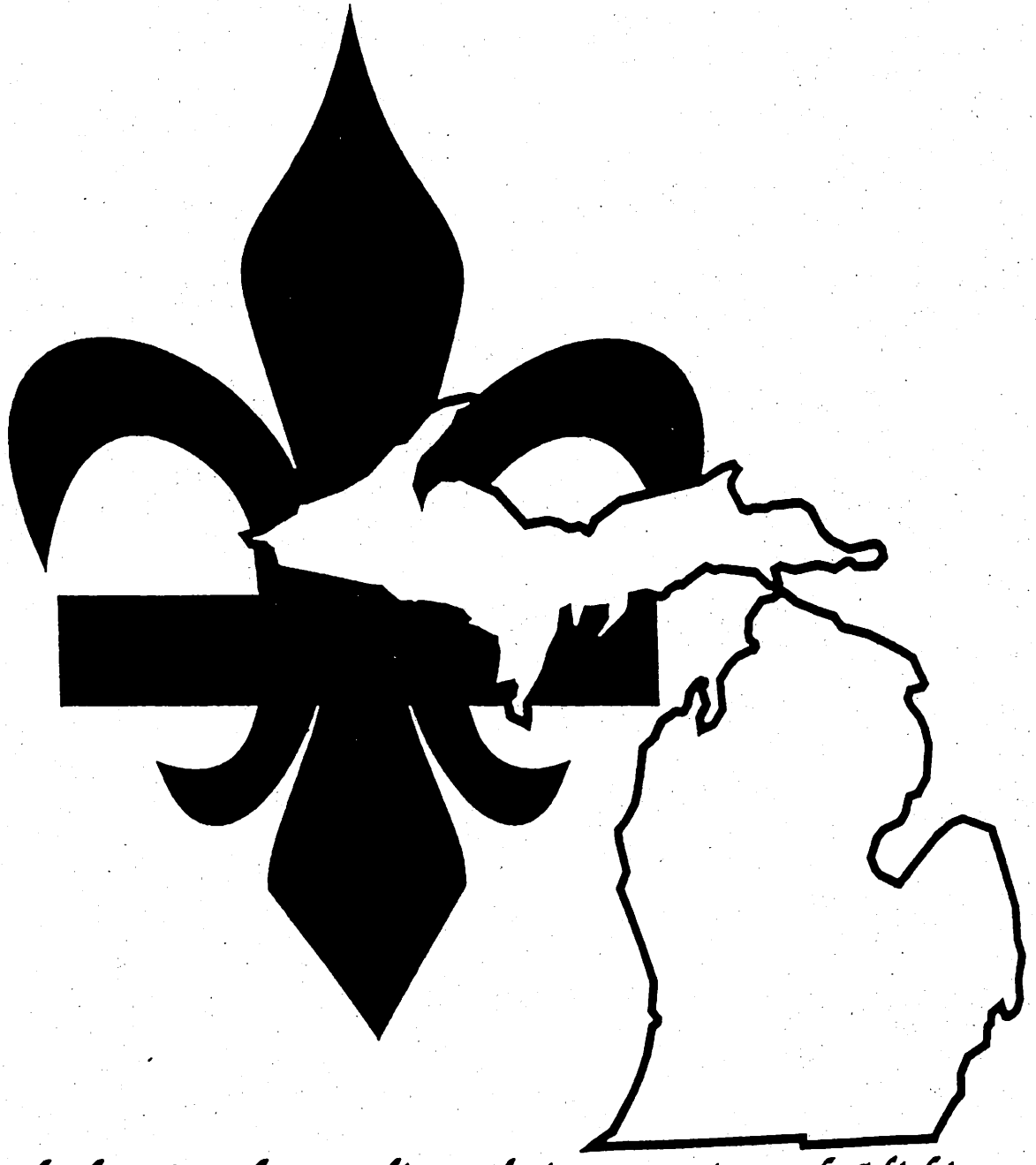
Michigan's HABITANT HERITAGE



Journal of the French-Canadian Heritage Society of Michigan

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Mémoire about the Strait [*le détroit*] between the Two Lakes Erie and S^te^ Claire
Memoire sur le détroit des deux lacs Eriér et S^t^ Claire [*sic*]
by Claude Charles Le Roy de La Potherie

(undated but *circa* 1702 from the details in the document)
Published in Commemoration of the 308th Anniversary of the Founding of Detroit
Translation by Suzanne Boivin Sommerville, FCHSM member, (s.sommerville@sbcglobal.net)

La Potherie was present in New France at the time of the observations recorded in this ***Mémoire***. In addition, he witnessed the Great Peace of 1701 at Montréal and wrote a description of it in his ***Histoire de l'Amérique Septentrionale***, which he first submitted in 1702 after his return to France. Its publication was refused until 1716 and then republished 1722.[1] He requested permission to trade at ***le détroit*** in 1699.[2] Translated from a photocopy of an original at the Detroit Public Library, Burton Historical Collection. To my knowledge, this document has never been fully translated and published before. Some definitions confirmed in old (generally 1694 or earlier) French dictionaries available at *http://portail.atilf.fr/dictionnaires/index.htm* Note: spelling and use of accents in this document are inconsistent. Punctuation has been added for clarity. Paragraphs have also been indicated if space at the ends of lines seems to indicate they were intended. Words in square brackets, underlining, and bold print are added by me.

He who is the author of the establishment between the two
lakes is a Captain named ***la Mothe Cadillac,***[3] [*sic*, de Lamothe Cadillac]
who says he is of this house [member of a noble family], but we know differently
to be a man from the dregs of the people. He knew [,]
while ***M. de frontenac***[4] was alive [,] how to win his good graces
because he [Lamothe Cadillac] has a spunky attitude and he has the charac-
ter of those Gascons who have the gift of insinuating themselves skillfully [in high places].
M. de frontenac gave him the command of
MichilimaKinaK [Michilimackinac, then at modern-day St. Ignace, Michigan], where he won [made a profit of] forty thousand *francs* [La Potherie consistently uses *francs* instead of *livres*, the more common term for money at the time.]
in the commerce he did with the *OutaouaKs* [Ottawa]
The brandy that he sold them [,] of which they are very
fond, was the cause of this *lucre* [illegal profit]. The Jesuits of this area
were much against him because
at the same time they were making every effort to
bring this people to the knowledge of God, this one [Lamothe Cadillac],

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[1] See ***Dictionary of Canadian Biography*** online (hereafter DCB), "**LE ROY DE LA POTHERIE, *dit* Bacqueville de La Potherie (La Poterie), CLAUDE-CHARLES**, historian; b. 15 May 1663 in Paris, son of Charles-Auguste Le Roy de La Potherie de Bacqueville and Françoise Du Sicquet d'Esmainville; d. 18 April 1736 at Guadeloupe." http://www.biographi.ca/index-e.html

[2] The summary of La Potherie's request reads: "As it appears that Peace will be made with the Iroquois, he begs to be accorded the gift of the two lakes named Erie and *de Ste Claire* that are 200 *lieues* above Montréal with the permission to send 3 or 4 canoes to trade." 1699, Series C11A, *Correspondance générale*: Canada, 79v, read and copied at Library and Archives Canada, my translation. There are 2.4855 miles in one *lieue*, slightly smaller for the old French *lieue*, 2.4221 miles. http://www.unc.edu/~rowlett/units/dictL.html

[3] DCB, "**LAUMET, *dit* de Lamothe Cadillac, ANTOINE**, seigneur in Acadia, captain in the colonial regular troops, sub-lieutenant in the navy, commandant of Michilimackinac, founder of Detroit, governor of Louisiana, knight of the order of Saint-Louis, governor of Castelsarrasin in France; a turbulent figure in the history of New France, described by Agnes Laut as among the "great early heroes in North American history" and by W. J. Eccles as, "one of the worst scoundrels ever to set foot in New France"; b. at Les Laumets, near Caumont (department of Tarn-et-Garonne), 5 March 1658; d. at Castelsarrasin, 15 Oct. 1730." He consistently signed *Lamothe Cadillac*.

[4] DCB, "**BUADE DE FRONTENAC ET DE PALLUAU, LOUIS DE**, soldier, Comte, governor-general of New France." He died 28 November 1698.

all by himself reversed because of this commerce all of the good feelings
of piety and of religion that these so down-to-earth people
can be capable of. *M. de frontenac* did not stop
supporting him despite all the objections made by the
Jesuits whom he [Frontenac] did not like.

La Mothe found himself at Court [in France] in 98 [1698] at the time of the death
of Count *de frontenac* and [in early] 99 [1699], sustained by letters of
recommendation from this general [,] who was not yet known
to be deceased [news would not reach France until ships could sail], he [Lamothe Cadillac] gave several *mémoires* to bring about
the establishment of ***le détroit***. The charms of so lovely
a country in appearance [the image presented] made at first some impressions
on the attitude of the Minister [Pontchartrain].[5] One could be hopeful of what
he [Lamothe Cadillac] had proposed on this subject, including the understanding [end page 1]
that he would conduct well this enterprise. He returned in 99 [to New France when the ships sailed in 1699].
Important assemblies were held at the *Chateau de Québec*
where officers, merchants and the religious [leaders] were
called upon to deliberate on the important matter of the *Castor* [beaver].
M. de la Villebord was sent on behalf of the *fermiers* [contractors, agents] of
Nouvelle France to ask for a reduction [in the beaver trade. There had been a glut of beaver pelts on the market by 1696.]. *La*
Mothe communicated at the same time [in the fall of 1699] the orders of the Minister,
who placed the decision in the hands *of Messieurs de Callieres*[6] and
Champigny[7] [governor-general and intendant of New France] as to the establishment of *détroit*.

In the meantime, into the scene entered ***le frère*** **Charon**,[8] the one who
established a very fine hospital at Montréal. This *frère* [also in 1699]
made a trip to France, as well as did *la Mothe* [,] and [Charon] gave
new *mémoires* about the enchantment of this
country [*le détroit*]. *La Mothe* had a conversation with him, and [,] having questioned him cunningly to obtain his secrets [*tiré*
les vers du néz][9] about all of his [Charon's] plans [,] made him believe

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[5] Minister of the Marine, Jérôme Phélypeaux, Comte de Pontchartrain and de Maurepas.

[6] DCB, "**CALLIÈRE, LOUIS-HECTOR DE** (usually spelled **Callières** but he signed without the "s"), *chevalier*, captain in France, governor of Montreal, governor general of New France, knight of the order of Saint-Louis; b. at Thorigny-sur-Vire, province of Normandy, on 12 Nov. 1648; d. at Quebec on 26 May 1703."

[7] DCB, "**BOCHART DE CHAMPIGNY, JEAN**, Sieur de **Noroy** et de **Verneuil**, chevalier, intendant of New France, 1686–1702; b. after 1645, son of Jean Bochart de Champigny, intendant of Rouen, and Marie Boivin; d. December 1720 at Hâvre-de-Grâce, France."

[8] DCB, "**CHARON DE LA BARRE, FRANÇOIS** (he signed fs Charon), merchant, founder of the Brothers Hospitallers of the Cross and of St. Joseph, as well as of the Hôpital Général of Montreal; b. 7 Sept. 1654 at Quebec, son of Claude Charron* and Claude Camus (Le Camus); d. shortly after 9 July 1719 at sea on board the king's flute *Chameau*." It is not generally reported that his plan was eventually chosen for the first convoy, not Cadillac's.

[9] When Gail Moreau-DesHarnais first showed me, in 1999 or 2000, a very rough transcript of the document that someone had done for the Burton Library, this phrase, *tiré les vers du néz*, made me burst into laughter because it is an expression my parents used when they wanted to indicate that someone was wrangling for details about something that was none of his or her business. The phrase translates literally as to pull worms (or verses) from the nose, to go "fishing" for information. I have since confirmed my understanding of this meaning in the old

that they had to join in concert to obtain
from the Court permission [,] one permission[,] to trade
only for *menue pelleterie* [a variety of less-significant hides or furs], like *peaux vertes* [green, not-yet-stretched or dried beaver], *peaux passés* [stretched], *ours* [bear], *chats* [racoons], *marthes* [martens], *etc.*
All that Charon represented to the Minister appeared
sensible. This man [whether Charon, or Cadillac, is unclear] was found to be
so extraordinary that his portrait was made. *La*
Mothe [,] who wanted to make the matter the king's business [,]
won out over *frère* Charon, who saw himself frustrated
from his pretentions [about founding Détroit] in favor of the advancement of
his hospital, and who sorely regretted having been his [Lamothe Cadillac's]
dupe. La Mothe returned to Canada [in 1700] with
new orders for the establishment of *le détroit*, all
of it [the particulars] nevertheless being ***referred to the judgment* of *M*[*essieurs*]**
de Callieres* and *de Champigny [who chose Charon's plan]. [end page 2]

It was not enough for *la Mothe* to see himself authorized
with the approval of the Minister, he had to win to himself the
good graces of *M. de Callieres*. It is believed that this
governor told him that ***Tonty*** [Alphonse de Tonty][10] had to be [part] of the
voyage [,] together with him [Lamothe] [,] as *Lieutenant*
du Roy. But it is more probable that *La Mothe*,
seeing that he could never achieve
his intention [without including de Tonty], trumped *M. de Callieres* by begging him to have
Tonty attached to him, which gave much pleasure
to this governor, who provided the last resource
to this grand enterprise that cuts the throat [destroys]
the country [of New France].

All of the preparations were made at Montréal [,] adding up
to more than eighty thousand *francs*.
50 elite soldiers and **50 *Canadiens*** were taken for the voyage.
There was great dissension at Montréal among
the merchants, who were in despair because of this establish-
ment, the ***Canadien* officers** who engage in trade
were struck to the core [as were also], *S^r Le bert* [*sic*, **Le Ber**],[11] the richest
businessman, and *Dame Paquot* [*sic*, **Dame Pascaud**],[12] the female merchant [**Marguerite Bouat**],

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dictionaries available online. In 1694, "On dit prov. & fig. **Tirer les vers du nez à quelqu'un, pour dire, Tirer de luy un secret en le questionnant adroitement.**" I understand several other words and metaphors in this and other documents because they were used by my parents, to whom I am eternally grateful for this gift of the French language.

[10] DCB, "**TONTY, ALPHONSE** (de), Baron de Paludy, commandant at Forts Michilimackinac, Frontenac, and Pontchartrain (Detroit), captain in the colonial regular troops, younger brother of Henri Tonty; b. c. 1659 in France, son of Laurent (Lorenzo) de Tonty, Baron de Paludy, and of Isabelle de Liette (di Lietto); d. 10 Nov. 1727 at Detroit."

[11] DCB, "**LE BER, JACQUES**, merchant, seigneur, ennobled in 1696; b. *c.* 1633 in the parish of Pistre, diocese of Rouen, son of Robert Le Ber and Colette Cavelier, who may have been related to Cavelier* de La Salle; d. 25 Nov. 1706 in Montreal."

whose husband was then [1700-1701] actually at Versailles acting as
deputy writing against the departure [to Détroit]. Petitions were made [.]
[They were competing for] who would give the successful bid [*le bon tour*, to prevent the venture]. *La Talante* [a ship]
was arriving at that time at Québec [City] bringing news that
Le Neptune [a ship] would arrive soon [from France]. As no one
had received any specific news yet concerning
the status of *La Nouvelle ferme du Castor* [the new contractor, the Company of the Colony that wanted to trade at *le détroit* for the benefit of its shareholders, not the king], *Messieurs de*
Callieres and de Champigny [,] believing that this
latter vessel would not carry letters from
the Court [announcing whether the Company had received permission to trade], made *la Mothe* depart quickly [The convoy eventually left 5 June from Lachine, near Montréal. Word of the king's approval of the Company arrived after the convoy had gone.]
All the new conspirers wanted to take [end page 3]
advantage of the departure. Briefly, when it was necessary
to present this fine petition [fine in an ironic sense], *M. de Callieres* having
given permission to whoever wanted [to provide merchandise], gave it
to them [The sense is that they scurried to become involved in supporting the establishment, despite their misgivings] [;] everyone gave up their former position [against the establishment of Détroit; in effect, figuratively, they were hemorrhaging from their noses, *seigna du nez*, so eager were they to become involved in supplying merchandise to trade, whether the Company had been approved or not]. Their [former] petition remained
suspended [*au croc*]. *Dame Paquot* [*sic*] provided for her part
ten thousand *francs* of merchandise. *S^r Le Bert* [*sic*]
would complain no more as long as he had a good portion, but the one
who profited the most was **S^r Hazeur**,[13] whose
wife had been a lady's maid [*fille de chambre*] of M^de^ [Madame] *de Champigny*,
who [Hazeur] sold for more than thirty-six thousand *livres* [*sic*] of merchandise [.]

La Mothe and *Tonti* [*sic*] left soon after.
As for them, we could not find out what items they had embarked
in the canoes. [A list survives.][14] They took the grand route of
the Ottawa River to go to *Michilima-*
KinaK, which is the center [meeting place] for all of our [Indian] Allies. Those who are more

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[12] DCB, **Marguerite Bouat** was the wife of "**PASCAUD (Pacaud), ANTOINE**, prominent merchant of Montreal and La Rochelle; b. at La Prade in Angoumois, c. 1665; d. at La Rochelle in January 1717." "Pascaud played a very important role in the foundation of the Compagnie de la Colonie in 1700, which placed control of the fur trade in Canadian hands for the first time since the demise of the Compagnie des Habitants in the 1650s." Marguerite Bouat (d/o Abraham Bouat, an innkeeper, and Marguerite de Névellet) and Pascaud had married in Montreal on 21 Jan. 1697. I have several contracts showing her involvement in the fur trade.

[13] DCB, "**HAZEUR, FRANÇOIS**, prominent Quebec merchant and entrepreneur, seigneur, member of the Compagnie du Nord and the Compagnie de la Colonie, councillor in the Conseil Supérieur; b. in France, *c.* 1638; d. in Quebec, 28 June 1708." His wife by 1696 was Elisabeth Barbé.

[14] I have a photocopy of the 1701 cargo manifest. It appears that FCHSM member Timothy J. Kent and I found the document on microfilm at about the same time. He published his transcription and translation in ***Ft. Pontchartrain at Detroit***, Vols 1 and 2, Ossineke, Michigan: Silver Fox Enterprises, 2001. See his discussion in Vol. 1; the English translation in Vol. 2, Appendix 3, pp. 1006-1015; and his French transcription in Vol. 2, Appendix 4, pp. 1016-1020. I have used some of his definitions for words related to the fur trade. I am also grateful for suggestions made by Michael McCafferty when he read an earlier draft of this translation and to all of my proofreaders, especially Gail Moreau-DesHarnais.

105 shrewd [in the know] will judge well for what purpose this detour
106 of more than 400 *lieues* was made while [only]
107 150 [*lieues*] would have been traveled by the portage of Niagara, which
108 is at the end of *lac Frontenac* [*sic*, Lake Ontario].

109 This country [*le détroit*] is, to be truthful, very beautiful, charming, filled
110 with an infinite number of wild beasts [*bêtes faunes*], but it is sandy [*sabloneux*],
111 hunting lasts only three or four months in the spring
112 and at the end of autumn, and not a
113 single bird can be seen in winter.

114 What good will be served by all of these false [deceptive] attractions. One never
115 saw a more abundant location for moose [*origneux*] than the
116 area around Québec, now one must go
117 more than 40 – 50 *lieues* into the woods to take [even]
118 one. All of the islands of Richelieu and Berthier [end page 4]
119 that are located at the beginning of the government
120 of Montréal were filled with bands of four
121 to five hundred bull elks and deer [*cerfs* and *chevreils*], all that remains is
122 muskrats [*rats musqués*]. Thus *détroit* will have the same fate
123 as this area. They fill themselves in imagin-
124 ation with this abundance of animals in a country of
125 promise where they [the first convoy of 1701] have already almost died of hunger. [This *mémoire* was thus written after news had been received from those who returned from Fort Pontchartrain in the fall of 1701 and spring of 1702.]

126 **Tegannissorens,**[15] the greatest Chief of the Iroquois,
127 intimate friend of the English, who sometimes espouses our
128 interests as his caprice allows, because of
129 current politics [the Peace conference of 1701] was called to Montréal by *M.*
130 *de Callieres* last year [in May of 1701 before the August signing of the treaty] for some
131 negotiations. He [de Callières] asked him what his sentiments were
132 and those of the Iroquois concerning the convoy he was sending
133 to *détroit*. He [Tegannissorens] replied that it was not to the taste
134 of the Iroquois, who had already prevented the English
135 who had wanted to undertake a similar venture.
136 *La Mothe* and *le frère* Charon [had] told the Minister that
137 it was necessary to block the English from doing this.
138 A handful of *Canadiens* would have chased them easily. [but]
139 It is a place that is too far away to be able to resist
140 the first who would go to attack it. They [the attackers] would only have
141 to blockade the fort, which cannot be built but
142 in [wooden] palisades, and this would cause the death by starvation of all
143 who would be inside without [the attackers] having to shoot a single gunshot.

144 It is planned to invite our [Indian] Allies to go

[15] DCB, "**TEGANISSORENS (Decanesora)**, influential Onondaga chief, orator and diplomat; played a leading role in English-French-Iroquois relations during the last quarter of the seventeenth and first quarter of the eighteenth centuries."

establish themselves in this area. This would result in many domesticated [or friendly] enemies [in an ironic sense]
that we would have [in the same place]. These Indians
are loyal to the one who gives them the most. It is very dangerous
to suffer such neighbors [close to each other], because these Indians, [end page 5]
especially the Hurons, cannot help but maintain
secret ties with the Iroquois, who
will not fail to go trade [there, at *le détroit*] on returning from their
hunting. We observed during the last
wars [1680s and 1690s] that in spite of all the protestations of fidel-
ity to the French nation, these people [the allied Indians] worked
always some evil designs against us, especially
the Hurons, and that they never had any other
goal but to seek for themselves the good graces of the Iro-
quois in order to attract to themselves the good graces of the English with
whom they seek so passionately to
trade.

What will prevent the English, once they know that
our Indian nations are established in the neighborhood of
this fort, from sending from some [short] distance [away] to
notify these people [the Indians] that they [the English] are there [nearby, for trade]. The French
may [thus] come into conflict with the English. If
our Iroquois of Montréal [those domiciled there] go deliberately
to carry their *Castors* to *Orange* [Albany, New York] and *Manathe* [Manhattan], which
are more than 80 *lieues* from there, without
our daring to make the smallest complaint, what
will the others [those established near the new fort] not do when they know
that they [the English] are in the neighborhood so that they can buy
merchandise at a cheaper price.

It is very easy for the English to become established above
or below [up river or down river from] this fort because this country is not more
ours than theirs, and if we were to examine well the
territory [*terrain*] of this country, I believe that it
belongs more to them than to us. [The Iroquois, though, considered it their hunting grounds.]

