VOL. 2

THE BENTON FAMILY OF HARTFORD, CONNECTICUT AND THE FOURNIER (FULLER) FAMILY FROM QUEBEC

VOLUME 2
THE BENTON FAMILY

A HISTORY OF THE ST. LAWRENCE COUNTY N.Y. BRANCH
FROM HARTFORD AND TOLLAND CONN.
AND OF
THE FOURNIER (FULLER) BRANCH FROM QUEBEC

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*Fourniers changed their names to "Fuller" when moving to Vermont

TOLLAND BENTONS IN THE REVOLUTIONARY WAR



THE FIRST NINE GENERATIONS OF THE ST.LAWRENCE COUNTY BENTON FAMILY

EPPING, ESSEX, ENGLAND

1595-John Benton-1662 & Mary Southernwood-1660
ANDREW-Thomas-Marie-Elizabeth

CONNECTICUT

1. 1620-Andrew Benton-1683 & Hannah Stocking-1670
John-Hannah-Andrew-Mary-John-SAMUEL-Joseph-Dorothy
*Aron

2.Andrew & Ann Cole
Ebenezer-Lydia-Hannah-John

1658-Samuel Benton-1746 & 1661-Sarah Chatterton-1679
SAMUEL JR-Sarah-Hannah-Abigail-Caleb-Daniel-Jacob-Moses-Lydia

1680-Samuel Benton Jr-1763 & 1684 Mary Pomeroy
Medad-Jonathon-Timothy-Eunice-Mary-SAMUEL III-Sarai-Josiah-Rachael

1717-Samuel Benton III-1800 & 1723-Jane Bradley
ELIHU-Jonathon-Ozias-Thankful-Thankful-Dorothy-Samuel-Zadock-Sarah-Jacob

1744-Elihu Benton-1782 & 1754-Martha Aborn
WARHAM-Martha Submit

VERMONT

1781-Warham Benton-1872 & 1789-Sarah Smith-1869
Daughter-Benjamin-ELIHU

NEW YORK

1. 1822-Elihu Benton-1868 & Fannie Perkins-1851
Fannie

2 Elihu & 1833 Mary Arquit
NOLTON-Elon

1. 1858-Nolton Benton-1939 & Katherine Gary-1880
George-Carl

2 Nolton & Eva Fuller
Gerald-Lloyd-Beulah-Justine

*Aron-his existence came to light in 2006.

Written by Byron S. Benton, Hartford, Ct. 2006

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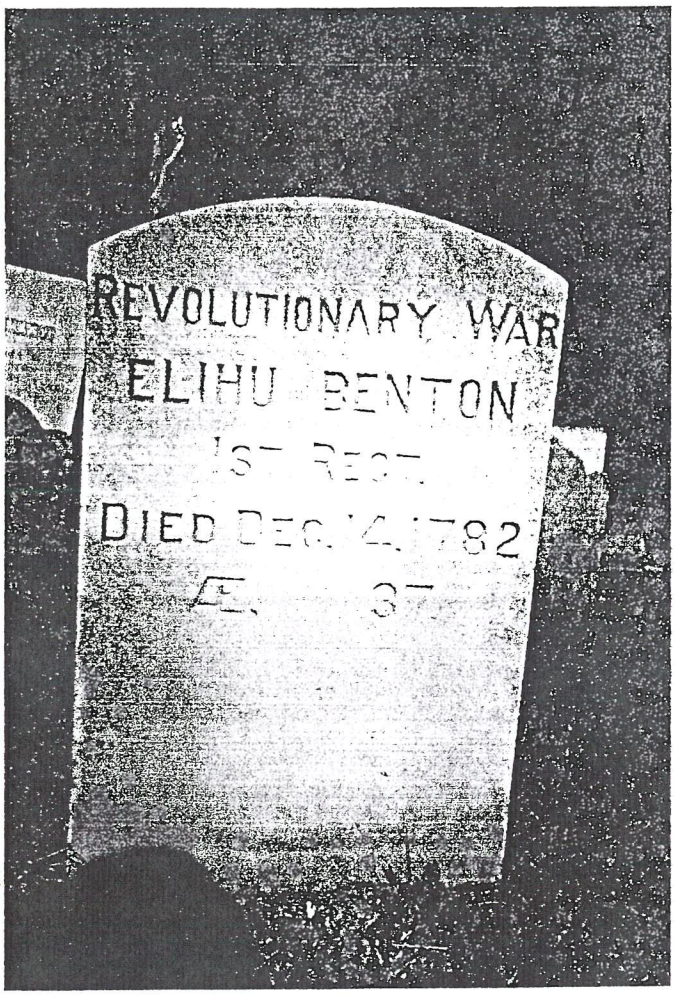
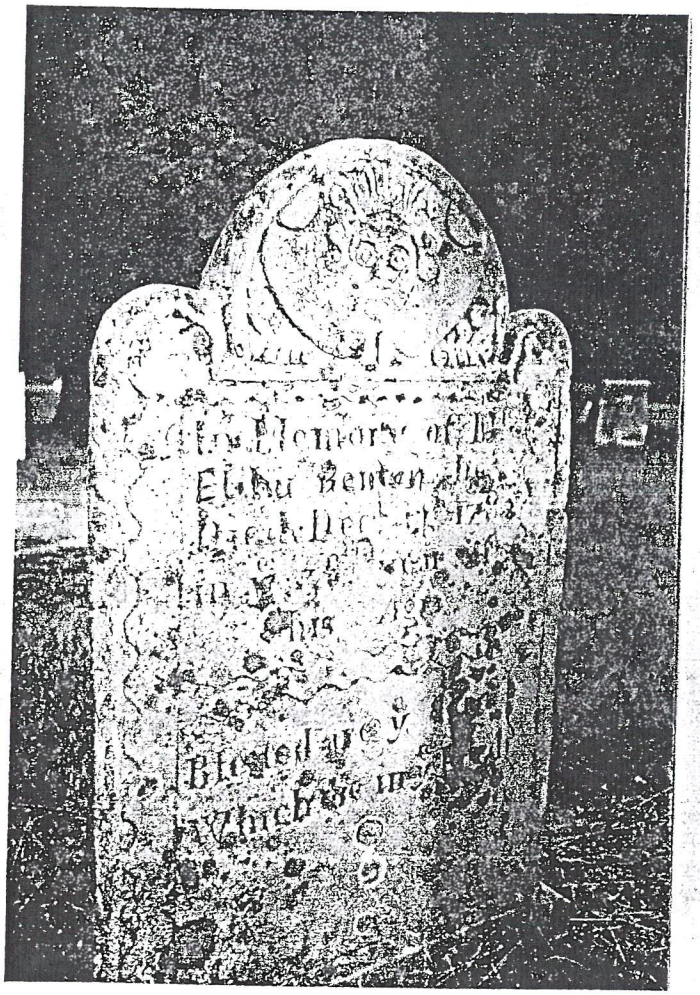
CHRONOLOGY OF EVENTS BEFORE AND AFTER THE REV. WAR

DATE	
1768	Samuel [3] bought land from Walden and Gurley.
1770	Elihu given 75 acres by father. Bordered on town line and was part of Stiles original homelot.
1770	Jonathon given 60 acres by father.
1770	Ozias given 40 acres by father.
Oct 1772	Jonathon at age 26 married Margaret Gilmore.
Nov 1772	Ozias at age 24 married Sarah Day.
1775	Thankful Benton married Daniel Avery.
1775	Solomon, son of Ozias, born
1775	Lexington Alarm short levies - Elisha, son of Daniel Jr., 23 days; Daniel[3] 8 days; Azariah, son of Daniel Jr., 15 days; Josiah 15 days; Timothy Jr. 21 days.
1775	Jonathon served May to Dec, 5th Company Josiah " " " " " bro. of Sam[3]. Samuel[4] " " " " " Azariah " " " " " son of Daniel Jr.
May 1776	Jane Bradley Benton died, wife of Samuel [3].
1776	Azariah and Elisha casualties from Long Island battles.
1776	Elijah joined Capt Hinman, 2nd Ct. Line
1777	Adonijah, son of Ozias born.
Jan 1777	Elisha Benton died - prisoner of British.
Mar 1777	Alexander Baxter, of Enfield, future second husband of Martha Aborn Benton, served with Col Sherburne's Reg., Blackman's Company until Mar 1780.
Apr 1777	Arnold repulsed British raid on Danbury.
July 1777	Jacob, son of Daniel Jr. served with Sheldon's Dragoons.
July 1777	Jonathon served with 5th Company, 2nd Reg. until 1780
July 1777	Zadock " " " " " " "
July 1777	Adoniram, son of Elijah. served three years.
Jan 1778	**ELIHU** at age 34 married Martha Aborn, she was 24.
Aug 1778	Samuel[3] married Mercy Jones of Somers, second wife.
Nov 1778	Jane dau. of Jonathon and Margaret born.
Jul 1779	British raided New Haven.
Jul 1779	Sheldon's Dragoon's battle flag captured at Poundridge, N.Y
Mar 1780	Alexander Baxter returned from service.
May 1780	Rev Nathan Williams preached Election Day sermon.
Jul 1780	**ELIHU** served with 1st Regiment, Col Brown on Hudson.
Aug 1 1780	Benedict Arnold took West Point and Hudson command.
Sept 1780	**ELIHU** and Martha conceived baby Warham.
Sept 21 1780	Washington and Rochambeau confered at Hartford
Sept 23 1780	Major Andrè captured as British spy.
Sept 25 1780	Arnold escaped to British ship on Hudson.
1780	Jonathon and Zadock returned from service
1780	Elijah joined Sheldon's Light Dragoons.

Jan 1781	Ozias, son of Ozias born.
May 4 1781	**Warham Benton** born.
May 21 1781	Rochambeau met with Washington at Wethersfield.
June 21 -24	Four Divisions of Rochambeau's Army march to Bolton.
Sept 4 1781	Arnold lead attack on New London.
Sept 1782	**ELIHU** and Martha conceived baby Martha Submit.
Nov 1782	Rochambeau's Army returned thru Bolton.
Dec 1782	**ELIHU** died.
1783	Samuel[4] married Eunice Clark of Windsor
Apr 1783	Hostilities ended.
May 1783	Martha Submit born to Martha Aborn Benton, father dead.
Sept 1783	Ira, son of Ozias, born
Dec 1785	Martha Aborn Benton married Alexander Baxter, 2nd mar.
1786	Alvin, son of Ozias, born.
Jan 1787	Elihu Benton Baxter born, son of Martha and Alexander
1787	Zadock married Lydia Day and lived with Samuel[3]
1787	Orrin born to Zadock and Lydia
1788	Eunice Clark Benton died.
1789	Zadock bought 50 acres from father and ½ of house.
1789	Alfred, son of Ozias, born
May 1789	Elihu's estate settled. Baxter bought 11 acres from estate and worked Martha's third and the childrens thirds
Oct 1791	Samuel [4] married Mary Tupper.
1791	Jacob killed - hay wagon overturned. Elihu's brother.
1791	Benjamin, son of Ozias, born.
1792	Ariel born, son of Zadock.
1792	Zadock's family left Samuel's house.
Jan 1793	King Louis XVI of Franch guillotined
July 4 1793	Rev. Nathan Williams preached in Stafford.
1794	Levi, son of Ozias, born
1794	Zadock sold 12 acres to Adonijah Day
1796	**Warham** became ward of Daniel Avery.
1796	Zadock sold 40 acres to Moses Pelton of Somers.
1798	Zadock's family moved in with Samuel for one year
1800	Samuel [3] died.
1807	**Warham Benton** married Sarah Smith in Starksboro, Vt.
1808	Alexander Baxter and family moved to Cornwall, Vt.







NORTH CEMETERY TOLLAND

MILITIAMEN

All able-bodied men between 16 and 60 were members of the state militia. Filling short-term enlistments, they appeared on the camp scene at irregular intervals. They brought with them a confusing array of drill commands from the home town musters, frequently spiced with the militiaman's own improvements on loading and firing.

These rugged individualists were at their best when skirmishing on their own initiative in the American forests. But a standardized drill and discipline were necessary before they could join the Continental soldier in stalling a determined British charge.



Each state required its militiamen to furnish themselves with such equipment as a flintlock and bayonet or sword or tomahawk, priming brush and pick, pouch or cartridge box, gun flints, knapsack, blanket, canteen or wooden bottle - and often a jack knife.

GROWING PAINS IN THE ARMY

Far more was needed than the temporary help from the militia if liberty was to become a reality. In 1776, Congress, prodded by Washington, resolved to raise a standing army with enlistments for three years or the duration of the war. Each state had its quota of soldiers to fill, and inducements included a bounty, wages, uniforms, and one hundred acres of land. A private's pay for one month was $6.67.



But Congress was without power to enforce such requests from the states. Enlistments lagged and clothing and weapons were in scanty supply. The few uniforms available rapidly turned to tatters without replacements. As an officer in Stark's Brigade put it, there was "many a good lad with nothing to cover him from his hips to his toes save his blanket."

To make matters worse, those patriotic Americans who joined the Continental ranks found their Continental pay had depreciated from thirty dollars paper money to one dollar of hard coin. In like straits, the army could not afford proper food, and hunger seemed to be part of the daily camp routine.

DRAGOONS WITH THEIR HELMET PLUMES



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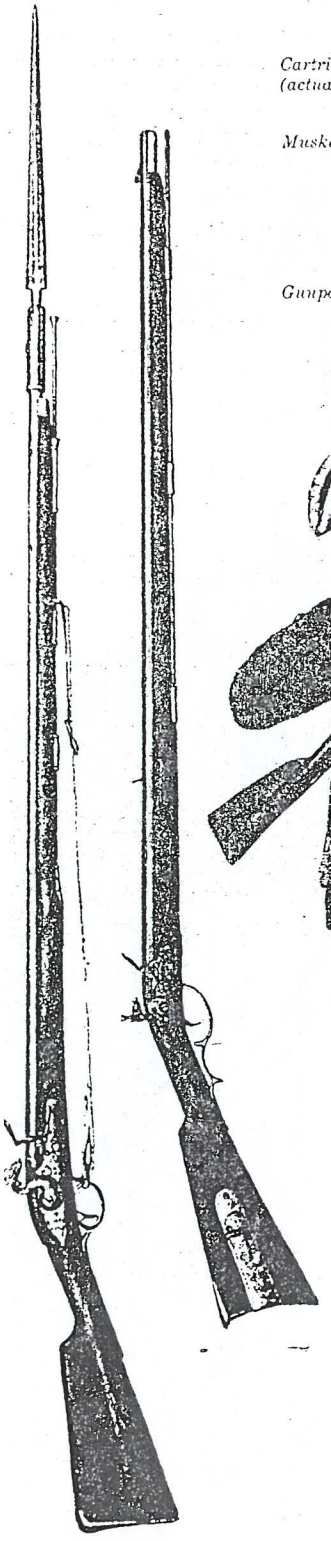
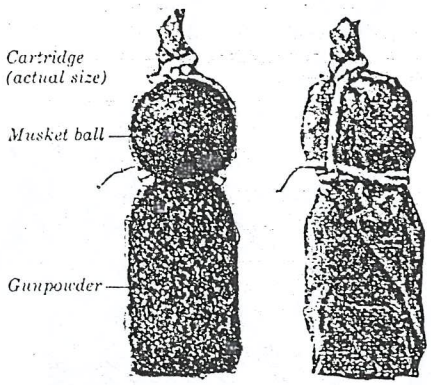
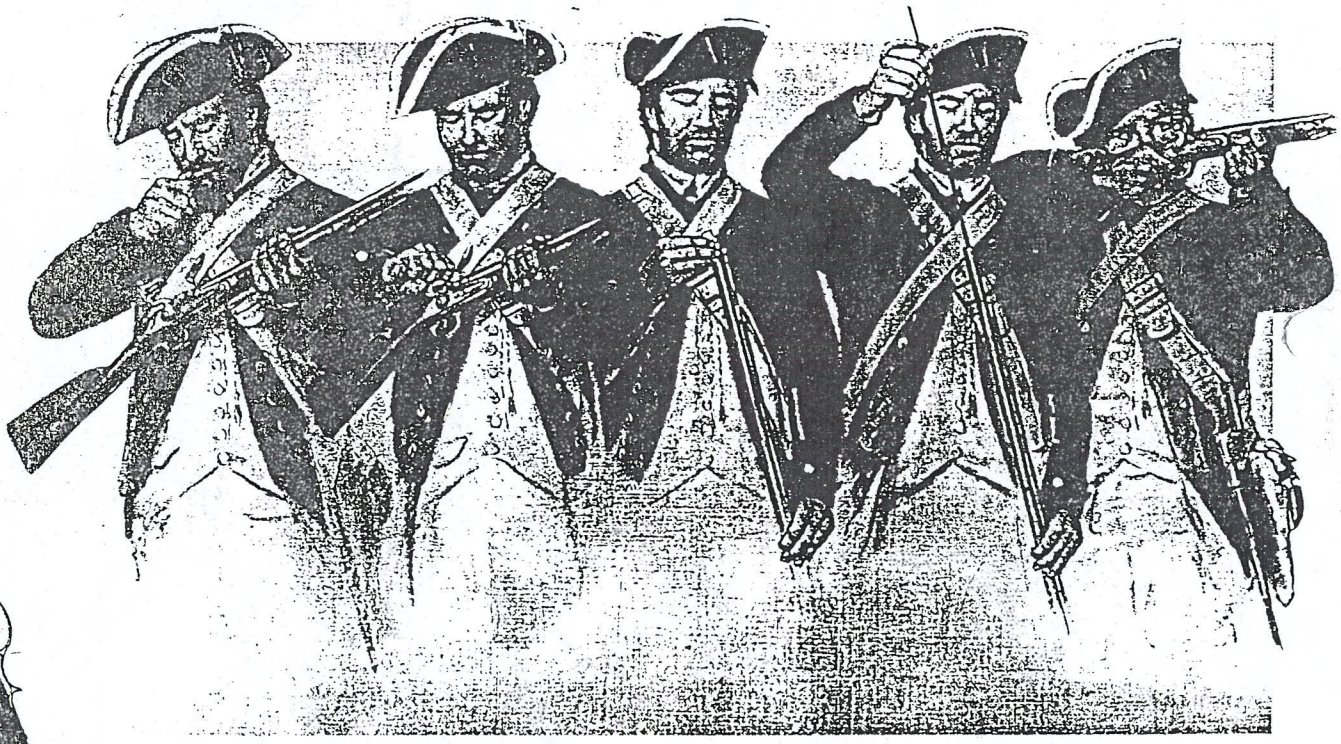
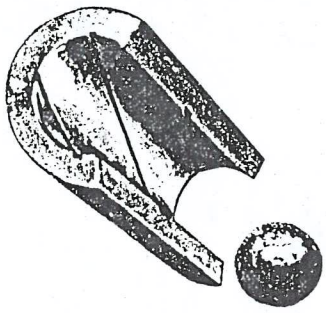
GUNS





"Prime and Load!" It took 15 hectic seconds for a Revolutionary War soldier (below) to ready his musket for firing. After grabbing a ball and powder cartridge (left), the soldier bites it open (1) and pours a little gunpowder into his musket's priming pan (2). He pours the remaining powder down the barrel and drops the musket ball after it, along with the cartridge paper to hold the ball in place (3). With his ramrod the soldier pushes paper, ball, and powder snug against the barrel (4). At "Fire!" he pulls the trigger (5), which sends a flint scraping against metal to create a spark. The spark ignites the gunpowder in the pan. This in turn explodes the powder in the barrel and sends the musket ball hurtling toward its target.





Spiraling grooves cut along the inside of a rifle barrel (left) helped rifle balls reach their marks. When a rifle fired, the grooves put a spin on the ball, propelling it farther and more accurately than the musket ball could fly. The rifle (left, center) proved effective at such battles as Bemis Heights, Kings Mountain, and Cowpens, but it had serious drawbacks. Compared with the musket (far left), the rifle took a long time to load. By the time a soldier forced his rifle ball tightly down the barrel, the enemy could be on him with a bayonet. The rifle itself had no bayonet, a necessity for fighting at close range or in damp weather when wet flints and gunpowder made firearms useless. Because of these disadvantages, the musket remained the primary weapon of the Revolutionary War.

MILITIA WOULD HAVE TO LOAD MORE SLOWLY
NOT MANY NEW ENGLANDERS HAD RIFLES

THE CAUSE OF INDEPENDENCE - THE BENTONS GRASP IT DEARLY

Elihu finally volunteered for a short levy. Elisha staggered home to die of smallpox. Three served as a cavalrymen. Azariah and Daniel were held in a prison ship in New York. Nine answered the Lexington Alarm. Three fought at Bunker Hill. There were at least 29 Bentons from Connecticut in the War. Some of their stories:

The Lexington Alarm - Wednesday, April 19, 1775

News of the encounters at Lexington and Concord was rushed by fast messengers throughout New England to an expectant populace poised to object to any more British offences. At ten that morning Israel Bissell, postrider, set out from Watertown, Mass. with a letter giving some particulars of the Lexington engagement and stating that the bearer "is charged to alarm the Country quite to Connecticut." Bissell rode so hard that his horse fell dead in Worcester. The next morning, with a fresh mount, he resumed the journey and by four o'clock Thursday afternoon he had spread the word to Norwich and by seven to New London. His route must have neared Tolland so the Bentons received word by midday Thursday.

Thirty four Tolland men responded immediately and left for Boston along with militia from all over Connecticut. It was spontaneous, not organized by the Connecticut Assembly. The men assembled under one of their militia officers, Capt. Solomon Wills, and marched off. Many were supplied with muskets and ammunition from the town's stores since many farmers had little need for firearms. In December, Tolland Selectmen had voted to double the town's supply of ammunition at the town's expense. Yet at the Battle of Bunker Hill the militia ran out of powder and had to give way.

The company included Samuel IV, Azariah, Elisha, Daniel, Jacob, Josiah, Jonathon, and Timothy Benton. Those that remained in Boston were organized into the Army and their enlistments ran until December. They were in the battle of Bunker Hill (Breeds Hill really).

Samuel III was perhaps too old at 58 to join the marchers. Of his family there were:

Elihu	age 31	Did not join. Served in 1780.
Jonathon	age 29	Stayed in Boston to fight at Bunker Hill.
Ozias	age 27	Did not join.
Samuel IV	age 18	Served until Dec. 1775 and after as a wagoner.
Zadock	age 14	Served in 1780.
Jacob	age 7	

Elihu did not respond. He was unmarried and living with his father so there seems no reason that we can observe for his remaining behind. His short remaining life leads us to wonder if his health might have been impaired. He did enlist for a short period later and this duty may have weakened him further causing his death at age 38.

Ozias had good reason to stay in Tolland as his wife, Sarah Day, was near term. She delivered baby Solomon on May 1st and if Ozias had gone to Boston after April 19th he might have missed the birth of his first child. He had been married three years. He did not serve in the War.

Jonathon, Samuel IV, and Josiah, their 50+ yr. old uncle, fought the Bunker Hill battle 59 days after they had answered the Lexington Alarm. They were evidentialy adept with a musket as were the other Tolland volunteers since the British lost 1054 killed or wounded out of their force of 2200. It was the first stand-up battle between New Englanders and British regulars and presaged that militia would eventually cost the British the war. The order given "Don't fire 'till you see the whites of their eyes" was to caution the militia that their muskets were useless at long range. It was also necessary to reassure them that the orderly advance of professionals with bayonets was not to be feared. Washington had accepted the leadership of the army but was still on his way to Boston as the battle ensued. Elswyth Thane writes in her book "The Family Quarrel", 1959:

> "The British had won it, in that they remained in possession of the hill. The Americans had run out of powder and then they fought the British bayonets with clubbed muskets and rocks, before giving way into retreat. Their casualties were less than five hundred...The British were badly shaken by their appalling losses, which included ninety two officers, and that General Howe, who had lead three charges himself, had seen every man of his staff of twelve shot down around him, so that his own white buckskin breeches and silk stockings were splashed with the blood of his officers. At one time during the action which lasted two hours, his face was running with tears, perhaps from the sting of powder-smoke and perspiration in his eyes. And he received such a shock at the slaughter of his disciplined troops as to account for his disinclination thereafter ever to risk a frontal attack on the American forces."

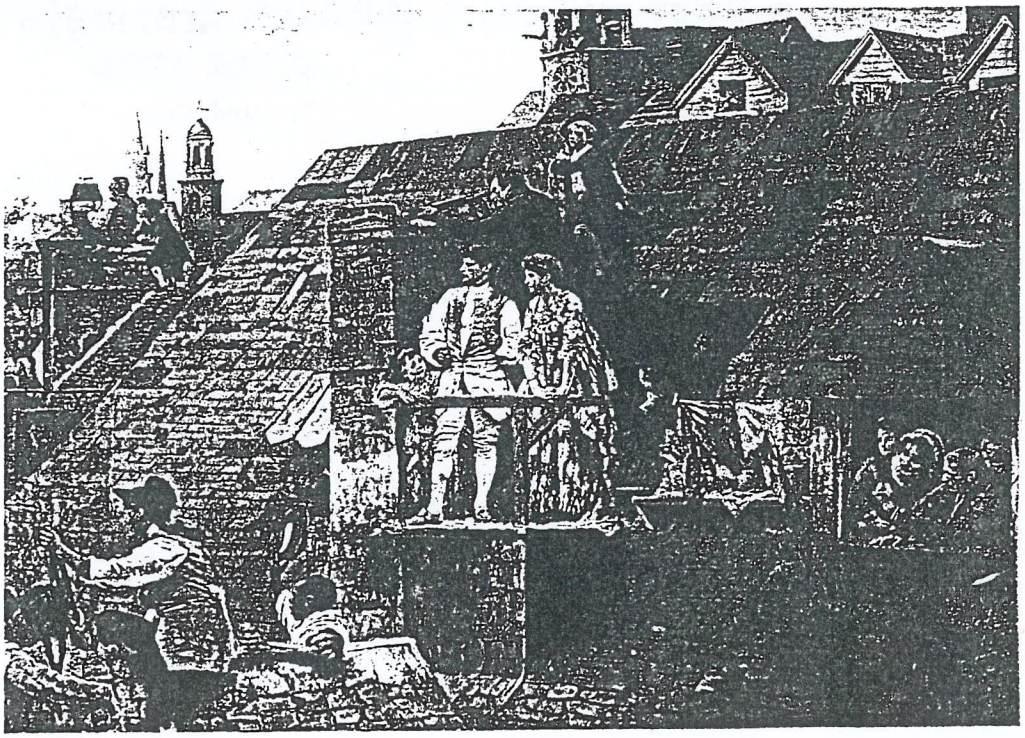
Tough Josiah Benton

He and Rachael were the last children of Samuel Jr. and Mary Pomeroy but are not shown under NEHGR listings or other places. He married Ruth Stearns in 1747 and had ten children. Josiah was the executor of Samuel's will as his youngest son and is also listed as a Revolutionary soldier. He must have been born after the 1720 settlement of Tolland and no birth record was made. He would have been serving as a soldier who was fifty years old or more.



Battle of Bunker Hill

Suspense: Boston People Watching from Housetops the Firing at Bunker Hill,



Daniel's Sons Suffer and Die

Three were probably captured at the battle of the Heights of Brooklyn on Long Island August 27, 1776 after the War shifted to New York. They were confined in prison ships in Long Island Sound and there Azariah died in Dec 1776. Daniel was exchanged and returned to Tolland. He used his house to quarter Hessian prisoners from Saratoga later. Elisha was able to return to Tolland to die as recounted by this story from "Legendary Connecticut" by David E. Philips: (It can be seen on the History Channel under "Haunted History").



If ever an ancient house cried out for periodic visitations by shades from the past, it's the Benton Homestead. That is not to say that it *looks* like a haunted house, since the 1720 colonial cape, with its long ell in the rear, is clearly more early New England than late Charles Adaams. Rather, the unusual historical events that have taken place within the Homestead's ancient walls have been of the romantic sort which inspire legends, including a few of the supernatural variety. For example, because of its close proximity to the old Boston post road, the house was used in 1777 to quarter twenty-four Hessian officers, part of the large contingent of mercenaries who had surrendered to the Americans after the British defeat at Saratoga and were being marched across Connecticut toward Boston, for shipment back to

Germany. The Hessian prisoners are said to have enjoyed their stay in the smooth, stone-floored basement rooms at the Benton Homestead. Some say that vestiges of their complimentary graffiti (now undecipherable) can still be seen, carved in the darkened ceiling beams of their temporary home. Also, tradition still holds that more than a few of the Hessians liked the Tolland area so much that they were not among those present when the rest of their comrades finally moved on to Boston.

Even more conducive to legend-making than the story of the Hessian prisoners is the tragic tale of love and death which began to unfold at the Benton Homestead late in 1776. Of the three grandsons of Daniel Benton who served in the Revolutionary War, two died as a result of imprisonment, while the third, Elisha, was captured by the British and sent to one of their notorious prison ships, lying in New York harbor. There, like so many others, Elisha Benton contracted smallpox, probably as a result of his British captors' deliberately issuing clothing or bedding contaminated by the disease. Unlike most of his fellow sufferers, however, Elisha did not die on the plagued prison ship, since he became part of a general exchange of prisoners and was sent home to Tolland prior to his death.

Now, before his enlistment in the Revolutionary Army, Elisha had fallen deeply in love with a young Tolland girl named Jemima Barrows. Jemima returned his affection and the two plighted their troth. But for some reason now lost to history — perhaps because Jemima was almost twelve years younger than Elisha — the Benton family vowed that the marriage would never take place. This caused a serious rift in the otherwise close-knit clan, according to the story. Indeed, it is probable that young Benton signed up for military service in the hope that his absence from home and the passage of time might heal the family breach and change their minds about his marrying Jemima.

As might be expected under the circumstances, Elisha Benton's homecoming was greeted with mixed emotions by his family. As glad as they were to see him again, he was in a seriously weakened condition and wracked by a disease so contagious and frequently fatal that his mere presence became a terrifying threat to everyone around him. Since only those who had survived smallpox and had thus acquired immunity to the disease could safely care for a victim, the family faced a real dilemma, since none of them had ever had it. No doubt their relief was great when Jemima Barrows, the girl who had been faithful to Elisha through all the months of his absence and her ostracism, offered to nurse the critically-ill ex-soldier.

So, Jemima was shut away with Elisha in the special "dying and borning room" next to the keeping room, to tend the needs of her dying sweetheart.

Mercifully, her vigil lasted only a few weeks, for on January 21, 1777, Elisha Benton became, at the age of twenty-nine, the third of Daniel Benton's grandsons to die as a result of British incarceration. Since it could not be carried through the house for fear of contaminating the place, his body was removed through a window opening onto the back lawn. He was then buried on one side of the carriage drive at the west side of the Homestead and a plain stone marker was placed on his grave.

Though she had spent only a few weeks with Elisha as he lay dying, that was time enough for his brave nurse to catch the dread disease which killed him. On February 28, 1777, only five weeks after her fiancee's death, smallpox claimed the life of Jemima Barrows. She was one month short of her eighteenth birthday. In recognition of her heroic assistance in their son's final days, the Benton family agreed to bury Jemima near her sweetheart, in the west yard of the Homestead. But since they had not been married, the bodies could not lie side by side, according to contemporary burial custom. So Jemima was interred only a few yards away from the resting place of her sweetheart — but with the carriage road separating her grave from his. Thus have they been, apart in death as in life, to this day.

It is not clear just how long stories about a supernatural presence in the Benton Homestead have circulated, but the tradition was certainly alive during the period when Florrie Bishop Bowering owned the house. A beloved personality in the early days of WTIC Radio, Miss Bowering purchased the property, following her retirement, from the estate of the last Benton to live in it, and devoted much money and effort to restoring the Homestead to its eighteenth century appearance. Here she lived with a maid and handyman for thirty-five years (1934-1969), entertaining lavishly and carefully protecting everything she had inherited from the past.

Although there is no record of Miss Bowering's reactions to the odd occurrences and unusual noises which were said to have been common in the house during the Benton years, they say that on many occasions her maid witnessed the appearance of a young girl dressed as a bride, wandering through the house, crying. In fact, the sound of weeping was evidently heard so often that the maid became "almost accustomed to it." She assumed that the ghost was the restless spirit of Jemima Barrows, searching the house for the departed Elisha — and grieving over his loss. On another, later occasion, an overnight guest in the house reported a similar experience: "I was asleep in the front bedroom when the sobbing started. It was after midnight when it roused me. I was immobile 'til it stopped."

Many informants, particularly people who have served as guides in the Benton Homestead since it was given to the Tolland Historical Society in

1969 and subsequently opened to the public, have reported a variety of mysterious happenings in recent years. Several, for example, have experienced what they call "vibrations," unaccompanied by sounds or sightings of any kind. One of the docents from the Tolland Historical Society who had taken her dog with her to the Homestead to keep her company said, "I went into the summer kitchen with my dog, but she would not go into the dining room. I picked her up and carried her into the sitting room. She seemed to be all right until we got to the parlor. Then she again refused to move."

Another woman, also a member of the Tolland Historical Society, insisted that she be permitted to go upstairs to the second floor of the Homestead, an area closed to the public and generally off-limits even to the volunteer hostesses. Since she refused to take "no" for an answer, the curious local historian was finally given permission to climb the very narrow stairs to the upper chamber. Reported a friend who was with her: "She pranced up the stairs, but within a very few minutes she crept down again, with the comment, 'There were vibrations up there. I never want to go there again.'"

Many have reported hearing footsteps or other unexplainable noises in the house. For instance, a neighbor who was sleeping alone in the dining room was awakened by footsteps, but said that she "was not frightened." She got up, checked the house inside and out, but when she found nothing amiss, went back to bed. On another occasion, neighbors staying at the Homestead while their own house was being renovated were entertaining a guest, when they had a strange experience. "The fireplace in the living room was glowing," reported the informant, "and we were enjoying resting and talking about a great deal of nothing, when our visitor said, 'What is that?' We listened to footsteps coming from the east door down the hall. A little thump, light footsteps, then nothing. Our visitor left within fifteen minutes." The same informant also told of a snapping sound, like a branch being broken, coming from an unused fireplace. "We checked the flue and outside," he said, "but could find nothing. It was uncanny. Was it our good friend, the ghost? And he was our good friend. He did nothing to harm us, but he does keep us and all our friends verbally occupied."

Recently, a Homestead hostess told about an incident that happened while she was showing a reporter from a local newspaper around the house and explaining the history of the place. When they reached the front bedroom, the reporter asked if the stones in the fireplace had come from the property. Before the guide could reply, they heard three loud knocks — one, then a pause, then two more in rapid succession, repeated several times — as though something were answering "yes" to the reporter's question. At the same time, the hostess' watch jumped ahead an hour and twenty minutes, something she did not

realize until she got home and found that she had cut short her tour of duty that day. The reporter, however, had left even earlier!

While most of the accounts of ghostly manifestations are connected in the minds of the story-tellers with Jemima Barrows, some traditions validate the notion that a male spirit — either the ghost of Elisha Benton eternally seeking union with the sweetheart denied him in life or the shade of a Hessian soldier experiencing again a place where he had been happiest during his lifetime — also haunts the Benton Homestead. For example, neighbors have on several occasions during violent thunderstorms seen the lights in the vacant house go on and off, heard voices raised as if in supplication and observed the distinct figure of a man in the uniform of a Revolutionary soldier come to the front door. There he stands for a moment, his hands stretched out before him in an apparent searching gesture.

Another experience with a male apparition was reported by a woman who, with her husband, was an overnight guest in the Homestead. While their hosts slept in the second floor bedroom, the visiting couple was obliged to sleep in the living room. When the hosts came down to breakfast the next morning, their female guest told them this story of ghostly encounter:

I awoke and saw a man's legs at the head of the sofa. A hand suddenly covered my mouth. I said to myself, 'Oh, you joker. You are trying to prove to us that there is a ghost in the house. I'll fix you. I'm not afraid.' It began to get hard to breathe and I thought, joke or no joke, this is too much, and pushed the hand away. Then I spoke out loud, very loud: 'What are you up to?' With no sound, everything — legs and hands — vanished. I got real close to my husband, who was sound asleep, and felt a little better. This report seems to be the only one, incidentally, in which the ghost has appeared in any way threatening. There seems to be no explanation for it. Certainly, the informant had none.

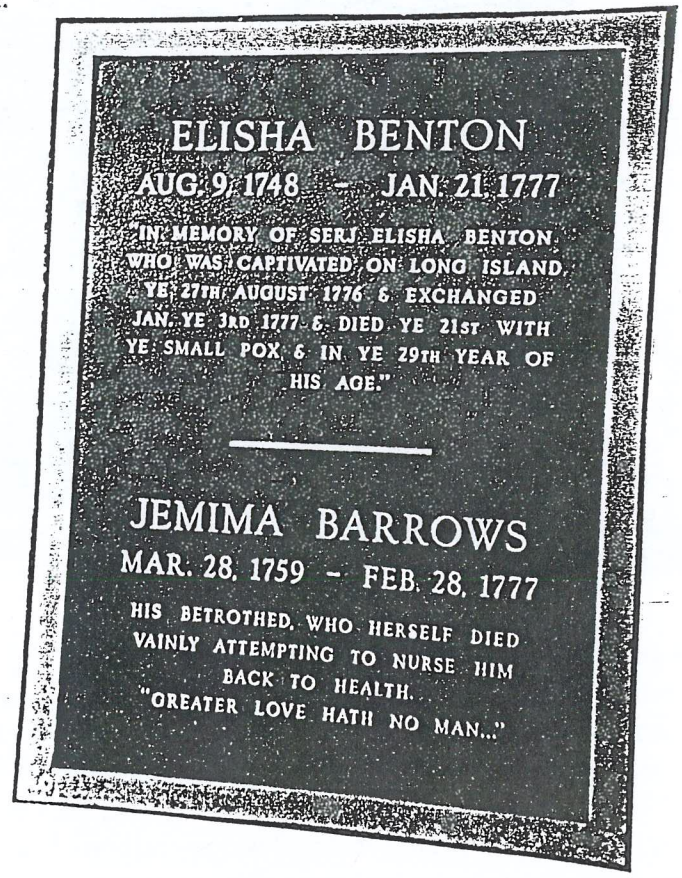
When Ed and Lorraine Warren, the psychic investigators, visited the Benton Homestead, they, too, were said to have encountered a male manifestation, a man dressed in colonial garb (not a military uniform) and surrounded by a blue light, who came to them in the dining room. It was the Warrens' feeling that this was the ghost of a glass blower from the European continent who had gone to Ohio and there committed suicide. The Warrens speculated that he might have been one of the Hessian soldiers once held prisoner in the Homestead who had stayed behind when his comrades-in-arms left for Boston, found his way west and there encountered insurmountable problems. His spirit had returned to the place where he had known happiness during his lifetime, they said, interpreting the aura of blue light as a positive sign.

Of all the stories about strange sights and sounds reported over a long period of time by a variety of first-hand observers, perhaps the most bizarre of them all was told only a few years ago to the chief docent at the Benton Homestead by a well-known architectural artist and photographer. He and his sister, a writer, were collaborating on a professional assignment at the Homestead when they encountered difficulties:

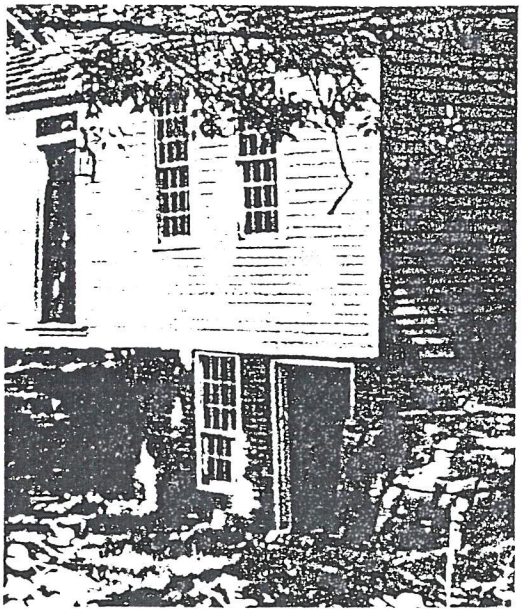
My sister and I went to the Benton Homestead to get some pictures for a project on which we were working. The sun was in the right place. Clouds were just perfect. Ideal August weather promised us perfect pictures. We started at the west lawn [where Elisha and Jemima are buried] *with the Polaroid and aimed at the full side of the house. Click. Swish. The picture ejected. 'Oh, well,' I thought, 'something went wrong.' Next picture: click, swish — no picture. Click, swish, for the next six pictures, with an odd feeling growing that something was wrong. But what?*

We decided to try the other camera. That had just been checked at the dealer's. Holding the camera, we found that it twisted in our hands and the light meter went wild. We still tried, and aimed at the west side of the house. The upper windows seemed to glow with an odd light. Although we were attacked with a wild sort of laughter, we decided to quit trying for the day. We went at a later day and got the pictures we wanted.

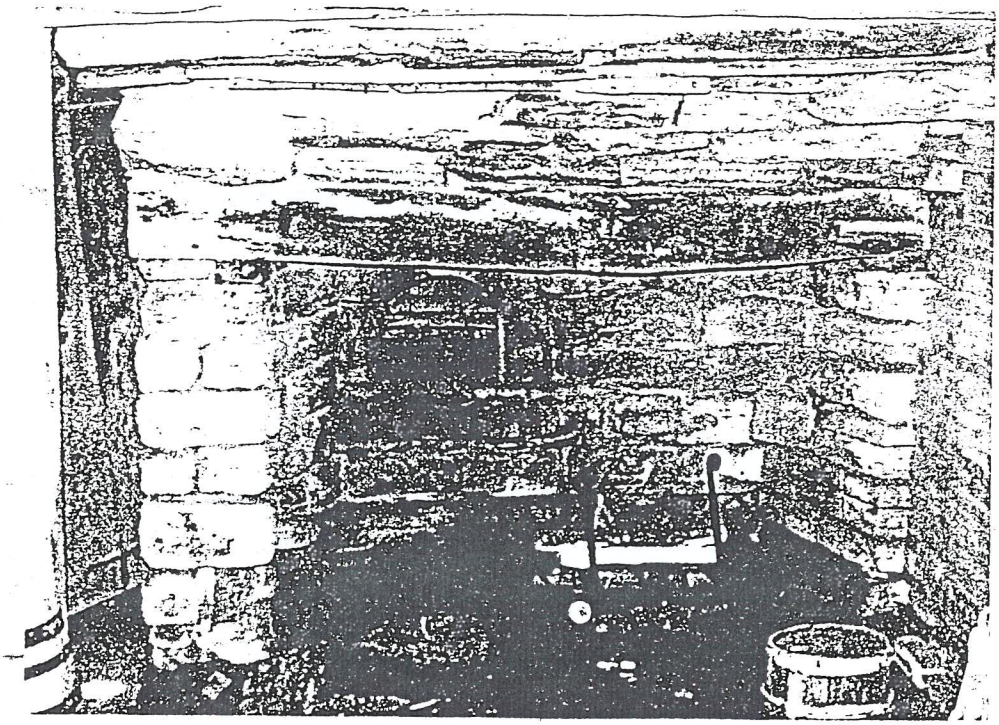
Like the puzzled photographers, local historians have found that developing a clear picture of more than two centuries of life at the Benton Homestead is not always easy. Sometime, perhaps, they might just have to adjust their focus in order to admit a few wandering wraiths to the panorama. Such a "die and let live" attitude could exorcise those vagrant spirits forevermore.



MEMORIAL PLAQUE MOUNTED ON A STONE NEAR THE ROAD



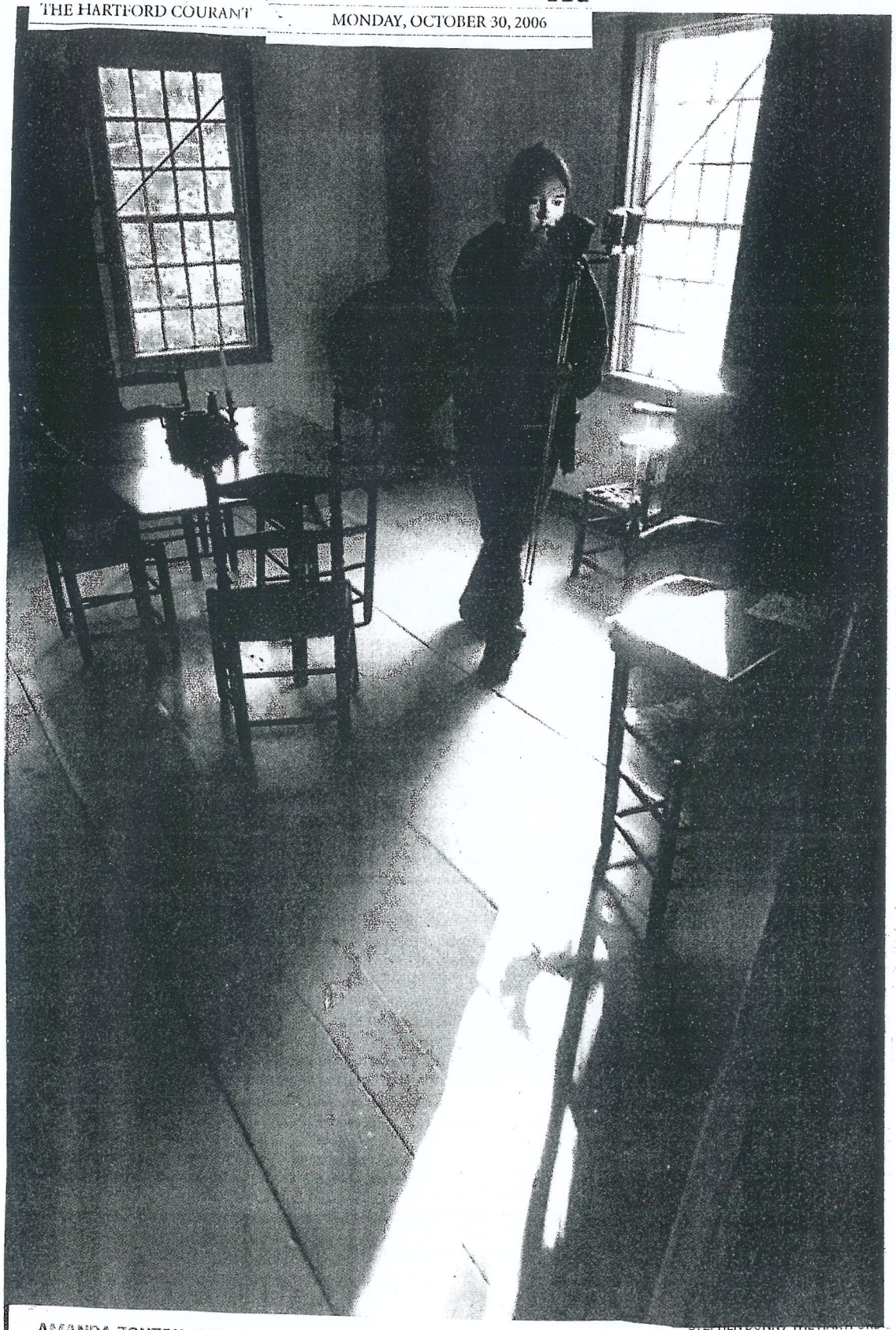
Following his release as a British prisoner, Daniel was commissioned by Captain Wills to take charge of twenty-four Hessian soldiers, prisoners of the Battle of Saratoga.[18] The two officers and twenty-two soldiers were housed in the cellar of the Benton Homestead. They lived for eighteen months in close but relatively comfortable quarters with a fireplace, stone floor and four solid walls. The Hessians would have paid Daniel Benton for most of their food. By day they found work on the Benton and surrounding farms and in the town of Tolland, trading work for food, clothing, other necessities, and sometimes money. Some of the stone walls on the Benton property and elsewhere around town are said to have been built by these Hessian prisoners. At night, they returned to Daniel Benton's house, their return guaranteed by the "word of honor" given by their officers. They moved freely in the community for the eighteen months of their imprisonment, in many cases becoming part of the community. An advertisement placed in the Connecticut Current of 1781 announced their removal from Tolland and called for all "persons who have just demands on the Hessian officers ... to call at Capt. John Skinners..."[19] The only remnants of the time these men spent in Tolland are the stone walls they built and some indistinct writing attributed to them on the rafters of the Benton Homestead cellar.



The cellar room beneath the parlor contains an immense stone cooking fireplace with rear bake oven and large fieldstone hearth. It is part of the massive center chimney and its great oak lintel shows traces of decorative carving. A mosaic of large fieldstones covers the floor instead of the expected dirt. We do not know when it was placed here. Some speculate that the Hessian soldiers housed at the Benton Homestead put in the floor. The lived in the cellar for the eighteen months of their stay in Tolland. One other possible remnant of their time here is the faint charcoal writing on one of the parlor floor joists. Legend says that this still undeciphered writing was left by one of the Hessians.

PURSUING THE PARANORMAL

THE HARTFORD COURANT MONDAY, OCTOBER 30, 2006



AMANDA ZONTOK of Torrington uses a video camera with infrared boosters to film the front parlor of the Daniel Benton Homestead in Tolland during a recent investigation by the Northwest Connecticut Paranormal Society.

TOLLAND—German words "guten tag" and "wurtig" whispered in an empty dank basement.

A fleshy figure outlined in the window of a locked house.

A white light moving out of the ground and up into the air.

These unexplained phenomena were discovered in 30 hours of film and thousands of pictures from a recent investigation by the Northwest Connecticut Paranormal Society at the Daniel Benton Homestead, furthering the legend of the museum on Metcalf Road and the investigators' belief in the paranormal.

"I think everybody, no matter what their beliefs, wonders if there's life after death," said John Zontok, founder of the Torrington-based paranormal society, which investigates cemeteries, houses and historical landmarks that are considered haunted — such as the Daniel Benton Homestead.

A tragic love story and Hessian prisoners of war are just part of the history that has long attracted ghost-hunters, paranormal enthusiasts and curious youngsters to the 286-year-old homestead, the oldest house in Tolland.

"The place has history and there are a lot of emotions that have been held on it," said Zontok, an exterminator. "The experience of that property: love, sickness, death, pain, imprisonment — all of those things tend to fuel the paranormal."

The homestead, which Gail White, its director, said is often called "the most occupied unoccupied building in the state," was home to the descendants of Daniel Benton until 1932, and converted into a museum in 1970.

"Everyone who's spent time here has stories. Nothing malevolent or scary, but things they can't explain," White said of the homestead, which was used during the Revolutionary War to quarter 24 German and British soldiers in the stone-floored basement.

Numerous groups have researched the homestead during her 16 years as director, including a special on The Discovery Channel reenacting the star-crossed love story of Elisha Benton and Jemima Barrows.

They were young lovers who were forbidden from marrying because they were of different classes. Elisha Benton, Daniel Benton's oldest grandson, went to fight in the Revo-

IN SEARCH OF THE PARANORMAL

CONTINUED FROM PAGE B1

lutionary War, where he contracted smallpox. His mother and Barrows cared for him until he died. Barrows contracted smallpox and died weeks later. Both were buried in the front yard of the homestead.

The seven-member paranormal society — one of at least two dozen in the state, according to group adviser Jeff Messenger — spent three evenings at the homestead in late September and early October.

At dusk, they set up audio recorders and camcorders with night-vision-boosting infrared illuminators in the house and on the grounds. Some members walked around and took digital pictures of empty spaces.

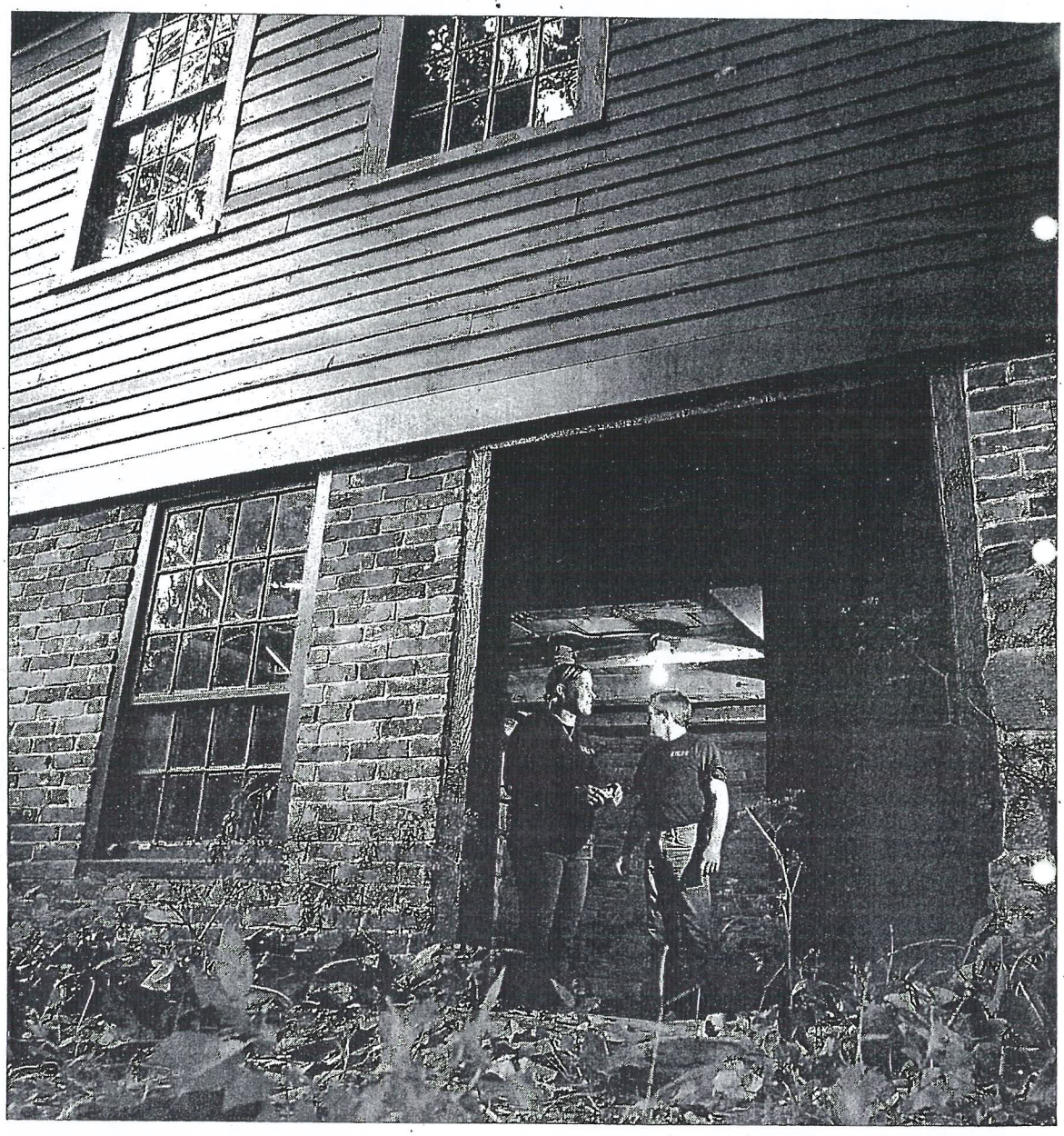
A couple hours later, White packed up, locked the house and turned on the alarm. The society then set up the electronic equipment on the grounds and waited there for a few more hours.

On the first night, Zontok's 17-year-old daughter, Amanda, took a photograph of a window in which the faint outline of a face and a man in uniform can be seen, members of the group said. The group took at least 50 more photos right away in the same area from various angles to see if it was a trick of the light, Messenger said. But the figure didn't show up in any other photos.

Later, as they usually do, the group combed through the audio recordings, video footage and pictures. They heard two noises in the basement when it was empty. One sounded like guten tag, German for "good day." The other sounded like verdie, which Messenger said could be the German word "wurtig," pronounced similarly, and meaning "worth" in the military.

Also, Zontok said, video footage showed a white light coming up from the ground and moving up and out into space. He ruled out a car headlight.

"I'm not saying it's concrete. It's subjective," said Messenger, who got involved in the paranormal while doing research for his fictional novel about paranormal phenomena called "The Shroud of Torrington." "It's just an intriguing bit of evidence that we've collected, things that couldn't be explained logically."



STEPHEN DUNN / THE HARTFORD COURANT

JAYME HORTON of Winsted, left, and Dan Dimmock examine the basement of the Daniel Benton Homestead in Tolland.

Did their findings further their belief in life after death?

Messenger said this investigation doesn't confirm the spirit survives death, but indicates that it's possible.

Zontok is not convinced.

"I still haven't seen anything to make me believe there is life after death," Zontok said. "But it just makes me search more. If we're this close, it makes me want to pursue it more."

The group's next investigation will be Sunday night at a cemetery in Cornwall.

Contact Rachana Rathi at rrathi@courant.com.

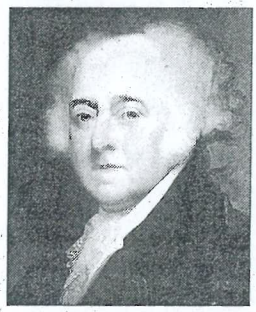
Adams Found Connecticut A 'Paradise'

By CHRISTOPHER PAGLIUCO

John Adams, our second president, was an exceptionally well-traveled man, particularly for his time. By the end of his 91-year life, thanks to his service in the Continental Congress, as a diplomat to France, an ambassador to England and as U.S. president from 1796 to 1800, Adams knew the American colonies and much of Western Europe quite well. His travels included several visits to Connecticut.

So how did Connecticut fare in the mind of this critical Massachusetts patriot? Surprisingly well.

Of course Adams would have viewed Connecticut, with its common religion, history and geography, as more of a New England sibling than a cultural rival. We know of Adams' experiences and reflections because he maintained a detailed diary for most of his life. Today, his diary is an invaluable resource for insight into Adams' thoughts and observations on innumerable topics of his time.



JOHN ADAMS

Adams' first visit to the Nutmeg State took place in the spring of 1771. Adams sought an escape from his busy family, business and political life in Boston. His destination was the natural springs of Stafford. In the mid-18th century the springs were a fashionable place to seek relief for a variety of ailments and were frequented by many of New England's wealthy merchants and gentlemen. On the first and second days of his stay, Adams visited the pools several times, swimming and drinking the brisk water, and toured the local countryside. Adams enjoyed conversing about politics and with the other guests and a local lawyer at the town inn.

After five days in Stafford, Adams headed west and visited the Connecticut River Valley. He was impressed by the fine countryside, straight roads and pure air. In Hartford, Adams praised the city's "very handsome and large houses" and then rode to Wethersfield. "Here is the finest Ride in America, I believe. Nothing can exceed the Beauty, and Fertility of the Country. The Lands upon the River, the flatt low Lands, are loaded with rich, noble Crops of Grass, and Grain and Corn," Adams raved.

Adams' second visit to Connecticut occurred in the contentious days preceding the first battles of the American Revolution.

In 1774, Adams was appointed to the Massachusetts delegation to the first Continental Congress. On the delegates' way to Congress, which met in Philadelphia, Adams made detailed notes of his trip. When they reached Wethersfield, the Massachusetts men met up with Silas Deane of the Connecticut delegation.

In Wethersfield, Adams climbed the steeple of the meeting house, now the Congregational church, and declared it "the most grand and beautifull Prospect in the World, at least that I ever saw." Whether later visits to Versailles and Whitehall changed his mind is open to speculation.

From Wethersfield, the delegation continued to New Haven and received a glorious welcome. As they approached the city limits from Wallingford, they received an escort of dignitaries into the city, including the sheriff, constable and justices of the peace, then a 12-cannon salute. People rushed to their windows, enthusiastically waiting to see the small parade.

Adams was heartened by the spirit and support of the Connecticut citizens for their brothers in Boston. He wrote, "Expressions of Respect to Us, are intended as Demonstrations of the Sympathy of this People with the Massachusetts Bay and its Capital, and to shew their Expectations from the Congress and their Determination to carry into Execution whatever shall be agreed."

Adams was a mature man of 39 years when he passed through Connecticut for a second time on his way to Philadelphia. His observations of Connecticut are a reflection of his pride in his native New England and offer a glimpse of Connecticut during the 1770s, a critical time in our nation's history. Judging by his observations, central Connecticut was a fertile, prosperous land that strongly supported resistance to British policy.

CAVALRY

The heavy cavalry of Europe, made up of large men riding large horses, was used in the battle line to charge infantry or other cavalry units. But in the rugged countryside of America, only light cavalry was found in the British and American camps. These light men, on swift horses for mounted or dismounted service, were known as dragoons. In this dual role, they carried carbines as well as sabers and pistols.

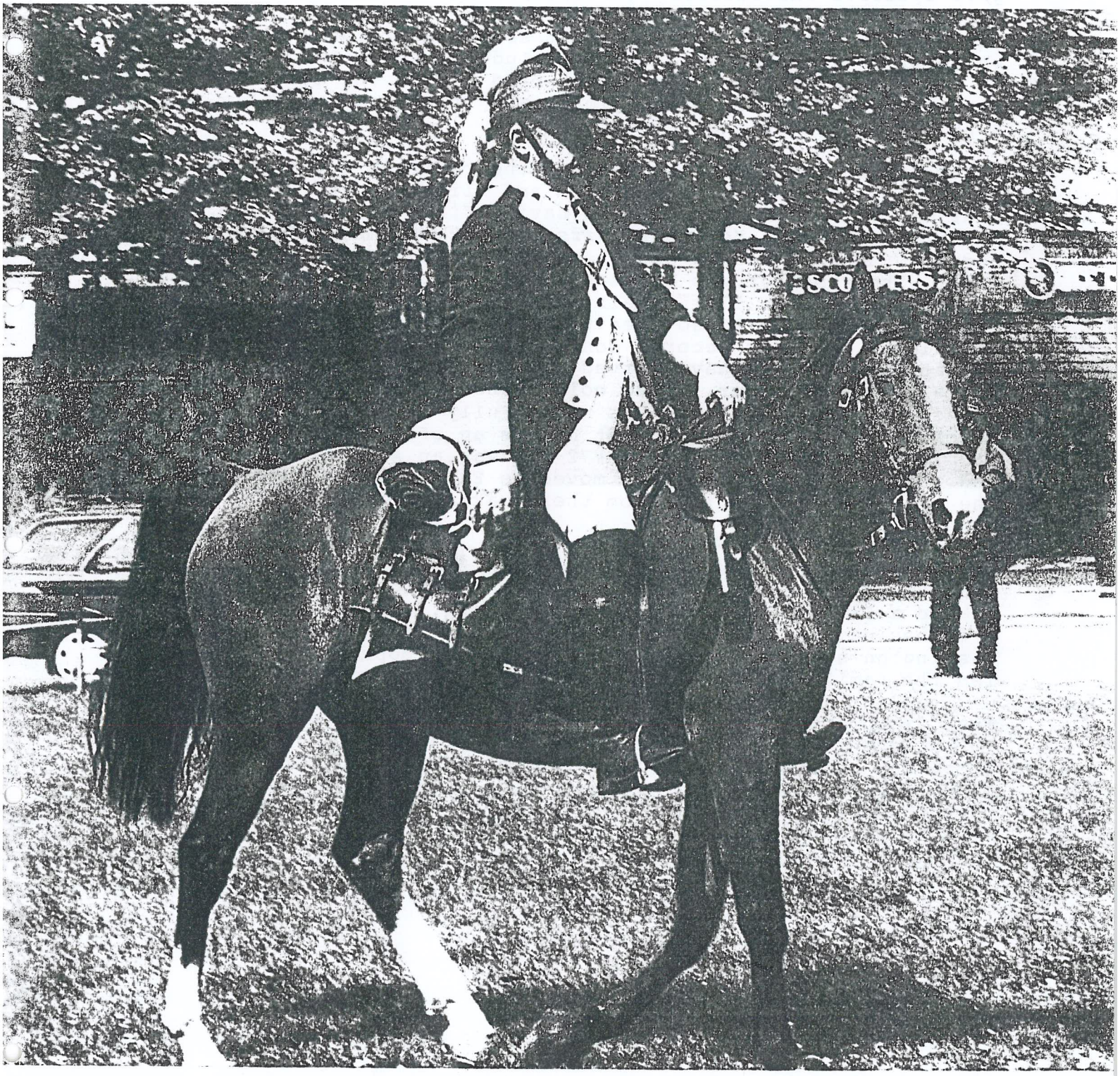
The mobility and speed of the light dragoons allowed them to spy out enemy movements, gallop from forest cover to fall on British convoys and attack enemy forage parties. At camp, patrols of horsemen patrolled the outskirts to discourage deserters or were posted at advanced positions to prevent a surprise attack. When on the march, they joined the light infantry as an advanced guard. In battle, their close cooperation with the infantry often meant the difference between victory or defeat.

But the cavalry fared as badly in their supply of weapons as did the rest of the army. Lacking carbines, they were unable to protect their own camps from attack. Therefore Steuben, in 1780, suggested an interesting marriage between the cavalry and the infantry. The mounted dragoons could now carry out their outpost work under the protection of the foot soldiers as dismounted dragoons. The new regiments were called "legions".

Washington's Order of 1779 directed that the light dragoons wear blue coats faced and lined with white, with white buttons.



JACOB BENTON RODE WITH SHELDON'S LIGHT HORSE
POSED HERE IS TODAY'S SHELDON DRAGOON
TROOPER PRIVATE PETER TRAVERS



The Bentons Rode With Sheldons Light Dragoons

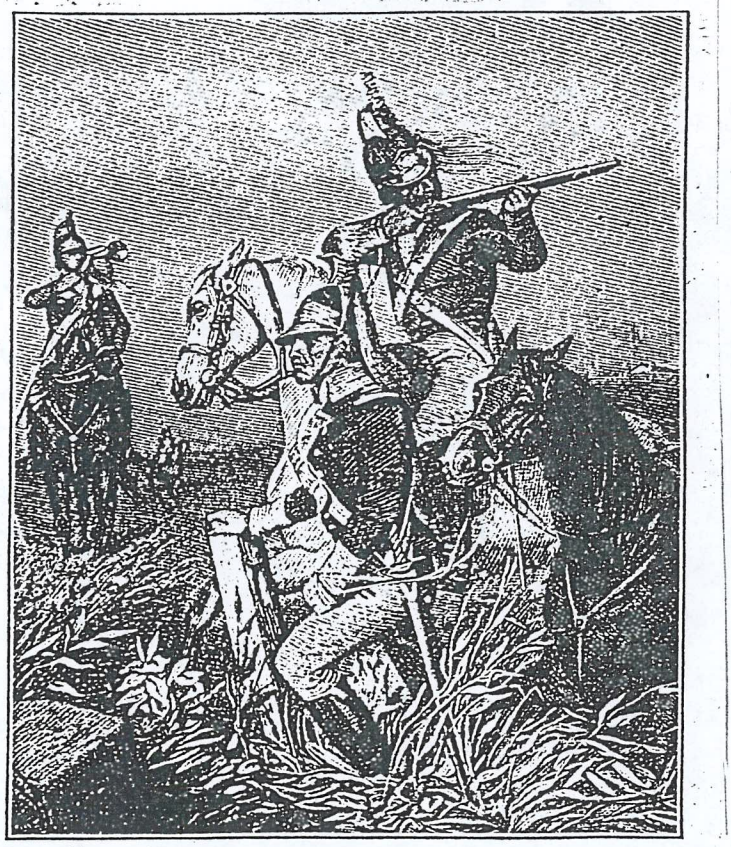
Jacob, Adoniram and Elijah Jr., grandsons of Daniel, Senior, were enrolled in this elite cavalry unit; one of four regiments of horsemen in the Continental Army. Initially, General Washington ordered Col. Elisha Sheldon of Salisbury to raise the Second Continental Light Dragoons which was considered a Connecticut regiment. Washington enjoined him to nominate as officers "none but gentlemen of true spirits and of good Character." Washington gave specific instructions for the purchase of horses. He set a price of about "One hundred dollars each, limited to likely, serviceable trotters of sufficient size." Stallions, mares and white or grey horses were to be excluded, but Sheldon was forced to use dapple greys when he could find them. The motto of the Regiment was "Pata concita fulmnt nati" (The Country calls and Her sons respond in thunder tones).

Jacob served from the beginning of the regiment for four years having joined at age 17. Adoniram and Elijah served with Sheldon near the end of the war; Elijah having first served in the infantry from 1777 for four years in Capt. Hinman's Tolland Company. Adonriam would have been in his teens and anxious to fight. Their mother was Mehetabel Chamberlain who married Elijah Benton, senior, in 1751. Their uncle was Capt. James Chamberlin who town Historian Waldo credits as serving in the cavalry for two campaigns. No other records confirm his service. Adoniram and Elijah might likely have served as cavalrymen since their uncle was a Cavalry Officer. These coincidences leads us to believe that James Chamberlin's record was never fully authenticated. (DAR records show such a person but not as an officer). Chamberlin came from Coventry to Tolland in 1772 and was an Assemblyman in 1775 and a selectman in 1777. He moved to East Windsor about 1782 and the two nephews enlisted from there making this connection more plausible.

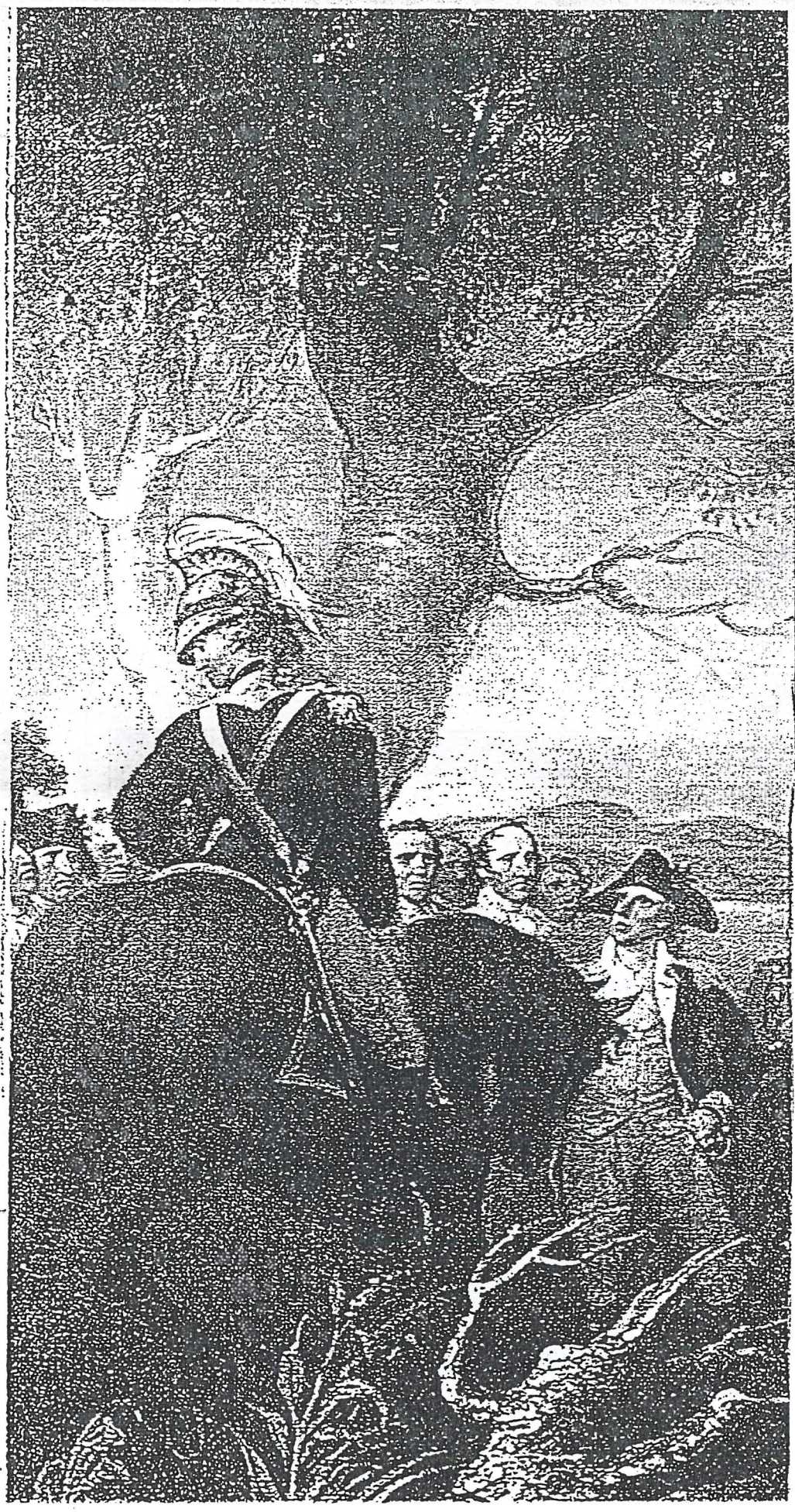
Elijah's family members picture him in their fables as slight of stature so he was made a servant in Washington's headquarters and became a favorite with the Officers there. He was actually 5 feet 9 inches on the Dragoons records. In reality, while assigned to Washington's headquarters as a Dragoon his popularity might have led the family to embellish his duties.

When Jacob joined Sheldons Dragoons he would need a riding horse. There were mounted men already accompanying militia units so that there may not have been many horses available by then. Further, a horse would cost dearly, perhaps $100. Some family member may have had a riding horse to give Jacob and that is why he was able to join as a cavalryman.

The 2nd Continental Light Dragoons took their orders from General Washington. Their main duties were dispatch riding, as a personal guard for Washington, escorting dignitaries, reconnaissance patrols, raids on enemy outposts, countering enemy raiding parties and keeping the partisan fighting around Westchester in check. However, two companies served with Washington in New Jersey and fought at Germantown. Capt. Thomas Y. Seymour with his Troop served under Gates against Burgoyne at Saratoga in 1777. Jacob was in that battle. In 1778 at Poundridge, New York, 70 Dragoons were attacked by Tarleton's British cavalry and suffered 10 wounded and 8 missing plus the loss of their colors and baggage. In September 1780 they were stationed as a forward outpost near South Salem, so Benedict Arnold used Sheldon to transmit letters and messages during his clandestine negotiations with the British. In November 1780, not content to fight just on horseback, 60 Dragoons dismounted and took to whaleboats to cross Long Island Sound to attack a British outpost at Brookhaven. Jacob, Elijah and Adonrian were probably in some of these actions.



CAPTAIN THOMAS YOUNGS SEYMOUR



Captain Thomas Y. Seymour "Beau Sabreur of Saratoga"

Jacob's commander was from Hartford. Seymour wrote the letter below to his father after the Battle of Freeman's Farm, an action in which Jacob took part. Using Sheldons Dragoons and other units, Benedict Arnold turned the British left flank. Afterwards, because of desertions, sickness, wounds and detached duty, Seymour had only the following small force left: one cornet, four corporals and fourteen privates fit and ready for duty. Six of their twenty one horses were unfit. He wrote this after the battle that day:

> "Honored Sir
> I now attempt to give a relation of an Engagement between the Enemys whole Force and General Arnolds Division, it began in the morning of the 19th instant between some Advanced Parties till noon, sson after which it became General, and an unusual Fire continued the whole day, we obliging the Enemy to quit the field three times, though they obstinately contended to keep possession of it, -the Action was Bloody & would undoubtedly have been decided, had not the Night parted us, - in the course of the day 1000 were killed of the Enemy, & 46 taken Prisoners all british Troops, as they were in Front, and we lost in the above Action 34 kill'd 120 wounded and missing...the spirit of our Troops & Consciousness of the Justice of our Cause made us Overmatch for them....I still Continue in good health notwithstanding I experience great fatigues - I am ... Thomas Y. Seymour"

Actual British losses were 600 and American 381. Seymour wrote "we lost" 34 killed and 120 wounded which may mean just his Dragoon Troop. Jacob was fortunate to survive to fight in later actions.

Seymour's image, left, appears on the left edge of the Saratoga surrender painting by Trumbull in the Capitol Rotunda. His uniform was blue faced with white. He wore a classical leather helmet bound at the rim with a blue sash with tasseled ends and topped with a splendid white horsehair plume. He wore a blue stock, epaulets, and his coat is crossed by a belt with buckles. His troops, including Jacob, were mounted on black chargers.

Trumbull poses him as "doubting Thomas", turning his head down and away to show disdain for the disgraced General Gates, I believe.

After the surrender of Burgoyne, Seymour was selected by American General Gates to escort the captive general to Cambridge, Mass. and he performed this delicate duty so much to Burgoyne's satisfaction that at the end of the trip he presented him with a beautiful saddle, leopard skin saddle cloth and a brace of silver mounted pistols. At the campaign beginning, Burgoyne had moved south to Saratoga from Montreal with sumptuous personal supplies, including feather beds and wines carried in many wagons. How many of these comfort items did Seymour have to transport to Cambridge? The extent to which he accommodated Burgone may explain Burgoyne's generosity. Perhaps Jacob had this escort duty with Seymour.

During the surrender negotiations Gates had foolishly granted very liberal terms allowing the British Officers to return home on their parole they would not take up arms against the Americans again. Washington and the Continental Congress were aghast. Amidst great fraternizing in Cambridge between officers of both sides, Burgoyne asked Seymour, his compassionate escort, to carry a silly letter of complaint to Gates that his officers were living in terribly cramped quarters and that the "publick faith is broke". Congress seized on this phrase to rescind Gates liberal terms. Historical research now reveals the British really had intended to send the officers back to fight the Americans.

Thomas Y. Seymour, at age 21, resigned from the army in December of 1778 to study law.

Uniforms

The quotations following are from diaries of French Officers and they appear in the book "The American Campaigns of Rochambeau's Army" Princeton U. Press, 1972. Rochambeau's 5,000 soldiers were in Newport, Rhode, Island in 1780 and in the next year marched across Connecticut to join Amnerican troops on the Hudson River. The comments of the Officers are effusive but are included for their unique insight.

Captain von Closen, aide-de-camp to Rochambeau, wrote about the American soldiers when the French and American forces first saw each other at the Hudson River encamptment.

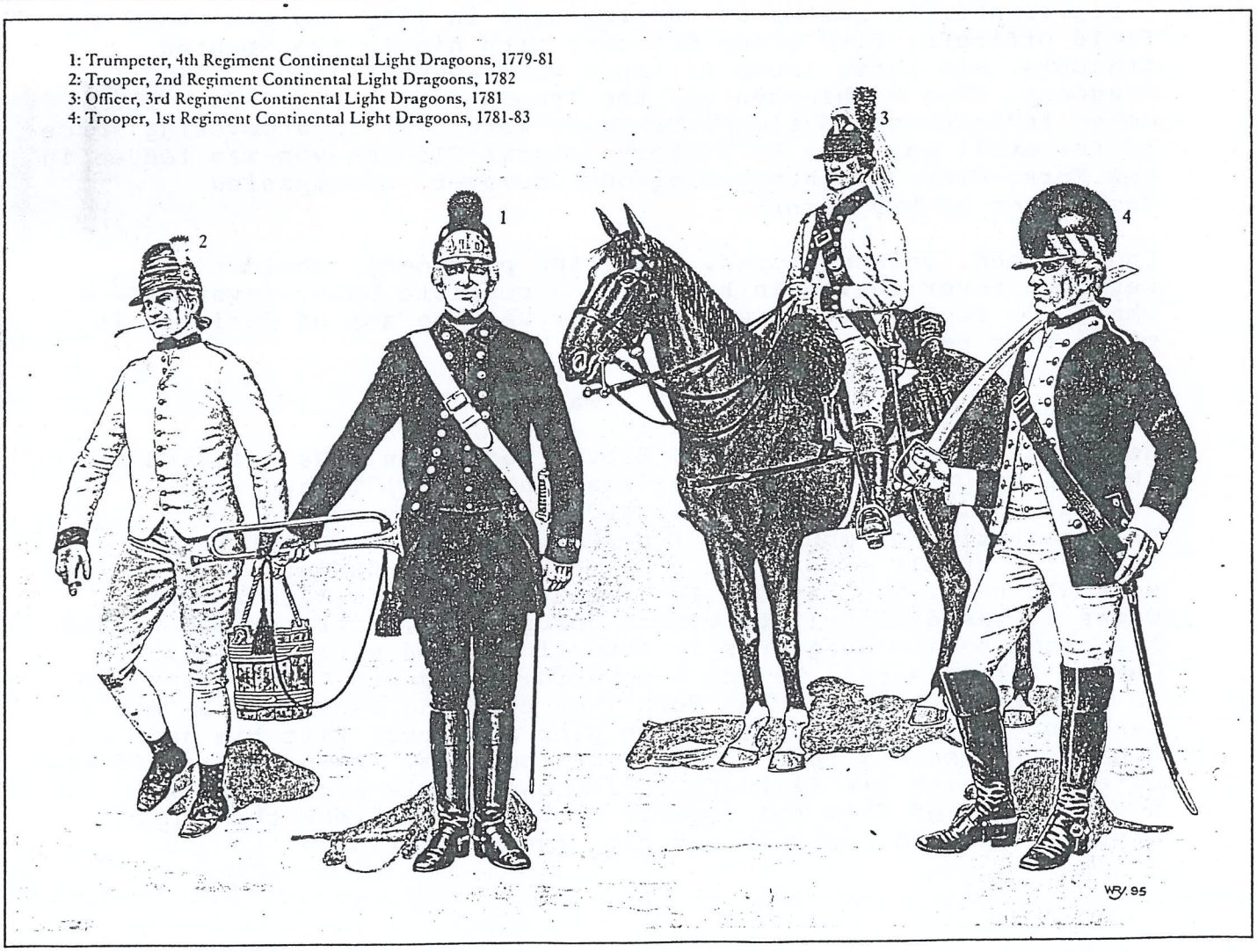
> "The whole effect was rather good. Their arms were in good condition; some regiments had white cotton uniforms. Their clothing consisted of a coat, jacket, vest and trousers in white cloth, buttoned from the bottom to the calves like gaiters. Several battalions wore little black caps with white plumes. Only General Washington's mounted guard and Sheldon's legion wore large caps with bearskin fastenings as crests. Three-quarters of the Rhode Island regiment consisted of negroes and that regiment is the most neatly dressed, the best under arms and the most precise in its maneuvers."

Lieutenant Clermont-Crèvecoeur of the Auxonne Regiment, Royal Corps of Artillery wrote:

> "I went to the American camp which contained approximately 4,000 men. In beholding this army I was struck, not by its smart appearance, but by its destitution: the men were without uniforms and covered with rags; most of them were barefoot. They were of all sizes, down to children who could not have been over fourteen. There were many negroes, mulattoes, etc. Their artillerymen were wearing uniforms. These are the elite of the country and are actually very good troops, well schooled in their profession."

"There were 160 American dragoons (Sheldons Dragoons, Colonel Cobb commanding) who are undoubtedly the best troops on the continent. They are permanently attached to General Washington and form his bodyguard. He is always attended by an escort of these brave men."

Most mounted troopers carried one or two pistols slung in front of the saddle, although these were of questionable value. These large horse pistols were notorious for their inaccuracy and having a large "kick". Almost as hard to load on horseback as a musket, too short ranged for anything but close fighting and almost more useful as a club. They also had a carbine or musket rigged up with a homemade sling. A variety of knives, tomahawks and spears were carried. In January, 1778 Washington ordered captured broadswords issued to Sheldons Dragoons. These weapons were taken at Bennington from Riedesel's Brunswick Dragoons. Long straight weapons with double-edged blades, the German swords proved heavier than Scottish claymores and less manageable then sabers. Those on foot eventually had 1777 French Charleville muskets courtesy of the French Kings largess.



The most stressing problem was to keep the Dragoons sufficiently mounted. They wore out their horses rapidly because of heavy duty, inadequate fodder and poor care. The Officers spent a major part of their time trying to obtain mounts from the Connecticut Assembly and Continental Army. There were other mounted units always seeking riding horses. The Army was willing to pay $100 for a mount. In September, 1780 the unit had 72 horses but only 29 were shown as effective. The remainder mostly lacked horseshoes. When it became time to mount Rochambeau's force, however, nearly 500 horse were found, mostly from Connecticut. After Rochambeau and his French army arrived in Newport, Rhode Island Washington needed rapid, secure communication with him in all kinds of weather and for this purpose he ordered Sheldon to maintain express messenger service across Connecticut from Rhode Island to wherever his New York headquarters might be. At first three Dragoons were posted every fifteen miles along the road. Later the route went from town to town. Near Westchester and Fairfield counties the riders were sometimes intercepted by Tory raiders. This service kept the Dragoons in constant need of fresh horses.

A representative roster of the regiment in 1780 was six staff and field Officers, five troop Officers with ninety two mounted dragoons, and three troop Officers with seventy eight dismounted dragoons. When Washington and the French army marched down the coast to Yorktown, Sheldons Dragoons were left in a covering force to forestall any move by British General Clinton who was lodged in New York. City. Eighteen Dragoons, however, accompanied Washington as his escort.

Undermanned, underequipped, committed piecemeal, Sheldon's Regiment never served in battle as a complete unit, never made a charge in regimental strength, never was the arm of decision it might have been.

Samuel IV - Wagoner

He was the son of Samuel III, brother of Elihu. He enlisted in the 5th Company of the 2nd regiment in April 1775 and was discharged in December. Afterwards he was engaged in the transportation of munitions from Maine and Connecticut to New York. The supply effort was vital but finding teamsters to do this work was hard. The pay was low, about fifteen dollars a month. Often it was difficult to secure enough oxen, carts or wagons and the roads became quagmires in late winter and early spring. Family folklore said he was a powerful man about 6 feet tall and on one of his trips to New York when stopping overnight he met a party of Tories who attempted to pick a quarrel with him and finally forced him into a corner of the room. When he assumed the offensive, with his fists he felled one of his assailants who never recovered from the effects of the blow, broke the arm of another, whipped the rest and came away victorious.



THE COUNTRY CALLS HER SONS
RESPOND IN THUNDER TONES



Dragoon

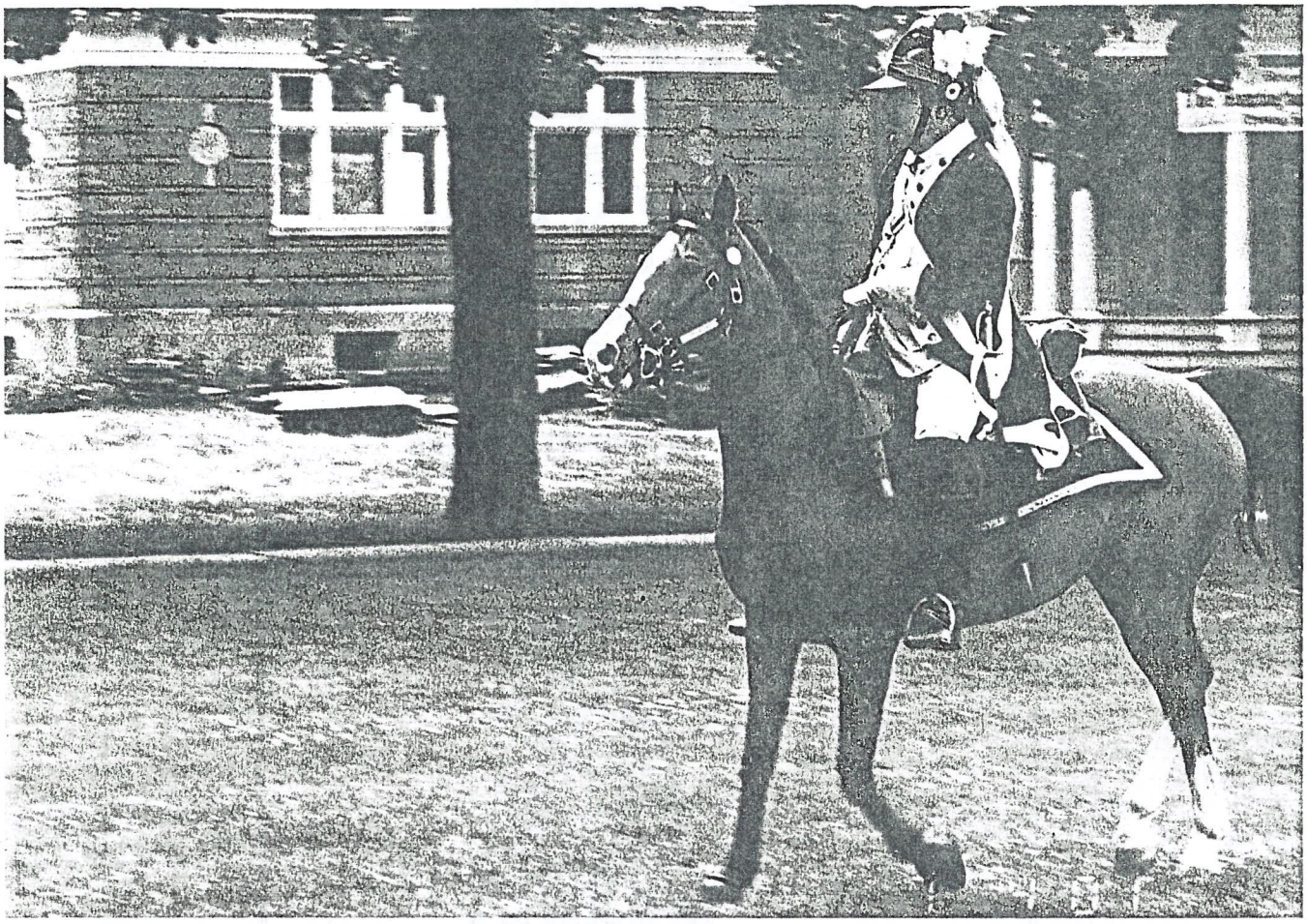
Colonel Elisha Sheldon's 2nd. Regiment

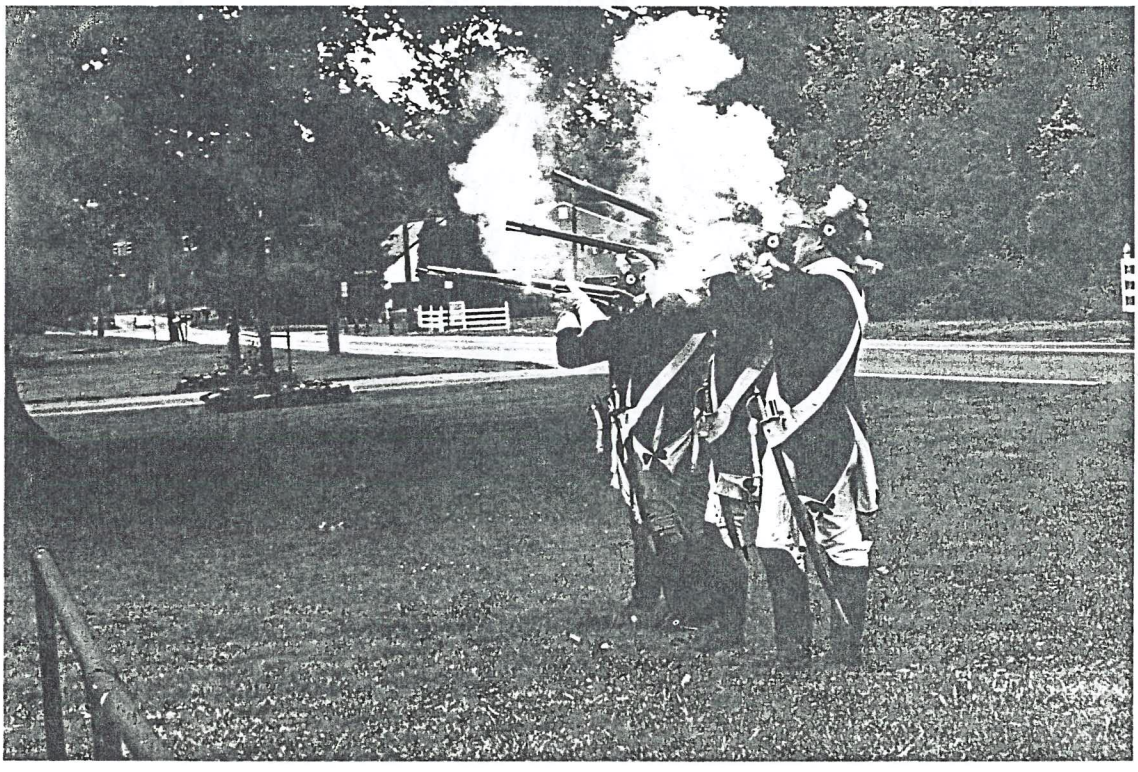
Continental Light Dragoons

1779-1783

Courtesy of Peter Mead Stapler

SHELDON'S 2ND REGIMENT CONTINENTAL LIGHT DRAGOONS
Can be seen even today as they are an authorized cavalry unit in Connecticut. They are seen here in Windsor celebrating the Fourth 2001.





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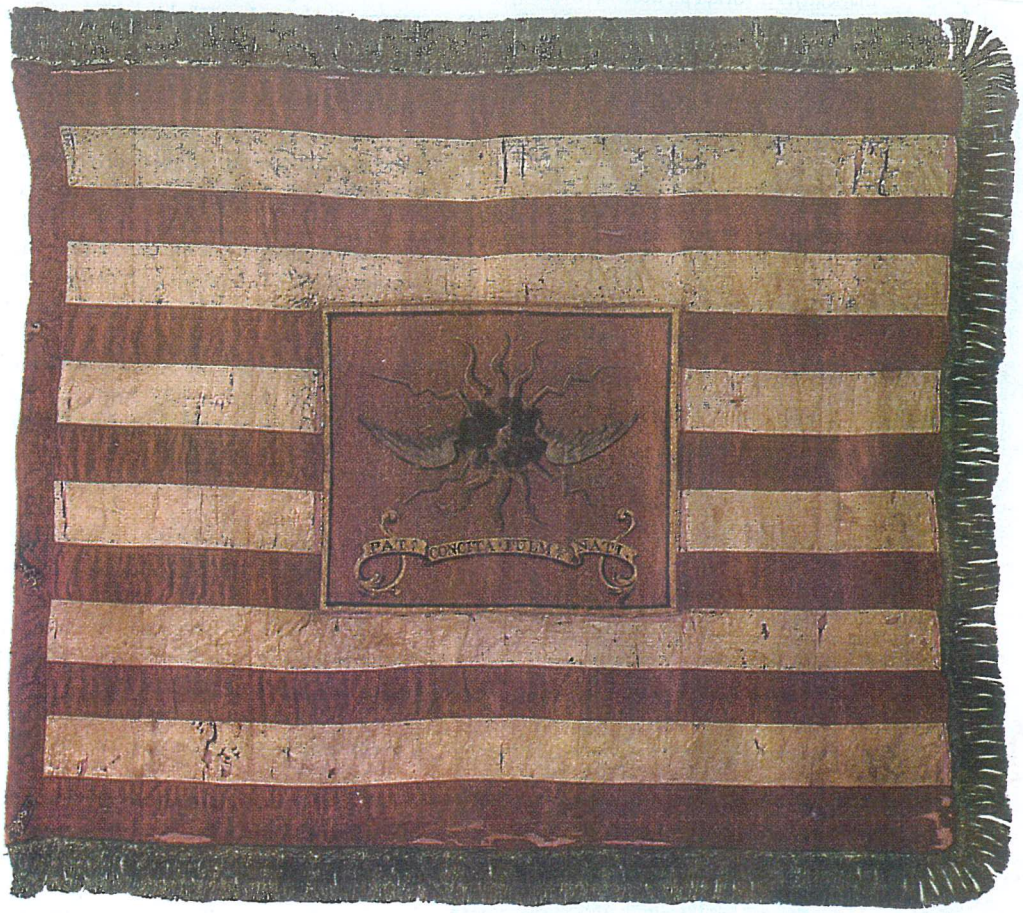

SOLD FOR

$12,336,000

A $12,336,000 SHELDON BATTLE FLAG BACK IN U.S.A.!!! SOLD AT AUCTION ON June 14, 2006

Tarleton's cavalry captured Sheldon Dragoon's regimental flag at the Battle of Poundridge, N. Y. in 1778. Tarleton knew how privileged such a symbol was and shipped it to his family in England. It was there for 225 years. It was sold at auction at Sotheby's because the present day Tarleton family wanted to dispose if it along with three other American regimental flags. It was thought before the auction that it would be worth four million, at least, because of the rarity of surviving other regimental flags.

It was well preserved at the Tarleton estate in the south of England. It measured 35 by 38 inches of finely woven silk with green fringe. It carried the motto of the Dragoons - "The country calls her sons respond in thundertones" - in the center. It is the earliest surviving American flag to employ 13 red and white stripes. A Sotheby's representative remarked "There's so much powerful symbolism here, a transcendent feeling of reverence and a beauty that underscore the magnificence of our country".

Jacob Benton rode with Sheldon's troops and we must wonder if the ignominious loss of the regimental battle flag was somehow related to his efforts at the battle of Poundridge. If so, the loss has finally been redeemed with the return of the flag to our country, but at an enormous cost.

The buyer was anonymous and Southeby's declined to say wether the individual was American or even whether the flag would remain here. The fiercely contested 14 minute auction between at least 6 bidders was followed with silent intensity by an audience of 150 collectors and history buffs and a contingent of 6 Revolutionary War re-ancters in full uniform, 5 of them with cavalry swords. The winner, who bid by telephone, could not be seen or identified by those in the auction room.

1779 - The Battle

Major Benjamin Tallmadge was in command of Sheldon's force in the Westchester area where there was constant skirmishing. He had recruited numerous spies in the area to secure intelligence for Washington. At this time he had stationed his troops near Bedford but it was in open country with many roads leading into it. His detachment was too small to occupy, much less defend the whole area and it was constantly threatened by British troops within a few hours march. To foil any attempt to surprise him, Tallmadge changed his guard posts at different hours of the night. For some time these tactics were quite successful. His position on June 27 was a little to the rear of Bedford with guards advanced almost to town. Where was Jacob Benton we wonder? Tallmadge believed he could not defend Bedford if the British moved in force against it.

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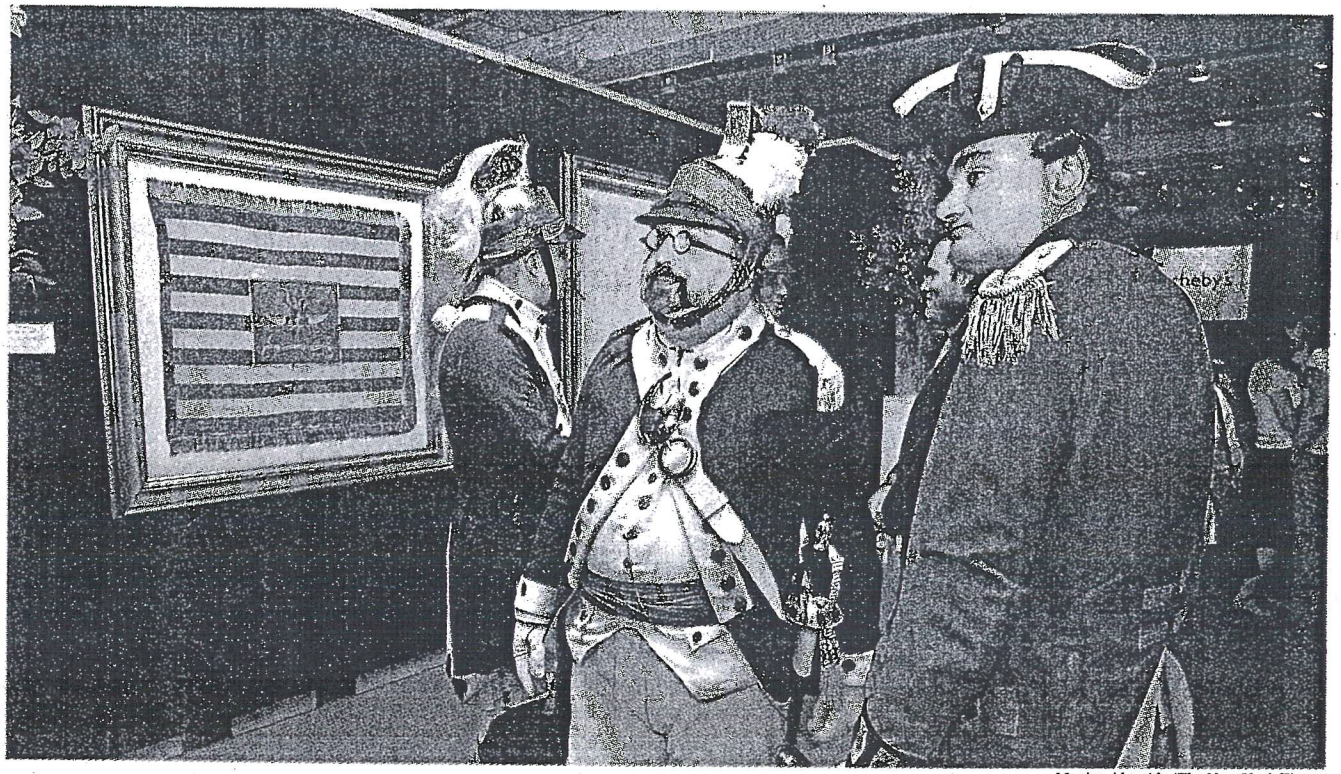
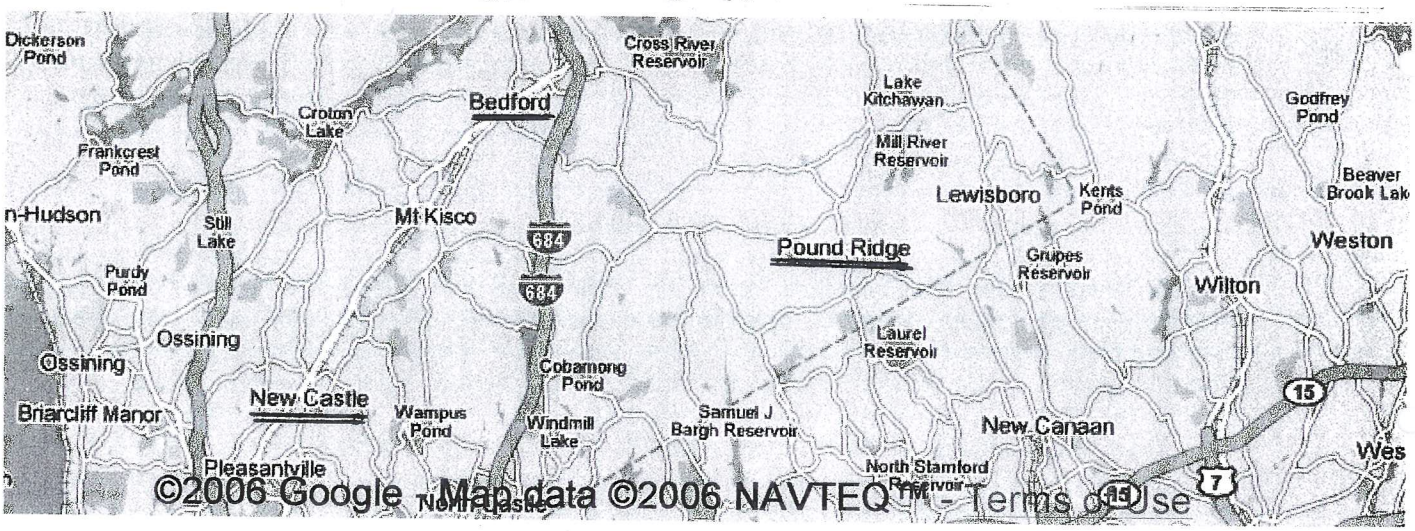
A BITTERSWEET MOMENT



Monica Almeida/The New York Times

Re-enacters of the Second Regiment Light Dragoons stood at ease near a battle flag that was captured by the British from American troops during the Revolutionary War and sold yesterday for a record price at Sotheby's.



