

SUMMER
2021

VOLUME 19
ISSUE 2

Les Guédry et Petitpas d'Astcur

GENERATIONS

In this July 2021 edition of *Generations*, Rev. Jean-François Petitpas discusses his exciting research into the French origins of Claude Petitpas, husband of Catherine Bugaret. As Rev. Petitpas states, his work does not prove the origins of Claude Petitpas in France, but it certainly provides strong evidence of it. Rev. Petitpas' research is very meticulous and extremely well-done. Thanks to Rev. Petitpas for sharing his research findings with us and to Mr. Dennis Boudreau of Rhode Island for connecting Rev. Petitpas with Les Guédry et Petitpas d'Astcur.

Due to the Covid-19 pandemic in North America, the organizers of the Grand Réveil Acadien (GRA) have decided to postpone until October 2022 the next GRA in south Louisiana. This was done for several reasons including the likelihood that many persons in Canada and the United States may not wish to travel in the Fall of 2021. Because of the postponement of the GRA to October 2022, the Guédry, Hébert and Breaux families has opted to postpone the Breaux-Hébert-Guédry Reunion until October 8, 2022. It will still be in Rayne, LA at the Rayne Civic Center. Read about it in this issue of "Generations".

The Guédry, Breaux and Hébert families have added a more local reunion for Saturday, 23 October 2021 at the St. Bernard Catholic Church Hall in Breaux Bridge, LA. It will be from 9:00 am until 1:30 pm. As we have done in the past, this Breaux-Hébert-Guédry Reunion will be FREE to all attendees and open to everyone wishing to come. Lunch will be provided. We will have a very loose agenda so folks have time to mingle, meet cousins and exchange information. Breaux Bridge is in historic St. Martin Parish, LA and sits along Bayou Teche with its beautiful meandering stream and live oaks along the banks.

This week Jason Guidry of Halifax, Nova Scotia and I began discussions on the Guédry et Petitpas Reunion 2024 associated with the upcoming Congrès Mondial Acadien 2024. The CMA 2024 will be held in the

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Acadian region of southwest Nova Scotia between the municipalities of Clare and Argyle (Church Point to Yarmouth) from 10-18 August 2024. Jason will be organizing the 2024 Reunion and has many exciting new ideas. Tentative date for the Reunion is Saturday, 17 August with some activities on 16 August. Jason hopes to have the Reunion in the Meteghan-St. Alphonse area – the home of many Jeddry and Geddry families today. More news in the future as plans develop.

Our featured Acadian deportation location this trimester is South Carolina. Although not evident on the surface, South Carolina has numerous historic sites associated with the Acadians. If visiting South Carolina, be sure and visit the gravesite of one of the very few Acadians who was deported and who has an existing gravestone today. He is Bazile Lanneau – a truly remarkable man that became orphaned within days of disembarking on the South Carolina shore, learned a trade, overcame many heartbreaking obstacles in his life, succeeded remarkably in his trade and left many outstanding descendants to carry on his legacy. Read his story in this issue.

And don't forget the Book Nook, Bon Appetit and Historical Tidbits that add the extra spice to each issue of *Generations*. You will find some interesting items in them.

every family has a story to tell

“ACADIANS WERE HERE”

Marie Rundquist, Greg Wood and Marty Guidry developed an internet travelogue on Acadian tourism in Maryland called “Acadians Were Here”.

To view the site visit:

<http://acadianswerehere.org/>

Guédry & Petitpas Family Page
<https://tinyurl.com/GuedryPetitpasfamily>

Guédry Genealogical Database
<https://tinyurl.com/Guedry>

Guédry & Petitpas Facebook Page
<http://tinyurl.com/guedry-facebook>

BAZILE LANNEAU (1746-1833) OF CHARLESTON, SC
ACADIAN RESILIENCE, PERSISTANCE AND TRIUMPH
by Martin Guidry

Born in Belleisle, Acadia in 1746 to René Lanoue and Marguerite Richard, Bazile Lanoue was the sixth of seven children. Founded about 1680, Belleisle was one of the earliest Acadian villages on the Annapolis River (originally Rivière du Dauphin) and by the mid-1700s became one of the most prosperous. By the early 1700s the Catholic church on the north shore of the Annapolis River, the parish of Saint-Laurent, was at Belleisle.

Bazile Lanoue's great-grandfather Pierre La Noue was born in 1647 in Bogard, France. Pierre, a wealthy Huguenot, lived in France during a period of political and religious struggles between Catholics and Huguenots. To keep his wealth, lands and likely his life, Pierre was forced to renounce his Huguenot religion. In 1667 Pierre left France and sailed to Acadia where religious persecution was not a problem. In Acadia Huguenots and Catholics could intermarry and newcomers could settle any available lands and pursue any occupation. Pierre La Noue settled in the Port-Royal area where he is listed in the 1671 Census as a cooper (barrel maker) and, when asked his age, responded that he felt fine, but would not give an answer.

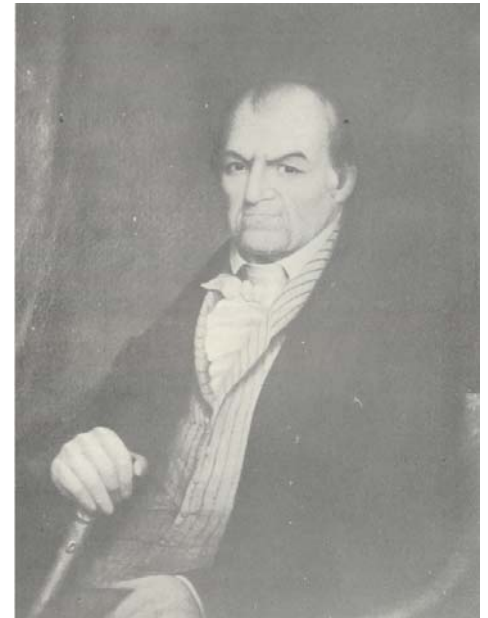
Apparently, he was still wary of the government after his experiences in France. Pierre La Noue was the last person of the Port-Royal area censused in 1671 and thus likely lived some distance from Port-Royal itself. Pierre almost certainly lived in Belleisle, just upriver from Port-Royal, where he later became the village blacksmith.

About 1682 Pierre married 16-year-old Jeanne Gautrot, daughter of François Gautrot and Edmée Lejeune, at Port-Royal. Pierre Lanoue II, only known son of Pierre La Noue and Jeanne Gautrot, was born 21 November 1682 and married Marie Granger, daughter of Laurent Granger and Marie Landry, on 21 November 1702. They had six sons and two daughters.

The fourth son of Pierre Lanoue II and Marie Granger, René Lanoue was born 2 December 1710. He married at Grand-Pré,

Acadia on 8 January 1732 to Marguerite Richard, daughter of Michel Richard and Agnès Bourgeois and the granddaughter of surgeon Jacques Bourgeois. By this time the Lanoue family were well-established Catholics with all their births and marriages registered in the Catholic church.

René Lanoue and Marguerite Richard remained in the Belleisle area and between 1734 and 1750 had seven sons – Joseph (b. 1734), Amand (b. 1737), Jean Baptiste (b. 1738), Gregoire (b. 1741), Pierre IV (b. 1744), Bazile (born 13 November 1746) and François (b. 1750). From the earliest days of the founding of the Acadian colony, there was constant conflict between the British and French over Acadia. There were numerous battles – both localized conflicts and broader battles in Acadia– between the French of Québec and France and the British of Massachusetts and England. Many of these conflicts occurred at Port Royal. The Acadians, knowing that the victor changed frequently, tried to remain neutral and not participate in the conflicts.



Bazile Lanoue



Belleisle, Acadia (1707)

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Their goal was to live peacefully farming their marshlands and fishing the abundant Acadian waters. During the siege of Port Royal in October 1710 the British captured the fort and never lost control of Acadia after that.

In 1751, shortly after the birth of his son François, René Lanoue died at Belleisle. Marguerite Richard now had seven young boys between one and seventeen years old to raise by herself.

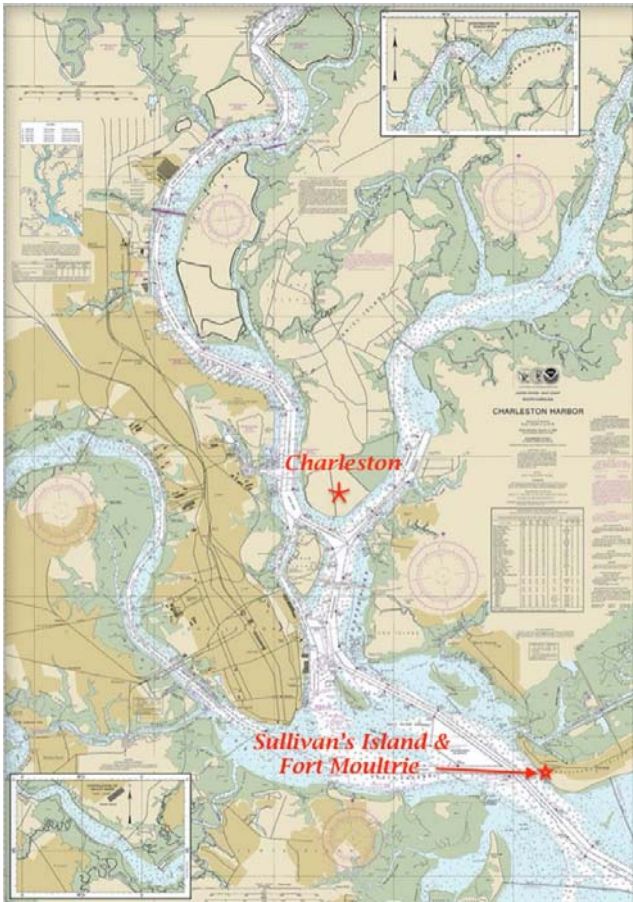
In the early 1750s rumblings began in Acadia about a major international conflict between Britain and France with almost certain spillover into the North American colonies. For many years the British had attempted without success to have the Acadians take an unqualified oath of allegiance to the British monarch. The Acadians refused – insisting on a qualified oath allowing them to maintain their Catholic religion and to not have to take up arms against the British, the French or the Mi'kmaq. Several years earlier many Acadians had taken a qualified oath, but later Acadian governors did not recognize it as valid. In reality the British wanted to rid the colony of Acadians for several reasons. The Acadians vastly outnumbered the British in Acadia and the British feared that they may side with the French in the next conflict; the Acadians had recovered vast amounts of marshland using dykes and this land was exceptionally fertile so the Massachusetts government wanted to confiscate these lands and settle Massachusetts farmers on them and Acadia was situated near the mouth of the St. Lawrence River – the only route to the interior of Canada and its lands.

On 28 July 1755 Acadian Governor Charles Lawrence and his council decided to deport all the Acadians from the country and send them to the British colonies of North America. They developed a secret plan to capture the Acadians, hold them until transports arrived and then deport them throughout the British colonies. Their goal was to destroy the Acadians as a people and make “good” British citizens of them in the colonies. In August 1755 the British began putting their plans into action at the four major Acadian settlements – Beaubassin, Grand-Pré, Pisiquid and Annapolis Royal (Port-Royal). In October 1755 with almost 6000 Acadians loaded on transports, the exodus began. Due to the confusion in loading the transports, many families were separated, being delivered to different colonies - never to see each other again.

Marguerite Richard and her family were able to avoid being deported for a short period, but by December 1755, they were captured and taken to Goat Island in the Annapolis River – opposite the old Port-Royal Habitation. It is uncertain where the two oldest boys Joseph and Amand were sent; however, they did return later from exile to Nova Scotia. Marguerite and her five younger sons were forced aboard the transport *Hopson* along with 336 other Acadians with only their clothes and a few valuables in their arms, placed into the “hole” below deck with inadequate space, almost no ventilation, little light, poor food and limited water. Master Edward Whitewood then departed Goat Island on 8 December 1755, entered the Bay of Fundy and sailed into the Atlantic Ocean during a freezing, stormy winter. Their provisions were one pound of beef, 2 pounds of bread and five pounds of flour per person per week.

On 15 January 1756 after a voyage of 39 days, the *Hopson* arrived at Sullivan's Island near Charleston, South Carolina. According to Governor Glen of South Carolina, these Acadians arrived in great distress. The South Carolina House initially refused to allow them to land because the 651 Acadians having already arrived at this port were a significant burden on the town. Governor Glen fought for the *Hopson* Acadians as they had little rations left and were desperate. Finally, on 5 February 1756 the Acadians landed on Sullivan's Island and were kept in quarantine in the pest house on Sullivan's Island. It likely was located in the parking area of today's Stella Maris Roman Catholic Church just north of Fort Moultrie. The pest house had four to six rooms and was about 16 feet by 30 feet in size. On 22 March 1756 the Acadians were still being quarantined on Sullivan's Island where there was sickness among the Acadians due to the bad water and lack of proper care. Many had died and others were ill. The few valuables, even clothes, that they had carried aboard the *Hopson* were stolen by the sailors during the voyage so these Acadians had nothing.

