

Author's note: Brian Leigh Dunnigan's *Frontier Metropolis*, Detroit: Wayne State University Press, 2001, includes a 1731 map of Detroit that records the names of the then proprietors of farm land. Eight plots east of the fort area (about 16 *arpents*?) is the first surviving concession from the days of Cadillac's concessions: "Fafard DeLorme". Next to him to the east is "Vaudry pour avoir epousé la veuve de francois bosseron par titre du Sr Delamothe en datte du 10 mars 1707." This is clearly Joseph Vaudry, husband of Marie Lepage, again identified as her second husband, although no marriage record survives; he received Marie Lepage's first husband's concession by virtue of his marriage to her. The next is an unidentified plot, originally that of Jean-Baptiste Gouriou *dit* Guignolet, followed by those of Le Sr Marsac Derochers; La jeunesse; Deniau (?) ; Deslauriers; "presentement La veuve Lajeunesse"; and, finally, "Sanspeur Sergent". Sanspeur is most likely Simon Gilbert *dit* Sanspeur, husband of Marguerite Lepage. Gilbert had been granted land by Tonty. The Lepage sisters and their husbands were thus still holders of property in 1731.

Rush to judgment?
Part 3 [2014 Version]
Thérèse "Bosseron" Véron de Grandmesnil

An example of misinterpreted evidence

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And where was the "unfortunate" Thérèse during the years that Véron the younger served Cadillac, his "master"? Children rarely make an appearance in the documents.

The "Census of Detroit de Pontchartrain in the year 1710," as published in the *MPHC* Cadillac Papers, does not show Marie Lepage as an inhabitant,¹ but other women are not listed either, except as "wives" who are present or who are absent. Those who are there

are all lodged in houses built of stakes [*sic*] set upright, and earth, all thatched with grass [*sic*]; the commandant's is like the others, since the King and the company have given up bearing its cost. There are only two built of logs, one upon another,² the chapel, where the missionary lives, and the warehouse of the Company. Outside the fort, at a distance of half, a gun shot [*sic*], there is a miserable barn and a house, which serves as a stable.³

Yet she has definitely returned before 1720, for she is listed as one of the four owners of original concessions who had not abandoned them.⁴ It seems impossible to tell whether Thérèse was with her

¹ *Michigan Pioneer and Historical Collections*, Vol. 33, 1904, pp. 492-495. "Des Rochers," the husband of Thérèse David, his wife; and Jacques Langlois and his wife are among those listed.

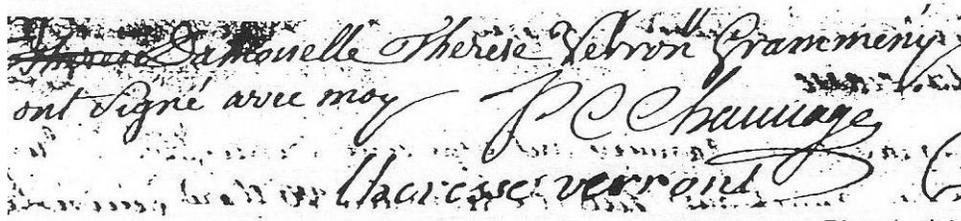
² The phrase is *pièce sur pièce* and is characteristic of buildings then.

³ "Census": *MPHC*, 33: 494. Burton gives as source only volume number and page, without identifying the author or census taker. I count 38 persons in 1710. See also "Les Habitants du detroit 1721," NAC, Microfilm #F-413, AC C11^E, Vol. 15: ff. 186-88. I count only 34 men, not all of whom have their wives or children with them. [See Gail Moreau-DesHarnais's corrected transcription of the census available on CD at FCHSM, www.habitantheritage.org.]

⁴ In "Given at Quebec this 4th of November, 1721," entitled "Cadillac Again Petitions to Be Put in Possession of Detroit," Governor General Vaudreuil's annotation reads: "In this stretch of land to the northeast of the fort [are, in 1720-21,] . . . four [original] concessions granted by M. de La Mothe to the (persons) named Delorme, Desrochers, M. Aubin and the widow Beausseron," but all "the houses [are] within the fort." *MPHC*, Vol. 33: p. 679. Vaudreuil then adds "There are no Frenchmen [still occupying conceded land in 1721] except the four named above, each of

mother at Détroit after Marie Lepage's marriage to Joseph Vaudry. Thérèse would have been eleven in 1720.

Although the "Therese Veron" in Beauport in 1729 is most likely the right one, the first document I have actually **read** recording the name of Thérèse as an adult is the 26 January 1733⁵ baptism at Québec of Joseph-Louis de Gonzague Sauvage, son of Pierre-Charles Sauvage (*dit* Chevalier in Jetté) and Anne Badeau (Fabien & Marie-Anne Corbin⁶). Godparents were: Joseph Barbel and *Therese Verron Grammeny*. A photocopy of the document reveals that the priest wrote "Therese" and crossed it out; then he continued with "Damoiselle Therese Verron Grammeny". Something or someone may have impressed upon him the need to give her this honorific title. She herself signed "tharisse verront".⁷ It seems she had received some instruction, even if only enough to be able to sign her name.



