



LANGELIER

A HISTORY OF THE LANGELIER FAMILY

*A DYNASTY IN FRANCE
PIONEERS IN NEW FRANCE AND CANADA*

COMPILED BY
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AND
PAULE LANGELIER MCCREADY

SECOND EDITION - JANUARY 2019

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DEDICATED TO:

THE DESCENDANTS OF

SEBASTIAN LANGELIER

AND

MARIE DE BEAUREGARD

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THIS PUBLICATION IS NOT INTENDED FOR SALE.
ITS SOLE PURPOSE IS TO PROVIDE HISTORICAL AND
GENEALOGICAL INFORMATION FOR ANYONE INTERESTED IN
ORIGINS OF THE LANGELIER FAMILY

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PIONEERS IN NEW FRANCE AND CANADA*

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Your Name

*It came from your father,
it was all he had to give.
So it's yours to use and cherish,
as long as you may live.*

*If you lose the watch he gave you,
it can always be replaced.
But a black mark on your name, Son,
can never be erased.*

*It was clean the day you took it,
and a worthy name to bear.
When I got it from my father,
there was no dishonor there.*

*So Make sure you guard it wisely,
after all is said & done,
You'll be glad the name is spotless,
when you give it to your Son.*

Author Unknown

*There is no king who has not had a slave among
his ancestors, and no slave who has not had a
king among his.*

Helen Keller

*Quebec does not have Opinions, but only
sentiments.*

Wilfrid Laurier

*Recognizing Quebec as being different,
recognizing our history, recognizing our identity,
has never meant a weakening of Quebec and has
never been a threat to national unity.*

Jean Charest

*D'autres choses peuvent nous changer, mais nous
commencer et finir comme une famille.*

*Toutes les familles heureuses se ressemblent;
chaque famille malheureuse est malheureuse à sa
manière.*

*Notre famille est un cercle de force et d'amour. À
chaque naissance, à chaque union le cercle
s'agrandit. À chaque crise que nous affrontons, il
se renforce.*

Vos pieds quitteront le foyer mais pas votre coeur.

*Le plus beau cadeau qu'on m'ait jamais offert
vient de Dieu... c'est notre famille.*

*La famille, c'est avoir quelqu'un à aimer. Le foyer,
c'est avoir un endroit où aller. La bénédiction, c'est
d'avoir les deux.*

*On ne choisit pas sa famille. Ils sont un don de
Dieu pour vous, comme vous l'êtes pour eux.*



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INTRODUCTION

We begin with history and end with DNA, however, this is not just a story of what's in our blood but more importantly how it got there. Along the way we find amazing connections: to Noah; to Meleagar (a cousin of Hercules) who slew the Caledonian boar and was an argonaut traveling with Jason in search of the Golden Fleece; to Diomedes who was at the siege of Troy, and whose arrow wounded Athena; and so on until it reaches Verus, "who was baptized by Marcellus the year 41" and from whose second son descended Milon de Vere (735-795), the first Count of Angers, brother-in-law of Charlemagne, and the progenitor of the l'Angevin family who would rule France and England and ultimately become Langeliers.

What began as a simple project to learn the more about our Langelier ancestry in New France, turned into an amazing journey through early North American history as well as back in time through the evolution of the Kingdom of France to the fall of the Roman Empire. Ultimately, we were able to reconstruct our family's tree going back 10 generations in America and over 1,000 years in Europe. Along the way, we discovered some remarkable connections - to royalty, to people who influenced the evolution of western culture and to common people with uncommon stories.

Our first goal was to identify, compile and document Langelier ancestors as far back as data would allow. Second, we wanted to build a detailed picture of the historical context within which our ancestors lived; to explain not just who our ancestors are but also how their lives were shaped by the people and events that surround them. Third, we reveal many surprising facts and anecdotes about our family. And, fourth, we uncover and correct a number of historical and genealogical errors and inconsistencies. In all of this, we try to provide clear documentation for our findings.

In the Middle Ages, few people had or used family names. Most people were identified by what they did, where they came from or how they looked. Thus, the Langelier nom may have identified them as coming from the village in western France of Sainte Jean d'Angely, named after John the Baptist. Or, the Langeliers may have been religious and performed baptisms. Or, family members may simply have been seen to have an angelic appearance. In any event, family names in the Middle Ages and beyond were often recorded at the whims of scribes who applied their own particular spelling variations. Thus, we find the Langeliers connected to families with the names: Anelier, Angelier, l'Angelier, as well as Angely, l'Angely, Anglois, Langlois, Langlais, Langle, Langevin, l'Angevin, Langeviniere, and Langevinaye among others.

While this may seem to create a daunting task, in reality the farther back in time you go the fewer people stand out in the historical and genealogical record. Our task has been to sift through our ancestral grains of sand and build a coherent record. We review and discuss existing genealogical work and then we tell the story of Langeliers from its beginnings, through the Middle Ages and Early Modern France, to Pioneer ancestors in New France. We also review notable Langeliers of modern times; discuss legends about Native American Indian ancestry; present a timeline of Langeliers in history and Family Trees from 1100 to today. Finally, we include our documentation of family lineage for *La Societe des Filles du Roi* and the results of DNA analysis.

Our final result is the revelation of a rich and fascinating story of a family that was an enduring dynasty in France and among the earliest pioneers in North America.

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SEARCHING FOR LANGELIER ANCESTORS IN FRANCE

Our journey to find Langelier family ancestors in France begins with extensive genealogical research and historical research. Genealogical research can give us names of relatives and maybe even when and where they lived but, we cannot truly understand the roots of our family without understanding the historical circumstances of the time within which our ancestors lived. In this work we will not simply identify Langelier ancestors but also describe what life was like for them.

Our search starts with the most popular genealogical websites: Ancestry.com; FamilySearch.com; MyHeritage.com; WikiTree.com; and, Geneanet.com. Here our research yields thousands of listings for the surname Langelier within a time period of 1400 to the present. For example, Ancestry.com reports 4,214,861 records for Langelier, 239,324 photos, and 3,448 Langelier family trees. A search of Ancestry.com yields 42,268 results for a worldwide search of the name with the exact spelling Langelier. When the same worldwide search is conducted for the exact spelling, similar spellings and sounds like spellings, the results zoom to 94,823. A search for the exact spelling Langelier but limited to Canada yields 17,184 results. If we limit our search parameters to the exact spelling of Langelier, born in Canada, in a broad period around 1700 the results are 1,415. If we conduct the same search but in a more narrow time period of +/- 10 years the results are a more manageable 231 results. By repeatedly refining our search parameters, ultimately we discover the records for Sebastien Langelier. We have also managed in the process to distill the list of Sebastien's immediate ancestors to a manageable size.

The following information was generated using the major genealogical websites: Ancestry.com; FamilySearch.com; Geneanet.com; WikiTree.com; and, MyHeritage.com.

Searching for the last name Langelier, with exact spelling/no variants, worldwide, for all time:

Ancestry.com found	42,268	
FamilySearch.com found	182,221	
Geneanet.com found	23,795	
WikiTree. com found	108	(all were in the Michel Langelier line)
MyHeritage.com found	164,227	

Searching for the last name Langelier, with exact spelling/no variants, only in France, for all time:

Ancestry.com found		
FamilySearch.com found	6,723	
Geneanet.com found	13,046	
WikiTree. com found	1	(Michel Langelier)
MyHeritage.com found	1,938	

Searching for the last name Langelier, with exact spelling/no variants, only in Canada, for all time:

Ancestry.com found	42,268	
FamilySearch.com found	182,221	
Geneanet.com found	9,731	
WikiTree. com found	108	
MyHeritage.com found	16,172	

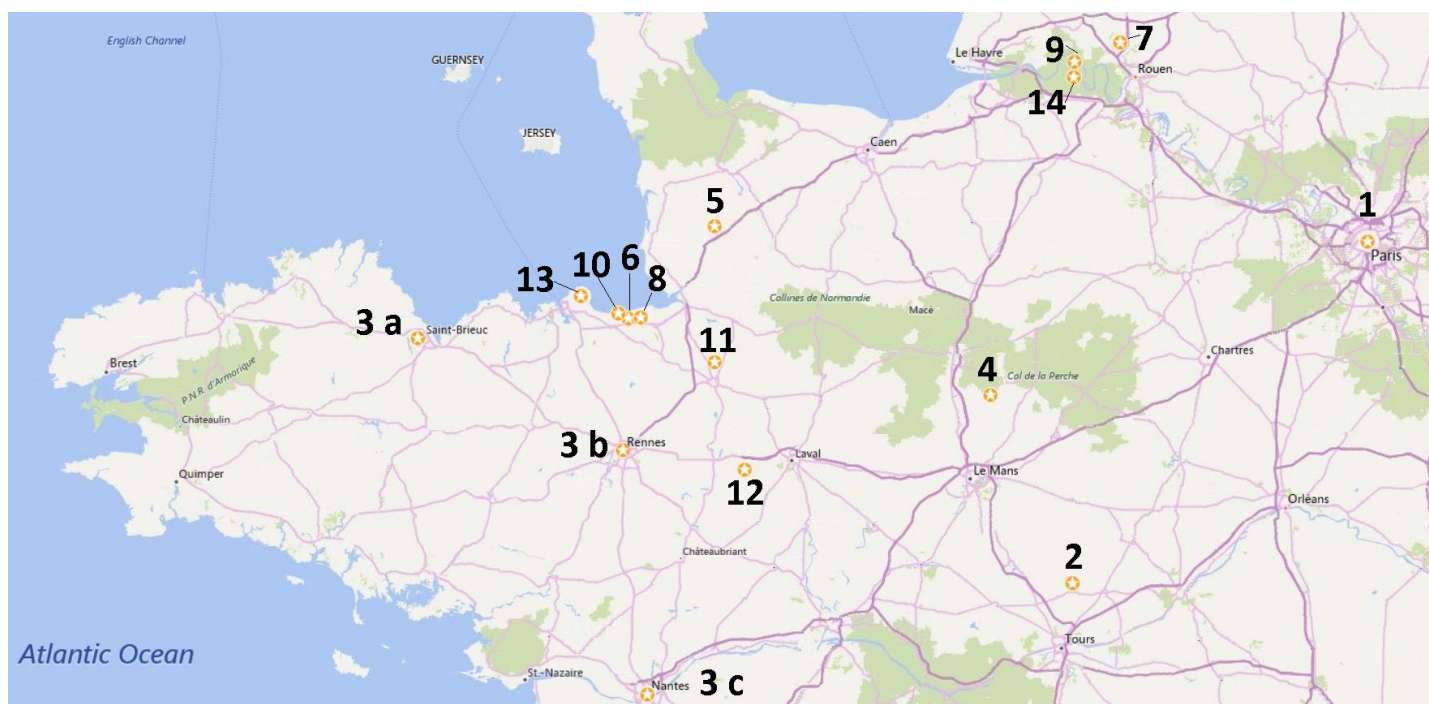
Searching for the last name Langelier, with exact spelling/no variants, only in France, pre-1600:

Ancestry.com found	208	
FamilySearch.com found	373	
Geneanet.com found	1,775	
WikiTree. com found	1	(Michel Langelier)
MyHeritage.com found	2,647	

All of the numbers above include many duplicate listings.

We also used the same methodology to try to find Sebastian Langelier's lineage in France. A search of the website FamilySearch.com for all of France from 1300 to the present produced 5,530 results. A search of the same site for all variable spellings of Langelier in France from 1300 to 1650 produced 1,015 results. A more narrow time period of 1300 to 1600 (the time of Sebastian's parents and before) produced 368 results. The vast majority of these results were in Brittany.

All of these search results were closely examined to eliminate duplicate listings. For example, results for one individual could include records for birth, baptism, marriage, births of children, as well as witnessing the marriages of children. After much work cross-checking names, we eliminated the duplicate listings for France from 1300 to 1650. This is the period which would contain the ancestors of Sebastian Langelier. The final unduplicated master list now had fewer than 200 Langeliers. Of this total, 82 are females whose descendants would not carry on the Langelier lineage. This leaves about 112 male Langeliers living in the period from 1300 to 1650 in France, a manageable list from which we can map ancestral family locations. The map of northern France presented below shows the locations for our French ancestors. For many of these ancestors more detailed stories are told later in this work.



- | | |
|---|-----------------------------|
| 1. PARIS | 7. FRESQUIENNES |
| 2. LA FERRIERE, INDRE ET LOIRE | 8. ROZ SU COUESON |
| 3a. SAINT BRIEUC - Bishop Nicolas Langelier | 9. NOTRE DAME DE BLIQUETUIT |
| 3b. RENNES - Bishop Nicolas Langelier | 10. CHERRUIEX |
| 3c. NANTES - Bishop Nicolas Langelier | 11. PARIGNE |
| 4. SAINT CALEZ EN SAONOIS, SARTHE | 12. LE PERTRE |
| 5. PRECEY, MANCHE | 13. CANCALE |
| 6. SAINT BROLADE | 14. GUERBAVILLE |

It is notable that no genealogical site reveals any Langelier ancestor with the exact spelling of this family name prior to 1300. Also, many of the Langeliers listed from 1300 to 1650, are from user created family trees - few of which provide any historical documentation or evidence of support.

After all of the genealogical work, we began to research the various historical archives of France to cross check the names on our list. We examined the National Archives of France, which led us to study historical archives in many of the provinces and cities (*a complete list of these archives is presented in the bibliography*). This helped us to at first narrow our list but then we were surprised to find new names of Langelier relatives not in the genealogical records. Perhaps more importantly, the historical archives gave us much more detailed information about the lives of many of our ancestors. Eventually, our search for Langelier ancestors in France took us back far beyond the Medieval era. And that is where our story begins.

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THE BEGINNING OF THE FAMILY LANGELIER

In the preceding chapters we learned about the distribution of our Langelier ancestors as reported by various genealogical services. In this section we will take a deeper dive into the lives of our earliest ancestors.

The political history of France (c. 117–1180)

The Fall of the Roman Empire was really a process of decline over centuries in which the Empire failed to enforce its rule and saw its territory divided into several successor political entities. The decline was precipitated by an erosion of military effectiveness, economic weakness, incompetent Emperors and internal power struggles. Increasing invasions of barbarian tribes also contributed to the collapse.

Some relevant dates include:

- 117, when the Empire was at its greatest territorial extent;
- 376, irreversible major territorial loss began with a large-scale invasion by the Goths followed by other barbarian groups. The armed forces of the Empire became few and ineffective and central rule was never effectively recovered.
- 476, the Roman Emperor wielded negligible military, political, or financial power and had no effective control over the scattered Western domains that could still be described as Roman. Barbarian kingdoms established their own power in much of the area of the Western Empire. While the cultural influence of the Roman Empire remains today, it never had the military or political strength to rise again.
- 496, from the remains of the western Roman Empire arose Francia, also called the Kingdom of the Franks, the largest of the Barbarian kingdoms in Western Europe. After a period of fragmented rule, Clovis I united the tribes in a single kingdom and was crowned King of the Franks. The rule of Clovis' heirs, called the Merovingian dynasty, lasted for 3 centuries.
- 768, Charlemagne, also known as Charles I (742–814), was crowned King of the Franks. In 800, he was crowned Holy Roman Emperor by Pope Leo III. Charlemagne is often called the "Father of Europe" as he united most of Western Europe by expanding the Frankish state, adding lands in Lombardy (Italy), Saxony (Germany), the Danube Plain (the Balkans) and the Spanish March (Catalonia). All of Charlemagne's lands, called the Carolingian Empire, collapsed in less than hundred years after the death of Charlemagne in 814. Several factors led to the fall of the Carolingian Empire. The division of Frankish lands among the male members of the Carolingian dynasty was a major factor along with the heirs frequent wars with each other.
- 814-987, is characterized by the inability of the western Frankish Carolingian kings to keep order. Charlemagne's Empire became fragmented due to disputes among successors that led to the formation of two independent political units – West Francia that became the Kingdom of France and East Francia, the precursor of Germany. In 987, Hugh Capet was crowned the King of France, beginning the Capetian dynasty of French rulers

The emergence of France

From the 9th to the 11th century the Carolingian empire collapsed due to the internal fragmentation of power and the pressures from external invasions. Hindered by poor communications and lack of attention, Frankish kings lost touch with their lesser nobles and bishops, while some powerful counts and dukes with growing populations and economies forged their own alliances of loyal nobles into regional principalities. These princes (as they saw themselves) were not rebels and more often than not they allied with the Frankish king, but within their domains, they exercised powers of justice, and typically they undertook the defense of local settlements and churches from barbarian invaders as well as competing neighboring princes.

One of these principalities, centered on Paris was the Île-de-France, and it would become the nucleus of the kingdom of France, however, It would be several centuries before the French crown could impose its authority on most of the county.

The fragmentation of political power after the Carolingians meant that the kings of France faced intense rivalries and conflicts with regional princes, who were for many generations the real rulers within their territories. Outside the royal domain of Ile de France, the foremost northern powers were Flanders, Normandy, Anjou, Brittany, and Blois-Champagne. The lords of these lands were often descended from or related to Carolingian kings. Adding protectorates over churches to their inherited offices, domains, and fiefs while acquiring other lordships and counties through war or marriage, they built up principalities that were as precarious as they were powerful.



Before we discuss the duchies of France of the Middle Ages it is important to understand some terminology. King, Duke, Count, and Baron (Seigneur in French) are all titles of nobility with connections to the land, some of which originated in Roman times. For example, Count derives from the Roman *comes*; originally a household companion of the emperor. Under the Franks, a Count was a local commander and judge in a county. In the feudal system, Dukes usually controlled larger swaths of territory called duchies, that included counties where some Counts had become subordinate to Dukes. A few French counties and their ruling Counts were as large and powerful as Dukes and their duchies. It is also noteworthy that, until the late middle ages, many of the Counts and Dukes of France were as powerful, sometimes more so, than the French King.

The Duchies of France

The duchy of **Flanders** covered an area that included the countries that are today the Netherlands and Belgium. While in the Middle Ages the Dukes of Flanders were powerful economic and military powers, few if any Langelier ancestors located there; so, we give Flanders only a brief mention.

The duchy of **Anjou**, covered an area including the Atlantic coast of the lower Loire valley and much of Maine. It was in a strategic location surrounded by the competing duchies of Brittany, Normandy, Blois/Champagne and Aquitaine as well as the royal lands (notably Ile de France and Orleans). Anjou was among the lands delegated to Robert the Strong in 853 a count from a powerful family who served the Carolingian kings of France. Robert was a bold and inspiring military leader who drove the Vikings out of his territory. His sons, Eudes and Robert I, both became kings of West Francia; and the Capetian kings of France were his direct descendants. Anjou survived and thrived based on its control of castles, its strong network of vassal barons and the abilities of its Counts/Dukes to form strategic alliances with competing duchies through marriage. As we will see later, the Counts (later Dukes) of Anjou would establish the Angevin dynasty that would control Anjou, Brittany, Normandy and England.