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Sullivan's Island

Eventually, the *Hopson* Acadians were allowed to leave quarantine at Sullivan's Island and enter Charleston.

[Note: Although no manifest exists for the *Hopson*, it appears very improbable that Marguerite Richard and her family could have arrived on any ship except the *Hopson*. For three of the five transports landing at South Carolina, manifests do exist and Marguerite Richard and her family are not listed on these manifests. These three transports were the sloop *Dolphin*, the ship *Edward Cornwallis* and the ship *Endeavor*. No manifest is known for the brig *Two Brothers*; however, it departed from the Beaubassin area with Acadians from Chignectou. Marguerite Richard lived at Belleisle near Annapolis Royal. The *Hopson* was the only ship arriving at South Carolina that carried Acadians from the Annapolis Royal area. It departed from Goat Island. Although not a transport, the escort sloop *Syren* carried only 21 passengers who were dangerous and disaffected male prisoners]

From the moment the Acadians arrived in Charleston, they aroused great concern and dissent. Technically, they were British citizens, yet they were Catholic and had French ancestry. South Carolina allowed freedom of conscience, but forbade citizenship to Catholics. Had not Governor Glen fought vigorously for the *Hopson* Acadians, they likely would have been allowed to perish on the ship in the harbor. Once they were allowed into

Charleston, the question of how to support them arose. Citizens in the various South Carolina parishes adamantly refused to assume the burden. In July 1756 the South Carolina government did partition the Acadians to the various parishes despite the resistance.

The Acadians lived for several years in poverty doing what little work was available at low wages and begging. In 1760 a smallpox epidemic hit Charleston and over one third of the Acadians in town perished – leaving countless orphans that were indentured to tradesmen and artisans.

Shortly after arriving in Charleston, Marguerite Richard and her youngest son François contracted “stranger’s fever” which likely was smallpox. It is uncertain if her other sons (Jean-Baptiste, Gregoire, Pierre and Bazile) also became ill. Very likely the family was still on Sullivan’s Island when Marguerite and François became ill. Mr. Vanderhorst took the family to his plantation where Marguerite and François soon died – leaving Jean-Baptiste (age 17), Gregoire (age 14), Pierre (age 12) and Bazile (age 9) as orphans.

Although some sources state that the Vanderhorst plantation was near Charleston where the Battery is today, that appears to be incorrect. The Battery is located on Kiawah Island – about 35 miles southeast of Sullivan’s Island. There is a Vanderhorst Plantation located on Kiawah Island; however, it was not owned by a Vanderhorst until 1772 when Elizabeth Vanderhorst, wife of Arnoldus Vanderhorst II, inherited it.

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Almost certainly Mr. Vanderhorst, who cared for Marguerite Richard and her sons, lived in Christ Church Parish just north of today's Mt. Pleasant – about 10 miles northwest of Sullivan's Island. By the mid-1700s the Vanderhorst family owned at least four adjacent plantations in Christ Church Parish (located in today's Charleston County). By 1754 Arnoldus Vanderhorst had acquired all the land between Toomer Creek and Wagner Creek in Christ Church Parish including Richmond Plantation, Lexington Plantation, Point Plantation and Vanderhorst Plantation – the original home of John Vanderhorst who immigrated to the area in 1686 and died there in 1717. Arnoldus was a grandson of John Vanderhorst. He is likely the Mr. Vanderhorst that cared for Marguerite Richard and the Lanoue children. It is uncertain to which plantation they were taken.

After their mother's death, Mr. Vanderhorst cared for the four boys. At some point Pierre Lanoue was apprenticed to a physician; however, later the two brothers Pierre and Gregoire Lanoue left Charleston to return to their native Nova Scotia. Jean-Baptiste and Bazile opted to remain in South Carolina and would give their brothers "no ear" to talk of leaving. Living among British citizens, their names became anglicized to John Lanneau and Bazile (sometimes Basil) Lanneau.

John Lanneau remained at the Vanderhorst plantation for a time under the care of Mr. Vanderhorst. Here he became an Episcopalian. Little is known about John's life except that he remained in Charleston during his adulthood and died there at age 42 on 24 August 1781 – possibly of smallpox. On 25 August 1781 John Lanneau was laid to rest in the graveyard of St. Philip's Episcopal Church in Charleston. He had no children during his life. John apparently learned the tanner's trade from his brother Bazile and did acquire some wealth in his lifetime as Bazile Lanneau served as executor of his estate.

Bazile Lanneau likely lived with Mr. Vanderhorst immediately after his mother's death, but soon caught the eye of Colonel Henry Laurens – a wealthy Charleston merchant with extensive landholdings who traded with England, Spain and the West Indies. After a very successful career as an export merchant in Charleston, Colonel Laurens purchased four plantations in South Carolina where he raised rice and indigo, two plantations in Georgia and town lots in Charleston. In later years he was a member of the Provincial South Carolina House of Assembly, President of the First Provincial Congress in 1775 and Vice-President of South Carolina in 1776. At the national level Colonel Laurens served as a Representative of South Carolina in the Second Continental Congress in Philadelphia and was its President in 1777. In 1780 he was the United States Minister to the Netherlands when he was captured by the British off Newfoundland and imprisoned for 15 months in the Tower of London. He signed the preliminary peace treaty with England after the American Revolution.

Colonel Laurens saw great promise in the young Lanneau boy and took him under his tutelage. Initially, Bazile likely lived with Mr. Laurens and his family in Charleston. In 1762 Laurens purchased Mepkin Plantation in St. James Goose Creek Parish near today's Monck's Corner. He made Mepkin his home and remained there until his death in 1792. Bazile almost certainly moved into Mepkin with Colonel Laurens and his family and remained there for at least a short time.

During his early years Bazile Lanneau worked diligently to educate himself and worked hard at various jobs to provide for his needs. Colonel Laurens taught him how to make shoes and boots and the tannery trade. Industrious and dedicated to his work, Bazile often said that for thirty years the sun never found him in bed. Bazile became a Huguenot, the religion of his great-grandfather, almost certainly through the influence of Henry Laurens, who was a leader in the French Huguenot Church in Charleston.

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Bazile's first job as a young man was carrying bricks and mortar for workmen constructing a large building at the corner of Broad and Meeting Streets in Charleston – opposite St. Michael's Episcopal Church. Very likely the building was either the Armory and Guard House (where the present U. S. Post Office and Federal Court are) or the old South Carolina State House that burned in 1788 (where the Charleston County Court House now stands). Soon Bazile established a shoe and boot business on Elliott Street where he likely lived. To expand his business, he began tanning his own leather.

In 1778 Bazile Lanneau purchased from Isaac Harleston six lots in an undeveloped area on the outskirts of Charleston known as Harleston Green. The lots were on the west side of Pitt Street between Beaufain Street and Wentworth Street. On the northwest corner of Pitt Street and Beaufain Street Bazile built his new tannery and shoe factory. Today this location is 1 Pitt Street. Later he built his home next to the tannery at today's 3 Pitt Street. The tannery and shoe factory were large businesses as Bazile owned fourteen slaves in 1790 with most of them working in the two businesses.

These were the years of the Revolutionary War and South Carolina saw considerable military action. Bazile joined the South Carolina militia fighting against the British, provided supplies to the colonial troops and rendered valuable service as an interpreter between the Americans and their French allies. He was exceptionally proud of his service to South Carolina and even in his later years would become quite animated when recalling his military service. One story he related often was a large cannonball flying through the center of the chimney of his home in 1779, rolling across the floor and exiting through the opposite wall leaving a substantial crack.

After Charleston surrendered in May 1780 Bazile along with his fellow militiamen signed the required Oath of Loyalty so he could be paroled and continue his work at the tannery and shoe factory. During the years between May 1780 and December 1782, when the British finally left Charleston, it was a very trying time for Bazile and the other citizens of Charleston. His home was occupied by British and Hessian officers and they often insulted him – a point he never forgot.

About 1766 Bazile Lanneau married Suzanne Frizelle, a young Huguenot lady who had arrived in Charleston from England in 1764. Little is known about Suzanne except that she was beautiful, a good lady and the sister of Stephen Thomas's first wife. Bazile and Suzanne had five children; however, all five died of yellow fever before 1790 and Suzanne died a short time later of the fever. In the 1790 U. S. Census Bazile Lanneau is listed with one adult white female, no children and fourteen slaves. Suzanne and her five children were buried at the French Huguenot Church Cemetery (132 Church Street). The locations of the graves are no longer known. During their marriage Bazile and Suzanne belonged to the French Huguenot Church which was also the church of Colonel Henry Laurens.

Bazille and Suzanne had a home at 34 St. Philip Street. During the construction of a city parking garage on this property in 1974, the home was moved to 2 Pitt Street – directly across the street from the tannery and shoe factory location – and was fully restored. The kitchen building for this home was moved to 76 Beaufain Street in 1975 and was restored.

A widower who lost not only his wife, but also his five children, Bazile returned to Nova Scotia in 1793 in search of his family and a potential heir to his wealth and business. He located his brother Amand, who had returned to Nova Scotia from exile; however, Amand had a difficult time recognizing his younger brother. He last saw Bazile as a nine-year old boy and now forty years later, Bazile was a grown man six foot tall and 200 pounds. After Bazile showed Amand the scar on his arm from a dog bite, Amand knew this was his brother

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Bazile Lanneau Home;
built before 1788

for Amand was the one who had rescued Bazile from the vicious dog over four decades earlier.

While in Nova Scotia, Bazile also learned that his brother Pierre IV had died leaving a widow, two daughters and a son. Bazile convinced his sister-in-law to let him adopt the two younger children Pierre V (age ca. 7 years old) and Sarah (ca. 14 years old) and take them back to Charleston with promises of a better life. Bazile wanted to train Pierre V, whom he called Peter, as a tanner and shoemaker and make him the heir to Bazile's business. Peter, however, did not like this work and eventually was bound out to a navigator leaving Bazile with no heir. Peter became a seaman, married Rebecca Armstrong, had two sons and left progeny in the Charleston area. Sarah married

at age sixteen in 1795 to David Bell and began her own family. Later Bazile sent for his brother Pierre's third child Mary who had married Aquilla Enslow and became widowed when Aquilla drowned. They had one son. Mary and her son came to Charleston in 1795 and lived with Bazile for quite some time.

On 27 October 1796 Bazile married a second time to Anne (Hannah) Vinyard, a German girl born in 1768 to John Vinyard and Annie (Hannah) Mortimer. She was 25 years younger than Bazile, but he had known her all his life. Anne's parents and Bazile and Suzanne were close friends and neighbors. Little Anne, whom Bazile called Hannah, was his pet and he enjoyed teasing and playing with her when she was young. He often teased his wife by saying that Hannah would one day be his second wife. Years later, as a widower, Bazile remembered Hannah and married her at the St. James Goose Creek Parish Church. After his marriage Bazile and his wife joined the Circular Congregational Church in Charleston. They lived in Bazile's home at 3 Pitt Street next to the tannery and shoe factory. Here Bazile began his second family. Hannah had nine children with Bazile; however, five of them died young. They were: Margaret Elizabeth (b. 1798), a unnamed daughter that died at birth (b. 1799), Mary Lanno (b. 1800), an unnamed son that died very young (b. 1803), Emma Louisa (b. 1805), Bazile René (b. 1806), Charles Henry (b. 1808), John Francis (b. 1809) and Joseph Sanders (b. 1813). By 1828 only Emma Louisa, Bazile René, Charles Henry and John Francis were living.



Hannah Vinyard Lanneau

It is uncertain how the children were educated, but it seems likely they either were taught at home or by a tutor. John Francis Lanneau later received a college education. The church was close to the hearts of Bazile and Hannah and their faith carried over to their children. Emma Louisa Lanneau married an evangelist and editor of religious papers. Bazile René Lanneau and Charles Henry Lanneau served their churches as Sunday schoolteachers and superintendents. Bazile René Lanneau married a minister's daughter and their son became a minister. Charles Henry Lanneau became a minister in later life. John Francis Lanneau became a minister and devoted his life to missionary work abroad.

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On 9 November 1833, just four days shy of 87 years, Bazile Lanneau died in Charleston after a brief illness. His will left his extensive estate to be divided equally among his wife Hannah and his four surviving children. Bazile's life was truly one of astounding successes among heart-breaking tragedies. Exiled from his home at nine years of age with nothing but the clothes on his back, stuffed into the hole of an over-crowded ship for a 39-day voyage, held on the ship for an extended period after reaching Charleston, kept for many days in the pest house on Sullivan Island watching his fellow Acadians die and then losing his mother and brother shortly after arriving in Charleston. He fought on, learned a trade and built a very profitable business through sweat and hard work never looking back. Marrying and then losing his wife and all five of his children to yellow fever certainly was a devastating blow. Yet, he picked himself up, went to Nova Scotia, found a brother and the children of another brother and brought the children to Charleston so he could offer them a better life. He remarried and had nine additional children – five of whom died young. Yet he strove forward leading a life in which he prospered in business, had a reputation of great personal integrity and was a highly regarded member of the community.