Therese [crossed out] *Damoiselle Therese Verron Grammeny*

Joseph Barbel, the godfather, appears to be the son of Jacques and Marie-Anne Picard, sister-in-law to Thérèse's acknowledged father through his marriage to Marie-Catherine Lepicart (Picard and Lepicard in Jetté). Like Thérèse, Joseph was born in 1709.⁸ Both would then have been twenty-four years old in 1733. Joseph's father had served as secretary to Intendant Michel Bégon⁹ in 1714-1715.¹⁰ Did Thérèse live with the Barbels? Marie-Anne Picard's half-sister, Étienne's wife, died in February of 1719, when

whom has two *arpents* frontage [by 20 *arpents* deep]." p. 680. See also *MPHC* 33: pp 695-702, extracts from the memorial and reply, referenced as Vol. 9, p. 1812, on 702: "Last year [1720] he [Alphonse Tonty] made all the settlers bring him their concession contracts, which they did; and he has kept most of them. . . . All this ill treatment has compelled the petitioners to withdraw, some to the Miamis & some to Montreal, until His Majesty shall give other orders concerning it."

⁵ PRDH: #159673 Québec 1733-01-26 Birth: 1733-01-25. Barbel also signed. Thérèse appears to have served as godmother for THERESE MASSEE, dau of JEAN MASSEE & MARIE MORIN, at a baptism 17 September 1729 at Beauport, signing as THERESE VERON: Residence: Québec, but FHL microfilm #1018074 is a transcription and not the original, so I cannot compare signatures. The godfather was ANDRÉ CORBIN, occupation: artisan, residence: Québec. This appears to be either the **son** of ANDRÉ CORBIN and MARIE CHARLOTTE RAINVILLE (Birth:1709-05-02 Montréal, the same year as Thérèse. First marriage: 1731-07-16 Trois-Rivières with LOUISE PETIT YAMASKA Father : PIERRE PETIT YAMASKA Mother : MARGUERITE VERON GRANDMENIL. Second marriage: 1748-01-08 Trois-Rivières with VERONIQUE BABY Father : JACQUES BABY Mother : MARIE MADELEINE VERON GRANDMENIL), or his **father**, also an ANDRÉ, who was "maitre taillandier" in 1709 at his son's birth and a "forgeron" who lived with his wife on rue de la Montagne in 1744. Once again, there are firm links to the Grandmesnil family. Also, DAVID CORBIN, brother to André the elder, was hired to go to Fort Pontchartrain 28 April 1705 (Chambalon). Thanks to Gail Moreau for a copy of this contract. Again at Beauport, Thérèse later served in 1735 as a godmother with the name *Therese Degrandmenil*, but this is a civil record and a transcription on the microfilm. See footnote 12.

⁶ Marie-Anne Corbin is sister to David and André Corbin. Jetté: 269.

⁷ FHL microfilm #1289908 N.-D. Qué. Photocopy.

⁸ Jetté: 46

⁹ Bégon was known for entertaining "the colony's fashionable society—Monseignat described Bégon as the most lavish of the six intendants of New France he had known. . ." Zoltvany, DCB III: 60.

¹⁰ Vachon, *DBC* II: 45. He was chief scribe [*greffier en chef*] of the *Conseil superieur* in 1721-1722, *notaire royale*, and held other important positions.

Thérèse would have been nine years old, the same year that Marie Lepage, with her second husband, Joseph Vaudry, can be documented in Détroit.¹¹

In 1735 and in 1739, Thérèse again served as godmother.¹² In the census of Québec¹³ in 1744, she appears with the family of deceased Pierre Joly:

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Rank Name Age M.S. Pr. Sex
01 MARIEANNE AUBUCHON Occupation : BOULANGERE [Baker] 048 v p f
-----
02 JOLY SPOUSE OF 01 --- m d m
-----
03 JOSEPH JOLY SON OF 01 027 c p m
-----
04 JOSEPH PIERRE JOLY SON OF 01 013 c p m
-----
05 CATHERINE JOLY DAUGHTER OF 01 015 c p f
-----
06 LOUISE JOLY DAUGHTER OF 01 012 c p f
-----
07 THERESE GRANDMENIL 032 --- p f
-----
08 JACQUES LESIEUR Occupation : OUVRIER [worker] 024 --- p m
-----
09 CHARLOTTE GUILLOT Occupation : DOMESTIQUE [servant] 022 --- p f
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While the census assigns two non-family individuals occupations as servants, it does not do so for Thérèse. In the version published by RAPQ, Thérèse is said to be “pensionnaire” (boarder, lodger).¹⁴ Whether her lodging was being paid by someone else or was the result of service she performed for the family seems impossible to ascertain. Two years before the 1744 census, Thérèse’s father knew the Joly family at least well enough to attend the 3 November 1742 wedding at Québec of Madeleine Joly, daughter of Pierre Joly & Marie-Anne Aubuchon, to Jean-Baptiste Lussac of Paroisse de St-Project, Diocese de Bordeaux.¹⁵

Five years after her acknowledged father’s death¹⁶ and four years after the 1744 census at Québec, Thérèse married at Trois-Rivières. This is the PRDH “certificate” version of the church record¹⁷ at Trois-Rivières:

¹¹ Ste. Anne du Detroit registers (photocopy of original): 1719 November the baptism of seven-month-old child (thus born in May), Marguerite Bosserrone, legitimate daughter of Joseph Vaudry and Marie Lepage. The godmother was Marguerite Lepage, Marie’s sister.