The duchy of **Brittany**, covered an area to the north of Anjou and west of Normandy and is set apart by its remote location, partially surrounded by the English Channel and the Atlantic Ocean, and its strong Celtic tradition. Brittany achieved its independent identity in the 9th century under the native leader Nomenoe, who seized control of the lands in defiance of the Carolingians. His successors were badly battered by the Vikings but gained recognition as dukes in the 10th century. The Dukes of Brittany were largely unable to consolidate their power over lesser barons but its remote location helped Brittany survive as an independent duchy into the 12th century. Only after 1166 did Bretons achieve a systematic centralized territorial administration, when a series of succession crises enabled King Henry II of England to subject it to Angevin/Plantagenet rule.

The duchy of Blois (later **Blois-Champagne**), was south and east of the royal lands of Ile de France. Blois was originally granted to Robert the Strong by the Carolingians. The duchy was later seized by Theobald I, who began the Counts of Blois in 940. His successors annexed the counties of Sancerre (1015) and Champagne (1019–23) forming one of the most powerful principalities in France. The Counts of Blois-Champagne achieved their greatest strength in the 12th century when they were formidable rivals of French Kings Louis VI and Louis VII. Later, the lands of the duchy were divided among heirs who still remained prestigious lords of the kingdom. Champagne was among the richest, best organized, and most cultured French lands.

Because the later Dukes and Counts of these lands were often descended from or related to Carolingian or Capetian kings, they soon saw themselves as princes with rights derived not just from land holdings but from claims of blood.

The princes found it almost as hard as the kings to secure their power administratively. They exploited their lands through vassals - a person granted land rights and other privileges by a feudal lord in exchange for the obligations of loyalty and mutual military support. Vassals would fight with the lord when called on and lords would protect and fight for their vassals. Problems arose as increasingly vassals were valued less for competence than for loyalty; these servants were men who tended to think of themselves as independent lords rather than as agents of princes. This tendency was especially marked among the seigneur barons of fortified castles, who by the year 1000 were claiming the power to command and punish as well as the right to retain the revenues that they generated. Thus, power devolved from the undivided empire of the 9th century to a checkerboard of lordships in the 11th—lordships in which the control of castles was the main characteristic of power.

This devolution of power led to fragmented politics; at every level lords depended on the services of sworn retainers who were usually rewarded with land tenures called fiefs - land grants based on allegiance. In the 9th century the small number of fiefs was not enough to undermine the public order protected by the rule of kings and their vassals. Indeed, fiefs were at first rewards of royal lands for service to the king. This practice grew into the 11th century. By then, the castles and fiefs granted by kings, princes and lords had multiplied beyond control, resulting in fragmented clusters of local power that only a few of the major princes succeeded in consolidating before 1100. This proliferation of independent Counts led to frequent wars to expand power, influence and territory as the Counts sought to subjugate more vassals or seize those of their neighbor. (Source: France in 987. *Encyclopædia Britannica, Inc.*)

These are the circumstances from which our **Langelier ancestors** arose in the 11th century. We have learned that our earliest ancestors lived primarily in northern France, with the largest concentrations of Langeliers in Normandy, Brittany, and Anjou. While these territories were among the most powerful duchies in Francia, in reality each duchy and indeed the country as a whole can be characterized as "one big unhappy family". The Carolingian heirs, their lords and lesser noble families regularly formed

alliances through marriage; evolving to the point where almost everyone is related to everyone else. Princes are related to the other Princes and to Dukes and Counts who are related to their barons, seigneurs, and lesser vassals. Normandy, Brittany, Anjou as well as the other duchies become family domains and these domains are connected to each other by marriage. Like any family, internal disagreements, turmoil, battles and wars lead to formation of alliances. In medieval France these alliances were often built through marriage and grants of fiefs for service .

The **Langeliers** may have originated as simple farmers, artisans or merchants, but each had an obligation to a lord. Many Langeliers would serve their lords over the years and also form marriage alliances. Some would be rewarded with seigneurial estates. We have learned that there were Langelier seigneurs in Brittany, Normandy and Anjou. Although most of these Langelier seigneurs appear after the 14th century, we can examine the locations of ancestors with other Langelier spelling variants to learn about our family history farther back in time.

There are many spelling variants for the family name **Langelier** used by our ancestors in ancient times. In fact, Langelier, as we spell the name today, is a relatively recent variant. Over time we find the name spelled: Anelier, Angelier, l'Angelier, as well as Angely, l'Angely, Anglois, Langlois, Langlais, Langle, Langevin, l'Angevin, Langevinier, and Langevinaye among others. We have also speculated about the meaning of the name: some say it means "the Anglais" (the English); or, that it originates from Saint Jean de l'Angely (a medieval town in western France named after Saint John the Baptist); or, that the name is derived from the town of Angers or the historical province of Anjou in western France; or, that the name comes from a familial or political connection to the Angevin princes. In fact, if we look closely at the historical and geographical appearances of our ancestors, all of these speculations may be true and all of these families are related. Let's take a look.

In Anjou/Angers

l'Angevin is a family name meaning *from Anjou* the medieval territory surrounding the city of Angers in western France. The region was conquered by Caesar and fell to the Franks in the 5th century. From the 10th century, Anjou was ruled by the Counts of Anjou. Ancient heralds were imaginative in their genealogies of l'Angevins. Some derive them from Noah, taking in Meleagar who slew the Caledonian boar, Diomedes who was at the siege of Troy, and so on until it reaches Verus, "who was baptized by Marcellus the year 41" and from whose second son descended Milon de Vere (735-795), the Count of Angers and Mentz, brother-in-law of Charlemagne, and the progenitor of the l'Angevin family.

Historians consider the l'Angevin Counts of Anjou as beginning with Fulk the Red. In 899, Fulk became Viscount of Tours and in 905 Count of Tours. About 900–918 he was Count of Nantes. He increased his territory as Viscount of Angers and, around 929, he claimed the title Count of Anjou. During his lordship, Fulk the Red was frequently at war with his neighbors which was a pattern that would extend to his heirs for centuries. Perhaps because of these wars, the Angevins became adept at establishing marriage alliances that furthered their goals. Many Angevin sons and daughters were married off to the Dukes of Brittany, Normandy as well as the Kings of France. Geoffrey I, the grandson of Fulk the Red, succeeded his father as Count of Anjou about 960, at the age of 20. He married a granddaughter of king Robert I of France and a direct descendant of Charlemagne. Through this marriage the Angevins joined the highest ranks of western French nobility. Importantly, the Angevin vassal barons formed similar marriage alliances to preserve and improve family standing.

Fulk III Nerra (Fulk the Black) (970–1040), Duke of Anjou, son of Geoffrey I and great grandson of Fulk the Red, was one of the first great builders of medieval castles. In 994, Fulk finished his first castle at **Langeais**, about 60 miles east of Angers on the banks of the Loire river. The **Château de Langeais** is the second oldest medieval castle known. As Fulk fought successive wars with neighbors, he would build an estimated 100 castles, along with abbeys, across the Loire Valley.



Seal of Fulk III Nerra

Over time, the Angevins ruled parts of France as well as England, Naples, Hungary, Poland, and they claimed Jerusalem. Fulk V of Anjou, became in 1131, the king of Jerusalem a rule held by his heirs until 1186. Fulk V's elder son, Geoffrey IV (Geoffrey Plantagenet), inherited Anjou, married the daughter of King of England and conquered Normandy. In 1154, their son became the first Angevin (or Plantagenet) king of England as Henry II. From Henry descends the Angevin Dynasty that ruled England and large swaths of France for several hundred years.

In presenting the history of the Angevins it is important to note that the Langeliers may not be direct descendants, although this is certainly possible. It is more certain that some of the **Langelier family** were vassal barons of the Counts of Ajou, Brittany and Normandy. Most likely the Langeliers originated in the area around Angers and through their service to the Counts and Dukes of Ajou, Brittany and Normandy moved throughout northern France. This is supported not only by the historical evidence but also the locations of Langeliers in France today.

In Normandy

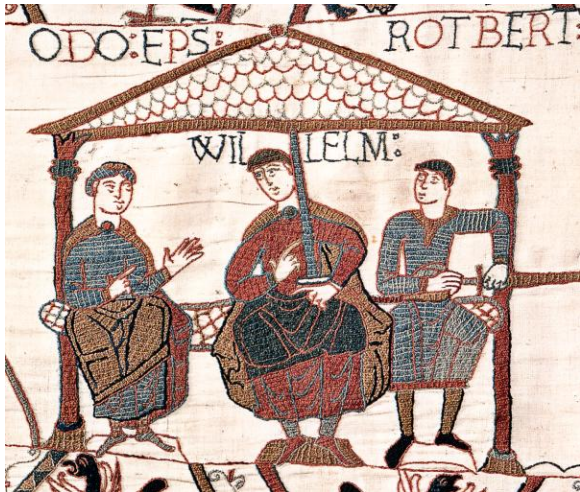
Before we can talk about our family in Normandy leading up to the conquest of England by Guillaume/William II, the Duke of Normandy, we need to set the stage.