The vulnerability of the Bedford position was sorely tested on the night of July 1-2. Lt. Col. Sheldon had returned to duty with his troop and had established his headquarters at the home of Ebenezer Lockwood in Poundridge. Lockwood was a local militia Major whose men frequently harassed Loyalist sympathizers in the area and his men joined with Sheldon's Dragoons. Tallmadge, with some of his Second Light Dragoons, then occupied a advanced post at Poundridge Church.

Miles to the south, the British were preparing a blow to cripple American support in the area. At 11:30 on the night of July 1, Lt. Col. Banastre Tarleton slipped out of his camp on the Bronx River with a combined force of British and Provincial regiments It included elements of the Seventeenth Light Dragoons, Simcoes Queens Rangers, The British Legion and other formations; in all about 200 men. Passing through New Castle the British dragoons struck Tallmadge's out guard in the dim light of the early dawn. Outnumbered Americans clashed with the Redcoats in a flurry of charging sabers, but they were forced to draw back by the appearance of the enemy light infantry elements on their flanks. As they withdrew from the village, the British captured much of their equipment including the Regiment's Colors, which they found cased in one of the houses. Tallmadge lost a fine horse, personal baggage and most important, twenty guineas with confidential papers ready to be delivered to his spies in New York.

The British dragoons pursued Sheldon's horse hard for more than two miles, in the course of which shots were exchanged along with clashes of sabers. In the rocky hilly country some horses faltered and were captured. Lockwood's militia began to gather and fired on the enemy from behind fences and cover. In retaliation Tarleton burned the Presbyterian Church, Lockwoods home and other dwellings. The persistent fire of the aroused neighbors hastened the departure of the invaders who were then chased by Sheldon's Dragoons as far as New Castle.

Sheldon reported his losses as eight men wounded and four men and horses missing. He credited Tarleton with one killed, one wounded, and four captured with their horses. A local newspaper cited American losses as twenty-two killed and wounded and seventeen captured. It reported that the British suffered one killed and one wounded. Jacob Benton evidently survived again. Although the losses were small, irreparable damage was done to the honor of the Second Light Dragoons and to Washington's spy network. Tallmadge, rebuked by Washington for having such vital documents in such a vulnerable location, proceeded to make up four code books for transmitting messages in the future.

Historic events and revered ancestors come to light in modern times when souvenirs are brought to light and reappraised.

Source: Connecticut's Revolutionary Cavalry: Sheldon's Horse.
John T. Hayes, 1975.
Connecticut Magazine, Hartford Courant, N.Y. Times

Raids Of Lt. Col. Banastre Tarleton



Dramatically illustrated here is Lt. Colonel Banastre Tarleton leading with whithering charge of his feared British Legion. (*Original art by Werner Willis of Charlotte, North Carolina.*)

22f

A RE-ENACTMENT AT YORKTOWN IN 2006

SECOND CONNECTICUT CONTINENTAL DRAGOONS ALWAYS PRIDED THEMSELVES ON THEIR HELMET'S BOUND AT THE RIM WITH A BLUE SASH WITH TASSELED ENDS AND TOPPED WITH A SPLENDID WHITE HORSEHAIR PLUME.



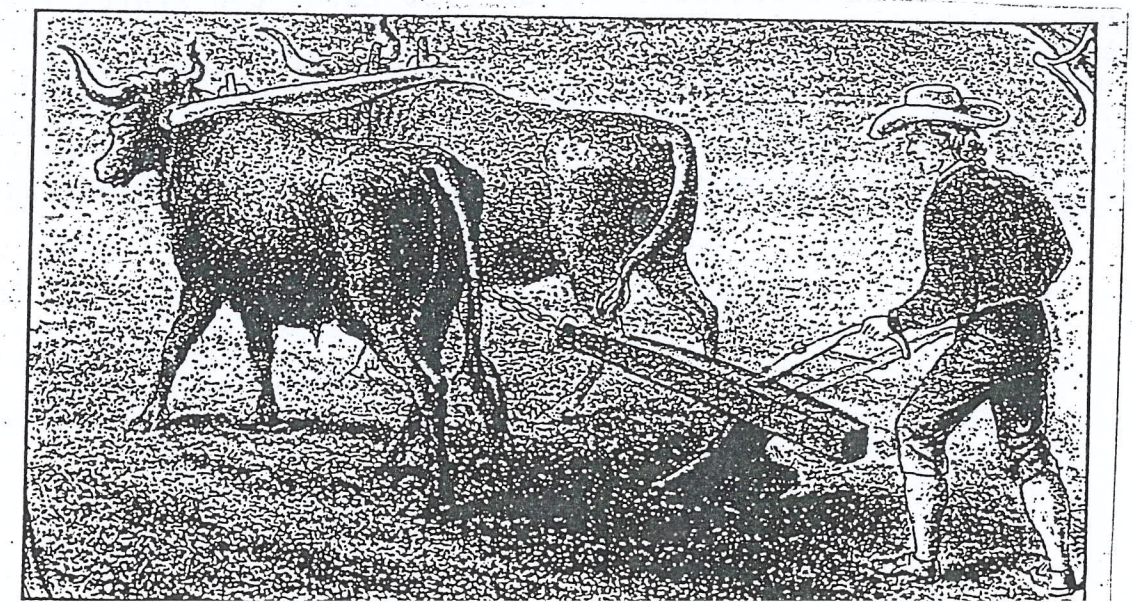
Lt. Col. Banastre Tarleton (right) and a member of the Second Continental Dragoons clashed at the Battle of the Hook, the largest engagement of the Revolutionary War.

CONNECTICUT "THE PROVISION STATE"









The Home Front

Connecticut was the "Provision State" supplying the most to support the Revolution. To protect its people, however, the Assembly enacted an embargo as soon as the War commenced to keep its products for the use of its people and soldiers. This act was violated, of course, but it enabled Connecticut to fulfill its orders for supplies and still remain healthy. Connecticut agriculture was not, as sometimes characterized, primitive with mostly subsistence farms that yielded only a poor, self-sufficing life for the families. Rather it was robust, producing surplus crops and herds that could be exchanged with the town merchants for goods. Proof of this strong agriculture comes from noting the enormous quantities of food that was provided for the soldiers. Starvation times did happen, however, because of difficult logistics or frequent changes in the management of the vast supply operation.

Benton farms were mostly situated where cleared fields and pastures could produce bountiful harvests. In Samuel's Ragged Mountain notch, however, it is doubtful that the harvests there were too plentiful. During the War he sold his farm and moved to more level land. But Elihu's rocky farm there was described later by Elihu Benton Baxter as worthless for raising a family.

Waldo states that at several times the entire active male population of Tolland was absent in the Army and ordinary work on the farms was done by female hands. Elderly ladies sometimes spoke of their share of it as if it was among their most interesting recollections. He heard a venerable lady, daughter of one of the Revolutionary officers, relate that she, assisted by her younger sisters, frequently yoked the oxen and harvested the fall crops with their own hands. Waldo probably overstates the shortage since Benton family records show there were many Benton men still in Tolland; probably very overworked and desirous of all the female help they could get and from the youngsters as well.

The Congressional requisitions of 1780 rated ten states for their supply potential giving Connecticut first in beef, salt and oxen, second in bacon and third in flour, rum, grain and horses. General Washington wrote Joseph Trumbull, Commissary General, in 1778 from Valley Forge that no Connecticut troops were returned as unfit for duty for want of clothing, stating "the care of your legislature in providing clothing and necessaries of all kinds is highly laudable."

Lieutenant Clermont-Crèvecoer wrote:

> "We had entered the province of Connecticut, one of the most productive in cattle wheat and every kind of commodity. It is unquestionably the most fertile province in America for its soil yields everything necessary to life. The pasturage is so good here that the cattle are of truly excellent quality. The beef is exceptionally good. The poultry and game are exquisite. Among the former the turkeys, geese and ducks are renowned, especially the wild ones.
>
> The countryside yields almost all the products of Europe except wine. Grapes grow in the woods and everywhere, but they taste entirely different from ours....They claim that if this grape were cultivated, it would flourish, but the American laziness doubtless prevents them from making the effort.
>
> You would think yourself in Europe when you cast your eyes over the orchards, the apple trees and the fields. The country is very healthy and salubrious climate....We have seen old people here of both sexes who enjoy perfect health at a very advanced age. Their old are gay and amiable, and not at all burdened with the infirmities that are our lot in our declining years. The people in this province are very hard-working, but they do not labor to excess, as our peasants do. They cultivate only for their physical needs. The sweat of their brow is not expended on satisfying the extravagant desires of the rich and luxury-loving; they limit themselves to enjoying what is truly necessary. Foreigners are cordially received by these good people. You will find a whole family bustling about to make you happy. Such are the general characteristics of the people of Connecticut"

We might comment that Puritans disdained wine, preferring cider. Also, the diaries of the three French Officers reveal little mention of their Catholic faith. Probably the Puritans of Connecticut cared little that their saviors were of the dreaded Catholic faith.

Inflation was rampant as the Connecticut Assembly printed money to cover the high costs to keep its army in the field. Complications arose with the arrival of Rochambeau's Army. The French supply commissaries were paying for food with hard cash, gold and silver specie, so Connecticut farmers found a valuable payment for their produce. The Bentons probably participated in this trade,

Elihu Benton and Benedict Arnold's Plot

In September 1780 Arnold weakened the defending force of West Point, plotting with the British to capture Washington and his party when they visited him there. Elihu's company was stationed along the Hudson River highlands at that time yet he was apparently absent from his unit then since he and Martha conceived baby Warham Benton in September. A temporary release of militia for the harvest may have been part of Arnold's plot.

In that summer Tolland selectmen were at odds to supply enough men to serve as the War dragged on so they offered a bounty of 30 shillings in Silver. That was enough incentive to cause Zadock to enlist at age 19. Elihu, now middle-aged at 36, went to the town of Coventry to enlist, however. It was the town south of Tolland and their bounty may have been more. He enlisted in Col. Browns Company of the First Regiment on July 20th.

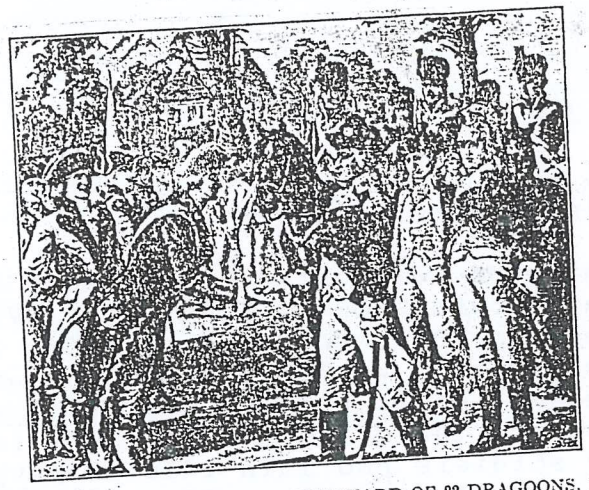
As early as May of the previous year Arnold had decided to defect and had carried on a protracted series of negotiations with various British and Loyalist men. He had married Peggy Shippen, age nineteen, of a Loyalist family but more importantly some Americans did not approve of him. Also, his finances were low; he had never even been paid his Officers pay.

His schemes got him command of West Point and the Hudson River area forces by August 1st and so he was in command of Elihu's regiment. Then, Washington and Rochambeau planned to meet at Hartford on September 21 and afterwards Washington to travel to West Point. Arnold plotted with British agent Major André to capture Washington's party there on September 24.

Had André ever reached New York and had Clinton acted audaciously, British ships could have sailed up the thinly manned Hudson River to West Point and taken Washington prisoner. Essentially, the War would have been over. But Andrè was intercepted by Patriot stragglers on September 23rd and was even carrying papers in Arnold's handwriting. When Arnold heard of André's capture he escaped by rowing to the British ship Vulture in Haverstraw Bay on the 25th. Washington immediately tightened up his defenses as a precaution. Elihu, presumably safe in Tolland, may have rushed back to his unit when the news of Arnold's betrayal shocked the family in Tolland.

Washington allowed Peggy safe escort to a Tory city. Arnold became a British General and was responsible for the burning of New London in a raid he led there on the same day Washington and Rochambeau marched through Philadelphia on their way to Yorktown.

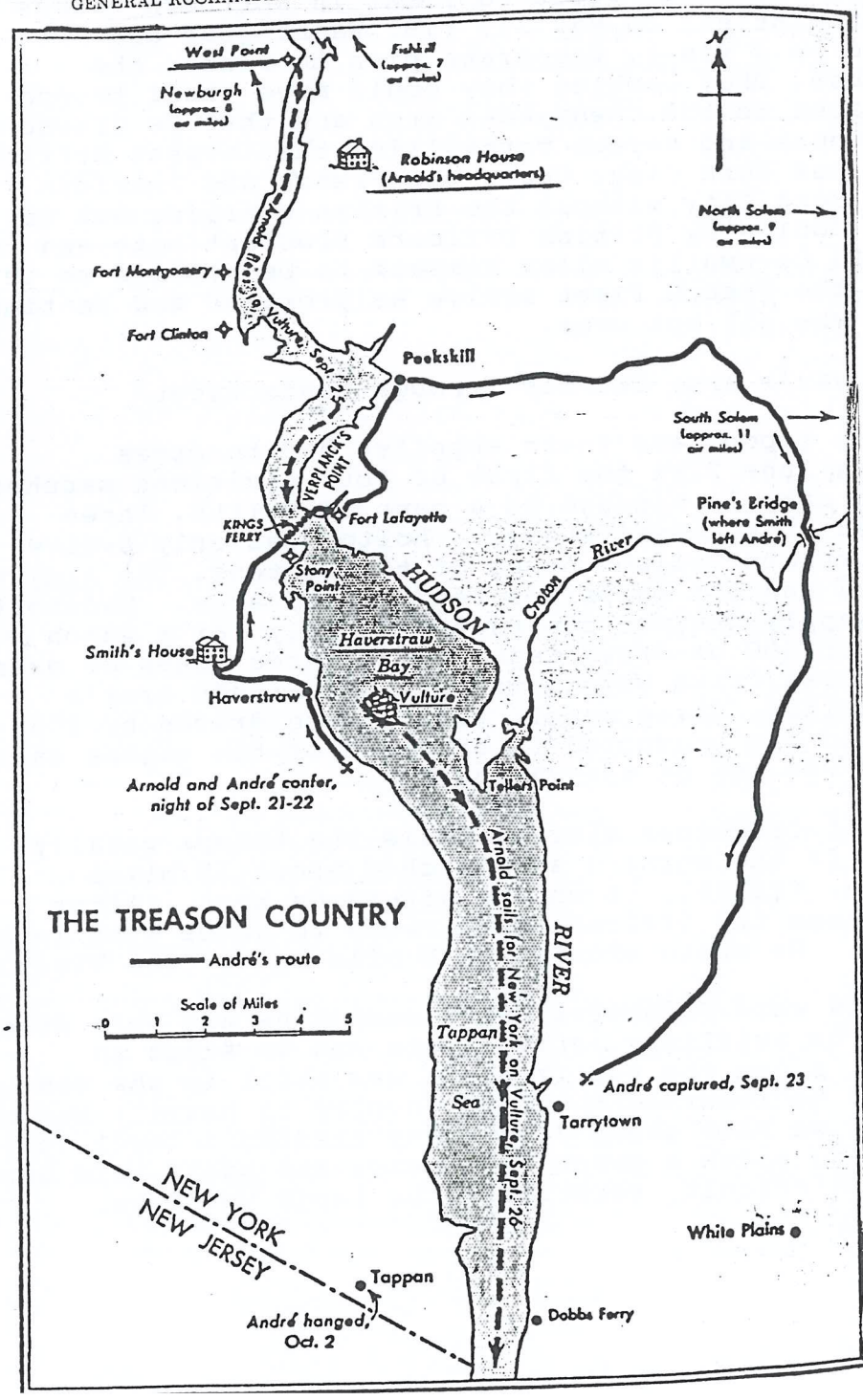
Elihu died two years later in December, 1782 at age 38. without ever seeing his second child, Martha Submit Benton. Wife Martha did not apply for a pension for his service.



GEORGE WASHINGTON, WITH A BODYGUARD OF 22 DRAGOONS, MEETS GENERAL ROCHAMBEAU AT HARTFORD, SEPTEMBER 21, 1780



ARNOLD HEADQUARTERS
COL. BEVERLY ROBINSON HOUSE



THE HUDSON RIVER HIGHLAN
WHERE ELIHU SERVED
AND ARNOLD BETRAYED

L110

The French King's Timely Salvation

By 1781 the colonies were exhausted, discouraged and ready to end the War. Fortuitously, at that fateful moment King Louis XVI of France pledged his Kingdom to help our democratic colonies defeat archrival royal Britain. His decision would so exhaust France that the French Revolution became inevitable. Money, troops, supplies and ships came to America including Rochambeau's force. His picked regiments of 5,000 soldiers had lain idle in Newport for 10 months with no action. Finally,the King offered the loan of De Grasse's French Caribbean fleet to fight in Northern waters for 2½ months. In Wethersfield on May 21, 1781 Washington and Rochambeau agreed on a final, desperate plan to rescue the Revolutionary cause. They gambled they could move their troops from the Hudson area to the Chesapeake area and that De Grasse would meet them there and defeat Cornwallis, the largest British force outside of New York City. Could the French and American armies skirt New York City without the British charging out to intercept them? Would the British Officers procrastinate and not move South? Would Cornwallis allow himself to be bottled up in Yorktown? Would the French Fleet arrive as promised and on time? Yes! And the War was all but over.

Rochambeau's Army Travels Through Connecticut

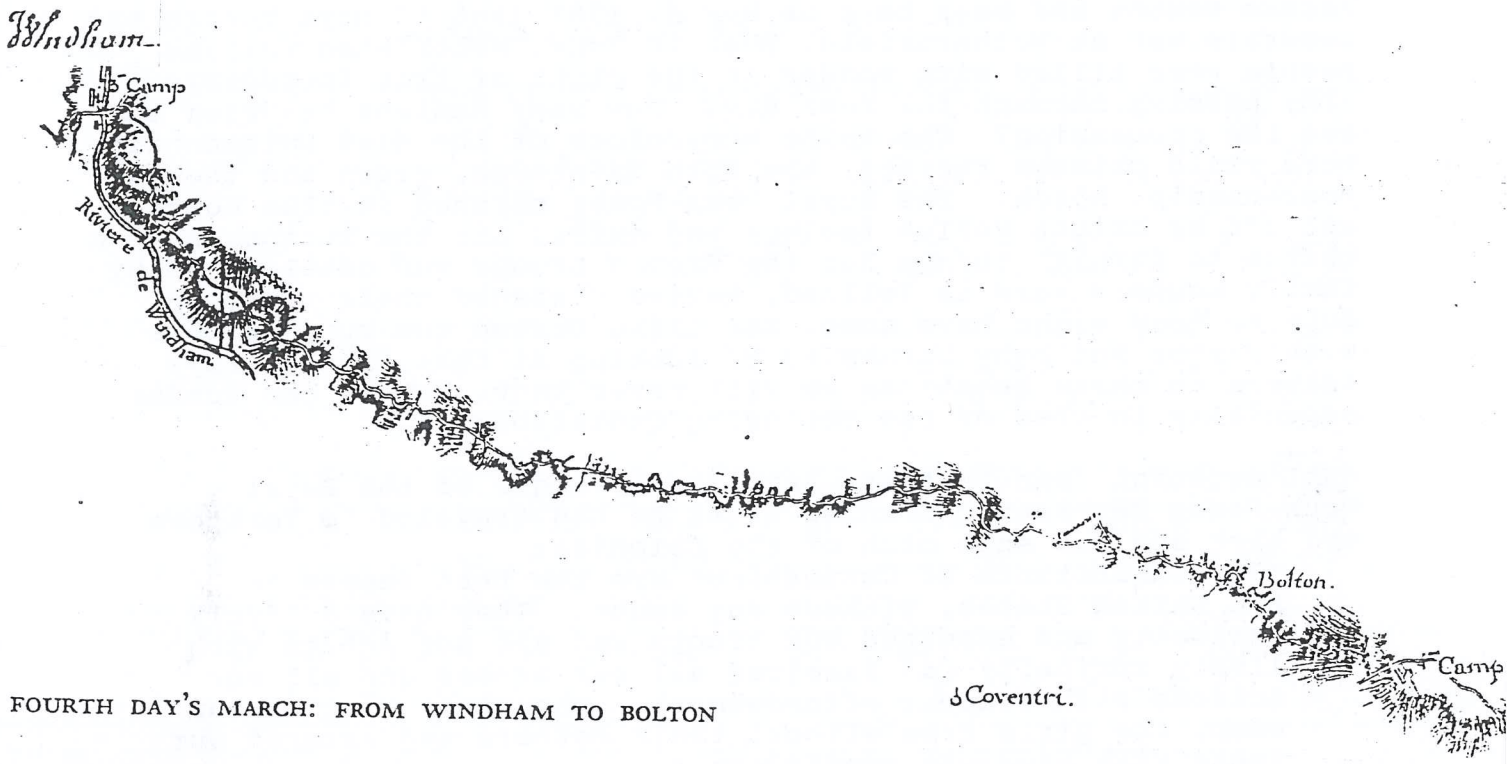
First 5,000 French troops and their supplies had to cross Connecticut and on June 21st the first of four divisions marched from their fourth camp in Windham to a camp in Bolton. Three divisions followed on successive days. **Bolton** was only twelve miles from the northern Tolland homes of the Bentons. The Army was well organized and had the campsites ready in advance. Wadsworth, the Connecticut supply genius, contracted locally for a wagon train consisting of 200 ox-drawn wagons with three yokes of oxen each and twenty horse drawn wagons to move the French Army's supplies and artillery. These supply wagons were driven by 275 Connecticut men and was conducted in brigades of ten wagons each. Perhaps Samuel IV was one of the wagoners.

Lieutenant Clermont-Crèvecoer diary reveals the troops usually left camp at four in the morning and marched about 15 miles stopping near noon. Probably to escape afternoon heat. After resting all afternoon the Officers were ready to dance with local girls all evening. He wrote about the 18 mile march from Windham to Bolton:

> "The roads were frightful, with mountains and very steep grades. The artillery arrived late and we slept in bivouacs, since the supply train was still in the rear. It should be remarked that the country is heavily wooded and often we have great difficulty finding a level spot on which to pitch a camp. The roads are badly laid out and very difficult, especially for large vehicles."

Quatrième Journée le 21 22 23 & 24 -29-

de Windham à Bolton 16 milles



FOURTH DAY'S MARCH: FROM WINDHAM TO BOLTON

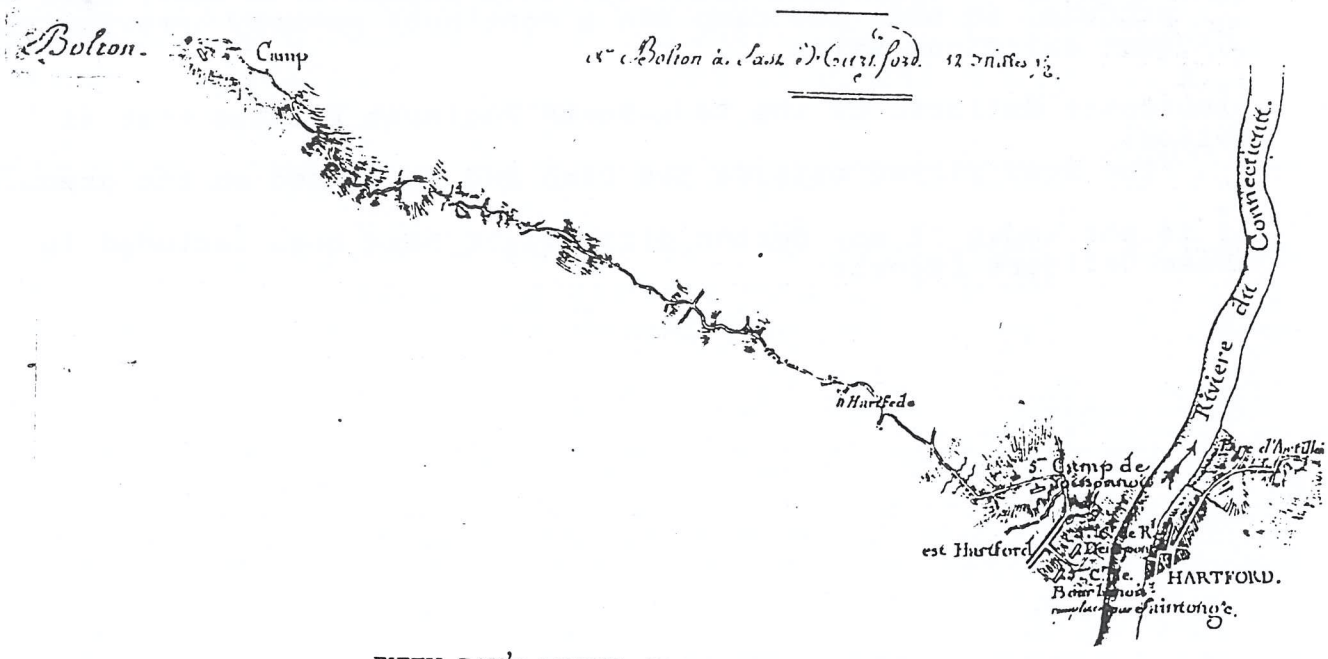
Cinquième Journée le 22 23 24 & 25

Le regim. de Bourbonnois Séjourna le 23 et le 24

Deux Ponts le 24 et le 25 Soissonnois le 25 et le 26

Saintonge le 26 et le 27. et l'armée Continua sa marche dans le même ordre

de Bolton à East d'Hartford 12 milles ½



FIFTH DAY'S MARCH: FROM BOLTON TO EAST HARTFORD

Warham Benton had been born on May 4, 1781 just 17 days before the Generals met at Wethersfield. Then in June, astonished Tolland people were filled with wonder at the sight of this incredible army passing through for four days. How many Bentons traveled to see the procession? The white broadcloth of the 41st Soissonnais bore vivid crimson facings, the 85th Saintonge, green and the 13 Bourbonnais, black. The Royal Deux-Ponts marched in blue coats set off by bright yellow facings and cuffs. Did the Bentons have a chance to furnish forage for the French troops and cattle? Many family members were in Tolland, having finished their tours of duty so they might have gone. Was Elihu Benton too busy at home with Martha and baby Warham to be looking at that French Army? Answers to these questions we will never know. But we can wonder especially in view of the following quotations.

Sublieutenant Jean-Baptiste-Antoine de Verger of the Royal Deux-Ponts Regiment commented after he had traveled to Yorktown and back and had seen much of the Colonies:

> "The inhabitants of Connecticut are the best people in the United States, without any doubt. They have a lively curiosity and examined our troops and all our action with lively curiosity and examined all our troops and all our actions with evident astonishment. When they visited our camp, the girls came without their mothers and entered our tents with greatest confidence."

Clermont-Crèvecoeur wrote about the camp at Farmington:

> "It should be remarked that on our arrival at each camp crowds of natives from the vicinity came running up to watch us pass but especially to listen to the music of our regimental bands. Enchanted to find charming young ladies in our midst, our Generals and Colonels had the musicians play each evening and invited the girls to dance. The Americans crowded around, not only to hear the bands, but also loaded with every sort of produce, so that the camp was a continual market, offering the most delicious wares.

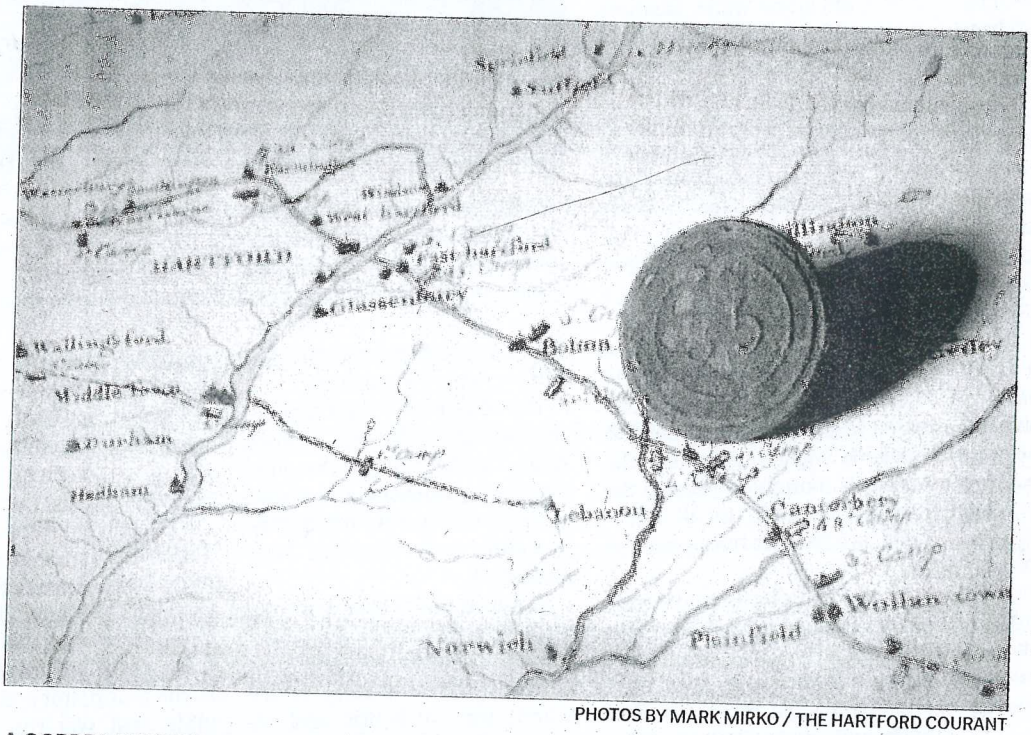
Lieutenant Gallatin of the Deux-Ponts Regiment related that at Bolton:

> "The band played outside the camp and we danced on the green."

It is not known if any Benton girls might have been included in these Officers reports.

In Search Of Rochambeau

Tracking Revolutionary Connecticut's French Allies



PHOTOS BY MARK MIRKO / THE HARTFORD COURANT

A COPPER BUTTON, above, from the French 85th Saintonge Regiment, rests on a map of Gen. Rochambeau's route through Connecticut in 1781, as the general's army marched to join the Continental Army. At right, is Oliver White's Tavern in Bolton, where Rochambeau and his officers stayed while his men camped in nearby fields.
ball discovered near Bolton that was probably

THE HARTFORD COURANT WEDNESDAY, NOVEMBER 1, 2006

Researching the travels of the French army through Connecticut during the American Revolution, historian Mary M. Donohue assumed that, in all likelihood, any physical evidence of the exact route was exceedingly scarce, if not lost to the ages. Likewise, finding tangible evidence of the campsites and taverns where soldiers and officers spent their nights seemed unlikely.

"I think there was some feeling on our part that, well, a lot has happened in 225 years; 'I can't imagine we are going to find anything that remotely resembles anything the French would have seen'," she said.

But as the 225th anniversary year of the passage of the French army through Connecticut comes to a close, historians are surprised — shocked, Donohue says — at how much evidence of the old route they were able to find in recent years.

In 1781, some 6,000 French troops under Gen. Jean Baptiste Donatien de Vimeur, comte de Rochambeau, passed through Connecticut, east to west, on their way to join with the Continental Army. The assistance of the French proved enormously significant: It was that combined Army that defeated the British at Yorktown and brought an end to the war.



Historians Trace Rochambeau's Path

FROM PAGE D1

contributions of the French soldiers, the French fleet's arrival in Chesapeake Bay was also critical, preventing the British from fleeing Yorktown by sea, Selig said.

In all, 42 sites and buildings have been added to the National Register of Historic Places as a result of the research into the Washington-Rochambeau Revolutionary Route in Connecticut, as the 120-mile-long route is known. It passes through 59 Connecticut cities and towns. In all, the route of the French army passed through nine states.

Research in Europe and the U.S. by Selig and Donohue, who is survey and grants director of the state's Historic Preservation and Museum Division, as well as archaeological research in Connecticut by Bruce Clouette and Mary Harper, led to pinpoint identification of campsites as well as scores of artifacts and long-forgotten diary and manuscript accounts.

"Unbelievably untouched resources," Donohue called them.

Researchers, for example, were able to document specific sections of road that the French troops walked, homes where French officers were taken in as guests, fields where French soldiers camped.

Among them is a remnant of the route in Andover. Just a few hundred feet from busy Route 6 is Hutchinson Road, a narrow road that once was part of Route 6, before the road was straightened early in the 20th century.

Hutchinson Road has a historical feel, with an 18th-century home, old stone walls, pastures and woodlands in the distance. It is much as it looked at the time of the American Revolution.

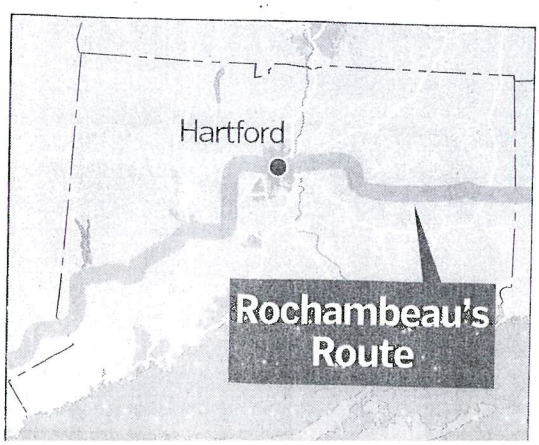
"You see the same curves in the road the French would have seen; you see the same farm vistas," Donohue said. "You see the same creek we went over. You see the stone walls. And you see the tavern where the officers stayed."

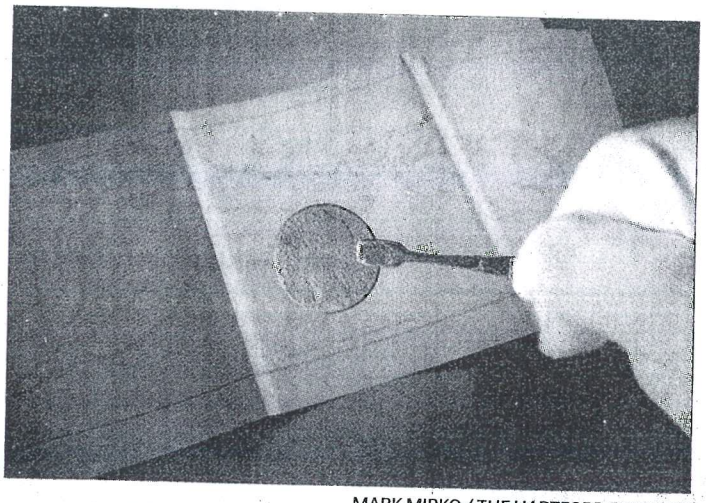
The tavern, which is now a private home, and the road and the farm field are newly designated historic sites. A massive roadside sugar maple near the tavern is thought to predate the revolution, so it, in all likelihood, is a tree the troops walked by.

In nearby Bolton, another tavern and campsite have been designated. At that campsite, French coins were found. At other campsites, button, musket balls and other artifacts were dug up.

Clouette, a historian with the Public Archaeology Survey Team Inc. in Storrs, a non-profit educational and research group, said that once campsites were identified from documents, he walked the sites with a metal detector to determine if, in fact, the site had been used by the French soldiers.

Some sites had been developed, but others, such as the sites in Andover and Bolton, have remained agricultural. Clouette said the metal objects discovered there document the presence of French soldiers. At many sites, dozens of artifacts were unearthed, close as 2 inches from the soil surface, others a foot deep.





MARK MIRKO / THE HARTFORD COURANT

ARCHAEOLOGIST ROSS HARPER holds a 1754 King George II halfpenny copper coin that researchers found in Windham while searching for Revolutionary War artifacts to mark the 225th anniversary of French soldiers' march to join the Continental Army.

The research yielded a book, "En Avant: with our French Allies," with Selig and Donohue as principal authors. A new map of the route and its highlights, including text, also has been published.

Planning and research for the 225th anniversary began a decade ago. Donohue said a goal was to ensure that the story of the march was authentic and inclusive, that it was not confined to the role of generals, but that it included people from all walks of life. Researchers insisted on documentation, such as dairies and letters. The 225th anniversary, then, turned into a fresh look at a significant piece of Connecticut's Revolutionary history.

In so doing, one popular myth is being swatted away. The story went that Washington and Rochambeau planned the Yorktown battle when they met in Wethersfield. Though the two generals did meet there, it was not until months later that the decisions were made that led to Yorktown. Scholars have for years known that the Wethersfield story was not true, but it continued to be passed along as popular history.

The anniversary celebration was carried out this year through 12 committees and included parades, encampments and school events. With the celebration essentially over, and with far more information about the route through Connecticut, preserve those tangible elements of the trail, such as intact campsites, and she is working with local historical and other groups to protect them where possible.

"Public historians or preservationists don't want to just have ancient records that you can do endless scholarship with," she said. "We want to have places, places that demonstrate that history, that are tangible, that you can walk, that you can enjoy, that you can use as a teaching tool." An example is the campsite in Bolton, behind town hall, which the town has purchased as open space.

Still pending is possible designation of the nine-state route as a National Historic Trail. U.S. Rep. John B. Larson, D-1st District, sponsored legislation in 2000 calling on the National Park Service to study the Rochambeau route. Larson's office said that study is expected to be completed this fall.

Donohue said designation as a historic trail would help in getting money for common signs along the entire route, for tourism promotion, even for acquiring historic sites at risk of development.



ON THE WAY to join Washington's forces in 1781, The French Main Army under General Rochambeau marched in four divisions through Voluntown, Plainfield, Canterbury and Windham before settling down for an extended period in the town of East Hartford. The elegant French soldiery was followed day after day by sturdy baggage wagons and carts, bearing chests of silver heavily guarded by special elite forces. When the troops reached their main quarters in East Hartford, the silver was stored in the James Forbes House, where the army paymaster drew on the hoard, so tradition says, to pay the soldiers.

For the people of colonial Connecticut, where a silver coin was as rare as a Roman Catholic prayer book, the sight of all those Frenchmen spending their silver wildly in the community inspired commemoration of a permanent sort. So a main road near the center of Rochambeau's encampment was called Silver Lane — and so it remains today. Incidentally, as testimony to the free-spending ways of the French soldiers, silver coins dating to the time of the encampment have reportedly been unearthed from time to time in the vicinity of Silver Lane, even in recent years.

Source: Legendary Connecticut

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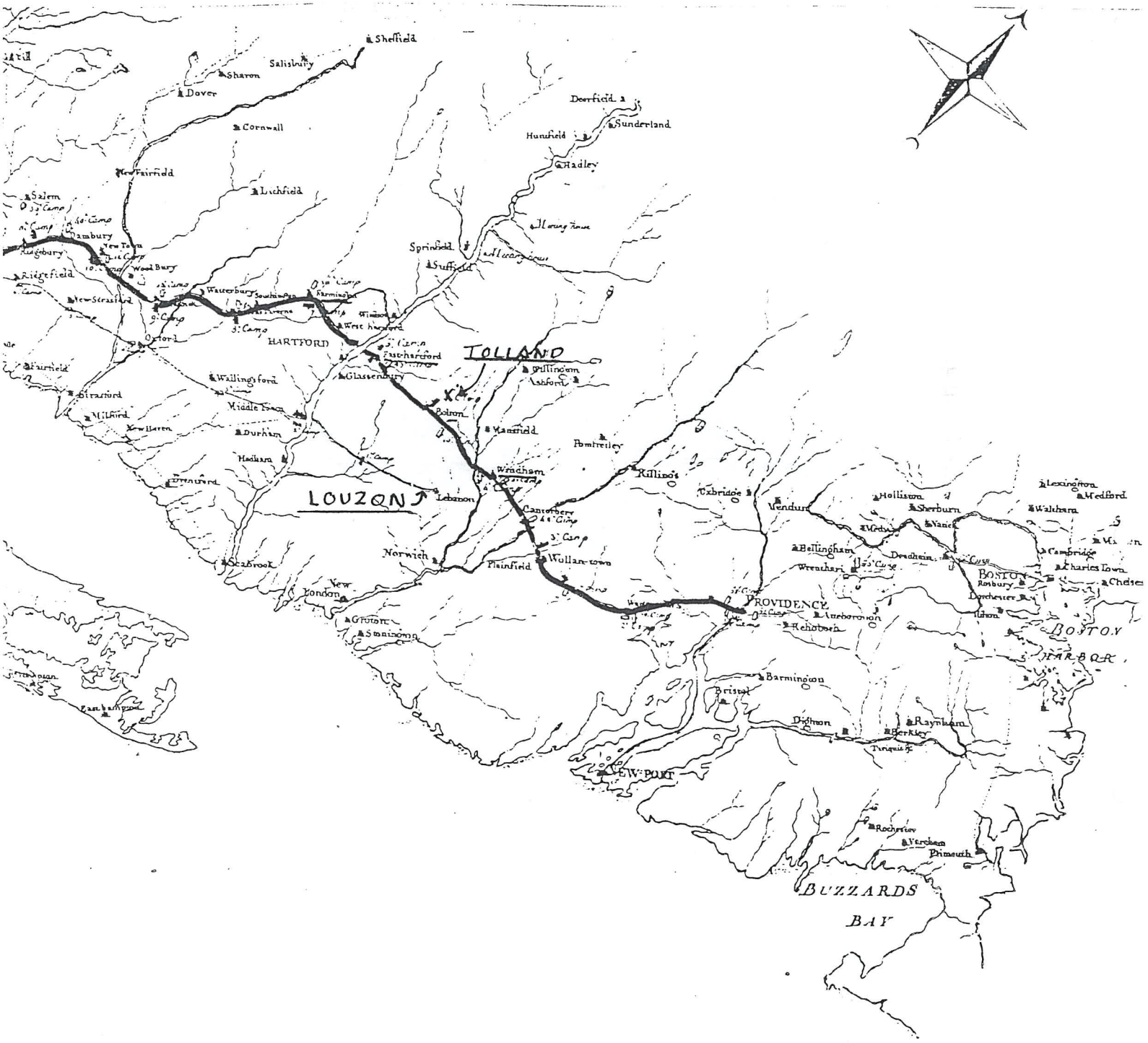
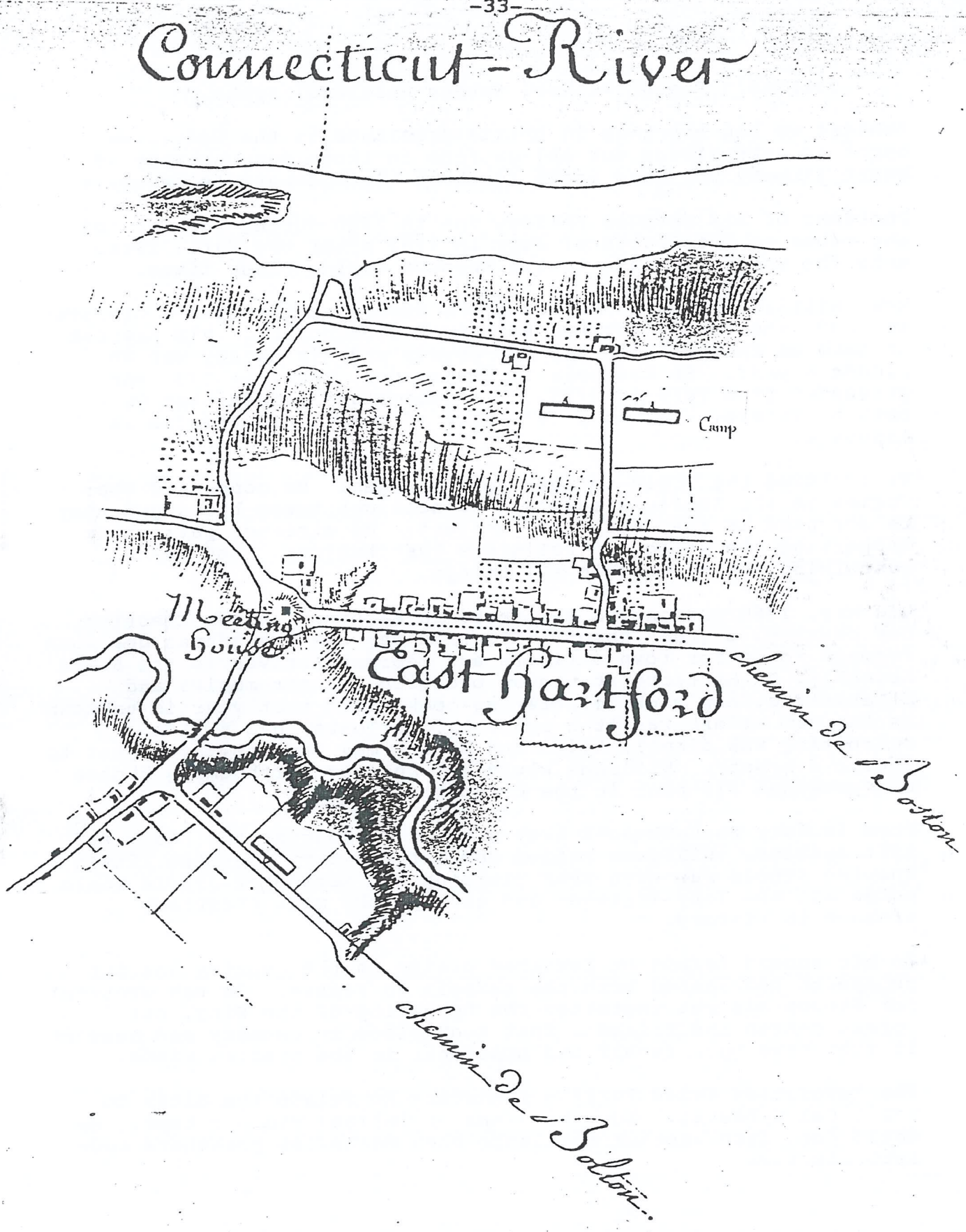
ROCHAMBEAU'S ARMY ROUTE

CAMPS AT WINDHAM, BOLTON,
EAST HARTFORD AND FARMINGTON

(DUC de LOUZON'S CAVALRY RODE ON A
SEPARATE SOUTHERN ROUTE
FROM THEIR CAMP AT LEBANON





SIXTH CAMP AT EAST HARTFORD, 1781

Tolland's Preacher, Rev. Nathan Williams, Spoke

"Whilst we bow the knee in humble gratitude to the God....we ought to acknowledge our obligations to those many patrons of human liberty who have stept forth in their country's cause.."

Portions of his sermons follow, one in 1780 during the War and the other on the Fourth of July in 1793 after the War. These echo the words preached to the Bentons during those times.

Rev. Williams followed Rev. Stephen Steele as the town's minister in 1759, the year after the Battle of Ticonderoga. His payment to take on the position was 200 pounds and his salary was 80 pounds a year. He was born in Longmeadow, Mass. in 1735 and graduated from Yale in 1755. His father and grandfather were both ministers. He was 5' 9", slow of speech and precise in language.

He followed the Bible to love your enemies. He condemned the Tories in the Anglican southern Connecticut towns but urged they be accepted if they would be penitent. He stressed patriotism supporting the state and religious institutions. God was sustaining the country in all things.

His May, 1780 Sermon was delivered in Hartford as the Election Day oration, a great honor. Election Day was the annual day when freemen voted for town officers and representatives to the State Assembly. In Hartford it was an occasion for ceremonies and celebrating. How much celebrating took place that year is unknown as the War effort was at a low ebb. Charleston had fallen, recruiting was dismal; Elihu and Zadock may have enlisted just to obtain a bounty. Williams could not know of forthcoming events but preached his best in the circumstances.

Then in July Rochambeau's Army arrived to bolster the cause and lift spirits. Williams railed against the Tory ingrates little knowing Arnold was even then plotting. In September Arnold would outdo all the Tory ingrates and attempt the most monstrous treason in history.

In his second Sermon he lavished praise on the Country and its prospects contrasted with the turmoil in France. He was grateful for French aid but regretted the beheading of the King, our "great patron and friend". That took place in January and news of it must have been recent and uppermost in the peoples minds.

The Revolution taxed Puritan ministers to relate the Bible to political upheaval. Rev. Williams of Tolland did his best. He would soon face another challenge when Methodist preachers rode into his town.

(extracts from)

a
S E R M O N

Preached in the Audience
of the

G E N E R A L A S S E M B L E Y

of the
State of Connecticut
at
H A R T F O R D

on the day of their
Anniversary Election
May 11, 1780

by Nathan Williams, M.A.
Pastor of the Church in Tolland

Exodus, xxxii, 30, 32

Yet now, if thou wilt forgive their sin - and if not, blot me, I pray thee, out of thy Book, which thou has written.

The great Parent of the Universe by endearing us with reason, that bright ray of divinity, has made us capable of that disinterested benevolence which is characteristic of every good man, and an important part of real conformity to God. For thus we are directed, to love our enemies, to bless those that curse us, to do good to those that hate us, and to pray for those that dispitefully use us and persecute us; that we may be the children of our heavenly father, who maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. (Mathew V. 43) And without this it is vain for us to pretend to real Christianity; For that man is a liar who saith he loveth God and hateth his brother.(1John iv 20)

This leads to consider, a little more particularly, some of the expressions of this patriotic spirit, And:
1. A Christian love to our country will make us cautious not to pull down the judgements of Heaven upon it, and careful to engage the devine favor.
2. Proper love to our country will influence us to a due concern for the support of government.
3. A patriotic spirit will express itself in a due concern for the support of religion.

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4. A public spirited person will endeavor in every suitable way to defend his country against its enemies. But the man who is a friend to his country will do nothing to disturb the peace and happiness of it; will give no secret or open countenance to its enemies; but will sacrifice his interest and hazard his life when called to it, for his countries defense. As a private Christian, he will attend to the institutions of religion, and watch over his brother for the good of his soul. If he is a soldier, the love of country will influence him to obey his orders, and to oppose his enemies, and in the best manner answer the important ends of his appointment.

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Those forms of government, which instead of securing to the subject his invaluable rights, subject him to greatest inconveniences do not merit his support. It might be well if they were taken to pieces to make way for such as would answer the valuable purposes for which men enter into society. It is true, the best plan of civil government that ever was formed (not excepting that which had God himself for its author) is liable to be abused. Executive ministers may betray their trust and instead of being blessings may become the greatest curses to a people. This has often been the case. And when it happens, to oppose or even depose state minitsers is not to resist an ordinance of God. For magistrates are no longer ministers of God than they are ministers for good to the people.

The things, thus briefly considered lead us to several Reflections:

1st. That the appellation of patrtiot has been often missaplied. From the narrow views and loose principles of mankind, many have been ranked high with this class of men, merely because that have made high pretensions to public spiritness, when yet they have been influenved mainly or merely by the most sordid selfishness.

To gain much popular applause, to rank high in the list of generous and worthy men; and rise to places of honor and profit has influenced many to appear forward in their country's cause, who yet are lovers of themselves, rather with the public interest. Sacred as well as profane history affords us countless instances of this nature, yea in this very day, America is bleeding and groaning under the perfidy of traitorous ingrates, who have abused her confidence and rioted in her favors - Those also are improperly called lovers of their country, who are depriving it of the favor and protection of heaven, and exposing it to God's rebukes by their vices.

In the present just and necessary war, this country not only needed, but (with highest reason) expected that every one would rise to the most vigorous exertions in the support of her cause. However she has nourished a number of ungrateful children and on some of them bestowed her richest favors, whilst they with perfidy that disgraces human nature, have joined with the common enemy to fetter and enslave their indulgent parent. Upon every just principle forming and supporting human societies, such ingrates deserve to be spurned from her protection, and to feel her feverest resentments .. Nor but that the public may, in imitation of the Great Parent of mankind, receive to pardon such rebels giving due signs of penitence.

Self-interest is the great bond of union between states and kingdoms. From hence arose all the advantages which these American plantations derived from their connections with Great Britain and from the same source have arisen also many instances of unkindness and oppression under which America has groaned. This principle, with an infatuating blindness (often its attendant) drove the British King with many subordinate tools of despotism to such a series of oppression as could not fail to dissolve every bond that connected America with Britain; and forced the former to act upon that innate principle of self defense by repelling force with force.

This hazardous, but just and needful war has been prosecuted by America with that unremitting ardor in the midst of countless difficulties which nothing but a lively sense of the justice and great importance of the cause could inspire.

And as this contest has been in defence of that liberty which is a foundation-blessing, giving value to every other good ... every individual has been deeply interested in it..Hence he ought to feel and acknowledge himself under very great personal obligation to his country, for all that blood and treasure she has expended in the present callamitous war-- And whilst we bow the knee in humble gratitude to the God, who doeth his pleasure without control, for his many wonderful and gracious interpositions for this American empire, -- we ought to acknowledge our obligations to those many patrons of human liberty, who have stept forth in their country's cause, denied themselves the solid pleasures of domestic society, hazarded the loss of ease, yea and of life itself, by boldly venturing where the thickest danger came -- and have perhaps themselves received the fatal thurst designed for human freedom.

We ought ever religiously to acknowledge the kindness of heaven in raising up such brave assertors to the rights of mankind, and crowning their endeavors with such success, that fair liberty (one of the richest gifts of God to man) has here found an asylum, after being driven by the iron hand of tyranny into these American regions as her last retreat.

That Supreme Being, indeed is pleased, for wise and good reasons, to conceal the face of futurity from mortal sight. However, the very memorable dispensations of his providence, respecting this land, even from early times, manifest that his eye has been on it for good; and give us reason to hope that he still designs favor for it.

We may say, with David, "The lines are fallen to us in pleasant places, yea, we have a goodly heritage." This land (like the land of promise) may be said to flow with milk and honey --amply supplying its inhabitants wi the necessaries and conveniences of life; and perhaps no part of earth can boast of a more healthful air or fruitful soil than this. And from the causes that have been and still are at work, we may with great probability, believe that the protection and happiness of mankind will be carried further in America than they have ever been in any part of the world --Even the most adverse things have been overruled for good to this people; and by many unforeseen ways and means, has a sovereign and gracious God manifested his paternal care of these infant rising states. The signatures of divine Providence have been very conspiçuous in many important events that have been and hopefully may be still be overruled for the general good to this land.

We may hope to receive essential advantages from the religion of the country. By this, indeed, we do not intend any religious creed of human device designed as a general test of orthodoxy and to serve as a measure to reach to every man's conscience. Any authoritative attempt to enforce uniformity in doctrine or discipline will be like those rigorous impositions which drove our pious ancestors from their goodly habitations to the dreary wilds of America.

Christianity, indeed like every other good institution, is liable to be greatly misunderstood and abused. "And when religion degenerates into enthusiasm and fanaticism it produces a spirit of levelism and fierceness which, with blind and fiery zeal, puts down government, ruler, church, state, science and morals into one general and common ruin." However this religious phrenzy is not common to this country. And, perhaps no part of Christendom has been more free from those enthusiastick wildnesses, which will introduce scenes of ruinous disorder, than this land. But innumerable are the advantages that may be enjoyed in a community formed upon principles of civil and religious liberty. And there are advantages, which we are allowed to hope for in this land, not long since the dwelling place of savage brutes and still more savage men.

(Conclusion; after addressing the Governor, the members of the Assemby and the ministers each separately)

My friends and fellow citizens:
Let us, as it becomes men of reason and made for immortality, seriously consider that our conduct here will have influence into futurity. And when human societies are no more, the great Judge of angels and men, will render to every man according to his deeds. To them, who by patient continuance in well doing, seek for glory and honor and immortality - eternal life; But unto them who are contentious and do not obey the truth but obey unrighteousness, indignation and wrath - tribulation and anguish upon every soul of man that doeth evil. But Glory, honor and peace to every man that worketh good.

F I N I S

(extracts from)

a Sermon delivered in STAFFORD on the Anniversary of American Independence, July 4th A.D. 1793

by

Nathan Williams, A.M. Pastor of the Church of Christ in Tolland

We have already observed that a series of events had occurred to rouse America from her lethargy and with becoming fortitude, to assert her rights. Tho the prospect was unfavorable and the issue doubtful, yet heaven has been pleased to espouse our cause and establish our independence. The work stood by and with anxious expectation marked every memorable event as it took place and were astonished at the issue. From thence the idea of human liberty and some views of the rights of man have been disseminated amongst the nations of Europe and particularly in that nation, which lend us their friendly aid in our late struggles for liberty. In consequence of this, they have attempted to free themselves from that yoke of bondage and load of oppression under which they have groaned for ages past. Altho their general aim has been right, yet it would be a task to vindicate all their measures and particularly, of beheading their late king, Louis the XVI. America will ever remember him with grateful feelings, as her great patron and friend; and sincerely grieve for his hard fate. Especially when she considers that his friendship for her might be the accidental occasion of these events which have befallen him*

The present state of that nation is very lamatable. They are involved in all the horrors of a civil war with all the nations around them. How these violent struggles will terminate, God only knows. To Him, as the great disposer of events, we ought devoutly to recommend the cause of liberty; beseeching him to quiet the turbulent spirits of mankind; to break the power of oppression and overrule the present tumults and wars in the nations of Europe, subserviency to His own glory; the advancement of the cause and kingdom of the Divine Redeemer and the establishment of the rights of man.

When we compare the present calamitous state of the French nation with the state of America in the late war, we see great reason to bless God that he was pleased to order circumstances so favorably for us. That with a gentle hand he carried us thro an eight years war to the establishment of that liberty and independence which is the wonder and envy of the world. We enjoy the rights of man in high perfection. We have free liberty to worship God according to the dictates of conscience and have our persons and properties protected be a wise impartial and efficient government. The liberal arts and sciences have all needful encouragement. Commerce, agriculture and manufactures are in a prosperous state. In a word we are exalted as to heaven in respect to privileges. God has not dealt so favorable with any other nation than us. And, now with great reason, he expects that we render to him according to his benefits, by being a peculiar people to him zealous of good works.

*Whether the French king had forfeited his life to his subjects is a question which does and perhaps always will, divide mankind. What the author has said in the sermon above expresses his own feelings for that unhappy prince, rather than any decided opinion on the question of right.

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SERGEANT SAMUEL BENTON OF TOLLAND
SAMUEL III

His claim to our notice is not his military rank but as a way to identify him as one who lived during turmoil and bold events. During his lifetime of 83 years the country's religion was reshaped and the Colony became part of a new nation. The "Great Awakening" started when he was 23 and the War of the Revolution started when he was 59. In between those times he served in the Second French war in 1757 and 1758. He was too old, 59, to fight in the Revolution but most of his sons did, including Elihu Benton.

We are lucky to have a handwritten memorandum by Horace Benton of Cleveland written in 1895 giving a great deal of genealogy.* He says:
"Samuel Jr b. February 1717, d 1800. He was known as Sergent Sam Benton. I, Horace Benton of Cleveland, have seen the place in Tolland Ct. where he lived and died, found the old well at the place. My uncle Oren Benton was 13 years old when Samuel died and has told me interesting stories about his remembrance of him. He was my great-great grandfather. His house burned up and in it a little boy in a cradle" (It was a girl, Thankful)

Town records even carry his rank when it reports that Sarah was the daughter of "Serg. Samuel and Jane" and deeds identify his property boundaries as the land of "Sergt Saml Benton" The records also name Sergeant Samuel Benton on a committee to resolve the Joshua Land claims in 1778.

(His father, Samuel Jr. was elected Sergeant and in the first Train Band in 1722. He was called Sergeant in 1728 when named to a special committee to negotiate the southern town boundary.)

Following is a Chronology of his life. Jane Bradley was his first wife and her history appears after the Chapter on The Great Awakening. The life of Mercy Jones, his second wife, has not been researched. Also follows is an analysis of the probate of his estate and a comparison with Andrew Benton's estate of 1683. Then portions of Horace's memo and a chart showing Samuel's children and their families.

*Horace's memo was found in the workpapers of Charles T. Martin at the Conn. Historical Society.

CHRONOLOGY OF THE LIFE OF SERGEANT SAMUEL BENTON OF TOLLAND (Samuel III)

HIS AGE	DATE	EVENTS
	Aug. 11, 1717	Baptized at Second Church by Rev. Buckingham.
3	1720	Moved to Tolland with Samuel Jr.'s family
5	1722	Father Samuel Jr elected Sergeant in Train Band
6	1723	Jane Bradley born - future wife.
10	Sept 27 1727	Hurricane.
10	Oct. 29 1727	Earthquake shook New England, Churches benefited
18	1735-1736	Rev. Steele inspired Tolland revival.
19	1736	Joseph Benton, great uncle, left Tolland for Kent.
20	1737	Elected Sergeant in new North side Train Band.
23	1740	Onsett of the "Great Awakening"
23	1740	Rev. George Whitefield preached in New England.
23	Dec. 7, 1740	Greatest flood in 50 years.
24	Apr. 20 1741	George Bradley died. Jane, dau, willed 40 pounds.
26	Jan. 29 1743	62 acres given him by his father near Timothy's
26	Nov. 2, 1743	The "Eclipse Hurricane" struck.
26	Dec. 22, 1743	Married Jane Bradley.
26	1744	Drought - dry fields and springs, fires.
27	Dec. 26, 1744	**Elihu** born, first son. (Rev. soldier)
28	1745	Expedition from N.E. against Louisburg, Canada.
28	June 20, 1745	John Pain, Plainfield, arrested unlawful preaching
28	1745	Whitefield's second preaching tour.
28	1746	Bought 20 acres from Hovey near homelot.
29	1746	Jonathon born, second son. (Rev. soldier).
29	Apr. 10, 1746	Samuel, great grandfather, died at age 88 in Htfd.
31	Feb. 25, 1748	Ozias born, 3rd son, (m Sarah Day)
31	1748	"The Winter of deep snow."
32	1749	Region wide drought.
34	1751	Baby Thankful killed as house burned down.
34	1751	Shubael Stearns Jr. baptized by dissenters.
35	1752	A 2nd dau. Thankful born, (m Daniel Avery)
37	1754	Stearns left Tolland with followers.
38	1755	Expedition to Crown Point.
38	1755	Dorothy born, 2nd dau. (m Joseph Pelton)
39	1756	917 inhabitants in first Tolland census.
40	May 1757	Samuel IV born,4th son,m Eunice Clark,Rev soldier
40	Aug 1757	Served 15 days in militia at Fort Henry alarm.
41	May 1758	Bought 51 acres from Crane next to homelot.
41	June 1758	Served 4½ months as Sergeant at Ticonderoga.
41	1758	Rev. Steele left ministry.
42	1759	Rev. Nathan Williams ordained as new minister.
42	1759	Gen. Wolfe defeated French on Plains of Abraham.
43	1760	King George III became ruler of American Colonies.
44	1761	Zadock born, 5th son. Ariel's father.(Rev Soldier)
45	1762	Expedition to Cuba only 4 of 27 Tolland men return.
45	1762	Timothy Benton gave land for North Cemetery.
46	1763	Quebec ceded to England by France
46	Feb 1763	Samuel Jr., his father, died at age 83.
47	1764	The Courant newspaper began in Hartford.
47	1764	Sarah born, 3rd dau, (m. William Ferguson).
48	1765	Stamp Act passed by England
51	May 1768	Bought Ragged Mt. tract for sons and his family.
51	1768	Jacob born, 6th son.

HIS AGE	DATE	EVENTS
53	Jan 1770	Granted tracts to Elihu, Jonathon and Ozeas.
53	1770	Boston Massacre when colonists taunted British.
56	Dec 1773	Boston Tea Party when colonists dumped tea over.
57	1774	1st Continental Congress banned British goods.
57	1774	Quebec Act, part of Intolerable Acts, passed.
58	Apr 1775	Lexington and Concord fighting began Rev. War.
58	1775	98 Tolland men in Solomon Wills Co. to Boston.
59	May 1776	Jane Bradley Benton died.
59	July 1776	Declaration of Independence issued in Philadelhia
59	Jun 1776	Submersible built in Saybrook attacked British.
59	Sept 1776	Nathan Hale of Coventry hung by British as spy.
60	1777	Benedict Arnold freed Danbury from Gen. Tryon.
60	1777	British were defeated at Saratoga.
60	1777	Sold his homelot to Butler and moved West.
61	Jan 1778	**Elihu** married Martha Aborn.
61	Aug 1778	Married Mercy Jones of Somers.
61	1778	Colonies united on Articles of Confederation.
62	1778	Joined group to settle Joshua land claims.
62	1779	Gen. Tryon of New York raided New Haven.
63	May 1780	Sun totally eclipsed - Judgement Day at hand.
63	July 1780	**Elihu** Benton served as soldier for short term.
65	Sept 1780	Elihu and Martha conceive baby Warham.
65	Sept 1780	In Hartford, Washington and Rochambeau conferred.
65	Sept 1780	Arnold betrayed West Point's plans.
66	Sept 1781	Arnold directed burning of New London.
66	May 1781	**Warham** Benton born in Tolland.
66	May 1781	In Wethersfield, Washington and Rochambeau confer.
66	July 1781	Rochambeau marched 5000 French troops across Conn.
66	Sept 1781	Yorktown surrendered to Americans, War near end.
67	Sept 1782	Elihu and Martha conceived baby Martha Submit.
67	Dec 1782	**Elihu** died.
68	May 1783	Martha Submit Benton born.
70	1785	Blizzard.
70	Dec 1785	Warham's mother married Alexander Baxter.
71	Jan 1788	Connecticut ratified the new Constitution.
72	1789	Washington inaugurated as President.
72	Nov 1789	Sold Zadock 50 acres for 100 pounds.
73	1790	Census of Tolland residents was 1538.
73	Apr 1790	Methodist evangelist, Jesse Lee, arrived.
74	Dec 1791	Son Jacob, 24, killed as hay load overturned,
75	Feb 1792	Ariel Benton born - son of Zadock.
75	1792	Methodist chapel built at Square Pond.
76	Apr 1793	Rev. Williams chastised Methodists
	1797	Second "Great Awakening" commenced.
79	Nov 1796	Warham became ward of Daniel Avery at age 15.
83	1800	Warham had left Conn. for Bristol, Vt.
83	1800	Sergeant Samuel Benton III died at age 83.

"The American Weather Book" by David Ludlum, 1982 provided weather dates.

ONLY 78 CENTS ON THE DOLLAR WAS PAID TO SAMUEL'S CREDITORS WHEN HIS ESTATE WAS PROBATED.

A study of the probate records of his estate show that he was destitute when he died. (Note. Money is expressed in the kind prevalent at the time of the event - English pounds or US dollars). No cash in shown in his list of belongings and he is in debt to his sons, leading us to conclude they were supporting him. His estate did not realize enough property or belongings to pay off his creditors in full. In addition to his small farm and the usual household goods and clothing, all he owned was a horse worth $25.00, six sheep worth $8.50 and two tons of English hay worth $15.00.

He seemed prosperous in his younger years, buying and selling land frequently. For instance, he seems to have sold his land at Ragged Mountain in 1777 for a 194 pound profit. He had provided his three oldest sons with generous tracts.

In 1789, at age 72, he may have decided to give up farming so his lands of 60 acres were sold to Zadock for 100 pounds. He reserved fourteen acres and one half of the house and barn for himself and his second wife Mercy (Jones).

He died in 1800 at age 83 without a will. He probably considered a will unnecessary since he had little to pass on, no children to take care of and he realized that Mercy's dower right would provide for her care. The widow traditionally received a one third portion of the husband's estate at his death. We have no information of Mercy Jones of Somers.

His Estate

The effect that the change in kind of currency had has not been calculated in this study. At the end of the War a major shift on the value of his money may have been a financial blow. His sons seemed to have survived it, however.

His fourteen acres and half of a house and barn were appraised in 1800 by Timothy Benton and Eleasor Steele for $333.34, plus $10.00 for another small piece of land. One wonders why the appraisers arrived at a figure exactly one third of a hundred? That fourteen acres had never been valued in another sale before so what lead them to come up with such a seemingly exact figure? It included that half house and barn, of course, but Ariel Benton referred to it as an "old House." In the 1809 deed it was described as "an old dwelling house." It could not have weighed too heavily in the estimate.

Settling the Accounts

Because the land sold for less that the estate valuation and because the personal effects inventory was reduced by the items given to Mercy, the amount left for creditors was insufficient. This deficit was further increased by the requirement that Zadock, administrator, would be paid a fee of $45.87.

The total amount owed twenty five creditors was $360.45. (Four of them were paid in full, however, amounting to $20.87).

Solomon offered $244.00 for the land. The remaining personal items were sold at the listed inventory prices giving a total of $324.30 available for the creditors. But creditors had to sustain Zadock's administrators fee. It was added to the amount they were owed for a total of $406.32. When that amount was divided into the amount of the proceeds it came out to 798%. For instance, Zadock was owed $133.58 but received only $104.20 which is 78% not quite 798%.

Amounts received by the major creditors:
$104.20 Zadock Benton
45.71 Levi Wells
33,33 Mehitable Jones
17.27 Gurdon Thomson (in full)
13.77 Samuel Benton (IV)
11.71 Isham Chapman
8.90 Ozias Benton
6.37 Luke Washburn
3.51 Solomon Benton (son of Ozias)
The others received a few dollars or pennies.

The half of the house belonged to Samuel as Ariel relates, page 19*, "my father, Zadock Benton, ...got married about the year 1786. He then owned a piece of land near grandfather Benton's and he began to keep house in grandfather's house.... He then bought a farm nearly ½ mile from grandfather's and gave nearly $1,000 for it; run mostly in debt for it... He then leased out his farm and went back to live with grandfather Benton."

In 1789, Samuel Benton sold his 60 acres and half the house to Zadock. Zadock continued to live in half and very probably cared for Samuel and Mercy in their half until Samuel died. Then Solomon bought Samuel's half, along with the acreage, so he would have been able to care for Mercy. No provision for Mercy's living space is contained in the judge's rulings we have.

*"Life and Times of Ariel Benton"

Mercy's Dower Right

At the end of 1800 Judge John Cady appointed three men to "set off to the Mercy Benton, widow and relict of the deceased her dower or thirds in the deceased estate." They reported to the Judge on December 20th, 1800 that they laid out two pieces of land bordering the highway. The dimensions given on the manuscript are difficult to follow. The first piece contained half the house and barn with liberty to pass and repass. The second piece contained 3 acres + 20 rods, The first piece must have been about one and ½ acre assuming both pieces had to equal one third of the 14 acres.

Even though the dower right reduced the size of the property during the lifetime of the widow, in evaluating the property's worth appraisers and buyers seemed to have assumed the widow would not retain the right after her death and that the property would revert to the then owner of the whole piece. So in evaluating the property, we may assume the dower right did not lower its value.

Homelot Sold

In March of 1801 Zadock Benton, as administrator of the estate, sold the fourteen acres farm at public auction to Solomon Benton for $244,00 with no mention of the dower right.

Apparently, in order to legally finalize the transfer of that property, later, in 1809, Zadock, still as administrator, made out a deed to Solomon for the consideration of $250 as "one tract of land it being the farm on which my father Samuel lived and died, the whole of his homestead, containing about 14 acres with an old dwelling house, excepting the right of dower of the widow, excepting the highway which passes though same." From this deed we might assume that Mercy was still alive at that time and would exercise her right. The value of the piece increased from $244.00 to $250.00 in the interim!

Personal Items

Samuel's personal property was also listed by Timothy and Eleazor. Widow Mercy was allowed as many things out of the list of items as would equal $55.00. The total of all of the personal items were listed at $125.49. One third of that would have been $41.80, close enough to $55.00 we must suppose. In addition to clothing and household items. Mercy received three sheep worth $4.25 and two tons of English hay worth $15.00

The remaining items were sold at a private sale at the inventory price and yielded $77.55. There was no listing of individual sales of these items so we can assume one person bought the whole lot. Probably some family member bought it to keep things together in the family.

WHAT SAMUEL WORE

	VALUE
A fur hat (inventories invariably start with the deceased's hat)	$1.00
A mixed colored great coat	1.00
A Blue great coat	.25
A short Bodind Coat	2.50
A Blue vest	.75
A corduroy vest	.34
Pair of Blue britches	1.00
Pair of Black britches	50
Pair of black worsted stockings	.75
Pair of blue stockings	.34
Pair of wollen shirts	1.34
Pair of linsly shirts	1.00
A pair of shoes	.17

SOME HOUSEHOLD AND FARM ITEMS		ALLOWED TO MERCY
Featherbed and bolster	6.00	x
Chest of drawers	1.50	x
Table	.67	x
Seven chairs	1.00	x
Footwheel	1.50	x
Pewter platter	.34	x
Five pewter plates	.67	x
Three iron spoons	.34	x
Three earthen plates	.17	2
Two cups and saucers	.08	x
Creamer	.06	x
Churn	.25	x
Four case knives and three forks	.25	x
Eight cider barrels	2.50	
Meat barrel	.25	x
Vinegar barrel	.25	
Five kettles	2.50	x
Brass kettle	4.50	x
Dish kettle	.84	x
Two fire shovels and tongs	1.50	
Iron bar	1.00	
Two narrow axes	1.50	
Saddle	6.67	
Bridle	.84	
Grindstone	1.50	
Horse	24.00	
Six sheep	8.50	3
Two tons English hay	15.00	x
Half ton meadow hay	1.67	

He did not own a gun, Bible or books. Linens. curtains, towels, table cloths etc. were also listed but not copied here.

source Stafford Probate records Book 5, page 16

GREAT GRANDFATHER ANDREW BENTON'S ESTATE IN 1683

When comparing the grandson's estate with his great grandfather's we find similarities in living style but discrepancies in wealth. In the 120 years of history that separated their lives, volumes of history transpired. Samuel became a citizen of a new country, Andrew was a subject of a King. Great tracts of land were subdued. Manufacturing commenced. Steamboats were operated, Wars were fought.

Samuel's estate was valued at $465.16 and Andrew's 345.03 pounds.
Samuel owed $360.45. Andrew owed 4 pounds net.
Samuel was 83 and retired while Andrew was 63 and presumably still working.
Samuel owned 14 Acres, Andrew owned 36 acres plus a large homelot.
Neither made a will. Both had second wives still living. Andrew's wife received a liberal share with a designated place to live.
Samuel's wife received household items, only $19.00 worth of saleable products and no designated place to live.

All of Andrew's children received an inheritance. None of Samuel's children did although he had provided tracts of land for his three oldest sons when they needed land to enable them to marry. The three daughters had married, maybe with dowrys he provided. Younger sons Zadock and Samuel IV received nothing. Young son Jacob was killed working on the farm when a load of hay tipped over.

Andrew's clothes were not itemized and Ebenezer was given all of them, worth 3 pounds. Andrew had a Bible, books, a sword, two bandoliers and a musket. Livestock included 20 sheep, swine, two old horses, two oxen, 5 cows and 3 heifers. He had a cart and plows, 90 bushels of mislin and rye, 30 bushels of Indian corn. Crops in the ground were two acres of summer wheat, 8 acres of mislin, one acre of oats and 3 acres of Indian corn. All awaiting Andrew's harvest work.

Source "Samuel Slade Benton"

SAMUEL'S CHILDREN GO TO OHIO
QUOTES FROM A MEMORANDUM WRITTEN BY HORACE BENTON

I believe he wrote this memo in 1897 to Charles Martin in Hartford who was compiling information for Josiah Benton's book "Samuel Slade Benton." Ira Benton who published "Ariel Benton" wrote in the Appendix:
"Horace Benton is now (1882) a very successful wholesale druggist...In Cleveland, Ohio of the firm Benton, Moore & Co. Him and his wife are very useful and wealthy Methodists."

Horace, the son of Otis, was born in Chardon in 1827. Martin had Ariel's book and all the information in it. He probably wanted information on the Ohio family and the first hand information Horace had when he visited so many of his relatives. Horace must have kmown the Chardon Benton family and have visited them, but he never indicates this to Martin.

In 1816, Ariel, Lucinda (Dimock), Zadock Jr., Polly (Kendall), and Otis migrated to Chardon, Ohio.

The reference numbers in his memorandum refer to the following:
Number 10 is Samuel Benton III
Number 13 is is Ozias Benton, son of the above
Number 12 is Jonathon Benton " " " "
Number 16 is Jacob Benton " " " "
Number 14 is Samuel IV " " " "

Aunt "Molly" was possibly Mary Tupper Benton, born 1765, married Samuel IV in 1791 and who died in Chardon, Ohio in 185_ about age 85. (Samuel IV died in Tolland in 1816). Her daughter, Mary Benton, was married in Ohio. Mother and daughter must have migrated together but they are not mentioned as migrating with Ariel Benton's group in the book. Horace claims she was known as "Aunt Molly." ("Aunt Polly" is mentioned in the following pages)

10 Samuel "Jr" b ~~1720~~ Feb 1717, d 1800. He was known as "Sargent Sam. Benton". I - Horace Benton of Cleveland - have seen the place in Tolland Ct. where h lived and died, found the old well at the place. My Uncle Orrin Benton was 13 years old when (10) died and has told me interesting stories about his remembrance of him. He was my Great Grandfather. His house burned up and in it a little boy in the cradle

(12) Moved from Lolland to Springfield Mass not far from 1800. J-H-B- visited his son in Springfield, 1854. A few years ago I visited his grandson # Justin Benton. then living in Springfield

(13) lived near (12) in Lolland. J-H-B- have also seen his place. He had a still & made cider brandy. One of his nephews told me that his family, some of the boys, took too much of it! He had:

(14) had "Aunt Molly" He was a soldier in the Revolution. "Aunt Molly" drew a pension long as she lived. died very old, in Ohio. J-H-B- knew her well

(15) was killed when a young man. was on a load of goods. moving his uncle, in Lolland, when it turned over, instantly killing him. I have seen the place in Lolland where it occured.

was he married?

CHILDREN OF SAMUEL BENTON III*

ELIHU	JONATHON	**ZADOCK**	THANKFUL	SAMUEL IV	SARAH*	OZIAS	JACOB
b 1744	b 1746	b 1761	b 1752	b 1757	b 1764	b 1748	
m	m	m	m	m	m	m	d 1791
MARTHA	MARTHA	**LYDIA**	SAMUEL	(2) MARY	FERGUSON	SARAH	
ABORN(1)	SkINNER	**DAY**	AVERY	TUPPER		DAY	
↓		↓					
Warham		**Orin** m **Esther**		**Warren**		Solomon	
Martha		**Patridge**		**Mary**		Adonijah	
Submit		**Zadock Jr** m **Polly**		Eunice		Ozias	
		Kendall		Eloama		Ira	
		Ariel m **Lucinda**		Samuel		Alvin	
Martha		**Dimock**		Lemual		Alfred	
Aborn		Sally d 1807		Sanford		Benjamin	
m (2)		**Lydia** d 1818				Levi	
Alexander		**Otis** m Penelope					
Baxter		Thompson					
↓		**Elihu** m Jane					
Elihu Benton		Pitcher					
Baxter		**Nancy** m Alvaro					
Mary Baxter		Beebe					
Alexander		Lyman d 1807					
Baxter Jr.							

son
Horace Benton b Feb 23, 1827 in Chardon

Zadock Benton Jr. and **Polly Kendall**'s children were Sally Oliva born in Ellington Ct. 1814. Sophronia Elizabeth b. on Chardon 1816, Sophia Delosia b. 1819 in Chardon, Charles Day b. 1821 Chardon, Merritt Keyes b. 1825, Ira Eddy Benton b. 1829 in Chardon. Zadock Jr. died in 1835.

Age at death: Orin 91, Ariel 91, Otis 86, Elihu 84, Nancy 73.

Polly married a second time the Rev. James Hitchcock in June 1844. In Sept. they moved with Ira to Peoria, Illinois. She died 1863. Ira states "Aunt Polly, my mother was a remarkably powerful woman in prayer. In great revivals she was often requested by the preachers to take an active part in the meetings as her prayers seemed to be more effectual than their own.....When she made her appeals to the throne of grace all listlessness throughout the congregation ceased...The most hardened sinner's hearts were reached and subdued and many would be melted into tenderness and tears."

Bold print shows those who went to Ohio.
*Daughter Dorothy Benton is not shown for space problems. She was born in 1755.
Jonathon went to Columbia County, New York where there is a town called Benton.
Horace records that Samuel III's baby who was burned was a boy. She was not.
Additional Source: "The Racoon Brigade, Soldiers of the Revoltion in Geauga, County, Ohio. Published 1990 by The Gregath Co."

ARIEL BENTON TALKS ABOUT HIS EARLY LIFE
IN CHARDON
(Page 37 of his book)

Built a Barn in Three Days and Had Wheat Enough in in to Thrash Out 150 Bushels

The next July, 1817, we made preparations to build us a log barn. We wanted to build it on the ground floor where our wheat was; we cut our logs, got out our shingles, got some boards for the doors and planks for a barn floor. Our shingles were four feet long and four to six inches wide and rived out of either ash or oak. They were not shaved. They were layed on and held on by weight-poles. They would not leak.

We got everything ready to build the barn and we now went on and cut our five acres of wheat and put it into the shocks. The next day after we finished cutting our wheat Zadock had the logs as we wanted them and we got help enough so that we put the logs all together and in their place in two days; we put on the roof and I layed the floor the third day. We got in our wheat which thrashed out one hundred bushels and Mr. Kinsly got in enough to make fifty bushels more, It was but three days from the time we laid the foundation of our barn before we had a barn with a good tight roof on it and a thrashing floor laid twenty feet long and a haymow on one side of the floor 15x20 feet and a stable on the other side of the floor 11x20 and wheat enough in it to thrash out one hundred and fifty bushels.

Orrin With Father and Mother Arrive in Chardon in the Fall of 1817

In the fall of 1817, Orrin came on with a team and a yoke of cattle and a horse before them. Father, mother, Orrin and his wife, Lydia, Nancy, Elihu and Warren Benton, eight in all, came in and lived with us in our double log house.

WHEN THE METHODISTS CAME TO TOLLAND
and
ARIEL BENTON'S REMEMBRANCES *

It was in March of 1790 that a gentleman rode into town on horseback leading a second horse. He was quite corpulent and evidently needed a horse in reserve. As he was coming down what is now called Paulk Hill, he met a Mr. Henry Howard going after his cows. Of him the gentleman inquired for a sect by the name of New Lights. The gentleman was Jesse Lee, a Methodist circuit rider, the first ever to appear in Eastern Connecticut. Mr. Howard, directing Jesse Lee to his own house said "You stop with me and tonight we will go to one of their meetings." So Jesse Lee that night in company with Mr. Howard attended the New Lights meeting in the north part of town known as the Sugar Hill district. At that meeting Lee made an appointment to preach and on April 2 he preached with power. It was the first Methodist exhortation to be heard in Tolland. Many were the converts and a class formed immediately.

Congregationalism in that period had lost its hold. The people were worried about the new government, debtors defaulting monetary inflation, emigration, moral laxity and disturbing new religious theories. Old Light Congregational ministers stuck to their regular sermons so it was no wonder that this new liberating preaching attracted many. The preaching was from the heart not read from written pages. It was enthusiastic not staid.

THE TIME WAS RIGHT; MANY PEOPLE WERE WAITING TO HEAR THE WORD OF GOD PREACHED WHERE THEY WERE AND MANY PEOPLE WERE WAITING TO PREACH.

Warham Benton, grandson of Samuel Benton III, was born nine years before this event and grew up witnessing the Methodist upheaval. He left Tolland early in the 1800's and we don't know if he might have been converted to Methodism. He was married in 1807 by Howland Delong, a justice of peace in Starksboro, Vt.

Ariel Benton was 11 years younger than Warham so the two never knew each other well at all. We do have his personal testimony of how strongly Methodism gripped him. His words follow in this chapter. He was another of Samuel III's grandsons as his father was Zadock Benton.

*Ariel Benton wrote about his life in "The Life and Times of Ariel Benton." It covers his youth in Tolland and the families emigration to Chardon, Ohio. Byron Benton discovered the book hidden in the shelves of the Conn. Historical Society. A blind letter to Chardon's historical group resulted in their willingness to photo copy the small 50 page booklet for us for $10.00. In Tolland an Ad hoc committee copied its type face onto computer discs and the Conn. College print shop used idle time to print it economically. 300 copies sold at $7.85. The Committee: Barbara Palmer, Peter Palmer, Barbara Cook, Ivan Robinson, Madeline Regan, Christine Gray. Tolland Historical Society. P.O. BOX 107, 06084

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M. E. CHURCH, TOLLAND, CONN.

PASTORS.

	Jesse Lee
1790.	Nathaniel B. Mills
1791.	Lemuel Smith
	Menzies Rainor
1792.	Hope Hull
	George Roberts
	F. Albridge
1793.	Joseph Lovell
1794.	Lemuel Smith
	George Pickering
1795.	Christopher Spry
	Nicholas Snethen
1796.	Evan Rogers
	Thomas Cooper
1797-98.	Lawrence McCoombs
1799.	Daniel Ostrander
1800.	Abner Wood
1801.	Augustus Jocelyn
	Henry Eames
1802.	Elijah Batchelor
	Alexander McLean
1803.	Augustus Jocelyn
	Elijah Batchelor
1804.	John Gove
1805-6.	Noble W. Thomas
	Benj. Hill
1807.	Hollis Sampson
	G. R. Norris
1808.	Benj. F. Lombard
1809.	Benj. P. Hill
	William P. Hinman
1816.	Solomon Winchester
	Nathan Paine
1817-39.	Benj. Sabine
	Ebenezer Blake
	Daniel Dorchester
	M. Fifield
	William Ramsdell
	—— Hascall
	—— Otis
	John W. Case
	—— Wolcott
1817-39.	E. Withey
	A. Hale
	—— Haywood
	R. W. Allen (1832)
	and others
1839.	Benj. C. Phelps
1840.	Winsor Ward
1841-42.	L. Leffingwell
1843.	C. Turner
1844.	Abram Holway
1845.	William Leonard
1846.	H. Torbush
1847.	L. Dow Bentley
	William Dixon
	Rev. Mr. Stoddard
	Josiah Benton *
1855.	H. W. Smith
1856.	Jabez Pack
1858.	Caleb D. Rogers
1860.	T. W. Douglas
	George A. Morse
1861-62.	George A. Morse
1873.	Nelson Goodrich
1874.	L. S. Goodell
1880-82.	William Turkington
1848.	William W. Hurd
1863.	L. A. Dunham
1864-66.	Benj. M. Walker
1867-68.	H. H. Arnold
1869.	F. A. Metcalf
1871.	E. L. Latham
	W. Dixon
1872.	E. L. Latham
1875.	D. G. Ashley
1876-77.	J. Cooper
1878.	J. O. Dodge
1883.	F. A. Crafts
1884-85.	J. H. Sherman
1886-88.	J. B. Ackley
1890-93.	John Thompson
1894-96.	J. B. Ackley
1897.	J. Q. Adams

osiah Town Benton - 3rd great grandson of Samuel III

In 1790 Nathaniel B. Mills became the first Methodist preacher appointed to Tolland and from there on there was a never ending flood of preachers coming and going; 122 in all. The next year Lemuel Smith and Menzies Rainor were appointed and during the year an extensive reformation prevailed in the Hartford Circuit which included Tolland. In 1792 Hope Hull, George Roberts and F. Aldridge were appointed to the Hartford Circuit. The revival spirit which had begun there that year exploded like wildfire under the labors of the these three preachers.

REV. NATHAN WILLIAMS OFFENDED

The Congregational minister was rightfully offended with all the preaching going on his town where he was supposed to be the major influence. At a Fast Day sermon in April 17, 1793 he really protested; "Beware of false prophets; who come to you in sheep's clothing, but inwardly they are ravening wolves." Extracts from his sermon follow this section. Subsequently Williams made peace with the Methodists and they conducted revivals jointly.

FIRST ANNUAL CONFERENCE

A Methodist Annual Conference was hosted in Tolland on August 11, 1793 and it was the first to be held in Connecticut. Bishop Asbury preached in a half finished chapel and replied to William's attack:

> "And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, and they may escape from the snare of the devil, after being captured by him to do his will."
>
> 2 Timonthy 24-26

"How I spent my first Connecticut Conference"
Bishop Asbury's diary, Aug. 10, 1793

"Saturday, 10. Came to Brother Howard's*, here I grew worse; this night I had some discharges and was somewhat relieved. For a few days I have felt some pain in my left foot; it now inflamed more and more until I recently could scarcely put it to the floor; I applied a poultice and spent the sabbath in private; and was closely engaged in reading the scriptures. Monday 12, our Conference sat in Tolland. Lame as I was I went through the business; and notwithstanding I was tired out with labour, heat and pain and company, I must preach; so I submitted; and endeavored to apply 2 Tim. ii 24-26. Being unable to ride on horseback I drove through the rain, over the rocks, in the dark, and came to Doctor Steel's** at Ellington. Yesterday the pain seized my right foot. I am not able to move from my horse to a house; an attack of this kind generally terminates in about eight days"

Asbury Diary (Cont.)

"Thursday, 15. Came in brother Steele's carriage to Hartford. From what we can gather, we are encouraged to hope that upwards of three hundred souls have been awakened, and more than two hundred converted to God the last year; if this work goes on, Satan will be labouring by all means and by every instrument. From Hartford I came to Middletown....."

*The Howard that met Jesse Lee when he first came to Tolland must have been either Joseph or Henry. They subsequently leased, for 999 years, a lot on their estate for the erection of the Methodist chapel.
**Probably the Rev. Elephalet Steele, a Congregationalist who was once a minister in East Hartford.

A SECOND GREAT AWAKENING

Connecticut was the center of a revival movement beginning in the 1790's. The confusions of the post Revolutionary war cried out for leadership into new directions. The Congregational ministers and their churches could not adapt. The challenge was too great for any one group of society. Some Congregationalists called "New Divinity" men did open up to more liberal and open churches. They generated missionary fervor, sought converts and kindled revivals. They formed societies to distribute Bibles and tracts, they held evening meetings again and [illegible] visited members in their homes. Now into this mix entered the Methodists and the Baptists and we see it reflected in Tolland. Ariel Benton's father-in-law, Amasa Dimock, united with "Mr. Foster's Church a Universalist preacher". But later he became a zealous Methodist and was ordained a deacon by Bishop Asbury. Mr. Foster "sprinkled" Lucinda, Ariel's wife to baptize her. Ariel's mother, Lydia Day from Colchester, was brought up as a Baptist. A new Baptist church was organized in Tolland in 1807.

THE CIRCUIT RIDERS' LIFE

FRANCIS ASBURY. Born in England in 1745, when as a young 26 year old aspiring minister, John Wesley challenged "Who will go?" to America to establish Methodism, Asbury stepped forward and left England in 1771. By personally travelling throughout the country and by inspiring others to do likewise he was the force that established thousands of Methodist churches. He crossed the Allegheny Mountains 60 times. He sought no comfort for himself as he preached everywhere, a widow's rented room, a tavern, a cabin filthy as a stable, an orchard, a paper mill, or a crowd at a hanging, For his indefatigable labors he suffered severe rheumatism from exposure as related in his diary above. New volunteers were put "on trial" and Asbury insisted they study five hours per day as nearly all of them had little schooling.
He preached again in Tolland 1794 in a school house in the north end of town to a crowded house. That house must have included many Bentons because they lived in that part of Tolland.

Afterwards he preached at a small church at Square Pond just across the town line. Ariel's brother Zadock and his wife, Polly, were members of that church and their membership papers were reproduced in Ariel's book. We do not know if any other Bentons crossed the town line to worship there.

JESSE LEE. "The Apostle to Methodism in New England." He was a Southerner as were many of the early circuit riders. He spent ten years in New England to solidly found Methodism there. He met Asbury in 1785 in Salisbury N.C. and promptly criticized his being attired in black gown, cassock, and band. Asbury lay them aside.
They traveled together. Hearing that New England was open he eagerly accepted an appointment in June 1789 and preached under an apple tree in Norwalk to about twenty persons. There was no one in that town willing to tolerate what was deemed so an irregular procedure in his own house. The next year he was in Boston and could not find a place that would allow him to preach so he stood upon a table under a giant Oak tree on the Common. He first sang a hymn, then offered a prayer as a few more people stopped in wonder. He then opened a pocket bible and discoursed to them with fervor. Next he visited places outside of Boston but returned again to the Common to preach. When he came back to the Common a third time on a Sabbath he preached to five thousand people. He preached in Tolland three times and was well remembered as the chapel was named after him.

He only served three months in the Rev. War because he was a conscientious objector. Later he was chaplains of both houses of the National Legislature. He died in 1816 at a Maryland camp meeting.

GEORGE ROBERTS. Early life not recorded. He came from Maryland and was in the Hartford area from 1792 until 1797. He organized Manchester and New London. Tending toward controversy, in New London he followed a sermon by a distinguished Universalist preacher with such logic and power of persuasion that more than a dozen young men were awakened to religion. Later he would write and publish a learned pamphlet countering Rev. Nathan William's sermon in Tolland.

When he attended the 1793 Conference, Bishop Asbury poked his saddle-bags with his cane and asked "George, where are your clothes?" Roberts reply was "Bishop, they are on my back. On reaching my appointment at your hand, Sir, I am not compelled to return to my circuit for my clothes, but am ready at a moment's warning to go withersoever you direct." His son inherited his father's needle and thread which were his constant companion. If his clothes, from any unexpected cause needed attention, he was in the habit of turning aside into some retired spot for the purpose of taking them off and mending them.

LIFE AND TIMES of ARIEL BENTON.

(1) T. Benton

(2) S. Benton Jr.

(3) Kingsbury

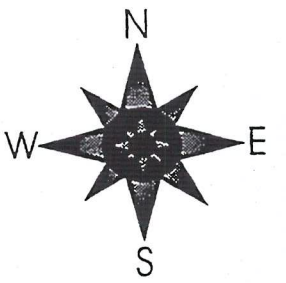
(4) D. Benton

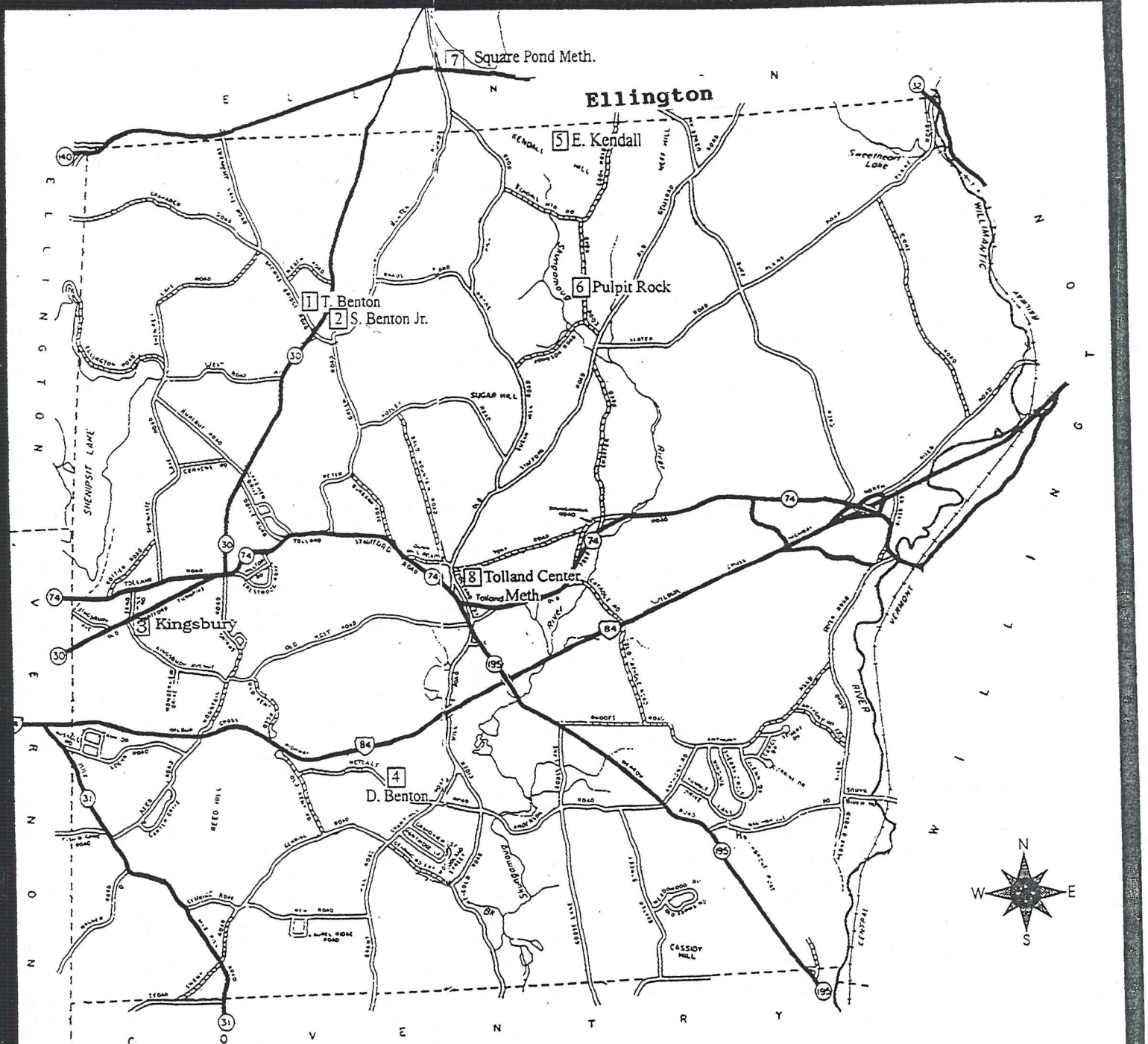
(5) E. Kendall

(6) Pulpit Rock

(7) Square Pond Methodist Church

(8) Tolland Center Methodist Church





He related to his son that he learned to preach in New England and that his congregations were usually very largely sprinkled with those who carried their Bibles with them. If he quoted a passage in explanation or defense of any doctrine he taught, they would publicly demand where the passage could be found. If perchance, he happened to quote passage incorrectly, they would at once tell him there was no such passage in the Bible. Not infrequently women as well as men would rise up in the meeting, and declare the position he was endeavoring to establish to be inconsistent with some portion of God's word.

One of his many notable efforts, as it turned out later, was his early influence on the famous Lorenzo Dow, The later recounted that he was received into "society" by G. Roberts and of his first efforts at prayer and exhortation in "society" in his home town of Coventry in 1794. Roberts was a self taught physician as well. He left New England and married in 1797 and moved to New York and Baltimore where they raised eleven children.

ASA KENT. As a pastor in 1802 he wrote ""D. Ostrander, the presiding elder took me to Tolland Circuit, to take the place of E. Batchelder who was sick. I stayed there till November 8 and received $12.83, poor encouragement, so far as money was concerned. My clothes were threadbare - entirely out - after more than a year's travel and I been obliged to borrow money to get along, besides giving my note for my horse; but faith in God gained the victory."

