

## **River Raisin, Cadillac, and Me: An Intriguing Occurrence on the River Raisin**

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Reading Al Trudeau's "Did Ancestress Marie-Anne-Amable Trudel Guide My Search for Her?" in the January 2009 issue of *Michigan's Habitant Heritage*<sup>1</sup> reminded me of the many times I have had eerie experiences that influenced my research. Although there have been many "visitations" over the years, I didn't expect that my trip to Monroe, Michigan, to speak at a seminar sponsored by the Genealogical Society of Monroe County would evoke yet another occurrence, one that, perhaps, suggests confirmation of an answer to a puzzle I have been considering for years. That Saturday in March of 2005 was a glorious day, perfect weather and perfect traffic conditions on I-75. I arrived at the meeting center at Monroe Community College without any problems. All went well in my presentation about the "Marriage Contract in New France." The audience laughed at the right places and gasped when they should have as I gave examples of details in the surviving documents. Then, when I left at about 4:30, I experienced what I like to call an encounter with a spirit of our ancestors!

The college is on the outskirts of Monroe. To get there, after leaving I-75, I took Elm, passing the motherhouse of the Sisters, Servants of the Immaculate Heart of Mary (IHM's)<sup>2</sup> on my right. Although I was concentrating on following directions to reach my destination, seeing the motherhouse transported me back to 1955. (Talk about ghosts from the past!) That year, my tenth at All Saints School in Detroit, I acted the role of Mother Theresa Maxis in a school play celebrating the 110<sup>th</sup> anniversary of the IHM's. Theresa was one of the women founders of the IHM's in 1845, with two other women, Charlotte Ann Schaff (Sister Celestine) and Therese Renaud (Sister Ann), and Father Florent Gillet. Interestingly, Theresa was a "woman of color," as we said in the 'Fifties, of French and African descent. Already on this ordinary trip to give a speech, I was haunted by memories and very definitely focused on the past.

My route to the college paralleled the River Raisin on my left for a good stretch. Elm changes names at one point, becoming North Custer. I noticed that one section of the River Raisin (*Rivière aux Raisins*<sup>3</sup> in French) has a modern structure to tame the rough water of some rapids. I later asked a few locals at the conference about the rapids and was told the turbulence is especially strong in the spring, the time of the events from the past evoked by seeing the rapids. From my reading of documents and my study of maps, I had convinced myself that Antoine Laumet *dit* de Lamothe Cadillac waged a small war against the Miami Indians somewhere near these rapids in 1708.

Complicated and deep-seated antagonisms among the Natives in North America existed long before the arrival of Europeans and continued afterwards. The Great Peace of 1701 in Montréal, monitored by the

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<sup>1</sup> See pages 37-39.

<sup>2</sup> The grounds of the motherhouse in Monroe were donated by the Potawatomi Indians, a fact I did not know in 2005. IHM's taught me in elementary school, high school, and college. Sister Davidica Cronin, IHM, principal of All Saints School, was responsible for my being able to attend Marygrove College. She pushed me in more ways than one, including seeing to it that I applied for a scholarship, the only reason I was able to afford going to college in 1958. Perhaps Sister Davidica was continuing to guide me on this day in 2005. I have pictures of me and two of my friends in nuns' habits. The boy playing Father Gillet was one who had a crush on me in eighth grade. And the girl playing Sister Ann had a crush on him in tenth grade, so it is delightful to see a picture of him dressed as a priest and "blessing" the three nuns!

<sup>3</sup> *Raisins* are grapes. My brother-in-law, Bob, who knew only a few phrases in French, decided to order "Raisin" juice for one of our breakfasts on a voyage to Québec. He was astonished to be served grape juice! For a beautiful slide show of a peaceful River Raisin in all seasons, see <http://www.tecumsehherald.com/node/792>

French, attempted to resolve some of these animosities, especially among the Iroquois and the Nations that were friendly to the French, and to establish means to achieve resolution of any conflicts.