Circular Congregational Church



Bazile Lanneau & Hannah Lanneau Gravesites-
Circular Congregational Church

Three times Bazile was elected to represent St. Philip's and St. Michael's parishes in the South Carolina General Assembly in 1796, 1798-1799 and 1802-1804 – never having solicited a single vote. Between 1788 and 1826 he was Commissioner of the workhouse and markets for Charleston. Other positions he held included a member of the Fellowship Society, an Elder in the French Huguenot Church in 1788 and 1790, a Trustee of the Mechanic Society, the Commissioner to assess damages sustained by owners of lots and houses near State Street in 1811, a Director of the Bank of South Carolina and the Commissioner of the Charleston Dispensary in 1815. His strong belief in education was demonstrated by his having held a Builder's Share in the Charleston Library Society for his contribution to its first building. In these activities and in his business affairs he associated with many of South Carolina's best known families.

After Bazile's death Hannah sold their home at 3 Pitt Street and lived first with her daughter Emma Louisa and then later with her son Bazile René until her death on 29 April 1847. Bazile and Hannah are buried in Circular Congregational Churchyard at 150 Meeting Street in Charleston. Their side-by-side gravestones have beautiful inscriptions. Bazile's gravestone is one of very few surviving gravestones of Acadians who were deported.

The gravestones read:

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Sacred
to the Memory of

BAZILE LANNEAU

Who was born at Balisle N.S., 1744
In 1755 he became a prisoner of war
And was transported to this city
Where he was left
A Stranger and an Orphan.
Where he filled with honor and integrity
Many important and responsible stations
And sustained the relation
Of Husband, Father and Friend
With distinguished fidelity
Sincere affection and rare benevolence
And where he died, Nov. 9, 1833
Leaving an afflicted Widow and four children
To hold his name and many virtues
In Affectionate Remembrance.

Sacred
to the Memory of

HANNAH LANNEAU

Consort of Bazile Lanneau
Who departed this life 29th April 1847
In the Seventy Ninth Year of her Age
In health and sickness, in life
And in death, she was sustained
By the consolations of the religion
Of Jesus which she long professed;
And which she fully exemplified
In her daily walk and conversation
For her "to live was Christ" – to die gain
This stone is erected to her Memory
By her Four Children
Who hope they have obtained
"Like precious faith"
And who still live to cherish her
Meek Christian example
And maternal virtues
In sacred and affectionate
Remembrance.

The error in Bazile Lanneau's birth year on his gravestone (1744 rather than 1746) certainly is understandable as he was quite young when exiled and may not have remembered the year of his birth after such a trying experience in his youth.

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After the death of Bazile, his children built homes on the Pitt Street lots that they inherited from their father. Charles Henry Lanneau built his home at 1 Pitt Street where the tannery and shoe factory once stood; Emma Louisa Lanneau Gildersleeve built a home at 5 Pitt Street and Bazile René Lanneau built at 7 Pitt Street. The houses at 9 Pitt Street and 11 Pitt Street also have been attributed to the Lanneau family although the house at 11 Pitt Street has been torn down. These homes as well as the home at 2 Pitt Street which was moved from 34 St. Philip Street and the kitchen house at 76 Beaufain Street which also was originally at 34 St. Philip Street stand today as a testament to the will and determination of Bazile Lanneau.

Bazile's four surviving children and his three "adopted" children of his brother Pierre had very successful careers and left many descendants that today are found throughout the southeastern United States including South Carolina, North Carolina, Mississippi, Louisiana, Virginia, Tennessee, Kentucky, Texas and other states. Bazile Lanneau built a strong family foundation during his life and his legacy lives on today through his descendants.

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Stoesen, Alexander R.; "The British Occupation of Charleston, 1780-1782" (*The South Carolina Historical Magazine*; The South Carolina Historical Society; Charleston, SC; Volume 63 No. 2; April 1962; Pages 71-82)

Webber, Mabel L.; "Marriage and Death Notices from the Gazette" (*South Carolina Genealogical and Historical Magazine*; South Carolina Genealogical and Historical Society; Charleston, SC; Volume 23; 1922; Page 205)

Youell, Lillian Belk; "Henry Laurens, the Neglected Negotiator" (*Daughters of the American Revolution Magazine*; Daughters of the American Revolution; Washington, D.C.; Volume 117; No. 7; August – September 1983; Pages 708-712)

Unpublished and Personal Accounts

Enslow, Joseph La Noue (grandson of Pierre LaNoue IV); Letter written in 1865 giving a brief history of the family's exile to Charleston and Pierre's return to Nova Scotia. Found in application of Oscar Rogers Wilhelm, Jr. for membership in the Huguenot Society of South Carolina, 1942.

Lanneau, Alfred; "Bazile Lanneau, the Exile" (Unpublished Manuscript)

Lanneau, Bazile René; "Schematic Chart of the Lanneau Family in France, Acadia and South Carolina; (Unpublished Manuscript)

BAZILE LANNEAU (1746-1833) OF CHARLESTON, SC
ACADIAN RESILIENCE, PERSISTANCE AND TRIUMPH
by Martin Guidry

Lanneau, Charles Henry; "Recollections of My Father, Bazile Lanneau, Taken from Conversations Had with Him" (Handwritten Unpublished Account, 1869)

Pratt, Joannah Gildersleeve; "Memoirs" (Unpublished Memoirs on file at Presbyterian Historic Foundation; Montreat, NC)

Newspapers

Royal Gazette of South Carolina (R. Wells & Son; Charleston, SC) Issue of September 1-5, 1781, Page 3

Charleston Courier (A. S. Willington for Loring Andrews; Charleston, SC) Issue of November 9, 1833

The Post & Courier (Charleston, SC; "Do You Know Your Charleston: Society May Move Doomed Buildings"; ca. 1975)

Original Documents

Charleston Deed Book Z-4, Page 469; Charleston County Court House; Charleston, SC

Charleston County Will Book 39, Pages 1216-1218; Charleston County Court House; Charleston, SC



Henry Laurens



Mepkin Plantation historical marker

GUÉDRY ET PETITPAS REUNION

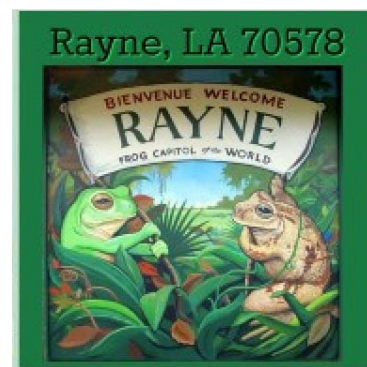
GUÉDRY ET PETITPAS REUNION
SATURDAY, 8 OCTOBER 2022 (9 am – 4 pm)
RAYNE CIVIC CENTER (RAYNE, LA)
 &
GRAND RÉVEIL ACADIEN 2022

“The Grand Réveil 2021 has been postponed from October 2021 to October 2022 due to the Covid-19 concerns and its impact on travelers from the U.S. and Canada”

GUÉDRY ET PETITPAS REUNION WITH BREAU'S & HÉBERT'S

On Saturday, 8 October 2022 we will have a joint Guédry & Petitpas Reunion with the Breau's and Hébert families in the Ballroom of the Rayne Civic Center in Rayne, Louisiana.

The Rayne Civic Center is at 210 Frog Festival Drive. This is just south of Interstate 10 (I-10) at I-10 Exit 87 - approximately 13 miles west of Lafayette, LA. After exiting I-10 at Exit 87, head south (going under the I-10 bridge if coming from Lafayette) on LA Highway 35 for approximately 0.2 miles. Turn right (west) onto Oak Street. At the second intersection on Oak Street, turn right (north) onto Gossen Memorial Drive. At the first intersection on Gossen Memorial Drive, turn left onto Frog Festival Drive and drive to the Civic Center.



Rayne is known as the Frog Capital of the World. Watch for all the frogs painted throughout the town and also the statues of frogs everywhere. You may even want to taste a fried frog leg or two while visiting the town.



As we have done locally during the past several years, the Breau's, Hébert and Guédry/Petitpas families are hosting a combined reunion. So you will get to meet many of your cousins from the Breau's and Hébert families as well as the Guédry and Petitpas. All Acadians are related and I am sure you will find that to be true at the Reunion. Also, by combining our reunions, we reduce your choices as to which reunion you will attend on a given day. In Louisiana (and I am sure it is true elsewhere) almost every Guédry has both Hébert and Breau's direct ancestors as well as cousins.

We will have a very lightly structured Reunion with most of the day devoted to meeting cousins and visiting with them. We will have two presentations during the Reunion and will have some displays for everyone to view. Folks are encouraged to bring family photos, genealogies and other items of family interest to share. Lunch will be served. I am working with an outstanding chef to prepare a big jambalaya and a pot of black-eyed peas. We will also have salad, desserts, breads and drinks. And it is all **FREE** to the attendees.

GUÉDRY ET PETITPAS REUNION

Let's fill the Ballroom – Invite your family, cousins and friends interested in Acadian heritage to join you. They will soon find that they have relatives and cousins there also.

We are still in the planning stages and have some details to determine yet. One of these is whether to have Cajun music during part of the Reunion as we have done at our past reunions.

Rayne, LA is in Acadia Parish and is a small community of about 8500 folks. It is a stronghold of Acadians and of Guédry's. (Sorry, Petitpas', but y'all are not well-represented in Louisiana; seems like the Petitpas family stayed up north. But come to Louisiana and meet all of your Cajun cousins.) There is lodging in Rayne and several nice restaurants.

Lafayette, LA, just 13 miles east of Rayne, has a population of about 130,000. There are numerous motels, hotels, RV parks and restaurants in Lafayette. And, despite rumors that Louisiana is a foreign country adjacent to the United States, you do not need a passport to visit Louisiana – unless you are Canadian (then we are a foreign country).

The major airport in the area is in New Orleans that is about 125 miles from Lafayette, LA via I-10. Baton Rouge has a medium-sized airport and is about 65 miles from Lafayette via I-10. Lake Charles and Lafayette have small, regional airports. Lake Charles is about 80 miles from Lafayette via I-10.

There are many Acadian/Cajun sites to see and visit in the Lafayette area. Here are a few:

Lafayette

Acadian Village (a reconstructed Acadian village using old, historic Acadian homes rescued from throughout south Louisiana). Each home is a themed-museum with old Acadian handcrafts and other items (small fee)

Vermilionville (another reconstructed Acadian village similar to Acadian village with artisans demonstrating Acadian crafts and music. (small fee)

Acadian Cultural Center at Jean Lafitte National Historic Park – movie and museum devoted to the history of the Acadian people that settled the Attakapas area (near Lafayette). It is very close to Vermilionville. (free)

St. Jean the Evangelist Catholic Cathedral, St. John Catholic Cemetery & St. John Cathedral Oak – Built in 1916, the Cathedral is the 3rd Catholic Church at this site and well worth a short visit. Laying rest in the Cemetery behind the Cathedral are many of the areas earliest Acadian families including at least two who were original deportees from Acadia (Jean Mouton and Jean-Baptiste Broussard). Also, here is Jefferson Caffery (recognized as one of America's greatest foreign ambassadors), Oran 'Doc' Guidry (one of the premier Cajun fiddlers) and General Alfred Mouton of Civil War fame (just to name a few notables). The St. John Cathedral Oak is Second Vice-President and a founding member of the Live Oak Society. Truly massive in size, it welcomed the first Acadians when they set foot on the soil in this area. At almost 500 years old, its circumference is over 28 feet. (free)

St. Martinville

Acadian Memorial & Museum – Memorial to all the Acadians that settled in Louisiana between 1764 and 1788. See the Wall of Names, the renowned Dafford mural of the Arrival of the Acadians to the Attakapas, the beautiful Bayou Teche and Acadian Museum with artifacts and other interesting items. (very small fee)

GUÉDRY ET PETITPAS REUNION

Evangeline Oak – the mythical live oak where Evangeline met her long-lost fiancé in Louisiana. (free)

Old Castillo Hotel on the banks of Bayou Teche – Built around 1827, today it is a bed-and-breakfast. Over the years it has seen several uses from an early Inn along the bayou, a Catholic school, a Convent and a bed-and-breakfast.

Longfellow-Evangeline State Park – Situated along Bayou Teche, this is the oldest state park in Louisiana. Reconstructed examples of early Acadian houses, a small, but excellent museum and the Maison Olivier (a typical bayou plantation home with outbuildings). (very small fee)

St. Martin Parish Courthouse – Built in 1859, this building houses the original records of the early Acadians to settle in the Attakapas Country and it has the original brand records documenting the early cattle industry in Louisiana.