ERASTUS BENTON. Born in Tolland in 1805 to Adonijah and Anna Post. His father was the son of Ozias. Ozias was a the third son of Samuel III and brother of Elihu. Erastus was converted to Methodism at age 10! The next year his father died due to congestive pneumonia along with three other members of the family. Erastus became a teacher and married, in 1827, Almira Town of Belchertown, Mass. God called him to preach in 1832 and he was ordained in 1835 in Lynn, Mass. His appointments were in Southeastern Conn. and Rhode Island starting in 1833 - ending in 1865 in Rockville, Conn. next to Tolland. He retired in a home in Stafford Springs where he died in 1884. "Romanists as well as Protestants" attended his funeral as he was greatly respected by all classes of citizens.

JOSIAH TOWN BENTON, son of Erastus and Almira Town, was born in Tolland in 1828. Converted at a Camp meeting in Marlboro in 1841 and received into church membership by his father a month later. Served in same area as his father and retired in 1879. Married in 1847 to Maria E. Granniss of Glastonbury while he was posted to Tolland. Four members of his family served in various posts in Methodist conferences with two of then serving as missionaries abroad.

SANFORD BENTON, son of Samuel Benton IV, united with a Methodist Conference in 1830 and served for 32 years. He was a cousin of Erastus and Ariel.

"A STAR IS BORN"
LORENZO DOW

In adjacent Coventry in 1777 there was born one who would become the third most well known personage of his time and one for whom thousands of babies would be named. A celebrity in the days before world personalities, other than politicians and generals, were known. Perhaps the population was craving for someone they could all idolize. He was an eccentric traveling preacher who even crossed the Atlantic three times to preach in England and Ireland. (There was a Lorenzo Dow Benton baby born near Troy).

Dow was attracted to Methodism by Rev. Hope Hull who held the first meeting in Coventry in 1792. Rev. George Roberts received him into "society" and he made his first efforts at Prayer and Exhortations in 1794. Dow had a call to preach in 1795. He was sent "to the brethren for a few days at Tolland by C. Spry the circuit preacher in January 1796." Thomas Cooper and another preacher in Tolland were not at all impressed with Mr. Dow's abilities and plainly told him he might as well return home adding that God had not called him to preach. The objections Cooper had were that he had not sufficient health, nor gifts, nor grace, nor learning, nor sobriety. The trial period was over quickly and the order to return home was signed by Jesse Lee.

Tolland's rejection may have incited Dow to surpass. We find him next in May 1798 in Granville, N.Y., in an other Conference, and licensed to preach as a local preacher. He never conformed to the Methodists order from then on even after more chances. His last was in Vermont but he left his circuit and went to Canada and then sailed to Ireland where he remained for a year. From then on he roamed all over the country and the world. Tolland and the Bentons saw him at times during his 38 year preaching odyssey when he scrambled atop Pulpit Rock and lurched and swayed while he raved on. That rock on Cook road was but a short distance from the Benton farms.*

Dow invented Camp Meetings; first in England then Ireland. There were two in Kentucky in 1800 and 1801. The first New England Camp Meeting was near Tolland, at Bolton, for three days beginning June 30, 1805. Dow was the main speaker and it was estimated that between 6,000 and 9,000 people camped there. Families, perhaps Bentons, traveled together and met for worship and fellowship. Ariel's family seems too beaten down to take part in uplifting experiences. Another camp meeting took place across the town line at the Square Pond church the next year and some Bentons could have easily reached it.

*** See #6 on Map page 446**

In appearance Dow was a bony stork of a man, thin and weather beaten, looking haggard and ill favored partly because of his reddish, dusty beard. While preaching he walked, turning right and left, except when he preached atop Pulpit Rock. He was endowed with a harsh raspy voice. He had hard jerky movements and gestures. He was a actor and showman with stories and gimmicks at a time before there were Carnivals. When he made a promise to reappear at some future date he very seldom failed to show; even a year later. Maybe he managed to flourish because he was very capably joined by his wife Peggy in 1804 who traveled with him. Were his amazing entrances and exits coordinated with her? Tolland's loss was the world's gain!



Lorenzo Dow

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Extracts from

DR NATHAN WILLIAMS FAST DAY SERMON, TOLLAND
April 17, 1793

ORDER AND HARMONY IN THE CHURCHES OF CHRIST,
AGREEABLE TO GOD'S WILL

1 Corinthians xiv 33 "For God is not the author of confusion, but of peace, as in all the Churches of the Saints.

Because the Puritans broke away from the Church of England " this is claimed also by a sect of professing Christians, which within these few years have withdrawn from that Church, and have occasioned divisions and separations in some churches in this land."

To the argument that this church broke away from another church (Church of England) the charge of schism lies against the church who excommunicates not against her members whom she rejects.

The apostle James observes; "where envying and strife is, there is confusion and every evil work". James iii 16. Christians are therefore directed to "follow the things that make for peace, and wherewith one may edify another." Romans xiv 19. And again be at peace amongst yourselves. And in order for this, they should labor to be "like minded one towards another, according to Christ Jesus: That they work with one mind and mouth, glorifying God". Romans xv 5,6.

Paul, Galatians i, 15, many went after "false teachers, false apostles and the like." Paul points out marks in the character of those who had been active in seducing them. They zealously affect you, but not well; yea they would exclude you from you attachement to us; or exclude us from your affections. The apostle intimates they were designing men, who aiming to set up themselves: They show a mighly zeal and affection for you, but not well; they do it not with any good design. There may be but little sincerity, where the is great show of zeal. It is the usual way of seducers to insinuate themselves into peoples affections in order to draw them into their opinions.

Our Savior warned his hearers against giving heed hastily, to everey one who should appear with the outward garb of his ministers. "Beware he says of false prophets; who come to you in sheeps clothing, but inwardly they are ravening wolves" Mark vii 15.

Even those who are regularly introduced into the gospel ministry are not authorized to go over their own lines and break into the bounds attached to others.

The stranger who offers himself as a minister of the gospel pretends to an immediate call and commission from the Holy Ghost, and has therefore the same right to preach the Gospel everywhere, as the apostles themselves had. To this we reply - that it does not give them the right to go into churches and there make divsions and separations. For even the apostles had not this right - not to make divisions and separations in them. Th apostles, we are to remember, were extraordinary ministers, and have left no successors as apostles.

The pretension to an immediate call and mission from the Holy Ghost -- must be supported by extraordinary credentials. viz "a power to make miracles". But the preacher confidently asserts it and says he knows the very hour the Holy Spirit sent him forth to preach the gospel. Let me ask, would you risk all your outward interest, all your worth in the world, on truth of this assertion?

GEORGE ROBERTS ATTACK

Portions of a small 56 page pamphlet printed by George Roberts in Windsor in August 1794.called "Strictures on a Sermon" It was to severely criticize Rev. Nathan Williams April 1793 sermon.

Why I should address Mr Williams in the manner I have, I think I can assign sufficient reasons.
In the first place, Mr Williams has charged us with duplicity; and the Doctor says we use truth and falsehood as will best suit our purpose - Again, truth ought to appear without disguise, loved and received for its own sake.

I could have conveyed my ideas in softer words, but my meaning would have been the same. Those gentlemen have abused the charity of some of our young men.. ..And these gentlemen who were set as watchmen, never care for their souls, though their collectors were always diligent to find the homes of these poor people, to drag away their estates for the support of these gentlemen. I was under these same difficulties myself, for twelve month, respecting their churches, but having now reside in this state for nearly four years, and having made my observations to my full satisfaction, I do not think Mr Williams or any other can justly charge me with duplicity; for I have told them and their people, I did not believe they were either churches or ministers of Christ. Mr Williams has charged Asbury with the same duplicity i.e. with owning these churches to be of Christ. I know there is nothing hid in our days especially in this part of the world. The Bishop and I were in conversation respecting a public interview I had with Mr Williams. I observed to Mr Asbury that I told Mr Williams I did not look upon him or his church to be of Christ. The Bishop observed that he did not know that he should have said so; but Mr Asbury had only a superficial acquaintance with these ministers and churches. I then assigned him my reasons for saying so, which are as follows:

I believed the churches were made up of members unawakened and unconverted, with few exceptions: secondly it followed as a natural consequence, that the wicked bore rule; thirdly, that they were a state establishment and a church established by law was not a church of Christ, but of anti-Christ; fourthly, the minister made a trade of the gospel, a few excepted; and these few exceptions were not far behind the others, because they upheld or countenanced them in it; fifthly, they sent out unconverted men, or it was their opinion unconverted men had a right to preach.

For all these things, I believe them to be no better than a society of wicked, designing men, that must essectually build up and promote the kingdom of Satan, and are enemies to the true interest of religion, and that Mr Williams has acted the part of an imposter, as much in defending his church under the name of the church of Christ, as if a mechanic should go into the woods, and cut down a stick, and work it into the shape of a man, dress it and paint it, and then labour with sophisticate art to make the people believe it was the president of the United States.

Let the world judge whether our Lord's caution in Mat vii 15* will apply with most propriety to you or us. What is it to be a false prophet? Is it not to preach contrary to the doctrines of Christ? and you may probably know who preaches contrary to this doctrine of Christ, a good tree cannot bring forth evil fruit -- And, notwithstanding their fair external appearance inwardly they were ravening wolves. And pray sir, do you know who betray the disposition of ravening wolves? Are there not some of your order who are ravenous to devour all around them when deprived of their prey? I mean their wages. You shall know them by their fruit, said our Lord. Bad fruit in their tempers, and no fruit in their ministry.**

You further add, page 14, "corrupt teachers beguiling unstable souls, creeping into houses and lead captive silly women laden with sins, and led away with diverse lusts" (2 Tim.iii 6). It appears sir, you have a very bad opinion of the women in your town and state, and especially the members of your church, for I apprehend these are they that you are concerned chiefly for. I have thought however vicious the female sex might be in other respects, in this state, they are in general as virtuous a set of women as any I ever made my observations upon; because if the women were not chaste, there would be more natural children than there are. And as for sense, I think they will compare in general with any women in the world that have not had more advantages than they have had. It is true, there are a great number of them that attend upon our administrations, but I hope, not from such unchaste, indelicate motives as you have suggested, from the apostle, who was in a gentile part of the world, where it was not uncommon for a man to take as many women as he pleased. and they lived more like beasts than men. I confess I am but a stranger -- but from my acquaintance with them, I have a better opinion of the sex in connecticut.

* About prophets

** A Baptist was imprisoned for failing to pay his rates,(taxes) shortly before this interchange. Rates went to support the Congregational Church.

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LIFE AND TIMES

OF

ARIEL BENTON.

THIS

HISTORICAL RECORD

Goes to print February 13, 1882, being the 90th birthday of Ariel Benton, who is now a resident of Chardon, Geauga county, Ohio.

In this simple record may be found recorded some of the most prominent events of his life written by himself.

This Record is published as a mark of esteem by his nephew IRA E. BENTON, No. 605 Franklin Street, Peoria, Illinois.

A short appendix has been compiled and added by the publisher.

Ariel Benton

CHARDON, GEAUGA COUNTY, OHIO.

Historical Record of some of the most prominent events of his own life, written by himself, and published as a mark of esteem by his nephew, IRA E. BENTON, 605 Franklin street, Peoria, Illinois.

I was born February 13, 1792, in the town and county of Tolland, and State of Connecticut. My parents, neither of them, were professors of religion. My father was brought up a Presbyterian, and I never saw him at any meeting excepting at a Presbyterian meeting, unless it was at a funeral.

My mother was brought up a Baptist. She was not so set but what she would sometimes go to a Methodist meeting. They were both of them brought up in the Calvanist doctrine, and they brought their children up to believe in the same doctrine, that everything was foreordained, whatsoever came to pass.

We were brought up to be very strict on the Sabbath; must not be out doors to play until the sun went down, or to say any naughty words. It was a very uncommon thing, in those days, to see a person traveling on the Sabbath unless he was going to or from meeting, or that he was a doctor or going to take care of the sick.

When the Methodists, Hope Hull and others came unto Tolland, in the year 1802 or 1803, when I was a boy 10 or 11 years old, I knew nothing about Methodists or Methodism at the time, but I have heard them tell about it since. I will mention one family that I was well acquainted with. Old Mr. Lotop, his son Rollin, and his son's wife, all belonged to Dr. William's church, (Presbyterian.) Rollin Lotop said he told the Doctor that he believed all would be saved. He did not believe in a God that would cast off a part of the human race when He had decreed their conduct and actions. The Doctor said it wasn't so, but was willing to receive him as a member of his church. When the Methodists came around the young man and his wife experiencedreligion and joined the M. E. Church. There were a number more of his church members who united with the M. E. Church. The Doctor went around to see them. They told him they had now got religion. They knew they had. "If we should die now we are sure of heaven." The Doctor said: "You are deceived; you cannot know it." Said he: "I have been a preacher fifty years, and I don't know whether I am one of the elect or not, and don't expect to know until I die. You are certainly deceived, you cannot know it." The Doctor could not hold argument with them, for they were mighty on the scriptures.

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CHRONOLOGY OF ARIEL'S LIFE *

Ariel's age	Date	Event
	March 1761	Zadock born, his father. p. 21
	Jan. 1767	Lydia Day Benton born, his mother p21
	1786	their marriage. p.19
	Dec. 1787	Orrin born. p.21
	Feb. 1790	Zadock, Jr. born. p. 21
	May 1791	Lucinda Dimock born, future wife. p.17
	Feb. 1792	ARIEL born
1	Nov. 1793	Sally born, his sister. p.21
4	May 1796	Lydia born, his sister. p.21
6	July 1798	Otis born, his brother, page 3
8	June 1800	Elihu born. Grandfather Sam Benton died
9	1801	Dyer Sabins & Zenes Done die. p.4
10	1802	Father Dimock ordained in NY by Asbury p18
10	Sept. 1802	Nancy born, his sister. p. 21
12	1804	Eleazor Hanier died. p. 5
13	Aug 1805	Lyman born, his brother. p. 5
15	Sept. 1807	Lyman died. p.5
15	Oct. 1807	Sally died. p.6
15	1807	Lydia Day Benton experienced religion p. 8
16	1808	joined M.E. church - Ariel, Zadock, Jr, Polly Kendall, Lucinda Dimock p.11, 17
17	1809	worked for Nat Kingsbury. p. 11
18	1810	worked on home farm. p. 12
19	Jan. 1811	Zadock, Jr. licensed to exhort.
19-20	1811-1812	worked for Jonathan Barnes. p. 12, 21.
19-20	1811-1812	Orin and Zadock worked out. p. 21
20	1812	War declared. p. 21
21	Mar. 1813	worked for Abe Grisel, Suffield. p. 12
21	Feb. 1813	received deed to farm. p. 21
22	Feb. 1814	Zadock, Jr. married Polly Kendall. p. 46
22	Aug. 1814	traveled to Penn. p. 23
22	Oct. 1814	returned to Tolland, proposed to Lucinda p23
23	Mar 1815	traveled to Penn. with Zadock, Jr. p.24
23	April 1815	Zadock, Jr and Polly join M.E. church p. 46
23	June 1815	returned to Tolland. p.24
23	Aug. 1815	traveled to Ohio. p.25
23	Sept 1815	Epaphro Day died in Buffalo, N.Y. p.26
24	Jan. 1816	traveled to Tolland via Penn. p.29
24	Feb. 1816	arrived in Tolland. p. 29
24	April 1816	married Lucinda Dimmock. p. 44
24	June 13 1816	Left for Ohio. p 30
24	July 15 1816	arrived in Chardon, Ohio, p.32

* page references are to Tolland Hist. Society edition
Byron Benton Oct 1996

24	Dec.	1816	Sophronia Elizabeth born to Zadock. p35
24	July	1817	log barn built. p 35
25	Fall	1817	remainder of family arrived. p 35
26	Jan.	1818	Lydia, Orrin's wife died. p. 36
26	Jan.	1818	many sick. p.36
26	Spring	1818	property divided /Orrin and Zadock. p 36
26	Spring	1818	Polly and Lucinda work flax. p. 40
26	Fall	1818	Harman traded apple trees for cloth.p40
26	Fall	1818	traveled to Windsor & Mantua. p 39
27	Spring	1819	traveled to Mantua for trees. p. 41
36	Mar.	1828	planed to travel to Connecticut. p.41
36		1828	visited with Amasa Dimock. p. 18
37	Oct.	1829	Ira Eddy Benton born, book publisher p49
43	Jan.	1835	Zadock, Jr. died. age 44. p.21
53	Feb.	1845	Lyman, son of Ariel, died. p. 44
53	Nov.	1845	Zadock, his father, died age 84. p. 21
60		1852	Lydia, his mother, died, age 85. p. 21
84	Apr.	1876	Nancy, Ariel's sister, died, age 74 p. 21
84	Aug.	1876	Lucinda, Ariel's wife, died. p. 44
87	Oct.	1879	Orrin, Ariel's brother, died, age 92
90	Feb.	1882	Ariel's book published!
91	Jan 5	1883	ARIEL DIED (Family Bible)
		????	Ira Eddy Benton died

I will now go back to the year 1798, the year that I was six years old, and the year that my brother, Otis, was born. I had heard something said about the day of judgment. I asked my mother a great many questions about it. I remember that she told me there would be no one living then, they would all be dead. I took great interest in it; I wanted to know all about it; I think that I asked her questions that she hardly knew how to answer.

There was a man by the name of Dyer Sabins, he was a brother to Davius Sabins, a man that married mother's sister, he looked pale and feeble. But this was not the trouble with him. He did not expect to live long and said he was one of the reprobates and was as sure of going to hell as though he was already there. We were taught in those days that hell was a lake of fire and brimstone, and Sabins was fully in that belief. He died about the year 1801. He died in great horror of mind, saying he was going right into the lake of fire; he was all choked up; the doctor told them of a medicine that he thought would relieve him, and he wanted them to get it as soon as they could, "to keep me," as he said, "out of hell a few hours longer."

I was now eight years old; I took great interest in hearing neighbors and friends talk about him, they considered that he must be in torment for all eternity.

Soon after there was a wicked young man by the name of Zenes Done who died in our neighborhood. He was asked if he would not like to have Caleb Thomas come and pray with him; he said he wanted no prayers said for him, and died in that situation.

You can't imagine the feelings it gave to me to think of the situation of those that died without a prospect of a home in heaven.

Whenever I heard of the death of any one my greatest desire was to know whether they were prepared or not. Whenever I heard anyone talking about any that were sick or that had died, I heard with all the ears that I had, and not only so, but I remembered what they said. If it was anything respecting their religious state of mind I was always very anxious to know. About other ones, their religious state of mind I did not think so much about. I felt that I loved the Lord and that He loved me, and that He would take care of me, and that when I got old enough I should have religion and become a Methodist, as I, by this time, had lost nearly all faith in my father and mother's doctrine of Calvanism.

I used to study and think a great deal then, but did not know the use of prayer. I had been taught that the prayers of the wicked were an abomination in the sight of the Lord. I was always very careful not to do anything that was sinful or wicked. I always designed to obey the Lord and do as well as I knew how.

I will now skip up to the year 1807, when I was 15 years old. I had a little brother, he was 2 years, 1 month and 10 days old when he died. He was a smart, bright little boy; he would talk as plain when he was two years old as most children when they are four. I don't know as I ever saw a child that I loved as I did him. I took the most care of him of any one in the house. He was taken sick with the dysentery; we thought it quite uncertain whether he would live or not. I don't know what you may think, but it was my real wish and desire that he would die, and I will give you my reasons for it. I thought if he lived and grew to be a man, most likely he would be wicked and lose his soul and be eternally miserable, and if he died then he would have a home in the heavenly world. And I thought that living and having a home here a few years was nothing to having a home in the heavenly world. My brother died September 16, 1807.

At this time my sister Sally was sick with the same disorder; she was in her 14th year; she lived until October 6. She lived some days before we thought her dangerous; the doctor said her case was doubtful. I began to feel very much alarmed about her for fear she was going to die and was not prepared. There was no one in our family that professed religion at this time. I felt so anxious about her I could hardly contain myself. Two or three days before she died I asked her if I should not go and get Uncle Day to come and see her. We all thought Uncle Day to be one of the best of men. She made me no answer. One or two hours after this she called me and said: "Ariel, I want you to go up and tell Uncle Day to come and see me," and I think she said, "pray with me." It was near night; it was one mile there, through the woods. I started. I never went on a more dutiful errand. I took courage that the Lord would bless her. I saw Uncle Day, he said he would come as soon as he got his chores done. He did come, he talked with her, he prayed with her. I went to bed with the rest of the children. I slept but very little, if any, as I had such a burden on my mind about my sister, that the Lord would bless her, and I had great faith to believe that He would.

About two or three o'clock in the morning I heard loud talking, and I thought I heard her voice. I got up and was nearly dressed when mother came into the bedroom and said that Sally thought she could not live till morning, and wanted us all to get up, for she wanted to see us all. I went into her room; went up to her bed; she reached out her hand; took hold of mine and said: "Ariel, I don't think I can live till morning; you must prepare to follow me," and went on to tell what the Lord had done for her. I was so overcome that I could hardly stand up. I felt as much to rejoice for as she did. Soon the rest of the children came in and she told them all to prepare to meet her in heaven. She said that everything she set her eyes upon was praising the Lord. She said she did not want

to get well; she had rather go than stay. She lived two or three days after this, but all the time in a happy state of mind, praising the Lord. She was my sister, only one year and a little over nine months between us in our ages. We lived together, we had played together, and went to school together; we never disagreed; what was one's was the others.

But I could now give her up with rejoicing, to think she was going home so safe. I thought that if she lived she might backslide and lose her soul, and if she went now she would go safe.

I had at this time lost all faith in the decrees of God. I had several talks with my mother soon after this, who was fully in the belief that everything was foreordained, whatsoever come to pass.

Mother told me that if a person once experienced true religion they never would lose it. God would keep them. I said that I was so far from that belief that I had rather be one that had never had religion than to be one that had experienced it and had so far backslidden as to become openly wicked. Thought it better to have never known the way than to have known the way and then to have departed from it.

About this time I heard two persons tell their experience, one of them was Uncle Day, the other Father Norris. Both of them had remarkable experiences. They were in despair for months, thinking they were one of the reprobates, and there was no mercy or chance for them. They both experienced religion, gave up the old Calvanistic doctrine that they had been taught from childhood, and united with the M. E. church.

I never was troubled with that doctrine; I was an Armenian; don't know but I was born one, or as soon as I was old enough to know anything; about doctrines and to read the bible, I had no faith in the decrees or foreordination of God *to hinder us from acting freely.* Had heard that the Methodists did not believe in those doctrines; thought that I should certainly be a Methodist then. Having heard the experience of these two men, I knew that I had never had any such feelings. I used to pray and try to get those feelings, and would get so blessed and happy that the first I would know I would be praising the Lord for what He had done, and the prospect of heaven through Jesus Christ. I was very careful not to do anything that I thought would displease the Lord. I recollect once that I got provoked at an old cow and called her an old devilish fool. I worried a great deal about it, thinking I had spoken a wicked word. My greatest theme in life has been thinking about God and his wonderful works.

A week or two after my sister died father and mother and we children went to Dr. Williams' church and were seated altogether in a space right before the pulpit and the doctor was to pray for us publicly. I recollect that when he prayed for us children that he prayed that we might be fed with the sincere milk of the word, and that we might grow up to be ornaments to the church. This was the fashion of all that attended meetings there. All the towns that paid any tax was taxed to pay the preacher and to build a meeting house in every town. This was the law in Connecticut then, but they soon got rid of this yoke. My sisters death had a wonderful effect on father, mother and myself; mother experienced religion about this time.

It was my whole theme to glorify God, to do His will and to be prepared for a home in Heaven. There were months together that there was not a cloud to rise to darken my skies; there were weeks and months together that I hardly shut my eyes together but what I saw my sister and would hear her otherwise talking, praying and praising God. I would be so exercised that it would wake me up. My mother used to set up and work after we were in bed and asleep; she has many times came into my bedroom and said, "Ariel what makes you groan so in your sleep." I knew what it was but did not let her know. I read in the Bible, prayed without ceasing, and in everything gave thanks that I wanted to carry out. I wanted to be alone as much as possible. I did not want to do any kind of work that would occupy my mind. I wanted my whole mind to be employed in prayer and praise to God.

My father continued to be wonderfully exercised in his mind, he clung right to the doctrine of election and would hear to nothing else. Their was a man came there one day to talk with him, and in the conversation the man said that he was sure of heaven if he died then. Father thought it blashemy and almost an unpardonable sin to say he was sure of heaven. Father said it over and over a good many times, "I am afraid he will be disappointed." Have known him to walk the room hours at a time. He would take no notice of anything that was going on. His fears were that he would not be one of the elect, but he was in hopes that he would. I believe he held to that believe down to his dying day, living in hopes that he was one of the elect. One evening he had walked the room sometime taking no notice of anything, but was wonderfully exercised in his mind. He turned to me and said "will you pray for me." I knelt down, mother knelt with me. It was the first time that I ever saw mother on her knees in the attitude of prayer. My father bent over the back of his chair, as the fashion was in those days to stand in prayer time, and I prayed and I never had such a sense before nor since as I had then that I was right in the presence of the Great God, the creator of all things, and that I was asking Him to grant me my request the same as a child will ask his father for what he really wants, and that he was able and willing to grant my request.


LINDA JAYE

While I was praying Zadock, who had been out somewhere in the evening, came home opened the door and came into the room where we were, and went through the room into the square room, his coming did not hinder me in the least for I felt that I was engaged talking with God. Zadock experienced religion in six or eight months. After this he said that he never had anything get hold of him like that. He said he saw me when he opened the door and said he "I went into the other room and there I wept and I never got over those feelings until I found the Lord." Now Zadock was very different from me; he was rather a wild young man.

All this while I hardly realized that I had religion for I knew I never had those awful feelings and convictions that they talked about. But I knew I loved the Lord, and it was my greatest delight to pray unto him and praise him for all the blessings I had received, both spititual and temperal. I continued through the winter in this happy state of mind, feeling all the time that I was right in the presence of the Lord.

The fore part of June, 1808, I was now 16 years old, father, Zadock and myself were out in the lot working when it began to thunder and lighten. Father spoke and said we had better go to the house. Going in father said their is wind in that cloud. I looked up and saw that it was rolling terribly. I felt as though the Lord was there and went into the house. I went up to the chamber, for I wanted to be alone, and sat down on the side of the house where the storm would beat the hardest. I can't describe the feeling that I had there. If the house had blown all to pieces I would not have been the least scared; it is the Lord let Him do what he will it is all right; I will thank and praise Him. When the storm was over I came down out of the chamber. Mother spoke and said, "why Ariel where have you been." I found they had been wonderfully frightened while I had been rejoicing and praising God for his wonderful works. I found that apple trees had been blown over, doors blown open, and a vast amount of timber in the woods blown down. It was the hardest wind that I have ever known. About this time Uncle Day asked me if I didn't think I ought to be baptised. I told him that I had not thought anything about that, but I was thinking I would like to join the M. E. Church. He said then I must be baptised. At this time I knew of no one that was near my age that belonged to any church.

Soon after this the reformation commenced and Zadock, Polly Kendall, who afterwards became Zadock's wife, with ten or twelve more of the young people in our neighborhood experienced religion and joined the M. E. Church, and I with the rest of them, it was a time of great rejoicing.

Late this fall I had got a habit of praying unto, and thanking the Lord, for everything and feeling that everything that was done was done right. We had good meetings there that winter. The young people had a meeting to themselves nearly every week. The next spring, 1809, I was now 17 years old. I worked for Nat Kingsbury; he belonged to Doctor Williams' church. He was an old broken down man. He always prayed every evening, if he was well enough. The old man would ask the blessing and then we would go to eating, and when they would all get through they then would look at me, and as soon as I dropped my knife and fork I would arise and return their blessing. I was very bashful and I did not eat what I wanted. I saw no butter on the table but a very few times while I lived there. Six months I worked hard, and I fared hard, but the most of the time enjoyed in my mind very well.

The next season I worked at home, 1810. I was 18 years old. I began to think that it was almost impossible for me to live up to my religion and have to do with the things of this world as I thought it so necessary that I should give my whole heart and mind to his service.

In 1811 and 1812 I worked for Jonathan Barnes. Through the summer season I had charge of his farming business. He was a lawyer. I worked alone most of the time. I would not kill a snake or a toad; God made them. What business had I to kill them they did no hurt. I have frequently in those days seen a fly or some small creature in distress and helped them out of their difficulty thinking how much more difference there was between me and my God than there was between me and those little innocent creatures and that I was dependant on God for all the blessings that I enjoyed, and why should I not help these little innocent creatures, that God had made for enjoyment, out of trouble when I could do it so easily.

In 1813, I was then 21 years old. In March of that year I began to work for Abel Grisel in Suffield, the west side of the Connecticut river, about twelve or thirteen miles from home. There were several girls in the neighborhood near my own age. Two or three of them came in to Grisels one evening for an evening visit. As Grisels folks were young married folks, they soon commenced talking and laughing. They commenced to play button. They wanted me play to with them but I told them I did not know how to play button. I heard one of them tell the other that she expected to see Mr. Benton laugh he tried so hard to keep from it. In those days I did not allow myself to talk and laugh and tell funny stories. I thought it very wrong, if not wicked. I had not been there

more than three or four weeks before the girls came again. This time they were very different; they began to talk about meeting, about the bible and about professors of religion. I talked with them. I saw they wanted to find out what I was. I spoke up and said I belonged to the Methodists. I saw at once they were quite surprised; I don,t suppose there was one of the girls that ever saw a Methodist before; they had heard about them having the power falling and the like. One of them spoke and said she had made up her mind that I was a Baptist, as I went to the Baptist meeting.

The girls, I presume, had great prejudice by what they had heard against the Methodists. Mrs. Gresel spoke and said she once lived in a Methodist family, and she thought they were very nice, religious people. There were no Methodists short of about ten or twelve miles from there.

I said the Methodists did not allow their members to join in all the fashions and pleasures of the world.

After this they always treated me with respect, and I think were rather careful not to say or do anything that would hurt my feelings; but before I left they began to think the Methodists were not so bad, for I was told that there was one that said I was just such a man as she would like to have.

Mr. Gresel said to me: "Have you had any one to work with you this forenoon? I should have thought there had been, and that they had been trying to give you a sweat."

"Why?" said I.

"Because you look so sweaty, and look as if you were tired out."

I looked and saw I had mowed a big piece, but I had not thought of my work, my mind had been in heaven, thinking of the glories of that world that awaited the truly faithful. I can't describe my feelings. I supposed I worked all the forenoon just as hard as I could put in. I never worked easier. I felt as though I was almost in sight of the heavenly world.

In the winter and spring of 1814, I was now 22 years of age, I worked at a number of places until some time in August. I began to think it was a hard life to live to work by the month, and in August I started to see if I could find a home in a new country where I could live easier than to work out. I started to go out into Pennsylvania, on the Susquehanna river. I had never been from home before but a short distance. I made up my mind that I would lift a prayer to God for every person that I passed or that passed me. The first two or three days I found that I passed, or that passed me, a great many people. In those days I frequently made it a practice when I passed a person, whether I knew them or not, to say to myself, "Lord, bless that soul and make him, or her, an heir to the kingdom."

SEQUEL

No more agonizing over his soul being "saved."

Ariel liked Pennsylvania and returned home determined to go there and live. He "went to see Lucinda Dimock." In March 1815 he returned to Pennsylvania with Zaddock Jr. and "squatted" on a piece of land. (In April the volcano Tambora erupted for many weeks filling the atmosphere with dust and started to dim the sun). Zadock returned home and Ariel stayed on to be ready to settle. Word came back from Tolland to come home as the family had swapped their farm for land in Ohio.

A Mr. Brunson was travelling to Ohio with a load of cotton and tinware to sell to pay for the expenses of going. Ariel went as a helper. There were six other passengers. Another wagon accompanied them. At Buffalo they found the town burned out because of the war. Uncle Papro Day took sick and died after three weeks. Ariel nursed him at night and cut wood all day for the money for his care. They buried him in a cherry coffin which cost $2.00. On this trip the Methodists only sampled some beer once.

They found Chardon where a land agent, Paine, showed them the land available and Ariel chose a piece. They visited friends in that area and started back home via Pennsylvania in January 1816 and reached Tolland in the middle of February. Ariel married Lucinda in April 1816. (The dust from Tambora had circled the earth to reach the stratosphere where the sun's rays were reflected back from it. 1816 became the year without a summer. Ariel mentions the frosts and the horses slipping on the ice). They left for Ohio with two wagons on June 13, 1816 and travelled via Buffalo and arrived at Chardon July 15, 1816. They bought provisions along the way at groceries and bakeries. One wagon was pulled by two oxen and two horses and held seven people. The other was pulled by two oxen and carried two adults and four children. They led a cow along with them for milk.

They found the five acres of land in Chardon that Ariel, Zadock and Otis had cleared the year before and had planted to wheat. (Without Oxen it seems difficult to "clear" that much land for planting. Possibly they girdled the trees so that the leaves fell off and made a protected cover for the seeds. The brush burned for ashes for fertilizer. Providently the year before, wheat seeds had been carried from Tolland). They scrounged for food since the country was largely uninhabitated. Ariel found a barrel of flour for $16.00. Their cow dried up so they butchered it but found it had eaten too much leek. They built two log cabins with a "breezeway" between.

In the Fall of 1817, the next year, the remainder of the family came out from Tolland to join them and lived with them in the double log houses. Eleven out of the thirteen became sick at same time. They had to hire help and four doctors in all. The bill for them was $200 including the best spirits. They used nothing but the best French brandy and the best of rum. (Methodists broke the "pledge" in style. Leave it to doctors to use nothing but the best even out on the frontier).

Polly (Zadock, Jr's wife) and Lucinda jointly owned a spinning wheel and loom. The farm produced flax and they wove enough cloth to trade for an orchard of 160 golden pippin apple trees.

In March 1828, Ariel planned to come back to Tolland for a visit. He bought the best buggy he could find for $30.00. To get a suitable horse he rode 60 miles in one day and swapped horses twice. The end of his manuscript was written in 1880. He died in 1883. He had only one son, Lyman, who predeceased him.

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written by Byron S. Benton, Hartford, 2006

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Recruit Elihue Benton Inlistment

RETURNS FROM MILITIA, 1780.

FIRST REGIMENT.

Col Storrs's Return of Recruits for ye Amarican Army July 20, 1780
To Brigadr Genll J. Douglas Esqr of ye 5th Brigade of Militia in the State of Connecticut. The following is a Return of Names of the Recruits for the Continental Service Inlisted or Detachd & from what Town & Compy & how Conveyd or Sent forward to the Army from the first Regt in Said Brigade.

Mens Names	Of what Town	with whome sent
Samuel Utley	Ashford	Capt Shumway
John Goold	"	"
Moses Fitts	"	"
Benjn Barna	"	"
Jedadah Ward	"	"
Chester Rogers	"	"
Jesse Cook	Coventry	pr Col Brown
Joseph Waldo	"	"
Joel Fowler	"	"
Elihue Benton	"	"
George Bissel	"	"
James Parker	"	"
Danll Grover	"	"
Jeduthan Dimok	Mansfield	Capt Shumway
Varney Fellows	"	"
Jesse Waldo Jr	"	"
Jeremh Hedges	"	"
Amasa Royce	"	"
John Bugbe	"	Sent on
Benjn Peirce	"	Capt Shumway
Phillip Nichols	Ashford	"
Elisha Royce	"	
Steaphn Eaton	"	
Joshua Rindel	"	"
Robart Snow Jr	"	"
Joseph Tarbox	"	"
Danll B. Perkins	Mansfield	Capt Shumway
Eleazr Barrows	"	"
Joel Davis	"	"
Asa Bowdish	"	Joined
Jonathan Baker	"	Capt Shumway
Wm Eaton	"	"
Th° Atwood	"	"
Ethan Barrows	"	"
Nathll Conant	"	"
Nathll Fenton	"	"
Augustus Storrs	"	"
Amos Thomson	"	"
Jobe Robbens	Ashford	"
Samll Bass	"	
John Hill	"	Joind

To the Honblo Brigadr Genll Douglas Esqr The within & foregoing Return is made in Consequence of your Orders of the 20th July & Submitted by your honrs most Obedt humble Servt

Exp Storrs Col°

[*Connecticut Historical Society.*]

Connecticut Historical Society
Volume XII, page 218-219

CONNECTICUT LINE, 1777–1781.

REVOLUTION LISTS AND RETURNS.

WHERE'S WARHAM??

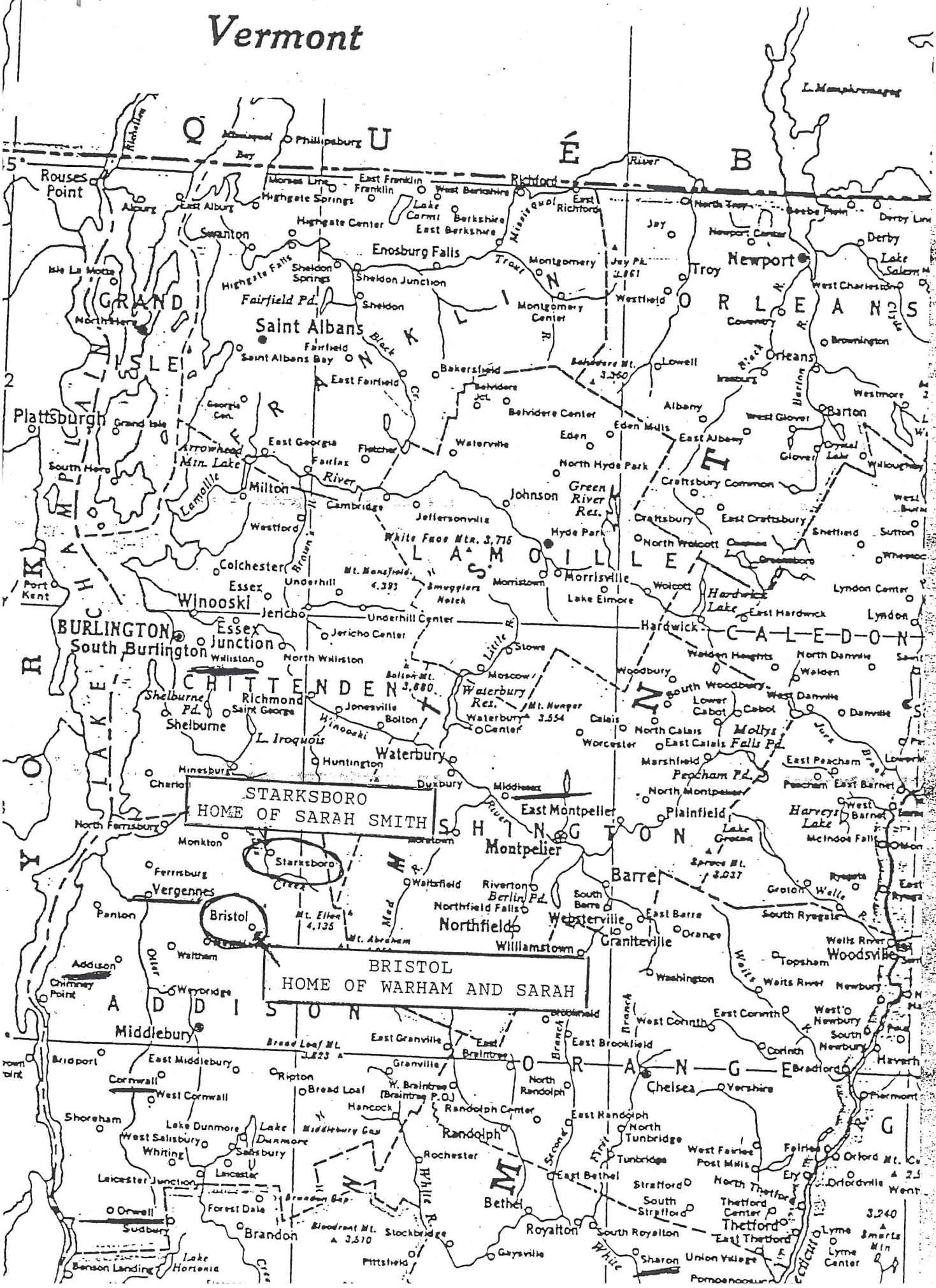
Warham's life story is elusive because he never established a family in Tolland, and had no offspring to be recorded or land to be bought or sold in Connecticut. His Vermont marraige Certificate is the only record to be found in Vermont. His chronolgy:

He was born in May 1781 in Tolland
His father died Dec 1782
His sister, Martha Submit, was born May 1783
His mother remarried, Alexander Baxter, Dec 1785
He was listed in Baxter's family in 1790 census
He was made Ward of Daniel Avery in 1796
He was not in Baxter's family in 1800 census
He married Sarah Smith in Starksboro Vt. in 1807
He was listed in the 1810 Census in Bristol Vt.
He was listed in the 1820 census in Stockholm, N.Y.
He had no taxable property in Stockholm in 1816 and 1817
He had taxable property from 1818 thru 1833
He had 2 children in School District 14 in 1827
He was credited with 3 days road work in 1833
He had one child in School District 14 in 1836
He stated he was from Vermont in the 1850 census
He stated he was from Connecticut in the 1860 census

Census in Connecticut

Analysis of Census records in Connecticut give clues as to his whereabouts as a boy:
The first U.S. census was 1790: His father was dead and his mother had remarried. He seems to be in the family of Alexander Baxter at age 9. The categories are: males under 16, males over 16 and females. There are 2 shown under 16. One could be Warham. Alexander is shown as over 16. There are three females - one could be Martha Benton Baxter and the other could be Martha Submit Benton who would be age 7.

I would guess that Martha and Alexander had a boy possibly born in 1786-7 and a girl possibly born 1788-89. This is true as in the next census, 1800, for the Baxter family there is a category of males 16 to 26 and that space is blank because Warham would be 19 at that date. So Warham has left the family. The remaining data for the family show that the baby boy is shown between 10 and 16 and the girl baby now shows up as being between 10 and 16 also. There is an entry for a male under 10 so I would assume they had another child after 1790 census. The mother shows up as over 45, which is correct and Alexander shows up as under 45.


Vermont
STARKSBORO
HOME OF SARAH SMITH
BRISTOL
HOME OF WARHAM AND SARAH
Rouses Point
Phillipsburg
Richford
Enosburg Falls
Newport
Troy
Derby
Saint Albans
Fairfield Pd.
Sheldon
Sheldon Junction
Sheldon Springs
Highgate Springs
Highgate Center
Swanton
East Franklin
Franklin
West Berkshire
Lake Carmi
Berkshire
East Berkshire
Montgomery
Montgomery Center
Jay Pk. 3,861
Jay
North Troy
Newport Center
Derby Line
Lake Salem
West Charleston
Coventry
Brownington
Orleans
Irasburg
Lowell
Barton
Westmore
Albany
West Glover
Glover
Crystal Lake
Willoughby
East Albany
Eden
Eden Mills
Belvidere Mt. 3,360
Belvidere Jct.
Belvidere Center
Bakersfield
East Fairfield
Fairfield
Saint Albans Bay
Black Creek
Plattsburgh
Grand Isle
Georgia Cen.
Arrowhead Mtn. Lake
East Georgia
Fletcher
Fairfax
Fairfax River
Waterville
North Hyde Park
Craftsbury Common
Craftsbury
East Craftsbury
Sheffield
Sutton
Wheelock
Greensboro
Greensboro Bend
Lake Elmore
Morrisville
Morristown
Hyde Park
North Wolcott
Wolcott
Hardwick Lake
East Hardwick
Hardwick
Lyndon Center
Lyndon
Johnson
Green River Res.
Jeffersonville
Cambridge
Milton
Lamoille
Lamoille River
Westford
White Face Mtn. 3,716
Mt. Mansfield 4,393
Smugglers Notch
Underhill
Underhill Center
Jericho
Jericho Center
Colchester
Essex
Winooski
Port Kent
Burlington
South Burlington
Essex Junction
Williston
North Williston
Shelburne Pd.
Shelburne
Richmond
Saint George
Jonesville
Bolton
Bolton Mt. 3,680
Waterbury Res.
Waterbury
Waterbury Center
Mt. Hunger 3,554
Stowe
Little R.
Moscow
Woodbury
South Woodbury
Lower Cabot
Cabot
West Danville
Danville
Walden
Walden Heights
North Danville
Calais
North Calais
Worcester
East Calais
Molly's Falls Pd.
Marshfield
Peacham Pd.
Peacham
East Peacham
East Barnet
West Barnet
Harvey's Lake
McIndoe Falls
Lake Groton
Spruce Mt. 3,037
Groton
Wells River
Ryegate
East Ryegate
South Ryegate
Topsham
Woodsville
Newbury
Waits River
Waits R.
Washington
Orange
East Barre
Barre
Graniteville
Websterville
South Barre
Berlin Pd.
Northfield Falls
Northfield
Williamstown
Montpelier
East Montpelier
Middlesex
Plainfield
North Montpelier
Lake Iroquois
Huntington
Hinesburg
Charlotte
Duxbury
Moretown
Waterbury
Huntington
Hinesburg
Starksboro
Starksboro Creek
North Ferrisburg
Monkton
Ferrisburg
Vergennes
Panton
Bristol
Mt. Ellen 4,135
Mt. Abraham
Waltsfield
Riverton
Mad R.
Lake Champlain
Addison
Chimney Point
Waltham
Weybridge
Otter Creek
Middlebury
Bridport
East Middlebury
Cornwall
West Cornwall
Shoreham
Lake Dunmore
West Salisbury
Salisbury
Whiting
Leicester Junction
Lancaster
Orwell
Sudbury
Brandon
Forest Dale
Brandon Gap
Bloodroot Mt. 3,510
Stockbridge
Pittsfield
Gaysville
Bethel
Royalton
South Royalton
Sharon
Union Village
Pomfret
Lake Hortonia
Benson Landing
Granville
East Granville
East Braintree
West Braintree (Braintree P.O.)
Braintree
Ripton
Bread Loaf
Bread Loaf Mt. 3,823
Hancock
Rochester
Randolph
Randolph Center
North Randolph
East Randolph
North Tunbridge
Tunbridge
West Fairlee
Post Mills
Fairlee
Orford
Orfordville
Ely
Strafford
South Strafford
North Thetford
Thetford Center
Thetford
East Thetford
Lyme
Lyme Center
Smarts Mtn. 3,240
Chelsea
Vershire
East Brookfield
Brookfield
West Corinth
East Corinth
Corinth
West'o Newbury
South Newbury
Newbury
Haverhill
Bradford
Middlesex Gap
Lake Champlain
Lake Memphremagog
Missisquoi Bay
Missisquoi R.
Trout R.
Black R.
Barton R.
Clyde R.
Passumpsic R.
Connecticut R.
White R.
Ompompanoosuc R.
Stevens Br.
First Br.
Second Br.
Third Br.
Wells Br.
Jail Br.
Juno Br.
Peacham Br.
Orange
Addison
Caledonia
Chittenden
Franklin
Grand Isle
Lamoille
Orleans
Washington
Windsor
Windham

Further research in the Baxter envelope in the Conn. Hist. Society confirms the above analysis. There is a sheet by the Barbour researchers showing the family of Alexander Baxter and Martha Benton as follows:

Elihu Benton Baxter born June 1787*
Mary Baxter born Sept 13, 1789
Alexander Baxter (jr) born March 18, 1794

*Addison County history of Cornwall shows "E.B.Baxter", a volunteer soldier in 1814!

AGES AT CENSUS YEARS

	age 1790	age 1800	age 1810	age 1820
Warham Benton	9	19	29	39
Martha Submit Benton	7	17	27	37
Elihu Benton Baxter	3	13	23	33
Mary Baxter	1	11	21	31
Alexander Baxter Jr.	-	6	16	26
Martha Aborn Benton Baxter	36	46	56	66
Alexander Baxter	?	?	?	?

We can now picture the Baxter family in 1790 with Warham, his sister Martha and a half brother and sister. Does he leave when he becomes a ward of Daniel Avery at age 15 in 1795? Possibly, but does he stay with the Avery's until the 1800 census?

The Avery Family

Thankful Benton, his aunt, married Daniel Avery. Analysis of the 1790 and 1800 census data for that family shows three males in the 16-26 bracket. Was one of them Warham age 19? The voluminous Avery Family volumes yields the children of Thankful Benton and Daniel Avery. The three males might be Elihu Avery age 16, Henry Avery age 23 and Charles Avery age 25. However, if Charles has left home there is space to count Warham and Charles was married in Oct. 1800! But neither Charles nor Henry are shown as Heads of Families in Tolland so this is inconclusive evidence. The other members of the Avery family match the census data and the 1800 data compares with the 1790 data for "Daniel Avay".
It is impossible to tell if Warham stayed with the Avery Family.

Ariel Benton and Warham

Another interesting question: Did Warham know his cousin Ariel? We have Ariel's autobiography so this connection is very valuable. They both lived on Benton farms in Tolland if we are to assume Alexander Baxter takes up residence on Warham's fathers farm. (On the day Alexander and Martha are married she sells a piece of land to him and to two others. The Court apparently allows this to raise money to support her family. But if she is getting married why does she need money for her family as the Court states? She could not work the farm without a man so she sells part of the farm to her new husband!)

In Ariel's autobiography on page 16, he states that Elihu was his uncle but that he had never seen him. Ariel was born in 1792 and Elihu died in 1782. Ariel states that Elihu had a son "Warren" and a daughter "Kitty" (Martha Submit was her name). He states that Elihu married a "neighbor's girl". That girl would be Martha Aborn from the Samuel Aborn Farm near the Samuel Benton farm as shown on the 1754 Tolland map.

Ariel is the son of Zadock and Zadock and Elihu are sons of Samuel Benton III. Zadock is the younger brother of Elihu by 17 years, but Elihu isn't married until he is 35 so nine years separates Warham and Ariel. Ariel never mentions Warham as an acquaintance in his autobiography. The age difference makes it unlikey they were acquainted.

Warham in Vermont

Warham next appears in Vermont where his wedding certificate shows he married Sarah Smith in Starksboro on March 22, 1807. He is shown as a resident of Bristol. These towns are close together. The ceremony is performed by Howland Delong, Justice of the Peace.

The census of 1810 for Bristol Vermont shows Warren as between 26-45 years of age, a female between 16-26 (Sarah) and a female under 10.

A forgotten daughter!

There is no record of birth for this daughter. She appears in the Census of 1820 in Stockhom as a female between the age of 10-16. Census pages of 1830 are unreadable. She does not appear on the School enrollment of 1827 because it numbers children only to age 16. She would be 17 at the minimum assuming she was born the year after her parents were married, 1807, and still alive in 1827. There are no grave stones in Stockholm for her.

In the family biography a member provided for the book by Gates Curtis she is described as "died young" and no name or other reference is given. She was alive at about age 11 in 1820 but without the 1830 census data we cannot know her fate nor even her name.

Benjamin Smith Benton was Warham's first son and his Civil War Service record shows his birth date as Jan. 2, 1811 in "Vermont" and he appears in the 1810 census. Warham was still in Bristol in 1811.

Warham left Tolland at a date we cannot determine and was in Bristol, Vermont from at least 1807 to 1811. There are no records of land deeds to evidence his being present there. He probably worked as a farm hand.

Wife Sarah Smith

Who was Sarah Smith's family? The census of 1810 for Starksboro gives only two Smith families and one could be the son of the other. Amos Smith had a son between 10-16, Amos was over 45, there were females under 10, between 10-26 and two over 45. Sarah could fit as the daughter 16-26 who moved into Warham's family in 1807.

Elihu's middle initial was "A" according to his bible, leading us to believe he was named for his grandfather Amos Smith.

The other Smith family is Stephan who was listed as between 16 and 26 with two male children under 10. Stephan's wife was shown as between 16-26 and there was a daughter under 10. So Stephan could be a brother of Sarah and started a family with three children under 10. There is no record of deeds for either Smith family.

Warham in Stockholm
Innocents Under the Clouds of War

Warham was present in Stockholm in the 1820 census confirming the story in the book "Our County and its People - A Memorial Record of St Lawrence County" by Gates Curtis. He states "About 1813 Mr. Benton (Warham) settled on a farm in Stockholm where he remained a short time and then went to the farm now owned by the subject (Knowlton Benton)."

MARRIAGE—[redacted] GROOM

Name of Groom	Warham Benton
Name of Bride	Sarah Smith
Residence of Groom	Bristol Vt
Date of Marriage	March 22. 1807
Color	
Occupation	
Place of Birth	
Father's Name	
Birthplace	
Mother's Name	
Birthplace	
Name Party Officiating	Lowland Delong Justice of the Peace

Age in Years | No. of Marriage | Widowed Divorced

Town Starksboro | Samuel Bushnell Town Clerk

Hopkinton

Carlton Sanford's "Early History of Hopkinton" provides insight into life in those days since Hopkinton was just East of Stockholm and settled about the same time by the same Vermonters.

Roswell Hopkins purchased a large tract of wilderness in northern New York from Abijah Hammond of New York City in 1801. He promoted land for settlement throughout Vermont and he settled in 1803. An excerpt about Jonah from Carlton Sanford's book follows.*Johah was Carlton's grandfather: "Learning in some way that Roswell Hopkins of Vergennes was seeking settlers on a large tract in Hopkinton, N.Y. he went there and selected a tract of 125 acres of forest in the fall of 1811 where he states he made a little beginning in the wilderness. He had married prior to this in March 1811. After making a little clearing and building a cabin he went back to Vermont. In the next three years he made rips to his farm, doing so more clearing, though he did not permanently settle on it until Spring of 1815."
This pattern was typical of the partial steps the settlers took, making certain they had a always secure base in Vermont before fully committing their families to emigrate. By 1807 there were 44 voters most of whom had come from Vermont.

No such history of Stockholm was written but fragments of its history are available and some information in Sanford's book provide insights into what may have been happening in Stockholm. Also, "Gazzetter of St. Lawrence County" by Hamilton Child, 1873 helps a little with the following information: Stockholm land was financed by Ebenezer Hulburg and Dr. Luman Pettibone in 1800. Settlers started to prepare land by coming in the Spring and returning to Vermont for the Winter. The first nine settlers were from around Orwell, Vermont in 1802. Orwell was not too far from Bristol, Warham's town. Apparently the promoters were constantly advertising Stockholm land opportunities to Vermont farmers and Warham decided to come. Settlers came by way of Chateaugay and St. Regis and up that river on the ice. By 1806 there were 19 more settlers, a town organization, a saw mill and grist mill. When Warham came he joined the few farmers struggling to begin their farms but beginning to enjoy the bounty of the rich soil of the St. Lawrence Valley.

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The 1813 arrival date for Warham and Sarah might have been provided by a family member who perhaps supplied the biographical material for the Gates book. Warham would have been 32 years old then. He had property on the tax rolls as early as 1818 as will be noted shortly.

Bothersome War

The year 1813 is the only clue there is as to when Warham came to Stockholm. It happened to be the same time as the most activity took place so we are left to imagine how Warham and Sarah with their children could have traveled all the way from Vermont in that year and then found shelter in a wilderness.

Conventional wisdom dictates winter as the best time to travel. If so, he came either at the beginning of the year or at it's end. The Gates information leads us to believe Warham found shelter temporally on a farm on the main road near the rear of what would become the Andrew Tupper farm. Possibly he could have rented such a farm left vacant because some farmers abandoned their farms as soon as war was declared. They feared British instigated Indian attacks. They never occurred.

The information given us pictures the settlers as quite ignorant of the War and generally uninterested. As far as they could determine they had very little the British might want and conversely, they were friendly with the Canadian people and would want nothing of theirs either. In the Risdon diary in Sanford's book for instance, no one comments on the significant American victory on Lake Chaplain nor even on the little skirmish at nearby Chateaugay.

Whatever time he chose to come, it was active. Troop movements often filled the roads. Supplies on their way to Sackets Harbor on Lake Ontario flowed along Hopkinton and Stockholm roads supposedly right where Warham's first farm was located. For a few brief hours British troops even came so far into the U.S. as to "occupy" Hopkinton.

Invasion of Canada - Again

During 1813, the U.S.Army assembled a large force of 8,000 men at Sackets Harbor to sail Lake Ontario and down the St. Lawrence River to capture Montreal. Another force was to come from Plattsburg. Sanford's book reports, for instance: "March, the 15th Regiment passed though the town, three other regiments and one brigade also", "four hundred Dragoons were in town". Can we try to imagine 400 horsemen flooding over the roads and fields of tiny Hopkinton?

The U.S. invading force only reached Cornwall, Ontario, however, as it was defeated at the Battle of Crysler's Farm on November 11, 1813. The Americans retreated across the river to Ft. Covington (called French Mills then) which they held until they abandoned it in February, 1814. The British crossed over the river into the U.S. then and some of them chased the Americans towards Plattsburg for a few miles.

Warham On the Edge of the War

Some supplies were saved only to be hauled over the roads back to Sackets Harbor again. Soldiers passed continually from Ft. Covington. Some days 100 sleighs passed through, on another day a company of 400 soldiers passed through. All these troop movements made Warham's settling a reckless adventure. Might Warham hail a passing soldier or driver on occasion and give him food or shelter and get news of the war? Having arrived right onto a war scene, he would be concerned with the safety of his family. We expect he had the right repartee to cause a barrel of beef or crackers to happen to fall off a sled right into his barn yard. War sometimes forces men to rise to the occasion that presents itself at that moment!

The British Occupy Hopkinton

Some sled drivers on their way to Sackets Harbor, exhausted by the harshness of winter, stored their barrels of flour in Hopkinton. Some of the residents were alarmed over the danger they presented and tried to persuade the drivers to leave them some place further to the West and not to leave them unguarded in their town and they even offered to transport the barrels themselves. All to no avail. The 287 flour barrels were stored in Judge Roswell Hopkins barn located on the road at the top of a small rise overlooking Lyd Brook. A most obvious place to hide them but perhaps handy place from which to roll in so many barrels.

In the later part of February, 1814, word of the unguarded cache reached the British through a spy and one night they sent out six sleighs with 30 soldiers over the 28 miles from Ft. Covington. The force was spotted early in the morning as it passed Joel Goodell's house east of the village. Fortuitously, he ran to the house across the road and aroused **Mike Arquette.** Mike was a British Army deserter happening to be stopping there. Mike grabbed his snowshoes and gun and escaped into the woods. We know of him later as the father of **Mary Arquette** who would marry Elihu Benton in 1833. The British posted guards at each house while they searched them. Luckily, Mike had been warned. In their search they readily located the flour. Many residents successfully hid their guns and heavy blankets; some under floorboards or in beds, another hid his horse deep inside a hay mow.


PRESCOTT
BENTON FARM
STOCKHOLM
DICKINSON
HOPKINTON
FT COVINGTON
SACKETS HARBOR
JEFFERSON
ST. LAWRENCE
FRANKLIN
Adirondack
Forest
Fort Drum
Military
Reservation
Arquette Pond
Cornwall
Massena
Malone
Canton
Ogdensburg
Watertown
Carthage
Gouverneur
Potsdam
Morristown
Brockville
Gananoque
Clayton
Alexandria Bay
Chaumont
Tupper Lake
Saranac Inn
Lake Clear Junction
Harnetstown
Paul Smiths
Lake Placid
Saranac Lake
Ray Brook
Newcomb
Long Lake
Deerland
Sunmount
Faust
Piercefield
Childwold
Cranberry Lake
Newton Falls
Benson Mines
Star Lake
Wanakena
Harrisville
Pitcairn
Natural Bridge
Antwerp
Philadelphia
Evans Mills
Pamelia Four Corners
Brownville
Dexter
Limerick
Three Mile Bay
Rosiere
La Fargeville
Depauville
Theresa
Redwood
Plessis
Fishers Landing
Rockport
Lansdowne
Escott
Mallorytown
Seeleys Bay
Morton
To Smiths Falls
Athens
Forthton
Maitland
Brier Hill
Hammond
Rossie
Oxbow
Somerville
Sprague ville
Fowler
Fullerville Ironworks
Edwards
Talcville
Degrasse
Hailesboro
Emeryville
Richville
Russell
Herron
Pyrites
De Kalb Junction
De Kalb
De Peyster
Pope Mills
Braise Corners
Rensselaer Falls
Heuvelton
Lisbon
Morley
Madrid
Waddington
Morrisburg
Iroquois
Cardinal
Johnstown
Prescott
Williamsburg
Ingleside
Long Sault
St-Anicet
Huntingdon
Cazaville
Dundee
Fort Covington
Trout River
Chateaugay
Burke
Burke Center
Bellmont Center
Whippleville
Chasm Falls
Owls Head
Mountain View
Duane
Santa Clara
St. Regis Falls
Parishville
Hopkinton
Potsdam
Hannawa Falls
Colton
South Colton
Pierrepont
Rainbow Falls Res.
Black Falls Res.
Stark Falls Res.
Carry Falls Res.
Higley Flow St. Pk.
Raquette River
Grass River Flow
Massawepie L.
Cranberry Lake
Gull Pond
Big Tupper Lake
Raquette Pond
Moody
Horseshoe
Lake Marion
Grass Pond
Mud Lake
Round Lake
Sabattis
Duck Lake
Jenkins Pond
Bear Mtn. El. 2,469 ft.
Morris Mtn. El. 3,163 ft.
Seward Mtn. El. 4,404 ft.
Adler Bed Mtn. El. 2,039 ft.
Kempshall Mtn. El. 3,350 ft.
Follensby Lake
Ampersand Lake
Lake Eaton
Moose Pond
Forked Lake
Brandreth Lake
Nehasane Lake
Lake Lila
Little Tupper Lake
Catlin Lake
Long Lake
Rich Lake
Harris Lake
Newcomb Lake
Hender Lake
Tahawus
Stillwater
Stillwater Res.
Croghan
Beaver Falls
Castorland
Naumburg
Belfort
Indian River
Natural Bridge
Carthage
West Carthage
Watertown
Black River
Rutland
Champion
Deer River
Copenhagen
Denmark
Pinckney
Rodman
East Rodman
South Rutland
Adams Center
Smithville
Henderson
Henderson Harbor
Sackets Harbor
Pillar Point
Point Peninsula
Chaumont
Brownville
Limerick
Dexter
Deferiet
Herrings
Belts Mills
Oswegatchie
Raquette
Grass
Indian
Black
Oswegatchie
Middle Branch
South Branch
Lake Bonaparte
Diana
Fine
Childwold
Massawepie L.
Lake Titus
Lake Ozonia
Meacham Lake
Loon Lake
Lake Kushaqua
Osgood Pond
Rainbow Lake
Gabriels
Onchiota
Upper St. Regis Lake
Lower St. Regis L.
St. Regis Pond
Hoel Pond
Long Pond
Follensy Lake
Rollins Pond
Wolf Pond
Clear Pond
Lower Saranac Lake
Upper Saranac Lake
Middle Saranac
Oseetah Lake
McKenzie Pond
Colby
Lake
Flower
Ingraham Pond
Lower Chateaugay Lake
Ft. Covington Ctr.
Bombay
Helena
Brasher Center
Brasher Iron Works
Plumbrook
Chase Mills
Raymondville
Louisville
Brookdale
Brasher Falls
Winthrop
North Lawrence
Lawrenceville
Stockholm Center
West Stockholm
North Stockholm
Norfolk
Brushton
Moira
Dickinson Center
Dickinson
West Bangor
Bangor
North Bangor
Malone
Roosevelt town
Hogansburg
Fort Covington
Chesterfield
Massena
Louisville
Cole's Creek State Park
Galop Island St. Pk.
Eel Weir St. Pk.
St. Lawrence St. Pk.
Robert Moses St. Pk.
Oriole Island St. Pk.
St. Regis Indian Res.
Grass
Yellow L.
Butterfield L.
Moon Lake
Percl Lake
Sylvia L.
Balmat
Graham Lake
Charleston Lake
Gananoque Lake
Cranberry Lake
Mud L.
Hickory Lake
Cedar Island St. Pk.
Keewaydin State Park
Mary Island State Park
Grass Point State Park
Canoe Point State Park
Cedar Point State Park
Long Point State Park
Westcott Beach State Park
Sackets Harbor Battlefield State Park
Wellesley Island State Park
Thousand Islands
Welcome Center
Ivy Lea
Waterson Point
Grindstone Is.
Hill Is.
Ivy Is.
Cedar Is.
Lake Ontario
Lake St. Lawrence
Lake Champlain
Lake Placid
Lake Pla
Lake Clear
Lake Titus
Lake Kushaqua
Lake Ozonia
Lake Lila
Lake Eaton
Lake Marion
Lake Bonaparte
Lake Lila
Lake Nehasane
Lake Forked
Lake Rich
Lake Harris
Lake Newcomb
Lake Hender
Lake Tahawus
Lake Catlin
Lake Long
Lake Follensby
Lake Ampersand
Lake Raquette
Lake Cranberry
Lake Big Tupper
Lake Little Tupper
Lake Gull
Lake Wolf
Lake Clear
Lake Flower
Lake Oseetah
Lake Middle Saranac
Lake Upper Saranac
Lake Lower Saranac
Lake Colby
Lake McKenzie
Lake Ray Brook
Lake Placid
Lake Pla
Lake Tahawus
Lake Newcomb
Lake Deerland
Lake Long
Lake Stillwater
Lake Brandreth
Lake Forked
Lake Moose
Lake Eaton
Lake Nehasane
Lake Lila
Lake Little Tupper
Lake Catlin
Lake Long
Lake Follensby
Lake Ampersand
Lake Raquette
Lake Cranberry
Lake Big

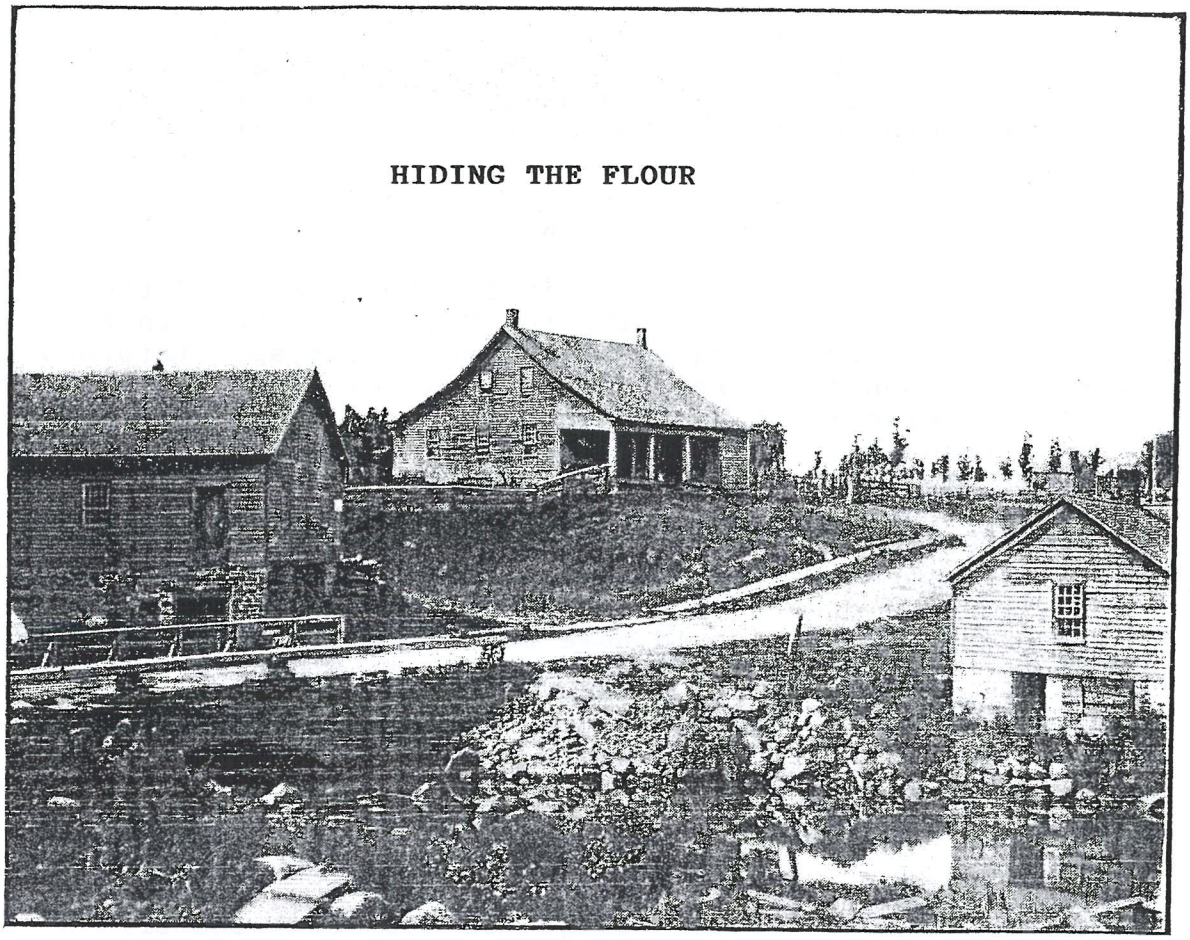
The British spent the day and left the next night. Chauncey D. Thomas was kept busy shoeing their horses for which he received some silver and 6 barrels of flour. They took away 20 guns, many horses and heavy blankets and many men as prisoners. The men were released along their way. The British were polite and were not bent on destroying property They paid for everything they used.

Through a Spy?

A spy, Carlton Sanford wrote in his book, alerted the British to the flour. Hopkinton Historian, Kathryn Benham in a 1984 magazine stated that a "civilian spy" informed the British. John A. Harran, quoted in a newspaper article in 1958, surmised: "It is thought the British got wind of the flour through friends in Hopkinton as there were British sympathizers in the village." Conspiracy theories are more interesting than common sense. The drivers who left the flour went on their way and talked. There must have been 10 or 15 of them at least so with that many men exchanging stories with others, the fact that they unloaded their sleds in Hopkinton would have been common knowledge which the British easily acquired. British "sympathizers" in the tiny town of Hopkinton belies belief. Mike Arquette would have been more careful where he lodged had he even guessed that there where traitorous people in the village. British sympathizers? The war was not that intensely felt. Opportunists looking for a reward is another plausible guess.

Forty-seven barrels per sleigh was more than the British sleighs could carry and evidently Hopkinton did not posses any they could commandeer. To dispose of the remainder they smashed them open and rolled them down the hill towards the brook. Hopkinton women, appalled at such waste, begged so hard that they were given some of the barrels. As a result, they had plenty of flour for the rest of the season at U.S. Government expense, but on the other hand, some lost their guns, some lost their horses and many lost their much needed blankets. These items were of military value.

Mark Harran became owner of the Hopkins farm and the fabled barn where the flour had been stashed. **Dora Fuller,** sister of **Eva Fuller**, married into the Harran family. "Aunt Dora" was an historian and very proud of her ancestry. She knew the story of the barrels of flour stored in their barn.



HOUSE OF ROSWELL HOPKINS, NOW JOHN A. HARRAN'S.
By some thought to be the oldest house in town.

Life in Postwar Stockholm

Barter was the basic means of exchange but in order to buy stamps, pay taxes and purchase land, cash was required. The one product that the settlers could produce and export for cash was potash (black salts) and pearlash. Wood ashes were very useful and farmers saved theirs and sold them for cash. We expect Warham and Sarah were careful to gather all they could for the first 30 years. Mr. Hopkins paid 12½ cents per bushel for house ashes and 6 cents for field ashes. Some settlers even cleared trees out to be burned for their ashes. A chancy work for, as with gathering hay, unexpected rain storms could wash away the days work. Next, the ashes had to be held in a receptacle while water was slowly percolated thru them. The residue was collected out at the bottom to become a dark colored lye. This was put into kettles set in an arch and boiled down to a hard, dark almost black brittle substance, known a black salts or potash. They were in a form readily transportable over the primitive roads. Good ashes produced from 7 to 8 pounds of black salts to the bushel and the going price was three cents per pound. Some settlers merely sold their ashes. Elisha Risdon, for instance sold Hopkins 80 bushels of ashes for $4.80 in 1805. Another sold 66 bushels. Warham, we expect, built a leach made from some hollow logs or by boards set into a bed timber flaring at the top. Then he obtained a kettle to boil down the lye and made black salts himself; a more valuable product. This product suited the economy perfectly for there was a virtually unlimited supply of trees for ashes and processing them used trees for heat. Black salts were taken to Ft. Covington for shipment on the River or taken to Plattsburg.

Making pearlash, the final step, required a kiln to carefully bake the black salts until a fine white powder resulted. This pearlash was very valuable for producing soft soap. It was a major export product to England. In nearby Parishville, a merchant built a kiln to make pearlash and became quite wealthy. Refining the product furthest by using the plentiful wood resulted in a valuable powder small enough to be economically transported.

Stockholm Records

Copies of minutes for Stockholm School District 14 meetings have been located and show each family's students between ages 5 and 16. The roll shows Warham Benton with two children in 1827. Benjamin would be 16 years old and Elihu would be 5. In 1836 the roll shows one student, Elihu, who would be age 14.

Tax Assessment rolls have been located for the years 1816 thru 1833. Warham is not listed for 1816 and 1817. The following table shows the other years:

Year	Acres Wild Land	Improved Land	Value	Tax
1818	46	4	$93.20	
1819	46	4	76.40	
1820	46	4	76.40	
1822*	34 Barn $50.00	4	111.00	
1823	32 Bldgs 112.00		112.00	
1824	24 Barn 50.00	8	98.00	
1826*	41		121.00	$1.19
1827	41		121.00	1.16
1828	40			
1829	Not listed			
1830	None shown	Personal property	40.00	.45
1831	None shown	" "	94.00	1.04
1833*	25			

*indicates missing year.

Probably there was some inaccuracies in measuring land and in establishing its value from year to year. However, these assessment rolls are difficult to interpret and merely show us that Warham was a landowner in these years. Possibly the years 1829, 1830, 1831, 1832 are years during which he had sold his farm and was locating a new one. He still had farm equipment which was taxed during this period.

All the deeds on record begin in 1847, however, and are in Elihu's name.

Religion

Raising the Dead in East Stockholm

Some members of the Congregational Church in East Stockholm split away from the church and formed what was called "The Little Band". They were lead by Ebenezer Hulburd, the pioneer settler of the town. The group felt and believed that their Church was not living to its creed as a Bible based church. They met in member's houses for Bible study. The actually believed and taught that the dead could be brought to life and they staged a prolonged attempt to do so in the cemetery grounds over the body of a young girl. The society did hold together for 20 years. Warham's family in Tolland were Congregationalists so he possibly recognized a few familiar echoes from these folks.

The Evangelist

A renown evangelist held a revival in Stockholm in 1840. Rev. Jedediah Burchard did not condemn sin in the abstract but condemned by name from the pulpit those prominent citizens who had not succumbed to his preaching. The series of meetings started by November 24th and lasted until the next year. Elisha Risdon, the diarist, noted that on the 29th his son and daughters went from Hopkinton for the "protracted" meeting, also on the 6th and the 19th of December while the weather was severe and winter was in earnest. Travelling at night in the bitter cold would take much skill and devotion. But an event of any kind was welcome to relive the monotony of their life. Can we imagine Warham and Sarah bundling up to make their way over the snow clogged trails to hear the preaching?

With Burchard around town, life was likely to be problematic and dramatic. Once Burchard met a lady on the street who would not be converted and greeted her in a very kindly and Christian spirit by saying "Good morning, daughter of the devil." She, undaunted, retorted, "Good morning, father". This story tells us that Stockholm was a well populated village with streets in 1840. On another occasion a tall young man, an acquaintance of his, arose quietly in the gallery to go out. Burchard, noticing him, stopped in his discourse and loudly called to him "Sit down there, you great stack pole of hell." The young man obeyed instantly. This incident tells us there was a building in Stockholm large enough to have a gallery and thus must have been able to hold revival sized crowds and to accommodate folks from neighboring Hopkinton.

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Who did he live with for such a long period and how did the family put up with him and who paid him? It was said that Burchard demanded and received the choicest meats to sustain him in his arduous labors so the townspeople culled their herds for their best. Warham also?

Gates Curtis's book identified Warham and Nolton as members of the Methodist Church. A Roman Catholic Church was established in Hopkinton by Father Normando in 1876 and John Fuller's funeral was there. Nolton and Eva were married at her home in Hopkinton by Rev. Jenkins pastor of the Congregational Church

The "Frenchmen"

John Fuller came to Hopkinton from Vermont in 1859 and by then there appears to have been a history of French people in Northern N.Y. Risdon describes the Bowles family who were ministers of the Congregational Church and notes that the last member, Charles, went to the rude cabin of Mr. Fuller in Malone to spend his last days in 1843. Risdon further, notes 1842 "a frenchman is at work for me". In 1835 he recalls that a Mr. Francis,"a young frenchman" appealed to him for help because neither his family nor his cow had anything to eat. It was the end of Winter so everyone was low on supplies and none could give him anything to tide him over even on his promise to repay them in labor later on when they might need help. Risdon gave him about 50 lbs of meat and some meal. He carried it on his back to his home about five miles away.

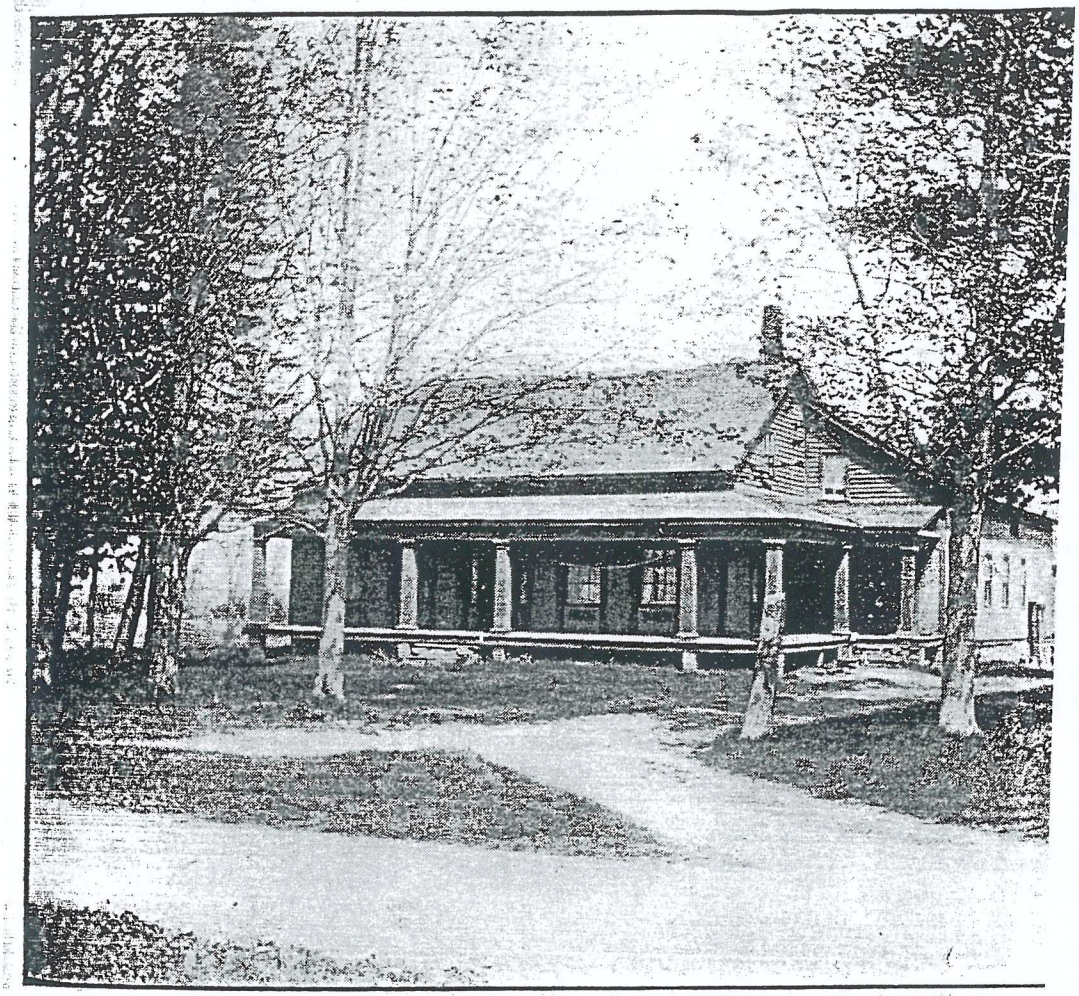
When John Fuller migrated to Hopkinton, Justine Perry, his wife, remembers they started keeping house in a little log house on "French Hill". Her obituary in 1926 stated, however, that her 60 years of marriage had been spent on their farm on "The Hill" just south of Hopkinton village.

We also note that the town of "French Mills" was renamed Fort Covington after the war.

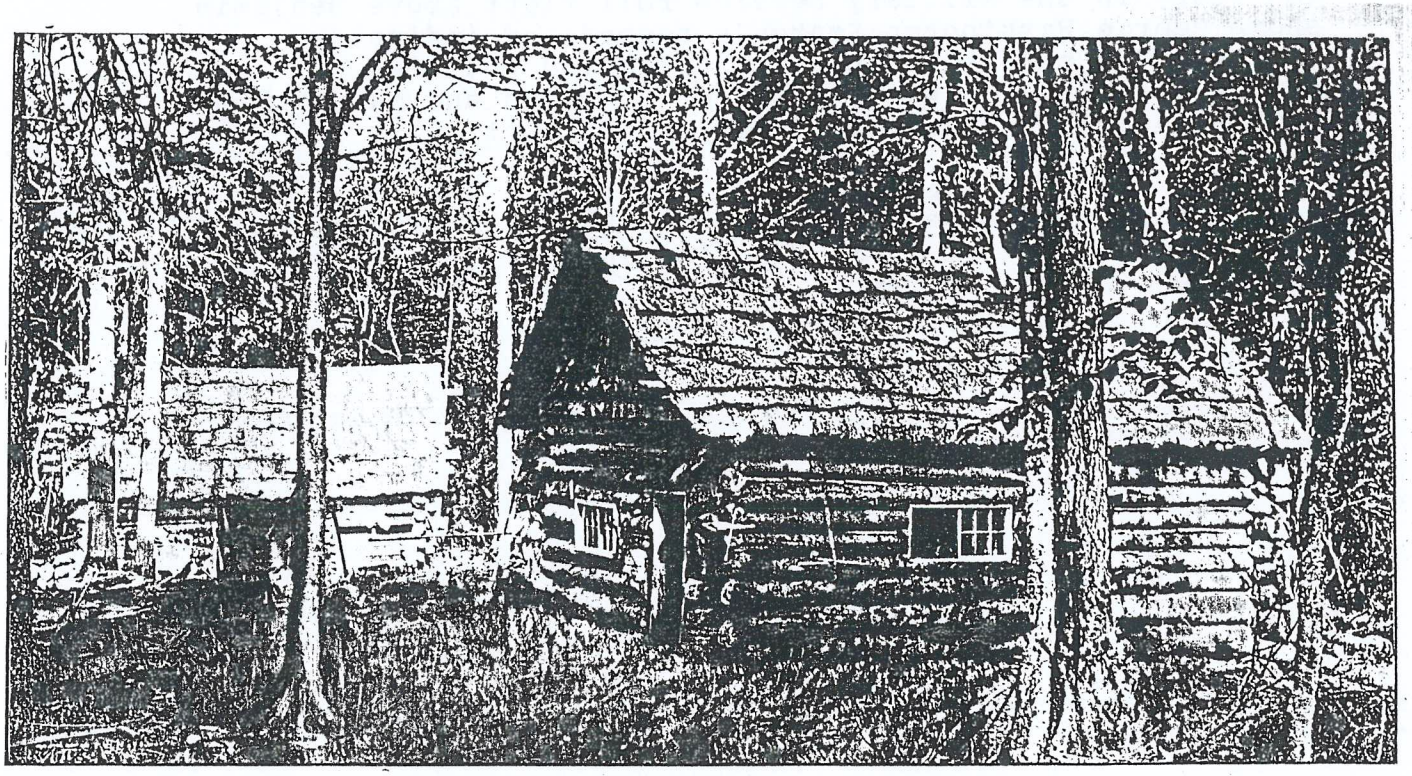
Mike Arquette

Grandfather of Nolton. His daughter, Mary Ann, was the second wife of Elihu and was born in Dickinson Jan. 25,1833 one of a family of 8 children. Mary's mother was Melinda Chubb from Vermont. Mike had Quebec roots. Mike died in Stockholm July 18, 1875 and Melinda died in Dickinson in 1849.

John A. Harran commented about Mike in the Watertown Daily Times on March 29, 1958. Mike was a woodsman and hunter and Arquette Pond south of Lake Ozonia was named after him. At the beginning of the War he must have been in Quebec and was



JOHN FULLER'S HOUSE IN HOPKINTON.
LEONA (RIVERS) BENTON ALSO LIVED THERE IN 1941 AND 1942



THE EARLY HOME OF THE PIONEER. LOG CABIN WITH BARK ROOF.

impressed into the British Army against his will and served for some time. He was in garrison at Prescott and he and two of his friends decided to desert and get back to the U.S. They stole a boat and hid it and then on one dark, cold night they started to row across the St. Lawrence through floating ice to the U.S. side. One of the friends had second thoughts after they started so they threw him overboard into the river and continued rowing to Ogdensburg on the other shore. Mike would have gone into hiding when the U.S. Army gave up Ft. Covington and when the British came across the River to chase the Americans. Mike chose James Thomas's house east of Hopkinton as a place of safety. Luckily he was warned in time and took off into the woods with his snowshoes. He related that in the British army the drill officers would order "Charge bagonets" as it sounded to him. A Frenchman in the British Army was likely to be comical. This story of his desertion was repeated to Nolton by Mike.

Benjamin Benton - Civil War Service

An old map designates our Farm as "E. Benton" and a farm on the main road to Potsdam as "B. Benton" possibly indicating that Elihu divided the Farm to give his brother Benjamin a farm. Benjamin subsequently went to Colton. He went into service in Feb. of 1862 in the Civil War but was discharged in April because of disability.
Contemporary family members recall a document specifying that Elihu was exempt from service because of a $300 bounty. (An entry in the Military Service roll right above Benjamin shows George Washington Benton's record and indicates "Bounty $300 paid by town." Yet he served and died of disease in 1869. He was the son of Benjamin and Mary Scott. After Benjamin's name the entry is "no bounty").

In 1868 when Elihu was killed by bee stings while helping a neighbor work on a swarm, Warham was 87 and Nolton, Elihu's first son, was only 10. Warham died July 25,1874. Sarah Smith Benton died in 1860.

Stockholm Records kindly provided by Stockholm Historical Organization, Winthrop, N.Y.

Carlton Sanford's Ancestors

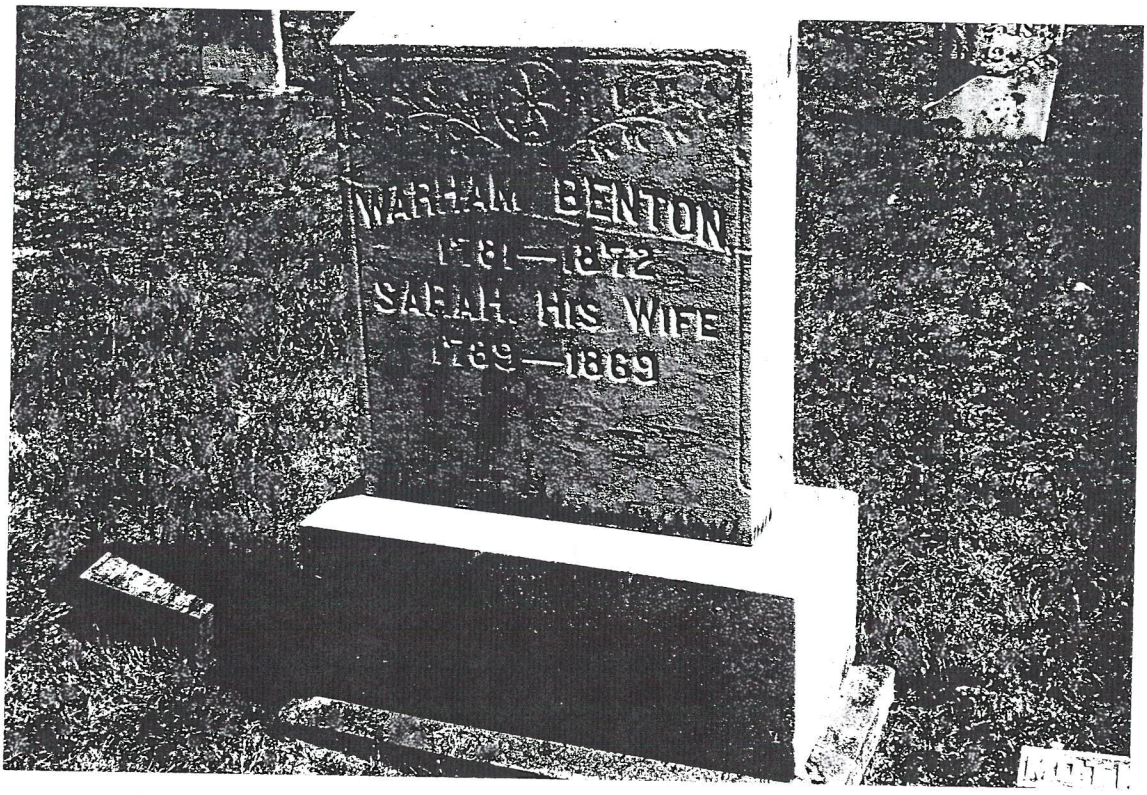
Jonah Sanford descended from Thomas Sanford of Milford, Ct., a fellow townsman of **Andrew Benton.** Thomas was the oldest of three Sanford brothers who migrated to New England and he came to Milford with Rev. Peter Prudden's group. The Thomas Sanford family migrated to Litchfield, Ct. first, then to Cornwall, Vt. and finally to Hopkinton, N.Y. as shown below.

Thomas Sanford, b 1608 Stanstead, Essex to MILFORD, d 1681
m. Sarah (?)
Ephrian, b 1646 MILFORD, d 1692 in MILFORD
m. Mary Powell
Samuel, b 1673 MILFORD, d 1749 in MILFORD
m. Hannah Baldwin
Joseph, b 1701 MILFORD, d 1754 in LITCHFIELD
m. Mary Clark
Jonah, b 1735 LITCHFIELD, d 1817 in LITCHFIELD
m. Rhoda Woodruff
Benjamin, b 1761 LITCHFIELD, d 1883 in CORNWALL, VT.
m. Sarah Marsh
Jonah,** b 1790 CORNWALL, d 1867 in HOPKINTON N.Y.
m. Abigail Greene
Jonah, b 1821 HOPKINTON, d 1886 in HOPKINTON N.Y.
m. Clarinda Risdon
Carleton, b 1847 HOPKINTON d in POTSDAM, N.Y.
m. Francis Garrow

**Jonah a first settler of Hopkinton.

JUSTINA PERRY (PARE) AND JOHN FULLER (FOURNIER)
on their 50th anniversary. They would later celebrate
their 60th. Picture from Carmen Fuller





OUR PROFLIGATE ANCESTORS

Elisha Risdon, the diarist, was very proud of his hunting prowess and kept a score on the number of **deer** he killed each year. Over the years from 1800 until 1833 during which he kept a record he killed 579, or 17.5 a year. In his middle life around 30 a year was normal; one year it was 50. He kept track of how many he killed with each gun he owned. If all the settlers were as proficient how long would the deer population last?

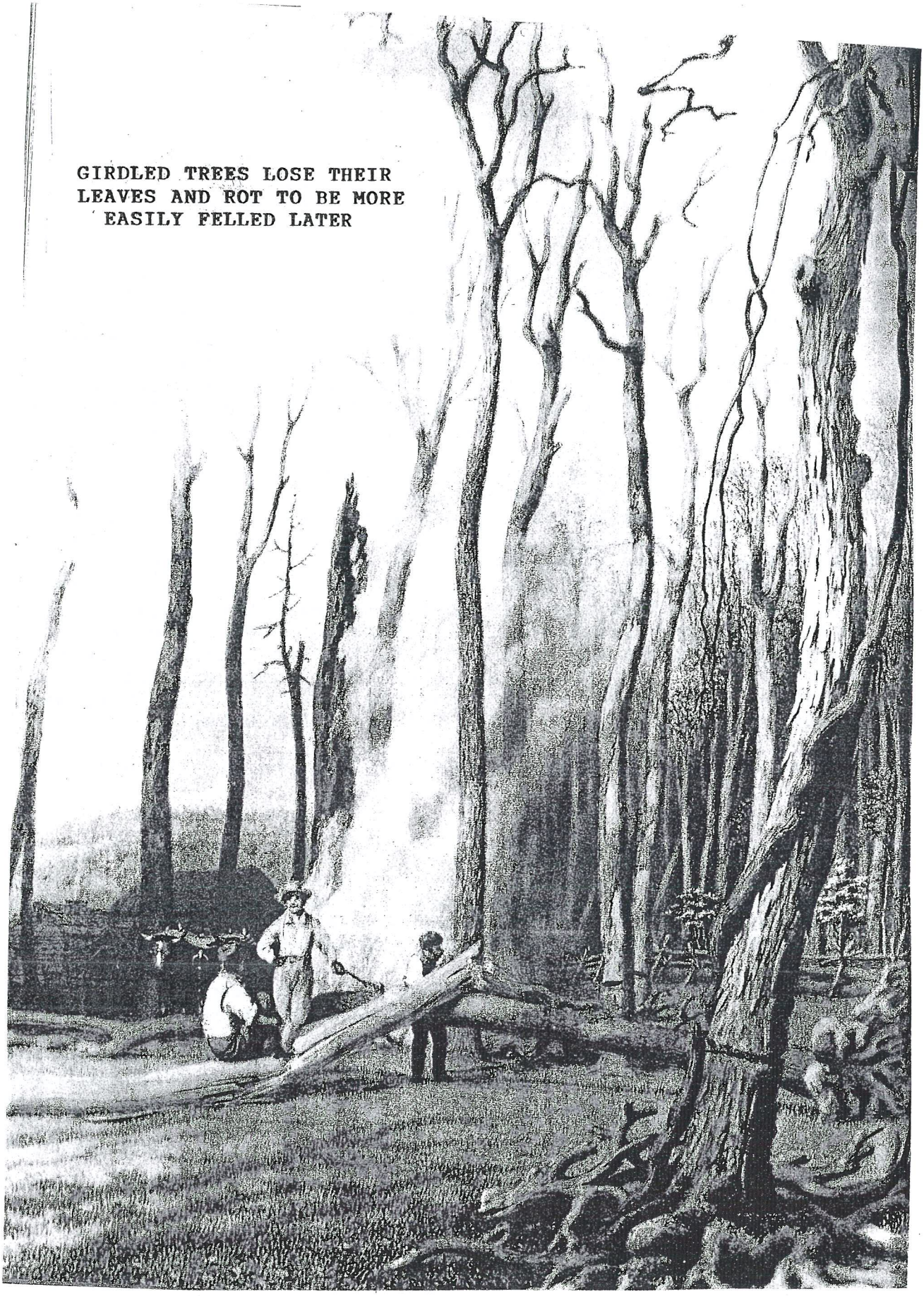
Pigeons were a threat because they ate the grain in the fields. They arrived from the south at the last of April and stayed until late in the fall. They sometimes flew in such multitudes as to blot out the sun. When grain was ripening and after harvesting they would come to the fields in the thousands, first alighting in the bordering trees. Farmers would shoot them down with shotguns with multiple shot pellets. A dozen felled by one blast was not unusual. Johah Sanford told of killing 18 with one shot.

One settler ploughed and thickly planted wheat over a small area. He arrayed a net over it and when the field was full of eating pigeons the net was closed and 50 or more were caught, although some were also quick enough to escape. Other settlers found forest areas where young pigeons, unable to fly, were roosting. They felled the trees and captured hundreds of them. Sanford in his book states "After some years they began to grow less in numbers, and about forty years ago they ceased to come. There were a few when I was a boy, but I have not seen or hear of one in many years. Why they quit coming or what has become of them is more than I can tell. No one thinks they were killed off or they quit coming for fear of the hunter."

Risdon - March 20th, 1834 - "Alanson Blair here. Shot a large white owl"

[51] Since the natives had practiced a ritual burning of the underbrush for many years, the remaining canopy trees were of tremendous size, some not branching for over thirty feet above the forest floor and may be well beyond three feet wide as a rule. Other trees obviously far exceeded this measurement. Since the Europeans had already decimated their forests, these magnificent trees were most valuable, especially for shipbuilding. Yet the uncontrolled chopping of trees may have caused friction with the natives since in very early Springfield, a law was passed to protect the "canoe trees" of the natives, making the harvesting of them punishable by law. The Northfield Mountain Interpreter, page 110, 113, 115.

The New settlers did not care about the forests beyond their short range utility. Once a site or homestead was chosen there would be a springtime "chopping bee" to clear the land at which time a party was given to those who came in potluck fashion. Usually several sites were cleared at one gathering. The fallen trees would be left to dry out over the summer, then set on fire to remove limbs. The remaining trunks were cut through with small fires placed next to them with the various sections dragged to a pile to be ignited in a huge conflagration. Stumps were removed later. The whole economy was based on cheap, available and abundant fuel. A family required nearly 15 cords of wood each winter (approx. 3/5 acre of forest). By 1795 according to a traveling Timothy Dwight, "No more than 20 miles of wooded land in 50 or 60 parcels were observed between Boston and New York !" The Great River: Art and Society of the Connecticut Valley: 1635 - 1820 by the Wadsworth Athenaeum (Wadsworth Athenaeum, Hartford, 1986), page 13.



GIRDLED TREES LOSE THEIR
LEAVES AND ROT TO BE MORE
EASILY FELLED LATER

The Town of Stockholm Benton Family

by Leona Benton -- 1996

This is my story of the Benton family of the Town of Stockholm, St. Lawrence County, New York State. This information was compiled from stories told or written by older members of the family and also from the research done by Lloyd and Byron Benton over many years. I'll begin with a brief description of where they came from. The Bentons came To Tolland, Connecticut in the mid-sixteenhundreds from England. They lived in Tolland for more than a century, and Byron says that there is a Benton house there in Tolland that has been preserved by the historical society and can be visited by the public. We believe that the Warham Benton family moved to Bristol, Vermont around 1800. There are records there that he was married to Sarah Smith in 1807 and census data places Warham Benton still in Vermont in 1810.

The first record we have of Warham Benton in the Town of Stockholm is in the History of St. Lawrence County which was published in 1894 and listed the Bentons as coming here around 1813. In census records of 1820 the family is listed as consisting of Warham, his wife and two sons and a daughter. In 1840 They are listed as having two sons and two young females living with them. This is a mystery because no one knows what happened to the daughter except that the history book says that she died when young. In the census records of 1850 is an interesting note that neither Warham or his wife could read or write. The two sons of Warham were Benjamin who left the Benton farm in his early adult life, he later lived in the Colton area and according to family stories had 9 children. Elihu born in 1822 stayed on the farm with his father and family.

The first recorded deed that we have is dated 1832 when Elihu Benton purchased 56 acres from Wm. and Henry Pierrepont of Brooklyn, New York. This is strange because Elihu would have been only 10 years old at the time? There are several later deeds recorded that show that more property was purchased during the 1800s and the farm now consists of 275 acres. During the late 1800s the property was transfered several times from one member of the family to another. In 1879 Fannie Benton Nichols transfered her share of the property to Nolton and Elon. Later she transfered property to Nolton. Then in 1890 property was transfered from Nolton and Eva Benton to Elon Benton. And in 1892 from Elon to Nolton Benton. In 1904 there were two property transfers one involving 310 acres from Elon to Nolton and another from Franklin Tupper to Elon and Nolton Benton.

There is an interesting paper showing a list of names of persons appointed to work on the highway in the town of Stockholm in the year 1833. There are about 80 names listed and each person was assigned to work on a certain section. Warham Benton is on the list and he was assigned to work on the road for 3 days. I think if they were not able to contribute the work time they were taxed

accordingly. Some people were taxes from around one dollar to $1.55.

In the 1860 census the Benton family was listed as consisting of Warham, age 79, his wife Sarah, age 73, Elihu, age 39, his wife Mary Ann, age 27 and two children Fanny age 8 and Nolton age 1 year. Elihu and his first wife (Fanny Perkins, who died shortly after giving birth) had one daughter Fanny. He later married Mary Ann Arquette and they had two sons Nolton and Elon. After Elihu's early death at age 46, his second wife married Amos Chubb, apparently a relative of hers (he already had a son Allen Chubb by a former wife). They had one daughter Agnes Chubb Benjamin.

This is the early family of Bentons who were here in the 1800s. There are some interesting stories passed down about many of them.

One of the early stories is that Elihu died from bee stings when he was helping a neighbor swarm a hive of bees. Nolton was about 9 years old when his father died and Elon was younger. It is believed that their mother and the boys with probably some hired help managed to run the farm. Later, of course, Mary married Amos Chubb. He was reputed to be a polished, smooth talking "gentleman" who turned out to be somewhat of an adventurer. He apparently never did any farm work himself but drove around the countryside like a country gentleman with a spanking pair of horses. After their daughter Agnes was born he took off on a trip "out west" and was never heard from again. But in the meantime his son Allen (by his first wife) was sent to Potsdam Normal School and of course did very well in later life, living in California. While his two sons by Mary (Nolton and Elon) were left to help their mother run the farm.