¹² PRDH: #170160 Beauport (Civil archives) 1735-01-19 Birth : 1735-01-18 Therese Degrandmenil, godmother for Therese-Antoine Guillot, dau. of Jacques Guillot & Catherine Giroux, with Duchesnay, Seigneur de Beauport [Antoine Juchereau], as godfather. Jacques Guillot appears to be half-brother of the Charlotte Guillot, servant of the Joly family with whom Thérèse lived at the 1744 census. And #161304 Québec 1739-03-15 Birth : 1739-03-14 Therese Grandmeny, godmother for Marie-Therese Boissel, dau. of Joseph Boissel & Madeleine Lafontaine, with Jacques Perrault as godfather.

¹³ PRDH: #187108 Québec 1744-00-00.

¹⁴ “Le Recensement de Québec, En 1744,” Tome 20, RAPQ 1939-1940, p. 102 on CD-Rom version: *Les rapports des Archives nationales du Québec*, 1920-1975, Les Publications du Québec. The Joly family lived on rue Sault-au-Matelot in the section “depuis la Canoterie jusqu’à la rue de la Montagne.”

¹⁵ PRDH: #165085 Québec 1742-11-03 and photocopy. Grandmesnil signed the record.

¹⁶ PRDH #167539 Québec 1743-04-23 Death : 1743-04-22. Photocopy FHL #1289909.

¹⁷ PRDH: #181015 Trois-Rivières 1748-04-22 and photocopy. This is the anniversary of her acknowledged (or alleged) father’s death on 22 April 1743. Images from FamilySearch, Quebec, Catholic Parish Registers, 1621-1979, Trois-Rivières, Immaculée Conception, Baptêmes, mariages, sépultures 1634-1749, Image 672 (the dispensation inserted into the register) and 673 (the marriage) of 684.

181015 Trois-Rivières 1748-04-22 Rank Name Age M.S. Pr.

01 PIERRE BABY --- c p m

02 THERESE GRANDMENY --- --- p f

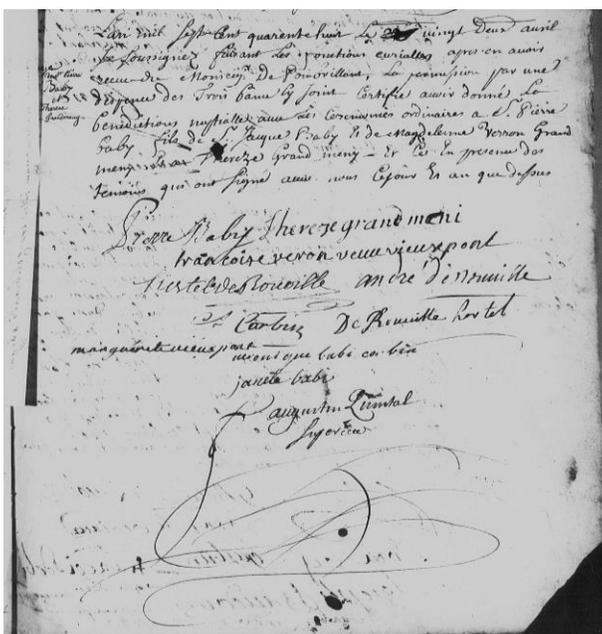
03 JACQUES BABY FATHER OF 01 --- --- --- m

04 MADELEINE VERRON GRANDMENY MOTHER OF 01 --- --- --- f

05 DEPOMBRILLANT Occupation : MONSEIGNEUR --- c --- m

06 AUGUSTIN QUINTAL Occupation : PRETRE, FAISANT LES FONCTIONS CURIALES --- c p m

• MONSEIGNEUR DEPOMBRILLANT A ACCORDE LA DISPENSE DES TROIS BANS • NULLE MENTION N'EST FAITE DES PARENTS DE L'EPOUSE [**Monseigneur de Pombrillant granted a dispensation of three bans. No mention is made of the parents of the bride.**]



22 April 1748 Church Record. The edge of a dispensation can be seen on the left.

Pierre Baby and Therese grandmeni signed, as did francoise veron veuve vieuxpont and others not mentioned on the PRDH “certificate”: hertel de Rouville, andre de rouville, Corbin, De Rouville hertel, marguerite vieuxpont, monique babi corbin, janete babi, and the priest Augustin Quintal

Here is the PRDH “certificate” of the marriage **contract**¹⁸ drawn up by notary Pillard five days earlier:

277128 Lieu indéterminé (au Québec) 1748-04-17

Rank Name Age M.S. Pr. Sex

01 PIERRE BABY Residence : TROIS-RIVIERES --- c p m

02 THERESE VERON DE GRANDMESNIL Residence : TROIS-RIVIERES --- --- p f

03 JACQUES BABY FATHER OF 01 Residence : TROIS-RIVIERES --- --- d m

¹⁸ PRDH: #277128 Lieu indéterminé (au Québec) 1748-04-17. The contract was written at the “hostel” (either the home or offices) of “Lieutenant General” René-Ovide Hertel at Trois-Rivières.

