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American-Canadian Genealogical Society

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Notices

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President's Page

Bernadette D. **Meunier**, #9489

On November 16, 2016, Roger W. **Lawrence**, ACGS membership # 1, passed away in peace and comfort at the Veteran's Home in Tilton, NH. He was 2 months short of his 97th birthday.

When I was elected President of the American-Canadian Genealogical Society in September, the organization that Roger co-founded almost 50 years ago, I felt compelled to at least meet and perhaps get to know him. Although I had been introduced to him about a year prior at his book signing, we did not have the opportunity to talk.

Mel **Montpelier**, his longtime friend and regular visitor, graciously agreed to let me accompany him on one of his visits.

So on a glorious Fall day in New Hampshire, with all the trees standing confident in their brilliant colors, I felt confident that the day could not be improved upon. Until I met Roger.

I can truthfully say that I got to really know Roger on that visit. Although frail and in a physically weakened state, no longer able to get out of bed, as Mel introduced us, Roger extended his hand to shake mine. The strength and vitality of that handshake surprised me. It belied the frailness of the figure lying there. I could feel his vigor and spirit still so much alive in him. His voice was barely above a whisper. He apologized for that.

As I looked around the room, the quality and significance of this man's life came into focus. He was surrounded by things that were meaningful to him and that defined the totality of his being.

Crucifix over his bed – who among us Franco-Americans did not grow up with this cultural detail?

Directly in his line of sight, affixed on the wall were more religious icons, including one of Mary and of her mother, Ste. Anne, the patroness of Quebec – three generations: Jesus, His Mother, and His Grandmother.

And on a shelf, again directly in his line of vision, framed pictures of what I assumed were of his family. Some did not appear to be of recent vintage. I supposed that this pictorial display was also multi-generational.

There, on this one wall, was Roger's cultural heritage, his religious identity, his family, and his passion, genealogy.

To his left, was testament to his patriotism. Next to a shadow box containing 6 medals, silent reminders of the various campaigns and combats in which he had participated, neatly hung his military uniform from WW II.

Other bits and pieces on display about the room all validated Roger's reputation for being a Renaissance man.

When the topic of research and genealogy came up, he motioned to his computer which was on a desk a bit behind him and said in an amazingly strong voice "It's all there. There is still work to be done." The spirit certainly was still willing – he wished he had Kim to help him. She had assisted him in the past with some of his many projects.

Mel followed up with all of Kim's capabilities, her computer skills, her organizational abilities and so on. "What you need is another Kim!" said Mel. From the bed, in a voice barely audible above a whisper, but with a twinkle in his eye, came the response "and with long legs."

That is when I fully realized and appreciated that this man, this Renaissance man, had

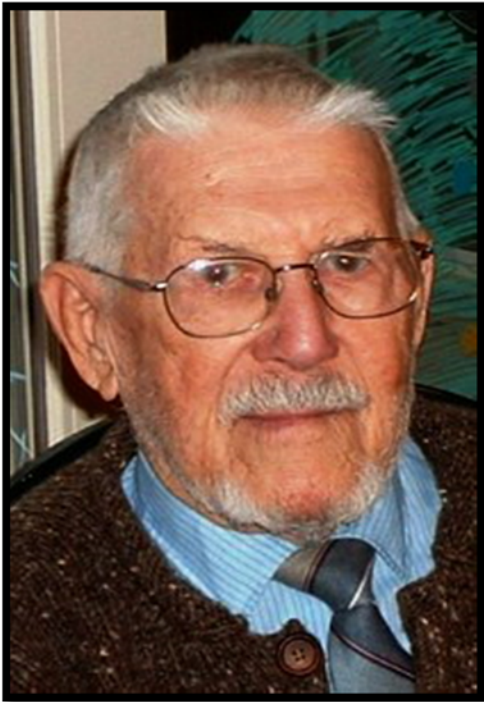
lived the good life, savoring as well as contributing all the best that humanity has to offer. With no regrets – other than it being done too soon.

To his family, friends and all of us at ACGS who mourn his passing, may we find a measure of comfort in the PARABLE OF IMMORTALITY – by the 19th century poet Henry Van Dyke.

I am standing upon the seashore.
A ship at my side spreads her white sails to the morning breeze
and starts for the blue ocean.
She is an object of beauty and strength,
and I stand and watch until at last she hangs
like a speck of white cloud just where the sea and sky
come down to mingle with each other.
Then someone at my side says, "There she goes!"
Gone where? Gone from my sight... that is all.
She is just as large in mast and hull and spar
as she was when she left my side
and just as able to bear her load of living freight
to the place of destination.
Her diminished size is in me, not in her.
And just at the moment
when someone at my side says,
"There she goes!"
There are other eyes watching her coming...
and other voices ready to take up the glad shout...
'Here she comes!'

I cannot help but feel that on November 16, 2016 there was a vast gathering of Franco-American eyes watching his arrival and echoing throughout the heavens, there was indeed a glad shout: "Roger est arrivé!"

A Tribute to #1 – Co-founder of ACGS Roger W. Lawrence 1920-2016



Roger William Lawrence, born January 19, 1920 in Nashua, NH died on November 16, 2016 at the New Hampshire Veterans Nursing Home in Tilton, NH, formerly from Merrimack, NH, is son of Doras William Lawrence and Laura Lawrence (Burelle).

Roger was an active Boy Scout in early years and continued the interests he developed in the scouts through his entire life: collecting stamps, coins and bird watching. He joined the National Guard Sept 30, 1939. His unit was activated, during World War II as an active unit of the U.S. Army, and sent to Australia, then to New Guinea, and then to the Philippines. He served as a Surgical Technician.

Upon his return from military service he resumed his studies at St. Anselm College where he received his BS in biology. After meeting and marrying Theresa Janine Durocher, he continued his studies for a Masters at Catholic University in

Washington, then his PhD at Notre Dame University in South Bend, Indiana.

Moving back to New Hampshire, he began his career as an Associate Professor of Biology at St. Anselm College where he taught from 1953 to 1986. During this time he bought and moved into a farm house in Merrimack, NH where he raised his family and became a parishioner of Our Lady of Cedars Church in Manchester, NH and had been an active cantor.

Through all these years Roger had become a very proficient bird watcher both casually and professionally. He participated in many bird counts, teaching his children along the way, taking his college students on birding trips to Florida, and even becoming a U.S. certified bird bander for research. He also spent a number of years volunteering at the Reeds Ferry Elementary School, Merrimack, NH instructing students in hawk watching which has inspired many young birdwatchers.

In later years, he became interested in researching family genealogy, "because I wanted to find out where my grandfather was buried." This led him, together with other interested genealogists to form the American-Canadian Genealogical Society of Manchester, NH in 1979. Genealogical activities dominated his interests through the remainder of his life.

Roger is predeceased by his parents Doras and Laura, his youngest daughter Christine and his wife Theresa and is survived by his children: Janine Lawrence, Thomas Lawrence, Susan Lawrence, Gregory Lawrence, grandchildren Chris Anthony Cristo, Aaron Jenness, Miriam McCallum (Jenness), Danielle Lawrence Taylor, Sarah Lawrence, Eric Lawrence, Andrew

Lawrence, Peter Lawrence, Anna Lawrence, Benjamin Suprenant, Renee Lawrence, Mary Lawrence, Mark Lawrence, and Nicole Lawrence; great grandchildren: Jack, Kyleigh, Nicolas, Harrison, Sadie, Claire, Zaylie, Madeline, Layla and Elias.

Roger has been both gifted and a gift to all his family. He has shared the gifts God had given to him and in doing so has illumined all who have met and spent time with him.

The family of Roger wishes to thank the staff of Laurel Place and Fairview in Hudson, NH and The New Hampshire Veterans Nursing Home in Tilton, NH

SERVICES: A Funeral Service was held on Saturday November 19, 2016 in Our Lady of the Cedars Church, 140 Mitchell St., Manchester, NH at 10:00 AM. Burial with military honors followed in St. Joseph Cemetery, Bedford, NH. In lieu of flowers, memorial contributions may be made to Our Lady of the Cedars Melkite Church, 140 Mitchell St., Manchester, NH 03-103 or to the American-Canadian Genealogical Library, P.O Box 6478, Manchester, NH 03108-6478.

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From the Editor:

Roger W. **Lawrence** was a few month's shy of his 97th birthday when he passed away on November 16, 2016. He was ever-present in the library when I came to ACGS in 1986. In the 30 years since then, Roger not only guided the members in their genealogical research but in the growing and nurturing of the Society. We celebrated our 20th Anniversary in 1993 and Roger was instrumental in securing René **Jetté** as a key note speaker and was always supportive in arrangements for subsequent milestone conferences. He was active in all phases of the work involved in the purchase of our current building in the winter of 1993, a

very proud moment for him. We were the only genealogical society in the U.S. to purchase the digital Drouin images from the *Institut Drouin*. For Roger, having access to the primary source documents for Québec, Ontario and early Acadie, was like drinking from a fire hydrant – he couldn't get enough of them. Prior to that it meant a trip to Boston, or Woonsocket, or Montreal to sit in front of a microfilm reader for hours. While the frequent research trips to Canada are legendary to the regulars, I unfortunately was not a part of them. Throughout his active years, Roger was a constant contributor to the *American-Canadian Genealogist* under many editors from the first issue in 1974.

Also during the past 30 years Roger often referred to his *Captives* book that he was working on. We chided him incessantly and he would just chuckle and say, I'm almost done! We were relieved that he had printed a draft of his book for our shelves around 2005 but it would be nearly 10 years before he would see his book finally published. ACGS offered to publish his life's work on about 110 captives he had studied for nearly 40 years. His health was failing and ACGS is proud that he was able to fulfill his dream of publishing his *Captives* book. It was gratifying for me as the editor to work with him that closely. Many times when I asked him a question about one of the captives, he could recall many of the details as to where he had found some of the resources or how he had come across a particular item that was not in the old 'standby' resources. Still an amazing mind right to his last days. I'm honored that he entrusted his work to us to produce. The book and more so, ACGS, is most honorably his legacy!

À bientôt, Roger

Pauline **Cusson**

Editor's Page

Pauline **Cusson**, #2572
editor@acgs.org

I want to thank our President, Bernadette **Doucette Meunier** for the tribute to our co-founder, the late Roger W. **Lawrence**, #1. She clearly captured the sentiments of many who knew Roger. Thank you, Bernadette.

We are lucky that some of our French colleagues in Quebec are anxious to have their work published in English in our journal. As a result of Dennis **Taylor's** inquiry into the background on Catherine de **Baillon**, and a partial translation, the authors of a 22-page article in the *Mémoires*, the official journal of the Société Généalogique Canadien-Française [SGCF], agreed to translate portions of their article for our readers. I'm quite excited that they took so much time from their busy schedules to make this connection between the Chartiers and Baillons so vivid for our readers. Be sure to read the footnotes in this article - some old myths are debunked.

At the risk of being repetitive, I could not ignore the well-cited and well-documented article submitted as a result of the English Captives book and the follow-up article by Roger **Verboncoeur** we did on the John **MacCluer** family. As Roger V. indicated to me, the article by Jacqueline **Dinan** has far more details than his. Thank you, Roger and Jacqueline. This article will be the basis of a supplement to the English Captives book and the reason for a future second edition for this book.

We have a returning author for the Acadian section – Barbara **LeBlanc** with an article on the Lehuédé family in Brittany, France

and Cape Breton, Nova Scotia. This is about an amazing journey of courage, perseverance and love of family and history. Well done again, Barbara.

To the regular Editorial staff that supports the Journal and provides an enormous service to the Editor in making this one of the best journals in the realm of small ethnic societies, I can't thank you enough. I look forward to working with all of you for another year. Many of our feature section authors have been contributing for the past 16 years and I hope we get at least 16 more together.

I would also like to welcome Stephen **Lefoley** who is now processing membership and providing the New Members list in the journal and the mailing list that Bernadette **Meunier** provided for the past several years.

If you are a snowbird, don't forget to let Steve know when you are back up north to be sure we have the correct mailing address for each issue.

Once again, ACGS will have a Spring Conference with local speakers on April 22 in our library at the corner of 4 Elm and West Baker streets - entrance on the side. Plenty of free parking in the rear of the building.

Please look at the Research Services page on the inserts in the middle of the book. You'll find some slight changes to our pricing structure and some added services.

From Other Publications

Laurent **Autotte**, #3505

Larry goes through each of the journals listed below to look for new publications to pass on to the Acquisitions Committee. While he's doing that, he also glances at the articles in each journal and creates a list of the table of contents of each one. A nice service to keep our members informed – thank you.

Ancêtre (L') (Société de Généalogie de Québec)

(French) Vol. 43, No. 317

- Mères de la nation: Catherine Granger; Mathurine Graton; Elisabeth Roy
- Alfred Turcotte: fromager, beurrier, commerçant [Extensive article; many great photos]
- Delamarre-Lamarre
- L'histoire d'une lignée d'une famille Sanschagrin
- La tempérance et la prohibition à Québec et à Lévis, 1840-1933
- Motrelaid (Loire-Atlantique): Julien Bouin dit Dufresne
- L'héraldique à Québec: Les grandes armoiries de sir Hector-Louis Langevin
- Juigné-sur-Loire: Genest dit Labarre-Histoire de Jacques Genest dit Labarre
- Archives des notaires, Québec, Canada, 1626 à 1935: Une nouvelle base de données touchant les archives notariales

Argoulets (Les) (Société d'histoire et de Généalogie de Verdun)

(French) Vol. 21, No. 4

- Les catastrophes au Québec (3)
- Le quotidien de nos aïeux: "L'hygiène et la santé"
- Adoption: Le secret levé
- François Baugis, ancêtre des Bougie (c.1586-post 1669)

Berkshire Genealogist (Berkshire Family History Association, Inc)

(English) Vol. 37, No. 4

- Berkshire Men of Worth
- Uncle Tim Hall of Pittsfield
- Capt. Seeley and his Powdered Hair
- Two Pioneer Pittsfield Doctors
- Random Hearthstone Remembrances and Gleanings

Cahiers de la Société Historique de la Vallée de Memramcook (Les)

(French) Vol. 28, No. 1

- La Pointe Folly
- Sara et Obéline Belliveau
- Qui était Mary Anne O'Neil

Connecticut Ancestry (Connecticut Ancestry Society, Inc.)

(English) Vol. 59, No. 2

- DNA Testing: How Can It Help Your Genealogy Research? Part II
- Genealogical Connections of Huldah (Lake) Peck of Newtown, Revealed in Her Will
- “Bill of Mortality” by Henry Beers of Newtown
- Updates to the William Sturdevant Family of Norwalk
- Nathaniel Sterlingk, a Wilton Revolutionary War Patriot: A Story with a Not-so-Happy Ending
- Greens Farms Church Records, 1742-1822, continued: Baptisms: 1782-Sept 1791

Connecticut Genealogy News (Connecticut Society of Genealogists, Inc.)

(English) Vol. 9, No. 4

- Spotlight on Boulton
- World War I Trivia
- Research Tips

Connecticut Maple Leaf (French-Canadian Genealogical Society of Connecticut)

(English) Vol. 17, No. 4

- The Scourge of Smallpox in New France: Did Guillaume Hébert Die of the Disease?
- Old Names for Diseases
- Baby Leopole
- Tangled Relationships: A Challenge to Our Readers
- Québec Doomed: The Battle for Québec, 1759

Dans l'Temps (Société de Généalogie Saint-Hubert)

(French) Vol. 27, No. 2

- Un voyage vers d'autres; aussi, un voyage vers nous
- Biographie de monsieur Richard Côté
- La famille de Louis et Alphonsine Côté

Échos généalogiques (Société de Généalogie des Laurentides)

(French) Vol. 32, No. 4

- Le domaine Beauchamp au lac de l'Achigan
- Les Duquette, c'est aussi des Madry!
- Les seigneurs de Nicolet
- Les documents anciens
- Émile Gosselin chasseur et trappeur

Entre-Nous (Club de Généalogie de Longueuil)

(French) Vol. 25, No. 3

- La famille Saint-Yves
- Du canot d'écorce aux bateaux blancs
- Nos autochtones au combat: La Seconde Guerre mondiale et la Guerre de Corée
- Quelques familles pionnières du *Petit Canton* de Chambly
- La famille Boucher de Niverville

Estuaire Généalogique (L') (Société de Généalogie et d'Archives de Rimouski)
(French) Vol. 35, No. 140

- Des Rimouskois au Coeur du sport automobile international des années soixante
- Le service postal à Rimouski en 1832
- Origine de Jacques Poulain (1702-1754)

Generations (New Brunswick Genealogical Society)
(English) Vol. 38, No. 4

- Diaries of Tredway Thomas Odber [sic] Miles (part 6)
- The Loss of the Schooner Magellan
- Families at Bull Lake – Charles Wesley Carpenter
- Loyalist Grantees at Parrtown, Sunbury County, Nova Scotia, 1783-1784
- Some Ancient Raymonds in America, Part 2
- Dibblee Ancestry
- Josiah Wetmore Family Record

Héritage (Société de Généalogie du Grand Trois-Rivières)
(French) Vol. 38, No. 4

- Marie “Micmac” sous la loupe de la généalogie génétique
- François Trudel (1820-1895), un industriel à Saint-Narcisse au XIX^{ième} siècle
- Les ancêtres de Jean J. Crête
- Nos ancêtres amérindiens
- Eugène Corbeil, premier cure de La Tuque

Links (Vermont French Canadian Genealogical Society)
(English) Vol. 19, No. 1

- My Ancestor Olivier Le Tardif
- The Shaw Letters – a Real Team Effort
- The Steady Family – actually Tranquille and Giboin from Quebec
- A Hessian Connection?

(English) Vol. 19, No. 2

- A Handful of Letters: An O’Neil Family of Ireland, Vermont and Quebec
- Huguenots
- Catholic Priests in the Izzo Family Line
- Vermont and New York History on the Web
- Should French Civilians in Normandy have been Warned?
- Jacques Rene de Noyon, Canadian Explorer
- A Single Clue

Mémoires (Société Généalogique Canadienne-Française)
(French) Vol. 67, No. 3

- Disparition des “noms dits,” Bertrand Desjardins répond
- Les origines de Romain Destrepagny (Trépanier) – Troisième partie – ses parents
- Les soeurs Raolot, Parisiennes et Filles de roi? Voyons Voir...

- Nos ancêtres Doré Dorais et leurs alliances – Première partie – De Jean-Baptiste Doré à Léon Dorais
- Les Delessard et les Hersan dans les registres de Chambois (Orne) 1644, 1654, 1659-1730
- Jacques René Tsihene Massia, Onondaga

Minnesota Genealogist (Minnesota Genealogical Society)

(English) Vol. 47, No. 3

- Michael Cavanaugh: A Tale of a Barefoot Gardener – Thirty Years of Research Brings an Old Photo into Focus
- You Can't Always Get What You Want
- The Missing Cottage on Star Island: Fred A. King Converts Louis W. Hill Houseboat

(English) Vol. 47, No. 4

- The Mysterious Disappearance of August Henry Lawrence of Winthrop, Minnesota
- The Many Lives of Deesting Shepard – A Treasure Trove of Questions
- Third Cousins and Sunny Skies: Making Sense of DNA Relationship Predictions

Nos Sources (Société de Généalogie de Lanaudière)

(French) Vol. 36, No. 4

- L'École du Rang-II d'Authier, d'hier à aujourd'hui
- Les Houle-Houde dans Lanaudière

Outaouais Généalogique (L')

(French) Vol.38, No. 4

- L'énigme Joseph Laferrière
- Index de fiabilité des sources en généalogie
- Ascendance de Madeleine Dumair-Demers épouse de Jean Rodier dit St-Martin et filiation de son père, Nicolas Dumay époux de Marie Cadieux (1723)
- Notaire Joseph Napoléon Roussel

Ramures (Les) (Société de Généalogie – Les Patriotes, Inc.)