According to family legend, the first house here was a log cabin which the Bentons lived in for several years. Around 1860 they dug the cellar and started construction on the house which is here now. They built the main part of the house (the south side) which is in the two thirds Georgian style. Then when it was finished the log cabin was removed and the north wing was added. Over the years many changes and remodeling where done to the house. It was apparently always the home of an extended family, and was set up to be used as a two family house. The roof on the north section of the house was raised around 1922 to make three bedrooms in that section where Gerald Benton and family were living. Also, at that time the two front porches were added to the house. We have no records of when the barns were built, but we know that the large "hip roof" barn was constructed then later the roof was raised and made as it is now to accomodate more hay storage. The garage behind the house was built in 1947 when the buildings were first wired for electricity. Before that time all the power here was generated by gasoline motors and kerosene lamps and lanterns were used for lighting, and of course the outhouse was a popular place.

Much of what I know of the family during the early 1900s is gleaned from the diaries kept by Agnes Chubb Benjamin. She was a handicapped lady who found it very difficult to walk and used a wheel chair quite often around the house. According to Gerald B. she was injured when she fell off a wagon or sled as a teenager and injured her back. I have the diaries she kept from 1903 through 1909 except for the year 1905, which is missing. There are many references to the Bentons in her diaries. It seems that the family was very close and spent many hours together. Carl and Gerald both worked for the Benjamins as teenagers. The Benjamins lived on a little farm about two miles from here and the boys would walk through the fields and pastures to reach there. Frank Benjamin was a truck farmer. That is he raised many chickens and sold eggs and butchered chickens, also he grew many vegetables and berries which he took to Potsdam and sold locally. He also had a few cows and separated the milk and made butter and cream to sell. The Bentons kept more dairy cows and took their milk to a small cheese factory located near the St. Regis River, below the bridge at route 11-B about a mile from the farm.

Nolton Benton was twice married. He first married Kate Gary and they had two sons, George and Carl. Kate Gary died shortly after the birth of her second son Carl in 1881. Their oldest son George, died at age 16 from Typhoid Fever. Lloyd Benton had written in his notes that the entire family became sick during that winter and Lloyd being just four years old was sent to stay with his grandparents (the Fullers) in Hopkinton so he would not catch it. When he returned several weeks later he was shocked because everyone in the family looked so thin.

During the early 1900s the Nolton Benton family consisting of Nolton and his second wife Eva Fuller Benton and three sons, Carl, Gerald, and Lloyd, and daughter Beulah, along with Gram Chubb and Elon. Elon had been married previously and had a daughter, Grace. His first wife left him and went out of state. She left her tiny daughter, who was near Gerald's age, with her father. Gerald told the story of being in the front yard playing with his cousin when he was about five years old. A buggy came down the road with a man driving the horse and a woman in it. The buggy stopped and the woman got out and snatched up the little girl and they drove off down the road. It was her mother who had decided she wanted her daughter back. Elon did not know where she had taken the child and did not see her again for several years.

Later Elon married again. In November 1907 he married Agnes Brothers. He was 46 years old at that time. She had been married before and had two sons, Freddie and Jimmie. Later they had a daughter together, Geraldine Benton Baxter. I believe at the time they were married that Elon had been living in Hopkinton for a while and they continued to live there after the marriage.

To go back a bit. Nolton and Eva did live for a few years, probably during the late 1800s in Hopkinton. According to Eva's dressmaking book she ran a little shop in Hopkinton after her

marriage and I do remember her talking about the shop and the dressmaking classes she taught there. I also recall that Gerald mentioned many times about living in Hopkinton when he was a very small boy, probably 7 or 8 years old, but they were back at the farm in 1903 when Agnes Benjamin started keeping her diaries.

Carl Benton worked for Frank Benjamin for several months, but then in September 1904 the Bentons were visited by Allen and Estelle from California. Remember that Allen was the son of Amos Chubb. When Allen was here visiting relatives Carl got the idea of going back to California with them. When they left on the train Carl decided to meet them in Buffalo and go west with them. On October 10, 1904 he left and met them in Buffalo for the trip. They arrived in Los Angeles on October 17th. According to Gerald and Lloyd they missed Carl very much. Carl met Violet in California and they were married. They along with Allen and Estelle visited the Bentons here in the summer of 1907.

I haven't mentioned Musa Nichols Holland yet. She was Fannie Benton's daughter. She married Fred Holland and never had any children. They lived on a farm nearby and visted the relatives often, and Musa's mother lived with them for many years after her husband died. Musa had a very good and interesting memory of the family. She wrote several letters describing events in the family during the early 1900s.

This is a note from Aggie's diary dated January 24, 1909. Frank and Ma Benjamin and I went over to Mother's (Gram Chubb) birthday dinner, she is 76 tomorrow. 18 there in all. Mart and Fannie Nichols, Parl and Harriet Davis, Rolla and Bertha Davis. Elon and Agnes Benton, Nolton and Eva Benton, Frank and Aggie Benjamin, Gerald and Lloyd Benton, Beulah and Justine Benton, Mary Chubb and Eliza Benjamin. We had oysters, roast pork, potatoes, onions, three kinds of pickles, biscuit, cream cake, pumpkin pie, cookies, doughnuts, cheese and tea. It rained and we had two hard thunder showers, as hard as in the summer, and we heard that it struck in several places.



ELIHU A. BENTON

BORN IN STOCKHOLM MARCH 4, 1822, THE SON OF WARHAM AND SARAH
DIED JUNE 12, 1868 AT AGE 46
Picture in possession of George and Leona Benton

EXTRACT FROM "ST. LAWRENCE COUNTY - A MEMORIAL RECORD" EDITED BY GATES CURTIS SYRACUSE, N. Y. 1894

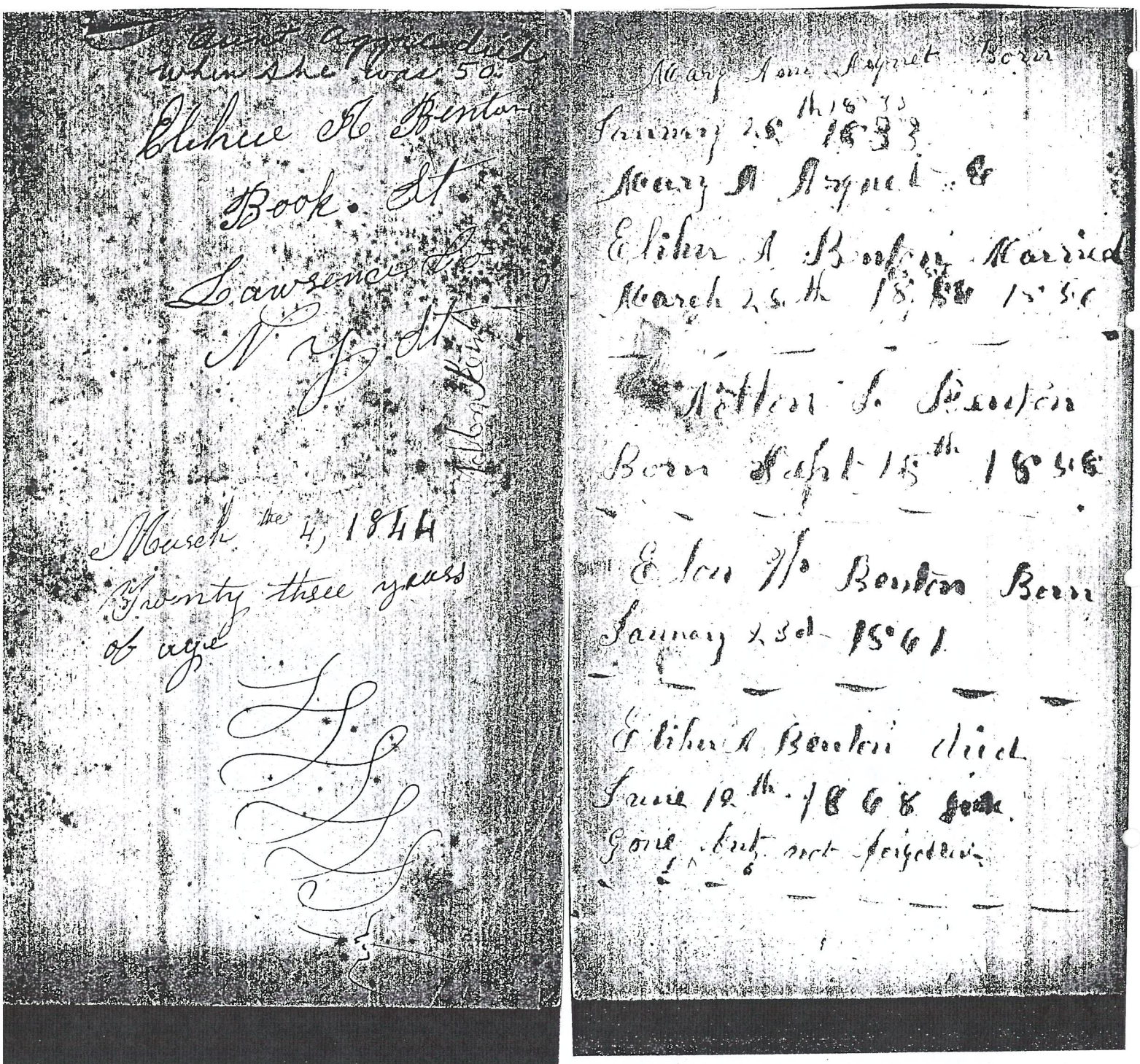
Benton, Knowlton, Stockholm, was born in Stockholm, September 15, 1858. His father was Elihu Benton, a native of Stockholm, and son of Warham Benton, a native of Connecticut, born May 4, 1781. Warham Benton when a young man went to Vermont, and there married Sarah Smith, a native of that State, and had two sons and one daughter. About 1813 Mr. Benton settled on a farm in Stockholm, where he remained a short time and then went on the farm now owned by subject. Mr. Benton and wife were members of the M. E. church. He died July 25, 1874, and his wife in 1869. Elihu Benton was born in Stockholm, March 4, 1822, reared on a farm and educated in the public schools. He followed farming, and owned 300 acres. Mr. Benton was twice married, first June 6, 1848, to Fannie Perkins, by whom he had one daughter, Fannie. Mrs. Benton died October 27, 1851, and March 25, 1856, Mr. Benton married Mary A. Arquit, a native of St. Lawrence county, one of eight children of Michael and Melinda (Chubb) Arquit, of Canada and Vermont respectively. Mr. Arquit died in Stockholm July 18, 1875, and his wife in Dickerson in 1849. Mr. Benton and wife had two children: Knowlton E. and Elon W. Mr. Benton died June 12, 1868. Mrs. Benton married for her second husband Amos Chubb, a native of Lawrence, N. Y. Mr. Chubb was a farmer and miner. He spent eighteen years in California, and died January 9, 1881. Mr. Chubb and wife had one daughter, Agnes M., who married August 2, 1893, Frank Benjamin, of Stockholm. Knowlton Benton was reared on a farm and educated in the public schools. He is a general farmer and dairyman, and owns 300 acres of land. Mr. Benton has been twice married, January 16, 1878, to Kate Gary, by whom he had two sons: George S., born June 13, 1878, and Carlton G., born September 14, 1880. Mrs. Benton died October 10, 1880, and May 2, 1888, Mr. Benton married Eva M. Fuller, a daughter of John and Justina (Perry) Fuller. Mr. Benton had two sons by his second wife, Gerald F., born August 10, 1889, and B. Lloyd, born April 9, 1891. Mr. Benton is a P. of I., Riverside Lodge, No. 166, and he and family attend and support the M. E. church.



PAGES FROM THE BENTON FAMILY BIBLE

(possibly started by Elihu because he writes
"Elihu A Benton Book. St. Lawrence Co. N Y St.

March 4, 1844
Twenty three years of age"



Elihu B. Benton
and Mary Ann Arquit
Married 1856
Nolton E Benton 1
Elihu Benton and
Mary Ann Arquit
Married March 25 1856
Nolton E Benton and
Eva M Fuller
Married May 2nd 1888
Eva M Benton Born
May 2-1867
Gerald Benton Born August 10 1889
Lloyd Benton April 9 1891
Beulah Benton Sept. 7 1897
Justine Benton February [illegible]

Aggie May Chubb Born
November 24th ~~1876~~ 1871
Nolton E Benton Born
Sep 15 1858
Kate D Gary Born
August 31 1858
Nolton E Benton and
Kate D Gary Married
Jan 16 1878
George S Benton Born
June 13 1878
Carlton G Benton Born
Sep 14 1880
Kate Benton Died Oct 10
1880

500

Elihu A. Benton

Warham Benton Born May 4th 1781

Sarah Benton Born Feb 2d 1789

Sarah Smith & Warham Benton

Married March 7th 1807

4th 1822

Elihu A Benton Born March

Fanny M Perkins Born May 23rd 1829

Elihu Benton & Fanny Perkins

Married June 6th 1848

THE FATHERLESS FARM

Nolton, at age 10, was left without a father when Elihu was killed by a swarm of bees. With his mother, Mary Ann Arquette age 35, he had to learn how to keep a farm.

The family who were swarming bees when Elihu came to help them probably were the first to take up whatever work was immediately required. Mary then found ways to ask for the help needed to maintain the routine. Nolton, knowing the layout became a guide to the helpers. Mary and Nolton "traded work" with their neighbors but had little at the first months to trade back. Mary may have had to hire help sometimes. Neighbors coming to the farm to help expected to be served good food and plenty of it. She persevered, but widows running their farms were a abnormality in that culture so she sought to normalize her situation.

She married Amos Chubb about two years later but his addition to the family availed her little since Amos was definitely not a farm hand. Her situation was normalized but practically there was more and more work for Nolton and Elon to kept the farm functioning day by day. Amos was a gentleman. He visited the farm but never made it his home. Subsequently, Agnes May Chubb, was born in November 1871 adding to Mary's load. At what age did Nolton carry the full work? Maybe Mary kept track of the money and made work arrangements while he did the chores and kept the animals. Neighbors often volunteered to do the heavy work such as plowing and sawing up big trees.

Lloyd Benton wrote after he researched the family:
"Gram with the help of the two boys struggled to carry on the farm work. Some time later a polished, smooth talking 'gentleman' appeared on the scene. He turned out to be an adventurer looking for a good thing. After a brief courtship he and dad's mother were married. His son, Allen Chubb, by a former marriage, was sent to Potsdam Normal School while the boys grubbed on the farm.

Nolton and Elon were now old enough to become interested in baseball. They formed a team of local boys and played teams in nearby towns. Members of the team would come to the farm to help Nolton with the work. According to Jim Duffer there was a lot of fun and horse-play. Dad usually played short-stop and many old timers of that day have said to me 'Your Dad was quicker and faster than greased lightning' It was at this time he also became quite famous 'locally' as a 'square-hold' wrestler. His backers would start things off, after a game, by announcing 'The smallest man in our team can throw the biggest man on your team'"

By age 20, Nolton was ready to take on more responsibility so he married Kate Gary on January 16, 1878. He soon became a father himself when George S. was born in June. (Gates Curtis, Memorial Record of St. Lawrence County). In his diary he records that he and Kate went on a excursion to Burlington in August. Perhaps some of these dates are confused.

AMOS CHUBB

He was much discussed but never investigated. Where did he live when not visiting the farm? What was his source of money? How did he become that sophisticated? Much discussion, but no record made. Who was he? Related to Melinda Chubb somehow?
Random intelligence provides the following: Mary Ann Arquette was one of eight children of Michael and Melinda **(Chubb)** Arquette. Melinda Chubb was from Vermont and died in Dickinson in 1849.

Musa Holland wrote:
"You know that Amos Chubb went West that year of the gold rush of '49 and was never heard from. They always thought he was killed You know he was a big brag and bloat. Mother asked Grandma what she married him for? Her answer was: 'to get rid of him'. That was one good way."
Musa was the daughter of Fannie Perkins, Elihu's first wife. She married Fred Holland and was childless.

Lloyd Benton wrote further:
"Amos Chubb never did any farm work himself but drove around the countryside like a country gentleman with a 'spanking pair of horses'. After Aggie was born he left for a trip 'out West' and was never heard from again. The son Allen Chubb later went to Pasadena & started a business. He came East once with his wife Estella. I suspect that it was a result of his accounts of California that Carl soon took off for the 'Golden State'. The day he left (I was about 11 or 12) it seemed like the bottom of the world had dropped out and I guess the rest of the family felt the same." (Carl Benton was the second son of Kate Gary).

The Gates Curtis history states that Amos Chubb was a farmer and a miner and that he spent eighteen years in California and died January 9, 1881. (these dates are not credible)

The 1904 diary by Agnes Chubb Benjamin (at age 33) shows their friendships:

"Feb. 6 Got a letter from Allen and Estell they are well.
Feb 29. Carl Benton began work today $22.00 per month for 8 mos.
July 3. Wrote to Allen and Estell.
Sept 15. Got a letter from Allen. They are in St Louis for the fair.
Sept 21. Frank went to Potsdam after Allen and Estell Chubb this PM. Nolton an Eva were here this evening.
(Allen recorded on various days helping with the work)
Oct 5 Stell packing her trunk.
Oct 6. Frank and I took Allen and Estell to take the 7-5 train this morning.
Oct 9. Carl (age 24) was here this AM & packed his trunk.
Oct 9. Frank and I went over home today to visit with Carl. Put up a box of lunch for Carl to take on the road.
Oct 10. Nolton took Carl to take the 7:05 train to Cal. He is going to meet Allen and Estell in Buffalo.

Oct 11. Nolton received a postal from Allen they left Buffalo 8:50 last night. Will be in Chicago at 10 AM if nothing happens to them. Carl got to Chicago 1:30 PM today.
Oct 12. I wrote to Carl.
Oct 13. Allen, Estell & Carl are in Kansas City Mo. at 8:45. Expect to get to Colorado Springs tomorrow 9 AM.
Oct 14. Carl wrote from Chicago the 11th. They arrived there 1:30 and intend to leave there the 12th at 6:10 for San Francisco.
Oct 17. Father got a postal from Allen written the 13 in Kansas City, Mo. A & E & Carl in San Josa this AM expected to get to Los Angeles at 10 PM.
Oct 22. Had a postal from Allen, written the 17. They expected to get in Los Angeles last Monday 10 PM.
Oct 25. Got a postal from Allen they got home Monday night.
Nov 12. I got a letter from Allen today.
Dec 1. Got a letter from Carley.
Dec 11. Wrote to Carley tonight.
Dec 30. I wrote to Carley last night.

Dec 26, 1909. I wrote to Allen and Estell."

In 1919 Nolton and Eva visited Carl and Violet in California.
Carl and Violet "came East" also.
Their daughter, Hazel, made an extended visit in 1933.
Carl Benton died in Pasadena, California at 1966 at age 86.



NOLTON BENTON'S DIARY

Leona Benton transcribed his one year diary on winters evenings by laboriously deciphering his writing which was cramped into a tiny 3x5 inch leather bound book. Very hard to read because the space to write in was so small and the handwriting was not so plain and was faded in spots. He was 21. The following is her condensation for which we are specially grateful.

"It is somewhat of a mystery because according to the date on the book it was probably written in the year 1879 but that doesn't seem right because according to other records here Nolton and Kate Gary were married in January 1878. But Gerorge S. was born June 23, 1878 and nowhere in the diary does Nolton mention a baby son! But he and Kate were married during the time he wrote the diary.

He had written every day in the diary mostly about what he and Elon (his younger brother) were doing on the farm; crops planted, harvested, helping neighbors, spring work, haying, etc. Very interesting for farmers. Getting to the milk factory, selling eggs, potatoes, carrots they had raised. They also kept and butchered pigs. They had a few cows and churned and made butter when they didn't have enough milk to take to the milk favtory. They, of course, sawed a lot of wood and made syrup and maple sugar in the spring. He called his horses by name and they also bought three sheep during the year. Elon got one first, then Nolton bought one as a gift for Kate and he got one for himself later.

Living at the farm at that time where Nolton and Kate, Elon, their mother Mary Arquette Benton Chubb and her daughter Agnes May Chubb born in November 1871. So Agnes (who married Frank Benjamin) would have been around 8 years old, Its interesting, although Amos Chubb still lived in the area, he was not living at the farm. Nolton mentions many times when he came to the farm and apparently stayed a day or two. One day he came with his horse and cutter and they had a big thaw overnight with no sledding on the roads. Nolton wrote that he started for town on horseback and left his cutter there.

Nolton mentioned that he and Kate went on a excursion to Lake Champlain that August. They went by train then on a steamboat to Burlington, Vermont. They got home about 4 o'clock in the morning. Then, on Friday September 12, Amos Chubb came and he and mother Chubb and Aggie went on the excursion to Burlington.

Nolton mentioned going to Potsdam to see the P.T. Barnum show. They also went to "Bick" (West Stockholm then Bicknolville) a lot. He mentioned going to a game which sounded like a boxing match. The also went to dances, sometimes a far as Colton, about 15 miles away.

He mentioned going to Shep's (I wonder who that was but maybe it was Kate's parents). I know they were older people and it sounds as though when they had a problem they needed help with they turned to Shep. They went there nearly every Sunday. They had several different men and boys help them when there was a lot of work to do, haying sugaring, spring work, plowing etc.

I think Nolton had his hands full keeping Elon at home and doing his share of the work. Elon must have been 17 or 18 and wanted to enjoy some good times. He and his friends went fishing and hunting. Elon often went off to Bick or up to the grocery in the evenings or to someone's house. Nolton, of course, didn't know exactly were he went or when he'd be home. He mentioned many times that he went to look for Elon when he didn't come home when expected. He apparently stayed at someone's house and would get home at 2 o'clock or so in the afternoon. Not very dependable, but Elon did a lot of the farm work plowing and helping mowing and haying.

They went berrying several days in August. They were probably picking blackberries then - that's when they are ripe. In June when the strawberries were ripe they went and picked them too. In September he mentioned going to Potsdam with a load of butter to sell. One evening they pared a bushel of apples. They also went out to pick up butternuts in September. They took apples to Bick to have cider made. They had about 60 or 70 bushels of potatoes they dug and put in the cellar. They had a husking bee and husked about 5 bushels. They raised some wheat which they had threshed and took to the mill to be ground. They gathered 12 bushels of apples. They also raised pumpkins. They sold six calves for $25.00. They butchered a cow and sold some of it for $5.00 a hundred lbs.

The Potsdam Fair was held from September 23 through the 26th. Some of the family went to the Fair each day. They saw horse races & trotters. On Monday, November 3, Nolton and Allen went to Bick and voted for the first time. Nolton often mentions Allen (the son of Amos Chubb), he worked for them sometimes on the farm and sometimes for several neighbors.

On November 13 they took turkeys they had raised to Potsdam to sell and they got $10.00. Nolton mentions going to school meetings and several times he mentions that Elon went to school. I don't know if he went regularly. He also mentions that Aggie went to school. On November 27th, Thanksgiving day, he said that Mart and Fanny Nichols were there. But they worked that day, Lon Ball and Fred were there to help cut wood and Elon went to Bick with some corn. When they weren't busy at the farm they were working for their neighbors, cutting wood, etc.

They traded Dan, one of their horses, for a double wagon and $12.25. Nolton went to Potsdam to get a suit of clothes. There were many notes in the back of the diary of expenses and income such as: paid taxes $20.45, had a tooth pulled 35¢, sold 17 doz. eggs for $1.80, sold 71 lbs of butter @12½¢ = $18.87, bought sack of flour $1.50 & pound of tea 40¢.

On Christmas day Shep's folks and Mart's folks were there and Elon went to a dance at Bick that night."





NOLTON AND EVA BENTON

(pictures taken at a different time)

EVA FULLER BENTON'S DIARY

She kept a diary of the years 1932 through 1936 and Leona Benton has painstakingly transcribed them for us. All the entries are short and each started with the weather. Eva was 65 at the time of the first year of the diaries and Nolton was 75.

One main interest during those years was Justine's illness and the birth of Sally Ann Thompson on April 24, 1934. Justine Valentine Benton was born on Valentine's Day in 1908 and was nicknamed "Tin". Her daughter, Evelyn was born Feb. 26, 1929 and was 5 years old. While Justine was recovering from her illness, Eva took care of baby Sally until the end of 1934. During that period Justine and Evelyn went to live with Beulah in Rockville Center, Long Island for 4 months, returning on Dec. 14.

Also interesting was how gregarious the family was. Gerald's family lived in an attached apartment house with a walk through doorway. It consisted of Gerald, his wife Blanche (Grant), Eleanor, George and Olga. The two families shared their lives. Eventually, Justine and husband Royal Thompson lived at Allen's Falls 4 miles away. Royal's family lived in Parishville and Heuvelton. Beulah's husband was Bernard "Bun" Butler, a Clarkson College graduate. Eva's sisters were, Dora Fuller (Harron) from Hopkinton, Emmabelle (Fuller) from Nashua N.H. and Nettie (Fuller) Moses from Ticonderoga. Her brothers were Lawrence, John and Dayton Fuller.

In all extremes of weather someone was traveling on an errand or on a visit nearly every day. Potsdam was 6 miles away. No trips to Church were recorded, the "men" worked Sundays. Even if no one from the Farm was traveling away there were likely to be visitors coming to the Farm and for them there were always meals and beds, if needed. Even if there were no vehicles free, the ladies managed to ride in the truck picking up the milk or even to ride with the mailman. Someone brought them back. For many weeks Eva had a girl to help her. Hired men needed to be fed and where they slept is uncertain. At one period a school teacher named Elizabeth lived there and helped out with some of the housework.

It appears that Justine, Royal and Evelyn were living at the Farm in 1932 but moved away sometime during that year. Eva did not make entries every day. Royal was a prizewinning cheese maker so he had employment during the Depression. Justine was taken sick and went into the hospital on August 22, 1933 because was a few weeks pregnant and with a severe morning sickness. She was dehydrated and could not take nourishment. She remained in the hospital for about 3 months and then was cared for by aides in a nearby apartment.

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Her illness naturally provoked a family crisis and someone visited her nearly every day. The family gathered from afar. Beulah came from Long Island and Lloyd came from Plattsburg. Hazel Benton, Carl's daughter happened to arrive from California just before Justine was taken sick. Shortly after the low point of Justine's sickness, Emmabelle Fuller came by train. The Butlers used either the "sleeper" or auto.

"Aug. 22, 1933 Clear and hot. Justine sick, Blanche and I went after her, Royal took her to the hospital."

Aug. 27. Hazel was taken by some of the family to Plattsburg.
Sept. 3 Hazel and Lloyd's family came to Farm. Then Hazel to Kenneth's. Sept 22nd Hazel came to Farm.
During this period Eva went to the hospital to visit most days. Once with the milk truck and once with the mailman.
Oct. 6 Lloyd was at a teachers Conference in Potsdam and saw Justine.
Oct. 14. Eva found Justine quite worse and called Beulah.
Oct. 16 Beulah, Bun and a Dr. Cunningham came from Long Island. (family lore says they drove all night)
Oct. 18 Bun and the doctor went hunting.
Oct. 20 Phoned Lloyd, Justine seemed to have failed. Lloyd and Grace came next day.
Oct. 21. "Went out to see Justine. she is very, very bad."
Oct. 22 Justine a little better. Bun and doctor went back to N.Y. LLoyd and Grace went home.
"Oct. 26. Lot of snow. we got stuck going through the woods when we went out to see Justine. I get blue and discouraged about Justine.
Oct. 28 Part cloudy and cold. Beulah got her new car. I went out to hospital to see Justine. She is some better. We didn't go in to see but about one minute. The men drew in corn."
Nov. 2 Emmabelle came on the morning train. Justine is gaining slowly.
Nov. 6 Beulah and Hazel went as far a Albany and met Bun there. Drive the rest of the way the next day. (The end of Hazel's visit to the Farm folks).
Nov. 15 Emmabelle went back to Nashua on the sleeper. Justine looks good and wants to come home but is too weak.
Nov. 28 Justine is pretty good and is going out of the hospital in the morning to an apartment.
"Nov. 30 Cloudy about 20 above. Lloyd, Grace and Byron came this morning from (their cousin Cola) and we all had a turkey dinner with Gerald and Blanche."
Dec 19 Justine and Royal surprised the Farm by driving up. The first time since her sickness, five months. On Dec 24th they came to stay all night and had their presents. Beulah started from N. Y. on the sleeper. Took a taxi to bring Justine and she out to the Farm. The roads are full and cold, temperature 15 below. Eva went back to town with them. Beulah went back to N.Y. on the sleeper on Dec 30,1933. 24 below zero.

Jan. 1934 Justine has a housekeeper.
March 14 Justine and Royal came to stay for two or three days. Went home 17. March 19 they went to a movie.
April 2 Lloyd, Grace and Byron came.
April 6 Justine came out on the milk truck for the day.
April 7 Lloyd's family went home.
April 15 Justine came this evening with Gerald.
April 18 Dad, Justine, Royal and Evelyn went to Winthrop to see Dr. Smith for Dad.
April 19 Justine sick, I went out about noon. (Not wishing to miss any excitment, pregnant or not Justine, keeps moving even on milk trucks)

"April 20 **A baby girl** born to Justine and Royal at he Potsdam Hospital this evening at seven. Beulah and Bun came tonight."

April 25 Justine and baby Sally Ann reported doing well.
April 30 Tin came home from the hospital tonight.
May 2 Eva's 46th Wedding anniversary. Married in 1888 by Rev. Jenkins of Hopkington.
June 30 Justine weighs 97½ lbs, Sally 9 lbs.
Aug. 15 Beulah, Bun, John and Billy (Butler kids) surprise arrival.
Aug, 18 Beulah, Bun, John, Billy and Justine and Evelyn went to Long Island.
Oct. 4 Royal went to Beulah's and returned Oct. 13.
Oct. 15 Bun and Dr. Cunningham came for a hunting trip.
Oct. 16 Eva and Emmabelle went to Ticonderoga to see Nettie, their sister. Eva not felling well.
Oct. 22 Eva and Emmabelle returned. Dec 14. Justine and Evelyn came on the sleeper from N.Y. Justine is fine.
Dec. 27 Lloyd came at 5:00 PM to go hunting with Gerald.
Dec. 29 13 below, fox hunt on, Lloyd got a nice one.
- and so that eventful year ended - 52 days below zero. Average for February coldest since the Weather Bureau established.

In that year, Grandmother Eva became a mother again and took care of Baby Sally. However, she continued her diary, she continued most of her social life, she continued her chores and she continued to make many trips "to town" (30). Birthday club parties numbered 10 and card parties were 7. Group activities: Eastern Star, Dairymen's League, Grange and Southville Cemetery benefit card parties, 10 in all.

Hospitality: Lloyd, Grace and Byron came 7 times, Emmabelle 6 times, Beulah for 11 days with family, 3 other times. 15 others stayed overnight. Day visitors were 21, often for a meal. She and Blanche held a card party for benefit of the cemetery.

Eva made visits to 14 friends and relatives, some, of course to proudly show off Sally Ann. She and Nolton received invitations to 3 friends for dinner. She noted attending only one funeral.

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She went to Ticonderoga with Emmabelle for a weeks visit to Merton and Nettie Moses. She missed entries from June 21 until July 1 - no reason noted. Eva's washing machine was paid of with 5 installements of $5 each.

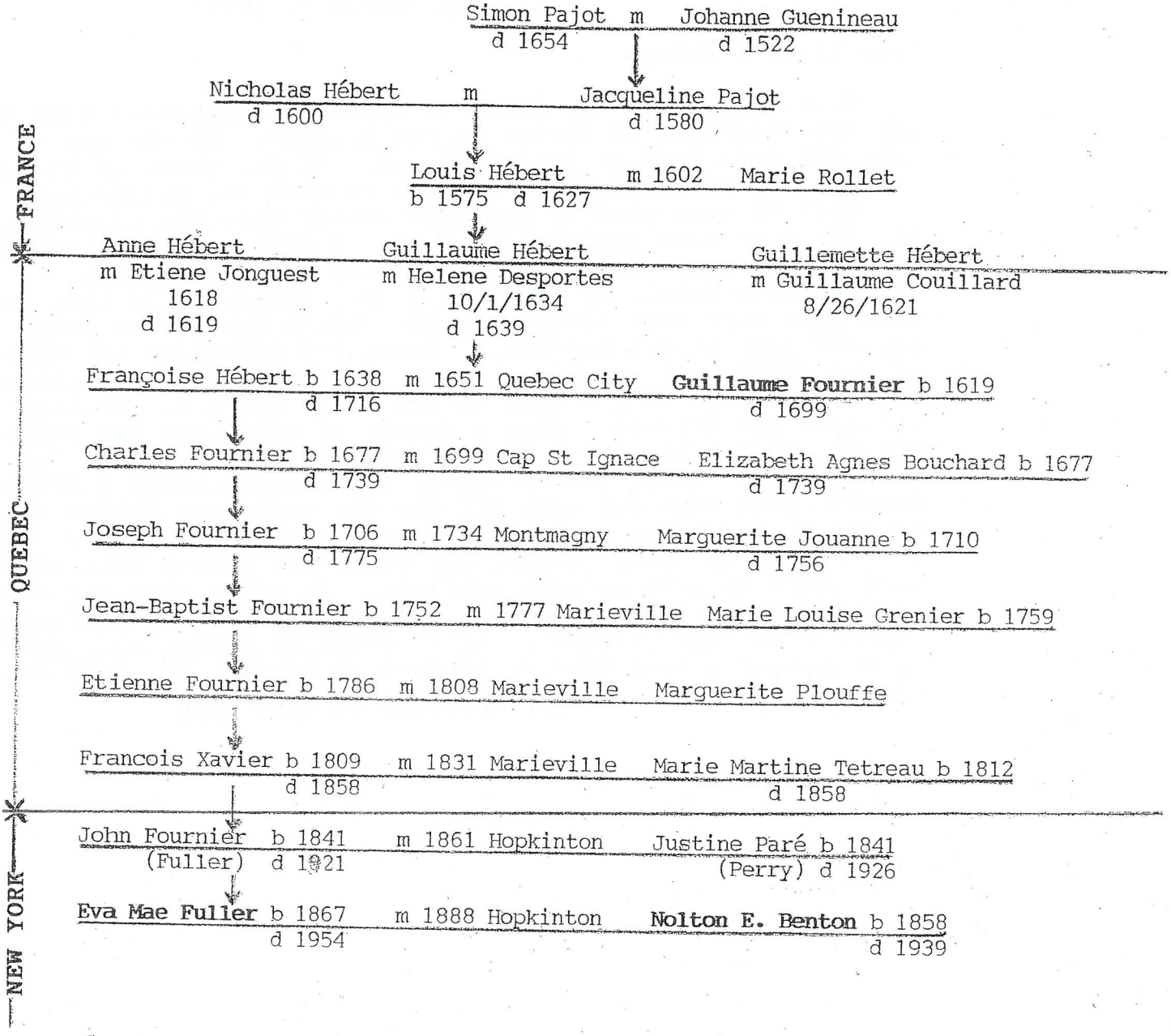
The "men", Nolton and Gerald plus neighbors and hired hands worked tirelessly, plowing and sowing, haying, harvesting logs and cutting firewood and delivering them, gathering and boiling maple sap and selling syrup, butchering hogs and cows and delivering the meat, clearing out manure from the barn and spreading it, cutting corn and filling the silo, Dressing turkeys and delivering. Gerald owned other fields to be tended.

Nolton fell offf a load of hay in July, 1933 and cracked a rib. He went to the Doctors twice but on September 8th he was skidding logs prior to his 75th birthday on the 15th. In 1936 he missed a month off from chores.

More about Eva's family can be found in Judith Fuller Perpente's research paper, pages 7,8,9, included in the Chapter "John Fuller (Fournier) of Hopkinton" in the final book.

THE BENTON FAMILY CEMETERY IS IN SOUTHVILLE

ABREVIATED FOURNIER GENEALOGY



Written by Byron S. Benton, Hartford, Ct. 2002

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LETTER FROM LLOYD BENTON

Wed. March 1, 1967

Dear Byorn & Pris;

Well here it is the first of March. Grandmother used to say the "backbone of winter is now broken". By the way the sun sets here at just 6.30 now. If you think of it will check it your local paper and let us know the difference.

Well we were glad to get your letter also the clippings and the very nice Anniversary card. I well remember the night we were married. It was a cold, crisp moonlight night. I had arrived from Dubois by train on a Sat. evening. In thse days when jobs were hard to come by one didn't ask for an extra day off just to get married. Grace & I walked up the home of the Justice of the Peace's ~~home~~ on Chestnut St. to get our M. license. When we got back to the house the M.E. minister & his wife had arrived. Also a couple of neighbors and Margeret WWells, Graces best girl friend. Mother & Dad were in Cal. that winter. After the ceremoney and a light lunch I grabbed Grace's suit case and took off for the down town Albion Hotel. We had to catch the early train next morning but when we arrived at the station Marg. Wells, Guy Crump and wife & some others were there to pelt us with confitti. It seems that one thot of doing it the night before. Guy Crump played in Winford's dance orchester (Violin). After changing trains and waiting in Rochester a long time we arrived in Dubois, Pa. late Sun. night.

SEE CLIPPING ON NEXT PAGE

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COUPLE, WED 50 YEARS, HONORED

125 AT SURPRISE PARTY NEAR POTSDAM

May 5 1938

MR. AND MRS. N. E. BENTON

Farm Couple Given Party at Home on Southville-West Stockholm Road—Mr. Benton Was Born on Present Farm, Family Home Four Generations.

Potsdam, May 4.—One hundred twenty-five friends and neighbors tendered a surprise party to Mr. and Mrs. Nolton E. Benton, residents of the Southville-West Stockholm road, Monday evening in observance of the couple's 50th wedding anniversary. Guests were present from Auburn, New York city, Potsdam, Hopkinton, Fort Jackson and rural communities of this section.

Recitations and music featured the short program given during the evening. Three original poems were presented by Mrs. Lottie Tupper, Mrs. Alice Tupper and Mrs. Fay Grant were also read. A duet was sung by Mrs. Harold Seaver and Mrs. Beulah Green, accompanied at the piano by Mrs. Elmer Waite. Mr. and Mrs. Benton were presented with a purse of money. Mrs. Frank Samson made the presentation on behalf of the gathering. Both Mr. and Mrs. Benton spoke briefly in response.

The couple is well known among farm residents and grangers of this section. Mrs. Benton, who before her marriage was Miss Eva M. Fuller, was born at Hopkinton, one of eleven children of John and Justina Perry Fuller. She received her education in the district schools.

Mr. Benton, the son of Elihu and Mary Arquette Benton, was born on the farm on which he resides. The farm has been occupied by four generations of the Benton family. The house was built by Mr. Benton's grandfather who settled here after moving from Vermont. Mr. Benton's father operated the farm during his life. His son is now assisting with its operation.

Mr. Benton attended the district schools near Southville. He has been married twice. At the age of 19 he married Miss Kate Gary of Stockholm. Two children were born to them. A son, George, died at the age of 16 during a typhoid epidemic. A second son, Carl, now resides at Pasadena, Calif. The first Mrs. Benton died in 1880.

Miss Fuller became the second Mrs. Benton in a ceremony performed at her home in Hopkinton on May 2, 1888, by Rev. E. J. Jenkins, then pastor of the Congregational church. They came to live on the Benton homestead and have always resided there with the exception of five years when they made their home in Potsdam while children were attending school. They rented the farm during that period.

Four children were born to the couple. A son, Lloyd, a graduate of St. Lawrence university, is a teacher at Plattsburgh High school. Another son, Gerald, resides at home. They have two daughters. Mrs. Bernard (Beulah) Butler, resides at Rockville Center, L. I. Another daughter, Mrs. Royal (Justine) Thompson, resides at Allen's Falls. Both daughters are graduates of Potsdam State Normal school and taught several terms prior to their marriages.

The two sons, Carl and Lloyd, were unable to attend the anniversary party but sent congratulatory telegrams. Mrs. Butler was also unable to make the trip north but sent greetings to her parents.

LOCAL COUPLE WED AT ROCKVILLE CTR.

MISS BEULAH B. BENTON IS BRIDE OF BERNARD B. BUTLER

Mr. and Mrs. Knowlton E. Benton have announced the marriage of their daughter Beulah Betty to Mr. Bernard Bradley Butler son of Mr. and Mrs. John F. Butler. The ceremony took place Thursday November 30th, 1922 at St. Agnes Church Rockville Center Long Island the Rev. Peter Quealey officiting. The couple were attended by John Yauch of New York, and Miss Erva Franklin of this place.

Mr. Butler is a graduate of the Normal High School here and of Fordham Law School. He is now with Textile Banking Company Inc., New Yory City in legal department. Mrs. Butler is a graduate of the Potsdam Normal and has been teaching in Rockville Center. The couple will make their home in greater New York.

MISS GRACE B. SMITH BRIDE OF L. B. BENTON

1920

The marriage of Lloyd B. Benton and Miss Grace B. Smith, both of this place, took place Saturday evening, February 28, at the home of the bride's parents. The ceremony was performed by Rev. M. D. Sill of the M. E. church of this place.

The bride is a daughter of Mr. and Mrs. George R. Smith, 15 Pleasant St., and Mr. Benton is the youngest son of Mr. and Mrs. N. E. Benton. Mr, Benton is a graduate of St. Lawrence University, class of 1915, and a member of the Xi Chapter of the Phi Sigma Kappa fraternity. During the late war he received a commission as lieutenant in the Field Artillery. Mrs. Benton is a graduate of the Potsdam State Normal School in the class of 1915. Following her graduation she was connected with the public schools of Ilion, N. Y., for four years, the last year being Primary Principal of the Morgan Street School.

After the ceremony Mr. and Mrs. Benton left for DuBois, Pa., where Mr. Benton has a position as head of the Science Department in Central City High School of that place.

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I, Nolton E. Benton, of Stockholm, N. Y., being of sound mind and memory, do make the following last will and testament:

FIRST: I direct the payment of my lawful debts, if any, and my funeral expenses.

SECOND: I give my wife Eva May Benton my household goods and utensils and my personal effects.

THIRD: I give my wife Eva May Benton the use, income and profits of and from all the rest of my property, real and personal, for her natural life, with the privilege of selling and conveying the same, whether real or personal, and of using the principal thereof, or any part thereof, at her option.

FOURTH: If any part of my estate be left at my said wife's death, I direct that it be then divided as follows:

(a.) To my children Carlton G. Benton, Lloyd B. Benton, Beulah B. Butler and Justine V. Thompson, each the sum of Two Hundred Dollars ($200.00).

(b.) To my son Gerald Benton all the residue of my estate, real and personal.

FIFTH: I appoint as sole executor of this, my last will and testament, my said son Lloyd Benton and I hereby revoke all former wills by me made.

In witness whereof, I have hereunto set my hand and seal at Parishville, N. Y., this 12th. day of May, 1928.

Nolton E Benton L. S.

We whose names are hereto subscribed do hereby certify that Nolton E. Benton, the testator named in the foregoing will, subscribed his name to the foregoing instrument in our presence and in the presence of each of us; at the same time he delcaredin our presence and hearing that the same was his last will and testament and requested us, and

AS OF OCT. 1995

CHILDREN OF **NOLTON ELIHU BENTON** AND **EVA MAE FULLER**
GERALD FULLER b. Aug. 10, 1889. d. May 26, 1979.
LLOYD BERNARD b. Apr. 9, 1891. d. 1975
BEULAH BELLE b.Sept 7, 1898 d. 1977.
JUSTINE VALENTINE b. Feb 14, 1908 (d Dec 3, 2001)

THEIR DESCENDENTS

GERALD FULLER BENTON m. Blanche Essie Grant, Aug 1915, b.June 24, 1892 d.May 25, 1956. Children:
- **Eleanor Irene** m. (Francis Melvin Hayes). Children:
  - Natalie Ann m. (William John Todd). Children:
    - Brent William m. Andrea Marsh
    - Christopher John m. Rebecca Ward.
    - William Shawn.
  - Kurt Benton m. Debra Deugaw. Children: Nicole Marie, Stephanie Lyn, Melissa Sue.
- **George Nolton** m. Leona Martha Rivers. Children:
  - Rance Curtis m. Jane Ellen Collins. Children: Kyle Walter, Collin Thomas.
  - Lex Steven.
- **Olga Marcelaine** m. (Keith Milton Thomas). Children:
  - Carol Marie.
  - Stephen Keith m. Martha Christine Hoyt. Children: Eric Stephen, Kara Lynn.
  - Gerald Milton m. Jill Marie Aldridge. Child: Devin Keith.

LLOYD BERNARD BENTON m. Grace Bonnie Smith Feb 27, 1920. b. June 18,1892 d. Jan. 22, 1984. Child:
- **Byron Smith** m. Priscilla Francis.

(indicates deceased)

BEULAH BELLE BENTON m. Bernard Bradley **Butler** b. Sept 7,1898 d.Jan 31, 1988. Children:

(Barbara Ann) m. James A. Biegel. Children:
Heidi Ann m. Johnathan Meyer Robinson. Children:
Jasmine Briona, Miai Rose.
Peter Butler m. Carolyn Dubois.
Lisa Benton m. Richard Alexander Valigura. Child:
Savannah Belle.
Thomas Bernard m. Kristine Guay. Child: James Henry.

William Benton m. Mary Jane Scott. Children:
Karen Willard m. Steven Douglas Rehder. Children:
Bradley Butler, Nicole Scott.
Deborah Bradley m. (2) Timothy R. Savard. Children:
William Alexander, Benjamin Scott.
Susan Scott m. Kenneth Michael Lehman. Children:
Kara Ingraham, Scott Butler.

John Francis m. Florence Palmer. Children:
David Michael,
Robin Ann,
Nancy Palmer m. Louise Gail Richards. Son adopted:
Lee Palmer Richards.

Thomas Nolton m. Marlys Manger. Children:
Jenifer Ann,
Edward Alan,
Joseph Bernard.

JUSTINE VALENTINE BENTON m. Royal Christopher **Thompson.** b. 1907 d. 1958. Children:

Evelyn Elaine m. Paul Leo DeLoria. Children:
Christopher Paul m. Carolyn Jacque. Child: Mindy Christine.
Kathie Ann m. (1) Peter Harasym. Child: Chris Deloria.
m. (2) Jackson Shaw. Child: Jackson David.

Sally Ann m. Donald Wilfred Prashaw. Children:
Donald Joseph m. Mary E. Blackmer. Child: Stacey Lynn.
Karen May m. Mickael Gerald Henry. Children: Tonya May, Travis Mickael, Shawn Mickael.
Janet Marie m. Stephen Allen Derushia. Children: Scott Allen, Bryan Wilfred, Nickolas Donald twin Nathan Allen.

(indicates deceased)

Compiled by **Byron S. Benton Hartford, Ct. Oct. 1995**

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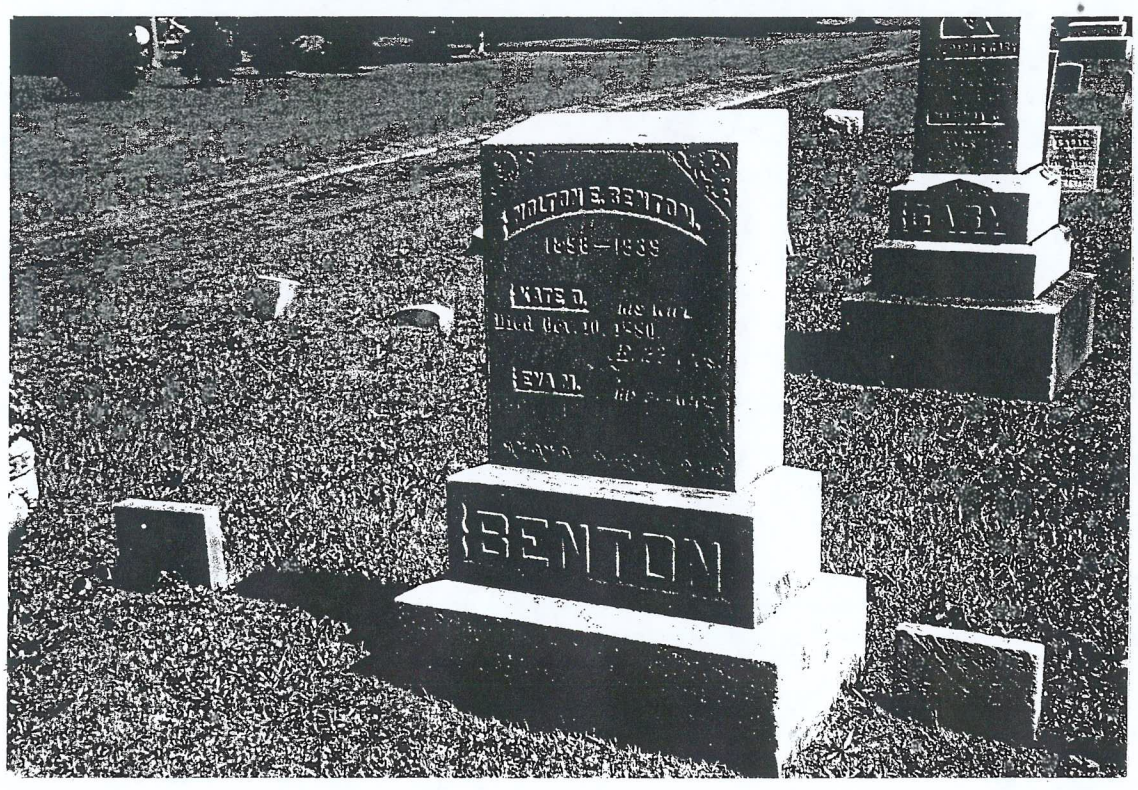
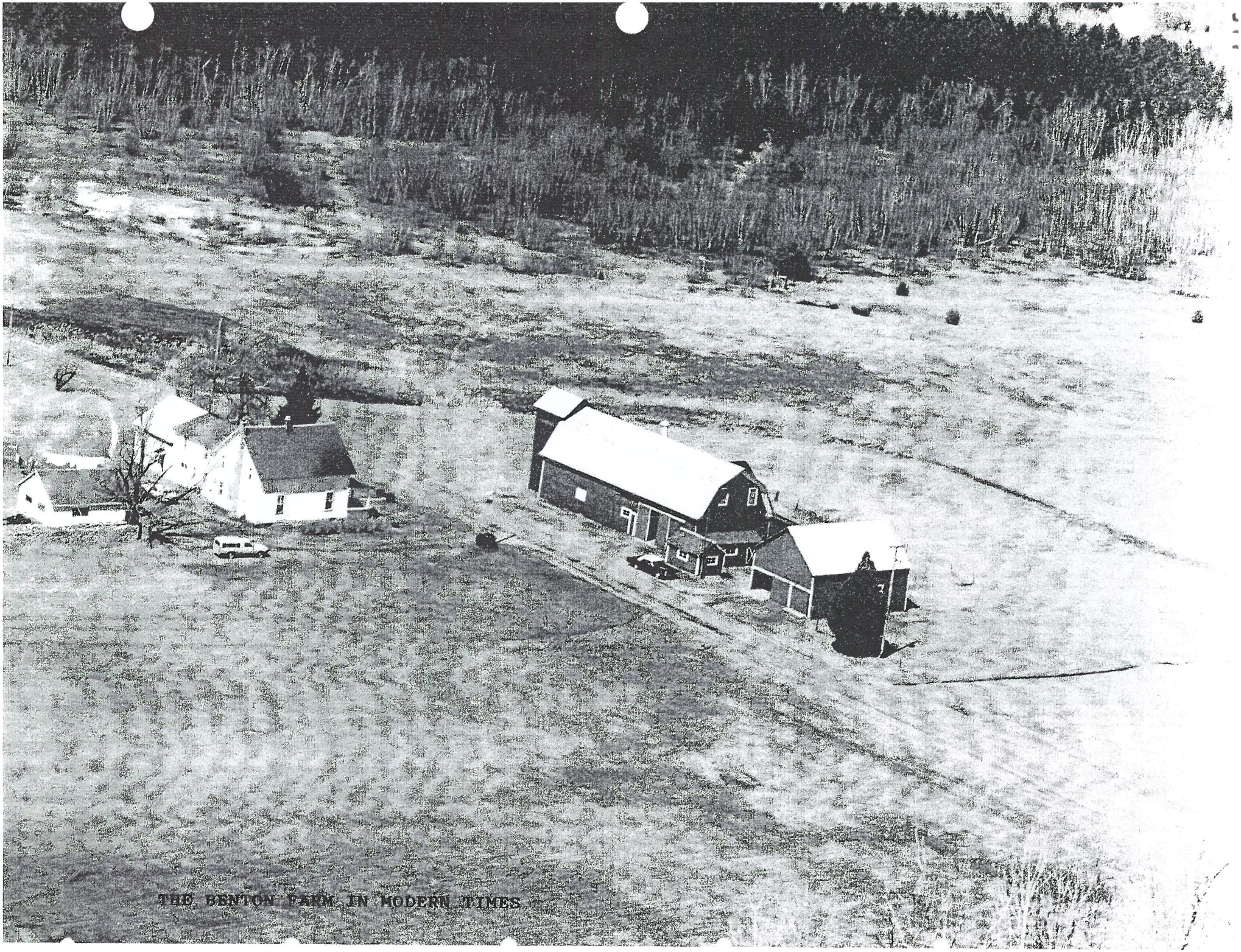
JUSTINE VALENTINE THOMPSON IN 1998.
THE ROCKING CHAIR GIVEN TO HER BY
HER GRANDMOTHER JUSTINA PARE' FULLER







THE BENTON FARM IN MODERN TIMES

FOUR UNMARKED GRAVES FOUND

In June 2002, we dug up part of what had been the last of Andrew Benton's farm and found clear evidence of four burials. This excavation was part of a project to locate any unmarked graves that might have been in the open areas of Old South Burying Ground. It had become a Town cemetery in 1800. The Benton family sold their land in 1783.

The graves were probably Benton family burials which were made in an orchard back of their house and which had not been marked by stone markers. There were about 23 such burials and these four must have been some of them. The earliest was Ebenezer's in 1770.

State Archeologist, Nicholas Bellantoni, made many excavations to test the anomalies shown by a recent Ground Penetrating Radar survey. The Benton findings were the only ones to have been graves. In the north east corner where the Benton farmhouse and orchard might have been situated, which was many feet away from the center rows of gravestones, and at the bottom of an excavated 12 foot long trench, appeared four parallel soil stains approximately 20 inches wide suggestive of burial shafts. These rectangles, laying in a east-west configuration, were perfectly aligned with about three feet separating each of them. Bellantoni interpreted this soils data as indicating burials. These soils were not investigated any further. Had ourexcavation been enlarged, undoubtedly more graves would have been revealed.

Confusing events occurred after the City began to use the center part of the cemetery for burials, because the Benton family apparently contnued to use their portion. Then, in 1840 William Benton began to place gravestones in the Town section for those in his line of the family that had been in the the family area. That action left eleven burials still in the Benton family section. Whatever markers the family had provided had been lost over time.

The diagram and chronology attempt to describe the situation. (The date of burial given in the chronology is the original date the remains were placed.)

Ebenezer Benton's epitaph below is a tribute to him and was authored by his great grandson, William Benton, when he provided a stone for him.

EBENEZER* BENTON
1696 - 1770
THE WORLD IS MY COUNTRY
TO DO GOOD IS MY RELIGION
WHENEVER I MEET A MAN, I MEET A BROTHER
WHO WILL WIPE A TEAR FROM A BROTHER'S EYE

*His stone shows his name misspelled as "Eleazor"

Written by Byron S. Benton, March, 2007

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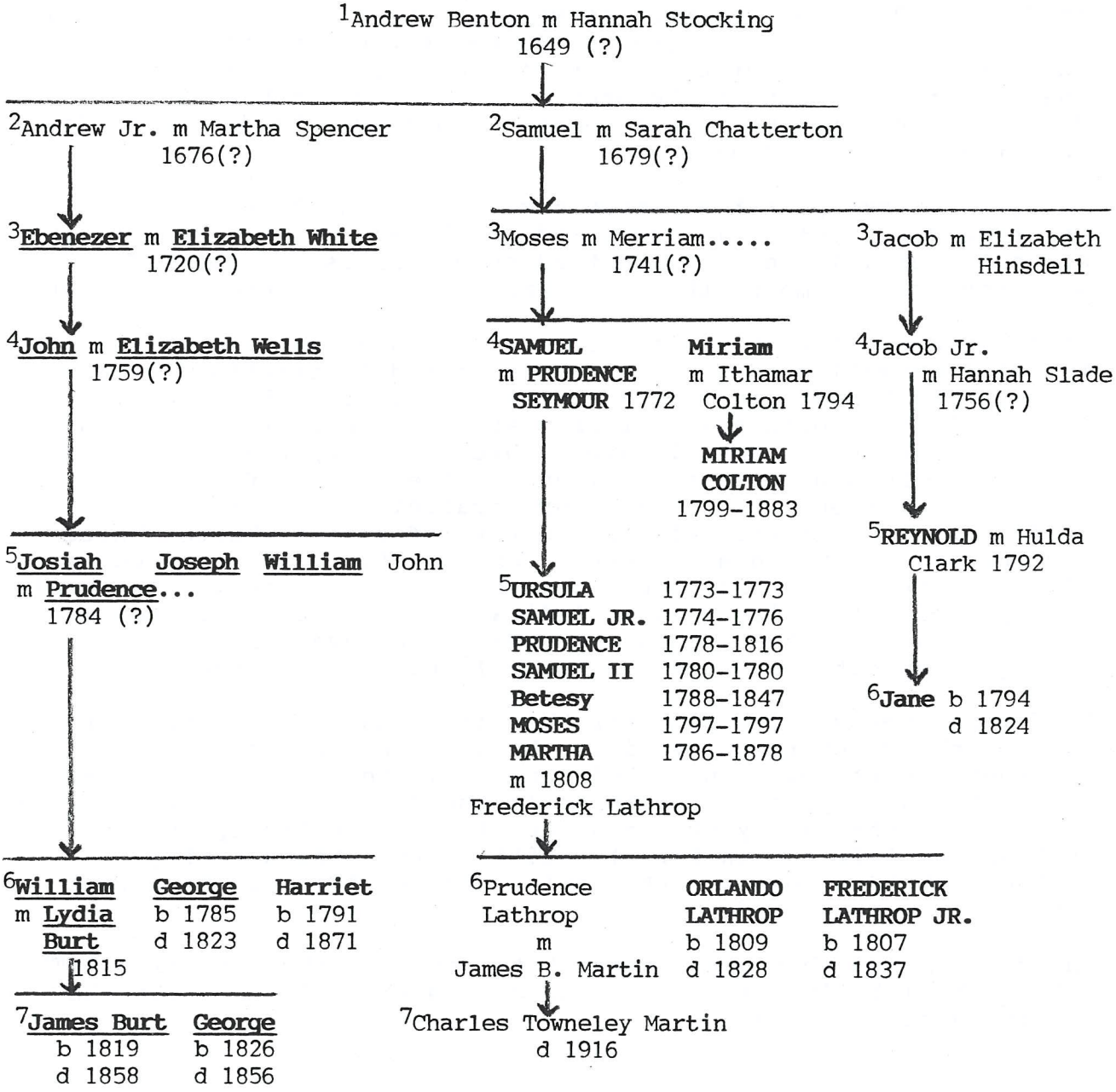
RELATIONSHIPS OF BENTONS, LATHROPS AND MARTINS TO THOSE BURIED IN OLD SOUTH BURYING GROUND
(abbreviated chart)



Not identified in the above - **Katherine**, daughter of Nathaniel S. Benton and Hebzibah died 1807 at age 12. Reynold burial cited in Samuel Slade book page 133.

KEY:
Bold face - buried in Old South Burying Ground
Capital letters - without stones
Underlined - stones erected by William Benton about 1840-1850 per Martin.

Source: Charles T. Martin's papers at Conn. Hist. Society. His 1884 list of inscriptions published in Conn. Hist. Society Bulletin. Volume 7, Number 4, July 1941.
"Samuel Slade Benton" by Josiah Benton, 1901. (researched in part by Martin)
List of gravestones made by Burgiss P. Starr.

Chart made by Byron S. Benton, Hartford Ct, April 2003.

CHRONOLOGY OF OLD SOUTH BURYING GROUND TO SHOW BENTON AND LATHROP BURIALS

There were approximatley 24 burials of both families where an original marker placed at the time of burial did not survive. In 1840 William Benton furnished stones for 13 of these of his family and friends. 5 other family members had stones placed at the time of burial; 4 of them were spinsters.

This information is taken from Charles Towneley Martin's research.

CAPITAL LETTERS indicate burials with no stones.
Underlining indicate a stone was placed by William Benton between 1840-1850.

YEAR

1755 Samuel and Moses occupy their father Moses's house and farm.
1770 Ebenezer buried, husband of Elizabeth White Benton.
1772 Samuel married Prudence Seymour
1773 Samuel becomes legal owner of farm along with brother Moses.
1773 URSULA buried, 4 weeks old, daughter of Samuel.
1776 SAMUEL, Jr. buried, 5 weeks old, son of Samuel.
1780 SAMUEL, II buried, 2 weeks old, son of Samuel.
1780 Thomas Y. Seymour resigned from Sheldon's Dragoons.
1783 Samuel sold the farm to Thomas Y. Seymour.
1789 Joseph buried, son of John and Elizabeth Wells Benton.
1790 Samuel moves out of the farm to Cooper Lane.
1791 Elizabeth (White) buried, wife of Ebenezer.
1792 William buried, son of John and Elizabeth Wells Benton.
1797 MOSES buried, 3 weeks old, son of Samuel.

1800 Four acres of the farm sold to the Inhabitants of the Town of Hartford for $400 by Thomas Y. Seymour. (Dec. 15th)

1801 Walter Robbins, 10 months old, first burial in City Cemetery.
1803 SAMUEL buried. Last Benton owner of the farm.
1805 John buried, son of Ebenezer and Elizabeth White Benton.
1807 Katherine buried, daughter of Nathaniel and Hebzibah. (?)
1807 North Cemetery opened, Ancient Burying Ground closed.
1807 Prudence buried, wife of Josiah.
1808 Martha Benton married Frederick Lathrop.
1811 REYNOLD buried, son of Jacob, Jr. ("Slade" page 133)
1811 Thomas Y. Seymour buried.
1816 PRUDENCE buried, daughter of Samuel.
1819 Elizabeth (Wells) buried, wife of John.
1823 George buried, son of Josiah.
1824 Jane buried, daughter of Reynold.

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1828 ORLANDO LATHROP buried, son of Frederick Lathrop.
1831 PRUDENCE (Seymour) buried, wife of Samuel.
1832 Josiah buried, son of John and Elizabeth Wells Benton.
1837 FREDERICK LATHROP, JR. buried, son of Frederick Lathrop.
1840 Miriam buried, wife of Ithamar Colton, sister of Samuel.
1840 William placed stones for previously buried family members.
1847 Betesy buried, daughter of Samuel.
1856 George buried, son of William.
1858 James Burt buried, son of William.
1858 William Benton then resided at 90 Wethersfiled Ave. opposite what will become Benton Street.
1867 Lydia (Burt) buried, wife of William.
1871 Harriet buried, sister of William.
1872 William buried, husband of Lydia, son of Josiah.
1878 MARTHA LATHROP buried, daughter of Samuel, Martin's grandmother
1878 Charles Towneley Martin graduated from Hartford High School.
1880 Burgiss P. Starr listed gravestones in Old South.
1883 MIRIAM COLTON buried, daughter of Miriam Benton Colton*
1884 Martin listed gravestones and burials in Old South.
1889 Martin married Sarah Graham.
1916 Martin died.

Note:
The book "Samuel Slade Benton", page 78 states"

"Ursula and Samuel and Samuel 2nd, children of Samuel and Prudence Benton, were buried in the orchard east of Samuel's house and back of it. Ursula's burial of what is now called the "Old South Burying Ground" on Maple Avenue.....it contained the little orchard where Samuel's children were buried. He and his wife and other members of his family were afterwards buried there. The last burial in this ground was that of his daughter, Martha, December 2, 1878, and she was the last survivor of his family."

* Source: "Quartermaster John Colton", by John Milton Colton, 1912. Martin listed Miriam Colton as "no stone" but gave no dates.

Written by Byron S. Benton, Hartford Ct. 2003

BIBLIOGRAPHY AND SOURCES (Nov 1997)

"SAMUEL SLADE BENTON HIS ANCESTORS AND DESCENDANTS" by Josiah Henry Benton, Jr. Privately printed by Merrymount Press, Boston 1901. The definitive work on Connecticut Bentons. Lloyd B. Benton purchased a copy in 1928 which our family will have. Provides everything known about Andrew except his English roots (see next reference). Provides life of Samuel Benton (senior). Provides line of Jacob Benton of Harwinton to date of publication.

"Caleb Benton and Sarah Benton" by Charles E. Benton, 1906, pub. A.V. Haight Co, Popughkeepsie, N. Y. Provides English record of Andrew Benton as researched by Charles H. Benton while stationed in England.

"A Benton Heritage" by Nicholas Benton, 1964. Provides Edward Benton's English family and more description of Andrew's Connecticut life. Not reliable

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FOURNIER

THE FRENCH-CANADIAN ANCESTORS

OF

EVA MAE FULLER* BENTON

THE CHAPTERS THAT FOLOW:

"A homage to Louis Hébert" - Grandfather of Françoise Fournier
CHART of Hébert and Fournier families
Louis Hébert's Paris family
Louis Hébert - Transatlantic Adventurer to Acadia
Three English Kirke brothers captured Quebec City
The Couillard Family - Grandmother Hélène Desportes
GUILLAUME FOURNIER
Map of early Quebec City
Fief St. Joseph
Point-à-la-Caille
Map - the river below Quebec City - île d'Orléans & Montmagny
CHARLES FOURNIER - Guillaume's son
MARGUERITE JOUANNE - grandmother from Orleans - a fictional narrative of her romance with Joseph Fournier
JOSEPH FOURNIER'S family
Map of île d'Orléans
JEAN BAPTIST FOURNIER - the American invasion of Montreal
MARIE LOUISE GRENIER - the siege of Quebec City
MONTMAGNY FOURNIERS - under the British and the Americans
Montmagny pictures
JOHN FULLER of Hopkinton - father of **EVA** - his forefathers and his siblings
ETIENNE FOURNIER
FRANCOIS XAVIER FOURNIER
Map of Vermont
FOURNIER PLAQUE interpreted

*When members of the Fournier family came to Vermont they called themselves "Fuller".

Monument de Louis Hébert

dans le parc Montmorency

à Québec



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L'ŒIL DE L'APOTHICAIRE
THE APOTHECARY'S EYE

AN HOMAGE TO LOUIS HEBERT

Robert Fournier
AFA 110

AN HOMAGE TO LOUIS HEBERT

A chapter of this publication entitled, <<The Eye of the Apothecary>>, (L'oeil de l'apothicaire), has particularly drawn my attention and for good cause. In addition to justifying Montmorency Park, this jewel box of pearls, more or less ignored by Old Quebec, permits the discovery of a very important facet of the life of Louis Hebert, Paris apothecary, rightly or wrongly, considered as the first Canadian settler.

Louis Hebert is the ancestor of the Fourniers on the maternal side of the family through his granddaughter Francoise, and we already have had the occasion to learn much about the life of this illustrious pioneer of New France.

L'oeil de l'apothicaire

One day, I noticed a new presence in that part of the park exposed to the East, the monument to Louis Hebert that I had many times skirted in the gardens of City Hall. It seemed to have finally found its rightful place. Is it not here that this <<first farmer>> of New France came to settle in 1617? There, where the gaze of the bronze statue carries, on all of the space now occupied by the property of the Seminary. Isn't it the land that he cleared in the company of his wife, Marie Rollet, and his son in law, Guillaume Couillard? Isn't this the spot where he died in 1627 after a fall on ice?

<<As have thousands of visitors, no doubt, I have read dozens of times the words engraved on the pedestal: <<Louis Hebert, apothecary of Paris, explored Acadia in 1604 with Sirs de Monts and Poutrincourt and sojourned there from 1606 to 1613. He settled in Quebec i1617 with his family and died on January 26, 1627. >> In all candor, I grant you that it didn't come to mind to question the fact that an apothecary from Paris, a man of education and science, a specialist in herbal medications, abdicated his competencies to become a clearer of land and a farmer. For years, I skirted this monument without asking myself who was this true Louis Hebert. Until the time when I discovered the writings of the historian, Jacques Mathieu, who sheds a new light on the hero's personality. I must say that I no longer perceive the monument in Park Montmorency, or for that matter, that part of upper-city with the same eyes.

<<On its pedestal of gray stone, Hebert holds a scythe in his right hand, while with pride brandishes in his left hand a freshly cut sheaf of wheat. This attitude suggests self- contentment of the personage in cultivating the land with the sole purpose of providing cereals for the first inhabitants. We now know that Louis Hebert wasn't a plowman, if indeed it is known that he never owned a plow. Marie Rollet, in signed and notarized documents, has always insisted on the professional title of her husband: Master apothecary of Paris. Champlain himself, in his narratives of voyages, mentions the competencies of his companion, Hebert, in << the experimentation of seeds, in gardening and in dispensation of care >>. Today, none of the educated researchers of his past doubt that Louis Hebert had tied and conserved the links with the best botanists of Europe. And he was the first on Quebec land to have acclimated the apple trees of Normandy. He was the first to have cultivated, in addition, cereals, cabbages, radishes, lettuce, some sorrel and some parsley, not only for the purpose of provision of food, but also for therapeutic goals. Even better, recent studies established that, in his time, he was the sole person qualified to furnish to the skillful Philippe Cornuti, author in 1635 of the first work on Canadian plants, the specimens which this person was able to describe without ever having crossed the Atlantic. Participation to such a new work implies therefore, that the mythic ancestor of Canadian farmers, far from shutting himself up at home, made voyages on vast territories, handled the paddle on large waterways, and learned native- American languages, until then unknown. He also picked herbs to identify them and to send them to Paris, more than eighty indigenous plants, at that time unknown, thereby adding his cooperation to universal botanical elucidation, a budding science.

ABBREVIATED CHART OF HEBERT AND FOURNIER FAMILIES
Fig. 1

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FRANCE

Les Pajot
parents maternels de Louis Hébert

Simon PAJOT, mᵉ chandelier de suif, bourgeois de Paris † 1564
épouse Jehanne GUERINEAU † 1572

- Guillaume PAJOT † avant 1601, marchand, bourgeois de Paris, épouse: Marguerite de la BOYSSIERE
  - Jehanne PAJOT épouse: Nicolas COURTIL LIER mercier bourgeois de Paris
  - Marye PAJOT épouse: Honoré THOMAS tailleur d'habits
- Hugues PAJOT, le jeune, marchand, bourgeois de Paris, épouse: Barbe MILLARDOT
- Isaac PAJOT † 14 août 1599, chandelier de suif, épouse: Catherine GAUDE
  - Claude PAJOT (1567-1615) épouse: Jehan de BIENCOURT sieur de Poutrincourt
  - Catherine PAJOT épouse: Jehan de LA MOTTE
- Jacqueline PAJOT † vers 1580, épouse en 3mes noces Nicolas HEBERT, apothicaire, épicier bourgeois de Paris
  - Charlotte HEBERT épouse avant 1596 Nicolas MAHEUT mᵈ megissier bourgeois de Paris
  - Jacques HEBERT religieux aux Minimes en 1601
  - Loys HEBERT épouse avant 1602 Marye ROLLET
  - Marye HEBERT épouse en 1602 Thomas de LA RUELLE libraire
- Jehanne PAJOT épouse: Mathieu BEDEAU chandelier de suif
- Jehan PAJOT né en 1548, marchand de bois, épouse: Catherine SAMBIGES
  - Guillaume PAJOT marchand, bourgeois de Paris
- Guillaume PAJOT notaire au Châtelet de Paris
- Henry PAJOT mercier
- Barbe PAJOT femme de Bonaventure de COURCELLES, rôtisseur
- Louise PAJOT femme de Jehan AUBERT mercier au Palais
- Marguerite PAJOT femme de François PILLART chandelier
- Thomasse PAJOT † 1602 femme de Estienne CAYN, maître chandelier
- Nicolas PAJOT mineur en 1602

QUEBEC

Anne Hébert
m Etiene Jonguest
1618
d 1619

Guillaume Hébert
m Helene Desportes
10/1/1634
d 1639

Guillemette Hébert
m Guillaume Couillard
8/26/1621

Françoise Hébert b 1638 d 1716 — m 1651 Quebec City — **Guillaume Fournier** b 1619 d 1699

Charles Fournier b 1677 d 1739 — m 1699 Cap St Ignace — Elizabeth Agnes Bouchard b 1677 d 1739

Joseph Fournier b 1706 d 1775 — m 1734 Montmagny — Marguerite Jouanne b 1710 d 1756

Jean-Baptist Fournier b 1752 — m 1777 Marieville — Marie Louise Grenier b 1759

Etienne Fournier b 1786 — m 1808 Marieville — Marguerite Plouffe

Francois Xavier b 1809 d 1858 — m 1831 Marieville — Marie Martine Tetreau b 1812 d 1858

NEW YORK

John Fournier (Fuller) b 1841 d 1921 — m 1861 Hopkinton — Justine Paré b 1841 (Perry) d 1926

Eva Mae Fuller b 1867 d 1954 — m 1888 Hopkinton — **Nolton E. Benton** b 1858 d 1939

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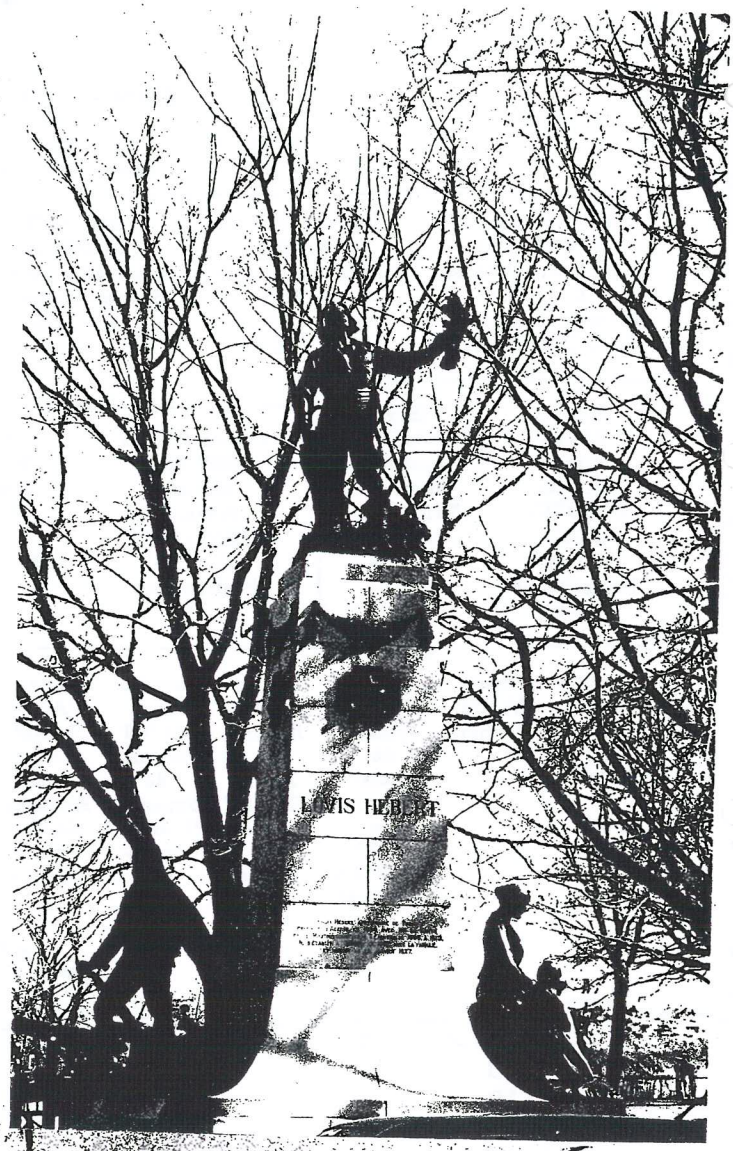

LOUIS HEBERT APOTHICAIRE DE PARIS
EXPLORA L'ACADIE EN 1604, AVEC MM DE MONTS
ET DE POUTRINCOURT ET Y SÉJOURNA DE 1606 À 1613.
IL S'ÉTABLIT À QUÉBEC EN 1617, AVEC SA FAMILLE,
ET MOURUT LE 25 JANVIER 1627.

Louis Hébert's Family

Maternal Family:

Simon Pajot, Master candlemaker and Jeanne Guérineau are Louis Hébert's maternal grandparents. They lived near Saint-Gervais church in Paris. Simon belonged to a middle-class family and had ten brothers and sisters. He was rich. His wife, Jeanne, gave him four sons and two daughters.

This couple's fame resides in the fact that they are the ancestors of the first two Canadian settlers. (See fig. 1, , the family of Simon Pajot and Jeanne Guérineau). Simon and Jeanne's first two sons, Guillaume and Hugues, were middle-class candlemakers in Paris. Guillaume and his wife, Marguerite de la Boyssière, had two daughters; Hugues and his wife, Barbe Millardot had seven children, one of whom was a son, Guillaume, future notary at the Châtelet of Paris. The third son, Isaac, a candlemaker, married Catherine Gaude and they had two daughters, Catherine and Claude; the latter, by her marriage to Jean de Biencourt, sieur de Poutrincourt, future first overlord of Acadie, was to bring her family in the nobility and the history of New France, through her cousin Louis Hébert.

Jeanne, one of two daughters of Simon Pajot and Jeanne Guérineau, also married a candlemaker, Mathieu Bedeau; the other daughter, Jacqueline, was twice-widowed when she married Nicolas Hébert, apothecary and grocer in 1564; she had followed family tradition since an uncle, Étienne Pajot, was an apothecary and an aunt's husband was a grocer.

When he died in 1563, he had many houses and annuities: one house was named l'*Image Notre-Dame* on Jouy street; two adjacent houses, one on Figuier street and the other at the corner of Jouy and Figuier streets; *a country home surrounded by vines, at Saint Mandé* (Seine, district de Sceaux, canton Vincennes). A fifth house, named *Dieu Amour*, situated at the old Saint-Jean cemetery, was purchased in 1568 by a son, Hugues and his mother, Jeanne Guérineau, as the family home.

Before her death, in October 1572, Jeanne Guérineau had made her will in which she left a share to each of her children and also to some of her grandchildren. Having great confidence in Nicolas Hébert, she named him executor of her will. Therefore, Nicolas had to do the imposing inventory of her estate from the wine cellar to the attic.

Even though Jeanne Guérineau had urged her children to live as friends and without disagreements, it wasn't long before complications erupted concerning the estate. First of all, Isaac, pretending to be of age at Jeanne's death, and whose account had been placed in trust, wanted to know what was his share of the estate. The affair was brought before the provost of Paris and was finally settled amiably on January 23, 1573 with two prosecutors of the Châtelet named as arbitrators. In 1575, the whole family turns against Nicolas Hébert and Jacqueline Pajot, accusing them, in front of the Paris provost, of owing them different sums and objects. Nicolas and Jacqueline had to defend themselves and explain to the family each and every amount spent by the estate and the reason of the expense.

Jacqueline Pajot and her husband had inherited *La maison de St-Mandé* and its vines. Jacqueline Pajot's second husband, Louis de Cueilly, was also an apothecary and, at his father's death, had inherited lots of land in the suburbs of Paris along with buildings on Saint-Honoré street in Paris, at the corner of Nesle and des Poulis streets, including six houses: *la Hure; la Tuile; l'Ange; l'Image Notre-Dame; le Point du Jour* and finally *l'Aigle Royal.* Louis de Cueilly's three children by his first marriage inherited half of thoses houses and Jacqueline Pajot the other half.

Because of his marriage to Jacqueline Pajot, Nicolas Hébert passed as co-owner of these houses even though he wasn't really a co-owner. However, Nicolas and Jacqueline jointly acquired three adjacent houses in the fief of Saint-Germain-l'Auxerrois: the *Trois Piliers* adjoining l'Aigle Royal; the *Coeur Royal* and in between the two, *le Mortier d'Or.* The couple sold the *Coeur Royal* in 1569 and the *Trois Piliers* in 1575. The house of the *Mortier d'Or,* a very big house dating back to 1415, became their principal home and it is in this last house that Nicolas and Jacqueline's four children were born, including our ancestor, Louis Hébert. (See fig. 2, page 8, the map of all these houses).

Nicolas Hébert's Family

We know very little of Nicolas Hébert's immediate family. Madeleine Jurgens' research in the "Archives des Minutiers" in Paris reveal very little on his family and his place of origin. A 1585 document, an apprentice contract in which a certain Denise Hébert (we suppose that she is Nicolas' sister) entrusts her nephew, Nicolas Hébert to our Nicolas of St-Honoré street. This Denise came from the Vexin. Now on August 7, 1602, a Nicolas Hébert, surgeon, living on St-Jacques street, got married and Louis Hébert is his witness as a member of the family. (His father Nicolas is deceased at that date).

Nicolas Hébert and Jacqueline Pajot had four children; even though the birth certificates were not found, we can deduct the approximate age of each according to other acts. Charlotte, the eldest, got married in 1583; therefore, we suppose that she was born around 1565. The second child, Jacques, would have been born around 1568. He entered the convent of the Minimes de Chaillot a bit before 1589. In a 1601 act, Louis was 26 years old which puts his birth around 1575. The last child, Marie was 25 in 1602; therefore she was probably born in 1577. Jacqueline Pajot died at the end of 1579 or the beginning of 1580. At her death, her children inherited half of the house the *Mortier d'Or,* the other half belonging to Nicolas.

In addition to his occupation as apothecary at the royal court and the administration of his houses, Nicolas had large family responsibilities and he also had to teach his trade to his apprentices. Therefore, a few years later, he married Marie Auvry, the widow of Jean Maheut, midlle-class merchant of Paris. This marriage took place between August 1582 and April 1584. Marie Auvry already had 5 children of which 3 daughters were married: Andrée Maheut was married to René Coulomb, prosecutor in the Chambre des Comptes; Renaude Maheut was married to Jacques Hélias, the King's reader of Greek letters; and Marie Maheut was married to a merchant, Nicolas Jugneaulx. Two sons, Nicolas Maheut, born in 1562 and Pierre Maheut, the youngest, were living with their mother. On October 27, 1583, Charlotte Hébert, Louis' sister, enters into a marriage contract with Nicolas Maheut. The young couple lived in one of the Maheut houses, quai de la Mégisserie. Pierre Maheut, the youngest, will become Louis Hébert's faithful companion. Pierre became Master grocer on March 8, 1603 and Master apothecary on December 7, 1605.

We know little of the family life in Nicolas Hébert's household except for financial difficulties that continued to haunt him. Political events took a turn for the worse leading to economic consequences that affected Nicolas Hébert. The first difficulties surfaced in 1569 when he had to sell the *Coeur Royal*. In 1573, he had to mortgage the *Mortier d'Or* as a loan guarantee of 1800 livres from Jean Peiras, bailiff at the Châtelet. In 1579, he borrowed again from Jean de Peiras, this time 1000 gold écus, that is 3000 livres at a rate of 8 and a third per cent.

After his marriage to Marie Auvry, Nicolas had to settle disagreements in his wife's and step-sons' family. In 1582, he had to settle certain disagreements. Then in 1588, his wife's sister, Catherine Auvry, instituted proceedings concerning the sharing of the houses and the vines at Groslay. In 1585, Nicolas borrowed again from Jean de Peiras, now a notary at the Châtelet. Jean de Peiras bought back an annuity of 100 écus. After Jacques enters the convent of the Minimes de Notre-Dame-de-Toutes-Grâces, Nicolas borrows 266 écus from them.

For Nicolas Hébert, the year 1589 is the beginning of a series of painful events that will eventually wear him out. The war, the siege of Paris and civil unrest brought terrible economic repercussions. Nicolas Hébert was one of those who were ruined financially. Up to now he had only made modest loans but now he had to resort to borrowers who charged high interest rates. He resorted to the brothers Billiad: Charles who was an member of Parliament and Pierre who was war manager. At the end of December 1588, Nicolas Hébert borrowed 800 écus, in return for an annuity of 66 écus and 40 sols for which he guaranteed the payment with a new mortgage on the *Mortier d'Or* and the rent from the *Trois-Piliers*. In 1589, he admits receiving 5743 écus... from Pierre Billiad. Thinking it was a loan, he spends it on his business matters; when Billiad claims the money, Hébert faces great difficulties.

Hébert can repay only 1243 écus. Billiad grants him a six-month reprieve. Since Hébert cannot repay his loan, the affair is sent to the Châtelet. Hébert is sentenced to repay the 4500 écus plus interest. In 1595, he must cede to Billiad his rights to the *Mortier d'Or* and different annuities that he had accumulated. Since this was not enough to repay the 4500 écus, he puts the *Mortier d'Or* up for sale; the house is bought by his step-daughter, Renaude Maheut and her second husband, François Guérin. The price of his part of the house does not satisfy Billiad. The part belonging to the children was therefore rented. Hébert then puts his affairs in order: he places his children, Louis and Marie in the care of a guardian by proxy, he installs a new tenant in the house of St-Mandé and goes to the Châtelet as a prisoner where he stayed for two years. He was looked after so poorly that his son-in-law, Nicolas Maheut had to pay 30 écus per year for his food and 26 écus to his jailer.

Louis and Marie Hébert were forced to ask their sister Charlotte for a place to stay. When Nicolas Hébert left prison, he stayed in the St-Germain-des-Prés neighbourhood. His third marriage was to Renée Savoreau from the Chartres region. No mention is made if he saw his children or not after he left prison. Nicolas Hébert died in 1600 without a will or inventory since he had nothing left.

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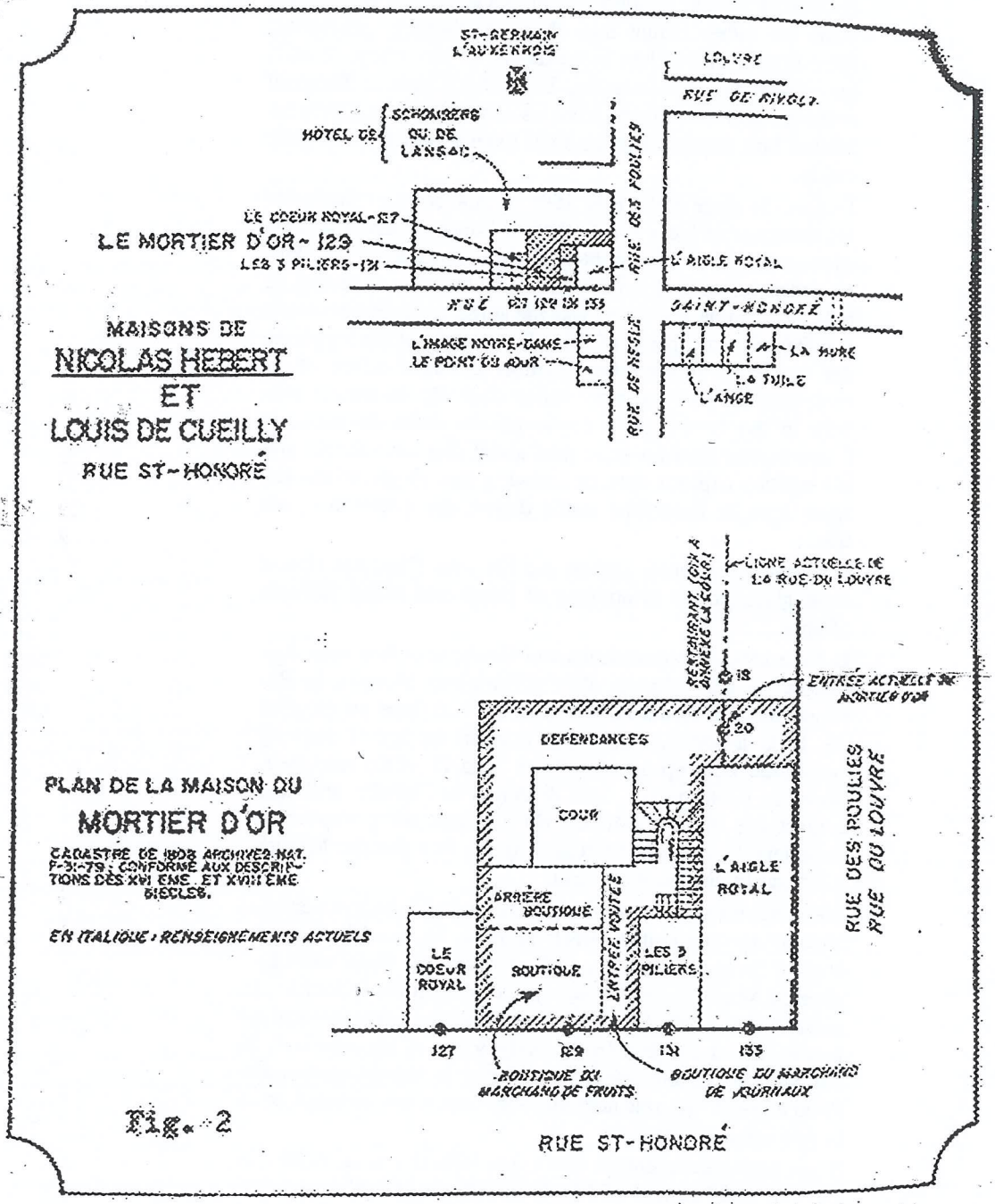
ST-GERMAIN L'AUXERROIS
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RUE DE RIVOLI
HOTEL DE SCHOMBERG OU DE LANSAC
LE COEUR ROYAL-127
LE MORTIER D'OR-129
LES 3 PILIERS-131
RUE DES POULIES
L'AIGLE ROYAL
RUE 127 129 131 133
SAINT-HONORÉ
L'IMAGE NOTRE-DAME
LE POINT DU JOUR
RUE DE NESLE
LA HURE
LA TUILE
L'ANGE
MAISONS DE
NICOLAS HEBERT
ET
LOUIS DE CUEILLY
RUE ST-HONORÉ
LIGNE ACTUELLE DE LA RUE DU LOUVRE
RESTAURANT (OIN A ANNEXE LA COUR)
18
ENTRÉE ACTUELLE DU MORTIER D'OR
20
DEPENDANCES
COUR
L'AIGLE ROYAL
ARRIÈRE BOUTIQUE
ENTRÉE VOUTÉE
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BOUTIQUE DU MARCHAND DE FRUITS
BOUTIQUE DU MARCHAND DE JOURNAUX
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PLAN DE LA MAISON DU
MORTIER D'OR
CADASTRE DE 1808 ARCHIVES NAT. F-31-79 ; CONFORME AUX DESCRIPTIONS DES XVI EME ET XVIII EME SIECLES.
EN ITALIQUE : RENSEIGNEMENTS ACTUELS

Fig. 2

Louis was 5 years old when his mother died. His sister Charlotte played the role of second mother until their father's remarriage and until her own marriage in 1583. Little is known of Louis' childhood and adolescence. He learned what his father taught him about apothecary. However, there is no record of him in the faculty of pharmacy. Even if his education was complete, his father's serious financial problems and the political troubles of the times may have inhibited him from taking his final exams, which were quite costly.

During the siege of Paris in 1590, Louis' cousin Claude Pajot, daughter of Isaac and Catherine Gaude, married Jean de Biencourt, son of Florimont de Biencourt, knight of the king's order, seignior of Saint Mauvis and others, and Jeanne de Salazar. Jean de Biencourt was the seignior of Guibermesnil and Poutrincourt, baron of Saint Just, knight of the king's order, gentleman of the Privy Chamber and chief officer of six companies of foot soldiers. Albeit Catholic, he fought actively in the battles of la Ligue beside Henri de Navarre. Louis Hébert heard a great deal about this new cousin and his military exploits without knowing that 15 years later the same Jean de Biencourt would dictate the direction of his life.

It seems that Nicolas Maheu and his wife Charlotte Hébert were given power of attorney of Louis and Marie Hébert's effects.

In June 1600, Nicolas Maheu and Charlotte Hébert sold their interest in the "Mortier d'Or" (The Gold Mortar), in Renaude Maheu. Louis Hébert gave up his share on October 14, 1600, a few days before he reached the age of majority and Marie gave up her interest on June 13 of the next year. Since the notary public, Jean de Peiras du Châtelet, still held a mortgage on the «Mortier d'Or», each one's share was considerably reduced, acerbated by the fact that the Mortier d'Or was in dire need of repair.

Louis Hébert had an unstable youth. In 1600, he lived Saint-Nicolas-du-Chardonnet Street; in 1601, he lived in the suburb of Saint-Germain-des-Prés and was still there when he married Marie Rollet in 1602. According to the record books, as of 1600, he called himself a Parisian merchant-apothecary, a grocer, and a civilian. In the early years of his marriage, he bought a house on Petite Seine Street in Saint-Germain-des-Prés, a house that was nothing more than a war-ravaged hovel in dire need of repair.

Some historians mention that Louis Hébert was in Acadia as early as 1604 as part of Pierre du Gua de Monts' expedition. However, a mysterious occurrence in which Louis Hébert and Marie Rollet were the victims pitted them against four individuals who were arrested and thrown into prison on July 6, 1604. The following August 6, by notary writ, the charge was withdrawn and the individuals were released. These documents prove that Louis Hébert was still in Paris in 1604.

Louis Hébert

Transatlantic Adventurer

Our ancestor's grandfather managed to sail across the Atlantic eight times in eight years while he participated in France's first attempts to colonize Acadia. But they failed. He married Marie Rollet in 1602. While he was on these Acadian adventures he fathered two daughters and a son, Guillaume Hébert, our ancestor, born 23 September 1604. His daughter's exact dates of birth are unclear.

His voyages:

At age 31, four years after his marriage, Hébert left for a voyage to Port Royal departing on May 16, 1606 on the ship "Jonas". In July the next year he returned to Paris after a 25 day voyage.

In February 1610 he left Dieppe in the ship "Jonas" but didn't arrive at Port Royal until three months later as a crew mutiny delayed their departure.

In July 1611 he returned to France on the ship Grâce-de-Dieu.

January 23, 1612, he returned to Port Royal on the same ship.

November 1613, he sailed on a fishing boat from Port Royal to seek aid in France.

December 31, 1613, he left La Rochelle, France, for Port Royal, arriving there in March 27, 1614.

Summer of 1614, he returned to France when the attempts to found a colony failed.

These were hazardous and often lengthy voyages. The December 1613 trip, for instance was in Winter and even going East took three months. One voyage to bring supplies to the colony took so long that the crew and passengers had to consume most of the supplies. There was fishing activity along these coasts and Hébert apparently begged a ride back to France in November of 1613 on one of them in an emergency. It is a miracle that he survived all these voyages. Sailing the Atlantic in November on a fishing boat seems risky. Sailing towards France was usually faster than the other way because of the prevailing Westerly winds.

Written by Byron S. Benton, Hartford, Ct. 3/7/03.

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Why Sail to Acadia?

In 1604 King Henry IV granted Pierre de Monts title to the lands of Acadia. He and his friend Jean de Biencourt, baron of Poutrincourt would join their efforts. Louis Hébert's cousin on his mother's side, Claude Pajot, had married Biencourt in 1590. He was seignoir of Guibermesnil and Poutrincourt, baron of Saint Just, knight of the King's order, gentleman of the Privy Chamber and chief officer of six companies of foot soldiers. This connection gave Louis an opening to seek a position from someone high in the Court.

First, de Monts sailed off to Acadia in 1604 with 120 men accompanied by Biencourt and Samuel de Champlain. They managed to establish a very fragile settlement. By 1605 de Monts and Biencourt returned to France leaving only a small group of settlers in Acadia under Champlain. In 1606 the King made Baron Biencourt seignior of Port Royal so Hébert may have seen opportunity presenting itself. Ambition and now opportunity thrust Hébert toward Acadia.

Louis accepted a work contract in 1606 from de Monts for one year of services at Port Royal. It was worth 100 pounds. In 1600 he had listed himself as a "Parisian merchant-apothecary, a grocer and a civilian". He had learned about medicine from his father and must have also learned a great deal about agriculture but very little else is known about his early life. His father had died penniless but Louis inherited a little real estate, apparently enough to prosper him to marry in 1602. His first son was born two years later. His motive for the trip must have been his ambition to seize this opportunity.

A Diligent Settler

We can follow his career by looking at the few snatches of history that have survived.

Upon arrival in Port Royal in 1606 Louis was given the job of providing food. He planted seeds - fifteen days apart - wheat, a wheat variant and rye along with vegetables and herbs. He spent much time growing roots and herbs for medicinal purposes. He also raised the pigs they had brought with them.

When Biencourt and Champlain explored the coasts for suitable places to make settlements, Louis advised them by testing the soils they found.

The winter of 1606-1607 passed peacefully but four men died of scurvy that Louis could not prevent. Each man who dined at Beincourt's table had to be maître d' for fifteen days. Probably Louis took his turn. In the Spring, Louis was in charge of the workers who tended the fields. He learned the Micmac language also.

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In 1607 de Monts lost his trading rights and the colony had to be withdrawn but Louis and Biencourt remained after the main body of men had left in order to harvest their grain. They returned to Paris in a boat they had retained and brought back sheafs of grain and plant roots to show their sponsors how fertile the new land was. The trip took 25 days at the end of August in what must have been a small boat requiring careful navigating.

Biencourt persuaded the King to allow him to be the one to settle Acadia and was named Governor General. In February, 1610 the Jonas sailed into the winter Atlantic and took three months to cross having been delayed by a crew mutiny. On board were Louis and relatives such as Jean La Motte, husband of Louis's mothers niece, Catherine Pajot; Guillaume Pajot, a notary and cousin of Louis; Valentin Pajot; and two other cousins. Upon their arrival, the natives greeted Louis warmly because they remembered the cures and herbs he had provided them on his first winter there.

In the months that followed disputes and quarrels ensued in Dieppe after the backers of the colony there were dissatisfied with the furs being brought back and some new owners took over. One record showed Louis returning to France in July 1611 and another showed him ministering to the dying Indian chief, Membertou, in late that same summer. Perhaps Louis returned to Port Royal in January, 1612 and the July 1611 trip to France was incorrectly recorded. The records show that when disputants reached Port Royal, Biencourt sent Louis to summon some Jesuits off the ship and they left it.

In May 1613 a ship sponsored by the dissident group arrived at Port Royal with a letter from the King that was given to Louis who was the commander at that moment. He complied with the orders in the letter and the ship sailed South to found a colony on Mt. Desert Island, what would be Maine later. That colony lasted only until September when a pirate, Argall, from Virginia destroyed it and dispersed the inhabitants. He next attacked Port Royal in November. Louis and his settlers managed to scare him off eventually because he feared his ships would run aground at low tide. Before that his men pillaged the fort, sacked the living quarters and seized all the horses and other animals in the coastal pasture. They set fire to the fort and the houses. The crops were saved, however, by the brave resolve of the settlers.

They fashioned shelters as best they could before the winter storms. In that emergency Louis went to France for help by finding space in a returning fishing boat. He signed a fur trade agreement with merchants in La Rochelle on December 8, 1613 and by December 31 he was at sea again returning to Port Royal. This was a fast turn around; leaving Acadia sometime in November, negotiating an agreement in France in early December and putting back to sea again after a few weeks.

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Although the settlers rebuilt in the Spring of 1614, they lost their ardor and returned to France in the Summer ending the colony. Louis still had some hope for Acadia for as late as December 1615 he signed a fur trade agreement but when his mentor, Baron Biencourt, died in a battle he was discouraged from ever going back to Acadia. He was required to sail back to France once more in 1622 to be a witness in a court proceeding regarding that fur trade agreement he made.

Those days demanded great things of men and some, like Hébert more than others, seemed to flourish at the hardships and challenges. He lived up to the calls for greater efforts. It was in Acadia, most significantly, that he became well known to Champlain and Champlain recognized his knowledge and realized how well Louis managed responsibility. In 1615 Samuel de Champlain met him in Paris and persuaded him to become a first settler of Quebec. Hébert was then 40 years old. Champlain saw how his skills and his knowledge of medicine and agriculture would make him invaluable. His courage in undertaking all the voyages and his success in dealing with all sorts of people made him ready for the prospect of a new colony - Quebec.

Louis and Marie and their three children set off for Quebec in March 1617. Their sailing ship would pass Acadia right by and enter the broad reach of the mouth of the Saint Lawrence River. It would regulate their lives from that day on. Son Guillaume Hébert, age 13, was probably wide-eyed at the ship's activities and very proud how his father explained everything to him with the experienced air of a veteran sailor. This was Hébert's ninth crossing but fate intervened again when he had to return in 1622 for the court proceeding. Ten times across the Atlantic in a lifetime!

The following pages tell of his life in Quebec. They are from an article in the magazine "LE FOURNIER" March 2003.



GUILLAUME HEBERT taken from the monument base

THE THREE ENGLISH KIRKE BROTHERS PUT THE FAMILY UNDER GREAT STRESS

Historians tend to skip over the three years the family spent living under the English flag as subjects ruled by Lewis Kirke. For the three privateers had laid siege to Quebec for two years previously and finally on July 21,1629 received its surrender from Champlain.