St. Martin de Tours Catholic Church (Mother Church of the Acadians) – Located on the historic town square with beautiful wood presbytere and old boys school on same grounds. Third church on this site. Walk inside and see the unique interior. At rear of church visit the memorial to the St. Martin Parish men that fought in the American Revolution, the statue of Evangeline and the small replica graveyard using actual tombstones from the original St. Martin Cemetery. (Note: The small broken tombstone of Pierre Broussard is significant. He was an original Acadian deportee who died in St. Martin Parish and is buried on the town square.)

Scott

Billy's Boudin & Cracklins (just off I-10 at Scott, LA) – A must for real Cajun treats. Get the original boudin and some cracklins. There may be a long line, but it moves quickly since everything is prepared and there are five very active cashiers. Remember – lines mean the food is good!

Beau Cajun Gallery – Visit Floyd Sonnier's art gallery. Floyd Sonnier was a internationally-recognized Cajun artist using the pen and ink technique. His work depicts the life of the early Acadians in Louisiana. Floyd's widow Verna operates the gallery and, yes, you can purchase his works and take home a wonderful reminder of the Acadians of south Louisiana. (free)

Breaux Bridge

St. Bernard Catholic Church – Beautiful old church next to historic cemetery. Parish was originally part of St. Martin de Tours Catholic Church Parish.

Breaux Bridge is the Crawfish Capital of the World and has a major festival every two years in May.

Breaux Bridge was founded and named for Pierre Firmin Breaux. See historic marker in town. His granddaughter-in-law Scholastique Picou Breaux, widow of Agricole Breaux, laid out the town in 1829. See the statue and plaque dedicated to her in the Veterans Park.

Veterans Park – Beautiful square dedicated to all veterans from the Breuax Bridge area who served their country. See the statues and bricks honoring them.

Breaux Bridge has several excellent restaurants including Pont Breaux's Cajun Restaurant (formerly Mulatte's), Buck and Johnny's (go on Saturday morning for a Cajun breakfast and live Zydeco music), Café Sydnie Mae (great food) and Tante Marie.

GUÉDRY ET PETITPAS REUNION

Eunice

Cajun Music Hall of Fame & Museum – a small museum dedicated to honoring the best of Cajun musicians (Free)

Liberty Theater – Every Saturday evening there is a live performance of Cajun music by an outstanding band – in the Grand Ole Opry style. (small fee)

Prairie Acadian Cultural Center (Jean Lafitte National Historic Park) – Excellent displays and film on the prairie Acadians who settled west of the Atchafalaya Swamp.

Opelousas

Le Vieux Village – Park-like area housing the Jim Bowie Museum, the Orphan Train Museum, historic Venus Home, Zydeco Music Festival Archives

St. Landry Catholic Church & Cemetery – Magnificent old church and historic cemetery

St. Landry Parish Courthouse – Contains records from the earliest days of the Acadian arrival in St. Landry Parish in the 1760s

We will provide sites to visit on the east side of the Atchafalaya Basin in the Summer 2020 “Generations”.

GRAND RÉVEIL ACADIEN 2022

With the Congrès Mondial Acadien 2019 and the Guédry et Petitpas Reunion in Summerside, PEI behind us, we are now moving swiftly ahead for our next major Acadian event – the Grand Réveil Acadien 2022 (Great Acadian Awakening) in south Louisiana.

The Grand Réveil Acadien (GRA) occurs every five years between the Congrès Mondial Acadien (CMA) events. Unlike the CMA which occurs in mid-August usually in the north, the GRA occurs in early October in south Louisiana when temperatures are mild. We will have GRA 2022 from 1-9 October 2022 with activities centered in Lafayette, Louisiana; however, there will be events throughout south Louisiana. And, yes, family reunions will headline the GRA 2022. Although plans are still being formulated and finalized, you can see the activities planned thus far at this website: <https://www.louisianeacadie.com>

Plans are not finalized for the Grand Réveil Acadien 2022; however, it will be similar to previous GRA events with opening day ceremonies, family reunions and various events in towns within the Acadiana region of Louisiana. The center point of the GRA 2022 will be in the Lafayette, LA area. Festivals Acadiens et Créoles will be at Girard Park in Lafayette, LA on 7-9 October 2022. As plans for these events develop, we will let you know in “Generations”, on our Facebook page and by email.

So begin making your plans to attend the GRA 2022 and our Guédry et Petitpas Reunion now. Lodging should not be a problem as Lafayette is a large metropolitan area with numerous hotels, motels and RV parks. The surrounding towns also have lodging available. ***See everyone in October in south Louisiana!!!!***

ACADIAN HISTORICAL SITES – SOUTH CAROLINA

We continue our series on historical sites of Acadian significance in various U. S. states and Canadian provinces. In this issue we highlight those historical sites in South Carolina—a colony that received Acadians from the Chignecto peninsula and Annapolis Royal. The British considered the Chignecto Acadians as the most dangerous of all Acadians exiled and deported them to the most distant colonies – South Carolina and Georgia.

Houses and buildings present in the area during the period that the Acadians were in South Carolina (generally 1755-1770), but not connected directly to the Acadians generally are not mentioned.

ACADIAN HISTORICAL SITES – SOUTH CAROLINA

Beech Island (Aiken County)

- **New Windsor Township** (Along Savanna River between North Augusta SC and Beech Island, SC)
 - Acadians were sent here in 1756 to be cared for by the fort and local people
 - Fort Moore Historic Marker (Sandbar Ferry Road [SC Highway 28] on east bank of Savannah River near Beech Island) **GPS: 33° 26.359 N; 81° 54.607' W** (Fort built in 1716 to guard trading routes)
 - Savannah Town Historic Marker (Sandbar Ferry Road [SC Highway 28] on east bank of Savannah River near Beech Island) **GPS: 33° 26.359 N; 81° 54.607' W** (Indian town dating from 1685)

Beaufort (Beaufort County)

- **St. Helena Episcopal Church** (505 Church Street; Beaufort, SC)
GPS: 32.433709; -80.675203
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built in 1724; Modified three times with the latest in 1824
 - Also Church of Ease on St. Helena's Island (Land Ends Road near Saturns Circle; St. Helena Island, SC) **GPS: 32.375601; -80.576650** [Built ca. 1747 as chapel of ease; abandoned by 1861; burned 1886; only ruins remain]

Yemassee (Beaufort County)

- **Prince William Episcopal Church** [Old Sheldon Church Ruins] (Old Sheldon Church Road between Gardens Corner, SC & Yemassee, SC) **GPS: 32.618526; -80.780523**
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built 1745-1755; first service 1757; burned in 1779 by British; rebuilt 1826 from remaining walls; burned or interior destroyed by Northern soldiers in 1865 or 1866
 - Only ruins remain today

Goose Creek (Berkeley County)

- **St. James Episcopal Church** (100 Vestry Lane; Goose Creek, SC)
GPS: 32.975483; -80.032627
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built in 1719, this church was one of first churches built in South Carolina and is one of the oldest surviving buildings in South Carolina

Jamestown, (Berkeley County)

- **St. James Santee Episcopal Church – Echaw Chapel of Ease** (10 miles east of Jamestown near Santee River; possibly near where Highway 192 meets Santee River (junction of Echaw Creek & Santee River); Jamestown, SC))
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built in 1748
 - Today only the cemetery remains and a sign “Echaw Church Ruins Cemetery”

Moncks Corner (Berkeley County)

- **Mepkin Plantation** (1098 Mepkin Abbey Road; about 20 miles up Cooper River)
 - Henry Laurens lived here from 1762 until his death in 1792.
 - Bazile Lanneau stayed here with Henry Laurens’ family for a short time beginning in 1762 until he moved to Charleston to work
 - Today Mepkin Plantation is Mepkin Abbey and is a Trappist monastery. The Abbey and Mepkin Gardens are open to the public daily (9 am – 6 pm) and have the graves of Henry Laurens (ashes) and several family members.
 - Mepkin Plantation is part of St. James Parish in Goose Creek
- **St. John’s Berkeley Episcopal Church** (SC Highway 402 near Old Cherry Hill Road; Moncks Corner, SC) **GPS: 33.212405; -79.966709**
 - Also called Biggin Church
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Originally built in 1711, it was rebuilt in 1761 after 1755 forest fire
 - Destroyed by another forest fire in 1886 and left as ruins

Wando (Berkeley County)

- **St. Thomas & St. Denis Episcopal Church** (1513 Cainhoy Road; Wando [near Charleston], SC) **GPS: 32.960630; -79.857334**
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Church built in 1708; destroyed by forest fire in 1815; present church built in 1819
 - Sits on bank of Wando River near Cainhoy in Berkeley County
 - **Pompion Hill Chapel** (0.5 miles southwest of junction of SC Highways 41 and 402; Huger, SC) on Cooper River built in 1763 and is oldest Anglican edifice in SC outside of Charleston). Built as chapel of ease

Charleston (Charleston County)

- **Location of Bazile Lanneau's First Job** (Broad Street and Meeting Street)
 - Bazile Lanneau had first job constructing a building across from St. Michael's Church. This building likely was either the Armory and Guard House where the present U. S. Post Office and Federal Court are or the old South Carolina State House where the Charleston County Court House now stands.
- **Location of Bazile Lanneau's First Business** (Elliott Street)
 - Bazile Lanneau established first business here as a shoe and boot maker. He also probably lived here at the time.
- **Homesite of Bazile Lanneau and Suzanne Frizelle** (34 St. Philip Street)
 - Bazile Lanneau owned this property in 1788 and had his home here with his first wife Suzanne Frizelle (House moved in 1974 to 2 Pitt Street due to construction of city parking garage.) He may have lived here from ca. 1766 until ca. 1796. There was also a kitchen building on this site as part of the home. (Kitchen building moved to 76 Beaufain Street in 1975.)
- **Site of Bazile Lanneau Tannery & Shoe Factory** (NW Corner of Pitt Street & Beaufain Street)
 - Bazile Lanneau tannery and shoe factory located here from ca. 1778; he built his home next to his business ca. 1796. This location of the tannery is today's 1 Pitt Street.
- **Lanneau Homes** (West side of Pitt Street between Beaufain Street and Wentworth Street)
 - Bazile Lanneau in 1778 purchased 6 lots on west side of Pitt Street between Beaufain Street and Wentworth Street (known as Lanneau Row) in Harleston Green area
 - Homes built by Lanneau family
 - * 1 Pitt Street (Charles Henry Lanneau, a son, built home here ca. 1848) –
This was original location of Bazile Lanneau's tannery and shoe factory
 - * 2 Pitt Street (Bazile Lanneau home built before 1788) – (Moved from 34 St. Philip St. in 1974 during construction of city parking garage)
 - * 3 Pitt Street (Bazile Lanneau built home here ca. 1796)
Bazile Lanneau and his 2nd wife Hannah Vinyard lived here next to the tannery; 3rd story added mid-1800s)
 - * 5 Pitt Street (Emma Louisa Lanneau, a daughter, built home here ca. 1830)
 - * 7 Pitt Street (Bazile René Lanneau, a son, built this homes ca. 1837-1840)
 - * 9 Pitt Street (Built by Lanneau family between 1830-1840)
 - * 11 Pitt Street (A Lanneau built home here in mid-1800s, but it has been torn down)
- **Kitchen Building of Original Bazile Lanneau Home** (76 Beaufain Street)
 - Owned by Bazile Lanneau, it was a kitchen building for his home built at 34 St. Philip Street before 1788 and is now at 2 Pitt Street. The kitchen building was moved to this location in 1975.