(French) Vol. 26, No. 1

- Pierre Le Siège dit Lafontaine, 1636-1692 La Valtrie – À la recherche d'une concession

Revue de Salem (La) (Franco-American Institute of Salem, Inc.)

(English) Vol. 18, No. 3

- Monseigneur Vincent (1887-1967)
- Winter Excursions Northward
- First Families of Salem (4)

Revue d'Histoire de Charlevoix (Société d'histoire de Charlevoix)

(French) No. 85, Janvier 2017

- Ce temps de toujours: l'enfance!
- Épicerie Lapointe de Clermont: 75 ans d'histoire

- L'ancien magasin Jos. Lapointe et Fils
- Au Coeur de la vallée des prophètes: La nomination historique du mont Élie

Souvenance (La) (Société d'Histoire et de Généalogie Maria-Chapdelaine)
(French) Vol. 29, No. 3

- Histoire d'une famille: Les Fradet, de l'Ile d'Orléans à Albanel [Great old photos]
- L'usine, le Coeur de Dolbeau

Terrebonne Life Lines (Terrebonne Louisiana Genealogical Society)
(English) Vol. 35, No. 3

- A Smidgen of History About St. Joseph Catholic Church and Cemetery
- Gray Family of Terrebonne Parish, Louisiana
- Jury Venire List for Terrebonne Parish



**14th New England Regional Genealogical
Conference
Wednesday thru Saturday
26-29 April 2017**

**MassMutual Convention Center -
Springfield, Massachusetts**

*Using the Tools of Today & Tomorrow to
Understand the Past*

It's almost time for NERGC 2017. Go to www.NERGC.org to get the link to register online for this great conference. Lots of new items on Wednesday pre-conference day and you don't have to register for the conference to attend Wednesday's events. DNA is a hot topic and most of the all-day or individual DNA workshops are filled or close to being filled. There are many more options to choose from in the three days they have lined up for you. Hope you will join us in Springfield, MA.

What's New on Our Shelves

Jeanne **Boisvert** #6394

Thank you to our members who are downsizing their genealogical library and who donate their books to the ACGS Library. Any donated books that we don't have on our shelves and that we find relevant and informative to genealogical research are put on our shelves. Any books that we already have, we make available, at a reduced price, to our members who come into the library. These donations have enabled us to continually add to our main collection of genealogically related books.

Title: Jeanne **Chevalier**, *Fille du Roi*, Her Story
Author: Lynne C. **Levesque**
Publisher: Shadow Press
ISBN#: 978-0-9979516-0-8
ACGS#: PR9199.4 L44

Donated by the Author:

In June, 1671 Jeanne Marguerite **Chevalier** left France to find a new life in Quebec, as a *Fille du Roi* (King's Daughter) sent by Louis XIV to help settle the new colony. Arriving two months later, this remarkable woman went on to marry and then outlive three husbands and survive the births of nine children and the deaths of six of them. Impoverished by her first husband, she worked with the second to establish one of the largest landholdings in the region. Her marriage with the third one brought an almost fairy tale ending to her life. Despite an incredible number of challenges, dangers and sorrows, Jeanne was able to create a life for herself and her children that she could never have imagined if she had stayed in France. When she died at the age of 73 in 1716, she left a long line of descendants, including René **Lévesque**, the 23rd Premier of Québec, the American writer Jack **Kerouac**, and the author's father.

Written by her eighth great-grand-daughter 300 years after her death, *Jeanne Chevalier, Fille du Roi*, is an engaging story, full of facts, mysteries, and unknowns. It's a story of endings and new beginnings. And it's a story of much courage, stamina, will, and many choices. Factually and contextually based, it also provides glimpses into everyday life in the 17th and early 18th century Québec as well as many insights into the creation of the unique Quebecois heritage.
www.lynnelevesque.com

Note: The book also has a lot of insight on the settling of Rivière-Ouelle, Kamouraska, as Jeanne and her second husband, René **Lévesque**, were one of the first settlers in the area.

Catherine de Baillon's Emigration to New France: the Key Role Played by Louis-Théandre Chartier

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Foreword

Catherine de **Baillon** bequeaths a prestigious armorial to her numerous descendants. One has only to explore her fabulous gallery of forebears and alliances to appreciate the extent of all this richness and power belonging to the past. Her lineage has even been traced back to royalty and to the Emperor Charlemagne!¹ But what a contrast to the flesh-and-blood Catherine de Baillon who landed in Québec in August 1669, with 148 other *filles du roi* (daughters of the King)!

In our first article entitled "*La fortune de Catherine de Baillon*" (The Fate of Catherine de Baillon), published in the summer of 2001, we reconstituted her family history and partially unveiled the circumstances of her departure for New France.² The following spring, the same journal published our second article, "*Champlain, les Chartier de Lotbinière et Catherine de Baillon, ou l'avenir est en Nouvelle-France*," (Champlain, the Chartiers of Lotbinière and Catherine de Baillon or the Future is in New France).³ We uncovered what was remaining of the mystery of Catherine de Baillon's emigration story.

This second article thus revealed the key role played by a prominent figure of New France, Louis-Théandre **Chartier**, sieur of Lotbinière, at the time lieutenant general for civil and criminal affairs of the provost court of Québec. We brought to light the hitherto unknown family ties and friendships between Catherine de Baillon's family and that of Louis-Théandre Chartier in France. We also retraced Chartier's emigration story, discovering, among other things, that his father was personally acquainted with the explorer and founder of Québec, Samuel de **Champlain**.

The text below is an English translation of chosen segments of our second article.⁴ This version contains a few minor additions and corrections. The footnotes indicate the corresponding footnote numbers of the French original text in brackets. We would like to thank Dennis J. **Taylor** for suggesting the publication of an English version of the segments

¹ See René **Jetté**, John P. **DuLong**, Roland-Yves **Gagné**, Gail F. **Moreau** and Joseph A. **Dubé**, *Table d'ascendance de Catherine Baillon (12 générations)* (Montréal: Société généalogique canadienne-française, 2001).

² Jean-René **Côté** and Anita **Seni**, "La fortune de Catherine de Baillon," *Mémoires de la Société généalogique canadienne-française* 52, no. (Summer 2001): 123–144.

³ Jean-René Côté and Anita Seni, "Champlain, les Chartier de Lotbinière et Catherine de Baillon, ou l'avenir est en Nouvelle-France," *Mémoires de la Société généalogique canadienne-française* 53, no. 1 (Spring 2002): 11–39.

⁴ Côté and Seni, "Champlain, les Chartier de Lotbinière et Catherine de Baillon, ou l'avenir est en Nouvelle-France," 25–28, 31–39.

of our article which concern Catherine, and for sending us his translation, which we revised. We also thank Agnes **Jacob** for her help with the translation and revision.

Catherine de Baillon's Parents Staying with a Certain Sieur Chartier

The first part of this article presented the links which united **Champlain** and the Chartier family. Let us look now at the links between the Chartier and the Baillon families. But before, let us summarize the social and economic situation of the Baillons as presented in our preceding article.⁵

Catherine de Baillon, although a noble *demoiselle*, was part of the little nobility of the country. Her grandparents held fiefs, but her parents lived almost all their lives on *La Mascotterie*, a simple farm. The entire seigneurie of Valence was passed down by her grandfather to her uncle Adam. To conserve a bit of luster, families avoided breaking up the estate and concentrated it in the hands of the eldest son, without regard for the other children. This model was followed for *La Mascotterie*, which Antoine de **Baillon**, Catherine's elder brother, inherited. In the 17th century and especially under Louis XIV, the little nobility of the country was impoverished to the point that their way of life was often very similar to that of simple farmers.

This relative poverty had among other consequences that Louise, Catherine's elder sister, seems to have had great difficulty in finding a husband with good prospects in France. In 1673, four years after Catherine's departure for New France and marriage in the city of Québec, Louise ended up marrying a simple forest warden at the age of thirty.

But we are still in 1646, Alphonse de **Baillon**, Esquire, sieur of *La Mascotterie*, and his wife Louise de **Marle**, Catherine's parents, went to Paris to take care of an important matter. They undertook to sell the portion that Louise de Marle had inherited in the seigneurie of *Ragonnant*, in order to acquire the little fief of *Les Enclaves* adjacent to the west boundaries of *La Mascotterie*. *Les Enclaves* and *La Mascotterie* were situated in the parish of *Les Layes*, about eight leagues (forty-five kilometers) southwest of Paris, between *Les Essarts-le-Roi* and *Dampierre*.⁶ Notice that on this occasion they lodged "in Sieur Chartier's house at *St. Germain-des-Prés* near Paris, Chassemidy Street."⁷

Who might this Sieur Chartier who offered hospitality to Catherine's parents be? Chassemidy Street is not unfamiliar to us. We found many acts which showed that René **Chartier**, Louis-Théandre's father, actually possessed a property in Chassemidy Street (today *Cherche-Midi*) in the *faubourg St. Germain-des-Prés*. This house, called *La Tuilerie*, was rented to various people.

A lease informs us of the identity of the renter in 1634: Denis **Chartier**, sieur des Fontaines. Is there a family link between this Denis and René? An act of 1641 renewed the lease of this same Denis Chartier, sieur des Fontaines, for 1,000 *livres* per year. Also in 1646, René again

⁵ [63] See Côté and Seni, "La Fortune de Catherine de Baillon," 126–128, 132, 135.

⁶ [64] Les Layes is now part of Les Essarts-le-Roi, a commune of the department of Yvelines.

⁷ [65] Archives Nationales de France (hereafter AN), MC, ET/XLI/202, November 25, 1646. See Côté and Seni, "La Fortune de Catherine de Baillon," 130.

rented *La Tuilerie* to Denis. This time the nature of their kinship is specified: “Exact statement of account due by Denis Chartier Sr. des Fontaines to the said Me. René **Chartier**, his elder brother, counselor, physician in ordinary to the King.”⁸

We are not misled by the inflated title of “Sieur des Fontaines.” There are numerous acts in which Denis **Chartier** states clearly that he is a *bourgeois* and merchant of Paris. Also a merchant rich enough or audacious enough to have had one day the idea of acquiring *La Tuilerie* for twenty thousand *livres* (the transaction never took place).⁹

Would this mean that the mysterious Sieur Chartier, with whom the father and mother of the future *fille du roi* had lodged in Paris, was Denis Chartier, Louis-Théandre **Chartier**’s uncle? In that period, Louis-Théandre was still in Paris – he did not leave for New France until 1651 – but his younger brother René was in the third year of his settlement in New France.

The Baillons and the Chartiers Are Allies

After their brief stay in Paris in 1646, Alphonse de **Baillon** and his wife went to *Les Layes* to take possession of their new fief of *Les Enclaves*. Their happiness was of short duration. No more than two years later, Alphonse died and the fief of *Les Enclaves* was sold to François de **Gaillaudon**,¹⁰ one of his cousins. Catherine, who was no more than three and half years old, was left without a father. Six months later, the family was again hit hard.

Jean de **Mauterne**, another cousin of Alphonse, the one who had sold him *La Mascotterie* in 1627,¹¹ died at *Les Layes*. As with Alphonse, he had children from two marriages, his succession posed a problem. The transaction of July 7, 1649 concerning the inheritance which Mauterne left, holds a major surprise for us. On the 21st line of the manuscript appears a name which has become familiar to us: “honorable man Denis **Chartier**, Sr. des Fontaines, Bourgeois of Paris.”¹²

What is Denis Chartier, the uncle of Louis-Théandre Chartier, doing in this story? The following lines in the manuscript clarify this for us: Denis Chartier is said to be “first cousin of the said late Sr. de Mauterne [...] through *Demoiselle* Marie de **Gaillaudon** his wife.” Marie de Gaillaudon is none other than the sister of François de Gaillaudon,¹³ the man who just acquired the fief of *Les Enclaves* from the mother of Catherine de **Baillon**.

⁸ [66] AN, MC, ET/XXIV/340, February 28, 1634; XXIV/418, February 19, 1641; XXIV/428, September 21, 1646.

⁹ [67] AN, MC, ET/XXIV/428, September 21, 1646.

¹⁰ [68] Côté and Seni, “La Fortune de Catherine de Baillon,” 131.

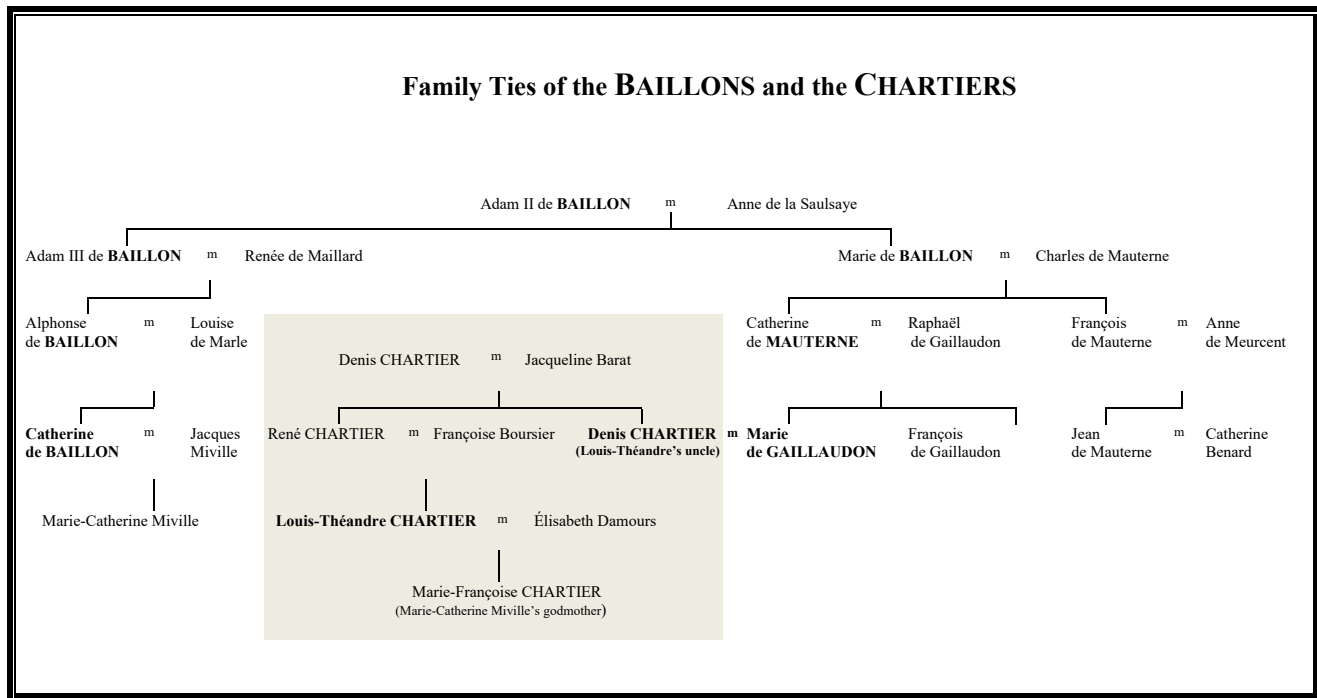
¹¹ [69] Côté and Seni, “La Fortune de Catherine de Baillon,” 127.

¹² [70] Archives départementales des Yvelines (hereafter ADY), E6638, July 7, 1649.

¹³ [71] Marie and François de **Gaillaudon** were the children of Raphaël and Catherine de **Mauterne**. The proof that Marie is his sister is found in the inventory after death of Raphaël de Gaillaudon (ADY, E7045, September 20, 1631). The proof that François is their son is found in the act of April 29, 1619 where he appears as godfather (Les Layes Parish Registers). Catherine de Mauterne is the daughter of Charles and Marie de Baillon. The proof is found in the act of May 23, 1601, where she appears as godmother (Les Layes Parish Registers). Marie de Baillon is the daughter of Adam II and Anne de la **Saulsaye**. The proof is found in her marriage contract with Charles de Mauterne of June 6, 1570 (AN, MC, ET/XIX/316), see Gentien Bimbenet,

Another document tells us that Denis **Chartier** is “living at *Les Enclaves*, *Les Layes* parish.”¹⁴ It also tells us that François de **Gaillaudon** has given his brother-in-law Denis power of attorney to act on his behalf and look after his interests in the inheritance of Jean de **Mauterne**, their first cousin.¹⁵

To be sure that this Denis Chartier, sieur des Fontaines, the husband of Marie de **Gaillaudon** is the same Denis Chartier, sieur des Fontaines, the younger brother of René **Chartier**, we studied their signatures. They are absolutely identical. As a result, we can say without doubt that the Baillons and the Chartiers are indeed allies.



It is clear now that the mysterious Sieur Chartier who provided Catherine’s parents lodging in 1646 in Paris is the uncle of Louis-Théandre. But all family ties do not necessarily imply close relationships, and all relationships do not always leave traces in the documents. In the present case, we have the exceptional good fortune to have found documentary evidence.

The Baillons, the Mauternes, the Gaillaudons were not only relatives: they were neighbors and conducted business among themselves for generations. In arriving at *Les Enclaves*, a property adjacent to *La Mascotterie*, to which the Baillons had just returned, Denis **Chartier** became their immediate neighbor.

“Une famille de la robe parisienne au XVI^e siècle: les Baillon” (Master degree thesis under the guidance of Prof. Jean Jacquart, University of Paris I, 1979–1980), 17.

¹⁴ [72] ADY, E6639, August 6, 1649, inventory after death of Jean de **Mauterne**.

¹⁵ [73] Jean de Mauterne is the son of François and Anne de **Meurcent**. The proof is found in his Baptism Act of April 16, 1597, (*Les Layes* Parish Registers). The proof that François de Mauterne is the son of Charles and Marie de **Baillon** is found in the household furniture donation made to him by his parents on the occasion of his marriage April 24, 1594 (ADY, E6596).

Les Enclaves and La Massicotterie¹⁶

It seems that Denis **Chartier** was often called on to help his family. When not providing shelter for his Baillon cousins, he was managing the affairs of his brother-in-law, François de **Gaillaudon**, or giving a helping hand to his nephew Louis-Théandre **Chartier**. Between 1632 and 1638, Denis was frequently busy with the priory of *St. Étienne de Monnais*, of which Louis-Théandre had become the prior. This vast domain comprised houses, a tenant farm, fields, woods, tillable and non-tillable lands, pastures and even water mills. He made trips to the priory, and payed significant sums out of his own pocket for the benefit of his nephew, Louis-Théandre.¹⁷



As a result of this alliance with the Chartiers, the Baillons would one day write their names in the great ongoing migration towards New France.