Under the terms of the surrender most of the inhabitants were sent back to France on one of the Kirke ships and fair and courteous treatment was to be afforded to all. Champlain himself was sent back. Story tellers place great importance on the fact that Marie Hébert stayed behind. It is also told that some of her family stayed with her. One source says her reason to stay was to continue teaching the young Amerindian children to prepare them for baptism within the Catholic religion. Yet, they could not become Catholic as long as the Kirke's held control and Marie had no way of knowing how long that might be. All the priests had returned to France, of course. Since her husband was buried there and all her belongings and her house was there she had good reason to stay.

We wonder who stayed behind with her with no certain reason to expect the French to return? Little is known about life under the occupation apparently.

Louis Hébert died in 1727, two years before the Kirke takeover. Then, in May of the same year as the takeover, Marie Hébert married Guillaume Hubou. The colony was starving because the Kirke brothers had captured the French convoys sent to supply Quebec in the previous years. The cellars of the Hébert family had been emptied in an attempt to sustain the population consisting of 16 men, their wives and children and a number of priests. Why did Hubou marry Marie at this time? Did he remain in Quebec or return to France?

Our ancestor, Guillaume Hébert, age 25 and unmarried, very probably stayed with his mother even though she had just remarried. He learned about growing crops from his father and had taken over the produce when the later died. So he was very essential.

It is difficult for us to imagine the difficulty the colony had to keep fed through all those early years. The food sent from France was essential and Winter found survival difficult as they desperately awaited the first supply ships to come up the river after the ice gave way. It would seem to us that wild game must have been available and friendly Indians might have hunted for them. The river must have teamed with fish, just for the taking. Apparently Louis Hébert was the only inhabitant to grow produce under the orders of the merchant company. The men who might have farmed, fished or hunted were required by the merchant company to engage in the lucrative fur trade.

CAPTURED BY THE KIRKE BROTHERS



Madame Hébert watching the departure of the French from Quebec after its capture 1629

Louis Hebert, our ancestor

Louis Hebert's Quebec contract

Samuel de Champlain encountered considerable difficulty in the founding of Quebec. He fought the merchant company with its sole interest in the fur trade. They had little concern for either the prosperity of the country or the conversion of savages. Champlain believed wholeheartedly that agriculture was at the root of the founding of a country. Without it, no society or life was possible. He called wide and far for men to clear and work the land in New France. After nine years of effort, he had only succeeded in establishing one colonist there with permission to devote himself to the land.

After being visited in Paris by Champlain who had convinced him to follow him to Quebec, **Louis Hebert** 's hopes of founding a Quebec colony were reignited and he undoubtedly felt bolder than ever about pursuing this endeavour. If only the merchant company would permit him to move to New France with his family. Champlain recounted all the services that **Louis Hebert** could perform for them and stated that this apothicary only asked in return permission to cultivate a plot of land large enough to sustain his family.

Champlain negociated a contract of two hundred crowns a year for **Louis Hebert** as apothecary or doctor to Quebec. In addition, the company was to provide food and lodging for him and his family during the time it took for him to clear the land.

As a result, **Louis Hebert** liquidated all of his affairs in Paris because this time he was bringing his small family with him to ive in New France. He and **Marie Rollet** said goodbye to their parents and friends. His brother-in-law, **Claude Rollet**, was also along on the voyage. They arrived in Honfleur on March 6 1617 to board the *"Saint-Étienne"*. He was stupified to discover upon his arrival that the merchant company that monopolized the fur trade in New France was not prepared to honour the terms of his engagements, neither his salary nor the concessions for his family. The company reprsentative presented him with a new contract by which he was to lend his services to the company for a period of two years for whatever purposes the company required.

Here is the actual text of this contract:

I, Louis Hebert of Paris, recognize and confess that I have lent myself to the Company of Canada to live with my family, two daughters and a son, and a man acompanying me by the name of Claude Rollet, to the said country of Canada, and that during the first two years, I shall work at all that those in charge of the said company of Canada command of me, for the service of the aforementioned, and when there is nothing they ask of me, the said clerks of Quebec will give me permission to clear, work, and improve the lands of the said country, and the yield of my said labours and of those of my people, will be put into the hands of the said company for two years to dispose of as if it were theirs, on the condition that they promise to pay me and all of my people, for each of those mentioned, the sum of three hundred pounds tournois.

And the said two years having passed, the said company will not be bound to feed or defray anything for me or my people nor to provide lodging, on the condition also that the company will allow me to do the said work, whether involving tobacco, corn, gardening or other farming, the yield of which will be mine to sell to the said company henceforth, at the same price that such merchandize would command in France, and consent that I cannot, under penalty of confiscation of merchandize and loss of the abovementioned rents, trade nor arrange to have traded by me or my people anything whatsoever with the Savages or others.

And to provide for my needs, the said company have leased and advanced me the sum of 120 ecus, worth three pounds tournois and the said company runs the risk on the return trip of the "Saint-Étienne" with an advance of three hundred pounds, and sixty pounds tournois for absolving them of any risk unto myself. Furthermore, I promise to help to the utmost of my ability the sick free of charge and without salary.

Louis Hebert did not expect such low pettiness from the company. Since he no longer had any choice, he accepted the contract. He was fully aware that he would have to fight this company continuously but this he would do in his way. Like Champlain, he too wanted to prove that, in order for the colony of New France to prosper, the land needed cultivation and settlers who were able to survive on the fruits of their labour.

Arrival in Quebec

They departed on March 11 1617. The crossing was long and arduous; it lasted three months. **Louis Hebert** and his family arrived in Quebec in June, along with a few other colonists. There were three families in Quebec in 1617, all in the service of the company; none of them cleared any land. The families were that of **Abraham Martin** and his wife **Marguerite Langlois**; they had one daughter, **Anne; Pierre Desportes** and his wife **Marie-Françoise Langlois**; they had one daughter **Helene** who later would link her destiny with **Guillaume Hebert**, son of **Louis Hebert** and **Marie Rollet**, and the family of **Nicolas Pivert** and his wife **Marguerite Lesage**. They had no children but a niece lived with them.

Agricultural beginnings

As soon as he arrived, **Louis Hebert** started clearing land (the company had given him 10 acres); he busied himself building a small house on a hill for his family. When not working for the company, he hurried to clear, cultivate and sow the land. Moreover, provisions brought with him from France came in very handy in treating the sick and the hungry. As of the summer of 1618, **Champlain** was able to admire the work of his friend **Hebert**; he could see the ripening grain and the harvest of vegetables.

That same year, the first marriage to take place in Quebec was between **Anne Hebert**, daughter of **Louis and Marie Rollet**, and **Étienne Jonquest**. Unfortunately, the couple died during their first year of marriage.

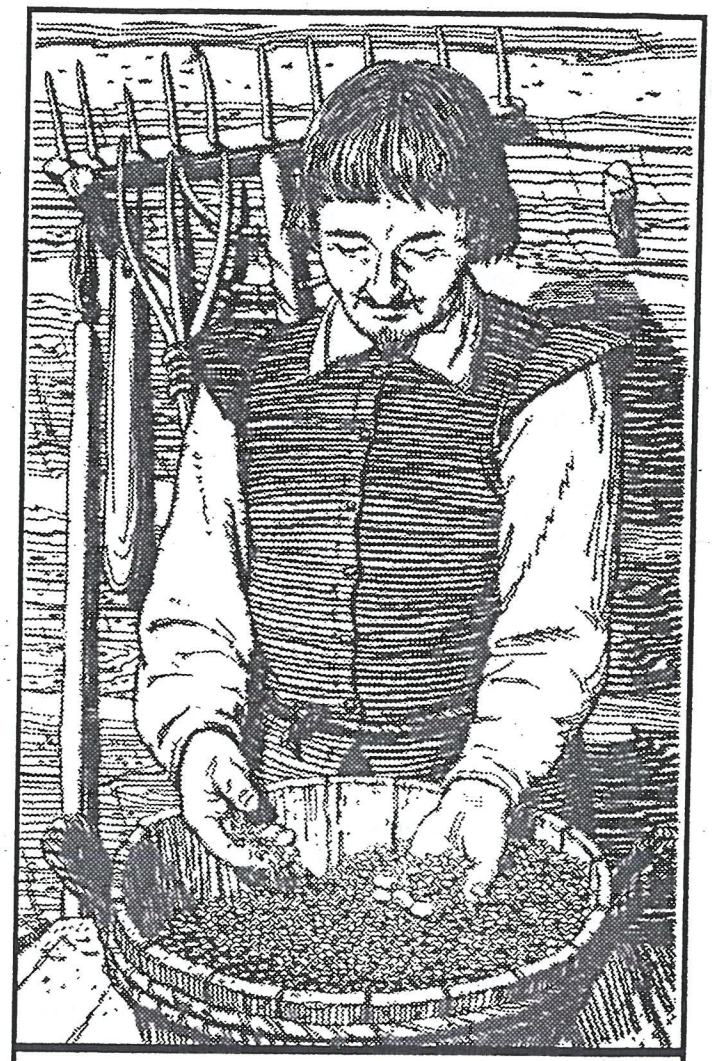
A young company carpenter and a friend of **Champlain**, **Guillaume Couillard** showed a keen interest in the clearing efforts of **Louis Hebert**. He quickly befriended Louis and started to help him after finishing his work for the company. It's important to mention that **Hebert** had no tools with which to work the land, the company having refused to order him a plough. Each year, **Hebert** enlarged and cultivated his lands, so well that at the end of three years the yield surpassed his family's needs.

The company did not regard **Hebert**'s success in a good light. They imposed further restrictions upon him and bought his yield at a low price. The company was only there for commerce and did not want new colonists to settle; they tried to discourage **Hebert** who had to endure their interference. **Hebert** complained to **Champlain** who arranged a meeting of the residents. Those who wanted to clear land asked for greater latitude. The colonists' complaints were heard in the court of the king. The Merchant Company was therefore dissolved. The **Duke of Montmorency** gave the switched the trade monopoly to a new company formed by the **De Caen** brothers. These brothers, rapacious Huguenots, treated **Hebert** even more hatefully, for example : **Hebert** borrowed 100 ecus from the coureur de bois, **Etienne Brule**; the latter did not ask for interest. **Guillaume de Caen**, of the company, bought the debt and demanded an usurious rate of 25%. **Hebert** had requested a plough for his labours; **De Caen** refused on the pretext that this would only serve his own interests. Many other examples exist of how **Hebert** was embezzled.

Louis Hebert, Lord

When **Champlain** returned to France in 1621, he named **Louis Hebert** proxy to the king. This advantage allowed Louis to make the most of his rights to the lands he occupied. He asked that these lands be his. He also brought livestock over to Canada. He planted fruit trees. On February 4 1623, he received the concession of the fief of **Sault-au-Matelot** (in Haute-Ville); in noble fief, confirmed the set-up on February 28 1626, for him and his heirs. « ***.....of all the cultivatible land cleared and included in the enclosure of the said Hebert, including the house and buildings as well as all that extends and is included in the said site of Quebec on the large St. Lawrence river, to be enjoyed in noble fief by him, his heirs and owing in the future to his proper and loyal acquisition and to dispose of as he sees fit ..... ».*** *He also received the concession of* **fief Saint-Joseph,** on the Saint Charles river, on August 8 1626. ***«The expanse of a French piece of land located near the said Quebec on the St. Charles river, which was bordered and limited by the Mr. Champlain and Mr. de Caen.....to enjoy in noble fief by him and his heirs ..... »***

Hebert had fulfilled his most precious dream, that of owning and cultivating enough of these virgin lands to live independently, he and his own. All that he possessed was the fruit of his manual labour achieved in spite of being embezzled by the company's directors.



Louis Hébert, esquisse, courtoisie: Brasserie Labatt Ltée

Until 1632, the **Hebert** home, situated on the side of a cliff, was the only private residence in Quebec. A bit further away was the little fort built by **Champlain** and, just above it on the river's edge, l'Habitation, flanked by the Recollets chapel. The only two other buildings were the Recollets convent and that of the Jesuits located a mile away on the St. Charles river.

Upon the wedding of **Guillemette** to **Guillaume Couillard** in 1621, **Louis Hebert and Marie Rollet** set them up with half of their estate and property and all that would be cleared and expanded upon it.

Recalled to France

Remember that in 1613 and1615 **Louis Hebert** had signed agreements with **Georges et Macain** in the name of **Jean de Biencourt** with regards to the fur trade in Acadia. An incident where beaver and other furs were seized on one of the Mr. **de Biencourt**'s ships by another fur trading company, furs that were intended for **Georges et Macain**, **Biencourt** contractors. The incident went to the law. **Louis Hebert** was therefore called back to France at the beginning of 1622 as a witness since his signature was on the agreements.

Louis Hebert's death

Louis Hebert was unable to enjoy the title of lord of New France for long. On January 23 1627, a few days after falling badly on the ice, he succombed to his fractures. It was a terrible loss for the colony and for all the indians who reveered him.

In 1629, **Marie Rollet** married again, to **Guillaume Hubou**. In the three years that the English had occupied Quebec from 1629 to 1632, she decided to stay in Quebec with her family and that of **Guillaume Couillard**, her son-in-law, in spite of the fact that Quebec had just endured two years of famine and that many families were returning to France at **Champlain**'s request and with the **Kirke** brothers' authorisation. She refused to let the English have goods so dearly acquired through **Louis Hebert**'s labours. The **Kirke brothers**, born in France and raised in a protestant region, were gentlemen with an appreciation of French culture; they wanted some of the French to stay in Quebec. Along with her daughter **Guillemette, Marie** continued to look after the young indians' care and religious instruction. She died on May 27 1649.

Guillaume Hebert, their son, married **Helene Desportes** in 1634. They had three children: **Joseph**, born in 1636, **Françoise**, born in 1638 and **Angelique**, born in 1639. This third child died young. **Guillaume Hebert** was killed in an attack on the Iroquois in 1639. His son, **Joseph,** who wed **Marie-Charlotte de Poitiers** in 1660 had a son in 1661 who only lived a short time. **Joseph** was killed by the Iroquois in 1661 . **François Hertel**, his companion, informed the family of his death.

Even if **Louis Hebert and Marie Rollet** left no descendents under the **Hebert** name, their indirect lineage is as fertile as the gardens of our ancestors. Guillaume **Couillard** and **Guillemette Hebert** had 10 children, leaving a large lineage. The granddaughter of **Louis and Marie Rollet, Françoise Hebert,** married **Guillaume Fournier**, first ancestor with this name, in 1651. They had 14 children, including 6 boys. **Guillaume Fournier** was one of the first pioneers of Montmagny. There are millions and more **Couillard** and **Fournier** descendants throughout North America.

Louis Hebert and the Indians

In Acadia, **Louis Hebert** had learned the language of the Micmacs; he had befriended them, caring for them and preaching to them. He did the same thing in Quebec. **Louis** and his wife **Marie Rollet** learned their language. **Marie** taught the little indians in her home. **Louis** cared for them for free, he traded vegetables with them for other things, all without the knowledge of the company. He knew how to respect them and treated them as reasonable creatures. He did not see them as providers of furs but as brothers to enlighten, civilized and save.

At the same time, the family had to protect itself from attacks by the Iroquois. After **Louis Hebert**'s death in **1627, Marie Rollet** and **Guillemette Hebert** witnessed horrific massacres by the Iroquois.

Louis Hebert, Father of the french-canadian race

A document by **Benjamin Sulte** titled: *« Habitants et hivernants » (Inhabitants and Winterers),* brought to light the difference among the terms colonists, winterers, translators, company employees, and civil servants, during the first five years in New France. Many winterers spent a winter or two in this country and then returned to France. Several also died of scurvy. Generally, winterers served the company and had no intention of settling for life in New France. Inhabitants took a plot of land with the intention of staying in the country and leaving a family there. **Louis Hebert** was therefore the first inhabitant. Others followed such as **Robert Giffard, Guillaume Couillard, Abraham Martin**, etc.

The winterers were French. The inhabitants were French. However, **French-Canadians** only descended from **inhabitants**. On **Louis Hebert**'s tombstone in Quebec are found the names of the **first 45 inhabitants of New France.** The proud race of Quebec French-Canadians stems only from these first 45 colonists-inhabitants.

(Translation: Catherine Fournier AFA 320)

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Sources :

Madeleine Jurgens : Mémoires de la société de généalogie canadienne-française.

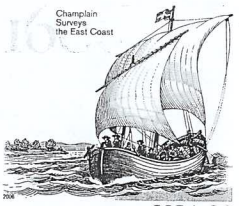
Jacques Lacoursière : Histoire populaire du Québec, des origines à 1760

Azarie Couillard/Després : La première famille canadienne-française

Presse Université Laval : Dictionnaire biographique du Canada

Alphonse Fortin : Les grands noms oubliés de notre histoire.

BACKGROUND:
A novel by Willa Cather, "SHADOWS ON THE ROCK", tells about life in Quebec in these times and of an apothecary as as seen through his daughter's eyes. Written 1931.



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The Couillard Family

What of the Couillard family whose progenitor, Guillaume, had arrived first in 1613? He married Guillemette Hébert in 1621. The following is a listing of his family:

		age at 1629
Louise	1625-1641	4 yrs.
Marguerite	1626-	3 yrs.
Louis	1629-1678	born May 18
Elizabeth	1631-1704	
Marie	1633-1703	
Guillaume	1635-1662	
Madelaine	1639-1666	
Nicholas	1641-1661	
Charles	1647-	
Catherine	1648-1664	

The Couillard's had three children by the time of the takeover and two more during the occupation. Probably they stayed behind to be with Marie and Guillaume Hébert to make sure there would be two men to provide for the families needs in addition to Hubou. Louis, who was later to become a seigneur, "Couillard de Lespinay," was born while the colony was at the point of great starvation and two months before the takeover.

Another family that stayed behind was that of Abraham Martin; his wife Marguerite Langlois and daughter Anne. Martin came as a single man in 1619

France and England signed a treaty in 1632 that gave Quebec back to France and forty men with six Jesuits returned to Quebec. Champlain returned in 1633 with 200 more settlers. He died in 1635.

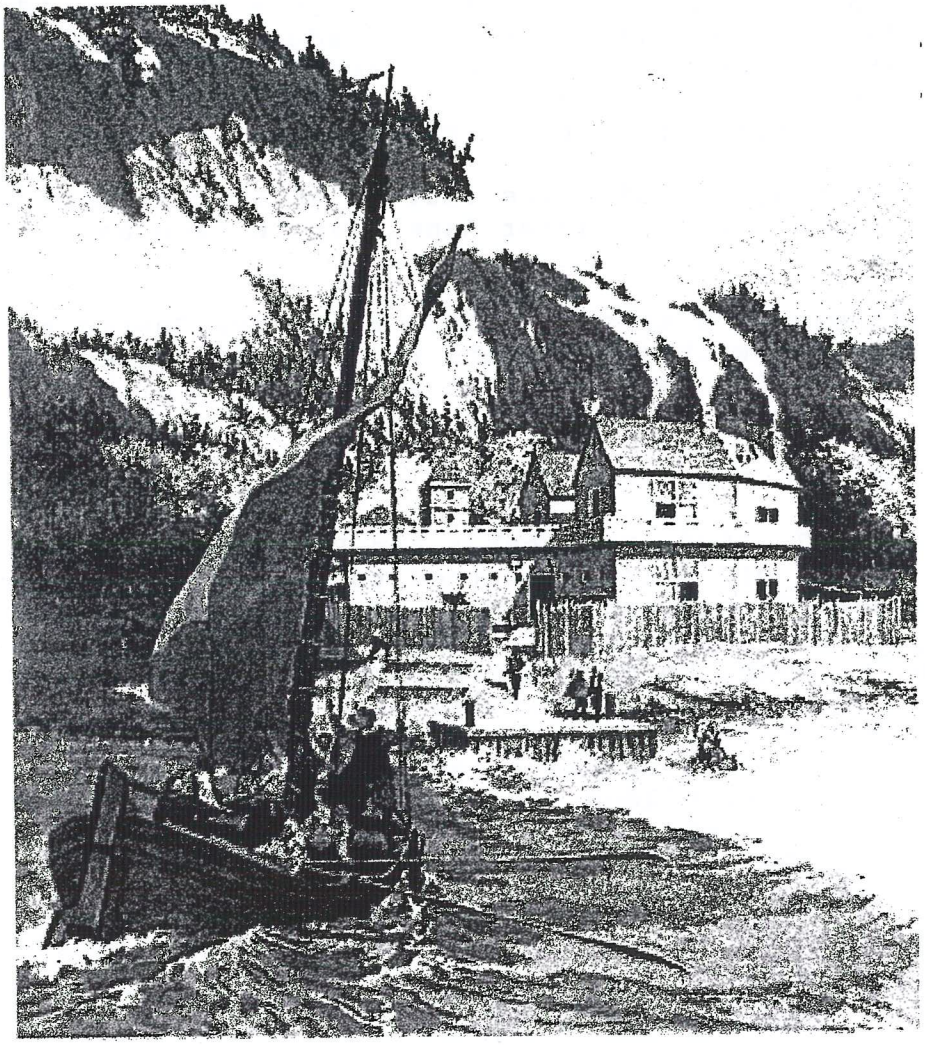
Our Ancestor, Hélène Desportes - First Child Born in Quebec

She was born on July 7, 1620. Her mother was Françoise Langlois. It appears that 9 year old Hélène returned to Dieppe, France in 1629 with her father, Pierre and her mother; their only child. Pierre was an agent for the merchant company and would have no reason to remain. However, he did return with his daughter after the Kirke's left Quebec although his wife died in 1632 in Dieppe. Shortly after Hélène returned she married Guillaume Hébert on October 1, 1634 at age 14; a marriage age not uncommon then. Guillaume was 30. So, our Hélène left Quebec to voyage to France when she was just 9 years old, lost her mother and then returned with her father in either 1632 or 1633 and married shortly afterwards. Her daughter and our ancestor, Françoise Hébert, was born in 1638.

After Guillaume was killed by the Iroqois in 1939, Hélène would marry Noel Morin in 1640 and she would die in 1675.

What kind of life did they lead under the authority of Lewis Kirke? Was there supply ships from England during the period? Kirke probably would have wanted to rotate his troops. How many of the English force were there? What advantage did Kirke gain from his possession of Quebec? When the French did return they found most buildings in ruins due to carelessness of the English.

Historians dwell on the importance of a building called "L'Habitation" which Champlain reconstructed in 1628. It consisted of three living and storage quarters protected by a palisade and a 15 feet wide ditch. It was on the edge of the river below the cliff. Many of those mentioned above probably lived in this building. The Hébert family lived on top of the rock in a stone house. Also on top of the rock was a small fort, St. Louis. L'Habitation burned in 1632.





Guillaume Fournier

His life and his family

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GUILLAUME FOURNIER'S FAMILY

He was the father of Charles, our ancestor.

He was the husband of Françoise Hébert, grandaughter of Louis Hébert.

He came from France with no credentials or money. Probably born in 1619.(Andrew Benton was born in 1620 across the Channel).

He was a founder of the town of Montmagny, downriver from Quebec City.

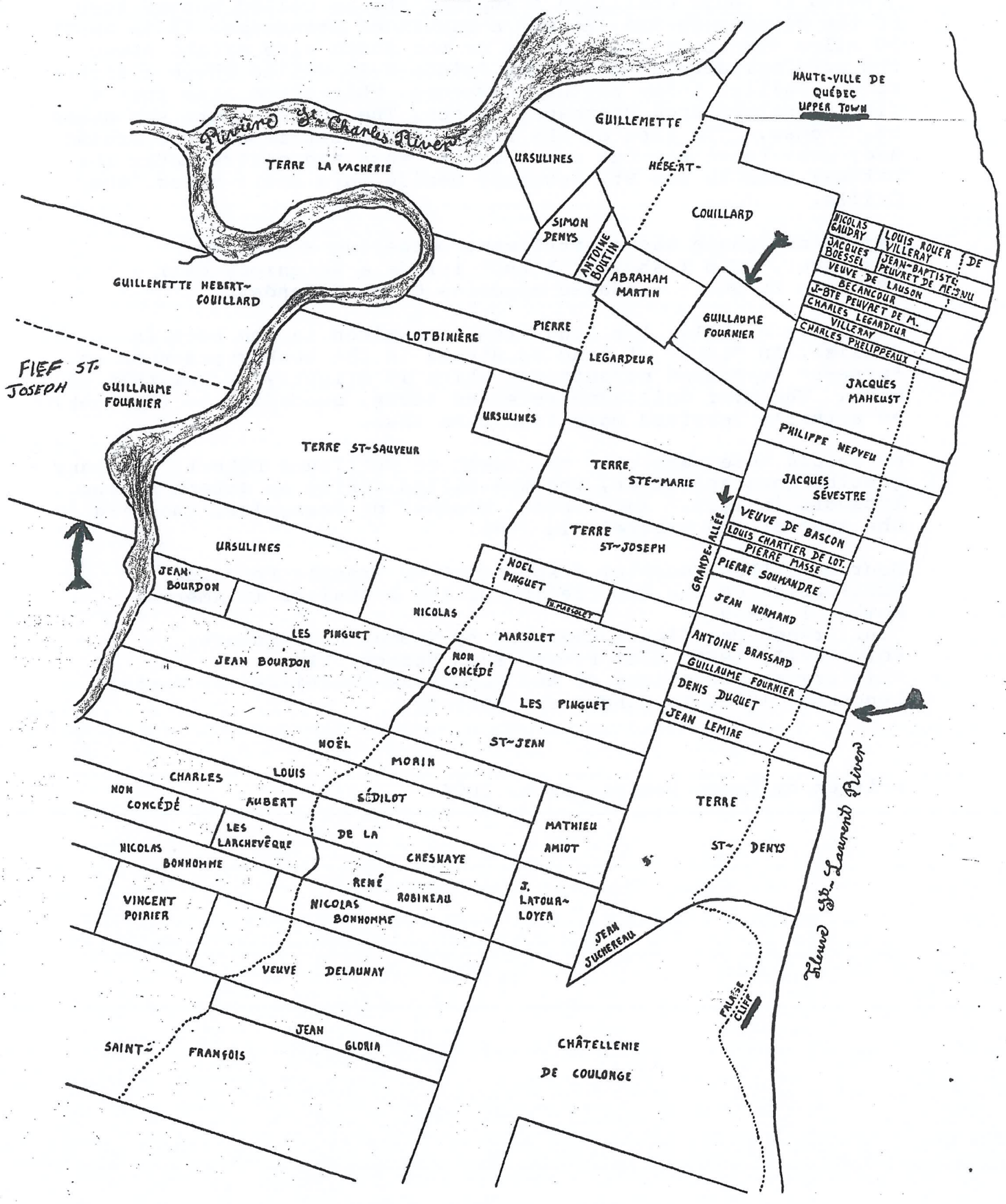
Three writers have described his life by reporting his legal difficulties from Court records and by reporting his land transactions. We should be thankful that these records are available as far back as the early 1600's but we would like to have learned more of the life of his family.

The following photcopies are taken from a book written by Armelle Fournier at the celebration of the 300th anniversary of his death in 1999. They are presented as a means of showing some of the flavor of his life. The land transactions are convoluted and the names of the locations are not uniform. To attempt to follow the land ownership changes is impossible, therefore, only a general feeling for what transpired can be obtained. The following guides may help:

He owned land in three areas:
1. Originally, the area of Grande-Allée. Françoise inherited land from her father so Guillaume became co-owner. This land lays just West of the walls of the Old Town and borders the St. Lawrence River. Now it is the site of high rise buildings and worth millions and is near present day Berethelot Street. See Map A.

2. Inside the bend of the St. Charles river and across the river from the city. See maps A, E and F. Called "Fief St. Joseph" or sometimes generally as "Charlebourg." Guillaume becomes a "Seignoir" of this land and was able to grant land to tenants and receive their rents.

MAP A


Rivière St-Charles River
HAUTE-VILLE DE QUÉBEC
UPPER TOWN
GUILLEMETTE
TERRE LA VACHERIE
URSULINES
HÉBERT-COUILLARD
SIMON DENYS
ANTOINE BOUTIN
ABRAHAM MARTIN
GUILLAUME FOURNIER
NICOLAS GAUDRY
LOUIS ROUER DE VILLERAY
JACQUES BOESSEL
JEAN-BAPTISTE PEUVRET DE MESNU
VEUVE DE LAUSON
J-BTE BECANCOUR
CHARLES PEUVRET DE M.
CHARLES LEGARDEUR VILLERAY
CHARLES PHELIPPEAUX
GUILLEMETTE HEBERT-COUILLARD
LOTBINIÈRE
PIERRE LEGARDEUR
FIEF ST-JOSEPH
GUILLAUME FOURNIER
JACQUES MAHEUST
PHILIPPE NEPVEU
TERRE ST-SAUVEUR
TERRE STE-MARIE
JACQUES SÉVESTRE
GRANDE-ALLÉE
VEUVE DE BASCON
LOUIS CHARTIER DE LOT.
PIERRE MASSE
PIERRE SOUMANDRE
TERRE ST-JOSEPH
JEAN BOURDON
NOEL PINGUET
N. MARSOLET
JEAN NORMAND
NICOLAS MARSOLET
LES PINGUET
ANTOINE BRASSARD
NON CONCÉDÉ
GUILLAUME FOURNIER
DENIS DUQUET
JEAN LEMIRE
NOËL MORIN
ST-JEAN
CHARLES AUBERT
LOUIS SÉDILOT
NON CONCÉDÉ
LES LARCHEVÊQUE
DE LA CHESNAYE
MATHIEU AMIOT
TERRE ST-DENYS
NICOLAS BONHOMME
RENÉ ROBINEAU
J. LATOUR-LOYER
VINCENT POIRIER
NICOLAS BONHOMME
JEAN JUCHEREAU
VEUVE DELAUNAY
FALAISE CLIFF
Fleuve St-Laurent River
SAINT-FRANÇOIS
JEAN GLORIA
CHÂTELLENIE DE COULONGE

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3. This area seems to have been in a very large seigniory granted to Louis Couillard d'Espinay who is called second lord of the Riviére-du-Sud. He was a cousin of Françoise. It is about 30 miles downriver from Quebec on the South side of the river. The original settlement was at Pointe-a-la Caille where a little river, Caille, joins the St. Lawrence. This place lies just a little upriver from Montmagny houses. The Church there was named St. Thomas. The area of the first little settlement was eroded away many years ago but now a metal cross and plaque marks the pathway down to the St. Lawrence beside this small brook, the Caille.

Cap-Saint-Ignace was a settlement bordering Montmagny downriver. Map I shows "St Luc" inside a seigniory call "Riviére Du Sud." (located opposite Crane Islands).

For today's world, the land areas are given in the book in English. An "acre" of land as stated in the book represents an "arpent" in French measurement which is slightly larger than an acre. Whenever Guillaume received acres, according to the book, he actually received more land than that.

We should note carefully the death of Guillaume Hébert, our many greats-ago-grandfather, who was killed during an attack on the **Iroquois** in 1639. And Joseph, brother of Françoise, who died in the land of the **Iroquois** in 1662.

Sources: "Les Fournier d'Amérique" by Armelle Fournier, Publication of the Association of the Fourniers in America, Number 1, 1999.
"Our French-Canadian Ancestors" by Thomas J. Laforest, Vol. XXVII, 1998. LISI Press, Palm Harbor, Fla.
"History and Genealogy of the Madoueska Fourniers" by Daniel Lancombe, 1985, Tolland Hist. Society.

written by Byron Benton, Sept. 2004

On March 6, 1617, **Louis Hébert** signed up with the Cent Associés company and immigrated to Quebec City with his wife, **Marie Rollet**, his three children, Guillemette, Anne, and Guillaume, and his brother-in-law, **Claude Rollet**. **Louis Hébert** was ***"to work at whatever those who were in charge of the company demanded of him"***. In return, he had the right to clear land, to work it, and to improve it. The revenue from his labours and of those of his family was to be given to the company for a period of two years. After this period, **Louis Hébert** was to provide for himself and to take care of his own accommodation. He could sell whatever he harvested to the company. **Louis Hébert** and **Marie Rollet**'s second child, **Anne Hébert**, married **Etienne Jonquest** in 1618. Unfortunately, she died the year of her marriage. On August 26, 1621, **Guillemette Hébert**, **Louis Hébert**'s eldest child, wed **Guillaume Couillard**, Champlain's illustrious assistant who had settled in Quebec City in 1613. **Louis Hébert** and **Marie Rollet** ensured that Guillemette and her husband would receive through their marriage ***contract half of their real estate and other assets along with everything that was cleared, built and improved.*** On October 1st, 1634, Louis Hébert's son and youngest child, **Guillaume Hébert**, wed **Hélène Desportes**, daughter of **Pierre Desportes** and **Françoise Langlois**.

On February 28, 1626, **Henry de Lévy**, Duke of Vendatour, His Majesty's Lieutenant General, and Viceroy of New France, received confirmation of a gift to **Louis Hébert** and his heirs, ***"of all of the workable lands cleared and included in the enclosure of said Louis Hébert, including the house and other buildings as well as everything that spreads along and includes the***

said site of Quebec City on the great St. Lawrence River, to enjoy freehold by himself and his heirs and to dispose of in the future as he sees fit...."
(Fief of Sault-au-Matelot)(Map A & B)

Another gift to Mr. **Louis Hébert** ccomprised *"the expanse of a piece of French land located near said Quebec City, on the St. Charles river which was bounded and limited by Mr. Champlain and Mr. De Caen... to enjoy freehold by himself and his heirs..., etc."* (Fief St. Joseph or de l'Espinay) *(Note1) (See notes at the end of this chapter)*

He acquired these lands on August 8, 1626.

Louis Hébert did not enjoy his fiefdom for long. He died on January 25, 1627, a few days after slipping and falling on some ice.

Guillemette Hébert and **Guillaume Couillard** had ten children. Louis, the third one, became Lord of Rivière-du-Sud. The King of France ennobled/(raised to peerage) **Guillaume Couillard** in 1654 as a reward for his accomplishments in the country called Canada. His descendants also received letters of nobility.

Guillaume Hébert, Louis' son, had three children with **Hélène Desportes**: Joseph, born November 3, 1636; ***Françoise (our ancestor)***, born January 27, 1638; and Angélique, born August 2, 1639. Angélique died young. **Guillaume Hébert** died in 1639, killed during an attack on the Iroquois, leaving behind his wife and his three small children. **Guillemette Hébert** and **Guillaume Couillard** became the children's guardians. **Hélène Desportes** remarried **Noël Morin** on January 9, 1640, and have twelve children with her second husband in addition to Guillaume's three that she continued to raise.

Joseph Hébert, married **Marie-Charlotte de Poitiers** on October 12, 1660. They had a son who did not survive. Joseph died in the land of the Iroquois in 1662.

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Guillaume Fournier

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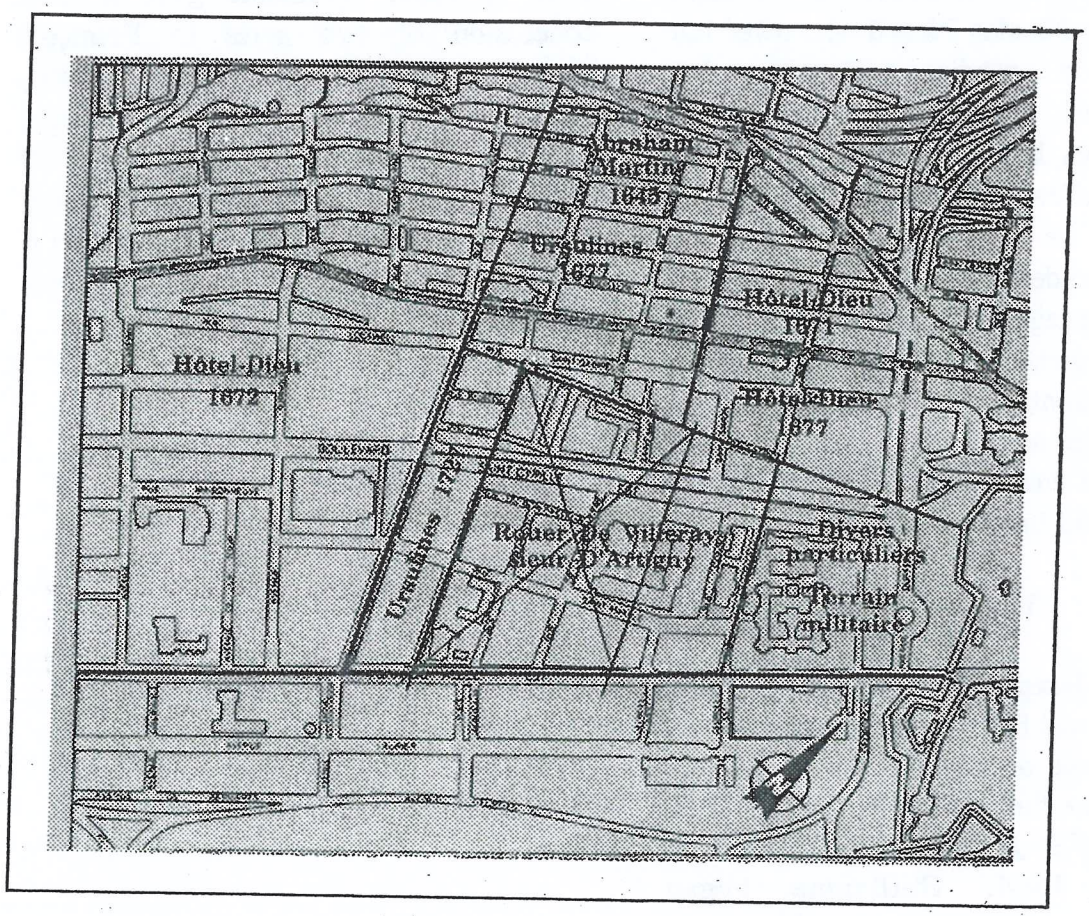
Guillaume was the first Fournier to settle in the new colony. There is no documentation prior to 1651 to substantiate his existence. In his catalogue of immigrants, the historian **Marcel Trudel** mentions that Guillaume was among those to arrive in a fleet in 1651, the first ship of which arrived on August 18.

Guillaume would then make the acquaintance of the Couillard clan. Was he a volunteer or a confidence man? Guillaume's first official act occurred on November 20, 1651, in the church of Notre-Dame-de Québec. Father Poncet questioned **Guillaume Fournier** who declared himself to be the son of **Gilles Fournier** and **Noëlle Gageut** of the Coulmer parish (Note 2) in Normandy, as well as **Françoise Hébert**, daughter of the late **Guillaume Hébert** and **Hélène Desportes**. With their mutual consent, he declared them husband and wife in the presence of **Jean Bourbon, Louis Sédillot,** and **Robert Caron**. *Guillaume could not sign his name*; he did not know how to read or write. Later on, however, his signature would be found on various documents.

With this entry to the Hébert family, Guillaume became one of its heirs.



Map B: Quebec City, Saint-Jean-Baptiste quarter

There is no mention of whether he would inherit a part of the fiefs of Louis Hébert through his marriage or if he would continue to clear them for cultivation. We have no knowledge of how he spent the first years of his life in Quebec City from 1651 to 1661 or how he supported himself.

Guillaume and Françoise had five children between 1653 and 1661: Gilles, their first child, was born on November 26, 1653 and died a month later.

Marie was born on May 5, 1655, Agathe on April 9, 1657, Jacquette on April 9, 1659, and Joseph on July 12, 1661.

We only start to get to know **Guillaume Fournier** in 1661. Notary acts often reveal a great deal about a person's temperament; we surmise through the writings of various acts that Guillaume had a **"lot of character"** and was not the type to give in easily if he thought he was right. Clever in business, he accumulated considerable wealth.

On June 11, 1661, **Nicolas Chaigneau** declared that he owed Guillaume the sum of 72 pounds ***"for food delivered to him during the winter, for which he stated he was satisfied and well fed".*** The next year, André Barbeau acknowledged that he owed him 60 pounds for business between the two of them, of which some part of the monies Guillaume

had advanced to him in France. A month later, it was **Nicolas Picard** who owed him 48 pounds on expenditures. That same day, he endorsed a promissory note of 63 pounds from **René Rhéaume** to **Vincent Verdon.** A few months earlier, on January 15, 1662, he acquired land situated at Notre-Dame-des-Anges (Haute-Ville), two acres of frontage, for the sum of 60 pounds. Again this same year, he acquired another acre of frontage located between La Grande-Allée and the St. Lawrence River, land which had belonged to **Guillaume Gaultier** said Lachesnaye.

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The Co-Lord

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On **Joseph Hébert's** death in 1661, Guillaume and his wife **Françoise Hébert** inherited half of the late Louis Hébert's estate on the fief of the St. Charles River called ***"Fief St. Joseph".*** *(Maps E & F)*

In 1664, Guillaume began distributing concessions to his local farmers: on January 6, to **Simon Bourbeau,** one and a half acre of frontage by 40 acres deep on the St. Charles River; he was **Guillaume Bourbeau's** neighbour and paid 12 cents interest plus 45 sols and two capons of manorial rent per year for this concession. In return, he had the right to hunt and fish but must work on any necessary navigation routes.

On May 26 of the same year, he gave a concession of the same size to **Paschal Lemaîstre,** his other neighbour; on June 3, a concession of two acres in frontage to **Hilaire Charbonneau;** on July 22, another concession of two acres to **Jean Galaup;** on the next day, July 23, yet another to **Gervais Gaillard.** Finally, on June 8, 1666, Guillaume gave a final concession of two acres to **François Boucher.** During the 1666 census, Guillaume is said to be 44 years of age, Françoise 30 years; the children: Marie 12 years, Agathe 10 years; Jacquette 8 years; Joseph 6 years; Jean 4 years; and Simon 6 months. Their estate comprised four beasts and 17 acres.

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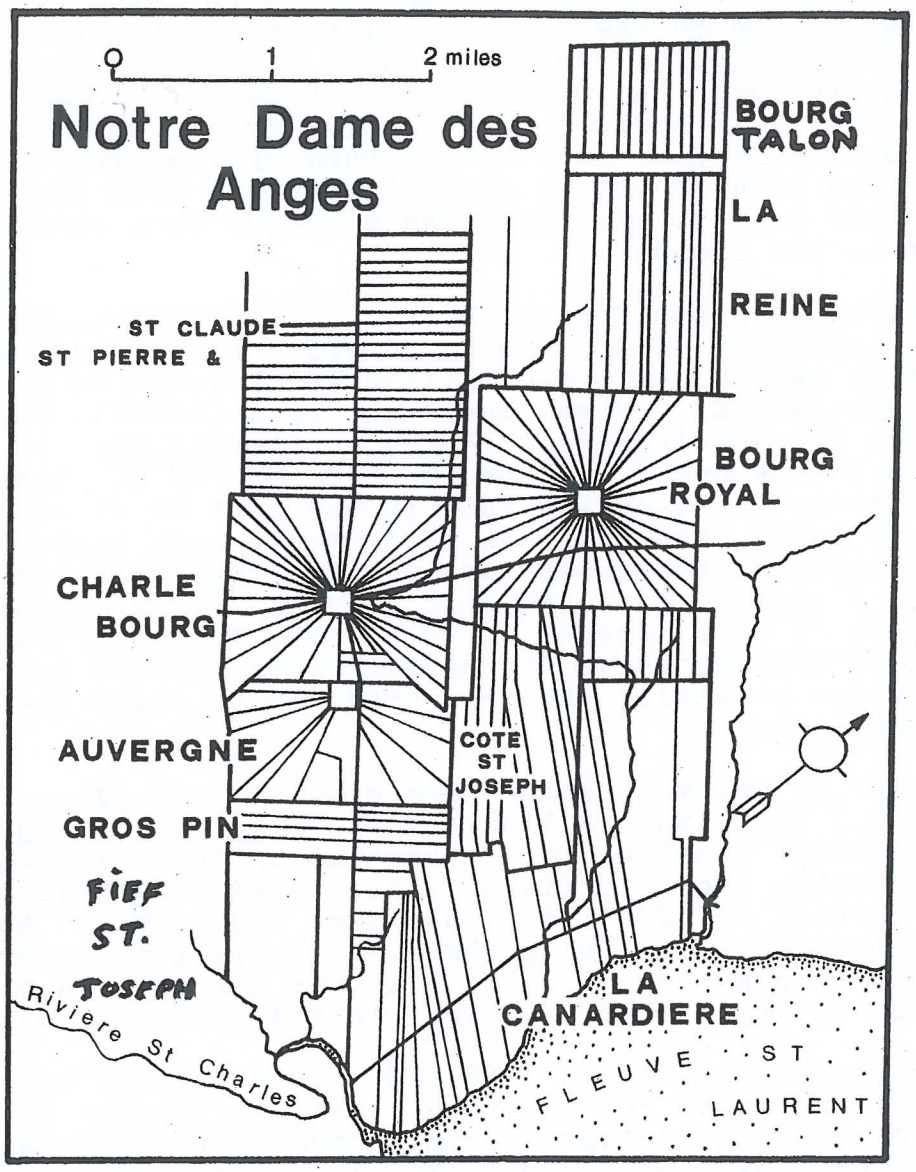

The villages of the seigneurie of Notre Dame des Anges as mapped by Ignace Plomondon in 1754. Drawing based on a manuscript at Archives National du Québec, E-21 Terre et Forte/Bien des Jesuits #5. The *côte, étoile,* and *demi-étoile* lot patterns shown by Plomondon respectively for Canardiere, Charlebourg, Bourg Royal, and Auvergne are similar to those appearing on a 1709 map titled "Carte du gouvernment de Québec. . .," prepared by Lt. Gedeon Catalogne (ca. 1670–1729) and drawn by Jean de Decoulagne. A portion of the Catalogne map was reproduced by the Government of Quebec in 1976; the original (manuscript?) is at the Bibliotheque Nationale de Paris, Department des cartes et plans, SH, portefeuille 127, division 2, pieces 1–5.

Additional Notes on Fief St. Joseph

The map entitled "Notre Dame des Anges" shows a seigneurie originally granted to the Jesuits. The latter began to cede land to settlers in 1647 in the area of La Canardiére (bottom right). Guillaume's land (bottom left- "Fief St. Joseph") abuts this land and was inherited by Françoise from grants originally made to Louis Hébert in 1626 by the Duke of Vendarour. The intent of the Jesuits was to attract settlers from the city to fill up their land to pay rents and to serve as a shield from attacks from the Iroquois.

On the death of Joseph Hébert, brother of Françoise, in 1660 Françoise inherited half of Louis Hébert's grant and Guillaume began ceding land to settlers in 1664 in his role as a Lord. (Françoise, of course, could not be a Lord!!). Just the year before the Jesuits finished the settlement of Canardiére ("duck pond") at the juncture of the St. Lawrence and the St. Charles) by granting land in the part of it next to Guillaume's lands. His role was undoubtedly made easier by the presence of these settlers of the Jesuits as his neighbors. A typical grant in this area was for 60 square arpents with 1½ or 2 arpents along the St. Charles river and extending 40 arpents back. The Jesuits even cleared two arpents in advance for a settler then required him to clear at least two arpents each year.

A great deal of movement into these suburbs took place while Guillaume was settling his Fief and while he was living there with his family. Charlebourg was settled by 1665, Auvergne was settled in 1666. Gros Pin (large pines) next to Guillaumes's Fief was settled in 1672 after Guillaume had sold out to Talon but while he was still living there. Probably the number of great trees on his Fief made him a lumber merchant as noted in the section entitled "The Merchant" in the photocopy pages.

Talon returned to Quebec in 1665 and called for the return of all undeveloped lands to the Crown. Talon proceeded to take over the Jesuits undeveloped lands in the Notre Dame des Anges seigneurie and developed - Bourg Royal, Bourg La Reine and Bourg Talon. In the city area, Talon evidently wanted to acquire as much land as he could for whatever reason and this accounts for his purchase of Guilllaume's St. Joseph Fiefs on the St. Charles. In return Talon was willing to grant Guillaume land down river.

(Source of this section was "New England/New France 1600-1850" by the Dublin Seminar for New England Folklife, Volume 14, at Boston University. Published in 1992).

The Objector

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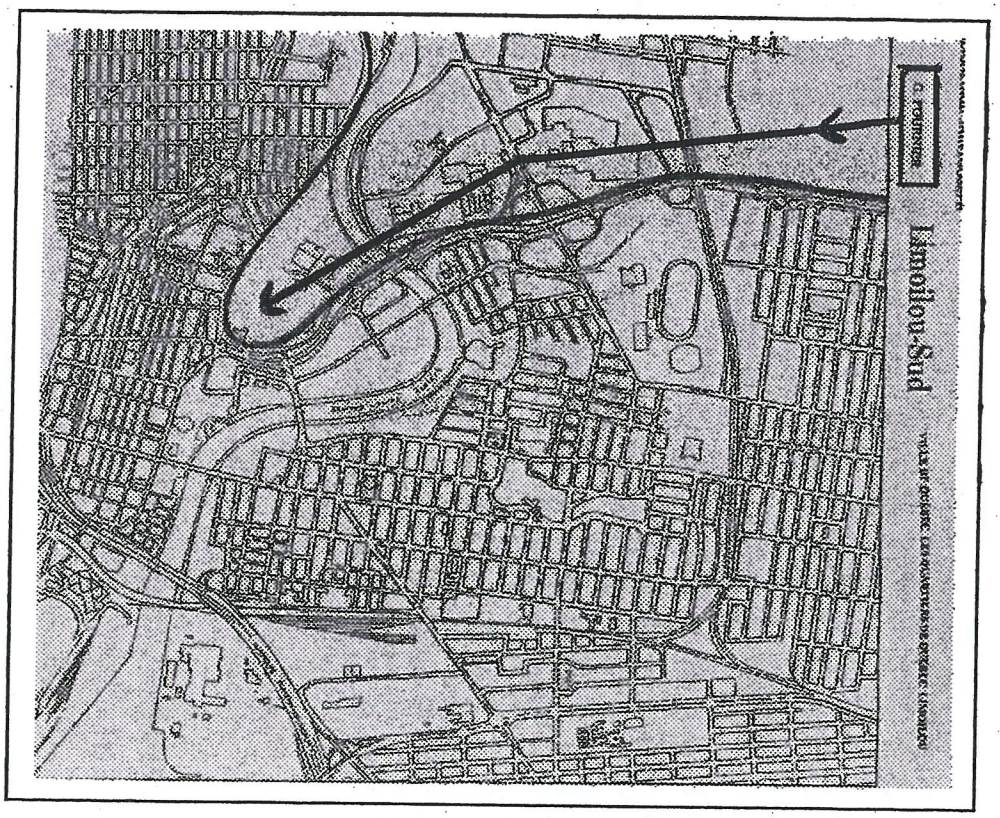
Marie-Charlotte de Poitiers, widow of Joseph Hébert, demanded 1660 pounds from Guillaume for her Fournier dowry (inherited from **Louis Hébert**). Through her marriage contract, she had the right to half of her late husband's real estate holdings plus a dowry of 300 pounds. Guillaume objected and claimed that she could not touch her dowry. He had **Guillaume Lelièvre**, property farmer of the late **Joseph Hébert**, seize all rents owed on this farm. In the end, the two parties reached an amicable agreement; **Charlotte de Poitiers** renounced her claim on her late husband's estate and in compensation Guillaume gave her 11 acres of land on La Grande-Allée from Louis Hébert's estate ***"so that his widow could enjoy in perpetuity without any other return the sum of 35 pounds that Fournier and his wife as tenant farmers will hold from Simon Lefebvre/Angers",*** **Charlotte de Poitiers'** second husband, on a concession that he owned in the fief of the St. Charles River.

Notwithstanding, on November 11, 1668, **Charlotte de Poitiers** made a further request that the 11 acres conceded on La Grande-Allée in 1664 be re-evaluated on



Map F:

the pretext that the previous evaluation was unfair and claiming that she had only received a third of the due value. A special commission estimated the value of the land at 525 pounds, a long way from the 1660 pounds she inherited. To settle the matter, Charlotte de Poitiers and her husband asked **"to be discharged forever of all rent, whether in monies or in capons"**, on their St. Charles fief concession.

The sovereign Council deemed this to be a reasonable offer and decided in favour of **Charlotte de Poitiers**. Guillaume had to pay expenses to the total of 14 pounds 10 sols.

After **Guillaume Couillard**'s death in 1663, **Guillemette Hébert**, the former's widow, had to administer the accounts of the Hébert orphans' assets. Guillaume and Françoise, beneficiaries of the late Joseph Hébert's estate, disapproved strongly of the rendering of accounts and began legal action against their aunt. Guillaume even wanted to demand a redivision of his uncle's estate and claim two-thirds of the fief. All of these legal proceedings were dragged out from 1664 to 1670.

On March 13, 1667, through a compromise passed by the notary public Rageot, the two parties agreed to submit the litigation to the decision of two arbitrators, Mr **Pierre de Gorribon** and Mr **Louis Rouer de Villeray**, members of the sovereign Council, The former represented Guillaume and Françoise, the latter, Madame Couillard. The judgement was to be without appeal and was to have the same power as having been rendered by the

sovereign Council; a fine of 500 pounds was to be paid by anyone who did not comply by the decision. On November 2, 1667, a decision was reached that upset Fournier. In spite of his commitment, Guillaume called the administrator of the province, Jean Talon, and pleaded with him to hear this case himself or to take it to the Council in France.

Jean Talon decided that the sovereign Council would settle this case justly. Since Guillaume had violated the conventions of the agreement with Madame Couillard, the latter petitioned that Guillaume pay the fine of 500 pounds, 100 of which was being held by the clerk of the court. This decision was rendered on July 1, 1669: the Council ordered: ***"to execute this decision according to form and terms with no further expense, damages or interest between the parties other than the expedition of those present to be paid by said Fournier".***

If Madame de Couillard thought that her trials with Guillaume were over, she was mistaken. He returned with a charge concerning the division of the St. Charles River fief given to **Louis Hébert.** According to the agreement, this fief was to be one league of frontage by four leagues in depth. Monsieur de Champlain had reduced it to one-quarter of a league. Moreover, as beneficiary of the eldest Hébert son, Guillaume claimed half of the Sault-au-Matelot fief plus one acre of land, or so he would have liked. He also fiercely opposed the sale of a parcel of Dame **Guillemette Hébert**'s domain to Mgr de Laval. After the sale, Guillaume lodged a complaint against Mgr de Laval, forbidding him to fence in his property on the pretext that he was due one acre of land. In all of these proceedings, Guillaume did not have to pay expenses.

In spite of this, his appeals to higher resources did not please him and his wife, **Françoise Hébert**, often represented him.

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Faith and Homage

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Despite his legal troubles, **Guillaume Fournier** wished to prove that his land was noble (seigneuriales) by presenting faith and homage. He did so on December 1, 1667, for his fief holdings on the St. Charles River, ***"consisting of one-quarter of a league of frontage by four leagues in depth, the said fief belonging to him through his wife, Françoise Hébert, daughter and joint heir with the late Guillaume Hébert, son and joint heir with Guillemette Hébert, his aunt and the deceased Louis Hébert, their father, the said Louis Hébert, owner of the said fief, through concession title that was given to him by Mgr de Montmorency...."***. The fiscal attorney asked **Guillaume Fournier** to present his titles prior to being given faith and homage. Guillaume could not do this because neither he nor his wife held the title papers. They remained in the hands of the deceased **Guillaume Couillard** and his widow after the death of **Guillaume Hébert**, father of Françoise.

Guillaume reappearsed in audience of faith and homage on October 23, 1668. The trial tells us that ***"the quarter of a league of frontage in question was severed from a league of frontage first conceded to Louis Hébert. The said quarter of a league having been equally inherited by*** **Guillemette and Françoise Hébert. (Note**

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3), Guillaume contended that, as his father-in-law's representative, he had the right to two-thirds of the fief. He was informed that the fief had been divided into two equa parts, the said fief not being considered to be a seigniory. Once again, he was ordered to pay expenses.

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The Merchant

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On November 23, 1667, Guillaume enters the lumber business. He was hired by Jean Talon, administrator of the province, who stipulated for his Majesty to have Guillaume deliver to him 3,000 damsels (Note 4) half of which will be 32 feet long by two feet around and the other half 20 feet long by one foot around, and one hundred spruce mâtereaux (Note 4) 40 to 45 feet long by two and a half feet around, all to be delivered to the shore of the St. Charles River in May, 1668. Guillaume received in total 890 pounds for the contract.

On January 3, 1670, Guillaume formed an association with **Pierre Aigron said Lamothe**, in another contract for lumber, this time with **Charles Aubert de la Chesnaye**, for the delivery of 600 spruce mâtereaux 40 to 45 feet long, to be delivered on the last day of August, for the sum of 900 pounds, plus 10 jugs of wine due on delivery.

Another contract on March 5, 1670, with **Jean-Baptise Patoulet**, special war commissioner and representative of the King, was to cut or have cut all of the timber, large or small, belonging to his Majesty above the village of St. François and to deliver it to the Grand Chemin in Quebec City on the Côte St. Michel for the sum of 6 deniers a foot.

Guillaume was unable to meet all of these commitments and was charged to pay damages and interest for what was not done.

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A concession at Rivière - du - Sud. The sale of fiefs (lands) of the Saint-Charles River

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Was Guillaume looking for a change of scenery? Did he have enough of the fights and all the haggling? At the age of 50, he was, without a doubt, seeking a more serene lifestyle. Was this what he was thinking of, when he was granted some land there by **Louis Couillard de l'Espinay**. second Lord of Rivière-du-Sud, on **August 4, 1669?** Guillaume remained, however, in Quebec City for another 2 years. He had previously sold his 33 acre farm, inherited from **Joseph Hébert**, in Grande-Allée to **Louis Rouer de Villeray** on May 31 1666. He received the sum of 2000 pounds sterling for the sale of his land and an additional sum of 20 pounds sterling as a bribe.

Jean Talon makes him an interesting offer for a domain in the lands of Rivière Saint- Charles. Appearing before the notary Becquet, the intendant Talon purchases from Guillaume and his wife **Françoise Hébert**, all of the entitlements, property and outbuildings of the said territory, along with the house. This property serves as the manor, with house, barn, stable, gardens and cultivated land. The property is sold for the principal sum of 6000 pounds sterling plus 10 casks of flour, 1000 pounds of lard and one mare. (Note 5) In addition, Talon commits to

giving to Guillaume and his wife, some other lands which will be twice the size of this one ***"in an area which they will deem to be appropriate either below or above Quebec, which has not been previously granted. "***

On the following October 12, Guillaume and Françoise sell to **Jean Talon** another parcel of land of approximately 14 and half acres wide by 4 leagues deep on the banks of the Saint Charles River. This domain is bounded by the fief of Islets on one side and on the other side by the farmlands of **Guillemette Hébert**. Included in the purchase is a sharecropping farm, a house, a barn, stable, yard and a garden of a value of 3 acres. On November 22, 1670, the sellers hand over the deeds of the property in exchange for 6850 pounds, of which 1500 pounds were paid in goods in the form of gold pistols.

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At Pointe à la Caille

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Louis Couillard de l'Espinay, second Lord of Rivière-du-Sud, purchased half of the seigniory, on the 29 of April, 1653 and two years later in 1655, purchased half of the domain belonging to **Jean-Jacques Moyen.** In 1663, he obtains Île-Rouge and a plot of land at the Saumon river. In 1669, Couillard purchases the remaining half of the seigniory and begins distributing plots of land to the settlers. They (plots of lands)are not surveyed till 1674. *(Map G)*

The first lands cleared in the seigniory are on the banks of the small river À-la-Caille, where it empties into the St. Lawrence Seaway. *(Fig. 3)*

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The first settlers

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It appears that the first settlers arrived in the good weather. They first constructed a common cabin, in order to clear a portion of their land. As each pioneer clears approximately 2 to 3 acres, he then proceeds to build a small log home in order to house his family. Lord Couillard does not hesitate to give a helping hand and encourage his first settlers to clear their land.

Noël Morin was the first settler. The domain Saint Luc, located in the interior of the seigniory of Lord Couillard, was granted to him in 1653. He, however, did not take up residence in Pointe-à-la-Caille till after 1675.

Jacques Pozé is granted a piece of land on June 23, 1669 on which he builds a residence, while continuing to reside in Quebec. He will take up residence in the seigniory only after 1675.

Jean Prou, future son in law of **Guillaume Fournier**, is also granted some land on June 23, 1669 by Lord Couillard. He is the first settler to clear land, build a house and take up residence. In 1672, he is granted another plot of land in the domain of Saint Luc by **Noël Morin.**

Guillaume Fournier, *(Note 6)* granted his land in 1669, purchases on February 22, 1671, the dwelling of **Jean Prou** in Pointe-à-la-Caille. On August 4, 1671, Guillaume is granted by **Louis Couillard**, virgin land filled with timber, of 140 acres frontage along the Seaway and a depth of up to the ungranted lands. The annual dues are of 6 pounds in money, 6 live capons for the annuity and 21 pennies

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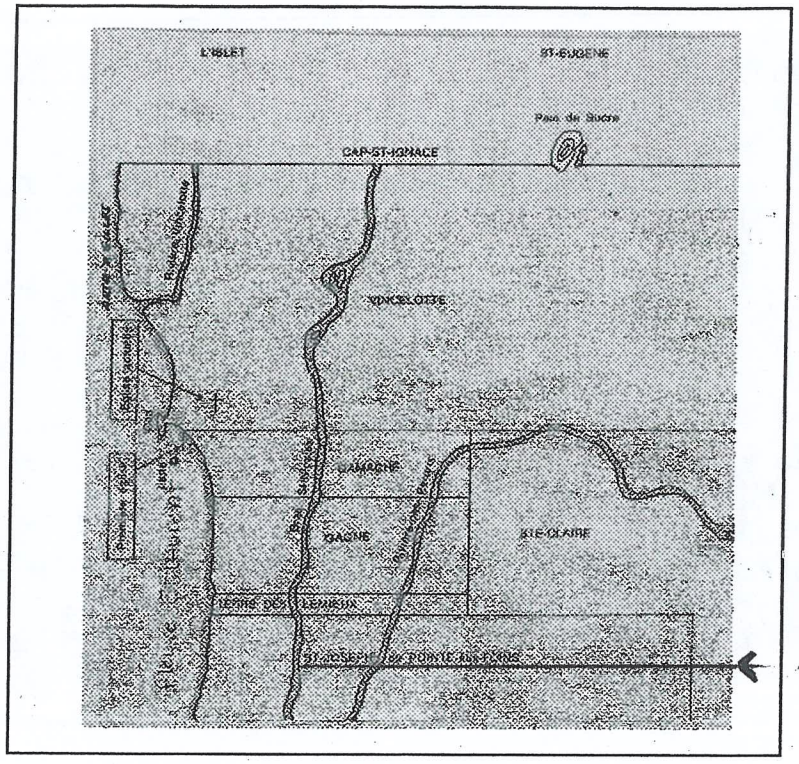
MAP E

Seigneurie St-Ignace
GERVAIS GAILLARD
JEAN GALAUP
GUILLAUME FOURNIER
PASCAL LEMAISTRE
ETIENNE RAGEOT
SIMON BOURBEAU
THOMAS TOUCHET
Guillaume Fournier
Seigneurie
St-Joseph
Guillemette Hébert-Couillard
Seigneurie Notre-Dame-des-Anges
RUISSEAU St-MICHEL
GUILLEMETTE HÉBERT-COUILLARD
Rivière St-Charles
{Seigneurie St-Joseph
à Charlesbourg}



Map H: Plan for five seigniories at Cap-Saint-Ignace

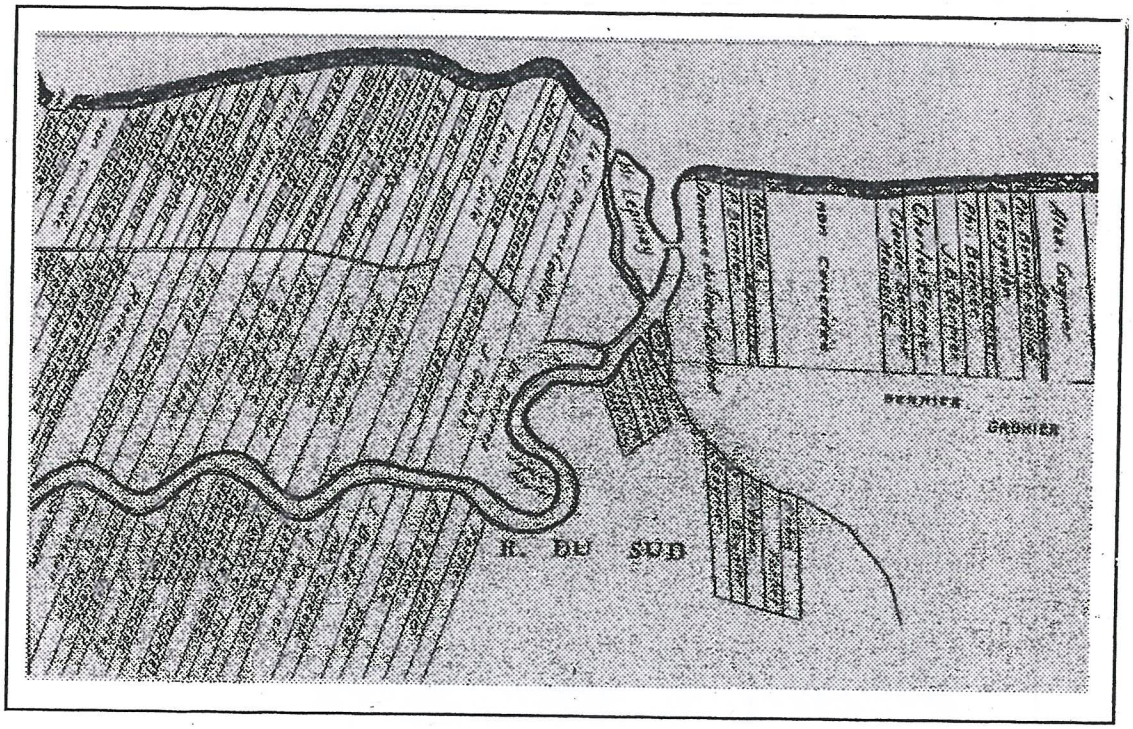
for land tax for all the land; payable to Manor at the feast of Saint Rémi in October, along with the promise to build a house and to pay a tithe of one tenth of his fishing catch. Guillaume purchases from **Denis Guyon** for a sum of 375 pounds plus 100 pennies, a small craft of 5 to 6 tons for his personal use. This boat outfitted with a hold, tackle and equipment is without a doubt what he used to transport his family to Pointe-à-la-Caille.

Pierre Blanchet marries **Marie Fournier**, daughter of Guillaume and Françoise on February 17, 1670 in Quebec . Guillaume granted them a inland plot of land from domain Saint-Joseph which he owned on the Saint Charles river. On October 13, 1671, Pierre et Marie decide to follow her parents to Pointe-à-la-Caille. They are granted 3 acres of frontage on the St. Lawrence by 40 acres in length. At a later date they will also be granted another property to the south of the Couillard seigniory. We will come back to this later.

Michel Isabel is granted some land in the domain Saint Luc in 1672 and another one in 1674. He dies shortly after installing himself at Pointe-à-la-Caille.

Jean Rollandeau receives from **Noël Morin** his land in 1672. It is possible that he participated in the surveying of the Rivière-du-Sud seigniory in 1674.

As you can see, the families of **Guillaume Fournier** and his sons-in-law were really the first settlers of Pointe-à-la-Caille. They lived in rudimentary houses and survived thanks to their hunting and fishing and gardening capabilities. They cultivated wheat, corn, oats, barley, tobacco and flax.



Map G: The seigniory concessions of Rivière-du-Sud, 1709



Figure 3: A-la-Caille River

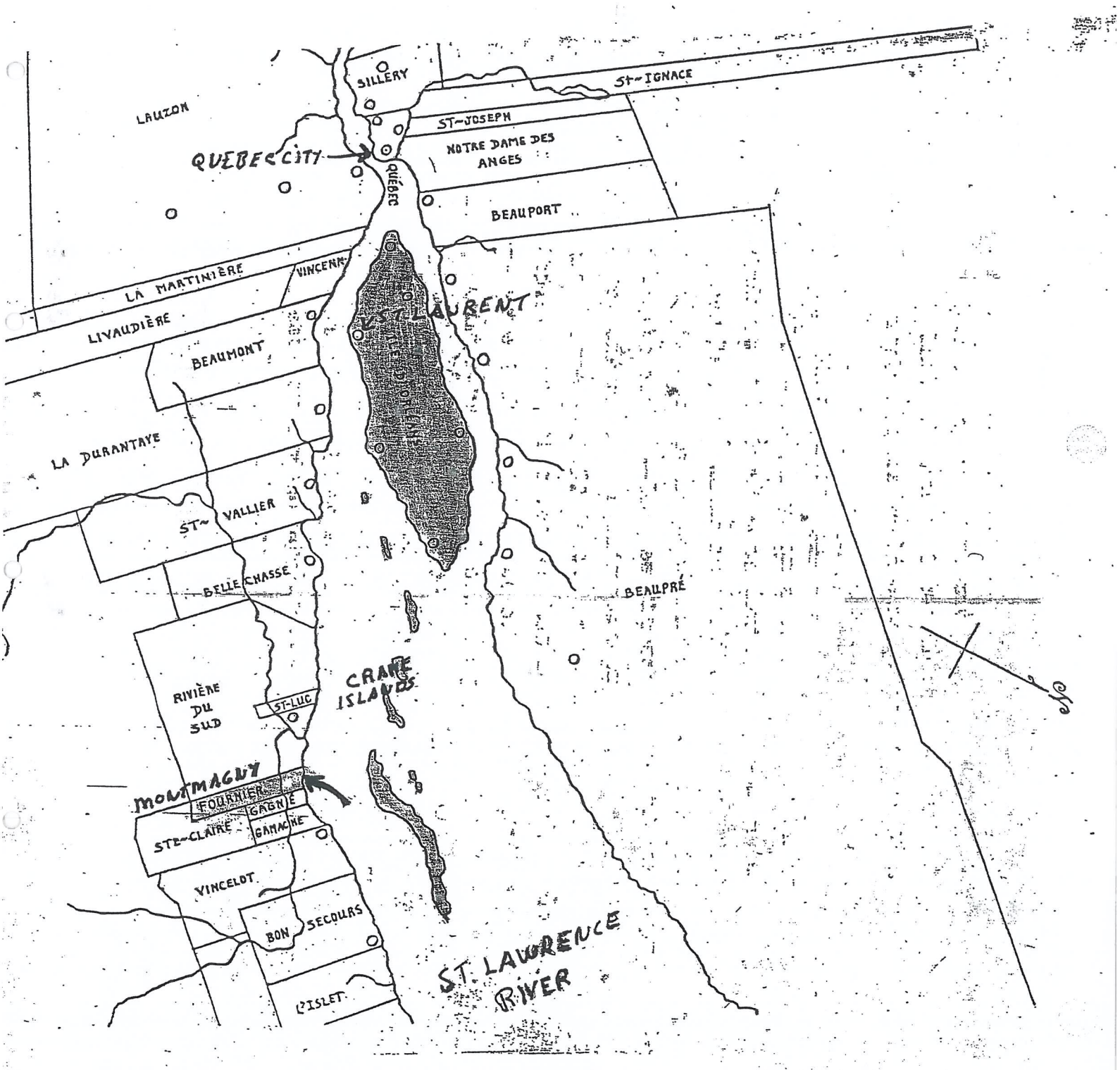

SILLERY
ST-IGNACE
LAUZON
ST-JOSEPH
QUEBEC CITY
NOTRE DAME DES ANGES
QUÉBEC
BEAUPORT
LA MARTINIÈRE
VINCENN
LIVAUDIÈRE
ST-LAURENT
ILE D'ORLEANS
BEAUMONT
LA DURANTAYE
ST-VALLIER
BELLECHASSE
BEAUPRÉ
RIVIÈRE DU SUD
ST-LUC
CRANE ISLANDS
MONTMAGNY
FOURNIER
GAGNÉ
STE-CLAIRE
GAMACHE
VINCELOT
BON SECOURS
L'ISLET
ST. LAWRENCE RIVER



Figure 2: Saint-Thomas de la Pointe-à-la-Caille (1719-1771)

*

Guillaume becomes a Lord

*

On November 3, 1672, **Jean Talon,** honours his earlier pledge to Guillaume by granting him 30 acres of frontage (on the seaway) by 2 acres in depth, in between the domain of Lord Couillard on one side and non granted land on the other. This domain will eventually be known by three different name; **"domain Saint-Joseph", "la Pointe au Foin"** (Hay Headland) and also **"domain Fournier".** *(Map H)*

As of 1673, Guillaume starts to grant some plots of land. One is granted to **Jacques Pozé** , his neighbour of 3 acres (on the seaway) by 40. Another plot of the same size is granted to **Jean Gaudreau** with hunting and fishing rights along with a second propriety on November 20, 1674 with an obligation to pay to the Lord 20 pennies for land taxes for each acre of frontage, along with 3 live capons or 75 pennies of the lessor's choice at the feast of Saint Martin, each winter.

As Guillaume's first house is now too small for his big family, he builds a new and more spacious home on one of his properties. *(Note 7)*

The move into his new home, obligates him to go into debt. On November 10 1680, he owes **Jean-Baptiste Couillard de Lespinay**, the sum of 107 pounds and 12 pennies This debt was incurred in order to repay a previous debt to Sir **Aubert de la Chesnaye**, who was threatening to repossess his boat.

In 1681, Guillaume forms a fishing company with his son-in-law, **Jean Prou.** A contract is drawn outlining their obligations, Guillaume will provide the boat and Prou, the equipment *(Note 8)* and the sails, the operating costs to be shared between them.

*

The first chapel, Guillaume's house

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A small mill is built in 1675, in the Couillard domain in order to serve the needs of the Lord and the settlers. As for the religious needs, the small community is served by missionaries until 1714.

In 1678, the domain consisted of 10 families or 26 souls. There were an additional 4 families at Île-aux-Oies and 3 families at Île-aux-Grues.

During the visit of the first missionaries mass was celebrated in Guillaume's first house up until 1685. He donated it to the settlers as the first chapel.

This house, built with squared-off beams was 22 feet long by 18 feet wide. One storey high with an attic, the house featured two windows on the north side and one window and the entrance on the south side of the house. A simple wooden cross affixed to the gable, indicating to the rare visitors, that the Lord Jesus Christ had taken possession of this part of the country.

The first mass was celebrated in 1678 and on August 24, 1679 the first baptism was held in the primitive chapel for a child, of Guillaume and Françoise. The child's name is unknown, it did not survive.

*

A benefactor, the first church

*

On March 10, 1683 Monsignor Laval calls for the construction of chapels on the south shores of the seaway. At Pointe-à-la-Caille, it is agreed to build a chapel on the domicile of Master Couillard. However, the habitants are not all in agreement and they chose a terrain that is very marshy and devoid of any firewood. Guillaume had nevertheless offered them suitable land for this construction.

Lord **Louis Couillard** dies and his successor, tutor of the Couillard children, refuses to give the land. He prefers to obligate a settler to give the land and has the following notice published demanding that ***"to be delivered quickly to Mister Vachon, current priest, 3 acres of land to be taken on non granted land....for the site of a church, presbytery and garden to be cleared and cleaned, the trenches dug and all additional expenses to put in proper order... and the priest may take the firewood required on the lands of the said Rivière-du-Sud."*** signed March 28, 1684 by **Charles Couillard of Beaumont.**

Following this announcement, on December 21 1685, **Guillaume Fournier** et **Françoise Hébert** decide that they will become the benefactors at Pointe-à-la-Caille.

On December 29, 1685, Guillaume and Françoise sign a contract with the priest Thomas Morel, stipulating that they will donate to the church council of Pointe-à-la-Caille ***"3 acres of cleared and cultivated land, close to their home, in order to build a church, a presbytery, make a cemetery , a yard and a garden."*** In addition , they donated ***"as much firewood that is required by the priest and for as long as there is some on the property."***

This first church will be constructed at two beanpoles distance from where the small river at la Caille empties into the seaway.

In exchange for their generosity, the benefactors request that a pew in the



Figure 3: Monument in memory of the parishioners of Montmagny who died and were buried between 1675 à 1871)

church, (the first one on the pulpit side of the church, fourth row), be accorded to them and their descendants in perpetuity. They also requested to be buried there, which was done.

We presume that their remains, along with those of the people interned in the first church and the first cemetery of Montmagny, were transported into the common burial ground at the present Saint-Odilon Cemetery. A cross has been erected at the cemetery with the following inscription. ***"In memory of the Montmagny parishioners deceased and buried from 1691 to 1882".*** (Fig 3)

All of the historians of Montmagny have spoken of ravages caused by the erosion of the cliff which bordered the first settlements of Pointe-à-la-Caille.

*

A full life

*

Guillaume had a more peaceful life in Pointe-à-la-Caille, than in Quebec. While possessed of a brave and valiant heart, he also had an ambitious and tenacious character which caused him to be involved in many legal altercations with his fellow pionners. While these judicial questions may appear quite trivial today, it was not so at the time of our ancestors. Guillaume is cited at least a hundred times in legal records at the provotship of Quebec.

He had to take **Pierre Aigron**, his former associate who owed him 379 pounds to court. He also was questioned regarding a sum of money found on the body of an individual who drowned in 1688.

In 1686, he sued his neighbour **Jacques Bernier**, (who had purchased the domain Saint Joseph in 1683 for 260 pounds) for inadvertently removing from his property, some posts.

Guillaume et Françoise, also in 1683, granted to **Gilles Rageot** and his wife **Madeleine Morin** (Françoise's half-sister), a share of Saint Luc domain which belonged to **Françoise Hébert** acquired by inheritance from her mother **Hélène Desportes....**

In 1686, Guillaume purchases a location of 24 feet of frontage on the seaway, including its hillside, located in lower Quebec. Guillaume was already using this location, on his trips to Quebec to berth his fishing boat, The following year, he erects a building on site to meet the requirements.

*

Bestowal to Charles

*

Guillaume and Françoise saw the Notary Chambalon on 2 August 1699 to bestow a farm to their youngest son Charles.

«**In consideration of their advanced age and since they can not take care of their small property through manual labour, and since their other children are well settled,**» they decided to bestow their property to their son **Charles**, who receives a farm of three arpents in width by 42 arpents in depth, to be taken from the land six arpents wide which they owned in the fief **Saint-Luc.** In addition to the land, Charles received two oxen, two cows, one filly, six pigs, furniture, tools, and other effects.

However this bestowal forced the donee to pay the feudal taxes and the annuities arising from the land received and to settle other debts.

*

His family

*

Guillaume and Françoise were blessed with 14 children, the last four being born at Pointe-à-la-Caille. Eleven survived infancy.

They also had the pleasure of knowing a number of their grand children even if at the time of Guillaume's death, Charles, who just had married did not have children and Madeleine was still single.

Marie, the eldest, and Pierre Blanchet had 15 children; 11 sons and four daughters. They had another land concession South of the seigniory of **Louis Couillard**. It later became the parish of Sain-Pierre-du-Sud. Pierre and Marie are considered the founders of that parish. Following the example of Guillaume and Françoise, they gave a parcel of land of six arpents for the construction of the first church. That church was called St-Pierre in honour of **Pierre Blanchet**. Many dignitaries are among the descendants of this family including three bishops or archbishops.

Agathe the second child and Louis Gesseron dit «Brûlot» who settled in the Lauzon seigniory had 13 children, nine boys as four girls. Agathe was 86 when she died.

Jacquette et Jean Prou, the first pioneer of Pointe-à-la-Caille, had 14 children: seven boys and seven girls. They lived at Pointe-du-Sud and at Pointe-à-la-Caille.

Joseph, the eldest son and Barbe

Girard had 17 children, seven boys, four girls and six children who died at birth. As the eldest, Joseph received the permanent use of the church pew which had been granted in perpetuity to his father. They lived at Pointe-à la-Caille.

Jean and Marie Le Roy, had 10 children, six sons and four daughters. Marie already had three sons by her first husband **Jean Gautreau. Jean Fournier** was seignior of part of Rivière-du-Sud. Jean and Marie lived in Cap-St-Ignace. One of his grandchild, Alexis, married to **Félicité Bernier,** is the originator of the largest Fournier line, from which 2,500 marriages have been traced.

Simon and Catherine Rousseau, married in 1691, had 11 children, three sons and seven daughters and one child who died at birth. They lived at Pointe-à-la-Caille.

Pierre and Marie Isabel, married in 1695; had two sons and eight daughters. They lived at Pointe-à-la-Caille. Since the two sons did not survive, the descend was effected through the daughters.

Françoise et Jacques Boulet married on 21 April 1686 at Pointe-à-la-Caille. This was the first marriage to take place in the new church which had just been blessed by Mgr de Saint-Vallier, bishop of Québec. The land on which the Church was built had been donated by the parents of the bride, Guillaume and Françoise. Françoise and Jacques had 13 children at Pointe-à-la-Caille.

Louis and Marie Caron, married in 1696, had four sons and seven daughters, only one son survived to carry on the name of Fournier. They lived in Pointe-à-la-Caille.

Madeleine left the surroundings of the family. She married **Pierre Laporte called "Saint-Georges",** on 2 May 1707 at Ile Jésus, near Montréal, where they lived. They had two sons and three daughters.

Charles and Elisabeth Bouchard, who got married on 13 July 1699 at Pointe-à-la-Caille had 13 children, eight sons ad five daughters. Seven of the sons insured a large number of descendants to Guillaume and Françoise. Charles and Marie lived at Pointe-à-la-Caille, where Charles was lieutenant then «**capitaine de milice**» in that parish.

With the second generation in Canada, we find 14 births but 132 at the third generation. This was a good start to insure a numerous descend to Guillaume and Françoise. More then 14,000 marriages, from this Fournier's line, have been inventoried to date; this does not include those marriages resulting from female ancestry.

The sons perpetuated the Fournier name. The daughters, through marriage, founded the lines of **Blanchet, Gesseron, Prou, Boulet et Laporte.**

*

The death of two pioneers and benefactors

*

Guillaume was a courageous and brave pioneer. He died on 24 October 1699at Pointe-à-la-Caille. In recording his burial, the parish priest, **Louis Mathieu** pays him the following tribute:

«In the year of Our Lord one thousand six hundred and ninety-nine on the twenty-fifth day of October, I, the undersigned missionary priest, performing the function of parish priest at St-Thomas

of Pointe-à-la-Caille certifies having buried in the said church Guillaume Fournier, about 80 years old, benefactor of this parish; he died the preceding day having had the benefit of all the sacraments of our Holy Mother the Church.» Signed **Louis Mathieu.**

Françoise Hébert survived her husband for more then sixteen years. She was very much appreciated in the parish. On 21 November 1703, the women of the parish selected her to be the midwife, a profession which she had leaned from her mother, **Hélène Desportes.** Françoise had the occasion to know some great grand children. She died on 16 March 1716. She was buried in the church beside her husband.

The record of the burial is reproduced here under:

«On the sixteenth day of March of the year one thousand seven hundred and sixteen was buried in the church of this parish the body of Françoise Hébert about eighty-six years old, wife of Guillaume Fournier, founder of this Church, who died after having received all the sacraments, the burial was conducted by me, the undersigned, missionary of this parish and of that of St-Pierre, in the presence of Sieur Després of other who have signed with us.» Signed: **Louis Couillard** and F. Richard, priest (**Françoise Hébert** was really 76 years old at her death)

Pointe-à-la-Caille was constituted a parish under the name St-Thomas in memory of the first missionnary **Thomas Morel** on 29 October 1714.

*

Tribute to those Pioneers

*

In closing, I quote **Azarie Couillard-Després** to pay a tribute to those courageous ancestors: *«Here are the names which should be written in golden letters in the records of St-Thomas. Those pioneers have a just right to the gratefulness of the current generation. The achievements which he started in founding one of the most* **ancient parish** *of our country renders them worthy of our admiration.*

«To Guillaume Fournier and Françoise Hébert, hommage is presented by all their Fournier descesdants and their relatives on this 300th anniversary of the death of Guillaume, commemorated on 28 and 29 August 1999, in Montmagny. How proud, they would be, to see gathered here, on this day, such a large number of their descendants extending to the thirteenth generation!»(Fig 4)

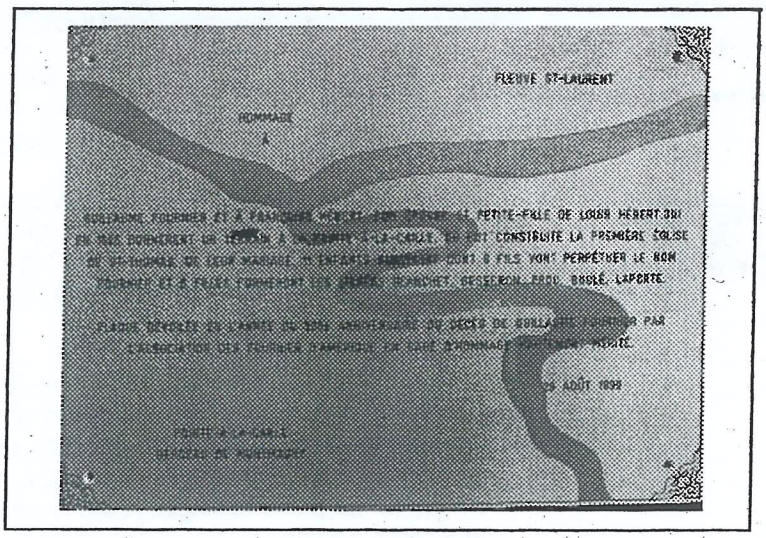

Figure 4: Commemorative plaque
Text on the plaque:
Tribute to Guillaume Fournier and Françoise Hébert, his wife, and granddaughter of Louis Hébert, who in 1685 donated a parcel of land at Pointe-à-la-Caille on which was built the first church of Saint-Thomas. From their marriage, 11 children survived of which 6 sons perpetuated the Fournier name and 5 daughters formed the lineage of Blanchet, Gesseron, Prou, Boulé, and Laporte.
Plaque unveiled in the year of the 300th anniversary of the death of Guillaume Fournier by the Association des Fournier d'Amérique as the greatest of tributes.
August 29, 1999. Pointe-à-la-Caille. Berceau de Montmagny.

(Cradle)

Notes of Part I

1-The texts in Italics are extracts from old documents and translated in their authenticity. The reader should not see any spelling error.

2-Historians do not all agree as to the place of origin of Guillaume Fournier. Some state he came from Coulmer, other from Coulimer and some have even suggested Coutance. The name of the place was scratched out in the church records and another place name written above. It seems that there exists a document in the civil archives which mentions Cou.... diocese of Normandie.

3-There seems to be something missing in that text. Undoubtedly an error in the minutes of the Prévoté de Québec

4-Damoiselles and materaux are pieces of wood used by the XVIIth century navy.

5-Cavale=mare

6-This first ancestral property of Guillaume Fournier at Pointe-à-la-Caille belonged to Fourniers for generations. It was sold afterwards to people unrelated to the family. The first one was Nazaire Bernatchez. He resold in to Georges Fournier, husband of Lumina Thivierge, in 1898. Georges' three sons were in part the proprietors, Arthur, Joseph and Eugène; then to Jean-Léon, Eugène's son.

7-Some historian appear confused as to the site of Guillaume Fournier's second house, without any precison, they affirm «that he built a larger residence on his new domain,» granted to him by Intendant Talon (The fief St-Joseph or Fournier located close to Cap-St-Ignace. However, even if Guillaume granted many concessions to a number of pioneers, it does not appear he ever resided on fief St-Joseph, neither did he build a house on it. Unable to work it, he sold it to Jacques Bernier. That is in this domain of fief Saint-Luc that Guillaume built his new hous and it's this land that he make bestoval to his son Charles in 1699.

8-Equiment needed to sail a ship.

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Y-A-T-IL DÉJÀ EU DES FOURNIER À COULMER?
WERE THERE FOURNIERS IN COULMER?

Vol.: 8 no 3, Novembre 2006

Par:

Pierre Fournier
AFA 006

Why this question as the title? Because Coulmer is where Guillaume Fournier, our first ancestor probably made his first home after landing in New France in 1651.

Several Fourniers who passed through Coulmer during the last 50 years have asked this question of both the locals and the Mayor without receiving a definite answer. Not even a visit to the cemetary provided an answer to the presence of this Fournier.

There is some doubt of this ancestors origins expressed on his marriage certificate conserved in Notre-Dame de Québec Basilica. Someone, probably a researcher, gave himself permission to cross out at least slightly the name written under place of origin. That is where this embroglio begins.

At the same time, a document signed by Father Ulric Turcotte dated December 1924 from the Notre-Dame de Québec Basilica certifies having made for the Greffe de Québec a real copy of all baptismal certificates contained in the original and first parish register. From October 24 1621 to October 5 1667. Ulric Turcotte adds that « this copy is one of three typewritten copies made under the surveillance of Pierre-Georges Roy, Provincial Archivist ». This copy could be seen to conform to the original conserved in the parish archives. It is obvious on this copy that Coulmer is clearly mentioned as Guillaume's place of origin.

In any case, let's return to the original question, « Were there Fourniers in Coulmer? ». The answer is yes.

There is some proof in a document submitted to us by André R. Fournier AFA 982 of Sainte-Foy, Québec. It is a letter dated December 20 1928 from the Mayor of Coulmer. This letter was sent to Mr. Edmond-Léon Fournier, a contractor with Beauchemin. He was André R's grandfather.

At the time, Edmond-Léon received information from the Mayor concerning the presence of Fourniers in the village and whether they could have descended from our ancester, Guillaume.

In the second paragraph of this letter, we find : « After serious research, it emerges that the Fournier family indeed has origins in Coulmer where one member still resides : an elderly woman of 82 who is somewhat infirm. However, the communal archives do not contain anything prior to 1685. I therefore cannot provide the requested information. ».

In conclusion, there have been Fourniers in Coulmer. But we can find no precise answer about Guillaume's place of origin.

CHARLES FOURNIER-YOUNGEST SON OF GUILLAUME

He was born on June 26, 1677 at Riviére-du-Sud and was the fourteenth child of Guillaume and Françoise. When the latter were elderly they gave their possessions to him and put themselves in his care in August 2, 1699. Only a month before he had married Elizabeth-Agnes Bouchard. With that he had two families to care for, enough for a young man of 22 years. Guillaume died on October 25th in his 80th year. Françoise was 61, leaving Charles with only his mother and wife to care for. He had to feed, house, do laundry and support his mother until she died and then bury her and to pray for the repose of her soul, She died sixteen years later in 1703 and had been midwife.

When Charles was 56 years old he and Elizabeth-Agnes put themselves in the care of their son Pierre Basile in 1733. He did not marry until three years later. He received a part of Charle's lot which measured 2 arpents (384 ft.) by half the land between the St Lawrence and the Riviére-du-Sud rivers. The lot was worth 200 livers. (in terms of 1850 US money it would have been worth about $33.00). When he died in 1739 his inheritance was divided on an equal basis among his children on November 22. His wife and eleven children each received a twelfth share. One of the children was **JOSEPH** who had married **MARGUERITE JOUANNE** in 1734 (See Island of Orleans chapter, which for the sake of a narrative, conveniently ignores the fact that Charles placed his possessions and care in Basile's hands the year before Joseph married. Philippe, next older than Joseph, did die in 1731).

Joseph's share was as follows: From the sale of the animals and effects which were worth 903 livers in all, he received 76 livers. From the house, barn, stable and cattle which were worth 155 livers in all, he received 12 livers. The 3 arpent lot (576 ft.) was divided into pieces of small size frontages but each extended a long way back from the rivers. Françoise received 6½ perche or 124+feet, Joseph and some others received 2 perche or 38+feet. Others received 2½ perche or 47+feet. (A perche was equal to 19.88 English feet). Joseph and Marguerite had four children by that time so that the inheritance helped them. The small slice of land he probably traded with his siblings for a few livers. Where they lived is not known. Jean-Baptist, our ancestor, was their twelveth child, born in 1752.

Charles had been a Captain of militia.

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MARGUERITE JOUANNE

FROM THE ISLE OF ORLEANS
MARRIED JOSEPH FOURNIER SEPTEMBER 30, 1734

This fantasy of how they might have met
is based on their genealogy, shown in the Appendix

WRITTEN BY BYRON S. BENTON, HARTFORD, CONN.
2002

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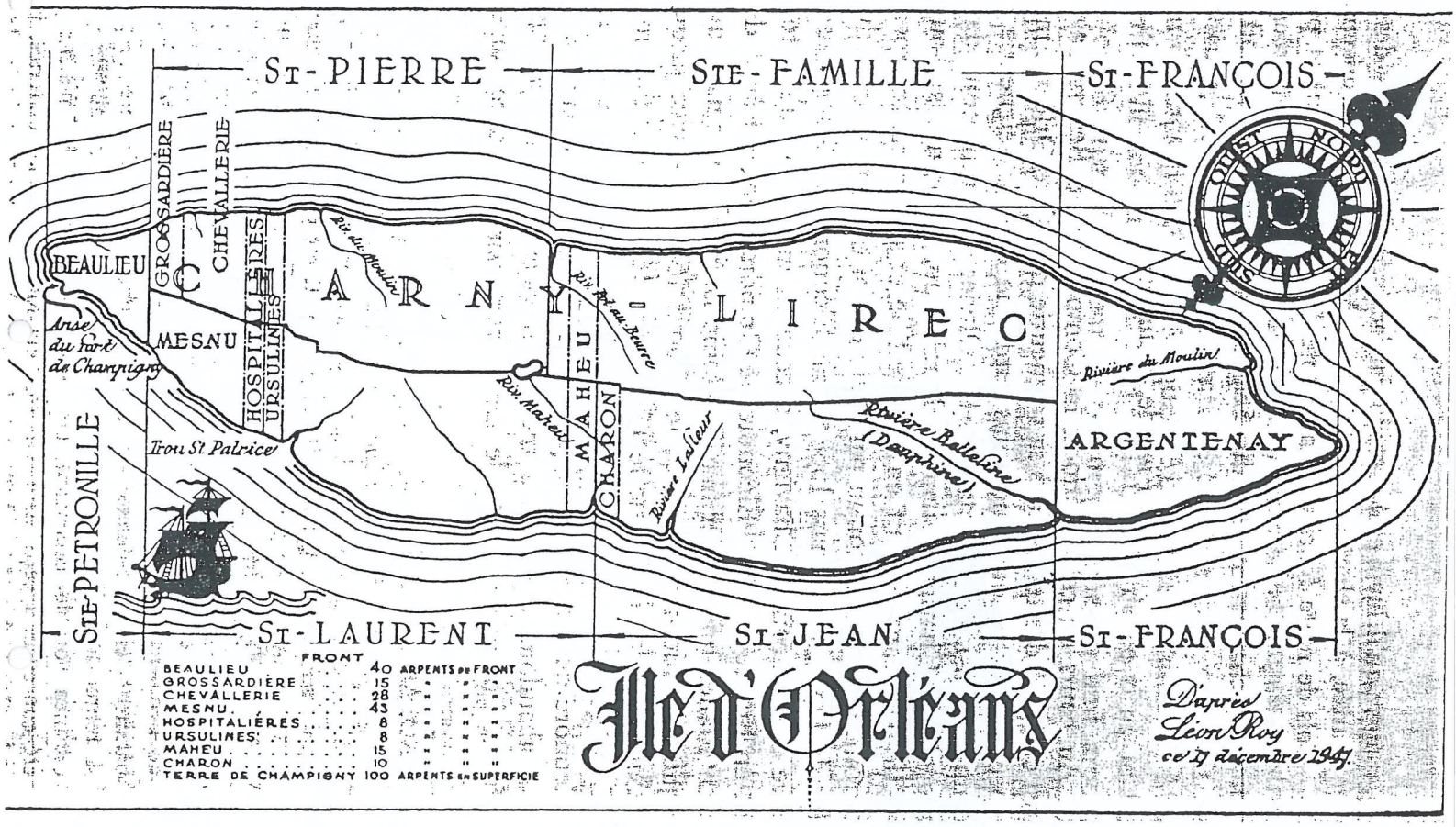
Island of Orleans

Enchanted Isle



MARGUERITE JOUANNE'S NATIVE ISLE

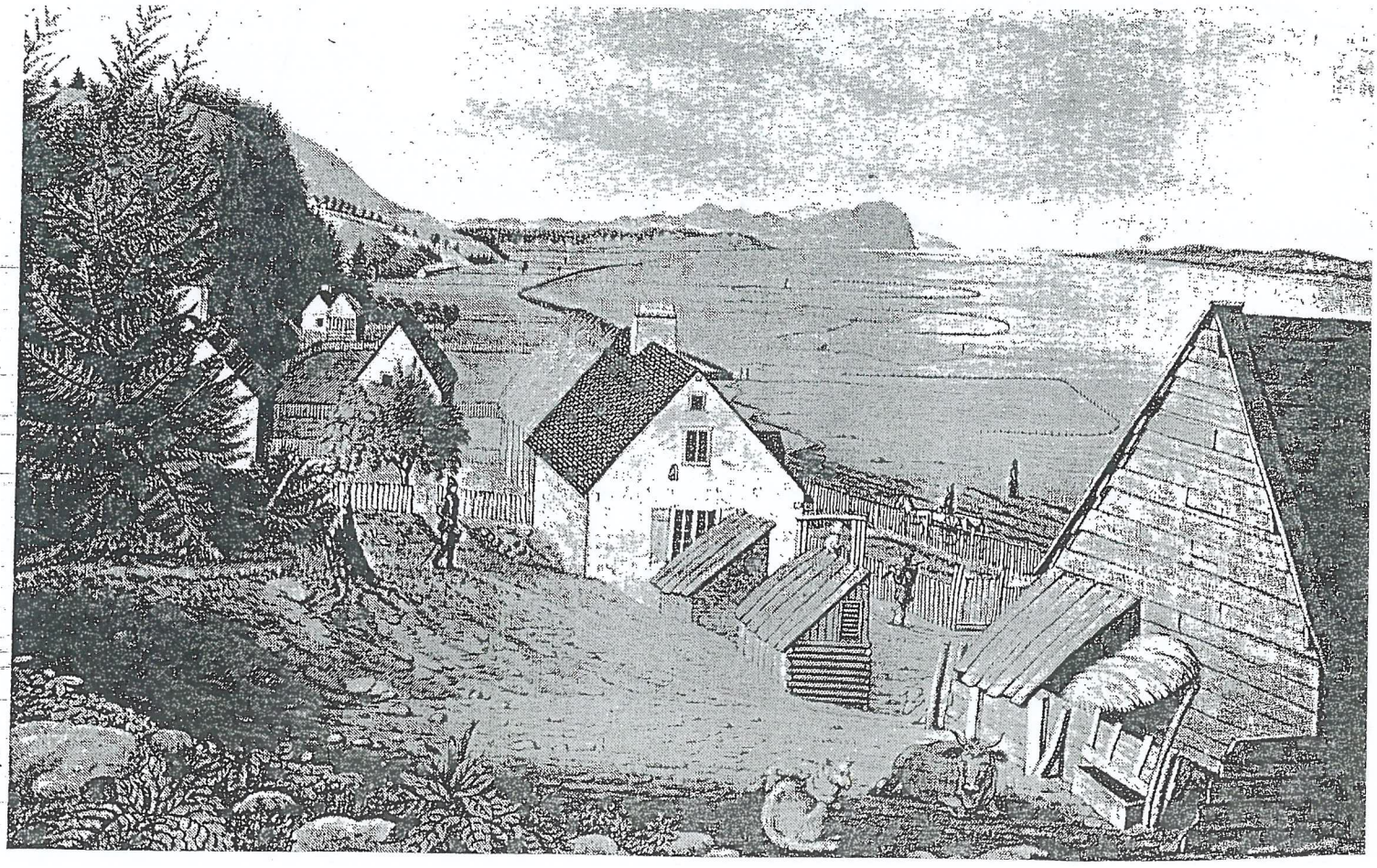
582



FRONT		
BEAULIEU	40	ARPENTS DE FRONT
GROSSARDIÈRE	15	" "
CHEVALLERIE	28	" "
MESNU	43	" "
HOSPITALIÈRES	8	" "
URSULINES	8	" "
MAHEU	15	" "
CHARON	10	" "
TERRE DE CHAMPIGNY	100	ARPENTS EN SUPERFICIE

Ile d'Orléans

D'après Léon Roy ce 17 décembre 1947



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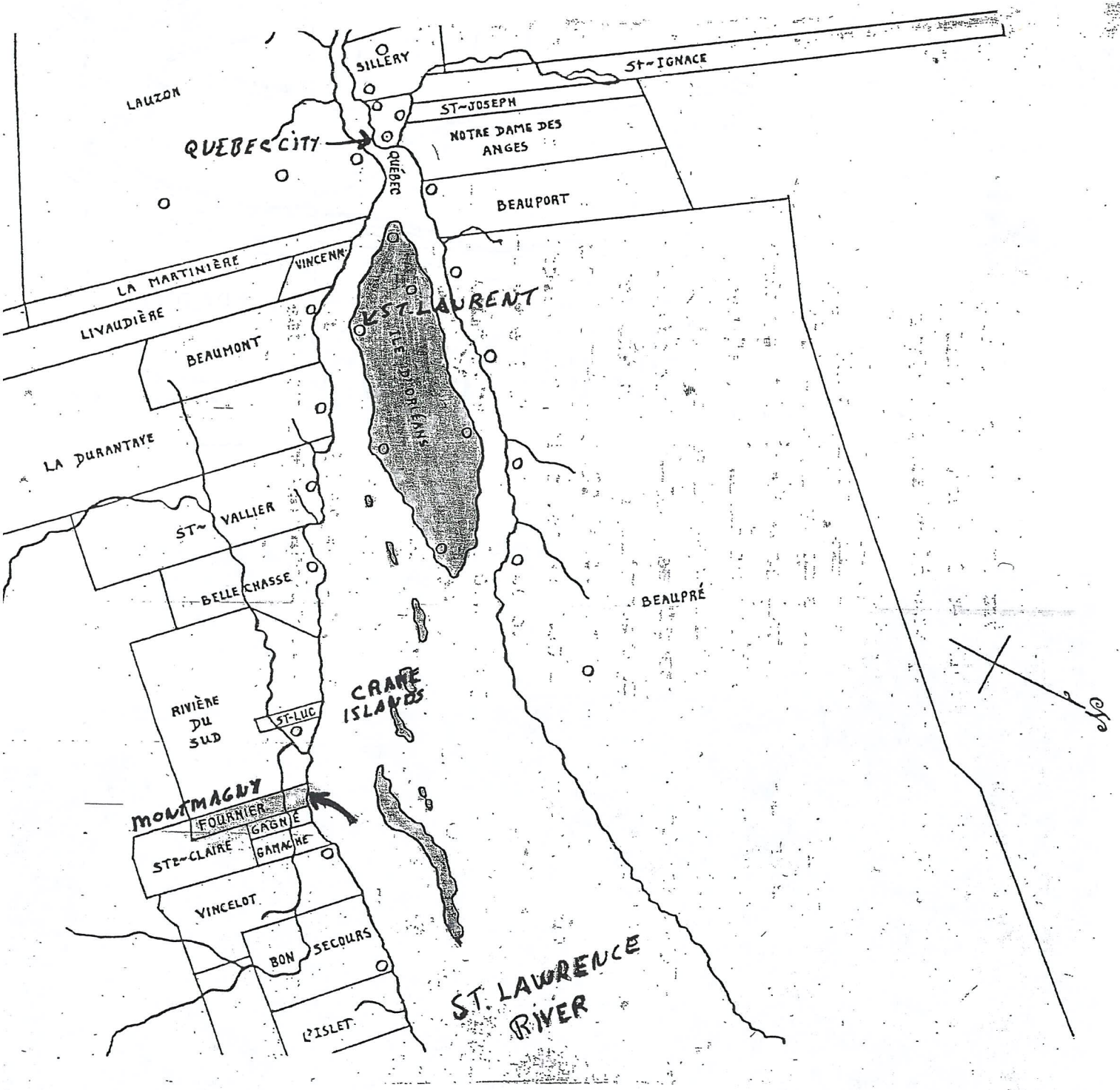
LAUZON
SILLERY
ST-IGNACE
ST-JOSEPH
QUEBEC CITY
QUÉBEC
NOTRE DAME DES ANGES
BEAUPORT
LA MARTINIÈRE
VINCENN
LIVAUDIÈRE
BEAUMONT
ST-LAURENT
ILE D'ORLEANS
LA DURANTAYE
ST-VALLIER
BELLE CHASSE
BEAUPRÉ
RIVIÈRE DU SUD
ST-LUC
CRANE ISLANDS
MONTMAGNY
FOURNIER
GAGNÉ
STE-CLAIRE
GAMACHE
VINCELOT
BON SECOURS
L'ISLET
ST. LAWRENCE RIVER

INTRODUCTION

Marguerite Jouanne cried both tears of sadness and tears of joy as she sat on her trunk placed in the middle of her small sailboat. The boat held in slack water just off the end of the dock at her town of Saint-Laurent on the Île d'Orleans. The wide Saint Lawrence river was behind the boat waiting to take her away. It knew her sorrow and her joy for it had been her pilot all through the past months.