If I were to explore the considerable wrong that this establishment
will have for all of Canada, I would enter into an
infinite number of [additional] details. Is it not more pleasant for the Ottawas [at Michilimackinac] [end page 6]
to travel one hundred *lieues* [to *le détroit*] instead of the 300 that they must take to
come down to Montréal. It is thus more natural
for them to go [to trade] at *détroit* when it is close by. But *La*
Colonie [the settlement on the St. Lawrence River], will it be better because of this when all the beaver
and the less significant pelts [*la menue pelleterie*] will go there [to Détroit] in abundance?
What harm will we not feel at Montréal and at
Québec? There are almost no Indians who do not owe [back payments, debts for loans]
to the merchants, who are obliged to give them, most of the
time, advance credit. None of those who owe debts

will fear going to *détroit* because of having to [re-] pay [their debt there]. I know
several persons in Montréal who made
advances in credit of more than ten thousand *francs* who would abandon
now all of it for a hundred *pistoles* [gold coins, worth 10 *livres* or *francs* each, or a 10 % partial repayment].

What is more, when all of the Ottawa come to
trade at Montréal, there are more than four hundred families
who profit. The trade fair is held along the
palisades bordered with the lodgings [*cabanes*] of the Indians and on
the other side a number of small merchants who
await this favorable moment to sell one
time each year. There are no merchants in the
city who do not have for this [purpose] interpreters who
earn a quarter, a half of the profits, or a
fixed sum for their labor because these merchants
could have one hundred thousand *écus* [one *écu* equals three *livres*] of merchandise from which they
would not be able to sell even a tobacco pipe without the
help of their interpreters. It is at this time that
all of these people count on earning some
spare cash to support the rest of their families.
The expense that must be made to equip each
canoe for these kinds of voyages [to Détroit] is excessive. [end page 7]
For at least three men, it requires, **for each man**, one hundred *écus* [300 *livres*]
in wages to conduct a canoe and to trade.
A canoe costs 50 *écus* [150 *livres*].

The crew of a canoe costs 50 *écus* in *chaudieres* [pots], *voiles* [sails],
poudre bal [powder for bullets], *éponge*, [sponges], *bray* [*brai*, gum to mend canoes], *haches*, [hatchets] and *fuzils* [guns].
It requires 200 *livres* [symbol for *livres*] for food for these three men [,] which
consists of *eau de vie, biscuit, lard, pois, et farine* [brandy, biscuits, bacon, peas, and flour]
Total: 3,500 *livres* [symbol for *livres*].

It requires *une quinzaine* [about fifteen] canoes. How many will be lost along
the route where there is nothing but portages, falls or cascades
of water.

It requires more than ten thousand *francs* of *bled d'indes* [Indian corn] the
first year to sustain one hundred men so that we were forced
to buy [corn] at *MichilimaKinaK* [This did happen at Détroit in 1701-1702].
It requires for each man eight *sacs* [of corn?] amounting to six
to seven *minots* and each *sac* is worth twelve *francs*; because
to believe that these men live only by hunting is
an error. **Father Vaillant,**[16] Jesuit, who was part of the

[16] DCB, "**VAILLANT DE GUESLIS, FRANÇOIS**, priest, Jesuit, missionary; b. 20 July 1646 at Orléans, France; d. 24 Sept. 1718 at Moulins." Father Vaillant returned to the mother colony by September of 1701. The name of the Recollet who traveled with him is unknown, but if it was Father Delhalle, he, too, had returned to the mother colony by the fall of 1701 because he signed baptismal records there, as I discovered for myself. He served at Batiscan from

229 voyage [in 1701] told me that they had seen by chance one
230 *boeuf* [steer, ox, or bison] who could have been a run-away that was fol-
231 lowed by hunters a long way [without being captured?].

232 When they have made a large trade of pelleteries
233 from the Indians, they [the furs or skins] must be transported to Montréal.
234 It requires for this [to be accomplished] 20 canoes which
235 will cost at least one hundred *francs*. It will require forty
236 Indians and their women to conduct them [the skins and furs from the fort], to whom is given
237 one hundred *francs* to the men and 50 to the women
238 because if it were necessary to empty a fort of all its people [to transport the furs], [the fort]
239 would be exposed to pillage from a band of Indians
240 who would not be at all concerned about destroying it
241 if they found an occasion [to do so].

242 I will not speak of the large quantity of mer-
243 chandise that is required [to be sent to Détroit] that could be lost,
244 spoiled, or that could be spilled and destroyed in the water. Witness [end page 8]
245 the canoe that [can be] lost at [only] 23 *lieues* from Montréal. All of
246 these hazards have to add up to ten
247 thousand *francs* according to the calculations that I made
248 with a knowledgeable man [believed to be Nicolas Perrot].[17]

249 What is la Mothe doing [?] He has dispersed [sent out] all his *Cana-*
250 *diens* with the king's merchandise into all
251 the areas where there are Indians, to Lake Huron,
252 to *la Baye des Puants* [Green Bay, Wisconsin], to the Miamis [and] to the Hurons
253 of the River of St. Joseph [Niles, Michigan] and to the Ottawas [at Michilimackinac].[18]

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15 November 1701 to 5 June of 1702. (Photocopies of the acts.) DCB also reports his presence at other parishes, not always accurately: "Meanwhile Father Constantin had returned from the *pays d'en haut*, for we find in the parish registers of Champlain a certificate of baptism dated 25 Sept. 1701 and signed by him, which is evidence of his passing through that parish. In June 1702 he was at Trois-Rivières, [*sic*, Champlain] where he officiated as the parish priest [for one act only]. He apparently returned then to Detroit, since Cadillac stressed that he was there in a letter dated 25 September of the same year." This letter was, however, written in the mother colony when Cadillac went there to sign his contract with the new Company of the Colony. Father Delhalle may have returned to the fort with him. No religious records survive at the fort until February of 1704. More from DCB: "**DELHALLE (De la Halle), CONSTANTIN**, priest, Recollet, founder and parish priest of Sainte-Anne du Détroit; killed 1 June 1706 at Detroit." "Tanguay has confused Delhalle with Father Nicolas-Bernardin Constantin. For his part Charlevoix*, although distinguishing him from Constantin, calls him Nicolas-Bernardin-Constantin De Lhalle. Furthermore, the spelling of his name varies a great deal over the years: Dehalle (Simple Bocquet), De L'halle and Delahalle (Bonaventure Liénard), de L'Halle (Gosselin), Challe (Massicotte), de LHalle (Jouve)."

[17] DCB, "**PERROT, NICOLAS**, explorer, interpreter, fur-trader, commandant at Baie des Puants (Green Bay) and seigneur; b. c. 1644 in France, son of François Perrot, lieutenant responsible for justice in the barony of Darcey in the province of Burgundy, and of Marie Sivot; d. 13 Aug. 1717 at Bécancour and buried the next day in the parish church." "In the spring of 1687, after depositing at the Saint-François-Xavier mission the yield from his fur-trading, Perrot went with his party to rejoin the French in the region of Detroit [Port Huron],.... His *Mémoire sur les mœurs, coustumes et relligion des sauvages de l'Amérique septentrionale* is the only one that was published. Perrot's sole object in writing it was to acquaint Intendant Michel Bégon* confidentially with the true character of the tribes that were allies or enemies of France, and with the kind of relationships that should be maintained with them."

[18] See my "Who Was the Anonymous 1702 Wet Nurse for One of Lamothe Cadillac's Children? Additional Documentation for the Birth of a Cadillac Child at Fort Ponchartrain in 1702," *MHH*, 26, no. 1 (January 2005): 21-27, for testimony about these voyages to trade and obtain food.

Thus according to custom, bargaining must take place to obtain their
good graces with presents in order to attract them
to *détroit* or in order to trade in their villages.
The *Canadien* is not a man of such good faith that he will
not hide some pelleteries for his
[personal] account. It is there that *la Mothe* and the others
may do business [buy or confiscate their pelts] to the prejudice of a profit to
the king [the king financed the first convoy] and it is possible there will be some greedy persons
who will gain control of their merchandise
because, ultimately, one must make thirty to forty thousand
francs at least for three or four years [,] in each year.
To examine the issue carefully, the king will earn very little
profit from twenty *miliers* [a word that represents a great number] worth of merchandise that might [still]
be in the storehouse of *détroit*; nor from the greedy; nor from
the wages of the *Canadiens*; nor from the salary of the officers
that had to be paid from it [the king's investment].

It can be agreed, as a result, that it would have been more advantageous for
the country [the mother colony on the St. Lawrence River] if the twenty-five permissions to trade [*congés*] had been continued, which
were eliminated a few years ago.

A *congé* is a permission to go to trade among the *Outa-*
ouaks. The king's intention was to gratify [give these as a gift to] good
families who were least at their ease [financially]. A man who
had a *congé* could sell it for nine hundred to twelve hundred [end page 9]
francs. If he [the receiver of a *congé*] did not want to equip by himself
a canoe, a merchant who bought [the *congé*] would equip
a canoe with 4 voyageurs. He [the merchant] kept his principal
and shared with them the profits that would [could] amount to
a return of fifteen thousand *francs*, so that one could
find [the means] in this country to get rid of the excess merchandise that could not be sold [otherwise].
A family could feel the consolation of an income that
helped them subsist, and a voyageur would also achieve
these benefits. These people trade [those who are hired for *congés*] with much
economy to have more profit in return, for isn't it
natural that those who are involved with their
bourgeois [the man in possession of the *congé*] will put all their efforts toward being frugal [try to avoid unnecessary expense].
in everything.

It could have been arranged to obligate the proprietor who bought
the *congé* to provide a man [men] for the construction of
the fort [if the *congé* system had been in effect before the first convoy in 1701].

Since the country at present [1702] now has *la Nouvelle ferme* [the new contractors or agents, the Company of the Colony],
the king gave [the trade at] *le détroit* to it [the Company] with the condition that it would pay the
officers. He gave fifteen thousand *francs* of

296 gifts for his establishment [in 1701, of Détroit]. The administrators [of the Company]
297 are to send persons on their part to
298 trade, but if we had dispensed with
299 making this establishment the country would be better off [.]
300 If war begins again with the English [and war did break out in the year this was written, in May
of 1702, but word had evidently not yet reached La Potherie when this was written], they will not
301 fail to seize this post, [and] to cut the throats of all
302 who will be there, because it cannot be counted on [for us] to send [them]
303 any help.

304 It will take many years before we
305 have the fields [at Détroit] cleared [for planting]. I hope that there will be
306 no shortage of wheat [*bled*], of wine, beer, and of
307 hunting. They will see reality [the truth of the matter]. These items provide only for the
308 subsistence of a man. It [Détroit] must abso- [end page 10]
309 lutely [in addition] obtain from the *Colonie* clothing, supplies for maintenance and
310 a thousand necessities that will cost exhorbitantly
311 for their transport [to Détroit]. One hatchet alone will cost
312 ten *écus*, and there is not a plow blade which does not
313 amount to [at least] one hundred *écus*. We have so many places
314 so close to us that would make good establishments
315 without seeking out so much trouble. One can clear [land] in
316 such good places in the government of
317 Montréal. In short, they wish to make a new
318 *Colonie* by destroying another that we have had
319 so much anguish to develop since almost a century ago [1608].

As it turned out, many of the apprehensions about and objections to the establishment at *le détroit* at the beginning of the 18th century were accurate; but the first convoy definitively launched a French settlement between **the two lakes Erie and S^te^ Claire** that became the City of Detroit, a city which continues to survive and to confront the challenges of the 21st century. I have accessed and printed other documents by La Potherie at Library and Archives Canada. There is no doubt the handwriting is the same. As the document in question is unsigned, here is an example of his signature:

Many of the phrases and whole sentences in this document can also be found in another document written by La Potherie in the same year, 1702, and transcribed in French in a periodical edited by Pierre-Georges Roy, ***Le Bulletin des Recherches Historiques***, Vol. XXII-No 7, July 1916, Beauceville, Que.: La Cie de Publication de L'Éclaireur, pp. 214-226. The Burton Library has a copy of this periodical. In the section entitled "Du Detroit des Deux Lacs," La Potherie introduces his comments by saying, "I touch here on a very delicate matter, but a man who has been *controlleur* in Canada [an office charged with overseeing and verifying financial transactions] should not show restraint concerning whatever subject may be involved since he should be entirely devoted to his minister." (p. 219) And, later, in the same section, he writes, "I cannot dare tell you everything I know about what is thought about the establishment. To do so, you would have to give me a direct order [and] not be angry with me. I know that everybody cries out against *M. de la Mothe* even though you have since accorded the right to trade at this fort to the new company." (p. 222) These two sentences suggest why the details about *le détroit des deux lacs* did not appear in La Potherie's published history, even when it was approved in 1716. Censorship of publications was not invented in the modern age. Between these two statements, the document also transcribes in full

the petition made in 1701, which La Potherie introduces by saying, "I do not know by what lucky chance a copy ended up with me, but here it is." (p. 220) This is the petition that remained "au croc," that was never acted on because the merchants were so eager to become involved in whatever would take place at the new fort, with or without the king's approval of the new company. The petitioners had originally declared in their written request to Governor Callières: "The said sieur de la Mothe having no other objective than to conduct a considerable trade at the expense of the company and of all the colony, your supplicants foresee that they cannot remain a party to the agreement that they have made [even] with the assurance from the Court that everything that is done in this country will be united and will belong to the *Compagnie* and to the colony…," and so they asked Governor Callières to "suspend the said *equipements* [prevent the canoes from leaving] because the enterprise is contrary to the edicts of His Majesty since he [Lamothe] is going to trade…." (p. 221) It would seem that it was not only sieur de Lamothe who had self-interest in mind! And so it seems to go … throughout the generations.

Provenance of the document.
A photocopy of the document can be found in the Burton Historical Collection Cadillac Papers, Ms, LMS, Folder 2, and this translation is published here with permission. Included in the folder is a photocopy of a letter labeled "From original letter in BHC correspondence files." It is an offer from Maggs Bros., Ltd, London, dated **July 23, 1940.** Maggs Bros. states that this document with an unnamed author is said to have been in a collection of papers from "the archives of Michel Begon [*sic*, Bégon], who was Intendant of Canada during the 1690-1710 period [*sic*]." Someone crossed out the date and wrote in 1710-16. The price suggested was £ 75. The value in 2007 of £ 75 from 1940 is $4,125.15, according to http://www.measuringworth.com/exchange/ Maggs Bros Rare Books can be found now at http://www.maggs.com/ The website describes the business in this way: "Established in 1853, Maggs Bros. Ltd., is one of the world's oldest and largest dealers in antiquarian, first edition, autograph and rare books. Serious about books without ever being stuffy, we are proud of our traditions and history."

Author's note: In 1999 when I was beginning my serious study of the founding of Detroit, I obtained Jean Delanglez's ground-breaking 1944-51 articles about Lamothe Cadillac. All of them, but especially "The genesis and building of Detroit," helped me to understand La Potherie's *Mémoire sur le détroit des deux lacs Erié et S^te^ Claire.* Delanglez includes the contract signed 27 May 1701 that identifies most of the men hired to be in the first convoy, pp. 97-99, and adds the names of the others hired in different contracts. However, as he did not have access, in 1948, to the refinements that have since been made to Tanguay's genealogical dictionary, he is not always precise in describing who they are. Before I saw the Delanglez articles, Gail Moreau-DesHarnais, editor of ***Michigan's Habitant Heritage***, had already begun a project that resulted in researching the names of all —both men and women— who can be documented as present at Fort Pontchartrain in 1701-1710, the years when Antoine Laumet *dit* de Lamothe Cadillac served as commandant. This project has established almost all of the identifications. See the many articles in ***Michigan's Habitant Heritage***. Gail's search for documents was independent of the Delanglez article. (I brought it to her attention when much of her initial research had been done.) As a result of this research, FCHSM was able to commission the plaque erected in Hart Plaza in Downtown Detroit, and dedicated in 2002. See photos of it on our website: http://fchsm.habitant.org/Plaque.html From Yves F. Zoltvany's bibliography for his 1969 DCB biography of Antoine Laumet, *dit* de Lamothe Cadillac:

> "Between 1944 and 1951 the Jesuit Jean Delanglez published a series of scholarly articles on Cadillac: "Cadillac's early years in America," *Mid-America*, XXVI (1944), 3–39; "Antoine Laumet, alias Cadillac, commandant at Michilimackinac," XXVII (1945), 108–32, 188–216, 232–56; "The genesis and building of Detroit," XXX (1948), 75–104; "Cadillac at Detroit," XXX (1948), 152–76; "Cadillac, proprietor of Detroit," XXXII (1950), 155–88, 226–58; "Cadillac's last years," XXXIII (1951), 3–42. This series of articles utterly destroys the Cadillac myth. Eccles, *Frontenac*; Giraud, *Histoire de la Louisiane française*; and Y. F. Zoltvany, "New France and the west," deal with Cadillac at Michilimackinac, Detroit, and in Louisiana, and are all equally critical of him."
>
> "E. Forestié, *Lamothe-Cadillac, fondateur de la ville de Détroit* (Montauban, 1907), is the only serious inquiry into Cadillac's early years in France. y.f.z."

Confirmations at Notre-Dame de Québec 1 and 15 August 1667

Transcribed by Gail Moreau-DesHarnais, FCHSM member (gfmoreau1@aol.com)

Transcriber's notes: These confirmations are found on FHL film #1311432, item #14 and also on the indicated PRDH Online certificates. The names are transcribed as found on the film and have not been standardized, as they are on PRDH Online. Names followed by an asterisk [*] are not shown in the ***Dictionnaire Jetté*** [***DJ***] as having been confirmed. [Note from Suzanne Sommerville - Jetté may have omitted recording some confirmations because he used these references, sometimes, to establish the first presence of an individual in New France. If a person was documented before the confirmation took place, he used the earlier date.] A double asterisk [**] indicates the name could not be found in ***DJ***. Family names in parentheses are as shown in ***DJ***. Transcriber's comments are in brackets. If an individual was the ancestor of a person who was in Détroit between 1701 and 1710, that information is also given. References are cited at the end of the lists.

1 August 1667

According to the web site *Naviresnouvellefrance*, the following men were probably from the ship *La Nouvelle-France*, from La Rochelle, under Captain André Chaviteau. The ship arrived at Québec on 2 July 1667 and left on 3 August 1667. The purpose of the voyage was fishing.

André Chaviteau, ** native of *L'Isle-Dieu* [l'Isle d'Yeu], Diocese of Luçon [André Chaviteau was a witness at the marriage of Mathurin Thibodeau, from Moutiers-les-Mauxfaits, diocese of Luçon, and Marie Roy, from Fontenay-le-Comte, diocese of La Rochelle, on 11 July 1667 at Québec (PRDH #66721) There is more information on André Chaviteau on the *Naviresnouvellefrance* site.

Guillaume Pilet, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson [possible kin to Jean Pilet]

Jean Pilet, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson [possible kin to Guillaume Pilet]

Robert Germain, * a sailor, from *L'Isle-Dieu*, diocese of Lusson [There is a **Robert Germain**, from St-Sauveur de Lonlay-L'Abbaye, arrondissement of Alençon, diocese of Le Mans, Maine (Orne), who married **Marie Coignard** from St-Sauveur in Rouen, on 28 October 1669, at Québec. They were the parents of three sons who were hired to go to Détroit: **Henri**, **Robert** and **Alexis**. Henri and Robert [Jasmin] were hired on 10 July 1703; Alexis and Robert, listed as *habitant du Detroit*, were hired on 10 September 1710. Alexis died 19 and was buried 20 May 1712 at Détroit, killed in the Fox War (RAPQ, Montreal Notarial Documents in the Burton Historical Collection, DJ, p. 490).]

Vincent Boüa, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson

Jean Ourseras, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson

Pierre David, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson [A sailor on the ship *la Nouvelle-France* in 1670 to Québec from La Rochelle (Naviresnouvellefrance).]

Guillaume Pilet, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson [This name is listed twice, with the assumption there are two individuals.]

Alain Durand, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson [There is also an Alain Durand *dit* Lespérance in the same time period, but he does not seem to be the same person (PRDH #59272; Naviresnouvellefrance – several different years).]

Pierre Bataillé, ** a sailor, from La Rochelle [Born in the bourg of Lesquille in Saintonge; abjured Calvinism at St-Jean in La Rochelle on 30 March 1663. He returned to Québec as a ship's pilot on *La Nouvelle-France* in 1670 and as the commander of *le Saint-Pierre* in 1679 from La Rochelle to Québec. Married Angélique Roy at La Rochelle 2 April 1663. They were the parents of nine children. Died 6 March 1687, aged 49 years, at La Rochelle (Naviresnouvellefrance).]

Laurent Merichaud, ** a sailor, from La Rochelle [A carpenter on the *St-Joseph* from La Rochelle to Québec in 1693 (Naviresnouvellefrance).]

Blaise Noleau, ** a sailor from d'Olonne, diocese of Poitiers

Jean Carin, ** a sailor, from Argenton, diocese of Bourges

[PRDH #403726]

15 August 1667

Anthoine David, ** native of *L'Isle-Dieu*, diocese of Lusson
Gilles Bénard, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson
Jean Bodard, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson
Vincent Bossy, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson
Jacques Fradet, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson
Francois Paliau, ** a sailor, from *L'Isle-Dieu*, diocese of Lusson
Simon Bau, ** a sailor, from the diocese of Cornoüaille
[PRDH #403727]

Corrections and additions to the *Confirmations at Cap-de-la-Magdeleine, 25 May 1666 and Notre-Dame de Québec, 31 May 1667, Michigan's Habitant Heritage*, Vol. 29, #2, April 2009, pp. 75-76.

Charles Varenne,** from *Clermont en Auvergne* [Possibly related to Claude Varennes and Claude Riberon, parents of Madeleine Varennes, wife of Claude Caron (PRDH #17654, #3587).]
Pierre Valière, from Sainctes (Vallière) [Married **Anne Lagou** and father of Pierre (Vallié) who was hired to go to Détroit in the 10 July 1703 convoy. Pierre *Vallié* was from the Coste de Maure. Pierre Vallière had two sons named Pierre: Pierre (I) married **Marguerite Gaboury** 4 November 1698 at St-Augustin and Pierre (II) married **Marie Anne Caillé** 22 January 1705 at Neuville (RAPQ; DJ, pp. 1110, 1111. Hired in a contract by Langlois, on 14 May 1666, at La Rochelle and was on the list of passengers of *le Moulin d'Or* in 1666 (Naviresnouvellefrance).]
René Biret, * from Loudun [PRDH also has Biret but DJ, p. 104, shows **Binet**.]
Pierre Langlois, ** [Of unknown origin, came on *le Saint-Jean-Baptiste* from Dieppe to Québec in 1666 (Naviresnouvellefrance).]

