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ABOUT OUR COVER
Picture of Le Moyne de Longueuil, Marie-Charles-Joseph
Bibliothèque et Archives nationales du Quebec,
(Collection Centre d'Archives de Quebec (vers 1950, P1000,S4,D83,PL102)
Baronne de Longueuil, a Seigneur and Philanthropist, was b. Montreal 21 March 1756, dau. Charles Joseph Le Moyne de Longueuil, Baron de Longueuil, d. Montreal 17 Feb. 1841. She married in 1781 David Alexander Grant. David's uncle William Grant gave them the barony of Longueuil and the banal rights in Île Sainte-Héléne. At her husbands death in 1806 she held the seigneuries of Beloiel and Pierreville, 36,400 acres in Upton, Roxton, Barford and Hereford townships in Lower Canada, and half of Wolfe Island near Kingston in Upper Canada (another 26,000 acres) (Dictionary of Canadian Biography online).

TABLE OF CONTENTS

**FROM THE
PRESIDENT'S
DESK**

Normand Deragon

This issue of JMS centers on the seigneurial system of land ownership in New France. You will read about the "Seigneurs" who controlled those lands, including a list of the Seigneuries and Seigneurs in New Brunswick. A form of the seigneurial system dates to the ninth century in France and was brought to New France in the 1600s. The system was discontinued in Canada in the 1800s. If you are unfamiliar with the seigneurial system, be sure to read Ed Phillips's detailed article on the subject beginning on page six.

Our librarian Jan Burkhart's column has tips about how to find ancestral biographical information in the family history section of our library.

We just completed the annual membership renewal period. It is a hectic time for us. We process nearly 1,000 new and renewal applications, log or update addresses and contact information, then send out their membership cards for the coming year. I am pleased to tell you that we are finally moving into the 21st century and are embracing today's technology to make renewals easier for us and our members. We plan to use staggered expiration dates based on the month you joined AFGS. For example, if you joined AFGS in May 2005, your new expiration date will be May 31 each year. Automatic renewal notices will be sent electronically in advance of your expiration date. Membership cards will also be sent by email and new members will receive the New Member Handbook along with their membership card.

By implementing this modified renewal system, we expect that it will speed up processing time and will also allow us to quickly approve access to the Members Only Online Library where you will find our extensive collection of genealogical resources.

We are also exploring the ability to offer automatic renewal for those who do not want to go through the "application" process every year.

I will keep you posted about our progress. As the saying goes, "the devil is in the details" when planning new systems. In fact, we might ask a few members to help us evaluate the system before launching it.

Normand Deragon, President

A TIP FROM YOUR BOOKIE

by Janice Burkhart

**JANICE
BURKHART**

Librarian

This issue of Je Me Souviens focuses on the Seigneuries and the Seigneurial System in New France. That made me think about this system, the Sieurs who were in charge and all the people who worked the land in the Seigneuries. Who were they? Quite simply, they were our ancestors!

Now, I know we have traced our ancestors as far as we think we can go. We have recorded birth and baptism dates, godparents, marriage dates, death dates, witnesses - all kinds of facts. But who were these people? What do we know about their lives? I am going to tell you about some resources at the library that contain stories about these early families. Some are obvious and some are a little more unexpected. All of them could fill in many blanks in your family history and help you write a narrative about your ancestors that you could pass on to family members.

First, we have a good collection of books in the reference section of the library about the various Seigneuries. Most of these books are in French but if that is not a barrier for you, you will learn a lot about everyday life in early Canada.

We also have a very large collection of biographies and family history books. In these sections you will find several collections that have stories dedicated to particular men and their families. One of my favorites is the *Dictionnaire Biographique du Canada*. We have a complete set in French as well as several volumes in English. It is like an encyclopedia. You look up the name and if it is there, you will find a very well written story about your ancestor. These books can also be found online if you cannot get to the library. Then, there are *Nos Ancétres*, 30 volumes written by Rev. Gérard Lebel. These are also in French, but Thomas Laforest has written *Our French Canadian Ancestors*, thirty volumes in English. These volumes contain stories about your ancestors with footnotes that can lead you to other resources. They can be accessed on our Members Only Online Library site at AFGS.org. Robert Prèvost has also written similar stories entitled *Portraits de Familles Pionnières*. We have many books written about individuals and families. Here, someone has done a lot of research and taken the time to put the research together in a narrative form. They have recorded facts that they may have collected over many years. All you must do is pick up the book and read it. I think you will be amazed. This is just a sampling of the many books in the Biography and Family sections of our library.

Another great place to find stories about your ancestors is in the History section of our library. Many of you may not realize that in church histories and town histories, there is often a section on the pioneers that founded the parish. You might find biographies that will tell you where the families came from, how the families got there, why they came and what they did once they arrived. In some books they list all the members of the family. In later years, they may have pictures of the family. These are resources that are often overlooked but worth checking out. We also have some maps on the wall that show where people lived. You can see who your ancestors had for neighbors. Often you will find neighborhood children marrying each other when they get older.

Don't let your ancestors be skeletons. Do a little research. Put some flesh on their bones. They lived lives. Tell their stories. Your younger relatives will be much more interested in your research if the people seem real.

FIND IT IN THE LIBRARY

The AFGS library has thousands of books, many which contain the early history of places in New France, Acadia and other provinces. The books listed here are some of the books that discuss the seigneurial system and the seigneurs who controlled the lands in New France. Many of the books in our holdings focus on individual seigneuries and their communities. The seigneurial system was in place from the founding of New France until it was disbanded in 1854.

060	SEN	Munro, William Bennett. *The Seigneurial System in Canada*. Cambridge. Harvard University Press, 1907.
061	SEN	Munro, William Bennett. *Documents Relating to The Seigneurial Tenure in Canada, 1598-1854*. Toronto. The Champlain Society, 1908.
065	SEN	Harris, Richard Colebrook. *The Seigneurial System in Early Canada*. Madison, Milwaukee, London. The University of Wisconsin Press, 1968. Québec. Les Presses De L'Université Laval.
020	SEN	Wrong, George M. *A Canadian Manor and its Seigneurs, 1761-1861*. The MacCillan Co. of Canada, LTD, 1908.
072	SEN	Trudel, Marcel. *The Seigneurial Regime*. Ottawa, The Canadian Historical Assoc. Booklet no. 6. 1971.
070	SEN	Harris, Richard Colebrook. *The Seigneurial System in Early Canada - A Geographical Study*. Kingston and Montreal. McGill-Queen's University Press, 1966.
079	SEN	Heneker, Dorothy A. *The Seignorial Regime in Canada*. Québec, L.A. Proulx, 1927, repr. Philadelphia, Penn. Porcupine Press, 1980.
069	SEN	Trudel, Marcel. Le Régime Seigneurial. Ottawa, Les Brochures de la Société Historique du Canada. No. 6. 1967.
013	SEN	Morin, Victor. *Seigneurs et Censitaires, Castes Disparues*. Les Editions des Dix Montréal, 1941.
075	SEN	Desrosiers, René. *Le Seigneur Joseph Deguire dit Desrosiers 1704-1789*. Les Cahiers de la Société Historique de Drummondville, Inc., 1978.
021	SEN	Roy, Pierre-Georges. *Le Sieur de Vincennes - Fondateur de l'Indiana et Sa Famille*. Québec. Charrier and Dugal, Ltd., 1919.
028	SEN	Mitchell, E. *Messire Pierre Boucher (écuyer) Seigneur de Boucherville, 1622-1717*. Montréal. Librairie Beauchemin Limitée, 1967.
050	SEN	Les Premiers *Seigneurs de Ste-Anne-de-la-Pocatière*. Les Cahiers de la Société Historique de la Côte du Sud La Pocatière, 1973.
030	SEN	Castonguay, Jacques. *La Seigneurie de Philippe Aubert de Gaspé, Saint Jean Port Joli*. Montréal. Fides, 1977.
041	SEN	Origine des Familles Candiennes-Françaises. *Histoire de la Seignuerie de Tilly de 1672 . . .* Québec. n.p., 1941.
042	SEN	Couillard, Abbé. *Histoire de la Famille et de la Seigneurie de Saint-Ours, 1785-1916*. Montréal. A-X Bernard., Epus Ste-Hyacinthe, 1917.
047	SEN	Dubois, Lucien. *Histoire de Gentilly*. Tous Droits Réservés, 1935.
046	SEN	Martel, Jules. *Dictionnaire des Familles Seigneuriales et des Seigneuries*. n.p., n.d.

EDWARD WALLACE PHILLIPS

Genealogist

THE SEIGNEURIAL SYSTEM IN NEW FRANCE

by Edward W. Phillips

The seigneurial regime in France probably originated in the Gallo-Roman period.[1] The feudal idea of service in return for protection had become prominent in determining political relations throughout the greater part of Western Europe as early as the ninth century. Taking land from a lord put the individual under the obligation to appear in arms with his followers at the summons of his chief and to provide his chief, or lord, with service and support in the time of war. In the early modern period, it became a key support of the social structure (the possession of land being the measure of a man's dignity) and at the same time was a useful instrument of government in rural areas and an efficient tool in the hands of a centralizing state. The seigneurial regime ultimately became integrated in the monarchical system. In France the seigneurial or feudal system developed based on the steady growth of the central power from the twelfth century onward reflecting the declining importance of the military obligation and the growing importance of non-military duties. The changing conditions of military warfare and the growth of standing armies under the control of the monarchy reduced the importance of the general military organization. This allowed for the feudal system in France to become predominately seigneurial in character.

One of the earliest obligations of the feudal dependents was that of paying certain annual dues, or *redevances*, the most common of which was known as the *cens et rentes*. These *cens et rentes* from an early period became more or less fixed in their amounts, either by contract between the seigneur or by the custom of the seigneurial jurisdiction. In return the seigneurs developed various monopolies or rights to exclusively supply certain services required by their tenants. These were referred to as banal rights and included such things as providing grist mills, wine presses, ovens, and other facilities of a similar nature. They could then compel the tenants to make use of these facilities, and these facilities alone, and could charge the tenants payments which were typically regulated by the customs of the various jurisdictions. The dependents of the seigneur were also obligated to give their seigneur a number of days of free labor each year, which was called a *corvée*. This obligation usually became a fixed amount of time as the results of the customs of neighborhood, or seigneury.[2]

In 1510 the first official codification of the customs of the viscounty and provostship of Paris was accomplished. The work to officially compile the laws received the approval of the Parliament of Paris. This was first official codification of seigneurial relations and lasted for about 70 years when in 1579 Henry III ordered revisions to them. In the following year, a commission under the presidency of Christophe de Thou made several important changes to them. The revisions, called the *Custom of Paris*, consisted of sixteen titles, each divided into multiple chapters, and those again divided into articles or sections. This document formed the groundwork of the legal system at that time and was the system of laws that in 1664 Louis XIV introduced by royal edict into his colony of New France.[3]

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[1] The Gallo-Roman period was from about 50 B.C. to about 486 A.D. Gaul was the area of present-day France, Germany on the west bank of the Rhine, Belgium, Luxembourg, parts of Switzerland and the Po Valley in northern Italy (*World History Dictionary*).

[2] William Bennett Munro, *The Seigneurial System in Canada, a Study in French Colonial Policy* (Cambridge: Harvard University Press, 1907), 4-5.

[3] Munro, *The Seigneurial System in Canada*, 8-9.

As early as the sixteenth century the use of the seigneurial system in the New World was foreseen by those who wished to direct great colonization schemes, although it was not until the establishment of the company of the One Hundred Associates that the system began to be applied in a systematic way to the distribution of the land. The One Hundred Associates, who became the seigneurs of New France, sought out persons of rank who would collaborate with the Company in the work of colonization, and the way to encourage them to assist in this great venture was to grant land to them as well as to bestow titles of honor upon them. The assistants to the One Hundred Associates as well as other seigneurs appointed later by the state or by other seigneurs (when they sub-granted a portion of the seigneury as an "arrière fief") would also become promoters responsible for the recruiting of settlers and aiding with their establishment on seigneurial lands.

By removing some of the traditional abuses (such as arbitrary power) from the French system, therefore adapting it to the conditions existing in the New World, the French transformed the seigneurial system into one which assured the seigneurs, to whom large or small tracts were granted, would bring in settlers. These changes gave both parties an understanding of each other's rights and duties, laid down in advance, and over which the state reserved the right of minute oversight.[4]

In 1711 King Louis XIV had issued the *Edict of Marcy*, a change from earlier practices to promote settlement in the colony of New France. The King ordered the *Canadien Seigneurs* to grant feudal land, called a *roture*, without any initial cost to anyone who requested it. If refused, the land would be granted in the King's name and the annual charges would go into the Royal Coffers. Thus, a *Seigneur* could become legally the King's land agent, a status one dared not assume.[5]

Essentially, all of France had been structured under this legal system of land ownership, or tenure, beginning in 1598. There it was blamed for the economic inequalities which led to the bloody French Revolution in 1789. In 1598, Troilus de Mesgouez, Sieur de la Roche, brought the seigneurial system to New France before anyone was even there. Derived from feudal times in France, it was continued until 1854, outlasting by over a half-century its usage in France itself. The Sieur de la Roche was unsuccessful at getting anyone to come to New France. Samuel de Champlain followed in 1607 and created three seigneuries in the following twenty years, all located near Québec.

The first three seigneurial grants were made, with the first to Louis Hébert in 1623. His grant comprised the seigneury of Sault au Matelot, near Québec, to be held "on such charges and conditions as shall be hereafter imposed." Three years later Louis received confirmation of this grant, as well as an extension of it.

The second grant was the seigneury and barony of Cap Tourmente to Guillaume de Caen in 1624. Guillaume made a small beginning toward clearing and cultivating this tract but when the colony passed into the hands of the Company of One Hundred Associates, his grant was revoked, and he left the colony.

On 10 March 1626 the third grant was given to the "Reverend Fathers of the Society and Company of Jesus," of the seigneury of Notre Dame des Anges, located along the St. Charles River near Québec. This grant had no conditions and was the first in a long series of grants made to the Jesuit

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[4] Marcel Trudel, *The Seigneurial Regime*, The Canadian Historical Assoc. (Ottawa, Booklet No. 6. ,1971); Munro, *The Seigneurial System in Canada,* 1-4.

[5] Richard C. Harris, *The Seigneurial System in Early Canada, a Geographical Study* (Madison, WI.: University of Wisconsin Press, 1968), 106.

Order in New France which enabled them to become the largest individual landholder in the French colony.[6]

The first seigneury introduced in New France was by Cardinal Richelieu in 1627, was called *La Compagnie de la Novelle France*, or the Company of One Hundred Associates, and granted the seigneurs the rights to all the lands in New France. New France at that time, in the very beginning, stretched from the area that became New Orleans and Florida on the South, the Artic Circle and Hudson Bay in the North, bordered the Atlantic Ocean and the English Colonies in the east and went as far west as Lake Superior and the area that eventually became the upper mid-western states. The company received a complete monopoly over the fur-trade in these territories during a period of fifteen years and was exempt from the French custom duties during that period.

The seigneurs were to

> "improve and to settle the said lands as they deemed it necessary, and to distribute the same to those who will inhabit the said country and to others in such quantities and in such manner as they deem proper; to give and to grant to these titles and honors, rights and powers, as they may deem essential and suitable according to the qualities, merits, and conditions of the original grantees, and generally upon such charges, reservations, and conditions as they may think proper."[7]

In its first year of 1628, the Company was required to bring between 200-300 men of all trades, and by 1643 they were required to bring 4000 settlers of both sexes to these lands, and to provide shelter and subsistence for the first three years following their arrival in the colony, a condition that it would be released from "on furnishing to each family of colonists a sufficient area of cleared land to enable it to support itself, together with the necessary corn for the first seeding, and subsistence until the first harvest."

The Company was also given the responsibility, not only of sending a sufficient number or priests and missionaries, "for the purpose of converting the savage tribes and of affording the consolations of religion to Frenchmen who settle in New France," but also of maintaining these clergymen unless the company should "prefer to give them cleared lands sufficient to ensure them a living." One of the provisions given the company was that a grant of land should not exceed two hundred arpents[8] in any individual case; but it was arranged that if, for any good reason, the directors should desire to make a grant of larger area, they should "call together as great a number of associates as possible," and that the assent of the grant should be attested to by the signatures of at least twenty of them.[9]

On 15 January 1634, Robert Giffard was granted the first seigneury located at Beauport and became the first successful seigneur. The grant consisted of a tract of land on the north shore of the St. Lawrence River just below Québec, one league in length by one and one-half leagues in depth,[10] and was granted in "full jurisdiction, property, and seigneury." A month later, on 15 February, the directors granted a tract to the Reverend Fathers of the Society and Company of

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[6] Munro, *The Seigneurial System in Canada,* 21.

[7] Munro, *The Seigneurial System in Canada,* 22-23.

[8] An arpent is ab old French unit of land area equivalent to 3420 square meters, or about .85 acres, and was a measure of land used by the French regime until the 1970s.

[9] Munro, *The Seigneurial System in Canada,* 23-24.

[10] A league is an ancient unit of measure that was usually equal to 3 nautical miles or 3.45 statute miles in length. Therefore, 1 league x 1.5 leagues equals approx. 11426 acres.

Jesus (the Jesuit Order), a grant in *franche aumone*, or mortain (sic, mortmain),[11] comprised of about six hundred arpents situated at what became Trois Rivierès, or Three Rivers. After these first grants, the Company of One Hundred Associates made more than sixty seigneurial grants, most of them with little regard to the grantee's ability or intentions to clear and develop their grants. Many of these were made to friends and associates back in France who never travelled to the colony. In 1663 the King revoked the grants of those who had no intention of developing them.[12]

The earliest grants were given to fur-trading companies and to the religious missionary orders, as well as to some individuals. In most cases, a clause was included which required that a number of permanent settlers live on these lands, and occasionally the King would take back title due to a failure of the seigneur to meet the conditions of bringing settlers to populate New France.

A seigneur was anyone, the King included, who was entitled to an oath of fealty for land held from him. So, all of Canada was a seigneury which had hundreds of subordinate seigneuries within it.[13] The system then was not only a way to allot land, but a complex social organization, as with the land came obligations of loyalty. These were called *foiet homage*. The contracts included terms of military service as well as a share of farm produce, hence all grants were called lands-in-fief.

The people at the bottom of this social order were called censitaires in France. This included anyone who could not sub-grant their land, who earned little or no income, and who paid a cens to the seigneurs.[14] Thus censitaires was synonymous with a peasant. In New France it was not used, being a pejorative (tending to disparage or belittle), and the calling habitant appeared which denoted a resident who operated a farm and paid a cens. Some historians used the word censitaires to denote a form of ownership, and not a class of people, since in New France some censitaires were also seigneurs and became quite wealthy.

When the early settlers arrived in New France, they brought the system of land management they knew and had used for hundreds of years to New France. Literally hundreds and hundreds of seigneuries were created, many by absentee landlords. By the beginning of the seventeenth century many of the seigneurs were beginning to leave their rural manors and take up residence in the capital or in several of the other large towns, leaving bailiffs in charge of their seigneuries. The bailiffs would ensure the collection of tenants dues and rents (cens and rentes), saw to it that the tenants and censitaires fulfilled their corvées and other services. As a result, many of these seigneuries subsequently failed, primarily because the absentee landlords were not committed to the development of their seigneury. The most successful ones were those created by seigneurs who worked the land with their people.

In France and in New France, the King owned everything. In the 17th and 18th centuries the King granted lands to companies such as the One Hundred Associates. The companies then granted their lands to the seigneurs, and the seigneurs in turn granted the use of their lands to the censitaires. Governor Richelieu (1627-1632) took over the granting of seigneuries and decided who would be a seigneur. He put in place a system to collect taxes from the seigneurs, assisted them with building projects, set limits on the rents that could be collected, and settled disputes between the seigneurs

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[11] A grant in *morte-mayne* or mortmain was an inalienable possession of lands or buildings by an ecclesiastical group, or the condition of property left to a religious group in perpetuity.

[12] Munro, *The Seigneurial System in Canada,* 25, 28.

[13] Harris, *The Seigneurial System in Early Canada, viii.*

[14] Harris, *The Seigneurial System in Early Canada, viii.*

and the residents, or habitants. The governors' papers are an excellent place to look for information on your ancestors.

In 1645, a group of fur traders formed La Communauté des Habitants, or The Company of Habitants, and took over the first seigneury from Robert Giffard. They were in charge from 1645 to 1665. They created 78 seigneuries, but as the Company of One Hundred Associates failed to bring settlers to New France, they too failed, and their shares were sold off.

In 1663, the Company of One Hundred Associates, due to declining revenues from furs and liquor and due to interference from the Iroquois, returned the lands of New France to the King. It was at this time that King Louis XIV made New France a Royal Colony and created a new governmental structure which was developed by his advisor Jean-Baptist Colbert. There were to be three equal people, the Intendants, the Governor General, and the Bishop. The Intendants were the head of the sovereign council and handled the finances and judicial matters of the colony. They oversaw the construction and maintenance of a road system. They told the seigneurs what they could and could not do. The new King also instituted a condition on the land, stating that it could be forfeited unless it was cleared within a certain amount of time. This kept the seigneurs from selling their lands, and instead led to the lands being sub-granted to peasant farmers, called the habitants.

The habitants were free to develop the lands as they saw fit while the seigneur was obligated to build infrastructure, including things like grist mills, baking ovens, and sometimes a sawmill for his tenants. The tenants, or habitants, were in turn required to grind their grain in the seigneurs' mills and had to provide the seigneur with one sack of flour for every fourteen produced. The seigneurs also had the right to a specific number of days of forced labor from the habitants, and could demand fishing, timber, and common pastures from his tenants.