Her family and friends cried also as they stood crowded together on the dock to see her off. Some waved bravely to encourage her. Cécile and Geneviéve, the two unmarried teen age sisters waved their bouquets of flowers and cried as they did. But her mother, Marie-Ann Jouanne sobbed quietly, her face in her hands pressed against the shoulder of Marie-Thérése, her married daughter. Her mother found losing her jewel too much. The oldest married sister, Marie-Anne shed her tears loudly and gripped the shoulder of her husband, Jean Audet. Uncles, aunts and neighbors shook their heads in disbelief. They cried and waved while all kinds of emotions passed through them.

This girl of the Island would soon be gone from them. This girl who was so full of joy, who held her family together so bravely through all troubles and who worked the fields just as a man would. This girl who was sobbing without stopping, sitting all alone in her boat. The tears of each person seemed to run across the dock and over the boat sides and into the St. Lawrence. Tiny ripples of tears seemed to run out into the river.

Marguerite was leaving the island she loved and hated. It had closed her in but it had given her spirit to thrive. She had very few occasions to cry in her lifetime but now she couldn't help herself. She knew her mother would be very well cared for by others. She had arranged it carefully. Still there would be no more loving pats, smiles and kisses. No more happy talks or sharing tasks. No mourning together at the passing of her father years ago or at the deaths of her two younger sisters just last year. Sobs came one after the other. Those on the dock could see her wide shoulders heave. For them this departure was the end of her life but for her it was a new beginning of her life.

She dared not numb their grief but she hungered to take a quick glance downstream where she knew Joseph Fournier on his dock way down river was waiting to take her in his arms. To look now would be selfish so she held herself back and sobbed. But with those thoughts of Joseph some of her sobs turned to cries of joy and she remembered all the things that had just happened to her on this river_____

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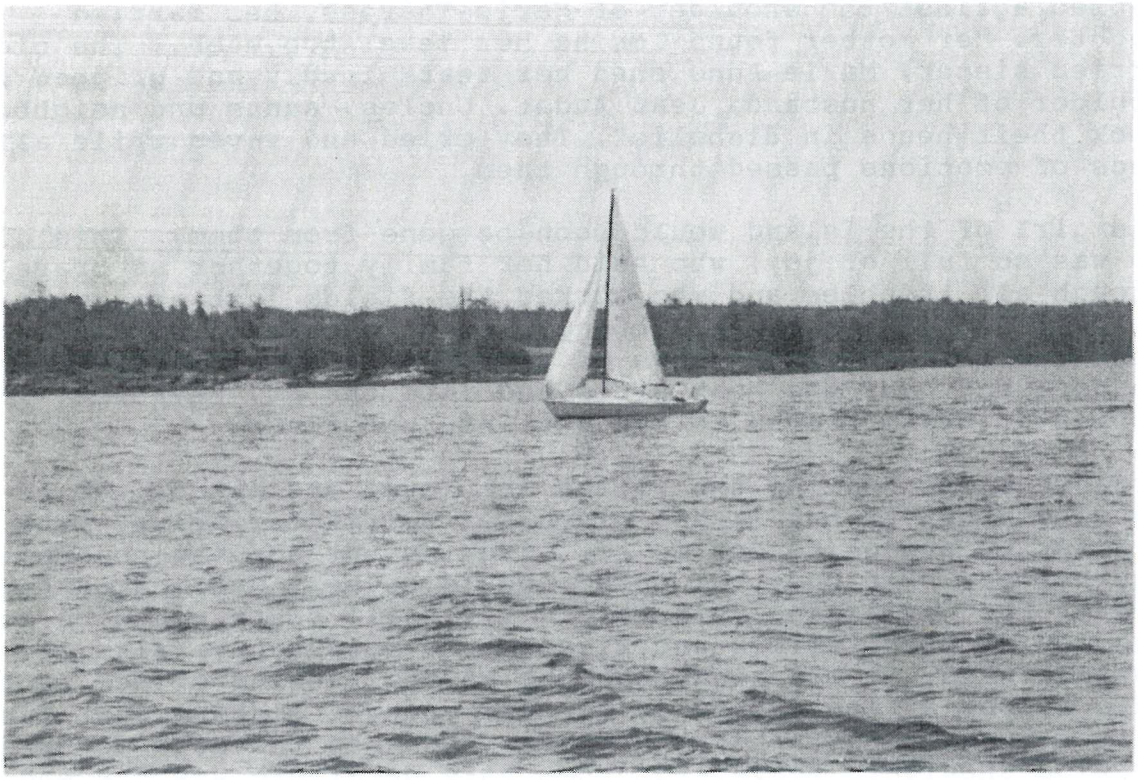

ISLAND GIRL
Marguerite Jouanne
(1710 - 1756)

Marguerite had always lived on the île d'Orléans and often wondered what life on the other side of the river was like. The River flowed silently, majestically past her home day after day, season after season, relentlessly, as if to separate her from the rest of the world forever. Then a young man from somewhere across the river at where she had looked so longingly all her years appeared on a Sunday on his small sailboat. She watched him maneuver against the tide and with the wind. Probably showing off, he had a lot of time to waste she thought With one fateful impulse she waved her blue hat wildly as he sped along with the wind. He tacked and came up towards her dock and slowly raised up and graciously made a deep bow. Then he was gone down river. Who was he? He was young, she could see that, with a broad grin and brown hair waving in the wind. She had not remembered seeing that sleek boat before. Did he have a new boat he was trying out?

And where did he come from? People from île d'Orléans had more contact with the people on the Beaupré shore north of the Island than with those from across the main river channel on the south - the Côte-du-Sud. Going to the City meant sailing across the shorter channel which flowed north of the Island. She had done that many times in her 23 years but rarely to that other shore.

So it went. On the very next Sunday she managed to slip away from her friends and stand on the dock at Saint-Laurent to peer up and down the river curiously, hopefully but not too expectantly. After all the tide and wind would be entirely different this Sunday from the week before. The tide from the Ocean miles away downriver pushed the river relentlessly back up past Saint-Laurent on its predestined schedule and people on the river were accustomed to living under its control. Much of their travel had to be by boat. When the tide finally ebbed they could sense the power of the river as it resumed flowing down towards the Ocean again. If that boy in his sailboat had wanted to sail up here again with his showy maneuvers in the waters off Saint-Laurent he would have to know the river's moods better and to gage the winds better. He didn't. She saw a sailboat away along the opposite shore tacking back and forth trying to make headway against the current and wind but failing to make much progress. Was it the same boat and sailor? If it was he had been working hard to get this far up the river and wasn't making real progress coming near her island at all. She could see that he held his tiller determinedly as he anxiously watched his sail all the time during each reach But her breath gave a little gasp a moment later because she glimpsed a blue patch of cloth fluttering from the mast. She didn't remember that cloth being there on the earlier Sunday. Yes. It looked to be blue like her hat! Maybe this was in honor of their first sighting. She hoped it was.

She would not know if it was that day as his small boat struggled with the wind and perverse current and never sailed over close to the Island. She kept her hat in her hand anyway ready to wave it but she never was sure whether he was looking her way or merely sighting for the wind. In a few moments he was gone, taken swiftly down the river by the current with maybe only a moment's chance to look her way. Did he try to sight her or not? But he had flown her colors on his ship anyway. She was pretty sure of that. She was thrilled.

There were many boats of all sizes on the river most of the time going to and fro mainly upriver to Quebec with small cargos and passengers. Occasionally she would see a great ocean ship pass silently by with the tide and she knew it was from France carrying important people and useful things for the province or else a ship returning downstream to France on the current with cargo and people leaving forlorn Quebec for their beloved France.

Both knew instinctively that their foolish sightings were doomed by the power of nature. Each Sunday the tide would be different and the chance of it favoring a sail up to her town on any particular Sunday were very doubtful. He had shown once how difficult it was to come anywhere close by the Saint-Laurent shore. Assuming he had even wanted to.

Some weeks passed by without another sighting. Marguerite kept a furtive watch on the tide, however, just in case things might be favorable some Sunday afternoon. Would he have to wait until Sunday she wondered? Maybe he would have an errand during the week. At times she felt anxious, stealing glances at the river whenever she had a chance from work. The Jouanne house was close by the bank of the river on the lower edge of the island but the Jouanne fields were on the plateau above the town. If she were working up there she had a longer view in both directions but he would be unlikely to sight her waving to him from the midst of the fields up there. She always carried her blue hat with her now. Why miss a chance? Something might happen to change her dreary life on the island. What could happen she wondered? What would she do? Maybe shout to him asking where he lived or boldly ask his name. And if he asked her name? What then? All questions to occupy the mind in a pleasant sort of way. Why let the mind drift into thoughts of a closer contact? Thoughts not permitted good Catholic girls, yet was she of marrying age without suitable prospects and in a family of girls with lands too small to make a large enough dowry to interest the better eligible males. How could any marriage be arranged with someone she liked given her family's lack of wealth? Resigned toward spinsterhood she was entitled to dream, sometimes very wildly.

Really Only a Dream

One day through the trees on the field above the town her roving eye spotted a bit of blue on the river below. His boat? Yes! Another hard look confirmed it was a small sailboat with the tide. She grabbed her hat and ran headlong down the path and onto her dock without a word to anyone. There she poised as his boat approached ever closer. She waived her hat frantically. Not to miss this time. He tacked towards her swinging sharply in towards the dock. He cupped his hands and shouted. "What's your name?"

"Marguerite" she yelled back as loudly as she could. "Where are you from"?

He had passed by too far to answer but he circled back and headed in towards the dock. As he approached he dropped his sail and stood up to paddle in with his long oar. She stopped the boat's swing and held the bow against the dock.

"I'm from Montmagny." He said. "and what place is this?"

She ignored his question and answered. "Your boat is beautiful and looks fast. Did you build it?"

"No. My uncle made it for me. It sails well for me but maybe better with another in the bow. Want to try it out?"

The bow of the boat was abruptly pushed further along the dock till the boat came to a wider place as she leaped on board to stand firmly on the floor boards. She caught his gesture towards the oar out of the corner of her eye and thrust it powerfully against the river bottom sending the small craft out into the river breeze. Another gesture of his saw her pulling the halyards up the mast. In a minute the canvas was up and he was curving the boat smartly away. An observer would have marveled at their smooth handling, assuming they sailed often together.

Yes, she really did want to try it out. But now she felt guilty about her outlandish behavior with a stranger. So recovering, she quickly extended her arm as far as she could to point further along the shore. If anyone was watching they would think she was merely giving a stranger some hospitable directions. Now she hoped someone was watching because she did not want to cause worry for leaving so quickly.

Startled, the boy managed to gasp "Do you want to go up that way?"

"Wherever you want to take me." She said.

"Around the end of the island?"

"Very well." She replied.

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Now as he set his reach she had a chance to study him. He had a nice voice and lips that made the words come easily. Nice for kissing crossed her mind but was immediately suppressed. His eyes were bright and seemed to dance all the time as he studied his course. The nose was long and planted well across his face. The brown hair was blowing in the breeze to give him the look of a voyageur.

He, in turn, studied her quickly. The way she appeared shook him alarmingly. She lounged comfortably against the side, her legs spread solidly across the bottom, one arm casually resting along the railing the other bracing her strongly to her seat. Her head held high, calmly moving from side to side approving all she observed. She was good enough looking all right if that mattered now but what disturbed him the most was this frightful thought. Look at her there! She owns my boat! She fits it and every move she makes says she always knew the boat. Now she wants it! Would she share it? Did he want to share it? The thought of sharing made him dizzy, unlike any thoughts he had known before. Thoughts like that are nice but are they even allowed? She looked quite comely also and another thought raced through his mind. The way she jumped from the dock and the way she waved bothered him at lot. So that's why his boat kept turning to sail back here. Now that he had settled that problem, his next question was. "Is she real or my dream?"

"Why do you like sailing up along my Island so much." She asked. "Do you like our odd currents more than yours down the river in the Crane Islands?"

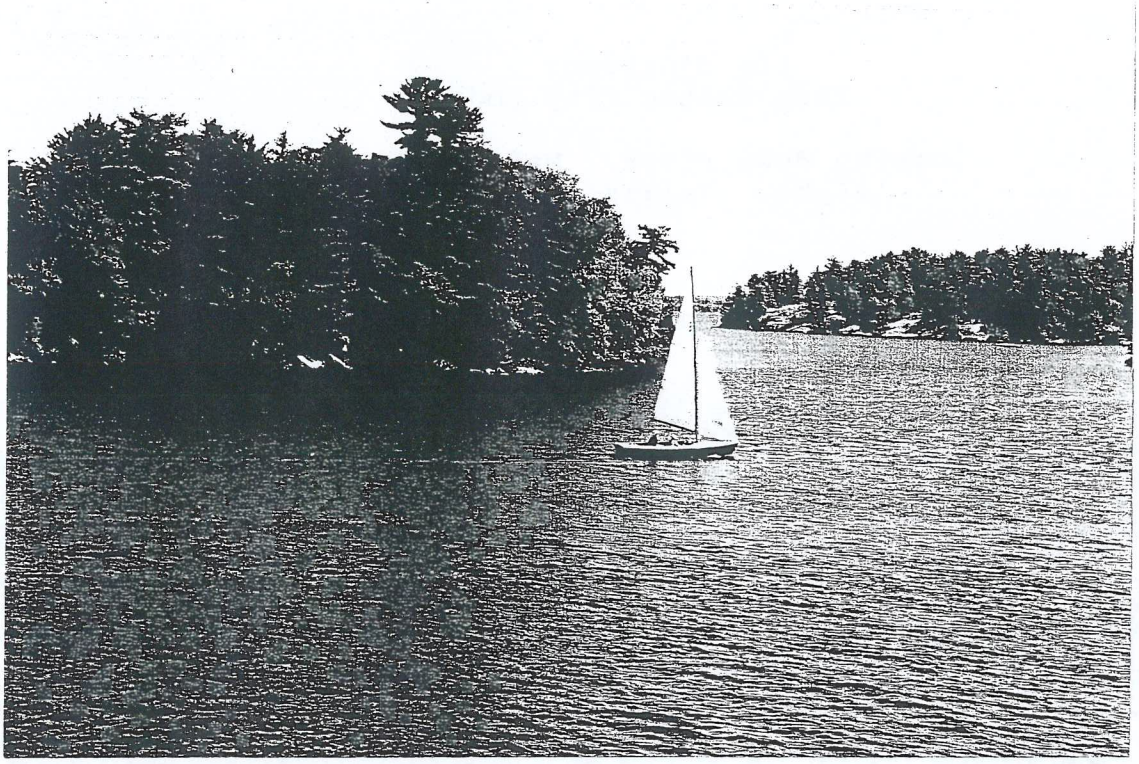
"Yes." He said "I know little about your island. Do you like living here?"

"Not very much. Its all right I suppose. We have a fine church and have all the holidays, but I think there are better places for me off this island where I can see more of the world and know more people who are keener than those on this island."

He smartly replied. "You mean you want to return to France as so many others do and see all the grand places, busy streets and country estates? This little ship could never take you there, I'm afraid"

She joked back "With you sailing it could go anywhere! Have you sailed it to Quebec or even Montreal?"

"No. But I could sail my uncle's big ship all the way to Montreal if I wanted to. Would you like to come along and see Montreal? It's a rough place and not meant for ladies to enjoy much. Quebec is better. What do you like there?"



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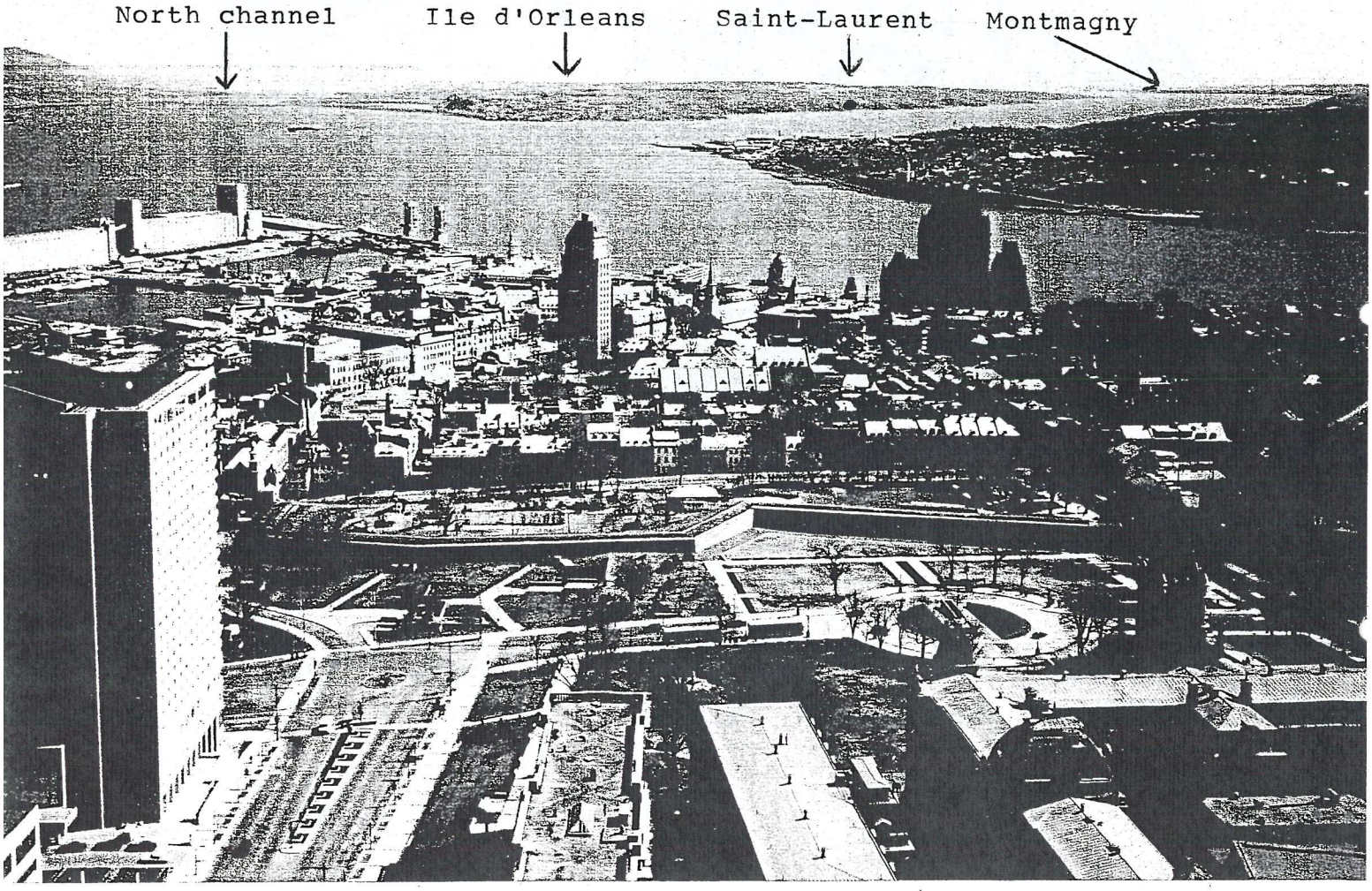
Ile d'Orléans
from Quebec City today

Looking down river. Main channel turns right. Island in background



She answered "I like the markets and the noise of the people. Believe me, Saint-Laurent is a quiet place for most of us. I have been in the Cathederal and seen the Governor's Palace. They are big and beautiful. I could be happy in Quebec I guess if I knew people and how to act properly. Is life in Montmagny pleasing to you? What do you do and who is your family. Oh, dear!. I never asked for your name. I am Marguerite Jouanne and my father was Marc Juoanne. Now what are you called?"

He answered proudly. "My name is Joseph Fournier from the family of Charles Fournier. We Fourniers were among the first on the Côte-du-Sud. We live at Saint Thomas de la Pointe-à la-Caille. There is a small church and many houses and barns where we all work to keep well together. Guillaume Fournier, my grandfather, came from France and married with the Heberts. You have heard of them I know.

"Yes I think so." She noted. "Jean Jouanne came first to Ste Famille on this Island many years ago. We always lived here and I have many sisters but I have no brothers to do the work."

They had sailed past the head of the island now and he swung the sail boat over to take a position in the middle of the wide river. One side flowed north of the island and the other side was the main channel south of it. As the sail fluttered the boat drifted quietly by itself, both leaned over the side peering intently towards Cap Diamant, the Gibraltar of the North. They identified the various spires and towers of the City to each other with mutual agreement. There were two ocean ships at the docks and one lying at anchor. They listened intently for the sound of the dock side hubbub or the clang of a church bell and agreed it would not carry that far with the wind that way. Then their eyes took in all the horizon from Levis across from the City and the little towns along the south bank. Many had church spires even now. Then East looking back down the broad river and the Island next to it. Further around behind the Island and looming over the Beaupré coast were giant mountains, the Laurentians. They were the only real height in their world except for the cliffs of the City. They agreed; this New France, their world, was very fine, and they would make it theirs as time passed while they grew and prospered. No wars nor Indians were a threat now. That was past. They were lucky to have a chance to work out their lives as they wished.

What to do next he wondered? "We could sail further up till the tide ebbs." He said. "And then coast down with the current. Its about an hour from now, I think."

"No, No." she sighed. "They will be worried about me sailing off on a boat with no goodbye." She peered anxiously down the river towards Saint-Laurent. "I can almost see my mother on the dock. We should start to tack back down now I'm sure. Sailing till the tide ebbs right under the boat would please me and you thought of that too. I'd like to do that sometime."

He swung the boat around so both were working to make each reach as long as possible by swinging the boom in unison at the end of each one. The conversation was stuck with how fine a course the boat could be held to and when it was exactly right to come about. He saw that she knew how to sail quite well.

He found time, however, to reach under his thwart and pull out a bottle of cider. After he offered it and she had taken a long swig she thanked him and he apologized for how meager it was. "The next time I'll be sure and bring something better. Maybe some bread, jam and cheese with wine."

So there is to be a next time she thought and that pleased her quite delightfully even to making her breath come in shorter gasps and a tightening of the pulse a little. Now when they came about again she grinned at him mischievously as she pushed the boom over hard. He laughed and failed to set the next course soon enough because he delayed to admire her.

"I can bake as well as any Fournier can." She taunted. She knew that name meant baker in old France. "I'll try a cake if you are willing I do so." She offered obediently.

"That would please me." He responded. "The next time will be on a windy day and you will take the tiller and show me how a girl from the Island can sail our boat." It startled him that he had said "our boat". He cautioned himself to be more careful.

Demurely she deferred to his skill. "I would like to handle such a good boat myself and I think it would be fun, but not on rough water. You're the master for that and I watched you the second Sunday you sailed up here, trying to manage alone and not getting over to my island at all. I watched you when you were over there." She pointed. "The current was too strong for that wind direction. The bow was too light." She had avoided calling it "their boat" but she had suggested that sailing together was what she wanted.

This talk was getting him nowhere he thought so he changed and offered a second more provocative idea. "The water is smooth under the moon. Should we try that sometime? You know the Island well and we would find your dock easily enough. Good to think about, yes?"

Her head was spinning now. A moonlight cruise would lead to who knows what closeness? He obviously seemed to like her but what should she make of this latest offer. Was he trustworthy? Try him. She prodded herself to say. "I think you will bring a bottle of wine from your town and I will bring the best we have from the Island. And we will see who is the best sailor then! You, after drinking our wine and myself after drinking your Montmagny's most delectable wine? What will you tell your family afterwards? That their best wine gave a girl from Orleans such skill that she out-sailed a boy from Montmagny in one of their own boats? Now our wine might give you greater skill than you ever had before."

This bold suggestion took the relationship much farther and too fast he thought. But dare he test her further since she seems to have been to more than a few dances and celebrations. But he didn't want to soil their growing friendship with too much ribaldry.

He laughed. "You're testing my boat too much by wine. We should have the wine but not to see who sails better. We can enjoy the moonlight and our wine but not by sailing our boat to test it. We can do that it another time." He thought, which boat is it now? Mine, ours or just it. He joked: "So, if you could find your dock in the moonlight after testing the wine, would I be able to lift you up over the rail and on to your dock? No, not with your island wine in my stomach."

She took up the challenge: "We might even fall asleep and drift down to the Ocean and never sail back. What a shame for our families. But the wine would have been good anyway, I believe."

The end of the last reach brought them right near her dock and stopped that line of conversation which was getting rather lively anyway. He came up to the dock and she spilled the wind from the sail and grabbed one of the piers to slow them. As she expected there was her young sister Cécile dancing up and down on the dock laughing and pointing at Joseph. Marguerite was the big sister without any doubt so she sharply commanded Cécile to go and give her mother the news that all was well.

A delightful little thought crossed her mind then as she said. "Its a little while before the tide turns so why don't you wait for it right here with me. We will look at the town together. Our Church is small but nice. And you can see my sisters and my mother. Besides, you can have something to eat and drink before you sail down."

Joseph edged forward on his thwart thinking. Stay so you will see how wonderfully she walks and so she will talk to you some more. A little food would be good too at this moment to calm my insides. But no. You'll be too late at home. Better go in spite of how your insides feel. He pleaded that he must leave as much as he wanted to see the town and the family.

Now that they were alone Joseph looked her square in the face with a serious expression. As he spoke he thought. Her eyes are pretty and blue too. Why didn't I see them before. He stumbled. "Now for another time. When would you like to favor this boat again? I'll bring food. You can steer, too, I promise."

She thought. When? Tomorrow is even too long away for the way I feel right now. But what shall I say? Her eyes turned away from him and absently gazed down river from where he came. She smiled and sweetly repeated his name softly "Joseph Fournier." Then recovering she said. "I'll be___" No, she thought. What should I say next? "waiting always?" No, too romantic. "Waiting every day?" No, too submissive. Then she had it. "I'll watch for your boat often when the tide is right. But if you don't see me wave my hat please land at the dock and come and find where I am." Good enough, she thought. I won't be seen pining for him and its still the tiny boat that's part of our game. But if he wants me he can seek me out. But she also thought. I'll watch for him all the time anyway. Especially if there's a moon!

Promptly Cécile appeared with a small cake and milk. Mother expected him, Marguerite thought. They both watched as he drank the milk and tucked the cake beside him. Cécile giggled quietly because men were a novelty in their household and to watch one drink was attractive. With a laughing flair Joseph returned the cup to Cécile and thanked her.

Then Marguerite bent down and slapped the bow of the boat smartly. "Have safe sailing. I want you back". She pleaded fervently. He took that to be her answer.

Both girls exaggerated their strength to speed the boat back into the river while Joseph doffed his hat with a smile and set his boom. "Bon chance" and "au revoir." he yelled back at them. Her blue hat waved to him once more. His last backward glance caught a brief glimpse of that blue hat soaring skyward.

Why the Tide Changed

The days dragged on but she knew he would be back. He had to! But when? She worried that he might be ill or sent on a errand. Her worry was ended when on a sunny day his sail came coasting up on the tide with the blue badge still on top of the mast. She saw him coming from her house and rushed to the pier to catch his bow and he swung the boat in. She handed him a bright blue pennant she had fashioned from an old dress. "A proper pennant for a proper boat", she said. "Better than the rag you stuck on your mast at your home dock." He took the pennant and smiled with thanks. "Its much prettier than mine so we'll haul it up as soon as we can. Don't you want to try out boat now? You will take the tiller and find out why I like it so much."

In the rear thwart she sat erect and surveyed her ship and the wind and the river as she had been instructed to do by her uncle. Now she had responsibility and she showed it. He lounged in the front and watched her critically at first. She liked the way he released the control to her. A very nice compliment, she thought.

The grey water of the tide was waning, the wind was gentle, the clouds were round and fluffy, the sun dodged in an out as it warmed them. Managing the boat was simple, the wind was near calm. She didn't have much to do. Their tensions eased more and more and the thought of talk became an intrusion into the spell. They languidly watched the sail slacking and tensing in a hypnotic rhythm. They followed the swooping swallows chasing their prey close to the water. They pointed out the images that the clouds were making for them. They squinted when the sun emerged. They shared a small bottle of beer and some tiny cakes he had brought.

When the stern of the boat swung around he watched her alluring silhouette follow the island as it passed along. That island made her strong, capable and beautiful he thought. She will never leave it even though she says she resents it. It's in her winning spirit and in her lovely movements. Dare I tempt her just cautiously at first? But I can't. Our boat wasn't made for love making. I'll tip it back if I join her in the stern thwart. I'll have to try and see if she's as anxious as I am for a kiss or two. And then what? He reached out his hand and slithered as far as he dared into the middle of the boat. He leaned his head as far as he could toward her.

She glanced anxiously to his face and then up to the sail. I'm a good girl she thought and I shouldn't be put into such a doubtful pass. My duty or my heart? I can't reach his lips and hold to tiller both. I must do one or the other with a will and not delay as a school girl might hesitate.

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She gave the tiller a quick push in the direction the boat seemed to want to go and dropped down to the floor boards to perch in front of him in the middle of the boat, face upturned. He bent forward slowly towards her face and then lingered a delicious moment while they both inhaled deeply. His lips finally touched hers lightly and slowly moved around her mouth each time gently pressing his lips to her lips. She kissed back each time obediently, obligingly. He stopped and drew away from her and they both eyed each other with broad smiles. Every detail of her face, eyes, nose and hair was beautiful. She was very desirable he thought as he tried to catch his breath.

Her breath also came in short bursts as she admired his strong face so close to hers. She longed for the next joining. Was he afraid? She wondered. Should I go first? She wondered. I want to so very much.

No need to wonder longer as his arm tightened around her shoulder and his lips took firm possession of hers. This time there was delicious pressure and quick movement around each others mouths. A tremor coursed over her back. She felt his hand grasp hers more tightly. Then the tremor was felt through the floor boards under them. The boat was quivering at their union? They kept pressing their lips together harder and stronger. The river had approved of their kisses so the boat told them. The sail flapped a little and the boat gave a slight tip. A new breeze brushed their tense bodies. Then a bigger tip and a smarter sail snap. Had the boat merely quivered in anticipation of the turn of the tide and the arrival of the current? They pulled apart quickly to appraise their position and laughed loudly at their negligence of duty.

"The river current flowed down from Quebec just to see you." He smiled.

"No, it was our first kiss that turned the tide!" She replied with a roguish grin.

A brisk wind now swept by, sliding over the surface of the ever stronger current as it coursed down to the sea. They watched bigger waves of blue pass by and felt the floor boards creak when the hull of the boat took different strains. The tide abandoned them and the current seized them. It felt odd. Two streams had changed places under them. She shyly slipped away under the boom to resume her seat as she he mastered the first tack. The sail filled and the tiller livened up against her sure grasp.

"Now your current is taking us over very firmly." He said to her.

"No, I am the ebb tide giving over to a new course. Will it be a new course for us too Joseph?"

"The river has always been my foreboding. Can we trust it to tell what's going to happen to us. Are you happy you felt the pull of the current for us?" Joseph said.

Ruefully. "I felt the pull of your kisses more than I felt the pull of the current. I thank the tide for giving way so gently when it did, else I might have cause for a long, woeful confession with my curé. What will happen to us now, Joseph? The river told us to find our dream. The river knows what it is and we now must find it ourselves."

Brightly continuing "And oh, yes, yes!! I'm happy! You made me the happiest girl on the Île d'Orléans right now. Happy I have found my master. Happy I am your crew! God will grant us his blessing, I know. Now let's sail for Saint-Laurent on my happy current.

After they had docked the boat she said purposefully. "If we will be together what about our families? We should tell each other about them. Mine is not strong because my father and two sisters have died. I must do my best to keep it together and it is hard. Would my mother ever give me permission to marry? I don't know. Please come back soon. I will tell you more and I must hear all about your family."

"I wanted to look at you more and more and longer and longer and not come in to dock ever. I am taken by you, my Marguerite, without hope. So, yes. Now we must talk of our families. I'll come up the river to be with you soon but I must keep up my work too."

"If I don't see our blue pennant come flying along first, dock here and come search for me. We'll see my mother and the curé and look over **my** town together. I must see you again soon and we'll have good news for both of us I'm praying."

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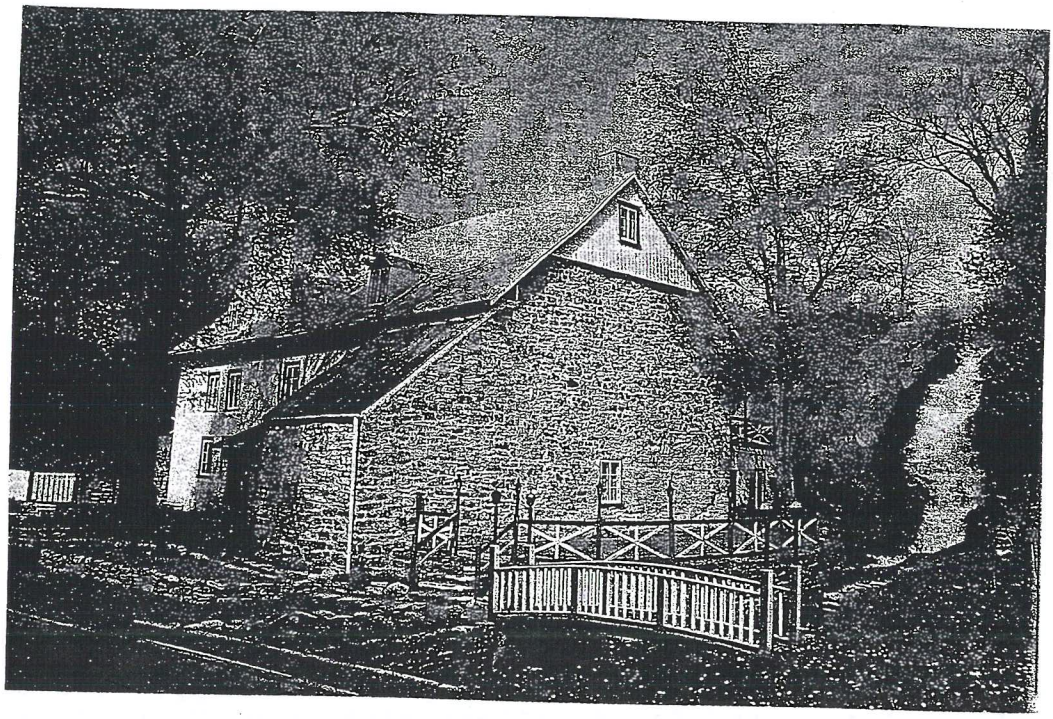
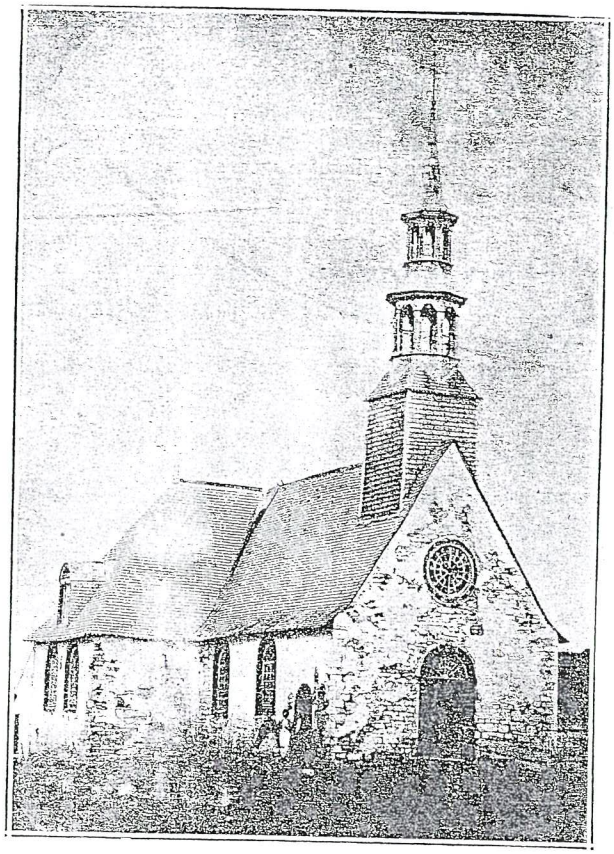


The falls by the flour mill



La première église St-Laurent, Ile d'Orléans.

Marguerite's church was earlier than this church

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The Families Need to be Involved

Cécile and Joseph laughed their way up the hill to the field of peas Marguerite was hoeing. He stopped at the edge of the plot as Cécile proudly pointed toward Marguerite, standing tall, smiling with both arms stretched toward him. Cécile expected a big embrace and would have been thrilled to watch them as any 14 year girl would have been. Joseph, respecting the young girl's innocence, rushed over the rows and grabbed Marguerite's hands in his and stood gazing at her with eagerness. His look at her standing so erect, so sure, so pretty threw him off balance and he was glad he held her hand. She was more ideal than had he been dreaming of! She, in turn, was amused at his confusion but never took her eyes from his, telling him of her joy.

After a moment her voice lifted happily: "Your farm work is finished so now you've come here to see my Island. It took you such a very, very long time. It seemed the tide would change, oh, so many times before you would come again." Then to Cécile. "Find another hoe for Joseph quickly."

We'll race each other to see who can be first at the end of the last rows."

Joseph released her hands to turn to survey the field and said. "You have brought in a good crop of peas here. Better that we have at home, I think. Who helps you? Very few of the women of my family have to do so much of this work." Then he added. "The time I was away seemed to take so long I hardly dared think about it. But now we will make our time together last as long as we can."

With an extra hoe they attacked the few remaining rows with zest, racing each other, laughing, shifting dirt towards one another with feigned innocence. When finished they walked down the hill hand in hand to the town and stopped at the falls by the flour mill to drink. She had decided to show him the church first. The church was very small without elaborate decorations. He was pleased to see where she worshipped and to see the confessional she was so wary of. Curé Montel came into the church to see who was there and Marguerite was forced to tell him Joseph's name and where he was from. The Curé, whose business it was to spy out misdeeds of his flock, further inquired about him and Joseph explained that he was in Saint-Laurent to improve Marguerite's sailing technique. A mistake. She smiled bashfully. The curé grinned at her with a wink. He knew she hardly needed lessons and from someone from another town! He had observed them sailing together. She knew he would keep her in mind in the coming days and weeks. Her confessions would still be short she promised herself.

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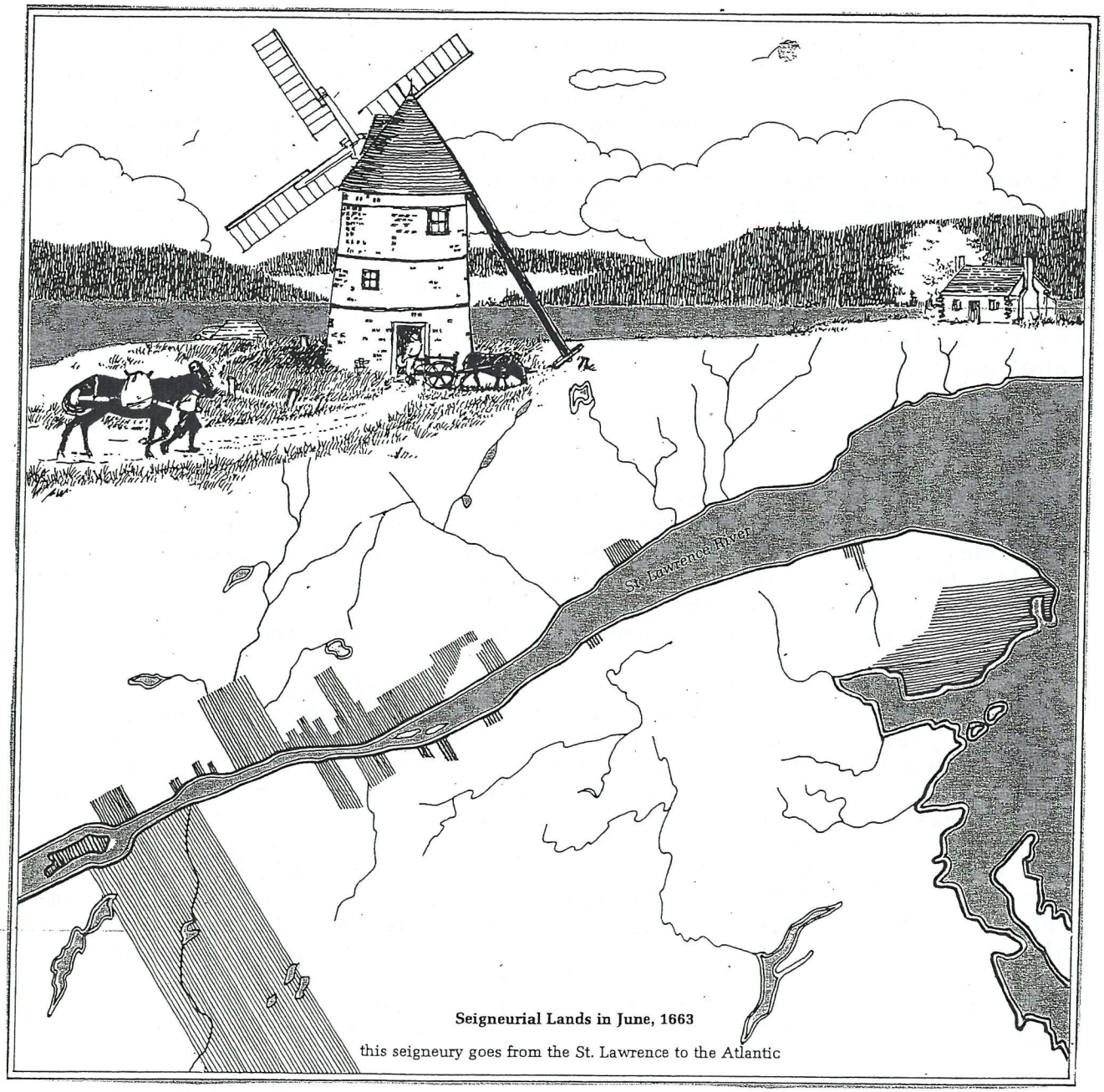


Seigneurial Lands in June, 1663

this seigneury goes from the St. Lawrence to the Atlantic

Tied up in a small bay beside the church were some of town's boats and so they went over to them and inspected them carefully together. The town was well known for the boat building skill of its people but Joseph saw little of interest at first. Suddenly he stopped and pointed."There! That sleek one is about like mine. It must be fast and it's so attractive. I'd like to try it out. I think it would be fun."

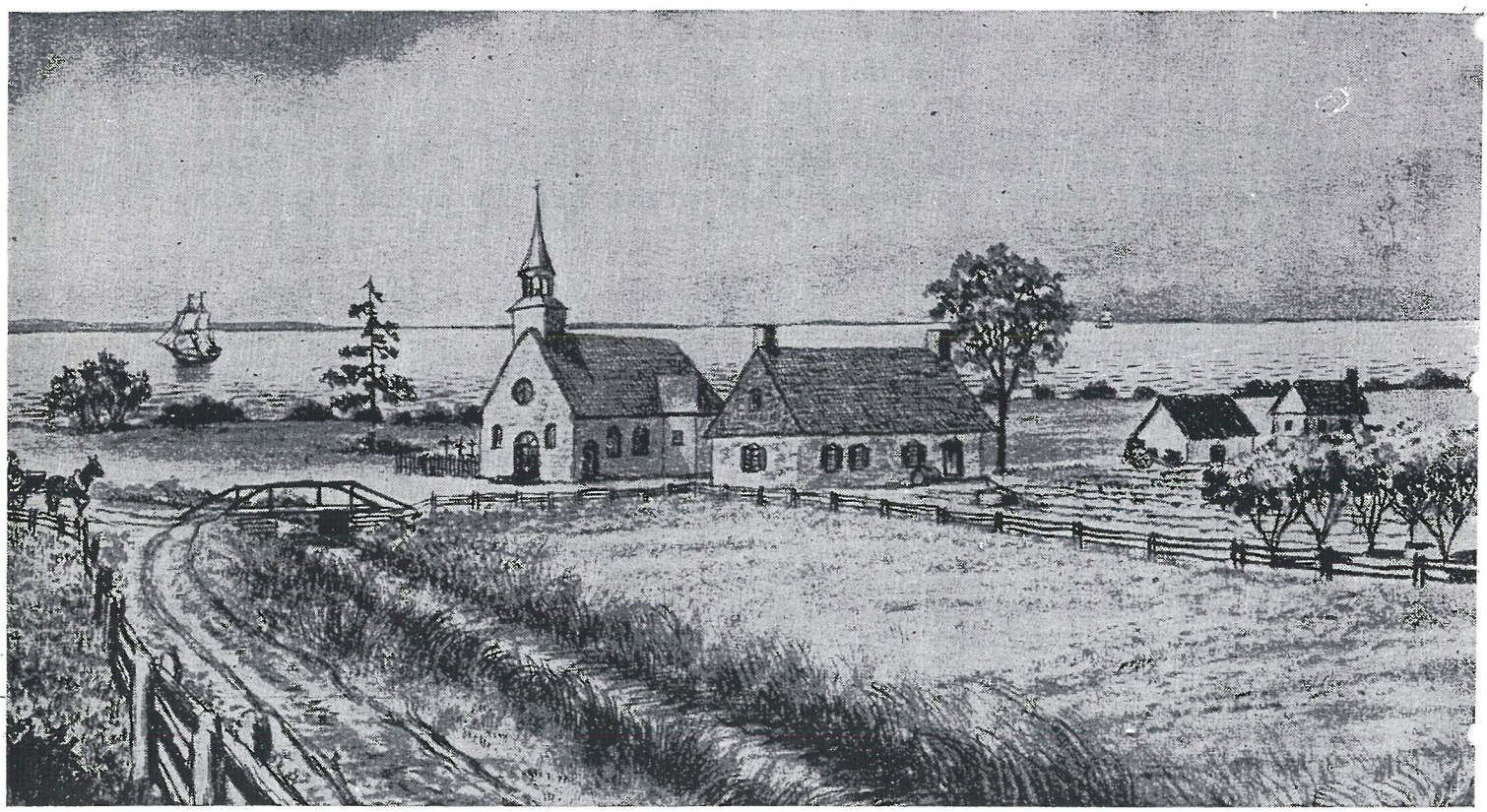
"It is fun." She said. "And it's fast and it's quite like yours. I know because it's my uncle's and I learned all about sailing in that boat! That's one of the reasons why I waved to you that first day. I saw you had another fine boat and sailed it handily. My uncle taught me when I was young and I didn't have as much work to do. You say it looks fast."

Now Joseph was flustered again and thought. Marguerite has more surprises than I ever thought of. What next? A fine sailor! This enchanted island is ready to confuse me. Can she outsail me? Probably she can. She can do most anything. Better not try to best her in a race. Too risky. She might win!. It's such a fast boat.

He replied. "I can see you out on the river in that fine craft. And all the townspeople watching you and admiring you. Many boys would have challenged you to race them and did you win every time?"

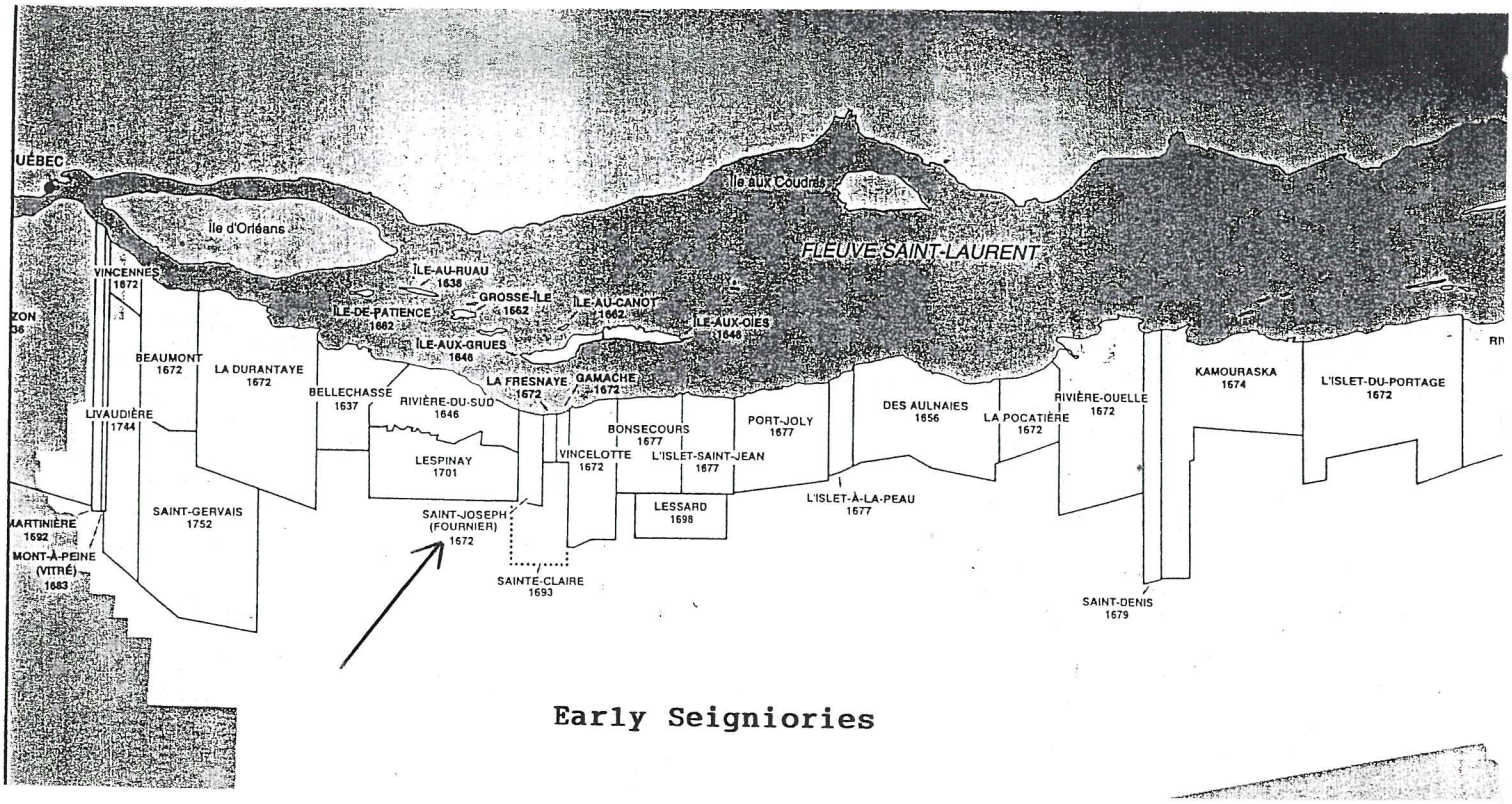
"Most every time when their sail was the same as mine. Usually they stopped trying. Now you must tell me about your family before we go to see mother. Is it large and how much land is yours to work on?"

As they walked along back towards her house he told her about his family. Charles, his father and Elizabeth, his mother. She was a Bouchard from Cap St. Ignace. They were married in 1699. Joseph was now the oldest son and he had three sisters older and married. He had 5 younger brothers, none married and three younger sisters not married yet. The Fournier fief was along the river and extended many arpents to the rear. He explained that the river towns were spread out along the bank with no cluster of houses in a center spot. Each Habitant wanted river front land, of course. Back of each house stretched unlimited rows of land of each fief, available just for the clearing.



Saint-Thomas de la Pointe-à-la-Caille (1719-1771)

The site of the first settlement
now eroded away



Early Seigniories

But his father was delaying giving any particular lots to his sons. They all worked the fief as a family now. His father still mourned the death of Philippe who died in May only three years ago and would have been the oldest son. All his father's plans had rested on the first son and it seems he cannot come to himself and give the land he had expected Philippe to have to the sons next in line. They waited impatiently and many promising marriage agreements for them were being held up. Joseph now being the oldest, suspects his parents have been approached by a certain family in town with an eligible daughter. He puts all marital plotting in the back of his mind.

His church is Saint-Thomas built on a bit of land called Pointe-à-la-Caille (swan) where a small stream by the same name flowed into the river. His curé is father Formel.

Marguerite said. "Your family is a lot different from mine, I have only sisters and my father is already dead. You didn't say anything about good times you have in you town for holidays and feast days and your dances. We have happy times at Saint-Laurent and dance a lot. I suppose there are rich families in your town with the very finest daughters who are scheming and plotting with your parents as you are the first son now with the choice of the best land. In my mind, I see your family getting a better position in town from the wide choice of girls you have. Yet, I see you here with me and certainly, I have no dowry to boost up your parents. Won't you have to chose someone very soon?

Joseph didn't answer since he had chosen to put all marriage talk and plotting out of his mind. His life was simply to finish his chores quickly so that he could be away on the river where things were simple for him; tide, current and wind. If only Margurite was as simple as they are. So he slipped by the question and said. "It's a puzzle and my father has the only answer. I will wait for him to make up his mind. Now. How about your telling me why the men of this island only danced with you and never chose you. You are the prettiest one. I'll wager a lot on that."

"I'm keeping faith with my family and everyone knows that's hard. My two older sisters, Marie-Anne and Marie Thérése, were able to get husbands even after my father died. They were only 17 and we found them doweries. Sometimes their husbands help me when they can."

Now she stopped by a large tree beside the road and lamented. "Just this December we lost Geneviéve who was only 16 and two months before little Marie-Madeleine died of the fever when she was only 11. Now you see a little why it helped me so much to get away with you on the river.?"

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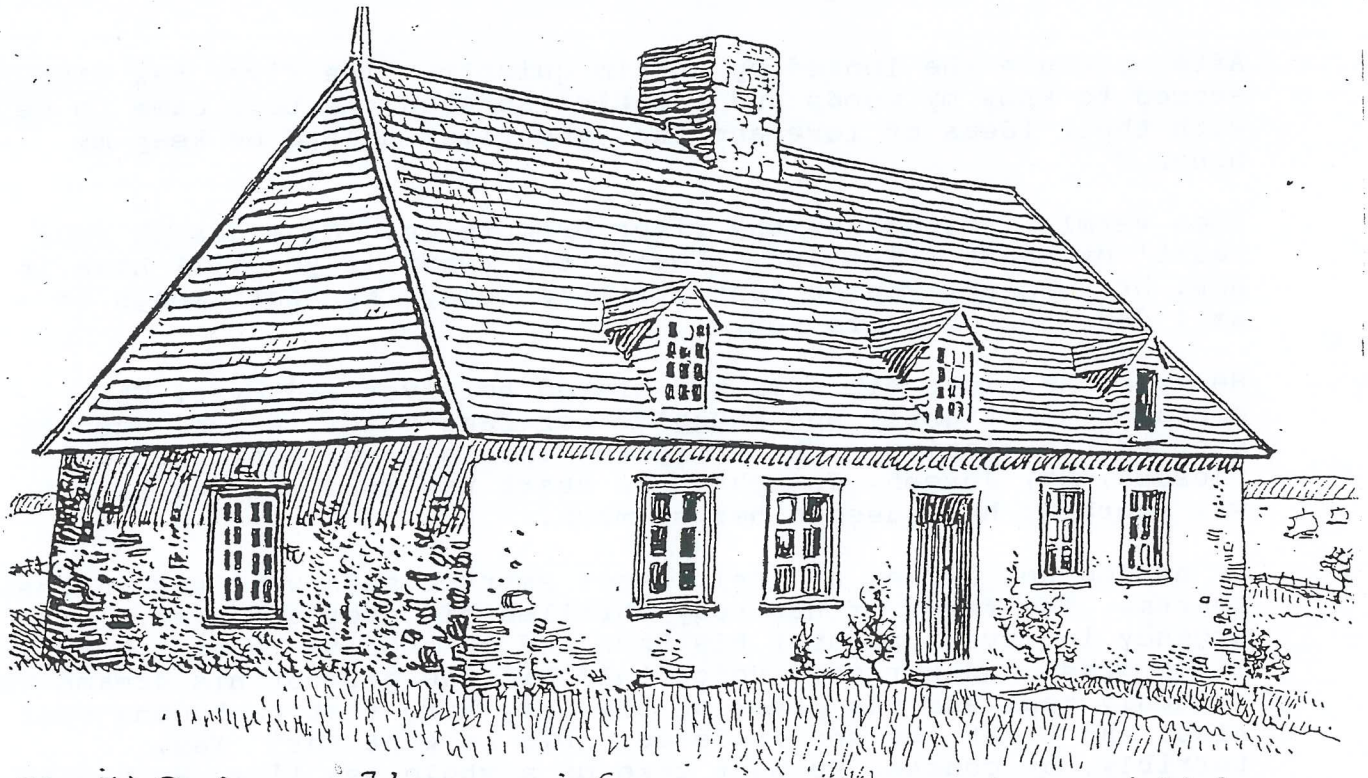
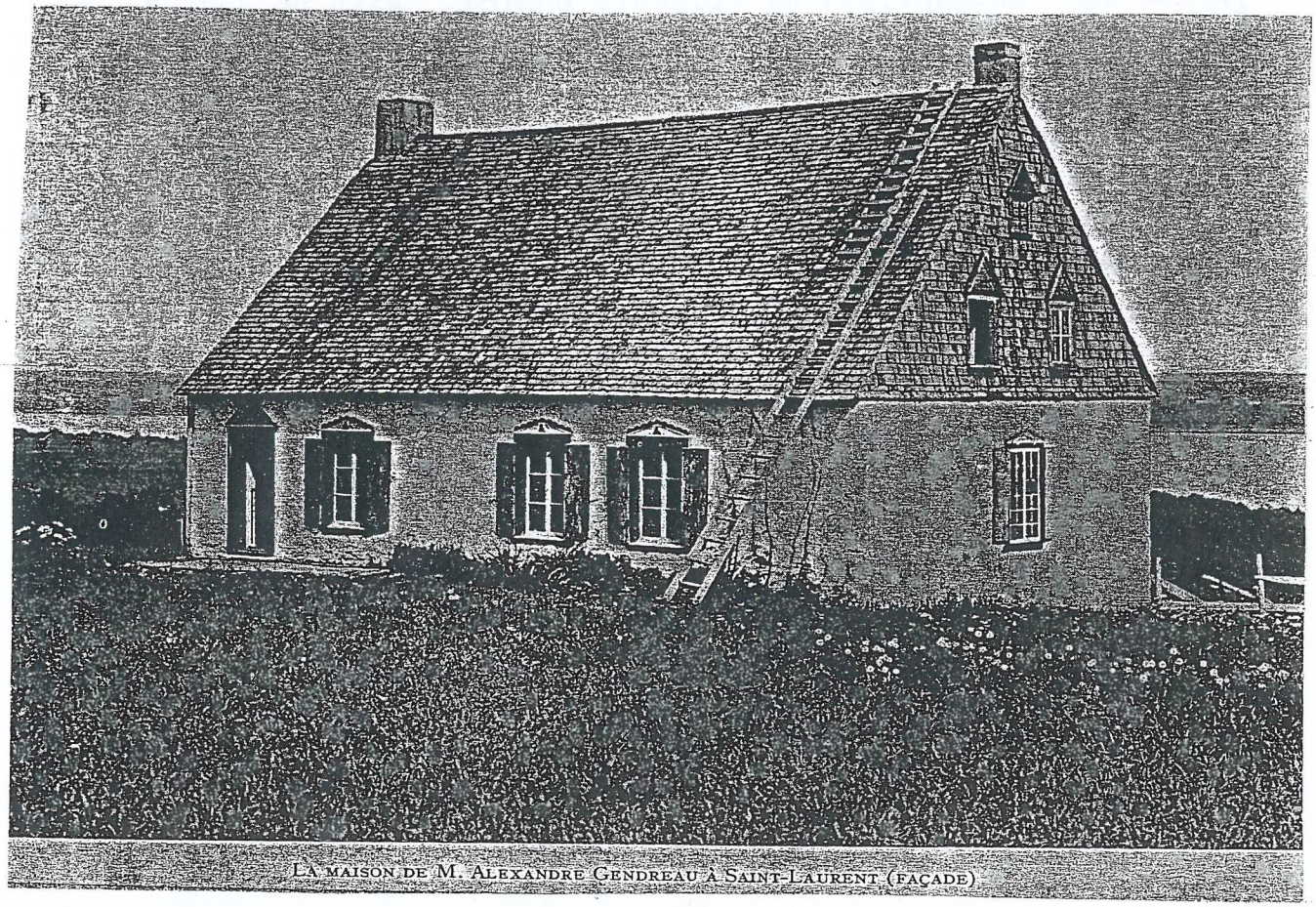


Ile d'Orleans House with shingled, slanting gables, white-washed stone walls

the Jouanne house might have looked like one of these



LA MAISON DE M. ALEXANDRE GENDREAU A SAINT-LAURENT (FAÇADE)

After a pause she looked up to him quietly. "The river has always seemed to know my moods and troubles so when the boys came to me with their ideas of love and fun, the river helped me keep my honor."

Then warmly. "Right now the river prompts me. 'Give Joseph your heart' My heart cries out. 'Yes'. It's ready if you will have it now. Or whenever you do want it. It's ready. My heart longs to sail down the river to you.

He swung her into his arms and kissed her over and over. She embraced him tightly and snuggled her face into his neck when he stopped his kissing. She whispered into his ear over and over, "Joseph, Oh, Joseph, Joseph" Her heart was loud and her breath was short as he squeezed her so much.

He needed not answer as their eager embrace said what was in their hearts. The force of her body thrilled him over and over. New urgency in waves ran over his back and through his arms. Her tight grasp and her soft voice told him the girl of his dreams was suddenly real and was pressing him very hard that he become real also. And right now she insisted. Did he want her? Yes, terribly, of course. He must take on a whole new life. He had to change. All sorts of new thoughts ran around in his mind. I must have my land right away. No delay from father any more. I'll push hard to work up the land soon. I'll put up my house quickly, brothers will help surely. Best of all, the whole family will be joyous with Marguerite, my splendid choice. With no dowry? Father must be swayed. I can do it. I know I can. She showed me how much she needs me and I will take her away happy.

"Oh, My Marguerite. I love you! I love you! I do want you honor. You are my only love now. I must have you for as my sacred choice. When you came right into my arms my silly world changed from playing on the river to working hard on my land. I can't have both and you also. Father has to budge now and I can make him do it. Then I'll take your sweet honor for mine alone to be ours together on our farm. Now I know what to do and I know I can do it. You woke me up to do what I know I must do right away. Is right away fast enough for you?"

"Thank you, thank you. I'd rather not waste any time at all but if I must I will wait for you to do all you have to. I'll pray you can. The thing next is to talk to my mother, so let us go right now.. We won't tell her everything now. I have to make my family see how they can do without me. I stood them proud for so long and now when my only turn comes I know they will accept my wish.

When they arrived at Marguerite's house, Joseph graciously greeted mother Marie-Anne and she offered them a small meal. Marie, the 18 year old sister and Cécile helped prepare it and they all ate together. Amidst all the female chatter about him, Montmagny, and his family, Joseph managed to console Marie-Anne about the death of the two sisters as best he could. He compared their loss to his loss of his brother Philippe. Marguerite watched him with love in her eyes and the others didn't miss her happy look. She was now quite flushed knowing that Joseph changed himself for her. Her smiles and laughter betrayed her attempt to appear composed. Marie-Anne saw the love looks Marguerite was covered Joseph with so she questioned Joseph quietly but sadly. Everyone stopped to listen.

"Joseph, I have heard how well you sail and how much you are at home on the river. Is sailing the only way you and my Marguerite like to be together? Or have you really come to Saint-Laurent to steal my jewel away from me? She is priceless. She holds my family together and we would be lost without her courage. Will you do this cruel thing to us? You know we have no means left for her dowry?"

Joseph. "Certainly she is a jewel. I discover more sides of her talent each time I come. Your family is so rich in fine daughters and I see two more gems right here at this table. Not many families have so many fine daughters. I don't know now what our families might arrange for us if ever they were to need to. It's too soon to tell. Marguerite must have a chance now for her own life and I hope she will want to share it with me if some bargains can be made. But I would need to know for certain that everyone here in this house was well taken care of before I might take her away from her home on this Island that she knows so well. We two know the river well and its only a short sail from here to Montmagny. Many visits are possible."

Marguerite brightly consoled her mother. "We can make plans with the rest of the family for taking care of all the things we need. Nothing is needed yet, anyhow, until Joseph's family talks. We have uncles, sons-in-law, eager daughters and neighbors here that can do a lot for us."

Joseph and Margurite said their fair-wells and slowly walked towards the dock puzzling over their problems. Marguerite had to make sure her mother would receive care for their farm. Joseph had to rouse his father from his sadness and get his land and soon. Joseph was now a new man but still fearful of his father and the worry over the thought of an arranged marriage with a girl from another seigneury whose family didn't even have a dowry.

Her Wild Scheme

Marguerite had some answers but dared not unfold them too boldly less Joseph be again surprised at yet another one of her talents. She remembered how her family carefully plotted to make arrangements for the two sisters to accept husbands when they had little to offer in the way of dowries. Scheming was natural to her. So she said.

"I might be able to help in a small way if you would tell me about the how much spirit your family has. Are they straight laced and stiff or do they like fun and laughter. Are they joyous at the festivals and dances. If you say they are a happy lot, I could offer a little hope but only if you will forgive me for being a bit of a wild schemer. After all, women are known for that usually. What do you say?"

"Anything we can think of to get us together soon. My family likes sports and games, of course. My father sometimes will smile and laugh if the moment is right. He is so proud of his fief and all we have done for it. If you have a plan I will forgive you for your wile if it helps us. What do you want to do?"

"Listen to this. First, we use sailing, then we use guile. We will show me off as a lively figure from the Island. I will flaunt my skill at sailing when I sail down to Montmagny. I will make a fast swoop past your family dock in my uncle's boat. He will lend it to me along with one of his sons to help me. Their first look at me will amaze them. You promised they like a show and a game. You will have them down on the dock for some reason or other and will point up the river as my boat approaches as fast as I can push it. After I swing close by and wave, I will circle around and show off. You will call me by name as I pass by and explain I am the one from the Island you have taught to sail. You wave me in and I will come in fast, drop my sail with my helper, someone will stop the boat and I will jump on to the dock before the boat hardly stops.

I must play a very difficult role from then on but I have done it here to make people change their minds and see things the way I want. You will, of course, greet me warmly, your hands clapping above your head. Some of those you have asked before will join in and my arrival will be joyous. Your greeting is not that of one in love, however. I will be dressed in a fine dress that shows off my figure very well and wear my blue hat. In that way I will have quickly won over many of the men. As I am introduced to the women who will be jealous and thinking I am a evil person, I will flatter them without mercy covering each's weakness as you have told me. I may win some over.

You will have a feast arranged or a boat race and at night a dance. That will give me a chance to talk to many of them. I will not say anything about our wish to join together. You will not say anything of it either as I am to be seen merely as a jolly girl from the Island. I will sleep the night in one of your sisters houses.

But first your father will get all my wiles and your mother all my flattery. I will go to your father directly as I leap off the boat to pay him the homage due the head of your family. I will win him to me by giving him the most humble, dutiful bows, kissing his hand praising his noblility, honouring him as a Captain of Militia. All the while I will pass him wide smiles and gay looks. He will feel my figure close to him. I will make a small joke and he will reply with a bigger joke and soon we are laughing as old dear friends. I press on him what a grand personage you are and rave about your abilities. I only hint then of your change of heart. It will prepare his mind for what you will ask him later. "Will your father warm up to me when I treat him so?"

Joseph: "Yes, I'm sure he will like to have you act up to him and take it as great fun. He always was one for the pretty face and is proud of being the head of the family and getting the most attention."

Don't you begin to see, Joseph, the way we can go? Now everyone sees me as important and a suddenly a warm confidant of the head of the family. And as your pupil this importance raises your importance. You control the gossip. Everyone wants your attention for themselves. They will want to know who this merry girl really is? They will pester you about me. You tell them about my family and how I worked so hard to keep it together. They, of course, will slyly ask if you will choose me for your wife. You will remind them of how handicapped you are becasue of your desperate lack of your own land.

A Little Rumor

Next comes a little trick to build pressure on your father. You will let it come out that on my Island there is talk that a Seigneur from over on the Beaupré shore has a wife lingering on and on near death and that he will chose Marguerite Jouanne after a proper time has passed. He knows how well she manages and expects her to manage his many fiefs with great success. Her lack of a big dowry would not, of course, bother him a whit. I'm sure your curé will absolve you of this sly story afterwards when he sees how it helped me become a faithful member of St. Thomas de Montmagy and be present in his confessional every week. Don't you think I'm right?

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Now as this bit of gossip runs from lip to lip, the Fournier's family pride arises saying this lively girl belongs in Montmagny with them and not with some rich Seigneur over on that other coast. Why shouldn't we enjoy her spirit here? It would surely brighten our lives and make one of our young man very happy. You see now how my plan works, Joseph. Your father hears this talk of family pride being lost and it weighs on his mind. The Fourniers are now joined together against an outsider. It's a point that can be taken quickly if we make haste."

He replies with worry. "If this mad scheme you have put me up to fails you will be sent home as a evil witch and I will be forever called the witch's dupe. But I see that the plan can work. We can be together. All thanks to your womanly wiles. You know how people are and how they can talk. You have shown me still another side of the jewel which you mother called you. How many more sides of you will I see before you are mine at last?"

She is excited. "Nonsense with that. Your mother must be won over next. As soon as you can drag me away from your father's mirth you intoduce me to her. Right away you will heap praise on me as an obedient, practical, hardworking farm girl who has merely become just a little giddy at this joyous welcome. I will praise you mother for the fine family she has raised and I would certainly know because my mother is also so good. I will next praise you as an earnest farm boy working to make your land produce well and to build your house. This will, of course, surprise her because she has seen that you were only intersted in your boat. Now your mother, in turn, has a new idea to turn over in her mind. Next I will gain her sympathy by telling of the loss of my two sisters last year. I will ask her to help me to cope with sorrow since she lost Philippe so recently. Your mother is keen, I imagine, and will look past my fancy dress and actions to see my hard hands, broad shoulders, browned skin and the care wrinkles in my face. She will understand my real self by my hard marks as only a mother can know such things."

Joseph. "That story can be used to win over some of the other women, They know hard work and the pain of loss. Perhaps they will not have so much offense from your first landing. But now I have a plan also. It will add to the story we are making up."

Marguerite catches her breath, happy to find he has the same spirit of mind to match hers, but fearful he might offer a bad idea she would have to work around. Her plan was very risky already.

Joseph's Plan

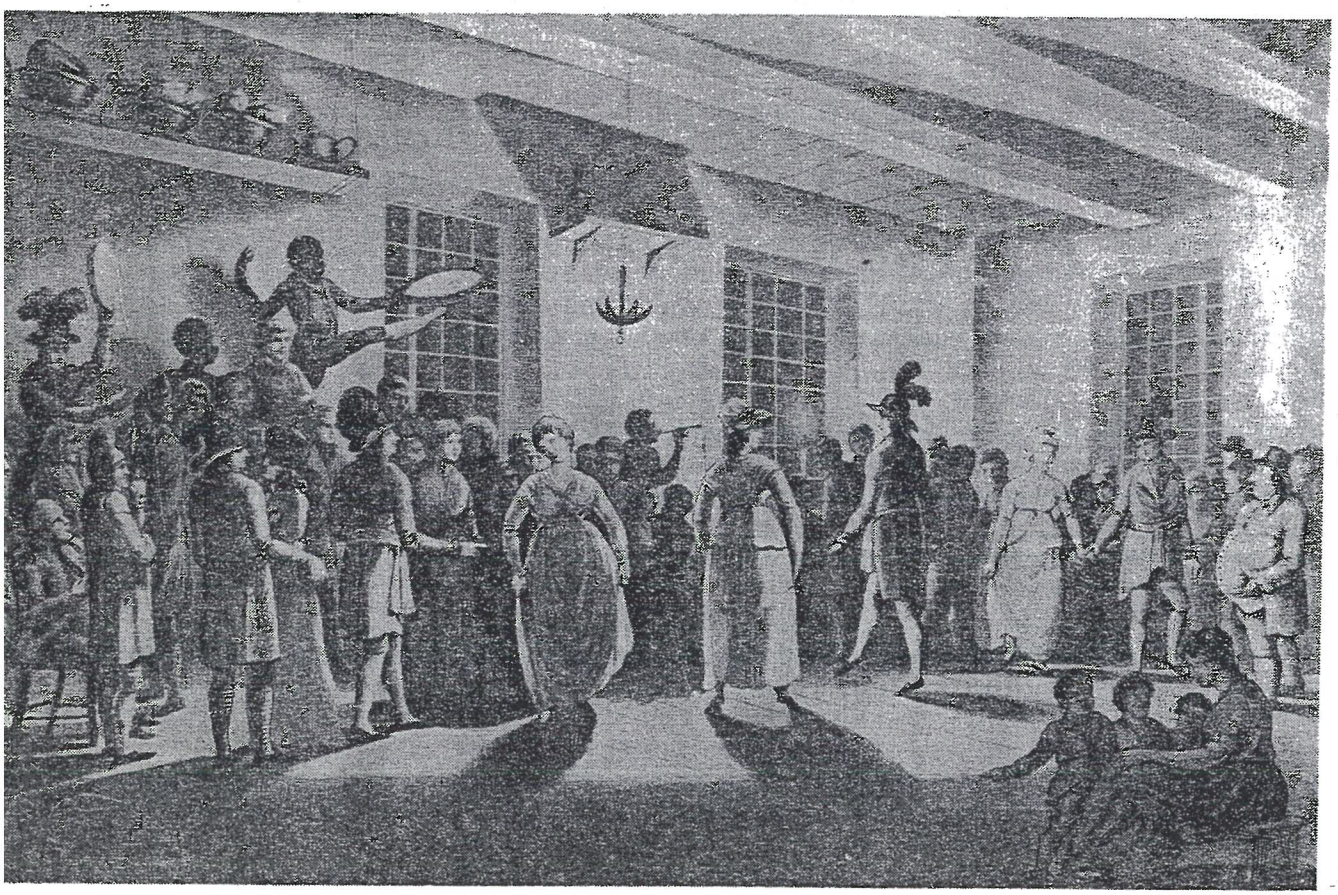
Joseph. "To convince Father of my new life and to give you more importance, I'll have someone prepared to announce boat races around the swan islands. Everyone will be happy to begin looking for partners, making wagers and chosing boats but before they get too far along you will step forward to take Fathers hand and raise it high to shout that you and he will be a team You will brag that your team has the master sailer of Montmagny, the best sailer of Saint-Laurent and its fastest boat. I'll make sure everyone cheers as you and Father move towards your boat. Also I'll try to see that some of our Fournier girls sail also so you won't be the only woman sailor. I'll hide and not sail. Another Fournier will sail my boat. He has used it many times before so no one will take notice. Father won't see it either in the joyous rush to take to the river.

On the water you and Father will have fun laughing and trying to be a team. He will notice eventually that I am not sailing with my boat and sob I am missing the fun. You gently offer that I have had a change of heart and intend be a full farmer now and have given up sailing. He should be dazed at this news and will muse about it the rest of the day and into the night. Is this way too cruel to treat my father? It will serve our purpose very well, I think."

"You are the sly one to give me the job to augur your fate to your very own father. It's nice that you trust me so much for this hard task but if I do well he would be prepared when you come to him and ask for your share of land. He and your mother will know we made up this scheme for your benefit but only so far as to put you in your rightful position. They will see that as your sailing pupil, I very much wanted to use my skills to further your cause. Would they suspect we were making a marriage arrangement just by ourselves? Probably not if we do well. Do you think they have a talked a little with some family in the town about a marriage contract for you to consider? Our plan would make them take that back with grief."

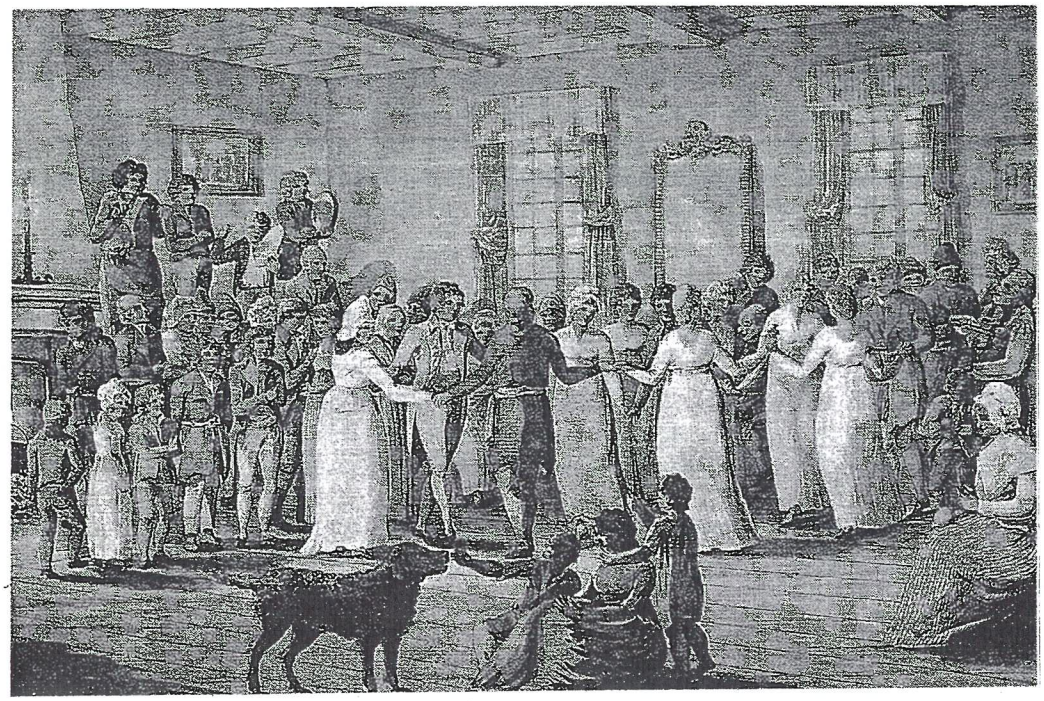
Joseph. "That's too much to worry about now. My head is filled with all this scheming so I must return home now and think about it. You think about it to. I know now what I must do to have you and want you very much. I will do all I can to have it come about just as you thought it up. We will be married soon I will make you the happiest girl on the whole length of the river."

They held each other very closely again and walked to the boat hand in hand. The curé watched them and wondered how soon he would have a ceremony for them.



FRENCH CANADIAN DANCE

From drawing by George Heriot, in his "Travels."



Love's Success

Their plan went mostly as they had schemed it. Joseph had made another trip to the Island to make sure her visiting date would be on a feast day.

When Marguerite arrived at the Fournier Dock in a fetching borrowed dress she startled everyone and made Joseph very proud. Young men were very solicitous of her and she made the most of it. The Fourniers became possesive as planned. Joseph and Margueite burst with excitment over the success of their plan and exchanged long, loving looks when it was discrete to do so. They loved each other more and more, even from a distance, as each saw the other playing his or her part as a pair just as they had done in the sailboat. Father Charles enjoyed himself under all the attention and Mother Elizabeth mused about Joseph's life change and Marguerite's true role.

In the excitement during the dance that night someone offered a challenge. Whose boat is the fastest? The Montmagny sail boat or the one from the Island? The pair were ready for this to happen. Margurite had laid plans in Saint-Laurent for a feast if the Fourniers and friends came sailing up river following the racing boats. How would she act to the call for a race? She had worried about it a great deal. What should she say? She must uphold the pride of her town. She must make Joseph superior. She must not be a presumptuous woman either. How to make this event help make them a pair soon? How to scheme this new opportunity?

Since she was the guest she was expected to speak first to accept the challenge. A little wine had given her the extra nerve she would need to make this audacious speech. But she had poised herself as audacious from her first leap onto the dock. Now to cap the role. Someone boosted her up on a chair. She stood tall and brown with shinning eyes and a wide mouth. A lock of hair tumbled improperly over her forehead. She passed Joseph a look of longing but also shrugged her shoulders in despair. She started in a loud voice and commenced as would be expected.

"You all have seen the great speed my uncle's boat showed you when I came down the river yesterday and how well it handled when Father Charles and I sailed with you in the afternoon race. You saw how nicely it was built and how easy it was to fill its sails. Father Charles himself tested it and said it was very fast indeed. So sailing up to Saint-Laurent tomorrow we all know what will be the best." Then the unexpected brash claim.



"How could it not be best with Joseph Fournier at the tiller!"

The crowd murmured in confused tones sure they had heard wrong or were too far into their wine. She spoke again with even more excitement. "You know too, very well, that Joseph's boat can't be bested. I will be at the tiller, his pupil. I will be greatly honored to sail your boat, the pride of the Fournier's, up the river. I have learned how to sail as a young girl and have sailed around the Island many times long before Joseph taught me. I will test your boat as you have never seen before. I will put all my skill into the race. The best will win. Your children in years to come will hear the story of this famous day along our great river. Also all those that can follow us up the river in their own boat will be welcomed to a great feast offered by my townspeople. And the winner will be crowned with a chapeau of bright Orleans flowers."

The crowd was astounded. Joseph was stunned. Then they broke into cheers and laughter at the brilliance of her vision. Of course! What could be more suspenseful! Not a plain race, but a race with a puzzling ending. Now also, the Saint-Laurent families would receive honor as well. The men cheered her with their many toasts. The women, pretended shock at her behavior, but secretly hoped she would be the victor.

Joseph was toasted as the certain winner. Besieged by merry women, he was happily dazed. He looked for her pleading for help whenever the crowd around him gave him a chance. He thought. Here again her skills blossom. She makes me stand out and look too how well she stands out amidst my family!

She was more than pleased at how well her idea had been taken. Now she knew in her heart who would win. She would in his boat! To make all the young girls proud of her and to prove her to family and friends in Saint-Laurent. They could not lose as the best sailor from Montmagny was handling their boat. And their girl had won even sailing the best Fournier boat!

The Puzzling Race

The race the next morning was to be up river with the oncoming tide but against a wind. A north wind came down from the Laurentian Mountains and crossed the Island onto the river. The Island broke it up and another wind from up river interrupted it with erratic gusts. It favored Joseph who had spent more time on the river than Marguerite and knew the winds. His crew was Marguerite's young cousin and Marguerite had her choice of crew. Joseph recommended his young nephew who sailed often and knew the winds. This would be a race of tacking and making long reaches gauging the strength and duration of the wind gusts.

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Joseph had time after breakfast to briefly consult with Marguerite. He told her the idea was generous and bold, exactly befitting the one he chose to be his own. Could they agree before the start who would be first? She loved him for his gallantry because he proposed they allow her to win. She tossed her head in mock disdain.

"No. Honor is at stake here and the trust of our families. Our future life must start out on a honest course. Love should not be allowed to overwhelm our true selves. I will win by my skill so you must guard yours carefully!"

Joseph knew then their love was to be tested. But he knew the river well and could handle any sailboat given him.

The race upriver with the oncoming flow would have the tide to push the boat along. Skill determined how much extra speed could be obtained by smart sail handling so as to use the wind to advantage. Both sailors tried various ways to use the flighty winds, often copying one another. Marguerite gained some advantage until the heat of the sun quieted the winds and they became less important than straight sailing with the tide.

No one had thought beforehand to agree on what would be the winning line. Marguerite cut Joseph out with a whoop of joy to pull in to her dock on the downstream side leaving Joseph to pull in to the upstream side of the dock just after her. She leaped on to the dock waving her hands. The Jouanne's and their neighbors responded with loud whoops. Joseph remained on the islander's boat slapping the mast proudly and hugging Marguerite's cousin, his crew member. Marguerite introduced him as he was a stranger to most of them and they admired his championing their boat. The Fourniers and their friends landed at other docks and as the crowd got larger everyone laughed and howled with glee at the confusion of the two sailers. On the dock they took bows and raised their grasped hands in victory salutes. They took turns wearing the chapeau of Orleans flowers. No one proclaimed a winner but each person knew in their own heart who had really won.

Marguerite presented father and mother Fournier to her mother and uncles and sisters and their husbands and also to the Curé. Everyone adjourned to the feast under the trees of Saint-Laurent then to games for the young ones. The parents and uncles talked together about the couple. Neither side broaching the possibility of a marriage contract but each one skirting the issue by feeling out the other's wealth and prospects. The Fourniers couldn't suggest that Joseph was ready to take a wife because they were in doubt about his change of mind. The Jouanne's praised their daughter's abilities. They, of course, knew nothing of the little rumor Joseph had spread about the rich Seigneur waiting to chose their daughter. They half wanted her to be chosen by Joseph and half couldn't stand the thought of their living without her.

They knew they had no dowry to offer for her marriage contract so they could only hope she alone would be adequate. The Fourniers were in accord that Marguerite was a remarkable gem. Little did the Jouannes know of her bold actions in Montmagny that gave them that idea.

Both families had a happy talk and when the time came for all to sail back down river with the current many friendly thanks and good-bys were exchanged. The couple had participated in the partying without knowing what the parents had said. They must wait until the families talked it over at home.

Joseph whisked her away for a good-by kiss and embrace. He promised to declare he had given up sailing for fun and take the big step to ask for his land. She agreed to make arrangements for the care of her family if she left. Their plan had worked so far and now only the final pieces needed to be put in place. They agreed to try to make Montmagny the place of their wedding to avoid a ceremony in Saint-Laurent causing her mother too much pain. Would any of her family come? She would hope so but her family would have to accede to her mothers wishes.

The Marriage Contract

Joseph was given the land he was due. His grateful parents even told him to pick out any plots he wanted until he had put together a rich farm. He made known his boat was for sale for a high price. He would use the money for a wedding present since the boat had so surely brought them together.

Joseph didn't surprise his parents too much when he asked them to hurry to Saint-Laurent to attempt to make a contract for his marriage to Marguerite. They suspected his ties to her were deeper than he had shown everyone. His mother had seen a change in him since he had started sailing away upriver often so this wasn't surprising to her.

When the parents met in Saint-Laurent in the presence of a notary to draw up the contract it was agreed that Joseph would bring to the union his new farm and a new house he would shortly complete as well as a cow, horse, poultry and some farm tools. This pleased the Jouanne family because they had no assurance previously that the Fourniers really were prosperous. The Jouanne family bravely showed their pride by offering a bed and chairs and cooking utensils. Their big offer was inspired by Marguerite's novel idea that they furnish some of their best pea and barley seeds plus two apple trees from their land. This offer pleased the Fourniers because it would unite the plants of the two families. These were the things the Jouanne family could afford and were things of her own that their daughter had grown.

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The Departure

Marguerite Jouanne cried both tears of sadness and tears of joy as she sat on her trunk placed in the middle of her small sailboat. The boat held in slack water just off the end of the dock at her town of Saint-Laurent on the Île d'Orleans. The wide Saint Lawrence river was behind the boat waiting to take her away. It knew her sorrow and her joy for it had been her pilot all through the past months. Her family and friends cried too as they stood crowded together on the dock to see her off. Some waved bravely also to encourage her. Cécile and Geneviéve, the two unmarried teen age sisters waved their bouquets of flowers and cried as they did. But her mother, Marie-Ann Jouanne sobbed quietly, her face in her hands pressed against the shoulder of Marie-Thérése, her married daughter. Her mother found losing her jewel too much. The oldest married sister, Marie-Anne shed her tears loudly and gripped the shoulder of her husband, Jean Audet. Uncles, aunts and neighbors shook their heads in disbelief. They cried and waved while all kinds of emotions passed through them.

This girl of the Island would soon be gone from them. This girl who was so full of joy, who held her family together so bravely through all troubles and who worked the fields just as a man would. This girl who was sobbing without stopping sitting all alone in her boat. The tears of each person seemed to run across the dock and over the boat sides and into the St. Lawrence. Tiny ripples of tears seemed to run out into the river.

Marguerite was leaving the island she loved and hated. It had closed her in but it had given her spirit to thrive. She had very few occasions to cry in her lifetime but now she couldn't help herself. She knew her mother would be very well cared for by others. She had arranged it carefully. Still there would be no more loving pats, smiles and kisses. No more happy talks or sharing tasks. No mourning together at the passing of her father years ago or at the deaths of her two younger sisters just last year. Sobs came one after the other. Those on the dock could see her wide shoulders heave. For them this departure was the end of her life but for her it was a new beginning of her life.

She dared not numb their grief but she hungered to take a quick glance downstream where she knew Joseph Fournier on his dock way down river was waiting to take her in his arms. To look now would be selfish so she held herself back and sobbed. But with those thoughts of Joseph some of her sobs turned to cries of joy and she remembered all the things that had just happened to her on this river and gasped in wonder.

The trunk, full of her few clothes and possessions, had been given to her by sister Marie-Anne as a wedding present. The boat was a very generous wedding present from her uncle Charles who knew how much she liked it and how many races she had won with it. It was made ready for this farewell trip by the men of the town who had managed to attach blue ribbons and pennants to the mast and stays. The women had found special Island flowers to array all along the rails. Others, probably her sisters, had playfully slipped her hoe and rake in along the bottom boards.

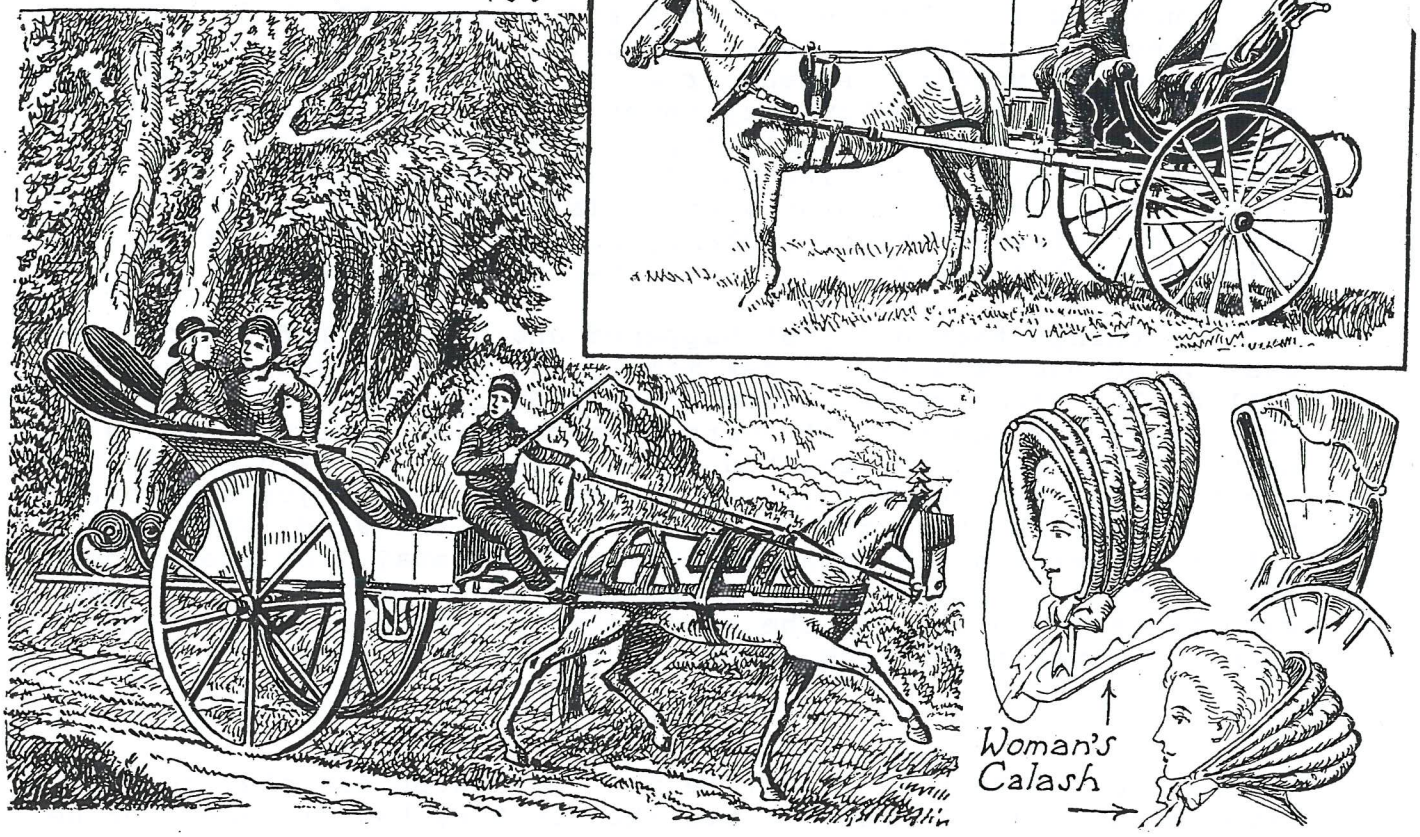
All the things that had just happened and all her life before that was now so much memory. A new memory was eagerly waiting to be filled. The slack water became uneasy. Small blue waves came by. The river, now too full of tears, was becoming anxious for a new memory. She stood and reached forward for the halyard and raised the sail in four quick tugs. She made it fast and jumped around her trunk to the thwart as the sail took in the wind. With the tiller in her hand the boat quickly twisted away from the sadness of the dock and pointed downstream in a sudden rush. One longing wave of her hand was all she could suffer. She sailed the boat down the river not daring to look backward.

Joseph

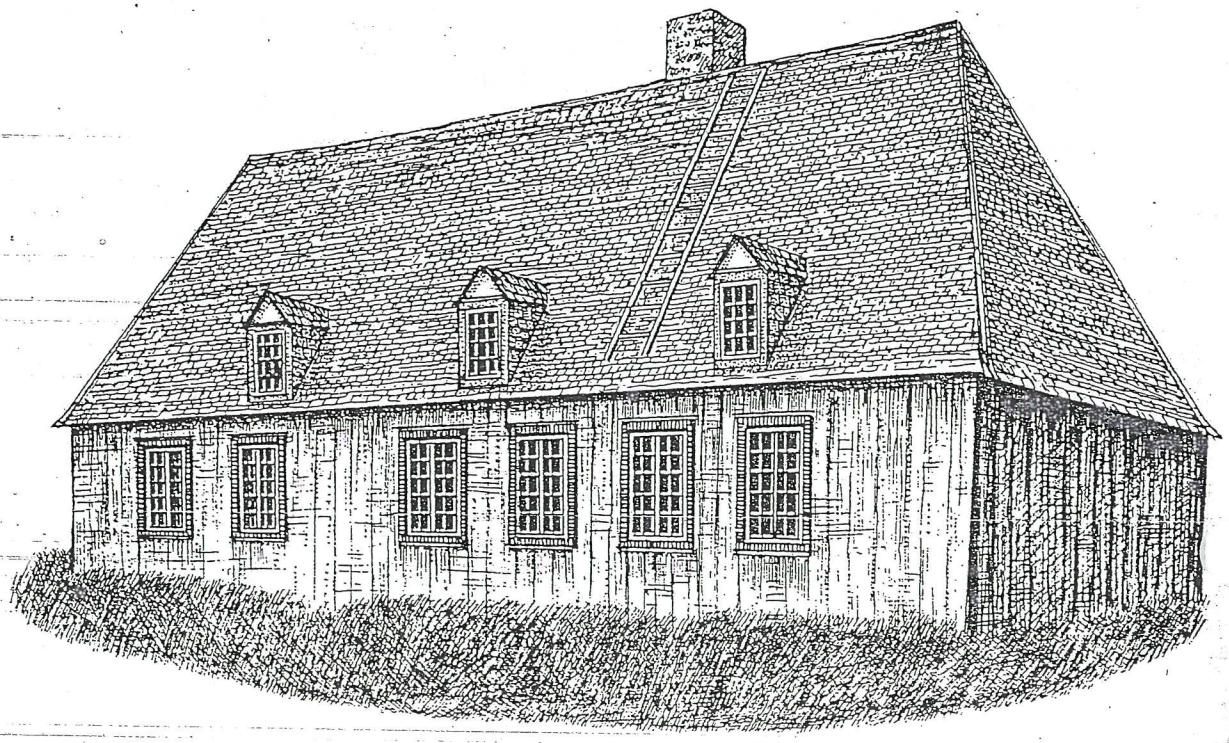
On the dock at Point-à-la-Caille a tired Joseph searched up the river on and on. He knew it was the day they had arranged for her to come. But when? Still no sign. Suddenly a flutter of blue over the waves made him inhale sharply. Yes, there's a boat bearing down the river with its sail amply full, water splashing past the bow and possibly a hand or hat signalling madly from the back. Not coming to fool others this time. This time honestly. He walked around and around the dock each time hoping to find her there when he turned. When she did swing her boat surely up to the dock he pulled it against the dock and they laughed excitedly at each others flushed faces. Someone made the boat fast but she held her place in the rear thwart. No more leaping unto the dock. She waited until he had reached down to take her shoulders and to gently pull her onto the dock and into his strong arms. They kissed modestly and she told him of her farewell and her of tears. He kissed the tear stains from her eyes as she clung to him. Finally, she went over to the boat and grasped one of the stays * proudly boasting to everyone on the dock that she indeed was its owner now. He clapped his hands and her hands together at such a fine gift. They each had a boat now but which was faster didn't seem to matter much at all.

THE CALÈCHE

From Isaac Weld's "Travels" 1799



possibly like Marguerite's new wooden house



She reached down and picked three flowers from the rail to stick in his hat. He reached up and fetched a blue pennant and went all around the boat taking the flowers to wrap them in the pennant to make her a her bouquet of Orleans flowers. He placed the bouquet in her outstretched hands with a gallant bow. A memorable welcome to Montmagny!