The Circumstances of Catherine de Baillon's Departure

When in November 1668 Louis-Théandre embarked on one of the last ships of the year, he was making his eighth crossing¹⁸ of the Atlantic in eighteen years. His last known voyage had been eight years before. In January 1669 he was in Paris. But although he came there for reasons related to his work, nothing prevented him from taking care of his personal affairs as well. The estate of his late father was still not settled. And he had to take care of the estate of his brother Jean, who died in 1662, since he was one of the heirs.¹⁹

¹⁶ [74] ADY, C2/29. Plan d'intendance de la paroisse des Layes (Cadastral map of Les Layes parish), 1785, Detail. Note the evolution of the spelling: the Mascotterie of the 17th century was written as Massicotterie in the 18th and is now written Massicotterie.

¹⁷ [75] AN, MC, ET/XXIV/348, March 28, 1638, Agreement between Louis-Théandre Chartier and Denis Chartier, his uncle.

¹⁸ [86] First voyage back in France: 1653-1654 (other unknown voyage), see note 21 [89]; second voyage: 1655-1657, see Marcel **Trudel**, *Histoire de la Nouvelle-France*, III/I (Montréal: Fides, 1979), 235, 249; third voyage: 1659-1660, see Trudel, *Histoire de la Nouvelle-France*, III/I, 259, 262, 303.

¹⁹ [87] Archange **Godbout**, *Vieilles familles de France en Nouvelle-France* (Québec: Centre canadien de recherches généalogiques, 1976), 50; A de Lery MacDonald, "Louis-Théandre Chartier de Lotbinière, père de la magistrature canadienne," *Bulletin des recherches historiques* [hereafter *BRH*] XXXIII (January 1927): 206; AN, MC, ET/XLIII/131, May 17, 1669: Louis-Théandre had inherited 2,000 livres, which represented his share of the estimated value of his brother Jean's, physician in ordinary to the king title.

There was also the question of the extended family. The two **Baillon** daughters, Catherine and Louise, respectively 23 and 24 years of age, were still not married. The small dowries they could hope for could not be counted on to attract suitors. Clearly Louise de **Marle** sought a solution for marrying her daughters without much dipping into the small inheritance which she had destined for her eldest son Antoine. She placed all her hopes on this young man of 25 who had a chance to restore the family's splendor.

Before Louis-Théandre's arrival in Paris, many people in the Baillon entourage were probably thinking of New France as a possible solution to the problem of establishing the Baillon girls. Among them was Marie **Defita**, better known as Mademoiselle **Viole**, related to the Baillons. Through her family network, she could have access to the highest authorities in New France: Prouville de **Tracy** and Jean **Talon**. The former was the first cousin of Jean **Bochart**, first husband of her niece, Jacqueline **Viole**. The latter was the cousin of Denis **Talon**, who in his turn was the cousin of Mademoiselle **Viole**. There was also Julie de **Magy**, an intimate friend of Catherine de **Baillon**'s mother, who happened to be the niece of the first governor of New France, Charles **Huault** de Montmagny.²⁰ It is interesting to note that Louis-Théandre **Chartier** had also had dealings with the Huaults de Montmagny. Charles de Huault de Montmagny sold him a part of the seigneurie of *Rivière du sud*.²¹

In 1669, with the presence in France of Louis-Théandre Chartier, all the conditions were present to transform the idea of emigration into a real project. Louis-Théandre was likely to be able to personally meet the Baillon young ladies, and to judge on site, with his experience of magistrate and the wisdom of a 57-year-old man, if they could get accustomed to living in New France. There was someone in Louis-Théandre Chartier's entourage who was clearly eager to establish himself in New France: it was Louis **Boulduc**. Louis-Théandre Chartier met this soldier of the Carignan Regiment by chance in Paris, unless they traveled to France on the same boat. Boulduc had just returned to reclaim from his parents his portion of the inheritance, his "inheritance advance," in view he said of "returning to the said town of Kebec, where he will establish himself."²² Did the Baillons know Louis Boulduc that year through the

²⁰ [88] Côté and Seni, "La Fortune de Catherine de Baillon," 136–137.

²¹ [89] AN, MC, ET/LI/241, January 10, 1654, see Jean-Claude **Dubé**, *Le chevalier de Montmagny* (Montréal: Fides, 1999), 295. This act, which we have examined at the French National Archives in Paris, shows that Louis-Théandre and his wife Élisabeth **Damours** were indeed present in Paris at that time, since they signed the document. As for the voyage that Louis-Théandre made in 1668, this voyage too was unknown to historians. Concerning the part of the seigneurie of Rivière du Sud (South River) that he purchased, let us mention that he did not keep it; he exchanged it on September 12th, 1654, for a property located in Côte St. Geneviève, just outside Québec City, which belonged to Jean de Lauson, junior. See Marcel **Trudel**, *Le terrier du Saint-Laurent en 1663* (Ottawa: Éditions de l'Université d'Ottawa, 1973), 230.

²² [90] AN, MC, ET/XLIII/131, Receipt of May 18, 1669, given by Louis **Boulduc** to his two parents for the 1,500 livres he received from them on that day. It is interesting to note that Louis Boulduc and Louis-Théandre Chartier went to see the same notaries, within a day's interval, and that these notaries are the ones with whom the Chartiers used to draw up their acts. On the question of Louis Boulduc's inheritance, it is important to recall these facts: in 1669, Louis' relationship with his parents had considerably improved, after a period of serious difficulty. Three years earlier, when Louis was only eighteen, his parents, and especially his mother, a very religious woman (who had persuaded two of her five sons to enter in a monastery), were considering disinheriting Louis if he didn't make amends for what they felt was his past bad behaviour. Louis must have made amends, since, as it turns out, he was not disinherited by his father (who died in 1670). Nevertheless, Louis never became his parents' favourite son. That place had been already taken by Simon, the youngest son,

intermediary Louis-Théandre **Chartier**? This could well be the case. What is certain is that they knew each other well enough by 1682 for Catherine's brother to transact some affairs with Louis **Boulduc** and his brother Pierre. Antoine de **Baillon** lent Pierre not less than 4,000 *livres* to allow him to purchase the portion of a house in Paris which belonged to his brother Louis.²³ The obvious willingness shown by Louis Boulduc to establish himself in New France could have provided an additional reason to convince the Baillon family to allow their daughters to leave. The eight crossings which Louis-Théandre Chartier had already made also could have reassured the family of the safety of the voyage.

About the possibilities of finding good suitors for the Baillon girls, Louis-Théandre was able to give them the facts, and not raise false expectations. A dowry of 1,000 *livres*²⁴ was unlikely to attract the son of a wealthy notable. The *demoiselles* who came to New France in the last years had, in most cases, wed *habitants*.²⁵ Incidentally, the son of Louis-Théandre, René-Louis, aged 28 in 1669, was only married in 1678 to the daughter of a wealthy merchant of Québec, who brought him a dowry of 6,000 *livres*,²⁶ a dowry which obviously the Baillon family did not have the means to offer either of their daughters.

In fact, nobody was fooled. It was well known, as **Furetière** noted in 1666, that when "marrying a girl and a boy," one married "a bag of money with another bag of money" and that there was a chart "for the evaluation of men and for the matching of parties."²⁷

Louis-Théandre Chartier, who had prepared a register of landed property in the colony, was fully informed of property values, and the best suited to identify the capacities of the families in the region of Québec. He also knew the marriageable men. Could he have mentioned some potential husbands? Did Jacques **Miville**, the future husband of Catherine de **Baillon**, figure among the candidates? The collaboration that Jacques Miville, as commander of the quarter, had brought Louis-Théandre in the resolution of a criminal matter²⁸ in the year of his departure for France [1668], could have weighed in his favor.

who promised his father to follow his footsteps and to become an apothecary. His mother also preferred Simon over her two other sons, Pierre and Louis. In 1692, she donated, through an act called "donation universelle" (universal donation), all her movable and immovable assets to Simon. After disputing the *donation* in court, Pierre finally came to an agreement with Simon, in 1701. At that time, Louis and his mother were already deceased. All this is documented by Christian **Warolin**, in his well-known study, "La dynastie des Boulduc, apothicaires à Paris aux XVII^e et XVIII^e siècles," *Revue d'histoire de la pharmacie*, 89^e année, 331 (2001): 337-340, which can be found easily at:

http://www.persee.fr/web/revues/home/prescript/article/pharm_0035-2349_2001_num_89_331_5246

²³ [91] Côté and Seni, "La Fortune de Catherine de Baillon," 139.

²⁴ [92] Catherine de Baillon, as well as her older sister Louise, each had a dowry of 1,000 *livres*. See Côté and Seni, "La Fortune de Catherine de Baillon," 132.

²⁵ [93] See the daughters of the king directory by Yves Landry, *Les Filles du roi au XVII^e siècle* (Montréal: Leméac, 1992), 269-379.

²⁶ [94] Archives nationales du Québec (hereafter ANQ), Greffe Becquet, December 28, 1677. The *fiancée* is Marie-Madeleine, Eustache Lambert's daughter.

²⁷ [95] Antoine **Furetière**, "Le Roman Bourgeois," in *Romanciers du XVII^e siècle* (Paris: Gallimard, 1962), 919.

²⁸ [96] Raymond **Boyer**, *Les crimes et les châtiments au Canada français du XVII^e au XX^e siècle* (Montréal: Le cercle du livre de France, 1966) 255-256.

We will never know what was said. What we do know, however, is that only one Baillon sister left France. Louise stayed in France but did not find a husband until four years later. She became the wife of an ordinary commoner without land or family,²⁹ whereas Catherine would wed a man who owned good land and had a well-established family.³⁰

Although Catherine was ready to leave for New France, Louis-Théandre **Chartier** could not accompany her there. He remained in France. To offset the expenses of the voyage, and to travel safely, the best solution was to join the girls housed at *La Salpêtrière*, whose departure was planned for the beginning of summer. Louis-Théandre could arrange for Catherine to receive special treatment during the crossing. We can imagine that Catherine had indeed received excellent attention aboard the *St. Jean Baptiste*, since the ship's captain, Laurent **Poulet**, was invited to attend the signing of her marriage contract. Louis-Théandre could also promise the young woman a good reception in Québec.³¹ He could easily spread the word to the intendant Bouteroue who, by the way, temporarily acted as his replacement for judging at the Provost Court of Québec during his absence. This is what Catherine could expect on the eve of her departure.

The Beginnings of Catherine de Baillon in New France

In the month of August 1669, about 149 marriageable women disembarked in Québec.³² In addition to Catherine, four other *demoiselles* had made the voyage on the *St. Jean Baptiste*: Judith de **Matras**, Françoise de **Lacroix**, Anne **d'Esquincourt** and Marie-Claire de **Lahogue**. Their wealth was not equal. They brought with them, 3,000, 1,500, 500, and 50 *livres* respectively.³³ Catherine, with her 1,000 *livres*, was located in the middle.

Contrary to popular myth, the *demoiselles* did not wed nobles or men who passed for nobility. Among the five arriving in 1669, only Judith de Matras aroused the interest of an esquire, Charles **Legardeur**. Significantly, she is the only one who brought such a high dowry: three times higher than Catherine's. The four other women, Catherine included, all married *habitants*. Despite her dowry, Judith de Matras nevertheless was to be the last of these five young women to sign her contract. Another myth was to the effect that all these *filles du roi* who arrived in 1669 had been taken from *La Salpêtrière*. Although the majority,³⁴ as was clearly stated by Yves **Landry**, had had a more or less long stay in that charitable institution,

²⁹ The title of "sieur de Champagne," which Louise de Baillon's husband, Jacques **Pocquet**, usually adds to his name, is definitely not a sign of nobility but rather of social ambition. How can one distinguish a petty nobleman from an ordinary commoner in the 17th century? By the term *écuyer* (squire). Since 1579, it was forbidden for commoners to take the quality of *écuyer*; this offence was punishable by a heavy fine. Although ambitious, Pocquet never dared to claim the quality of *écuyer*. On the subject of Louise de Baillon's successive husbands, both of them indisputably commoners, see Côté and Seni, "La Fortune de Catherine de Baillon," 132-133.

³⁰ [97] In 1669, Jacques **Miville** had already been owning for the last four years a parcel of land of 21 *arpents* of frontage by 40 *arpents* in depth, at *la Grande Anse*, see *BRH*, XX, no. 7 (1914): 233-234. For the social situation of the Mivilles, see Raymond **Ouimet**, *Pierre Miville, un ancêtre exceptionnel* (Sillery: Septentrion, 1988).

³¹ [98] ANQ, Greffe **Duquet**, October 19, 1669, see Côté and Seni, "La Fortune de Catherine de Baillon," 137.

³² [99] Côté and Seni, "La Fortune de Catherine de Baillon," 123.

³³ [100] Data extracted from Landry's directory, *Les Filles du roi au XVII^e siècle*.

³⁴ [101] Landry, *Les Filles du roi au XVII^e siècle*, 106.

there were a certain number who had joined the contingent by other means. They were the *demoiselles* who, again according to Yves **Landry**, “escaped from a somewhat authoritarian recruitment process oriented towards commoners.”³⁵ In other words, Landry did not believe that the *demoiselles* who came to New France originated from *La Salpêtrière*, and so one must seek alternative explanations for their departure. This also means that Catherine de **Baillon** would not have been the only one to freely decide to join³⁶ the group of girls leaving in 1669.

Catherine expected to be well received. And she was, without doubt, as evidenced by her marriage contract. The governor Rémy de **Courcelle** was the first to affix his signature. Claude **Bouteroue** signed next to him. As intendant, naturally, but also likely as the judge replacing Louis-Théandre **Chartier**, and possibly even to personally represent the latter. Two other personages figured on the list of Catherine’s witnesses: Louis **Rouer** de Villeray, counselor to the Sovereign Council and Pierre de **Saurel**, former captain in the Carignan Regiment. In their case also, their presence was probably attributable to Chartier with whom they had social ties.³⁷ Moreover, Catherine was assisted by Laurent **Poulet**, the captain of the *St. Jean Baptiste*, of whom we have already spoken, by Anne **Gasnier**, the chief chaperone of the women that year, and by Antoinette **Fradet**.

We believe that the presence of such eminent personalities is not so much due to her title of *demoiselle* as to the protection of Louis-Théandre Chartier. This protection made her a special *fille du roi*, a privileged girl among the other *demoiselles*. That would explain her apparent self-importance, and her reluctance to invite a flock of *filles du roi* to attend her marriage contract ceremony. Is it also to affirm her status that she signed her name above Anne Gasnier’s, the *fille du roi* chaperone, when attending the first marriage contract ceremony held for a *fille du roi* who arrived in 1669? ³⁸

By contrast, there were no signs of pretentiousness in her life in New France after that. Nothing indicated that she had any difficulties with integrating into her new *milieu*. In the course of the 18 years that she lived in the colony, up to her death in 1688, she was invited on two occasions to become a godmother. In the same period, her husband Jacques **Miville**, had the honor to be a godfather only once. And that time he attended the ritual in company of his wife, Catherine, invited as godmother.³⁹

³⁵ [102] Landry, *Les Filles du roi au XVII^e siècle*, 105.

³⁶ [103] This doesn’t mean that the authorities didn’t make great promises to encourage them into leaving.

³⁷ [104] Notice that if Villeray is named in the marriage contract, he did not sign it; however, he was present at the religious ceremony held on November 12, 1669, at Notre-Dame-de-Québec church. A few years later, Villeray was also present at the marriage contract ceremony of René-Louis **Chartier**.

³⁸ [105] ANQ, Greffe Duquet, September 17, 1669, marriage contract between Magdeleine **Vallée** and Jean **Herpin**.

³⁹ [106] Between 1669 and 1688, Catherine de Baillon baptized Catherine, daughter of Toussaint **Ledran** and Louise **Menacier** (b. November 25, 1670) and became godmother to Gabriel, son of Michel **Bouchard** and Marie **Trotin** (b. January 22, 1676) and to Catherine Marguerite, daughter of Pierre **Hudon** and Marie **Gobeille** (b. July 2, 1681); Jacques **Miville**, became godfather to Gabriel, son of Michel Bouchard and Marie Trotin (b. January 22, 1676). The data originates from the *Répertoire des actes de baptême, mariage, sépulture et des recensements du Québec ancien 1621-1799*, Programme de recherche en démographie historique [hereafter PRDH], Université de Montréal, electronic version.

Although Catherine benefited from the protection of Louis-Théandre on her arrival, it might be thought that this protection could have been double-edged. A number of persons could have drawn away from Catherine, persons whom Louis-Théandre, in his role as judge, had alienated. This is perhaps the case for Barbe de **Boullongne** who had been scolded by Louis-Théandre.⁴⁰

Nevertheless, one year after her arrival, Catherine could still count on Louis-Théandre's network, when the time came to find godparents of quality for her first born child. Thus we see Marie-Françoise,⁴¹ the daughter of Louis-Théandre, and Nicolas de **Mouchy**, a counselor to the Sovereign Council, serving as godmother and godfather to Marie-Catherine **Miville**.⁴² Nicolas de **Mouchy** apparently had a very good relationship with Louis-Théandre **Chartier**, sponsoring, so to speak, his son René-Louis **Chartier**, within the *Conseil Souverain*; in January 1670 he gave up his post as deputy attorney general to René-Louis, when he became counselor of the *Conseil*.⁴³

Ultimately, Catherine de **Baillon**'s voluntary emigration, the welcome she received in New France, as well as her appropriate behavior after her arrival, find their explanation in the ties which united her family to Louis-Théandre **Chartier**.

In the Wake of Catherine de Baillon

In 1715, close to a half century after Catherine de Baillon's arrival in New France, her son-in-law, Jean Joseph **Ferré**, Sieur Duburon, went to France to look after the estate she had inherited from her deceased brother, Antoine de **Baillon**. Catherine never benefitted from owning this estate, as she passed away a long time before it was finally settled. Her children were the ones who benefited from it. But to obtain recognition of their rights, they had to engage in a court battle and hire a lawyer in France. Even after they had succeeded, they had difficulties collecting the annual rents to which they were entitled.

These frictions must have faded away when **Duburon** was invited to Marie-Jeanne **Stoupe**'s wedding, Marie-Jeanne being the first cousin of his wife, Marie-Catherine **Miville**. The encounters he made at that time in *Les Layes* had interesting consequences: several members of the family ended up in New France in the following years.⁴⁴

⁴⁰ See Côté and Seni, "Champlain, les Chartier de Lotbinière et Catherine de Baillon, ou l'avenir est en Nouvelle-France," 29–30.

⁴¹ [107] Marie-Françoise Chartier married Pierre de **Joybert**, sieur de Marson, in 1672. Their daughter, Louise-Élisabeth married Philippe **Rigaud** de Vaudreuil, governor of New France. Pierre de Rigaud, marquis de Vaudreuil, surnamed the Great Marquis, son of the aforementioned subsequently became governor of Louisiana and of New France, see George **McBeath**, "Joybert de Soulanges and de Marson, Pierre de," in *Dictionnaire biographique du Canada* (hereafter *DBC*); Yves F, **Zoltvany**, "Rigaud de Vaudreuil, Philippe de," in *DBC*; Guy **Fregault**, *Le Grand Marquis*, (Montreal: Fides, 1952).