One conflict that continued involved the Ottawa and the Miami, and it broke out anew in 1706 at Fort Pontchartrain, with Huron siding with the Miami. Some Huron, including one named Quarante Sols, had been living with the Miami of the Saint Joseph River (Niles, Michigan) at the time of the Great Peace. After the establishment of Fort Pontchartrain in 1701, Miami and Huron of the Saint Joseph River accepted Cadillac's invitation to establish themselves near the fort, as did some Ottawa and Huron from Michilimackinac. Living close to one another provoked renewed quarrels among these different Nations. A skirmish in June of 1706, which was not initially aimed at the French, nevertheless resulted in the deaths of Father Constantin Delhalle, a soldier named Larivière, and Pierre Tichenet. Natives were also killed. The Ottawa fled to Michilimackinac, and the Miami also deserted the fort. Both feared retaliation from the French for the unintended deaths of Frenchmen. Cadillac had been absent from the fort since the summer of 1704 but was en route to return with a large convoy of settlers and soldiers at the time of the June troubles.

Inquiry into the causes for the attack pointed to an Ottawa named Le Pesant, although a Huron named Quarante Sols was also considered to be responsible. Attempts by Governor-general Vaudreuil to resolve the conflict and atone for the deaths among the French and the Natives resulted in the delivery to Fort Pontchartrain, in the fall of 1707, of Le Pesant (the heavy or corpulent one). Cadillac railed at him in dramatic fashion and then allegedly allowed him to escape over the palisades of the fort without any further punishment.<sup>4</sup>

This angered the Miami, some of whom, by then, had established themselves closer to Fort Pontchartrain, 12 *lieues* (about 30 miles) away. In 1707, Cadillac reported that he had induced "the Miami Indians who number 400 men bearing arms, and who were a long way from Detroit [at *Fort St. Joseph*, now Niles, Michigan] to come and settle at the **Maurepas** River which is only **12** leagues [*lieues*] away."<sup>5</sup> Cadillac refused to allow the Jesuit stationed at the St. Joseph River to return there and sent a Récollet, probably Father Deniau, to this new settlement. This is a fact that is supported by three baptisms of Miami Indians entered into the registers of Ste. Anne de Detroit in 1711, about the time that Cadillac departed for France instead of going to *Louisiane* overland, as he had been ordered to do by Pontchartrain. The baptisms had been performed by Father Deniau in 1707 at a mission called *St Antoine de Pades* [*sic*] *aux Miamis*, with Pierre Roy serving as godfather.<sup>6</sup> Unfortunately no church documents for a *St. Antoine de Pades aux*

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<sup>4</sup> See the biography of Cadillac in Volume 2 of the *Dictionary of Canadian Biography*, available on the internet. My sources for my summaries include d'Aigremont's 1708 report, as well as the correspondence between France and New France, and Gilles Havard's *The Great Peace of Montreal of 1701*, French-Native Diplomacy in the Seventeenth Century, translated by Phyllis Aronoff and Howard Scott, McGill-Queen's University Press, 2001. This peace insured that Detroit could be settled.

<sup>5</sup> *Historical Collections of the Michigan Pioneer and Historical Society*, vol. 33, p. 338; Dft. Ex. 82. Cited in Drs. Erminie Wheeler-Voegelin, Emily J. Blasingham, Dorothy R. Libby: *An Anthropological Report on the History of the Miamis, Weas, and Eel River Indians*, Vol. 1. Emphasis mine. This report can be read at [http://www.gbl.indiana.edu/archives/dockett\\_317a/317a\\_2b.html](http://www.gbl.indiana.edu/archives/dockett_317a/317a_2b.html)

<sup>6</sup> Near the end of the entries for 1711 in the Ste. Anne de Detroit register of Indian baptisms, Chérubin Deniau, *prêtre missionnaire Récollet*, entered three records for baptisms he had performed and recorded four years earlier, in 1707, at the mission of *St Antoine de Pades aux Miamis*. Father Deniau certified these copied additions on 25 November 1711 at Fort Pontchartrain. Ste. Anne de Detroit original registers, p.135, photocopy. Thanks to Gail Moreau-DesHarnais for noticing these entries in 1999. See *MHH*, Vol. 20, #3, July 1999, p. 122. [Note: In July of 2010, I was finally able to purchase a copy of Dunning Idle's 1946 doctoral thesis, "The Post of the St. Joseph River during the French Régime, 1679-1761," published in 2003 by Support the Fort, Niles, Michigan. On the first page, Idle writes, in describing René Robert Cavelier de La Salle's arrival at the mouth of the St. Joseph River in 1679