Though the demands on the habitants became more significant at the end of French rule (1763 after the Seven Years War), the seigneurs never received enough resources, grains, labor, pasture lands, or timber from their habitants to become truly wealthy, and usually did not leave their tenants in poverty. Habitants were free individuals; seigneurs simply owned a "bundle of specific and limited rights over productive activity within their territory." The seigneur-habitant
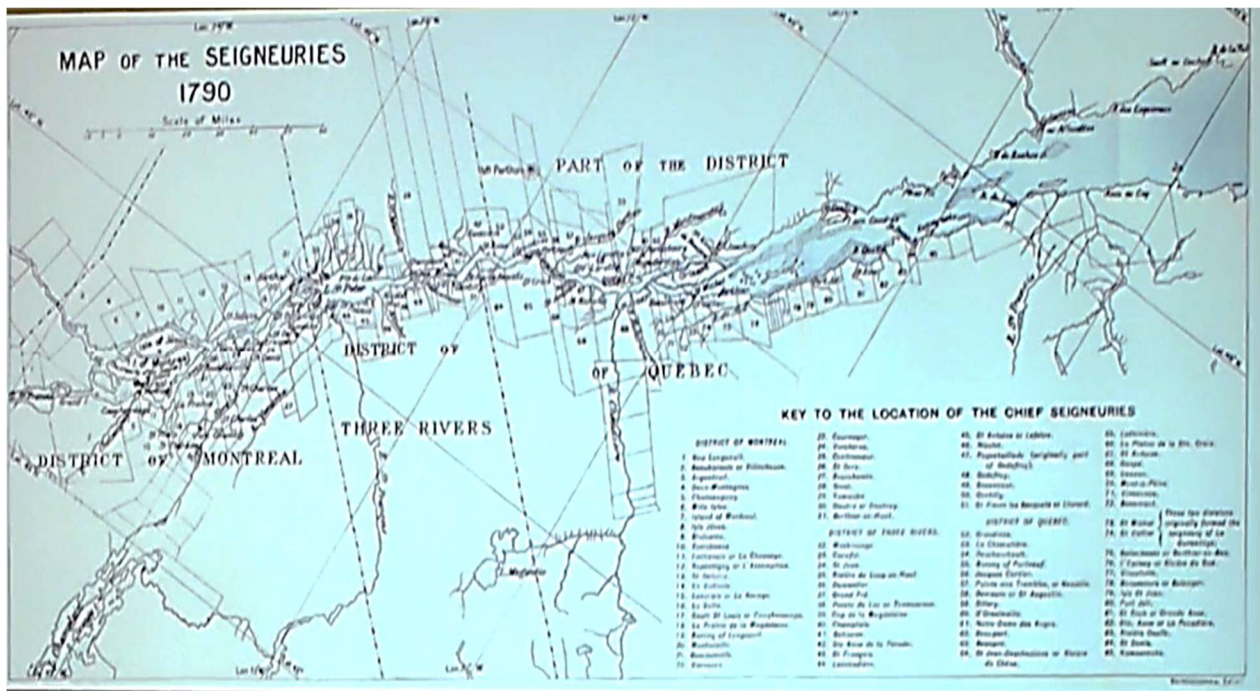
relationship was one where both parties were owners of the land and split the attributes and benefits of ownership between them.[15] By 1790 there were hundreds of seigneuries in New France (see the map). Most of these seigneuries were around the St. Lawrence, mostly around Québec, Montreal, and Trois Rivières, with the beginnings of seigneuries just starting to extend south on the major rivers.

In May 1664, a year after the Company of One Hundred Associates returned New France to the King, a new commercial company was formed. Known as the Company of the West Indies. Formed under the auspices of Colbert, it was modelled upon the lines of the flourishing Dutch commercial companies of the time, and was designed to assist in the work of gaining for France a share in the growing commerce which Europe was developing in both the East and the West. The Company was placed in possession of "Canada, Acadia, Newfoundland, and the other islands and continents from the north of Canada to Virginia and Florida," together with "such other portions of the New World as might be secured by conquest or otherwise." The King granted the company all the rights to sell or dispose of the lands by way of enfeoffment . . ., upon payment of such cens and rentes and other seigneurial rights as may be deemed proper, and to such persons as the company may see fit. It provided that the *Coutume de Paris* (Customs of Paris) should be the lay of the colony.[16]

This ensured the continuation of the seigneurial system, but in the fall of 1666 the new company relinquished its right to make land grants and gave the responsibility to the royal representatives. Most of the burden now fell on the Intendant. Intendant Talon declared in favor of granting seigneuries "to all private individuals who may choose to incur the expense of and give attention to their development." Despite this position, by 1668 he made only two seigneurial grants. On 10 January 1668, he granted the seigneury of St. Maurice to Maurice Poulin, Sieur de la Fontaine, and on 20 June 1668 the seigneury of St. Michel to the Sieur de Tilly. Soon after Intendant Talon left for France, Governor Courcelle made an informal grant of a seigneury near Trois Rivières to Sieur Jean Le Moyne in order that he might "work thereon immediately." This seigneury was formally granted in 1672 when Talon returned from France.[17]

In 1667 and 1668, about thirty officers of the Carignan-Salières Regiments who had decided to become permanent settlers in New France were granted seigneuries. The King had agreed to disband these regiments and to give lands to the officers and men so by convincing them of staying and raising families in the colony.[18]

The seigneurs were responsible for clearing the forest and making the lands available for farming. They had to survey the land, sub-divide it into useable farms, and to promote immigration to settle it. In reality most of the seigneurs only promoted their lands when a new ship arrived from France. Little was done to promote emigration from France, so the population continued to grow slowly. Additionally, the seigneurs had to build a moulin, or a mill, to be able to process the grains and convert the trees into useable lumber. They had to build and maintain a road system, so their people could go to church and easily bring their grains to the mills for processing into flour. One complaint by the habitants was the requirement to process their products in the mills of their seigneur, even when these mills were of poor quality or produced poor quality products.

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[15] Allan Greer, *The People of New France* (Toronto: University of Toronto Press, 1997), 38-40.

[16] Munro, *The Seigneurial System in Canada,* 27-31.

[17] Munro, *The Seigneurial System in Canada,* 35.

[18] Munro, *The Seigneurial System in Canada,* 35-36.

Due to concerns of slow and inadequate settlement on many of the seigneuries, many attempts were made to correct this. The King, in the 1660s, threatened to take back the undeveloped lands, a threat to try to encourage more land clearing and additional settlement, but a threat that was never acted on. Various mandates were put forth over the ensuing years to the same effect, but were also never acted on, and many habitants complained they were never given deeds to their lands.

In 1711 the King issued the Arrêts of Marly, providing for two of the most important enactments in the history of colonial land-tenure. The first of these arrêts related to the seigneurs and to their obligation to sub-grant their lands. It allowed for the tenants, or habitants, to demand a ground rent, a *titre de redevance*, without any additional bonus as the price of such grants, and if the seigneurs refused to issue the grants, the settlers were permitted to make a formal demand for these lands, and if the seigneurs further refused, the settlers could make a demand to the governor and intendant of the country. The second edict related to the habitants. The King cited the usual tale of royal disappointment at the fact that many sub-grants within the seigneuries "remained uncultivated and even unoccupied," which "is decidedly detrimental both to the development of the colony and to the interest of the other habitants of the seigneuries." The arrêt ordered that all those who do not cultivate and inhabit their holdings within the space of one year should, on the certificate of the cure and the captain of the militia to this effect, forfeit their lands to the seigneurial domain; such forfeiture to be made effective by order of the governor and intendant.[19]

In the six-year period from the issuance of the Arrêts of Marly, only five grants of seigneuries were made, and during the next ten years, from 1717 to 1727 there were no grants made at all. Apparently, the Crown believed creating more seigneuries would be prejudicial to the settlement of Canada. In the autumn of 1712, the engineer Gidéon de Catalogne sent a report to the Intendant and then to the French authorities giving a comprehensive description of colonial resources and conditions, dealing primarily with the progress made upon the various seigneuries. He described ninety-one seigneuries in all, the majority belonging to the religious orders, mostly the Jesuits, members of the Council, judges, and other officials. A score or more belonged to discharged officers or members of the regular army, a number to the widows and sons of officers; and of the remainder, ten belonged to merchants and traders, two to sailors, and a dozen to those who gave their occupations as laborers. The report went on to say most of the land was still uncleared, and that the habitants were usually unable to cultivate a quarter of what they held.[20]

After years of delay, some enforcement of the Arrêts of Marly finally occurred in 1743, with the forfeiture of about twenty seigneuries, due to the lack of clearing and settling the lands. In the summer of 1743, the procedures for issuing seigneuries were set forth in a new royal arrêt. This arrêt stated either the governor or the intendants could issue grants of seigneuries if the other was absent from the colony. It also provided for any seigneur who felt his seigneurie was forfeited unjustly could appeal to the king. After this, the issuance of many new seigneuries resumed.

The seventeen years that followed (1743-1760) was a period of great military stress in New France. Seigneuries were often deserted as much of the adult male population was concentrated at Québec, Montréal, and several other strategic points. The habitants were allowed to return to their farms during seed and harvest times, but the enforced absence of the cultivators was severely felt. When
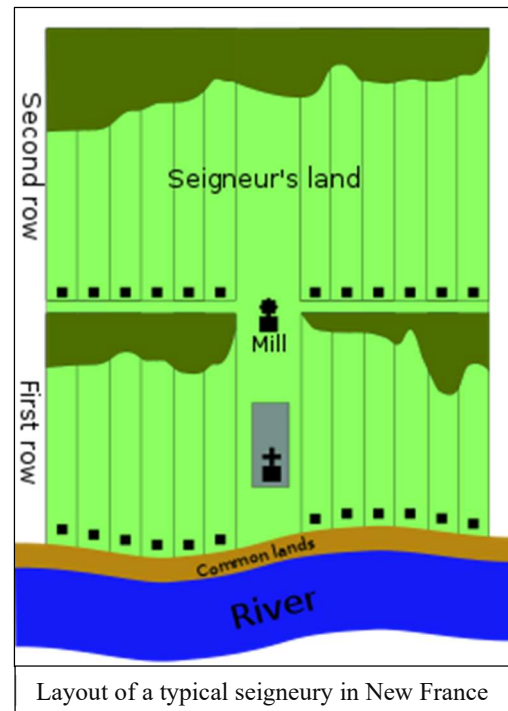
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[19] Munro, *The Seigneurial System in Canada,* 40-43.

[20] Munro, *The Seigneurial System in Canada,* 45-46.

the colony passed into British control in 1760 signs of neglect in much of the agricultural areas was seen.[21]

The seigneurs would set up their seigneury in a typical fashion, with land for the seigneur's home, land next door for the church, schools, and cemeteries, then the rotures or individual farmlands, land for the mills which the seigneurs built, and common lands. The lands were typically granted in *rangs* or ranges. The first *rangs* were usually along the rivers and waterways with subsequent *rangs* inland granted in secondary issues, tertiary issues, etc. The most valuable property was usually in the first rang along the waterway, and nearest to the church and the mills. Ninety-Five percent of the first rotures were between 40 and 200 arpents, 80% were 120 arpents or less, and a small number were less than 40 square arpents which were typically considered worthless. Most were laid out in strips with straight lines, except for those along the waterways. Most seigneuries typically did not have villages but were made up of many rotures next to each other. They were much narrower and very long or deep so that the land could be sectioned for homes, crops, and space for the farm animals. The long narrow rectangles were simple

Layout of a typical seigneury in New France

to survey which kept the surveying simple and inexpensive for the seigneurs. With space on the rivers, especially in the first *rangs*, the habitants had fishing access.

The long rectangular rotures usually cut across different land compositions, areas that had soils for crops, poorer quality land for raising animals, etc. The habitants or censitaires would usually divide their lands equally amongst many children, so the rotures became narrower and narrower as time went by. This typically resulted in the children selling the rights to their lands to a sibling or someone else in the seigneury and moving elsewhere where they could buy their own land.

In the early years a notaire would be assigned to an individual seigneur. This means that when searching these records, the people involved in the transaction would have lived in the same seigneury. As time progressed towards the late eighteenth century and beyond, notaires would be covering more than one seigneury, the children of the parents inheriting the fathers' lands would be selling their land to others as the subdivisions became too small and would be moving to other areas where a roture would be available with enough land to raise their family.

November 10th each year, St. Martin's Day, was the day the censitaires would go to the seigneur to pay their annual cens and rentes. These rents would be paid in grain, chickens, peas, etc. This day became a very festive day, comprised of partying and celebration. By this time each year the crops had all been harvested so the amount of their rents could be calculated, and they could arrange to pay what they owed to their seigneur.

Seigneurial rule changed after 1760 and the Seven Years War with England and its English colony in North America, when the colony of New France permanently passed out of the hands of the

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[21] Munro, *The Seigneurial System in Canada,* 49-51.

French monarchy and into British control. England had banned the system of feudalism 100 years earlier under King Charles II (1660-1685). Administration of colonial affairs became far less centralized than it had been under the intendants and the governors. Parliament for the most part directed colonial policies. English attitudes toward the seigneurial system in Canada were now less consistent than had been that of the French prior to 1760. Indecision and lack of definity in policies surely attributed to a considerable degree of the abuses attributed to Canadian seigneurialism under the British administration.[22]

In 1854 the Feudal Abolition Act was passed which ended seigneuries and feudal tenure was converted to allodial title or official land ownership.[23] Charges for duties and rents, other than cens and rentes, were replaced with a rent charge. A special seigneurial court was established to settle disputes while this new law went into effect. In 1859 an amendment was passed establishing a fund to pay off all unpaid rents. The final rent charges were paid off on 11 November 1970, eleven years earlier than the original estimates, but 116 years after the new law was passed!

When a seigneur received his seigneurial grant, he was required to perform the ceremony of fealty and homage, *foie et hommage*, a form of obedience and obligation to his dominant lord. In the heyday of feudalism, the ceremony consisted of two parts, taking of an oath of fealty or allegiance involving a pledge of fidelity, and performing some symbolic act of homage expressive of submission to control. In New France the seigneur was under an obligation to appear, within a reasonable time after coming into possession of his fief, whether by grant, purchase, or succession, or upon the occasion of succession of a new sovereign to the French throne, before the royal representative at the Chateau de St. Louis in Québec, with an uncovered head and on bended knee, and prepared to render his fealty and homage. Even after the colony passed into British control after 1760 this obligation continued and was regularly performed before the governor-general of the colony.

The last act of fealty and homage was performed on the eve of the abolition of the seigneurial system in Canada, on 3 February 1854 by J.S.C. Wurtele, Esq., before Major-General William Rowan, the then administrator of the colony.[24]

The seigneur was required, within forty days after receiving his grant, to submit to the proper authorities at Québec an *aveu et dénombrement*, a paper comprising two separate documents. The first, an *aveu*, was a map or plan of his seigneurie showing its location in the colony, its boundaries and configuration. The second, the *dénombrement*, which was a detailed description or census of the seigneurie, describing the circumstances under which the grant was originally made, how it came under his control, the terms of tenure, the acreage, or arpentage, of the seigneury, the degree of jurisdiction the seigneur controlled along with various other information.[25]

Prior to the Arrêt of Marly issued by the King in 1711, there was no written requirement for a seigneur to sub-grant his lands. Conversely, there was also no restriction on the seigneurial lands preventing them from being sub-granted. This apparent oversight typically resulted in seigneurs demanding a bonus from any settler who wanted a tract of land to settle on and raise a family. When new settlers arrived, they found land available in out of the way seigneuries, and unless they

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[22] Munro, *The Seigneurial System in Canada,* 15-16.

[23] An allodial title constitutes ownership of real property independent of any superior landlord, or in the case of New France, independent of a siegneur.

[24] Munro, *The Seigneurial System in Canada,* 56-57.

[25] Munro, *The Seigneurial System in Canada,* 56-57.

were willing and able to pay a bonus, found themselves with land grants available only in areas away from the settlements and often on poorer quality lands. Many of the settlers complained to the authorities and eventually to the king, but the language of the laws at that time didn't specifically require the seigneurs to issue sub-grants of their seigneuries. The King, from as early as the mid-1660s continued to state his demands that the seigneurs clear their seigneuries and settle their lands, but none of the laws put into effect had a legal mechanism that was enforced. That is, until the Arrêt of Marly in 1711. The King, by way of this arrêt, required that "within a year at the farthest . . . all the inhabitants of New France to whom His Majesty has granted lands *en seigneurie*, who have no domain cleared and who have no settlers upon their grants, shall be held to bring them under cultivation by placing settlers thereon." This unequivocal language was fully understood as establishing an obligation on behalf of the seigneurs to subgrant their lands.[26]

The subject of military duty was generally a requirement in France on the seigneurs and their tenants. While the impact and effects of some of the laws passed in France is unclear whether they were imposed or even applied in New France, many seigneurs including the religious orders such as the Jesuits, sought retired military officers with inducements for them to settle in their seigneuries, often by waving the requirements such as the cens and rents and hours of corvees from their obligations. When the seigneur himself had a military background, he often made a very poor seigneur, not interested in husbandry as he lacked either the skill or knowledge or the capacity for pioneer work. A whole book can be written on the subject of military service of the seigneurs and his habitants but will not be covered here.[27]

One particular requirement of a seigneur was to report to the royal authorities in Québec the presence in his seigneury of any oak timber suitable for use in the construction of ships, and to leave these trees standing until it might be demanded by the naval officials. The officials were permitted to take what they desired without paying for it. In few cases, pine as well as oak timber was included within the reservation. In one or two instances a special reservation was made of "all red or pitch pine suitable for making tar." A stipulation was made in almost all cases that the seigneur should give immediate notice to the king or company of all mines or minerals found within the limits of his seigneury in order that the crown could take their share. In a very few cases this requirement was waived giving the seigneur full ownership of any minerals discovered.[28]

The King usually reserved the right to construct royal highways through the seigneuries as a public convenience. Some grants did actually contain a provision that the seigneur should undertake the building of a road along the waterfront of his seigneury. In the cases where the seigneuries fronted the St. Lawrence River, a requirement was noted that the seigneurs refrain from harassing the fishermen using the beaches, as the fishing trade was vital to the colony. The seigneurs, however, were entitled to a share in the fish taken in their waters.

Several prohibitions appeared with considerable frequency in the seigneurial grants. The most common was that the seigneur should not carry on any trade with the Indians or allow his dependents to do so either. Grants made during control of the Companies invariably carried this injunction for obvious reasons; but grants made by the crown often omitted this requirement. Some other prohibitions, for example, forbidding the collection a toll from vessels navigating the waters of the seigneurs were found in isolated cases.

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[26] Munro, *The Seigneurial System in Canada,* 60-62.

[27] Munro, *The Seigneurial System in Canada,* 64-72.

[28] Munro, *The Seigneurial System in Canada,* 74.

The were only six obligations imposed on the seigneurs in New France; rendering fealty and homage, filing the *aveu et denombrement,* subinfeudating the seigneury (issuing sub-grants), paying a quint or relief, rendering military service, and observing the reservations and prohibitions contained in the title-deeds. Together, these were far from oppressive and in fact can hardly be called unreasonable. In view of the numerous rights which seigneurs enjoyed with reference to the lands they sub-granted within their seigneuries, the holders of a seigneurial grant were by no means the least favored individuals in the Colony.[29]

While the strengths and weaknesses of the seigneurial system in New France can be debated, and have been in published literature, it was the system chosen for the development of New France at its onset. It's structure lasted for over two centuries until its demise in 1854, much longer than almost anywhere else in Europe. It is believed to have brought a homogeneity to the economic systems of New France, with all habitants being mostly equal, and with few seigneurs becoming wealthy from it, with exceptions of course. It also brought industrial stagnation as there was little incentive for the general populace to develop new ideas and of course, basic industry. Much of the discussion the sources used to construct his article focus on the failure of the Companies original granted seigneuries, the seigneurs themselves, as well as the Intendants and Governeurs, of failing to promote emigration from the Old World, and settlement in the New World. While settlement in New England had its own issues and ups and downs, settlement in New France and Acadia moved at a very slow and steady pace throughout the 17th century.

I do not find any discussion in published works of the climatic conditions that may have also impacted the pace of growth of New France. Since, by geography, New France is north of New England, the winters were certainly longer and much colder and with much greater snowfall than in New England. This surely must have been a part of the settlers' daily lives, especially between October and May, when farming would have been challenging, to say the least.

All of this shows that the early inhabitants of New France were a hardy bunch and endured the seigneurial system as that was the only system they knew. When the British took control in 1760, they chose to keep this system in place, probably from pressure from the seigneuers who did not want to have their way of life, their land holdings, and their incomes suddenly taken away. It took almost another 100 years for the seigneurial system to be abolished through an act of parliament.

Cities with French names in North Dakota: Beaulieu, Belcourt, Blanchard, Bordulac, Buford, Cavalier, Chance, Charbonneau, Coteau, Coulee, Crete, De Lamarre, Dore, Doyon, Fayette, Grandin, Guelph, Jebron, Joliette, Joubert, Laboit, Lefore, Le Roy, Loraine, Lucerne, Manitou, Marion, Marmon, Montpelier, Moselle, Napoleon, Neche, Portal, Rolette, Souris, Voltaire, Verendrye; the counties, Cavalier, Rolette, Sioux; the mountains, Coteau du Missouri; the rivers, Riviere du Lac, Souris, and the Lac aux Marais.

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[29] Munro, *The Seigneurial System in Canada,* 75-76.

	INTERESTING LINKS

WEBSITES YOU MIGHT LIKE

If you go to https://www.youtube.com/ you can search for "seigneurial system in New France" to find many interesting videos about this topic. You may have to watch some ads before the video starts, but this is a free service, and the videos can be very informative. Here is a link to one such video lecture that is approximately 60 minutes long, about New France: Jacques Cartier 1st and 2nd voyages (1534-36).

https://www.youtube.com/watch?v=mglJD8sZAPc. The video is a part of a series called "The Other States of America History Podcast."

You can find a list of Seignories of Quebec at this website:
https://en.wikipedia.org/wiki/List_of_seignories_of_Quebec

FIND IT IN OUR ONLINE LIBRARY

If you search in our **Members Only Online Library** under Journals/*Je Me Souviens* and place the partial word "seign" in the Word Search box, you will see a list of 35 articles that feature seigneur or seigneurial system or seigneury. You can click on any of those titles in the list to activate a link that will show you that article.

You can find a one-hour video lecture titled **"Seigneural System in Québec"** by Michael J. Leclerc under Education/Video Lectures. This lecture is available to you any time and you can watch part or all of it at your convenience.