⁴² [108] PRDH, September 3, 1670, baptism of Marie-Catherine **Miville**.

⁴³ [109] P.-G. Roy, "René-Louis Chartier de Lotbinière," in *BRH*, XXXIII (May 1927): 258.

⁴⁴ [110] Côté and Seni, "La Fortune de Catherine de Baillon," 140–141.

First, in 1719,⁴⁵ four years after his voyage to France, Duburon hosted Étienne **Philippes**, the son of Élisabeth **Hanot** and of Pierre **Philippes**.⁴⁶ We don't know if Duburon met Étienne Philippes when he was in France. But we can be certain that he made the acquaintance of his uncle, Jean **Hanot**, and his brother-in-law, Pierre **Bazin**, because these two were present with Duburon at the marriage of Marie-Jeanne **Stoupe**, the cousin they shared.

Because he became the godfather of a son of Duburon, the baptisms register of *Notre-Dame-de-Québec* gives us two particulars on the subject of Étienne Philippes. His title as ship officer, and his signature Philippes de Baillon. A signature which was puzzling to some.⁴⁷ Yet, this way of identifying oneself was frequent. For example, in the same era, Catherine de **Baillon**'s nephew, Denis **Pocquet**, was in the habit of signing Pocquet de Baillon.⁴⁸

With regard to Étienne **Philippes**' position in the navy, it had no doubt been obtained thanks to the Phelippeaux. The Philippes were linked to the secretary of the department of the navy, Louis **Phelippeaux**, count of Pontchartrain, who was also in charge of the administration of New France. Pierre **Philippes**, father of Étienne, was a royal notary and fiscal procurator in the Pontchartrain county; Jean **Hanot**, Étienne's uncle was also a procurator and notary in the Pontchartrain county. On November 14, 1699,⁴⁹ at the marriage contract ceremony of Marie **Hanot** (the aunt of Étienne Philippes), Louis Phelippeaux and his wife Marie de **Maupeou** honored all the family with their presence. Louis Phelippeaux and his wife had already spent ten years of their life in Brittany. It is interesting to note that Pierre, the brother

⁴⁵ [111] ANQ, Québec parish registers, August 14, 1719, baptism of Étienne Joseph Ferré, son of Jean Joseph Ferré **Duburon**.

⁴⁶ [112] Parish registers of Neauphle-le-Château, May 20, 1697, baptism of Étienne **Philippes**, born on the 17th. Godfather: Mr. Estienne **Mosnier**, priest, bachelor in Theology, curé of Neauphle; godmother: demoiselle Marie Antoinette **Caron**, daughter of Claude **Caron**, surveyor of the king living in St. Germain-en-Laye. The maternal grandmother of Étienne Philippes is Élisabeth de **Baillon**, Catherine de Baillon's half-sister; see Côté and Seni, "La Fortune de Catherine de Baillon," 140–141.

⁴⁷ [113] In their essay entitled *Catherine de Baillon, Enquête sur une fille du roi*, published in November 2001 by Septentrion, Raymond **Ouimet**, and Nicole **Mauger** launched the odd idea that Étienne Philippes could have been a secret son of Catherine de Baillon. According to them, even "if the Estienne Philippe (sic) de Baillon is not the son of Catherine, that does not mean that the daughter of the king is not guilty of misconduct" (pp. 190–191). Moreover, they propose a list of faults among which the reader is invited to choose: amorous scandals, reckless spendings, gambling debts, attending the lair of a love potion maker who also handles poisons (p.185). Behind what resembles an inquiry, the authors expose their preconceptions: Catherine de Baillon must have been guilty of some misconduct because, according to them, she must have been detained at *La Salpêtrière*, and from there forced into exile. Yet, this thesis is groundless. On the contrary, as we have seen above, the *demoiselles* who left for New France, were recruited from outside La Salpêtrière. For her part, Catherine appears to have been recruited by Louis-Théandre **Chartier**. Since the authors missed the links which united the Baillons to the Huaults de Montmagny and especially to the Chartiers, they clung to the worn out myth of the punitive imprisonment of the daughters of the king at La Salpêtrière in order to explain Catherine's departure. Note in passing another astonishing allegation made by Ouimet and Mauger. They wrote that in 1997, the team composed of Jetté, DuLong, Gagné and Moreau demonstrated "beyond any reasonable doubt," that Catherine descends from Aliénor d'Aquitaine, queen of France and England (p. 11). In fact, their study published in the *Mémoires de la SGCF*, has demonstrated this to be false: Catherine does not descend from Aliénor d'**Aquitaine**, but from Adèle **de Blois**.

⁴⁸ [114] Les Layes parish registers, September 23, 1708, Denis **Pocquet** signs as the godfather.

⁴⁹ [115] ADY, 3E 30/86, November 14, 1699.

of Étienne **Philippe**s, was studying in Brest in 1699.⁵⁰ Pierre was perhaps preparing a career in the navy, like Étienne did later.

While Étienne Philippe had not established himself in New France, we have shown in our previous article that his nephew and niece, the children of Pierre **Bazin** and Élisabeth **Philippe**s emigrated a few decades later. In 1742, **Duburon** sponsored the marriage of Pierre Bazin to Thérèse **Fortier**, and in 1749, that of Louise **Bazin** to Jean-Baptiste **Amiot**.⁵¹

Conclusion

In attempting to understand what had influenced Catherine de **Baillon** to go to New France, we were taken back to a time well before her departure, to the encounter of two extraordinary men, Samuel de **Champlain** and René **Chartier**. The friendship between the explorer and the scholar, which we have described at the beginning of this article, had important consequences for the destinies of two families.

Our investigation led us to discover René Chartier, the father, Louis-Théandre **Chartier**, the son, and Denis **Chartier**, the uncle. We found out how the Chartiers entered the lives of the Baillons through the uncle of Louis-Théandre Chartier, whose wife was a cousin of Catherine de Baillon. By this alliance, the dream of New France which was passed on from Champlain to the Chartiers, was to be transmitted to the Baillons, and later to the Bazins.

Alliances create solidarity. In practice this takes the form of actions. Although, as we have shown, the circumstances were favorable for Catherine's emigration – impoverished family, difficulty to marry the daughters, awareness about opportunities in New France – we ascribe to Louis-Théandre Chartier the carrying out of the project. Examining the activities of Louis-Théandre Chartier closely, we discovered that he was in Paris at the time of Catherine's departure for New France. We have seen the efficacy of Louis-Théandre's network when Catherine arrived in Québec and in the course of her first year in the colony.

The emigration of Louis-Théandre Chartier is clarified in turn by certain documents about the impoverishment of the family and by the discovery of the ties of friendship between his father and Samuel de **Champlain**. The movements of the migrants, their motivations for going to New France, the methods of their recruitment, interests not only genealogists, but also historians. To explain the emigration of our ancestors, recent studies have highlighted the key role of family and social networks. The desire to improve their economic situation remained a determining factor as well.

Our results confirm the conclusions of Yves **Landry**: “[...] the distance did not erase family ties, and did not weaken these essential connections. In fact, the voyage across the Atlantic was neither long enough nor costly enough to prevent families from reuniting in the colony, and did not stop visits to France on the occasion of marriages or collection of inheritances [...]

⁵⁰ [116] ADY, 3E 30/118, April 27, 1699, inventory after death of Pierre **Philippe**s. See Côté and Seni, “La Fortune de Catherine de Baillon,” 141. Pierre junior was 13 years old in 1699 (baptized February 24, 1686 in Neauphle-le-Château).

⁵¹ [117] Côté and Seni, “La Fortune de Catherine de Baillon,” 141.

Even among members of the upper classes, expectations and motivations were closely tied to bettering one's life than to the search for adventure."⁵²

Catherine de **Baillon** and Louis-Théandre **Chartier**'s journeys are good illustrations of this behavior. This article sheds light on the continuum Champlain-Chartier-Baillon. The research which served to prepare the article led to interesting discoveries which could prove useful to future researchers.

Our discovery of the marriage contract of René **Chartier**, the father of Louis-Théandre Chartier, puts an end to the genealogical fiction of the *Chartier de Lotbinière* family. The literature which claimed that the *Chartiers de Lotbinière* were the descendants of the oldest nobility of the colony, ennobled in the 15th century, cannot ignore new documents: René Chartier's father was a merchant in *Montoire* and his mother was not a *demoiselle*. While René became the erudite physician which we know him to be, his brother Denis continued the family tradition by becoming a merchant.

Evidence of the voyage which Louis-Théandre Chartier made to France between 1668 and 1670, besides shedding light on the departure of Catherine de Baillon, has several other consequences. It reveals the participation of Louis-Théandre Chartier in the presentation of the Register of landed property to Colbert, and shows the confidence that Jean **Talon** had in him, when asking for his help in defending this crucial document.

Beyond the status of bourgeois or nobleman, duties of judge, captain or physician, beyond wealth or poverty, the successes or the trials of individuals, what counts are the ties which our ancestors wove among themselves. It is these ties which set history in motion. By discovering them, we come to understand better and better the heritage our ancestors have passed down to us.

⁵² [118] Yves **Landry**, "L'émigration française au Canada avant 1760: premiers résultats d'une microanalyse," in *Prendre la route – L'expérience migratoire en Europe et en Amérique du Nord du XIV^e au XX^e siècle*, eds. Andrée **Courtemanche** and Martin **Pâquet**, (Hull: Éditions Vents d'Ouest, 2001), 95.

John Mack Cluer and Janet Finn: Two of Saratoga's Forgotten Captives

by Jacqueline **Dinan**

Last update 10/5/2016

A recent article in the *American-Canadian Genealogist*¹ initiated an important discussion surrounding the long-held traditional view of John and Janet (**Finn**) **Maclure**'s² captivity in New France during King George's War. For decades, genealogists accepted that John **Maclure** (ca. 1700–1775) and his family were natives of Forestdale, Massachusetts, were taken captive at Canso, Nova Scotia (1744), and were brought to the city of Quebec where they remained.

Roger **Verboncoeur** traced the origin of this narrative to a report prepared by the Drouin Institute in the early-to mid-20th century commissioned by a Maclure descendant.³ The Institute later incorporated its findings into a three-volume national directory known as The Red Drouins.⁴ Its report on the Maclure family was flawed in two ways—a transcription error and its restricted use of source materials (i.e. Canadian sources only).

My research, making use of primary sources in New York, New England, and Quebec, confirmed **Verboncoeur**'s analysis. The couple had no ties to Massachusetts, but instead lived on the vulnerable frontier separating the Province of New York and New France. Taken prisoner during the destruction of Saratoga (November 1745), theirs has been a captivity narrative eclipsed by the Deerfield massacre of 1702 and the British surrender at Saratoga in 1777.

Vital Evidence on John Maclure and Janet Finn.

Much of what we know about the Maclures comes from Canadian sources: his trade as a blacksmith,⁵ land transactions in Quebec City,⁶ his approximate age,⁷ her approximate age

¹ Roger **Verboncoeur** and the late Roger **Lawrence**, "A Preponderance of Evidence on the Capture of John **McClure** and His Wife, Jane **Finn**" in *American-Canadian Genealogist* (Issue #145, Volume 42, No. 1, 2016), 18–22.

² *Mack Cluer* was the spelling John used in New France. Church records from Albany inconsistently spelled the name *Makluur*, *Maklier*, *Maklyr*, and *Makhuys*. I have opted for the standardized French spelling, *Maclure*, for this article.

³ The pages Mr. Verboncoeur shared with me were typed which suggests the report was created by Joseph **Drouin** before 1938, but I can't confirm this. See "Frequently Asked Questions," <http://www.drouininstitute.com/faq.html> (accessed September 30, 2016).

⁴ "L'Interessante Histoire de John McCluer," *Dictionnaire National des Canadiens-français 1608–1760* (Montreal: Institut généalogique Drouin, 1985) Volume III: 1754.

⁵ Bibliothèque et Archives nationales de Québec (BanQ), Collection Pièces judiciaires et notariales (TL5): *Procès de Auguste Desmolliers, cabaretier de Quebec, contre Jean Maclure, forgeron* [Case of Auguste Desmolliers, tavern keeper of Quebec, against John Maclure, blacksmith] (D1746), 19 septembre 1754 (accessed September 28, 2016).

⁶ Two contracts between Henri **Hiché** and Jean Maclure notarized in 1752 (See BanQ E1, S4, SS4, D162, P1/P2 and E1, S4, SS4, D163, P1/P3; accessed September 28, 2016).

⁷ Calculated from his death record (Drouin image #d1p_31000045.jpg accessed via Genealogiequebec.com) which states that Jean Maclure died December 24, 1775 at the approximate age of 75.

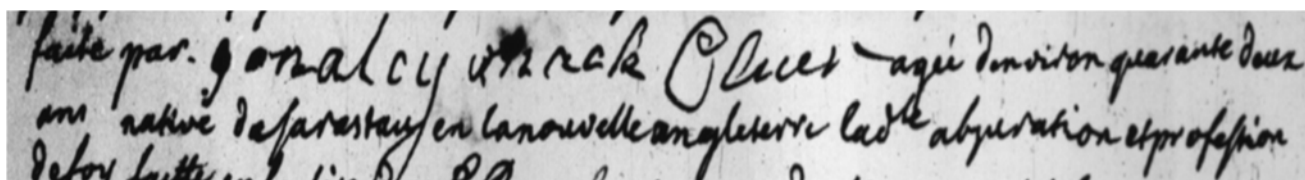
and maiden name,⁸ marriage contracts for their children, and perhaps most importantly, Janet's birthplace.⁹

Forestdale, Massachuetts versus Saratoga, New York.

When transcribing Janet **Finn**'s renunciation of faith, staff at the Drouin Institute mistook the colonial letter long s, printed as f (written and italicized as *f*),¹⁰ as a modern letter f thereby morphing the phrase, *native de sarestau en lanouvelle angleterre*, into *native de forestale... en la nouvelle angleterre*. In the 20th century, there were three places named Forestdale in New England—one each in Massachusetts, Rhode Island, and Vermont. However, none existed before 1760.

Portion of Janet Finn's abjuration taken on June 16, 1748¹¹

*“faite par jonalcy mack Cluer agée denviron quarante deux ans native dusarastau en lanouvelle angleterre ladte [la dite] abjuration et profession de foy [made by Janetje **Mack Cluer** about forty-two years old native of Saratoga in New England the said renunciation and profession of faith]....”*



Although no settlement named Forestdale existed in New York or New England prior to the French surrender of Montreal in 1760, Saratoga had been a frontier supply post, 35 miles north of Albany, since the late 17th century.¹² So why didn't the Drouin Institute consider Saratoga, New York, as Janet's town of origin? They assumed Father **Jacrau**, who witnessed her abjuration, deliberately chose his qualifier—*nouvelle angleterre*—rather than *nouvelle york*.¹³ However, most residents of New France (other than perhaps military commanders or diplomats) generally called *all* territory to their south *nouvelle angleterre* relative to Old

⁸ Janet's age is calculated from her death record (Drouin image #d1p_16110971.jpg) which states that she was buried on September 15, 1774 at the approximate age of 73. The death record gives her maiden name as *Finès*, as well as numerous Catholic Church records identifying her has as *Fin*, *Fine*, *Fainn*, and *Laisne*.

⁹ See No. 111 in Drouin's Registres paroissiaux 1621–1876/Q/Québec-Abjurations d'Hérésie 1662–1757 (Drouin image #d1p_43030221.jpg). Jeanne Cluer/Cluet renounced her Protestant faith on June 16, 1748.

¹⁰ See https://en.wikipedia.org/wiki/Long_s (accessed 3/23/2016).

¹¹ See No. 111 in Drouin's Registres paroissiaux 1621–1876/Q/Québec-Abjurations d'Hérésie 1662–1757 (Drouin image #d1p_43030221.jpg).

¹² Saratoga of colonial times was located in today's village of Schuylerville, or Old Saratoga. It should not be confused with today's Saratoga Springs of horse-racing fame.

¹³ “Celui du Vermont peut-être éliminé tout de suite, car à cette époque, 1748, cet état de même que celui de New York n'étaient pas compris dans ce qu'on appelait alors la Nouvelle-Angleterre [The one (i.e. Forestdale) of Vermont may be eliminated right away because at this time, 1748, this state as well as the state of New York were not included in what was called New England].” Excerpt of Drouin Institute report shared with me by Roger **Verboncoeur** in March 2016.

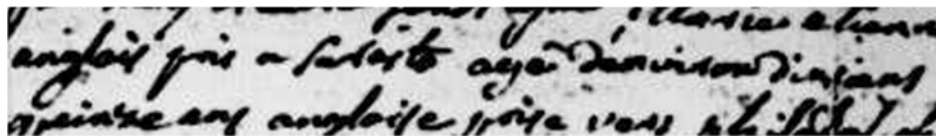
England. Formal boundaries between New York and Massachusetts were disputed east of Albany for the local population,¹⁴ even more so for Indian tribes.

Examples of New France records locating Albany in *Nouvelle Angleterre* abound, so I have included only two as representative of this generalization. First, the 1750 marriage record of Anne **Broux** and Louis **Loisel** which reads, “anne **Broux** veuve de pierre **maigrigiri** fille de joseph **Broux** et de defuncte Elisabeth **Cornebery** ses pere et mere de la ville d'orange en la nouvelle angleterre d'autre part [Anne **Broux** widow of Peter **Macgregory** daughter of Joseph **Broux** and the deceased Elizabeth **Cornebery** her father and mother of the town of Orange¹⁵ in New England the other party]...”¹⁶ Second, a 1730 arrest warrant for John-Henry **Lydius**, “nè á Orange, en la Nouvelle-Angleterre, marchand établi à Montréal [born in Orange/Albany in New England, merchant based in Montreal]....”¹⁷

Furthermore, New France records regularly used the term, *Sarasteau* or *Sarasto* (among other phonetic spellings), in civil documents and church records when referring to the garrison town south of the French stronghold Fort St. Frederic on Lake Champlain.¹⁸ These, like the example given below, have been transcribed correctly.

Portion of baptismal record, 27 June 1749 at Montreal.¹⁹

“anglais pris a sarésto agé d'environ dix ans [English taken at Saresto about ten years old]...”



Before 1990, the Drouin Institute prepared genealogical charts and books for paying customers. Its staff prepared these products using Canadian source material only. Subsequently, later genealogists in the U.S. grappled with conflicting evidence found in

¹⁴ “The Hoosac Valley was encompassed by three of the most powerful strongholds of New England, New York, and New France, including Fort Massachusetts on the Upper Hoosac, Fort Albany on the Hudson, and Fort St. Frederic at Crown Point on Lake Champlain.” Grace Greylock Niles, *The Hoosac Valley: Its Legends and its History* (New York and London: G.P. Putnam’s Sons Knickerbacker Press, 1912) 71.

¹⁵ *Orange* was the French name for Albany. The Dutch called it Willemstadt. Dutch Reform Church records show that when Peter **Macgregory** married Anne **Broux**/Annatje **Broidts**, he was living at “sHairtoge” at the time (DRC/Albany, 30 Oct 1733).

¹⁶ Drouin image #dp1_16100418.