In the north of France in the 9th century, Viking raiders would regularly attack landed estates and monasteries across northern France, seizing provisions and movable wealth. In the 10th century they established settlements at the mouths of rivers along the coast, but they were especially drawn to the Seine valley. These Normans (or '*Northmen*', or '*Normanni*', in Latin) who settled in the northwest region of France were descendants of Vikings from the northern countries of Europe. They repeatedly attacked Paris, sometimes they were repelled by defenses but more often they left after payment of a tribute. The duchy of Normandy was created in 911, when the Viking chieftain Rollo (Hrolf) accepted the territory of the lower Seine Valley from King Charles III of the West Franks. With its pastures, fisheries, and forests, this territory was a rich prize, and Rollo and his successors worked aggressively to extend their domination of the north.

In 942, Rollo's son, Guillaume I (William I, known as Longsword) was assassinated and succeeded by his 10 year old son, Richard I Sans Peur (Richard I the fearless, 933-996). Because of his age, a Regency was established that included a few high ranking Norman nobles including **Osmond I, l'Angevin, de Conteville** (925-990) who was Richard's tutor and mentor. Conteville (sometimes incorrectly spelled Centeville) is approximately midway between Fougères and Rouen, an area filled with later **Langeliers**. Osmond I was influential in the rescue of Richard I and the preservation of his reign in Normandy (as related below).

(Source: *History of the Normans*, by Dudo of St. Quentin, Trans. Eric Christiansen, Boydell Press, Woodbridge, UK, 1998; and, 'The First House of Bellême', by Geoffrey H. White, in *Transactions of the Royal Historical Society*, Fourth Series, Vol. 22 (1940))

Osmond I is a predecessor of other important ancestors: Osmond II l'Angevin (950-1010) was an early *Évêché* (Bishop) of Bayeux; Osmond III l'Angevin (1000-1060) was a tutor and advisor to King Edward the Confessor of England; and, Osmond IV l'Angevin who later involved in the Norman conquest of England.



A section of the Bayeux Tapestry shows William II (center) with half brothers Odo (left) and Robert (right)

But, perhaps most significantly, Osmond I de Conteville is the father of Herluin de Conteville (1001–1066) (sometimes listed as Herlwin de Conteville). Herluin was a lord of moderate income but held manors as viscount de Conteville in Sainte-Mère-Église, an area of the Cotentin peninsula in northwestern Normandy. Herluin married Herleva, the mistress of Robert I, Duke of Normandy who was already mother of Guillaume the Bastard (later Guillaume II, duke of Normandy, who becomes William the Conqueror). Herluin and Herleva had two other sons: Odo (later the Bishop of Bayeux) and Robert, Count of Mortain. They also had two daughters, one of whom is the mother of Osmond III, l'Angevin. Herluin died in 1066, the year his stepson conquered England. (Source: *Histoire chronologique de la Normandie et des Normands: des origines à 1204*, by Jean Dubuc, 2003)

The King of France, Louis IV, sought to use the young Duke Richard I to reunite Normandy into his dominion. Under the pretence of protecting Richard and guiding his education, Louis captured the young Duke and held him prisoner for several years (943 to 945) in the town of Laon about 150 miles east of Rouen. Finally, with the help of **Osmond I**, Richard escaped, but the King pursued them into Normandy and captured the city of Rouen. Osmond I, on Richard's behalf, made alliances with Hugh the Great (the Count of Paris), and the King of Denmark and together with the Normans they drove Louis out of Rouen, defeated the French and captured the French King. Louis was released only after he signed a pact "*not to molest Richard in the enjoyment of his duchy*". He also had to surrender his two sons and some of his nobles as hostages to assure his compliance. After the treaty was arranged young Duke Richard, now 13 years old married 8 year old Emma, daughter of Hugh, the Duke of Paris. Some years later, Hugh the Great, on his death bed, appointed Richard to be the guardian of his son and successor, Hugh Capet. Richard would fulfill this trust and help Hugh Capet rise to become the King of France in 987 and begin the Capetian dynasty.



Richard I, Sans Peur

For the last 30 years of his reign until his death in 996, Richard I avoided Frankish political squabbles and petty wars. He worked to strengthen Normandy internally, stabilize his lands and unite the Normans, forging West Francia's most cohesive and formidable principality. Richard introduced the feudal system and built a strong network of loyal barons and he reorganized the Norman military into one based on heavy cavalry. Richard I also took control of the churches and during his reign, Normandy became completely Christianized.

After Richard I, the Dukes of Normandy enjoyed prosperity and continued to create fiefs. His son, Richard II, married Judith the daughter of Conan I, Count of Rennes and Duke of Brittany and the granddaughter of Geoffrey I, Count of Anjou. Richard II leveraged this and other alliances to import other noble vassals from Anjou and Brittany into the duchy and establish a cadre of new baron/knights loyal to him. Richard died after naming his son Richard III as his successor, however, his other son Robert I contested his brother's claim to the duchy in a civil war. Richard died and Robert became Duke of Normandy; however, instability prevailed in the duchy as a result of the civil war. Robert I never married and died while returning from a pilgrimage to Jerusalem but not before designating his bastard son Guillaume II to succeed him. Prior to his death, Robert secured a pledge from Henry I, King of the Franks, to be Guillaume's protector. Guillaume II, also known as William II, became Duke of Normandy at seven years of age.



Richard II

Now we can discuss the **l'Angevins** in Normandy, likely ancestors of the **Langeliers**. This family is famous not only as companions of William the Conqueror of England but also for helping to save Guillaume/William II, the Duke of Normandy, during the baron revolts of 1047 and 1054.

The earliest l'Angevin ancestor in Normandy is **Raoul II de Taisson (son of the badger) l'Angevin** (985-circa 1024) (Latin: *Radulfus Taxo Andegavensis* meaning *Raoul the Badger from Anjou/Angers; he was also known as the Raoul l'Angevin or Raoul from Anjou/Angers*). Raoul became a Norman baron around the year 1000. He is also known as Raoul de Taisson - meaning Raoul the Badger (Latin: *Taxo* meaning *badger*; in old Norman French: *Taisson* or *Tesson*). Family legends differ on how they obtained the label - badger. One says it is for their tenacity in seizing and holding possessions; another says it is from the name of their original home in Anjou: *La-Roche-Tesson* (rock of the badger). Raoul l'Angevin (or, Raoul Tesson) was the first of the *Seigneurs de Cinglais* with power based in a castle *Thury* (also their war cry) at *La-Roche-Tesson* in the Cinglais forest region to the south of Caen in northwestern Normandy. (Source: *Memoires de la Societe des Antiquaires de Normandie*, Caen, 1836, tome X, "Familles Illustres de l'Ancien Pays de Cinglais", pp 78-93)

Historians and genealogists differ on the **origins of l'Angevins in Normandy**. In 1070, the Norman monk Guillaume de Jumièges, one of the earliest writers on the Norman conquest in his history *Gesta Normannorum Ducum* (*Deeds of the Dukes of the Normans*) speculated that Raoul II l'Angevin may be from the lineage of Malahulc or Botho, uncles of the Viking Duke Rollo of Normandy. Other historians say that l'Angevins were first seated near Angoulême, 40 miles southwest of Sainte Jean d'Angely. Here the family distinguished themselves in battles against Saracen invaders in 725. Afterwards, historians say the family moved to Anjou and that Raoul l'Angevin was from a vassal family of the counts of Anjou. Notably, in the 8th century, a **Raoul I Taxo** (French: Taisson; the badger) **l'Angevin** (of Angers) (935-975), witnessed the King's chartering of the Abbey of Coulombs. Raoul's son is **Jourdain de la Roche Taisson** (sometimes Tesson) **l'Angevin** (960-1000) in Angers. All of these locations could be true and the result of the movement of family descendants over time. (Sources: *Des Bois*, Art. Achard; and, Vaultrier, *Apud Mem. Soc. Ant. Norm.* x 78; and, Gall. Christ. viii.297. Instr.)

Raoul I Taxo or Taisson or Tesson had at least two children. We know much about the son named Raoul II but the history of the second son, Erneiz who adopted the family name Tesson, is more obscure. It appears that Erneiz enters the service of the Church in the area and is overshadowed by the legacy of his brother's family. It is likely, but uncertain, that Erneiz may be the father of **Osmond l'Angevin**. The families of both sons seems tied to the vast rich lands of the forest region of Cinglais in northwestern

Normandy. (Source: *Mémoires De La Société Des Antiquaires De Normandie*, Volume 10; Caen, 1836; and, *Le pays de Cinglais: histoire des paroisses du Diocèse de Bayeux*, by Frédéric Étienne Vaultier; Caen, 1836)

Raoul II l'Angevin probably arrived in Normandy around 996, as part of a new cadre of nobles loyal to Richard II. He held titles of *Baron de Thury, Seigneur de Cinglais et de la Roche Tesson, Seigneur de Conches*. Some report that Raoul's brother was Hugues, Archbishop of Rouen, who gave Raoul some of his cathedral's lands near Rouen. He may also have served as a mercenary in the Norman conquest of southern Italy and was rewarded with land grants by Richard II or purchased more land with the spoils of war. The family was one of the most powerful barons of Normandy, holding almost one third of the Duchy. (Sources: *Les premières croisades françaises en Espagne: Normands, Gascons, Aquitains et Bourguignons 1018–1032*, by P. Boissonnade, in *Bulletin Hispanique*, November 2013; *The complete peerage; or, A history of the House of Lords and all its members from the earliest times*, ed. Geoffrey H. White, Vol. XII/1, St. Catherine Press, 1953; *William the Conqueror*, by David C. Douglas, University of California Press, 1964; *Collection of the acts of the Dukes of Normandy (911–1066)*, by Marie Fauroux, Caen: Society of Antiquaries of Normandy, Act 33, v. 1025; *Origins of Normandy and the Duchy of Alençon*, by Viscount of Motey, Paris, 1920; *The History of Normandy and England*, 4 volumes, by Sir Francis Palgrave, 1954; and, *Les fortifications de terre et les origines féodales dans le Cinglais*, by Michel Fixot, Caen: Center of Medieval Archaeological Research, 1968)

The Baron Revolts

In 1047 and 1054, Guillaume/William II (1035–87), Duke of Normandy (also known as Guillaume or William the Bastard), had to put down uprisings of Norman barons to re-establish strong central control. His success in this venture would make him the most powerful ruler in France.