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Michigan Pioneer and Historical Collections **(MPHC)**, Vol. 33, (Robert Smith Printing Company:Lansing, Michigan, 1904).
Navires venus en Nouvelle-France (ships' lists). http://www.naviresnouvellefrance.com [The address of this site has changed since the October 2008 ***Michigan's Habitant Heritage*** appeared.]
Programme de recherche en démographie historique **(PRDH)** de l'Université de Montréal online: http://www.genealogie.umontreal.ca

French-Canadian DNA: Part I[1]

Susan M. Colby, FCHSM member (susancolby45@comcast.net)

Who are the French-Canadians? Genealogy and genetics concur that our roots are not just in France and among the American Indian tribes. Using genealogy alone to research the roots of my 100% French-Canadian mother, for example, researchers found her early pioneer ancestors to be from several countries including Ireland, Switzerland, Belgium, Guiana, and England. And there are other surnames in the tree, as well, that hint at Dutch, Italian, Spanish/Basque, and possibly Sephardic heritage, such as Vandandaique (Vandyke?), Barbarini, Viez, Doublez, and Sandoz.[2] This gives some hint of the diversity of our roots, but genealogy alone has its drawbacks. For one thing, the names and birthplaces of many pioneer ancestors or of their parents were not recorded. Also, since surnames have only been used since late medieval times and are often modified for easy French pronunciation, foreign names can be made to look and sound French, and later English versions sometimes confuse matters even more. It's easy to see how deep ancestral ties are sometimes inadvertently lost in unrecorded prehistory. And I suspect that some roots were lost intentionally. Did some pioneers see emigration to New France as an opportunity to escape oppression and reinvent themselves? DNA studies have the potential to answer questions like this and many others, such as: Is French-Canadian genetic heritage identical to that of France? How Viking are we? Does the DNA of our paternal and maternal lines tell different stories?

About DNA and the Database

First, a word about the two most common DNA tests for genetic genealogy, mtDNA and Y-chromosome tests, -- to explain what they are and what they are not. Keep in mind that: 1) DNA tests open narrow corridors only into the deep past; 2) they do not define us; 3) they each follow just one line among the thousands that have contributed to the unique combination of genes and heritage we each embody. But the two lines that they do follow certainly are the most intriguing ones -- telling us where our surname line (patriline) began and traveled over time, and the origin and journey of our ultimate maternal grandmother (matriline).

For the most part, we get half our genes from each parent. These recombine (mix) in many ways to make each of us unique. These are not the genes useful for DNA heritage studies because they contain too much variability to be useful as signposts to the past. Instead, we want a clear path back from son to father to father and so forth for thousands of years, and from daughter to mother to mother and so forth for thousands of years.

For the patriline, this path can be followed using the Y-chromosome, which passes intact from father to son. For the matriline, it can be followed using mtDNA, which is found in the body of the cell (not in the nucleus) and remains intact down the female line. Men also inherit their mother's mtDNA but do not pass it on to their children. These pathways were chosen since they do not recombine from generation to generation. Their genes mutate at predictable rates; therefore, they can point out forks in the road, times and places of family branching. They are signposts we can read today telling us where and when these lines originated and where they went. They reflect both deep history – thousands of years back -- and

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[1] I am grateful to Dr. Jacques Beaugrand and Doug Miller for graciously consenting to let me use their data for this article. See http://www.frenchdna.org and the French DNA group option at www.familytreedna.com for more information on this topic and to arrange testing. References in this article to "the site" and "the sample" are referring to the www.frenchdna.org site and its sample. Interpretations expressed in this article do not necessarily reflect those of Dr. Beaugrand and Mr. Miller, and I take full responsibility for any errors or mis-statements.

[2] Origin of my ancestor, Blaize Sandoz, is discussed in "Étienne Bontron *dit* Major, from Montussaint – The first *Doubien* who established roots in Canada" *Michigan's Habitant Heritage,* Vol. 28, No. 2 (April 2007), pp. 87-94.

more recent relationships. When they are used in concert with genealogical studies, DNA results can often confirm or reject suspected relationships; for example, determining if men who share the same surname descend from the same pioneer of that name or if women descend from the same *fille du roi.*[3]

Particular patterns of Y-chromosome and of mtDNA markers allow scientists to sort all the peoples of the earth into "haplogroups."[4] Think of haplogroups as ancient clans. Within your haplogroup, your particular pattern of markers is your "haplotype." Comparing your haplotype with others in your haplogroup reveals how long ago and where your common ancestor lived, and, therefore, your degree of relatedness. For example, if you and another person of your surname had a Y-chromosome test, you could learn if indeed he is a long lost cousin -- and how long ago and where lost – or if he is from a totally different source. In my case, I have no surname matches at all, but I found a paternal "cousin" in India, whose ancestor parted with mine about 1500 BC.

It's somewhat different for mtDNA since it traces the mother's mother, etc., and, therefore, the surname is changed every generation. But degree of relatedness can still be inferred. For example, I found two perfect high-resolution matches for my mtDNA at the French DNA site. All three of us had traced our matrilines back to early 17th century France through genealogy. I thought for sure we must descend from the same matriarch who came to New France. But no! The other two did indeed descend from the same woman, but not from my *fille du roi.* Both founding matriarchs did, however, come from Paris. Further testing revealed two more differences suggesting that if we could access vital records from 11th through 16th century Paris, we would most likely find that elusive common ancestor.

Fortunately for all of us, Dr. Jacques Beaugrand in Quebec and Doug Miller in California, have put together an excellent database of French Y-chromosome and mtDNA test results at their website.[5] Through their efforts, we can discover our ancestors' haplogroups and we can compare our results with those of our fellow French-Canadians. Researching these data, using books written by scholars and various websites on the Internet, we can trace our ancient origins and perhaps even find kin.[6] With this in mind, let us review the data to see what can be deduced about the origins of the French-Canadian people.[7]

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[3] See, for example, "French Heritage DNA Project Gains Momentum," *Michigan's Habitant Heritage,* Vol. 27, No. 2 (April 2006), pp. 65-67.

[4] Spencer Wells defines "haplogroup" as "Branches on the tree of early human migrations and genetic evolution. Haplogroups are defined by genetic mutations or "markers" found in Y-chromosome and mtDNA testing. These markers link the members of a haplogroup back to the marker's first appearance in the group's most recent common ancestor. Haplogroups often have a geographic relation." *Deep Ancestry – Inside the Genographic Project* by Spencer Wells, Washington D.C.: National Geographic, 2006. pp. 230-231

[5] Dr. Beaugrand explained to me that his French DNA database is not entirely French-Canadian, but all participants descend from countries of francophone heritage: 73% are Americans of French descent and 20% are Canadians of French descent, 4% are from francophone regions of Europe (France, Wallonia, Luxemburg, Roman Switzerland), and 1% are from nearby countries (Great Britain, Germany, Spain). The latter believe they have ancestors who escaped from France to avoid the persecutions.

[6] Useful books include: *Deep Ancestry -- Inside the Genographic Project* by Spencer Wells; *The Real Eve* by Stephen Oppenheimer; *The Seven Daughters of Eve* by Bryan Sykes; *Mapping Human History* by Steve Olson; *Genes, Peoples, and Languages* by Luigi Luca Cavalli-Sforza; and *Trace your Roots with DNA – Using Genetic Tests to Explore Your Family Tree* by Megan Smolenyak Smolenyak and Ann Turner. On the Internet, I have found many helpful sites by typing key words into the search engine. Wikipedia has informative entries for most haplogroups. Besides the sites mentioned in footnote one, I recommend www.nationalgeographic.com/genographic for interesting tutorials on all aspects of DNA tests and uses, and http://www.eupedia.com/europe/origins_haplogroups_europe.shtml . This exciting field is "mutating" and evolving constantly as the database grows, so expect interpretations to vary and change.

[7] Bear in mind these caviats: a) This analysis is looking at deep history, long before people were organized into countries or major religions. It's seldom valid to infer religious or ethnic affiliations just by haplogroup. b) Not

French Y-Chromosome DNA Summary Chart

(Participants are mainly French-Canadian, but also French metropolitan, Acadian/Cajun, Métis, and others of French Heritage. Data from www.frenchdna.org . Notes in parentheses are likely explanations for some of the distribution.)

HAPLO-GROUPS	NUMBER AT SITE	% OF IDENT.	ORIGINS	PRIMARY DISTRIBUTION
E1b1b1 variants	50	5.7	Near East or Middle East	Africa + Mediterranean & Balkan Europe (spread of agriculture)
G, G2 and G2a variants	35	4.0	Middle East, foothills of Himalayas	Middle East, Turkey, Southeast Europe, (some with spread of agriculture)
I, I1and I2 variants	137	15.7	Middle East	I – Balkans & Europe I1 & I2b1 – NW Europe (Vikings and Franks) I2 – Balkans (Celtic)
J1 and J2 variants	53	6.1	Middle East	Middle East, Caucasus, SE Europe, C.& S. Asia, Greece, Anatolia, S.Italy (spread of agriculture)
R1 &R1a	26	3.0	C.Asia to Europe 10,000 yrs ago	Europe (Celtic, Vikings)
R1b variants	554	63.4	C.Asia to Europe 30,000 yrs ago (some say 18,500 yrs ago)	Atlantic Europe (perhaps Cro Magnon; earliest humans in France)
Rare haplogroups = E, E1b1a, C, C3, N, O, Q1 variants, & T	19	2.2	See text	See text
Not identified	32		(not known -- notadded into total)	
TOTAL IDENTIFIED	874	100.1		

Origins of the Men of New France

The sample continues to grow and the numbers will change, but at this point (spring, 2009), test results for a total of 874 Y-chromosome DNA samples are on file at website www.frenchdna.org .[8] There are ten distinct haplogroup branches at this site: C, E, G, I, J, N, O, Q, R, and T. Each represents a lot of diversity among its members but, within this diversity, there remain clues as to the geographic origin of

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everyone at the site is French-Canadian or Acadian. Some are from France or other French enclaves. c) The sample is not static. New participants are being tested all the time and there are always new refinements of the sub-groupings as more is learned by scientists. d) Sometimes it takes additional testing to get to your exact subgroup. Since many participants have not had this additional testing, their ultimate subgroupings have not yet been determined. e) Only a small percentage of all French-Canadian colonists are represented in this sample. Hopefully, more descendents (you perhaps?) will join. f) Although I have a Ph.D. in anthropology, I am not an expert in population genetics and this is a general, non-technical summary of a complex subject. To best understand your results, research them with the help of project administrators.

[8] The sample total is 906. Since 32 have not been identified to haplogroup, they are excluded from this analysis, leaving a total of 874.

each clan. For example, if members of Haplogroup G could take a time capsule back 30,000 years, they would find their common ancestor (their patriarch) living "along the eastern edge of the Middle East, perhaps close to the Himalayan foothills in Pakistan or India."[9] There are 20 members of Haplogroup G at the site.

Splitting off from this main clan about 15,000 years ago were the men of Haplogroup G2, who started their own clan when they journeyed from the Middle East to Turkey and Southeast Europe. There are 15 men at the site who descend from this G2 clan (including G2a, G2a3, and G2a4). The Ice Age kept the men of G2 isolated, but once Europe opened up again, they spread north and east to repopulate the land newly released from the ice.[10]

Some of the men of Haplogroup G entered Mediterranean Europe from the Caucasus soon after agriculture was invented. Later, it seems that some spread north in the Roman expansion. Others, in Germany, Belgium, and France, may descend from the Alans (Scythian-Samatians) of Central Asia.[11] This example shows the complexity involved in assessing population movements, and how simple summaries like G = Middle East do not tell the whole story.

An even rarer find in the French-Canadian sample is the one individual of Haplogroup C. This ancient haplogroup is generally limited to North and East Eurasia, Oceania, and the Americas. Its variant, Haplogroup C3, is represented by an additional two men at the site. According to Wells, Haplogroup C arrived in the Americas approximately 5,000 to 8,000 years ago and is most frequently found among speakers of Na-Dené (such as Tlingit and Navajo). Wikipedia reports Haplogroup C3 as the only variant of Haplogroup C found in the Americas. It originated in East Asia about 20,000 years ago and spread far and wide, especially throughout Mongolia, Russia, and the Far East. Later, it spread further east to the Americas. One particular branch of the Haplogroup C3 clan spread west from Mongolia, apparently through the descendents of Genghis Khan, in the 12th and 13th centuries.[12] Are the men at the site from an Old World or a New World source? Are they descendents of Genghis Khan or an American Na-Dené speaker? They must research their particular haplotypes and find matches of known ethnicity to find out.

More common at the site are descendents of Haplogroup E men, who were originally from North Africa 30-40,000 years ago. Some then migrated to the Middle East. Over time, they split into many subgroups whose designations are constantly being refined through ongoing research.[13] One of these subgroups is E1b1a (formerly E3a). Eighty percent of African men and 58-60% of African-American men are in this subgroup, as are three men at the site. One additional man at the site tested as subgroup E1b1a8.

Subgroup E1b1b1 (formerly E3b) is represented by 50 men at the site. It is found in a variety of forms in the Horn of Africa, North Africa, parts of East and South Africa, West Africa, and Europe, especially around the Mediterranean and in the Balkans. It probably originated in the Near East or the Middle East about 26,000 years ago and expanded into the Mediterranean with the spread of agriculture. As it dispersed, subgroups formed in North Africa, the Horn of Africa, and W. Asia. Many Jewish lines are found within a wide variety of the subgroups of E1b1b1. Only Clan J has higher numbers among the Ashkenazim, for example, and it is also commonly seen in the Sephardim (two branches of Judaism).

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[9] Wells, *Deep Ancestry – Inside the Genographic Project* (Washington D.C.: National Geographic, 2006), p. 210.
[10] *Ibid,* p. 211. Variants of Haplogroup G2 at the site include G2a, G2a3, and G2a4
[11] http://www.eupedia.com/europe/origins_haplogroups_europe.shtml
[12] Wells, p. 206. http://en.wikipedia.org/wiki/Haplogroup_C_(Y-DNA)
[13] *Ibid,* p. 208. I have summarized here a complex account of many subgroupings. For details see Wikipedia entries for the subgroups, for example, http://en.wikipedia.org/wiki/Haplogroup_E_(Y-DNA)

Nine of the above 50 men designated as E1b1b1 belong to subgroups E1b1b1a and E1b1b1b, which originated around the Mediterranean Sea. These are the most common variants of E1b1b1, with the former by far the more frequent of the two in Europe and outside of Africa. Both have a very significant presence in North and Northeast Africa. E1b1b1a2 (represented by four of these nine men) is the most common variant of E1b1b1a in Europe, most notably in the Balkans among Albanians, Macedonians, Greeks, Bulgarians, Romanians, and Serbs; as well as among Kosovar Albanians and Peloponnesian Greeks. Its distribution suggests it was brought to the Balkans with agriculture in Neolithic times, but its spread to the rest of Europe from the Balkans may have occurred since 5300 years ago (perhaps in the company of Clan J2b, discussed below).

Three of the nine are designated E1b1b1b2, which is the most common haplogroup in North Africa, where it is thought to have originated 5600 years ago. It also has a significant frequency in Iberia, Italy, and France (probably related to Islamic, Roman, Carthaginian, and Sephardic migrations) and is found in Europeans of the Pasiegos (in the Cantabria mountains of northern Spain).

The final variant of E1b1b1 at the site is E1b1b1c1, which is represented by three men at the site and is believed to have been introduced into North Africa from the Near East.

Haplogroup I is represented by ten men, but if we include all its subgroups, it is represented by 137 men (nearly 16% of all men whose haplogroups have been identified at the site).[14] Originally, this Middle Eastern clan spread northwest into the Balkans and then into central Europe. This expansion seems to coincide with the spread into Western Europe (about 21-28,000 years ago) of an archaeological culture defined in France as The Gravettian Culture. (You've probably seen their amply-endowed "Venus" figurines.) The Ice Age forced them into the Balkans and Iberia, but it is likely that they were in the forefront of those who repopulated central and northern Europe as soon as it was habitable again. It is thought that some entered France and the British Isles by way of the Vikings raids.

Haplogroup I1 (with its subgroups I1a, b, and c) is represented by 77 of the 137 men and is by far the most common subgroup of Haplogroup I at the site. Its greatest frequency is in Scandinavia, but it is found in other Northern European populations as well. Although some believe that the I1 founders were Ice Age refugees from the Balkans, others have proposed that these mutations are more recent, arising (perhaps in Denmark) some four to six thousand years ago, long after the ice retreated. Are these the men of Normandy who descend from the Vikings – the men granted this northwest part of 9th century France by Charles the Simple in exchange for peace? Even to this day, there is a higher than average rate of I1 in northwestern France. Another source might be the Frankish migration at the end of Roman times and/or the alliance of the people of Brittany with the Danish Vikings during the 8th and 9th centuries.[15]

Haplogroup I2 is more closely associated with the Balkans. But some of these men also expanded north and east into Europe at the end of the Ice Age, and they may have participated in the Celtic spread of the first millennium BC.[16] The subgroups of Haplogroup I2 are I2a, I2a1, I2b, and I2b1. Haplogroup I2a1 is typical of western South Slavs, while I2a2 is found in high frequencies in Sardinia. There are 23 men of I2 and the variants of I2a at the site and 27 men of the variants of I2b. I2b was the subgroup of Bronze Age skeletal remains with Urnfield cultural deposits at Lichtenstein Cave in central Germany. The distribution of I2b1 men is similar for the most part to that of I1. Besides the Germanic peoples, it is also found in Frenchmen of Normandy, Maine, Anjou, Perche, and in Provence, and also in small frequencies elsewhere in Europe. Could this be the signature of Charlemagne's Franks?

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[14] Wells, pp. 212-213.
[15] http://en.wikipedia.org/wiki/I1a
[16] Wells, p. 214.

Both Haplogroups J1 and J2 originated at least 10,000 years ago. J1 first appeared in association with the Neolithic Revolution in the Middle East. Some of these early farmers spread into Northern Africa, while others remained in the Middle East. Highest frequencies are on the Arabian Peninsula, Southern Levant, North Africa, and Dagestan, which is on the Caspian Sea. J1 spread in two distinct episodes. The most recent seems associated with the diffusion of Muslims from Arabia since the 6th century. Relatively few J1 men moved into western Europe, and these limited expansions seem associated with movements of Arabs and Phoenicians into Sicily, southern Italy, Spain, Azerbaijan, Turkey, and Pakistan, or with Jews (although J2 is more than twice as common among Jews). J1 is by far most common in the Middle East, associated with speakers of Semitic languages and Northeast Caucasian languages.[17] As Entine puts it, "While the majority of haplogroup J is not Jewish, the majority of Jewish men fall into J. The Cohen Modal Haplotype is found in haplogroup J1."[18] There are eight men at the site listed as J1 with one more identified as variant J1e.

Haplogroup J2 designates the men of Haplogroup J who spread to North Africa, the Middle East, and southern Europe. While its markers are common in southern areas of Italy and Spain, its frequency declines as one moves away from the Northern Fertile Crescent. It is found in only 6% of European men (mainly around the Mediterranean).[19] There are 31 Haplogroup J2 men at the site. Considering subgroups J2a, J2a2, J2a2a, J2b, J2b1 and J2b2, the total J2 sample equals 44.

Who are the Haplogroup J2 men? This is a complex story involving many different ethnicities. Some say that J2a and J2b signify Ancient Greeks.[20] A new study associates J2 with the Phoenicians.[21] It is also true that some J2 men are Jewish, with a frequency of 23% among the Ashkenazi and 28% among the Sephardim. David Dugas reports, "Overall, French Canadians show about 14% Y DNA in haplogroups J, E3b and G, DNA groups associated with the Mediterranean and Middle East", and he equates this with Jewish immigration.[22] But, as we have seen, not all Haplogroup G, J, and E3b men are Jewish. Some reflect a deep ancestry tied to a prehistory shared by several groups and brought to Western Europe from Neolithic and Phoenician trade times.

I have a cousin who very much wanted to associate his J2a* haplogroup with a Jewish heritage. Although born a Catholic of French-Canadian descent, he had married a Jewish woman, and he hoped to find a shared Jewish heritage with his son. Is his patriline Jewish? What can be said about the Jews of New France? There were 40,000 Jews in France in 1749.[23] And yet, officially, there were no Jews in Canada prior to 1760. Louis XIV had banned their transportation to New France. It is, however, unrealistic to assume this actually was the case since: 1) Despite recurring pogroms and banishments, Jews have been part of the fabric of French life for 2,000 years and there has often been pressure to convert; 2) Jews and Christians intermarried in France in early Christian times; 3) Many oppressed Jews, displaced by the Spanish Inquisition, had been forced to convert. Called "the Anusim," these converted Jews, who formed a large population in France, sought new lives. 4) Just as some Huguenots practiced Protestantism in secret, it seems likely some Jews secretly kept their religion alive as well. It is difficult to trace this migration since secrecy was imperative. DNA does, however, offer the potential for finding this lost

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[17] http://en.wikipedia.org/wiki/J ; Wells, p. 215.

[18] Jon Entine, *Abraham's Children – Race, Identity, and the DNA of the Chosen People* (New York; Grand Central Publishing, 2007, 360. As to the Cohen Modal Haplotype, this particular haplotype within Haplogroup J1 is found consistently in the Cohen lineage throughout the world and is considered an indicator of ancient Jewish heritage.

[19] http://en.wikipedia.org/wiki/J ; Wells, p. 215.

[20] http://www.eupedia.com/europe/origins_haplogroups_europe.shtml

[21] http://news.nationalgeographic.com See "Phoenician Blood Endures 3,000 Years, DNA Study Shows" by Amitabh Avasthi for National Geographic News, October 30, 2008.

[22] http://www.cryptojews.com/WereCryptoJewsinNewFrance.htm Note that Haplogroup E3b is now called E1b1b.

[23] Entine, p.233.

heritage, and there is indeed a project studying this very connection at the Canadian Anusim Genealogy Website.[24]

Haplogroup N is another of the rare lineages at the site. Wells explains that its founder lived about 10,000 years ago in Siberia. His descendents define a migration of Uralic-speaking peoples (including the Lapps), now found in southern Scandinavia and northern Asia.[25] There are two Haplogroup N men at the site.

Haplogroup O is related to Haplogroup N. It originated about 35,000 years ago in Central or East Asia. Like the men of Haplogroup N, these men were also Siberian hunters, but they migrated east into China and East Asia. Today they are called "the East Asian Clan" because 80-90% of the people of east and central Asia's great mountain ranges are in this group, while no members are known from western Asia or Europe.[26] There are two men from this clan at the site.

Haplogroup Q too has Siberian origins. Some were the men who entered North America about 15,000 years ago to become American Indians. Spencer Wells states that, "While some of the Siberian clan remained in Asia (marker *M242* can be found in India and China as well as Siberia) almost all Native Americans are descendants of these people."[27] The site sample shows one man in subgroup Q1, one in Q1a3, and one in Q1b. They may have descended either from northern, central, or south Asian men (perhaps as Huns) or from American Indian men. Although far more American Indian women were assimilated into French-Canadian families than men, some men could have joined the habitants as orphans or husbands. Like the men of Haplogroup C, the specific haplotypes of these men must be reviewed to learn if they have Old or New World roots.

Haplogroup R1 is by far the largest category in our sample. While just 26 men are from the R1a clan, R1b is represented by a total of 554 men, a whopping 63% of the total sample. The R1 haplogroup began in the Central Asian steppes, and some of these men migrated to Europe about 35,000 years ago. They seem to have out-competed the Neandertals and taken over their territory.

