this deed and fled immediately, taking the greater part of the property and a horse belonging to the Ottawa man. The Montour family is the Menard family. Pierre Menard killed two Indians in 1793 to free a white man who had been captured by the warriors in their unsuccessful raid on Wayne's supply train [Fort Recovery?]. In rescuing the captive, though, he found his life in danger, and he fled his home on the Raisin. See Cruikshank, The Correspondence of Lieut. Governor John Graves Simcoe..., vol. 5 (1792-1796), 94-95; "Abstract from the Company Returns of the Second Battalion of Wayne County Militia, at the Battalion Muster at River Raisin, 30th October 1807," George McDougall [1766-1842] Correspondence and Papers, 1796-1829, Burton Historical Collection (hereinafter ***BHC***), Detroit Public Library, Detroit, Michigan; "Declaration of Pierre Menard a Canadian from the River Raisin to Major Hunt at Fort Defiance, March 9, 1795," The Anthony Wayne Papers, microfilm edition, Reel 5, Historical Society of Pennsylvania, Philadelphia; "Letter from Colonel John Hamtramck, Fort Wayne to General Anthony Wayne, March 17, 1795," Anthony Wayne Family Papers (1756-1900), Manuscripts Division, William L. Clements Library (hereinafter ***WLCL***), University of Michigan, Ann Arbor, Michigan; and Bidlack, 1780-1796, Part 1, 43.

[26] Cruikshank, ***The Correspondence of Lieut. Governor John Graves Simcoe***..., vol. 2 (1793-1794), 292-293, 328, 343, 361, 370, 415-416; "Appointment of Power of Attorney to Jonathan Schieffelin by François Navarre and François de Joncaire de Chabert, 1798," ***WLCL***; and Bidlack, 1780-1796, Part 1, 47-48.

[27] Cruikshank, ***The Correspondence of Lieut. Governor John Graves Simcoe***, vol. 2 (1793-1794), 310; Sword, ***President Washington's Indian War***..., 272-278.

[28] Cruikshank, ***The Correspondence of Lieut. Governor John Graves Simcoe***..., vol. 2 (1793-1794), 359.

on alert, and in a state of readiness to march on a minute's notice.[29] And, Governor Simcoe was asking Lord Dorchester if some loyal Catholic clergyman could not be found to counteract the machinations caused by the priest Ledru in the Detroit area.[30]

On August 18, 1794, General Wayne's forces reached Roche de Bout (Rock Point) on the lower Maumee River, about five miles upriver of British Fort Miamis. Here, Wayne constructed Camp Deposit, where he left his supplies and baggage, and carried the battle to the Indians waiting for his army at Fallen Timbers which took place on August 20. Wayne's Army advanced downriver along the north bank and were first attacked by the center of the Indian line which extended near three-quarters of a mile obliquely from the river to the southwest. The center of the American army was initially pushed back, and a rapid pursuit took place by the Indians for about a mile, before the Americans forced the Indians to slowly retire below Fort Miamis. The greatest loss the Indians sustained was their leaders. Of the 1500 Indians gathered at the battle, there were never more than 400-500 engaged in actual combat the whole day, some armed only with tomahawks, and these stood the shock of the greater part of the American Army for upwards of two hours. The greater part of the Indians were at Fort Miamis consuming food after having fasted for three days.

The Indians' villages and cornfields, along both sides of the Maumee River, and Alexander McKee's storehouses were burned and destroyed by the American army.[31] About 40 Indians were lost in the battle, including 10 chiefs. The Wyandots suffered the most casualties. Other significant losses of Indian leadership were the Ottawas Egushawa and Negig (The Little Otter). Egushawa was shot through the eye with a musket ball and survived, and Negig, who led the attack on Wayne's supply trains at Fort Recovery, was initially reported killed. However, it was later determined thtat Negig was only wounded, thrown over a white horse by several Indians, and rode off the battlefield. Governor Simcoe took personal charge of Negig's white horse out of personal respect for him during his absence. Of the British present at the battle, there were 160 soldiers of the 24th Regiment of Foot, Queen's Rangers, and the artillery not including officers at Fort Miamis. Also present on the British side were 24 Canadians from River Raisin and Detroit of which only four could be identified by name. These were Charles Reaume, Antoine and Jacques Lasselle, and Jean-Baptiste Romain dit Sanscrainte. Wayne's legion suffered 33 dead and 133 wounded.[32]

During the battle, Antoine Lasselle was captured by Wayne's legion hiding near the river, dressed and painted as an Indian. Lieutenant Colonel John F. Hamtramck convened a court of inquiry to try, convict, and hang Lasselle as a spy. Lasselle's trial titled "Examination of Antoine Lasselle" was published in The Gazette of the United States of Philadelphia on October 2, 1794. He was convicted and sentenced to hang, when his brother, François, showed up at Wayne's headquarters in mid-October with three American prisoners he sought to exchange for Antoine. On the advice of William Wells, Wayne's trusted scout, who had long known Antoine Lasselle and attested to his good character, Wayne released Lasselle to return to Detroit to persuade the Indians to surrender in peace.[33]

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[29] ***Ibid.***, vol. 2 (1793-1794), 389.

[30] ***Ibid.***, vol. 2 (1793-1794), 361.

[31] ***Ibid***, vol. 3 (1794-1795), 7-8.

[32] ***Ibid***, vol. 2 (1793-1794), 397, vol. 3 (1794-1795), 13, 166; Sword, ***President Washington's Indian War...***, 308, 316.

[33] Cruikshank, ***The Correspondence of Lieut. Governor John Graves Simcoe...***, vol. 2 (1793-1794), 397; vol. 3 (1794-1795), 13, 166; Sword, ***President Washington's Indian War...***, 308, 316.

After the battle of Fallen Timbers, Governor Simcoe toured the battlefield and visited River Raisin with Lieutenant William Mayne, his aide. He concluded that the whole area was populated with traitors, adding it was "...principally constituted of disaffected Canadians...who have left the Detroit settlement under the idea of being free from the British jurisdiction."[34] The Indian nations, upset by the lack of British support and the closing of the gate at Fort Miamis in their faces, sought to give advice to Simcoe of their dissatisfaction with the British. At the council meeting at the Wyandot village in Sandusky on October 13, they demanded assistance from the British and the Six Nations Iroquois, stating that they were ready to accompany the King's troops in an immediate attack on the forts established by the Americans. Simcoe replied to the Indians, recounting their history under French and British rule, and their opposition to the Americans. He appealed to them not to desert their British father "...who has their best interest and welfare at heart". But no offer of assistance was pledged to them.[35]

Meanwhile, back in Quebec City, Lord Dorchester, remembered Father Edmund Burke from the "mixed" university controversy a few years before. With Simcoe's plea for a loyal, good clergyman to be sent to River Raisin on his mind, Dorchester contacted Burke, offering him a mission in Upper Canada. Burke could not have been more pleased, realizing his life-long dream would now come true. Lord Dorchester immediately requested Burke's appointment with Bishop Hubert, and with Cardinal Antonelli's assistance in Rome, Hubert appointed Burke missionary to River Raisin. From Quebec City Burke proceeded to Kingston and then to Niagara to meet Governor Simcoe and discuss the details of his mission at River Raisin. He was instructed that his purpose at River Raisin was twofold -- to counteract the rum traffic and the machinations caused by the Dominican priest Ledru. Ledru was jailed in Niagara at this time, and Burke took the opportunity to visit with him.[36]

End of Part 1 - to be Continued.

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[34] Cruikshank, ***The Correspondence of Lieut. Governor John Graves Simcoe...***, vol. 3 (1794-1795), 77.

[35] ***Ibid.***, vol. 3 (1794-1795), 121-125, 251.

[36] ***Ibid.***, vol. 3 (1794-1795), 90, 140; vol. 5 (1792-1796 -- Supplementary), 116; Michael Power, "Father Edmund Burke: Along the Detroit River Frontier 1794-1797," ***The Canadian Catholic Historical Association, Historical Studies 1984***, 35-36; Power, ***A History of the Roman Catholic Church...***, 38, 160-161; Shea, ***A History of the Catholic Church...***, 475-477; George Paré, ***The Catholic Church in Detroit, 1701-1888*** (Detroit, Michigan: Published for the Archdiocese of Detroit by Wayne State University Press, reprinted 1983), 246-247; "A Collection of Old Letters from the Archives of Georgetown College, with Notes by the Reverend E. I. Devitt, S.J.," ***RACHS-P*** (1907), vol. 18, no. 4, 392-393; and Browne, "Father Edmund Burke", 318-319.

Alex Labadie Agreement
contributed by FCHSM member, Pat Miller

The following legal document was found in the Alexander D. Fraser Papers held in the Manuscript Department of the Burton Historical Collection, Detroit Public Library. Parts of the right edge of the document were torn, and, on occasion, the handwriting was undecipherable. These words are underscored below. It is printed here with the permission of the Burton Historical Collection.

It is likely that Alex is **Alexis**, b 3 April 1746 Detroit, the son of Pierre Descomps dit Labadie and his wife, Angélique Lacelle, mentioned in Fr. Christian Denissen's ***Genealogy of the French Families of the Detroit River Region, Rev. 1701-1936***, Vol. I, p. 618.

"I, the undersigned declare and confess having received of my father, Peter La_____ the sum of one hundred pounds of New York currency and a farm situated on the River Raisin, for which he has _____ssed a deed this day and mo___ as belonging to him two young oxen and a cow a horse and a plough from which sum of one hundred pounds I promise and pledge of keeping an account to my brothers and sisters when the death of my father. Th(at) is to say that if the ----ssion of my Father does not produce one hundred pounds to each of my Brothers and Sisters then I shall _____ an account of what I have received mo___ than them.

"Done at Detroit in fron(t) of witness. And declare that not knowing how to sign I make my ordinary mark this 25th Sept. 1797.

his
"signed Alex X Labadie
mark

"In presence of
Peter Audrain"

Recently, in perusing the 9 June 2002 bulletin from Saint Frances Cabrini parish in Allen Park, Michigan, the following French-Canadian names were noticed: Beaudoin, Norman, Baron, Bourlais, Brousseau, Gagnier, Ouellette, Cicotte, Dauzet, DesHarnais, Durocher, Marchand, Rivard, Tardiff, Vezina, Lambert, Laduke, LaVigne, Lozen, Thebo, Fortain, Pelland, Vasher, Boulard, Daoust, La Riviere, Tremblay, Trudel, Gregoire, Robideau, Barbeau, Bourdeau, Napier, Tallon, Attard, Lamoureux, and a new priest coming at the begining of July will be Fr. Robert La Croix, born in Midland, Michigan. Of interest, in the following lists of names present in Detroit around 1796, there are still, as evidenced by the names above, some people in the area with the same names: Rivard, Thibault [today quite ofter Thibo], Lozon, Cicote, Tramblé, Bourdeau, La Riviere.