During the reigns of Richard II and Robert I the number of barons proliferated and they grew more independent and bold. William's illegitimate status and youth caused problems in the duchy with anarchy in his early years as members of the Norman aristocracy battled to control the young Duke and for their own power.

In 1047, disorder in the duchy had developed into an open attack on William, when he was 19 years old. A cabal of rebel Norman barons conspired to overthrow William and take control of Normandy. They were led by Guy de Burgundy, William's cousin, who had a legitimate claim to the duchy.

Tradition says the plot began with an attempt to capture and murder William while he was hunting at Valognes in the heart of rebel territory. Fortunately, he was warned and managed to escape alone at night on horseback. The rebel barons, now exposed, had options to flee the country or attempt open rebellion. They chose the latter. Guy de Burgundy rallied military support from his vassals and other powerful barons in Normandy and formed a large army to overthrow William.

After his narrow escape, William traveled for several days to reach the French King Henri I. William appealed to the King to honor a pledge he had made to William's father to protect him from enemies. Henri agreed to help his vassal and together they would challenge the rebels at Val-ès-Dunes in the summer of 1047, in the first real battle of William's lifetime.

Raoul III l'Angevin (1017–1066), the son of Raoul II, is best known for his part in the rebel revolt and a famous story that occurred at the battle of Val-ès-Dunes. On the morning of the decisive battle, Raoul II reveals his true allegiance to the Duke and joins William's army in defeating the rebels.

Battle of Val-ès-Dunes

In the summer of 1047, King Henri's large army joined Duke William's smaller army. Together they travelled for days across Normandy to the plain of Val-ès-Dunes near the present-day town of Conteville where they met the rebels (remember Osmond de Conteville?). Although the battle of Val-ès-Dunes was a decisive event in the history of Normandy, records of the fight are light on details - here is what we know:

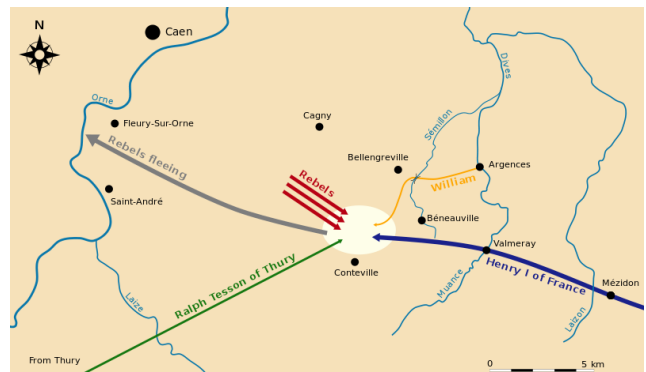
Many of the rebel baron's lands surrounded the estates of Raoul III. Well before the battle, Raoul reluctantly accepted the rebel cause after they pressured him with threats and great promises of land and power. Ralph swore an oath to them that he would smite William wherever he should find him.

Early on the first day the battle, Raoul's cavalry took the field but stood separately, off to the side. Raoul led a force of men that included a cavalry of 126 knights from his barony all in armor with lances raised. Seeing the army of William, supported by the King's army of three thousand men-at-arms, Raoul and his men took pause and held back their support for either side.

Meanwhile, the King and Duke William coordinated their troop placement and order of battle. Prior to the commencement of hostilities, King Henry noticed a body of strong and finely-equipped cavalry standing by themselves some distance from the rebel forces and could not tell whose side they were on. William recognized the men as belonging to Raoul the Badger and said: *'Sire, I believe those men will aid me, for their lord Raoul has no cause of quarrel or anger against me.'*

Across the field, Raoul's knights advised him not to make war upon William, his lawful lord, nor to fail in his duty to him. They noted that Raoul had pledged his allegiance to the young Duke when his father, Duke Robert, presented William to the Norman council of barons and that *"the man who would fight against his lord had no right to fief or barony."* Raoul agreed and shouting his family's war cry rode his horse from among his troops across the plain to William. He then gently slaps William on the shoulder with his glove, and said, *"What I have sworn to do, that I now perform. I had sworn to smite you as soon as I should find you and as I would not perjure myself, I have now struck you to acquit myself of my oath. Henceforth I will do you no wrong."* With this change of allegiance, Raoul and his knights joined the battle on the side of Duke William and King Henry. In this way, Raoul escape the punishment experienced by the defeated conspirators and was rewarded with lands and the additional title of Seigneur de Saint-Vaaset. (Source: "Les origines du village et du chateau de Saint-Vaast-sur-Seulles, Calvados, by Joseph Decaens in *Proceedings of the Battle Conference on Anglo-Norman Studies* 1987, edited by R. Allen Brown)

The battle of Val-ès-Dunes was very hotly contested with both the King and the Duke actively involved in the fight. King Henry, unhorsed by a lance-thrust, was almost killed; but he remounted and valiantly returned to the fight. Young Duke William dashed in wherever the fight was thickest, showing himself everywhere as in command and ready to expose himself to danger. Raoul II the Badger led his cavalry in a charge on the rear flank of the rebels.



In the end, William and King Henry's forces were victorious. They drove much of the rebel army far into the west but Guy of Burgundy and many of his surviving forces escaped to his castle in the east. William was not able to force the castle to surrender until 1054, and, during that time, he was not able to assert his authority in the eastern third of his duchy. After the Battle of Val-ès-Dunes, there was still strong opposition to William among the Norman nobles, but they were forced to declare a "Truce of God". This truce, backed by the full endorsement of the Church, said that private wars or vendettas were prohibited from Wednesday evening to Monday morning. William and King Henry had special rights to defend their titles and the public order and did not have to abide by the order. Even though William's position was still weak, with Guy of Burgundy still holding out and William having to pardon many of the barons who had opposed him, it would be seven years before he had to face another major revolt.

William and King Henry also took a large number of rebel barons and their soldiers prisoner and ordered a unique plan to punish them and at the same time build a monument of their victory. William had his engineers survey and lay out a public road along the same route over which he had fled from the rebels to the King. He next compelled the rebels to build the road. Much of this part of the country was low and marshy, the reason that the only public road took a circuitous course around the area. The rebel prisoners were now set to work building a road on top of raised terraces and embankments. This road became one of the most used highways in the kingdom and lasted for several centuries. In fact, the remains of the road, appearing like the ruins of an ancient rail-road embankment, exist to the present day. (Source: *History of William the Conqueror* by Jacob Abbott; Harper and Brothers, NY, 1899)

Years later, in 1050, Raoul III founded the Abbey of Fontenay, near Caen. (Source: *The Norman people and their existing descendants in the British dominions and the United States of America*, Henry S. King & Co, 1874; and, Wace). In 1066, Raoul II was among the companions of William II in his conquest of England. Raoul II was killed at the Battle of Hastings or soon after.

Raoul IV l'Angevin (1050-1096), son of Raoul III, was a noble at the court of William II, Duke of Normandy and married a cousin of William. In 1054, Raoul IV fought at the side of William at the Battle of Mortemer to put down a second and final revolt of barons.

Henri I, the French king had supported William at the Battle of Val-ès-Dunes, but in 1052 he decided to oppose him and support the rebel Norman barons. Henri, led an army into Normandy and began a campaign of widespread devastation as they plundered and pillaged the duchy. William rallied a force of allied Norman barons and they surprised the French army as it was scattered and distracted in depredations of rape and pillage and was an easy target. Ultimately, the French were defeated and forced to withdraw from Normandy. With this victory, William finally puts an end to Norman rebellion by exiling or imprisoning the remaining rebel barons and confiscating their lands. **Raoul IV l'Angevin** was the Norman standard bearer for Duke William II at the Battle of Mortemer.

Norman Conquest of England

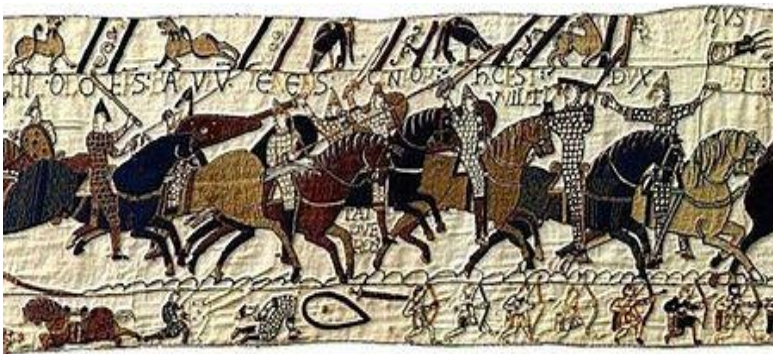
In 1066, Edward (the Confessor), the King of England, died without an heir and both Norman Duke Guillaume/William II and English Earl Harold Godwinson claimed the crown. Harold was a powerful English Earl selected by a council of Anglo-Saxon nobles to be king. William claimed a blood connection and that Edward had named him to be his successor. In 1066, the Norman Duke invaded England, defeated and killed Harold and added King of England to his titles as King William the Conqueror.