04 MADELEINE VERON DE GRANDMESNIL MOTHER OF 01 Residence : TROIS-RIVIERES --- --- f

05 RENE OVIDE HERTEL DE ROUVILLE Residence : TROIS-RIVIERES --- --- p m

06 LOUIS PILLARD Occupation : NOTAIRE --- --- p m

• LA MARIEE EST "ASSISTEE DE RENE-OVIDE DE ROUVILLE".
[The bride is "assisted by René-Ovide de Rouville".]

René-Ovide Hertel, who is said to "assist the bride" at the contract, is cousin to Étienne Véron, who declared himself as such when he was present at René-Ovide's marriage, as recorded in the registers at Québec 11 October 1741.¹⁹ (See footnote.) In 1741, René-Ovide was 21 and his bride, Louise-Catherine André,²⁰ 29 years old.

On 17 April 1748, five days before the Church ceremony, the witnesses present for Thérèse at the marriage contract (**not** recorded on the extract from PRDH) were Dame Louise-Catherine André, present and identified as wife of René-Ovide Hertel, also present, advisor to Thérèse for the contract; Dame Françoise Grandmesnil, "veuve de feu Sr Godefroy de Vieuxpont," widow of deceased Sieur Godefroy de Vieuxpont (and sister of Étienne the younger); *Delle* (Damoiselle) Marguerite de Vieuxpont, "sa fille, tante et cousine de la dite future Espouse,"²¹ her daughter, aunt and cousin of the said future bride. Clearly, this document shows that the family of Véron de Grandmesnil acknowledged and supported Thérèse, who signed the contract **Thereze grandmeni**. All others present also signed.²² Thérèse's *doüaire préfix* (dower's portion) was two thousand *livres*, a significant sum for the time.

A handwritten signature in cursive script, reading "Thérèse grandmeni". The signature is written in dark ink on a light-colored, slightly textured paper. The letters are fluid and connected, with a prominent initial 'T'.

¹⁹ Father of the groom is deceased Jean-Baptiste Hertel de Rouville, écuyer, chevalier de St-Louis, *capitaine d'une compagnie entretenue pour le service du Roi à l'Île Royale*, where René-Ovide was born, and his mother Marie-Anne Baudouin (Beaudoin in Jetté). PRDH: #165029 Québec 1741-10-11 A notation on the document presents an interesting story: "The act is not in its [chronological] place in the register, M. Plante having refused to register the marriage celebrated 21 May 1741 at St-Roch chapel by Brother Valantin, Recollet, the mother of the husband having opposed it [the marriage]. An *arrêt* of the *conseil supérieur* declared the marriage null and abusive. Afterwards, M. Plante obtained the written consent of the groom's mother, a dispensation in good and due form, and an *ordonnance* (ruling) by the bishop to enter the marriage act in the register; after which the marriage couple were interrogated separately about their marital intentions, to which they replied that they had married with a free and clear will, without constraint nor seduction, but truly out of reciprocal friendship. Once these demands and questions were satisfied, the preceding marriage act was ratified and its rehabilitation begun." My translation. Also, photocopy FHL #1289908.

²⁰ See *DBC*, Vol. III: 14, for an account of her life, which reads like a New France version of Scarlett O'Hara!