List of Debts in U States, good and bad, ca 1796
Reprinted with permission from the Burton Historical Collection, Detroit Public Library

The following list is part of the list found in the Alexander D. Fraser Papers. In total there are 19 pages. Half will be reproduced now and the remaining pages in the October issue of ***MHH***. The names contained in these lists are important in the history and development of both sides of the Detroit River. It was about this time (1796) that people on both sides swore their allegiance to either the American cause or the existing British cause. Many of these names can be found in the 1796 census of Wayne County [See pp. 63-74 in ***Michigan Censuses 1710-1830 Under The French, British, and Americans***, edited by Donna Valley Russell, Detroit Society for Geneological Research, Detroit, 1982 and p. 189 in The Publications of the Champlain Society, ***The Windsor Border Region***, Toronto, The Champlain Society, 1960.]

	Bpte Ste Obain	1	10	
	Jacob Thomas		15. 6. 3.	
	Nicolas Rivard	3		
	J. B. Rivard		2	
	Jacob Virgar	5	1. 10	
folio 289	~~Alexis Lebeau~~	5	~~17. 16. 10~~	
	Morrin Wilcox	6	24. 13. 8	
	Charles LaBlanc		97. 7. 6	
	Ens^re Parker 24^th	7	2. 12.	
	Charles Chauvinette	8	1. 4.	
	Antoine Lapancé	9	23. 17. 5	
	Michel Bourginon		16. 10. 8	
	Charles Charleville			
	Francois St [illegible]arber	10	5. 19	
	Pierre Beaujour	13	60. 14. 4	
	Gabriel St Obain	14	5. 8 6	
	Pierre Landroche		27. 15. 4	
	J. B. Celeron	15	6. 1. 7	
	Gregoire Denoyer		1. 7. 1	
			£ 290. 19. 4	

2d	Continued		
	François Dechoquet	21	20.13.9
	Pierre Laparle	22	19
	Bapt Michel Yacks	26	32. 2. 1
	John Knowels	27.	2. 9. 7.
	J. B. Laderoute	28.	8
	Adam Brown	29	190. 16. 3
	George Borne		2. 4
	Jos. & B^te Pouget	30.	1. 11. 9.
	Pierre Beauchamp		32. 4. 3
	John Conway	31	2. 16
	Antoine Cherne	"	19. 16. 9.
	Augustin Trambly	32	5. 11. 10
	Will^m Dejardin	"	4. 1. 7.
	Pierre Martin	33.	3. 8. 8.
	Joseph Cadotte	"	3. 13. 1.
	Antoine Rivare		1. 7. 6.
	Louis Thibaultt	34.	12. 4. 7.
	Jacques Boullett	37	7. 13. 4.
	Fr^s Le Blanc R Ecorse	39.	3. 7
	John Little	40.	6. 10. 10
		£	353. 9. 10

Continued		
Grigor Bellanger	42.	2.. 18
François Rivard	"	3.. 5
Joseph Bordy Junior	44.	47. 12. 11
Michel Langevin	"	30. 4.
Thos Matthews	"	31. 14. 5
Pierre Gaudreau	45.	14.. 7.. 6
John Ackworth	46.	13.. 1.. 2
François Bellant	47	147.. 1.. 5
John Wolfenton	49.	2.. 9.. 6
Charles Chauvin Senr	"	5.. 16.. 9
Patrick M Niff Esqr	50.	157.. 13. 5
Pierre Moran	"	109 13. 11
Marie Bonier	"	38.. 5..
Capt Montignie	51	220. 4. 5
Benjamin Aithens	52.	1.. 9.. 5
Hugh Heward Senr	53.	15.. 19.. 6
Antoine LaRoche	"	8.. 15. 2
Louis Gervinault	"	12.. 10. 8
Louis Melloche	54.	- 19. 2½
St Jean Lavaiseur	"	5. 1. 7
Jacque Prudehomme	55.	5. 8..
Bapt Blache	56.	22.. 13
		£ 1197. 3. 11½

4th

	Continued		
✓	Pierre Langevin	56.	1. 15. 3
✓	Pierre Duchesne	57	12. 16
✓	Pierre St André	"	5
✓	Charles Lapalme Junr.	"	3. 2. 2
✓	Francois St Louis	58.	6. 13. 4
✓	Pierre Baron	"	10
✓	James Robertson Negro	59.	4. 14. 4
✓	Nicolas Dubois	60.	4. 3. 8
✓	Captain Clowes	"	8
✓	Francois Lacourcier	61	11
✓	André La Mare	"	8. 15
✓	George & William Knagg	63	552. 19. 5
✓	Pierre Allé	"	12. 14. 6
✓	Charles Lapalme Junr.	"	2. 6. 4½
✓	Jean Durrett	64.	10. 14
✓	Charles Chauvin Junr.	66.	14. 16. 5
✓	Paul Chicquette	68.	8
✓	Godfroy Corbus	70.	1. 15. 9
✓	Serraphim Lozon	"	46. 7. 2
✓	Jouainth Chauvin	"	7. 4
✓	Antoine Vermette	71	5. 2
	Continued Over	£	720. 17. 4½

5th

Continued			
Charles Proux	72	8. 14. 6	
Lieut Campbell	"	29. 7. 6.	
Madame Pommeville	"	86. 4. 11	
Jaques Pettit	75.	4: 15. 4	
Patrick Obrian	76.	2. " "	
Francis Gratter	"	" 12. 1	
E. Wallen	"	14. 10. 4	
James May	78.	10. 17. 10.	
Etienne Dubois	82	" 16 "	
Jacob Bosman	"	5. 7. 6.	
Francis Marsac	"	33. 5. 7.	
Louis Cochois	83.	2. 15	
Noel Delisle	84.	71. 18. 1.	
Francis Chartier	85	12. " "	
Covalin Rangard	"	32. 6. 11	
William Thorn Junr.	86	" 15	
Bapt. Cochois	"	1. 18	
Ignas Bouchard	87.	10. 19	
David McCarty	"	20. 9. 10.	
Martin Butler	88	83. 10. 2	
Edward McCarty	89.	89. 1. 5.	
Continued over		£521. 17. 9	

6th.			
	Continued from folio	5	
	Bapt. Chauvin	90	10. 8. 6.
	William Knaggs	"	286. 11
	Louis Chauvin	91.	9. 15. 11
	William Yauger	92	2. 11.
	Pierre Chauvin	"	7. 3. 6
	Michel Louis Trambly	95	1. 19. 6
	Louis Perault	"	7. 3. 3
	Etienne Dufresne	96	2. 11. 3.
	Gabriel Hunot	97.	421. 19. 11.
	Jouraint Cherne	98.	17. 8
	Capt Nelson	101	60. 6. 10
	Joseph Lenfant Junr.	107.	17. 14. 8.
	Soloman Hays	109.	100.
	Joseph Barbeume	"	3. 18
	Paul Dejardin	111.	4. 0. 9
	Jacques Lamotte	112	208. 2. 10
	Antoine Bellisle	113.	" 12. 9.
	Loran Griffard	114	11. 17
	Calb. Huffman	"	20. 6. 9.
	Antoine LaBeauf	116.	4. 8. 4
	Continued over	£	1198. 19. 9

C

Hutreau Navarre	118	8-18-	
Charles Moran	119.	5. 5-	
Antoine Riopelle	120	- 16 -	
Tucker & Tanner	121	2. 19. 6	
Balfd Clench	123	17.13.6	
Bapt. Cicote	124	13:12:7	
Isaac Williams Junr.	"	83. 10. 2	
Grey & Ironside	125	48.13.10	
George Knaggs Senior	126	70. 16 -	
William Pawling	"	13. 9. 10	
Jacques Chartier	127	5. 7. 4	
Joseph Godette	"	5. 4. 2	
Antoine Dequindre		45. - -	
Antoine Campeau	128	16. 13. 2	
Richd. Connwall	129	38. 12. 4	
George Ironside	"	1. 16. 2	
Charles Chesne	"	36. 16. 4	
C. & F. St. Marie	130	366. 5. 4.	
William St. Clair & Co.	"	9. 7. 10	
Continued Over		£ 1810. 16. 10	

8th			
"	Continued		
	Nathan Lewis	130.	3. 7. 8.
	Antoine Marie	131.	12. 12. 6.
	Pattrick M'Gulpin	132	104. 5. —
	Capt. Ford	—	87. 0. 2
	Philip Ferry	—	446. 2. 7
	Bapt Melloche	134	2. 4. 4.
	Chevalie Robert	—	97. 13. 11.
	Antoine Robert	—	12 14. 4
	Joseph Lanjant Jun	135	228. 6. 2
	Widow Lajoy	"	
	William Scott	—	9 —
	Nathan Williams	—	2. 7. 6
	Louis L'Boyer	136	12. 18. 6
	Francis Bellecourt		150 —
	Philip Billangé	138	10. 1 —
	Thos Duggan	139	9. 16. 10.
	Pierre Cayé	142	2: 14. 3.
	Jousaint Deneau	146	20. 8. 7
	Samuel Edge	—	4. 14. 3.
	Continued over		1207. 16. 7

9th

Continued			
Paul Billain	146	57. 10. 2	
Alexis Dubois	148	2. 7. 6	
Isaac Gagnier	149	17. 5. —	
Bernard Campeau	—	38-8-9.	
John Reid and his Note Sent Chas Morrison			
Charles Mason	161	2. 11. 3.	
Ensign Turner 53d	—	5. 4. —	
Louis Dubois	153	6. 11. 6	
Daniel Cameron	155	1. 3 —	
Joseph a Negroe	—	2. 17. 3	
J. Bapt. Dubois	156	3. — —	
Joseph Bernier	157	12. 6. 1.	
John Askin Junr. Barter	160		
Francis Vigo	163	111. 3. 9.	
Commodore Grant	165	19. 7. 6.	
~~John Martin~~	167	~~1. 6. 1.~~	
Francis St Marie	—	700 —	
Porlier Benac	168	229. 19. 7.	
Capt. Harrow	170	133. 4. 2.	
Bapt. Drouillards Estate	—	212. 18. 11.	
Continued over		£1555. 18. 5	

The Burials of Ste-Anne's Church: Finding the Dead of Fort Pontchartain 1712-1817

Judy A. Muhn, FCHSM member (jmuhn@aol.com)

[Author's note: This article follows two previous articles, one by this author and another by Gail F. Moreau-DesHarnais and Sharon Kelley, providing history and translations of the deaths noted in the Ste-Anne parish register from 1706 to 1718, the period of the first cemetery of Ste-Anne-de-Détroit; see ***MHH*** Vol. 22, Commemorative Issues #1 and #2, January and April 2001.]