¹⁷ BanQ TP1, S28, P17126, dated September 28, 1730 (accessed September 28, 2106). John-Henry **Lydius**, a major socio-political figure in the Albany region, married *métisse* Geneviève **Massé** in 1727 and was frequently charged with smuggling goods between Montreal and Albany. See Marcel **Fournier**, *De la Nouvelle Angleterre a la Nouvelle France: l’histoire des captifs anglo-américains au Canada entre 1675 et 1760* (1992), 166–167.

¹⁸ Many examples can be found in *Collection de manuscrits, contenant lettres, memoires, et autres documents historiques relatifs a la Nouvelle France: recueillis aux archives de la province de Quebec ou copies a l’étranger* Volume III (Quebec: A. Côté, 1884, available at Google Books). For *Sarasteau*, see pages 273, 285, 290, 295, 296, 304, 331, 333, 336, and 347. For *Sarasto*, see pages 303, 313, 333, 334, 342, 349, 403, and 553.

¹⁹ Baptismal record of Marie Etienne **Michel** son of Robert **Price**, English taken at Saratoga aged about 10 years (Drouin image #dp1_11730883.jpg). Marcel Fournier gives the date of his capture as 1747 from *Fort-Saresto* (191).

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Legend:

b. Date of Birth
p.b. Place of Birth
m. Date of Marriage
p.m. Place of Marriage
d. Date of Death
p.d. Place of Death
* Source Required

		8 _____ b. p.b. m. p.m. d. p.d.
	4 _____ b. p.b. m. p.m. d. p.d.	9 _____ b. p.b. d. p.d.
	*Source: 5 _____ b. p.b. d. p.d. *Source	10 _____ b. p.b. m. p.m. d. p.d.
1 _____ b. p.b. m. p.m. d. p.d. *Source:	 3 _____ b. p.b. d. p.d. *Source:	11 _____ b. p.b. d. p.d.
spouse of no. 1	 7 _____ b. p.b. d. p.d. *Source:	12 _____ b. p.b. m. p.m. d. p.d.
	 14 _____ b. p.b. m. p.m. d. p.d.	13 _____ b. p.b. d. p.d.
	 15 _____ b. p.b. d. p.d.	

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<i>Civil Records</i>		
<u>Cat #</u>	<u>Title</u>	<u>Price</u>
VR001	Allenstown, NH Marriages (1888-1995) Civil Records	\$45.00
VR002	Allenstown, NH Deaths (1888-1995) Civil Records	\$35.00
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Publications on Compact Disc [CD ROM]		
Cat #	Title	Price
CD001	<i>Dictionnaire Genealogique des Familles Canadiennes</i> , by Cyprien Tanguay, on CD - Includes Corrections and Additions by J. Arthur Leboeuf	\$32.50
CD002	<i>Nicolas Guillemet Book</i> – Combs & Guilmette [English]	\$20.00
CD003	<i>Livre du Nicolas Guillemet</i> – Combs & Guilmette [French]	\$20.00
CD004	Lowell, MA Select Records- 18,730 marriages 1826-1997; 13,590 birth records 1798-2001; 686 death records 1889-2009	\$49.99
CDVR1	Allenstown, NH Marriages (1888-1995) Civil Records	\$22.50
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RP019	St-Joseph, Laconia, NH Burials (1900-1993)	\$ 25.00	12.50
RP020	Infant-Jesus, Nashua, NH Baptisms (1909-1994)	\$ 45.00	22.50
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RP022	St-Joseph, Fitchburg, MA Marriages (1891-1937) 2 Vols.	X	45.00
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RP024	St-Joseph, Worcester, MA Marriages (1891-1937)	X	17.50

RP #	Title	Print	CD
RP025	Notre-Dame-des-Canadiens, Worcester, MA Marriages (1931-1947)	\$ 20.00	10.00
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Albany church records and 18th-century newspapers which tied the couple to New York and specifically Saratoga.

Among its list of prisoners returning on the truce ship arriving from Quebec City in 1747, *The Boston Weekly Post-Boy* identified the couple as “*John M’clure and Jane his Wife, of Sarahtoga*” among those who “*turn’d over to the French and remain at Canada.*”²⁰ Church records showed that John and Janet had six children baptized at the First Dutch Reformed Church in Albany between 1731 and 1743.²¹ John **Maclure** became a member of that church in 1728.²² Both were present as witnesses to other baptisms during this period,²³ such as when *Jannetie Makluys* served as sponsor to Catherine **Finn**’s illegitimate daughter, Maria, in June 1727.²⁴ This record proves that she and John had married by early 1727.

Going back further in the records confirmed Janet’s birth in the Albany area, but cast doubt on the identity of her parents. Although tangential to the Maclure’s captivity narrative, this new uncertainty regarding her parents’ identity deserves a small mention here.

Published genealogies claim that Catherine **Finn** and Janet **Finn** were daughters of John **Finn** and Alida **Gardenier**, married on 13 August 1699 in Kinderhook, N.Y.²⁵ Their first child *Catharyn* was baptized on 29 December 1700.²⁶ Their second child *Jan* (widely presumed to be an abbreviation for *Jannetje*) was baptized on 18 October 1702. While searching microfilmed original records at the New York State Archives, I came across a startling entry in what’s called the Trotter Transcripts—the baptism of *Jannetje of Aaltje Fyn*, dated 24 September 1704, in which no father was named.²⁷ Additional digging uncovered the marriage record of Aeltje Jans **Jonkers** and John **Finn** in 1693.²⁸ My research on Janet’s parents continues, but at this time, readers may consider three possibilities. First, Alida **Finn** and Aeltje **Finn** named in Albany church records were the same person. Second, John **Finn** was a bigamist, maintaining one wife in the Albany area and another in New York City. Third, the lives of two distinct couples crossed paths in Albany between 1702 and 1704.

²⁰ *The Boston Weekly Post-Boy* (24 August 1747) Issue 666, page 2.

²¹ Johannes (1731), Andries (1733), Thomas (1734), Marguerite (1736), Alida (1739), and Jannetje (1743). All records from the First Dutch Reformed Church of Albany were searched online at <http://alepho.clarku.edu/~djoyce/gen/albany/refchurch.html> then confirmed using [text citation info].

²² Ancestry.com database

²³ <http://alepho.clarku.edu/~djoyce/gen/albany/refchurch.html> then confirmed at [use info from #25].

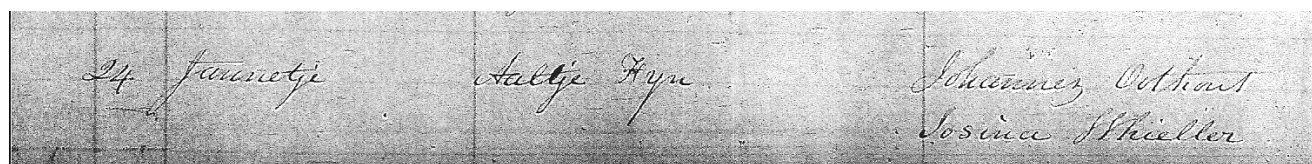
²⁴ Ibid.

²⁵ [microfilmed originals + published source:?]

²⁶ Dutch Reformed Church at Albany (31): Catharyn, daughter of Jan Fyn and Alida Gardenier.

²⁷ Senior archivist, James **Folts**, at the New York State Archives Special Collections informed me that John H. **Trotter** was a respected elder of the First Reformed Dutch Church of Albany. During the 1840s–1850s, he transcribed records of that church from the early 1700s, including the 1702 baptismal entry for *Jan* and the 1704 entry for *Jannetje*. Trotter then discarded the original register book(s). Joel **Munsell** included Trotter’s 1704 entry for Jannetje, but later publications did not (See Joel Munsell, *Annals of Albany* (1852) Vol 3: 102; all volumes available at Archive.org).

²⁸ New York Genealogical and Biographic Society, *Marriages from 1639 to 1801 in the Reformed Dutch Church, New Amsterdam, NYC* (NY: New York Genealogical and Biographical Society, 1940): 76.



Baptism date	Child's name	Parent(s) name	Sponsors
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While Trotter's overlooked entry throws Janet **Finn**'s parentage into question, there is no doubt she and John **Maclure** were married by early 1727. Their roots in the area are documented by John's acceptance as a member of Albany's Dutch Reformed Church (1728) and the baptisms of their six children. Janet's abjuration placed her as native of *farastau*, as did a Boston newspaper. Undoubtedly, the couple self-identified as belonging to Saratoga, Albany County, Province of New York. They were not from Massachusetts.

No record has been located proving John **Maclure**'s origins or parentage. No evidence of his presence in New York or the Hudson Valley has been uncovered other than church records. He is on no freemen's list; he is on no colonial muster roll; he is yet to be found on a tax assessment. At best, we can guess that he was either Irish or Scottish since he consistently and confidently signed his name *John Mack Cluer* in primary sources in New France.

King George's War

Colonial European powers engaged in four major proxy wars in North America during the late-17th and 18th centuries.²⁹ Collectively known as the French and Indian Wars, there were important distinctions among conflicts. This article focuses on King George's War (1744–1748) and its impact on the Maclure family. Tradition holds that John **Maclure** and his family were captured at the fall of Canso, Nova Scotia in 1744. I have found no evidence supporting this tradition. The Drouin Institute reported that the family arrived in Quebec sometime between September 16, 1744³⁰ and June 1748 (the date of Janet's abjuration). However, a timeline of historical events quickly refutes the possibility of the family's presence at the Canso garrison.

²⁹ King William's War (1688–1697), Queen Anne's War (1702–1713; known for the raid on Deerfield, Massachusetts), King George's War (1744–1748; sometimes called Governor Shirley's War), and the French and Indian War (1754–1763). Two smaller conflicts erupted in North America only—Father Rale's War (1722–1725) and Father LeLoutre's War (1749–1755; ending with the Acadian Exodus). It's important to keep in mind that these given names and dates are from the American perspective. European history books used different names and dates. For example, Europe's War of Jenkins' Ear fought between England and Spain (1739–1742) merged into the broader conflict known as the War of Austrian Succession (1742–1748). These wars coincide with North America's King George's War.

³⁰ The parish census of Notre Dame de Quebec was taken on September 15th and they were absent.

Historical Timeline³¹

- 15 March 1743/44 France declares war on Great Britain
- 29 March 1744 Great Britain declares war on France
- 13 May 1744 Duvivier's surprise attack on Canso, Nova Scotia. Canso falls. Prisoners brought to Louisbourg.
- 2 June 1744 Massachusetts declares war on France
- 7 July 1744 Women and children from Canso arrive in Boston
 "Three days ago arriv'd here from Louisbourg a Flag of truce with some of the Wives and Children of the Soldiers taken at Canso and five Men—prisoners sent chiefly for Piloting and Navigating the Vessel...." (Gov. Shirley Correspondance Vol 1: 132)
- 18 July 1744 Governor George **Clinton** addresses the New York Council urging them to approve funding to prepare for war with France.

 "The compleating of the several Fortifications in this City, Albany, Oswego and the other Garrison should now be attended to without the least Delay wherein I cannot but observe there has hitherto been made but too slow a progress...According to my former Resolution I have sent up the Cannon and Ammunition to Oswego and a reinforcement of soldiers, as also a detachment to Saragtoga; all of which are arrived...."
(Journal of the Legislative Council of the Colony of New York, 1691–1775 Vol. II: 847)

Is it plausible that John **Maclure** would uproot his family from their home of at least 16 years for some reason? Possibly. That he would abandon his blacksmith trade, forfeit his leased homestead,³² risk the lives of his six children and wife by moving them 900 miles to a vulnerable, remote garrison in order to defend Massachusetts' territory *before* that colony declared war? Unlikely. All at his own expense?³³ Highly unlikely. While some historians argue that some wives of soldiers accompanied regiments more than once thought, they

³¹ Dates are written in Old Style format, used in England and her colonies. France and New France documents relating to these same events were written in New Style format, which ran 11 days ahead of Old Style. For example, Duvivier's capture of Canso is recorded in English documents as taking place on May 13. French documents record Canso's capture on May 24.

³² A search of Albany County deeds (grantee and grantor indices) found no entry for Maclure. He was not included on the 1742 freeholder list of the City of Albany or Rensselaerswyck Manor (Munsell 2:282–283); nor was he connected with the Argyle Patent (1738 and 1762). Since there's no evidence he owned land, it's probable he rented or leased his property.

³³ Governor Clinton failed to persuade the New York Assembly to appropriate funds in support of Massachusetts. For a summary of the lack of inter-colonial cooperation during this war see Robert E. **Ziebarth**, *The Role of New York in King George's War, 1739–1748* (Ph.D. dissertation, New York University, 1972); Chapter 6: 154–176.

admit that many female camp followers “plied other vocations.”³⁴ Historian Ian **Steele** points out that both British regular soldiers and their families were taken prisoner after the fall of Canso. However, because the Governor of New France could not feed the prisoners (Louisbourg had to import all its food supplies), the women and children were quickly released to Boston and the remaining captives agreed to “a particular clause that made them prisoners of war for one year” before their eventual release.³⁵ Under this scenario, Janet and the children would have been separated from John for a year until his release, rather than remaining captive together for three years until the prisoner exchange in the summer of 1747.

Eyewitness accounts describing the destruction of Saratoga, offer another theory of how the Maclure family came to be captured. Local scout, Robert **Sanders**, and his family were lucky to escape the surprise, nighttime raid. He immediately notified colonial authorities.

*[H]erein [I] give you as Brief & true {Accot of that Unfortunate affair} which happened on the 17th Instant at Saraghtoge. As I am Every Other Night & day on the watch & my {house full people so} That I Cannot be at Large herein Vizt: {At Break of day or} an hour or two Before Day a Number of 400 French {& 220} Indians appeared & did Besett all the houses there, {Burnt &} Destroyed all that came before them Left only one Sawmill Standing w^{ch} stood a Little out their way it seems, took along with them such Booty as they thought fit, Kilt & took Captives 100 or 101 persons Black & white I guise the Black most all prisoners & the Number of them Exceeds the Number of the white The Unfortunate Capt Philip **Schuyler** was Kilt In this Barborous Action they say Certain true. hop{e} He may Rather Be prisoner the Latter is not Believe{d}... The people here are afraid for a french Army this winter & have sent down a Bundence of goods to York so that some shops in town are Bare of goods a good many women are also gone down to Live this winter in York at Prsent some what in hast.*³⁶

The *New York Evening Post* was the first colonial newspaper to report the surprise attack.

³⁴ Edward P. **Hamilton**, *The French and Indian Wars: The Story of Battles and Forts in the Wilderness* (New York: Doubleday & Company, 1962), 95.

³⁵ Ian K. **Steele**, *A Captive's Right to Life? The Interaction of Amerindian, Colonial, and European Values* (Greenville, North Carolina: East Carolina University Press, 1995), 15.

³⁶ Robert **Sanders** to Mr. William **Johnson**; Albany, 28 November 1745. The Papers of Sir William **Johnson**, ed. James **Sullivan** (Albany: State University of New York, 1921) Volume 1: 42-43.

NEW-YORK,
Extrall of a Letter from Albany. dated
November 23.
On the 17th Instant came a Body of French
400 White, and 220 Indians and distroy'd
a Villiage called Saraghtoga, which they en-
tirely cut off; burnt and distroy'd all the
Houses, Barns, &c. kill'd and destroyed their
Cattle, ring'd all the Apple-Trees, kill'd and
took Prisoners about 80 or 90 Souls, Whites
and Blacks; burnt all their Saw and Grift-
Mills, except one which they put fire too but
went out again. The Damage done is com-
puted to about 15.000 £. this Currancy.

New York Evening Post, 2 December 1745

Finally, we have a French account confirming the raid while adding more information about the captives and their fate.

*Monsieur **Marin** s'est déterminé à marcher vers Savasteau [sic] poste à environ 15 lieues du Fort St-Frederic; et a frappé dans ce village dans la nuit du 28 au 29 de ce mois; a brusle et ravage toutes les maisons et fait environ cent prisonniers, hommes, femmes, enfants et negrès qui on esté en parties dispersés aux Sauvages qui s'en sont emparés, et les autres mis dans les prisons à Québec.*³⁷

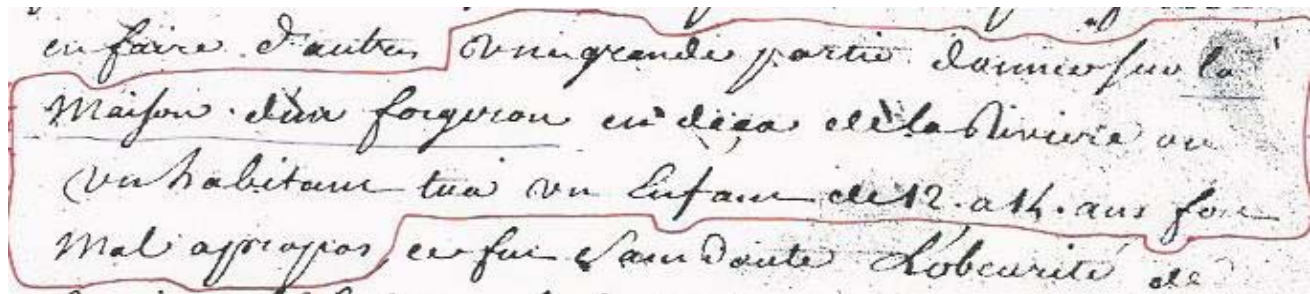
Monsieur Marin was determined to march toward Saratoga a post roughly 15 leagues from Fort St. Frederic; [he] attacked the village in a nighttime raid the 28-29th of this month; [he] ransacked and ravaged all the houses, taking about 100 prisoners—men, women, children, and blacks—some of whom were distributed among Indians and others placed in prisons in Quebec.

Marin's surprise night raid swept up all villagers—garrison soldiers, families, and slaves.³⁸ In the chaos following the attack, forced march, and divvying up of survivors, confusion reigned. An accurate tally of those taken captive, murdered, or who escaped was impossible. Unlike residents of Deerfield, Massachusetts who owned land and self-governed, the residents of Saratoga were not landowners and were thus by and large, anonymous. They were subsistence frontiersmen who lived on society's margins — seasonal fur traders and mustered soldiers, as well as tenant farmers, tradesmen and slaves of the powerful Schuyler family. We will never know with certainty who remained in Saratoga and who had left to spend the winter in safer surroundings in Albany. Or whose traumatized children forgot their family names. Or which slaves, given the opportunity, integrated with Indian tribes. Schuyler's house was ransacked and burned along with his ledgers.

³⁷ *Collection de manuscrits, contenant lettres, memoires, et autres documents historiques relatifs a la Nouvelle France: recueillis aux archives de la province de Quebec ou copies a l'étranger* (Quebec: A. Côté, 1884) Vol. III: 219. Dates used in French documents are New Style, eleven days ahead of the English colonies.

³⁸ An accurate prisoner list from the destruction of Saratoga can only be reconstructed from later documents which would be significantly deficient given how prisoners were scattered among the assailants. However, I have identified three other families taken captive at the same time as the Maclures—Quackinbush, Macgregory, Price—and perhaps a fourth named Logen.