- **Home of Mrs. Mary H. Lanneau** (34 Anson Street)
 - Built by widowed Mrs. Mary H. Lanneau about 1848
- **East Bay Street** (just north of Vendue Range)
 - Basile René Lanneau, a son, occupied building on East Bay Street just north of Vendue Range in 1830's. He shared building with Robert de Leaumont.
- **St. Philip's Episcopal Church & Cemetery** (142 Church Street; Charleston, SC)
 - Acadians were sent here in 1756 to be cared for by the church parish
 - First built in 1681; rebuilt three times; current church built in 1836; spire added in 1850
 - John Lanneau, an Acadian refugee and brother of Bazile Lanneau, is buried in the cemetery
- **St. Michael's Episcopal Church** (71 Broad Street; Corner of Broad Street & Meeting Street)
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built in 1761
- **French Huguenot Church & Cemetery** (136 Church Street; Charleston, SC)
 - Bazile Lanneau's first family (wife Suzanne Frizelle and 5 children) are buried in the cemetery, but graves cannot be located today
 - Built in 1687; destroyed in 1796; rebuilt in 1800; current church built in 1845
 - Bazile Lanneau and his first wife Suzanne Frizelle worshipped at this church
- **Circular Congregational Church & Cemetery** (150 Meeting Street; Charleston, SC)
 - Built in 1681; rebuilt in 1804; destroyed by fire in 1861; rebuilt in 1890
 - Gravestone of Bazile Lanneau, an Acadian deported to South Carolina in 1756 (Bazile Lanneau was a shoemaker and tanner and served three terms in the State Legislature of South Carolina). The gravestone of his second wife Hannah Vinyard is next to Bazile's. They are located just to right of main aisle from gate.
 - Bazile Lanneau and his 2nd wife Hannah Vinyard worshipped at this church
- **Churches prominent in lives of Lanneau family**
 - Huguenot (French Protestant) Church (136 Church Street)
 - Circular Congregational Church (150 Meeting Street)
 - First Baptist Church (61 Church Street)
 - Second Presbyterian Church (342 Meeting Street)
 - St. Philip's Episcopal Church (142 Church Street)
- **St. Andrews Episcopal Church** (2604 Ashley River Road; Charleston, SC)
GPS: 32.838500; -80.049014
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built 1708; remodeled 1723; suffered damage in 1764 and repaired
 - Only extant colonial cruciform church surviving in SC

- **Orange Garden** (Between Broad Street and Tradd Street, just west of King Street)
 - Acadians in the 1760s were placed in a house near the New Barracks in the area called the Orange Garden
 - Originally an orange grove, the site was sold in the 1760s and homes eventually were built. Orange Street was created on the western edge.
 - The Governor's House Inn (117 Broad Street) now occupies part of the site – originally built by James Laurens in 1760, the house has seen additions over the years

- **Old State House** (Corner of Broad Street and Meeting Street)
 - Acadians in the 1760s were placed in a house near the old State House
 - Today the Charleston County Court House occupies the site of the Old South Carolina State House

- **Petit Versailles** (East side of East Bay Street between Laurens and Society Streets)
 - Acadians in 1760s were placed in a small Out House at Petit Versailles
 - At the time this was part of Ansonborough section in Charleston
 - Petit Versailles was a country estate in the vicinity of the east (water) side of East Bay Street between Laurens Street and Society Street. It was owned by Francis LeBrasseur. It was located on the "Old Brew House" land.
 -

- **Trott's Point** (SW Corner of Queen Street and Church Street)
 - Acadians in 1760s were placed in the British tenements at Trott's Point
 - There were three tenements constructed at Lot No. 113 of Trott's Point on the southwest corner of Queen Street and Church Street
 - Today the Dock Street Theatre occupies this location. Across the street is the French Huguenot Church.
 -

- **Old Free School** (North side of Tradd Street near King Street)
 - Acadians in 1760s were housed in the Old Free School
 - It was located adjacent to the orange grove on the north side of Tradd Street
 - The old schoolhouse was known as the Orange Garden

- **St. Mary's Roman Catholic Church** (93 Hasell Street; Charleston, SC)
 - Began in 1791 and rebuilt in 1839 after fire
 - Church used by Acadians escaping from Santo Domingo who arrived in Charleston between 1791-1822
 - Church graveyard has several Acadian tombs including Babain (Babin), Benoist, Cormier, Richard

- **Old Planter's Hotel** (Church Street at Queen Street)
 - Old Planter's Hotel was a prominent landmark to Bazile Lanneau
 - Originally, the St. Mary's Hotel at Meeting Street & Queen Street in 1801
 - Purchased and renamed the Planter's Hotel in 1803
 - Moved to corner of Church Street at Queen Street in 1809
 - Today the façade of the Planter's Hotel is part of the Dock Street Theater
- **Market Place** (East Bay Street to Meeting Street)
 - Prominent landmark to Bazile Lanneau from 1790's onward
 - Established ca. 1790 along four town blocks along Market Street
 - Anchored by Market Hall on Meeting Street
 - Still exist today as City Market
- **South Carolina Historical Society** (100 Meeting Street; Meeting St. at Chalmers St.)
 - Information on South Carolina history including Acadians and Lanneau
- **College of Charleston** (54 St. Philips Street); 843-953-4991)
 - Special collection of papers from 1798-1818 has information on Bazile Lanneau

Mt. Pleasant (Charleston County)

- **Christ (Episcopal) Church (now Anglican)** (2304 North Highway 17; Mt. Pleasant, SC)
GPS: 32.844167; -79.813917
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built in 1708, then destroyed by fire in 1725
 - Rebuilt in 1727 and repaired over the years
- **Vanderhorst plantation** (Christ Church Parish in Charleston County – just north of Mt. Pleasant, SC and about 10 miles northwest of Sullivan's Island. Could be one of four plantations owned by Vanderhorst family in this area. The four plantations were located on both sides of Dunes West Boulevard from Highway 41 to Park West Boulevard and then on the north side of Park West Boulevard until it makes a sharp right turn south at the airport. Vanderhorst Plantation is south of Dunes West Boulevard and Lexington Plantation is north of Dunes West Boulevard. Richmond and Point Plantations are north of Park West Boulevard.)
 - The Vanderhorst family owned four adjacent plantations in this area (Richmond Plantation, Point Plantation, Lexington Plantation and Vanderhorst Plantation). Mr. Adolphus Vanderhorst purchased all of these in 1754 and is likely the Mr. Vanderhorst who cared for the Lanneau family.
 - Marguerite Richard and her son François died of smallpox at one of these plantations
 - Bazile Lanneau, John Lanneau, Pierre Lanneau and Gregoire Lanneau stayed at the plantation after their mother's death for varying periods of time
 - Bazile Lanneau's brother John remained at the plantation under Mr. Vanderhorst's care until he left to go to work

[Although some sources state that the Vanderhorst Plantation was near Charleston where the Battery is today, that appears to be incorrect. The Battery is located on Kiawah Island – about 35 miles southeast of Sullivan’s Island. There is a Vanderhorst Plantation located on Kiawah Island; however, it was not owned by a Vanderhorst until 1772 when Elizabeth Vanderhorst, wife of Arnoldus Vanderhorst II, inherited it.]

Sullivan’s Island (Charleston County)

- **Sullivan’s Island**

- Area near Fort Moultrie on waterfront is where Acadians disembarked when landing at Charleston. They were quarantined in the area for several days in the “pest house”. This ‘pest house” likely was at or near the parking area at today’s Stella Maris Roman Catholic Church (1204 Middle Street) just north of Fort Moultrie. It had four to six rooms and was about 16 feet x 30 feet in size.

Jacksonboro (Colleton County)

- **Pon Pon Chapel of Ease [Old Burnt Church]** (Parkers Ferry Road near intersection of Jacksonboro Road; Jacksonboro, SC) **GPS: 32.808855; -80.49014**
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built in 1725; replaced in 1784; burned in 1801; rebuilt in 1822; destroyed in 1832
 - Only two walls remain with the ruins

Ritter (Colleton County)

- **Beech Hill Plantation** (Johno Creek, branch of Ashepoo River; 6467 Ritter Road; Ritter, SC)
 - Acadians were sent here in 1756 to be cared for by the local people
 - Built before 1817
 - Two-story plantation home

Long Bluff [1 mile east of Society Hill] (Darlington County)

- **Long Bluff State Park** (Part of Welsh Tract & original Welsh Neck community) (1 mile east of Society Hill on Great Pee Dee River)
 - Acadians were sent here in 1756 to be cared for by the local people
 - Long Bluff State Park – large wooded area with no structures left (1 mile east of Society Hill on Great Pee Dee River)
 - Long Bluff Historic Marker (In Society Hill at intersection of U. S. 51 and Long Bluff Road on right ([112 Church Street; Society Hill, SC]) **GPS: 34° 30.789’ N; 79° 51,003’W**
 - Welsh Neck Settlement Historic Marker (At intersection of U. S. 15 and Kolb’s Tomb Road/River Landing Road ([County Road 461 near Bennettsville, SC in Marlboro County])
GPS: 34° 3.652’N, 79° 49.72’W

Summerville (Old Dorchester) (Dorchester County)

- **St. George's Dorchester Episcopal Church** (300 State Park Road; Summerville, SC)
GPS: 32.976651; -80.180941
 - Acadians were sent here in 1756 to be cared for by the church parish
 - Built in 1719, then British burned town in 1781; repaired in 1811 and burned in 1820
 - Only ruins of tower remain

Dunbar (Georgetown County)

- **Prince Frederick Episcopal Church** (Black River Church) (Highway 51 [Browns Ferry Road] south of Highway 41 between Pinewood Drive and Amos Road; Dunbar, SC)
GPS: 33.54769; -79.39536
 - Acadians were sent here in 1756 to be cared for by the local church parish
 - Church built in 1721 as Prince George Winyaw Episcopal Church
 - When Prince Frederick Episcopal Parish created in 1734, church given to them and was used until 1810
 - Only the cemetery remains today

Georgetown (Georgetown County)

- **Prince George Winyaw Episcopal Church** (300 Broad Street; Georgetown, SC)
GPS: 33.368769; -79.280946
 - Acadians were sent here in 1756 to be cared for by the local church parish
 - Built 1747; repaired in 1809; tower and steeple added 1824
 - Although changes have been made; 1747 church still exists

DEPORTATION OF ACADIANS TO SOUTH CAROLINA

Acadians Arrived in Charleston, South Carolina on:

Sloop "Dolphin" (90 tons; Capt. William Hancock)

Left Chignecto – 13 Oct 1755

(121 Acadians)

Arrived Charleston, SC – 19 Nov 1755

(121 Acadians)

Ship "Edward Cornwallis" (130 tons; Capt. Andrew Sinclair)

Left Chignecto – 13 Oct 1755

(417 Acadians)

Arrived Charleston, SC – 19 Nov 1755

(207 Acadians)

Sloop "Endeavor" (96 tons; Capt. James Nichols)

Left Chignecto – 13 Oct 1755

(121 Acadians)

Arrived Charleston, SC – 19 Nov 1755

(121 Acadians)

Brigatine "Two Brothers" (161 tons; Capt. James Best)

Left Chignecto – 13 Oct 1755

(132 Acadians)

Arrived Charleston, SC – 11 Nov 1755

(132 Acadians)

Sloop "H.M.S. Syren" (30 tons; Commander Charles Proby)

Left Chignecto (Fort Beauséjour) – 13 Oct 1755

(21 Acadians)

Arrived Charleston, SC – 19 Nov 1755

(21 Acadians)

(The "Syren" was an escort vessel. 9 Acadians were sent to England from South Carolina almost immediately.

The remaining 12 Acadians were disembarked at Charleston.)

Ship "Hopson" ("Hobson") (177 tons; Capt. Edward Whitewood)

Left Goat Island (Annapolis Royal) – 9 Dec 1755

(342 Acadians)

Arrived Charleston, SC – 15 Jan 1756

(342 Acadians)

NOTE:

After arriving at Georgia, the Acadians deported there were given canoes and small, open boats in poor condition as well as passports and told they could travel up the coast toward their homeland. Along the way they were joined by some Acadians deported to South Carolina. They were led by Jacques Vigneau dit Maurice. About 200 Acadians left Georgia in the boats.