In fairness to Antoine Laumet de Lamothe Cadillac (hereafter "Cadillac"), there was probably a mixture of sadness and happiness regarding the commander's transfer to the Louisiana territory in 1711. Certainly those who left Fort Pontchartrain in the interval following Cadillac's departure could have felt either emotion. This depended upon not only their relationship to Cadillac but also their own monetary or land holdings and the prospect of relocation back into Québec. They were leaving behind loved ones living in the fort or in the cemetery. Equally, this could be true of those remaining, as they wondered what kind of commander Jacques Charles Renaud dit Dubuisson (hereafter "Dubuisson") would be.[1]

During Dubuisson's command-years, the order to decrease the size of the village enclosure divided the village into two parts with a palisade reconfiguring the fort.[2] Fighting against Fox chief Lalima and Fox, Kickapoo and Mascouten tribes in 1712, the fort settlers appear to have had few casualties as the register notes only two adult French males killed and buried during this time. It was during this 1712 fighting that Ste-Anne's church was torn down to prevent giving any protection or fire advantage to the Fox warriors. During some interval after this destruction of the church, an unoccupied house was used for religious purposes.[3] Ste-Anne's church was rebuilt, but the exact date is not recorded, nor are there notations of what may have transpired regarding the burials in and around the church. The burials recorded from the period 1706 to 1718 are noted in my previous article (January 2001).

The Catholic church at Detroit was founded and built at the fort on the feast day of Ste-Anne [26 July] and blessed by its priest. Accompanying the founding expedition, but not staying long in Detroit was François Vaillant de Gueslis, Jesuit father. When Father Delhalle was killed in the crossfire of the fight between the Ottawa, the Miami and the fort settlers, there was no one present to render the Last Rites to the beloved priest, nor anyone to note his death or that of the soldiers killed in that skirmish: Larivière and Tichenet.[4] The next notations in the register are those of Father Dominique de La Marche, by whose hand notations continue until 1707.[5] Thus begins the first evidence of omissions or errors in the church records regarding burials. Father Cherubin Deniau's name is signed to records from the period 1709-1714, and it appears that there was no priest until 1715 when a new priest, Father Hyacinthe Pelfresne, began entries.

My previous ***MHH*** article (January 2001) gave burials through 1718. There is a gap in notations for any burials that may have occurred during the interval of 1719 to 1721. In 1721, a number of Native burials occurred, recorded in separate register notations. By 1722, there were a total of 31 French burials documented in the Ste-Anne's church register, not including the soldiers omitted above nor the Native peoples registered separately by Father Deniau. While there is no indication of a separate cemetery for

[1] Suzanne Boivin Sommerville offered (in the e-mail noted below) that a probably more even-handed accounting of Dubuisson's command following Cadillac's impact on the fort's life is noted by Yves Zoltvany in the ***Dictionary of Canadian Biography***, Vol. 2.

[2] Poremba, David Lee. ***Detroit: A Motor City History.*** Charleston: Arcadia Publishing, 2001, p. 15.

[3] Farmer, Silas. ***The History of Detroit and Michigan.*** Detroit: Silas Farmer & Co., 1889, p. 529.

[4] E-mail communication received from FCHSM member, Suzanne Boivin Sommerville, a frequent contributor to this Journal: dated 16 February 2001.

[5] ***Ibid.*** and Paré, George. ***The Catholic Church in Detroit, 1701-1888.*** Detroit: Gabriel Richard Press, 1951.

the burial of the Native people who had been baptized in the Catholic faith, the separation of the registers could indicate this. In 1722, the following burials are noted:

09 Oct 1722 Joseph Quesnel, age 23
09 Oct 1722 Alphonse, son of Sieur Jacques Hubert & Marie Cardinal, age 2 days

In 1723 a new priest, Father Bonaventure, arrived, and a new church was erected with the new church and cemetery at the location of present-day Griswold and Shelby Streets, north of Jefferson Avenue.[6] It is at this time that we find the first notation of a movement of bodies from one burial location to another. Farmer states: "In after years, when newer and larger churches were erected in different localities, the remains of Delhalle were **four times** removed, the *first time in 1709*".[7] As no record is written in the Ste-Anne's register of a 1709 movement of remains, we note the footnote recorded by George Paré of the discrepancies in the registers during the time of Father Deniau's tenure.[8] Nonetheless, the first register notation of a translation ceremony of Father Delhalle's body appears on the 13th of May 1723 when he was exhumed, with a reburial notation on May 14 when his remains were placed under the altar of the new church. No notation is given for any removal of other bodies from either the former church or cemetery.[9] At this point in the cemetery's history, 33 French burials are documented; there are gaps in the record for a number of years; and notations for Native burials. The total in the cemetery at this point could be approximately 40-50 remains.

From 1724 to 1755, there are 361 burials noted of French, Native, and Black members of the parish, with notations distinguishing between those buried in the church (even a notation of someone buried under the third window!) and those buried in the cemetery. Slaves, clergy, translators and traders, various tribal members, soldiers, servants, young and old are all noted in succession. So, this first cemetery of Ste-Anne's, including the church burials, held greater than 400 founding settlers of the region. The DeLery map of Detroit drawn in 1749[10] shows a cemetery outside the fort walls just east of the church. By 1750, the population of Detroit had expanded to about 900 people[11] and was still growing.

By 1754, apparently it was determined that a new church was necessary. In 1755, the removal of bodies from the cemetery and Father Delhalles's remains are noted in the parish record.[12] Farmer notes:

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[6] Farmer, Silas. ***The History of Detroit and Michigan.*** Detroit: Silas Farmer & Co., 1889.

[7] ***Ibid.***, p. 529.

[8] Paré, George. ***The Catholic Church in Detroit.*** Detroit: Gabriel Richard Press, 1951. Page 168: "It might be well here to notice Father Deniau's connection with St. Anne records. An examination of them as they exist at present, besides raising seemingly unsolvable problems, shows they are not complete, and that whoever put them together in their final form did so very carelessly." This footnote continues in noting that pages are numbered not in date order and that numbered registers appear to be missing.

[9] Ste-Anne's register, microfilm #1252, held at the Burton Historical Collection, Detroit Public Library, Detroit, Michigan.

[10] DeLery Map of 1749, held at the Burton Historical Collection and reproduced in ***Detroit: A Motor City History*** by David Lee Poremba, p. 23.

[11] Poremba, p. 22.

[12] Parish record, Ste-Anne's and Paré, p. 155. The parish record notes a "resolution made the twenty-ninth of December of the preceding year, 1754, have transferred from the ancient church to the new one first the remains of the venerable father Constantin de Halle heretofore recollect missionary of this same mission, who had been killed by the Indians in the exercise of his ministry and who from the year (1723) had already been transferred to the said ancient church under the altar steps by Father Bonaventure Lionnard, our predecessor, we have again placed them under the steps of the altar of the new church...likewise transferred to the new church all the other bodies and remains which were found in the ancient church...". This entry was written by Father Simple Bocquet, Recollect.

> "...the stockade was enlarged just before the removal in 1755, and this seems to have been deemed a fitting time to bring certain remains into ground nearer the church. It is well known that many persons were buried about the old church, and there are living witnesses who, as late as 1818, saw graves occupying a portion of what is now Jefferson Avenue."[13]

During the 1750s, the fight between England and France for control of North America was impacting the settlement. More soldiers and supplies flowed into this key fort as fighting spanned from Nova Scotia to the Ohio Valley. Poremba notes[14] that the banishment of the Acadians in 1755 from their lands in Nova Scotia resulted in a population increase in Detroit, making this part of the reason for the fort's expansion. It is believed that burials in this original Ste-Anne's cemetery ended around 1760. The new "St-Anne's Cemetery II"[15] is noted at the northwest corner of Jefferson Avenue and Griswold, with Larned as the northern boundary, approximately 150 feet by 200 feet. The new Ste-Anne's church that was built had a belfry[16] and became a landmark for the city.

With the fall of Québec in 1759 and the 1760 surrender of Canada to the English, one phase of the struggle for dominance of North America between England and France ended. Major Robert Rogers was given control of Detroit, Michilimackinac and the Northwest Territory. Captain Donald Campbell was made the first English commandant, and in 1762 Major Henry Gladwin replaced him.

During the 1750s and 1760s, the Native peoples in the Great Lakes region and elsewhere in British-held areas were attempting to unite against the English to oust them. During the French era, while conflict and struggle were part of the settlement's experience, the French and Native cultures had found some ways to at least tolerate each other's presence with some mutual benefits. This was not so with the English and the Great Lakes tribes. Pontiac's War in 1763 with the settlement was a bloody reminder of the hazards of frontier life. By 1764 Detroit was rebuilding from the damage of this war, and the census of Detroit lists a total of 701 inhabitants, or 33 French families with children, houses and livestock. By 1773, the population was noted as 1,367 people (excluding soldiers).[17] A map of Detroit in 1778 appears to show a cemetery in the approximate location of Ste-Anne's church.

The American Revolution impacted the residents of the fort, but as there was no particular impact on the Ste-Anne's cemetery, this history will be left to more knowledgeable writers. In 1796, the fort became officially part of the United States.

In 1798, the Rev. Gabriel Richard, Sulpician, arrived at Detroit. In a census taken that year, there were an estimated 500 people living in the town, another 2,100 on nearby farms, with a very diverse ethnicity. As noted "the majority of the elite in the town were not French, but relative newcomers who had married into the older French families."[18] In 1799, Ste-Anne's church was repaired and enlarged at an expense of $3,000, without mention of the status of the cemetery or notation in the parish records.[19] On June 11, 1805, the entire town of Detroit went up in flames, destroying everything in sight, including Ste-Anne's church. According to Farmer,

> "When the new town was laid out in 1806, the question of allowing the old graveyards to remain gave rise to much hard feeling, and for nearly a dozen years there was quadrangular struggle between two parties in the church, Father Richard, the priest, and the Governor and

[13] Farmer, p. 53.

[14] Poremba, p. 25.

[15] Krepps, Karen L. ***Historic Cemetery Survey of Wayne County, Michigan.*** Doctoral Dissertation: Wayne State University Anthropology Department, 1981. This dissertation is held at the Burton Historical Collection in the Detroit Public Library.

[16] Poremba, p. 25.

[17] ***Ibid.***, p. 39 (map), text reference, pp. 38-40, p. 42.

[18] ***Ibid.***, pp. 51-52.

[19] Farmer, p. 531.

Judges, as to the vacating of the grounds. The question was not settled until the arrival of Bishop Flaget in 1818."[20]

In 1808, it appears that attempts were made to resolve this issue by granting some land for a Catholic cemetery. An old newspaper article states (*sic*):

> "A new plot was opened in the square bounded by Larned, Bates, Randolph and Cadillac Square. Oct. 7, 1798, is found recorded in the Ste. (*sic*) Church papers this entry, made by the parish priest, as follows:
>
> > 'At an assembly of the older men of this parish...Col. Strong (the American Commander) had offered 1 arpent of land for cemetery uses...April 5, 1799, the record continues: Having obtained the 1 arpent of land from the commandant...each citizen of our church is to furnish 10 stakes (evidently for a fence)...'[21]
>
> In 1808 the governor and judges gave to Ste. Anne's church what is now Madison, Cross, John R. and Randolph streets, for the purpose of a catholic cemetery. After keeping the land till (*sic*) 1834 and not using it, the church requested the governor and judges to grant the land to them...so that it might be sold or disposed of...Their request was granted. In 1836, after a long struggle, involving the city authorities and the catholics, the bodies were removed to make room for streets, and were reinterred in various catholic cemeteries. But many of them were overlooked. Even to this day, laborers in excavating for a wall, run across human bones.[22]

The next reference to the cemetery comes from a Board of Trustees meeting:

> Charles Larned appeared in behalf of the Corporation of St. Ann [*sic*], and prayed that the dead bodies interred at the old French church be suffered to remain...The Board upon deliberation of the said application, agree to the prayer of the said corporation of St. Ann.[23]

Ste-Anne's cemetery, designated "III", closed in May 1817, and bodies were transferred to the new location on Larned Street, east of Bates[24], placing what remains were moved into a square grave in the middle of this new location.[25]

(to be continued)

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[20] ***Ibid.***, p. 53.