*Miamis* or on the *Maurepas* River have survived, but many others have also disappeared, including some for Fort Pontchartrain. Perhaps coincidentally but certainly evocatively, the first parish at *Rivière aux Raisins* bore the name *St Antoine de Padoue* / St. Anthony of Padua in 1788. Since 1845, however, the parish has been known as St. Mary's.<sup>7</sup>

Cadillac may have named the Maurepas River after his patron, Minister of the Marine Jérôme Phélypeaux, Comte de Pontchartrain and de Maurepas, or after his son, Jean Frédéric de Maurepas.<sup>8</sup> Historians have maintained that the river Cadillac named the *Maurepas* could only be what is now the Maumee River because they knew it led to one of the Miami villages. By about 1718, a group of Miami can be documented as having a village at what was called the mission of St. Philippe, *Poste Miamis*, and then *Fort des Miamis*, now Fort Wayne, Indiana. From Detroit, Fort Wayne can be reached from Lake Erie by the Maumee, a river that empties into Lake Erie near Toledo, Ohio, farther south than River Raisin. The Maumee does have a large rapids; but, it seemed to me, the distance (12 *lieues*) mentioned by Cadillac placed the River Maurepas at what became the River Raisin, not at the Maumee River. The name Maurepas for a river in the vicinity of Detroit does not appear anywhere else than in this one reference, although it was used in *Louisiane* to honor Maurepas. In addition, historians are unaware of the reference to St. Antoine de Pades because few, if any, have consulted the registers of Ste. Anne de Detroit.

What does survive and is known by historians is d'Aigremont's 1708 report on conditions at Fort Pontchartrain. When the minister in France, Pontchartrain, heard about the outbreak of violence in 1706, he commissioned d'Aigremont in 1707 to visit Fort Pontchartrain and other New France posts in 1708 to find out what he could. What follows is summarized from the version of d'Aigremont's report translated in the *Michigan Pioneer and Historical Collections*, volume 33.

In April of 1708, in retaliation for Cadillac's failure to satisfactorily mediate an atonement for the deaths of Miami in 1706, the Miami killed three Frenchmen, who were one *lieue* (two and a half miles) from the fort. Cadillac sent for assistance to *sieur* d'Argenteuil (Pierre d'Ailleboust d'Argenteuil), who was traveling to Saginaw to deliver food to the Ottawa there. About 1,300 persons, Ottawa and Sauteur, 300 of them men, and an additional 150 Indians encountered on the way traveled to Fort Pontchartrain with d'Argenteuil. There they learned that Cadillac had not detained the Miami responsible for the murders, even though he believed there was a plot among the Miami, Huron, and Iroquois to kill everyone at the fort. Instead, Cadillac

had made peace with them on four conditions: -First,- that they should deliver the murderers to M. de La Mothe within 40 days.

2<sup>nd</sup>, that, within 15 days, they should give up a young Outaois [Ottawa] they had taken.

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(modern-day St. Joseph, Michigan), "The Recollects constructed a bark cabin which served as a chapel, (7) which may have been dedicated to St. Anthony of Padua." (8) Footnote 7 refers to Hennepin's and Leclercq's accounts, and 8 to Shea, *The Catholic Church in Colonial Days*, 323 (1886). Consulting Shea, I saw that he says the chapel, "the first Catholic church in the lower peninsula of Michigan," was "apparently dedicated to Saint Anthony of Padua, as the commander on the voyage had promised to dedicate the first chapel to that saint." Shea also cites Hennepin and Le Clercq. This saint's name thus may have been known to the Indians on the west side of Michigan. At that time, the St. Joseph River was known as the Miami River because it led to the Miami settled upstream.]

<sup>7</sup> Roman Godzik, *et. al.*, *Make Straight the Path, A 300-Year Pilgrimage, Archdiocese of Detroit*, Strausbourg, France: Éditions du Signe, 2000, p. 37. The church of St. Antoine was on North Custer.