R1a and R1a1 One group of R1a1 men were the first Indo-European speakers– the men of Central Asia who domesticated the horse and devised chariots, which took them from Iceland to India, where they were responsible for spreading the roots of all the Indo-European languages, including the Celtic languages. Some of these R1a men may have brought the Celtic languages west, while others entered France later as Vikings, and yet others are said to have entered North America about 15,000 years ago.[28] Wells believes that R1a is younger than R1b. HE dates the former to 10,000-15,000 years ago and the latter to about 30,000 years ago.[29] Recent studies, however, seek to revise R1b's origin to about 18,500 years ago, and R1a may be more ancient than originally believed as well.[30]

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[24] www.geocities.com/canadiananusim/Homepage.html Also see Wikipedia entry for "History of the Jews in France." Although my cousin cannot resolve his quest with any certainty, so far he has no Y-chromosome matches with Jewish men; therefore, his J2a* heritage may not be Jewish. But is "Jew" a genetic or social concept? See Entine (see footnote 18) for a thoughtful discussion.

[25] Wells, pp. 218-219.

[26] Wells, p. 219.

[27] Wells, pp. 221-222.

[28] "Mitochondrial DNA and Y Chromosome Diversity and the Peopling of the Americas: Evolutionary and Demographic Evidence." ***American Journal of Human Biology***, Vol. 16, 2004, pp. 420-439. In the total sample, just one man was identified as R1a1M17. Including this haplogroup as Amerindian will require a larger sample.

[29] Wells, pp.223-226.

[30] http://en.wikipedia.org/wiki/Haplogroup_R1b_(Y-DNA). This is an example of how fluid the interpretation of results can be as new data emerge. Many interpretations remain controversial and should not be viewed as absolute.

Haplogroup R1b has its highest frequencies in Western (Atlantic) Europe, and it is by far the most common group in our sample. Frequencies reach above 90% in some parts of France, while it is found in much lower frequencies in Eastern Europe and North Africa. If Wells is correct, R1b1b2 originated in Western Europe where it was associated with the Aurignacian culture of Cro-Magnon Man (32,000 to 21,000 years ago), and it was widespread in Europe throughout the Paleolithic before the last Ice Age. If it dates to just 18,500 years ago, however, it postdates this culture.

In the sample, 13 men are identified as R1b, with 25 more as R1b1, and 440 as R1b1b2.[31] Further subgroups of R1b1b2, with 76 men, include for example: R1b1b2a1a (originating in Bronze Age Germany, north of the Alps); R1b1b2a1b (with highest frequencies among Basques and Gascons); R1b1b2a1b4 (associated with Alpine Germany and Switzerland and the La Tene Celtic peoples); and R1b1b2a1b5 (found mainly in the British Isles). In total, there are 554 men under the R1b banner at the site.

The final group of four men in the site sample belongs to Haplogroup T (formerly K2). This is the haplogroup of Thomas Jefferson, made public in a famous study to determine if he fathered the sons of his slave Sally Hemings. Its distribution across the Mediterranean world suggested to Wells that it might indicate Phoenician ancestry.[32] From its origin in Asia or the Near East 30,000 years ago, it spread to North Africa, and is also found in the Middle East, Southwest Asia, South Asia, Southern Europe (such as southern Spain and France), and (rarely) throughout Europe.

In summary, if Haplogroup R1b men are the direct descendents of Cro-Magnon Man, as Wells avers, then modern-day Frenchmen strongly reflect this ancient heritage since frequencies of over 90% are recorded in parts of western France.[33] For France as a whole, however, 61% are R1b, while for our primarily French-Canadian website sample, the frequency of R1b is 63%. The strong presence of Haplogroup I1, I2b1, and R1a (13.5% of the site sample) reflects our Germanic and Viking heritage. Since 18 to 31% of the settlers of Québec were from Normandy, a strong showing of Norman/Viking blood is not surprising.[34] Some of the Haplogroup E, G, and J men (together about 16% of our sample and 19% in France as a whole) represent those who brought agriculture to France from the Middle East about 7,000 years ago, while others may well reflect later westward migrations of Arabs and Jews for political, religious, and economic reasons. Finally, low frequencies of African, Asian, and Native American haplogroups are intriguing and add to the diversity of our heritage.

As you can see, discerning exactly where in the Old or New World your patriline originated is not always straightforward. Once you are tested, however, you can compare your haplogroup and your particular pattern of mutations (your haplotype) with others at DNA sites, such as www.frenchdna.org , and get a clearer fix on your paternal heritage. In addition, you may well find new relationships and connections that help answer some of your genealogical questions. If this article has captured your imagination, I encourage you to go to the site to learn more about this new window into the past and how you can order your own test kit.[35]

To be continued in Part II with mtDNA.

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[31] There are three men at the site as R1b1c and R1b1c9. I have added them to the R1b1b2 sample since R1b1c is the former designation for R1b1b2.

[32] http://en.wikipedia.org/wiki/Haplogroup_T_(Y-DNA) ; Wells, pp.216-217.

[33] http://www.eupedia.com/europe/origins_haplogroups_europe.shtml

[34] David Hackett Fischer, *Champlain's Dream* (New York, Simon & Schuster, 2009, p .472.

[35] Prices of various tests are given. A kit is sent in the mail with simple instructions about providing samples by swabbing the insides of one's cheeks.

Father Ernest Joseph Lajeunesse 1901 – 1991

Priest, Teacher, Pastor, Family Historian

Jack Boyde[1]

[Editor's Note: This article is a collection of family anecdotes and reminiscences about Father Ernest Lajeunesse, author/editor of *The Windsor Border Region, Canada's Southernmost Frontier, a Collection of Documents,* The Champlain Society, Toronto, 1960, a standard reference work for researchers in the Detroit River region.]

Lajeunesse Family and Farm

Ernest Joseph was the second of eight children (Leo, Ernest, Cecile, Marie, Ovila, Rita, Louis, Marc) born to Clement Lajeunesse and Claire Pajot on the ancestral farm in Petite Cote, a former name for the southwestern Ontario coast of the Detroit River. Clement Lajeunesse was a market gardener and entrepreneur. Lajeunesse and Sons grew radishes, lettuce, tomatoes, green onions, carrots and green beans. They had a contract with Loblaws, an Ontario food retailer, and they also sold daily at the Eastern Market in Detroit. Ernest was always called "Scan" by his siblings. The Lajeunesse family was big on nicknames.

Ernest Becomes a Priest

Ernest was a good student at Assumption College, where he also enjoyed baseball and cards. During summer vacations he continued to work on the family farm. He earned a Bachelor of Arts degree in the spring of 1923 and joined the Congregation of St. Basil (Basilians) that same September. After novitiate he studied Theology and French, receiving an M.A. in French from the University of Toronto.

He was one of seven young men ordained priests by Bishop A. MacDonald of Antigonish, Nova Scotia at St. Basil's Church, Toronto, on December 21, 1927. His classmates, all Irish, included, Michael O'Neill of Ottawa, Wilfred Murphy of Sandwich, Leonard Dolan of Bathurst, New Brunswick, Stanley Lynch of Windsor, Joseph O'Connell of London and William Nigh of Seaforth. Father Lajeunesse celebrated his first Mass at Sacred Heart Church, La Salle, Ontario, on Christmas Day. His brothers "John" (Ovila), "Pete" (Louis) and "Boy" (Mark) served as altar boys.

1928-1946: French Teacher at Assumption

For the next 18 years "Laj" [another nickname he acquired] taught French at Assumption College and filled in at Assumption High School during World War II for Several Basilians who were acting as Army Chaplains during those years. He taught me Grade 10 French in 1943 and Grade 12 French in 1945. Father Claude Arnold, C.S.B., of the University of St. Michael's College, my classmate during High School, has written this memory:

> *When I was a student at Assumption High School, Windsor, in the early 1940s, I was in a class taught by Fr. Lajeunesse. There I discovered that he had a unique way of writing his initials – he several times demonstrated this for us on the blackboard. It involved making the letters E J L with one unbroken movement of the chalk: First the E, then the J, and finally the L, all completely interconnected.*
>
> *One day he had given us an exercise to do in class, and was walking up and down the aisles to see how we were doing. When he came to my desk, he found me practicing his signature. He*

[1] Jack (John) Boyde is married to Louise Lajeunesse, the daughter of Ernest Lajeunesse's brother Ovila who married Marie Florence Bondy 19 Feb 1944 at St. Joseph Church, River Canard, Ontario.

stopped, and showed me how to improve upon my forgery.

Fr. Lajeunesse was an imposing figure and a serious disciplinary presence in the classroom and in the corridors, keeping lines straight – and quiet – when we changed classes. But he never failed to manifest a sympathetic understanding of the students – many of them hardly more than children – whom he was instructing.

Historian of the French Families on the South Shore

During his years as a young priest at Assumption Laj began researching the early French families of Essex County: their stories and especially their relationships. At first it was just an interest, but over the years he became the foremost expert on the 18th Century Essex County French.

In this he had three great advantages:

As a Basilian priest he had easy access to the old church records at Ste. Anne in Detroit and Assumption in Windsor.
His M.A. in French gave him the skills to read and translate 18th Century French documents.
He was related to many of the people he was researching.

Although Laj was not trained as a professional historian, he was careful and accurate in his research.

I'm not an historian by profession. I'm just a local boy with a hobby, he wrote in a 1954 letter to the Canadian Catholic Historical Association.

In June 1943 Assumption Parish celebrated the 100th Birthday of the present historic Church. Father Lajeunesse provided most of the research for the newspapers and the speakers. But his name is never mentioned in ***The Windsor Star*** stories of the day.

This was typical of Uncle Ernest, my wife Louise remembers. *He preferred to stay in the background. He didn't need to be a star.*

The Lajeunesse Family Priest

During his more than 60 years as a priest, "Scan" was always there for his family. In 1943 he buried his father, the remarkable Clement, at Sacred Heart Church and Cemetery in La Salle. Fifteen years later he buried *Tante Phine,* Josephine Pajot, who had run the Lajeunesse home for many years, and then his mother Claire that same year. *Uncle Ernest was a good preacher*, Louise remembers, *and the funeral sermons were always in French.*

Besides celebrating family baptisms, weddings and funerals, Scan was the one his sisters and brothers came to with all their problems. He was the family counselor, the executor of their estates, the arbiter of family differences. *Over the several months that Uncle Mark was seriously ill with Parkinson's, Father Lajeunesse visited him every day in Windsor's Hotel Dieu Hospital*, Louise recalled.

And I was eight years old when Uncle Ernest sang the Funeral Mass for my Meme (Grandmother) *Lajeunesse. Afterwards we gathered back at the farm for a meal. Then we young cousins were moved into the living room while the adults met behind the closed doors of the dining room for Uncle Ernest to read the Will. This was serious business.*

For 40 years Louise and her older sister Suzanne always gave Uncle Ernest the same Christmas present:

Black sox, white handkerchiefs, and a box of chocolate covered cherries.

1946-1952: Toronto

In 1946 Laj was appointed Superior and Master of Scholastics at St. Basil's Seminary in Toronto. With Father Hubert Coughlin, who was in charge of the rapid expansion of Basilian facilities after the end of World War II, he was largely responsible for the planning and building of the new Seminary at 95 St. Joseph Street (now the Cardinal Flahiff Centre).

Father George Beaune, who was to be Father Laj's Pastor and chauffeur during the last years of his long life, first met him in 1951, when he entered the Seminary.

One time I was ill and missed morning prayer. According to the rule I had to report my absence to the Superior. And I did. Father Lajeunesse said, *George, next time tell me before you are going to be sick!*

Uncle Ernie kept this dry sense of humor all his life. In 1967 he visited the family's ancestral village of Vif, in the High Alps near Grenoble, France. His niece, Pauline Bergeron, asked him what Vif was like.

Hasn't changed much, was his laconic answer.

Église St-Jean-Baptiste, Vif, Isère, France Alps near Vif.
Photos taken by Jack Boyde.

1952-1959: Windsor

In 1952 Father Lajeunesse returned to Assumption University where he taught French and served as assistant to the president, Father E. C. "Nig" LeBel. The next seven years were momentous ones at

Assumption, but there is almost no record of Father Laj's contribution. He was discreet and didn't write memos.

Uncle Ernest flew under the radar, Louise said.

His book, *The Windsor Border Region: Canada's Southernmost Frontier*

Published in 1960 by the Champlain Society for the Government of Ontario and reprinted twice by the Essex County Historical Society, Father Lajeunesse's book was the definitive work on the 18th Century French families who settled on The South Shore of Detroit. Trevor Price, retired University of Windsor history professor, says: *Father Ernest J. Lajeunesse was the best local historian Essex County ever produced.*

The **Foreword** to ***The Windsor Border Region*** was written by then Prime Minister of Ontario Leslie M. Frost. In a letter to Father Lajeunesse dated December 27, 1967 Leslie Frost wrote*: I do not know of anyone who has made a greater contribution to the early history of the French people in this Province than yourself.* There is some personal correspondence between the two in Father Lajeunesse's file at the Basilian Archives in Toronto.

In the Preface Father Lajeunesse wrote: *Manifesting perhaps more local pride than common prudence, quite untrained in historical research, the writer undertook this publication as a labour of love – a task that turned out to be a very rewarding experience.*

1959-1966: Toronto

During these years Ernest Lajeunesse taught French at St. Basil's Seminary and at St. Michael's College in Toronto. He was also active in the Canadian Catholic Historical Association and the Essex County Historical Society as a researcher, writer and speaker.

Jesuit Mission to the Hurons:

In 1728, a mission to the Huron Indians was established near Fort Pontchartrain (Detroit) by Father Armand de La Richardie, S.J. The mission was moved to Bois Blanc Island and the adjacent mainland in 1742. In 1747 it was destroyed by disaffected Hurons and a party of Iroquois and the next year re-established in this vicinity. The Huron Mission became the Parish of the Assumption in 1767 and was entrusted with the spiritual care of the French settlers on this side of the river as well as the Indians of the region. The resident missionary, Father Pierre Potier, S.J. became the first Pastor of this parish, the earliest in what is now Ontario.

The above Historical Plaque, researched and written by Father E. J. Lajeunesse, was unveiled and dedicated on June 27, 1960. It is located in Ambassador Park, Riverside Drive West, Windsor Ontario, near the Ambassador Bridge, at what was once called, "La Pointe de Montreal." Those present included Mayor Michael Patrick; Very Rev. E. C. LeBel, C.S.B., President of Assumption University; Rev. J. F. McCaffrey, S.J., a member of the Historic Sites Board; Angus Munro, Vice-President of the Essex County Historical Association; and Father Lajeunesse.

Strawberry Island in Lake Simcoe, Ontario

Assumption Parish and Strawberry Island were the two great loves of Laj's last 40 years, Father George Beaune said.

Strawberry Island has been a Basilian Summer Vacation Residence for over eighty years. Even Pope

John Paul II dropped in for a visit. For 40 of these years Laj was the Summer Superior, almost until his 90th birthday. Laj liked the sun, the water, gardening and the daily bridge games, but most of all he enjoyed the easy company of his colleagues in the Congregation of St. Basil.

In the Preface to ***Strawberry Island in Lake Simcoe***, written by Father Lajeunesse and published in 1962 he writes: *...and a very hearty "thank you" to many Basilian confreres for their unfailing help, encouragement and sympathy.*

In 1928 the Basilian authorities almost closed Strawberry Island. Laj comments: *Ironically enough, in November of that year Fr. Forster, who was so concerned lest some Basilian might drown while out in a boat in Lake Simcoe, was himself drowned when he fell off a dock in Montreal.*

1966-1991: From Professor to Parish Priest

After 40 years as a Professor of French, Father Lajeunesse was rewarded with a trip to Europe. In early Spring, 1967, he sailed from New York to Genoa on the Italian liner, *Michaelangelo*, where he won the Bridge Tournament. *On Behalf of the Italian Line in Accordance with the Results of the competition we Captain Ramiro Magris, Master of T/v Michaelangelo, Proclaim Rev. Ernest J. Lajeunesse, C.S.B. Winner of the Bridge Tournament which took place during this Voyage.* So reads the certificate.

Father Lajeunesse visited Rome, had an audience with Pope Paul VI, toured Italy, visited Basilian Houses in Annonay and Paris, and took time to do some family history. Pauline Bergeron, then in her early 20s, who was visiting Europe with a girlfriend, still remembers how graciously Uncle Ernest escorted them all over Paris. It was a highlight of her trip.

Assumption Parish Bicentennial: 1767-1967

Father Ernest Lajeunesse, refreshed from a European Springtime and now Associate Pastor of Assumption Parish, pitched in to organize the celebrations of Assumption's 200th Anniversary. Laj even found time to write an 80-page history of Assumption Parish, a copy of which was given to each person attending the Bicentennial Banquet at the Cleary Auditorium in Windsor.

Father Lajeunesse wrote the Press Releases for this occasion and also prepared the Historic Records which were on display at Assumption Church.

> *Next month historic Assumption parish at the Canadian end of the Ambassador Bridge will commemorate two hundred years of service on the South (Canadian) shore of the Detroit river. It was in October, 1767, that the Mission of the Assumption among the Hurons of Detroit, then located at La Pointe de Montreal at the bend of the river, was canonically erected as a parish of the Diocese of Quebec.*

To the three-page Press Release Laj added, in his own economical handwriting: *From July 1761 to the present day there are continuous records of Baptisms and Marriages performed at Assumption Church. This collection, spanning 206 years, constitutes the longest list of vital statistics in the present Province of Ontario.*

Doctor of Letters

On December 8, 1970, Father Ernest J. Lajeunesse, C.S.B. was granted the Degree of Doctor of Letters from Assumption University. This Honorary Degree was one of 13 conferred that afternoon by most Reverend Gerald Emmett Carter, D.C., Ph.D., Chancellor of Assumption University.

His citation reads: *As a former student and professor at Assumption College and its Vice-President – as an able historian of this border area – as a gracious priest and scholar – the Degree of Doctor of Letters is awarded with our sincerest good wishes.*

Funeral of Claire Beneteau Lajeunesse [*Tante* Claire] [2]

Uncle Ernest preached at Claire Lajeunesse's funeral on October 19, 1979. It was in River Canard Church, Louise told me. *Claire was a Beneteau from River Canard. She was married to Pepe* (Grandfather) *Lajeunesse's brother Alfred. They lived at 2619 Front Road at the corner of Maiden Lane.*

Tante Claire was Father Lajeunesse's main support and assistant in writing The Windsor Border Region. She was fluently bilingual and wrote well in both languages.

Father Pierre Potier (1708-1791) First Pastor of Assumption Parish Commemorative Plaque

On Sunday, December 6, 1981, a plaque commemorating the parish's first pastor, Father Pierre Potier (1708-1791) was unveiled at Assumption Church. Allan Douglas, President of the Essex County Historical Society, was chairman. Miss Lorette Janisse, descendant of the mason and plasterer employed in the construction of Father Potier's headquarters, did the unveiling. The Dedication was performed by Rev. Robert Toupin, S.J. biographer of Father Potier. Because of the winter weather the Plaque would not be placed outside on the church grounds until the following Spring.

The Historical address was given by **Father Lajeunesse**. *Uncle Ernest had just celebrated his 80th birthday*, Louise reminded me. *He added a more personal introduction and conclusion to his prepared speech in his own intense and economical handwriting. Father Lajeunesse was very proud of his French roots*. The occasion was to serve as his last hurrah as a local historian.

Growing Old

During the 1980s Father Lajeunesse continued to say Mass, hear confessions, write articles on Assumption history for the Church Bulletin and conduct tours of the church and the old cemetery by the Ambassador Bridge. He supervised the garden behind the parish rectory and continued to grow bright red and yellow canna lilies. He would spend the Summer months at Strawberry Island.

Father George Beaune remembers: *Father Laj retained his passion for historical studies until late in life. His heart was always here at Assumption where he loved to conduct tours of the church. He was a kind and patient man.*

In June 1984 Father Lajeunesse published an updated version of his ***Outline History of Assumption Parish***. Laj would visit his sister Rita, who lived on Parent Street across from W. D. Lowe Secondary School, once a week for dinner. Father Beaune would drive him and occasionally stay for the meal.

When the Ontario Government decided to celebrate the Province's bicentennial in 1984 (quite inaccurately, according to Laj), Father Lajeunesse made his television debut. A plaque was to be erected on the farm of Oswald and Pauline Pajot on Martin Lane. The 34-acre Pajot farm is the oldest in Ontario, its ownership being traced back to 1762. *The Ontario Ministry of Agriculture made a six-minute video to mark the occasion. It stars Oswald and Pauline Pajot and Uncle Ernest*, said Louise.

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[2] Fr. Lajeunesse's uncle, Alfred Eugene Lajeunesse, born 11 Nov 1870 River Canard, died 8 Apr 1943. Claire Beneteau, born 1886 River Canard, died 17 Oct 1979. They married 18 Oct 1907 St. Joseph Church, River Canard

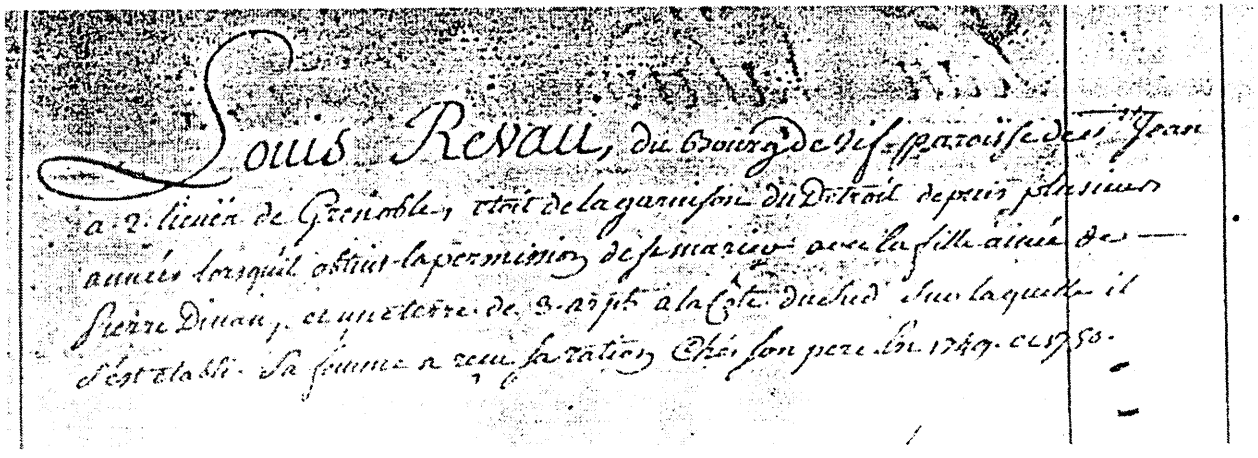
Oswald, son of Arthur, is the 6th generation of Pajots here. Their son Michael is the 7th. I am proud to be a twig on the Pajot family tree, we hear Father Lajeunesse speaking. His mother was Claire Pajot. *Then Uncle Ernest says grace 'en Francais' before they all sit down to what looks like a sumptuous dinner,* Louise adds. Thanks to Renee McKinley, Laj's niece and godchild, we have a copy of the six-minute video.