[21] The author attempted to find the parish record notation cited here, without success.

[22] ***Detroit News-Tribune***, August 20, 1890; obtained from microfilm # of Clarence Burton's scrapbook: SB 6:247.on file at the Burton Historical Collection, Detroit Public Library.

[23] Proceedings of the Board of Trustees of the City of Detroit, October 24, 1815 to September 6, 1824, p. 16, December 2, 1816; Burton Historical Collection, Detroit Public Library, reference number 74 D4 352j 1815/24.

[24] Paré, *op. Cit.*, p. 155; Krepps, *op. Cit.*; Farmer, *op. Cit.*, p. 53 and Ste-Anne's parish register (transcripts and microfilms held at the Burton Historical Collection, Detroit Public Library).

[25] Ste-Anne's parish register, film # 1252, reel 2 , in the Burton Historical Collection.

Marriages Registered in 1882 in Vital Records of Ontario,
County of Essex - Division of Anderdon

Jo-Ann Jenereaux, Marie Robinson, FCHSM members

Reg. No. 002890		
Gignac, Thomas	30 May 1882	Meloche, Zoé
(Jacques & Charllotte Bondy)		(Ettinie& Soulonge Danford)
Born: Anderdon		Born: Anderdon
Reg. No. 002891		
Meloche, Joseph	26 June 1882	Antaye, Rosie
(Daniel & Charlotte Bosmier)		(Oliver & Marvilla Marentette)
Born: Sandwich West		Born: Sandwich West
Reg. No. 002892		
Mayville, Archie	25 April 1882	Charriotte, Angeline
(Louis & Sophie Belle)		(Jule & Catherine Danford)
Born: Anderdon		Born: Anderdon
Reg. No. 002893		
Richard, Joseph	18 April 1882	Alf[r]ay, Maria
(unknown)		(Maurice & Teresia Drouillard)
Born: Toronto		Born: Sandwich
Reg. No. 002894		
Jubanville, Perree J.	16 Nov 1882	Hamel, Artemise
(Hubert & Angeline Dupus)		(Ambroise & Archile Pacquette)
Born: Michigan, U.S.		Born: Anderdon
Reg. No. 014462 [handwritten in following the previous registration]		
Rochleau, Ferdinand	28 Nov 1882	Meloche, Angeline
(Abraham & Catherine Lucier)		(Pirree & Catherine Danford)
Born: Sandwich		Born: Anderdon
Reg. No. 002895		
Lucier, Antoine	10 Nov 1882	Meloche, Maria
(Maurice & Maria Reneau)		(Antoine & Clemice Parree)
Born: Malden		Born: Sandwich West
Reg. No. 002896		
Desantus, Delphant	9 Nov 1882	Monforton, Elizabeth
(Edward & Sophine Aburne)		(Gregoire Meloche & Julia Ouellette)
Born: Laprairie, Quebec		Born: Sandwich
Reg. No. 002897		
Alfrey, Maurice	8 Dec 1882	Margartte Pere
(Maurice & Geneve Drouillard)		(Gregoire & Julie Grounden)
Born: Sandwich		Born: Sandwi ch

Reg. No. 002898 Cousineau, Eli (Augustin & Emeline Pere) Born: Sandwich	11 Sept 1882	Laframboise, Elizabeth (Honire & Phelomie Bosmier) Born: Anderdon
Reg. No. 002899 Shenevre [*sic*], David (Prosper & Margaritte Rebedoux) Born: Malden	31 Oct 1882	Heneritie Durand [*sic*] (Perre & Jermine Brabant) Born: Sandwich

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Confirmations of St. Anne Tecumseh, Ontario by Monseigneur Welsh[1]
16 October 1874
Transcribed by Gail Moreau-DesHarnais, FCHSM member

Delphis Henniss
Eugène Ducharme
Israel Hebert
Paul Morand
Paul Janisse
Jean Letournau
Gilbert Heber[t]
Joseph Hebert
Joseph Jobin
Eloy May
Césaire Nouviau
Charles Laforet
Alsace Drouillard
Delphis Bellemare
Désiré Desjardin
Georges Brouillett
Gabriel Beausoleil
Hubert Letournau
Denys Alexandre OKeef
William Campau
Maurice Labute
Damien Baillargeon
Damase Pinau
Emilien Soulhière
Thomas Belaire
Onésime Bellemare
Charles Lesperance
Frederick Laforet
Paul Lemire
Moyse Laforet
Edouard Cadette
Louis Pitre
Jean Maitre
Henry Campau
John Benjamin Okeef

Pierre Ducharme
Hilaire Drouillard
Moise Letournau
Francois Lespérance
Onésime May
Caroline Barnèche[*sic*]
Rose Mailloux
Clotilde Cauchois
Thérèse Lespérance
Sarah Anne Rhéaume
Elise Lesperance
Emma Lesperance
Marie Parent
Louise Soulhière
Louise Duchesne
Eugénie Poiré
Elizabeth Tinau
Elizabeth Martin
Christine Duchesne
Hélène Langlois
Elizabeth Pitre
Victoire Séguin
Caroline Roy
Christine Parent
Marcelline Soulhière
Florence Drouillard
Thérèse Soulhière
Melina Séguin
Marie Séguin
Alexandrine Drouillard
Salomé Drouillard
Mathilde Bélaire
Mathilde Lespérance
Sophie Vilaire
Sarah Morand

Emilie May
Catherine Gouin
Cathérine Campau
Florestine Laforet
Elizabeth Laforet
Odélia Allard
Marie Lauzon
Célina Desjardin
Milina Tousignan
Marie Arnaud
Eloise Tousignan
Christine Lauzon
Marie Lauzon
Célestine Soulhière
Emma Miron
Ernestine Lussié
Emma Joinville
Seraphine Christe

[1] Family History Center Film #

The Other Women, Part 3: Brides of Soldiers

Suzanne Boivin Sommerville, FCHSM member (E-mail:110435.1567@compuserve.com)

When the first convoy of 1701 went to *Le Détroit du Lac Erié*, the intent was to establish a trading post with the hope of convincing groups of the First Nations to settle near the fort, and also to block the English from going there. All of Cadillac's elaborate plans for the post, so often cited in the years since they were written, were not at first accepted or implemented. Governor Callière, Intendant Champigny, the merchants, and other interested parties who had agreed to invest in the Company of the Colony (*Compagnie de la Colonie de Canada*) decided in 1699, in consultation, that Cadillac's original plan included too many unrealistic or dangerous aspects.

Cadillac returned to France again that fall of 1699 and convinced the king to order Callière and Champigny, without the other *habitants* present, to examine "the proposition of sieur de Lamothe-Cadillac for the establishment of a post at Détroit". They were also to examine the plan of "sieur Charon[1], director of the Hôpital de Montréal, having about the same goals", in order to "draw from them that which seems to them the best and the most practicable" in order to "assure the possession of the Lakes, to prevent the English from establishing themselves there, and to conserve the friendship of the Natives by providing them merchandise at a cheap price / good bargain [*à bon marché*]". Instead of Cadillac's original proposal, a compromise plan set the guidelines for the first few years of the fort's existence.[2]

Intendant Bochart de Champigny saw to the preparations and hiring for the first convoys on behalf of King Louis XIV, who had authorized 15,000 *livres*[3] for expenses. The full costs for the first year were, however, much higher.[4] Even as the twenty-five canoes and about 100 soldiers and *Canadiens*[5] set out in June of 1701, all of those interested in the expedition knew that a decision from France would soon arrive to announce whether the Company of the Colony would be granted trade rights in New France, thus giving it control over the new fort.[6] The King did grant this group of New France entrepreneurs control of trade,

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[1] François Charon de La Barre. He had earlier been engaged in the fur trade. See ***Dictionary of Canadian Biography II***, hereafter ***DCB***.

[2] "His Majesty the King, Louis XIV, to Messieurs de Callière and de Champigny", 5 May 1700. AC B, Vol. 22, **National Archives of Canada** (NAC), F-201, ff. 110-111. When I cite an archival source from a microfilm photocopy, I will use my translation.

[3] Not "1,500 *livres*" (minus a zero) as reported in ***The Detroit Almanac,*** 300 Years of Life in the Motor City, Edited by Peter Gavrilovich and Bill McGraw, ***Detroit Free Press***, 2000, p. 31.

[4] This 15,000 was only a fraction of the total costs expended that first year. The total unreimbursed expense reported by the directors of the Company of the Colony on 16 May 1702 was 72,712 *livres*, 12 *sols*, 5 *deniers*. Added to the 15,000 provided by the King, the total cost to establish Detroit was **87,712** *livres*, and the Company suffered a loss in money of France totaling 12,297 *livres*, 17 *sols* for the year. Compte général de la Compagnie de la Colonie de Canada, AC C11A, Vol. 20, NAC, F-20, ff. 230-240v.

[5] I have found no evidence in the extant texts I have examined of 100 Natives, Algonquins or otherwise, who accompanied the 1701 convoy. They were more likely involved in the Great Peace of 1701 at Montréal that summer.

[6] See Le Roy De La Potherye (as signed by him), "A Monseigneur Le Comte de Pontchartrain," section "Du Détroit des deux Lacs," undated but *circa* 1702, AC F3, Vol. 2, Collection Moreau de Saint-Méry, NAC F-378, ff. 260-264. Also "Memoires Sur le détroit des deux lacs Eries et St. [*sic*] Claire", a handwritten transcription and a very poor typescript, no author or date given, Ms/Cadillac, LMS, n.d., Burton Historical Collection, Detroit Public Library. (Copy given to me by Gail Moreau-DesHarnais.) Claude-Charles Leroy, sieur de LaPotherie, was the author of ***Histoire de l'Amérique Septentrionale***, and an eye-witness to the Great Peace of 1701 at Montréal. See ***DCB*** II. In 1699, he petitioned Pontchartrain to be allowed to send canoes to "le détroit" because it seemed negotiations with the Iroquois for a peace would be successful. MG 1 - Série c11A , NAC F-121, ff. 79-79v, photocopy.

although news of the change did not arrive from France until after Cadillac left on 5 June 1701.[7]

In the first four years, Cadillac was thus an employee, first of the king, and then of the Company from 1702 to mid-1705.[8] When financial deficits and other problems overwhelmed the Company, Cadillac offered to assume full responsibility for the post under the same terms as the Company if he were granted full trading rights there. By spring of 1704, the king had accepted Cadillac's proposal to take over the trade at the fort as "absolute Master": "*maitre absolu en cet endroit*". The ship ***La Seine*** carrying this document was, however, captured by the English, and word of the king's decision did not arrive until late summer of 1705. Thus, it is not until the convoy of June 1706 that some details of Cadillac's original plan began to be implemented.