- Left Savannah, GA in small boats – Mar 1756

- Arrived in South Carolina – 29 Mar 1756

- Left South Carolina – 15 Apr 1756

- Arrive at Shrewsbury, Monmouth Co., NJ – 28 Jun 1756

- Arrived just east of New York – 12 Jul 1756

- Arrived at Sandwich, MA (Cape Cod) – 20 Jul 1756

(99 Acadians)

(Arrived in 7 small boats; were arrested by authorities and kept in Massachusetts)

DISTRIBUTION OF ACADIANS TO SOUTH CAROLINA TOWNS

Aiken County

New Windsor Township (North Augusta to Beech Island)

Beaufort County

St. Helena Episcopal Parish (Beaufort)

St. Helena Episcopal Chapel of Ease (St. Helena Island)

Prince William Episcopal Church [Old Sheldon Church Ruins] (Yemassee)

Berkeley County

St. James Episcopal Parish (Goose Creek)

St. James Santee Episcopal Parish – Echaw Chapel (Jamestown)

St. John's Berkeley Episcopal Parish (Moncks Corner)

St. Stephens Episcopal Parish (St. Stephens)

St. Thomas & St. Denis Episcopal Parish (Wando)

Calhoun County

Amelia Township

Charleston County

St. Andrew's Episcopal Parish (Charleston)

St. Michel's Episcopal Parish (Charleston)

St. Philip's Episcopal Parish (Charleston)

Edisto Island

James Island

John's Island

St. James Santee Episcopal Parish Church (McClellandville)

Christ Church Episcopal Parish (Mt. Pleasant)

Wadmalaw Island

Stono East Side Pon Pon (U. S. Highway 17 area north of Stono River near West Ashley)

Colleton County

Beech Hill (Ritter)

Combee & Chehaw (Combahee & Chehaw Rivers near St. Helena Sound) (SE of Wiggins)

St. Bartholomew Parish {Pon Pon Chapel of Ease [Old Burnt Church] (Jacksonboro)}

Darlington County

Welch Tract in P Parish [Baptist] (Long Bluff, 1 mile east of Society Hill on Great Pee Dee River)

Dorchester County

St. George's Dorchester Episcopal Parish (Summerville)

Georgetown County

Prince Frederick Episcopal Parish [Black River Church] (Dunbar)

Prince George Winyaw Episcopal Parish (Georgetown)

Said Townships and Other Parts Prince Frederick

Jasper County

St. Peter Episcopal Parish (Purrysburg)

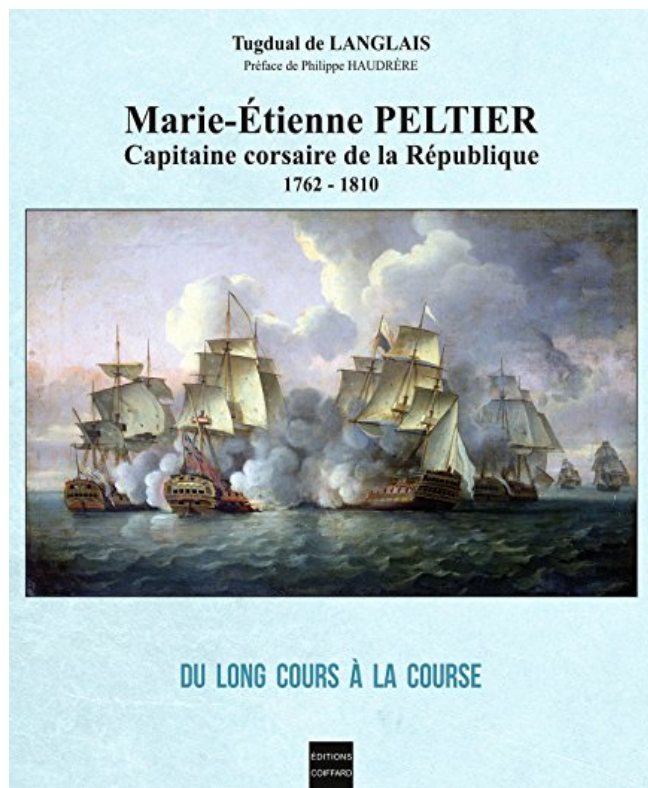
Lexington County

Saxe-Gotha Township (South Congaree)

Orangeburg County

Orangeburg Township (Orangeburg)

BOOK NOOK



Tugdual de Langlais of France has written two excellent books on his ancestors, Jean Peltier Dudoyer and Marie-Etienne Peltier, who were instrumental in the 1785 voyages of the Seven Acadian Ships to Louisiana. Jean Peltier Dudoyer owned and built two of the seven ships – “Le Bon Papa” and “Le Saint-Rémi”. Marie-Etienne Peltier, son of Jean Peltier Dudoyer, was the second captain of “Le Bon Papa”.

A nephew of Jean Peltier Dudoyer, Nicolas Baudin, owned and was captain of “La Caroline”. Alexandre Baudin, another nephew of Jean Peltier Dudoyer and brother of Nicolas Baudin, captained “Le Saint-Rémi”. He was also a co-owner of “La Caroline” with his brother Nicolas. The two books discuss the lives of these two men, their involvement with the Acadians and other intriguing tales.

Both books – L'armateur préféré de Beaumarchais...Jean Peltier Dudoyer de Nantes à L'Isle de France and Marie-Étienne Peltier – Capitaine corsaire de la République 1762-1810 are available on Abebooks.com. Both books are in French.

BON APPETIT

This recipe is for a basic cornbread recipe (2 C. dry mix)

MAQUE CHOUX CORNBREAD

from Jack Guidry - Lafayette, LA

1 Tbs. butter, oil or bacon fat
 1/2 medium onion diced
 1/2 medium bell pepper diced
 1 can whole kernel corn
 4 leaves green onions diced
 Pinch of granulated garlic
 1/2 Tsp. Creole seasoning
 2 Tsp. bacon bits



On a medium-low fire, melt butter and add onion and bell pepper and sauté for a few minutes. Add corn and continue to sauté until corn just starts to soften (if it browns a little that's okay. Lower fire and add remaining ingredients. Continue to sauté for about 5 minutes then let cool a little.

Prepare your cornbread recipe but add only the amount of oil that exceeds the amount used in the above preparation. In other words, if your recipe specifies 1 1/4 Tbs. of oil, add only the 1/4 tbs. since you already used 1 tbs. in the corn mix.

Combine the corn mix with the cornbread mix and stir well. Heat a 10" cast iron skillet coated inside with oil in a 400°F pre-heated oven for about 3 minutes. Reset oven to required temperature. Take skillet out, let cool a few minutes and pour in cornbread mixture. Bake at the required temperature and time.

GÂTEAU ROULÉ

*from the late Richard Guidry
 Lafayette, LA*



3 oeufs
 1 tasse de sucre
 1 c. table de beurre
 6 c. table de lait
 1 c. thé poudre à pâte
 1 1/2 tasse de farine

Bien batter tous les ingrédients

Combiner: 1 c. table de vinaigre blanc dans 1 c. thé de soda et ajouter à la pâte

Tapisser une plaque à biscuit de papier ciré (waxpaper) et y verser la pâte.

Cuire à 350 degrés F. Retirer et démouler immédiatement, mettre sur un linge à vasselle humide et rouler avec le linge à vasselle. Laisser refroidir un peu puis dérouler, enlever le linge à vaisselle, tartiner de la confiture de votre choix et rouler à nouveau. *Bon Appétit!*

It's time to bring in some new flavor to our Bon Appetit page. If you have a favorite family recipe that you'd like to share, we would love to feature it in one of our future issues. Submit your recipe to Marty Guidry at guidrymartin@gmail.com

In the footsteps of the ancestor Claude Petitpas in France

by Rev. Jean-François Petitpas

May 10, 2021

On September 21, 1639 was celebrated in the chapel of Port-Royal the baptism of Marie, daughter of Charles de Menou d'Aulnay and Jeanne Motin de Reux. This baptism is of particular interest to the history of our family in that the record that has been preserved provides us with the first and only mention of the presence of our ancestor Claude Petitpas, father in the land of Acadia. So we read there, keeping the original spelling:

Extract from Baptism of September 21, 1639 [Port-Royal] concerning that of Marie, daughter of Sieur Charles de Menou, escuier s. donay lieutenant general pour le Roy en Coste dacadie païs de la Nouvelle France was baptized at 4 o'clock in the evening on the said day that she was born one hour after midday on Wednesday, September 21 and that she was consecrated to the Blessed Virgin by Claude Petitpas and M. Boudrot first sindics of Port-Royal, her godfather was Pierre son of Pierre Cachet, her godmother Jeanne Traihan, daughter of Guillaume Traihant mareschal and Françoise Corbineau.¹

This document confirms that a certain Claude Petitpas was not only present in Port-Royal just a few years after the founding of the colony, but also that he already occupied a privileged position there, that of trustee of the parish of Saint-Jean-Baptiste of Port-Royal.²

The censuses of Acadia of 1671 and 1686, the main sources of information on the first Acadian families, report a Claude Petitpas, qualified as “sieur de La Fleur and clerk” in 1686, born around 1624³ or 1626 (45 years in 1671 and 60 years in 1686). Considering that he would only have been about 15 or 13 years old in 1639, he could obviously not be the Claude Petitpas mentioned as parish trustee in the Port-Royal registers. This is also the opinion of genealogist Stephen A. White:

Claude Petitpas, one of the first trustees of Port-Royal, is mentioned in the baptismal certificate of Marie de Menou d'Aulnay, September 21, 1639, in Port-Royal. As the future clerk would have been only thirteen on that date, we do not believe that it is the same individual.⁴

There was therefore no evidence of a relationship between the two namesakes although there was a strong presumption in favor of a father—son link. It would indeed have been a very curious coincidence that he found himself in the small colony of Port-Royal, and in the

1. Lanctôt, Léopold o.m.i. Les familles acadiennes, Ottawa, Éditions du Libre-Échange, 1994, tome I, p. 68.

2. In France, under the Ancient Régime, a syndic is someone notably charged to represent, administer and to defend the interests of a parish or rural community. In the case of a parish, he is generally elected by an assembly of communicants, constituted by the heads of families of the parish.

3 Rameau de Saint-Père, Edme. Remarques sur les registres de Belle-Isle-en-Mer, dans Collection de documents inédits sur le Canada et l'Amérique, Imprimerie L.J. Demers et frères, Québec, vol. III, janvier 1890, pp. 166, et Arsenault, Bona, Histoire et généalogie des Acadiens, Montmagny, Éditions Marquis, 1988, tome 2, p. 721.

4 Stephen White, Dictionnaire généalogique des familles acadiennes, 1604-1714; Moncton, Centre d'Études Acadiennes, 1999, p. 1295.

space of a few years only, two men bearing exactly the same names and surnames but without any kinship connection.

Many questions therefore remained unanswered. Where did Claude Petitpas come from? When had he immigrated to Acadia? What about his family? etc. To one of these questions at least, could we provide an embryonic answer? When did our ancestor leave the old continent to attempt the Acadian adventure?

Before 1639, when, as we have seen, his presence is attested in Port-Royal, there were only two contingents of settlers to settle in Acadia, those of 1632 and 1636. Since he did not appear on the embarkment roll of 1636, which has been preserved, we can logically assume that Claude Petitpas was part of the Saint-Jehan recruit in 1632. This is also the hypothesis put forward by the genealogist Léopold Lanctôt who tried to reconstitute the contingent of settlers in 1632. Among these, he mentions:

Claude Petitpas, his wife (whose name is unknown) and their son Claude (6 years old); several singles: Michel Boudrot, Pierre Comeau, François Gautherot, Louis Robichaud et Simon Pelletret. ⁵

As for its place of origin, again and like most of the first Acadian families, we had very few clues to guide our research. In the early 1960s, the French linguist and ethnologist Geneviève Massignon, dealing with the probable origins of Acadian families, hypothesized that Claude Petitpas was originally from the town or region of Loudun in the current department of Vienne, partly the former region of Poitou, in France. ⁶

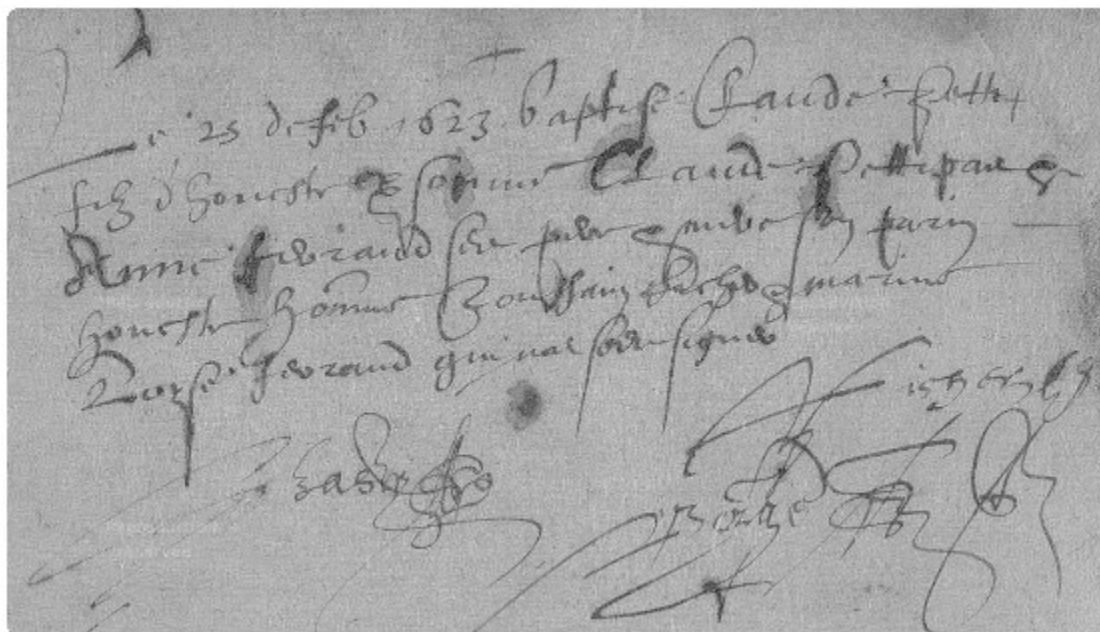
On the strength of this hypothesis, I therefore undertook to examine the registers of the parishes of the department of Vienne, now available in digital version, and especially those of the three parishes of the city of Loudun at that time, namely Saint-Pierre du Marché, Sainte-Croix and Saint-Pierre de Martray. The results were as slim as they were inconclusive. For the period in question, the first quarter of the 17th century, there is only one family bearing the surname Petitpas in Loudun. They are the couple of Jean Petitpas and Louise Jaquet who have two children baptized in the Saint-Pierre du Marché church: Charles, on March 13, 1618 [he would marry Marguerite Coindreau on May 26, 1647; then to Denise Blin on August 1, 1666], and Marthe, May 1, 1622. Nothing therefore that can lead us to the ancestor Claude.