In 1987 Father Potier touched Father Lajeunesse one last time. The Wyandotte Tribe of Oklahoma renamed Laj "RA-TSE-TON-NIS" Maker of Pots.

Father Lajeunesse died at age 90 on December 23, 1991 at Hotel Dieu Hospital in Windsor. His funeral mass was celebrated on December 27 at Assumption Church and burial followed at Heavenly Rest Cemetery.

[Jack & Louise's Note: Our thanks to Father Kevin Kirley, Archivist for the Congregation of St. Basil, and Father George Beaune, retired Pastor of Assumption, for their gracious assistance in researching this story of "Father Laj."]

Editor's Note: The excerpt below is from the Cicotte Papers [***Michigan's Habitant Heritage***, Vol. 28, #3, Jul 2008, pp.147-156]. This excerpt and the marriage on 12 January 1750, at Ste. Anne de Détroit, of **Jean Louis Revau *dit* Lajeunesse**, a soldier, and **Marie Joseph Dignan**, are the first written recordings of Father Lajeunesse's ancestor in the Detroit River Region.



Transcription: Louis Revau, du Bourg de Vif, paroisse de St. Jean
A 2 lieues de Grenoble, etoit de la garnison du Detroit depuis plusieurs
Années lorsqu'il obtient la permission de se marier avec la fille ainée de
Pierre Dinan, et une terre de 3 arpts à la côte du Sud sur laquelle il
S'est etabli. Sa femme a reçu sa ration chés son pere En 1749 et 1750.

Translation: Louis Revau, from the Bourg of Vif, parish of St. Jean
at 2 leagues from Grenoble, was in the Detroit garrison for several
years when he obtained permission to marry the eldest daughter of
Pierre Dinan, and a piece of land of 3 arpents on the South Shore on which he
settled. His wife received her ration at her father's home in 1749 and 1750.

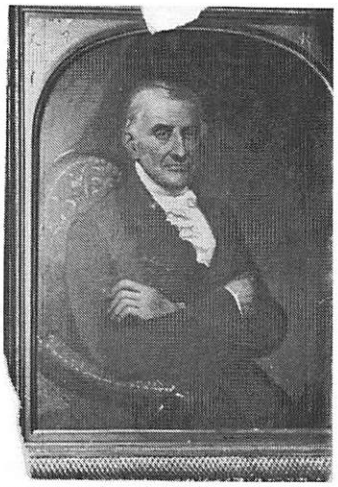
Veterans of the War of 1812 in the Michigan Militia: Joseph Campau

Allan R. Treppa (allan_treppa@sbcglobal.net)

During my quest to identify veterans of the War of 1812 interred in Detroit's Mt. Elliott Cemetery,[1] it was necessary to consult a number of primary and secondary sources in order to verify military service. The examination of these sources revealed that a large number of men serving in the Michigan militia during the War of 1812 had French surnames. This disclosure led me to the conclusion that a series of sketches of these "War of 1812 patriots," who were not buried in Mt. Elliott, would be a worthwhile addition to the historiography of early Detroit and Frenchtown [present-day Monroe, Michigan]. The first sketch, in this series, will be that of Joseph Campau.

Joseph Campau
1769 – 1863

Joseph Campau, son of Jacques Campau and Catherine Ménard, was born on the northeast coast of Detroit 25 February 1769 and baptized the same day at Ste. Anne de Détroit.[2] Joseph married Adelaide Dequindre 18 May 1808 at Ste. Anne de Détroit.[3] Adelaide, the daughter of Antoine de Quindre and Catherine Desrivières la Morandière, was born in Detroit 21 August 1788 and baptized the same day at Ste. Anne de Détroit.[4] Joseph and Adelaide were the parents of twelve children, nine of whom survived to adulthood. [5]



Photos of Joseph Campau and Adelaide Dequindre, courtesy of the Burton Historical Collection, Detroit Public Library

Adelaide Campau died 29 May 1862 and was buried in Detroit's Mt. Elliott Cemetery, "Old Grounds," Section, 19, Lot 145.[6] Her death notice in the ***Detroit Free Press*** 31 May 1862 reads as follows:

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[1] Editor's note: Previous articles by Allan R. Treppa on soldiers of French-Canadian descent in the War of 1812 appeared in ***Michigan's Habitant Heritage*** from July 2007 to April 2009.

[2] Rev. Christian Denissen, ***Genealogy of the French Families of the Detroit River Region 1701 – 1936***, rev. ed., (Detroit: Detroit Society for Genealogical Research, 1987), 1: 209; Detroit Public Library, Burton Historical Collection (BHC) microfilm # 1252, reel #1 (Ste. Anne de Détroit).

[3] BHC microfilm #1252, reel #3 (Ste. Anne de Détroit).

[4] BHC microfilm #1252, reel #2 (Ste. Anne de Détroit).

[5] Denissen, 1: 209-210.

[6] Russell M. Burns, ***Mt. Elliott Cemetery History Guide – A Self-Guided Walking Tour*** (Detroit: Mt. Elliott Cemetery Association, 2008), 2.

DIED.

In this city, on the 29th inst., Madame Adelaide Campau, wife of Joseph Campau, Esq., and sister to the late Major Dequindre, in the 69th year of her age. Mrs. Campau was the grand child of Major Pontchartrain Dequindre, an officer in the French army, when Detroit was in the possession and owned by the French, and her father was the first white child born in this city. Fort Pontchartrain was named after him.[7] She was a kind and affectionate mother, and a devout Christian, and leaves a large family and many friends to mourn her loss.

During the War of 1812, Joseph Campau served as a private in Captain Solomon Sibley's Company, Colonel Gabriel Godfrey's 1st Regiment Michigan Militia. He served from 2 July 1812 – 16 August 1812 when his regiment surrendered at Detroit.[8]

Joseph Campau died 23 July 1863 and was buried in Detroit's Elmwood Cemetery, Section W, Lot 4.[9]

Joseph Campau's death notice in the **Detroit Free Press** 25 July 1863 reads as follows:

DIED.

In this city, Thursday evening, July 23, 1863, Joseph Campau, Esq., aged 94 years, 5 months and three days. Funeral at his late residence, Monday morning, July 27th, 1863. Friends of the family are invited to attend.

From the **Detroit Free Press**, 28 July 1863:

The Funeral of the late Joseph Campau.

One of the largest assemblages ever gathered on a similar occasion in Detroit, took part yesterday in the funeral ceremonies of the late Joseph Campau. Appropriate religious exercises were held at the late residence of the deceased, conducted by Rev. B. H. Paddock, of Christ Church, after which the procession was formed in the following order:

Light Guard Band,
Masonic Fraternity,

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[7] Editor's Note: These statements concerning Adelaide Dequindre and her family are not accurate. a) Adelaide Dequindre was the daughter [not granddaughter] of **Antoine Dagneau De Quindre *dit* Pontchartrain** who was born 24 August 1751 at Détroit. b) Antoine Dagneau was not the first white child born at Détroit. He was born 50 years after the founding of Détroit, nearly to the day. c) The first white child recorded to be born at Détroit was **Marie Thérèse**, daughter of **Antoine de la Motte Cadillac** and **Marie Thérèse Guyon** [see ***MHH***, Vol. 22, Commemorative Issue #1, Jan 2001, pp. 1-7]. d) Fort Pontchartrain was named in honor of **Jérôme Phélypeaux, Comte de Pontchartrain** and de Maurepas, *Ministre* of the Marine. e) Adelaide's great-grandfather, **Michel Dagneau de Douville**, was an officer in the French Army.

[8] a) Le Roy Barnett and Roger Rosentreter, ***Michigan's Early Military Forces: A Roster and History of Troops Activated Prior to the American Civil War*** (Detroit: Wayne State University Press, 2003), 95. It should be noted that a Joseph Campau served as a private in James H. Audrain's Company of Spies (Detroit) from 1 July 1814 – 31 July 1814. b) John Gibson, "Index to the War of 1812 Michigan Muster Rolls," ***Michigan's Habitant Heritage***, 16, #2, (April 1995): 40. c) "Index to the Compiled Service Records of Volunteer Soldiers Who Served During the War of 1812," National Archives Microfilm Publications, BHC microfilm #849, reel 33. d) ***Muster Rolls for the Territory of Michigan War of 1812*** [BHC (R) 74 355.05 U58 m, 1 # 10]. e) There is also a reference in Campau's obituary that he received a commission of Major in the Regular Army during the War of 1812. f) However, according to William Bond, Campau "had been a major of militia in the Territory under Governor Hull . . . ." See "Journal of William Bond," in Richard C. Knopf, ***Document Transcriptions of the War of 1812 in the Northwest***, Vol. X, pt. 1. (Columbus: Ohio Historical Society, 1962), 198.

[9] Elmwood Cemetery Record of Interments April 1, 1859 – August 31, 1864, BHC microfilm #1583, reel # 3, 398.

Lafayette Benevolent Association and French
Citizens,
Carriages, with Clergy and Pall-Bearers,
Hearse,
Relatives and friends of the deceased,
The Common Council,
City and County Officers,
Citizens generally.

The gentlemen acting as pall bearers were: Messrs. Robert McClelland, Jacob M. Howard, A. D[.] Frazer, Henry Chipman, Thomas Lewis, Peter Desnoyer, Shubael Conant, John Palmer, Levi Cook, O. B. Dibble, E. B. Ward, N. B [.] Carpenter, J. L. Whiting and John Roberts. On arriving at the grave, the burial service of the Episcopal Church was read by Rev. Mr. Paddock, after which the impressive funeral ceremonies of the Masonic Order took place, under the direction of J. P. Whiting, Esq., W. M. of Charity Lodge, of this city, assisted by the large number of the fraternity who were present. At the conclusion of the services prescribed in the Masonic ritual Mr. Whiting made a few appropriate remarks, after which the assemblage dispersed.

As before stated, the assemblage was very large, and the sidewalks and windows of dwellings along the route of the procession were thronged with spectators, who evinced by their saddened countenances and subdued [illeg.] the respect felt toward the deceased. The Masonic fraternity was well represented, many of the oldest members of the order in the State being present. The Lafayette Benevolent Association, [*sic*] and the French residents invited to unite with them on the occasion, made a very fine display, with their banner and the various emblems of the officers draped in mourning, the number in attendance being quite large. The whole affair passed off in a manner that must have been very gratifying to the numerous relatives and friends of the deceased.

The following obituary is from the **Detroit Advertiser and Tribune** 25 July 1863.

The Late Joseph Campau.

The death of Joseph Campau, announced in our obituary column yesterday, removes another landmark of Detroit. Born in Detroit, he has lived in it usefully and honorably for 95 years, and in that time has seen the flag floating over his head changed five times-first, the Fleur de Lis of France, next the Red Cross of England, next the Star and Stripes of the infant Republic, those replaced for a brief period by the English flag on the shameful surrender of Hull, to be succeeded by the glorious ensign of the Republic, which now not only protects the city, but the far West beyond. To the memory of this aged man, we propose to devote a brief space.

Joseph Campau was born in this city on the 20th of February, 1769. His paternal grandfather was one of a band of Frenchmen who came hither in 1701, under the leadership of M. De la Motte Cadillac. His descendants lived and flourished in Detroit under the French rule, and in 1787, the subject of our sketch, then but 18 years old, left his father's house to commence the great business of life.

His capital lay in his industry, prudence and integrity. Seventy-six years ago, when the grandfathers of this generation were yet unborn, the young trader opened his store outside the fort, near where is now Ladue & Eldred's tannery, on Atwater street. His customers were the French settlers of the vicinity, and the Indian savages of the forest.

In 1790, nothing daunted by the dangers and hardships of the undertaking, he made his first annual visit to Montreal in a birch canoe. Taking with him the furs collected from the trappers

and traders in the Indian territory, he in that year and for many years afterwards, made the voyage to Montreal, where he disposed of his stock and returned laden with merchandize [*sic*] for the people of Detroit, and his trading posts beyond. These posts were at Saginaw, St. Clair, and on the Clinton river.

Mr. Campau continued in active mercantile life for upwards of 40 years. He had a large Indian trade, the profits of which were considerable. He was greatly assisted in his business by his brother, the late Barnabas Campau, and his nephew, the late Gen. John R. Williams. Both of these gentlemen were his clerks, and both subsequently embarked in business on their own account, making handsome fortunes. Detroit was incorporated in 1802, and Joseph Campau was elected a member of the first board of Trustees. He was a member of Zion Lodge of Free Masons, the first organized in Detroit. He received a Major's commission in the United States Army from President Madison in 1812. Mr. Campau married in 1808, Adelaide, daughter of Antoine Dequindre. Mr. Dequindre was the first white male child born in Detroit. He was the son of a Major in the French Army. Mrs. Campau was a kind and affectionate mother and a devoted Christian.

As a merchant, Mr. Campau was scrupulously exact and honest. His books were kept with neatness and accuracy, and his customers described on them with amusing minuteness. Their habits are noted, and sly comments appear at the head of the accounts of some whose inner life was none of the chastest. He thus kept a sort of "commercial agency" of his own.

Early in life Mr. Campau commenced the purchase of real estate. His first acquisition was in 1794. His accumulations were placed, year by year, in that best of banks, a land bank, until about the year 1840, when with his purchases ceased. He has left a large estate.

He was exact with his tenants, but never exacting. He encouraged industrious men of small means to settle on his lands, furnishing them with stock and other articles necessary for their success. To the honest and industrious tenant he was always lenient, and many who have rented under him for more than forty years have reason to be grateful for the assistance they received from him.

About the year 1820 Mr. Campau was assisted in the management of his estate by his son Joseph and the late Robert H. McNiff. Upon the death of those gentlemen, his son Theodore J. Campau took the general supervision of the property from 1846 to 1859. He has recently returned, after an absence of three years, to assist his brother Dennis J., who was recently appointed receiver.

The extreme age of Mr. Campau impaired his mental faculties to some extent during the past few years of his life, but his bodily vigor remained until the very last. He was in his office but a week ago, regretting that his youth had passed away, and inspecting the books of the estate.

Mr. Campau has left a family of nine children sorrowing him-five sons and four daughters.

Thus, one by one, the pioneers of Detroit leave us. The history of their lives, particularly that of Mr. Campau, show what may be accomplished by industry, honesty and energy, without any other aid. The merchant of today, may learn from this brief sketch that success depends more upon his right use of the faculties God has given him, and upon his dependence on "true faith and energy" than upon wealth. The deceased was honest, prudent, temperate, and sagacious, therefore he was successful. His family have [*sic*] the consolation of knowing that he has left them the best of all inheritances-a good name. May his ashes rest in peace.

In Memoriam
Gerald [Jerry] Ricard [30 November 1927 – 27 March 2009]
Al Trudeau, FCHSM member (avtrudeau@wowway.com)

In early 1989 I attended my first FCHSM meeting at the Detroit Public Library. It was called the *Annual Get Acquainted and Share Your Knowledge Meeting.* I remember walking into the room as a total stranger yet being greeted with a warm welcome, almost as a long-lost relative, by member Mrs. Pat Miller and thinking, "Hey, this must be a pretty cool group."

That initial impression was reinforced as the meeting progressed and all attendees, especially we newcomers, were asked to introduce ourselves and tell what successes and/or failures we had encountered in our researches to date. The featured speaker that day was Mr. Jerry Ricard, then and for many years thereafter, President of the Detroit Chapter of FCHSM, who described his own research methodology and offered to help us novices who had no idea of how to go about discovering our ancestry.

I decided to take him up on his offer and I approached him almost timidly. I showed him the few pitiable bits of information I had collected and I asked if he could suggest where else I might look to try to learn more about my family. He replied that he and some other members were going to lunch at a local restaurant and he invited me to join them. We could discuss my project and maybe afterward he might be able to show me "a few rocks to look under," as he put it.

After lunch, he took me to the Library's Burton Historical Collection where, using the few scraps of information I had accumulated, he introduced me to, and showed me how to use, the *Loiselle Marriage Index.* Under his guidance, by the end of that afternoon I had managed to track my namesake **TRUDEAU** line back to the 1667 marriage of my original immigrant ancestor from France! Thus began a long and beautiful friendship.

Over the years that friendship led to many rewarding experiences. We learned that, in addition to sharing common ancestors, we also shared the same birth date, November 30, though he was seven years my senior. He loved to point out that he had some TRUDEAU ancestors through whom he was more closely related to Pierre Elliott Trudeau, former Prime Minister of Canada, than I was even though I had the name and he did not. Under his tutelage, I became a fairly competent researcher myself and we teamed up to give occasional talks to interested groups on beginning French-Canadian genealogical research. I wrote articles for *Michigan's Habitant Heritage* under the title 'Travels With Jerry and Al' recounting our adventures in giving those talks. We made several trips to Québec to visit the National Archives in Montréal and Québec City for research and to visit places where our own ancestors had lived and died.

But in the past few years it became increasingly apparent that he was failing. No longer that quick wit and ready laugh, he told me that he dreaded driving anywhere for fear of becoming lost. He was terribly lonely after his wife, Agnes, died and eventually he was unable to live on his own. It seems almost a cruel irony that despite his great love for the continuity of family he leaves no posterity of his own. His and Agnes's only child, a son, lived only one day. But he will be much missed and fondly remembered by his extended family and those of us who were fortunate to have had his friendship.

Ancestral Chart of Gerald Ricard
Submitted by Gail Moreau-DesHarnais

I	Jean Ricard (unknown)	circa 1675 La Pérade	Madeleine Pineau (Pierre/Anne Boyer)
	Two of their sons were hired to go to Détroit: **Jean** on 16 July 1702 and 28 July 1704; **Charles-Simon** on 10 July 1703 and 28 July 1704.		
II	Thomas Ricard (Jean/Madeleine Pineau)	3 Feb 1716 Grondines	Françoise Grignon (Jacques/M-Thérèse Richer)
III	Antoine Ricard (Thomas/Françoise Grignon)	11 Oct 1762 Ste-Anne-de-la-Pérade	Marie Boudreau (François/Marguerite Pitre)

IV	Jean-Baptiste Ricard (Antoine/Marie Boudreau)	24 Oct 1803 St-Constant	Marguerite Chaloup (Jacques/Marguerite Larue)
V	Jean Anthanase Ricard (Jean-Bte/Marguerite Chaloup)	10 Sept 1827 St-Constant	Marguerite Trudeau (Louis/Marguerite Gagné)
VI	Élie Ricard (Jean/Marguerite Trudeau)	16 Feb 1863 St-Michel, Napierville	Délima Lériger *dite* Laplante (Eusèbe/Eulalie Hébert)
VII	Herman Ricard (Élie/Délima Lériger)	15 Feb 1899 Toronto, ON	Christina Stewart (Richard/Miriam Graham)
VIII	Herman Ricard (Herman/Christina Stewart)	8 Feb 1927 Detroit, MI	Florence Morisette (James/Pomela Bleau)
IX	Gerald Ricard (Herman/Florence Morisette)	29 Jun 1957 Detroit, MI	Agnes Shebay (Michael/Cecilia Lauhoff)

Jerry had two ancestors who were at Détroit between 1701 and 1710: **Paul Baudreau *dit* Graveline** and **Pierre Desautels *dit* Lapointe**. He also had an ancestor who fought in the Seven Years' War: **Pierre Henry *dit* St-Pierre** who was in Valette's Company in the Royal-Roussillon Regiment.

I	Pierre Henry (Jean Jacques/Catherine Desnoix)	16 Aug 1768 St-Sulpice	Catherine Laperche *dite* St-Jean (Gabriel/Marie Anne Rivet)
II	Thérèse Henry (Pierre/Catherine Laperche)	28 Jan 1794 St-Paul-de-Lavaltrie	Michel Desautels *dit* Lapointe (Basile/Thérèse Marcille)
III	Rosalie Desautels (Michel/Thérèse Henry)	27 Oct 1829 L'Assomption	Nicolas Laperche *dit* St-Jean (Louis/M-Geneviève Perrault *dite* Duchesne)
IV	Pomela St-Jean (Nicolas/Rosalie Desautels)	18 Sep 1871 L'Assomption	Vital Bleau (Cyrille/Domitilde Brien *dite* Desrochers)
V	Pomela Bleau (Vital/Pomela St-Jean)	4 May 1903 Calumet, MI	James Morisette (Eusèbe Morisette)
VI	Florence Morisette (James/Pomela Bleau)	8 Feb 1927 Detroit, MI	Herman Ricard (Herman/Christina Stewart)
VII	Gerald Ricard (Herman/Florence Morisette)	29 Jun 1957 Detroit, MI	Agnes Shebay (Michael/Cecila Lauhoff)

Annotated Roster of the Valette Company, Royal-Roussillon Regiment, April 1756

Gail Moreau-DesHarnais, FCHSM member (gfmoreau1@aol.com)

The late Gerald (Jerry) Ricard was a descendant of **Pierre Henry *dit* St-Pierre** who was in Valette's Company of the Royal-Roussillon Regiment during the Seven Years' War. The following information concerning origin in France and military service is from the web site of Suzanne Galaise.[1] My annotations to Suzanne Galaise's work are

[1] Suzanne Galaise http://www.colba.net/~vallee/RoyalRoussillonpage1.html [names beginning with A, B]. (Hereinafter, all references to the work of Suzanne Galaise are from her **22 May 2008** version, which has several updates to her previous work.) http://www.colba.net/~vallee/RoyalRoussillonpage2.html [names beginning with C, D, E, F]. http://www.colba.net/~vallee/RoyalRoussillonpage3.html [names beginning with G, H, I, J, K, L].

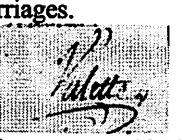
preceded by my initials (**GMD**). I have included signatures of the soldiers as found in the specified Québec parish registers. Previous articles pertaining to the Royal-Roussillon Regiment appeared in ***Michigan's Habitant Heritage*** (***MHH***) in October 2005, July 2006, and April 2007.

The Companies of Bassignac, d'Estor, Ducros, de Boisset, Ducoin, d'Aureilhan, de Valette, Dufresmoy and de Rouyn in the Second Battalion of the Royal-Roussillon Regiment left Brest, France, on 6 April 1756, on board ***l'Illustre***. The captain of ***l'Illustre*** was Monsieur de Montalais. M. le chevalier de Bernetz, commander of the battalion, and M. de Bellecombe, the *aide-majeur*, were also on board. They arrived in Québec City on 30 May 1756. There were 40 men in Valette's Company.[2]

M. Valette, Captain[3]

Born 8 January 1711 at Caux in Languedoc [Hérault 34], Jean Valette was a captain 31 May 1755. Began service in August 1744.

GMD: He was present at the marriages of **François Renaud** and **Étienne Boyer** (PRDH #326496, #326498). He signed the register for both marriages.



[Drouin Collection, Ancestry.ca, Contrecoeur, 1744-1774, images 86 and 87 of 197.]

M. Beaumevielle, Lieutenant

Étienne Guillaume de Beaumevielle was born 18 July 1736 at Saint-Hubery (*sic*) in Languedoc [Saint-Thibéry, Hérault 34]. Died at Port-Louis (Île Maurice) 5 October 1782. Husband of **Anne-Claude-Sophie Baudrez** in France.