All of this is important to our **Langelier family history** because William's conquest of England is well documented; the famous *Bayeux Tapestry* is a pictorial record of the conquest and both the *Domesday Book* and the *Battle Abbey Roll* record the names of those who fought with William. Several Langelier ancestors are documented in both of these historic records.

Raoul III l'Angevin, Raoul IV l'Angevin and Guy l'Angevin, the younger son of Raoul III, along with **Osmond IV l'Angevin**, a brother-in-law of Raoul III, were companions of William II at the Battle of Hastings and the Norman conquest of England. Some historians say that Raoul III was killed in the Battle of Hastings, or at least he died before 1086. At that time, his eldest son, Raoul IV, inherited the great fief of La-Roche-Tesson in Normandy, leaving the younger son, Guy (sometimes Wido or Gilbert) to receive William's rewards for their support - two English baronies in Hertfordshire and Norfolk. In 1218, Raoul IV l'Angevin retained patronage rights of his father for the priory Fontenay-le-Pesnel in Calvados.

Raoul, Osmand and Guy l'Angevin, are all recorded in the Domesday Book and the Battle Abbey Roll as baron/knights in the army of William the Conqueror. They also have a connection to the famous *Bayeux Tapestry*.

The *Bayeux Tapestry* is an embroidered cloth nearly 230 ft long and 20 in tall, which depicts the events leading up to the Norman conquest of England. It is believed to have been made within a few years after the battle of Hastings and tells the story from the point of view of the conquering Normans. The cloth consists of some fifty scenes with descriptions in Latin. It was commissioned in the 1070s by Bishop Odo, William's half-brother. The Tapestry was displayed annually in the cathedral of Bayeux, Normandy. The Bayeux Tapestry is important in our **Langelier** family history because of its record of Eustace, Count of Boulogne, as a companion of William the Conqueror. The lands that William gave to Eustace as a reward for his service at Hastings were held by **Osmond and Guy l'Angevin**.



Companions of the Conqueror fighting at Hastings, as depicted in the *Bayeux Tapestry*. Duke William is on the right, showing his face to encourage his followers. Above him are the words: *Hic Est Dux Wilel (Here is Duke William)*. On the left is Bishop Odo. Above him it says: *Hic Odo Eps Baculum Tenens (Here is Odo the Bishop holding a club)*. At the far right, holding a banner, is Eustace, Count of Boulogne, with words above saying: *ETIUS* (for Eustatius, a Latinized version of Eustace). The Tapestry depicts a Papal Banner, a cross, granted to the Duke by Pope Alexander II to signify papal approval of the Conquest of England.

William the Conqueror had men of diverse standing and origins under his command at the Battle of Hastings in 1066. With these and other allies he campaigned for the next five years to complete the Norman conquest of England. Many of the men who fought alongside King William were rewarded for their loyalty with baronages and large estates in the conquered country. Some stayed in England and their families became the nobility of Norman England for the next several centuries. Many of these nobles were listed in the *Domesday Book*, the great survey of land and material wealth carried out in 1086.

Some, but not all of them, were titled nobility in Normandy or other parts of France and retained their holdings there as well; others were poorer men, who rose to power through their military or political service. Some anglicized their names over time, while others retained the French spellings and geographically-based surnames referring to their ancestral villages.

For his campaign in England, William recruited support from noble families across northern France, including **Angevins** and Bretons. Several Angevins sought the advantage of alliances with William and some had historical family connections. One man surnamed *angvinus* or *andegavensis* in the *Domesday Book* was a certain Guy (**Guy l'Angevin**), who accompanied William the Conqueror and held lands allotted to Eustace II de Boulogne in eastern England. *Domesday* notes that Guy had an avunculus (maternal uncle) called Osmond (**Osmond l'Angevin**) who was also allotted English estates by William. It appears from the *Domesday Book*, that Guy was a tenant imposed upon Eustace II by the king. This could be because Eustace, dissatisfied with his share of the spoil, attempted to seize Dover Castle, and when this conspiracy failed, William sentenced Eustace to forfeit his English fiefs.

Eustace II is a good example of how families were connected in medieval France. Eustace II was Count of Boulogne in the duchy of **Flanders**. He married to Lady Goda (Godiva) the sister of King Edward the Confessor of **England** and niece of Richard II, Duke of **Normandy** and grandfather of William II, the Conqueror. Richard II forged a marriage alliance with **Brittany** by marrying his sister to Geoffrey I, Duke of Brittany and by his own marriage to Geoffrey's sister, Judith of Brittany. The father of Geoffrey I was Conan I, Duke of Brittany, and his mother was Emmegarde, the daughter of the Duke of **Anjou**. At the time of the marriage of Richard II and Judith, several Angevin vassals were awarded fief lands by Richard to accompany Judith to Normandy. In 990, Conan I of Rennes, Duke of Brittany granted the lands which later became part of the Seigneurie of Fougères (probably to Osmond or Raoul II). After the Norman conquest of England, William the Conqueror gave lands owned by Lady Goda in Buckinghamshire to the Breton knight **Raoul, count of Fougères (probably Raoul IV l'Angevin)**. This is important for us because in later years, several **Langeliers** held seigneurial lands in and around Fougères.



Châteaux de Fougères

An earlier event involving Eustace may reveal a strong connection between the **Langeliers/Angevins** and the Dukes of Anjou and Brittany. An Osimundus (likely Osmond III), a nephew of Conan I of Rennes, Duke of Brittany, is recorded among the witnesses at the funeral/burial of Eustace's father, Eustace I, at Samer Abbey near Calais in 1049. This is likely the father of the Osmond l'Angevin (Osmond IV) who was with William in the conquest of England. All of this means that Osmond l'Angevin was either the son of a brother or sister of Conan I, Duke of Brittany, or, more likely, the son of a brother or sister of Emmegarde of Anjou. The only recorded brother of Emmegarde is Fulk III, Count of Anjou. (See Anjou family tree on page 205)

The *Battle Abbey Roll* is another historical record listing the companions of William the Conqueror. It was posted within the Battle Abbey that William built as a memorial to his victory - located on the spot where King Harold was killed at the Battle of Hastings. The *Battle Abbey Roll* is believed to have been compiled in obedience to a clause in William the Conqueror's charter founding the Abbey. This clause enjoined the monks of the Abbey to pray for the souls of those "*who by their labour and valour had helped to win the Kingdom.*" The names of William's companions-in-arms on the Abbey Roll were most likely copied from the original muster-roll of the Norman and allied Knights/Barons. The Abbey Roll was prepared on William's orders before embarkation and was read out in his presence on the field of battle.

The Conqueror, having called to his presence a clerk who, previously to the departure of the armament from St. Valery, had written down the names of the chief men of the army, he caused him to read the roll to ascertain who had fallen, and who had survived; and Bishop Odo 'sang mass for the souls that were departed.

The *Battle Abbey Roll* is known to modern historians from 16th century copies, all of which are imperfect. The largest list contains 629 names but has duplicates. The term *Companions of the*

Conqueror in the widest sense signifies those joined with William, Duke of Normandy, in the Norman Conquest (1066-1071). In its more narrow definition, *Companions* are those 15 nobles known for certain to have actually fought with Duke William in the Battle of Hastings. The wider list is from later records and land grants in England made by William immediately following the conquest. Listed on the Battle Abbey Roll are members of the family l'Angevin among the knights with William in 1066: Raoul (III and IV) l'Angevin, Osmond (IV) l'Angevin and Guy l'Angevin.

*There were present in this battle: Eustace, Count of Boulogne; William, son of Richard, Count of Evreux; Geoffrey, son of Rotrou, Count of Mortagne; William FitzOsbern; Haimo, Vicomte of Thouars; Walter Giffard; Hugh of Montfort-sur-Risle; **Rodulf of Tosny (Raoul de Tesson)**; Hugh of Grantmesnil; William of Warenne, and many other most renowned warriors whose names are worthy to be commemorated in histories among the bravest soldiers of all time.*

(Source: *The Battle Abbey Roll: With Some Account of the Norman Lineages*, Volume 1, by Catherine Lucy Wilhelmina Powlett, Duchess of Cleveland)

Another source record for those who fought with The Conqueror is the *Domesday Book*. This is a manuscript record of the *Great Survey* of England completed in 1086 by order of King William the Conqueror. William wanted to know who owned what and where following the wholesale redistribution of estates following the Norman conquest. This assessment of lands and stock and what taxes were owed to the crown during the reign of King Edward the Confessor helped William to assert his rights over those who now held power and property.



Domesday Book and illustration of William I, duke of Normandy, the Conqueror

The *Domesday Book* is also another early record of **Langelier ancestors: Raoul (III and IV) l'Angevin, Osmond l'Angevin and Guy (Wido or Wydonis) l'Angevin** are all recorded as receiving English estates from William. The names of the l'Angevins are also sometimes recorded as Aungewyne, or Angevinus.

Osmond l'Angevin held lands in Essex and Northamptonshire as well as holding lands in Norfolk initially held by Herold Godwinson but awarded by William to Eustace, Count de Boulogne after the Battle of Hastings. Some of these lands of Eustace would next be held by Guy (Wido) l'Angevin. Some historians say that Wido (Guy) l'Angevin is the nephew of Osmund as the *Domesday Book* mentions his maternal uncle (avunculus) Osmund. Also, *Domesday* mentions that in 1100, Eustace of Boulogne made a grant that was attested by *Osinmund, nepos of Conon* (Osmund nephew of Conan). (Source: *Miraei opera diplomatica et Historica*, 4 vols., by Aubert Miraeus and Jean François Foppens, Brussels, 1723–48)

In 1067, Eustace, dissatisfied with his share of the spoils of the Norman Conquest, attempted to seize Dover Castle. The conspiracy failed, and Eustace was sentenced to forfeit his English fiefs. Subsequently, he reconciled with William who restored a portion of the confiscated lands. Eustace II died in 1087, and was succeeded by his son Eustace III, who in 1088 also supported a rebellion against William and the family again lost their English lands.