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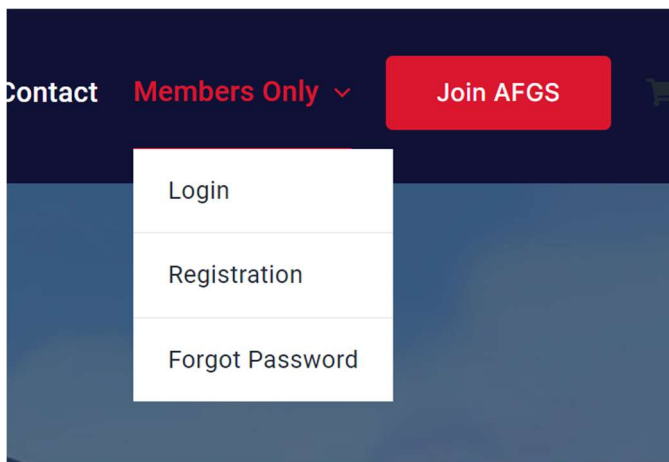
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You can then use the **"Login"** button every time you want to access the Members Only Online Library with your username and password.

You will be amazed at the amount of reference material we have placed there for your research! Our website committee is continuously working to add our many resources to the Members Only Online Library. This increases the value of an AFGS membership for our members throughout the United States and around the world, as well as those who can visit our library in Rhode Island.

NERGC CONFERENCE 2025

The next NERGC conference will take place from October 29th to November 1st, 2025, in Manchester, New Hampshire.

NERGC, the New England Regional Genealogical Consortium, Inc., is a 501(c)(3) educational organization incorporated in 2006 with the following objectives:

- To promote an interest in genealogy,
- To promote skills and a level of expertise of genealogists through sponsorship of educational conferences and other periodic educational activities as the Board may determine,
- To promote harmony and cooperation among genealogical societies,
- To promote adherence to accepted standards for the use and care of genealogical records.

The NERGC conference is the largest genealogical conference held in the Northeast every two years, and AFGS is a participating member of the conference.

If you are planning to attend this conference, please consider volunteering for an assignment on behalf of AFGS. Assignments can vary such as taking a shift at the registration desk, or introducing a speaker, or being a door monitor at a lecture session. The assignments should not interfere with attending the lectures at the conference. Please let our AFGS delegate to the conference, Annette Smith know if you would be willing to volunteer for one of these assignments on behalf of AFGS by emailing her at amsmith@afgs.org.

The conference website has information on three of the featured speakers, Annette Burke Lyttle – *How Advertising Caused Ancestors to Migrate*, Cari Taplin – *How Potty Training Helped My Genealogy*, Diahan Southard – *How DNA Influences Our Identity*. You can stay updated on the latest conference news by signing up to receive their eZine electronically at https://nergc.org/.
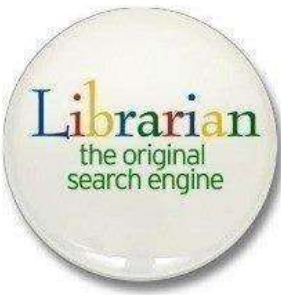
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We hope you are using our Members Only Online Library for your research. If you need assistance with your research, we also have a research service where you can request help for specific lines. You can submit your information to us online at our website, https://afgs.org/site/request-research/. On our main page, click on "Services/Resources" on the blue bar and select "Request Research" and "French Ancestors/Vital Records Request." This will take you to the "Research Options and Fees" page where you will find a link to a downloadable order form or you can scroll further down the page to an on-line order form for Birth/Baptism, Marriage, Death/Burial, 5 Generation Chart, Direct Lineage, or Other (specify). You may also request photo or microfilm copies of original records, if available. DO NOT send payment in advance, you will be billed when the research is completed. AFGS members receive reduced rates for this research service.

PARLONS FRANÇAIS

Parlons Français is an AFGS program designed to help folks regain their French conversational skills. Our purpose is not to teach French. This program is for persons whose French conversational skills are "rusty" due to the lack of opportunity to speak in French with others.

The *Parlons Français* program is led by Sylvia Bartholomy and meets through Zoom on the first and third Monday and Tuesday of the month at 10:00 AM to 11:30 AM Eastern Standard Time and the first and third Thursday of the month from 8:00 PM to 9:30 PM Eastern Standard Time. We are a diverse, friendly group; and no one is ever put "on the spot" to speak as we have learned that newcomers often prefer to listen at the beginning. We currently have members from all across the US as well as from the Province of Québec.

There are currently openings in all three sessions. You do not have to have a Zoom account to join in our meetings. Sylvia is keeping all groups to 10-12 participants, so everyone has the opportunity to speak. If you are looking for an opportunity to use your French in conversation, you are invited to join these sessions.

There is no fee for this program. It is a part of our AFGS cultural mission. If you would like to give us a try, please contact Sylvia Bartholomy at Sylviaafgs@gmail.com.

Welcome!
          Enchanté!
Bienvenue!

CELEBRATING OUR NEW MEMBERS

The following list of members joined AFGS in Q2 of 2024.

Gail Heagerty, OR	Bonnie Vigneault, CT	Lori Farrow, ON, Canada
Janet M. Gagnon-Yerkie, OH	Mat Madison, QC, Canada	Laura Autote, NH
Maurice Guertin, CT	Joseph Hall, MA	Emily Wild, NJ
Crystal Noell, PA	William C. Masse, FL	William Carrouche, MS
Raymond Fournier, NH	Elizabeth R. Scully, OR	Dianne Bowditch, NY
Kathryn Roy, ME	Lucien F. Montminy, RI	Randy & Susan K. Rainville, VA
Anthony Sammartino, RI	Joan Prefontaine, AZ	
Stanley Merchant, OR	Christine Smith, MA	Corey Kennedy, VT
Janice Bertram, MI	Denise Petren, RI	Pete Noreau, WA
Richard Goudreau, RI	Linda Petersen, OR	Jeff Parenteau, RI
Michelle Christensen, MA	Arthur Gaudreau, CT	Carol Bates, FL
Dana Dorlon, NY	Karen Mitchell, CA	
Theresa Hamelin, CT	Dale Mower, ME	
Robert Larson, GA	Darcy Beery CO	

Welcome to our new members!

BENEFITS OF YOUR MEMBERSHIP IN THE
American-French Genealogical Society

- Access to the research library and collections,
- Access to our quarterly *Je Me Souviens*, a digital magazine filled with resources for genealogists, research stories, new member listings, tips and facts,
- Access to a Members Only Online Library section of our website containing genealogical research resources, archives of *Je Me Souviens*, and other useful material,
- New members who visit our library receive individual assistance and training from experienced and highly competent staff members,
- Members unable to conduct their own research may use the library resources through the Research Committee. A staff of experienced researchers is available to conduct research at low member rates.

For more information visit our website at www.afgs.org/site .

THE SEIGNEURIES OF NEW BRUNSWICK

Edited by Edward W. Phillips[1]

Map of the Province of
NEW BRUNSWICK
to illustrate
the County Lines
in the English Period
(then in Nova Scotia)

Map No. 16. To illustrate the county lines in the English Period.

William Francis Ganong
map #39-East
Provincial Archives of New Brunswick
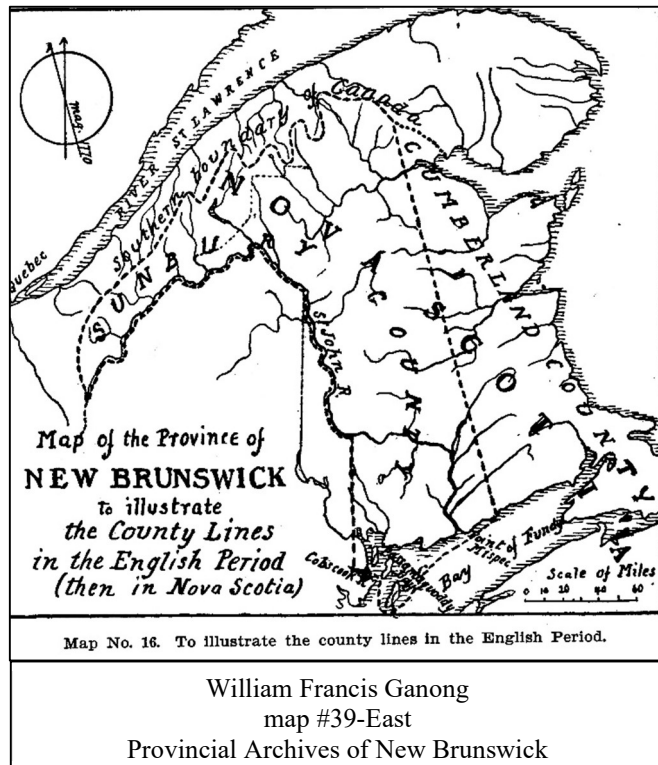
In 1632, Isaac de Razilly received the first grant issued in Acadia, at St. Croix in the lands now called New Brunswick. This was followed in 1635 by one to Charles LaTour on the River St. John, in 1636 and 1653 to Nicholas Denys de la Ronde, including at the North Shore, and in 1656 to Charles LaTour, Sir Thomas Temple and Guillaume Crowne. A series of grants whose locations are described later in this article began in 1672. The last of these, excluding that of St. Pierre, was made in 1700. There were about thirty-five grants covering some of the best lands situated for fishing and trade in the province.

As has been previously discussed, no attempt appears to have been made by the seigneurs in New Brunswick to fulfill the conditions and settle upon their seigneuries, any more than the seigneuries in Québec. There is evidence that at Passamaquoddy, St. Aubin, Chartier, and Jean Meusnier settled upon their grants; on the St. John, the two brothers d'Amours, the Sieurs de Freneuse and Clignancourt, later joined by their brother Sieur de Chauffours, made more or less successful attempts at settlement, as did Martin d"Aprendestiguy, Sieur de Martignon, Pierre de Joybert de Soulanges, and possibly Nicolas Breuil and Gautior, but there is no evidence that any of the other seigneurs ever even saw their grants. At the head of the Bay of Fundy, Michel Leneuf de la Vallière de Beaubassin had a seigneury on which many colonists from Port Royal settled as his tenants, and thus he established by far the most important seigneury in the present province of New Brunswick, and one that came the nearest to the ideal for which the seigneurial system was established.

Along the Richibucto coast, Louis d'Amours, Sieur de Chauffours had formed a settlement before his grant was approved in 1684, but later abandoned it to join his brothers on the St. John. At Miramichi, Richard Denys de Fronsac started a settlement. Philippe Enault, though he had a seigneury at Pokemouche, lived on lands belonging to Jean Gobin, at Nepisiguit, and De Grez. After making a settlement at Pokemouche, Enault deserted to the English. After 1700, there is, with the single exception of La Vallière, hardly a trace of any of the seigneurs to be found. In 1704, Colonel Benjamin Church ravaged Passamaquoddy and the seigneurs were never heard of again in the region. Probably the destruction of the settlements along the river by the English expedition against Fort Nashwaak in 1696 had something to do with the abandonment of the St. John.

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[1] The context of this article by William F. Ganong, *A Monograph of Historic Sites in the Province of New Brunswick* (Transactions of the Royal Society of Canada, 1899), 304, online at https://archive.org/details/cihm_12510/page/n105/mode/2up, has been modified from the original to fit the scope of this journal and the space available.

The seigneuries on the North Shore also disappeared by 1700. It is said that most of the seigneurs left the country after General Francis Nicholson's conquest in 1710. It is believed they went to Québec, where some were granted seigneuries. Even had they not been abandoned by their owners, most of the seigneuries, perhaps all except La Vallière's, would have been forfeited for non-fulfillment of conditions. In 1699, the King decreed that, since many of the seigneurs had not complied with conditions, they must send copies of their grants to him. In 1703, a royal decree was passed that must have annulled most of the grants in what is now New Brunswick.

After 1713, both English and French claimed the territory now known as New Brunswick. In 1718, Father Loyard was empowered to grant lands on the St. John to Acadians, but we do not know to what extent that was done. In 1734, the Lords of Trade wrote from Whitehall concerning seigneuries in Nova Scotia, that all seigneurs who remained in the province at the Treaty of Utrecht (1713)[2] and owed allegiance to Great Britain could keep what they were legally possessed of before that time, but those who had left the Province and since returned would have no such rights. In 1743, the King of France decreed that all unsettled lands should revert to the Crown.

In 1759, the Nova Scotia Legislature passed an act to the effect that any action to recover lands based on a French title should be dismissed. The final disappearance from history of the New Brunswick seigneuries does not, however, come until the middle of the last century, when the brothers and sister Rey-Gaillard, heirs of Denys de Fronsac, claimed the seigneuries formerly held by him, including his own of Miramichi and those of Nepisiguit and Restigouche, acquired by him from Jean Gobin and Iberville, and attempted to collect rents from the fishermen and traders residing there. Finally, they sold their rights to Mr. Bondfield of Québec, who, in 1764, claimed these lands from the Nova Scotia Government. Bondfield was referred to the ordinance of 1750, with which the matter ended, and the last vestige of the seigneurial tenure in New Brunswick vanished.

Seigneuries were granted in the various areas around New Brunswick and are detailed in its various districts below.

Map of New Brunswick
by William Francis Ganong
Map No. 39
New Brunswick Museum

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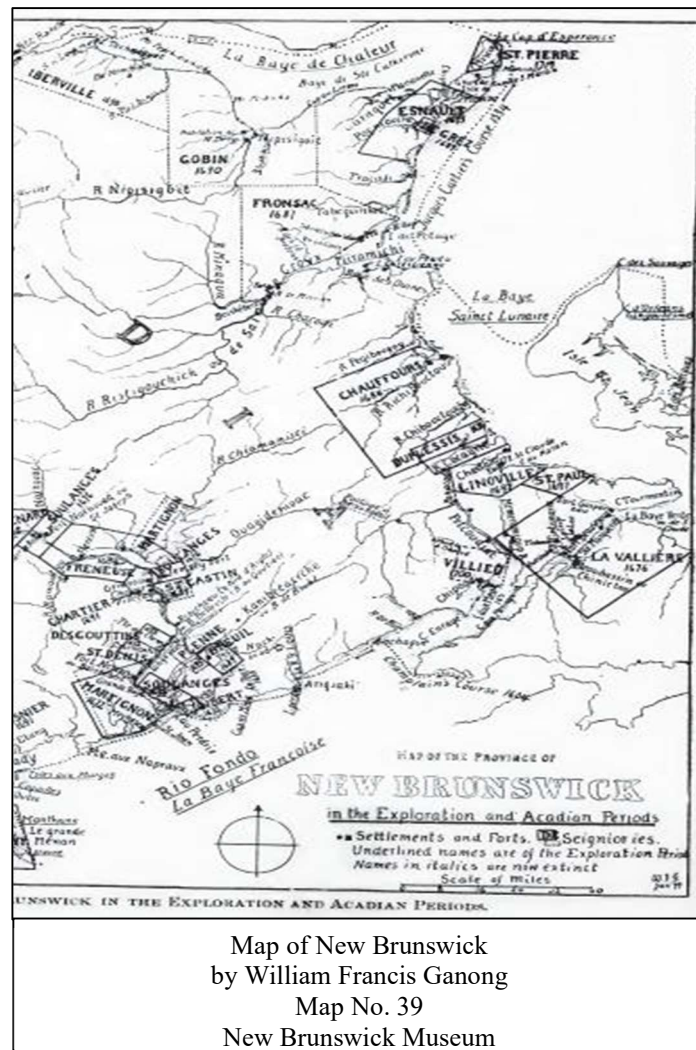
[2] The Treaty of Utrecht recognized Philip V as the rightful King of Spain while demanding he and his descendants relinquish their claim to the Kingdom of France.

The Passamaquoddy District

At Indian Island, François Moyse dit LaTreille lived at the time of Col. Benjamin Church's expedition of 1704, but no grant to him is known. The Hutchinson papers of 1688[3] mention a grant to Zorzy [De Soreis] at St. Croix, but nothing further is known of it.

On 19 May 1632, Sainte Croix was granted to M. le Commandeur de Razilly, Lieutenant Général pour the King in New France, received the grant from la Compagnie de la Nouvelle France.

> "L'étendue des terres & pays que ensuivent, a ——- la rivière & baie Sainete-Croix, isles y continues, & terres adjacentes d'une part & d'autre en la Nouvelle France, de l'étendue de douze lieues de —ges, à prendre le pointe milieu en l'isle Sainte-Croix, où le Sieur de Mons a hiverné, & vingt lieues de profondeur depuis le port aux coquilles, qui est en l'une des isles de l'entrée de la rivière & baie Sainte-Croix, chaque lieues de quatre mille toises de long." (Mem. 707)

On 23 June 1684—Passamaquoddy was granted to Jean Sarreau de St. Aubin.

> "Five leagues in front, on the seashore, and five leagues in depth inland at a place called Pascomady, and its environs, with the isles and islets in front of that extent, also an islet of rocks about six leagues off for seal fishery, also the island called Archimagan, and the islets for two leagues round it." (Murdoch, I., 163.)

The description is not complete enough to locate this seigneury exactly. It may have included Campobello. It is much more likely that the "Fort" at Pleasant Point was the remains of his habitation.

16 July 1691, Magaguadavic was granted to Jean Meusnier, habitant de l'Acadie.

> "Two leagues in front by two leagues in depth, on the small river which the Indians call Maricadéouy, to wit: one league in front on each side of the said river, opposite to each other, the said two leagues of land in front and two leagues in depth to be taken in the unconceded lands at a distance of about five leagues below Pesmoucady, running towards the north-east." (Leg. 121.)

This grant was not actually a seigneury, but an ordinary grant "en censive,"[4] and was probably located at the mouth of the Magaguadavic. The grant mentions that his former property had been plundered and burnt by the British, and a new grant was made to enable him to settle in a safer place. The basin at the Falls, at St. George, where there is fertile land, grand fishing, and the head of navigation, would be a most likely place for his residence.

On 14 April 1693, Grand Manan was granted to Paul Dailleboust, Ecuyer, Sieur de Perigny.

> "The said island of Grand Menan, together with the islands, islets and beaches which may be found lying around and near the same." (Leg. 134.)

On 8 July 1695 Scoodic was granted to Sieur Michel Chartier, habitant de l'Acadie. This grant was confirmed on 19 May 1696.

> "D'une demy lieue de front de chaque costé de la rivière d'Escoudet sur une lieue et demye de profoundeur à commencer du costé du sud ouest à la terre du dit Sieur St. Aubin en descendant la dite rivière, et du costé du N.E. aux terres non conédez, vis-a-vis la concession du Sr. de Bourchemin, sur la rivière de la Oumasca." (Docs. II, 224. Also Leg. 154, Murdoch, I., 224.)

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[3] Collections Massachusetts Historical Society, 3rd ser., 1:82.

[4] *En censive* is the tenancy held by a socager in return for him paying certain duties to the lord. This means of land tenure typically didn't involve military duty or mandatory labor to a seigneur but usually only involved the payment of a rent. The rent was typically in cash and only occasionally with goods.

In 1704, Col. Benjamin Church found Sharkee (sic, Chartier) settled on or near the site of St. Stephen, on the Scoodic, which was surely the center of his seigneury. In 1696, Michel Chartier leased the seigneury of Freneuse from its owner, Mathieu d'Amours.

The seigneuries of Thibaudeau, granted in 1695, and of Villeclaire, granted in 1697, Kouésanoukek (Lefebvre), granted in 1703, and Grand Champ, granted in 1708, were in Maine, towards Mount Desert.

The St. John District
On 15 January 1635, the mouth of the St. John River was granted to Charles de Saint-Étienne, Sieur de la Tour by La Compagnie de la Nouvelle France.

> "Le fort & habitation de la Tour, situé en la Rivière Sainte Jean en la Nouvelle-France, entre les 45 & 46, degrés de latitude, ensemble des terres prochainement adjacentes à icelui dans l'étendiie de cinq lieues au dessous le long de ladite rivière, sur dix lieues de profondeur dans les terres." (Mem.)

The location of this grant probably covered both sides of the mouth of the river. It was later superseded by other grants.

In 1656, the coast of Acadia was granted to le Seigneur de Saint-Étienne, Sieur de la Tour, baron d'Écosse, Thomas Temple & Guillaume Crowne, Chevaliers.

> "Le pays & territoire appellé l'Acadie, & partie du pays nommé la Nouvelle Écosse, . . . les côtes jusqu'au fond de la Baie; & de là, rangeant ladite Baie jusqu'au fort Saint-Jean; & de là, rangeant toute la côte jusqu'à Pentagoet . . . & en dedans les terres tout le long desdites côtes jusqu'à cent lieues de profondeur." (Mem.)

On 17 October 1672, the west side of the mouth of the St. John River was granted to Martin d'Arpentigny, Sieur de Martignon.

> "The tract of country and lands which are to be found on the said River St. John, to be taken along the said River from Partridge Island (*l'Isle de la Perdrix*), running six leagues in front up the said river, and six leagues in depth inland, bounded in front by the said River St. John, and in rear, towards the west, by the ungranted lands, on one side by the said Island, and on the other by the ungranted lands." (Leg.)

On the Franquet map of 1707 (in Marcel's Atlas), Fort de Martinon is marked on the west side of the harbor, and Fort La Tour on the east. In the census of 1686, his name was spelled Aprendistigué. The document states that he intends to bring over men from France to settle his land. In a French copy of this grant he is spoken of as "ancien habitant du pays de l'Acadie," and also as "Gouverneur et propriétaire de la Rivière St. Jean dupuis la Rivière de Maquo jusqu'aux mines aux dit pais de l'Acadie . . . plus de 50 lieues de front." This grant was probably from his father-in-law, La Tour. Its location, Rivière de Maquo was probably Maquapit, and the mines at Newcastle, placing it along the north shore of Grand Lake.

On 18 October 1672, Long Reach was granted to Jacques Pottier, Sieur de St. Denis.

> "An extent of two leagues in front, to be taken above the grant made to the Sieur de Martignon, and bounded on the other side by the ungranted lands." (Leg.)

On 20 October 1672, the east side of the mouth of the St. John River was granted to [Pierre de Joibert] Sieur de Marson [et] de Soulanges.

> "A tract of land of four leagues in front by one league in depth, to be taken on the east side of the said River St. John, bounded on one side by the basin of the said river and on the other by the ungranted lands (together with the house of Fort Gemeziz, which he shall enjoy for such time only as he shall hold his commission of commander on the said river, in order to give him a place of residence, that he may act with more liberty and convenience in everything relating to the King's service)." (Leg.)

This seigneury was at the mouth of the river as deduced by the fact that the one granted his brother on the same date adjoined it and bordered on the sea. The fact that Jemseg Fort was allowed him as a residence seems to show that there was no residence for him at St. John. Martignon, of course, occupied the fort at Carleton built by Charnisy, yet, in both grants of 1676, Marson is spoken of as "Commandant of the Forts of Jemseg and the River St. John," implying that there was a fort of the River St. John somewhere, but not in a condition to be occupied.