Among the details the king permitted Lamothe Cadillac in granting him full control as "absolute master at that place" was to allow soldiers and also *Canadiens* who wished to go to Fort Pontchartrain the right to marry before they left, as long as the *ecclesiastiques* found no legitimate impediments.[9] Normally, members of the *Troupes de la Marine* required permission only from their captains before they were allowed to marry. In times of war, this permission was less-readily granted, and France and England were at war in 1706.

The soldiers

Cadillac demanded 200 soldiers, but Governor Vaudreuil felt he could grant only 150 and still maintain the military functions and safety of the mother colony.[10] Vaudreuil writing 30 April 1706, says Cadillac chose the soldiers himself, selecting candidates from all of the companies after "we" (Vaudreuil and Intendant Raudot) had four soldiers taken from each company to conduct the convoys at Fort Frontenac that the Company of the Colony had returned to His Majesty last autumn and to be able to create other detachments for the service of the king.[11] Vaudreuil also granted Cadillac's request to use six of the king's boats and two *grenadiers* boats.[12]

This surely explains how some of the members of the 1706 convoy traveled to Detroit, as well as how the considerable supplies taken for the settlement were transported. The extant notarial contracts do not seem to include a large number of men hired as voyageurs to paddle canoes, as is the case for surviving records for 1701 to 1705.[13]

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[7] Pontchartrain to Lamothe-Cadillac, 3 May 1701, F-201, ff. 255-255 v. Cadillac signed his contract with the Company in September of 1702.

[8] At Versailles, 14 June 1704, Pontchartrain to Cadillac, AC C11E, Vol. 14, ff. 192-195. This document is Cadillac's transcription of Pontchartrain's letter, signed by Cadillac, with his annotation: "I have the original here." Pontchartrain to Vaudreuil, 17 June 1705: "You will find attached duplicates of the letters I wrote you last year." Transcription in ***Les rapports des Archives nationales du Québec***, 1920-1975, Les Publications du Québec, CD-Rom version, (**RAPQ**)

[9] 14 June 1704, Pontchartrain to Cadillac, ***ibid.***, f. 194 & 195.

[10] Vaudreuil later offered the missing 50, but Cadillac declined or never responded, probably because he would have had to pay for their transport.

[11] Vaudreuil and Raudot to Pontchartrain, 30 April 1706, ***RAPQ***. "*pour mener les convois du fort frontenac que la Compagnie a remis a Sa Maj (te) des l'automne passé*." My translation. Trade at Fort Frontenac had been returned to the king.

[12] ***Ibid.***, "*six batteaux du Roy et les deux batteaux grenadiers qu'il nous avoit demandé.*"

[13] See ***RAPQ*** for lists of hiring contracts. This is not, however, an exhaustive list of all hiring contracts.

Some marriages of soldiers destined for Fort Pontchartrain took place before the last day of April 1706. Continuing his April 30 letter, Vaudreuil says he has even permitted several soldiers to marry on the repeated demands of Lamothe[14], even though Pontchartrain had not given him (Vaudreuil) an order on this subject. Evidently Pontchartrain's message to Vaudreuil granting Cadillac control of the fort and requesting his cooperation failed to mention this detail.

Also in this 30 April letter, Vaudreuil comments that Cadillac is preparing to leave immediately, (*incessement*), although he did not actually leave until 21 June after being ordered to do so on 20 June.[15] If he had left in early May, the soldiers who did not marry until May and June could not have traveled with their brides. My ancestors Etienne Boutron and Angélique Proteau married on 3 May 1706 at Québec, several days journey from the embarkation point at Lachine, and they would have "missed the boat", so to speak.

We will probably never know who all of the married soldiers were, much less all of the names of the soldiers, as no list of them has survived. The only way to reconstruct their names and the names of the wives who went with them is to examine the marriage records in the mother colony[16] and match them with the surviving records testifying to the presence of these soldiers and /or their wives in late 1706 or early 1707, and even into 1708, 1709, and 1710. Some of the brides did not give birth or serve as a godmother until these later years. The list of concessions[17] granted inside and outside the fort, primarily in 1707, also serves as documentation, as do scattered references in other extant texts.

Brides who set out to accompany soldier husbands detached to Fort Pontchartrain in 1706

PRDH has a wonderful search tool that allows the user to request all marriages in a particular parish within a certain span of time. Of course, not all of those who married in early 1706 were destined for *Le Détroit*[18]

[14] Vaudreuil consistently calls Cadillac "Lamothe". Vaudreuil also reports he is sending ONE Récollet to the fort, whom Cadillac chose after rejecting Jesuit Father Carheil, who had been offered to him. Cadillac claimed if he took one Jesuit for the Hurons (Carheil), he would need another for the Ottawas as each Nation does not understand the other's language, and the Jesuits could not afford to send two, not having enough priests in the colony. He also declared that Carheil was his enemy. The two men had clashed at Michilimackinac in 1695 in connection with Cadillac's selling the Natives *eau de vie* (brandy). Because the Récollet could not go without some salary and provisions, Vaudreuil granted him 515 *livres* and set him up with the necessary equipment for the voyage at the cost of "100 *escus*", expenses Cadillac refused to cover. This Récollet is undoubtedly Dominique De la Marche, who begins to sign the register of Fort Pontchartrain in August of 1706.

[15] "Ordre a M. de lamothe du 20e juin 1706 par Philippe de Rigault marquis de Vaudreuil," AC C11E, Vol. 14, ff. 7-9, NAC microfilm F-412.

[16] Microfilm of original registers of Sainte-Anne du Détroit, Burton Historical Collection, Detroit Public Library, Detroit, Michigan. Microfilm #1252. The earliest surviving church marriage at the fort was not recorded until May of 1710.

[17] See AC C11E, Postes des Pays-d'en-Haut, Vol. 15 (1705-1749), ff. 3-15v, NAC microfilm F-413 for a list of the concessions. Also in "Cadillac Grants Contracts to Detroit Citizens," (or their Burton Library Source from Vol. 3, p. 362), published on pp. 373-383, in ***Michigan Pioneer and Historical Collections***, Vol. 33, 1904.

[18] *Programme de recherche en démographie historique* (PRDH) Online. [http://www.genealogie.umontreal.ca] Other marriages also at Québec in April: 1706-04-12 François **Rolland**, soldier in the company of Mantet, married Marie-Madeleine **Moreau**, but she had a child 8 August 1706 at Québec, and no evidence exists of his presence at the fort. 1706-04-12 Claude **Lemoine**, not identified as a soldier, married Françoise **Charpentier**, with no children known to be born to them. 1706-04-17 Jean Marie **Berger**, soldier in the company of Levasseur and a painter (see ***DCB*** for his interesting story), married Marie-Françoise-Rachel **Storer**, from Maine, taken captive by the Abénaquis and redeemed from them, but her first child was born at Montréal, 21 November 1707, so if this couple went to the fort, she returned by the following year. 1706-04-19 François **Boivin**, not a soldier, married Jeanne-Angélique **Jobin**, but he is my ancestor, and I know he did not travel to the fort.

but I was able to find the following couples documented as part of the convoy or present later at the fort.

Those who married at Québec before 30 April

I begin by listing the marriages at Québec because it would have taken time for these new couples to travel up river to Montréal and the staging area at Lachine. Notes following in curly brackets refer to concessions granted inside Fort Pontchartrain in March of 1707, indicated by the word *fort,* and those outside by the word *land*, followed by the number on the surviving document.[19] Garden land granted around the fort is indicated by *G*, all of these being one-half arpent. All references to baptisms are from the original registers of Sainte-Anne du Détroit, *bapt.* indicating a baptism and *gm* indicating served as godmother. (Names recorded as they appear on PRDH. The Québec marriage entries did not identify the company of these soldiers, so I have added them from Jetté. The entries with an asterisk are speculative. I have added other details in brackets.)

1. 1706-04-12 MADELEINE FRAPIER + PIERRE STENE [ESTEVE dit Lajeunesse SOLDAT DE ST MARTIN] {Fort #23; land #9; G; son Pierre bapt. 1 May 1708; daughter Jacquette said to have been baptized 19 July 1706, recorded at both Chambly and Québec. Madeleine may not have gone to the fort until later in the year or the following year.

2. 1706-04-12 MARIE ANNE GALIEN + JEROME MERLIA [MARILLAC dit Sanscartier SOLDAT DE ST MARTIN] {Fort #48; land #8; G; dau. Magdaleine bapt. 22 Feb. 1707}

3. 1706-04-12 * MARIE POIRIER LANGEVIN + JEAN BARTODY SAVOYARD [Berthody SOLDAT] [Editor's note: Jean *Bartaudy dit savoyjard* was recorded twice in the records of Hôtel-Dieu de Québec in October and November 1705. In one record (October) he was said to be from *savoyé* and in November from *Paris.* In an account by Cadillac on 27 August 1706 he said: " *Savoyard de demuy a esté tué* (Savoyard of DeMuy was killed.)" [20] Jean Bertody was a soldier in the company of Nicolas Daneau, sieur de Muy, when he was married in 1706. His son, Charles, was born on 8 December 1706 in Québec. It did not appear that his father was present at his baptism. Marie Poirier remarried in 1713 to another soldier, Pierre Dupuis.]

4. 1706-04-26 LOUISE GALARNAUX [GALARNEAU] + FRANCOIS MARQUET [dit Périgord SOLDAT] {Fort #52; land #17; son Joseph bapt. 21 May 1707}

And after 30 April, still at Québec:

5. 1706-05-03 ANGELIQUE PROTOT [PROTEAU] + ETIENNE BOUTRON [dit Major SOLDAT DE LA FOREST] {Fort #12; land #10; G; Angélique gm. 21 Nov. 1706; dau. Marie-Angélique bapt. 5 July 1707}

6. 1706-05-03 MARIE ANNE BOILARD + ANDRE SERRE [dit St-Jean SOLDAT de LAMOTHE] {Left the convoy.}

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[19] Details apparently drawn up when Cadillac was petitioning to have his property returned to him. Etienne Véron Grandmesnil the younger, Cadillac's employee from 1705 on, drew up the concessions and he was involved in Cadillac's appeal. The list was signed "Begon" and joined to the letter of Vaudreuil and Bégon, 4 November 1721. AC C11^{E}, Vol. 15.