For the other parishes of Vienne, only the registers of Notre-Dame de Montmorillon and Saint-Hilaire de Concise seem to mention a few Petitpas, although the writing is so illegible that it could as well be *Petitpied* or that of *Pitipis* ... Thus, no convincing track on that side either.

It is ultimately thanks to the Geneanet website that I think I have solved, at least that is my conviction, this thorny problem. By making an inventory of the Petitpas families listed in each French department for this period, I made, on September 18, 2019, a very interesting discovery. In the registers of the parish of Saint-Georges de Salbris in the department of Loir-et-Cher, formerly the French province of Orléanais, we find, dated February 25, 1623, the baptism of Claude Petitpas:

⁵ Lanctôt, already cited, volume I, p. 68.

⁶ Massignon, Geneviève, *Les parlers français d'Acadie*, Paris, Librairie C. Klincksieck, 1962, volume I, page 33, note 6.



[Le 23 de feb[rier] 1623 baptisé Claude Pettipas fils d'honneste homme Claude Pettipas et Anne Ferand (ou Forand) ses père et mère, son parrain honneste homme Toussaint Richer sa maraine Louyse Forand qui n'a su signer.]

Several indications lead us to believe that this could well be the future Sieur de La Fleur and clerk of Port-Royal. First of all, the date: 1623. The censuses of 1671 and 1686 gave it birth around 1626, Rameau de Saint-Père and Bona Arsenault put forward the date of 1624. February 23, 1623 therefore becomes a perfectly acceptable date. In addition, here we have a father and son tandem named Claude like the Port-Royal tandem.

The mention "honest man", and on a few occasions that of "merchant in Salbris", appended to the name of Claude Petitpas father and which we find in the baptismal certificate of two other children of the couple Claude Petitpas – Anne Forand / Ferand, as well as on several occasions in the first registers of Salbris (1610-1644), testifies to a social rank equivalent to the bourgeoisie.⁷ In addition, between 1611 and 1625, Claude Petitpas appends his signature to this same register thirteen times as father, godfather or witness. This ability to sign at the very least denotes an instruction which would fully qualify him for the office of trustee of the parish of Port-Royal.

Geneviève Massignon put forward the hypothesis of an origin in the department of Vienne, Salbris is in Loir-et-Cher, a neighboring department separated from Vienne by that of Indre-et-Loire. Historical research has not yet made it possible to determine with precision the places of origin or of recruitment of Acadian pioneers. Nothing therefore prevents us from imagining that the recruitment of Isaac de Razilly could have exceeded the strict limits of Poitou to extend to neighboring provinces including that of Orléanais.

Another fact also seems to support this hypothesis. Claude Petitpas fils, born in 1623, will become clerk at the Port-Royal court. He designates himself under this title in an act of July

⁷ "An honest man must have the qualities of nobility and enough personal merit to aspire to be of this class." (Wikipedia).

15, 1684 when he signs the following act:

Le Quinzième Jour de Juillet, Mil six
Cent quatrevingtz quatre. 1. *Bergier*

Je m'oy Claude Petitpas sous signe greffier en la
Cour et Siège du port Royal. Certifie à tous qui
appartiendra d'avoir enregistré la présente au
greffe du port Royal afin que par la suite
prettende cause d'ignorance fait audit port Royal
Le vingtième Juillet mil six cent quatrevingt
et quatre Claude Petitpas greffier

M Boudrot
Entremont

Act drawn up and signed by Claude Petitpas on 15 July 1684

The French historian Émile Lauvrière confirms for his part:

On the faith of Raynal and other panegyrists who affirm that these religious pastors [of Port-Royal] drew up deeds, received wills and settled all disputes, we may have exaggerated the judicial role of priests and mitigated the inevitable conflicts of interest. In fact, there were in Port-Royal a lieutenant general of the jurisdiction, Michel Boudrot, a public prosecutor, Philippe d'Entremont, a clerk, Claude Petitpas; but in 1686 Governor Perrot and the intendant of Meulles, the lieutenant general, aged 85, is deaf; the 77-year-old prosecutor is decrepit; the clerk, aged 60, is ignorant; and, moreover, as they are poor and "without wages", Justice is very badly rendered. ⁸

Claude Petitpas son therefore benefited from a certain education which at least enabled him to hold the Port-Royal registry. Taking into account the low literacy rate both in the French countryside and in 17th century Acadia, the fact that the father and son Claude Petitpas were able to hold their pen also supports the Salbris trail.

So what about Salbris? Chief place of the canton of Sologne was located to the east of the department of Loir-et-Cher, in an agricultural region called Grande Sologne. In the 17th century, as we have seen, the region belonged to the former province of Orléanais. In 2018, Salbris had 5,060 inhabitants. Saint Georges church, where Claude Petitpas was baptized in 1623, dates in its oldest part from the 12th Century and for the rest from the 16th Century. The current church is therefore that one that was known to the ancestor Claude and his family.

⁸ Lauvrière, Émile, La tragédie d'un peuple, Paris, Librairie Henry Goulet, 1924, volume I, p. 190.



Saint-Georges de Salbris church in 2017

The oldest register kept in the parish of Saint-Georges de Salbris opened on May 14, 1610 (the same day that King Henry IV was assassinated in Paris) and ends on July 25, 1644. This first register unfortunately only contains the baptisms; the register of marriages and burials not opening until January 1669. From August 9, 1610, we find the mention of a certain *Jehan Petitpas* (the first name is difficult to decipher), but the name and signature of Claude Petitpas become perfectly clear from March 21, 1611, and this thirteen times until December 12, 1625. The name of his wife, Anne Forand (Ferand or Ferrand), appears for the first time on March 19, 1617.

Between 1617 and 1625, Claude and Anne will therefore have five children baptized at a regular frequency of one child every two years:

1. *Antoinette*; baptized in Salbris on March 19, 1617; Godfather : ...; godmother: Antoinette Forand.
2. *James*; baptized in Salbris on January 17, 1619; godfather: James Bechereau "Lieutenant à Salbris"; godmother: [Married in Salbris around 1641 to Louise Pain from whom six children known to be born between 1642 and 1650].
3. *Madeleine*; baptized in Salbris on April 26, 1621; godfather: Louis ...; godmother: Madeleine Forand.
4. *Claude*; baptized in Salbris on February 25, 1623; godfather: "honest man" Toussaint Richer; godmother: Louise Forand. [I strongly believe that this is our Acadian ancestor].
5. *Marguerite*; baptized in Salbris on March 6, 1625; godfather: Silvain ...; godmother: Jeanne Marchand; buried in Salbris on May 28, 1684. Married first in Salbris to Laurent Simon; and secondly at Salbris to Silvain Pain, son of Silvain Pain and Simonne ...

The first thing that strikes us about these baptisms is that three of the five godmothers belong to the mother's family. One can imagine that Antoinette, Madeleine and Louise Forand were the sisters of Anne, the wife of Claude, but no member of the Petitpas family is mentioned as godfather or godmother. If we add to this that no other Petitpas family is mentioned in the registers of this parish, and this for the whole of the 17th Century, we can legitimately think that Claude Petitpas, the father, was from a commune other than Salbris and that he settled there around 1610 either for his work or following his marriage. So where did he come from? The existing registers for the surrounding parishes are completely silent in this regard.

In Loiret, border department of Loir-et-Cher, in the parish of the Holy Trinity of Mignerette, we find at the same time, several Petitpas families, a *Jehan Petitpas* is even parish priest of Mignerette in 1580, but no trace of a Claude Petitpas.

As we have seen, the last mention of Claude the father in the registers of Salbris is from December 12, 1625. Of his son Claude, no mention other than that of his baptism. The family seems to have disappeared from Salbris with the exception of James, born in 1619, married to Louise Pain and who will be described as an "honest man and merchant" at the baptism of his six children [his line died with his son Claude in 1731] and Marguerite, born in 1625, who married twice and was buried in Salbris on May 28, 1684.

Since the register of burials at Salbris did not open until 1669, one could imagine that Claude Petitpas father, his wife Anne Forand and their three other children died there before that date. But other hypotheses are also possible:

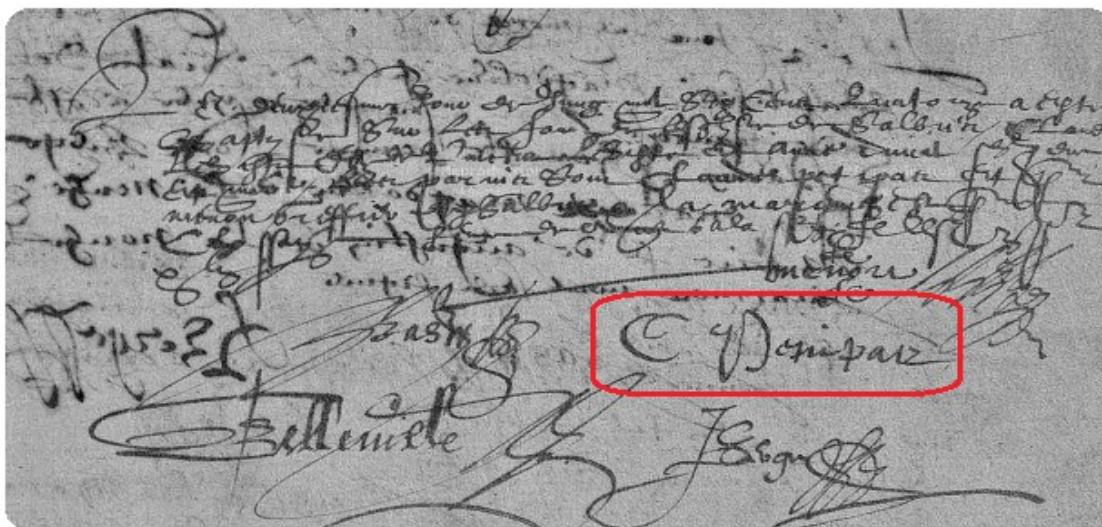
- a) Claude Petitpas would have signed up for Acadia, would have taken his wife and children there, but would have returned to France after a few years leaving his son Claude in Acadia (Claude father was mentioned only once in Acadia, in 1639). Let us not forget that of the many families registered on the embarkation roll of the Saint-Jehan which left La Rochelle for Acadia in 1636, very few remained in Acadia; most of them having returned to France after a few years.
- b) Claude Petitpas would have signed up for Acadia, would have gone there taking only his only son Claude and leaving his wife and his other children in France (the case arose with regard to numerous settlers in New France in particular).
- c) Having become a widower, Claude the father left for Acadia with his only son Claude (or with his wife and a few children) and that he died there (like his wife) between 1639 and the 1671 census. The registers of the parish of Port-Royal for this period are particularly regrettable in this regard.

In conclusion, I would therefore personally opt for the first scenario, namely that Claude Petitpas, his wife Anne Forand and their children were part of the colonists recruited in 1632 by Isaac de Razilly for the colony of La Hève, in Acadia. Embarked on the Saint-Jehan, they left La Rochelle on April 1, 1632 to arrive at La Hève on the following September 8. In the summer of 1636, the colony was transported to Port-Royal where the presence of Claude the father will be attested on September 21, 1639. Like several Acadian settler families mentioned in the 1636 embarkation roll (those of Jehan Chalumeau, Thibault Destouches, Jehan

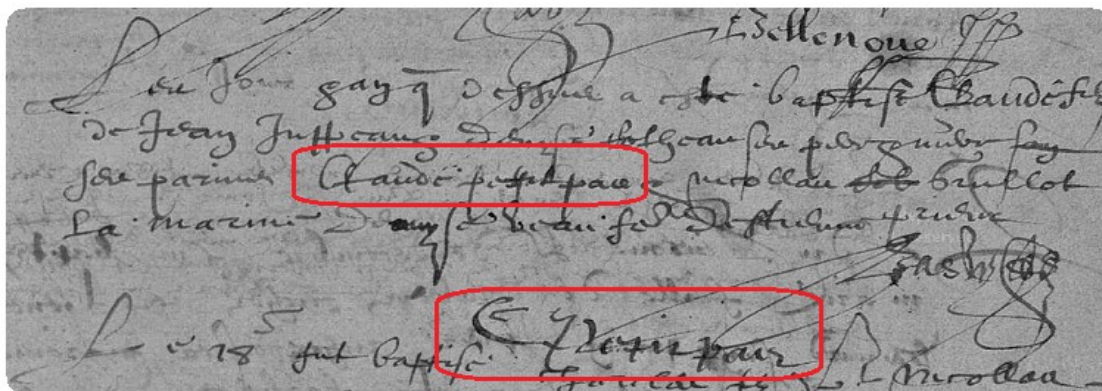
Mangonneau or Pierre Choiseau among others), he returned to France with his family, leaving his son Claude, aged at least seventeen, in Acadia where he would begin his family.