<sup>8</sup> The son became Minister of the Marine in 1723 at the age of 22. See *Dictionary of Canadian Biography*, Vol. 3, p. 61. He would have been six years old in 1707. A Lake in Louisiana is named after him.

[http://en.wikipedia.org/wiki/Lake\\_Maurepas](http://en.wikipedia.org/wiki/Lake_Maurepas)

3<sup>rd</sup>, that they should pay for an ox and a cow that they had killed. He insisted strongly on this point which, made the savages [*sauvages*: Indians] allied to us say (page 437) that they saw very well that he valued an ox and a cow higher than a man.

4<sup>th</sup>, to return what they had stolen from the French people in their country.<sup>9</sup>

Note: this last demand would seem to indicate that some French lived among or traveled to the Miami for at least part of 1707.

D'Aigremont continues:

As the Miamis did not send back within the 15 days the young Outaois they have taken, M. de La Mothe determined to go and attack them in their fort, and to that end he had a flag hoisted, to which he had had a tomahawk fastened, without consulting either the officers or the savages, about it. Both of these were rather discontented, especially the latter, who complained, saying that M. de La Mothe was a cheat to go and attack the Miamis before the 40 days he had given them, for they did not think that the young Outaois, whom they had promised to return in 15 days, was sufficient reason why he should not wait this time. Notwithstanding this discontent, they decided to follow him.

You can read d'Aigremont's 1708 report on Fort Pontchartrain, including the account of the journey to the Miamis fort and the battle, in *Michigan Historical Collections*, volume 33.<sup>10</sup>

Cadillac set out to pursue his war without waiting for the others, who joined him the next day. Sometime later, when Cadillac reached a river leading to the Miami fort, after leaving, first, the Detroit River, and then Lake Erie, he went ahead of his army of soldiers and allied Indians, alone in his canoe in a dark night, for a while. Then he traveled on foot and got lost. The others eventually found him, and together they went on to attack the small Miami fort, during which battle Cadillac is reported to have hidden behind a tree. The Miami eventually showed the white flag (*pavillon*) of peace that Cadillac had given them in the previous spring and the battle ended. They "promised him that they would bring the murderers in **six weeks** if they could, and if they were unable to do so they would go and settle at Detroit, after they had gathered in their harvest; and, as security for their word, they gave M. de La Mothe three Miami chiefs as hostages, after which each side withdrew." But, as d'Aigremont continues in his report:

**When a month had elapsed** and M. de La Mothe had heard nothing from the Miamis, he sent a boat to them with four Frenchmen. The said Miamis kept two of them and sent back two Miamis to M. de Lamothe again assuring him that they would do what they had promised him; but there is no ground for believing it **for they have withdrawn from their fort and two months have passed by without any news having been received from them.** [Emphasis mine.]

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<sup>9</sup> These details are reported in d'Aigremont's 1708 report of his visit to Fort Pontchartrain. François Clairambault d'Aigremont was commissioned in 1707 by Pontchartrain to inspect the posts of Michilimakinac, Détroit, Niagara, and Frontenac. The full report is not part of the *MHC* publication, but I have read all of it on photocopies. See "Letter from Sieur D'Aigremont Denouncing Cadillac [*sic*] Methods (November 14, 1708)," in *Michigan Historical Collections*, vol. 33, pp. 424-452. Read at [http://www.gbl.indiana.edu/archives/miamis5/M07-13\\_15a.html](http://www.gbl.indiana.edu/archives/miamis5/M07-13_15a.html) For d'Argenteuil, see *Dictionary of Canadian Biography*, <http://www.biographi.ca/index-e.html>

<sup>10</sup> *Ibid.*

D'Aigremont's visit was in July of 1708. He even served as godfather with Cadillac's daughter as godmother and signed the register on 29 July.<sup>11</sup>

The Miami had thus left their fort, wherever it was, before late July.