On 20 October 1672, St. John Harbour was granted to Pierre, Écuyer, Sieur de Soulanges & de Marson .

> "The extent of one league of land in front, by one league in depth, to be taken on the east side of the River St. John, in the said country of Acadia, adjoining on the one side the grant made to the Sieur de Marson, his brother, commanding at the said place, and on the other side the ungranted lands, bounded in front by the sea, and in rear by the ungranted lands." (Leg.)

On 12 October 1676, Nashwaak was also granted to Pierre de Joibert.

> "Le lieue appellé Nachouae & que l'on appellera à l'avenir Soulanges, sur ladite rivière Saint Jean, à quinze lieues du Gemisik, contenant deux lieues de front de chaque côté sur ladite rivière, & deux lieues de profondeur dans les terres, aussi de chaque côté, ensemble les isles & islets qui sont dans ladite rivière au devant desdites lieues de front." (Mem. 744.)

On 16 October 1676, Fort Jemseg was also granted to Pierre de Joibert.

> "Ledit fort de Gemisik, avec une lieue de chaque côté dudit fortfaisant deux lieues de front, la devanture de la rivière, & les isles & islets qui y sont, & deux lieues de profondeur dans les terres, avec le droit de chasse & de pêche dans l'étendue desdits lieues." (Mem. 746).

By about 1690, this seigneury had passed to the Sieur de Chauffours. This is shown by two facts: first, the grant to the widow of the Sieur de Marson in 1691 mentions the "concession de Sieur de Chauffour, nommé Jemseg," and, second, John Gyles shows in his narrative that he was living there in 1696. Whether he obtained it by purchase or a re-grant, as the term concession would imply, is not known. In 1702, he was granted the seigneury of Soulanges in Québec. (Archives, 1884, 26). In one document, he was spoken of as "Lieutenant of the Company of Infantry of Grand Fontaine, in the regiment of Poitou, and Major of Acadia; has rendered good and praiseworthy services in divers places both in Old and New France."

In 1682, the King granted to Sieurs Bergier, Gautier, Boucher, and DeMantes lands on the St. John for a fishery, but they appear not to have been settled on. On the Morris Map of 1758 the Belleisle is called *R. au Gautier.*

On 20 September 1684, the St. John near Meductic was granted to René d'Amours, Écuyer, Sieur de Clignancourt. This grant was confirmed 27 May 1689.

> "Ce qui se rencontre de terre non concédée ni habituée le long de ladite rivière Saint Jean, depuis ledit lieue de Medoctet, icellui comprise, jusques au long sault qui se trouve en remontant ladite rivière Saint Jean, icelle comprise, avec les isles & islets qui se rencontreront dans cet espace, & deux lieues de profondeur de chaque côté de ladite rivière Saint Jean. … lequel fief & seigneurie portera le nom de Clignancourt." (Mem.)

The description does not make the location of the seigneury plain, though it evidently extended from Fort Meductic either down the river to the Meductic Falls, or else upwards to Grand Falls. Though his seigneury was near Meductic, his residence appears to have been on E–les [sic] Island[5] below

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[5] It is unclear what island the author was referring to.

Springhill for the census of 1696 shows him as living at Aucpac, and this island on all early maps is called *Cleoncore*, which seems plainly enough a corruption of his name.

On 20 September 1684, Nashwaak to Jemseg was granted to Mathieu d'Amours, Écuyer, Sieur de Freneuse. This grant was confirmed 1 March 1693.

> "Des terres non concédées ni habituées le long de la rivière de Saint-Jean, entre les lieues de Gemisik & de Nachouac, sur deux lieues de prof'ondeur de chaque côté de la rivière Saint-Jean, icelle comprise, avec les isles & islets qui se rencontrent dans cet espace, ensemble la rivière du Kamouctou [Ramouctou] autant que ladite profondeur de deux lieues." (Mem.)

In 1696 the Sieur de Freneuse leased his seigneury for five years to Michel Chartier. It was described as follows: "Le Manoir Seigneurial de la dite Seignourie de Freneuse consistant en trente arpents ou environ de terre labourable à la charrue, près, bois on haut futoye et taillie avec les maisons granges et estables qui sont dessus, etc." Freneuse was killed the same year at Fort Nashwaak, Michel Chartier the previous year had received the Seigneury of Scoodic.

On 7 January 1689, Kennebecasis was granted to Pierre Chesnet, Écuyer, Sieur de Breuil.

> "Deux lieues de front le long de la rivière Saint-Jean, dans le lieue appellé par les Sauvages Kanibecachiche & petit Nakchouac, Savoir, une lieue d'un côte & une lieue de l'autre, ledit petit Nakechauae faisant le milieu de ladite concession, avec les isles & islets qui se trouveront au devant, & trois lieues de profondeur." (Mem. 769; Leg. 102.)

Petit Nakehouac is known to have been the Hammond River. On Morris' map of 1758, the Kennebecasis is called "La Rivière do Bruhl," seeming to show he had made some attempt to settle his seigneury.

On 14 October 1689, land below Jemseg was granted to Sieur Vincent de St. Castin.

> "Lesdits 2 lieues de front à prendre en terros non concédées le long de la rivière St. Jean, joignant les terres de Jemesec . . . sur pareille profondeur de 2 lieues." (Leg. 115)

In 1690, land on River St. John was granted to Sieur Jean de Valence. This grant was confirmed 15 March 1901).

> "D'une ostendue de terre à la rivière St. Jean." (Docs. II., p. 40.)

On 25 February 1690, Nacawicac to Long's Creek was granted to Sieur François Genaple de Bellefond. This grant was confirmed on 16 March 1691.

> "Une espace de terres située à la rivière St. Joan, pais de l'Acadie, entre Madoktek et Nacchouak, qui joint à la terre de Gemezek, contenant l'espace de terre sur le lieue appellé les longues vues commençant à la rivières appellée Skooleopskek jusqu'au lieue et rivière appellée Nerkoiooiquek, sur deux liens de profondeur dans lesdits terres, d'un costé et d'aultre ladite rivière St. Jean; ensemble les isles et islets qui sont dans ledit espace.'" (Doc. II., 39; Leg. 116; Murdoch I., 108.)

The *longues veues* is still called the "Upper Reach," i.e., Upper Long Reach; Nerkoiooiquek is Nacawicac, and Skooleopskek (i.e., Skooteopskek) is known to be Long's Creek. De Bellefond was Notary Royal at Québec, and probably did not attempt to settle his grant.

On 23 March 1691, Gagetown was granted to Dame Marie François Chartier, widow of Sieur de Marson. This grant was confirmed 1 March 1693.

> "Une terre à la rivière St. Jean, a l'Acadie, de quatre lieues de front sur ladite rivières, de deux lieues de profondeur de l'autre costé, et vis-a-vis la concession du Sieur de Chauffour, nommée Jemsec, le milieu desquelles quatre lieus sera vis-a-vis la maison de Jemsec." (Doc. II., 113; Leg. 120; Murdoch, I., 199.)

On 20 June 1695, Kennebecasis was granted to Sieur Bernard d'Amours, Écyr. [Sieur de Plenne]. This grant was confirmed in 1696.

> "La rivières Canibecachice affluent dans la rivières St. Jean à l'Acadie et d'une lieue et demye de chaque costé sur deux de profondeur. (Doc. 11., 224; Leg. 151.)

It is not known how far up the river this grant was located.

On 20 June 1695, Oak Point was granted to Sieur des Gouttins. This grant was confirmed in 1696.

> "Lieue nommé la Pointe aux Chênes située à la rivière St. Jean de l'Acadie et d'une lieue de chaque costé de la dite pointe sur deux de profondeur." (Doc. II. 224: Leg. 152).

Some versions give *Pointe aux Chennilles*, and others *Pointe aux Chênes*, and the Morris Map of 1758 shows that the present Oak Point was so called by the Acadians.

On 23 April 1697 Nashwaak to Long's Creek was granted to Charles Genaples, Sieur de Vilrenard.

> "Of the space of land containing a league and a half front by two in depth, to bound from the seigneurie of Naxcouak, to the river of Skoutecpkek, with the islands, islets and flats within that extent." (Murdoch I., 238; also Leg. 173.)

Its length is far underestimated. The name of the seigneur was Villeneuve or Vilrenard.

The Petitcodiac-Misseguash District
The fullest account of the seigneuries and settlers was given by Rameau de Saint-Père in his "Colonie Féodale." La Vallière was the most important of all seigneuries in New Brunswick.

On 24 October 1676, Chignitou, or Beaubassin, was granted to Michel de Neuf, Écuyer, Sieur de la Vallière.

> "L'étendue de dix lieues de terre de front, qui sont du côté du sud, entre le Cap-Breton & l'isle Percée, à commence depuis la rivière appellée Kigiskouabougnet icelle comprise jusqu' à une autre rivière appelée Kimoutgonitche, aussi y comprise avec dix lieues de profondeur dans lesdits terres, don't la baie de Chinigton & le cap Tourmentin font partie." (.Mem. 753.)

The Kigiskouabougnet is probably the river Philip, which the Micmacs now call Koos-oos-li-boo-guae, and Kimoutgonitche may be near Shemogue. La baie de Chinigton, is the present Cumberland basin.

LaVallière was an important man in Acadia and made a successful attempt to introduce settlers and cultivate lands, becoming the only seigneur in New Brunswick to fulfill the conditions of his grant. He had a manor whose site is unknown, though in all probability it was on the island called Isle LaVallière, now Tonges Island. About 1702 he became involved in disputes about boundaries with the settlers of Shepody and Petitcodiac, which was settled by a special act of the Conseil d'État in 1703 (Romeau, II., 337), and extended his seigneury to include Shepody and Petitcodiac, but forbade his disturbing the settlers there.

In 1676, LaVallière gave a tract of land at Beaubassin for a mission, which was described in a document of that year: (*Le Tae*, 191.)

> "La donation falte par le S^r de LaVallière, seigneur de Beaubassin dans l'Acadie et Dam Denis, sa femme aux RR.PP. Recollets . . . de six arpens de front qui sont en prairies dans lad. seigneurie de Beaubassin sur la rivière appellée la Rivière Brouillée vis-à-vis la pointe de Beauséjour en montant au Nord-est & des terres qui se trouveront dans la profondeur depuis la pointe juisqu'à moitié chemin des habitations des nommez Martin & LaVallière anisi qu'il est porté plus au long dans le contract de la donation passé aux Trois Rivières le 2 Septembre l678 pardevant Ameau, Notaire roïal."

The identity of the Rivière Brouillée is unknown, making it impossible to locate this grant with certainty. Of course, a church would have been built upon it, and two early churches are known in this vicinity, one at Beaubassin near Fort Lawrence, and the other near Fort Beauséjour, though an earlier one burnt by Col. Benjamin Church in 1696 perhaps stood on a different site.

The settlements of Shepody and Petitcodiac were founded in 1689, the former by Thibaudeau and the latter by Blanchard. In 1702 it was recommended by des Gouttins that they (Thibaudeau and Blanchard) be given grants of these places in seigneury, but decisions of the Council of State of 1703 and I705 show that, while they were allowed to continue to occupy their lands, they were within the limits of the seigneury of LaVallière. (Rameau, II., 336, 337).

On 21 August 1700, Cape Near Shepody was granted to Sieur de Vallière.

"Two leagues of land in front [and two in depth], to be taken from the Cape nearest to the Bay of Chipondy, on the north-east side thereof, descending to the south-west, together with the island called *aux Meules*." (Leg. 189)

Isle aux Meules was the name for the present Grindstone Island.

The Richibucto District
The first great grant in this region was in 1636 to Nicolas Denys and was confirmed in 1653 and again in 1667. It included all the coast from Cape Breton to Gaspé. It was not revoked until after 1685 when Richard Denys, as representative of his father, made grants to the Recollet Missionaries at Miramichi and Restigouche. In 1684 a portion was regranted at Richibucto and other places.

On 20 September 1684, Richibucto was granted to Louis d'Amours, Écuyer, Sieur de Chauffours. This grant was confirmed on 24 May 1689.

"Ladite rivière Richibouctou, avec une lieue de terre de front du côté du sud-ouest, & de l'autre côté jusqu'à trois lieues au dejà de ladite rivière Chibouctouche, ici elle comprise les isles, islets adjacentes, & de profondeur jusq'au portage qui se trouve dans ladite rivière Richibouctou, duquel portage sera tiré une ligue parallèle au front & bord de la mer, pour terminer ladite profondeur . . . lequel fief & seigneurie portera le nom de Chauffours." (Mem. 748).

It is stated in the grant that the new seigneur had for two years been cultivating a piece of land on the southwest side of the Richibucto, where he had built a fort and two small houses, and was intending to bring settlers there, but about 1690 he had moved to Jemseg, perhaps in order to be near his two brothers on the St. John. It appears that the land in this region had been previously granted before 1665, but not having been occupied, had reverted to the Crown.

On 15 October 1696, Cocagne was granted to George, Sieur Duplessis.

"The bay and river of Cocagne, situated in Acadia, together with two Leagues of land in front on each side of the said bay by six leagues in depth, the said front to commence on the seashore, and thus continue the whole depth, also the adjacent islands, islets and meadows, to which grant we give the name Duplessis." (Leg. 158).

In the grant, Sieur Duplessis is described as "Clerk of the country for M. De Lubert, treasurer general of the Navy."

On 29 March 1697, Linoville at Shediac was granted to Sieur Mathieu de Lino, Marchand à Québec.

"A certain tract of land containing five leagues or thereabouts by a similar depth, situate on the coast of Acadia, opposite the island of St. John, to be taken from the concession of the Sieur Duplessis, treasurer of the navy, of the bay and river of Cocague, going toward the south-east in the direction of that of the Sieur de la Vallière, islets, beaches and capes, situated opposite the same, and given to the said concession the name of Linoville." (Leg. 167)

The grant states it was in return for his service as an interpreter to the English language.

On 4 April 1697, St. Paul at Cape Bald was granted to Sieur Paul Dupuy.

> "Three leagues of land in front or thereabouts by a similar depth, situated on the coast of Acadia on the great bay of St. Lawrence, joining on one side the concession of the Sieur de Lino, and on the other side that of the Sieur de la Vallière, together with the islands, islets and beaches which may be found within the said extent, and given the said land the name of St. Paul." (Leg. 168).

The grant states that it is "in consideration of the good services which the said Sieur Dupuy has rendered in this country, as well in war as in the discharge of the situations which he has held."

The Miramichi District

On 18 April 1687, Miramichi was granted to Sieur Richard Denys de Fronsac. This grant was confirmed Mar. 16, 1691.

> "A quinze lieues de devanture sur quinze lieues de profondeur, à prendre depuys la rivière *Des truites*, et elle comprise une lieue tirant au sud-est, et les aultres quatorze lieues tirant au nord-ouest." (Docs II., 40, MurdochI., 198).

Richard Denys lived at Miramichi, and an early document on seigneuries speaks of Richard Denys de Fronsac as first grantee of Miramichi (Archives, 1884, 18).

The identity of the Rivière Des Truites (Trout River) is unknown. It must have been on the north side of Miramichi, partly because Denys residence (discussed earlier) was almost certainly there, and partly because grants at Nepisiguit bordered upon it. Richard Denys afterwards acquired the extensive Seigneuries of Nepisiguit and Restigouche.

On 13 August 1685, Richard Denys, as lieutenant for his father, granted three leagues of land to the Récollets for a mission on the river St. Croix (Miramichi) (Murdoch, I., 168). St. Valier says the missionaries chose the land at Skinoubondiche, which was the modern Burnt Church Point; and thus originated the present Burnt Church Indian Mission, which is by far the oldest in existence in New Brunswick. This Mission was marked on the "Carte générale de la Nouvelle France" of 1692, on the north side of the Miramichi, near its mouth, but not accurately enough to determine its exact site.

The Nepisiguit District

The original grant to Denys included all of this district, and he had establishments at Miscou and Nepisiguit. His rights must have lapsed after 1685, as large portions of that district were regranted. It is possible there was a grant of Miscou to a company in 1668 (Archives, 1885, 33).

On 3 August 1689, Pocmouche was granted to Michel De Grez, habitant de Pocmouche.

> "1 lieue de front sur 1 lieue profondeur dans la Rivière de Pomouche." (Leg. 112). The site of this grant (not a Seigneury) may be fixed approximately, as on Map 39. This was afterwards included in a Seigneury of Esnault (see later), and it is said of DeGrez (or Delgrais) that he has "retired with the English of Boston, and married an English woman, although he was married to an Indian woman, and his marriage had been solemnized in presence of the church."

On 26 May 1690 Nepisiguit was granted to Sieur Jean Gobin, Marchand in Québec. This grant was confirmed March 16, 1691.

> "Extent of twelve leagues in front by ten leagues in depth on the *Baie des Chaleurs* in Acadia, together with the rivers which may be found within the limits of the said tract of land, the said twelve leagues of land to commence running from the boundary of the concession made to the Sieur de Fronsac, settled by the Intendants' Ordinance bearing date the eighteenth day of April last, going towards the northeast, together with the points of land, islands, islets and shoals which may be found situate opposite the said tract of land."

This grant (Archives, 1884, 9) was ceded by Gobin, "the first grantee," to Richard Denys de Fronsac, and through his wife descended to Rey-Gaillard, who held it in 1753. This appears to be the grant that Cooney[6] assigns to Jean Jacques Enaud, as including all land between Grand Ance and Jacquet River, which is certainly an error, as Gobin was the first grantee. Esnault (or Enaud) is spoken of in the census of 1696 as a resident of Nepisiguit, as he is in his grant of Pocmouche of 1693. He may have been an agent for Gobin.

On 17 August 1693, Pokemouche was granted to Philipes Esnault, habitant de Nepisiguit. This grant was confirmed Apr. 15, 1694)

"The said river Pocemouche, and four leagues of land in front on each side of the same, by a similar depth, the present grant including the said one league of land heretofore conceded to the said Degrais." (Leg. 136).

Degrais (DeGrez) had abandoned his land, owing Esnault 200 livres, as the grant relates. Esnault is mentioned in documents of the time, in the census and in Leclerc, who called him Henaut, Sieur de Barbaucannes. Cooney gives traditions of him and calls him Jean Jacques Enaud and puts his coming to Nepisiguit much too early. A René d'Eneau received a grant at Port Daniel in 1696.

In 1719, the islands of St. John and Miscou were granted to the Count of St. Pierre. (Murdoch, I., 382). This grant was revoked in 1730.

Restigouche District
On 3 August 1685, Richard Denys de Fronsac, acting as lieutenant for his father, granted three leagues of land at Restigouche to the Récollets for a mission. It probably included old Mission Point above Campbellton.

On 26 May 1890 Restigouche was granted to Sieur [Pierre] Le Moyne d'Iberville. This grant was confirmed 16 March 1691.

"A space of land of 12 leagues front by 10 leagues in depth, in the Bay of Chaleurs, in Acadie, comprising the rivers to be found within that extent, measuring said 12 leagues from the boundary of Sr. Gobin's grant on the north west course in part, and the other part on the east south east, the river of Restigouche included, with the points, islands, islets and flats in the front." (Murdoch, I., 198. Doc. II., 40; Leg. 118.)

This seigneury was ceded by d'Iberville to Richard Denys de Fronsac (Archives, 1884, 10) and descended through his wife to Rey-Gaillard, who held it in 1753.

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[6] Robert Cooney (1800-1870) was a clerk, journalist, historian and Methodist convert born in Dublin, Ireland, and was the first historian of the Miramichi when he published *A Compendious History of the Northern part of the Province of New Brunswick, and the District of Gaspe, in Lower Canada . . . (Halifax, N.S.: Howe, 1832)* (Dictionary of Miramichi Biograpgy, Provincial Archives of New Brunswick, online at and accessed 31 January 2024, https://archives.gnb.ca/Search/Hamilton/DMB/SearchResults.aspx?culture=en-CA&action=0&page=195).

NEW FRANCE – A TIMELINE, PART 3:
THE FOUNDING OF SETTLEMENTS 1598—1610

by Fran Tivey

1598: On January 12, King Henri IV named Marquis Mesgouez de La Roche Lieutenant General of the territories of Canada, *Terre-Neuve* [Newfoundland], Labrador and Norembega and gave him monopoly of the fur trade and forbade all others to trade in furs without his consent, or they would lose all their ships and merchandise. La Roche attempted to colonize the new world with convicts in 1598. When the convicts mutinied, they were left on the tree-less and stone-less Sable Island. Most of the settlers died, but a few managed to survive in mud dwellings for 5 years before being returned to France in 1603.

1600: Pierre Chauvin,[7] a Captain of the French Royal Navy, acquired a fur-trade monopoly from King Henry IV, and built a habitation at Tadoussac. Chauvin built the settlement on the shore at the mouth of the Saguenay River, to profit from its location. But the frontier was harsh and only 16 of the initial 50 settlers survived the first winter. By the following winter, of the 16 men left, only 5 survived. Tadoussac still remained for 30 years as the only seaport on the *St Laurent*.

Sable Island where Marquis de La Roche-Helgomarche landed his colonists in 1598

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[7] There were two Pierre Chauvin's in early New France, and according to the *Dictionary of Canadian Biography*, online at http://www.biographi.ca/en/bio/chauvin_de_tonnetuit_pierre_de_1E.html, CHAUVIN DE TONNETUIT, PIERRE DE, French naval and military captain, lieutenant of New France, called the founder of Tadoussac; b. Dieppe, Normandy; d. early in February 1603 in France (probably at Honfleur). He should not be confused with Capt. Pierre Chauvin de La Pierre, or Chavin, of Dieppe, whom Champlain placed in command at Quebec during his absence in 1609–10.

1605: When French merchant and explorer, Pierre Dugua, Sieur de Monts, and his cartographer, Samuel de Champlain, scouted for an area to settle in 1604, they originally chose the island of Saint Croix in the river between Maine and New Brunswick. However, after a particularly harsh winter on the island, during which half of the 79 colonists died of scurvy, de Monts realized he needed to find a more sheltered location that also offered a reliable source of water, farmland, and wood.

The colony was relocated to Nova Scotia to the head of what would later be called the Annapolis Basin. Champlain declared that the site was, "the most suitable and pleasant for a settlement that we had seen." They called the spot Port-Royal, in recognition of the French king who had granted de Monts a monopoly on the area's fur trade.