GMD: Beaumevielle was said to be present, 13 March 1757 at St-Charles-sur-Richelieu, at the abjuration of **Jean Baptiste Lambert**, a soldier from the parish of St-Jean-Baptiste, Nîmes, Languedoc, Boisset Company in the Royal-Roussillon (PRDH #403973). Étienne Beaumevielle had a son, **Étienne**, by **Louise Quintal**, born and baptized 30 August 1758 at Fort de Vaudreuil *dit* Carillon. Louise was buried 12 September 1758. The fate of Étienne, *fils*, is unknown (PRDH #329429, #364628, #92789).

Antoine Coché *dit* Coché, Sergeant, 28 years old

Born circa 1724, native of Villers-Pol, jurisdiction of Le Quesnoy, Cambrai [Nord 59]. Enlisted 8 February 1750. Sent back to France 12 May 1761 as a prisoner of the English; arrived at Calais 6 July 1761. Hospitalized.

GMD: On 9 January 1758 Antoine *Cocher* was a witness to the marriage of **Jacques Joseph Léonard** at Contrecoeur. Antoine *Cocher* was also a witness to the marriage of **Michel Michelon** on 26 February 1759 at Contrecoeur. On 18 April 1759, at Verchères, Antoine was godfather to **Antoine Lucier**, son of **Joseph Lucier** and **Marie Angélique Lemerre** (PRDH #326497, #326508, #329467).

Signature on 9 January 1758 at Contrecoeur, Ancestry.ca, image 86 of 197.

Louis Bap^te^ Dupuis *dit* Dupuis, Sergeant, 27 years old

Born circa 1727, native of Lille, parish of Saint-Maurice [Nord 59]. Enlisted 1 January 1744. Still a sergeant of Valette in 1761.

Jean Bapte Derouin *dit* St-Jean, *tambour* (drummer), 20 years old

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http://www.colba.net/~vallee/RoyalRoussillonpage4.html [names beginning with M, N, O, P, Q].
http://www.colba.net/~vallee/RoyalRoussillonpage5.html [names beginning with R, S, T, V]. In the fall of 2009 ***Combattre pour la France en Amérique: les soldats de la guerre de Sept Ans en Nouvelle-France 1755-1760*** will be published. This will contain updated, new material by Suzanne Galaise and others. Some of the material presented in this article might be different in the book. This is because new, additional material has been found. See ***MHH***, April 2009, p. 102.

[2] www.colba.net/~vallee/RoyalRoussillonLaSarre.html

[3] Archives nationales du Québec. Série X, Xb, carton 68, regiment de Royal-Roussillon. Ages of the soldiers are given in the original records and are noted in this article.

Native of Joeuf in Lorraine [Meurthe-et-Moselle 54]. Born 14 May 1732. Enlisted 11 May 1753. Died 1 September 1758 in the hospital of Carillon.

Jacques Joseph Leonard *dit* Laforêt, Corporal, 27 years old

Born circa 1729, native of Anglefontaine, jurisdiction of Quesnoy [Englefontaine, Nord 59]. Enlisted 9 March 1746.

GMD: Jacques Joseph Léonard married **Angélique Bourgault *dite* Lacroix** 9 January 1758 at Contrecoeur. The marriage contract by the notary Duvernay was drawn up 8 January 1758 and deposited 5 March 1758. **Antoine Cocher, Gaspard François Grenelle, Thomas Descompes, Léonard Desgoutes** and **Louis Montangerau**, from the Valette Company, were present. Jacques Léonard and Angélique Bourgault were the parents of two daughters: **Marie Angélique**, baptized 8 January 1759 at Contrecoeur, and **Marie Louise**, baptized 4 January 1761 at St-Ours. The family was returning to France when the ship, *l'Auguste*, was shipwrecked. Jacques Léonard survived; his family did not. Jacques Léonard married **Marie Louise Lauzé** 23 August 1762 at Québec. They did not have any children. Jacques Léonard was buried at Québec 14 April 1768 (PRDH #332596, #326497, #151203, #361811, #46162, #43917, #250232, #39574, #34429).

Gaspard François Grenel *dit* Beausejour, Corporal, 28 years old

[Grenet (Garnier) dit Beauséjour – Galaise] Born circa 1728. Originally from Bauvin (*sic*) (Beauvais en Cambraisis), diocese of Cambray in Hainaut, Flandres [Nord 59]. Enlisted 9 March 1746.

GMD: Gaspard François *Grenelle* was a witness at the marriage of **Étienne Boyer**, also in Valette's Company, 30 January 1758 at Contrecoeur. On 15 August 1761, at Repentigny, Gaspard François *Grenay* was godfather to **Marie Angélique Andrieu**. Her father, **Antoine Andrieu *dit* Laforge**, had been a corporal in the Company of *Serviez*, in the Royal Roussillon. On 20 September 1761, at Repentigny, Gaspard François Grenet married **Marie Loyer *dite* Desnoyers**. They left descendants. Gaspard François Grenet was buried 24 January 1792 at St. Paul-de-Lavaltrie (PRDH #326498, #282671, #38394, #324575, #282293).

Thomas de Lampe *dit* Laliberté, Corporal, 24 years old

[De Campon (De Lampe, De Campo) *dit* Laliberté – Galaise] Born circa 1729, native of Feret (Seret), jurisdiction of Perpignan [Céret, Pyrénées-Orientales 66]. Enlisted 1 February 1747.

GMD: Thomas *Descompes* was a witness to the marriage of **Jacques Joseph Leonard,** 9 January 1758, at Contrecoeur. Thomas *Descampes* [written Dessantes on PRDH] was a witness to the marriage of **Philippe Bridel,** 24 November 1760, at Boucherville. He was also a witness to the marriage of **Charles Plat,** 27 January 1763, at Boucherville (PRDH #326497, #312906, #312861).

Louis Montangeran *dit* Maconnois, *anspessade*, 30 years old

Born 4 June 1722 at Saint-Amour [Saint-Amour-Bellevue, Saône-et-Loire 71]. Enlisted 29 November 1747. Hospitalized at *Hôtel-Dieu de Québec* in June 1756. A corporal in Valette's Company in 1761.

GMD: Louis *Montangerau* was a witness to the marriage of **Jacques Joseph Léonard,** 9 January 1758, at Contrecoeur (PRDH #326497).

Christophe Kil *dit* Bellefleur, *anspessade*, 26 years old

[Guille, Qui or Ki – Galaise] Born circa 1730, native of Vittersbourg in Lorraine [Moselle 57]. Enlisted 28 April 1749.

André Joseph Lenoble *dit* Lenoble, *anspessade*, 30 years old

Born circa 1722, native of Givet Saint-Hilaire [Ardennes 08]. Enlisted 11 April 1751. An *anspassade* in the same company in 1761.

GMD: On 15 April 1760 *Lenoble* was mentioned in the burial of a child of **Joseph Dam** and **Marie Charlotte Blin**. Lenoble had baptized the baby at home and was said to be from the Roussillon Regiment at Varennes (PRDH #328661).

Emmanuel Canel *dit* Roussillon, age 26 years

[Caneil (Coneile, Carneille) – Galaise] Born circa 1728, native of Rivesaltes en Roussillon [Pyrénées-Orientales 66]. Enlisted 1 May 1751. Died 13 May 1760 at *l'Hôpital Général de Québec.*

Jean Sauber *dit* Lablanquerie, age 19 years

Born circa 1734, native of Alzon in Languedoc, near Le Vigan jurisdiction of Alais [Alès, Gard 30]. Enlisted 29 September 1751. Part of the group of convalescents who left Montréal for Carillon, 11 August 1756. Possibly the same as *Lableuquère,* who attended the burial of Béthune, 2 June 1757, at St-Antoine-sur-Richelieu. Jean Sauber returned to France in 1758, sick, and with epileptic attacks.

Charles Plat *dit* St. Charles, 22 years old

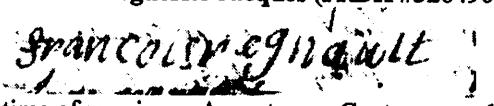
Born circa 1732, originally from Duilhac [-sous-Peyrepertuse, Aude 11], one league from Saint-Paul-de-Fenouillet, diocese of Narbonne. Enlisted 1 May 1752. Died 23 February 1807 at Boucherville.

GMD: Married **Marie Françoise Denoyon,** 27 June 1763, at Boucherville. **Thomas *Descampes*** (Thomas de Lampe) was a witness. The couple left descendants (PRDH #312906, #40469). Of interest, Marie Françoise Denoyon was the granddaughter of **Jacques Denoyon** who had been hired to go to Détroit on 28 July 1704. Denoyon, who married **Abigail Stebbins** from Deerfield, Massachusetts, had been a sergeant for Tonty (Jetté, pp. 335, 336; Massicotte, RAPQ,1930, p. 209).

François Renaud *dit* Sanschagrin, 24 years old

Born 6 September 1729, originally from Saint-Clément de Tours, Touraine [Indre-et-Loire 37]. Enlisted 3 December 1752. Died 22 April 1810 at Contrecoeur.

GMD: Married 9 January 1758 at Contrecoeur to **Marie Anne Charbonneau**. His brother, **Louis *Regnault,*** a soldier of Poulharies in the Royal-Roussillon, **Honoré Grebis** and **Clément *Mil*** were witnesses. The marriage contract was drawn up the day before by the notary Duvernay. The couple left descendants. On 2 January 1760, at Contrecoeur, François *Regnault* was godfather to Marie Jeanne, daughter of **Michel Michelon** and **Marguerite Jacques** (PRDH #326496, #332591, #34428, #326273).



[Signature in parish register at time of marriage. Ancestry.ca, Contrecoeur, 1744-1774, image 86 of 197]

François Blanc *dit* Leblanc, 24 years old

Born 27 April 1732, native of Le Coin, hamlet of Arvieux, bishopric of Embrun [Hautes-Alpes 05]. Enlisted 30 April 1753.

GMD: Married **Marie Anne Bourgault,** 19 February 1759, at Contrecoeur. **François Gourier** and **Jean Pierre Gueret,** from the same company, were witnesses. The couple left descendants. Marie Anne Bourgault was buried 27 April 1762 at Contrecoeur. François Blanc married **Marie Angélique Lemay,** 18 October 1762, at Contrecoeur. They also left descendants (PRDH #326507, #35661, #39727).

Pierre Gueret *dit* Labonté, 22 years old

[Garette – Galaise] Born circa 1734, native of Jalico in Roussillon, jurisdiction of Perpignan [Llauro?, Pyrénées- Orientales 66]. Enlisted 5 November 1753. In 1761 was in the grenadier company of Estor.

GMD: *Jean Pierre Garette* attended the marriage of **François Leblanc,** 19 February 1759, at Contrecoeur (PRDH #326507).

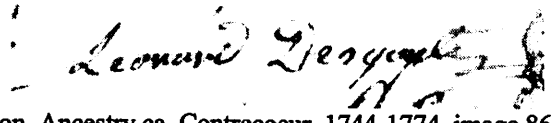
Louis Thrial *dit* Vadeboncoeur, 19 years old

Born circa 1736, native of Cancouret, jurisdiction of Genouillac in Languedoc [Concoules, jurisdiction of Genolhac, Gard 30]. Enlisted 15 November 1753.

Leonard Degout *dit* La Rejouissance, 26 years old

Born 26 November 1726 at Blois, parish of St-Solenne [Loir-et-Cher 41]. Enlisted 23 May 1754. A sergeant in Valette's company in 1761.

GMD: Léonard *Desgoutes* was a witness to the marriage of **Jacques Joseph Léonard** on 9 January 1758 at Contrecoeur. He and **Antoine Cocher** were the only ones to sign the register.



[Drouin Collection, Ancestry.ca, Contrecoeur, 1744-1774, image 86 of 197]

Pierre Luguet *dit* St-Martin, 24 years old

Born 9 May 1728 at Saint-Martin de Valmar (*sic*) diocese of Viviers en Vivarais [Saint-Martin-de-Valamas, Ardèche 07]. Enlisted 23 May 1754. Received in *Hôtel des Invalides* [Paris]16 April 1761, act #86658. Died 14 December 1785 at Sommières [Gard 30].

Joseph Lambert *dit* St-Lambert, 19 years old

Born 7 May 1733 at Saint-Marcel de Jardese (*sic*) [Saint-Marcel-d'Ardèche, Ardèche 07]. Enlisted 16 August 1754. [Galaise has additional information on him.]

Claude Favolé *dit* Vivarais, 18 years old

Born circa 1736, native of Saint-Marcel (Vivarais) [Saint-Marcel-d'Ardèche, Ardèche 07]. Enlisted 16 August 1754.

Étienne Boyer *dit* Carpentras, 19 years old

Born 21 October 1736, originally from Carpentras (St-Siffrein), Comtat-Venaissin [Vaucluse 84]. Enlisted 10 November 1754.

GMD: On 30 January 1758, at Contrecoeur, Étienne Boyer married **Marie Gareau *dite* St-Onge**. **Gaspard François Grenelle** from Valette's Company was present. Marie Gareau was buried 28 October 1760 at St-Charles-sur-Richelieu. The couple left no descendants. Their only child, **Marie Madeleine**, was born 7 January 1759 and buried on the 12th. The fate of Étienne Boyer is unknown (PRDH #326498, #34583, #324871, #34583).

Antoine Delsart *dit* Delsart, 20 years old

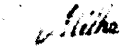
Born circa 1732, native of Quesnoy en Haynault [Nord 59]. Enlisted 1 May 1751. Died 18 June 1756 at La Pérade.

GMD: He was buried at La Pérade on 19 June 1756 and was said to be age 27 at the time of his burial (PRDH #269188).

Clement Milhé *dit* Lajeunesse, 18 years old

Born 11 November 1737 at Pernes en Comtat Avignon, jurisdiction of Carpentras [Vaucluse 84]. Enlisted 1 April 1755. Soldier of Valette in 1761. Deserted, judgment 28 April 1762.

GMD: Clément *Mil* was a witness to the marriage of **François Renaud**, from Valette's Company, on 9 January 1758 at Contrecoeur. Clément *Millhe* was godfather to **Joseph Hébert** on 14 March 1758 at Contrecoeur. He signed the parish register as Milhe (PRDH #326496, #326216).



[Drouin Collection, Ancestry.ca, Contrecoeur, 1744-1774, image 87 of 197]

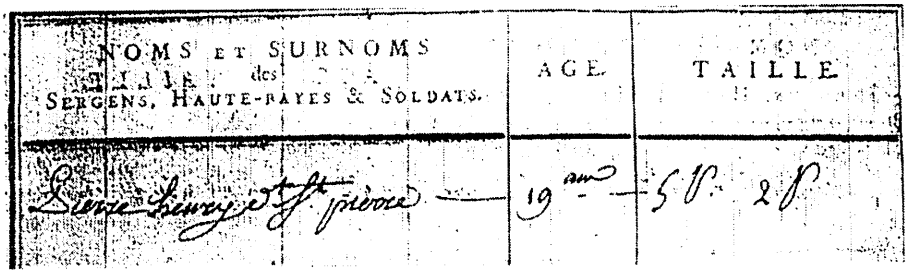
Pierre Barthelemy *dit* Sedan, 20 years old

Native of Saint-Mauge in the place of Sdam (*sic*) [Saint-Menges, jurisdiction Sedan, Ardennes 08]. Enlisted 28 September 1755. A grenadier in Estor's Company in 1761.

Etienne Caron *dit* St. Etienne, 23 years old

Nothing is known about him.

Pierre Henry *dit* St. Pierre, 19 years old, five *p(ieds)* (feet) 2 *(p)ouces* (inches)



Born circa 1737, originally from Vincey near Lieure, diocese of Toul, Lorraine. Possibly Vennezay near Rozelieure [Meurthe-et-Moselle 54]. He was the son of **Jean Jacques Henry** and **Catherine Desnoix (Denoy)**.

GMD: On 16 August 1768, at St-Sulpice, Pierre Henry married **Catherine Laperche *dite* St-Jean**. They left descendants (PRDH #218984, #45429). **[Ancestors of Gerald Ricard.]**

Laurent Brunel *dit* St. Laurent, 22 years old

Nothing is known about him.

Jacques Chay *dit* Jolycoeur, 20 years old

[Chay (Girau, Giroux) – Galaise] Born circa 1736. Originally from Lorgue de Fréjus [Var 83].

GMD: Joseph *Chaye* was a witness to the marriage of **Jacques Jarluy**, a recruit in Valette's Company, on 4 April 1758 at Contrecoeur. On 27 October 1760, at Contrecoeur, Jacques Chay married **Marie Madeleine Fenisse dite Dauphine**. In the baptismal acts of their children his family name was *Girou* and *Girault*. The couple left descendants. Jacques Chay (Giroux) was buried 14 September 1808 at Marieville (PRDH #159626, #168050, #326500, #326517, #36972, #322679, #326387).

François Gourier *dit* Latour, 27 years old

Nothing is known about his origin or his fate.

GMD: François Gourier was present at the marriage of **François Leblanc** at Contrecoeur 19 February 1759 (PRDH #326507). There was also a François *Gravier*, of unknown origin and fate, who was present, with Thomas *Descampes*, at the marriage of **Philippe André Bridel** at Boucherville on 24 November 1760. A Thomas *Gravier* was godfather to **Marie Suzanne Dubreuil**, daughter of **André Dubreuil** and **Suzanne Duval** at St-Charles-sur-Richelieu on 28 May 1763 (PRDH #324393, #312861).

Jacques Beleray *dit* La Roche, 23 years old

[Deserery (Belleray) – Galaise] Born 20 March 1732 at La Roche, diocese of Autun in Burgundy [La Roche-en-Brénil, Côte d'Or 21]. Enlisted 15 February 1756. Soldier of Valette in 1761. Died 27 March 1762 at La Roche-en-Brénil.

Michel Michelaud *dit* Lorange, 20 years old

Michel Michelon (Michalon, Michalau - Galaise) was born 27 February 1730, a native of Irigny en Lionnois, two leagues from Lyon [Rhône 69]. Enlisted on 26 October 1750.

GMD: On 26 February 1759, at Contrecoeur, Michel *Michelon* married **Marguerite Jacques. Antoine Cocher** and **François *Regnault***, from Valette's Company, were present. The couple left no descendants. On 8 November 1763, at Contrecoeur, Michel *Michelon* married **Marie Renée Meunier *dite* Lapierre**. They left descendants (PRDH #326508, #157684, #40830, #326273).

Philippe André Bridel *dit* LaCouture, 20 years old

Born circa 1733, native of Saint-Léger, village of Anneux, en Cambraisis [Nord 59]. Enlisted 23 May 1754.

GMD: Married **Josephe Beaulieu**, 24 November 1760, at Boucherville. One of the witnesses to the marriage was **Thomas *Descampes*** (Drouin Collection, Ancestry.ca, Boucherville, 1744-1772, image 163 of 285). The couple left descendants. Philippe Bridel was buried 19 September 1789 at Boucherville (PRDH #312861, #37264).

Jean Baptiste François *dit* Lafontaine, 25 years old

An *anspessade* in Valette's Company in 1761. Born 24 August 1728 at Fontaine 4 leagues from Ste-Menhoult [Fontaine-en-Dormois, Marne 51] in Champagne. Enlisted 7 February 1752.

François Longprez *dit* LaJoye, 23 years old

[Longbray, Longprez, Lombré – Galaise] Corporal of Valette in 1761; sergeant on 9 April 1763; sergeant in La Cassagne 17 November 1781. Born circa 1733, native of Molsiek (Mutzig, Mulziq), near Saverne in Alsace [Bas-Rhin 67], jurisdiction of Strasbourg, in 1776. Enlisted 17 May 1750.

GMD: A François *Lombrée* was a witness at the marriage of **François St-Onge** and **Marie Menard**, 26 February 1759, at Contrecoeur (PRDH #326509).

Thomas Rogue *dit* Belhumeur, 30 years old

Soldier of Valette in 1761. Born circa 1723, native of Perpignan [Pyrénées-Orientales 66]. Enlisted 7 September 1753.

Pierre Durand *dit* Villard, 20 years old

Born 11 April 1733 at Vilar Fontaine [Villars-Fontaine, Côte-d'Or 21] in Burgundy. Enlisted 10 November 1755.

Pierre Maury *dit* Sansquartier, 20 years old

Born circa 1736, native of Forat one league from Tarascon, comté de Foix [Saurat?, Ariège 09]. Enlisted 25 November 1752. Taken prisoner 6 July 1758 at Ticonderoga. Served ten months as an English private. He gave an oath and served three months in McCleans' Company from which he received his leave. He served the last campaign (1760) in the York Provincials (Amherst Papers-- Galaise).

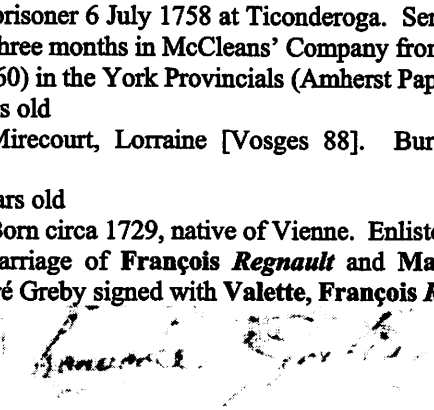
Charles Gautier *dit* Gautier, 30 years old

Born 6 October 1722 at Mirecourt, Lorraine [Vosges 88]. Buried 19 December 1756, age 28, at Montréal (PRDH #300919).

Honoré Greby *dit* Sansregret, 27 years old

Soldier of Valette in 1761. Born circa 1729, native of Vienne. Enlisted 11 October 1755.

GMD: A witness at the marriage of **François *Regnault*** and **Marie Anne Charbonneau**, 9 January 1758, at Contrecoeur. Honoré Greby signed with **Valette, François *Regnault*** and **Louis *Regnault***.



[Drouin Collection, Ancestry.ca, Contrecoeur, 1744-1774, Image 86 of 197]

Jean Bapte. Honinché *dit* Lafleur, 17 years old

Nothing is known about him.

John Porteous – Letter To His Parents, from Détroit, 20 November 1763[1]

Transcribed by FCHSM members Sharon Kelley and Gail Moreau-DesHarnais

[John Porteous, a Scotchman, was a merchant and fur trader who traveled throughout the Great Lakes Region and lived in Detroit during the siege of Pontiac. This document is held by the Burton Historical Collection of the Detroit Public Library and is published with their permission. Spellings were transcribed as written.]

Detroit 20th November 1763

Dear Father & Mother

I received your favor of March 3rd (and all preceeding that date) July 29th. I wrote you a few lines August 8th which was the only opportunity I had since last fall. Perhaps a short detail of the news this place affords may be either deverting or agreeable, which you may take as follow.

When the English conquer'd Canada & came to take possession of this part of it. Capt. Belletre the French Commandant here bribed & sent all the Indian Nations about this place to cut off the English upon the Lakes. Altho they no sooner met Major Rogers (who commanded the Troops for S^{d} purpose) than they came & made an alliance with him & came along with him to Detroit & would willingly have sacrificed every French soul in the settlem^{t} if he had not strictly forbid them; in this you'll please observe their treachery.