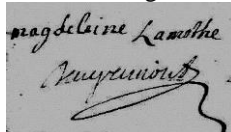
The registers of Ste. Anne de Detroit contain another intriguing entry. In 1710, mention is made of a *Nouvelle Colonie* in the record for the 5 May 1710 marriage, after three consecutive banns, of Jean Baptiste Turpin, son of deceased Alexandre Turpin & Charlotte Beauvais, his wife, of the parish of Montréal; and Marguerite *Fafart*, daughter of deceased Jean *Fafart* and Marguerite *Couque*, his wife, of this parish and *Nouvelle Colonie*.<sup>12</sup> I have never seen any explanation of where this *Nouvelle Colonie* could have been in 1710 (unless it referred to Fort Pontchartrain), but Marguerite Couc (Couque / Kouk / Couk) lived among the Miami at the St. Joseph River at a later date, by at least 1720, when the incomplete surviving register for the mission at the St. Joseph River begins,<sup>13</sup> so she is definitely associated with Miami Indians.

Whatever the truth may be about the location of some of the Miami in 1707-08, in going home in March of 2005, I somehow turned right instead of left or left instead of right. And, after driving only a few miles, I realized that the river was on the wrong side of the road for me to be traveling in the correct direction. North Custer suddenly became Plank Road instead of Elm; and, because of the position of the sun late that afternoon, I realized that I was driving West instead of East as I needed to do to return to I-75. I turned around in the parking lot of an old school and retraced my path, and soon I saw familiar landmarks.

Alone in the car, I burst into laughter, thinking the "spirits" were "telling me" I was right about the location of the 1708 battle. If Cadillac got confused on a river, it's only proper that I was also confused! No one will believe this experience as reliable evidence, but I just love the coincidence that, 297 years after Cadillac, I also got lost, an experience I shared with others and filed in my memory. This, however, is not the end of the story, or I would not be writing this article in 2009.

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<sup>11</sup> 29 July 1708, baptism of François, son of Pierre Mallet, *voyageur habitant du Détroit*, and his wife Marie Magdeleine Dufresne. Godparents: *Monsieur François Clayrambault, escuyer, Sieur Daygremont* (François Clairambault sieur d'Aigremont) *Commissaire De La marine en Canada, subdelegué de l'Intendant et Deputté De la Cour pour Visiter les postes avancés Du Canada*, presently at Fort Pontchartrain, and Marie Magdeleine de LaMothe Cadillac, daughter of *Messire Antoine de Lamothe Cadillac*, commander for the king of Fort Pontchartrain du Détroit and of its dependencies. Godparents and father signed. Cherubin Deniau. Page 39 of original Ste. Anne.

A photograph of a handwritten signature in dark ink on a light-colored paper. The signature reads "Magdeleine Lamothe" in a cursive script. Below the name, there is a large, stylized flourish or signature mark.

<sup>12</sup> *Ibid.*, p. 88, photocopy. The registers are not assembled chronologically.

<sup>13</sup> Marguerite Couc, wife of Michel Massé, her second husband, is documented at Mission de la Rivière St. Joseph des Miamis and des Illinois from 1720 to 1723; and Marie Fafard, Marguerite's daughter by her first husband, Jean Fafard *dit* Maconce, served as godparents there with Marie's husband, Louis Metivier, master carpenter, 5 June 1745 for the baptism of a Miami, Mekabik8nga, 50, and a *Miamise* named *madelon*, about 50, who were also married that day. Both Louis Metivier and "Mari fafar" signed. Registers of Mission de la Rivière Saint-Joseph des Illinois (This is how the mission is identified on the Family History Library microfilm.). FHL #1018092. Original images available at ancestry.com in the Early U.S. French Catholic Church Records (Drouin Collection), 1695-1954; see also Rev. George Paré and Milo M. Quaipe, eds. "The St. Joseph Baptismal Register," *The Mississippi Valley Historical Review*, vol. 18, available at [http://www.gbl.indiana.edu/archives/miamis6/M14-22\\_27d.html](http://www.gbl.indiana.edu/archives/miamis6/M14-22_27d.html). It must be noted, however, that there are several misreadings in this transcription.