[20] ***MPHC***: 33, p. 285 and "Coppie [*sic*] de la lettre Ecrit a monsieur Le marquis de Vaudreuil par le sieur de Lamothe Cadillac du detroit Pontchartrain le 27 aoust 1706". Copy of a letter written by Monsieur le marquis de Vaudreuil by sieur Lamothe Cadillac from Détroit Pontchartrain 27 August 1706, with annotations by Vaudreuil. AC C11^{A}, Vol. 24 (1706), NAC F-24. This is the original French of the English version found in ***MPHC.*** Exact source citation courtesy of Suzanne Sommerville.

7. 1706-05-15 JEANNE BOISLARD [BOILARD] + PIERRE LEGER [dit Parisien SOLDAT de LAMOTHE] {Fort #6; land #25; G; dau. Marie-Jeanne bapt. 15 Dec. 1707; the wife of Parisien left the 1706 convoy}

8. 1706-05-15 MARIE AGATHE BUTEAU BLUTEAU + FRANCOIS JUDIC [dit Rencontre SOLDAT] {Fort #31; land #21; son Louis bapt. 13 Feb. 1708}

At Montréal before June

I found three interesting marriages[21] mentioned below but no others.

At Montréal in June

In fact, all of the marriages performed in **June** in **Montréal** just before the convoy left unite those who can be documented later at the fort or in connection with the convoy to the fort, except for three[22]. What's more, the Montréal register identifies the witnesses present at these weddings by occupation, documenting the presence of other soldiers at these events. The Québec register was not as explicit in giving "occupations". I have added details, where necessary, from Jetté of from the Sainte-Anne registers. A number before a name indicates the order of listing the names on the PRDH certificate.

Marriages at Montréal:

9. 1706-06-09 MARIE ANNE MARANDEAU + ANTOINE DUPUY BEAUREGARD [OCCUPATION: SOLDAT DE DESBERGERES] {Fort #14; land #11 & #16; G; son Antoine bapt. 21 June 1707}
Soldiers present:
09 MICHEL DIZIER SANSCARTIER Occupation: SOLDAT DE DESBERGERES ***will be at the fort {Land #13; G}
10 JEAN CASSE ST AUBIN Occupation: SOLDAT DE LA COMPAGNIE DE M. ALOGNI***will be at the fort by 1708 {Fort #45 in 1708; land obtained at a later date}

10. 1706-06-09 MARIE JEANNE MELIN [dite Desmoulins] + BLAISE FONTREUREUSE [FONDUROSE] SOLDAT DE LAMOTHE] I believe this is the "Blaise Surgere" granted fort #24 next to "Jacob Marsac and Antoine Terrou" & land #29 next to "Antoine Dupuis and Pierre Esteve"; dau. Marie bapt. 14 May 1707 (thus conceived August 1706?), daughter of Blaise Fondurose, *cy devant soldat de la Compagnie de* Lamothe, and his wife Marie Desmoulin [Marie-Jeanne Méline]. Godparents: Pierre Villain, also soldat de Lamothe, and Marie Du Sault*, fille mineur. Signed by Pierre Villain & De Lamarche. PRDH does not list this child. No other children are known. His full name may have been Blaise Surgère dit Fondurose. From PRDH: 414325 Hôtel-Dieu de Québec 1698-04-27 01 BLAISE SURGERE Occupation: SOLDAT DE LA

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[21] 1706-02-03 Jean **Fourneau** dit Brindamour, soldat de **Beaucourt** and master shoemaker + Marie-Elisabeth **Price**, widow André Stevens. She was taken in war at Deerfield, Massachusetts; first child born Montréal 5 November 1706; next child, also at Montréal, 6 Feb 1708. [see ***MHH***, Vol. 23, #2, April 2002, pp. 79-89] 1706-02-20 Jacques **Miville**, not a soldier but who will go to the fort in 1706, married Marie-Catherine **Lécuyer**, first child 16 Feb 1707. Catherine will re-marry, in 1717, Michel **Germaneau**, son of Isabelle **Couc** / Madame **Montour**, who was at the fort 1704-1706, & dec. Joachim **Germaneau**. 1706-03-01 Louis-Thomas de **Jonquaire (Joncaire)**, interpreter of Iroquois, who will travel to Iroquoia in 1706, married Marie-Madeleine **Leguay**.

[22] 1706-06-07 Joseph **Chevaudier** + Marie-Jeanne **Vaudry**, widow of Gabriel **Perrin**, no children. Jeanne's brothers did go to the fort. 1706-06-08 Michel **Jubinville St Michel**, soldier of Duplessis, + Marguerite **Barbeau**, first child 21 August 1707 Montréal; 1706-06-14 Claude **Brossard**, a mason, + Barbe **Hébert**, first child Montréal, 5 July 1707.

COMPAGNIE DE M. LAMOTHE Origin: LYON [age] 020 and 414328 Hôtel-Dieu de Québec 1698-05-01 BLAISE SURGERE Occupation: SOLDAT DE LA COMPAGNIE DE M. LAMOTHE (Thanks to Gail Moreau-DesHarnais for finding these two hospital records.) A Fondurose or Sondurose is named in the 7 November conseil de guerre de 1707 as a "deserter" who died before that date. Marie-Jeanne is next identified as gm 25 May 1710, baptism of Marie, Huron. Godparents: Didier Bourgouian dit St Paul, soldat, & Marie Melin, femme de Blaise, soldat; and gm 29 May 1710, baptism of Marie, Huron. Godparents: Pierre Herbain, soldat de St Pierre, & Marie Melin, femme de Blaise, soldat. Marie-Jeanne Mélin, wife of Blaise, very definitely came to the fort most probably with the 1706 convoy. [*Marie-Renée Toupin dit Du Sault. On 22 October 1707 in a contract written at Detroit by Etienne Véron de Grandmesnil, she promised to marry Jacques Langlois. Photocopy. The actual marriage record has not survived.]
Soldiers present:
07 JEAN BOURJOLY Occupation: SERGENT DANS LES TROUPES
08 LUC RAFIN ST ONGE Occupation: SOLDAT DE M. DE LAMOTTE

11. 1706-06-10 MARIE CATHERINE BADAYAC LAPLANTE [BADAILLAC dite Laplante] + BONAVENTURE COMPAIN LESPERANCE Occupation: SOLDAT DE LA COMPAGNIE DE M. DE LONGUEUIL {Fort #7; land #7; G; dau. Marie-Jeanne bapt. 14 Nov. 1707}
Soldiers present:
07 ELIE ANDRO BERGERA Occupation: SOLDAT DE LA COMPAGNIE DE M. DE LONGUEUIL
09 MARCEAU LAUNAY LAFONTAINE Occupation: SOLDAT DE LA COMPAGNIE DE M. DE LONGUEUIL

12. 1706-06-10 MARGUERITE LAFOREST + ANTOINE THEROUX LAFERTE Occupation : SOLDAT DE M. SABREVOIS {Fort #26; land # 20; son Pierre bapt. 22 Feb. 1707}
Soldiers present:
07 SERVANT JACQUES CHARNEL LA GROANDIERE Occupation: SERGENT DE LA COMPAGNIE DE DE TONTY
08 PIERRE ESTEVE LAJEUNESSE Occupation: SOLDAT DE LA COMPAGNIE DE ST-MARTIN***see his marriage record #1 above
09 JEROME MARILLAC Occupation: SOLDAT DE LA COMPAGNIE DE ST-MARTIN***see his marriage record #2 above

13. 1706-17-10 MARIE MARTHE FORETIER [FORESTIER] + FRANCOIS CHARLU CHANTELOU [Chalut or Charlu dit Chanteloup SOLDAT DE LEVERRIER] {Land #22 under name Pierre [*sic*] Chantelou; Fort #21 in 1708 under name Chantelou; son Pierre bapt. 3 May 1709; the wife of Chanteloup left the 1706 convoy and was delivered to Detroit the following year. She was accompanied on that voyage by Jean Casse dit St-Aubin.}

14. 1706-06-11 MARIE ANNE LOLIVIER OLIVIER + FRANCOIS CARRE LAROCHE [SOLDAT DE LAMOTHE] {The wife of Laroche left the 1706 convoy, first child born at unknown location about 1707 PRDH}
Soldiers present:
07 VALERIEN DEPORUS DE BEAUMONTOccupation: SERGENT DE LA COMPAGNIE DE ST-OURS
08 ETIENNE BONTRON [Boutron] MAJOR Occupation: SERGENT DE LA COMPAGNIE DE LAFOREST*** # 5 above
10 JEAN BAPTISTE HOC [Houé] JOLICOEUR BROTHER-IN-LAW [of Marie-Anne Olivier, m. 1704 to Elisabeth Olivier]

15. 1706-06-12 MARIE LEPAGE + FRANCOIS BOSSERON [Beausseron, no "dit" name known for him] {Land #14 in François' name; fort #59 in Marie's name; Marie gm 26 Nov. 1706}

Soldiers present:
09 ELIE ANDRO Occupation: SOLDAT DE LA COMPAGNIE DE M. DE LONGUEUIL
10 BONAVENTURE COMPAIN LESPERANCE *** # 11 above

16. 1706-06-12 THERESE DAVID [widow of Massé Martin] + JACOB DE MARSAC DE LOMMESPROU [Lhommetrout dit Desrochers] {Fort #8; land #4 & #15; son François bapt. 22 Oct. 1706}
Soldiers present:
07 JOSEPH DE LACLOSTRE SANSQUARTIER Occupation: SOLDAT DE LA COMPAGNIE DE SABREVOIS
09 PIERRE TOUSSAINT LAJEUNESSE Occupation: SOLDAT DE LA COMPAGNIE DE DUMENY
And also a mastor sculptor:
06 CHARLES CHABOUILLIE Occupation: MAITRE SCULPTEUR[23]

17. 1706-06-12 MARGUERITE DUMETS [Demers, Dumay] + ANDRE BOMBARDIER PASSEPARTOUT Occupation: SOLDAT DE LA COMPAGNIE DELOGNY [dAloigny] {Fort #49; land #5; son Jean bapt. 18 July 1707}
Soldiers present:
08 JEAN CASSE ST AUBIN Residence: MONTREAL***will be at the fort
09 SALOMON JOSEPH DUVERSIN LAGUERRE Occupation: SOLDAT DE LA COMPAGNIE DELOGNY Residence: MONTREAL ***will be at the fort {Fort #5}
10 GUILLAUME AGNE SANSCARTIER Occupation: SOLDAT DE LA COMPAGNIE DE DU VERRIER [Leverrier] Residence: MONTREAL ***will be at the fort {Fort #35 in 1708}
11 ANTOINE ESCOT DAUPHINE Occupation: SOLDAT DE LA COMPAGNIE DE SABREVOIS Residence: MONTREAL

At Lachine in June:

18. 1706-06-12 MARIE LALANDE [dite Filiastreaux, after her mother's name] + PIERRE AYMART [Emard, Haimart] Occupation: SOLDAT DE DE LORIMIER {Land #26; son François bapt. 21 October 1707.}
Soldiers present:
13 JEAN LAROSE Occupation:SOLDAT DE DE LORIMIER
14 PIERRE PORRIER [Poirier]LAFLEUR Occupation: SOLDAT DE DE LORIMIER***will be at the fort {G; married 12 June 1707 Lachine Marie-Clémence Maupetit; dau. Angélique bapt. 10 March 1709; first daughter, Louise-Hélène, bapt. 12 Dec. 1706 Lachine. PRDH}
15 HENRI MIGNEAU ROCHEFORT Occupation: SOLDAT DE DE LORIMIER

At Lachine in 1701

19. 1701-06-02 *LOUISE CHAUDILLON + JEAN BAPTISTE GOURIOU GINOLET [GUIGNOLET] Occupation: SERGENT DE LA COMPAGNIE DE M. De MERAILLE [Merville, in 1701; sergeant of Blainville after 1701.]
Military present:
09 DE LAMOLLERIE Occupation: LIEUTENANT DANS LES TROUPES, COMMANDANT POUR LE ROI LE FORT DE CETTE EGLISE
10 DE CLAIREIN Occupation: SERGENT DANS LES TROUPES
11 FILY Occupation: SERGENT DANS LES TROUPES
Note: It is possible Gouriou dit Guignolet accompanied the convoy of 1701 and that his child,

[23] Charles Chabouillié's wife, Angélique Dandonneau, remarried after his death to Ignace Jean dit Vien 2 February 1710 (PRDH) and died at Detroit in 1764. ***DCB*** II. Ignace Jean was hired to go to Detroit on 12 June 1706.