Immediately after this which was late in the fall 1760 the French used all possible means to stir the Indians up against us, telling them we were a sett of Barbarians, Wizzards, Conjurors, & in short that there was no mischief done in the world but by the English, that every disease that was amongst them was the affects of their troubling the Air & sending it, & that in a very short time they design'd to Kill all the Indians etc. etc. etc. These & the like vicious invectives they from time to time took the greatest care to instill into their minds, until they stir'd them up to cut the English off the next spring 1761, which they would have done effectually, if the Huron Nation had not discover'd their plot; & Sir Wm Johnston came to this place & gave them presents, & settled with them as was then tho^{t} a lasting peace, which quell'd their noise for that year; still excited by the villainous French in the abovesaid manner, they were to have struck the next spring, & some time after I came here in July 1762, but it was also discover'd by very small means, & Capt Campbell the Command^{t} had several Councils & conferences with them, which also deferr'd the execution of their blow. In the fall Major Gladwin came here to take the command, & being prohibited to give them so many presents, displeas'd them much, & gave them more ground to believe the infernal malice of the French, which ripn'd their old designs into greater maturity, & tho we had several times in the winter notice of their evil intentions, it was tho^{t} they would all turn out as the former & that they were too great Poultroons to put any such thing in execution; altho it turn'd out contrary to such expections, as being at last agreed amongst them in the most private manner that the date of their intended Tragedy should centre in May 7th.

The Major had intelligence the evening of the 6th what the ensuing day was ordain'd to produce; which with their cowardice was the means in the hand of Providence that saved us. The Major despised the rascals so much that he would not hinder them to come in to the fort either to trade or hold Councils as usual nevertheless he took all the necessary precautions that a brave Officer could have done upon such

[1] See Gail F. Moreau-DesHarnais' transcriptions of the following: *Diary of John Porteous, 1763, A Short Journal of the Siege of Detroit*, ***The Detroit Society for Genealogical Research Magazine***, Vol. 66, #1, Fall 2002, pp3-7 which covers the period May 7th through May 13th 1763; and *Diary of John Porteous, 1766, Memorandum of Voyage from Detroit to Schenectady*, Vol, 65, #3, pp 104-108.]

occasions by having the soldiers under Arms, the Merch[ts] & their servants all assembled & also well arm'd, the unusual sight of which was then too great a trial for savage bravery therefore the sign to fall on was not given, tho there was above 300 of them in the fort.

After the Council when they return'd to their camp as we were afterwards inform'd of their immediate consultation, the Warriors or Young Men reproach'd Pondiac their Chief, for not giving the signal to strick, which was the turning up the green side of a Large Belt of wampum from which he spoke, for said they "we should not have minded the loss of a few men, that it vexes us more to think these Dogs are yet alive in the fort." Pondiac told them if they did not mind the loss of a few men he would yet procure them the like opportunity, & accordingly he & four others came next day to acquaint the Major that he would come tomorrow, & bring all his old & young men along with him to smoak the pipe of Friendship, shake hands with their Brothers, wipe off all suspicion & such like stuff, but we have not had the honor of another interview with his excellency since. The Major knowing their treacherous designs to strike at all events, took the greatest care to have every thing in the best posture of defence the short time could admit of, their motions were also watch'd with the greatest strickness. About 10 oClock their fleet appear'd to cross the river above the fort consisting of sixty five canoes loaded with copper heads, At their approach the Major sent out the Interpreters to tell them there should only the Chiefs be admitted into Council that the Young Men had no business therewith & that it never was customary amongst the French to introduce such; they return'd answer that they would come all in, otherways they would throw away the Belt of Friendship they had got from Sir W[m] Johnston; The Major answer'd them as before, & that he would only admit 30 or 40 at a time, upon hearing that & knowing they could no longer succeed by treachery they immediately sett up the war hollow, Run off, kill'd & scapl'd M[rs]. Turnbull & her two sons, who refused the Majors order to come into the fort, went also to Isle au Cashon 3 miles up the river where the King's Oxen were upon which they told the Interpreters they should feast merrily & kill'd M[r] Fisher his wife & One Child & two soldiers who took care of the cattle, taking the rest of the children & one Soldier prisoners, & burnt all their Houses to the ground then bent up all their force against the fort which they promised themselves every hour to be in possession of. We also ly under a very great obligation to our worthy friends the French who took good care to let them know all our circumstances, which at that time were not very flattering, having not three weeks provision at one pound of Bread & two ounces of Pork a man per Day, & not 100 men, Officers, soldiers, Merch[ts], etc. to guard the Walls round which is about 1100 yards; You may judge what a pretty figure we then cut: tho' a few days after we found with rarrow (*sic*)searching in the French Cellars, etc. some Flour Indian Corn & Bears oyl Which they had conceal'd with the greatest care thinking to starve us out, for they were all certain we should be obliged to abandon the fort & every day & hour used their utmost policy to persuade us off & assured us that the enemy were increasing somany hundreds every day, & that they had 700 scaling Ladders ready made & such like infernal stuff, all which never affected the courage of one man; I still hope to see some of them exalted as a reward for the fruit of their Labour besides them we have already in custody.

May 11[th] after a vigorous tho' unsuccessful attempt the day before they demanded a cessation of arms to treat of peace (a scheme of Monsieur) and four of their Chiefs came in & desired that Capt. Campbell & another Officer should go out & treat with them; which the Major the more readily assented unto, that they might any how be amused until he got in some provisions from the Country. So a few of the French that came with them told there was no occasion to keep their Chiefs as hostages that they should answer life for life body for body that they should return into the fort with them that night, notwithstanding they determined to leave them in the hands of their brethren the savages. Capt. Campbell they have since barbarously murder'd & Lieut McDougall made his escape, there is French faith. In consequence of this we had several summons to surrender, first upon the following terms, "that we should all lay down our arms, abandon the Fort & both Vessels, leave the Merchandise, artilerie, and ammunition, etc. & embarque ourselves in batteaux for Niagara". The Major return'd them answer, that he would the better treat with them if they would send in his officers which they had treacherously detain'd; other wise he would defend the place to the last man alive; the first he said not with a design of ever giving up the place

but merely to have the officers. Next Day his excellency was pleas'd to offer us some more honorable terms; viz. "that we might embarque in the vessels & only leave the Merchandise, the Stores & artillerie which formerly belong'd to the French;" answer'd as before. I think it is plain Monsieur was at the bottom of this as well as most other things they have done.

Capt. Robertson & Sir Robert Devers going up with a Barge to survey this River, for the navigation of vessels into Lake Huron, were both Kill'd at the entrance of S^{d} Lake May 6th. (The former an able seaman of great use on these Lakes, & the Latter would have been of great service to his Country having made usefull remarks & discoveries on the Lakes Huron & Michigan) with some of their crew, & Mr. Rutherfurd Capt. Rutherford's Nephew with the rest of them were taken prisoners, said Rutherfurd has made his escape since, with the most of the prisoners taken then or elsewhere that they have not kill'd.

When hostilities commenced here General Pondiac sent Messengers with Belts of Wampum to all the different Nations far & near with the greatest dispatch & expedition & the following verbal command to tell them; "You are to take up the Hatchet against the English; whom, you are to cut off root & branch with the greatest expedition, as we have done at this place, for upon such a day we knock'd them all in the head here, & now Detroit is no more in regard to them; otherwise all the other the other [*sic*] nations will fall upon You as allies to the English." These speeches deliver'd with a Belt they hold most sacred, & this having the desired effect wherever it went was the cause of much devastation on the frontier of Pensylvania, & the loss of all our other Posts above Niagara & Pitsburg except this. As the Bound of my paper will not admit that I descent to particulars that have happned since, I will only give you a bit of the Most Material incidents.

May 16th Fort Sandusky was surprised & the garrison all kill'd, except the Commanding Officer & one Merch^{t}. about 30 soldiers & Merchants therein, the Blockhouse & fortification they burnt. Fort S^{t} Joseph was on May 25th also surprised & about five or six taken prisoners the rest cut to pieces. Miamis was May 17th surprised by enticing out the Commanding Officer whom they waylaid & shot; & the pretty garrison of 13 men that gave up without a stroke, most of which they immediately kill'd in recompence thereof; tho' I will not say more bravery would either have held the place or been better rewarded. June 1st Ouiatinon was also served in the same manner with this difference that they were all carried prisoners to the Illinois where they are well enough used by the French. Michilimakinac altho' more tenable & better victuall'd then this, fell also a prey to their Curst artifice June 2nd. There Lieut. Jamet who was officer of the guard, being the first of all mentioned, who ever had so much time as to draw a Dagger fell down after he had received above 20 wounds the most part of the soldiers they kill'd took the rest with the Officers prisoners. A Band of the Ottawas who live there, tho' of the same nation with those that began the War here, conducted the said prisoners (with the Garrison of Fort Edward Augustus which they sent unto & brought off) all safe to Montreal. Lieut. Cuyler being defeated in his way here about 50 miles from this, where he lost above 60 men returning back to Niagara call'd at Presqu'ile & told Ens^{n} Christie of what had happened, put him on his guard (*sic*), tho' the situation of the Place was such that it had no effect in the end. He was besett June 19th & in 3 Days the enemy carried on their mines under all the works to the centre of the Block house & had fired the roof several times with fire arrows: He the surrendered they promising to conduct him safe to Pitsburg, altho the Garrison were no sooner in their hands then they kill'd the most part, & took him & the rest prisoners, & sett the Block-house on fire. Note the Vessel then on her first Voyage to Detroit lay 2 Days in the Bay in a Calm; saw the siege & the Consequence but could give no assistance.

Until the Vessel's first arrival here June 30th we were daily & hourly tormented with news not only of taking our forts which was too true, but also of every thing that came in the thoughts either of French or Indians, which they imagined woul'd make us uneasie or abandon the Place; such as Niagara being taken & our communication cut off, Quebec, Boston, & New York besieged by fleets from France etc: which the French made the Indians believe all along & which they now plainly began to impose upon us

thinking we were Shallow enough to believe them, but therein they missed their Mark tho' pretty well aim'd.

We were so close besieged untill the arrival of the first Vessel which brought us about 50 men that we could make but very short sallies, & that mostly to burn down the houses, Gardens & breast works, raised & possess'd by the enmy from which we were infiladed day & night & in danger of being storm'd. July 4th in a sally we had a sharp little engagement with the enemy wherein we got the scalp of one of their noted Chiefs, with no loss on our side. The next encounter of any consequence was that of Capt. Dalyell's Augt. 31st which you must long ago have heard of, wherein we had about 60 Kill'd & wounded; until then, we very happily had not a man kill'd except one, tho' severals wounded from time to time, notwithstanding many night the Bastions serv'd for Hospital.

The enemy's next remarkable attack was against the Vessel in her third voyage here, in coming up this river Septr 3rd being informed by the French that there was only 12 Men on board & some of these sick, which shows their attack was rather cowardice than bravery, being carried on by above 340 Men, about eight oClock at night & in four Squadrons the one to cover the others boarding, in Short they made a bold attempt thinking still to carry it for the space of 50 Minutes: They Kill'd Horsey the Capt: & one man, wounded 4 unfit for defence & two more slightly; We are well inform'd 14 of them were kill'd upon the spot, & great numbers wounded many of which have died since.

There next was October 2nd against our four Row Galleys, who, went up the river to reconnoitre the enemy's Camp, which they attack'd by Land & Water at the same time, taking the advantage of a strait between Isle au Coshon & the Continent; there, their bark Canoes were finely pepper'd by our grape shot & Musketry till after half an hour's hard labor they finding no shelter in their paper Bottoms were obliged to sheer off, leaving us to bullyragg them above an hour in the spot. Here their loss was also considerable, we had one man kill'd & two or three wounded.

Soon after this we had flags of Truce in every other Day for some time, from the Different Nations suing for Peace, acknowledging their faults, asking for Pardon, & for liberty of Trade again etc. The Major told them from time to time to disperse themselves to their hunting grounds, & would recommend them to the general who only could make peace with them, or grant them any liberties; all such arguments had no great effect in scattering them, which was then a matter of consequence to us, having lost our large Vessel in her first voyage, we had but little provisions or fire wood, neither durst any of the French who were even willing bring in a Morsel of any thing since the siege began, until the arrival of a French Cadet from the Illinois with letters to the Major & to Pondiac to lay down the Hatchet as peace was made between France & England, this made them break up the siege & disperse, tho'as we still have done, we will keep the same gaurd; we have now plenty of provisions & firewood to serve us until next summer; Being constrain'd to make an appointment with my paper near this, I was obliged to omitt numberless things which I must leave to a better opportunity; The affair of Niagara you will hear in the News papers how Lieut. Geo. Campbell was kill'd & about 80 men 17 only escaping – according to our accounts.

Hope you'll be kind enough to give my Complim... to all enquiring friends; In good Health I remain Blessed be God with the Greatest esteem

D. F. & M. [Dear Father & Mother]

Yours Most affday

Mr. John Porteous

Ste. Anne of Detroit*
Names of Children Who Made Their 1st Communion, 1812-1817

Part IV: Continued from Vol. 30, #2, April 2009, p. 80

Sharon Kelley and Gail Moreau-DesHarnais, FCHSM Members

18 May 1812

Name	Age	Name	Age
jean B. Valiquet	16	Anne Mai	13
Louis Susor	15	Marg. Chatelreau	15
j. B. Robert	16	Claire Cousineau	16
Michel Duval	15	Victoire Rau	14
Louis Petit	15	franc^{e}. Petit	13

12 July 1812

francois Dumai	17	Reine Tourangeau	14
Pierre Bellair	17	Théotis Bourguignon	14
Isidore Champagne	15	Théotis Saussier	15
Amable Bellair	15	Madel. Barrieau	14
franc^{s}. Gagnais	15	Cath. Grenon	15
Dominique Thomas	16	Cath. Chamberland	15
Joseph Yax	15	Ther. Labadie	12
j. B. Rivard	14	Marie Robidou	14
Pierre Lacroix	15	felicité Moran	13
Alexis Delille	15	Marg. May	12
Antoine Campeau	15	Elisab. Lesperance	12
Ignace Thibault	15	Cecile Tremblé	14
Charles Meni	12	Susanne Nochet	14
Alexis Gris	14	Arch. Meté	13
Louis Rouleau	13	Eléonore Gouin	13
Charles Rouleau	14	Marg. S^{t}. Louis	13
franc^{s}. Lètourneau	12-1/2	Marie Desnoyer	12
Louis Sené	16	Julie Dequindre	13
Pi. Barthiaume	14	Ther. Duret	12
j. B. Letar	12	Vict. Vermet	12
		M. A. Lajoie	17
		Isabelle Lapointe	15

25 July 1813

Charles Rivard	13	Cath. Valiquet	15
j. B. Comparet	14	felicité Barron	12
J. B. Nadeau	15	Angel. Couture	13
Nicolas Léonard	16	Arch. S^{t}. Côme	13
Lèon Lauson	15	Mon. Chêne	14
fr^{s}. Tessier	14	Cath. Amel	15
Lo. Couture	16	Theotis Nochet	14
Ant. Guy	17	Marie Bourdeau	12
Pierre Duval	14	Charlotte Cadoret	13
J^{h}. Nadeau	17	Cath. Navarre	13
Hubert ferton	15	Genevieve Saussier	15
Pierre Seguin	14	Archange Seguin	13
Gabriel Chêne	16	Susanne Seguin	15
Jean Dusseau	14	Victoire Bourdeau	15
Pascal Chatelreau	17	Sara Grosbeck	15

Pierre Robert	16	Monique Burrell	16
Israël S^{t}. Bernard	18		
Amable Lorin	15	----------	
Jean B. Lorin	16		
Antoine Tessier	18	Witamore Naghs	16
Pierre Rivard	16-1/2	Jean M. Menard	16-1/2
Etienne Dulac	17		

8 August 1813

Pierre Desnoyers	13	Josephte Pelletier	12
Ezechiel Pelletier	14	Marie Girardin	13
Joseph Lamirande	13	Marie Dubois	11-1/2
Ignace Robert	14	Henriette Chabert	11
Lambert Leduc	15	Sophie Pelletier	12
Victor Bondi	14	Catherine Chêne	14
Gabriel Barron	16	Claire Beaubien	12
Louis Gendron	16	Marie la Riviere	13
Basile Bondi	16	Basilide Grenon	12
Léon Pelletier	14	Thérèse Stanback	14
Joseph Laperle	15	Angelique labell	16
françois Duchêne	15	Marie Lo. Barricau	14
Louis Bellair	17	Catherine Tessier	13
Charles Yvon	15	Monique Beauregard	15
Jean M. Menard	16	Eulalie Delail	16
Withmore Nagghs	15	Justine Delail	14
Ambroise Tremblé	17	Isabelle Meni	14
Alexis Coquillard	18	Arch. Méni	15
Antoine Rivard	15	Cath. Bissonet	14
Jean B. Vermet	18	Marie Bissonet	15-1/2
		Arch. Tremblé	15
		felicité Robert	19

3 July 1814

Nicolas Labadie	12	Madelene Vermet	11
Medard Moras	14	felicité S^{t}. Bernard	13
Solomon Thibault	13	Thérèse Chêne	14
fr^{s}. x^{r}. Campeau	13	Basilisse Susor	13
Louis S^{t}. Bernard	15	Marie A. Robert	13
Alexis Wallet	13	Angélique Lauson	15
j. B. Bouret	13	Marg. Lasselle	13
jacques Godfroy	12	Monique Campeau	14
Pierre Le Blanc	14	Marg. Boucher	15
Jh. Barron	15	Arch. Morin	13-1/2
Charles ...nier	12	françoise Moran	12
Joseph freton	16	Genevieve Campeau	16
felix Pelletier	14	J^{te} Pelletier	13
Marc Beaubien	13	Cecile Boyer	13
Gabriel Duret	15	felicité Dubois	14
j. B. Maure	14	Monique Nadeau	15
Basile Laforge	14	Monique Seguin	14
Gabriel delille	14	Susanne Drouillard	13
Georges Knaghs	14	julie Chauvin	14
John Knaghs	13	francoise Moras	12
jean B. Campeau	15	Marg. Maure	15

Fr^{s}. Livernois	15	Isabelle Chauvin	15
Joseph Bellair	14	Adelaide Marsac	17
Antoine Vernier	13	Rose Dubé	17
Lambert Chauvin	15	Marie Knaghs	20
Charles Chartier	14	Therèse Paul	16
Antoine S^{t}. Côme	16	----------	
Georges Thomas	16		
Laurent Reneau	16	Paul Navarre	16
Jacques Marsac	16	Denys Drouillard	18

16 July 1815

Dom. Meni	13	Josephte Godfroy	11-1/2
Lambert Meni	12	Marg. Beaugrand	10
J^{h}. M^{c}Dougal	14	Isabelle Jeane	12
Alexis Knaghs	12	Euphrosine Yaks	14
Robert Jeane	15	Marg. Tolhman	13
Moyse Jeane	14	Ursule S^{t}. Bernard	12
Alexand^{e}. Goulet	16	Pelagie Mété	12
Hiac. Duval	15	Eulalie Rivard	12
Pi. lafeuillade	14	Adelaide Comparet	14
Léandre Meté	14	Victoire Petit	12
Léon Rivard	14	Arch. Bourguignon	15
Joseph laforêt	17	Mar. Ursule Laplante	15
Michel Duchêne	15	Genev. Cousineau	14
Medard Créqui	12-1/2	Rose Tremblé	14
Basile Marten	15	Genev. Robert	17
Lambert Yaks	16	Isabelle Goulet	13
franc. Drouillard	18	Mar. des A. Sené	15
J^{h}. Langlois	18	Anne Chapotton	14
Etienne Blait	19	Cath. Conneley	13
Leon Chauvin	18	francoise Susor	15
Louis Marsac	18	Susanne Livernois	12-1/2
Joseph Barrieau	19	Julie Seguin	13
Alexis Chapotton	18	Agathe Nadeau	16
Joseph Tremblé	18	Cath. Langlois	16
Charles Drouillard	18	Gen. Rouleau	12-1/2
Thomas Demars	17	Cecile Cuttrell	13
----------		Cath. Giard	13
		Mon. Duval	15
Cath. Yaks	15	Mon. Chamberland	15
Mad. Maillet	15	Cath. Susor	13

19 July 1815

Georges laforge	14	Marie Racine	13
Charles Campeau	13	Julie lajoie	13
hipp. S^{t}. Bernard	15	Julie Beaubien	13
Theoph. Tolman	15	Elisab. Shaw	13
Lambert Beaubien	13	Susanne levêque	13
Basile Thibault	16	Ther. S^{t}. Aubin	15
fr^{s}. laplante	16	Therèse B. Campeau	12
Ant. laviolette	17	Susanne Barron	14
Ant. Bourassa	15	J^{te}. Chapotton	15
Hubert yax	19	Mon. Cabassier	16
Pi. Parmier	18	Arch. Rivard	18

Louis Rivard	18	Marie l. Griffard	17
----------		Marie leonard	17
		Marie Ménard	16
Gen. Thibault	16	Vict. Navarre	15
Julie levêque	14	Ang. demars	16
Marie A. Bouvier	19	Cath. Soleau	16
Sarah la Gaure	22	Marie Poulain	16

22 February 1816
River Raisin, Parish of St. Antoine

Chrysost. Viller	14	cath. Duval	14
Etienne laviolette	16	Marie A. Robert	15
Jean B. Chatelreau	17	Arch. lapointe	12
Alexis Soleau	17	Marg. Monméni	14
Joseph fortier	21	Marie Barron	14
Vincent Soleau	21	Genev. S^{t}. Bernard	15
Ant. D. Navarre	18	Marie Lasselle	14
louis S^{t}. Bernard	17	Rosalie Navarre	11
Louis Yvon	16	Cath. Jacob	13
jacques Monmini	18	Marie l. la pointe	13
Ant. J. Navarre	14	Marie l. laplante	10
Gabriel Dusseau	16	Mon. Robert	12
Etienne Robert	13	Arch. laplante	12
Charles Réaume	14	Cath. Poupard	15
Joseph Barron	15	fr^{sc}. Réaume	13
Touss. Martin	16	Mon. Chatelreau	15
Alexis Drouillard	17	Marg. Drouillard	16
Ant. lafont	19	Genev. Navarre	14
francois Menard	17	Marg. Navarre	13
Jean B. Drouillard	18	Agathe Navarre	13
Joseph Bourdeau	17	Marie Chauvin	15
fr^{s}. x^{r}. Ménard	18	Mon. Duval	14
		Therése Couture	15
		Theotis Nadeau	15

24 November 1816

Domi Couture	14	Emilie Desnoyers	11
Pierre S^{t}. Amour	13	Madel. Bondy	15
Simon Poupard	13	Mad. Salliot	13
Louis Reneau	16	Claire Giard	12
j. B. Meté	14	Josephte Parmier	17
Charles Nochet	14	Julie fournier	15
Moïse Girardin	14	Ther. Pelletier	13
j. B. Lapierre	14	Mon. lafoy	14
Louis Leblanc	15	Cecile Bourassa	14
J. B. Delaunai	14	Reine Basinet	14
Charles Poupard	14	Mon. Lauson	15
David Meldrum	16	Ther. Campeau	13
Gabriel Cauchois	14	Jeane Meldrum	14
Pierre Labadie	15	Mon. Campeau	18
franc^{s}. fournier	16	Marie Barrieau	15
Thomas Coquillard	16	florence Lesperance	15
J. B. Meloche	19	Arch. Rivard	15
Greg. Bellenger	18	Susanne Bellenger	15

Daniel livernois	16	Ang. Salliot	15
Pierre Campeau	20	Theotis lefranc	17
Pi. Al. Campeau	15	Arch. larabel	17
Augustin Thibault	17	Marg. Robidou	16
Robert Tremblé	17	Marg. Déchatelais	18
J. B. Deschamps	17		
Pierre Courville	18		
Léon Beseau	17		

6 February 1817 at la Rivière aux Hurons

Georges Cuttrell	30	Isabelle Champagne	15
Hubert Champagne	17	Esther letourneau	16
Pierre Blait	19	Arch. Pelletier	14
Charles freton	15	Eleonore Boyer	15
Joseph Thibault	16	felic. Rob^{t}. Jeane	12
Jean M. Dubé	21	Eleonore Thibault	13
		Apolline letourneau	13
		Isabelle Champagne	15

*Extracted from *St. Anne's Church Record Book 1801-1887 Membership, financial records, minutes of Trustees, list of pastors at St. Anne's 1704-1886.* Original owned by St. Anne's Church, microfilmed in 1977, and a copy accessed at the Burton Historical Collection (Burton Historical Collection microfilm #983, reel #1). In addition, a translation/transcription of these records is to be found in *Livre des Assemblees de la paroisse Ste. Anne*, published in ***Detroit St. Anne's Church Trustees and Index 1796-1887***, p 171-173, Burton Historical Collection, 74D4 282 S134ta.