We do know, however, that at least one blacksmith lived in the garrison town. A French eyewitness reported, “*Une grande partie donna [?] feu la maison d'un forgeron en deça de la Rivière où un habitant tua un enfant de 12 a 14 ans fort mal à propos enfui sans doute.* [A large group set fire to a blacksmith's house on this side of the river, where a Frenchman unfortunately killed a child of 12 or 14 years fleeing undoubtedly].”³⁹



An excerpt from Marin's journal of the campaign against Saratoga.

John and Janet's oldest son Johannes was 14 at the time of the attack. He alone is absent from records in New France. In all likelihood, the child killed at the blacksmith's house was Johannes **Maclure**.

Following the destruction of their homes, prisoners were divided among their captors and immediately began the long march to New France.⁴⁰ First-hand accounts place John and Janet **Maclure** in a military prison or *cazerne* in Quebec City.⁴¹ William **Foster** tells us that such confinement was a new development in wartime.

An important exception...was the case of military captivities between 1744 and 1760. As before, men designated as *prisonniers de las guerre* were often leased or sold to individuals and traders. After 1744, with the labor shortage no longer a pervasive problem, the French-Canadian authorities maintained military prisons for the confinement of excess

³⁹ Phillip **Schuyler** Papers 1684–1851; Indian Papers 1710–1797, Marin's Journal, 19. One published version of Marin's journal mistakenly translated *habitant* as “native,” meaning Amerindian (see George W. **Schuyler's** *Colonial New York: Philip Schuyler and his Family*; New York: Charles **Scribner's** Sons, 1885; Vol. 2: 118. The French term *habitant* was used to refer to residents of European origin. Amerindians were generally called *sauvage* or if enslaved, *panis* (see Marcel **Trudel's** *Canada's Forgotten Slaves: Two Hundred Years of Bondage*; Montreal: Véhicule Press, 2013; 274).

⁴⁰ The topic of captives and captivity narratives has been widely researched. The references on which I relied most include William Henry **Foster**, *The Captor's Narrative: Catholic Women and Their Puritan Men on the Early American Frontier* (Ithaca and London: Cornell University Press, 2003); Haefeli and Sweeney, *Captors and Captives: The 1704 French and Indian Raid on Deerfield* (Amherst and Boston: University of Massachusetts Press, 2003); *The Indian Captivity Narrative 1550–1900*, Pattie **Cowell**, ed. (New York: Twayne Publishers, 1993; and Ian K. **Steele**, *A Captive's Right to Life? The Interaction of Amerindian, Colonial and European Values* (Greenville, North Carolina: East Carolina University Press, 1995).

⁴¹ Four English captives kept clandestine journals while imprisoned at Quebec which were subsequently published in New England. The three New England authors—Captain William **Pote**, Jr., Nehemiah **Howe**, and Reverend John **Norton**—are well known. A fourth manuscript, simply called *The Journal of a Captive, 1745–1748*, was kept by an anonymous Englishman and was included in Isabel M. **Calder's** *Colonial Captivities, Marches and Journeys*, ed. National Society of the Colonial Dames of America (The Scholar's Bookshelf reprint, 2007).

prisoners (and a few civilian captives, women as well as men). All military prisoners were now more susceptible to official decisions regarding the condition and duration of their captivity.⁴²

These first-hand journals do not mention the Maclure children. They may have been confined in the *cazerne* along with their parents. However, it is more likely that they were separated and either claimed by Indians (like the Macgregory children), placed in religious schools (like the Price daughters), or redeemed by Canadian merchants and *habitants* (like a Quackinbush daughter).⁴³

How a Truce Forced a Momentous Decision.

On the eve of the captives' return to Boston, the anonymous author noted with surprise that *"Unexpectedly this Evening [fourteen prisoners] went out of our camp with a French officer in Order as 'Tis Said to take up Arms [including] John **Macclure**, [and] his Wife."*⁴⁴ This same author appears to have had a previous falling out with Maclure, swearing, *"the men who are gone [escaped] knew better then to acquaint any with their Design but Such as they could trust, which Design Some months agoe had like to have Cost 3 men their Lives in an Attempt of the like Nature thro the Treachery of one Macclure a D—d Rascal."*⁴⁵ John appears to have betrayed fellow prisoners trying to escape. Was he an informant? John and Janet appear to have kept their decision to remain in New France a secret until the last moment. Janet converted to Catholicism about two years after her release from prison. Why would they have collaborated with the French? There is no documented answer, but a number of explanations come to mind.

One possibility is that John was a Catholic and was thus well-treated by Catholic Frenchmen.⁴⁶ This tradition likely sprang from the fact that, unlike his wife, no renunciation of the Protestant faith from John has been discovered.⁴⁷ The lack of an abjuration record, however, isn't proof that he was a Catholic. No baptism record has been located for any of the five Maclure children in New France, yet they were surely baptized by a priest before marrying in the Catholic Church. If true, however, this would make John a Jacobite sympathizer who felt more comradery with his French captors than with fellow English prisoners. Another reason is familiarity, born of the fact that the Albany region was a diverse melting pot of cultures with notably more Dutch, French, Huguenot, Scottish, and native Indians than English. Prisoners in Quebec's *cazerne* were from all over the English-speaking world (i.e. privateering bounty from Massachusetts, Philadelphia, Barbados, and London) and were less likely to have had direct contact with any Frenchmen prior to their imprisonment.

⁴² Foster, 15.

⁴³ I determined the fates of these children based on my research which is currently on-going and unpublished.

⁴⁴ Calder, 82.

⁴⁵ Ibid., 31.

⁴⁶ "Irlandais et Ecossois, surtout lorsqu'ils étaient catholiques, étaient traités avec une très grande bienveillance par les autorités françaises qui les remettaient en liberté [Irish and Scottish, since they were Catholics they were treated with great kindness by the French authorities who set them free]." "L'Interessante Histoire de John **McCluer**," Drouin Institute, Vol 3: 1754

⁴⁷ The Drouin Collection entitled "Abjurations d'Heresie 1662–1757" contains gaps in dates. For example, page forty-one ends with an abjuration dated 9 July 1713. Page forty-two begins with an abjuration dated 16 June 1748.

Finally, resettlement in New France may have been the only chance John and Janet had to reunite their family. After the tragic raid, the surviving Maclure children were likely separated from their parents, either claimed by their Indian captives or redeemed by French merchants and kept in town.⁴⁸ John and Janet may have welcomed the opportunity for their children to escape the foul, overcrowded prison. Perhaps they had no choice. Fear would have gripped their hearts, nonetheless, when they saw how Rachel **Quackinbush** changed after living in town. *“Came to Prison two Gentlemen and two Ladys, and Brought with [them the] Daughter of one Quacinbush, [that] was Taken Near albeney, this Child had been with [the] French, Ever Since She was Taken with her Parents, which is about 18 months, there was her Father & mother Granfathr and Grandmother In this prison, they Endeavourd to make her Speak with [them] But She would not Speak a word Neither in Dutch nor English.”*⁴⁹

John and Janet may have expected a reunion with their children prior to the prisoner exchange. As the “*flag of truce*” or ship, *Virgin of Grace*, prepared for departure, however, they learned otherwise. Consider the following eyewitness account of Rachel **Quackinbush**’s story:

*In the Afternoon came in a young Girl the Daughter of Widow **Quackinbush** who was Taken from the Indians and have ben with the French these 20 mo[nths] Past, and at Times was permitted to see her Mother, Grandfather and Grandmother... her mother would have Detain’d her here as we are now in hopes of going away very Shortly but the French gave her to Understand that the Moneys which they paid for her Redemption out of the hands of the Indians must and Should first be paid to them again on which Account Captn. Elisha **done** and Lieutenant Jos. **Chew** offered their Bond for the Payment of it; but they would not Admit of [agree to] it, and Imediately a Soldier Forc’d the Child out of the Mothers Arms and push’d the Poor Old Grandfather Down and ran away with the Child out of our Camp.*⁵⁰

The above example sheds light not only on the profit motive behind prisoner exchanges but how fragile such negotiations could be. Reimbursements for ransom payments could be accepted, refused (as above), or repaid with labor.⁵¹ There is documentation that captives from Saratoga had indeed been ransomed by Canadian officials. “*Several prisoners, men, women and children, taken at Sarasteau, having fallen into the hands of the Indians of the party, were ransomed by divers individuals, particularly from the Indians of St. Francis and Becancourt; they have been brought down and lodged in the barracks at Quebec, and*

⁴⁸ Of the other captive families, all were forced apart. The Macgregory children were taken by Indians. The Price children were split among religious insitutions. The Quackinbush children were divided among Indians, French merchants, and prison. The Maclure family unlikely escaped this fate.

⁴⁹ *The William Pote Journal*, 13–114.

⁵⁰ See Isabel M. **Calder**, “Anonymous Journal,” *Colonial Captivities, Marches and Journeys*, p. 80. In 1750, agents were working to negotiate the release of captives, including Rachel Quackinbush. She insisted on staying in Canada (NY Col Docs VI: 214)

⁵¹ Foster, 14. An interesting example is found in official minutes at the end of King George’s War: “*The English prisoner, belonging to la Delislle, has come to tell me that ...he did not desire any longer to return; that the principal reason is that he has embraced our religion [Catholicism, and]...that his father is dead, and by the laws of his country whoever has been ransomed, if obliged to borrow the money, is bound to service until he have repaid, by his labor, the sum he cost* (NY Col Docs VI: 215).”

*the price of their ransom repaid by the King.*⁵² There is also documentation that Canadian entrepreneurs targeted and redeemed captives with specific skill sets to improve their profits.⁵³ The most successful *artisans de fer*⁵⁴ would be those who acquired skilled labor cheaply and quickly to meet the almost insatiable demand for iron goods in New France.⁵⁵ Indentured servants from France had the shortest periods of servitude (from the employer's perspective), while black or Indian slaves had the longest—life.

Canadian historian Marcel **Trudel** reported that “nine blacksmiths had a combined total of 25 mostly black slaves.”⁵⁶ As a redeemed captive (negotiating not only for his release but for his entire family), John's length of servitude was open-ended and left to the owner's discretion as **Foster** informs us, “No official, independent standard informed a master or mistress when they had received sufficient recompense in money or labor for the captive's release.”⁵⁷ He would stay as long as necessary to earn his family's release.

The owner–captive relationship between Georges **Trévoux** and John **Maclure** remains a circumstantial yet compelling theory. Absent from the 1744 census of Quebec, **Trévoux** had settled in Quebec by 1748.⁵⁸ Two years later, his status had risen to *maître armurier du roy*

⁵² NY Colonial Docs VI: 39. “Plusieurs prisonniers, hommes, femmes et enfants provenant du coup de Sarasteau, étant tombés entre les mains des Sauvages du parti, différents particuliers des Trois-Rivières les ont rachetés particulièrement des Sauvages de St-François et de Bécancour, ces mêmes prisonniers ont été retirés et mis aux casernes de Québec et le prix du rachat remboursé par le Roy.” *Collection de manuscrits, contenant lettres, memoires, et autres documents historiques relatifs a la Nouvelle France: recueillis aux archives de la province de Quebec ou copies a l'étranger* (Quebec: A. Côté, 1884) Vol. III: 273.

⁵³ Agathe **Saint-Père** redeemed nine English captives with known weaving skills to work in her cottage industry (Foster, 132-133).

⁵⁴ I pulled information on the importance and prosperity of iron tradesmen in colonial New France from Louise **Dechene** (*Habitants and Merchants of Seventeenth Century Montreal*, 223-225), S. James **Gooding** (*The Canadian Gunsmiths 1608 to 1900*, 8–10), Russel **Bouchard** (*Les Armuriers de la Nouvelle France*, 23–34), and Wilbur **Jacobs** (*Wilderness Politics and Indian Gifts: The Northern Colonial Frontier, 1748–1763*, 59). The broad term, iron tradesmen (*artisans du fer*) applied to *forgerons* (blacksmiths), *armuriers* (armourers, including *armuriers du Roi* [armourers of the King]), *arquebusiers* (gunsmiths), *serruriers* (locksmiths), *cannoniers* (barrel-makers), *ferblantiers* (tinsmiths), *taillandiers* (toolmakers), and *orfèvres* (jewelers but also artisans of religious ornaments). Names affiliated with the iron trade taken from individual and published record sources. Single sources are cited individually. Published sources include a census of the parish of Quebec in 1744 (“Rencensement de la Ville de Québec, 1744” in *Rapport de L'Archiviste de la Province de Québec pour 1939–1940*, pp. 3–154), a directory with biographical summaries compiled in Russel Bouchard's *Les Armuriers de la Nouvelle-France* (Québec: Ministère des Affaires Culturelles, 1978), and a second directory compiled by S. James Gooding in *The Canadian Gunsmiths 1608 to 1900* (West Hill, Ontario: Museum Restoration Service, 1962).

⁵⁵ “The iron trades were generally sound, armory in particular. There was an unflagging demand for guns and tools in the colony and also in the west, where these artisans were called by the administration to set up forges under highly favorable terms.” Louise Dechêne, *Habitants and Merchants of Seventeenth Century Montreal* (Montreal: McGill-Queen's University Press, 1992), 224.

⁵⁶ Marcel **Trudel**, *Canada's Forgotten Slaves: Two Hundred Years of Bondage* (Montreal: Véhicule Press, 2013), 110.

⁵⁷ Foster, 15.

⁵⁸ The baptismal of his daughter Marie, 22 March 1748, identified him as “*armurier, domicilié de cette ville* [armourer, resident of this city].” Blacksmith, Pascal Soulard was her godfather. See Drouin image #d1p_31430398.

[master armourer to the king],⁵⁹ suggesting ambition combined with influential connections. Over time, Trévoux would have helped the Maclure family infiltrate Quebec's tightly-knit *forgeron* community. One **Maclure**—Thomas—expressed his gratitude by naming his first born child Georges, in honor of Trévoux rather than his father, John. The elder Georges and his wife were also named godparents of the newborn rather than Thomas's own parents.⁶⁰

Admittedly, the preceding paragraph outlines a theory based more on conjecture than evidence. Yet does one need a personal diary or letter to ascertain the decisions faced by John and Janet **Maclure** on the eve of the prisoner exchange? Their home and possessions were gone, consumed by fire in Marin's raid. War continued to rage in Saratoga and its surrounds.⁶¹ Returning there would be foolhardy. Where would they go? After two years in prison, why would Maclure abandon one or more children in New France to return to New York a destitute blacksmith with no tools, forge, or credit with which to relaunch his trade? An offer from Georges **Trévoux**—to repay with labor the costs of redeeming his family—would be an offer John **Maclure** would not likely refuse.⁶²

Life in New France

Fast forward five years to the 1750s. New France records indicate huge improvements in the Maclure's situation. John began purchasing property.⁶³ He negotiated marriage contracts for sons André and Thomas. His choice of land and children's spouses indicates the family's integration into Quebecois society and specifically, its *forgeron* community. Maclure's property at 6 rue St. Roche abutted those of Maranda and Loisel.⁶⁴ André married into the Gauvère family⁶⁵ and became a *maitre armurier*. Second son Thomas married into the Falardeau family and also became a *maitre armurier*.⁶⁶ In time, youngest daughter Jeanne

⁵⁹ See the baptismal record of his daughter Marie Angelique, 29 September 1750

⁶⁰ In 1757, André named his first born child André, with his father as godfather and mother-in-law as godmother.

⁶¹ On July 1, 1747, prisoner Lt. Joseph **Chew** arrived at the Quebec prison along with 42 men from his company. They had been captured at Saratoga by French forces. Lt. Chew undoubtedly updated prisoners, starved for news from home, with the current state of the war.

⁶² Janet and the children could also have contributed labor toward their release—the females as household servants, the males as servants or apprentices. A quick count of the 1744 census of Quebec revealed 42 household servants under 14 years of age, including 3 at 6 years and 1 each at 4 and 3 years.

⁶³ BanQ's online Pistard Collection lists seven transactions between 1752 and 1758.

⁶⁴ BanQ E1/S4/SS4/D162/P1 (page 4). The Loisel parcel in question may have belonged to Louis **Loisel** who married fellow Saratoga captive, Anne **Broux** in 1750. John **Maclure** was a witness.

⁶⁵ The Gauvère family included *forgerons* and *armuriers* across multiple generations. André and Marie Anne's marriage contract revealed that her uncle was armourer Joseph **Rainville** of Tadoussac (Bouchard, 70–71, 96).

⁶⁶ Although the church entry of their 1757 marriage recorded the name of Thomas's bride as *Elisabeth*, their marriage contract identified her as *Charlotte-Isabelle*, concurring with the name *Charlotte* on the baptism record of the couple's first child. I haven't yet located direct evidence linking the Falardeau family to iron works, but they were allied with the Morin and Maranda *forgeron* families through marriage. See Drouin image d1p_30991438.jpg for church marriage record. See L.L. Aumasson de Courville, notary (27 December 1756) in Parchemin, banque de données notariales du Québec ancien (1626-1799), sous la direction d'Hélène **Lafortune** et de Normand **Robert**, Société de recherche historique Archiv-Histo, ressources internet site www.Archiv-Histo.com, for civil marriage contract. See Drouin image #d1p_31431320.jpg, for baptism record. There is also an as-yet-to-be-untangled connection between the Falardeau and Loisel families (see A. Genest, notary, 9 April 1767, in Parchemin database).

married Etienne **Pepin**, *forgeron*.⁶⁷ Two daughters strayed from the family business, however. Alida (now called Hélène) married a cooper (*tonnelier*) who later became an innkeeper (*aubergiste*),⁶⁸ while Marguerite married a merchant (*marchand/négociant*).⁶⁹

The **Maclure** family focused on the future and succeeded in putting the war behind them for more than a decade. But the final stages of the last French and Indian War arrived on their doorstep in 1759. Waiting out the siege of Quebec, John and Janet likely feared losing their home and possessions, not to mention a beloved family member, for a second time.⁷⁰ But by winter, Quebec City surrendered to English control with minimal civilian casualties and destruction. Montreal fell the following year. The Treaty of Paris (1763) officially made the Maclures English subjects for a second and last time. This turn of events may have not bothered John **Maclure**. While the children embraced their adopted country's foreign language and culture,⁷¹ John continued to use his English name up to his death.⁷²

Janet **Finn** died on September 14, 1774 in Quebec and was buried the next day. John **Maclure** died the following year December 25, 1775. These former captives had surmounted incredible odds. They not only survived their captivity but prospered, with their family intact.

⁶⁷ For their marriage contract, see S. Sanguinet, notary (21 May 1761) in Parchemin database. His trade was also confirmed by Jeanne's death record, "*Jeanne Maclure femme de feu étienne pepin forgeron de cette paroisse...*[Jeanne **Maclure** wife of the late Steven **Pepin** blacksmith of this parish...] (Drouin image #d1p_20390518.jpg)."

⁶⁸ For their marriage contract, see S. Sanguinet, notary (20 November 1763); for land transaction, see J.-A. Saillant de Collègien, notary (9 December 1766) in the Parchemin database.

⁶⁹ See J.-C. Panet, notary (8 January 1764) and A. Foucher, notary (9 September 1770) in the Parchemin database.

⁷⁰ A decisive battle during the last French and Indian War (also called the Battle of the Plains of Abraham) in which the British prevailed and the French military were evacuated from the city.