JEAN BAPTISTE, born before 1703 (PRDH), is another missing record from Detroit. Both the Tontys and the Cadillacs are documented as taking servants with them that first year, although the names of the servants have not, apparently, survived. Louise Chaudillon could have been one of the servants. Gouriou dit Guignolet may also have been part of the 1706 convoy, as he was granted land #3 on 7 March 1707, too early in the season to have gone up much later than October of 1706. Louise, though, is not specifically documented until 1708-04-26 baptism of son Antoine.

Writing on 11 April 1707 in Paris, Denis Riverin reports:

> Sieur de Lamothe re-established himself at Détroit last summer, 1706, with all of his family. There are presently 270 persons, of which number are 25 households [*ménages* or families]. Assurance has been given that there are more than one hundred other families who are subscribed [*écrits*] to go up during the summer about to begin.[24]

At least 16 of the 25 "ménages" or families appear to be from the above list of the newly-wed brides and their soldier husbands. I can imagine their excitement -- and their apprehension -- as they set out for the *pays-d'en-haut*, the country upriver. I will describe events from that journey in the next installment.

Suzanne Boivin Sommerville
12 June 2002

[24] Mémoire du sieur de Riverin concernant le Canada (Paris, 11 avril 1707) APC, CGC (11), v. 27, p. 129, from ***RAPQ***. "...Le sieur de LaMothe s'est rétabli au Détroit l'été dernier 1706, avec toute sa famille. Il y a présentement 270 personnes, du nombre desquelles sont 25 ménages. On assure qu'il y a plus de cent autres ménages écrits pour y monter l'été où [sic] nous allons entrer. Le sieur de La Forest y sert sous lui." Riverin was co-director of the Company of the Colony 17 October 1700 to 10 June 1706 and agent of the *Compagnie de France* 1702 until his death in 1717. (Jetté and ***DCB*** II)

FCHSM Descendant Certificate Awards

The following FCHSM members and families have submitted documentation that they descend from people present in Detroit between 1701 and 1710. They have received their descendant certificates. (See Vol. 22, Commemorative Issue #1, Jan. 2001, p. 8, for details on this program.) The deadline to receive these certificates is **December 1, 2002.**

Descendants of **Jacob Marsac (de) dit ou Sieur de Lhommetrou** and **Thérèse David** who were in Detroit in 1706:

Michael K. Bruneau
Timothy D. Bruneau
Carol A. Bruneau
Flora Belle Hoffman
Barbara A. Harvey
Susan K. Bailey
James E. Harris
Zoe Gustlin

Descendant of **Jacques Campeau** and **Cécile Catin** who were in Detroit in 1708.

Blanche T. Morisett-Ruthenberg

Descendants of **Jean-Baptiste Monmellian dit St-Germain** who was in Detroit in 1701:

Donna Mae Moote Schwallier
Dolores M. Moote Aseltyne
Richard L. Moote
Jean Moote Lizak

Descendant of **Guillaume Laberge** who was in Detroit in 1703:

Ralph E. Moote

Descendants of **Gabriel Giard** who was in Detroit in 1705:

Christine Marie Basney
Genevieve Marie Basney
Laurence Wesley Prange, Jr.
Elaine Christine Gregory
Thomas Ryan Gregory, Jr.
Sarah Rose Rigsby
Sandra Lee Rigsby
David Edward Basney, Jr.
Laurie Ann Prange-Gregory
Susan Lynn Smith
Nicholas Laurence Basney
Lucas Everett Basney
Megan Renee Smith

Descendant of **Robert Réaume** who was in Detroit in 1701:

Joyce LaBo Eisel

Descendants of **Jean-François Peltier** who was in Detroit in 1706:

Margaret A. Villneff
David John Bélanger
Juliet Therese Bélanger
Aimée Terese Bélanger
Thomas Edgar Davis II
Richard John Bélanger
Eugene Gerard Bélanger
Danielle Loren Bélanger
François Joseph Bélanger III
Janine Marie Bélanger
David Fairchild Irwin, Jr.
Andrew Michael Irwin
Carrie Hammond Bélanger
Austin Reid McClung
Mark Joseph Bélanger
Tanner Doyle Bélanger
Thomas Dudley Hammond Bélanger, Sr.
Jane Marie Belanger
Jennifer M. Belanger Pampreen
Andrew C. Belanger Pampreen
Timothy James Gerard Belanger
Michael Patrick Belanger Smutny
John William Belanger Smutny
Jill M. Belanger Buerkel
Lucas Daniel Buerkel
Pierre Hammond Bélanger, Jr.

Jeffrey Keith Bélanger
Lizette Marie Bélanger
Russell James Bélanger

Mary Bridget Staub
Louise Bélanger
Juliet Catherine Hammond Bélanger

Announcements

Muskrat Tracks: Tracing Your Early French -- Saturday, September 28, 2002, 8:00 a.m. to 4:00 p.m. at Monroe Community College, 1555 Raisinville Road, south of M-50, Monroe, Michigan, the Frenchtown Chapter of the French-Canadian Heritage Society of Michigan is presenting a seminar with Dennis Au "French-Canadian Folklore: A Tradition Worth Passing On"; Geoff Heorauff "Society and Culture in French Detroit 1760-1790"; Carl Katafiasz "Resources at the Ellis Reference Library of Monroe County"; Chris Kull "Monroe County Historical Museum Archives: A Great Place to Begin"; and Patrick Tucker "Saint-Antoine de la Rivière-aux-Raisins: A Historical Overview". The cost of $30.00 US includes luncheon and inclusion in the surname registry. Late registration after September 15, 2002 **may not** include luncheon or surname registration. For more information or a registration form, go to the Chapter's web site: **http://www.rootsweb.com/~mifchs/** or e-mail: **frenchtownmonroemi@yahoo.com**

For genealogy resources at the Wisconsin Historical Society visit their website: www.wisconsinhistory.org They have two new online research tools to help genealogists research ancestors who served in Wisconsin units during the Civil War. The following material was sent recently by the Society. **Roster of Wisconsin Volunteers, War of the Rebellion, 1861-1865**. These online volumes list all soldiers who participated in Wisconsin's Civil War regiments. Known collectively as the Roster of Wisconsin Volunteers, War of the Rebellion, 1861-1865, two volumes were compiled in 1886 from archival records and an alphabetical index was published in 1914. Together these 3,000 pages give Civil War service details on about 90,000 Wisconsin soldiers. Search for soldiers by last name and/or regiment and company. Browse this free resource. **www.wisconsinhistory.org/roster/ Wisconsin Civil War Service Records**. Once you've found your soldier in the Roster of Wisconsin Volunteers, order a photocopy of your Wisconsin ancestor's Civil War service record. For most soldiers these records show soldier name, rank, age and birthplace; hair and eye color, complexion, height, occupation, and residence; when, where, and by whom enlisted; term of service; place where the enlistment was credited; and date and manner of termination of service. A special "remarks" sections lists, promotions, special duties, leaves of absence, engagements, injuries, and, if the soldier died in service, date and place of death and sometimes place of burial. Fees apply. Note: these are not National Archives pension records. **www.wisconsinhistory.org/genealogy/ogrs/**

From FCHSM member, Bob Lonsway. Attention: Descendants of Antoine Desrosiers and Anne Leneuf du Hérisson. There is a huge directory of Desrosiers descendants maintained by Gilbert Desrosiers. To submit your descent for the directory, contact him at 359 Ave. du Plateau, Pointe-au-Père, Québec G5M 1G6, Canada. e-mail: **gildesro@ri.cgocable.ca** Here is the address on the internet to get access to the site: **http://cafe.rapidus.net/gildesro/** Click on welcome, Database, complete database, click on "D" (for Desrosiers). Look for Desrosiers Antoine and click on it (will be on the second page and he is the 6th Antoine). Note: there are many variations of the spelling of Desrosiers. Just look for the right one on the 2nd page.

At Metro Beach near Mt. Clemens Park phone (586) 463-4332 or 1-800-477-3172 on August 24, 25, 2002. there will be the 6th Annual Voyageur Encampment on Sat. 10 a.m. to 5 p.m. and Sun. 10 a.m. to 3 p.m.

For more information concerning the Congrès Mondial Acadien - 2004, see pages 67-72 of ***American-Canadian Genealogist***, Issue #92, Volume 28, Number 2, 2002. (American-Canadian Genealogical Society, P.O. Box 6478, Manchester, NH 03108-6478). A web site that might also be of help:

http://www.acadian-home.prg or e-mail Lucie LeBlanc Consentino at LUCIEMC@atti.com.

From ***Le Journal*** (Center for French Colonial Studies, Inc., History Department CM 321, North Central College, 30 North Brainard Street, Napierville, IL 60566-4690) Vol. 18, No 2 - Spring 2002 - "In 2003, the state [Louisiana] will celebrate the bicentennial of the Louisiana Purchase with local and statewide activities and events. The first major event will be the Louisiana Purchase Bicentennial Conference that will be held in New Orleans, at the Omni Royal Hotel from January 22, to January 25, 2003. This event is collaboration between the Louisiana Historical Association and the The Historic New Orleans Collection, with support from the Louisiana Department of Culture, Recreation, and Tourism....For additional information, contact Dawn Hebert, Event Coordinator, P.O. Box 9061, New Iberia, LA 70562-9061: phone: (337) 367-6447; e-mail: **mhebert@cox-internet.com**

Queries

(Please submit your queries with the pertinent information (**names, dates, places**) in either a **neatly typed** or **clearly written** format. We will also publish responses to queries. Please indicate in which issue the query originally appeared. Submit to FCHSM Query Editor, Gail DesHarnais, or e-mail to **GFMOREAU1@aol.com**)

Sharon Kelley, 27354 Lawrence Drive, Dearborn Heights, MI 48127, skelley@chem.wayne.edu -- **Maggie E. Drouillard** and **Barnaby Drouillard** married 2 Apr 1878 at Marine City, St. Claire County, Michigan. A divorce was granted on 31 Aug 1897 in Wayne County, Michigan. Need info on where marriage took place, parents of both, and specifics on how to obtain copy of the divorce paperwork filed with the county.