Two friends lifted the trunk from the boat and another found the rake and hoe. He placed one in each of their hands and the little procession walked up the dock to the end. When they reached there a horse pulling a caléche promptly appeared. It was a grand cart with two very high wheels with a very high seat. It was beautiful. She had seen them before but never had ridden so high up on one in so grand a fashion. With a squeal of joy she dropped her hoe, raised her flowers above her head, ran and jumped up onto the floor of the caléche. Up there she pleaded with Joseph to hurry with the trunk and come up. When he stood beside her with his arm around her waist they both joined their gaze to look down at the river. They saw their boats there but they knew selling his boat was just a routine move. She would keep hers to sail back up to Saint-Laurent to her mother. Now sailing was out of her mind. She was ready for her new work as wife and mother with no more worry of affairs to be managed. He would do all that now.

The river was dazzling them with a bright glisten made by the sun on the tossing waves. It blinded them a little and cast flickering lights over their faces. They saw the flashes and looked at each other silently in the brightness. Each read a different message sent to them by their river. He, goodbye. She, welcome. Another flash passed over Joseph's face to make him remember he was seeing another side of Marguerite's person. The jewel her mother had called her. This was her happiness facet and as he smiled in recognition of how very happy she was she raised her hand to his shoulder and kissed him quite a long time. The sun changed the sparkle and they took their seats to ride off to find their land and house.

They passed along the street of Montmagny and were recognized by a wave of the hand by the few people they passed. Most were at work and the ones they saw reserved their best greeting until the wedding feast they knew was sure to come soon. Out of the street and back away from the river they passed by fields and houses. Marguerite wondered how far from her river they would live. Joseph finally stopped the caléche to point to a large, newly planted field of wheat and said.

"Here, my love is our land. From this field look all the way to the trees over there! And look all the way along the path. Now. Look for that long wall with holes in the sides? That will be your house! Not quite finished without its roof or doors. Long ago I had cut enough wood for my house waiting till I needed it. But there was only enough wood for a simple farm house. The one I am building now to make you happy will be much larger. But it is not quite ready but it will be when the wedding is over. Look. The land Father finally granted me goes all the way to those woods in back. I have more than enough land in the woods also whenever I need to clear it for our sons shares."

She looked up at him when he mentioned sons and blushed a little. She also remembered with some sorrow that there were no boys in her family at all, only eight sisters. She hadn't better repeat that strain she promised! "Giving me a big house and having all this fine land makes me promise you with all my heart I will be a Fournier wife to equal any others."

He replied. "You can do anything you set your mind to. I have seen that many times over. All the Fourniers will come to know I have brought into the family the finest wife. On your Island they will hear your story repeated many times and they will honor you. My very own, sweet Marguerite, my amazing Island girl.

"AND SO THEY LIVED HAPPILY EVER AFTER AND NOW THE RIVER FLOWED ON CONTENT."

Epilogue

Marguerite Jouanne Fournier died July 1, 1756 at age 46.

Her youngest son, Jean Baptist, our ancestor, was born 1752 when she was 42.

Joseph Fournier was born 1706. He remarried in 1761, 5 years after Marguerite's death, to Marie Anne Angelique Dandurand when she was 43. He was her 5th husband. They had one child, Augustin, born 1762.
Joseph died in 1775.

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APPENDIX

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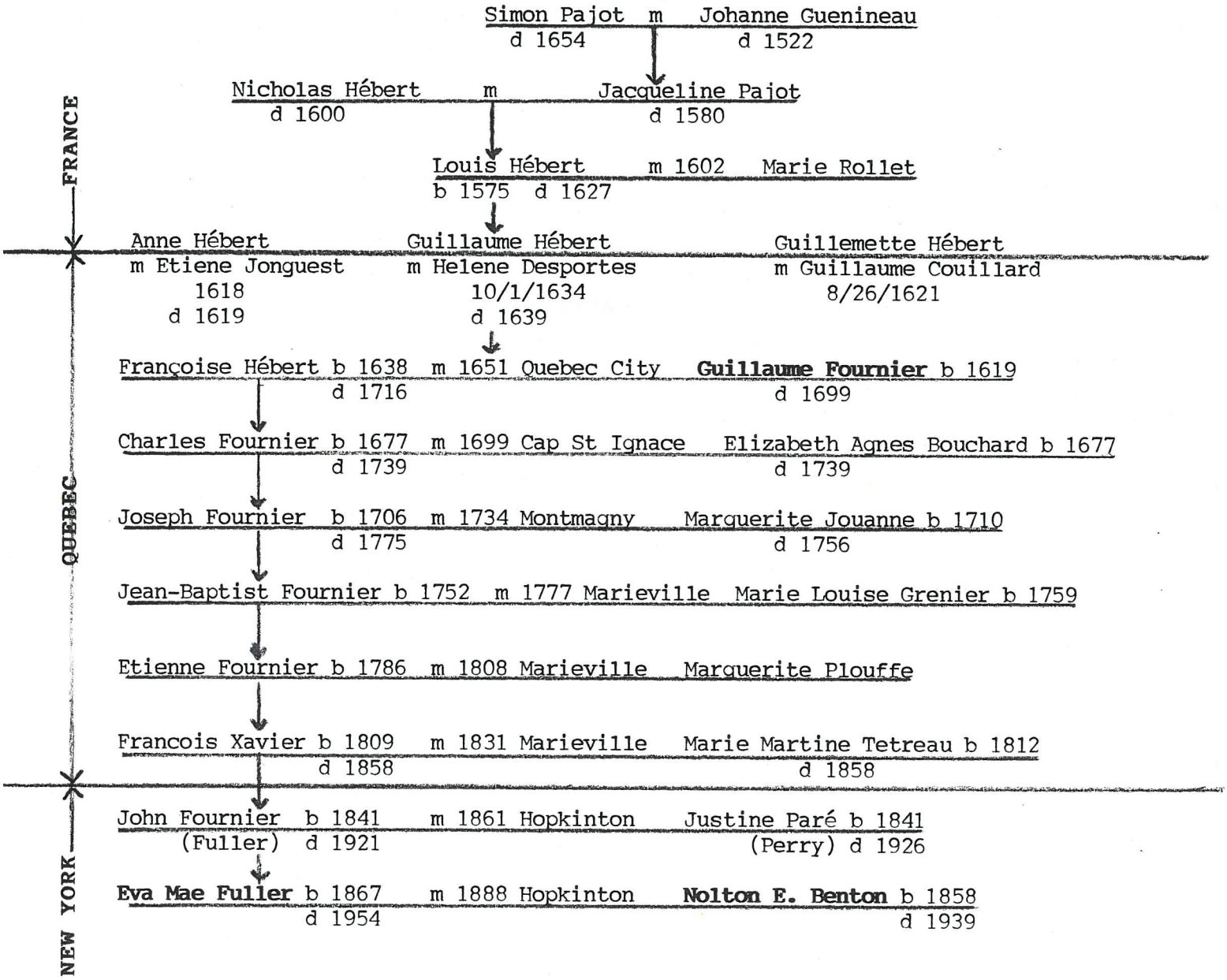
ABREVIATED FOURNIER GENEALOGY



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JOUANNE GENEALOGY

Jean Jouanne b November 5, 1640, St Germain-du-Crioult, Normandie
Son of Jean & Jeanne LeCourtois.
Married Anne Grimbault, September 17, 1670 at Sainte-Famille, Isle of Orleans. Anne Grimbault, daughter of Martin & Jean Jardaux, b 1645, Paris. died 1718 at Saint-Laurent.

Marc Jouanne, b March 19, 1678 at Sainte-Famille, Isle of Orleans, third child of of Jean Jouanne and Anne Grimbault. died July 21, 1723.

Married (1) Thérèse Poisson Jan 31, 1699 at Saint-Jean, Isle of Orleans. Four children all died young. Thérèse died 1705.

Married (2) Marie-Anne Plante October 10, 1708 at Saint-Jean, Isle of Orleans. She was the daughter of Georges and Marguerite Crépeau.
Children all born at Saint-Laurent, Isle of Orleans:

1. Marie-Anne b 1709. Married Jean Audet Nov. 1726. _____
2. **Marguerite** b September 23, 1710. Married **Joseph Fournier September 30, 1734** at Montmagny. Died July 2, 1756.
3. Marie-Thérèse b June 4, 1713. Married André Pouliot 1730.
4. Marie b February 2, 1716.
5. Geneviéve b November 12, 1717. died December 1733.
6. Madeleine b August 21, 1719. Died September 8, 1719.
7. Cécile b October 6, 1720.
8. Marie-Madeleine b November 19, 1722. Died September 12, 1733.

JOSEPH FOURNIER'S FAMILY

Father Charles Fournier b 1677 Montmagny. Died Sept 9, 1739.
Mother Elizabeth Agnes Bouchard b 1677, daughter of Nicholas Bouchard and Anne Le Roy. Married July 13, 1699 at at Saint-Ignace.

Siblings:

1. Elizabeth b April 18, 1700, married Charles Belanger Oct. 4 1723. Died Nov.13, 1767.
2. Charles b May 16, 1701, married Marie Angelique Langlois Oct. 15, 1725. Died Aug. 1, 1763
3. Geneviéve b Feb. 19, 1703.
4. Philippe b Dec. 6, 1704. Died May 7, **1731.**
5. **Joseph** b Sept. 29, 1706, married **Marguerite Jouanne** Sept 30, **1734.** Died Sept 9, 1775.
6. Pierre Basil b April 28, 1708, married Marie Madeleine Langlois Jan. 9, **1736.** Died Jan. 7, 1750.
7. Guillaume b June 10, 1710, Married Marie Angelique Gagnon Feb. 25, **1737.** Died April 23, 1788.
8. Francois b Jan. 30, 1712, married Geneviéve Gagnon Feb. 5, 1740
9. Louis b Nov. 20, 1713, married Marie Marguerite Letourneau Jan. 12, **1739.**
10. Marie Marthe b April 20, 1715, married Joseph Lisot Aug. 1 1752.
11. Ann b May 20, 1717, married Louis Duval-Dupaulo Aug. 6, 1747.
12. Marie Claire b Mar. 11, 1719, Married Joseph Gagnon Nov. 10 1738.
13. Augustin Hebert b April 26, 1721, married Marie Joseph Gagnon Aug. 28, 1748.

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Family Group Sheet

Name	**Joseph FOURNIER**
Birth	29 Sep 1706, Montmagny, Quebec, Canada
Death	1775, Montmagny, Quebec, Canada
Father	Charles FOURNIER (1677-1739)
Mother	Elisabeth Agnes BOUCHARD (1677-1758)
Other Spouses	Marie-Anne DANDURAND
Marriage	30 Sep 1734, Montmagny, Quebec, Canada
Spouse	**Marguerite JOUANNE**
Birth	22 Sep 1710, St Jean, IO, Quebec
Death	2 Jul 1756, St Thomas, Montmagny, Quebec
Father	Marc JOUANNE (1678-)
Mother	Marie-Anne PLANTE (1688-)

Children:

1 M	**Joseph-Marie FOURNIER** (Twin)
Birth	27 Aug 1735, St Thomas, Montmagny, Quebec
Death	6 May 1824, Saint Michel de Vaudreuil
Spouse	Marie-Louise BAUDOIN
Marriage	17 Jan 1764, St Thomas, Montmagny, Quebec
2 F	**Margeurite FOURNIER** (Twin)
Birth	27 Aug 1735, St Thomas, Montmagny, Quebec
Spouse	Francois KEMLEUR
Marriage	14 Nov 1757, St Thomas, Montmagny, Quebec
3 M	**Francois FOURNIER**
Birth	31 Jan 1737, St Thomas, Montmagny, Quebec
Spouse	Marie-Angelique DRUGEOT
Marriage	17 Jan 1763, Montmagny, Quebec, Canada
4 F	**Elisabeth FOURNIER**
Birth	27 Jun 1738, St Thomas, Montmagny, Quebec
Spouse	Francois GOSSELIN
Marriage	16 Jan 1769, St Charles, Quebec
5 F	**Marie-Genevieve FOURNIER**
Birth	11 Mar 1740, St Thomas, Montmagny, Quebec

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6 M	**Guillaume FOURNIER**
Birth	28 May 1741, St Thomas, Montmagny, Quebec
7 F	**Marie-Anne FOURNIER**
Birth	3 Feb 1743, St Thomas, Montmagny, Quebec
Spouse	Louis-Marie DANDURAND
Marriage	27 Sep 1768
8 F	**Marie-Claire FOURNIER**
Birth	11 Apr 1745, St Thomas, Montmagny, Quebec
Spouse	Pierre-Jacques ST-PIERRE
Marriage	16 Aug 1768, St Anne de la Pocatiere, Kamouraska, P.Q.
9 F	**Anonyme FOURNIER** (Stillborn)
Birth	11 Aug 1747, St Thomas, Montmagny, Quebec
Death	11 Aug 1747, St Thomas, Montmagny, Quebec
10 M	**Louis FOURNIER** (Died as Infant)
Birth	21 Sep 1748, St Thomas, Montmagny, Quebec
Death	22 Oct 1748, St Thomas, Montmagny, Quebec
11 M	**Pierre-Francois FOURNIER**
Birth	20 May 1750, St Thomas, Montmagny, Quebec
Spouse	Catherine MARTIN
Marriage	13 Jul 1772, Ste-Maurice-Pte-du-Lac
12 M	**Jean-Baptiste FOURNIER**
Birth	2 Jun 1752, St Thomas, Montmagny, Quebec
Spouse	Marie-Louise GRENIER
Marriage	7 Apr 1777, St Laurent, Montreal
13 M	**Etienne FOURNIER**
Birth	abt 1755
Spouse	Ursule HOULE
Marriage	7 Nov 1796, Ste-Maurice-Pte-du-Lac

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written by Byron S. Benton, Hartford, Ct. 2002

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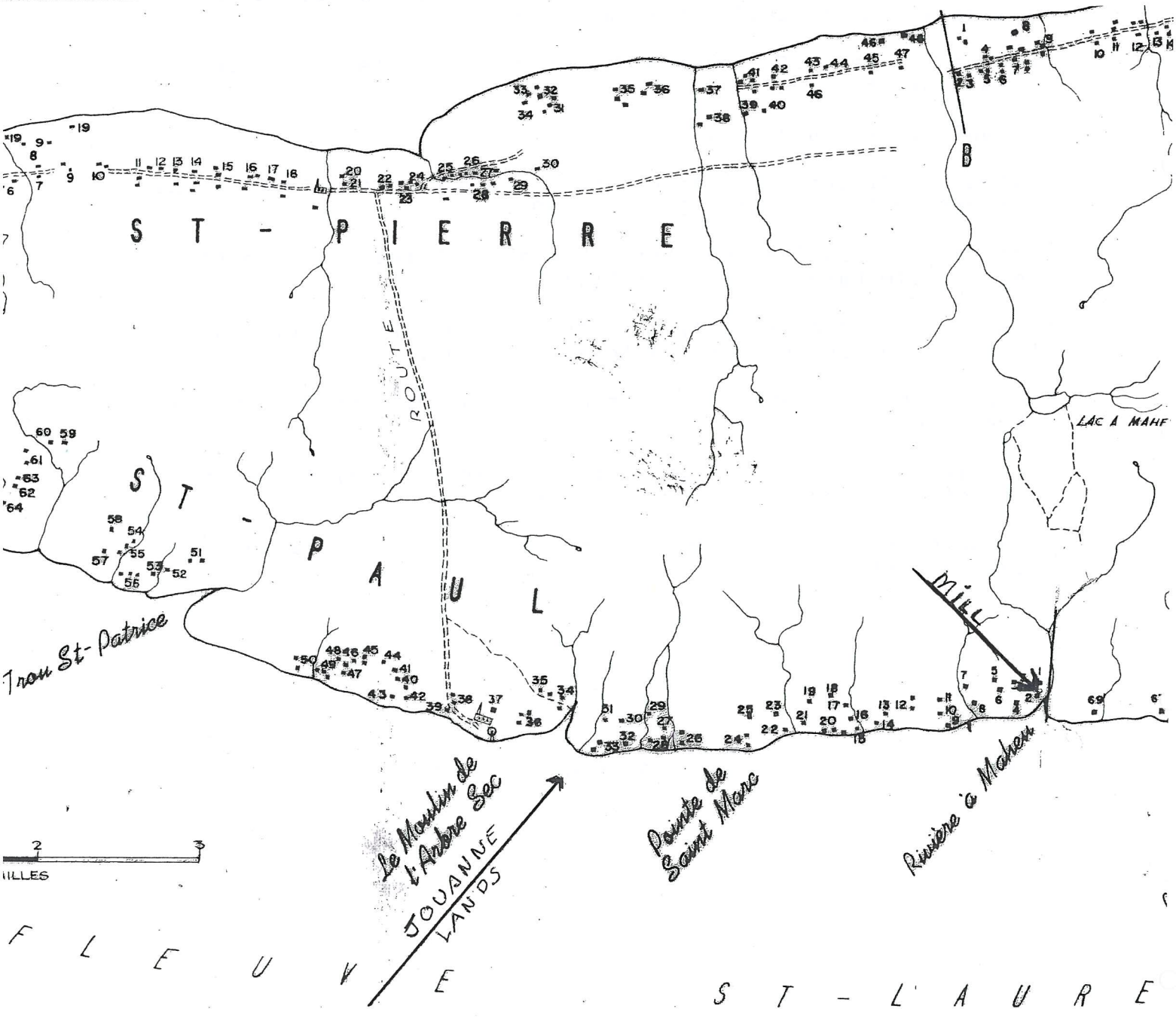
L'ILE D'ORLÉANS EN 1689

E TRÈS EXACTEMENT EN 1689
PAR LE
DE VILLENEUVE
INGENIEUR DU ROI
PRISE DANS LES ARCHIVES DE ST-JEAN

AUGMENTÉE DE NOTES HISTORIQUES
PAR
ARD GALLIENNE
SEPTEMBRE, 1963

TOUS DROITS RÉSERVÉS, GÉRARD GALLIENNE, I



KEY TO MAP

LISTS OF FAMILIES AND THE LAND THEY HAD AS OF 1689. JEAN JOUANNE HOUSE IS AT #33 AND HIS BARN OR FARM IS AT #31. HE MARRIED IN 1670 AND POSSESSED THIS LAND 19 YEARS LATER. MARC JOUANNE, HIS SON, WAS BORN THERE IN 1678. (The town is called St. Paul, on the map but was renamed St. Laurent later). THE HOUSE WAS LOCATED AT RIVER LEVEL BUT THE BARN AND FIELD WOULD HAVE BEEN LOCATED ON THE PLATEAU ABOVE.

THE JOUANNES LIVED NOT FAR FROM THE CHURCH TO THE EAST. THE INLET THERE MAY HAVE BEEN WHERE MARGUERITE'S UNCLE TIED UP HIS SAILBOAT. THE FLOUR MILL WAS LOCATED WEST AT THE INLET THEN CALLED MAHEU.

1- NICOLAS BAILLARGEON
2- GRANGE DU DIT BAILLARGEON
3- RENÉ MINOT
4- GRANGE DU DIT MINOT
5- PIERRE LABRECQUE
6- GRANGE DU DIT P. LABRECQUE
7- JEAN LETOURNEAU
8- GRANGE DU DIT J. LETOURNEAU
9- GRANGE DE ANTOINE MARSEREAU
10- GRANGE DE ANDRÉ BERNARD
11- MAISON DE A. BERNARD
12- MAISON DE MARC GERVAIS
13- MAISON DE JACQUES MONSEAU
14- GRANGE DU DIT MONSEAU
15- VIEILLE GRANGE DU DIT MONSEAU
16- MAISON DE PIERRE DUFRESNE
17- GRANGE DU DIT P. DUFRESNE
GRANGE DE JEAN MOREAU
GRANGE DE JEAN LETOURNEAU
20- MAISON DU DIT J. LETOURNEAU
21- MAISON DE JEAN LETOURNEAU
22 & 23- GRANGES DE J. LETOURNEAU
24- MAISON DE MARC-ANTOINE GOBLAIN
25- GRANGE DE LA VEUVE GOULET, DEMEURANT A L'ANGE-GARDIEN
26- CABANE ET GRANGE DE MARTIN DALLERAY
27- CABANE ET GRANGE DE CLAUDE DELAUNAY
28- MAISON DE BERNARD CHAPELAIN
29- GRANGE DU DIT B. CHAPELAIN
30- GRANGE DE LA CROIX ROBERGE
31- GRANGE DE JEAN JOUANNE ←
32- MAISON DE LA CROIX ROBERGE
33- MAISON DU DIT JEAN JOUANNE ←
34- MATHURIN CHABOT
35- JEAN LEMELIN DIT LE TOURANGEAU
36- CHARLES POUILLOT
37- MAISON DU COMTE DE ST-LAURENT OÙ LOGE LE MEUNIER DE SON MOULIN
38- LOUIS COULOMBE, ENSUITE L'ÉGLISE
39- MAISON DES HÉRITIERS DE NICOLAS GODBOUT.
40-41- CABANES DE DENIS THIBAULT
42- GRANGE DU DIT THIBAULT
43- HANGAR DE RENÉ GAUTHIER
44- CABANE DE R. GAUTHIER
45- RENÉ PAQUET DIT LA VALLÉE
46- MAISON DE ANTOINE FORTIER
47- GRANGE DU DIT A. FORTIER
48- GRANGE DU DIT LA VALLÉE
49- GUILLAUME CHARTIER
50- RENÉ LE MERLE
51- PIERRE GUENET
52- MICHEL HAYNAULT DIT BOTTE
53- GRANGE DE PIERRE GARAN
54- MAISON DE P. GARAN
55- GRANGE ET HANGAR DE P. GARAN
56- LOUIS SIVADIER
57- PAUL VIGNEAU
58- GRANGE DE P. VIGNEAU
59- A JEAN COTTÉ
60- GUILLAUME COUTURE
61- CLEMENT RUEL
62- MAISON DE FRANÇOIS NOËL
63-64- GRANGES DU DIT F. NOËL
65- JACQUES BOUFFARD
66- CABANE DE THOMAS ROUSSEAU
67- CLAUDE SALORT
68- MAISON DU DIT ROUSSEAU.
69- MAISON DE ANTOINE MONDAIN
70 GRANGE DU DIT MONDAIN
71- MAISON D'IGNACE GOSSELIN
72- HANGAR D'IGNACE GOSSELIN
73-74- GRANGES D'I. GOSSELIN
75- JEAN MARANDA
76- LOUIS SIVADIER
77- GABRIEL GOSSELIN
78- JEAN MARTIN

ST LAURENT TODAY





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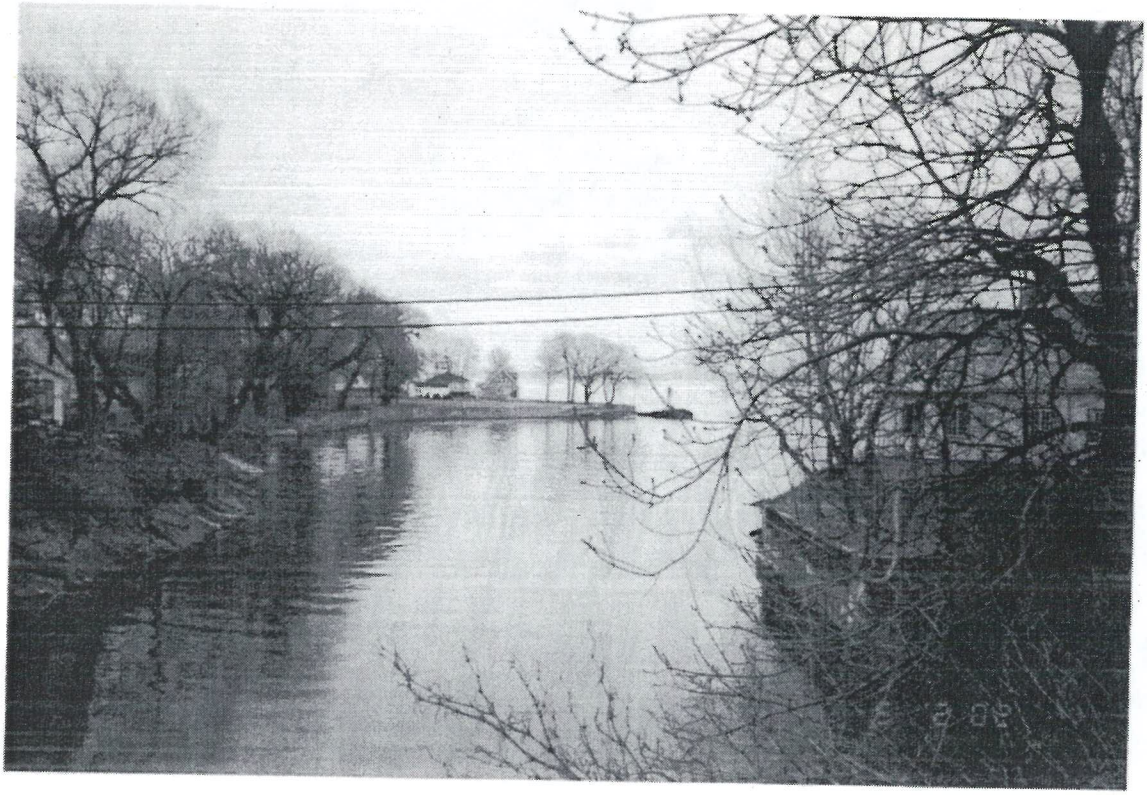
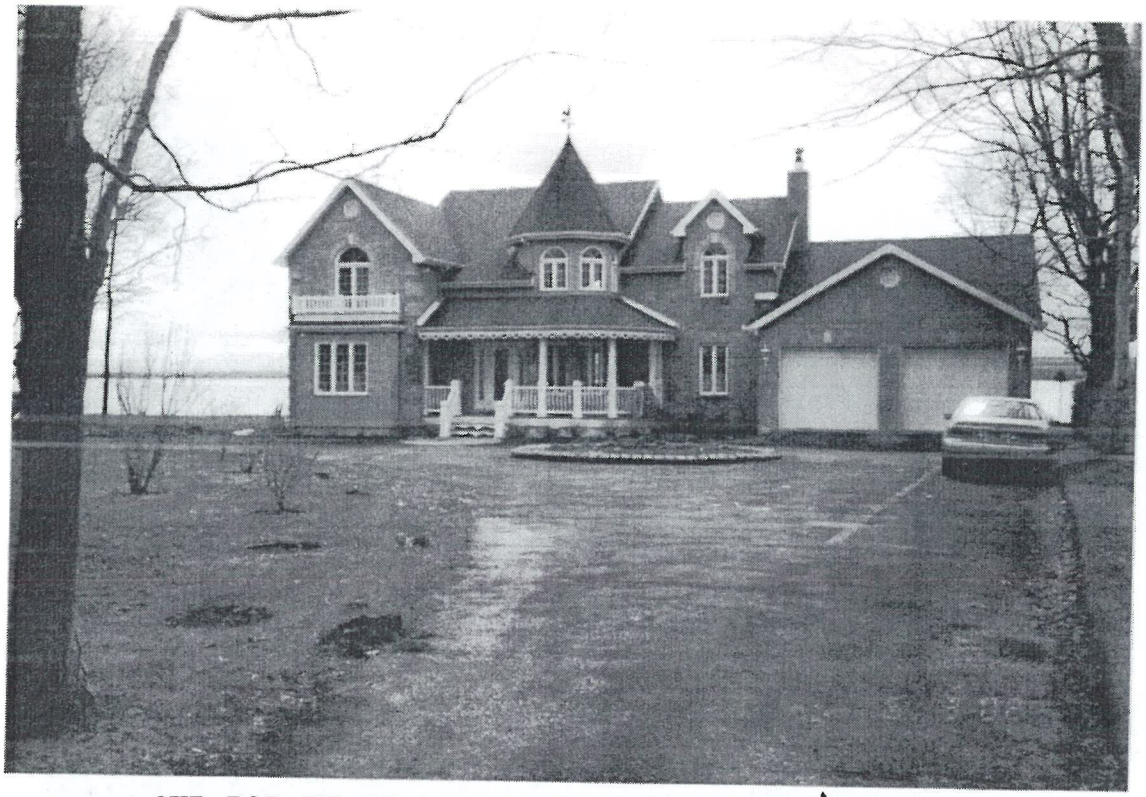
RIVER LA FLEUR IN ST LAURENT ENTERS THE ST. LAWRENCE





OUR B&B IN ST LAURENT "L'OASIS DE RÈVES"

SAINT LAURENT TODAY

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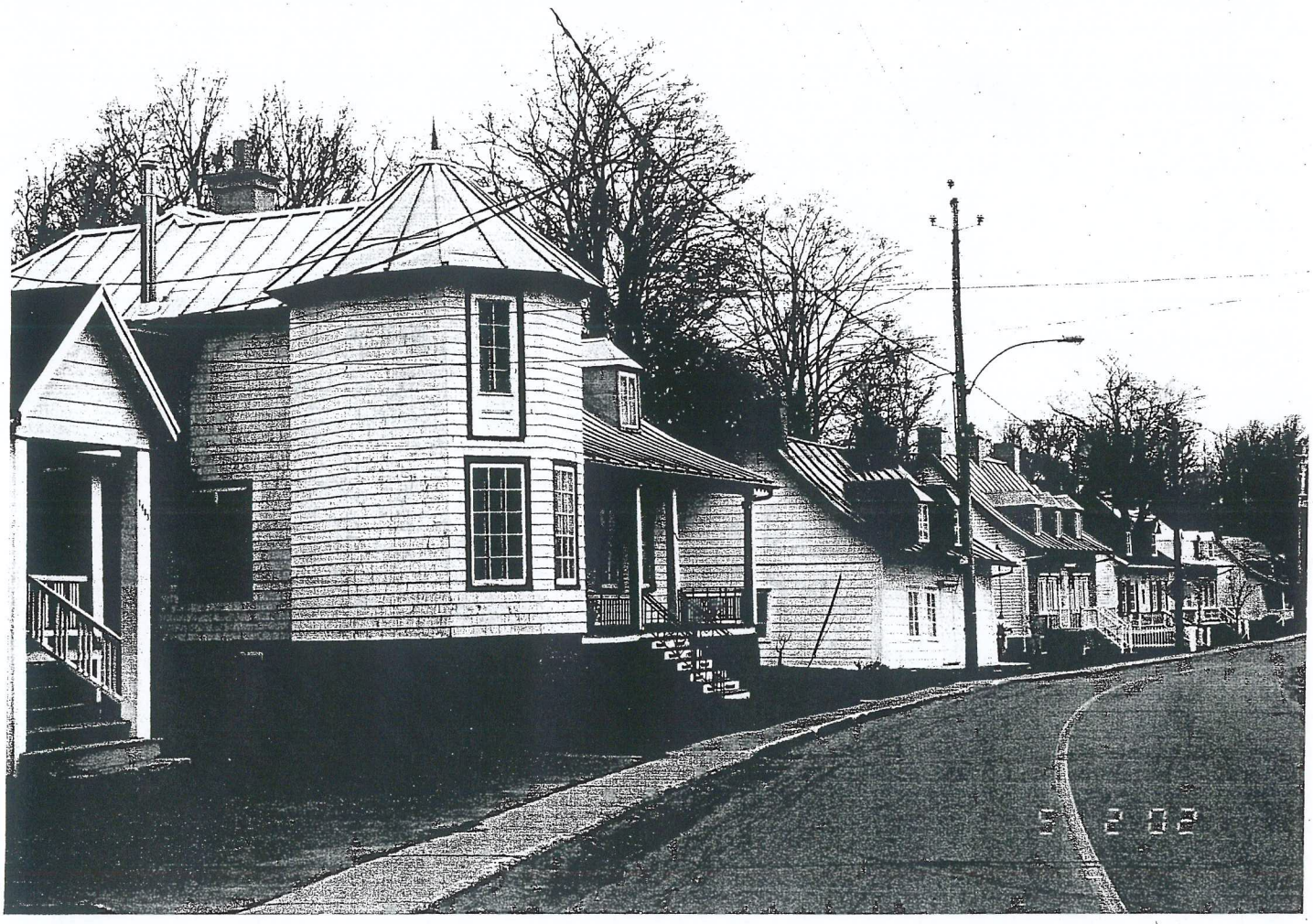

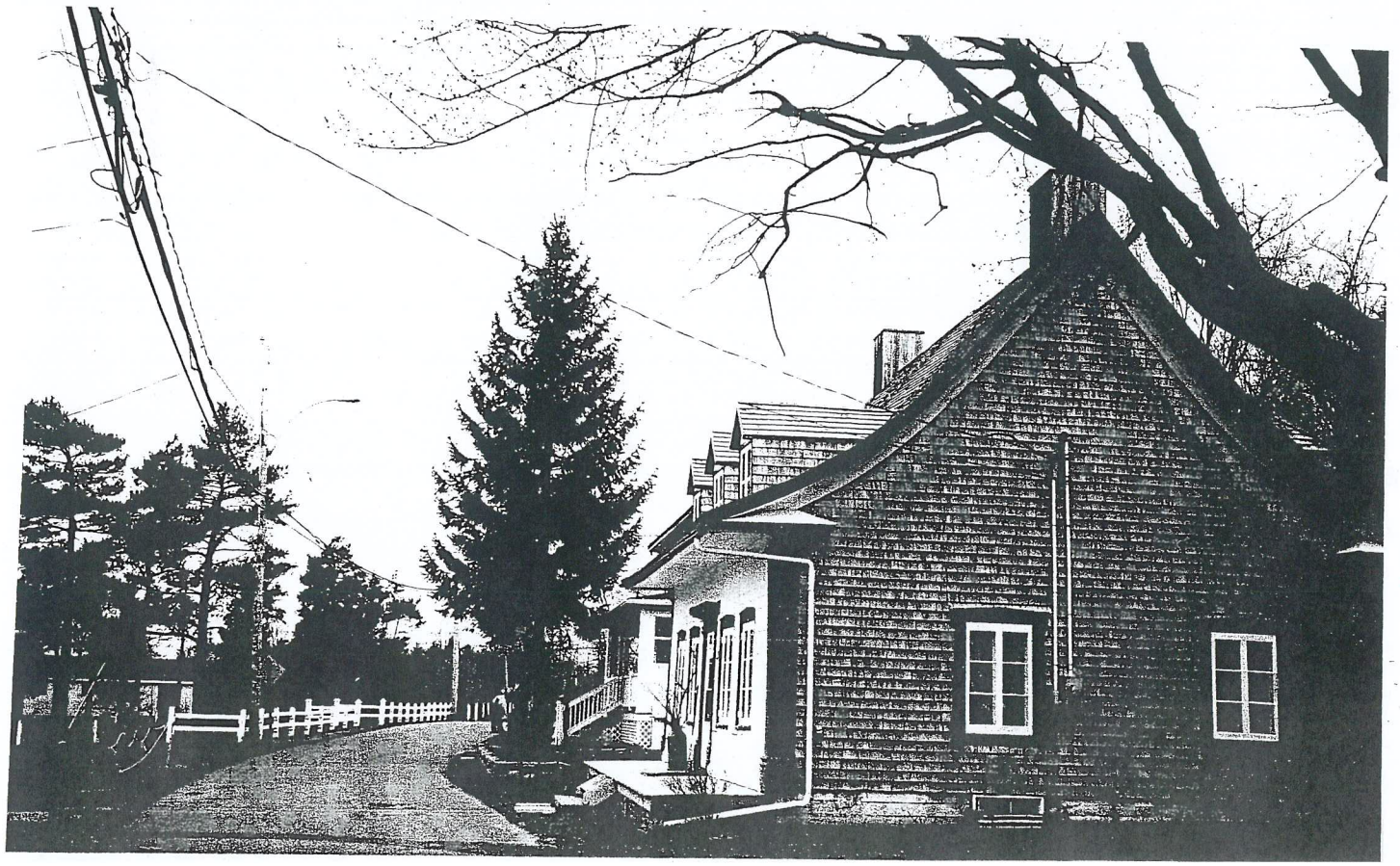

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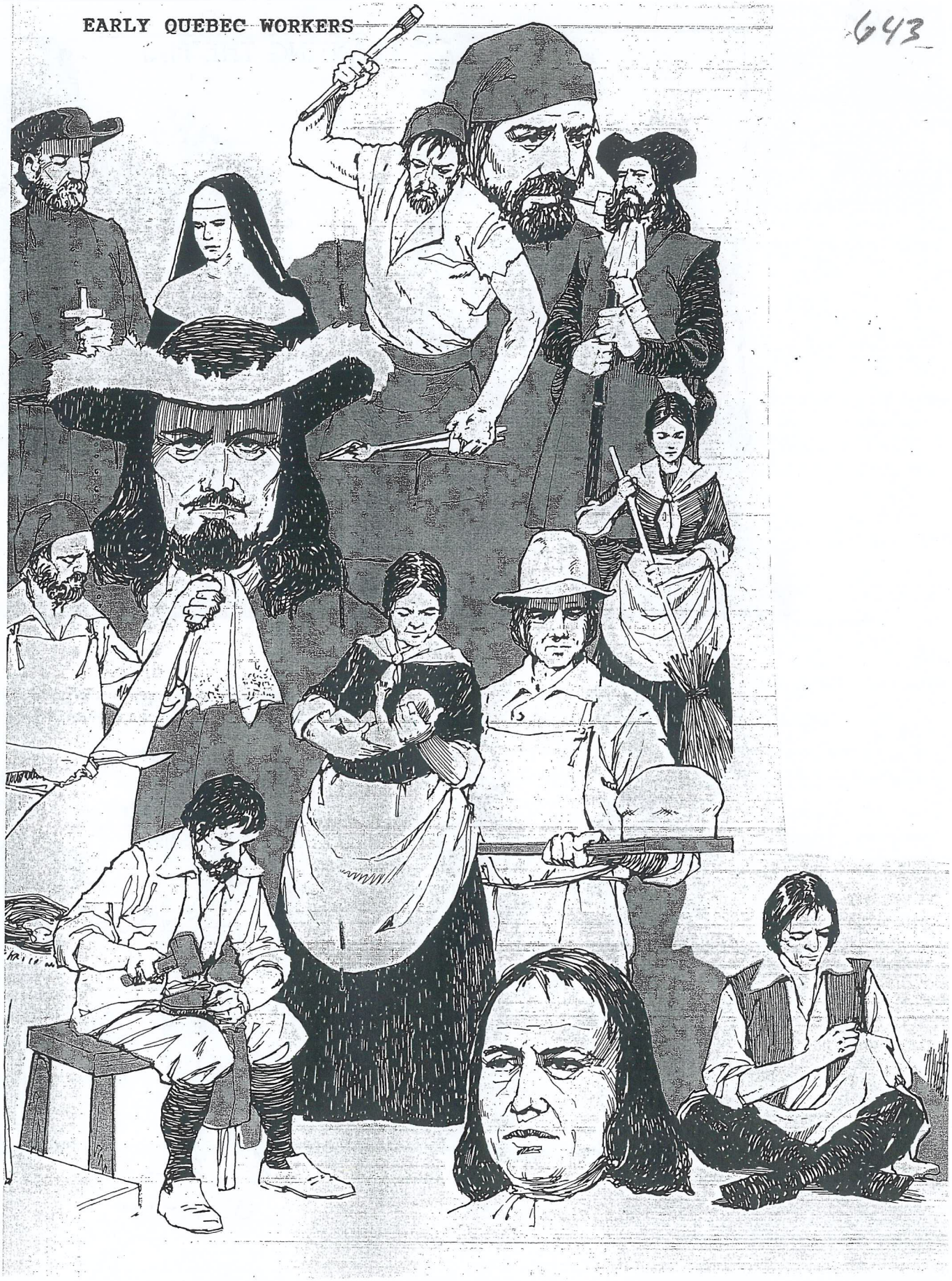
EARLY QUEBEC WORKERS



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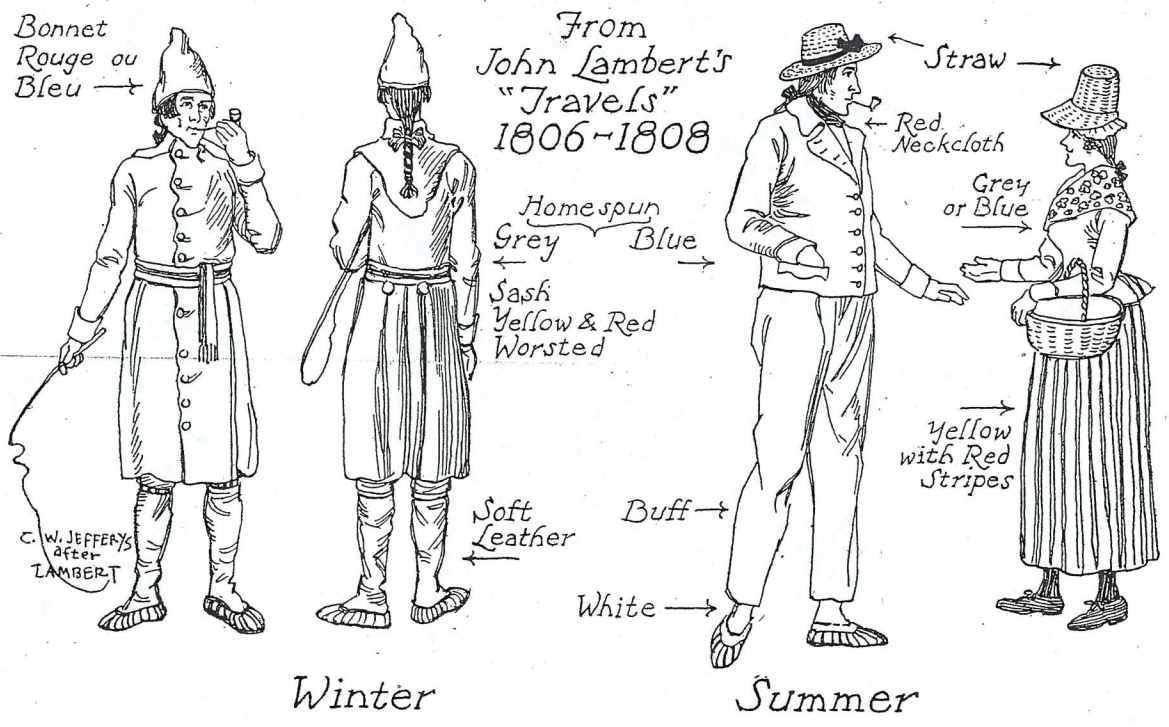
HABITANT COSTUMES EARLY 19TH CENTURY



JEAN BAPTIST FOURNIER UNDER AMERICAN RULE
IN MONTREAL DURING THE AMERICAN REVOLUTION.

MARIE LOUISE GRENIER, FUTURE WIFE,
BOMBARDED BY BRITISH GUNS EARLIER.

C44B

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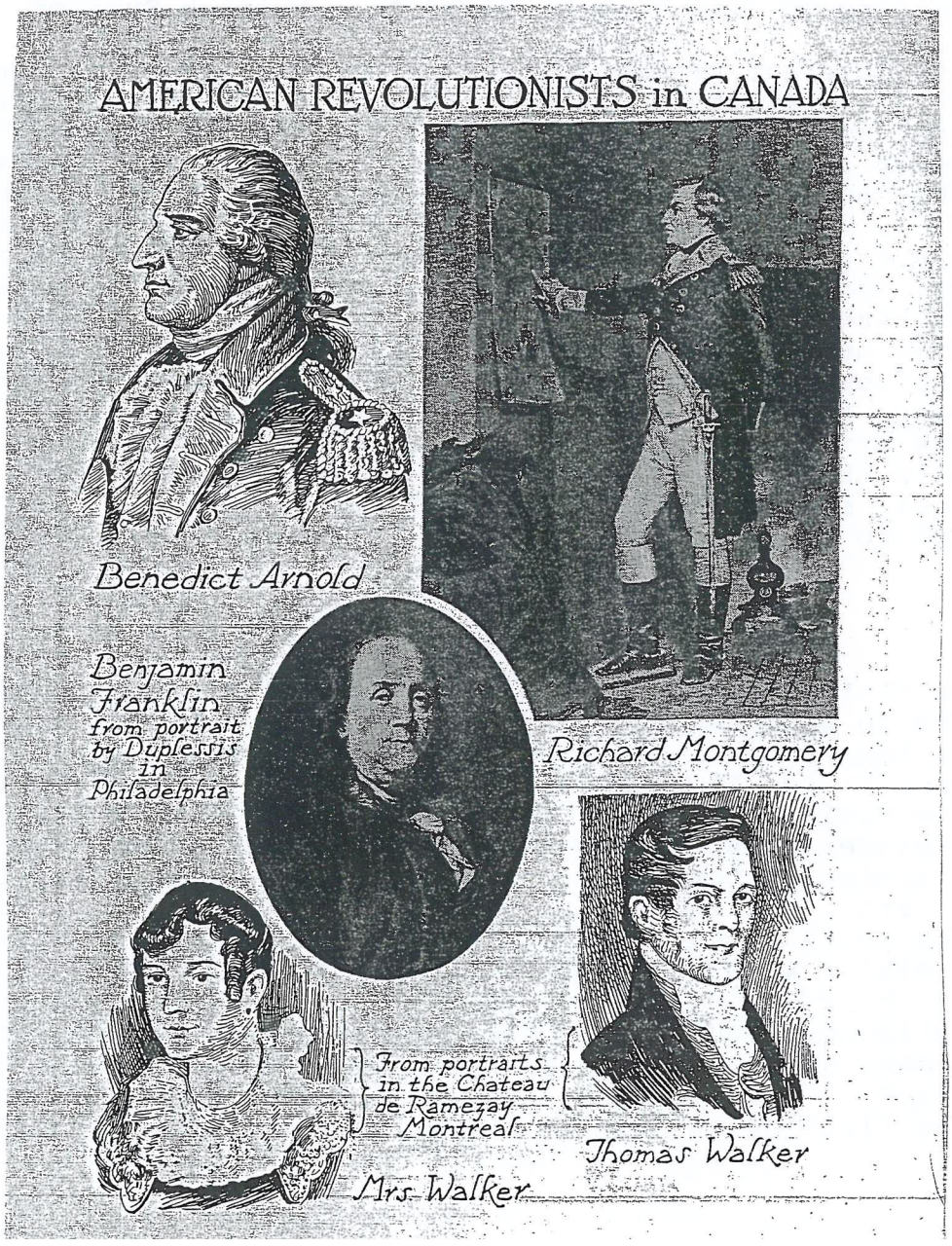
MONTREAL'S AMERICAN INVADERS 1775-1776

Americans who Jean Baptist would have seen or felt the presence of

BENJAMIN FRANKLIN, distinguished Commissioner from Congress.
BENEDICT ARNOLD, Captain from Connecticut.
ETHAN ALLEN and His Green Mountain Boys from Vermont.
DAVID WOOSTER, cruel tyrant from Connecticut.
RICHARD MONTGOMERY, liberal British Officer turned patriot.
THOMAS WALKER, Bostonian, bigoted merchant of Montreal.
JOHN BROWN, Massachusetts lawyer, conspirator of Walker.
SAMUEL CHASE, Commissioner from Maryland, delegate to Congress.
CHARLES CARROLL, Commissioner from Maryland, rich Catholic patriot.
JOHN CARROLL, Jesuit cousin of Charles, who later became the Bishop of Baltimore.
FLEURY MESPLET, French Philadelphia printer who remained to become Montreal's first publisher.

AMERICAN MILITIAMEN AND OFFICERS



JEAN BAPTIST UNDER THE AMERICAN OCCUPATION OF MONTREAL

Washington and the Continental Congress were afraid that the British would use Canada as a staging area for invasions of the Colonies. Soon after the Bunker Hill battle they organized two invasions of Canada - one up the Kennebec River in Maine led by Benedict Arnold and the other up Lake Champlain led by Richard Montgomery. They expected the Canadians to rise up against their British rulers and join the invasion. They believed the British forces in Canada were weak; only 800 Redcoats. Adding Quebec to the thirteen Colonies would have obvious advantages. Montgomery reached Montreal by November 11, 1775 as British Governor Carleton abandoned any defense of the town. It then became an American garrison town and Jean Baptist and friends came under American military control. The reactions of these French "habitants" to the Americans were a endless puzzle; sometimes welcomed and at other times hated. Arnold reached Quebec City Nov. 7th and besieged that city through the winter but never captured it.

From Age 10 Jean Baptist Lived As a British Subject

The British governed precariously from the time of their conquest of Quebec from the French in 1762. The two cultures were different and they had been traditional enemies. The British fumbled in their attempt to establish a workable just order. They had to placate the "habitants", the French farmers and tradesmen such as our families, who were the majority. Then there were the merchants and traders from New England and Britain who expected special preference. The Catholic Church controlled the habitant's souls and the British had won the Church to its side. The British never could figure out the role or power of the few seigneurs. They were a feudal holdover from New France and had originally been granted vast acreages to parcel out to the habitants for a nominal fealty. The British also failed to understand that the real local power was in the hands of each parish's Captain of Militia. Into this unstable society came increasingly louder invitations from New England to throw off British rule and become the fourteenth Colony.

Our Family

We believe that Jean Baptist Fournier was in Montreal in this period. We do not know when or why he went to Montreal from the Fournier's home town of Montmagny. Possibly first as a militiaman. At age 25 he married Marie Louise Grenier in June 1777 at Ste Marie de Monnoir, in Marieville which is a little south of Montreal. But he and Marie Louise went to St. Laurent, a western district in Montreal, to make their home and their first child was born there in February 1778. Perhaps the reason he chose Montreal as their first home was that he had lived there before and was familiar with St. Laurent and had friends and employment there. All their other children were born there including our ancestor Etienne. Thus we can imagine Jean Baptist, as a young unmarried man, as a Montreal resident for some length of time, possibly from 1775 or before. Then, as a militiaman he might have been in the fighting at Chambly where Marie Louise lived nearby.

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The AMERICAN INVASION 1775-1776



Sir Guy Carleton
Lord Dorchester

Marriages in Quebec were usually arranged and customarily were between families of the same social position and economic class. Marriages for love were frowned on for one reason that one of the two might be from another class. The family of the higher level would feel their status threatened. Thereafter, family contacts of all sorts would be embarrassing for everyone. Jean Baptist and Marie Louise's marriage must have been for love, however, as its seems unlikely the two families would ever have been acquainted. The Grenier family did live in Quebec City earlier and might have known the Fourniers when they had relatives there but even so the Grenier's moved far away to Marieville when the 1759 battle for Quebec City destroyed many of the houses there.

The British Cannonade Woke Baby Marie Louise
When We Look Back 16 years to the Siege of Quebec City

She was born on May 24th in 1759 only a month before 200 British ships with 9,000 soldiers sailed up the river and landed at Isle d'Orleans just below Quebec City. Her father, Eustache Joseph Grenier, probably felt safe because the city was protected by cliffs and rivers. However, the British commander, General Wolfe, placed 29 cannon at Point Levi across the River from the city and on the night of July 12 they began firing. Cannonballs and explosives rained on the city starting fires and destroying homes. Marie Louise, comforted by her mother, also named Marie Louise, would have cried loudly at the noise. Her brother Joseph was only two years older and would have been comforted also. The bombardment like that went on day and night for weeks and by August, the artillery pieces had torn apart both the Upper and Lower town. Half the city's houses along with the Church of Nôtre Dame de la Victorie burned to the ground. This cannonade served little military purpose, but it terrified the Greniers and their friends.

Meanwhile the British attacks on the French force East of the city where the river banks were low met with no success. So an attack on the city itself became inevitable. If our little family had survived that long, Eustache Grenier then had to decide if he could hideout with his family when the attack came or if he should flee. We can hope he left to find shelter with the one of the many other Grenier families in the province. There was one such family in Chambly near Marieville where Jean Baptist found Marie Louise at the time of the Revolution. Staying in Quebec City would have seen the British take control and then seen more attacks the next year.

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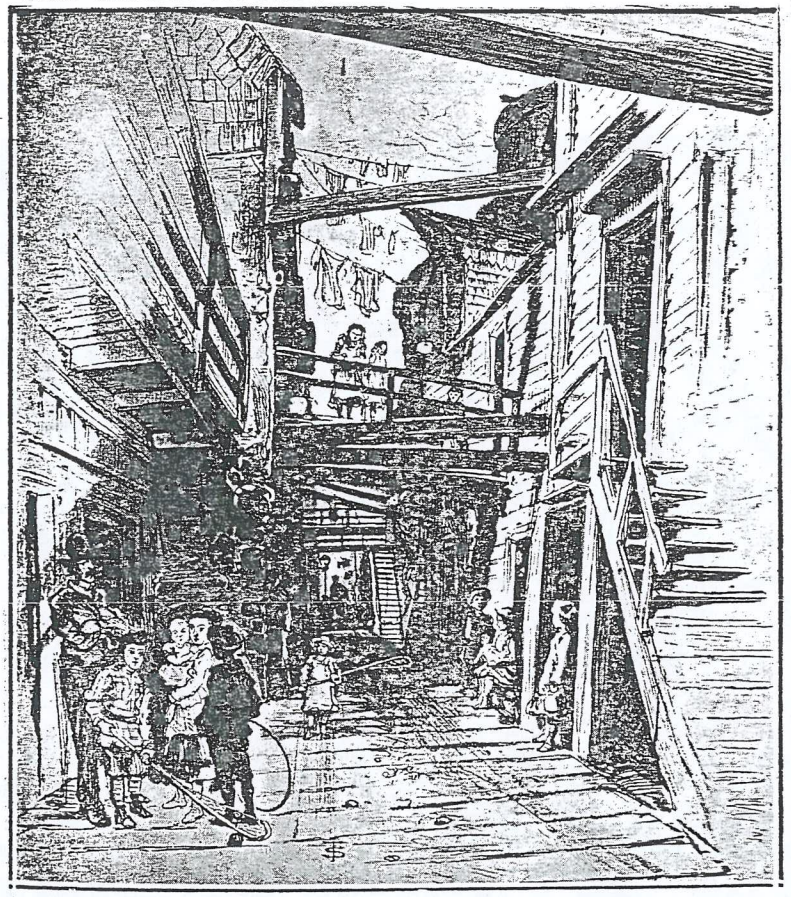
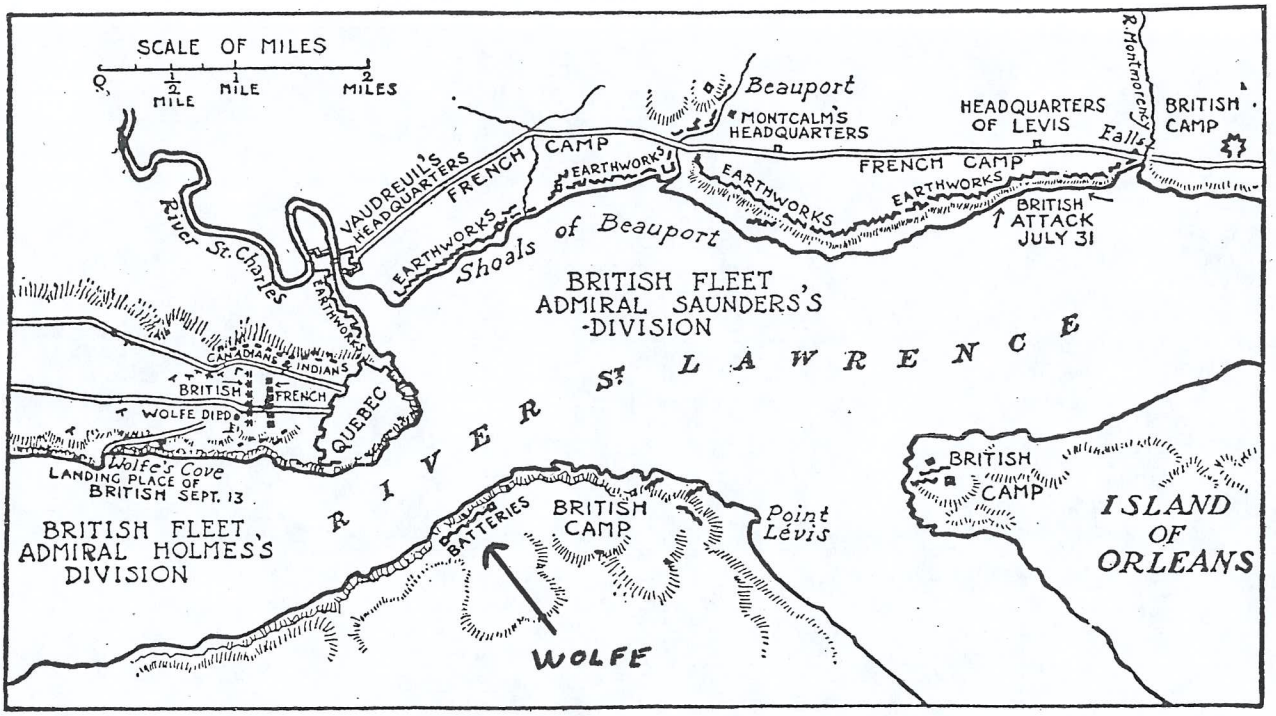
CAN MARIE LOUISE GRENIER BE SEEN HERE ?



La plus petite rue de l'ancien Québec (Sous-le-Cap).



MAP OF THE SIEGE OF QUEBEC, 1759

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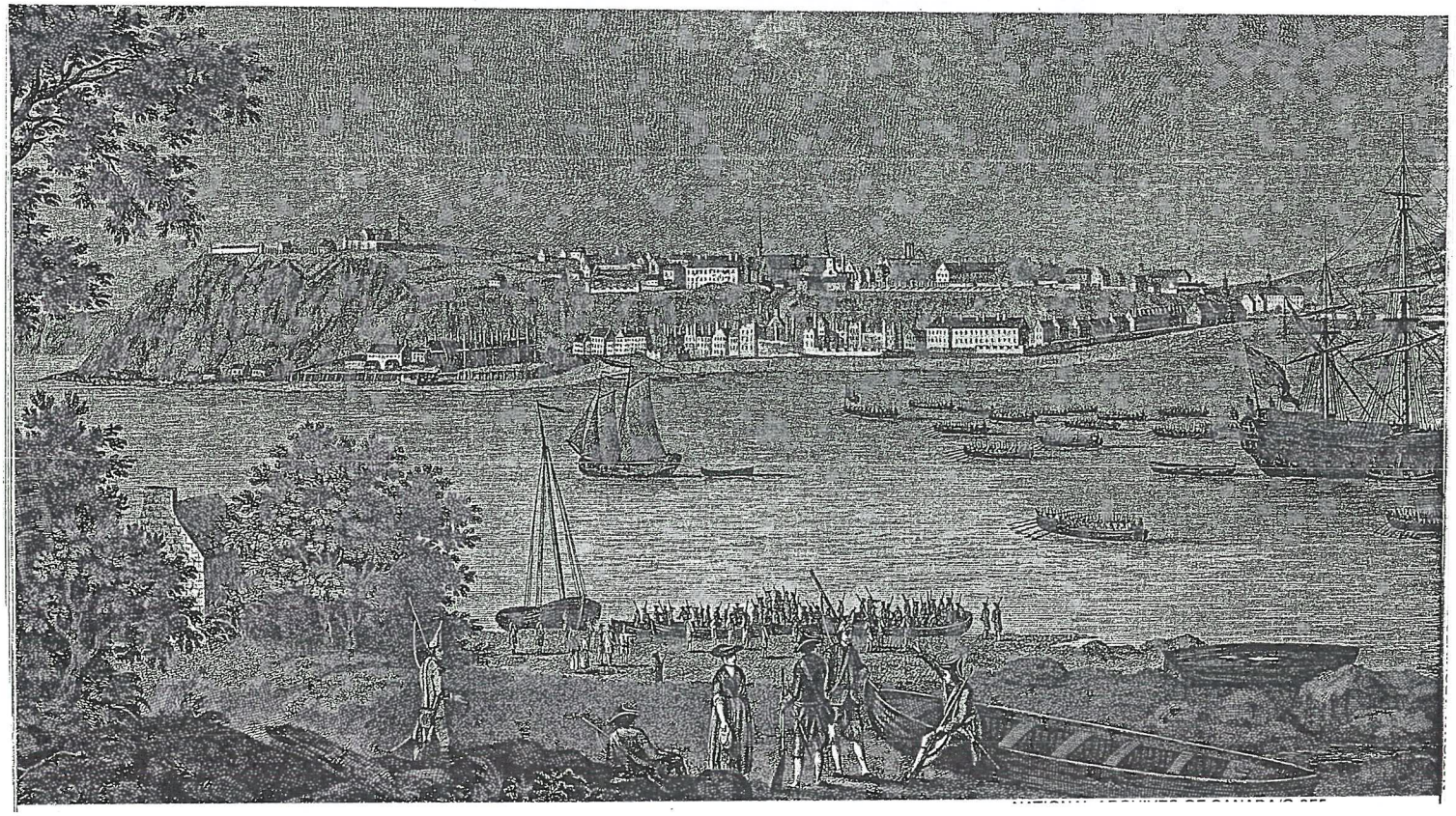
VIEW FROM POINT LEVI WHERE BRITISH GUNS WERE POSITIONED





Much of Quebec, including the church of Nôtre Dame de la Victoire, lay in ruins after the British bombardment.

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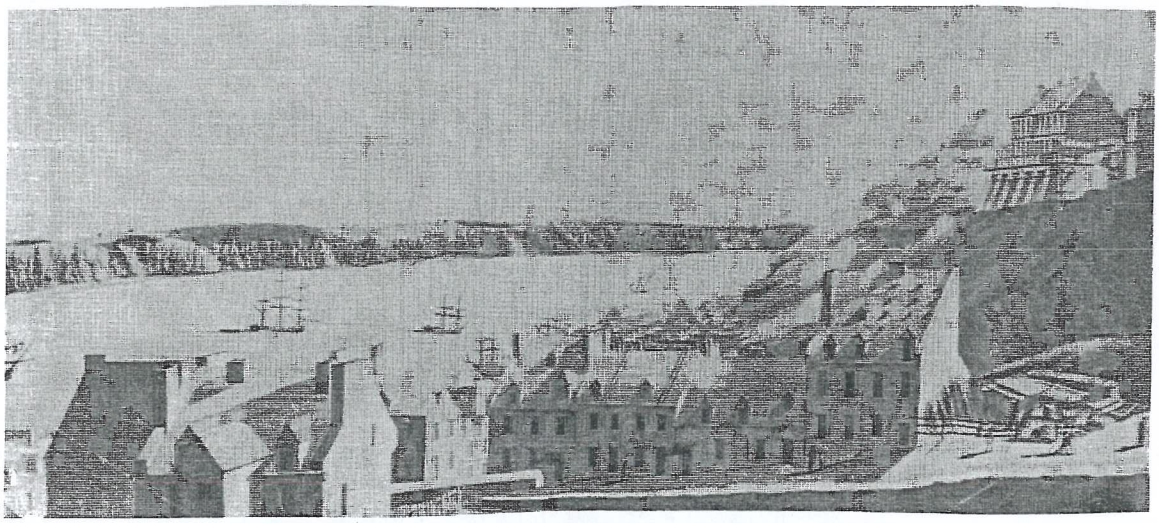

Lower Town of Quebec,

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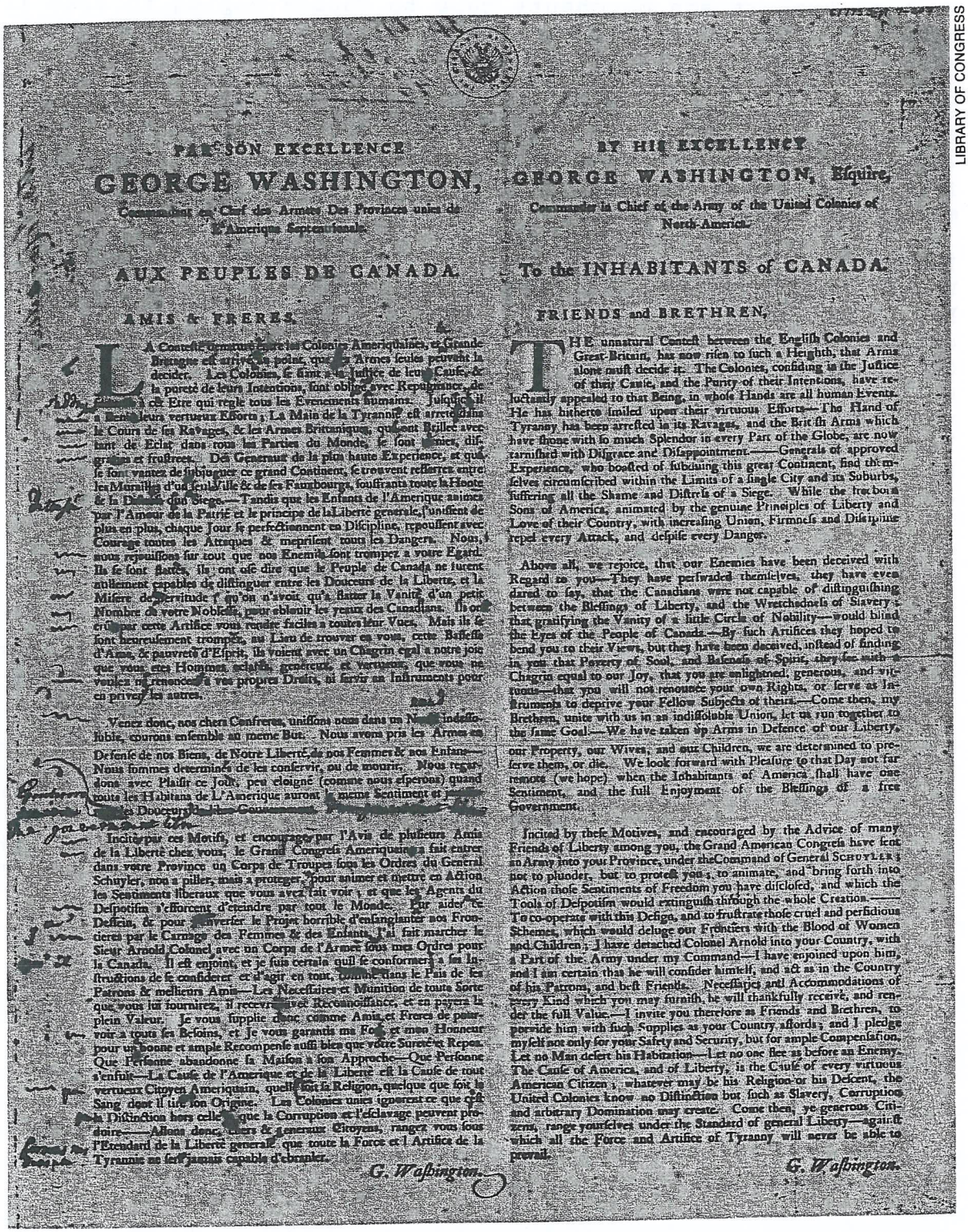
The Turmoil of the American Revolution.

As agitation for independence in the Colonies increased more efforts were made to win the people of Quebec to the same cause. The Continental Congress sent a letter on October, 1774 addressed to "The Inhabitants of Quebec" The letter invited them to send representatives to the Continental Congress and went on to say that differences in religion should not "prejudice you against a hearty amity with us. You know that the transcendent nature of freedom elevates those who unite in the cause above all such lowminded infirmities". Thomas Walker paid to have this letter translated and copied so that the merchants traveling around in the nearby parishes could distribute them to those habitants who could read. Jean Baptist may not have grasped the intent of the flowery language but it caused a lot of seditious talk among his friends during the winter. There was no printing press in Montreal and the only one in Quebec City would not have dared print this seditious message.

Congress also sent a letter to England to raise opposition there to the Quebec Act since that Act made the Catholic Church the Established Church of Quebec. The letter derided Catholicism in vicious terms. It was sent back to Quebec, translated and read by the curé in the parishes to prove that "Les Bostonnais" meant to persecute the Catholics after they invaded Quebec. Carleton cleverly ordered both letters posted side by side on the church doors. Jean Baptist saw the confusion this caused.





PAR SON EXCELLENCE

GEORGE WASHINGTON,

Commandant en Chef des Armées Des Provinces unies de l'Amerique Septentrionale.

AUX PEUPLES DE CANADA.

AMIS & FRERES,

LA Conteſt ſurvenu entre les Colonies Américaines, et Grande-Bretagne eſt arrivé à un point, que les Armes ſeules peuvent le decider. Les Colonies, ſe fiant à la Juſtice de leur Cauſe, & la pureté de leurs Intentions, ſont obligés avec Repugnance, de [illegible] cet Etre qui regle tous les Evenements humains. Juſqu'ici il a beni leurs vertueux Efforts; La Main de la Tyrannie eſt arrêté dans le Cours de ſes Ravages, & les Armes Britaniques, qui ont brillé avec tant de Eclat dans toutes les Parties du Monde, ſe ſont [illegible]nies, diſgraciées et fruſtrées. Des Generaux de la plus haute Experience, et qui ſe ſont vantés de ſubjuguer ce grand Continent, ſe trouvent reſſerrés entre les Murailles d'une ſeule Ville & de ſes Fauxbourgs, ſouffrants toute la Honte & la Detreſſe d'un Siege.—Tandis que les Enfants de l'Amerique animés par l'Amour de la Patrie et le principe de la Liberté generale, s'unifient de plus en plus, chaque Jour ſe perfectionnent en Diſcipline, repouſſent avec Courage toutes les Attaques & mepriſent tous les Dangers. Nous, à nous rejouiſſons ſur tout que nos Enemis ſont trompez à votre Egard. Ils ſe ſont flattés, ils ont oſé dire que le Peuple de Canada ne ſurent nullement capables de diſtinguer entre les Douceurs de la Liberté, et la Miſere de ſervitude; qu'on n'avoit qu'à flatter la Vanité d'un petit Nombre de votre Nobleſſe, pour ebloüir les yeux des Canadians. Ils ont crû par cette Artifice vous rendre faciles à toutes leur Vues. Mais ils ſe ſont heureuſement trompés, au Lieu de trouver en vous, cette Baſſeſſe d'Ame, & pauvreté d'Eſprit, ils voient avec un Chagrin egal à notre joie que vous etes Hommes eclairés, genereux, et vertueux, que vous ne voulez ni renoncer à vos propres Droits, ni ſervir aux Inſtruments pour en priver les autres.

Venez donc, nos chers Confreres, uniſſons nous dans un Nœud indiſſoluble, courons enſemble au meme But. Nous avons pris les Armes en Defenſe de nos Biens, de Notre Liberté, de nos Femmes & nos Enfans—Nous ſommes determinés de les conſervir, ou de mourir. Nous regardons avec Plaiſir ce Jour, peu eloigné (comme nous eſperons) quand toute les Habitans de L'Amerique auront le meme Sentiment et jouiront [illegible] Douceurs de [illegible] Gouvernement.

Inciter par ces Motifs, et encouragés par l'Avis de pluſieurs Amis de la Liberté chez vous, le Grand Congrés Americain a fait entrer dans votre Province un Corps de Troupes ſous les Ordres du General Schuyler, non a piller, mais a proteger, pour animer et mettre en Action les Sentiments liberaux que vous avez fait voir; et que les Agents du Deſpotiſm s'efforcent d'eteindre par tout le Monde. Pur aider ce Deſſein, & pour renverſer le Projet horrible d'enſanglanter nos Frontieres par le Carnage des Femmes & des Enfants, j'ai fait marcher le Sieur Arnold Colonel avec un Corps de l'Armée ſous mes Ordres pour le Canada. Il eſt enjoint, et je ſuis certain qu'il ſe conformera à ſes Inſtructions de ſe conſiderer et d'agir en tout, comme dans le Pais de ſes Patrons & meilleurs Amis—Les Neceſſaires et Munition de toute Sorte que vous lui fournirez, il recevra avec Reconnoiſſance, et en payera la plein Valeur. Je vous ſupplie donc comme Amis et Freres de pourvoir à tous ſes Beſoins, et Je vous garantis ma Foi, et mon Honneur pour un bonne et ample Recompenſe auſſi bien que votre Surete et Repos. Que Perſonne abandonne ſa Maiſon à ſon Approche—Que Perſonne s'enfuit—La Cauſe de l'Amerique et de la Liberté eſt la Cauſe de tout vertueux Citoyen Americain, quelle ſoit ſa Religion, quelque que ſoit le Sang dont il tire ſon Origine. Les Colonies unies ignorent ce que c'eſt la Diſtinction hors celle que la Corruption et l'eſclavage peuvent produire——Allons donc, chers & generaux Citoyens, rangez vous ſous l'Etendard de la Liberté generale, que toute la Force et l'Artifice de la Tyrannie ne ſoit jamais capable d'ebranler.

G. Waſhington.

BY HIS EXCELLENCY

GEORGE WASHINGTON, Eſquire,

Commander in Chief of the Army of the United Colonies of North-America.

To the INHABITANTS of CANADA.

FRIENDS and BRETHREN,

THE unnatural Conteſt between the Engliſh Colonies and Great-Britain, has now riſen to ſuch a Heighth, that Arms alone muſt decide it. The Colonies, confiding in the Juſtice of their Cauſe, and the Purity of their Intentions, have reſpectfully appealed to that Being, in whoſe Hands are all human Events. He has hitherto ſmiled upon their virtuous Efforts—The Hand of Tyranny has been arreſted in its Ravages, and the Britiſh Arms which have ſhone with ſo much Splendor in every Part of the Globe, are now tarniſhed with Diſgrace and Diſappointment——Generals of approved Experience, who boaſted of ſubduing this great Continent, find themſelves circumſcribed within the Limits of a ſingle City and its Suburbs, ſuffering all the Shame and Diſtreſs of a Siege. While the freeborn Sons of America, animated by the genuine Principles of Liberty and Love of their Country, with increaſing Union, Firmneſs and Diſcipline repel every Attack, and deſpiſe every Danger.

Above all, we rejoice, that our Enemies have been deceived with Regard to you—They have perſwaded themſelves, they have even dared to ſay, that the Canadians were not capable of diſtinguiſhing between the Bleſſings of Liberty, and the Wretchedneſs of Slavery; that gratifying the Vanity of a little Circle of Nobility—would blind the Eyes of the People of Canada.—By ſuch Artifices they hoped to bend you to their Views, but they have been deceived, inſtead of finding in you that Poverty of Soul, and Baſeneſs of Spirit, they ſee with a Chagrin equal to our Joy, that you are enlightened, generous, and virtuous—that you will not renounce your own Rights, or ſerve as Inſtruments to deprive your Fellow Subjects of theirs.—Come then, my Brethren, unite with us in an indiſſoluble Union, let us run together to the ſame Goal.—We have taken up Arms in Defence of our Liberty, our Property, our Wives, and our Children, we are determined to preſerve them, or die. We look forward with Pleaſure to that Day not far remote (we hope) when the Inhabitants of America ſhall have one Sentiment, and the full Enjoyment of the Bleſſings of a free Government.

Incited by theſe Motives, and encouraged by the Advice of many Friends of Liberty among you, the Grand American Congreſs have ſent an Army into your Province, under the Command of General Schuyler; not to plunder, but to protect you; to animate, and bring forth into Action thoſe Sentiments of Freedom you have diſcloſed, and which the Tools of Deſpotiſm would extinguiſh through the whole Creation.—— To co-operate with this Deſign, and to fruſtrate thoſe cruel and perfidious Schemes, which would deluge our Frontiers with the Blood of Women and Children; I have detached Colonel Arnold into your Country, with a Part of the Army under my Command—I have enjoined upon him, and I am certain that he will conſider himſelf, and act as in the Country of his Patrons, and beſt Friends. Neceſſaries and Accommodations of every Kind which you may furniſh, he will thankfully receive, and render the full Value.—I invite you therefore as Friends and Brethren, to perſiſt him with ſuch Supplies as your Country affords; and I pledge my faith not only for your Safety and Security, but for ample Compenſation. Let no Man deſert his Habitation—Let no one flee as before an Enemy. The Cauſe of America, and of Liberty, is the Cauſe of every virtuous American Citizen, whatever may be his Religion or his Deſcent, the United Colonies know no Diſtinction but ſuch as Slavery, Corruption and arbitrary Domination may create. Come then, ye generous Citizens, range yourſelves under the Standard of general Liberty—againſt which all the Force and Artifice of Tyranny will never be able to prevail.

G. Waſhington.

LIBRARY OF CONGRESS

George Washington wrote to the people of Canada (in both French and English), hoping that they would join in the thirteen colonies' rebellion against Britain.

All in a Quandary

After the British conquest of Quebec, 3,000 New England and British traders and merchants came to Canada hoping to take land from the French and take the fur trade from the Indians. What would be the consequences to them of joining the American cause? The merchants might welcome an American invasion to oust Governor Carleton and the seigneurs. Some of Jean Baptist's family might be willing to cooperate with the American invaders if there was an army in Montreal to protect them from retribution from the British authority but what if excommunication? The merchants troubled everyone with their divided loyalties.

In April 1775 a Pittsfield lawyer, John Brown reached Montreal and Walker called a meeting of merchants at the Coffee House to meet him. Brown read letters from Massachusetts patriot John Adams and called for a vote of the merchants for sending delegates to the Continental Congress. The merchants had cooled in response to Congress's intemperate letter to England and also wondered if they would have to join in a trade embargo. Because of these doubts all Brown gained was a promise of a Committee of Correspondence with Walker as its chief. Brown remained briefly to foment distrust and to ferret out Montreal's defenses.

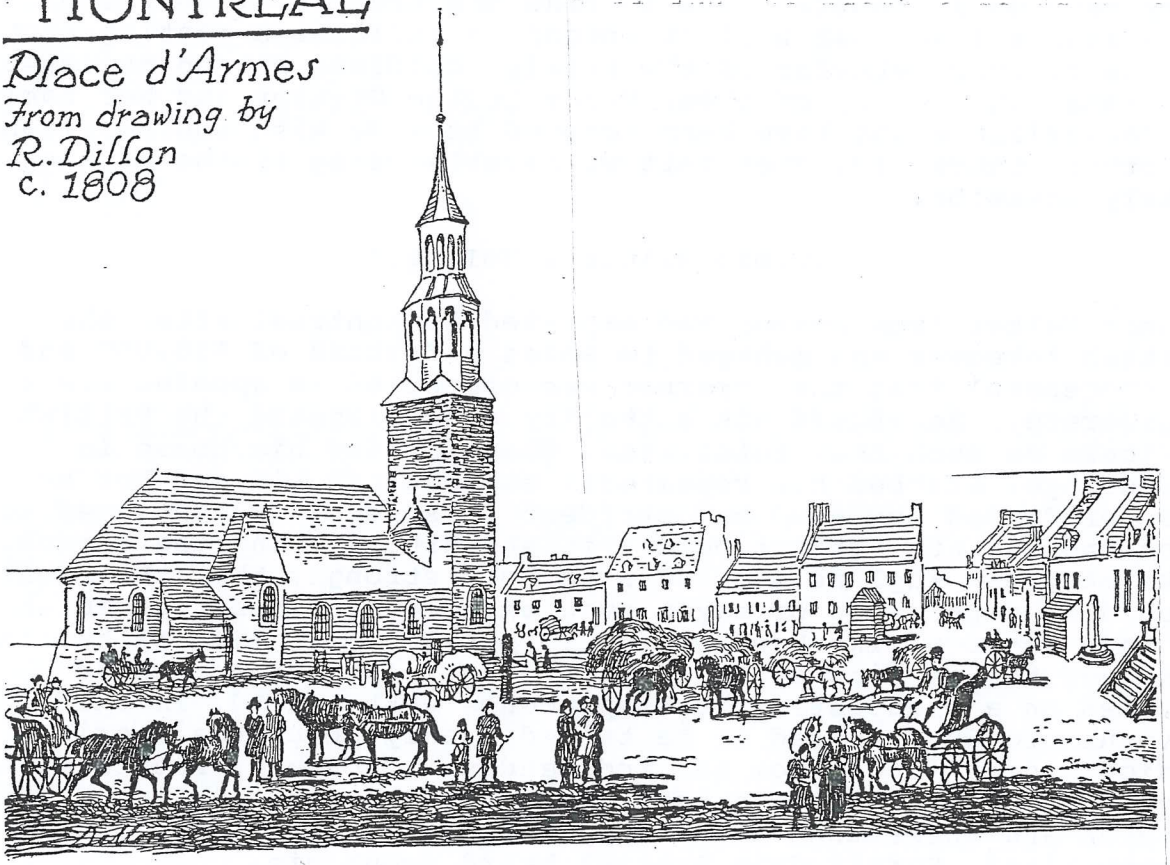
On the day the new Quebec Act was to take effect a prankster defiled the statue of George III which stood in the Place d'Armes at the town center. His face was painted black, a rosary of potatoes hung around his neck, a mitre was affixed on his head and in his hand a cross was placed bearing the words "Voilà le Pape du Canada et le sot Anglais" (the Pope of Canada and the English fool). The large crowd that gathered there may have included Jean Baptist. People declared that certainly no French habitant would dare desecrate the Pope so it must have been a trader from the Colonies, maybe Walker. A ¶50 reward was offered by indignant British Officers. (It was later learned that a young trader from one of the Colonies, David Franks, had done it). The next day a street brawl broke out between Franks, a Jew, another merchant and a Frenchman; three of different sorts. Franks and the merchant ended in jail for fighting.

Benedict Arnold and Ethan Allen Threaten

At the very onset of the American Colonist's uprising Benedict Arnold and Ethan Allen brashly captured Fort Ticonderoga from the British. Arnold quickly commandeered Major Skene's schooner, sailed up Lake Champlain to St. John, overpowered the ten British soldiers there, seized valuable stores and munitions and returned to Ticonderoga. The news of this daring exploit stunned the people of Montreal. And also many Colonists who hadn't expected hostilities to commence so abruptly.

NOTRE DAME
MONTREAL

Place d'Armes
From drawing by
R. Dillon
c. 1808



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Independent Allen followed Arnold up the Lake a few days later with his Green Mountain Boys but dared not remain at St. John because he was warned by a sympathetic merchant from Montreal named Bindon of the approach of British soldiers. The news of Allen's foray reached Montreal on a market day and increased the excitement. The town was crowded with farmers and their wives bent on selling their provisions. When the alarm went out, everyone congregated in the streets, including Jean Baptist. Rumors grew in the telling, most of them planted by American sympathizers such as Bindon. When the British soldiers marched back to Montreal they went on a frenzied hunt to find the traitor Bindon. The inhabitants like Jean Baptist staged an indigation meeting because of the riotous behavior of the British soldiers but no punishment was meted out to any of them. Marie Louise Grenier and her family in Marieville might have been tempted to side with the Americans as others there did. They felt vulnerable being in the path of a likely invasion.

Thomas Walker's Boldness

Thomas Walker from Boston had migrated to Montreal after the British takeover and managed to amass a fortune of ¶10,000 and was so successful that the Governor was compelled to appoint him a magistrate. He abused his authority and alienated the British Officers so much they retaliated. They invaded his house in camouflage, stabbed him repeatedly and cut off his ear but he recovered. Bad tempered and strident in speech, he continued to plot and agitate against both British authority and the French. Like many New England merchants he felt strongly that the French should be suppressed or maybe even expelled and that Quebec should be made as much like New England as possible. In 1774 Walker had convened the meeting of merchants to hear John Brown and he carried on a clandestine correspondence with Arnold. In the taverns crowds gathered as he talked openly about the American radical ideas of freedom and independence. How many French might have been influenced is questionable. Did they frequent the same taverns and understand each other? Did Walker hide his anti-French bias? Surely Jean Baptist heard about him.

Carleton was finally forced to arrest him and his summer home at l'Assomption was burned down in the attempt. He and his wife survived. He was imprisoned in a schooner in the river but it was was soon captured by Americans thus freeing Walker. Later when Benjamin Franklin and the two Commissioners from Congress arrived in Montreal they were lodged in Walker's large mansion. When Franklin elected to leave Montreal he gallantly included Mrs. Walker and her three wagon loads of baggage in his party to travel in safety to Albany .

Governor Carleton, now worried over the defense of Quebec and having only 800 regular soldiers, tried to enlist militia. He threatened the inhabitants of Montreal that unless they defended it in case of an attack, he would set fire to the City and retreat to Quebec City. The merchants would only form militia companies to protect their own neighborhoods. The habitants and probably Jean Baptist refused to enlist and serve under the British flag. They asserted that the quarrel was between the colonies and their mother country and was none of their business and therefore they would remain neutral. Carleton issued a proclamation requiring service and depended upon the seigneurs and old French Officers to rouse the citizens. They would not enlist and in a number of towns they appeared bearing agricultural implements, clubs and even muskets ready to fight the would-be leaders if necessary. The habitants respected their own Captains of Militia but had no respect for the higher class seigneurs to whom they owed only perfunctory allegiance and ancient feudal fealty but no respect. Carleton mistakenly assumed the seigneurs had power over the habitants because of their feudal property rights.

The Bishop of Quebec, Briand, on May 22 1775 issed a Mandement in the Montreal and Trois-Riviéres areas full of grateful expressions to George III for his concessions to the French and urging his people to be deaf to the lure of the American invaders. He ordered habitants who joined the invaders placed under a ban of the Church. Furthermore, the curé might not perform a marriage ceremony for a rebel. Those aiding the Americans were not to have the sacraments even in case of mortal illness until they had made public retraction and reparation. Their body was not be carried into the church and the curé was to say no prayer at the grave. No masses were to be said for the families. Jean Baptist wouldn't dare risk such alienation from his Church.

The habitants respected the curé's spiritual authority but in matters secular they felt free act for themselves. The habitant was no longer submissive to the leaders they had obeyed under the former French regime. We no longer look upon ourselves as Frenchmen they said when a seigneur summoned them to service. When Carleton summoned them they still refused service. The Bishop of Quebec then promised indulgence for taking up arms against the Americans and threatening those who refused with excommunication. The habitants made vigorous protests that he should stay with spiritual matters. Why should they feel any affection for a nation, their long enemy who had mastered their land only a dozen years before? Probably this was the feeling of Jean Baptist.

A sizeable American force of nearly 4000 under General Richard Montgomery approached the Quebec province in September and seized St. John after a seven week blockade. There the habitants received them with joy. With St. John in American hands the fate of Montreal was sealed because its old fortifications were useless. Carleton had only three hundred soldiers and with no support from the merchants or the habitants was about to abandon Montreal and go to Quebec City. Arnold was about to reach there so he wanted to bolster the defenses of that City.

Impetuous Ethan Allen

He was ahead of the main force and expected to make contact with American supporters and to distribute a manifesto. He opportuned he could capture Montreal himself with John Brown, now a Major, accompanying him with about 120 militia and some French habitants. They agreed Allen and his men would cross the St. Lawrence from Longueuil and Brown would cross from Lapraire. By attacking east and west they would divide the small defending forces. Brown, when ready, would give three loud huzzas; Allen and his men would reply with a cheer. Allen crossed at night to Longue Point. Brown never crossed. Montreal was thrown into the utmost confusion. Some officials went so far as to take refuge on ships in the River. Carleton didn't hear the news until nearly nine o'clock and ordered the drummers to sound the alarm in the streets. The sounds must have drawn Jean Baptist to come running. Some men turned out under arms to the parade ground, the Champs de Mars. Carleton addressed them briefly that the town was in danger and they must join the regulars to fight off the invader. The response was loyal; loyalty reinforced by the fear the Americans might plunder the town. The loud American advocates never rose up to help Allen as he had expected.

He had arrayed his men on a field to meet Carleton's force coming from the city. But as the bullets began to fly most of the French recruits deserted him and without Brown's men his flanks collapsed. He attempted to retreat back to the River but his canoes had been taken away. While being chased by a British Officer, Allen negotiated with him that no prisoners would be killed. Allen halted and his men ground their arms. Allen offered his sword to the British Officer but an Indian ally mistook the gesture and rushed Allen. Allen, a giant of a man, picked up the smaller Officer and held him as a shield while the Indian scouted around watching his chance to fire. Allen was as nimble as the Indian. Whenever the Indian moved, Allen swung around and faced him. Did Jean Baptist chance on this weird scene? Another Indian came running up. Allen with his human shield could not hope to face two enemies at once. But he did his best twisting this way and that, swinging the smaller Officer with him. Help came. A habitant hurried up and took Allen's part against the Indians. Allen was saved but he was now a prisoner.

ETHAN ALLEN SURRENDERS



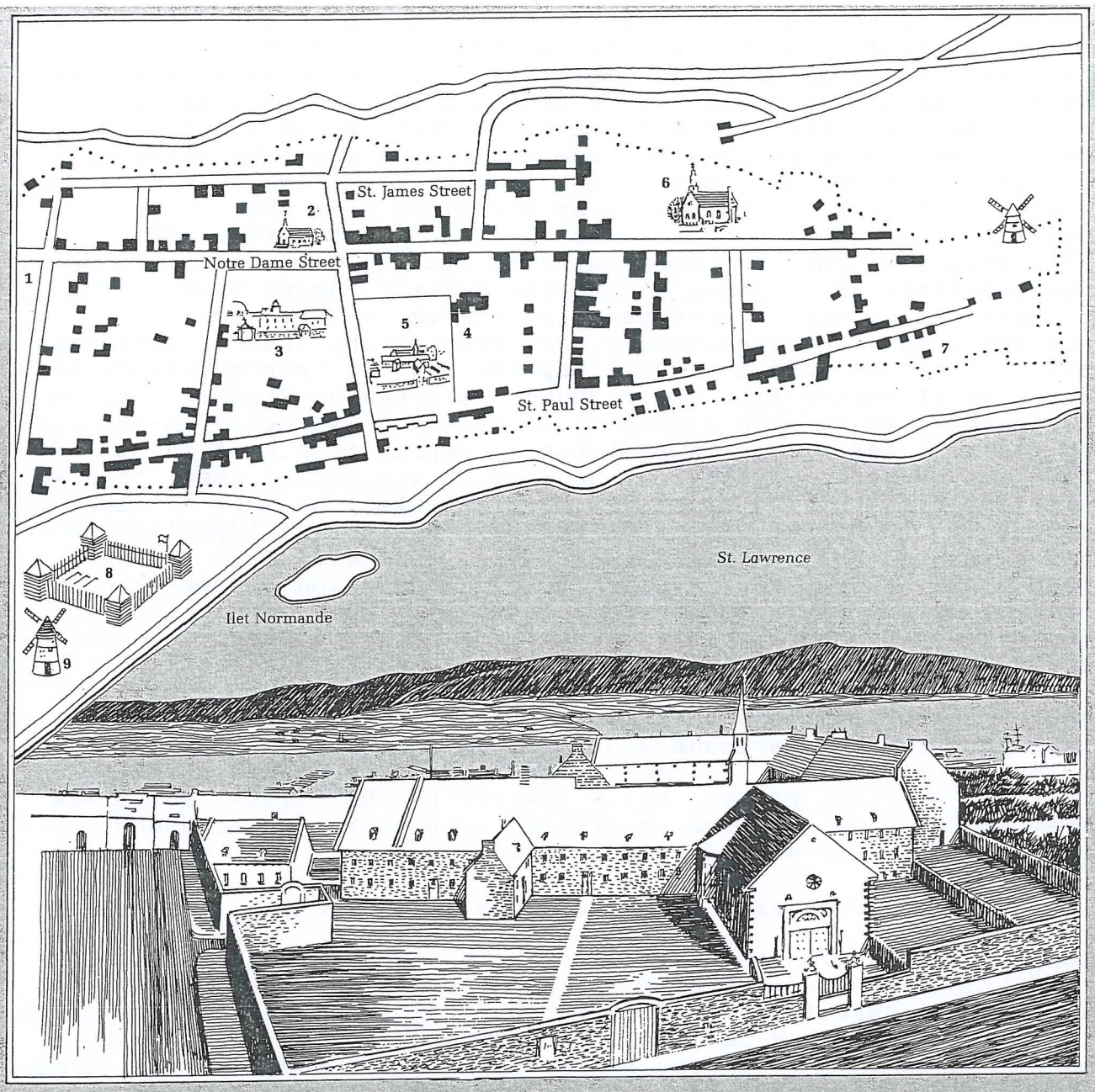
"He flew round with great fury, trying to single me out to shoot me without killing the officer." ETHAN ALLEN

The British General Prescott flew into a rage when Allen was brought before him on finding that he was the same one whose trick had cost them the loss of strategic Fort Ticonderoga. Prescott threatened to shoot thirteen of the captured French habitants who had taken sides to fight with Allen. The French were wringing their hands and saying their prayers expecting to be shot dead momentarily. Allen then made the dramatic gesture. He stepped in between the French and the fixed bayonets and opened his clothes at the chest. If the General was so thirsty for blood, said Allen, let him thrust the bayonets into his heart, but let the French be spared; for he, as commander of the expedition against Montreal, was the cause of their taking up arms. The General was put off and after a moment said "I will not execute you now; but you shall grace a halter at Tyburn, God damm you." Allen was sent to England in chains but was returned to America and paroled in 1778. His life was saved because Prescott in turn became an American prisoner and hostage to Allen's life. (There is a Ethan Allen house in Mercier Park today).

Montreal Captured By Americans

When Montgomery reached Montreal's environs he was free to enter since Carleton had left for Quebec City. The people heard he had reached Point St. Charles on Sunday morning when they were on their way to church. Some thought of resistance but they lacked ammunition and the American sympathizers, such as Bindon, were by then more than ready to welcome the victors. With no one left in authority, Montgomery parlayed with a twelve man citizen delegation to discuss terms of capitulation - six French and six English. He gave them four hours to draw up their terms and the negotiations ended at midnight. Meanwhile the inhabitants, all with different allegiances, were in hiding fearing for their lives and fortunes. Montgomery was lenient and agreeable on such matters as property rights, law, billeting of troops, release of prisoners, religion and trade.

The next morning, Monday, the streets were stiffened with bitter cold. Through the Récollet Gate Montgomery lead his troops along Notre Dame Street to the barracks, which the retreating British troops had left. Montgomery was tall and slender, his military bearing evident. He was, after all, formerly a British Officer turned patriot. He had ordered the citizen delegation to be at the Gate with the keys to all public stores at nine o'clock. Many of the American soldiers wore the scarlet coats captured from British supplies at St. John. They certainly lacked the spit and polish of regulars the shivering inhabitants noted as they watched them march along, but they were nonetheless, proof that Montreal had passed into the hands of the Americans. As Jean Baptist and his friends watched them pass they realized the Fournier family was no longer subject to the British King but was under the control of the Continental Congress. Over the years they had been forced to change their loyalty from the French King, then to the British King and now to the Americans. They were ignorant people making them susceptible to wild rumors about the Americans.



Montréal about 1687

1. Recollets **2.** Parish Church **3.** St. Sulpice Seminary **4.** Congregation Nuns **5.** Hôtel Dieu
6. Jesuits **7.** Bonsecours Church **8.** Maisonneuve's Fort **9.** Mills . . . . . Palisade Walls

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A Tyrannical American Occupation

Some of the wild rumors were true. As Montgomery left immediately for Quebec City Jean Baptist came under control of General David Wooster from Connecticut; the worst possible event. He was made commander of the 500 man American garrison and he was a tyrant who ruined whatever possibility the Americans had of bringing the habitants to their side. Jean Baptist and friends were terrified. Wooster was 64 years old with a long military service and a dissolute, Catholic hating Puritan. He distributed a letter from George Washington calling for co-operation since "the cause of liberty and America is the cause of all virtous American citizens, whatever their religion, whatever the blood from which they originate". Wooster violated the spirit of that letter and alienated everyone; the merchants, by closing trade with the West, the habitants, by writing a derogatory letter about them to the Colonies which was intercepted, translated, and returned to Montreal, and the Catholics by even prohibiting Mass on Christmas eve! His letter said that Jean Baptist and his French friends were but a small remove from the savages. He arrested Récollet brothers for communicating with confréres in Quebec City, spied on the curé by planting informants in parishes to report to his officers. Curé who preached loyalty to the King or who denied absolution to American sympathizing habitants were arrested. He sent 40 sleds to Albany in the bitter winter filled with protesting loyalists he had arrested. What threw the habitants, including Jean Baptist, into great anxiety was the lack of any accusation of specific crimes; merely their "ungenerous conduct". When accusations so imprecise were considered a cause for sending citizens into exile, could he feel safe? He recalled the fate of the Acadians!

Thus whatever feelings that might have first attracted the habitants to the Americans vanished. It soon became apparent they were weak militarily. In their dire need for food and shelter American soldiers behaved badly towards the habitants. Sometimes they confiscated supplies or offered continental paper money which was useless. They were full of disease also.

Benjamin Franklin Goodwill Ambassador

Congress sent three Commissioners all the way to Montreal to investigate; Benjamin Franklin, then 70 years old, Samuel Chase and Charles Carroll, a distinguished patriot and a French speaking Catholic. Arnold had sent a letter to Congress suggesting such a mission as a way of showing friendship to the French people. They reached there on April 29th, 1776. They brought with them a Jesuit, the older brother of Carroll.

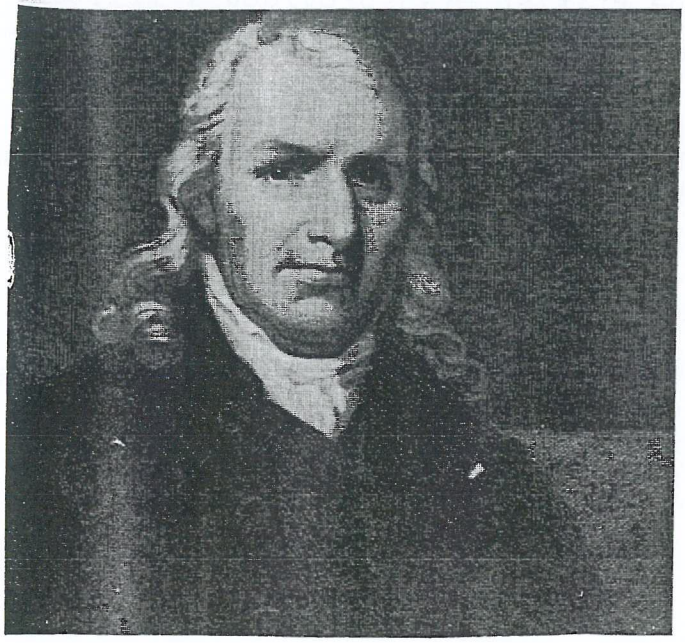


Major General David Wooster.



Benjamin Franklin

Samuel Chase. By John Wesley Jarvis.



The Reverend John Carroll, S. J. Oil by Gilbert Stuart. COURTESY GEORGETOWN UNIVERSITY, WASHINGTON, D.C.



At the Montreal waterfront they were received by Benedict Arnold in a most polite, friendly manner while the cannon in the citadel thundered a salute. Arnold, only age 34, was just posted to the city a few days previously from Quebec City. He conducted them to his headquarters at the Chateau de Ramezay on Notre Dame Street. After people gathered around to pay their compliments, surely not Jean Baptist, they were shown into another room and met there a large number of ladies, most of them French. After drinking tea they went into a elegant supper which was followed with the singing of the ladies.

At the end of the evening's entertainment Arnold conducted them to their lodgings in the splendid nearby house of Thomas Walker. Arnold knew full well of Franklin's notorious affinity to the ladies and their's to him. Had this party softened any of Wooster's tyranny?

The presence of these important Americans all the way from Philadelphia signalled a encouraging turn of events for Montreal's people. The Commissioners had Wooster removed. Many of Wooster's severe orders were revoked. Some of the loyalists sent to Albany were released.

However, Franklin brought only ¶353 in gold of his own to pay the soldiers; not enough - ¶20,000 was needed. No American merchant in Montreal would honor Carroll's letters of credit although he was the richest man in the Colonies so there was no way to pay the militia.

John Carroll, the Jesuit, found the doors of the Church establishment closed against him. The Bishop cautioned the curé to shun him. The Jesuits did dine with him once and he said Mass once. He was allowed a secret meeting with a few curé in Pierre du Calvet's garden. He was a Swiss Protestant. They reminded Carroll that the Americans had grievously offended the Catholics and that the Quebec Act so favored the Church they could hardly expect better from the Amnericans. In some Colonies Catholics were not safe they noted. After all, the British even provided a military escort to accompany the grand procession on the festival of Corpus Christi.

Fleury Mesplet from Philaphpia, a French printer with revolutionary principles had been enlisted by Franklin and he came along on May 6 bringing his own printing press but he lost his paper supplies on the trip so Franklin had no way to publish the American cause in French.

Then news came May 10th that 20 British troop ships had reached Quebec City and that its siege was ended. With that the Commissioners stayed only until May 31 reporting to Congress that the situation in Quebec was about hopeless.