In Memoriam

We would like to extend our condolences to the families of Alice Dalligan, Stella Peters, Barbara Rushing, Earlene Tibai, Harold Deschênes.

Alice Dalligan was the Chief of the Burton Historical Collection in the Detroit Public Library from 1973 to 1988 when she retired. She passed away on 16 April 2009 at the age of 85.

Stella Marie Peters, mother of FCHSM member Dolores Swekel, passed away 13 May 2009. A research question on Dolores's Peters family was presented in ***MHH***, April 2007, pp. 103-104.

Barbara Anne Rushing, mother of FCHSM member Sherry Somerset, passed away on 28 April 2009. The daughter of Joseph Beauregard and Lorraine Laferté, she descended from many ancestors who were in Détroit before 1710: **Jean Gariépy, Charles Charon *dit* Larose/Cabana, Pierre Desautels, Pierre Bazinet, Jean Gendras, Pierre Beauchamp, Pierre Huet *dit* Dulude, Jacques Campau** and **Cécile Catin, Marie Louise Robert,** daughter of **Pierre Robert** and **Angélique Ptolomée**. Mrs. Rushing also descended from **André Jarret *dit* Beauregard** and **Anne Convent** (descendant of Louis VIII, King of France, and Charlemagne). Her matrilineal ancestor was **Jeanne Loret** from the parish of St. Sulpice in Paris. See ***MHH***, Jan 2006, pp. 46-48; Oct 2006, pp. 201-202; Jul 2007, p. 130; Oct 2007 p. 205, for further information on her families.

Earlene Vincent Tibai, past president of the now defunct Frenchtown Chapter of the French-Canadian Heritage Society of Michigan, passed away on 25 May 2009. Daughter of **Charles Vincent** and **Henrietta McCarty,** Earlene was born 8 May 1933 in Ida, Monroe County, Michigan. She descended from some of the early French settlers of Monroe County. Charles Vincent was the son of **Timothy Vincent** and **Susan Mannor** (Ménard). Timothy's parents might be Jean Baptiste Vincent and Harriette Drouillard. Susan Mannor/Manore was the daughter of **Antoine Ménard** and **Adelaide Deloeil**. Earlene was a descendant of **Maurice Ménard** and **Magdelene Couc**. Through her mother, Henrietta McCarty, Earlene descended from **Julien Piédalue *dit* Laprairie**

who was signed to go to Détroit before 1710. [Information obtained from parents' names in death notice, Family Tree on Ancestry.com., Family Search.org and Denissen, pp. 831-833.]

Long time FCHSM member Harold Deschênes passed away 11 April 2009 at the age of 88 in Elkhart, Indiana. He descended from **Charlemagne** through **Catherine de Baillon**, wife of **Jacques Miville**. Through **Thérèse Moreau**, wife of **Michel Michaud**, he descended from **Jean Moreau** and **Marie Rodrigue**. Perhaps it is because of the Moreau connection that he asked my former daughter-in-law, in Elkhart, Indiana, if she was related to me. When she replied in the affirmative, he asked if she would let me know.

Ancestral Chart of Harold Deschenes (Miville *dit* Deschênes)
Submitted by FCHSM member, Gail Moreau-DesHarnais

I	Jacques Miville *dit* Deschênes (Pierre/Charlotte Maugis)	12 Nov 1669 Québec	Catherine de Baillon (Alphonse/Louise de Marle)
II	Jean Miville *dit* Deschênes (Jacques/Catherine de Baillon)	13 May 1691 Rivière-Ouelle	Marie Madeleine Dubé (Mathurin/Marie Campion)
III	Jean Bernard Miville-Deschênes (Jean/M-Madeleine Dubé)	22 Nov 1733 in Québec	Françoise Soucy *dite* Lavigne (Pierre/Élisabeth Fouquereau)
IV	Joseph Miville *dit* Deschênes (Jean Bernard/Françoise Soucy)	31 Jan 1763 Kamouraska	Marie Catherine Mignier *dite* Lagacé (André/Marie Geneviève Rousseau)
V	Augustin Miville dit Deschênes (Joseph/M-Catherine Mignier)	7 Dec 1808 Kamouraska	Marie Madeleine Gagné (François Noël/Françoise Bernesche)
VI	Jean Deschênes (Augustin/M-Madeleine Gagné)	15 Jul 1844 St-André	Lucie Michaud (Michel/Thérèse Moreau)
VII	Pierre Deschênes (Jean/Lucie Michaud)	5 Mar 1882 St. André	Mathilda Gagnon (Rémi/Sophie Morin)
VIII	Jean Baptiste Deschênes (Pierre/Mathilda Gagnon)	24 Nov 1919 Brunswick, ME	Anselmie Richard (Marcel/Alphonsine Lachance)
IX	Harold Deschênes	4 Nov 1943 Brunswick, ME	Dorothy Spirito

Announcements

Since 2004, some members of the Vermont French-Canadian Genealogical Society, founded in 1996, have transcribed and published numerous Catholic parish records of Vermont. Go to www.vt-fcgs.org for more information.

As one means of celebrating Detroit300 (the 300th anniversary of the founding of Détroit on 24 July 1701), FCHSM encouraged members to submit charts showing that they had an ancestor here from the founding date to the end of 1710. Numerous charts were submitted. After several years of work, verifying the charts and typing them into a specified format, the Society can now publish the charts – on our web site at http://habitant.org/fchsm No marriage dates after 1930 will be published. If you submitted a chart and do not want it published on the Society's web site, please contact Loraine DiCerbo by **15 September 2009**. If you want the marriages recorded to the present (2009), please contact Loraine. ldicerbofchsm@gmail.com or 1-586-292-2168

From FCHSM Registrar, Loraine DiCerbo: It is with great pleasure that I would like to announce that to celebrate our 30th Anniversary in the year 2010, we have been asked by the Center for French Colonial Studies to hold a joint meeting and Conference. It will take place in October of 2010 (final date yet to be determined), and it will be in Niles, Michigan, at the site of **Fort St. Joseph**. We would love for any and all of our members to attend this meeting. The registration cost for the weekend conference (Friday evening to Sunday) will be $100, and there will be a block of hotel rooms reserved for those who need to travel. At this point, we are trying to get a count of our members who may be interested in attending the conference. If we have enough members in the Southeast Michigan area interested in attending, we may be able to arrange transportation. However, we hope all of our members and especially those members local to the Niles, Michigan, area will be interested in celebrating our 30th year as a society by participating in this joint meeting. We will most likely be having a few of our members giving presentations, and it would be wonderful to have your support! If you think you may be interested in attending this conference in October of 2010, please contact me at the email below, and we will place you on a list to receive updated information as we receive more details. ldicerbofchsm@gmail.com

July 26, 2009 – 1 p.m. to 4 p.m. - 308th Detroit Birthday Celebration at the Detroit Historical Museum. FCHSM member, Al Trudeau, will present an introduction to genealogy for children (adults are also welcome). FCHSM members will be present to answer questions about the history of early Detroit. Please contact Al Trudeau, if you would like to help. avtrudeau@wowway.com

August 1 & 2, 2009 - Family History and Métis Genealogy Workshop, Saturday and Sunday, St. Ignace, Michigan. **Where**: St. Ignace Middle School; **When**: 9 to 6 Saturday; 10 to 4 on Sunday; **What**: Genealogy enthusiasts researching Great Lakes Native and First Nations families, Métis, Voyageur and French-Canadian family history. There is no charge. Please contact rootdancer@att.net or trashound3@sbcglobal.net for more information.

James Lalone is interested in forming an informal genealogy research support groups for the following: 1) *Great Lakes Anishnawbe* (*Chippewa/Objibwa*, *Ottawa/Odawa* and *Pottawatomi*) and *métis families*. Meet sporadically, usually all day (pot luck lunch), Lansing area. 2) *European royal and noble genealogies*. Sporadic meetings, Lansing area. Contact Jim at jimmypnl@gmail.com, indicating convenient days and times. Open to all.

The French-Canadian Heritage Society of Michigan announces the sale of a CD "Detroit 1701 – Québec 2008." The CD was produced as part of Gail Moreau-DesHarnais's presentation at Québec on 27 June 2008 during the ***XXVIIIe Congrès international des sciences généalogique et héraldique 2008***: The Meeting of Two Worlds: Quest or Conquest / ***La rencontre de deux mondes: quête ou conquête.***

Détroit 24 July 1701 – Québec 27 June 2008

Contents

7 June 1710 list of inhabitants
1710 Détroit Census (partial list)
1734 Détroit Land Grants (partial list)
1721 Détroit Land Grants (partial list)
1750 Détroit Census
Edward Cicotte Ledger (partial list)
List of Men with Cadillac, 1701
List of Issues of ***Michigan's Habitant Heritage***
Michigan Bibliography
Speech- "The Inhabitants of Détroit 1701-1763"
Power Point of "The Inhabitants of Détroit 1701-1763"
French-Canadian Genealogy – Sources and Resources: Suzanne Boivin Sommerville

Cost: **$5 plus $2 shipping and handling to US addresses.** Add an additional dollar ($1) for mailing to Canada. Send requests to: FCHSM, P. O. Box 1900, Royal Oak, Michigan 48068-1900.

Noted Elsewhere

Pat Miller, Gail Moreau-DesHarnais, FCHSM members
Periodicals mentioned below are housed in our FCHSM library at the Mt. Clemens Public Library.

Mémoires (Société généalogique canadienne-française, 3440, rue Davidson, Montréal (Québec) H1W 2Z5 Canada; http://www.sgcf.com) Vol. 60, #1, cahier 259, printemps 2009 – "Jacques Dorion, marchand prospère, maintenant établi à Saint-Eustache" by Jacques Lessard; "Les origines de Guillaume D'Aoust" by Roland-Yves Gagné, Laurent Kokanosky, Nadine Gilbert; "Mais qui était donc Marie Madeleine Troquière?" by François Falardeau. French text.

Par Monts et Rivière (Société d'histoire et de généalogie des Quatres Lieux, 1291, rang Double, Rougemont (Québec) J0L 1M0 Canada; http://www.quatrelieux.qc.ca) **Avril 2009**, volume 12, No. 4 – "La monnaie en Nouvelle-France et au début du régime anglais" by Gilles Bachand; **Mai 2009**, volume 12, numéro 5 – "Louis Bourdon chef patriote de Saint-Césaire et premier maire de Farnham" by Gilles Bachand; "Une lignée souvent oubliée: la lignée matrilinéaire" by Suzanne Desfossés. French text.

American-Canadian Genealogist (American-Canadian Genealogical Society, P. O. Box 6478, Manchester, NH 03108-6478; www.acgs.org) Issue #119, Vol. 35, Number 1, 2009 – "Why Go Back? – Part I" by C. Melvin Surette [Includes list of Acadians who wanted to return to France on 24 August 1763.]

Le Manousien (Les Descendants de Louis Houde et de Madeleine Boucher (1655), Inc., Case postale 10090, succ. Sainte-Foy (Québec) G1V 4C6 Canada; www.famillelouishoude.com) Vol. 17, Numéro 3, Printemps 2009 – "Le vieux rouet de mon arrière-grande-mère Olivine Houle" / "Great-grandmother Olivine Rivard Houle's Old Spinning Wheel" tr. by Réal Houde of article by FCHSM member Al Trudeau from *Michigan's Habitant Heritage,* Vol. 29, #3, July 2008, by permission; "Le cimetière canadien de Beny-sur- Mer" / Canadian cemetery at Beny-sur-Mer" by Jean-Guy Houde. [Quebec D-Day soldiers buried in France.] French and English text.

Le Chaînon (Société franco-ontarienne d'histoire et de généalogie, 2445, boulevard Saint-Laurent, Pièce B151-E, Ottawa (Ontario) Canada K1G 6C3; http://www.francogenealogie.com) Volume 27, numéro 2, Printemps 2009 – The issue is devoted to education in Ontario. French text.

Quarterly (French Canadian/Acadian Genealogists of Wisconsin, P. O. Box 414, Hales Corners, WI 53130-0414; www.fcgw.org) Vol. 23 #3, Spring 2009 – "The Taillandier, the Edge-Tool Maker and the Serrurier, the Locksmith" by Joyce Banachowski; "Edge Tool Makers and Locksmiths of New France and Acadia." [Lists of the men and where they were located.]

Le Javelier (La Société historique de la Côte-du-Sud, 100, 4e avenue Painchaud, La Pocatière (Québec) G0R 1Z0 Canada; archsud@bellnet.ca) Volume XXIV, numéro 3, Octobre 2008 – "Qui cultive encore aujourd'hui la terre ancestrale?" by Pierrette Maurais; "La seigneurie Bélanger Bonsecours" by Marcellin Bélanger; "La petite maison de Pierre (Fournil) des Pelletier" by Pierrette Maurais; "La maison Augustin Jean à Saint-Jean-Port-Joli" by Pierrette Maurais. French text.

Theakiki (Kankakee Valley Genealogical Society, P. O. Box 442, Bourbonnais, IL 60914; http://www.kvgs.org) **Vol. 38, #4, November 2008** – "Words Used in French-Canadian Records"; "History of Kankakee County – Albert Denault" and "Arson Desnoyer"; **Vol. 39, #2, May 2009** – "Manteno – 1884" articles from the Kankakee Gazette, Jan. 3, 1884 and Jan. 24, 1884 - French-Canadian names; "Kankakee County Probate Index" (1853-1976) names beginning with Gersch... Several French-Canadian names; "Pioneer Profiles,Vol I" by Norma Meier [Some French Canadians in Iroquois and Kankakee Counties.]

Acadian Genealogy Exchange (3265 Wayman Branch Road, Covington, Kentucky 41015-4601; janjehn@aol.com) Vol. XXXVIII #1, May 2009 – "Baptism of Acadians of Becancour and St. Grégoire de Nicolet, Québec;" "Acadians Married at Mireblais, Haiti in 1764" by Terrence M. Punch, CG; "Michel Cantrelle Commandant of the First Acadian Coast" by R. Martin Guidry.

Le Forum (Le Centre Franco-Américain, Université du Maine, Orono, Maine 04469-5719; www.FrancoMaine.org) Printemps/Spring 2009, Vol. 34, #2 – "The French Connection. Franco-American Families of Maine: Guéret dit Dumont and Marquis" by Bob Chouinard; "France in North America" by Jacqueline Chamberland Blesso. French and English text.

Ottawa Branch News (Ottawa Branch of the Ontario Genealogical Society, P. O. Box 8346, Station T, Ottawa, ON K1G 3H8; www.ogsottowa.on.ca Vol. 42, #3, May-July 2009 – "Early Residents of Ottawa's Sandy Hill Neighbourhood: Toussaint-Gédéon Coursolles and James Gillmor" by Robert Serré.

Sent by the King (La Société des filles du roi et soldats du Carignan, Inc., P. O. Box 220144, Chantilly, Virginia 20153-6144; www.fillesduroi.org) Volume XII, Issue I – "The Miracle Man" [Jean Régeas] by Peter Gagné; "A Tale of Five *Filles du roi*: To Marry or Not" by Bill Kane; "Saint Marguerite Bourgeoys, Patroness of Filles du Roi" by Susan Colby.

L'Entraide généalogique (Société de généalogie des Cantons de l'Est Inc., 275, rue Dufferin, Sherbrooke (Québec) Canada J1H 4M5; http://www.sgce.qc.ca) Vol. 32, No 2, avril 2009 "De la France, à la Nouvelle-France, à la Nouvelle-Angleterre: les périples de Siméon Leroy-Audy – 2e partie" by Émile Audy; "Jean-Baptiste Halay ancêtre des Hallé" by Jacqueline Hallé; "D'où viennent les familles Brûlé (suite)" by Aurèle Brûlé. French text.

L'Ancêtre (Société de généalogie de Québec, C. P. 9066, Succ. Sainte-Foy, Québec (Québec) G1V 4A8 Canada; http://www.sgq.qc.ca) Vol. 35, Numero 287, Été 2009 – "Les nombreux marriages" by Claude Le May; "Des Duplessis en Louisiane: un mystère est résolu" by Jean-Louis Duplessis; "L'ancêtre Jean Dangeuger dit le Chasseur (1704-1770)" by Jean Dubé; "Charles Boucher, capitaine de navire" by Alain Cardou. French text.

All Sources Are Not Created Equal
The Couc / Montour Family of Nouvelle France and the English Colonies
2009
by Suzanne Boivin Sommerville ©

A CD with files in Microsoft Word © format for use on a computer with the Windows © operating system is now offered for sale for **$7.00** by mail, check made out to:

French-Canadian Heritage Society of Michigan
P. O. Box 1900
Royal Oak, Michigan, 48068-1900

Table of Contents

Introduction..... with some important definitions (7 pages)
Narrative..... Prologue & Narrative Account of the Couc / Montour Story. Read this for an overview. (11 pages)
Part 1..... All Sources Are Not Created Equal: Judging and reporting sources (7 pages)
Part 2..... Persistent Errors Concerning Pierre Couc and Marie Mitéouamegoukoué (14 pages)
Part 3..... The Couc *dit* Lafleur de Cognac Children (8 pages)
Part 4..... Louis Couc Montour & the New York Colonial Documents (9 pages)
Part 5..... Isabelle Couc / Madame Montour (13 pages)
Two of her husbands: Joachim Germaneau & Pierre Tichenet, and
the question of Outoutagan (Jean Leblanc)
Part 6..... Interpreting Sources, Primary & Secondary (14 pages)
La Tichenet(te) / La Chenette / Madame Montour
Étienne de Véniard, sieur de Bourgmont, and
Antoine Laumet *dit* de Lamothe Cadillac
Part 7..... The Proper Use of Sources (13 pages)
Madame Montour and Louis Montour, the English Language Secondary Sources
Part 8..... The On-going Quest (18 pages)
Further confirmation of Madame Montour's identity found in
documents not-previously connected to Isabelle Couc *dite* Lafleur de Cognac
Part 9..... Fine-tuning the Secondary Sources, and Some Questions (17 pages)
Part 10..... Isabelle's Children, Section 1 (21 pages)
Andrew Montour, son of Carondowana, and "Lewis," brother of Andrew;
Michel Germaneau and Marie Anne Germaneau / Montour;
and several digressions
Part 11..... Isabelle's Children, Section 2 (24 pages)
Marie Anne Germaneau / Montour, her marriage to Jean Montary *dit* Jolycoeur,
her contemporaries, and some amazing inter-connections
Part 12..... Isabelle's Children, Section 3 (12 pages)
Marie Anne Montour's last child
The issue of the identity of her father, *le nommé La Motte*
Part 13..... Isabelle's Children, Section 4 (11 pages)
More on Marie Anne and those who knew her and her mother
Some comments on Fact and Fiction and Myth

Also included: "Marriage Contract in New France according to *La Coutume de Paris* / The Custom of Paris," originally published in ***Michigan's Habitant Heritage***, the journal of the French-Canadian Heritage Society of Michigan, Vol. 26, no. 3 (July 2005): 135-137. (4 pages)

http://fchsm.habitant.org/

The author's descent from Pierre Couc in chart form (3 pages) is a separate file on the CD.

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FCHSM Meetings for 2009

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

French-Canadian Heritage Society of Michigan meetings are open to the public. For additional information, call (586) 285-9399, (248) 625-4988, (810) 603-1593 or visit our web site. **If unfavorable weather conditions exist (snow or storms), call one of these three numbers or the Mount Clemens Public Library at 586-469-6200 to check if the meeting has been cancelled.**

Saturday, July 25, 2009 – 7:00 p.m. French Night Novena at Ste. Anne de Détroit. If possible, come in a French-Canadian costume. Music by Moses Madwagon.

Saturday, September 12, 2009 – 10:00 a.m. – Mount Clemens Public Library – Annual Society Pot Luck. Suzanne Boivin Sommerville - Geography and Genealogy: Mapping Your Ancestors. After lunch, Genot Picor will entertain with French-Canadian music, songs and stories.

Saturday, September 26, 2009 – 9:30 a.m. 4th Annual Family History Festival at the Detroit Public Library. For more information go to www.detroitpubliclibrary.org

Saturday, October 3, 2009 – 10:00 a.m. – Mount Clemens Public Library – Bring your charts and research to share.

Saturday, October 10, 2009 – 9:00 a.m. – 5:00 p.m. Family History Center, Bloomfield Hills, Michigan. Suzanne Boivin Sommerville will speak on French-Canadian Genealogy. Gail Moreau-DesHarnais will speak on new techniques in French Research. You must pre-register. http://fhc2009genealogyseminar.org

Saturday, November 14, 2009 – 10:00 a.m. Mount Clemens Public Library. Program to be announced.

If you would like to be reminded of upcoming meetings, please contact Peggy Youngs at peggy.youngs@gmail.com or Suzanne Sommerville at s.sommerville@sbcglobal.net

To receive e-mail announcements from the French-Canadian Heritage Society of Michigan, consider subscribing to the Society's automated e-mail list. You will automatically receive e-mails regarding meetings. This list also provides subscribers with a forum for research-related discussions as well as other announcements of interest to Society members. Subscribing is easy — just visit http://habitant.org/mailman/listinfo/fchsm_habitant.org and follow the simple instructions on the page.

FCHSM is a 501 (c) (3) charitable organization. Your financial support of the FCHSM is welcomed and donations beyond membership dues are tax deductible.