Under the direction of Jean de Biencourt, who led the expedition after de Monts returned to France, Port-Royal was built in the summer of 1605, resembling the fortified farm hamlets that could be seen in 1600s France.

Pierre Dugua, Sieur de Monts

Illustration by Samuel de Champlain of Tadoussac, circa 1612

Despite its success, Port-Royal's future as a permanent settlement was cut short when the French king revoked de Monts' monopoly. In the fall of 1607, the colonists returned to France, leaving the habitation in the hands of their Mi'kmaq allies. The three-year stay in *Acadie* allowed Champlain plenty of time for exploration, description, and map-making. He journeyed almost 1,500 kilometers along the Atlantic coast from Maine as far as southernmost Cape Cod.

1608: Champlain was named lieutenant to de Monts, and he set off on another expedition up the *St. Laurent*, specifically to *Sandacona*, which he called Québec. In his opinion, nowhere else was as suitable for the fur trade and as a starting

Illustration by Samuel de Champlain of Port Royal pre-1607

point from which to search for the elusive route to China. During this third voyage, he learned of the existence of *Lac St Jean*, and, on July 3, 1608, he founded what was to become Québec City. He immediately set about building his habitation there. Québec would soon become the hub for French fur trading.

1609: To prove his good intentions to his Huron, Algonquin and Montagnais allies, Champlain joined a military expedition against the Iroquois. He followed the Iroquois river [Richelieu River] to the lake that is named for him. It is there that Champlain fought the Iroquois for the first time. Champlain and his allies were victorious, but the Iroquois became mortal enemies of New France.
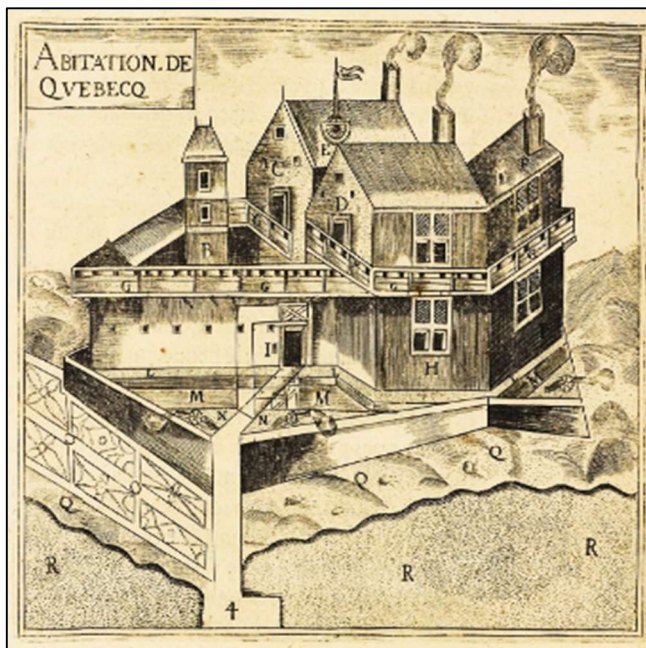
Illustration by Samuel de Champlain of Québec

Samuel de Champlain de Monts

1610: In the summer of 1610, Étienne Brulé, who was an indentured servant to Champlain, eagerly acceded to Champlain's request to live among the Algonquin people and learn their language. During the next twelve months, Brulé traveled throughout the tribe's territory, which lay on the south side of the Ottawa River within the triangle formed by the site of present-day Ottawa,
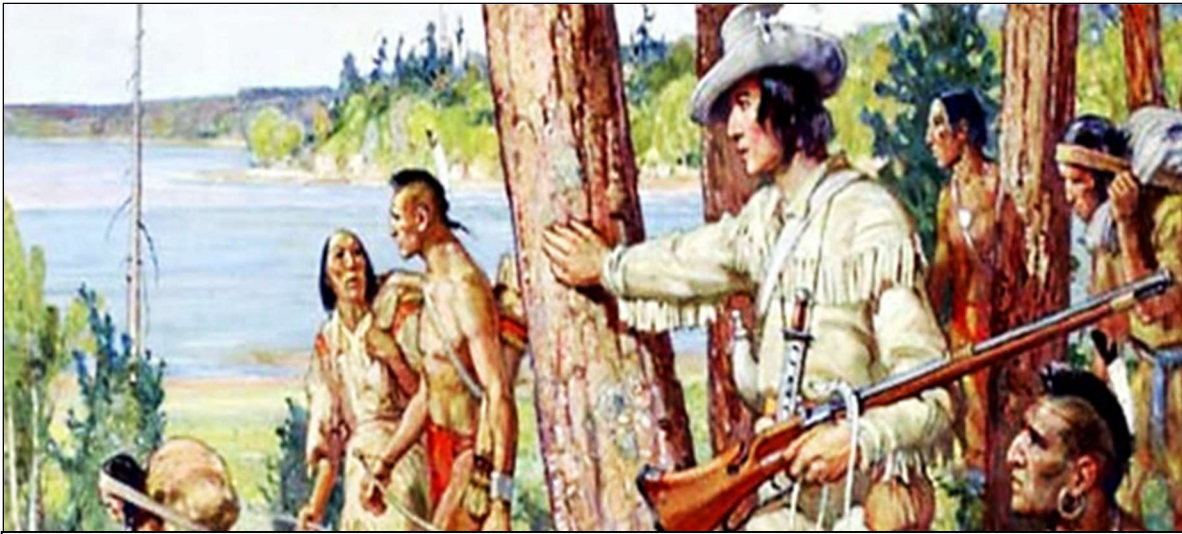
Etienne Brulé among the Hurons in Huronia

Lac des Deux-Montagnes (the confluence of the Ottawa and *Saint-Laurent* rivers) and the eastern tip of Lake Ontario. He mastered the Algonquins' language and that of their Huron allies. He also began to adopt their way of life. When he reunited with Champlain in June 2011, he was dressed entirely in native clothing. Delighted with the results of Brulé's initial assignment, Champlain then sent him to Huronia, homeland of the Huron nation. For the next four years, Brulé explored Huronia and beyond. Brulé also studied the Hurons' involvement in the fur trade. Upon his return to Québec in 1615, he was able to provide Champlain (now Governor of New France) with details of the trade's organization and the Hurons' pivotal role as middlemen for all the tribes within hundreds of miles of Huronia.

Port Huron, Michigan, was at first named Fort St-Joseph, established by Frenchmen in 1686. Under the domination of the Americans, the place had been named in honor of General Gratiot. A little colony was established, a little further down again, by French Canadians. At first it was named river De Lude, then in 1828, it became Desmond. In 1840, these small colonies were incorporated under the name of "Port Huron." – *On the Trail of French Pioneers* by Edouard Fecteau (AFGS Collection)

SAINT VS SAINTE VS ST. VS ST-

By Sandra Goodwin

(This article is an excerpt from her book "French Language LIFELINES for the Anglo GENEALOGIST" and published with the author's permission)

French-Canadian genealogists often ask the question, "Which is the correct way to write 'saint' in French?" That's a great question because you'll often see it written one of several different ways: *Saint*, *Sainte*, *St.*, *Ste.*, *St-*, or *Ste-*.

So, under which circumstances would you use any or all of them? We're really talking about two separate issues here: whether or not to use an *e*, and whether to use a period, a hyphen, or neither. Let's start with the *e* first.

St. or Ste.
Nouns in French are classified as either masculine or feminine. An adjective that describes a feminine noun indicates the gender with the placement of an *e* at the end. So, the adjective for "small" when describing a boy is *petit*, but for a girl it's *petite*. The same thing applies here to the word "saint*."* When the saint is a male, we use *saint*. When the saint is a female, we use *sainte*. The abbreviations follow the same pattern: *St.* for a male saint; *Ste.* for a female saint. So, we have *St. Joseph* and *Ste. Marie*.

For the most part, the final *e* indicating gender did not carry over to America, where English forms are used. You will see many St. Mary's churches which, in Québec, would be *Ste. Marie*.

Also, remember that we do not pronounce the final consonant of a word unless there is an *e* at the end. So, for males, you will not hear the /t/ at the end of *saint.* In *St. Michel*, *St.* ends in a nasally /n/ sound. An exception is if the following saint's name begins with a vowel, like *St. Antoine.* In this case, the *t* in *Saint* is linked with the initial vowel of the following word. This is called *liaison*, or linking, and you would pronounce the /t/. You will also hear the /t/ in *Ste. Marie* because of the final *e* in *Ste*.

Hyphens
Now the other issue deals with the use of hyphens versus today's practice of abbreviating "saint" with a period. There are two ways of dealing with this. Some believe that you should always write the name exactly the way it appears in the record. Most genealogy programs will allow you to write every single name variation that you find. However, other genealogists make the personal decision to write place names without the hyphen to conform to the norms with which their audience will be familiar. You will see it written either way in published works, so I would suggest it's a matter of personal preference.

Online Indexes
Another problem occurs when looking up names beginning with "Saint" in online indexes. Back when the majority of our time was spent scouring indexes located in the backs of books, it was easy to skim a couple of pages to see whether the publisher was recording the word *Saint* written out and located alphabetically in the *sa-* section or abbreviated and alphabetized in the *st-* section. It's not so easy when searching in a digitized index.

When searching in a native French database, you may have to search differently than you would in an English index. Since the *PRDH* is the leader, so to speak, of French-Canadian databases, I have a feeling that in the future most native French databases will follow whatever standard they use. In the *PRDH* there are no periods, hyphens, or spaces used in surnames. Also, the word *Saint* is not

written out; it is abbreviated. So, to search for *St. George*, you would type in *stgeorge*. For *Ste. Marie*, you'd type *stemarie*. If you type in the entire word *Saint*, the results will bring up the abbreviated form of the word anyhow.

I checked on one of the more widely used census indexes, *HeritageQuestOnline.com*, for the surname St. George. In order to catch them all, you would have to do a search for St. George with "Saint" spelled *St.*, *St* (no period), and *Saint*. Again, for the surname Sainte Marie, usually in English the gender specific adjective does not carry over. However, there *are* exceptions. Again, in *HeritageQuestOnline.com*, a search for Sainte Marie brought up two people with the spelling of *Sainte*. There are *no* abbreviated *Saintes* spelled *Ste*. You will also find *St.* (yes, even though it's a female saint), *St* (no period), and *Saint* combined with Marie. So, the census indexes for *HeritageQuestOnline.com* need to be searched by the full name as well as the abbreviations spelled with and without the period.

At *FamilySearch.org*, a search for St. George produces the same results whether or not you put a period or a hyphen after St. However, you get different search results if you write out the word. So, remember to search for both the full name and the abbreviated name with a period.

The best thing to do before researching a "Saint" name in a database is to do a test run. Type the name out with an *e* and without an *e*. Try it out with and without periods, hyphens, and spaces. And then make a note of how that particular database handles these surnames for future searches. And remember that French-language databases and English-language databases may handle these searches very differently.

Now available in our online store.
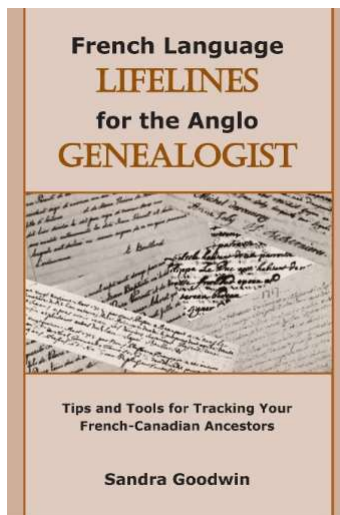
FRENCH LANGUAGE LIFELINES FOR THE ANGLO
GENEALOGIST: TIPS AND TOOLS FOR TRACKING YOUR
FRENCH-CANADIAN ANCESTORS
by Sandra Goodwin

For those of us who did not have the privilege of learning French, Goodwin's book gives us the tips and tricks to translate those records written in French. Is it a boy or is it a girl? There is a chapter on identifying the terms to determine gender in sacramental records. There are chapters on how to translate numbers and dates, family relationships, and terms and phrases used in sacramental records. There are samples of French documents and their translations. The appendices include lists of French words and their English translations in areas such as occupations, money and measurements. Even though this book is a "how to" book, Goodwin adds humor and interesting stories along the way. You may find yourself laughing from time to time. More importantly, many chapters end with a table of tips or a list of books and websites to use.

Sandra Goodwin is a retired teacher who has continued to teach others through her book and podcast, *Maple Stars and Stripes: Your French-Canadian Genealogy Podcast* since 2013.

PHOTOGRAPHING HEADSTONES

(Part 2)

(Part one was published in *Je Me Souviens* in the first quarter of 2014, p. 40)

by Sue Musial

Sue and Joe Musial, members and volunteers at AFGS, have been photographing headstones for over 20 years. The first article about their headstone project appeared in the Spring 2014 edition of *Je Me Souviens*. Their headstone project began when they photographed their family headstones. They have donated the information to AFGS and created a database that is now available on the Members Only site under the Memorials tab (http://www.afgsmembers.org/hdstone/Search.php). If you are in Woonsocket, come by AFGS on a Tuesday or a Saturday to view the photographs of the headstones on the AFGS computers.

Sue tells us below what they have accomplished with the project in the last nine years and what their future plans are for the project. She shares some of their experiences while photographing the cemeteries as well as some tips.

Sue says, Joe and I were photographing Precious Blood Cemetery in Woonsocket, Rhode Island, many years ago. Precious Blood Cemetery is close to home and has many French headstones. We learned about AFGS and decided to donate our work to them.

My family came from Canada to Burrillville, Rhode Island. I remember visiting my relatives in Burrillville and passing by St. Patrick Cemetery on Cemetery Hill Road. My parents often stopped to see my grandparents' headstone. Most of my family is buried in this cemetery. There is a second St. Patrick Cemetery on Emerson Street not far from the first one. I was given a one-page family "genealogy line" after many of my relatives passed away. With that, I started photographing headstones. Joe helped me with the photographing, which sparked his interest in doing his own family research. It was St. Patrick Cemetery that propelled our project forward.

Upon doing further research at AFGS, we discovered there were more names related to us. It is said that all French are related in some way or another and we found that to be true. In fact, we did each cemetery three times, first for family headstones, then for French headstones, and, finally for all the headstones. So, many cemeteries are "complete."

We've traveled quite a lot while visiting family and in doing so always searched for a local cemetery in the area. We've been to Buffalo, New York, and crossed the border to Ontario, Canada, for cemeteries. In Florida, we did quite a few in Volusia County just west of Daytona Beach. In Maine, we did a small cemetery in East Andover where my brother lives. He drove me to that cemetery on his ATV. It was down a rocky dirt side road where I would never have expected a cemetery to be. It was a small cemetery, but I was thrilled! He sat on the ATV waiting for me to finish my photos.

At the end of the summer of 2022, I drove by a cemetery in Quincy, Massachusetts, which I will do this summer. There is also a large one in Sanford, Florida, that I would like to do when I visit my

sister again. We've done cemeteries in Canada, Maine, Massachusetts, Rhode Island, Connecticut, and Florida. I want to be busy all the time and this pastime is just what I need.

The Process from the camera to AFGS
1. Take the photos and edit them; arrange photos so that the military markers are alongside the family headstone, delete duplicates, renumber or rotate them when they are sideways.
2. When dates or names are unclear, we conduct research at AFGS, go to FindaGrave.com's website, and use the RI Historical Cemetery Database.
3. Once the photos are arranged the way I like them, I give them to Joe to write down all the names, dates, and other info on the headstone, spouse, son or daughter of, and military info.
4. I type this list, print it and Joe proofreads it. He also makes sure all the names match the photo numbers. Then I make a CD for my own collection and a thumb drive for AFGS.
5. Data from the thumb drive gets uploaded to the AFGS computers and eventually on to the AFGS webpage.

Our plan is to photograph headstones during the nice weather and "process" them during the winter months when the cold weather and snow keeps us away from the cemeteries.

An unfortunate incident at Notre Dame Cemetery in Fall River, Massachusetts
When photographing a large cemetery, my husband would move the car from one point to the another so it would always be nearby. It's always helpful in case of rain and there would be less walking. While taking a turn on a narrow cemetery road, he took the corner short and drove over a large corner rock. The car got stuck. We had to call AAA to free the car from the bolder. Luckily, there was no damage underneath the car. That was a "first" for the AAA driver! Of course, I took a photo of the car stuck on the rock.

We have done 180 cemeteries totaling over 147,000 photos and filling 42 CDs. The AFGS computers have 138 of these cemeteries on their database thus far. These cemeteries have been entered in the order that we photographed them. The AFGS webpage has 77 of these cemeteries, including 53,000 photos and 120,000 names. These cemeteries are being added in alphabetical order of their location. So, the cemeteries data on the AFGS computers and data on the AFGS Headstone webpage cemeteries are not in synch. No Rhode Island cemeteries have been added to the AFGS headstone webpage as of yet.

The largest cemeteries we've done, which probably took us eight months each to do were:
1. Precious Blood Cemetery, Woonsocket, Rhode Island, 7,414 photos.   Completed 2016.
2. St. Jean Baptiste Cemetery, Bellingham, Massachusetts, 8,180 photos. Completed 2016
3. Notre Dame Cemetery, Pawtucket, Rhode Island, 9,872 photos.   Completed 2017.
4. Notre Dame, Worcester, Massachusetts, 6,400 photos.   Completed 2013.
5. Notre Dame, Fall River, Massachusetts, 10,676 photos.   Completed 2015.

"Completed" means all the headstones were photographed in that cemetery at that time. The "year" after the cemeteries indicate the dates in which we took the last photos there.

When we revisit a cemetery for updates, we look for any new burials or inscriptions after our last visit. These new photos will be "merged" into the existing cemetery, or we make a duplicate cemetery and indicate "Updated" after the name. Then we change the year after the cemetery's name. It's a work in progress that never ends.

The tricks of the trade
1. Cloudy days are the best. No glare, no shadows.
2. Ant hill sand is soft and brings out the letters on a flat marker.

3. Spraying water on a flat marker, wiping it down while leaving the water in the lettering brings out the lettering.
4. In Florida, cemeteries have white beach sand. It does wonders for moldy flat markers.
5. In Rhode Island we use baby powder to make the lettering on slate headstones come right up. Don't use baby powder on a breezy day! It never goes where you want it to.
6. Use a **plastic** kitchen pan scraper to clear built up mold on a headstone. Never use a metal scraper!

I don't remember how I discovered *FindaGrave.com* and the *R.I. Historical Cemetery database*. Sometimes I can replace a badly photographed headstone with a photo from *FindaGrave.com*. I have added 280 new memorials to *FindaGrave.com* and uploaded over 3,700 headstone photos. Individuals who have listed on *FindaGrave.com* have accepted most of my "corrections" on names and dates that I have presented to them. If you go to *FindaGrave.com* and see a photo from AFGS Sue M.- That's me!

We've been asked to leave a few cemeteries. So, we return on a Sunday when groundskeepers are not there. People we've met in cemeteries have said we are doing a good thing by donating our work to AFGS and to keep up the good work. Others have said it was an invasion of privacy, and we shouldn't continue.

In September 2022, I completed Christ Church Cemetery in Cumberland, Rhode Island. While photographing, I was approached by a representative of the church who told me there were many buried headstones. He said he planned to raise those headstones. I asked him to contact me when he was done so I could add those stones to my project. I gave him a copy of the CD I had made for that cemetery and told him I did unbury three headstones where just the corner was above ground.

In the last few years, Joe has not photographed headstones with me. We went through at least nine cameras due to dirt getting in the lens and then they wouldn't open or close. Now we are down to one camera. If anyone has a Canon Powershot camera they would like to donate to the project, that would be great. Joe is now concentrating on collecting and processing obituaries for the AFGS collection. Anyone can send obituaries of their French-Canadian family and relatives to the society for us to process.

When you visit AFGS, you will find the Headstone Project directories in the library towards the back. Look for the Family History Center sign. There is one blue binder (Military) and seven white binders (Headstone Name Directory, alphabetically). The Military binder includes both French-Canadian and non-French-Canadian headstones. One binder provides an introduction and instructions on using the directories. That binder also contains maps where cemeteries are located and section maps of some of the cemeteries. The directories outline how to find a headstone on the CDs or the computers at AFGS which house the database. The photographs of the headstones can be accessed on one of the computers in AFGS.

To use the Members Only Headstone database on our website, you can search by name or by cemetery. When searching by cemetery, photos of the grounds of the cemetery are available. Names of those buried at the cemetery with a headstone are listed. If there is a layout of the cemetery grounds, you can view that from the Plan column. If you select Map, it will take you to the cemetery on *Googlemaps.com*. Fun fact - the aerial view of Chapel Hill Memorial Gardens in Ontario, Canada, is landscaped in the shape of a Celtic cross!

Please browse the AFGS Headstone Collection to locate your French-Canadian ancestor's name. AFGS can provide you with a copy of your ancestor's headstone photo from the collection, without the AFGS Logo embedded in the photo. There may be more than one photo for any headstone if the headstone is engraved on multiple sides. Any engraving made on a headstone after the photo was taken will not be included for obvious reasons.

To **Submit Your Headstone Photo Request**, just download the Mail-In Request Form and mail the completed form to AFGS. With your headstone photo request, please include the 'ID' number of the Cemetery and the 'ID' number of the Ancestor. If your photo request also includes a microfilm 'lookup' or 'translation', each will be billed separately from the photo fees. To request a microfilm 'lookup', please use our Microfilm Services. To request a record translation, please use our Translation Services.

The 'headstone' service does not include research for lineages, pedigree charts or family group sheets. To request research, please use our Research Services.

AFGS charges a nominal fee for all Headstone Photo requests. Please note the following:
1. Prices (US$) are per photo. AFGS Members, $2.00; non-members, $4.00.
2. Stones engraved on multiple sides contain one photo per side.
3. Include the 'ID' number of the Cemetery and the 'ID' number of the Ancestor.
4. All photos will be sent to you via email attachment after we receive your payment.
5. Payment from within the US may be made by check or credit card – outside the US must be paid by credit card only.
6. Photos are provided for personal use only and may not be uploaded to websites like *FindaGrave.com*, *BillionGraves.com*, or any other website.