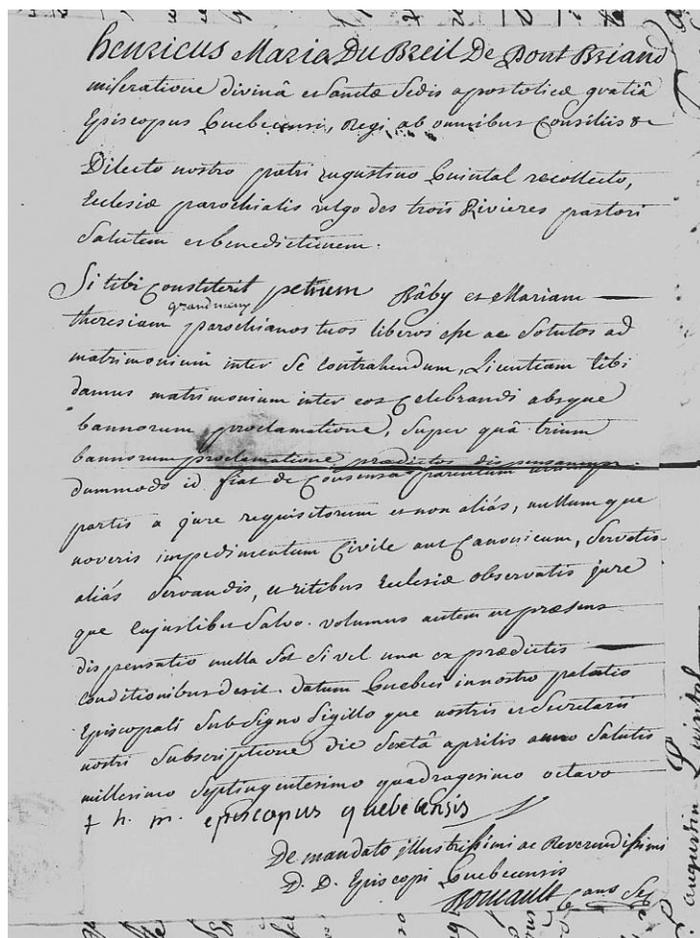
²¹ ANQ Trois-Rivières, photocopy "Contrat de Mariage entre pierre Baby et therese grandmesnil du 17e avril 1748," Notary Pillard. I found reference to two documents concerning Pierre Baby through the *Archivia* search at the National Archives of Canada web site: MG 8 - A 6 1734, janvier, 03 File Nouvelle-France. "Ordonnances des intendants: Commission de concierge des prisons royales de la ville des Trois-Rivières pour le sieur Pierre Baby, en remplacement de Jacques Baby, son frère, décédé." Thérèse's husband did have a brother, Jacques, who died in December 1733 (PRDH). Evidently, Pierre took his brother's place as guard at the prison at Trois-Rivières and quit the job seven years later: MG 8 - A 6 1740, octobre, 15 File Nouvelle-France. "Ordonnances des intendants Commission de concierge des prisons royales des Trois-Rivières pour Philippe Vinet, à la place de Pierre Baby, démissionnaire."

²² Other signatures on the contract are: Pierre Baby; *hertel DeRouville*; *L. Corbin*; *madeleine granmeni*; *André de Rouville* (André Corbin); *monique babi corbin*; *janete baby*; *francoisse veron veuve vieuxpont*; *marguerite godfroy devieuxpont*; *Leproust, notaire Royal*; and *Pillard, Notaire Royal*.

Pierre Baby Therese grandmeni

Inserted into the register of Immaculée Conception des Trois-Rivières on the same page as the marriage record is a dispensation document granting a marriage license without the proclamation of three banns.²³

I could easily translate the first part of the document, written in Latin, but the remaining part puzzled me.



For a transcription and translation, see the end of this article.

If Thérèse is truly the daughter of Étienne Véron Grandmesnil, as declared on her baptismal certificate, at Fort Pontchartrain, then she and Pierre Baby are first cousins, a fact that seemed to be recognized by the “aunt” and “cousin” attending the ceremonies. I therefore expected to see some mention of consanguinity between the contracting parties. I asked several persons²⁴ knowledgeable in both Classical and Church Latin to look at the document, and each of them was equally somewhat puzzled about the language in the second part. One translation, which did not attempt to deal with the very last sentences, reads:

²³ Dated 6 April 1748 at Québec and signed by Henri-Marie Du Breil de Pont Briand, Bishop of Québec, and Boucault, his secretary. FHL film #1298969.

²⁴ My thanks to Karl Hagen, Anne Cowley, and Ila Mae Lancendorfer. I also examined other examples of dispensations for consanguinity to compare wording. This dispensation contains none of the phrasing I saw in the others.

If you will have established that [Petrum Bâby et Mariam Theresiam, (with “grandmeny” added above the line)], your free parishioners, are unfettered to contract marriage between them, we give you licence to celebrate the marriage between them without proclamation of banns; and regarding the aforementioned proclamation of three banns, let the dispensation only be done with the parents' consent [word in fold and unreadable] nowhere out of the jurisdiction of the requested region; and you shall be aware of no impediment, from civil or canon law, from having been kept in servitude at another time.

Another translator wrote, in part:

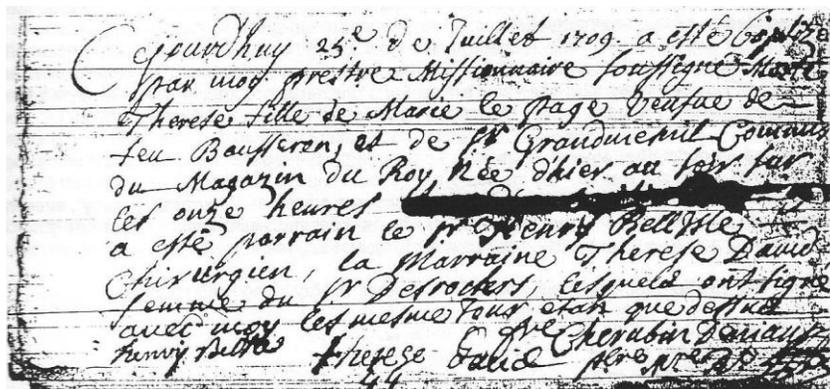
In addition to the non-declaration of the aforementioned banns, let it be decreed likewise that a dispensation be issued for the consenting parties legally requesting it, allowing no other dispensations. We know of no impediment, civil or canonical, all other laws being obeyed, church rites being observed, in which circumstances we freely agree that for the present no dispensation be granted except the one formerly described. (described above).