⁷¹ All children married Canadian spouses. André and Thomas became adequately fluent in French to serve as translators in court cases involving English-speaking defendants. See BanQ TL5/D1965 and TP1/S777/D181.

⁷² See M.-A. Berthelot-Dartigny, notary (23 May 1775) in the Parchemin database.

Étoile d'Acadie

Dans le monde entier, l'Acadie cherche ses enfants. (Aurore **Bilodeau**)
Acadia seeks her children throughout the world.

The Acadian Newsletter



Time Passes, Memories Live On: A Lehuédé from North America Discovers Ancestral Roots in Brittany, France

Barbara **Le Blanc**, Ph.D.

N.B. Part of this article is based on the French one written for the *Bulletin d'histoire et de généalogie, Société Saint-Pierre* (vol. XI, no 1, December 2007) and then translated into English by ethnologist Barbara **Le Blanc**, who is a descendant of the Lehuédé family.

Introduction

Some families in North America have genealogical links to French sailors who ended up in our coastal communities in the 1800s, escaping from extreme hardships on vessels sailing in the Atlantic Ocean. My direct ancestor on my mother's side of the family is one such example. His name is Louis-Marie **Lehuédé**.

You might have, or know people who have, a French sailor from the 19th century in a family tree also. The following article is the story of my exploration and discovery about my ancestor, a French sailor, the first Lehuédé to settle in North America. Most people who have this family name in Canada and the United States are almost 100% sure to descend from this man and his Acadian wife Angélique **Gaudet**.

Brief Historical Context: Louis-Marie Lehuédé's Arrival to the Acadian Region of Chéticamp, Cape Breton Island, Nova Scotia

According to oral tradition, Louis-Marie **Lehuédé** arrived in the Acadian village of *Chéticamp*, Cape Breton, Nova Scotia in 1806. In the book *Chéticamp: History and Acadian Traditions*, the renowned local historian and folklorist, Père Anselme **Chiasson**, writes "... a number of French sailors sought nothing more than to flee the inhumane conditions they suffered on the warships and other boats" (Chiasson, 1998: 15). Chiasson quotes from an article that was written on February 12, 1903, by the journalist Augustin **Haché**, in the newspaper *l'Évangéline*: "Thus it was, that in 1806, five French sailors, Servant and Nazaire **Lefort**... and their brother François, as well as Louis **Luidée** (sic) and Pierre **Chapdelaine**, had deserted a frigate and sought refuge on our coasts." Père Anselme continues, explaining that "They left the boat in Cape North and walked from there to *Chéticamp*. No doubt fearful of bringing more trouble onto themselves, the residents of *Chéticamp* opposed the settlement among them of these five sailors. These refugees understood the situation

and went to the Magdalen Islands. Later, François **Lefort**, Louis **Luidée** (sic) and Pierre **Chapdelaine** returned to *Chéticamp* and became the ancestors of all those in *Chéticamp* who carry their names” (Chiasson, 1998: 15-16).

A short time after his arrival, Louis-Marie **Lehuédé** met Angélique **Gaudet**. They married on Tuesday, August 17, 1813. According to the *Saint-Pierre Chéticamp* parish registers, Louis-Marie was 27 years old and Angélique was 18 years old. Louis-Marie, must have been one of the rare residents of the parish to be able to write because he signed his name to the act of marriage. It is the same spelling that is used by Père **Lejantel** in the *Chéticamp* parish register and that we still find in France in the 21st century.

In this article, I will adopt the spelling that Louis-Marie used in the official marriage document. However, it is important to note that today we find a variety of spellings in North America: for example, Le Huédé, Luédée, Luedey, Luidée, Louday, Leudy, Ludy, Looday, Loody and Looday. In the 21st century, there are descendants of Louis-Marie **Lehuédé** and Angélique **Gaudet** who live in various provinces of Canada as well as in the United States, especially in the New England region.

According to baptismal certificates in the *Chéticamp* parish registers, Louis-Marie and Angélique had seven children: four boys and two girls who survived and one child who died at childbirth. Only two boys reached adulthood and as a result there are only a small number of descendants who carry the Lehuédé name. (For more information about the Lehuédé name, one can read “*Nos noms de famille disparus – les Lehuédé*,” an article written by Père Charles **Aucoin** that appeared in the *Bulletin d'histoire et de généalogie* published by La

Société Saint-Pierre, vol. IV, no. 1, mars 1987). It is important to note that at the time of publication Père Charles had less information about the past of Louis-Marie **Lehuédé**. I have been able to discover new material to help us learn more about his background.

Music Seduces the Listener: An Unexpected Encounter in the Parish of Saint Servan (near Saint-Malo, France)

In June 1990, upon the invitation of the National Parks Service of the United States of America, I had the opportunity to organize a visit for a film crew who was preparing the film *Acadie Liberté* (for the Jean **Lafitte** National Historic Site located in Louisiana). The itinerary included a visit to the parish of *Saint Servan*, one of the areas where displaced Acadians spent time during the *Grand dérangement* (Great Upheaval) after the Acadian Deportation (1755-1763).

While the film crew was taking shots, I heard a charming seductive music coming from the beautiful little church of *Saint Servan* and decided to enter the building to listen to it. Upon entering the church, I heard a talented musician playing the organ. While I was enjoying the music, my attention was captured by a small group of people nearby who were softly whispering. Although I had no intention of eavesdropping upon their conversation, I suddenly heard quite clearly the word “Lehuéde.” Completely mystified by the mention of this name, I approached the group discretely and introduced myself, asking them what the word “Lehuédé” meant to them. To my great surprise, one of the women replied that it was her family name. I then explained that I was attached, on my mother’s side, to that family name also. She then said that, to her knowledge, all people with the name Lehuédé could trace their ancestry to *Batz-sur-mer* in Brittany,

France, that up until 1824 had also included the contemporary communes of *Le Pouliguen* and *Le Croisic*. (Bretons pronounce “Batz” as “Ba” like the “a” in “La”).

I already knew that my ancestor came from Brittany, in France, because of the information on his marriage certificate. However, I had never known the name of the precise community. I would have loved to go immediately to visit *Batz-sur-mer* to walk on the land where he had been born and raised as a child and teenager. Alas, my professional obligations led me down other paths. Time passed. It was only 15 years later that another opportunity presented itself.

An E-mail Message, A Traditional Dance and A Theatre Performance: Powerful Means of Communication

In February 2005, the month of the *fête* of Candlemas that is celebrated on February 2 (also called Ground Hog Day), I received an e-mail from a woman whose name is Sandrine **Le Corvec** who lives in the little village of *Locmariaquer*, in the department of *Morbihan*, in Brittany, France asking me for information about traditional Acadian dances. One of the personnel at the *Centre de généalogie*, Père Charles **Aucoin**, had given her my name.

At the time, Sandrine was a member of the amateur theatre company called *Compagnie Loc'tambules*, a troupe directed by Christophe **Le Franc**. They were preparing a musical entitled *Le Grand Dérangement* about the history of the Acadians. The director wanted to include some traditional Acadian dances in the show. And, thus began an adventure of discovery, as much for a theatre company in far off Brittany as for me, a descendant of the Lehuédé family in the isolated Acadian region of *Chéticamp*. Imagine! A simple question about Acadian

dances for a play! Dance, the expression of celebration and pleasure as well as theatre, an example of group collaboration were the two guiding threads all along a rich path of discovery about one part of the genealogy of the Lehuédé family.

During our e-mail correspondence, Sandrine asked me if I knew from what part of France my ancestors had migrated to North America. I gave her the information about my two direct genealogical lines: the Le Blanc name and the Lehuédé name. I explained to her that I believed that my ancestor Louis-Marie **Lehuédé** came from *Batz-sur-mer*. To my surprise, I received an enthusiastic e-mail from Sandrine in which she said that the director of the theatre group, Christophe **Le Franc**, was probably my distant cousin. He also had Lehuédé ancestors in his family tree. In addition, he was passionately interested in genealogy and had already done a great deal of research. Christophe wrote to me immediately. And thus, a Lehuédé from France came into contact with a Lehuédé from Canada thanks to a love for dance and theatre as well as a desire to promote Acadian history and culture.

A Voyage Beyond National Borders: An Emotional Encounter in Brittany, France

In November 2005, I went to Paris for professional reasons. I decided to extend my visit in France by a few days and go to *Locmariaquer* where I had been invited by Sandrine and Christophe to see their play in rehearsal. I knew that *Batz-sur-mer* (latitude 47 16' 4" and longitude 02 28' 44" west), population of approximately 3000 inhabitants, was approximately a two-hour drive from *Locmariaquer*. Here was an opportunity to finally visit the land of my ancestor, the place where he had been born and raised. But before going to *Batz-sur-mer*, I had to take a transatlantic flight to

Paris, then a train to *Auray*, that was located ten minutes by car from *Locmariaquer*. When I got off the train Sandrine and Christophe were waiting for me on the platform, welcoming me like a long lost relative.

On the second night of my stay, Christophe and Sandrine gave me a precious gift, a green binder (a colour that symbolizes hope) within which I found my Breton family tree. I read that I was the daughter of Joséphine, who was the daughter of Zéphérin, son of Philippe, of Olivier, of Louis-Marie (born in *Le Pouliguen*, part of the bourg of *Batz*), son of Olivier, of Jean, of Guillaume, of Noël, of Olivier, of Yvon, of Jean, of Yvon **Lehuédé**! I lost my breath just reading the list of names.

And, in addition, I was Christophe's cousin (twice in the family tree). Our common ancestors, Olivier **Lehuédé** (1619-1698) and his wife, Catherine **Le Duc**, were the parents of my ancestor Noël and Christophe's ancestor Hervé. These two brothers linked us genetically. We also were connected a second time through Guillaume **Coquard** who had married in a first marriage Julienne **Lehuédé**, daughter of Hervé **Lehuédé** and Catherine **Radal**. They had a son Charles **Coquard** who figures twice in Christophe's family tree. After the death of his first wife, Guillaume **Coquard** married Therese **Lehuédé**, daughter of Jean **Lehuédé** and Anne **Oyseau** (probably related to Julienne). They had a child called Marguerite **Coquard**. She was Charles **Coquard**'s half-sister and she married my ancestor, Jean **Lehuédé**. The result is that Christophe and I are once again cousins because of this marriage with Guillaume **Coquard**. Yet again, I was breathless as I read the names.

A Fascinating Visit: The Hamlet of Kervalet and The Bourg of Batz-sur-mer

On Saturday, 26 November 2005, my cousin Christophe and my new friend Sandrine accompanied me on a journey to the department of *Loire-Atlantique*, to explore the birthplace of my Breton ancestor, Louis-Marie. What a day filled with emotions! Our discoveries began with a visit to the hamlet of *Kervalet*. It appears that perhaps (but not verified) the Lehuédé family was originally from this hamlet, separated from the centre of the bourg of *Batz-sur-mer* by salt marshes.

According to Christophe many of the Lehuédé family were salt marsh workers, which means they extracted salt from the near-by marshes. Christophe found old documents that said that, in the past, my ancestor Olivier **Lehuédé** (1619-1698) earned his living exercising this trade. Briefly, the work of a salt marsh worker consists of taming nature and recuperating salt from the marshes by designing a series of ponds separated by ridges, taking into account the high and low tides. Salt water comes into these reservoirs. The water is trapped, not allowing it to flow back to the ocean with the low tides. The salt water circulates in the basins, while the heat of the sun and the flow of the wind evaporates it, slowly transforming it into brine. The salt precipitates on the clay. Then, the salt marsh worker, using a type of rake, rakes the surface. The whitest finest salt is called "*fleur du sel*." He then uses another type of rake to rake the coarser salt, placing it in mounds.

After our visit to *Kervalet* we went to the centre of the bourg of *Batz-sur-mer*. There, we visited the 14th century parish church of *Saint Guénolé*. For centuries, this church has served the people of the bourg of *Batz* for their important rites of passage: for

baptisms, for marriages and for funerals. I was touched profoundly by my visit to this ancient sanctuary, where Louis-Marie had been baptized on January 18th 1785 and where his parents had been married on April 20th 1784. In this place of worship, I felt a strong sense of spirituality. I lit a candle in memory of Louis-Marie **Lehuédé**, in memory of his Breton family and in memory of his Acadian family. For me, the flame of this candle symbolizes the sacred fire that illuminates the hearts of all members of the Lehuédé family. Upon exiting the church, we visited the nearby cemetery where I saw many headstones with the name Lehuédé.

From the cemetery, we walked along the street that led to the shores of the Atlantic Ocean. As Christophe and I looked out to the horizon, I wondered if my ancestor had perhaps looked at this same scene many times during his youth. Cape Breton Island faces, almost directly, *Batz-sur-mer*. I asked myself if my ancestor had dreamed of one day going beyond the horizon, searching for a new world.

We continued our walk through the streets of the community and at dusk, we took a pause, our heads full of images. As the sun began to set, it became slightly cold, a cold that we can also feel on the shores of *Chéticamp*. To get warm, we stopped in a café on the square facing the church.

A Door Opens: A Link Between Past and Present

After a bowl of hot chocolate, we walked toward the street called *rue du Four*. While doing research, Christophe had discovered that many Lehuédé families had lived and continue to live on this street. I could hardly believe my eyes as we walked down the street. Almost every third house had the Lehuédé name on its door or mailbox. Jokingly I said to Christophe: “Look, there

is light inside that house and the name on the door says Paul **Lehuédé**.” To my great surprise Christophe knocked on the door and a man in his 70s opened it.

After Christophe explained to him the purpose of our unexpected visit, Paul invited us into his living room where we shared information about our respective family trees. He knew a lot about his genealogy thanks to work that had been done by his cousin, Madame Michèle **Monfort**. While talking about our genealogy we discovered that we were descendants of three Lehuédé brothers: I descended from Noël, Christophe descended from Hervé and Paul descended from Noël on his father’s side and from Jacques on his mother’s side of the family. Madame **Monfort**, who had done the research, descended from Jacques. These three brothers – Noël, Hervé and Jacques – were the sons of Olivier **Lehuédé** and Catherine **Le Duc**. I was left speechless and began to cry. I do not even know why. Perhaps because I was thinking of the reasons that are still enveloped in mystery of why my ancestor ended up in the Acadian village of *Chéticamp*, on Cape Breton Island, Nova Scotia, Canada. This is how my first visit to *Batz-sur-mer* ended.

Second Voyage of Discovery: Locmariaquer and Batz-sur-mer

Again, time passed. Months had gone by since that first visit to Brittany. In February 2006, I heard about a music, song, dance and theatre festival that was going to take place in *Locmariaquer* in May 2006. I decided to go see my new friends that I had made in the theatre troupe. I also took part in the festival, giving workshops on examples of traditional Acadian dances.

During this second visit, I took the train to spend a day in *Batz-sur-mer* where I had the pleasure of meeting Jeannine **Saffré**,

Michèle **Monfort**'s sister. We looked at a document about the family that had been carefully prepared by Michelle **Monfort**. I also visited the *Musée des Marais Salants* where I learned a lot about the salt marshes of the area and their workers.

Upon my return to my home in *Acadie*, I continued to communicate, by telephone and e-mail, with many of the people in the *Batz* region. Thanks to these discussions, I discovered that according to Madame Michèle **Monfort**, my ancestor had at least four brothers: Michel-Marie (born on 3 December 1786). Jean-Marie (born on 29 December 1797), Jean-Marie-Olivier (born on 16 July 1800) and Olivier (born on 28 December 1803). An image of my ancestor's nuclear family started to take root in my mind's eye.

I communicated with the curator of the *Musée des Marais Salants*, Monsieur Gildas **Buron**, who sent me some precious documents about the history of my ancestors. He also gave me the name and telephone number of a Monsieur Daniel **Burgot** who specializes in marine and military history. I spoke with him and we exchanged many e-mails. To my astonishment, Monsieur **Burgot** went to the departmental Archives located in *Nantes* and he found in the *Fonds du Commandement Général de la Marine de Nantes*, in the section called the *Registre des mousques de l'An VI à l'AN XII, référence 7R 3 / 472* the file concerning my ancestor Louis-Marie **Lehuédé**. In this incredibly precious document, we discovered the following information:

1. Louis-Marie **Lehuédé** was born in *Le Pouliguen* (It is important to note that up until 1824 *Le Pouliguen* was part of *Batz-sur-mer*);
2. He measured 1,68 m and he had auburn hair and eyelashes;

3. His father, Olivier was nicknamed *Nanique* (many sailors had nicknames);
4. In 1801 Louis-Marie was sailing on the ship *Aimable Gertrude*, from port to port transporting merchandize (called *cabotage*);
5. In 1802 he was on the ship *Espérance*, transporting merchandize (*cabotage*);
6. In 1803 he was in America with Citizen Lehuédé

According to Monsieur **Burgot**, normally "when written in this manner it means that the boat's name was *Citizen Lehuédé*, but since a youngster (*mousse*) had to be with a responsible adult and that this adult was usually a relative, it might mean that he was under the protection of another Lehuédé."

Finally, the document tells us that Louis-Marie returned on a *Parlementaire* ship called *La Louise Chérie*. Monsieur **Burgot** asks the following question: "Here we are on April 16, 1804. What happened to him after that? Often prisoners are placed on *Parlementaires*. He must have been a novice by this time. I have not found any trace of him after this date." This information raises many questions. Where was he in 1805 and in 1806 before arriving on the shores of Cape Breton? Was he a prisoner somewhere?

Third Voyage to Batz: More Geographical Discoveries

Yet again, time passed. I had the chance to visit the land of my ancestor a third time, in May 2008, spending one week exploring the area in more detail. Monsieur **Burgot** kindly drove me around the region from one location to another. One of these excursions was to *Le Pouliguen* where Louis-Marie was born and spent his early years. *Le Pouliguen* is a Breton word, meaning 'little white bay.' Its port developed to transport salt

produced in the salt marshes of the *Guérande*. In the 19th century seaside tourism took precedence over the salt trade. *Le Pouliguen* is located next door to the famous summer seaside resort of *La Baule* that is 63 km (39 miles) from *Nantes*, one of the ports where many Acadians took refuge during the *Grand Dérangement*. It is from the port of *Nantes* that seven ships left carrying Acadians to Louisiana in 1785.

Internet, E-Mail and Telephone Conversations: Discovery of a cousin and letters sent by Louis-Marie in the 1800s

While visiting the area in May 2008, with the help of Monsieur **Bourgot**, we decided to explore the Internet, and we found an answer to a message I had placed on a site about genealogy in Brittany. To my great surprise, I had received a message on November 15, 2007 (that I had not seen) from a descendant of my ancestor's youngest brother, Olivier. This new-found cousin, Françoise **Guérin**, explained that she had three letters from Louis-Marie. I was astonished that she had letters that he had written and mailed from Cape Breton in the 1820s to his parents and brother in *Le Pouliguen*! Her family had kept these precious letters all of this time – sent more than 100 years ago.

Her father had always hoped to find his relatives in Canada but had no idea where to look. He had spent his time searching for Louis-Marie's descendants in Québec. Unfortunately, he died before I was able to make contact with him. I immediately sent an answer while I was still in France, hoping to meet this new-found cousin. I was only 50 km (31 miles) from her home. However, this was not to be. She only read my answer in June 2008 and I was already back in Canada. We began communicating immediately via e-mail and telephone.