For more information, please email us at research@afgs.org, or contact AFGS at:

Phone: (401)-765-6141
Email: info@afgs.org
Mail: American-French Genealogical Society, P.O. Box 830, Woonsocket, RI 02895-0870

What's the difference between a headstone, tombstone or gravestone? You can learn more about this topic at: https://www.joincake.com/blog/headstone-or-tombstone-or-gravestone/

CITING YOUR SOURCES

by Sindi Broussard Terrien

the AFGS Headstone Collection

American-French Genealogical Society hosts a database of headstone photos with a focus on French-Canadian names. A database is considered a derivative source. Access to the Headstone Collection is a member benefit. When you include information from a headstone photograph from this collection, it should be cited in your documentation. The Headstone Collection is a published digital archive, which is considered to be the equivalent of a chapter title within a book.[8]

To cite information from a database, include the following: Name of the database, the host of the archive, the url and the entry.

	Published Database	**Headstone Project hosted by AFGS**
Who (author)	Creator is njot identified	
What (title)	"Name of Database," database	"Headstone Project," database
When (publication date)	Date published is not identified	
Where (location of publisher and publisher)	American-French Genealogical Society, *Website Title*	*AFGS.com*
Wherein (where in the source the evidence can be found)	(url : accessed date), image copy, entry for name of headstone," ID #	(http://www.afgsmembers.org/hdstone/Search.php : accessed 10 March 2023) image copy, "Clara Blanchard, 1896-1954," 17857.

Reference (Endnote or Footnote):
"Headstone Project," database, American-French Genealogical Society, *AFGS.org,* online at
  http://www.afgsmembers.org/hdstone/Search.php : accessed 10 March 2023, image copy, "Clara Blanchard, 1896-1954," 17857.

Bibliography (Source List):
  "Headstone Project." Database. American-French Genealogical Society. *AFGS.org.*
    http://www.afgsmembers.org/hdstone/Search.php

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[8] Elizabeth Shown Mills, *Evidence Explained: Citing History Sources from artifacts to CyberSpace* (Baltimore, Maryland: Genealogical Publishing Company, 2017) 127.

The Flag of Acadia
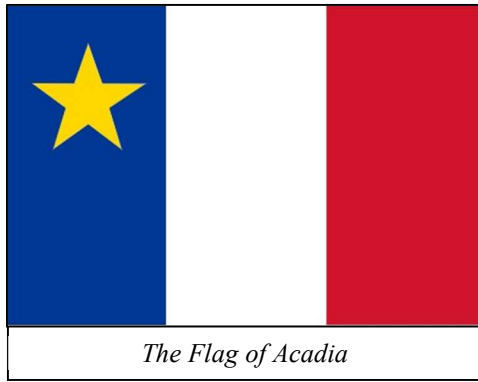
OUR ACADIAN ANCESTRY

by Keith E. Hummel

At first glance it may seem odd that I should be writing about my Acadian ancestry. I cannot speak French and, aside from a few months in my birthplace of Caribou, Maine, I have never lived in or near an Acadian community. My familial connection to Acadia, via my great-grandmother Sophie Martin, is minor in the grand scheme of things. But the story of Acadia and my Acadian ancestry is so compelling and so resonant with me, that I have wanted, for years, to capture it. Most of the information in this post has already been conveyed by countless others in enumerable ways. Perhaps, though, as someone looking in from the outside, so to speak, I can offer a slightly different perspective. My hope is that I will succeed in conveying the story to my daughters, cousins, and others in a way that preserves and honors this proud piece of my heritage.

As a child growing up in Topeka, Kansas, I often heard my mother tell stories about her upbringing in New Brunswick, Canada. From the food to the language to the weather, her childhood home was a very different place from the one I was growing up in. I loved listening to all of her stories, but the one that fascinated me the most was about a character named *Evangeline*. As my mother told the tale, *Evangeline* was from a place known as L' Acadie who roamed the woods of New Brunswick in search of her lost love who had been taken away. Occasionally my mom would even sing a song about *Evangeline* that she had learned as a young girl. Though I couldn't understand the French lyrics I could hear the mournfulness of the song and I knew it meant a lot to her.

Parents and Grandparents of my mother, Patricia Veronica Rice
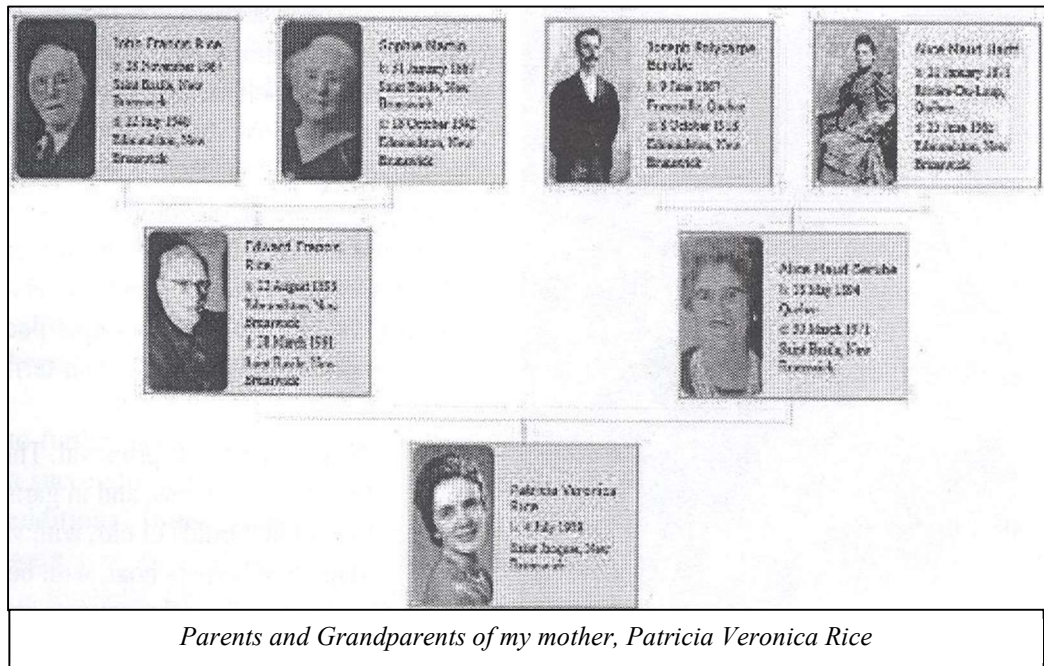
Acadia sounded like folklore to me then, like something out of a Disney movie. Who were these Acadians? I wanted to meet them, but they didn't seem real. It wasn't until I was a teenager that I developed a more sophisticated understanding. When I was 17 years old my dad was asked to speak at a conference in Biloxi, Mississippi. He was working for Goodyear at the time and my mom

The Land of Evangeline by Joseph Rusling Meeker (Saint Louis Art Museum – created 1874)

decided to join him on the trip. While they were in Biloxi, they made a number of excursions to surrounding sites; a day in New Orleans, a day at Bellingrathe Gardens, trips to famous landmarks in the area. What they saw on that trip fascinated and surprised my mother. All around her were reminders of her home in distant Saint-Jacques, New Brunswick. The food, the music, the language were all familiar. Most surprisingly, perhaps, references to the legendary *Evangeline* of Acadian lore were seemingly everywhere.

But how could this be? How did a culture from the Canadian Maritimes end up in southern Mississippi and Louisiana, over two-thousand miles to the South? My mother, of course, knew the answer, and I was finally mature enough to listen to her explanation. But it wasn't until years later that I truly understood our connection. Learning that my great-grandmother, Sophie Martin, was the great-granddaughter of a native of Acadia, I could suddenly draw a direct line between myself and the mysterious land of *Evangeline*.

The term Acadia today refers to parts of Eastern Canada and Northern Maine that were once part of a colony of New France with the same name. For many school children like myself in the United States the only mention of Acadia was through the famous poem by Henry Wadsworth Longfellow named *Evangeline*. Centered around the life of a fictional Acadian girl, the very same *Evangeline* I had heard about from my mother, Longfellow's epic poem describes Acadia in nearly utopian terms.

> 'This is the forest primeval. The murmuring pines and the hemlocks, Bearded with moss, and in garments green, indistinct in the twilight. Stand like Druids of eld, with voices sad and prophetic, Stand like harpers hoar, with beards that rest on their bosoms. Loud from its rocky caverns, the deep-voiced neighboring ocean Speaks, and in accents disconsolate answers the wail of the forest.'[9]

Evangeline Statue – Monument to Acadians, St. Martinville, Louisiana (Wikimedia Commons)

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[9] Henry Wadsworth Longfellow, *Evangeline: A Tale of Acadie*.

While not quite the idyllic and pastoral place Longfellow described, it was indeed a place of seemingly boundless beauty and bounty.

The name Acadia was first coined in 1524 by an Italian explorer for France named Giovanni da Verrazzano when he visited the Atlantic coast of North America. On a 16th century map of the region he labeled the entire Atlantic coast North of Virginia as "Arcadia" after the Arcadia district of Greece. Meaning "refuge" or "idyllic place," the ancient Greek term seemed like a perfect label for the place he had seen. But Verrazzano was not the first European to discover the area. As far back as 1497 the Grand Banks of Newfoundland were being fished regularly by Norman, Breton and Basque fishermen. For over a hundred years before it was colonized, the land of Acadia was being used as a European fishing and hunting outpost. In 1603 King Henry IV named Pierre Dugua de Mons Lieutenant General of Acadia and New France and awarded him exclusive rights on the fur trade. In June of 1604 de Mons and Samuel de Champlain sailed five ships from France to the mouth of the St. Croix River dividing what is now New Brunswick and Maine. A contingent of 79 men settled at ile Sainte-Croix on the St Croix River, hoping to establish the first permanent settlement in Acadia. Unfortunately, their first winter did not go well. Some 68 of the men contracted scurvy, 35 of whom died. It was a disastrous beginning for Acadia.

Prospects improved in 1605 when the men dismantled the St Croix settlement and moved across the Bay of Fundy to a better location, they would name Port Royal. Of the site Samuel de Champlain would say that it was "the most suitable and pleasant for a settlement that we had seen." Port Royal would become the first permanent European settlement north of St. Augustine, Florida. With a large, protected bay, surrounded by fertile land with anchorage for many ships, Port Royal was a near perfect location.

With improved surroundings, the settlers got to work building the settlement and began to create a self-sustaining agricultural colony. They cleared large areas of land for grain and other crops. They built a mill and planted seeds they had brought from France. They forged a friendship and alliance with the indigenous Mi'kmaq people. By all accounts the new Acadian colony was thriving. Then political turmoil caused the settlement to be abandoned in 1607. The French returned in 1610 only to see it destroyed by a raiding party from Virginia in 1613. Now under British control, Port Royal was rebuilt in 1621 by a Scottish nobleman who called the territory "Nova Scotia."

In 1632 the French regained control of Acadia through the treaty of St-Germain-en-Laye. With renewed interest in colonization, the Minister of State to King Louis XIII, Cardinal Richelieu, ordered a Naval Captain named Isaac de Razilly to organize a new venture in Acadia. With that objective, de Razilly departed France in July of 1632, leading a contingent of three vessels. Loaded with livestock, farming tools, seeds, arms, and anything else needed to establish a community, the three ships sailed for La Heve on the Eastern side of the Acadian peninsula. Also aboard the ships were 300 men who were recruited for the effort. Among those men was Germain Doucet, a French commander and my ninth great-grandfather. Doucet and the other men were among the very first permanent settlers in the colony and represent the very beginning of our Acadian ancestry.
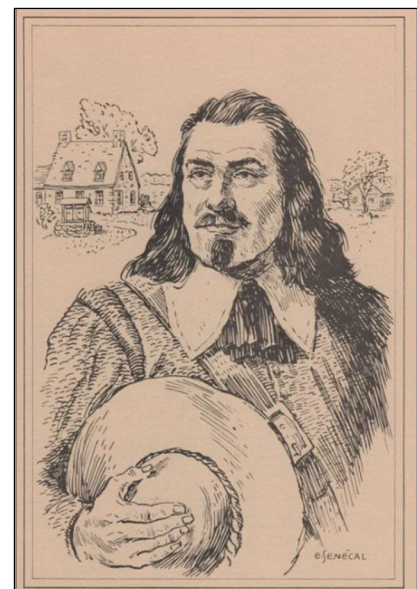
Portrait of Germain Doucet by E. Senecal (1980)

Four years later, as part of a decision to further bolster the colony and establish a successful agriculture-based settlement, additional ships, supplies, and colonists were sent. In l636, two ships sailed from La Rochelle, France, carrying the very first families, including several of our ancestors. Among them, an edge-tool maker from Montreuil-Bellay, France, named Guillaume Trahan (my 9th great-grandfather), a laborer from La Chaussée, France named Vincent Brun (my 8th great-grandfather), a laborer from Martaize, France named Jean Gaudet (my 8th great-grandfather), and a laborer from Martaize, France named Jean Theriot (my 8th great-grandfather)
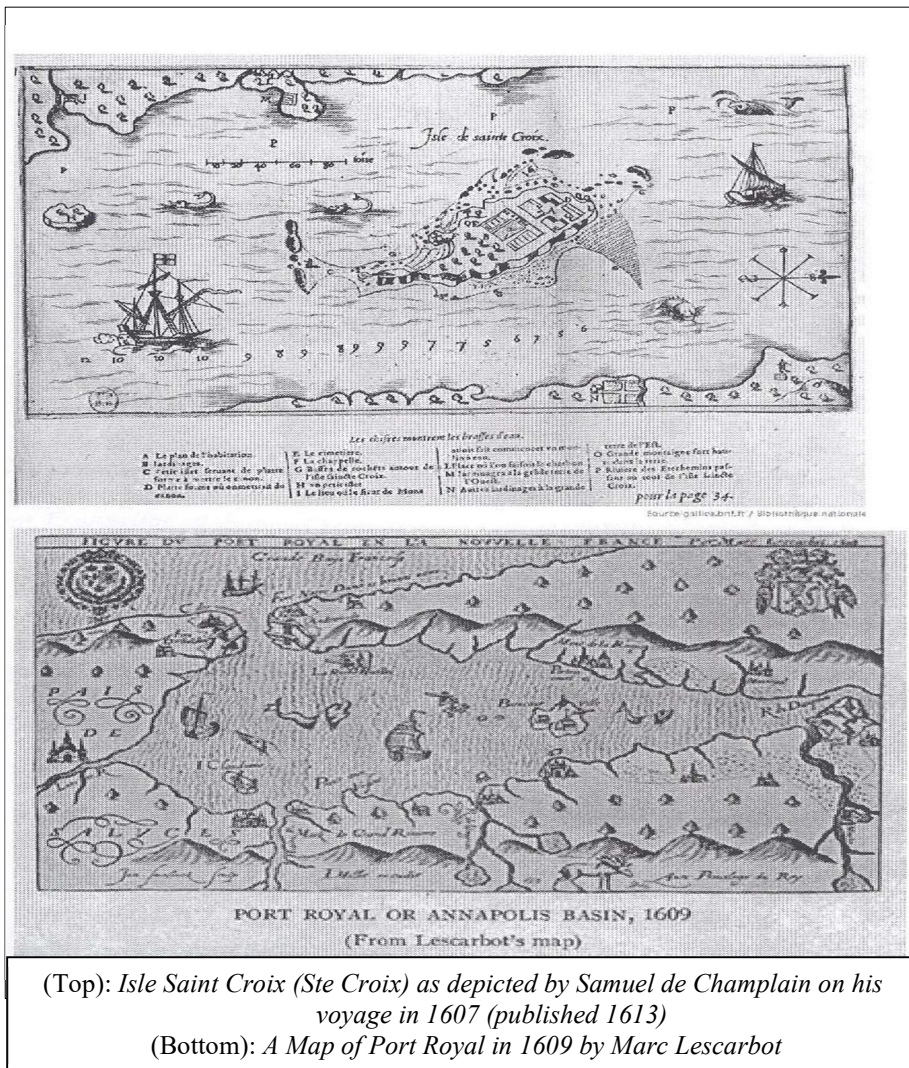
In the years that followed, many additional colonists and many more of our ancestors would make the voyage across the Atlantic. This included Barnabé Martin, Sophie Martin's fourth great-grandfather, and the original Martin in our Acadian ancestry. By l671, over 400 people were living in and around Port Royal. By 1711, over 2,500 individuals were counted in all of Acadia. By 1750 that number more than quadrupled and Acadia covered nearly all the present-day Maritime Provinces of Canada in an area that is now known as Nova Scotia and New Brunswick.

(Top): *Isle Saint Croix (Ste Croix) as depicted by Samuel de Champlain on his voyage in 1607 (published 1613)*
(Bottom): *A Map of Port Royal in 1609 by Marc Lescarbot*

But Acadia might have been just another footnote in the history of North American colonization had it not been for one tragic event. It is an event many Americans knew little about before the publication of Longfellow's famous poem. Although "Evangeline" was a fictional character, the tragedy upon which it is based was very real. Known by Acadians as "Le Grand Dérangement," or the great upheaval, this event would mark the sudden end of Acadia. The "great upheaval" was a ruthless campaign by the British to capture, imprison and deport every single Acadian in the Maritimes of Canada. It was the culmination of many years of conflict between France and England over who owned and controlled the territory.

To understand this event, it is critical to first understand the historical context in which it occurred. The period from about 1689 to 1815 is often referred to by historians as the Second Hundred Years War. It was a period of virtually non-stop conflict between the two great imperial powers of France and Britain over the future of their colonial empires. The American territories, of course, figured prominently in these battles, and one of the most important was Acadia. From the time of the first Acadian colony in 1604, ownership of Acadia was in almost constant dispute. The following timeline summarizes the history of that dispute from 1604 to 1754.

Acadia 1743 (from Wikimedia Commons)
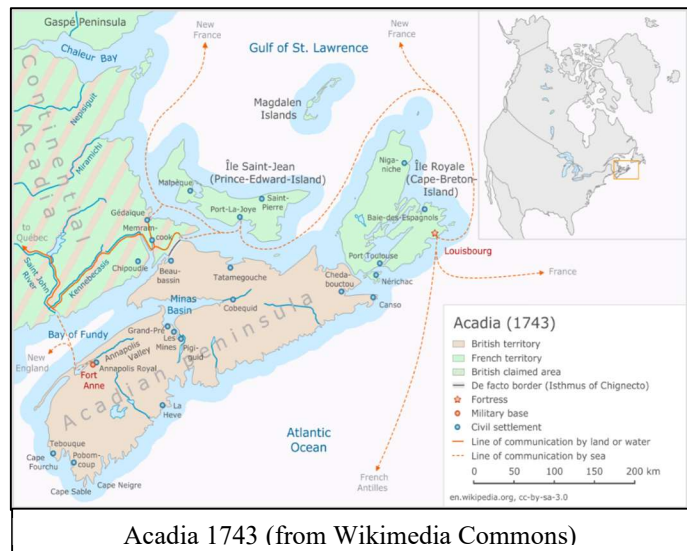
Timeline of Dispute Over Acadia Between France and Britain

- **1604** First colony is established

- **1613** Seized by an English adventurer from Virginia

- **1621** Renamed Nova Scotia (New Scotland) by Britain

- **1629** Scottish settlers are allowed to move in

- **1632** France regains Acadia through a treaty

- **1654** Conquered by the English

- **1667** Returned to France through a treaty

- **1690** Taken by an English adventurer from New England

- **1697** Returned to France through a treaty

- **1713** Britain takes permanent control of Acadian peninsula

- **1745** Louisbourg fortress captured by English

- **1746** Halifax established as English settlement

- **1748** France regains Louisbourg fortress through treaty

- **1749** Capital moved from Port Royal to Halifax

- **1750** Thousands of British and German Colonists arrive

- **1754** French and Indian War begins

By 1754, hostilities between the French and English had reached a boiling point. For many years, the Acadians had refused to take an oath of allegiance to England and against their homeland of France, hoping to remain neutral. But with war between the two powers now an inevitability, anything short of complete allegiance to the Crown was deemed unacceptable. In short, the Acadians were viewed as a threat. Seeing no other option, the English devised a plan to remove every Acadian from the territories and relocate them to other far away colonies.

The deportation of the Acadians was ordered in July of 1755. By September, over a thousand had already been placed on ships destined for colonies in South Carolina, Georgia, and Pennsylvania. With no regard for the Acadians as human beings, families were separated, with husbands, wives, and children destined for colonies hundreds of miles apart. The last thing many Acadians saw as they crowded onto the ships was the sight of everything they loved being burned to the ground. The conditions on
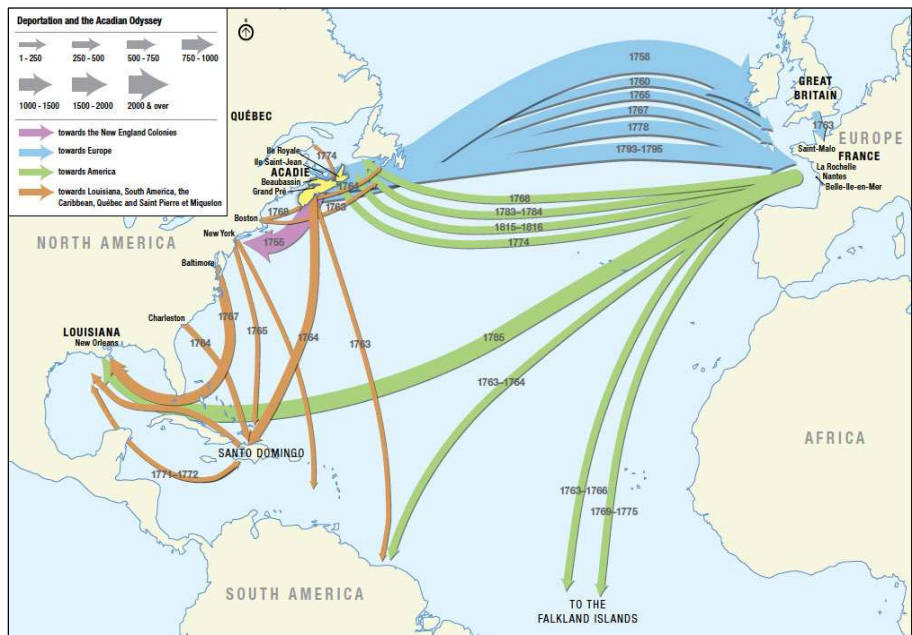
Map of the Deportation by Myles Birkett Foster (Wikimedia Commons)

the ships themselves were indescribably inhumane. So many would die on board before reaching their destination that these prison ships were often referred to as floating coffins.