And a third, considering only the last portion:

You will come to know of no impediment, either civil or canonical, whether a servant or one who had servants²⁵, in the rites of the church which are observed by law and by its sound book. We desire however that the present dispensation consist of none or possibly just one of the previously spoken conditions.

All three translators are in agreement, though, that **no dispensation** is granted for a blood relationship. The church entry mentions only the dispensation of three banns. [Author's note 2010: See another translation after the bibliography. I obtained it after this article was published. It clearly states that, if the family has no knowledge of any impediments, the marriage may be contracted.]

Dilemma. The sole record found establishing Thérèse's father's name is, apparently, the 25 July 1709 baptism record:



which has half of a line blotted out on the original. The 1881 transcription of this event, available on the FHL microfilm, includes the annotation in the margin giving Thérèse the last name of “Beausseron,” Marie Lepage's deceased husband. This side notation is **not** on the original.²⁶ When Tanguay, who

²⁵ The previous version translated this phrase as “all other laws being obeyed”, which I accept as most accurate in this context. The phrase is “servatio alias servandis”. [Note: A Roman Catholic priest later confirmed this definition for me. See notes added after the bibliography.]

²⁶ See *MHH*, January 2001.

certified the version of the FHL microfilm, recorded the event in his *Dictionnaire Généalogique*, he showed no first name for “Beausseron” and no marriage date for his union with Marie Lepage but listed Thérèse as **their** “posthume” child (born after Beausseron’s death), baptized 25 July 1709 “au Détroit.”²⁷ In his entry for Étienne Véron Grandmesnil the younger, he lists a Thérèse, with no baptism date, as child of Grandmesnil and of his wife, Marie-Catherine Lépicaud, and includes the date of Thérèse’s marriage to Pierre Baby.²⁸ Yet **no** parents for Thérèse are recorded on either this marriage record or the contract.

So... Having established that Grandmesnil the elder was most definitely not the father of Thérèse, that Grandmesnil the younger could have been the father and also acknowledged paternity, I am left with these questions: Is it possible that the true biological father of Thérèse is someone else altogether? Is it possible, and here I am definitely in speculative territory, that an elaborate fiction was woven, including the “aunt” and “cousin” titles, to cover for yet a third party? How could anyone involved in such a cover-up have anticipated a future marriage to a “cousin”? I find it difficult to believe that the Church would have knowingly allowed the marriage of first cousins without a dispensation.²⁹ The complications René-Ovide Hertel, Thérèse’s advisor, experienced in obtaining a dispensation and rehabilitation for his marriage argue against such laxity. (See footnote 19.)

Despite the apparent certitudes and, most especially, despite the moral judgments advanced in the past, the truth may never be known.

We do know, though, that Thérèse gave birth to two sons: Pierre-Ovide, 3 April 1749, and Jean-Étienne, 26 September 1750, both baptized at Trois-Rivières, and that the first son was buried 9 October 1750 at Pointe-du-Lac. It is possible that Thérèse named Jean-Étienne Baby³⁰ after her acknowledged father, who had died in 1743. The name Étienne could not have been given solely by and in honor of the godfather, as was custom in New France, for the godfather’s name was Jean-Baptiste Joutra. The godmother was Louise “Grandmini,” sister of Étienne Véron (thus “great-aunt” to the child), widow of Vieuxpont.³¹ Forty-one years after Thérèse’s birth at Fort Pontchartrain, someone in the Véron family was still concerning herself with the destiny of Burton’s “unfortunate” Thérèse and her descendant.

She served as godmother several times after her marriage, the most interesting record being for 19 October 1765, when she was 56. It is the baptism of Antoine Soulard (Beaudry *dit* Desbuttes *dit* Soulard), on which she is identified as “Tharese Veron” and which she signed “Therresse gr baby”,

²⁷ L’Abbé C. Tanguay, *Dictionnaire Généalogique des Familles Canadiennes*, Éditions Élysée, 1975 reprint in seven volumes, originally published 1871-1890, Vol. I, p. 35. It is an established fact that Tanguay suppressed or omitted the illegitimate births he found.

²⁸ Tanguay, Vol. VII, p. 445. I have to wonder why he apparently did not recognize the first cousin relationship between Thérèse and Pierre.

²⁹ I have read that a dispensation for such a close degree of consanguinity required a dispensation from the Pope. Unfortunately, I did not record my source.

³⁰ PRDH: # 305644 Pointe-du-Lac 1750-10-13 Death : 1750-10-09; #308696 Trois-Rivières 1750-09-26 Birth : 1750-09-26

³¹ A parcel of land at Trois-Rivières given to Isabelle Couc by her parents at her marriage contract (Photocopy, ANQ Adhémar 26 April 1684) was next to that of a Godefroy Vieuxpont, probably the father of Jean-Baptiste m Jeanne *dite* Louise Véron and Jacques m Louise-Françoise Véron. Brother Pierre Godefroy, sieur de Roquetaillade, served as godfather on 1 April 1720, baptism of Pierre, *Panis de nation*, twelve years old., with *Mlle* Therese de Tonty as godmother. (FHL #1026602, Reg. Ste. Anne, 149) He married 5 August 1724 at Détroit to Marie-Catherine Jean *dit* Vien, widow of Jacques Sauvage. They had no known children. (Jetté) Marie Lepage was in Détroit in that year. A son by Joseph Vaudry, Jacques, was born 31 Dec 1724, baptized 01 January 1725. (Jetté and Reg. Ste. Anne.)

seemingly beginning to sign “grandmesnil” and then finishing with her husband’s last name.³² The British influence, which records married women by their married names only, was apparently making an impact.