My Breton cousin scanned and sent me the treasured letters written by my ancestor. As I read them, I learned about Louis-Marie's everyday life in the Acadian village of *Chéticamp*, his New World home. He gives the following information in his letters: he fishes for cod; he cultivates the land; he speaks of the troubles lived before peace came to his native land, Brittany, France; he says that he is married; he thanks God that he lives in a peaceful land rather than a war-torn country; he worries for his brother Olivier who we learn is handicapped (no details of his handicap are given); he is overjoyed to learn that Olivier has a profession (I learn later that he worked as a *bouquetier et fabricant d'objets en coquillages* – maker of seashell bouquets); he mentions that he wants to send money to help his brother Olivier. My cousin also sent me Louis-Marie's baptismal certificate. What another treasure!

DNA: Information about Louis-Marie's Genetic Legacy

Recently I have been able to add genetic information about my ancestor, Louis-Marie. I only have one male first cousin, Phil **Luedee** (who carries the Lehuédé family name). Phil lives in the United States. He was the only person in my direct family who could help me find Louis-Marie's DNA message, left in legacy to our family. So, I asked Phil if he would do a DNA analysis to find out Louis-Marie's haplogroup. I am pleased to say that Phil agreed. As a result, we now know that Louis-Marie belongs to the haplogroup R-L21. This genetic information merits a whole article in itself that will be a future endeavor.

Concluding Sentiments: A Quiver of the Soul Communicates Strongly

These genealogical and genetic explorations, discoveries and links, thanks to the encounters with my cousins Christophe,

Paul, and Jeannine, as well as my telephone and e-mail communications with Gildas, Daniel, Michèle (also a distant cousin), Françoise (descendant of Olivier **Lehuédé**, Louis-Marie's youngest brother) and my first cousin Philip who did the DNA analysis have opened a door to future research. As soon as possible, I would like to return to *Batz-sur-mer* and *Le Pouliguen*, taking time to learn more about the history and culture of this area of France. I am not sure where this mission will take me.

In the meantime, as I reflect upon the incredible adventures that I lived in Brittany during my first emotional encounters with the land of my ancestor, I remember that one day Christophe shared with me a beautiful saying that his grand

mother, Mariane **Le Franc** (1918-2001) had told him once: "*les frissons de l'âme se parlent*" (I have translated this as "a quiver of the soul communicates.") This saying resonated and is still resonating with me. I am still living very strong emotions as I share my tale with you, dear readers.

The inscription that I saw on a tombstone in the cemetery of *Batz-sur-mer* comes to mind as I conclude this article. The words continue to haunt me and resonate in my brain: "Time passes, memories live on." Yes, despite the fact that Louis-Marie **Lehuédé** is no longer with us since over two centuries, the memory of his passage lives in my heart. And, this haunting message sends a quiver through my soul.

Sources for the Author's Ancestral Chart

The information about the France section was obtained from Christophe **Le Franc**, who has done extensive research in archives in France.

The information about the Acadie section was obtained from church records thanks to help from Charlie Dan **Roach** and Jean Doris **LeBlanc** at the Père Charles **Aucoin** Genealogy Centre located at Trois Pignons in Chtéticamp, Cape Breton, Nova Scotia.

Ancestors of My LeHuédé Family

In BRETAGNE, FRANCE	Marriage I	Spouse & Parents In BRETAGNE, FRANCE
Olivier LeHuédé (1619-1698) ↓	1646 Bourg de Batz, Bretagne FR	Catherine LeDuc (1620-1700)
	II	
Noël LeHuédé (1653-1730) ↓	1679 Bourg de Batz, Bretagne FR	Guillemette LeHuédé (1658-1719)
	III	
Guillaume LeHuédé (1691-1781) ↓	1718 Bourg de Batz, Bretagne FR	Anne Bellamy (1698-1762)
	IV	
Jean LeHuédé (1718-1795) ↓	1764 Bourg de Batz, Bretagne FR	Marguerite Coquard (1725-1763)
	V	
Olivier LeHuédé (1762-1809) ↓	1784 Saint Guénolé, Bourg de Batz, Bretagne FR	Marie-Françoise Deniel (1763-1809)
In ACADIE, CANADA	VI	In ACADIE, CANADA
Louis-Marie LeHuédé (1785 - after 1842) ↓	August 17, 1813 Chéticamp, Cape Breton, Nova Scotia, Canada	Angélique Gaudet Maximilien Gaudet Geneviève Bois
	VII	
Olivier LeHuédé (June 28 1817- bet 1891 and 1901) ↓	Between 1840 –1844 Chéticamp, Cape Breton, Nova Scotia, Canada	Marguerite (Magoche-Maggie) Muise Pierre Muise Anne-Marie Romard
	VIII	
Philippe LeHuédé (1849-1921) ↓	January 8, 1878 Chéticamp, Cape Breton, Nova Scotia, Canada	Elise Boudreau Zéphyrin Boudreau Anastasie Broussard
	IX	
Zéphyrin LeHuédé (1882-1952) ↓	1907 Saint Mary's Basilica, Halifax, Nova Scotia	Hélène Le Blanc Camille Le Blanc Louise Le Blanc
	X	
Josephine Luedee (1920 -) ↓	1946 Saint-Joseph-du-Moine, Cape Breton, Nova Scotia	Arsène Le Blanc Patrice (Padé) Le Blanc Louise Doucet
	XI	
Barbara Le Blanc , author of article		

Queries and Answers

Mary Anna **Paquette**, #2378
queries@acgs.org

Each member is entitled to post three (3) queries per issue. Queries should be specific rather than a request for 'all data' on a particular individual, however if space is available, we will print general queries. It is more productive if you stay with one event per query.

Q. 3772 DROLLETTE/MAILLET

Seeking the birth and marriage dates and locations of Nazaire **Drollette** and Mary Louise **Maillet**. Nazaire was born in Canada about 1830; Mary Louise was born in Canada about 1832. They appear in the 1850-1880 US Federal Census in Saranac, NY, and in the 1858-1860 census of St. Joseph's Church in Dannemora, NY. Nazaire also appears under the name Isiah in some of the Census records. (Thomas **Laford**, #9430; email: the.lafords@verizon.net)

Q. 3773 FACTO/BRAULT

Seeking the birth and marriage dates and locations of Abraham **Facto** and Marceline **Bault**. Abraham was born in Canada about 1817; Marceline was born in Canada about 1829. They appear in the 1850-1880 US Federal Census in Saranac, NY. Abraham also appears under the name Abram in some of the Census records. (Thomas **Laford**, #9430)

Still more unanswered: (with a reminder that the email addresses given may no longer be valid, and Answers should be sent to the Queries Editor)

(from Issue #138, 2013)

Q. 3758 ELMORE, John

Seek ancestors and marriage for John L. **Elmore** born 15 August 1949. (Rosann **Duke**, #8768; email: rosann221@att.net)

(from Issue #138, 2013)

Q. 3759 BLANCHETTE/GAGNON

Seek date and place of marriage of Frederic **Blanchette** and Philomene (maybe Seraphin) **Gagnon**. Their son, Joseph-Louis Blanchette, was married to Malvinas **Tardif** on 6 Nov 1905 at St Augustin in Manchester, NH. I have been trying to trace the Blanchette line for decades. I think Philomene died in Manchester on 6 Aug 1925 and was buried at Mt Calvary Cemetery on 8 Aug 1925 with Letendre, Dery & Co as the undertaker. I believe she was born 5 Jun 1857 in Canada. Her parents could possibly be Antoine **Gagnon** and Philomene **Berube**. If I could get their parents and area (possibly Ste-Epiphanie, QC) I could trace them back to France. Any help would be appreciated immensely. (Wayne A. **Senecal**, #2129; email: punchardos@verizon.net)

(from Issue #140, 2014)

Q. 3763 BARABY-BARABE/LANGEVIN

Seek date and place of marriage of Jacques **Barabe** and Marcelline **Langevin**. Jacques Barabe was born on 10 Oct 1829, the son of Pierre **Barabe** and Françoise Brigitte **Goyette**. Marcelline was born on 28 Apr 1829 in L'Acadie, Saint-Jean, Quebec, the daughter of Michel **Langevin** dit **Lacroix** and Isabelle **Bourassa**. (Bob Goyette, #482)

Answers to Queries

ACGS thanks our members who are able to find answers for those searching their elusive ancestors. It would be helpful if the source of the information was also given. PLEASE NOTE: Any member who has access to records, or may already have the answers can send them in. Answers are submitted to the Queries Editor to be published in the next earliest possible Journal. It is not the responsibility of the Queries Editor to do the research of queries.

A. 3759 BLANCHETTE/GAGNON

The marriage of Frederic **Blanchette** and Philomene/Seraphine **Gagnon** was not found when we looked in 2013. By using Canadian census records, we found Frederic still single and living next door to Hypolite **Blanchette** who is married and living with his grandfather, Germain in 1871 in Temiscouata. We determined through extensive evidence that Hypolite was Frederic's brother. From Hypolite's marriage 25 October 1870 in Cacouna to Louise **Poitras** we find the parents were Frederic **Blanchet** and Scholastique **Grandmaison**. They married 18 Oct 1847 in Cacouna and his parents are Germain **Blanchet** and Marie Blanche **Beaulieu**. We then found baptismal records for Paul/Hypolite, Frederic, Horace, Clarisse, and Jean-Baptiste in the records of St-Arsène in Cacouna.

Philomène **Gagnon**'s parents from her death certificate 6 Aug 1925 in Manchester, NH are almost accurate. Her father is Antoine **Gagnon** and his first wife was Marie Louise [not Philomene] **Bérubé** but by process of elimination, we determined that Philomene/Seraphine is the product of Antoine and his second wife, Emelie **Dubé** who married 29 Jul 1845. Seraphine **Gagnon** was born on 4 June 1853 in L'Isle Verte. Anyone following either of these lines should do more verification since some of this is circumstantial evidence, but sometimes that is all that can be found. [Submitted by: Pauline **Cusson** and Gerry **Savard**]

A. 3769 JEAN, Marie

Marie **Jean** married twice, 1st to Pierre **Bourget** 11 Jan 1691 at Lauzon, and 2nd to Jacques **Turgeon** 26 Nov 1704 at Beaumont. Marie **Jean** dit **Viens** died 21 Feb 1741/2 in Beaumont, Quebec. Source: PRDH database. [Submitted by: Nancy **Borman**, #10202]

New Members

Stephen **Lefoley**, #4141 - acgs@acgs.org

- | | |
|---|---|
| 10358 Donna Grandmaison-Rose, 1208
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Chester, VT 05143 | 10376 Brayden Hatfield, PO Box 224,
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| 10365 Sandra Lappas, 45 Debbie St.,
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03870 |
| 10367 Patricia Levesque, 204 Emerald
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Way, Holly Springs, NC 27540 |
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Goffstown, NH 03045 | 10382 Carol Flagg, 205 Great Rd., Littleton,
MA 01460 |
| 10369 Marcella Moran, 320 Songo School
Rd., Naples, ME 04055 | 10383 Dean LeFrancois, 19 Compromise
Ln., Sandown, NH 03873 |
| 10370 Susannah Risley, 1104 Union St. #4,
Schenectady, NY 12308 | 10384 Mary Glover, 13 Ludlow Rd., Quincy,
MA 02171-3135 |
| 10371 Melissa Lamberth, 5610 Kenilworth
Circle, Shreveport, LA 71129 | 10385 Roger Coulombe, 1 Audubon Way,
Sturbridge, MA 01566 |



ACGS SPRING CONFERENCE

Saturday, 22 April, 2017

BROADENING YOUR RESEARCH HORIZONS

SPEAKERS

- **8:00 Refreshments:**
- **9:30 Rebecca Stockbridge & Charles Shipman:** Reference Librarians, NH State Library on resources helpful in French-Canadian genealogical research.
- **10:45 Gerry Savard & Muriel Normand,** intrepid ACGS Researchers on: ACGS library is about more than church and vital records.
- **12-2:00 Lunch**
- **2:00 Keith Chevalier:** Archivist & Head of Special Collections, St-Anselm College, on Franco American Collection in the Geisel Library.

Note: The use of the library will be available after the conference:

There will be a **\$5.00 fee** which will include: pastries, fruits, coffee, & water. No advanced registration is required and payment can be made at the door.

***Our policy is no Credit Card payment can be made under \$15.00 (no exceptions)**

If you choose to pay your lunch by Credit Card, you may pay the conference fee with your lunch order to satisfy the \$15.00 Credit Card minimum. Order your lunch on the next page.

Name _____ Member # _____

Address _____

City/Town _____ State _____ Zip _____

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Box lunches can be purchased for \$ **10.00** with payment no later than **April 19, 2017**. You may still bring your lunch or go out. Box lunches will not be available on conference day unless ordered ahead.

Please check your choice of sandwich and **one** treat from the items below. Sandwiches are served on a Bulkie Roll. Also included is a bag of chips, a bottle of water, and an apple:

_____ ham & cheese _____ turkey & cheese or _____ tuna;

_____ cookie or _____ brownie



Mail your payment and order form to:

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Manchester, NH 03108-6478 or call:
603-622-1554 during our regular business hours:
Weds. 9-9 ♦ Fri 9-6 ♦ Sat. 9-4

Lunches ordered from: "The Bagg Lunch" in Goffstown, NH

American-Canadian Genealogical Society Financials for the Year Ended December 31, 2016

ASSETS

Current Assets	31-Dec-16
Checking/Savings	
1000 BANK ACCOUNTS	<u>32,751.51</u>
Total Checking/Savings	
Other Current Assets	
1300 - INVENTORY FOR RESALE and HOLDINGS	25,259.84
Total Other Current Assets	<u>25,259.84</u>
Total Current Assets	<u>58,011.35</u>

Fixed Assets

1500 - Fixed Assets – Includes Capital Improvements	804,272.83
Includes total Capital Improvements Building	

Total Fixed Assets	<u>804,272.83</u>
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TOTAL ASSETS	<u>862,284.18</u>
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LIABILITIES & EQUITY

Liabilities	
2700 NOTE PAYABLE	0.00
Total Liability	<u>0.00</u>

Equity	
3000 - OPENING BALANCE EQUITY	517,215.01
3900 - RETAINED EARNINGS	335,501.37
Net Income	<u>9,567.80</u>

Total Equity	<u>862,284.18</u>
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TOTAL LIABILITIES & EQUITY	<u>862,284.18</u>
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Income and Expenses: January through December 2016

Income			Expense		
4100 - MEMBERSHIP	37,437.21		6100 - MEMBERSHIP EXP	694.26	
4200 - PUBLICATIONS	7,981.65		6200 - PUBLICATIONS EXP	1,945.48	
4300 - GENEALOGIST	241.90		6300 - GENEALOGIST EXP	12,247.12	
4400 - LIBRARY	2,283.48		6400 - LIBRARY EXP	787.49	
4500 - RESEARCH	8,109.50		6500 - RESEARCH EXP	24.00	
4600 - CONFERENCE	4,690.00		6600 - CONFERENCE EXP	3,948.09	
4700 - SOCIETY	9,135.92 *		6700 - SOCIETY EXP	10,192.87	
4800 - BUILDING [rent]	10,785.00		6800 - BUILDING EXP	41,257.55	
Total Income	<u>80,664.66</u>		Total Expense	<u>71,096.86</u>	
Includes Bldg Fund Donations	8,501.99 *		Net Income	<u><u>9,567.80</u></u>	

Featured Speakers

New England Regional Genealogical Conference – April 26-29, 2007



Thomas MacEntee



F. Warren Bittner



Kenyatta D. Berry

Thomas MacEntee

What happens when a “tech guy” with a love for history gets laid off during The Great Recession of 2008? You get Thomas MacEntee, a genealogy professional based in the United States who is also a blogger, educator, author, social media connector, online community builder and more.

Thomas was laid off after a 25-year career in the information technology field, so he started his own genealogy-related business called High Definition Genealogy. He also created an online community of over 3,000 family history bloggers known as GeneaBloggers. His most recent endeavor, Hack Genealogy, is an attempt to “re-purpose today’s technology for tomorrow’s genealogy.”

Thomas describes himself as a lifelong learner with a background in a multitude of topics who has finally figured out what he does best: teach, inspire, instigate, and serve as a curator and go-to-guy for concept nurturing and inspiration. Thomas is a big believer in success, and that we all succeed when we help each other find success.

F Warren Bittner

F. Warren Bittner, CGSM, is a genealogical researcher and lecturer, with thirty years of research experience. He holds a Master of Science degree in history from Utah State University, and a Bachelors of Science degree in Business from Brigham Young University. His master’s thesis looked at the social factors affecting illegitimacy in nineteenth-century Bavaria. He is fluent in Mandarin Chinese, and in 1989-1990 he studied Chinese at a graduate level at the Inter-University Program for Chinese Language Studies in Taipei, Taiwan, R.O.C.

He is the owner of Ancestors Lost and Found, a small genealogical research firm. For six years he was the German Collection Manager for the Family History Library in Salt Lake City, where he coordinated contracts to microfilm and index records at 102 archives in seven countries and where he planned the German book acquisitions and internet publications. Before that he worked for four years in the extraction unit of the Family History Library, where he was coordinator of third-party indexing projects and where he developed and trained volunteers in Spanish indexing projects. He has also worked as a Reference Consultant at the Family History Library on both the U.S. and International reference counters. He has done research in more than fifty German archives and in more than forty U.S. archives and record repositories.

In 2010 he was assistant director of the Salt Lake Institute of Genealogy and he is a former member of the board of directors for Utah Genealogical Association. He made several appearances on the PBS television series, *Ancestors 2*. He is a member of the Association of Professional Genealogists, the New York Genealogical and Biographical Society, the National Genealogical Society, Mid-Atlantic Germanic Society, and the Palatines to America, Colorado Chapter, and the Sacrament German Society. He is married to Nancy Ruth Christensen and is the father of three children.

Kenyatta D Berry

Kenyatta D. Berry is a genealogist, businesswoman and lawyer with more than fifteen years experience in genealogical research and writing. A native of Detroit, Ms. Berry graduated from Bates Academy, Cass Technical High School, Michigan State University and Thomas M. Cooley Law School. She began her genealogical journey while in law school and studying at the State Library of Michigan in Lansing. Ms. Berry has deep roots in Detroit; her ancestors have lived in Detroit since the late 1920's.

She is the Past President of the Association of Professional Genealogists (APG) and on the Council of the Corporation for the New England Historic Genealogical Society (NEHGS) in Boston. A frequent lecturer and writer, her area of focus is African American and Slave Ancestral research. Ms. Berry is an avid Detroit sports fan and loves to watch the Lions, Tigers and Red Wings from her home in Santa Monica.

See the ad for this event on page 11 of this issue. ACGS is a participating society in the NERGC 2017 conference. You can still register at www.NERGC.org.

American-Canadian Genealogical Society
P. O. Box 6478
Manchester, NH 03108-6478
Telephone: 603-622-1554

URL: www.acgs.org **E-mail:** ACGS@acgs.org

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