Mildred B. Roe, 6123 Linden Rd., Fenton, MI 48430-9202, (810) 629-9036 -- (1) Seeking date of arrival of **Jean Baptiste Smith** in the Monroe County, MI area. He m. 22 July 1822 (by Ganith) **Marie Louise LaCasse**. **Jean Baptiste** was b. 22 June 1788 in Montréal, QC. Was he possibly a son of **André Smithe** and **Marie Tanté** of Montréal? **Marie LaCassse** b. 4 Oct. 1800, Chambly, QC, daughter of **Jean Baptiste LaCasse**, b. ca 1766 in Chambly, and **Marie Marguerite Channasor-Sansouci La Fountaine**, b. ca 1780, d. 1811. All resided in Frenchtown Twp., Monroe County, MI. (2) Seeking parents of **Jean Baptiste LaCasse**, probably born Quebec; m. 14 June 1773, **Marie Pilotte/Pilote**, a daughter of **Jean Baptiste Pilotte/Pilote** and **Catherine Brassard**. Was Jean Baptiste LaCasse a descendant of **Antoine LaCasse** and **Françoise Piloy**?

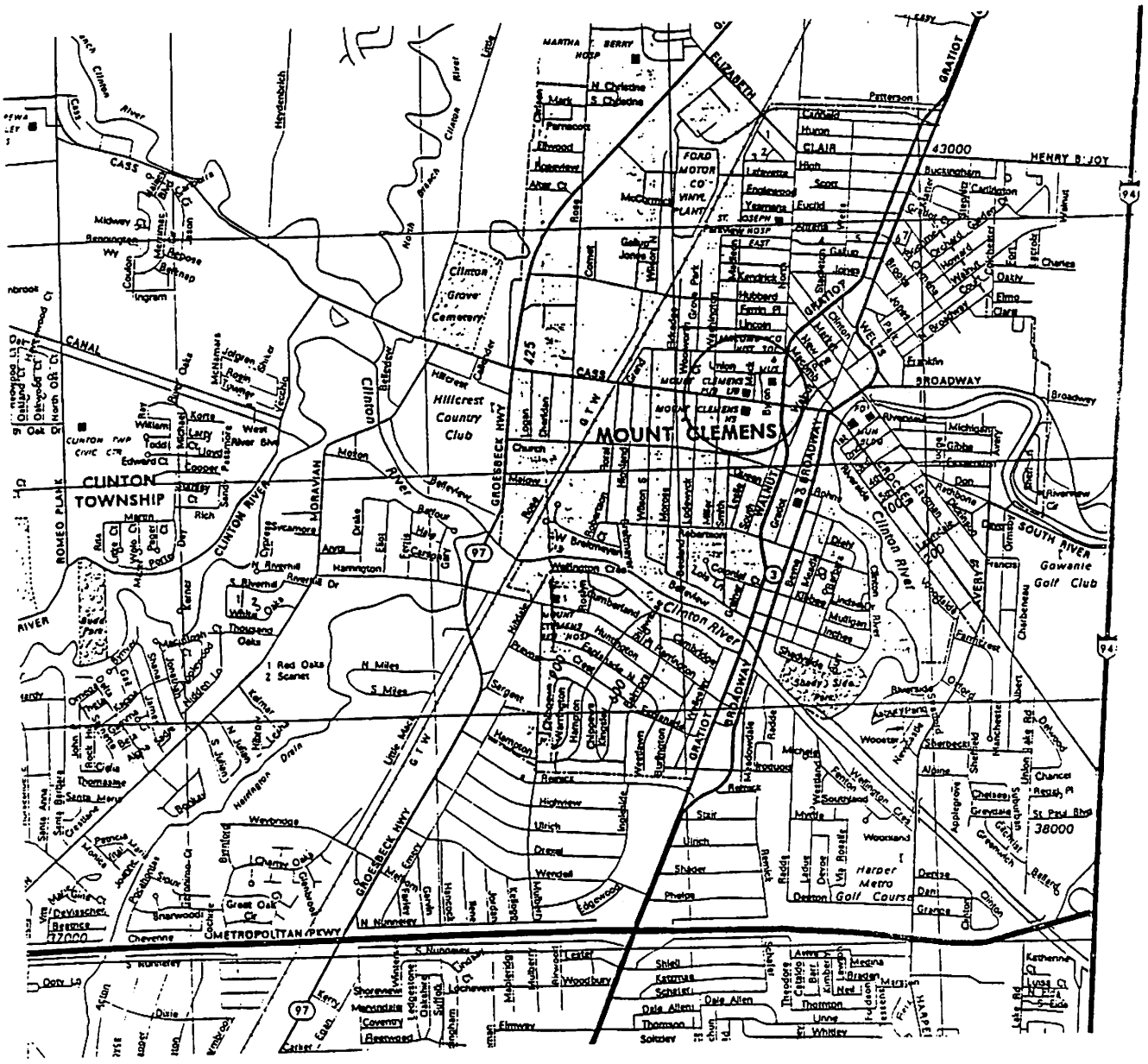
(Editor's note: In a quick check of PRDH Online the following information was found:

Chambly- Marriage- 1799-10-28 PRDH # 346592
Jean-Baptiste Lacasse, son of **Jean Lacasse** and **Marie Pilote**, married **Marguerite Fontaine**, daughter of **René Fontaine** and **Marguerite Sanssouci**. Joseph Lacasse, brother of Jean-Baptiste was present as well as Jacques Pilot, uncle of Jean-Baptiste Lacasse. In going back a bit further it was indicated that **Jean Lacasse** was the son of **Etienne Lacasse** and **Marguerite Roy**. Jean married **Marie Dorothée Pilotte**, daughter of **Jean-Baptiste Pilotte** and **Marie Dorothée Bissonnette**, on 14 June 1773 in St-Vallier. PRDH # 211404 This family can be traced on PRDH.
The material on the Smiths was more difficult to find. Very briefly this is what was found and there is probably more information available. An **André Smith**, from Elfelt in the diocese of Mayence in Germany, son of **Jean Smith** and **Agnes Ficherine** married Marie Elisabeth Leblanc, daughter of Charles LeBlanc and Ursule Lapante in Montreal on 4 June 1787. PR DH #341896 Based on the material on PRDH there was no indication that they had any children.)

FRENCH-CANADIAN HERITAGE SOCIETY OF MICHIGAN
FALL POTLUCK
SATURDAY, SEPTEMBER 8, 2001

The Mt. Clemens Library is located at 150 Cass Avenue, Mt. Clemens, between Groesbeck Hwy & Gratiot. Phone: (810) 469-6200. Potluck held in downstairs meeting room.

Questions can be directed to (734) 671-8994 or (248) 625-4988 or (810) 268-9730.



FRENCH-CANADIAN HERITAGE SOCIETY OF MICHIGAN
FALL POTLUCK

Saturday, September 7, 2002
Mt. Clemens Public Library
150 Cass, Mt. Clemens

PROGRAM
begins at 10 am and ends at 4 pm
doors open at 9:30 am

morning:

Karl Mark Pall
Lecturer, Macomb Community College Historian

"French on the Frontier"

In addition to stories about the early French settlers, Mr. Pall will speak on the ghost towns, and will bring some early maps of the region.

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Potluck at noon
bring a dish to pass
French-Canadian dishes & recipes welcome!

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afternoon:

Plan to access the Library of the French-Canadian Heritage Society and the Mt. Clemens Library. Experienced French-Canadian researchers will be available for your questions. Family files now accessible at this location.

Books, commemorative tote bags, lapel pins, medallion/key chains, certificates, and other items available for purchase.
No registration or admission fee. See map on reverse.

FRENCH CANADIAN
Heritage Society of Michigan

MEETINGS FOR 2002

Visit our web page: http://habitant.org/fchsm

FCHSM - STATE EVENTS

Saturday, July 20, 2002 - Ste. Anne de Detroit French Novena Celebration. Includes a 5 pm dinner in the courtyard for descendants of the original 1701-1710 parishioners. (Dinner Reservations only: BEARKIRT@aol.com); a 7 pm mass with a reception following in the Ste Anne courtyard with food, refreshments and entertainment. All are wecome to attend. Members and guests are encouraged to come in period costume.

Saturday, September 7, 2002 - Please note changes - Annual potluck at the Mt. Clemens Library, 150 Cass, Mt. Clemens. Program begins at 10 am and ends at 4 pm. Potluck at noon. Presentation by Historian, lecturer & teacher, Karl Mark Pall, who will speak on "French on the Frontier". See the July, 2002 issue of *Michigan's Habitant Heritage* for details and map to the library.

FCHSM - DETROIT CHAPTER EVENTS

Meetings are usually held at the Main Detroit Public Library, 5201 Woodward Avenue, Detroit, Michigan, in the Explorers Room, "A" Level, **New Hours beginning at NOON until 1:30 pm,** generally on the second Saturday of the months of March, April, October and November. Meetings are open to the public, no charge, with free parking on Saturdays in the Library parking lot, Putnam entrance. For additional information, call (248) 651-3260, (248) 625-4988 or (810) 268-9730 or check the web site.

Saturday, September 28, 2002- In place of our usual early October meeting, members are encouraged to attend the Frenchtown Chapter's Seminar. See **Frenchtown Chapter Events** (below) for further information.

Saturday, November 9, 2002 - Provençal House, 367 Kercheval at Moross, Grosse Pointe Farms. Jean Dodenhoff, Curator, will conduct a tour of the Provençal House, the oldest standing house in Grosse Pointe, starting at 10 am.

MID-MICHIGAN CHAPTER EVENTS

Meeting information is available at the Hoyt Library, 505 Janes Street, Saginaw, MI 48607, phone: (517) 755-9827 or e-mail **amm@vlc.lib.mi.us**

FRENCHTOWN CHAPTER EVENTS

Meetings are held on the third Saturday of each month. Website & Email addresses: **http://www.rootsweb.com/~mifchs/** (website) **frenchtownmonroemi@yahoo.com** (email); or call for additional information to: (734) 379-5120.

Saturday, September 28, 2002 - "Muskrat Tracks - Tracing Your Early French" - Macomb County Community College, Monroe, 8am - 4pm. Cost $30, including continental breakfast, hot buffet luncheon & inclusion in Surname Registry. Registration after September 15 may not include luncheon or surname registration. Keynote speakers Dennis Au, Pat Tucker, Carl Katafiasz, Chris Kull, Geoff Heorauff

There will be vendors offering books and related genealogical materials. Local genealogical & historical societies will be represented. Registration is from 8am to 9am.