According to the *Domesday Book*, the property consisted of 1,600 acres of various types of land with 36 freemen, borders and socmen, 260 sheep and 1 salt pit - all with a tax value of 50 shillings a year. The whole was 1 mile long and 1/2 mile wide. Wido (Guy) l'Angevin also had 298 acres of land and 20

socmen who belonged to Herold's manor of Great Massingham. It is noteworthy that this property was Anmere Hall; today, Anmer Hall is the estate of the Duke and Duchess of Cambridge. The descendants of Wido Aungevine, according to Norman custom, assumed the name of Massingham, from this town.

Agevinus (Wido), S. T (Norfolk folios 109 and 151). In the field of the king, he held Masencham, twenty SoCs, as well as two ploughs and 58 acres and a half of Cere, in the Centenie of Fredeburge. He also undertook, from the barony of Count Estache of Boulogne, in the same localities, all the fields which the count possessed. It is likely that this Wido Anevinus was related to Osmond the Angevin, of whom we just spoke.

(Source: *Domesday People: A Prosopography of Persons Occurring in English ...*, Volume 2, by K. S. B. Keats-Rohan)

Also in *Domesday*, we find an Angevinus (Osmundus), who was a vassal of King Edward-le-Confessor with forty acres of land and the manor of Witham, located in the Centenie of that Witham. This Osmond the Angevin, as well as Wido or Guy the Angevin, appear to be a line of a Norman family named l'Angevin which is found until the end of the 14th century, in the charters of Normandy.

From this point on in the historical records, it appears that the l'Angevins retained possession of estates on both sides of the English Channel. Overtime, the English descendants cease to be known as l'Angevin and adopt the family names of the properties, towns and villages where they live. Death and changes in political winds find family members returning to their lands in Normandy. Some examples are:

- **Robert l'Angevin**, in 1202, donates all his land of Montortaire, to the Abbey of Aunay (Aunay-sur-Oden in Calvados);
- **Canon Raoul l'Angevin**, author of *The Customs of the évêché (bishopric) of Bayeux*, which finishes his manuscript: A donation is made to the Cathedral of Bayeux, "to increase the obit of Raoul the Angevin in 1294";
- **Thomas l'Angevin**, in 1316, takes a fief of this same area (Bayeux and Aunay-sur-Oden);
- In 1381, we find a **Jean l'Angevin**, living in the parish of St Peter, in Caen;

It is possible that this family died out by the 15th century, or that it was stripped of its titles because it could not prove itself, since the family is omitted from the research of Raymond Monfaucq in 1463. After French recovery of Normandy in 1450, many French nobles complained to the king that many fiefs in Normandy were passed during English occupation into the hands of non-nobles. King Louis XI (1461-1483) appointed Monfaucq to survey nobility in Normandy. His work is the first to exclude those who were considered usurpers of French nobility. Many Norman families were not able to document their lineage because records were lost and/or some ancestors had spent their lives in England.

The family was probably rehabilitated at a later date as historian Ceylan found them as a nobles in Coutances and Carentan in western Normandy near St. Lo, with hereditary legal status from 1523 until 1666. Their crest was red with a gold cross with eight silver wheels, two in each quarter. (Source: *Recherches sur le Domesday, ou Liber Censualis, d'Angleterre, etc.*, Volume 1, by Amede Louis Lechaudee D'Anisy and Sainte-Marie de Sainte-Marie)

For the l'Angevins, Norman ducal lordship was crude but effective. Under English King Henry I (1106–1035) a unified exploitation of patronage, castles, and revenues was developed for both the kingdom of England and the duchy of Normandy. Normandy then passed to Henry's son-in-law Count Geoffrey of Anjou in 1135 and to his grandson Henri II (1133–89),



who was the duke of Normandy (from 1150), count of Anjou (from 1151), duke of Aquitaine (from 1152), and king of England (from 1154). It was Henri II, who greatly expanded his Anglo-French domains and strengthened the royal administration in England. Henri was succeeded by his sons in Richard I, *Cœur de Lion* (the *Lionheart*) and John. Early in John's reign (1199–1216) the first French king Philip II Augustus (1165–1223) took Normandy, Anjou, Maine, and Touraine. By 1259, the English retained only the duchy of Guyenne (a small piece of Aquitaine). Even this was confiscated by France in 1337. This ends the Angevin dynastic empire in France.

Finally, we assert a connection between the earliest history that is known for the **l'Angevins and the Langelier family**. In this there is much very strong circumstantial evidence:

First, is the similarity in the spelling and phonetics of the two names. Historians and genealogists generally accept l'Angevin (Langevin) and l'Angelier (Langelier) as spelling variants of the name of the same family. In the pre and early middle ages there was no French language or standard for spelling. Different regions and different scribes recorded names in unique ways. Likewise, descendants within a family would adopt different spellings to maintain a connection to the family but still assert their uniqueness. In the middle ages people did not have family names, but rather used a designation, most often where someone came from. Also, this designation was usually what someone else would call you and only later did people adopt it for themselves. For example, Osmond l'Angevin from the city of Anger or the territory of Anjou.

Second, is a geographic similarity. Both the Langeliers and l'Angevins first appear in the west of France in an area near La Rochelle, Sainte Jean d'Angely and Angouleme. Overtime, they move north to settle in Anjou around the city of Angers; and, in Brittany around Rennes and Fougères. Next, the families branch out north and west into Normandy and Ile de France. Both families tend to follow the same trail.

Third, is a historical similarity. Members of both families follow a similar trajectory of participation in events, politics and status. Many members of both families carry hereditary titles and hold substantial estates throughout history.

Fourth, is simply statistics. France in the year 1000, had a population of 7 million people, compared with 67 million in 2017. These 7 million people were scattered across the country and most were peasant/serfs. (Source: *Medieval Manuscript Production in the Latin West*, by Eltjo Buringh, 2010) There was little mobility during a person's lifetime so a tangle of interrelated families evolved. The fact is compounded within the noble families in France during the Middle Ages which was among the smallest noble classes in Europe. Here the nobility was focused on marriages within the noble class and usually in a relatively close proximity. One French historian figures that fewer than 500 feudal noble families existed before the 1400s. (Source: *L'Ancien Régime: Institutions et société*, by François Bluche, Collection: Livre de poche. Paris: 1993) Another historian estimates 80,000 French people today are connected back to the traditional *noblesse d'épée*. (Source: *France in Modern Times*. 4th ed., by Gordon Wright; New York: 1987) If we apply the same growth ratio to this number as that of the country in general, we can estimate that people in French noble families in the middle ages was around 7,000, or about 14 members per noble family. The bottom line is that today, statistically, French families and certainly the noble families, are all related to each other.

In conclusion, it is very likely that the **l'Angevins and l'Angeliers are related**. The evidence is circumstantial but nevertheless compelling. With that in mind, let's move on to explore some known Langelier ancestors.

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LANGELIER FAMILY IN THE MIDDLE AGES

Middle Ages / Medieval Period (circa 814 - 1500)

The Kingdom of France was a monarchy in Western Europe that spanned two distinct time periods: the medieval and early modern eras. Over this time, France became one of the most powerful states in Europe. Throughout these ages, we have found that our **Langelier family** not only survived but spread across the country and flourished with many ancestors playing important roles in French history. It is important that we understand life and events in these times as they will shape our study of the lives of specific Langelier ancestors in the Kingdom of France.

After the death of the Emperor Charlemagne in 814, his empire was divided into three pieces. Heirs of Charlemagne ruled West Francia, the western part of the Carolingian Empire, until 987. This territory would evolve into the kingdom of France. Next, Hugh Capet, Duke of France and Count of Paris, established the Capetian dynasty on the throne. With its offshoots, the houses of Valois and Bourbon, the Capetians would rule France for more than 800 years, until 1792 when the monarchy was overthrown in the French Revolution.

In the Middle Ages, France was a decentralized, feudal monarchy. In much of the country the authority of the French king was barely felt. The early Capetian kings only controlled the territories around the middle part of the Seine River valley.

The surrounding territories are controlled by powerful lords who accumulated large domains through marriage and private arrangements with lesser nobles for protection and support. Some areas were states of the Holy Roman Empire and not yet part of France.

In the north, Vikings regularly sailed up the Loire and Seine rivers and other inland waterways, wreaking havoc and spreading terror. Some of these Norsemen/Normans from Norway, eventually settle in an area downstream from Paris that becomes known as Normandy.