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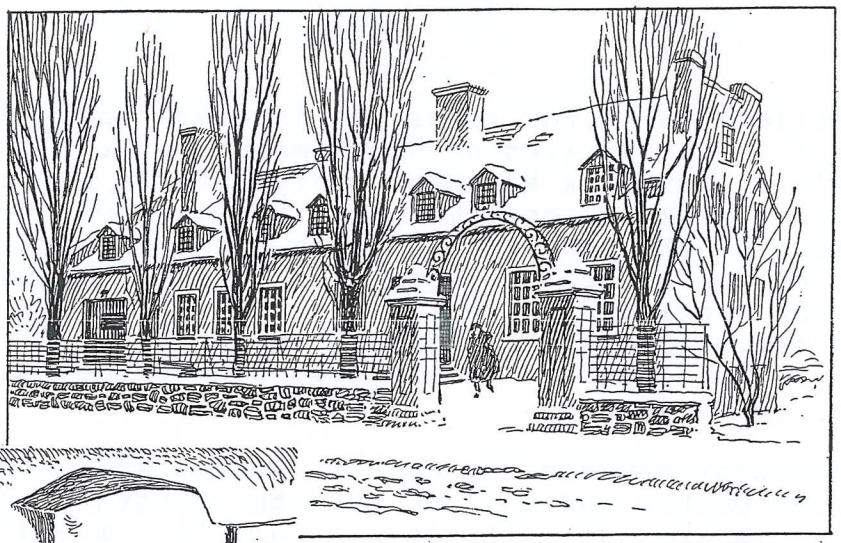
THE CHATEAU DE RAMESAY MONTREAL

Built in 1705 by Claude de Ramesay Governor of Montreal

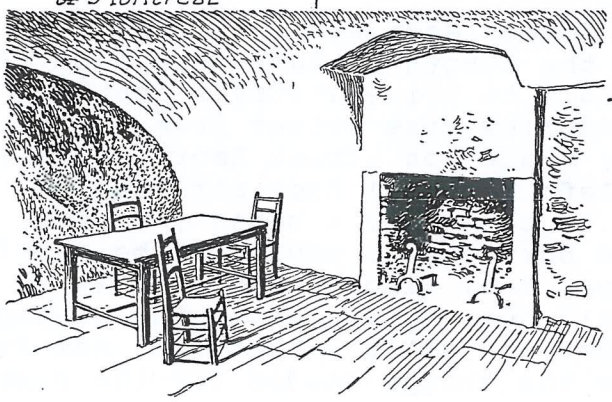
Headquarters of Americans 1775-76

Government House from 1778 to 1848

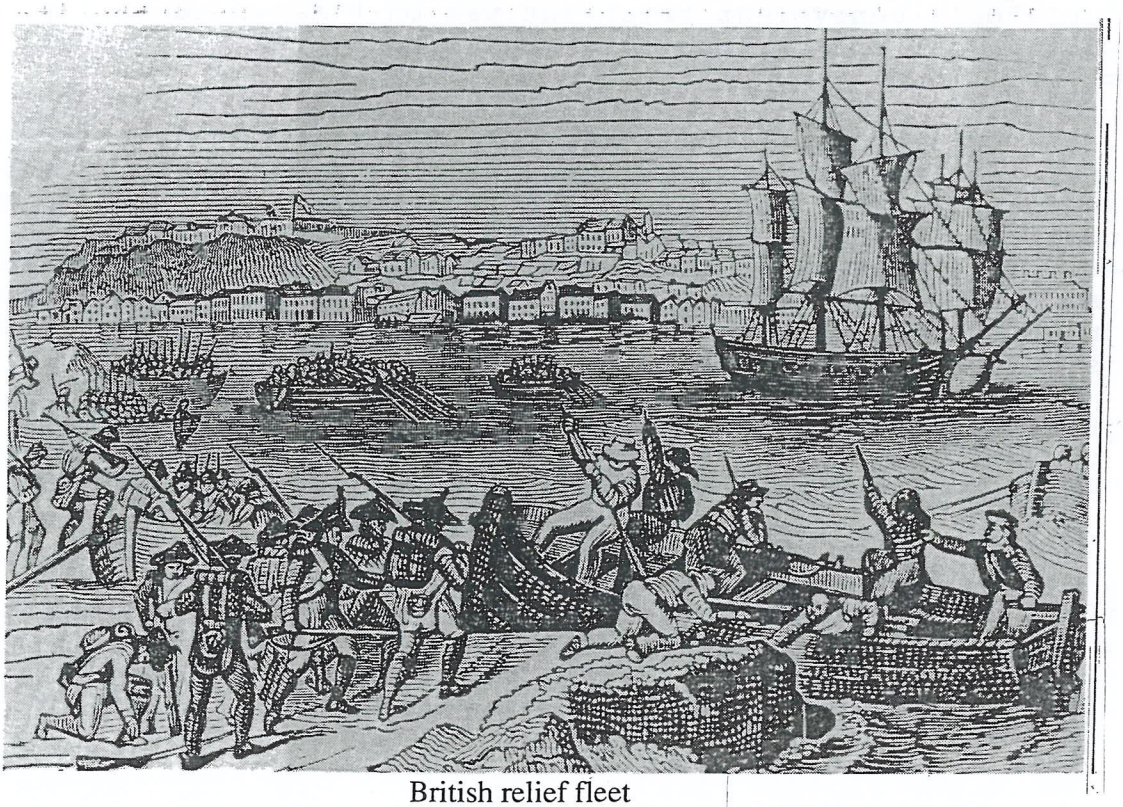
Bought by Antiquarian & Numismatic Society of Montreal



Entrance on Notre Dame Street



Kitchen in Basement, with Vaulted Ceiling and Walls Three and a half feet thick



British relief fleet brings reinforcements to Quebec in May 1776.

A futile attempt to rescue the invaders was made by sending General John Sullivan of New Hampshire with 2500 men to the province. Smallpox was the scourge of the militia with many soldiers sick at one time. Why it was never transmitted to Jean Baptist or the other inhabitants of Montreal is a mystery since some of the troops were quartered with the inhabitants and maybe in Jean Baptist's house. Possibly the habitants had built up an immunity. Arnold required all the new soldiers arriving for his command to inoculate themselves, a practice started in New England fifty years earlier.

Ineffectual maneuvering by both forces soon saw the Americans leaving Quebec and sailing back the length of Lake Champlain. The Commissioners had authorized Arnold to seize whatever supplies he needed for his militia. These supplies were seized from English merchant's warehouses since they would not accept American paper currency. When Arnold's force left Montreal they stripped everything that could be useful to the enemy - horses, wagons, boats, food, grain, cannon - and burned what could not be carried - bridges, barns, ships and crops. They also burned Chambly so the Grenier family in Marieville could see the flames in the distance across the Richeleau. Jean Baptist and all the habitants now faced a summer of hard work to replace the things needed for the next winter.

Carleton back in control, ordered his militia officers to locate and assist American soldiers hiding in the woods and bring them to hospitals as necessary. He promised them they could return to their colonies. All prisoners in Quebec were returned home by ship as long as they engaged not to serve again against their King. Carleton's benevolent treatment was on his own authority demonstrating that the British were magnanimous; the Continental Congress perfidious.

Mesplet, the printer, was imprisoned for 26 days after Arnold left but was released when it was realized that his press could be very useful as Montreal had none. He turned out Montreal's first books for Jean Baptist's family to read and its first pamphlets and a newspaper. This newspaper, begun the year after Jean Baptist was married as "La gazette du commerce et littéraire", was so abusive of the judges that it was suspended and Mesplet was jailed again. After his release he started "The Montreal Gazette" in 1785.

Jean Baptist would continue to live under strict British control because threats and alarms kept the British Governors continually worried about new attacks from the Colonies.

This Chapter contains quotes from a delightful narrative by Montreal journalist, Edgar A. Collard entitled "Montreal: The Days That Are No More" 1976, Doubleday Canada Limited.

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How the Montmagny Fournier Family Experienced the Revolution

To understand the American invasion of Quebec one must first look back to the "Conquest", when the British government took control of Quebec from the French and look at life under British rule.

TIMELINE

British were defeated at Ticonderoga July 1758. (Sam Benton there)
Quebec City surrendered to British Sept. 1759. Plains of Abraham.
Montreal Surrendered to British Sept. 1760, The "Conquest".
British Military government under Murray until August 1764.
British Civilian govermnent under Murray until 1766.
British Civilian government under Carleton until 1775
The British Quebec Act 1775.
Americans invaded Quebec Sept. 1775.
British reinforcements sailed up St. Lawrence, May 1776
Americans withdrew from Quebec, June 1776.

Life after the British Conquest - Military Government

British General James Murray had the task of changing Quebec to a British colony. What were the conditions he found and were the instructions from England usually germane?. He succeeded by applying common sense and giving the French habitants the consideration due their culture. A complication arose when British and American merchants entered Quebec expecting to have all the favorable trade and treatment due conquerors. They were a troublesome group for Murray. As a soldier, Murray first wanted a docile populace and secondly, as a humanitarian, he had respect for the habitants in their unfortuate situation. So his military government was just and humane; fortunately for the Fourniers.

Montmagny Destroyed Earlier

However, the British cruel boot had been felt earlier in Montmagny in 1759 during the British General Wolfe's campaign to seize Quebec City. Wolfe ordered the burning of the settlements along the south shore. At that time Murray was a Brigadier General under him. Nothing was left of Montmagny except the church which was saved as a possible shelter for British troops. By September, more than 1400 houses and much farmland had been destroyed. The French leaders had anticipated this and had urged the habitants to make temporary shelters deep in the woods behind their farms. Here they found refuge for their families, livestock and a few provisions. Nonetheless, some Montmagny men were killed trying to prevent this destruction. We don't have a records of any Fourniers perishing this way. It was a terrible experience to lose homes and towns. The Fourniers and the other habitants were still rebuilding and restocking when Murray became governor; so he knew their hardships.

Wolfe cleared all the habitants from Isle of Orleans and made it a base for his invading forces. Most of the people fled to Charlesbourg east of Quebec City. Marguerite Jouanne, Joseph's wife had lived in St. Laurent on that island and her family probably had to leave. If they sought refuge with the Montmagny family such shelter would have been short lived since Wolfe soon cleared the Fourniers and the rest of the habitants from the south shore of the river. The City of Quebec was also a ruin from the bombardment sufferred from British canon firing across the River from Lévis during the campaign. Marie Louise Grenier, a new baby, and future wife of Jean Baptist Fournier was there when the bambardment commenced.

Murray Established his Rule

He first ordered a census taken to locate those family members who might be absent and serving in any remaining French militia units. Britsh Captain Leslie and two hundred soldiers went along the south shore in December to make this count He obliged the Captain of Militia in each locality to submit a list of those who were still with their French units. All their effects; cattle, sheep and corn were to be lodged with this official, who was to be answerable for them until the militiamen returned. Next, two men in each parish, whom the curé was to nominate and for whose good conduct the curé was to be responsible, were to keep their guns for hunting. All other arms ere to be confiscated. Also, Leslie had to administer the oath of allegiance to the inhabitants and to enjoin obedience by requiring each curé to read a public manifesto and then post it on the Church door. To make sure obedience would be secured he was to bring back one hostage from each parish. Leslie was to pay the habitants for carriages and all other contingencies and was to pay particular attention that his men observe strict discipline and a just decorum towards the inhabitants. His party did not enter some of the lower parishes because they had been so badly burned that his men could not have found lodgings. Probably they found shelter in the Saint Thomas Church of Montmagny and administered the oath to all the Fournier family. Were any Founiers held hostage and would any of them be allowed a hunting gun? There is no such record.

The Captain of Militia

The main official in each town was the Captain of Militia and Murray wisely transformed them into British functionaries to save himself from administering local affairs.(Charles Fournier, son of Guillaume, had been Captain of Militia at Saint-Pierre- du-Sud earlier). The Captain was the principal agent of the government in the town and received his commission from the governor. He actually owed his appointment to the people of the town for they were regularly consulted and their prior approval was necessary. The informal election, generally held at the church door after Sunday service, served to have selected a truer representative than a formal election.

The Captain's rewards were an honored seat in the Church, a larger piece of bread received in the celebration of the Mass, the right to wear a sword, an occasional gift of powder and shot from the governor and the great respect of his fellow habitants.
The Captain read out the laws and orders of the government to the people at the Church door on Sundays. He settled petty disputes with the assistance of the Curé, he detained major felons and transferred them to higher authorities, he oversaw the repair of roads and required habitants to work on them.

Famine

The destruction of the settlements along the River meant the lose of crops for the year and delay in planting for the next year. Murray lent the habitants peas and oatmeal from military stocks, while British Army officers and the English merchants subscribed five hundred pounds for relief. Wolfe's soldiers insisted on giving up a day's provisions each month. This aid kept many from perishing but was not enough. Murray obtained much needed grain from the British Officers in charge of the Montreal and Three Rivers districts. Those areas had not been laid waste and the Montreal district was known as the granary of Quebec. The grain was shipped downriver to Murray's district and was paid for through the Captains of Militia in two installments totaling four livres a minot. Murray determined that the parishes would be collectively responsible for payment.

This supply evidently helped the family survive. Hunting for game might have eased the famine but guns were allowed for only two men. Fishing must have also eased the famine as the St. Lawrence had plenty of fish. Partridge could not be killed, snared or sold between March 20 and July 15 but during the winter of 1759-60 they must have provided food if any survived. Cattle had to be fenced in between seedtime and harvest but from Michaelmas (Sept 29) until the coming of spring they could roam free. Probably few cattle were allowed to roam in Montmagny if people were severely hungry that winter.

The City of Quebec was in dire straits and the British soldiers needed quarters for the winter. There were few if any taxes Murray could raise for their support. He felt the surrounding towns could better help so he assessed each horse owner one dollar. The amount he raised represented 2400 horses which demonstrated that some townships had managed to save quite a few of their livestock. It was collected from the Fourniers since they lived in a parish "least burdened with troops or supplying carriages for their use".

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Life Under Civilian Government

The British Government fraught with political quarrels, tried to govern a large conquered, alien country without having any previous experience with such a difficult task. Murray was sympathetic to the needs of the French inhabitants but Carleton initially lacked insight into the problems.

Murray was elevated to the role of Governor and tried to follow the dictates of London but ameliorated them to fit the local situation. A system of courts was established but no Catholics could sit on the higher benches. In the lower courts English civilians with no legal knowledge were appointed magistrates rather than appoint French lawyers. English criminal law was established while French civil law was still used. English speaking justices had trouble with French speaking courtrooms and French civil law mystified English magistrates. The English merchants wanted English mercantile law and rebelled against French civil law.

London required the Governors to establish an assembly, so that it could levy taxes and relieve London of the burden of paying for Quebec. Philosophically London thought that English "subjects" should have the benefit of representation but no assembly was established. The Governors saw how obstreperous assemblies in the English Colonies were and wanted to part of them. The habitants feared being taxed and had no way of understanding what a representative was. Just as well, as the one assembly, devised on paper by the Governors, would have consisted only of people of rank and power.

Enough vociferous disputants carried their woes to London to cause the Board of Trade and the Parliament finally to revise the laws and to pass The Quebec Act.

Would There be a Catholic Church?

Would the Fourniers be allowed their Church? The formal Treaty establishing British rule was ambiguous. It said that the people might only "profess the worship of religion according to the rites of the Romish Church as far as the laws of Great Britain permit". This seemed to cut both ways which was probably what the Treaty drafters wanted. Hopefully, practice and time would work it out. Murray followed the first part of the phrase and forgot the later.

London reminded Murray that English laws "prohibit absolutely all Popish hierarchy.. and can only admit to a toleration of the exercise of that religion". But there had to be a real Roman Catholic bishop located in the Quebec province to ordain priests or else the Catholic Church would disappear. Yet the Protestant King of England could not reasonably allow the Pope to ordain a Catholic Bishop within the English Kings realm.

Finally, Rome relaxed its rules slightly and Briand, the leading cleric in Quebec, went to Paris in 1766 to be ordained Bishop of Quebec. On his return to Quebec "bells rang, tears flowed and crowds flocked to each parish church to catch sight of their sainted Bishop, the living guarantor that their religion would not die out. Whenever they met, people congratulated one another, praised heaven, and blessed the King. Protestants too poured out their hearty felicitations." (The old Province of Quebec, p 101). The Fourniers, no doubt, celebrated this event with great feasting and singing and all the while the bells of Saint Thomas Church rang out.

The Quebec Act

In 1775, London finally acted to realign its government of Quebec after long delays. The rebellious events in the English Colonies hastened its action. For the habitants, such as the Fourniers in Montmagny, it promised an end to the previous confused set of laws and a return to their own way of doing things. The stipulations that Catholics could not hold office unless they took an oath of supremacy was removed and a simple oath of allegiance was substituted. The Act reaffirmed the Catholic clergies' continuation of the tithe and this so endeared them to the government that they exerted every effort to hold their people loyal later on when the American invasion came. Although the Act abandoned the idea of an assembly, the ruling governor and a Council were restricted as to kinds of taxes they could impose. The Act specified English Criminal law but restored the old French civil law. Inheritance would follow the previous custom of equal division of estates and not the English custom of primacy of male sons.

The Council to be formed, however, was to be made up from the haughtiest section of the noblesse. The seigneurs would have the major voice and the Captains of Militia, the real people's representatives, would have no voice. So the habitants were denied an assembly and no place in the Council. All proclamations and ordinances were to be printed in both languages. The Council conducted its business in French. Every writ of summons had to be in the language of the defendant. The new courts were completely bilingual. The Fourniers were often in Court so this change was good.

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Life in Montmagny During the American Invasion 1774-1776

Joseph Fournier with second wife Marie Anne Angelique Dandurand and the twelve offspring who lived in Montmagnay were fortunate to be at a distance from the fighting for the city of Quebec. Although they lived 30 miles downstream from the City, the tensions caused by the American invasion were vexing.

They had taken an oath of allegiance to the British King which was vigorously enforced by the curé. The possibility of returning to French rule, if the Americans and French drove the British out, was always in the back of the Fournier's minds. Many were divided over this prospect. But, they knew if they aligned themselves with the American invaders they faced excommunication by the Church authorities which supported their British governors. The disliked British governors and the new English settlers might be replaced by an American government if the Americans won. Yet again, the American colonists had been their bitter enemies through-out the French and Indian Wars and moreover, they were Protestant heretics.

Joseph and his Family in Montmagny	Their ages as of 1775
Joseph Fournier b 1706, died Sept 9, 1775*	69
Married (1st) Marguerite Jouanne, age 23 in 1734**	-
Married (2nd) Marie DANDURAND, age 43 in 1743	57
Children (1st wife):	
Joseph Marie b 1735	40
Married Marie Louise Baudon, age 19 in 1764	
Marguerite b 1736	39
Married Francois La Flame-Quemeneur, 1757 age 21	
Francoise b 1737	38
Married Marie Angelique Drugeot, age 26 in 1763	
Elizabeth b 1738	37
Married Francois Gosselin, age 19 in 1757****	
Marie Genevieve b 1740	35
Unmarried	
Guillaume b 1741	34
Unmarried	
Marie Anne b 1743***	32
Married Louis DANDURAND, age 24 in 1768	
Marie Claire b 1745	30
Married Pierre St. Pierre, 1768	
Pierre Francoise b 1750	25
Unmarried	
Jean-Baptist Fournier b 1752	23
Married Marie Louise Grenier, age 25 in 1777	
Child (2nd wife):	
Augustin b 1762	13

* On September 14, Benedict Arnold began his expedition from Maine in an attempt to capture Quebec city.
**Joseph's first wife died in 1756 and he remarried 5 years later. His second wife, Marie DANDURAND, was married three times previously. She died in 1803.
*** Marie Anne also married into the DANDURAND family. Her husband was the son of Joseph DANDURAND. Joseph Fournier's second wife was the daughter of Antoine DANDURAND.
****See section on Clement Gosselin at end of this chapter.

Joseph's extended family must have been huge since the sons and daughters were parents to as many children and their oarents were. Undoubtedly Joseph had many grandchildren.

The King of France Intervened

When France finally declared itself an ally of the Americans in 1777, hope rose in many habitants hearts that the American cause was now their cause. This hope arose when Admiral d'Estaing came to Boston to bring Rochambeau's force in December 1778. While there he printed an appeal to the French habitants in Quebec to turn away from tyrant Britain and become subjects of the French King - the guardian of their traditions and the protector of their faith. Through the efforts of some conspirators these appeals were posted on the doors of many Churches in Quebec. "Vous êtes nés François, vous nàvez pu sesser de l'être". (You were born French; you cannot cease to be so). While most habitants could not read, those who could read the appeal explained its meaning before the priests angrily torn them down. Such might have been the scene at Saint Thomas in Montmagny where some Fourniers could read.

To the west of Montmagny, Americans under General Richard Montgomery invaded up the traditional Champlain route to attack Montreal where Jean-Baptist and his brother Joseph lived. Also, Benedict Arnold led an American force to make a painful march up the Kennebec River from Maine to arrive at the St. Lawrence river opposite Quebec City. When he finally reached the settlements along the river the habitants welcomed the exhausted men with food and nourished those that were too sick to continue. These Americans were 30 miles West of Montmagny and the Fourniers would have seen these hungry soldiers only when they might be soliciting food

The Montmagny Fourniers living on the bank of the river opposite I'sle Orleans saw all the shipping move through the passage between them. At one point the Americans tried to float fire ships past the island and into the harbor on the ebb tide but failed when the crews abandoned the ships too soon. These ships might have been launched somewhere on the south shore. It occurred on May 3, 1776.

A few days later the appearance of ships sailing in from the Ocean was announced by signal fires lit successively up from each river town starting at the lower eastern towns. On May 6 three British war ships passed Montmagny to land at the City. The soldiers on these ships quickly dispersed the few Americans still besieging Quebec. British rule resumed unhindered by American invaders. All during the summer the Fourniers could see warships and transports carrying British soldiers and supplies pass by as Burgoyne's army assembled to launch an invasion of the Colonies. Whenever the family was out on the River in their boats they could look upriver past the Island and see Quebec City. Tall masts marked the busy harbor of the city; flags waved and martial music stirred the streets as the arriving regiments marched to their quarters.

Fourniers as Fighting Men

The French governors relied on troops from France more than local militia so it is questionable how many Fourniers served in the Wars. In the early years of the province, the Iroquois relentless attacks on the settlements required the habitants in the villages to become skilled guerrilla fighters or to be wiped out or to be scalped.

Habitants had the ability to accompany French regular forces as militia but few had the will to do so. French Officers preferred attacks in massed formations and the habitants had no proclivity for this type of warfare. The British tried to enroll the habitants to fight against the American invasion but few of them went.

The Aftereffects of the Invasion

In August 1776 the Council reviewed the agriculture situation and reported the invasion had not caused the province to suffer very much. A large surplus of wheat from the previous year was still on hand, hidden from the Americans. An abundant harvest in the Fournier's district promised to be fine and plentiful. Apparently the Fourniers had worked hard. The Council placed an embargo on exports to the Colonies of cattle, flour and biscuits to safeguard its supply. The legends about the habitant's life, portraying him as raising just enough produce for himself, are belied by the amount produced for export. In 1774 Quebec had exported 4600 bushels of wheat; about as much as was consumed by the province itself.

After the Americans abandoned their attempt to capture Quebec, the British governors still feared attacks and kept the province on a war footing.

Clement Gosselin - Friend of the Americans

A native of the Isle of Orleans he recruited many of his fellow habitants to serve with the Americans and was helped in this by his brother and Germain Dionnne, his father-in-law. He typified many of the habitants in the Montmagny area whose loyalties were conflicted by hatred of the British, allegiance to their Church and attraction of the American ideal. Clement, however, became so involved that he served as an American agent and a soldier. He followed the American forces and was wounded at the battle of Yorktown.

He kept Washington and Benedict Arnold informed about the status of British forces in Canada and helped spread false rumors about pending invasions into Canada - thus preventing British defenders of Quebec from being deployed to assist the British forces on Boston, New York and elsewhere in the Colonies.

Elizabeth Fournier, Joseph's daughter, born 1738, married into the Gosselin family in 1757. Her husband was Francois Gosselin and were both 37 years old at the time of the invasion.

Briand threatened Clement with excommunication and carried it out against him and many of the habitants who joined the Americans. During their duty with the Americans they had to give up their religious life because there were no priests to administer the sacraments. Clement married a lady from New York State in a Catholic Church in Quebec after the War so it is assumed the ban was lifted, but no record exists. After the War the habitants were given land warrants near Lake Champlain. Clement received 1,000 acres and was buried in Beekmantown, N. Y.

This section is derived from a book "George Washington's French-Canadian Spy" by Henri Gosselin. Soft copy printed by J.H. French Printing, Inc. Brunswick, Maine, 1998. It is a historic narrative covering the American Revolution from Gosselin's perspective.

Written by Byron S. Benton, Hartford, 2004

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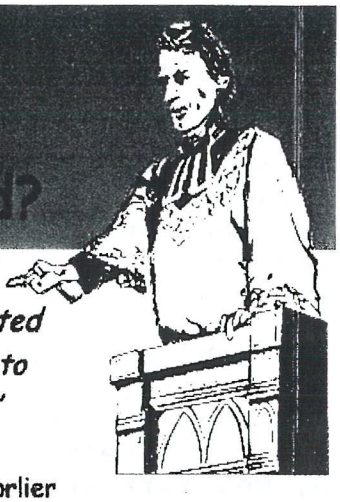
Did Clement deserve to be excommunicated?



"You, Clement Gosselin, will be excommunicated if you support the effort of the Americans to expel our British conquerors from this land!"

- Fr. Pierre-Antoine Porlier



"It is never permitted to revolt against the legitimate authority."

- Bishop Olivier Briand



"We have every right to be proud of the contribution that Clement and the French Canadians made in assisting the Americans gain their freedom and independence."

- Fr. Laurent Gosselin, MSC

This historical novel is based on a true story that 'begs to be told'

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C80

JOHN FULLER (FOURNIER) OF HOPKINTON
His Forefathers and his Siblings

A copy of a family genealogical research paper by Judith Fuller Perpente, Sarasota, Fla. 1990 follows.

Guide to the pages: (ignore numbers for people)
"Issue 13" lists in order the children of Francois Xavier Fournier and Marie Martine Tetreau, parents of John.

Page 2 starts relating the story of each one beginning with Marie Martine "Martha" Fournier. THE START OF THE STORY OF EACH BROTHER OR SISTER IS INDICATED WITH AN ARROW. Their children are listed under a subheading such as "ISSUE (0)" (Flavie, however, starts on page 1)

JOHN FULLER'S STORY IS ON PAGE 7.

Bridport is South of the town of Addison, Vermont and Waltham is East of it.

BACKGROUND

Jean Baptist went from Montmagny to the St. Laurent district of Montreal to live, probably drawn there because his older brother Joseph-Marie went there around 1771. They may have moved together. The older brother had married 7 years before and was 36 at the time. Jean-Baptist was 19. (Joseph Marie left Montreal for another town about the time of the American invasion. "Le Fournier" Vol 6 #2, p 9)

Near Montreal was the village of **MARIEVILLE** the home of Marie Louise Grenier and she and Jean Baptist Fournier were married there in 1777. **Ste. Marie de Monnoir** was the name of the church. They went to Montreal to live after they were married and all fifteen of their children were born there, including Etienne born in 1786. The last child was baptized there in 1803.

ETIENNE FOURNIER

Etienne, the sixth child, moved from Montreal to Marieville at some point and married Marguerite Plouffe in 1808. Since his mother's family was from there, he found a particular reason to move there. Their first child, Francois Xavier, born 1809, was baptized at the parish church.

Etienne and family moved to Addison County, Vermont and in the 1850 census there he was listed as "Stephen Fuller" with two adult children, neither was Francois. We note that Etienne's last child was born at Marieville in 1835 and that in 1846 son Francois and family moved to Waltham, Vermont so it is likely Etienne and family moved then as well.

THE EXODUS TO VERMONT

We note that Francois's brother Alexandre, born three years after him, went to Bridport, Vermont and is listed in the 1850 census as an illiterate farmer with 5 children. The date of Alexandre's marriage to Marie Phoebe Miner of Keeseville, N.Y. is unkown. However, his first child was born in 1841 in Addison County indicating that Alexandre preceded the rest of the family to Vermont. Three of his other children were born before or just at 1846.

Since the records clearly show these dates, we may properly conclude that Alexandre was the first Fournier to change his name to **FULLER.** His name in the 1850 census is listed "Alexander Fuller" The other members of the family must have approved that name so when they arrived they also used "Fuller" as their name. No explanation of the change in name occurs in the records; possibly one of those things that merely goes without saying!

The exodus of the Fournier family in the 1840's probably imitated other Quebec farmers movements. It preceded the mass migration of Quebec families to New England mills later. The Industrial Revolution had not sufficiently developed by the 1840's to beckon many families from Quebec. Our family went looking for work and the possibility of buying a farm. They might have been literate in French but clearly were illiterate in English as the census taker observed.

WARHAM BENTON IN VERMONT AS WELL

He came from Tolland, Ct. and married Sarah Smith in Starksboro, Vermont in 1807. He was listed in the 1810 Bristol census with his family and in 1820 he appears in the Stockholm, N.Y. census.

Fory five years before the Fourniers farmed Vermont lands, the Bentons had farmed much the same lands. Warham Benton moved into New York at Stockholm around 1815 and John Fuller followed in 1859, 45 years later.

John Fournier's daughter married Warham Benton's grandson so that French-Canadian genes and New England genes became inextricably and wonderfully mixed together.

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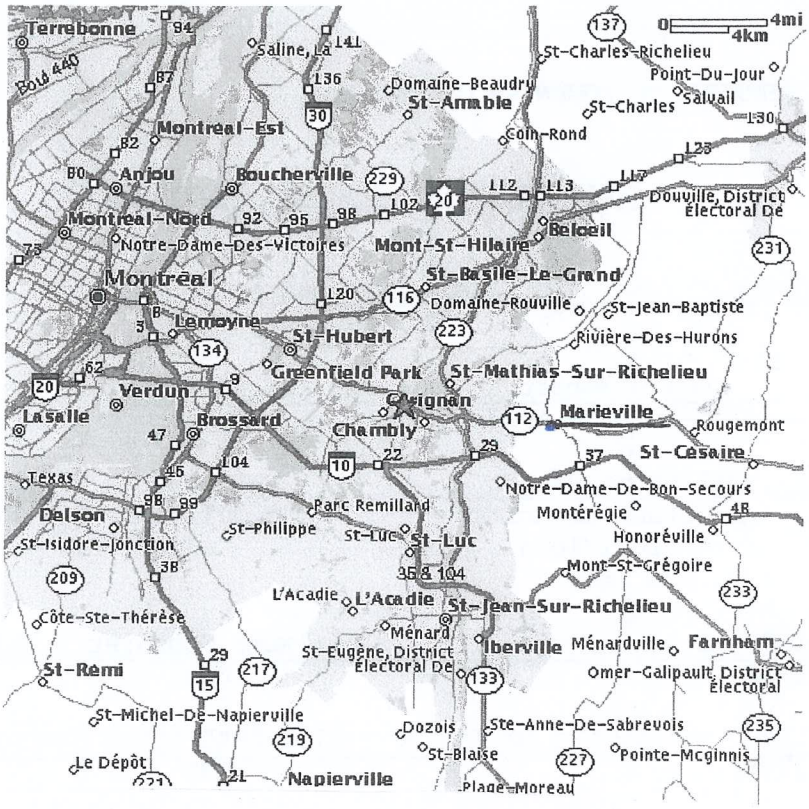
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Saline, La
St-Charles-Richelieu
Point-Du-Jour
Salvail
Domaine-Beaudry
St-Amable
St-Charles
Coin-Rond
Montreal-Est
Anjou
Boucherville
Montreal-Nord
Notre-Dame-Des-Victoires
Mont-St-Hilaire
Beloeil
Douville, District électoral De
Montreal
St-Basile-Le-Grand
Domaine-Rouville
St-Jean-Baptiste
Rivière-Des-Hurons
Lemoyne
St-Hubert
Greenfield Park
St-Mathias-Sur-Richelieu
Verdun
Lasalle
Brossard
Chambly
Marieville
Rougemont
St-Césaire
Texas
Notre-Dame-De-Bon-Secours
Montérégie
Parc Remilland
Delson
St-Philippe
St-Luc
Honoréville
St-Isidore-Jonction
Mont-St-Grégoire
L'Acadie
St-Jean-Sur-Richelieu
Côte-Ste-Thérèse
Ménard
Iberville
Ménarville
Farnham
St-Eugène, District électoral De
St-Rémi
Omer-Galipault, District électoral
St-Michel-De-Napierville
Dozois
Ste-Anne-De-Sabrevois
Le Dépôt
St-Blaise
Pointe-Mcginnis
Napierville
Plage-Moreau
0 4mi 4km


RONA
L'ARA
PAROISSE STE MARIE DE MONNOIR
1801-2001

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ABREVIATED FOURNIER GENEALOGY

Simon Pajot d 1654 m Johanne Guenineau d 1522

Nicholas Hébert d 1600 m Jacqueline Pajot d 1580

Louis Hébert b 1575 d 1627 m 1602 Marie Rollet

Anne Hébert	Guillaume Hébert	Guillemette Hébert
m Etiene Jonguest 1618 d 1619	m Helene Desportes 10/1/1634 d 1639	m Guillaume Couillard 8/26/1621

Françoise Hébert b 1638 d 1716 m 1651 Quebec City **Guillaume Fournier** b 1619 d 1699

Charles Fournier b 1677 d 1739 m 1699 Cap St Ignace Elizabeth Agnes Bouchard b 1677 d 1739

Joseph Fournier b 1706 d 1775 m 1734 Montmagny Marguerite Jouanne b 1710 d 1756

Jean-Baptist Fournier b 1752 m 1777 Marieville Marie Louise Grenier b 1759

Etienne Fournier b 1786 m 1808 Marieville Marguerite Plouffe

Francois Xavier b 1809 d 1858 m 1831 Marieville Marie Martine Tetreau b 1812 d 1858

John Fournier (Fuller) b 1841 d 1921 m 1861 Hopkinton Justine Paré b 1841 (Perry) d 1926

Eva Mae Fuller b 1867 d 1954 m 1888 Hopkinton **Nolton E. Benton** b 1858 d 1939

Written by Byron S. Benton, Hartford, Ct. 2002

MARIEVILLE



Pont, face à l'église, Marieville



Église Ste-Marie de Monnoir (parc Crevier), Marieville, bénie le 19 mai 1813

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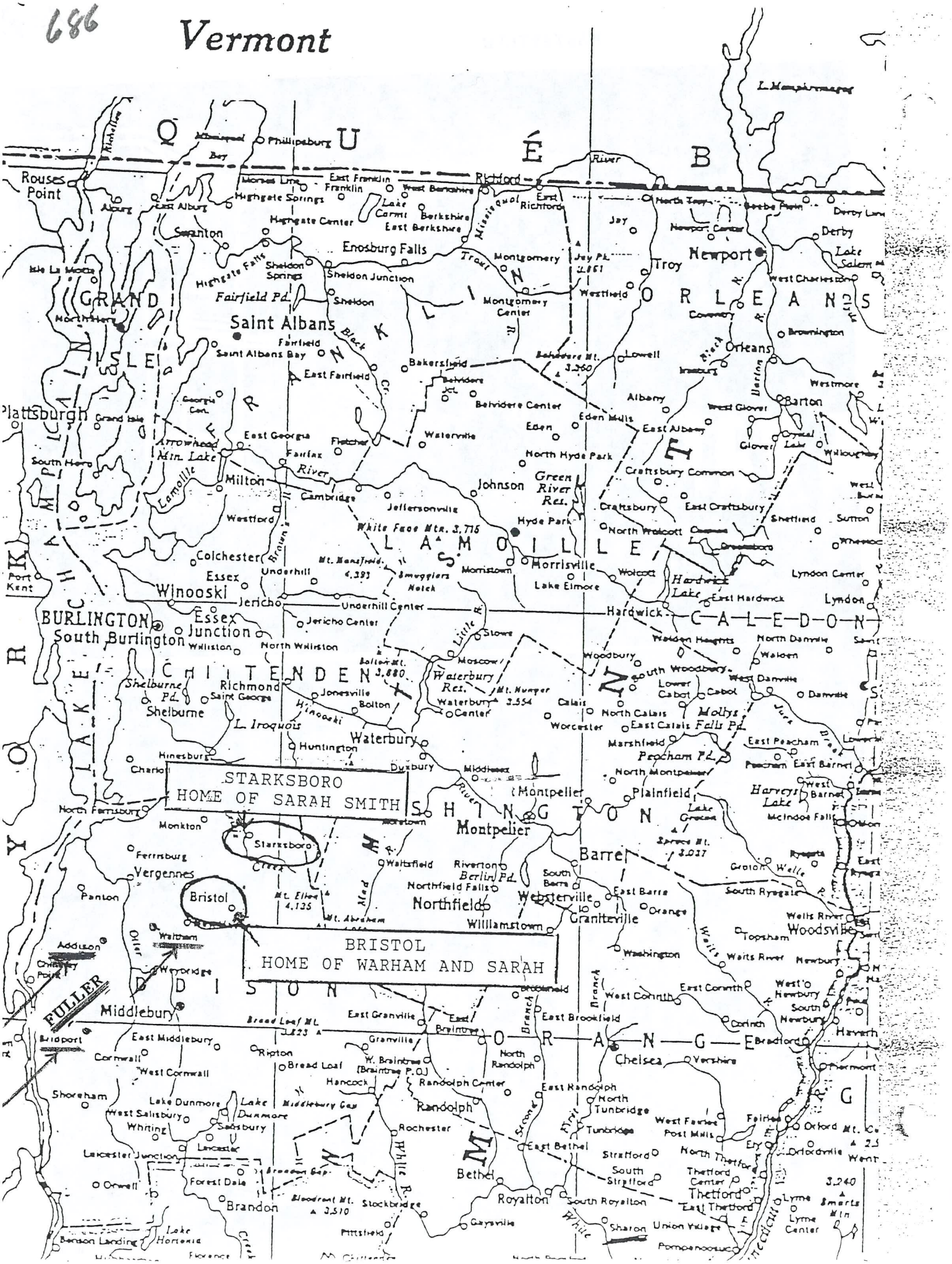
Vermont


STARKSBORO
HOME OF SARAH SMITH
BRISTOL
HOME OF WARHAM AND SARAH
Rouses Point
Plattsburgh
Saint Albans
Enosburg Falls
Newport
Troy
Orleans
Barton
Burlington
South Burlington
Essex Junction
Winooski
Colchester
Milton
Johnson
Morrisville
Hardwick
Lyndon
Lyndonville
Montpelier
Barre
Waterbury
Middlebury
Bristol
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Randolph
Bethel
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Lake Champlain
Lake Memphremagog
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Lake Carmi
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Lake Hortonia
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Waterbury Res.
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Mt. Mansfield
Smugglers Notch
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Lake Elmore
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Craftsbury Common
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Eden
Eden Mills
East Albany
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Union Village
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Francois Xavier Fournier was born and baptized 1 July 1809 at Ste Marie de Monnoir by Father Ligny. He was the son of Etienne FOURNIER and Marguerite PLOUFFE. His godparents were Jean Baptist Fournier and Genevieve Plouffe. He died 25 and was buried the 27 Sept. 1858 at Ste Marie de Monnoir (Marieville) in the presence of Amedee Forget and Demase Tetreau. The cemetery is now the park in the center of Marieville, across the road from the church, and next to the library.

Francois Xavier married Marie Martine TETREAU 1 Feb. 1831 at Ste. Marie de Monnoir in a service performed by Father . Marie was baptized 27 Jan. 1812 at Mathias. She was the daughter of Francois Xavier TETREAU and Marie Ursule VIENS. The nuptial benediction was performed before Etienne Fournier, father of the groom; Michel Guillet a friend of the groom; Francois Tetreau father of the bride; Abraham, Damase, and Edouard Tetreau brothers of the bride; and many other friends and relatives. After the death of Francois, Martine married Joseph White, but the date and place of this marriage is not known. On 23 June 1865 Martine signed an official document as Martha White. Martine was known as Martha and she and her second husband lived in many places. She seems to have traveled extensively, visiting her family members in Kansas, Ohio, New York, Quebec, Vermont, and Massachusettes. In the 1880 census of Addison County Vermont, she and Joseph are listed in the household of her son Martin in Weybridge. She had had her portrait painted at some time and it hung in the dining room of the family homestead in Ferrisburg, Vermont, until it was lost when the farm was sold by Martin. Martine died at an unknown date and place although Veda Germain Fuller believes that she died at Springfield, Mass. where she had gone to visit a niece. She was over 90 years old and it is thought that the cause of her death was by drowning in the bathtub.

Francois and his family moved to Addison County, Vermont in 1846 from Ste. Marie de Monnior. The reasons for moving have not been determined. In the civil records of Vermont, it says that Francois was a laborer.

The Retuens of the number of Scholars in the Northwest School District No. 2 Waltham, Vermont from 1849 through 1855 show Francois as head of the household with children in school in each of those years and where the family was known as Fuller. Records of births and marriages appear in the church records of St. Joseph's Catholic Church in Burlington, vt. where the name used was Fournier. It has been impossible to determine why the name Fuller became the English translation for the name Fournier. The Grantor--Grantee Index books in Worcester, Mass. cross reference both names.

ISSUE 13

22160 Xavier Francois..b. 19 bap. 20 Mar. 1832 Ste Marie de Monnoir by Father Robitaille. Godparent Etienne Fournier his grandfather, and Ursule Veins, his grandmother. d.

22161 Marie Martine Martha b. 7 Sept. 1833.; mar. Nelson PARKER-Paquet 25 Apr. 1851; d. 1921.

22162 Zenon F.....b. 28 Mar. 1835. mar. Marie Louise JODOIN-Jordan 24 Oct. 1853. d. 2 Apr. 1865.

22163 Victoire.....b. 26 and bap. 27 Nov. 1836 Ste. Marie de Monnoir by Father Godparents: Pierre Bedard and Victoire Sens. d. 12 and bur. 13 May 1837 Ste. Marie de Monnoir.

22164 Flavie.....b. 28 and bap. 29 Oct. 1837 Ste Marie de Monnoir by Father Godparents: Abraham Tetreau and Flavie Bedard d.

Flavie married Charles JODOIN-JORDAN 2 Sept. 1854 at St. Joseph's Catholic

Church, Burlington, Vt. Their marriage is #1896 in the register of the church and was witnessed by Francois Fournier and Pierre Fournier.

Their relationship to Flavie is not known, although Francois was probably her father. Charles was the son of Jean Baptist Jodoin and Louise Robideau of Vergennes, Vt. He was also the brother of Marie Louise Jodoin, the wife of Zenon Fournier, Flavie's brother, the The death date and place of Charles is not known although Kenneth C. Fuller said he remembers uncle "Charlie Jordin" coming to visit when he was a child and that he thought his uncle lived in the Ilion area. The whereabouts of the family is not known, although they were living in Addison County, Vermont on 17 July 1865 as they witnessed an affidavit found in the pension records of Caroline Fuller.This affidavit states they knew Zenon and Caroline and were present at their marriage. Also testifying on the same document was Eliza Jordan, the mother of Charles and Caroline.

22165 Joseph.....b 18 Sept. 1839; mar. Adele GONYEA 19 Sept. 1864. d. 3 Feb. 1902.
22166 John.....b 26 Dec. 1841; mar. Justine PERRY 29 Apr.1861. d. 24 Nov. 1921.
22167 Ludger.....b 23 Apr. 1844. mar. Natalie LAVACQUE 18 July 1866. d. 3 Dec. 1929.
22168 Dustin.....b 20 Apr. 1846. mar. Flora LUCIA 18 Jan. 1869 d. 16 Aug. 1913.
22169 Isaac.....b 22 Feb. 1848. mar. Clara PARKER 1871. d. 8 Oct. 1911.
22170 Martin.....b 14 Apr. 1850. mar. Melona PLOUFFE 23 Sept. 1875. d. 19 June 1936.
22171 Victoria.....b 15 Jan. 1855. mar. Frank PERRY c 1870. d. 1935.
22172 Rose.....b 22 Sept. 1856. mar. George Washington McNEIL 1877. d. 9 July 1925.

18991 Marie Martine "Martha" FOURNIER was born 7 and bap. 8 September 1833 at St. Marie de Monnoir (Marieville) by Fr. Robitaille. She was the daughter of Francois Fournier and Marie Tetreau. Her godparents were Francois Tetreau her grandfather, and Marguerite Plouf, her grandmother. She died in 1921 at Cleveland, Ohio and is buried in Holy Cross Cemetery, Hopkinton, St. Lawrence County, NY.

Martha married Nelson PARKER (Narcisse Paquet) 25 April 1851 at St. Joseph's Catholic Church in Burlington, Vermont in a service that was probably performed by Fr. Quevillon. Their witnesses were Joseph Vennes and Urban Gervais. Their marriage is number 3076 in the marriage book of the church and is listed under their French names. Nelson was born in Quebec, probably at St. Valentin and was the son of Marie PAQUET and Josephte WOOBURGH. He died 25 March 1882 at Hopkinton, NY and is interred in the Holy Cross Cemetery. Richard Jackson stated that the family always believed that Nelson's grave was desecrated by grave robbers and that his body was taken, probably to be used for medical research purposes.

In the 1870 census of Hopkinton, NY, Nelson is listed as a farmer with real estate valued at $1500 and with personal property of $500. Martha is keeping house and the children are in school. The family was well liked and respected in the town and surrounding area as indicated by the numerous mention of them in the local newspaper, the Courier and Freeman, published in Potsdam, NY.

Martha came to Vermont with her family in 1846 and in 1850 she was living in the same town as her grandparents, Addison in Addison County, Vermont. She is listed in the census as a "servant" in the household of John Spencer.

Martha and Nelson probably moved to Hopkinton, NY about 1854 as one of their children was born there at that time. On 1 March 1858, Nelson purchased a tract of land of about 1/2 acre for $50 in the village of North Lawrence on the east side of Deer River. It was bounded on the west by the depot grounds. (Deed book 59A pg. 301. St. Lawrence County court house Canton, NY). On the 16 Nov. 1866 Nelson bought 25 acres of land from Roswell Hopkins in the town of Hopkinton for $150, (deed book 89C pg. 519 court house Canton, NY). On the 2 Jan. 1867 he bought another 1/2 acre bordering his first purchase in North Lawrence for $100, (deed

book 87A pg. 484 court house Canton, NY). In 1900 Martha was keeping house for Augusta Sheldon in Hopkinton as indicated in the census. She later moved to Cleveland, Ohio, where she lived with her daughter, Mary Ellen Stone. She seems to have traveled quite often, visiting relatives in all parts of the country. Edna Herzer remembers her visit to Caroline Jordan in Kansas when Edna was a little girl.

Martha's grandchildren remember her fondly. She was a devout Catholic and "trudged" faithfully to a Catholic Church quite a distance from the Stone home while the rest of the family attended a Baptist Church located across the street. She is remembered as speaking English poorly but that she and her daughter conversed rapidly and fluently in French. She had survived smallpox as a child and her face was badly potmarked.

Martha was in Cleveland when her daughter Malvina was killed. She had told the Fuller family in Vermont of how badly Marvina (as she called her) was treated by her husband, as recalled by Verda Germain Fuller. After the tragedy, she refused to have Marvina buried next to her husband as her brother John had planned to have done.

ISSUE (4) OF MARTHA & NELSON

29269 Nelson.....b. 1852; mar. Evelyn LINDSAY 30 May 1887; d. 29 Jan. 1892.
29270 Mary Ellen.....b. 3 July 1854; mar. James Franklin STONE 27 June 1878; d. 14 Aug. 1934.
29271 Marvina.....b. 3 July 1856; mar. Charles MORROW; d. 2 May 1887.
29272 Calista.....b. 5 June 1858 Hopkinton, NY; d. 5 Aug. 1877 Hopkinton, NY.

The headline in the Courier and Freeman of Potsdam, NY for Aug. 9, 1877 read as follows: Hopkinton: Death took Calista Parker aged 18 and a child of Major Fuller. Miss Parker, a bright and promising daughter of Nelson Parker, Esquire, was taken last Tuesday morning and died yesterday. Spinal disease the cause of her sudden death. The sympathy of the entire community is with the afflicted family.

18992 Zenon Fournier was born and baptized 28 March 1835 at St. Marie de Monnoir (Marieville) by Fr L F Belleau. He was the son of Francois Fournier and Marie Martine Tetreau. His godparents were Louis Ostilly and Anastasie Fournier. He died, fighting for the Union Army, at the Battle for Petersburg, Va., 2 Apr. 1865. He has a tombstone marker in the Hopkinton-Ft. Jackson Cemetery at Hopkinton, NY but he probably was interred in an unknown grave near the battlefield in Petersburg, Virginia.

Zenon married Marie Louise JODOIN 24 October 1853 at St. Joseph's Catholic Church in Burlington, Vermont in a service performed by Fr Joseph Quevillon. Father Quevillion was from the pastorate of St. Elizabeth's of Joliette, Quebec and was one of the first priests to be appointed to a French Canadian parish in Burlington. Witnesses at the marriage were Charles Jodoin, the brother of Mary Louise, and Flavia Fournier the sister of Zenon. Mary Louise was born in New York, Vermont, or Quebec. The records are confusing and all show different places listed as her birthplace. She was the daughter of Baptist Jodoin and Louise Robidoux. She died 19 August 1918 at Hill City, Kansas and is buried in the cemetery there.

Civil War records prove that Zenon was known as Ezra Fuller and that Marie Louise was known as Caroline Jordan.

After the death of Ezra, on 23 June 1865, Caroline bought 1/2 acre of land in Hopkinton, NY for $400. On 30 Nov. she sold the parcel to King Chittendon for $500. The description is as follows: Beginning at the SE corner of the lot of land occupied by Harry Hazelton, formerly owned by S Smith and before by P Brown, lying on the W side of the highway running north from Hopkinton Village from thence W on the south side of said Hazelton land 15 rods, thence south 6 rods, and about 14 feet in line with a fence running east along said fence 15 rods which fence is a part rails. south side of shed and barn and board fence thence N 6 rods and about 14

feet containing 1/2 acre. Crosses first stream of water at the SW corner and is bounded by the lot now occupied by Daniel London, this being the same premises conveyed to said party of the first part by Austin Kent and his wife by deed dated April 29, 1865. (book 73B pg. 528 Canton, NY). Caroline was married to Nelson Besaw and was listed as Mary when she sold this parcel. At the time of sale, they were in Winona County, Minnesota.

Her widow's pension of $8 per month began the 2 April 1865 according to a certificate dated 19 March 1866. (#108,715 US Pension records). On the 2 Oct. 1866 in the surgates Court of St. Lawrence County, Village of Ogdensburg, New York, David F. Henderson was appointed as general guardian of the minor children of Caroline and Ezra. Witness to the petition of guardianship were John Fuller, paternal uncle; John Jordan, maternal uncle; and Eliza Jordan, maternal grandmother. This action was also noted in the Courier & Freeman 13 Feb. 1867. The pension claim # for the children was #92522 and entitled each child to receive $8 per month beginning 25 June 1866 and ending 30 April 1878 when the youngest chil Frankie, would be 16 years old. A certificate dated 2 April 1867 and sent to David F Henderson gave each child $2 additional per month.

Caroline applied for pension benefits whenever there was a change due. These applications, on file in the National Archives, give much detail about her family and her business. In an application dated 1 March 1901 she lists her personal property as: 1 gold watch, valued at $15; average amount of milliners' stock for the preceeding year at $20; and the total of all other personal property at $20. An affidavit of 20 May 1901 states she has no real estate except a homestead on government land entered in Dec. 1900 but that she derives no income from it and her personal property consists of 1 bed, 4 chairs, 1 table, 1 old fashioned bureau, 1 small book case, 1 small show case, 1 small counter, 1 small stove, and other small articles for housekeeping, and that her income is about $2 per week from her own labor. A small house was built for her by her son John on the government land. (Edna Herzer statement) In response to an application for increased benefits in 1918, a letter from the Acting Commissioner of Pensions dated 26 July 1918 informs her agent F.D. Turck, that she is not entitled to $25 per month as the widow of Ezra Fuller because she has re-married more than once, but that she might claim the pension as the widow of Nelson Besaw.

On 24 June 1866 at Lawrence, NY, Caroline married Nelson Besaw in a ceremony performed by Ebenezer Pease, Minister of the Methodist-Episcopal Church. Nelson was also a veteran of the Civil War, having served as a private in Co.G, 92 NY Infantry and Co.G, 96 NY Infantry. He was wounded in action 3 June 1864 at Cold Harbor, Va. He served in the same unit as two of Ezra's brothers. Nelson died of
lung disease at Ridgeway, or Richmond, Macomb County, Michigan 2 Sept. 1877, although one record states it was in 1873. Nelson enlisted 15 Nov. 1861 at Potsdam, NY. The muster rolls show him present from his enlistment until 3 June 1864 when he is absent, wounded, until 31 Aug. 1864, when he is again present. He re-enlisted as a veteran volunteer 4 Jan. 1864 and was mustered out with his company 6 Feb. 1866. After their marriage, Nelson and Caroline and all of her children moved to Michigan.

After the death of Nelson, Caroline appears in Bushnell, Macomb County, Illinois as shown by the census records of 1880. She is listed as a widow and a dressmaker and is living on Crafford Street with her daughter Carrie Besaw, age 13. This census also states that Caroline was born in NY, her Father was born in France and her mother was born in Canada. The same census lists Jesse McMahan as a widower and a retired farmer, living with William Perry and his wife, Kate McMahan. Jesse is said to have been born in North Carolina. On 28 Oct. 1880, Caroline Besaw and Jesse MCMAHAN were married by G.W. Arnold, minister. From Bushnell, Ill. the faily moved to Graham County, Kansas. Jesse died 3 Dec. 1889 aged 78 years, 4 months and 11 days old at Penokee, Kansas. He was buried at Hill City, Kansas. The cause of death was listed as paralysis.

The family lived on the prairie outside of the town of Hill City, Kansas for several years. Caroline lived in a little two room house a short distance from her son John. It was a homestead of 160 acres but Caroline never farmed the property and it was used a pastureland for cattle.

On 30 March 1864 Ezra Fuller and Caroline, his wife, of the town of Hopkinton, parties of the first part sold the land in deed book 56B pg 251, of 50 acres to Julia Minor of Hopkinton for the sum of $250. David F Henderson was the Justice of the peace at this transaction and the witnesses were Daniel Landon, George Nash and Warren J Ives. Warren Ives stated he knew Ezra and saw him sign and acknowledge the execution of the deed.

The 1860 census of Hopkinton, NY lists Ezra as a farmer with real estate valued at $225 and personal property of $100. Also listed in the household was Louis Jordan, a farm laborer, aged 56, and probably a relative of Caroline's.

On 18 Aug. 1862, Ezra enlisted at Stockholm, NY as a private in Co. G, 106th NY Vol. Infantry for 3 years, for which he received a bounty of $10. In a phone conversation with John Fuller, son of Gilbert, on 22 April 1982, John stated he had been told that Ezra had served for someone else and that he had been paid $300 to do so. The 106th NY Vol. Inf. was mustered into service at Ogdensburg, NY 29 Sept 1862 with Schulyer F Judd as Colonel and Captain Jesse Cogswell as Commander of Co.G. This unit took part in the battles of Fairmont, Second Cold Harbor, Spottsylvania, the Wilderness, Monocacy, Winchester, Cedar Creek and Sheridan's Ride. (Curtis. Our country and it's people. pg. 346.) The muster rolls for Ezra show he was present from his enrollment to his death and is certified as such by the Commissioner of Pensions.

The musted roll for May & June 1863 show that Ezra is to be charged for a knapsack, a rubber blanket, a gun and equipment and that the money will be deducted from his pay. The reason he was to be charged was "he was on picket on the Tuscurora Road outside of Martinsburg, Va., June 14, 1863, the day of the attack on that place
and was cut off from the main body and was compelled to flee to the mountains to escape capture and was compelled to swim the Potomac at or near Little Georgetown. To prevent his arms and accoutremented from falling into the hands of the enemy he destroyed them, by so doing he made good his escape and it in my opinion that if he had not have done so they would have been captured and I earnestly recommend that they be replaced without charge to him."

During November and December 1863, the muster rolls show him on permanent guard at Brandy Station, Va. In March 1864, he was on fatigue at Warrentown Junction, Va. On 21 June 1865, Augustus E. Wright, first Lieutenant 106th NY Inf. and Commander of Co.G certified the death of Ezra, "shot and killed in battle south of and near Petersburg in the State of Virginia on 2 April 1865 while a private, and while in the line of duty in the service of the United States." His death report says he was 5'6" tall, had a light complexion, blue eyes and brown hair. The transportation allowance was crossed out.

The Courier & Freeman, Potsdam, NY Vol. 13 # 38 Wednesday 12 April 1865; Killed--Co. G Ezra Fuller.

The additional details in the next issue of the paper were not given as the paper was filled with news of the assasination of President Abraham Lincoln.

ISSUE (8) OF EZRA & MARIE

29273 Henry Samuel.....b. June 1853; mar. Mary Ella d.
29274 Martha A.....b. 17 July 1854; mar. 1st Edward ROSE 1871; mar. 2nd Frank D. TURCK 1884; d. 20 July 1924.
29275 Ezra.....b. 30 June 1855; mar. 1st Amanda WELLS; mar. 2nd Amanda PITTS: mar. 3rd Helen NARROW 5 Oct. 1891; d. 10 Dec. 1929.
29276 John Baptist.....b. 24 July 1856; mar. Mary Ellen CHIDESTER 24 Aug. 1882. d. 1946.
29277 Flavie Caroline..b. 10 Sept. 1854 and bap 1 Jan. 1855 at St. Joseph's Catholic Church, Burlington, Vt. Godparents: Charles Jodoin & Flavie Fournier. d.
29278 Marie Louise.....b. 15 Mar. 1858; mar. 1st George E VOORHEES; mar. 2nd NIELSON; d.
29279 Alzina "Sally"...b. 12 Aug. 1859; mar. d.
29280 Benjamin Franklin.b. 1 May 1862; mar. Lavinia Sina EDDY; d.

It is possible that there is also another child, although the 1900 census states that Caroline was the mother of 9 children and this is correct when her daughter Carrie Besaw is counted. However, on the tombstone of Ezra Fuller in the Ft. Jackson-Hopkinton Cemetery there is listed the name George W. Fuller, born 5 April 1858 and who died 10 April 1864 at Hopkinton, New York.

18995 Joseph FOURNIER (Fuller) was born 19 and baptized 22 September 1839 at Ste. Marie de Monnoir (Marieville) by Fr L D Charland. He was the son of Francois Fournier and Marie Martine Tetreau. His godparents were Zephirin Tetreau and Adelaide Fournier. Joseph died 3 Feb. 1902 at the home of "Mr. Parker's" at Lawrenceville, NY, which was probably the home of Nelson Parker, his brother-in-law. The cause of death was apoplexy and he was buried in Hopkinton, NY.

Joseph married Adele GONYEA 19 Sept. 1863 at Middlebury, Vt. in a service performed by Fr Joseph Picard. She was born about June 1847 but her parents have not been found. In the 1900 census of Hopkinton, NY, Joseph is living with Ezra Alexander Fuller and is called a widower. Adele probably moved to Worchester, Massachusetts about 1888 since one pension affidavit stated that a resident of Worchester had known her for fifteen years in 1903. Adele is living in Worchester, Mass. in 1900 as shown by the census. She was a dress maker and was living at 74 Russell Street in 1903, with the Noonan family. In 1912, she lived at 50 Richmond Street, Worchester, and in 1914, she is living at 42 Beeching Street with Frank F Fuller. She is not listed in the city directories at this time and a death certificate was not found. It is possible she moved to the Los Angeles, Calif. area.

Adele left Joseph about 1884 "on account of his drinking habit" as she stated on a pension application where she also stated that he did not support his children and abused his children. She stated she had to work to support the children. John Fuller of Hopkinton, Joseph's brother, also filed a statement in support of Adele's claim for a pension on 20 May 1903, in which he stated that Joseph had boarded with him for about two years around 1897. This probably was after Joseph moved to Hopkinton from Addison, Vermont, and that he, John, had never heard that Joseph and Adele were divorced. John also said that Adele left Joseph about eighteen years before because of Joseph's "drinking habits" and that Adele then supported herself and four children by sewing. John "believes the claimant has always been a good respectable and fine woman and that he knows she has no property and that no one is legally bound for her support." (Pension Record # 14,669).

J. Fred Hammond, County Clerk of St. Lawrence County, New York, certified on the 24 June 1903 he could not find a record of divorce for Joseph and Adele Fuller. Rufus Wainwright, the County Clerk of Addison County, Vermont, also certified on 17 April 1903 he could find no divorce record. However, on 2 June 1904, H. J. Dudley, the County Clerk of Franklin County, NY, certified he had found a divorce for Adele and Joseph Fuller filed and entered 14 July 1896. The divorce was granted on the grounds of adultry and Joseph was told he could marry again but that Adele was not to marry until after Joseph's death. She also was not entitled to any rights in any real estate or personal property. Therefore, her request for a military pension was denied.

School returns of Waltham, Vermont show that Jospeh attended school from 1849 to 1855.

Joseph served in the Union army during the Civil War, enlisting at Waltham, Vermont 10 Sept. 1861 as a private in Co. F, 2nd Vt. Inf. Regiment where he was to serve for 3 years. At his enlistment he was 21 years old, 5'8" tall, had a light complexion, blue eyes, brown hair and was a farmer. On 15 June 1863, he was given a certificate for a disability discharge at the Judiciary Square Hospital, Washington, DC. because of the amputation of his right arm as a result of a gunshot wound received at the Battle of Fredericksburg 3 May 1863. The bullet struck just above the elbow and on the 8 May 1863, his arm was amputated midway between the elbow and the shoulder. His disability was classified as total and at the time of his death he was receiving $45 per month. On 13 Aug. 1870 he applied for an artificial arm.

Ezra Alexander Fuller of Hopkinton, NY was granted letters of administration to settle the estate of Joseph which consisted of $228.40.

ISSUE (6) of Joseph & ADELE

29281 Alfred J.....(Fred A.) b. 18 July 1865 Addison, Vermont. d. 21 June 1936 West Haven, Conn. and buried at Hope Cemetery, Worchester, Mass.

Fred was a railroad engineer and a member of the New York Lodge, AF & AM; affiliated with the Annawan Fellowcraft Club, Orange Council, 34; and the Joseph Andrews Chapter 46 RAM. His obituary was in the New Haven Evening Register Monday 22 June 1936. The obit stated he died suddenly at his home, 473 Savin Ave., West Haven, Conn. Funeral services were held at the home on Monday evening, June 22 and burial was in Worchester, Mass at the arrival of the train.

Fred married Minnie J CONDY 31 March 1891 at Worchester, Mass. in a service performed by Alex H Vinton. (mar. record # 3582). She was the daughter of Alexander Condy and Eliza Doherty. The New Haven register Thursday 24 Jan. 1963 listed the announcement of funeral services for Minnie J Condy Fuller to be held on 25 Jan. She died 23 Jan, 1963 at West Haven, Conn at age 94.

29282 Louis J.....b. 25 Dec. 1870; mar. Rosanna KENNEDY; d.

29283 Marie Martha.....b. 16 Sept. 1872 Addison, Vt; d. 7 April 1875 Addison of spinal disease.

29284 Franklin.....b. 13 Jan. 1868 Addison, Vt.; d. 7 Oct. 1944 Worchester, Mass.

A parcel of land was purchased by Frank on Richmond Ave 8 May 1911. (deed book 1962 pg. 19 & 20). Frank retired in 1940 after spending 49 years as an engineer with the Boston & Maine Railroad. He was a member of the Waltham Brotherhood of the Elks, the Brotherhood of Locomotive engineers and the Holy Name society of St. Peter's Church. His will was signed 19 Feb. 1941. He left his 1939 Oldsmobile sedan to Walter E Marshall of Worchester, the husband of Frank's niece, Carlotta. All the rest of his property was left to his sister, Jennie Malone of Springfield, Mass, and his niece Carlotta Marshall. His wife had predeceased him. He died at the home of his niece and after a high mass at St. Peter's Church, Frank was buried in St. Joseph's cemetery, North Brookfield, Mass. next to his wife.

29285 Dora.....b. 23 July 1876 Addison, Vt.; d. 14 Aug. 1879 Addison of diptheria.

29286 Jessie M.....b. 14 Aug. 1877; mar. 1st James E NOONAN 1897; mar. 2nd James M MALONE; d. 6 Nov. 1942.

18996 John FOURNIER (Fuller) was born 26 and baptized Dec. 1841 at Ste Marie de Monnoir (Marieville) by Fr. He was the son of Francois Fournier and Marie Martine Tetreau. He died 24 Nov. 1921 in Hopkinton, NY, St. Lawrence County, and is buried in the Hopkinton-Ft. Jackson Cemetery, Hopkinton, NY.

John married Justine PERRY 29 April 1861 at Hopkinton, NY. She was born 2 June 18 41 at Bangor, NY the daughter of Alexander Perry and Mary LaBelle. The French name for Perry was Pare. Justine died 12 Dec. 1926. Her death certificate says she died at Stockholm. Her descendants say she died at the home of her grandson, Gerald Benton in Southville, a region between Potsdam and Hopkinton, NY.

Justine's grand daughter, Ester Fuller, Murphy, Rankin remembers that Justine & Ezra Alexander would speak French when they did not want Ester to know what they were saying. She also remembers her grandmother reminiscing about the time she and John were first married. They started keeping house in a little log house on French Hill in the Hopkinton area. Justine lost her first baby, and it was lonesome for her, since John worked on a farm near Nicholville. At dusk she would sit outside on the steps and wait for him to return. She could always tell when he was coming because she could hear him whistling.

// Hopkinton Nov. 30: John Fuller Sr dies at Hopkinton Highly Esteemed Resident Passes Away on Thursday

In the death of Mr. John Fuller Sr at his home here in Hopkinton last Thursday a.m. Nov. 24 there passed from this life a good man, leaving to his credit memories of many beautiful deeds and a world better that he had lived in it and set his sterling example for others. His death came

JUSTINE PERRY FULLER AND JOHN FULLER (FOURNIER)



as a great shock to the whole community where he was loved and respected by all who had the pleasure of his acquaintance and friendship.

Mr. Fuller was born in the hamlet of St. Marys, Quebec Dec. 26, 1841. He came here with his parents when he was five years of age. His boyhood and youth were spent in Vermont but since his 18th year he has lived in this town. I.C. VERMONT

On April 29, 1861 he was united in marriage with Miss Justine Perry and from that union 10 children were born, two who preceeded him in death, David in infancy and Fred a short while ago. Eight still survive to mourn his loss. Mr. & Mrs. Fuller celebrated their 60th wedding anniversary April 29, 1921. Mr. Fuller was a kind and loving husband and father. His beautiful traits of character were innumerable and his cheerfulness was transmitted to all who came in contact. Surviving are his widow and eight, sons and daughters. Mrs. Knowlton Benton of Southville, Mrs. Ezra of Ft. Jackson, John D. and Dayton of Hopkinton, Lawrence of Plattsburg, Mrs. J M Harran of Hopkinton, Mrs. Merton Moses of Ticonderoga and Emma Belle of Nashua, NH. Besides these immediate sons and daughters he leaves to mourn his loss numerous grandchildren and great grandchildren.

The funeral service was held at the Catholic Church where requiem high mass was sung, Reverand Father Green officiating on Saturday at 10:30 a.m. Interment was in the Hopkinton-Ft. Jackson Cemetery beside his son Fred who predeceased him a few months ago."

{OBIT. for Justine Fuller in Courier & Freeman Dec. 17, 1926 reads:}

Mrs. Justina Fuller Died Sunday, Dec. 12, at the home of her daughter, Mrs. Nolton Benton in Potsdam. Mrs. Fuller had been in failing health for some time.

Justina Perry Fuller was 85 years old, having been born in Bangor in 1841. Her husband, John Fuller died in 1921. They were the parents of 9 children of whom David died in infancy, Fred D. died in 1919. Ezra was killed by a blast while working on the highway several years since. She is survived by three sons, John, and Dayton of this town and Lawrence of Malone. Also by four daughters, Eva, Mrs. Benton, Nettie, Mrs. Merton Moses of Ticonderoga, NY., Dora, Mrs. J. Mark Harron of Hopkinton and Emma of Nashua, NH. The funeral was at the Catholic church in Hopkinton Tuesday morning with interment in Hopkinton-Ft. Jackson cemetery. Mrs. Fuller was always a hard working, conscientious woman and during her long life here was unusually liked and respected. She was one of the old generation who did so much faithful work to lay a foundation both morally and financially for the generation to come.

ISSUE (11) JOHN & JUSTINE

29287 Frank.....b. d.infancy
29288 John D.....b. 29 June 1863; mar. Eva McINTYRE 1889; d. 22 Nov. 1955.
29289 Ezra Alexander...b. 18 May 1865; mar. Hattie LINDSAY 12 Oct. 1892; d. 2 July 1924.
29290 Eva M.....b. 16 May 1867; mar. Noltan E BENTON 2 May 1888; d. 1954.
29291 Fred D.....b. Oct. 1869 Hopkinton, NY; d. 3 Jan. 1920 Ft. Jackson, NY.

Ft. Jackson Jan. 17: Fred D Fuller Dies at Ft. Jackson. Fred D Fuller was born October 1869, the son of John and Justine Perry Fuller on the farm South of Hopkinton now occupied by his brother Dayton. His failing health can be traced to five years ago. It was first noticed by his extreme nervousness and a gradual decline until Nov. 1917 when he gave up manual labors and took up the life of an invalid. On Nov. 17, 1918 he went to Hepburn Hospital remaining there three weeks but was given no hope of recovery, and since his return has been confined to bed. The end came about 7 o'clock the evening of Jan. 3, 1920. He was conscious to the very last moments, whispering to his mother. He leaves besides his parents, four sisters, one his twin sister, Mrs. Merton Moses of Ticonderoga who has been with him the past week; Mrs. Noltan Benton of Southville who is at present visiting in California; Mrs. Mark Harran of Hopkinton and Miss Emma Belle Fuller of Nashua, NH and four brothers, John Dayton and Ezra of this town and Lawrence of Bangor. This is the first break in the family circle. He had long been a member of the Masonic Order of Nicholville which took charge of the services, which were held in the Methodist Church Monday Jan. 5 at 2 p.m. Reverand H A

Griswold officiating with a short service. Interment was in the Hopkinton-Ft. Jackson cemetery. (Courier & Freeman, Potsdam, NY. Jan. 7, 1920. Vol. 69 #33).

29292 Nettie E.....b. Oct. 1869 Hopkinton, NY; d. 5 Jan. 1938.

Nettie married Merton W MOSES 4 May 1892 at Hopkinton, NY. in a service performed by Reverend S C Goodell. Merton was born in 1864, the son of Josiah Moses and Clarissa Witherill. He died in 1950.

In Dec 1903 Merton W Moses and his wife Nettie M of Ticonderoga in Essex county, NY, sold to John Fuller of Hopkinton a parcel of land in Hopkinton for $1050, consisting of approximately 68 acres. This same parcel of 68 acres had been purchased by Joseph Fuller, farmer, in the town of Hopkinton, for $1000 from Mariah White, housekeeper of Hopkinton on 11 March 1893. Joseph is probably not the brother of John. The same parcel of land had been purchased by Mariah White for $1200 from George W McNeil of Hopkinton on 13 Sept. 1889. George was probably the brother-in-law of John. (deed book 131B pg. 904 Canton, NY Court House).

Merton and Nettie lived at Ticonderoga, NY where they raised sheep on their farm. Merton also was a horse trainer for the Pell family.

29293 Dora M.....b. 1873; mar. John Mark HARRAN 25 Sept. 1894; d. 19 Feb. 1958.

29294 Dayton David.....b. 3 July 1876; mar. Emma Helen SHONYO 23 Apr 1902; d. 3 Mar. 1955.

29295 David Dayton.....b. 3 July 1876 Hopkinton, NY; d. infancy

29296 Emma Belle.....b. 23 June 1878 Hopkinton, NY; d. 26 April 1967. Buried Hopkinton-Ft. Jackson cemetery from the Hammill funeral home, Winthrop, NY.

29297 Lawrence S.....b. 4 July 1880 Hopkinton, NY; d. 19 Dec. 1930 Peru, NY. bur. Hopkinton-Ft. Jackson cemetery Hopkinton, NY.

Lawrence worked sixteen years for the Tait Brothers at Fay's Corners and then moved to Peru, NY. where he worked another seven years for Tait Brothers, until the company was sold to the Dairyman's League. Lawrence continued to work for the Dairyman's League until forced to resign because of ill health in 1930. In Sept. he had a portion of his jaw removed because of infection, at the hospital in Ogdensburg, NY He did not recover. Reverend E F Malotte officiated at graveside services in Hopkinton. Lawrence was a member of Keesville Lodge F & AM and the Plattsburg Chapter RAM.

Lawrence married Theresa Elizabeth RHOADES 1 June 1910 at Hopkinton, NY in a service performed by Rev. Peter D MacKintosh. Gerald F Benton and Janette Rhoades were the witnesses. She was the daughter of Judson K Rhoades and Marie Nicholson. Theresa was born in 1890 and died 4 April 1957. She is buried in Hopkinton-Ft. Jackson Cemetery, Hopkinton, New York.

18997 Ludger FOURNIER (Fuller) was born 23 and baptized April 1844 at St. Marie de Monnoir (Marieville) by Fr._____He was the son of Francois Fournier and Marie Martine Tetreau. His godparents were: He died 3 Dec. 1929 at St. Anicet, Quebec and is buried in the cemetery there.

Ludger married Nathalie LAVACQUE 18 July 1866 at St. Anicet, Quebec in a serice performed by Fr De Reshette. Nathalie was born 1841 and was the daughter of Joseph Lavacque and Julie Crevier. Nathalie died, at St. Agnes, Quebec, in the winter. The family members who tried to dig her grave could not get it deep enough because of the frozen ground at St. Anicet. When Ludger died, the family moved Nathalie to the St. Anicet Cemetery to be buried next to him.

Ludger moved to Vermont with his family where he is shown in the school records of Waltham, Vermont attending school in 1852-1855. He used both Fournier and Fuller as his surname, and used Major as his first name.

The Courier and Freeman, Potsdam, NY, Jan. 22, 1862 states that Major enlisted on the rolls of Co.G, Excelsior Rifle Legion, 92nd NYS Vol. Major enlisted 29 Dec. 1861 at Potsdam, NY for a term of 3 years. He was mustered into service at Camp Union, Potsdam, NY on 1 Jan. 1862. His muster roll reports he was sick at Baltimore, Maryland during May & June 1862. He was being treated at the US Hospital at Annapolis, Md. from May to Aug. 1862 as he was disabled by chronic diarrhea, fever, and ague, as a result of his service about May 1862 at Yorktown, Va.

"Taking into consideration that the men had only one day's ration since Sunday morning, no overcoats, woolen or gum blankets, they evinced a spirit of endurance and heroic courage worthy of veterans and the men and officers are entitled to praise for their arduous and successful efforts. The troops remained under arms all night, rainy and unpleasant." (The War of the Rebellion. Series I. Volume II. Part I. Pg. 562.)

During October 1863 Major was on furlough, earned because of good conduct. In November and December of 1862 his muster roll states he was fined $1, but it does not say why. In Jan. 1863, the muster rolls say he is the company cook. Major was discharged from Co.G, 92nd NY Vol. 4 Jan.1864 at New Bern, North Carolina. He immediately re-enlisted as a veteran volunteer. His enlistment papers state he was a farmer, born in Canada, his residence was Hopkinton, NY, St. Lawrence County, and that he was 19 years old. He had blue eyes, light hair, light complexion, and was 5'8" tall.

During May & June of 1864 he was present with his unit and began a leave 5 July 1864 because of his veteran volunteer status. He was on leave during July and August. The muster roll of Oct. 1864 lists him as a deserter since 8 Sept. 1864, deserting from Albany, NY. He was to be charged for one Enfield rifle musket and other equipment amounting to $21.27. His destination was Canada when he was listed as a deserter.

On 11 Feb. 1886, in Franklin County, NY, Major signs an affidavit stating that he lives in St. Anicet, Canada, that he is 42 years old and that he was discharged at Fort Anderson, North Carolina 4 Jan 1864

He also states that he contracted chronic diarrhea, fever and ague from hardship and exposure which affected his spleen; leaving him with great pain and misery in his left side. (Pension Claim #599010 National Archives).

After the war, Major lived in Hopkinton, NY for some time. In the 1870 census for Hopkinton, he is listed as a farm laborer. Nathalie is a housekeeper and she is known as Matilda. On 9 Aug. 1877, the Courier & Freeman of Potsdam, NY carried the following notice:

"Mr. Fuller also lost a little boy, under very trying circumstantes. Let their hearts be comforted by the divine assurance, "HE WILL COMFORT THEM" ".

Sometime after this, Major took his family back to Quebec where they settled at St. Anicet. Major rented a farm and did some farming and was a carpenter. The brothers visited each other fairly regularly it appears. Veda Fuller remembered Major visiting Martin Fuller and his family in Vermont in the early 1920's. Esther Fuller remembers visiting Major and his family when she was 10 years old in 1919. Nathalie served wine at dinner and Esther liked it very much. After she had 3 glasses, however, her father stopped her from having any more.

ISSUE (6) OF LUDGER & NATHALIE

29298 Joseph.....b. 10 Apr. 1867; mar. Salomee QUENNEVILLE; d. 31? June 1939.
29299 Ludger.....pb. Mar. and bap. 28 April 1876 St. Anicet by Fr A Provost. Godparents: George Langlois and Julie Lavacque; d. Aug. 1877 Hopkinton, NY.
29300 Marie Nathalie...b. 2 Nov. 1870; mar. Thomas Brooks; d.
29301 Francois.....b. 16 Feb. 1872; mar. Delphine ROBIDOUX 7 Sept. 1897 St. Regis, Quebec ; d. 1952.
29302 Flavie Florence...b. 6 Nov. 1876; mar. Stanislas LA PIERRE 15 May 1891 St. Regis, Quebec; d. 1911 Dundee, Quebec.
29303 Alphonse.....b. 4 July 1881;

18998 Dustin Fuller was born 20 April 1846 at Waltham, Vermont, the son of Francòis Fournier (Fuller) and Marie Martine Tetreau. He died 16 Aug. 1913 at the home of his daughter, Mary Garvey at Springfield, Mass. The cause of death was listed as chronic valvular heart disease. He was buried at Middlebury, Vermont.

Dustin married Flora Louise LUCIA 18 Jan. 1869 at Middlebury, Vt. in a ceremony performed by Fr P Cunningham. Flora was born about Nov. 1846 at Vergennes, Vt. She was the daughter of Felix Lucia and Josephine Sophia Minor. She died 9 April 1935 at New Haven, Vermont and is buried at Middlebury, Vt.

Dustin also attended school at Waltham, Vt. from 1850-1855. He apparently moved with his mother, brothers and sisters to Hopkinton, NY at some time after 1855, probably after the death of his father. The Courier & Freeman of Potsdam, NY, Jan. 22, 1862 lists Dustin in Co.G, 92 NYS Vol., the Excelsior Rifle Legion. Durant's History of St. Lawrence County states he was enlisted by Captain A P Walcott as a private on Dec. 9, 1861. He entered the service with his brother Major
and they served in the same unit. Dustin was 15 years old at his enlistment. On the 4 Jan. 1864, along with his brother Major, he re-enlisted as a veteran volunteer at New Bern, North Carolina for 3 additional years of service. On his enlistment papers he is described as being born in Quebec, he was 18 years old, 5'5" tall, had a light complexion, blue eyes, sandy hair and was a farmer.

On April 9, 1864 he received a $100 fine as a result of a regimental court martial. During March and April he had received $60 bounty money pay. The July and Aug. muster roll of 1864 states he was absent with leave and had been since 5 July 1864 and is due $50 bounty in July. The Sept. 1864 muster roll states he has deserted to Canada from a veteran volunteer furlough and he is charged for one Enfield rifle musket and equipment valued at $21.27.

After the war, Dustin lived at Hopkinton, NY as shown by the census of 1870 where he is listed as a farm laborer and a blacksmith for James Berckow. Some time before 1900 he moved his family to Vermont, as the 1900 census shows the family living in New Haven, Vermont, with Dustin listed as an axe grinder. His grand daughters, Agnes and Margaret are living with his family. His descendants remember him as a marble stone mason.

On July 22 1909 in Rutland County, Vermont, Dustin applied for a pension for his Civil War service. He stated he had lived in Fort Covington, NY for 2 years after the war; in Hopkinton, NY for 3 years; in Vergennes, Vt. for 4 years; Addison, Vermont for 1 year, Weybridge, Vermont for seven years; and New Haven, Vt. for 28 years. His son Ezra, witnessed the application. On 19 March 1909 an application for the removal of the charge of desertion and for an honorable discharge was denied. On 3 April 1909 his application for a pension was denied because of the desertion charge and the fact he had never been discharged.

ISSUE (9) OF DUSTIN & FLORA

29304 Marthe.....b. Aug. 1870 Vergennes, Vt.; d. 8 Feb. 1874 Vergennes, Vt of Scarlet Fever.

29305 William.....b. 1872;

Descendants of Dustin say William went to Texas and joined the Texas Rangers. Some say he was never heard from again, but the obit for Dustin says William was in Middlebury, Vt.

29306 Mary Adele.....b. Apr. 1874; mar. John F GARVEY 1897; d.

29307 Celia Etta.....b. 1876; mar. Albert H KENT 11 Apr. 1896; d. 4 Oct. 1908.

29308 Effie Rosina.....b. 18 May 1897; mar. Felix L LIBERTY

29309 Ida Bell.....b. 14 Feb. 1881; mar. George W KENT

29310 Agnes.....b. 2 May 1882 New Haven, Vt.; d. 2 Sept. 1882 New Haven, Vt. of scrofulous consumption.

29311 Mary Lillian.....b. 20 July 1884; mar. Haldeman S PUTNAM; d. 1953.

29312 Ezra Reid.....b. Jan. 1890; mar. Susan Agnes JANDREW (GENDREAU) c 1904; d. 10 Mar. 1929.

18999 Isaac FOURNIER (Fuller) was born 22 Feb. 1848 at Buckshire, Quebec, (sic) the son of Francois Fournier and Marie Martine Tetreau. He died 8 Oct. 1911 at Tupper Lake, NY and is buried at St. Mary's Cemetery, Brushton, NY.

Isaac married Clara PARKER in 1871. She was born 26 July 1853 at Hopkinton, NY, the daughter of Isaac (Francis) Parker and his wife Mary . She probably was a niece of Nelson Parker. Clara was the cook at various hotels in Tupper Lake for a number of years. In her later years, she made her home with her daughter, Harriet Fuller Sabin, and with Elizabeth Fuller Rhodes. Clara died 23 Dec. 1935 at Tupper Lake, NY and is buried in St. Mary's cem. Brushton, NY.

The Tupper Lake Free Press carried her obituary on Thursday, Dec. 26, 1935 as follows: Thurs. Dec. 26, 1935--Funeral services for Clara Fuller, 82 who died Monday night at the home of her daughter.

Part of his obit reads: In the year 1901 Mr. Fuller came to Faust and has made his home with his daughter Mrs. William Rhodes since that time, following the trade of a carpenter. He spent the winter of 1909 in Miami, Flordia following his vacation and while there one Dr. Jackson examined Mr. Fuller, diagnosing a cancerous growth and advising an operation. Upon returning north he underwent an operation by Dr. Madill of Ogdensburg but without avail, one operation following another until unable to withstand the surgeon's knife. For some time Mr. Fuller had realized his fatal condition and had become resigned to the inevidable, passing his last hours in the peaceful assurance of the Christian faith, bidding his friends and relatives goodbye. He leaves to mourn his loss all who knew him as neighbors and acquaintances for such knew him as kind hearted and of a friendly disposition. The immediate family, many of whom were with him at the last, were his children as mentioned above; his sisters Martha Parker of Cleveland, Ohio; Mrs. Victoria Perry of Hopkinton; and Mrs. George McNeil of Faust; his brothers Dustin Fuller of Middlebury, Vt.; John Fuller of Hopkinton, NY; Mage Fuller (Major) of Dundee Quebec; and Mr. and Mrs. Martin Fuller of North Ferrisburg, Vt.; Mr. & Mrs. Jos Ploof of Burlington, Vt; Mrs. Mary Parker, his mother-in-law, of Hopkinton and Mr. and Mrs. Noah Parker of Nicholville, NY. The remains were taken on Tues. a.m. to Brushton where a solemn requiem mass was said in St. Mary's Church, the Rev. Fr T P Holland accompanying the mourning family with the remains. Interment was in the family plot at Brushton. The pall bearers were: Thomas Murray, James Valley, Allen Russell, Geo. LaValley, V Martineau, Nelson LaValley who accompanied the remains from Faust.

ISSUE (8) OF ISAAC & CLARA

29313 Frank F.....b. 13 Oct. 1872; d. 4 Dec. 1899 Brushton, NY.

Frank was an invalid. His death was caused of injuries he received when he fell into a vat of soap and was severly burned. The funeral was held at the Roman Catholic Church on Wednesday morning. (The Palladium Malone, NY. Thursday Dec. 7, 1899.

29314 Elizabeth.....b. ; mar. William RHOADES 27 Nov. 1900 Brushton, NY; d.

Elizabeth and her husband William were very active in the life of Tupper Lake, NY as evidenced by many news articles in the Tupper Lake Free Press. On 17 March, "Mr. & Mrs. Rhoades and Mrs. Rhoades father, Isaac Fuller leave for Vermont where they expect to visit friends and relatives for two weeks, stopping at Shelburne, Burlington, Rutland, and Southbury." On 1 April 1911, "William H Rhodes came back from his Vermont trip with a fine driving horse." On 15 Dec. 1911. "Mrs. Rhoades visited friends and relatives in Hopkinton and Lawrence last week." On 10 May and again on 23 Aug. 1912, Elizabeth was visiting in Utica. On 21 March 1913, "William Rhoades brakeman for the New York Central, cracked ribs and received other injuries some days ago walking on a train of moving cars. He fell through a hole covered with snow. He clung to the boards and drew himself back to the platform." On 1 Jan. 1914, "Mr. & Mrs.

Rhoades are visiting relatives in Burlington, but were called back by the serious illness of her sister, Mrs. Sabin." In May 1914, "William Rhoades in taking a well earned vacation to visit old friends and relatives, especially old Mrs. Parker, who was a guest of Mr. and Mrs. Sabin last winter." Also in May 1914, "Mrs. Rhoades was called to Utica by the serious illness of her brother Earl where he is employed by a large livery."

29315 John "Jack".....b. 1876

29316 Earl.....b. Feb. 1878, probably at Brushton, NY; d. 1948.

Earl married Elizabeth SOUCISSE at an unknown date. Other information about her is not found. Earl worked in Albany, NY in 1911. In Oct. 1912, he went to Miami, Fla. to work in a lumber concern. He returned to Tupper Lake, NY 27 Apr. 1913. In May 1914, he and his wife were living in Utica, NY. Both Earl and his wife are buried in St. Mary's Brushton, NY

29317 Timothy Martin...b. 4 Nov. 1879; mar. Lillian JESSMER 10 July 1899; d. 21 June 1959.

29318 Harriet Pearl....b. 1880; mar. William H SABIN 26 Aug 1901; d. May 1960.

29319 Frederick Henry..b. 1 Jan. 1884; mar. Katherine Caroline Louise PETTIS; d. 7 Oct. 1950.

29320 Ezra.....b. Feb. 1887 Quebec; d.

The only mention of this son is 1900 census; he may be a nephew

19000 Martin FULLER was born 14 April 1850, probably at Waltham, Vt. He was the son of Francois Fournier and Marie Martine Tetreau. He died 20 June 1936 at Vergennes, Vt and is buried in St. Peter's Cemetery in Vergennes.

Martin married Melona PLOOF 23 Sept. 1875 in a service performed by Fr P Cunningham. Melona was born 29 Sept. 1852 at Colchester, Vt. the daughter of Joseph Ploof and Matilda Guyette. She was known as Minnie in the family. She died 31 Dec. 1932 and is buried in St. Peter's Cem., Vergennes, Vt.

Martin attended school in Waltham, Vt. in 1855. He was a farmer in his later years. The 1915 census of Tupper Lake, NY indicates that Martin and his family were living there at the time. The sons were all carpenters and Marie was a hotel waitress. Martin was musical and many reports have been given of his violin playing. He played for the Saturday night dances that were held in an old barn in Ferrisburg, Vt. Ezra Alexander Fuller always asked him to play when Martin visited in Hopkinton, NY. Family members also described him as being very handsome. He had light brown hair, a very fair complexion, blue eyes, and wore a goatee. His hair turned white at a very early age. He was always fond of horses and maintained "outstanding" ones. His daughter-in-law, Veda German Fuller said he was a "very dear man."

ISSUE (13) OF MARTIN & MELONA

29321 Etta Bell.....b. 6 June 1876; mar. Joseph S PLOOF 19 June 1894; d. 1954.

29322 Dora Lena.....b. 25 Feb. 1878 Weybridge, Vt; d. 12 Sept. 1880 Weybridge, Vt.

29323 Joseph Wilbur....b. 15 Feb. 1879; mar. Emma Ploof 22 Apr. 1907 d.

29324 Martha Mathilda..b. 28 Dec. 1881; mar. William Stone 5 July 1900; d. 12 May 1949.

29325 George Herman....b. 10 Sept. 1883; mar. Ethel GERMAN 15 May 1905; d. 4 Aug. 1967.

29326 Julius.....b. 2 June 1885; d. 25 Dec. 1906

29327 Gertrude May.....b. 31 Mar. 1887; mar. Wallace W BESSETTE 26 Aug 1902; d. 20 Nov 1976.

29328 Robert Martin....b. 6 April 1889; mar. Veda GERMAN 1909; d. 19 Feb. 1973.

29329 Clarence Leslie..b. 5 Sept. 1891 Ferrisburg, Vt; d. 9 Dec. Burlington, Vt.

When his brother Frank enlisted in the navy, Clarence took him to Burlington. While he was there, on the night before Thanksgiving, he was shaved by a barber. The barber cut a spot by his ear and he developed a blood poisoning. He went to a doctor and his sister took him to the hospital, but the infection was fatal.

29330 Frank Alexander..b. 29 July 1893; mar. Elizabeth SEWARD 27 Oct. 1913; d. 25 June 1953.

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29331 Marion Stella....b. 18 June 1895; mar. Leonard Patrick RILEY 12 May 1925; d. 17 July 1977 Vergennes, Vt.
29332 Harold.....b. 19 May 1897; d. 20 May 1897
29333 Marie Malvina....b. 18 Oct. 1898 Ferrisburg, Vt; mar. Alfred EDER ;d. 1965

19001 Victoria FOURNIER was born 15 Jan. 1855 at Vergennes, Vt. the daughter of Francois Fournier and Marie Martine Tetreau. She was baptized 4 Mar. 1855 at St. Joseph's Catholic Church, Burlington, Vt. Her godparents were Xavier Fournier and Malvina Berard. Victoria died 1935 at DeRuyter, NY and is buried in the Holy Cross Cem. Hopkinton, NY.

Victoria married Frank PERRY at an unknown date, but it probably was around 1870. Frank was born in Jan 1848 and was son of Alexander Perry and Mary LaBelle. He was the brother of Justine Perry Fuller; also he was brother to Christina Perry Monica (wife of Frank Monica-Monique who's daughter Frances married Edward Fuller; cousin to Victoria.) Frank died 4 Sept. 1926 at Wampsville, NY and is buried in Holy Cross Cem at Hopkinton, NY.

On 28 June 1881 Frank bought 3 tracts of land in Hopkinton near the bridge and above Robert's Saw Mill Road. (deed book 94A pg. 152 Canton, NY); in 1883 "Frank Perry's house and barn were burned down at midnight last Thursday. Lost a horse, all the harness and everything in the barn. Everything in the house was saved. The barn and its contents were insured for $400 and the house for $800. Cause is unknown, but the barn caught first." (Courier & Freeman 1883.)

Kenneth C. Fuller says he rememberes Victoria as a very fine woman and a good mother. Esther Fuller Rankin remembers her as a little lady with white hair, fair skin and bright blue eyes. She was full of pep and was always laughing. When the house burned, which was located across from the Catholic Cemetery, Victoria lost 20 quilts which she had made and which she had never used; according to Esther Rankin.

The Courier & Freeman of Potsdam, NY carried the following account of the death of Frank Perry: Wednesday Sept. 8, 1926; Former Hopkinton resident killed: Frank Perry Sr meets death walking in road at Wampsville. "News was received here Saturday evening that Frank Perry had been killed at Wampsville by an automobile. Mr. Perry was about 80 years old and very deaf and was struck while walking in the highway. Frank Perry Sr. came here when a young man and lived in town fifty years. Three years ago he with his wife, went to live with their son Ivan at Wampsville, NY. He is survived by his wife, two sons, Ivan of Wampsville, Fred, whose residence is not known by his sister Mrs. Justine Fuller of Potsdam, and by 25 nephews and nieces nearly all of whom reside in this section. The body was brought here Monday. The funeral was at the Catholic Church Tuesday a.m. and interment was in the Catholic Cemetery here."

ISSUE (9) VICTORIA & FRANK

29334 Elana Delia.....b. 29 Dec. 1871 probably Hopkinton, NY; d. 30 Nov. 1880 Hopkinton, NY.
29335 George.....b. 4 July 1875 Hopkinton, NY; d. 23 Sept. 1875 Hopkinton, NY
29336 Celia.....b. 20 Aug. 1877 Hopkinton, NY; d. 17 Dec. 1878 Hopkinton, NY
29337 Fred.....b. 8 Mar. 1878 Hopkinton, NY; d. 2 Dec. 1880 Hopkinton, NY
29338 Frank Leslie.....b. 23 May 1880 Hopkinton, NY; d. 13 Dec 1880 Hopkinton, NY
29339 Clayton W.....b. April 1883 Hopkinton, NY; d.
Clayton mar. Anna she was a graduate of Alfred University. Clayton graduated from the school of Chiropractics in Davenport, Iowa. His first practice was probably in Augusta, Maine. He was living in Manchester, New Hampshire in April 1924.
29340 Ivan K.....b. 31 Oct. 1885; mar. Mildred Agnes EDDY 22 Mar. 1913; d. 14 July 1937.
29341 Iva A.....b. 29 Apr. 1889; mar. Gordon Albert SMITH 12 Sept. 1911; d. 5 Apr. 1924.
29342 Frances E.....b. Oct. 1893 Hopkinton, NY; mar. Fred W COX; d.
Frances and her husband lived in Brooklyn, NY

19002 Rose Alzina FOURNIER was born 22 Sept. 1856, probably in Vermont. She was the daughter of Francois Fournier and Marie Martine Tetreau. She died 9 July 1925 at Tupper Lake, NY and is buried in Forest Hills Cemetery at St. Regis Falls, NY.

Rose married George Washington MC NEIL in 1877. He was born 6 May 1857, probably at Hopkinton, NY and was the son of George W McNeil and Lucy . He died the 6 Aug. 1940 at Tupper Lake, NY and is buried in the Forest Hills Cem. St. Regis Falls, NY.

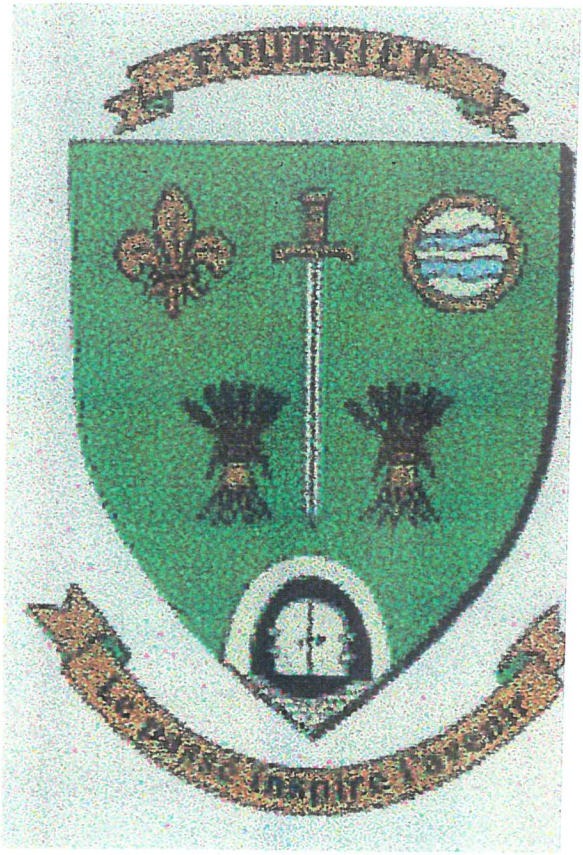
The family lived at Hopkinton, NY for some time, as they are listed in the 1880 census. In the 1915 census of Tupper Lake, NY, George is listed as a lumber foreman. He lost his hand at the wrist in an accident with a shingle saw.

The McNeils are often mentioned in the Tupper Lake Free Press. On 22 Mar. 1912, "George McNeil, who superintended the Pullman Brothers Jack Works here for the past three summers returned this week from Miami where he was employed at mill work the past winter. He is infatuated with the south and expects to return next fall." On Oct. 18, 1912, the following appeared: "A party of 3, George McNeil, Earl Fuller and Carl Farr of Dickenson Center left by train Monday night for Miami, Fla. for positions in a large lumber concern. Mr. McNeil has several relatives in Miami and has been there several winters. Mrs. George McNeil and daughter Alfa will also join Mr. McNeil in the south about Nov. 15."

Rose was described as having red hair and blue eyes. She worked as a cook at the Oval Wood Dish Company in Tupper Lake, NY for several years.

ISSUE (6) OF ROSE & GEORGE

29343 Caroline Eliza...b. 15 June 1877; mar. Frederick J MC CONNELL; d. 29 July 1932.
29344 Albert Franklin..b. 20 Jan. 1879; mar. Mary Anna WASHBURN 25 Sept. 1902; d. 31 Oct. 1942.
29345 Clarence Adelbert.b. 10 Feb. 1881; mar. Effie HASKINS Mar. 1903; d. 17 Mar. 1964.
29346 Eva Pearl.....b. 1 Jan. 1884; mar. Newton PARKS; d. 9 Nov. 1927.
29347 Laura Blanche....b. 20 June 1888; mar. James BAKER; d. 2 Aug. 1959.
29348 Alpha Madeleine..b. 10 Sept. 1895; d. 26 May 1979 Oxford, NY.



Of sinople green, in the pale, a silver sword with a gold handle and hilt, flanked on the right and left with gold sheaves of wheat.

In the right quadrant, a golden fleur de lys (lily) and, in the left quadrant, a silver and gold fountain with two azure blazes.

At the bottom, a bread oven with silver doors offset in black

Motto

On a gold scroll, "The past inspires the future"

The green colour (sinople) signifies springtime, nature, life, enthusiasm, and vigour.

The sheaves of wheat remind us of the large number of our Fournier ancestors, the cultivators of New France.

The sword is associated with all the Fourniers who served in our nationis Militia and Armed Forces over the years. The hilt, also called the cross, identifies their faith and their Christian virtues, and reminds us of those who took religious orders.

The fleur de lys (lily) evokes France, homeland of our Fournier ancestors, the fountain the source of knowledge and all things noble in our aspirations and accomplishments

The bread oven is associated with the artisan-baker trade, called fourniers during the Middle Ages, from which the surname Fournier derives.

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LE FOURNIER

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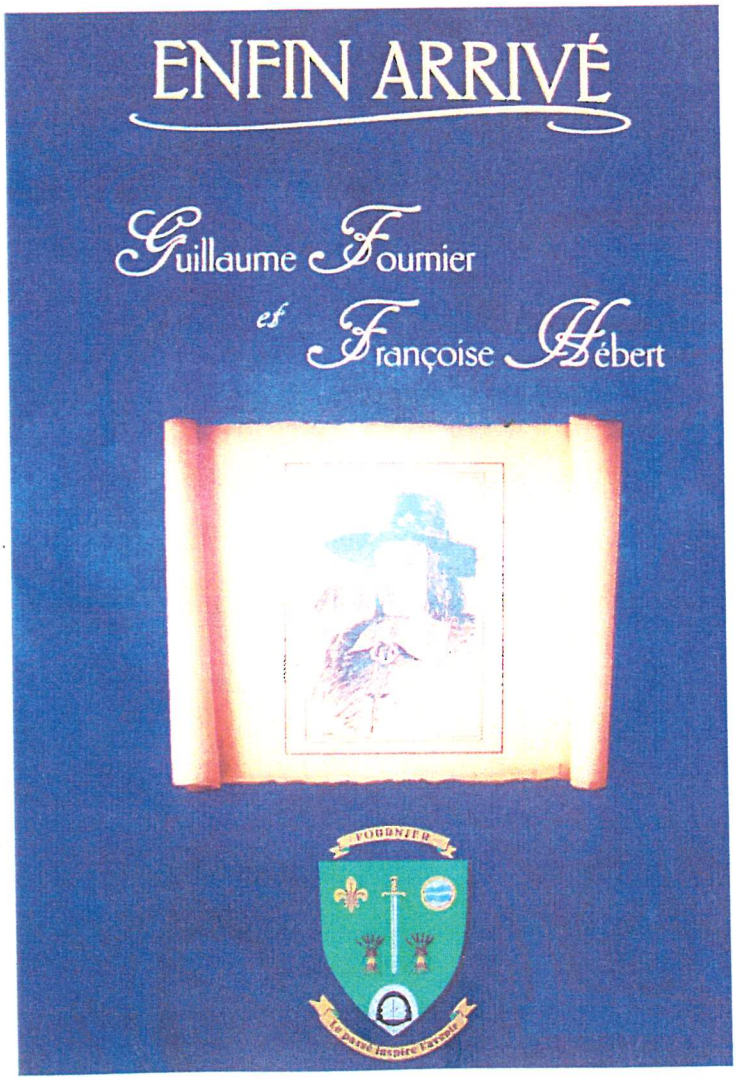

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