In 2008, I purchased Robert Toupin's *Les Écrits de Pierre Potier*.<sup>14</sup> This huge volume publishes the writings of Father Pierre Potier, a missionary to the Huron and the French from 1744 to 1781 in the Detroit River Region and at the parish of L'Assomption in what became Windsor, Ontario. He visited the St. Joseph River at least once. Toupin's footnote 1 on page 672 cites the St. Joseph Registers for the baptism of a child of Pascal Chevalier by Father Potier, 25 January 1761. Toupin also transcribes documents written by others that Father Potier had copied, including a tantalizing set of directions by a man called *Charleau*<sup>15</sup> that details the *Chemin du Detroit aux Mis* (an abbreviation for Miami), the path (including distances) from Detroit to *le fort des Miamis*.

Charleau's itinerary begins with the notation that from *Le Detroit* traveling down the river to enter Lake Erie is 6 *lieues*; from the end of the Detroit River traveling on Lake Erie to *La Baye* (Maumee Bay, near Toledo, Ohio) is 12 *lieues*. Then there are 2 *lieues* along the bay to the entry of "R: des Mis," the River of the Miamis, now the Maumee River, for a total of **20 lieues** (not 12). The rapids are another 4 *lieues* farther inland and extend for 3 *lieues* to *La Roche Debout*, at a total of 27 *lieues* from Detroit. Then the route continues for another 53 *lieues* before reaching *le fort des Miamis*, modern-day Fort Wayne, 80 *lieues*, or about 198 miles from Detroit.<sup>16</sup>

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<sup>14</sup> Robert Toupin, S. J., *Les Écrits de Pierre Potier*, Les Presses de l'Université d'Ottawa, Collection Amérique Française, 1996.

<sup>15</sup> Toupin does not attempt to identify *Charleau*, but he could be Charles Chevalier, baptized at Michilimackinac in 1727, younger brother of Louis Chevallier, who consistently spelled his last name with two /l/'s. Louis lived at the River St. Joseph *poste* from the late 1740s to 1780 with his wife, Madeleine Réaume, widow of Augustin Larcheveque. Correspondence with Michael McCafferty in 2008-09 reveals that the Charleau who knew Fr. Potier may be the one called *Charlot Chevalier*, "whose name appears in one of the Potier itineraries along the Kankakee River." See Toupin, p. 139. My search found a Charles Chevalier given permission to go to Poste de la Rivière Saint-Joseph, 25 juin 1750, BAnQ, TL4,S34,P918. See also at Library and Archives Canada, 1748, octobre, 23, Series C11A. Correspondance générale; Canada: 8138 "produit des congés du poste de la rivière Saint-Joseph (Hubert La Croix, Jean Giasson, Ignace Hubert, Jean-Baptiste et Nicolas Lefebvre, **Louis et Charles Chevalier**)." Other references include 1749, août, 04 / Détroit Series C11A: 8600, "Certificat de Robert Navarre [at Detroit] signalant que **le sieur Chevalier** a fourni un canot d'écorce [provided a birchbark canoe]." Whether this *sieur Chevalier* is Louis or Charles or their brother, Pascal, it establishes that at least one of the brothers was associated with Detroit concurrently with Father Potier. Further confusing matters, Charles L'Huillier (Lullier [L'Huillier dit] **Chevalier**) on BAnQ, Pistard, Cote: TL4,S34,P750, in May 1748, was given permission to travel to Detroit. He married Louis Chevallier's step-daughter, Angélique Larcheveque Larche 1754-08-26 at Fort St-Joseph-des-Illinois, PRDH, [www.genealogy.umontreal.ca](http://www.genealogy.umontreal.ca) Or, could *Charlot* be "Charlot, Sauvage francisé et élevé à la religion catholique [Charlot, a Frenchified Indian brought up in the Catholic religion], envoyé ici par Pontiac...porteur d'une lettre de sa part...et d'un collier de porcelaine...[sent here (1763 / fort de Chartres) by Pontiac...]" (s'adresse à Pierre-Joseph Neyon de Villiers, commandant du fort de Chartres) - déposition de Charlot concernant le siège du fort Detroit par les Outaouais, Sauteux, Potéouatamis et Hurons (compte rendu); lettre de Pontiac datée du 25 août: demande du secours, a défait un grand chef anglais qui a péri avec près de 200 de ses soldats, a vu Baby et Jacques Saint-Martin combattre du côté des Anglais." Library and Archives Canada, MG1-C11A, Original: Volume 105, fol. 416-418. Gail Moreau-DesHarnais reports the presence of a *Charlot, panis*, and *Charlot, pathocas*, as witnesses to burials in Detroit from "17 May 1741 (and will have to check again before this date) to 22 August 1752." The identity of *Charleau* and/or *Charlot Chevalier*, if they are the same person, may never be satisfactorily established.