A depiction of the misery of being trapped on one of the many "prisoner" ships

Those who survived the voyage found deplorable conditions at their destination. Penniless, unwelcome, and homeless, these Acadian exiles would endure many years of persecution and hardship. Some would be imprisoned and whipped simply for the crime of being a vagabond.

Children would be taken from their families and forced into indentured servitude. In the Carolinas and Georgia, some Acadians would be forced to work on plantations as slaves. Some would be sent to the French Caribbean where they were forced into slavery, never to return. Others would be sent to England, where they were held for years as prisoners of war. Many would be sent to France where they would learn that even their motherland did not want them. Some, including most of our ancestors, escaped capture and spent years hiding from the British in the woods and villages of New Brunswick and Québec. Still countless others would tragically succumb to starvation, disease, and exposure. These brutal deportations would continue for years in every part of Acadia, with an estimated 10,000 Acadians being deported by the end of the war in 1763. In all, it is estimated that more than 5,000 Acadians died as a result of Le Grand Dérangement.

Boats of the Deportation of the Acadians by Myles Birket Foster
pub. in the poem Evangeline, A Tale of *Acadie (1866)*
(Wikimedia Commons)

The truth of Le Grand Dérangement is far worse than anything Longfellow could have portrayed in his poem. In the end, the people of Acadia were the victims of a brutal, systematic campaign to not only displace them and destroy their communities, but also to destroy that which they held most dear, their families. It can only be summed up as an attempt at ethnic cleansing, a crime against humanity.

"Ethnic cleansing is a purposeful policy designed by one ethnic or religious group to remove by violent and terror-inspiring means the civilian population of another ethnic or religious group from certain geographic areas. To a large extent, it is carried out in the name of misguided nationalism, historic grievances, and a powerful driving sense of revenge. This purpose appears to be the occupation of territory to the exclusion of the purged group or groups."[10]

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[10] Statement by the United Nations regarding conflict in the Balkans, issued in 1992.

With the Treaty of Paris in 1763, the war between France and Great Britain came to an end. As part of the conditions of the treaty France gave up all of its territories in mainland North America. This included all of Acadia. In 1764 the British allowed Acadians to begin returning in small numbers to specific locations. Many Acadians who had been exiled to American colonies made their way back to Nova Scotia only to find their land occupied by Americans and British Loyalists. Unable to claim

Acadian Migration from 1763-1767
(University of Maine)

their previous property, they were forced to occupy new areas of Nova Scotia, Cape Breton Island, Prince Edward Island, and New Brunswick. But their existence was often tenuous as prewar animosities very much still existed.
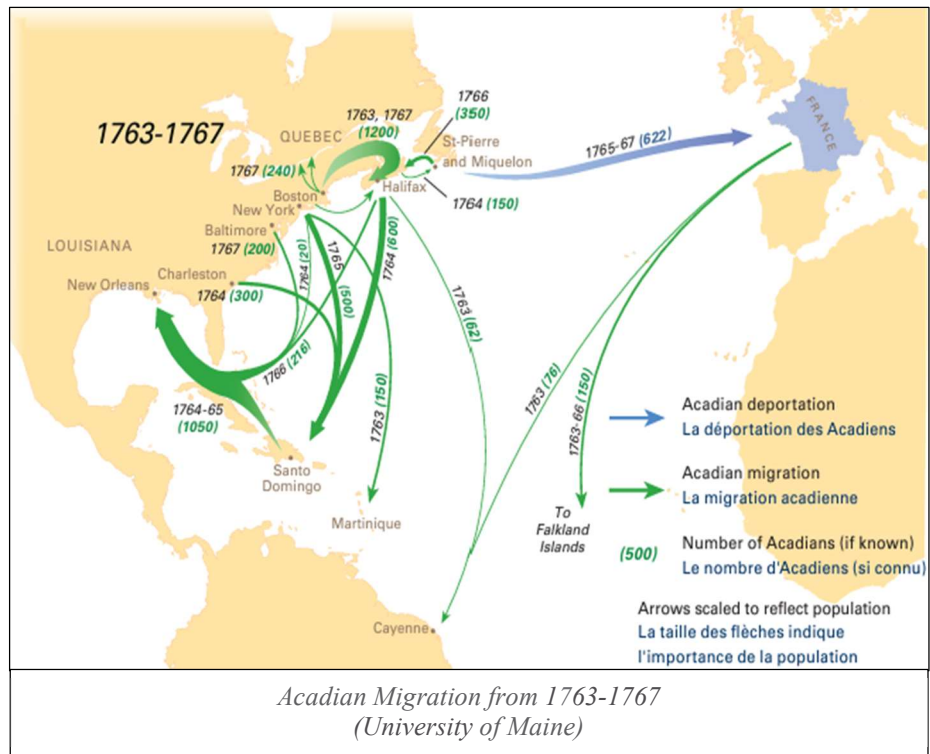
"Joseph Broussard dit Beausoleil in Acadia." Oils on canvas, 30" by 42", 2009. An original artwork depicting the revolutionary Acadian leader in Canada on the eve of his lifelong struggle for the Acadian people which ultimately lead him to southern Louisiana as the leader of the first group of Acadians to that area.
(Wikimedia Commons)

Other Acadians were anxious to get as far from British rule as possible. Among them, Joseph "Beausoleil" Broussard (my 1st cousin 8x removed). Beausoleil was a famous leader of the Acadian resistance who had been imprisoned in Halifax, Nova Scotia for much of the war. After the war, Beausoleil negotiated a deal for him and a group of other prisoners to safely leave and sail to the French island of Saint-Dominique (the island of Haiti). Once there, however, they quickly decided it was not to their liking and set sail again.

Word had spread during the war that there was a place named New Orleans that would welcome the Acadian culture and Catholic religion, so Beausoleil sailed from Saint-Dominique to Louisiana, making him and his group of 200 the first Acadians to settle there. They would not be the last, however, as Acadians from the Carolinas to France had heard of Louisiana and began to make their way there. From 1765 to 1785 approximately 3,000 Acadians found their way to New Orleans and the surrounding areas.

Those who had been hiding in the Maritimes during the war attempted to form new communities along the rivers and shores of New Brunswick and Québec. Repeatedly met with anti-Acadian and anti-Catholic sentiment, they would constantly be forced to move and start over, forever searching for a home. For our ancestors, that search would finally end in June of 1785 when they made their way to an area of the Upper St. John River Valley where the

Maliseet First Nations people called Madawaska lived, or the land of the porcupine. There they would finally create a permanent home, the community of Saint-Basile, New Brunswick, that still exists.

Today Acadians live in every part of North America and France. At least 900,000 live in the United States, 3-500,000 live in Canada, and over 20,000 live in France. Among the many things that bind the Acadian Diaspora together are a common culture, a shared appreciation for their heritage, and a near universal veneration of *Evangeline* and all that she represents. For more than a decade, Acadian's worldwide sought an official apology from Queen Elizabeth II in the name of the Crown for what was done to their ancestors. In 2003, they finally received a response when the Queen issued a Royal Proclamation that expressed regrets and acknowledged responsibility, designating July 28th each year as "a day of commemoration of the Great Upheaval." While falling short of what some would regard as an apology, it was nevertheless a welcome gesture and a much-needed step toward reconciliation.

The British and Colonial American objectives of Le Grand Dérangement would ultimately be a failure. Like Longfellow's heroine, *Evangeline*, the tortured, exiled people of Acadia would persevere. Like *Evangeline*, Acadians remained forever faithful to their lost love, their home of L' Acadie. Picking up the shattered pieces of that home, Acadians created new communities across North America, from the Maritime provinces of Canada to the Gulf Coast of Louisiana. To this

Grand Pre memorial church and the statue of Evangeline by Dr Wilson. (User Semhur on French Wikipedia modified the original picture. (Wikimedia Commons)

day, the Acadian Diaspora continues to contribute to the fabric of Canadian and American life in significant and innumerable ways. Theirs is a story of survival in the face of impossible odds, a heritage for which they and we should be forever proud.

Fairfield, Maine was founded in 1816 by a group of Acadian refugees.

In the registry of the small village of Andover, Massachusetts, we find among the first dwellers of the region: Robert Bernard, Henry Jacques and Job Clement, Acadian exiles.

René Leblanc was an Acadian refugee of 1755. He is the ancestor of James Ryder Randall, the author of the Maryland State Song, *"Maryland, my Maryland"* which was adopted in 1939 and repealed in 2021.

Pierre Perlerine (Pellerin) and his family were exiled from Acadia. Finally, they settled in Pembroke, Massachusetts in 1756. They mysteriously disappeared and a few years later, bones were found in their ruined house. This mysterious and historic place is known as The Peter's Well, on Barker Street, Pembroke, Massachusetts.

 – *On the Trail of French Pioneers* by Edouard Fecteau (AFGS Collection)

"FILLES DU ROI" PIN AND CERTIFICATE PROGRAM

AFGS is honoring descendants of the FILLES DU ROI, the "Daughters of the King" with an authentication and certificate program.

As Peter Gagné describes in his book, *King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673*, more than 350 years ago the King's Daughters or "Filles du Roi" arrived in Québec. They immigrated to New France between 1663 and 1673 as part of a program sponsored by King Louis XIV of France. The program was designed to boost Canada's population both by encouraging male emigrants to settle there, and by promoting marriage, family formation and the birth of children. While women and girls certainly immigrated to New France both before and after this period, they were not considered to be "Filles du Roi," as the term refers to women and girls who were actively recruited by the government and whose travel to the colony was paid for by the King. The title "King's Daughters" was meant to imply state patronage, not royal or even noble parentage. Most of these women were commoners of humble birth.

If you are fortunate to find one of these 768 women among your ancestors, we congratulate you and celebrate your remarkable lineage.
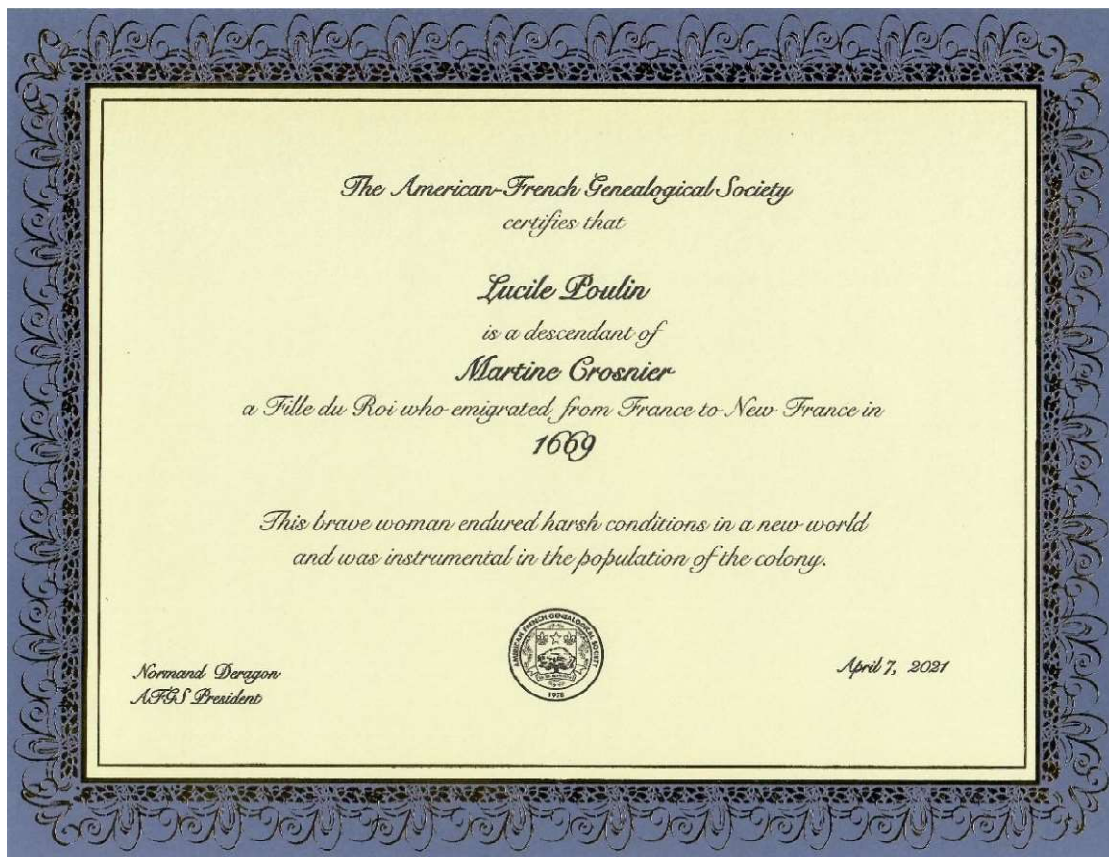
Verified descendants of a "Fille du Roi" will receive a pin and certificate as pictured.

A description of all the necessary information needed to submit an application for a certificate and pin can be found on our website at https://afgs.org/site/kings-daughters/

WANTED: YOUR STORIES

We would love to share your interesting stories with your fellow AFGS members in *Je Me Souviens*.

Here is a list of some topics that we will be covering in future issues:

- As your research took you back to the early 1600s, did you discover the same families in multiple branches of your family tree? Which of these founding families did you find? How many times did they appear in your tree? Where did they live?

- Do you have a story about your ancestors that you would like to share in a future issue of JMS? You will find the Author's Guidelines on page 61 of this issue. We are happy to receive your stories and *if you would like help preparing them, let us know at JMSeditor@afgs.org* . Our editors will be happy to work with you to craft an interesting and informative article that our members will enjoy reading.

- Have you taken a trip to Canada or France to find the places where your ancestors lived? We'd love to hear about your trips. Perhaps you would inspire some of our members to follow in your footsteps?

You are always welcome to share your stories with our readers. Stories of your childhood, growing up in a French-Canadian family will bring back memories – not only for you, but for many of our members. Did you grow up in a "**Little Canada**"? Did other generations or members of your family live in other units of your multi-family house? Although we investigate the distant past, we must take care to document our own experiences for those descendants who will follow us. They will better understand our lives and times by reading the stories we tell today.

PLEASE SEND YOUR STORIES* TO
US AT JMSeditor@afgs.org

*You can find our AUTHORS GUIDELINES on page 58.

Has your email address changed because you switched internet providers or employers? Please let AFGS know if you have a new email address – it's IMPORTANT because we want to keep you informed about our programs and publications.

You can send us your new email address at info@afgs.org
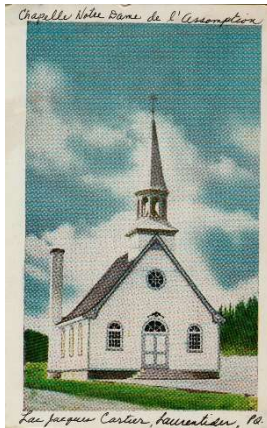
PHOTOS WANTED FOR *JE ME SOUVIENS*

We think it would be interesting to put meaningful photos in our magazine and we are asking for your help. This is *your* journal, and you can be a part of it by sharing your family stories and photos. If you have an original photo of something relating to French-Canadians, please consider sending it to us for possible publication. Include your name and contact information in case we need to talk with you. Please email it as a .jpg file to jmseditor@afgs.org. If you must mail your photos to us, please do not send the originals as they will not be returned.

RECENT VISITORS TO OUR LIBRARY

We have had many visitors to our library who come from Canada. They are looking for their relatives who went to Woonsocket for jobs in the mills. Our Canadian visitors have discovered that the best place to find information about these relatives is at the American-French Genealogical Society library (AFGS).

AFGS library visitors are usually from the United States and are looking for information on their French-Canadian family from the late 1800s and early 1900s. That is when their ancestors probably moved to New England. When these genealogists hit a brick wall, the typical AFGS visitor usually then goes to Canada or searches our Canadian records for information on their ancestors prior to their trek to the United States. However, in August 2023, one man from Montréal and one man from Drummondville in Québec visited the AFGS library in search of their family members who emigrated to Rhode Island and the surrounding area.

Our first visitor was Jean-Louis Bonin. Jean-Louis learned about AFGS while researching his family, which he has been doing for 45 years. He is identifying all of the descendants of Nicolas Bonin and Marthe Emery-Coderre who married in Contrecoeur, Québec, in 1685. Thirty descendant families emigrated to New England. Like a good genealogist, Jean-Louis made a research plan before he arrived. He called AFGS as part

Julie Hudet and Andre Chouinard visit AFGS to find their families who emigrated from Canada to the U.S.

of his research plan and chose dates when the library was open all three times he visited. He had identified 1,800 of his Franco-American ancestors where information was missing: the names of a spouse, or a date or location where an event took place — such as a birth, marriage or death.

While looking for that information in the AFGS library, Jean-Louis found several items that were very important to his research. One was a CD of the *Blue Drouin* and *Red Drouin* books marriage extracts for the surname Bonin. The other was our Forget Files. The *Forget Files* are the life's work of Dr. Ulysses Forget, a noted French-Canadian genealogist from Rhode Island. The Forget

Files include thousands of Franco-American marriages that took place in Rhode Island. Most of Dr. Forget's research has never been published and thus is not available to the general public. A third resource Jean-Louis used was the *Loiselle Index*. This index includes marriage records for Québec, Madawaska County in New Brunswick, and Manchester and Hillsboro, New Hampshire, that occurred between 1642 and 1963.

AFGS volunteers assisted Jean-Louis during his visit. While he was looking in the American repertoires for his families, volunteers were looking in the Québec repertoires for him. One of the AFGS resources he was surprised to find was the funeral home directories from many of Rhode Island cities and towns.[40]

Our second visitor, Jean-Paul Poitras, heard about AFGS when he was searching for the French-Canadian history of Woonsocket. Because he knew exactly what he was looking for he had information and research questions prepared in advance. Like Jean-Louis, he had a plan.

Ephraim Poitras and Cosma Poitras, Jean-Paul's great-grandfather and grandfather, were the focus of his research. During his visit to AFGS, Jean-Paul requested assistance from our volunteers who were present during his visit. They guided him in the right direction and showed him where he could find books and information for his search.

Jean-Paul was hoping to find information about the cotton mill where his family used to work. Unfortunately, there was no documentation at AFGS that had the names of people who worked in the mill. The Woonsocket Museum of Work & Culture informed him that records were not kept of those who worked in the various mills. On the other hand, Jean-Paul was surprised to find a record of the names of his relatives and the addresses where they lived. One of our AFGS volunteers suggested that Jean-Paul look in our collection of City Directories. Another of his unexpected discoveries was that his family had lived in Woonsocket longer than what he had been led to believe by other family members. However, all his Canadian ancestors returned to Canada before they died.

France Machabée and spouse from St-Christome, Quebec, Canada

Many people from Canada went to Woonsocket to work. Now many people from Canada are going to AFGS in Woonsocket to learn about their ancestors who came here to live and to work because that information is not available in Canada.

French-Canadian researchers from around the world will find a vast collection of genealogical resources at our library in Woonsocket. We look forward to welcoming you and helping you to find out what happened when your ancestors came to New England.

— Sindi Broussard Terrien

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[40] The AFGS library has literally hundreds of repertoires on its shelves. Note: a repertoire is a typescript, usually in bound form, which contains transcripts of births, marriages or deaths from hundreds of parishes in Québec and from many churches in New England and upstate New York. Many of these repertoires are unique and exist only in the AFGS library for our patrons to search for their ancestors' records. We also have repertoires collected from several funeral homes in Providence and Woonsocket as well as others. In many cases these records contain more complete information than can be found in the equivalent civil records held by the town clerks in these towns.

BOOK REVIEWS

A Study of the History and Genealogy of the Forgit Family in New England, Descendants of the Latour dit Forget Family of Québec, by Roy F. Forgit.[41] (AFGS Library).

Wandering around the American French Genealogical Society library the other day, I came across a little nugget of family history that will probably not be found anywhere else. After all, AFGS has a collection of family repertoires not found anywhere else. Roy died in 2020, but his legacy will live on, his book is now housed at AFGS in the *Family* section.

Mr. Forgit published his book in 2000 in Worcester, Massachusetts. A memo dated 2004 to the Descendants of Honoré Latour dit Forget states that his new research findings have corrected an error he made in 1998. He learned that his family was descended from "Pierre Latour, the blacksmith, and his wife of 1705, Etienette Banliac." They were not descended from Pierre Latour, the bellmaker, and his wife of 1712, Catherine Chevalier.

Why I picked up the book and thumbed through it, I don't know, since I usually focus on Acadian names; and thus far, there are no Forgits in my ancestral tree from other branches. But I found Mr. Forgit's writing captivating. He knew how to tell a story. The history he presents about working in the mills in New England and living in new mill towns in Massachusetts is entrancing. "In Oxford the best employer, due to the reputation of its woolens, was the Howarth Mill at Hodges Village where Oscar lived, on the French River, a mile west of the town center on the old Hartford Turnpike." One of my favorite things from his book is when he visited a relative in Rhode Island with the appellation "Aunt Pawtucket."

Forgit's family book includes the stories of his great-grandparents, Honoré Latour dit Forget and Emérance née Sarazin and their emigration from Canada to the United States. Another chapter is about Honoré and Emérance's son Oscar and his wife Aurelie "Rose" Boulet. If you are among their descendants, you will want to read this book. Other ancestors and their stories mentioned in the book are Pierre Latour and Antoine Latour "Forgette" and Pierre-Simon Latour dit Forget who lived between 1712 and 1873. The history of Massachusetts mill towns will be of interest to anyone with ancestors who worked in the New England mills.

Included in Forgit's book are photographs from as early as 1918, newspaper articles, census records and transcribed marriage records. Forgit cites his sources at the end of each chapter. He also includes a bibliography and descendant charts.

When you are thinking of writing about your family history, you may want to come into the AFGS Library and review his engaging book for ideas of how to assemble your own book. After you publish your family history or repertoire, you are welcome to send a copy to AFGS to be included in their collection.

— Sindi Broussard Terrien

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[41] Roy F. Forgit served on the board of directors at AFGS some years ago.

JOIN OUR NEW AFGS COMMUNITY PAGE ON FACEBOOK

Let's imagine you are in the AFGS library in Woonsocket, RI. You're researching a line that has you stumped. A volunteer approaches and asks "How are you doing? Do you need any help?" This scenario has happened only for our members and visitors in the AFGS library – until now!