This is of course only a guess, but so far this is the most serious lead we have. Future discoveries will undoubtedly confirm or disprove this hypothesis, but for now, I consider it historically and geographically plausible.

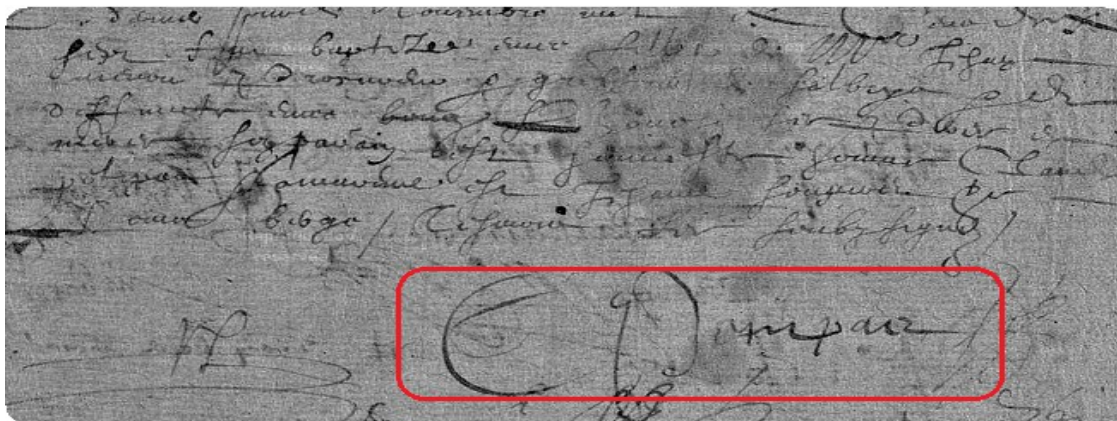
Here follow some examples of the signature of Claude Petitpas in the registers of Salbris:



3 June 1614



14 November 1615



18 November 1617

Biography of Rev. Jean-François Petitpas

Jean-François Petitpas, son of the late Robert and Thelma (LeBlanc) Petitpas was born at the Magdalen Islands, Québec in 1965. He was ordained a Roman Catholic priest for the Diocese of Gaspé at St-André Church, Cap-aux-Meules (Magdalen Islands) 11 July 1999. Stationed on the Gaspé peninsula, he later joined the Royal Canadian Navy, and now lives in Québec City.

In addition to his priestly ministry, he is also a reliable intermediate genealogical researcher, especially with regards his own family tree, and that of other neighboring Madelinot families. He is also a generous collaborator to Dennis M. Boudreau's Dictionnaire généalogique des familles des Iles-de-la-Madeleine, Québec, 1760-1948 (published 2001, updated to 5,000+ pages since that year).

Please remember, this study is but a possible path of discovery, and a seemingly good one, although he himself states that the named relationships recorded herein this article, may possibly be (or not be) those of Claude Petitpas Jr, ancestor of the Acadian Petitpas family.

IN THE NEWS-HISTORICAL NEWS TIDBITS



VICTIM OF CRUELTY — Michael Petitpas, 10, of American Legion hwy., Dorchester, was robbed of 20 cents yesterday while he was on his way to a local store. Michael told police a youth about his age brandished a knife and demanded all his money. (Record American Photo, Gene Dixon)

*Boston Record American, 27 Dec 1965
Boston, MA*

JAMES LaBINE GETS U. S. MAIL CONTRACT

James LaBine, proprietor of the Studebaker Taxi company, has been awarded the contract for handling the U. S. mail to and from the trains in Grand Forks, according to information just received by Mr. LaBine from Washington, D. C.

Jos. Barlow has attended to this work for a number of years. This year a number of applicants submitted bids for the contract for the next four years.

Mr. LaBine will take over mail service on July 1, and will put two automobile trucks into operation.

Mother and daughter make up a successful Chicago law firm specializing in corporation law.

*Grand Forks Daily Herald
29 Apr 1922, Grand Forks, ND*

French Expert Helps to Make 'Train' Authentic

One of the technical advisers on "The Train," starring Burt Lancaster and opening Wednesday at the Music Hall Theatre, Wednesday is Maurice Petitpas.

Now an actor, Petitpas holds the Croix de Guerre, the Legion of Honor and nine citations for his work during World War II. Director John Frankenheimer hired for advice on matters concerning the Free French underground during the terrible days of the Nazi occupation — specifically their work in train sabotage.

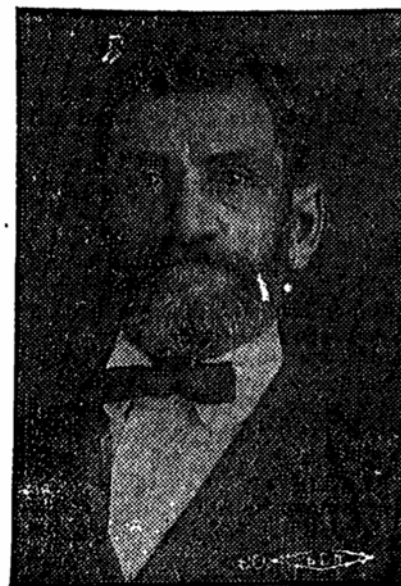
Petitpas is highly qualified for this job, for he was second in command of a network of agents in France and Belgium responsible for the destruction of about 50 trains! If Burt Lancaster seems to know what he is doing as he thwarts the Nazis in "The Train," it is because he payed close and frequent attention to Maurice Petitpas, one of France's many unsung heroes.

*Boston Herald, 11 Apr 1965
Boston, MA*

ERNEST GUIDRY DEAD.

Well-Known Iberville Planter Passes Away.

White Castle, La., Oct. 2.—On last Thursday morning Ernest Guidry, of Belle Grove plantation, passed away, after an extended illness. The funeral



ERNEST GUIDRY.

took place on the afternoon of Sept. 29. Mr. Guidry was connected with the Belle Grove plantation sixteen years, and was regarded as a most trustworthy employee. His demise is lamented by a host of friends and relatives.

*Times-Picayune, 03 Oct 1911
New Orleans, LA*

Massachusetts Soldiers Identified as Dead



PVT GEORGE PETITPAS, Arlington



SGT JOSEPH M. KANE, Dorchester.

The Boston Globe, 11 Jun 1947, Boston, MA

IN THE NEWS-HISTORICAL NEWS TIDBITS



MR. AND MRS. LOUIS PETITPAS, photographed following their wedding which took place recently in St. Joseph's Church, Rouyn, Noranda, Que. Mrs. Petitpas was formerly Miss Carmen Coutu, daughter of Mr. and Mrs. Albert Coutu, of Rouyn, Noranda. Mr. Petitpas is the son of the late Mederic Petitpas, and of Mrs. Petitpas, of Quebec, Que. (Gerard Photo)

*The Gazette, 17 Jul 1961
Montreal, Quebec, Canada*

Judge R.E. Miller assessed court costs to Michael T. Geddry, 930 Graphic Arts Road, after hearing his small claims court suit against Kansas Power and Light. Mr. Geddry wanted the court to award him \$5 to pay handling charges on an insufficient funds check. Mr. Geddry said the check was postdated and that the company cashed the check too quickly, causing an overdraft. Judge Miller ruled that there had been no agreement to delay the check. He also denied the company's claim for \$26.97 in a countersuit after learning that the past due bill had been paid.

*The Emporia Gazette
27 Apr 1977, Emporia, Kansas*

CONGRATULATIONS
BREAUX BRIDGE
and
Best Wishes
for a successful
CRAWFISH FESTIVAL
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*The Teche News, 28 April 1976, St.
Martinville, LA*

INSANE MAN KILLS BOYS WHO LAUGHED AT HIM

Offended at Neighbors He Enters
Room at Midnight and There
Shoots Brothers Asleep.

MOBILE, May 3.—Because they had laughed at him, Harry Guidry, twenty-five years old, shot and killed two sons of Theophile Desroche, a farmer, while the boys were asleep in their homes at midnight. One of the brothers, nineteen years old, was killed instantly; the other, fifteen years old, died in a few hours.

The brothers returned from a dance at 11 o'clock and left the back door open. The murderer, a son of another tenant on the same plantation, used a shotgun loaded with birdshot. His footprints in his stocking feet were visible in the soft earth. The tracks led to his house where his shotgun and two empty shells were found.

Guidry has been mildly insane for some time.

*Times-Picayune
02 May 1905, New Orleans, LA*

Les Guédry et Petitpas d'Asteur

What's in a name?

Guédry is the family to which you belong if your name is spelled Guédry, Guedry, Guidry, Gaidry, Guildry, Geddry, Jeddry, Labine, LaBine, LaBean or any of several dozen variations. The original name of our family is believed to have been Guédry. We are all descendants of Claude Guédry & Marguerite Petitpas.

Here are some common and uncommon variant spellings of the name.

Guédry	Guiddry	Geddrie	Jeddrie	Labeen
Guedry	Guiddery	Geddry	Jeddry	Labene
Guedrie	Guiedri	Gedree	Jederie	Labine
Guedris	Guiedry	Gedrie	Jedrey	LaBine
Guidry	Guildry	Gedry	Jedrie	LaBean
Gudiry	Guildrie	Gettry	Jedry	LaBeau
Guidery	Guitry	Gidrie		Labeau
Guidrey	Gaidry	Gidry	Lledre	
Guidrie	Gaidrie	Grivois	Yedri	

Our **Petitpas** cousins likewise have several variations of their name including Petitpas, Pettipas, Petipas, Petitpa, Petit Pas and Pitts.

DUES REMINDER

Attached at the back of this issue is a membership application for renewing your membership in **Les Guédry et Petitpas d'Asteur**. Our dues are very reasonable at \$6.00 for individuals and \$10.00 for a family in 2021.

Please take a moment, complete the Membership Application, enclose a check and send it to the address on the application. It will help all of us do so much for the family. And, if you would like to join at one of the Benefactor Levels, it would allow us do even more.



Les Guédry et Petitpas d'Asteur is now on Facebook. Join us there and connect with other family members from all over the U.S., Canada and beyond. Feel free to post queries, photos, links, events or other items of interest to the family. Just search for 'Les Guédry d'Asteur' on Facebook to find our page.

Les Guédry et Petitpas d'Asteur

To share your ideas for the
Newsletter contact:

Marty Guidry
6139 North Shore Drive
Baton Rouge, LA 70817
225-571-9726
guidrymartin@gmail.com

The Guédry-Petitpas Family Newsletter '**GENERATIONS**' serves as a focal point for family members to share and learn about us.

"**GENERATIONS**" newsletter is now in its 18th year. We hope to provide our readers with an interesting, informative and entertaining newsletter. Your input is always welcome and we look forward to another year of sharing family history and news with you.

Allie Guidry
txguidry2000@yahoo.com

Marty Guidry
guidrymartin@gmail.com



Les Guédry et Petitpas d'Asteur Officers and Committees

OFFICERS:

President - Martin Guidry (LA)
Vice-President - Elaine Clement (LA)
Secretary - Billy Harrell Guidry (LA)
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Les Guédry et Petitpas d'Asteur
Membership Application
(Formulaire d'adhésion)

Name (Nom) _____
Last (Nom de famille) First (Prénom) Middle (Deuxième prénom)

Spouse (Épouse) _____
Maiden (Nom de jeune fille) First (Prénom) Middle (Deuxième prénom)

Children (Enfants) _____

Address (Adresse) _____
Street (Rue) _____
City (Ville) State (État/Province) Zip Code (Code postal) (Pays)

Telephone (Téléphone) _____

Fax (Numéro de télécopieur) _____

E-mail Address (Courriel) _____

Hobbies or Special Talent _____
(Passe-temps ou talent particulier)

Type of Membership (Type de cotisation):

_____ Individual (Individuelle) \$ 6.00 U.S. Dollars (Dollars américains)

_____ Family (Familiale) \$10.00 U.S. Dollars (Dollars américains)

Benefactor Levels (Niveaux de bienfaiteur):

_____ dit Jovial Level \$50.00 U.S. Dollars (Dollars américains)

_____ dit Labine Level \$100.00 U. S. Dollars (Dollars américains)

_____ dit Grivois Level \$500.00 U. S. Dollars (Dollars américains)

Please return form and payment to:
(Retournez le formulaire et le paiement à:)

Make check to: *Les Guédry et Petitpas d'Asteur, Inc.*
(Libellez le chèque à: *Les Guédry et Petitpas d'Asteur, Inc.*)

Les Guédry et Petitpas d'Asteur, Inc.
Charlene Guidry Lacombe
Membership Chair
226 Bulldog Drive
Iota, LA 70543