Thérèse died 12 May 1786 and was buried at Trois-Rivières 15 May.³³ The PRDH “certificate”:

382290 Trois-Rivières 1786-05-15 Death : 1786-05-12
Rank Name Age M.S. Pr. Sex
01 THERESE VERON --- m d f

02 PIERRE BABY SPOUSE OF 01 --- v v m

The parish record of her burial identifies her as “Thérèse Veron, épouse de Sr Pierre Baby” and states that she received all the sacraments before her death. A side-bar says, “Sepulture Mde. Baby (née Veron)”.³⁴

Daughter, friend, wife and mother, she had survived from her birth in 1709 at sparsely-populated French Fort Pontchartrain, through the seemingly-unknowable events of her childhood and the turbulent years leading to the British Conquest of New France, the Québec Act in 1774, and even the American Revolution. Was she at Trois-Rivières when the city capitulated to the American Colonies’ General Montgomery on 9 November 1775? If her son Jean-Étienne survived childhood, he would have been 25 in that year. On 8 February, the city was occupied by the American troops. Benedict Arnold passed through on 15 April and had dinner there. The Americans were not victorious in their attack on Québec; it remained British with an overwhelmingly French-speaking population. In 1784, two years before her death, the population of the District of Trois-Rivières was 12,618 out of a total population of 113,012, not counting about 10,000 British Loyalists who were beginning to settle in the Province of Québec.³⁵ What were Thérèse’s thoughts and feelings during these years? The Treaty of Paris was signed 9 November 1782, ending the Revolutionary War, but the place of her birth—Detroit—remained under British control from 29 November 1760, after the Conquest, until 1796, when Detroit became part of the United States, almost 87 years after Thérèse’s birth. At her death she was not quite 77 years of age. Although the events of her life may not be as well-documented as the historical events between 1709 and 1786—three-quarters of a century—who can deny her importance to those who knew and loved her? And who can truly judge, at this distance, the act that gave her life? Yet to Burton, it was “not profitable” to trace the descent of this “unfortunate”.

I can forgive Burton for his factual inaccuracies, but I will not excuse his heartless attitude toward Marie Lepage and her daughter. Paraphrasing the ghost of Hamlet’s father, I say: “Leave them all to Heaven.”

Suzanne Boivin Sommerville
20 February 2001
2014 Version

³² FHL #1298975, Register of Trois-Rivières. Jean “Soulard” & Thérèse Corbin, the parents of baby Antoine, m 1763-03-10 at Trois-Rivières. Jean’s parents: Rene Beaudry Desbutes Lamarche Soulard (son of Guillaume Beaudry *dit* Desbutes m Jeanne Soulard in 1682 at Québec) & Marie Charlotte Lepelle Desmarais. Thérèse Corbin’s parents: André Corbin & Louise Petit Yamaska. (PRDH)

³³ PRDH #382290 Trois-Rivières 1786-05-15 Death: 1786-05-12. It appears her husband died not long after, but there is no firm identification of him as her husband on PRDH #529824 St-François-du-Lac 1787-12-28. The record reveals that this Pierre, however, was called *sieur* and buried inside the church, so it is likely to be the right Pierre. I was unable to trace the surviving son with any precision.

³⁴ Photocopy, FHL #1298975. Witnesses: “M[essieurs] Badaeux Bellefeuille, modeste pratt, Jos. Laframboise, et autres,” and others.

³⁵ *Le Boréal Express*, p. 318.

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Received after article was published:

Message text written by INTERNET:Owentagart@aol.com [an alias for **Father John Sullivan**]

>Henricus Maria DuBreil De Pont Briand, miseratione divina et Sancta Sedis Apostolica gratia
Episcopus Quebecnesis, Regi ab omnibus consiliis

Dilecto nostro fratre Augustino Quintal, recollecto, Ecclesiae parochialis vulgo des Trois Rivières pastori,
salutem et benedictionem:

Si tibi consistenter Petrum Raby et Mariam Theresiam Grandmeny parochianos tuos liberos esse ac solutos
ad matrimonium inter se contrahendum, licentiam tibi damus matrimonium inter eos celebrandi absque
bannorum proclamatione, super qua trium bannorum proclamatione praedictos dispensatio[nem damus]
Dummodo id fiat de consensu parentum utriusque partis a jure requisitorum et non alias, nullumque
noveris impedimentum civile aut canonicum, servatis alias servandis, et ritibus Ecclesiae observatis jure,
que en justibus salvo volumus autem ne praesens dispensatio nulla sit si vel una ex praedictis
conditionibus asit. Datum Quebecis in nostro palatio episcopali sub signo sigilloque nostris et Secretarii
nostri subscriptione die sexta aprilis anno Salutis millesimo septuogentesimo quadragesimo octavo.