AFGS has created the **American-French Genealogical Society Community Page** on Facebook for all our members and genealogy researchers throughout the US and in Canada and Europe. *This is a private group that you can join by request.*

This group is actively moderated. Be courteous to others even though you may disagree. Respect the privacy of our members. Please avoid political or religious commentary which is not aligned to the discussion. No self-promotion or spam marketing.

Members of this group, devoted to helping people explore their French-Canadian heritage, will be able to collaborate with each other about their genealogy research and Franco-American topics. You can ask questions, help each other with research and discover our shared history and culture. There will be discussions on many topics, and we will all have the opportunity to learn from and help each other. The spirit of collaboration and cooperation that has always been so helpful in our library will now become a virtual experience for all our members and guests, wherever they live. Sign up now to be a member of our new group on Facebook at **American-French Genealogical Society Community Page** and discover your ancestors from the past along with new research friends for the future.

Thank you for being a valued member of our Society. We look forward to "seeing" you on our community page

Please "like" both our AFGS Facebook pages where you can receive the very latest AFGS news as it is happening. We will keep you updated with photos and let you know what we are doing.

American-French Genealogical Society and

American-French Genealogical Society Community Page

Our new AFGS Community Page is a virtual visit with your fellow society members. You can discuss your latest research and learn so much more by collaborating with each other in our virtual meeting place!

WANTED: YOUR HELP

…with several very large data entry and indexing projects, as well as other assignments according to your specific skills. Contact us at info@afgs.org to ask about an assignment that would ulilize your skills.

Thank you to our army of volunteers:

Tom Allaire	Pauline Courchesne	Ray Lamoureux	Albert Pincince
Mary Beth Angin	David Coutu	Lucille A. Langlois	Larry Rainville
Ann Barnes	Dorothy F. Deragon	Richard Lapierre	Paul Raposa
John Barrette	Normand T. Deragon	Roger Lavoie	Lise M. Robidoux
Roger Bartholomy	Barbara Ewen	Meghan Lyding	Rose (Babbie-
Sylvia Bartholomy	Tony Fontaine	Andrea Marth	Pelletier) Scheyer
Bill Beaudoin	Francis Fortin	Joanne Mercier	Annette Smith
Roger Beaudry	Ernest Gagnon	Bonnie Wade Mucia	Justin Taylor
Paul Beausoleil	Ed Gently	Joe Musial	Sindi Terrien
Mary Bennett	Therese Glaude	Sue Musial	Paul Vilmur
Renee Boyce	Scott Gravel	George Perron	Bruce Wilcox
Janice Burkhart	David Gregoire	Theresa Perron	
George Buteau	Robert Gumlaw	Joanne Peters	
Tyler Cordeiro	Alan Laliberte	Edward Phillips	

Please note that you do not have to live near the AFGS library to do our data entry work. When you volunteer, a pdf file will be sent to you via email along with a template for transcribing the information that will be added to our database. Our Canadian Marriages project covers over <u>one million marriages.</u>

This list contains the names of volunteers from our AFGS Volunteer Opportunities Survey. If you have not been contacted yet by our volunteer coordinators, please reach out to us at info@afgs.org to find out what assignments are available.

We'd love to add your name to our list of volunteers!

Do you have an eagle eye? Our data entry project has entered a new stage! We are in need of volunteer "proof readers" who can review and correct any typos or date errors. We will provide the transcribed data file and a set of instructions.

Please let us know at JMSeditor@afgs.org ***if you can help.***

WHAT'S COOKING?

by Janice Burkhart

Walnut Sour Cream Coffee Cake
Here is a recipe that is sure to please your friends and family. It is a moist, dense coffee cake that is easy to make, freezes well and is delicious. Serve it for breakfast, as a snack with a cup of tea or coffee or serve it on your buffet table. It is an old recipe but continues to please everyone to whom it is served.

Batter:
1 Cup Butter, softened but not melted
1 Cup Sour Cream
1 Cup White Sugar
1 Teaspoon Vanilla
2 Eggs
2 Cups Flour
1 Teaspoon Baking Soda

1 Teaspoon Baking Powder
1/2 Teaspoon Salt

Filling and Topping:
1/3 Cup packed Light Brown Sugar
1/4 Cup White Sugar
1 Teaspoon Cinnamon
1 Cup Chopped Walnuts

Batter:
Cream butter and sugar together until light and fluffy. Blend in vanilla. Add eggs, one at a time, beating until smooth after adding each egg. Sift together flour, baking powder, baking soda and salt. Add to creamed mixture alternating with sour cream. The batter will be very thick.

Filling and Topping:
Combine all ingredients.

Turn 1/2 of the batter into the pan. It is very thick, so I put three big plops in the pan. Smooth out. Sprinkle with half the topping. Cover with remaining batter. Sprinkle the rest of the topping on the cake. Gently pat it down so it will stick.

Bake at 350° - Using a 9" greased springform pan, bake for 45 minutes. You may use a 9x13 inch pan but if you do, only put the topping on top. Bake for 35 - 40 minutes. Cut in squares. Do not use loaf pans.

This cake has never failed to please my guests and the house smells heavenly while the cake is baking.

DAUGHTERS OF THE KING – "FILLES DU ROI"
PIN AND CERTIFICATE PROGRAM

As Peter Gagné describes in his book, *King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673*, more than 350 years ago the King's Daughters or "Filles du Roi" arrived in Québec. They immigrated to New France between 1663 and 1673 as part of a program sponsored by Louis XIV. The program was designed to boost Canada's population both by encouraging male emigrants to settle there, and by promoting marriage, family formation and the birth of children. While women and girls certainly immigrated to New France both before and after this period, they were not considered to be "Filles du Roi," as the term refers to women and girls who were actively recruited by the government and whose travel to the colony was paid for by the King. The title "King's Daughters" was meant to imply state patronage, not royal or even noble parentage. Most of these women were commoners of humble birth. Almost every person of French-Canadian descent can claim at least one of these incredible, young women in their heritage.

There were about 768 "Filles du Roi." You can find a list of the "Filles du Roi" on our website at: http://www.afgs.org/AFGS_Daughters_of_the_King_List_of_names.pdf If you do not have a computer and are interested in receiving a list of the "Fille du Roi," you can send a request along with a self-addressed, stamped envelope and we will send the list to you.

Instructions and information on the documentation requirements for submission are also on our website at: https://afgs.org/site/kings-daughters/. *Verified descendants of a "Fille du Roi" will receive a pin and certificate.*

MARRIAGEABLE GIRLS – "FILLES À MARIER"
PIN AND CERTIFICATE PROGRAM

A list of the "Filles à Marier" and their spouses from 1634-1662 is on our website at http://afgs.org/site/wp-content/uploads/2017/11/filles.pdf. If you do not have a computer and are interested in receiving a list of the "Fille à Marier," you can send a request along with a self-addressed, stamped envelope and we will send the list to you.

AFGS is offering a second pin and certificate program in addition to the "Filles du Roi" program. This time we will be honoring the marriageable girls who came to New France before the Daughters of the King – THE FILLES À MARIER. For those receiving this newsletter electronically, all the necessary information will be found on our AFGS website at http://afgs.org/site/les-filles-a-marier/ *Verified descendants of a "Fille à Marier" will receive a pin and certificate.*

According to Peter J. Gagné, in his book, *Before the King's Daughters: The Filles à Marier, 1634-1662,* just 262 women answered the call to populate France's colony before King Louis XIV started the government sponsored "Filles du Roi" program which brought an additional 768 women to New France. These early seventeenth century women, who came alone or in small groups, left behind families in a civilized country, faced the dangerous ocean crossing to arrive in an uncivilized colony with harsh weather and the constant threat of attacks by the Iroquois Indians to marry a settler and raise as many children as possible for the glory of God and King.

GREAT BOOKS THAT SHOULD BE IN YOUR LIBRARY!

Before the King's Daughters: The Filles à Marier, 1634-1662

AFGS is proud to offer a wonderful book that all genealogists doing French-Canadian research should have in their library. This book, written in English by Peter Gagné, is a treasure trove of historical, genealogical and biographical information. It is being offered for sale with the permission of the author who holds the copyright.

Before the King's Daughters: The Filles à Marier, 1634-1662 is a biographical dictionary of the 262 women and girls sent from France to populate Québec between 1634 and 1662. This work gives an overview of who the "Filles à Marier" were and then presents comprehensive biographies of all the "Marriageable Girls" including a wealth of information never before available in English! This set also includes a glossary, a comprehensive bibliography, various historical documents, and an index of husbands.
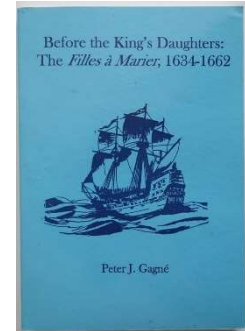
This book is extremely popular at our library. Most French-Canadians have multiple "Fille à Marier" in their line. By popular demand, AFGS is also offering a certificate and pin program to honor and recognize these very brave women. Therefore, we have decided to offer this wonderful book for sale to you as we know that you will be delighted with it. Current inventory is limited so please order right away and give yourself a well-earned gift.

A Companion 2-Volume Set:
King's Daughters and Founding Mothers: Les Filles du Roi 1663-1673
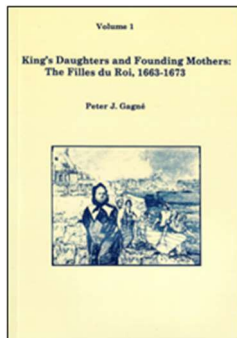
Written in English by Peter Gagné, this is a groundbreaking biographical dictionary of the nearly 800 women and girls sent from France to populate Québec between 1663 and 1673. The introduction explains the need for the program, compares it to similar initiatives by the British and Spanish, dispels misconceptions about the "Filles du Roi" and gives a history of the program in Canada. After defining who can be considered a "Fille du Roi," this work presents comprehensive biographies of all the "King's Daughters," including a wealth of information never before available in English.
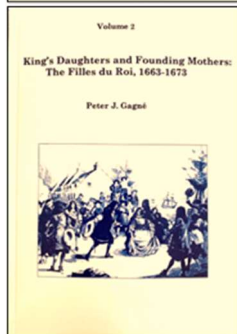
This large softcover 2-volume set has 662 pages and includes 20 photographs and reproductions of artwork relating to the "Filles du Roi," biographies of 36 women falsely identified as "Filles du Roi," a table of all the "King's Daughters" by year of arrival, an appendix with supporting documentation, a glossary, thematic index and an index of husbands.

Volume One includes Biographies A-J, Introduction, Historical Background and 20 Images. Volume 2 contains Biographies L-Z, Complete Table of "Filles du Roi" by Year of Arrival., Appendix and Glossary. It is being offered for sale with the permission of the author who holds the copyright.

ORDER FORM

BEFORE THE KING'S DAUGHTERS: THE FILLES A MARIER

KING'S DAUGHTERS AND FOUNDING MOTHERS: LES FILLES DU ROI 1663-1673

YOU MAY ALSO ORDER ONLINE AT **http://afgs.org/site/shop-online/**
You will find the books listed in our on-line store under "Books & Publications – Other"

Please send me:

Before the King's Daughters: The Filles à Marier   _____ @ $50.00 each

    _____

King's Daughters and Founding Mothers:
    Les Filles du Roi 1663 – 1673   _____ @ $65.00 for each 2-volume set _____

                              Sub Total   _____

RI Residents please add 7% tax:
$3.50 per *Before the King's Daughters* book and
$4.55 per King's Daughters and Founding Mothers 2-volume set   _____

Shipping: $7.00 for Before the King's Daughters
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_____ Check: Make Checks payable to AFGS

Mail completed order form to: AFGS, P.O. Box 830, Woonsocket, RI 02895-0870

RESIDENTS OUTSIDE OF THE UNITED STATES, PLEASE USE CREDIT CARDS ONLY
    AND CONTACT ROGER BEAUDRY AT rbeaudry@afgs.org FOR POSTAGE
    CHARGES.

AUTHORS GUIDELINES

Je Me Souviens publishes articles of interest to members of the American-French Genealogical Society and people of French Canadian and Acadian Descent. Articles dealing with history and genealogy are of primary interest, although articles on related topics will be considered. Especially desirable are the articles dealing with sources and techniques, i.e. "how-to-guides," related to specifics of French-Canadian research.

All manuscripts must be well-documented (i.e. with sources) and well written material on French-Canadian or Acadian history, genealogy, culture or folklore, but not necessarily limited to these areas. However, there MUST be a French-Canadian connection to what you submit. They can be of any length, though we reserve the right to break down long articles into two or more parts.

We prefer a clear, direct conversational style. A bibliography is desirable, and documentation in the form of footnotes is necessary for genealogical and historical submissions. Please use footnotes, rather than endnotes. All articles should be single-spaced and left-justified. Do not use bold, italics or underlining for headings.

All submissions must be in electronic form and submitted to JMSeditor@afgs.org. Any word processing file will be accepted but we prefer .doc, .docx, .txt, and .rtf files. All illustrations and photos should be submitted as JPEG (.jpg) files. You may also submit printed black-and-white photographs for publication. These photographs should be labeled with the submitter's name, contact information and the caption for the photo, preferably on the back. We are not responsible for loss of damage to originals, and they may not be returned.

Authors are responsible for the accuracy of all materials submitted. All material published in *Je Me Souviens* are copyrighted and become the property of the American-French Genealogical Society and *Je Me Souviens*. All material submitted for publication must be original. Previously published material, except that which is in the public domain, will be accepted only if it is submitted by the author and is accompanied by a signed release from the previous publisher. Articles that promote a specific product or service, or whose subject matter is inappropriate, will be rejected. Submissions received that do not fit these guidelines may be returned to the author.

RESEARCH POLICY

After careful thought and many discussions, AFGS has decided to implement a change to the fees we charge for research, vital records, charts and film room requests. These new fees are listed on our website under RESEARCH. Additionally, a small increase to our charges for record copies will also be implemented to help pay for the time and effort that's required to prepare and send these records to our patrons. Please review the changes below and if you have any questions, you can call us during library hours and we will be happy to discuss your questions with you.

The American-French Genealogical Society accepts requests for ancestral searches. This service is available for both members and non-members. Our only requirement is that the information you are seeking be for an ancestor who is of French-Canadian origins, since that is the focus of our organization, and the area where we will be the most successful. General information on requesting research can be found at https://afgs.org/site/request-research/.

To request AFGS Research Services, you can print the **Research Request Form** found on our website, online at (https://www.afgsmembers.org/services/research-request-form.pdf), fill out the

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form, add any supplemental information relevant to your research, and mail it to AFGS, Attn: Research Dept., P.O. Box 830, Woonsocket, RI 02895-0870, with your deposit (see below).

For a Vital Records or Film Room Request, go to https://afgs.org/site/ancestors-vital-records-requests/, fill in the necessary information, then click the "Request Research" button to submit your request.

Please refer to the rates listed below as a guide to estimate the cost of your research:

Request Type		AFGS Member	Non-Member
Research Requests- see research costs below			
Five (5) Generation Chart **or** Direct Lineage Chart (from you to your immigrant ancestor to New France)	Price for Chart	$50 each	$75 each
Vital Record Requests – research time, if required, is additional – see research costs below			
Birth/Baptism/Death/Burial/Marriage records	Price for Record	$10 each	$15 each
Original Birth/Baptism/Death/Burial/ Marriage records from microfilm	Price for Record	$10 each	$15 each
English Translations of French records of books in our library	Hourly Cost	$25	$45

Research: In addition to the records costs in the table above, we charge $25/hour for members and $45/hour for non-members for time spent conducting research, whether successful or not.

An advance payment of $50 is required with your research request. This covers the first two hours of research we will conduct on your behalf. We may conduct up to four hours' research, if required, before seeking your authorization for any additional research.

1) What we will do in return:
After receiving your request, we will start research as soon as possible. When the research is completed, we will send a final invoice for the work performed.

2) Your payment:
After receiving our invoice, please return the top portion with a check payable to AFGS in U.S. funds or provide a credit card number. We accept payment by credit card over the phone during our business hours. We are unable to accept/process foreign checks. Non-U.S. residents must use credit cards.

- Once we receive your payment, we will send the research and records to you.

- We will include a list of sources we searched, whether any information was found or not, copies of records found, and suggestions for additional research, if indicated.

WHAT IS AFGS?

The American-French Genealogical Society, founded in 1978, is a 501(c)3 non-profit organization devoted to people of French-Canadian ancestry. However, we have many research holdings pertaining to Native American nations and other nationalities including Irish, English, Italian and German. Its purpose is to assist members in tracing their ancestors and discovering the daily events that shaped their lives, and eventually, our lives.

The Society collects and publishes Franco-American vital statistics, parish registers, burial records and other data consistent with our culture.

The AFGS is dedicated to the preservation of French-Canadian culture in the United States. Long and short-range plans include increasing the Society's capability to direct research and facilitating in members' ancestral searches.

Library Hours:
>   Tuesday from 1 P.M. to 9 P.M.
>   Saturday from 10 A.M. to 4 P.M.   (Closed Saturdays in July)

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RESOURCES

The AFGS library has more than 30,000 volumes of marriage, baptism, birth, death and burial records, genealogies, biographies, histories and reference books.

The *Forget Files* – records include thousands of early Franco-American marriages in Rhode Island and other New England states.

A collection of more than 7,000 microfilms of vital records (BMD) in Rhode Island, Massachusetts, Vermont, and New Hampshire from about 1854 to circa 1915. Some of our Vermont records are earlier.

Members have internet access to *Ancestry.com*, *AmericanAncestors.org*, *PRDH*, *FamilySearch.org*, and other digital research records and information.

AFGS publications such as our popular cookbook, our quarterly magazine *Je Me Souviens*, local church records, books, maps, journals from other genealogical societies, family histories and other items of interest to genealogists.

The *Drouin Genealogical Collection of Canadian Church and Civil Records* – this unique collection of books and microfilms, available to our members, includes records from the inception of Québec through 1935. The films contain images of the actual baptism, marriage and burial records as they were written.

AFGS is a FamilySearch Affiliate Library. Therefore, visitors can access all information (including any locked records sets) from the Church of Latter-day Saints (LDS) data base from our library facility. This makes researching your ancestors from many countries throughout the world a possibility.

AMERICAN-FRENCH GENEALOGICAL SOCIETY
BOARD OF DIRECTORS

INDEX

Have you seen our new website? We think you'll love it!
While you're browsing, don't forget to register for the Members Only
Online Library where you can do your research any time – night or day.

You will find over one and a half MILLION French-Canadian marriages
there along with many other valuable resources.
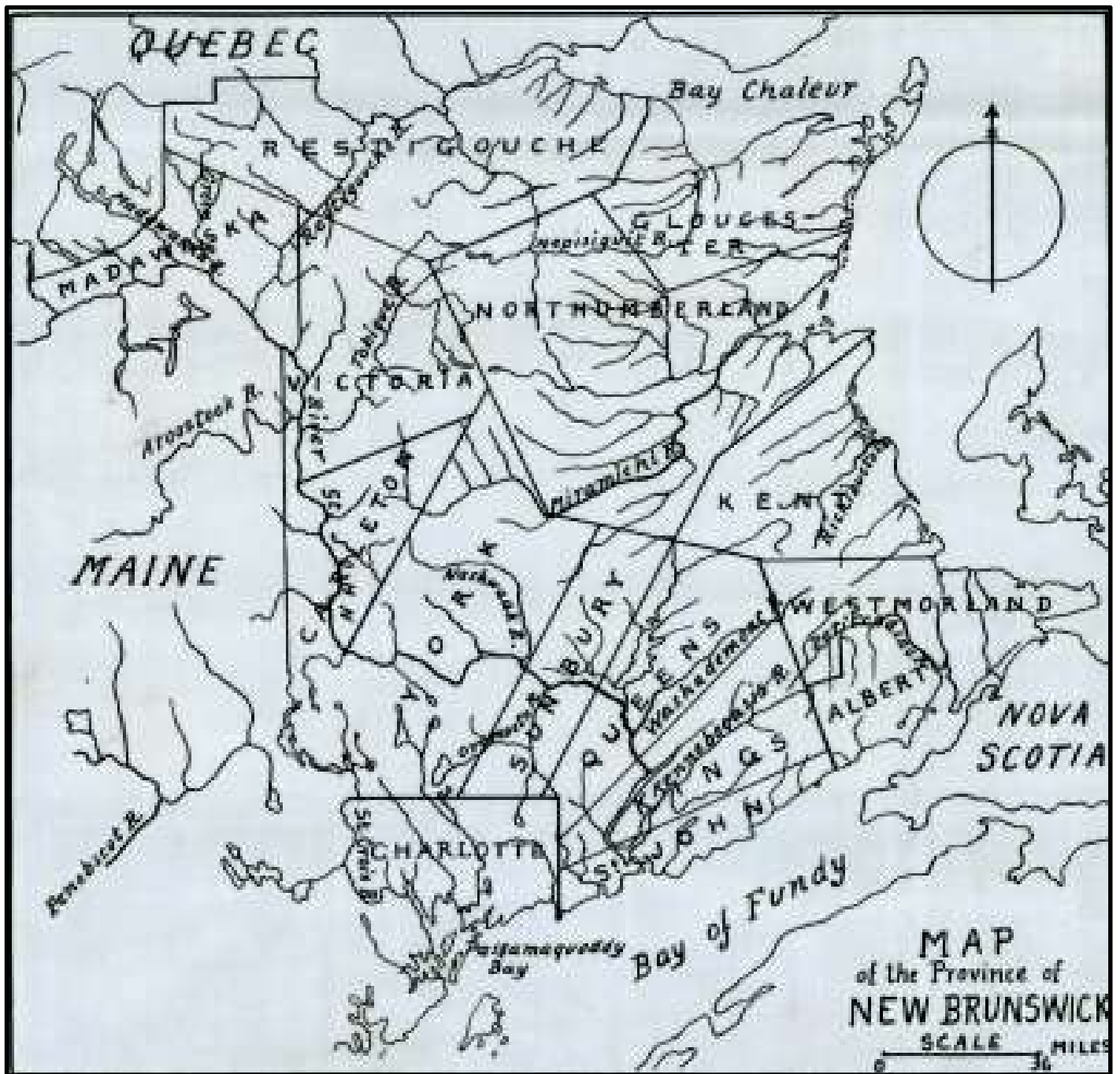
[Early] Map of the Province of New Brunswick
(S224 F448 1)
By William Francis Ganong (1864-1941)
New Brunswick Museum