<sup>16</sup> Toupin, p. 157. A Pascal Chevalier itinerary from St. Joseph (Niles, Michigan) to Detroit by land, some of it through standing forest, identifies the distance as 97 *lieues*, or about 241 miles, thus farther from Detroit than either Fort Wayne, Indiana, or River Raisin, Toupin, pp. 150-52. Two 1762 letters from Pascal Chevalier to Father Potier are also published, pp. 671-673. As mentioned above, Toupin's footnote 1 on page 672 cites the St. Joseph Registers for the baptism of a child of Pascal Chevalier by Father Potier, 25 January 1761. Father Potier buried **Charlotte Chevalier**, about 62 years old, on 20 March 1768 in the cemetery at L'Assomption. Toupin, p. 1056. This appears to be Charlotte Chevalier, who was born in 1710 in Montréal (PRDH, [www.genealogy.umontreal.ca](http://www.genealogy.umontreal.ca)), eldest sister of Louis, Pascal, and Charles, and the wife of **Antoine Deshêtres**. The Deshêtres family lived many years at the St. Joseph River before moving to the Detroit River Region about 1749.



Monroe was first named *Rivière aux Raisins* and also called Frenchtown.

Fort Meigs was on the Maumee River that leads to the formerly-called Fort Miami, now Fort Wayne, Indiana.

<http://ultimatehistoryproject.com/uploads/3/0/6/7/3067335/2590752.gif?328>

This illustration was not part of the original publication of this article.

Half of the 12 *lieues* distance from the Detroit River to Maumee Bay on Lake Erie is thus 6 *lieues*. Add the 6 *lieues* of travel from Detroit to the beginning of Lake Erie and the total is 12 *lieues*, the distance cited by Cadillac for the new settlement of Miami in 1707. River Raisin (at Frenchtown on the map) appears to be about midway, or 6 *lieues*, between the Detroit River and Maumee Bay, or 12 *lieues* from Detroit. Based on 2.4855 miles in one *lieue*, 12 *lieues* is about 30 miles, the approximate distance from Downtown Detroit to Monroe, also called Frenchtown.<sup>17</sup>

I may never be able to convince historians that some Miami may have lived briefly at a new location on what became *Rivière aux Raisins*. There is no doubt, though, that they were served by a priest somewhere in 1707 because of the baptisms performed at the mission of *St Antoine de Pades* (possibly named to honor Antoine de Lamothe Cadillac) and entered in the registers of Ste. Anne de Detroit in 1711, after Cadillac had left Fort Pontchartrain earlier that year. My gut feeling is that this mission and settlement was at *Rivière aux Raisins* and not on the Maumee River in 1707 and 1708. Although my opinion is now reinforced by Charleau's identification of the distance between Detroit and the Maumee River (and my experience of "getting lost" along the River Raisin!), this may not be enough to revise the dozens of citations that now identify the place of Cadillac's "war" in 1708 as the Maumee River. I nevertheless have confidence in my ghostly encounters with the spirits of our ancestors. I like to believe that Cadillac was laughing with me in the car that March day in 2005 to encourage me to question the status quo.

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<sup>17</sup> The number of miles in a French *lieue*, sometimes called a league, is 2.4855 miles in one *lieue* (slightly smaller for the old French *lieue*, 2.4221 miles) or about 29.826 miles in 12 *lieues*. Since both Cadillac and Charleau use the same word within a span of about fifty years, though, 12 *lieues* should equal 12 *lieues*, or about 30 miles. See <http://www.unc.edu/~rowlett/units/dictL.html> .