+ h. m. episcopus quebecensis

De mandato illustrissimi ac Reverendissimi D. P. Episcopi Quebecensis
Rouault, Cans. Secr.

Henri Marie DuBreil de Pontbriand, par la miséricorde divine et la grace du Saint Siège Apostolique,
Evêque de Québec, Gouverneur de tous les conseils

A notre bien cher frère Augustin Quintal, Récollet, pasteur de l'Eglise paroissiale appelée en langue
vulgaire «des Trois Rivières», salutations et bénédictions:

Si tu considères que Pierre Raby [*sic*, Baby] et Marie-Thérèse Grandmeny, tes paroissiens, sont libres, et
résolus à contracter le mariage ensemble, nous te donnons permission de célébrer le mariage entre eux
sans proclamation de bans, et à ce propos, nous donnons dispense de la proclamation des susdits bans.
Pour autant que cela se fasse avec le consentement des parents requis par la loi, et non autrement, que tu
ne découvres aucun empêchement civil ou canonique, que les autres [réglements] soient suivies, que les
coutumes et les lois de l'Eglise soient observées, que nous, en justice, voulons saufergarder, la présente
dispense étant nulle si même une seule des conditions susdites soit absente. Donné à Québec, en notre
palais épiscopal, sous notre paraphe et notre seing, et la souscription de notre Secrétaire, le six avril de
l'année du Salut mil sept cent quarante huit.

+H. M. Evêque de Québec

Par mandat du très illustre et très révérend D. P. Evêque de Québec
Rouault, Chancelier, Secrétaire

Henry Mary DuBreil de Pontbriand, by the mercy of God and the grace of the Holy and Apostolic See,
Bishop of Quebec, Governor of all counsels

To our beloved brother, Augustine Quintal, pastor of the parish church known in the vernacular as "of
Three Rivers", greetings and blessings:

If you consider that Pierre Raby [*sic*, Baby] and Marie-Therese Grandmeny, your parishioners, are free
and intent upon contracting marriage together, we grant you permission to celebrate their marriage
without proclamation of bans, and for this reason, we grant dispensation from the proclamation of the
aforesaid bans. Inasmuch as this be done **with the consent of family members required by law, and
not otherwise, that you discover no civil or canonical impediment**, that all other requirements be met,
that the customs and laws of the Church be observed, which we intend to safeguard in justice; this
present dispensation shall be null and void if even one of the aforementioned conditions is not met.

Given in Quebec, at our episcopal palace, under our signature and seal, and the signature of our Secretary, this sixth day of April in the year of Salvation, one thousand seven hundred forty eight.

+H.M. Bishop of Quebec

By mandate of the most illustrious and most reverend D.P., Bishop of Quebec

Rouault, Chancellor, Secretary <

>John L. Sullivan< [alias Father Owen Taggart]

Fr John L Sullivan [Owen Taggart = nom de plume]

St Joseph Rectory

82 Howard Street

Springfield, MA 01105

[Emphasis mine]

Additional details not included in article:

I had a chance to follow up on the ancestry of the baby, Antoine Soulard (Beaudry *dit* Desbuttes *dit* Soulard), for whom Thérèse served as godmother in 1765 with André Corbin. There are some interesting connections and a link to descendants in Detroit and Essex County, Ontario.

Parents of Antoine are Jean Soulard (Beaudry *dit* Desbuttes *dit* Soulard) and Thérèse Corbin. Grandparents are René Beaudry and Marie Charlotte Lepelle Desmarais. [That's already stated]

René Beaudry is the last child of Guillaume Beaudry *dit* Desbuttes and Jeanne Soulard (b 16 Nov 1707 Trois-Rivières, thus a contemporary of Thérèse).

René's older brother, Jean *dit* DESBUTTES, *dit* St.-Martin (b 3 July 1684 at Trois-Rivières & m 8 Oct 1721 Québec to Marie-Louise Doyon) was a gunsmith or armorer like his brothers Claude-Charles, Urbain, and René. He traveled to Detroit, received land there in 1735, and was buried there 20 Nov 1755. The Desbuttes in Detroit and Essex County descend from him (DBC III, 36-37, which also cites Telesphore St-Pierre)

An uncle of Jean and René is the **Jacques Beaudry *dit* Lamarche** who acquired Cadillac's property and who negotiated with Grandmesnil after 1723 in connection with it. Jacques Beaudry died sometime after 1738 in France, where he was resident in 1724. He was involved in 1738 in the estate of Charon, the founder of the institution where Nicolas René, Marie-Anne Germaneau / Montour's son, was placed in 1728. This same Charon's version of the plan to found Detroit was accepted in place of Cadillac's, and Grandmesnil also settled financial accounts between Charon and Cadillac. I have citations for each of these statements.

What a tangled web of inter-related persons! Telling this story in a novel would not meet the suspension of disbelief requirement of historical fiction; yet my conclusions are based on documented facts.