The area around the lower Seine became a particular concern when William, Duke of Normandy, conquered the kingdom of England in 1066. This made William and his heirs the equal of the French king (although he was still nominally a subject of the French Crown). In 1152, William's grandson, Henri II, inherited the Duchy of Normandy and through marriage much of southwest France. Henri later made the Duke of Brittany his vassal, and in effect ruled the western half of France with power and territory greater than the French King. In the west, the English counts of Anjou were powerful rivals of the French king. By the late 11th century they ruled over the "Angevin Empire", which included the kingdom of England. **This is where our Langelier family begins.**



*Western Francia during the time of Hugh Capet.
The royal domain is shown in blue.*

LANGELIER - Surname and Ancestry in the Middle Ages

It was not until the 10th century that modern hereditary surnames first developed, and the use of fixed names spread, first to France, and then all of Europe. This was because the individual person was becoming more important. Commerce was increasing and the exact identification of each person was becoming a necessity. The establishment of a family name would have started by class, with wealthy landowners needing a name for identification on records, well before rural peasants needed surnames. Thus hereditary names as we know them today developed gradually during the 11th to the 15th century in Europe.

The earliest French hereditary surnames are found in the 10th century, at more or less the same time as they arose in England, but they are by no means common before the 13th century. It was not until the 15th century that surnames stabilized to any great extent, before that time a surname might be handed down for two or three generations, but then abandoned in favor of another or a different spelling. Over the centuries, in southern France, many French surnames arrived from Italy, and in Northern France, Germanic influences can often be detected.

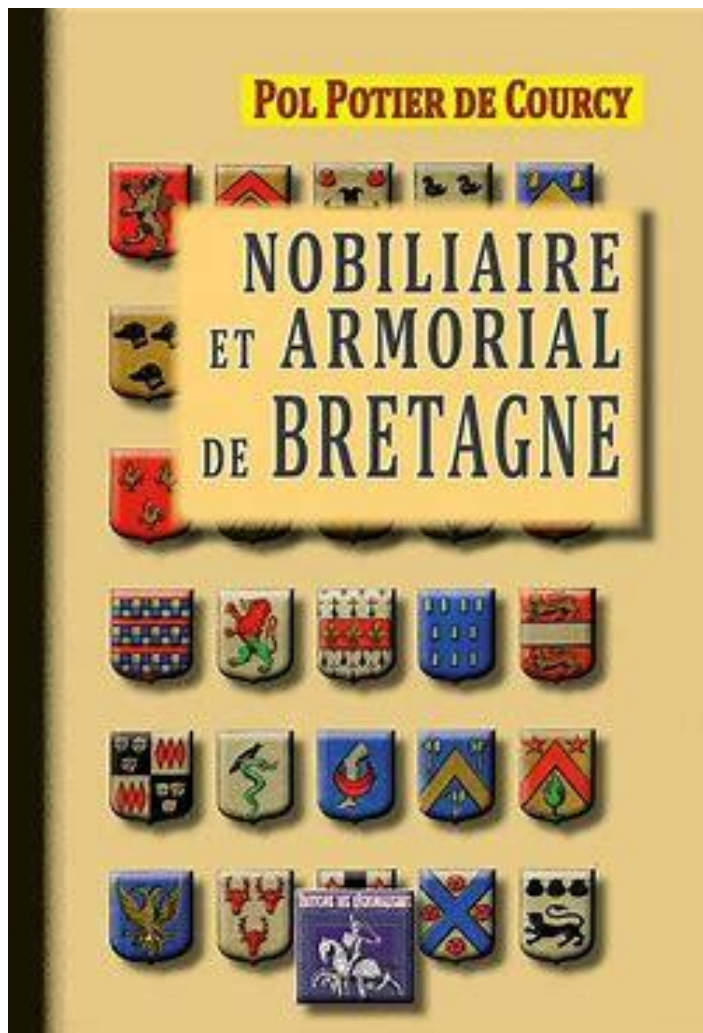
Most surnames have experienced spelling changes. A son may not chose to spell his name the same way that his father did. Many were errors, many deliberate. During the early development of the French language, a person usually gave his version, phonetically, to a scribe, a priest, or a recorder. Prefixes or suffixes varied. They were optional as they passed through the centuries, or were adopted by different branches to signify either a political or religious adherence. Hence, there are many spelling variations of the name langelier, including Langelier, Langellier, Langeolier, Langeleir, Langevin, Langlais, Langlois, Anglois and others. All are names associated with French noble families in Brittany and Normandy.

During the Middle Ages, when people were unable to read or write, signs were needed for all visual identification. For several centuries city streets were filled with signs of all kinds, public houses, tradesmen and even private householders found them necessary. This was an age when there were no numbered houses, and an address was a descriptive phrase that made use of a convenient landmark. At this time, coats of arms came into being, for the practical reason that men went into battle heavily armed and were difficult to recognize. It became the custom for them to adorn their helmets with distinctive crests, and to paint their shields with animals and the like. Coats of arms accompanied the development of surnames, becoming hereditary in the same way.



The French name **Langelier**, with this exact spelling, has a history dating as far back as the Middle Ages. The surname Langelier was first found in the northwestern region of France known as Brittany. This family's history is intrinsically entwined with Brittany, for it was derived from when the Langelier family lived in Brittany. Indeed, any genealogical search for the pre-1600 origins of the Langelier family turn up results mostly in Brittany.

Many sources associate the surname **Langelier** with Chevaliers and Seigneurs from this ancient family in Brittany. Nicolas Langelier was the Bishop of Saint-Brieuc in 1564 and a member of the Estates of Blois in 1588. The Knights of this family took part in the wars of France and England over a period of centuries. Several knights of this family possessed castles and were powerful enough to maintain at their expense a company composed of other men of arms and cavalry of at least 25 horses. (From: *Heraldry Institute of Rome*, 2018)



However, the book *Nobiliaire et armorial de Bretagne*, Volume 2, page 150, published in 1890, by Potier de Courcy, Pol Louis, (1815-1891) reveals that the history of the **Langelier family** goes farther back in time. This is the oldest reference book on the noble of families Brittany during the Ancien Régime in France from about 1550 to 1780.

La Bretagne est une province d'une grande densité nobiliaire et d'une histoire particulièrement riche.

Cette compilation exclusive propose dix-huit armoriaux et nobiliaires Bretons (manuscrits du 17e siècle et imprimés du 17e au 20e siècle) que essaient de recenser de manière aussi exhaustive que possible les familles nobles et notables de cette province

TRANSLATION

Brittany is a province of great noble density and a particularly rich history.

This exclusive compilation presents a number of crest images of noble family in Brittany (found in manuscripts of the 17th century and printed from the 17th to the 20th centuries) that try to identify as exhaustively as possible the notable families of this province.

Page 150, of the *Nobiliaire* (shown on the following page) presents the noble families of Brittany beginning with the letters LAN. Here we find a listing for **LANGELIER** as well as a number of listings for variant spellings of Langelier.

The listing for LANGELIER (with exact spelling) reports on the crest of church noble, **Bishop Nicolas Langelier**, the Bishop of Saint Brieuc in 1564. This notes that the family of Nicolas Langelier was originally from Paris.

LANGEAC (DE) (orig. d'Auvergne), baron dudit lieu, — s^r de Bonnebaut, — comte de Dalet, — marquis de Colligny, — s^r de Châteauncorrec, par. d'Yvias.

D'or à trois pals de vair.

Jean, chanoine, comte de Brioude et de Lyon, aumônier du Roi, abbé de Saint-Gildas-des-Bois, en 1505, évêque d'Avranches, puis de Limoges. † 1541.

LANGELIER (orig. de Paris).

Porte un enfant Jésus, tenant deux anges liés; *aliàs* : un chevron accomp. de trois coquilles (Sceau 1579).

Nicolas, évêque de Saint-Brieuc en 1364, député aux États de Blois en 1588, † 1595.

LANGEVIN (L.), s^r de Langevinaye.

Semé de billettes sans nombre, au chef (*aliàs* : au franc-canton) chargé de trois annelets (Sceau 1238).

Ferron, ratifie une charte de Saint-Magloire-de-Lehon, en 1238; *Mathieu*, croisé en 1248 (cab. Courtois); *Robert*, ratifie le traité de Guérande en 1381.

LANGEVINIÈRE (DE), s^r dudit lieu, par. de Saints, év. de Dol.

D'azur à trois mains dextres d'argent (Sceau 1320).

Perrot, ratifie le traité de Guérande en 1381.

LANGLAIS, LANGLOIS OU ANGLOIS (L.), s^r du Prémorvan, par. de Saint-Potan, — du Pont-Brûlé, — du Plessis-Meen, — de la Galiotais, — des Tourelles, — de la Villemau-petit, par. de Hénanbihen.

Anc. ext., réf. 1668, six gén.; réf. et montres de 1423 à 1569, par. de Matignon, Pléhérel et Saint-Potan, év. de Saint-Brieuc.

D'argent à trois roses de gueules, *voyez* LANGLOIS.

Olivier, vivant en 1513, épouse Jeanne Guériff; *François*, abbé de Beaulieu en 1625, † à la Bastille en 1628; un volontaire au combat de Saint-Cast en 1758; une fille à Saint-Cyr en 1787.

***LANGLE (DE)**, s^r dudit lieu et de la Boulaye, par. de Moustoirac, — de Kerlévénez par. de Lormin, — de Kermorvan, par. de Baud, — de Kerjosse, par. de Plumelin, de Beaumanoir, par. d'Evran, — de Poullan, par. de Moustoir-Remungol, — de Coëtuban, par. de Noyal-Pontivy, — du Plessis, par. de la Bouyère, — de la Ville-Hellouin et de la Gesmeraye, par. de Médréac, — marquis de Brie, par. de ce nom, — s^r de Talen, près Pontivy, — de l'Armor, par. de Saint-Patern.

Anc. ext. chev., réf. 1668, sept gén.; réf. et montres de 1427 à 1536, par. de Moustoirac, Lormin et Plumelin, év. de Vannes.

D'azur au sautoir d'or, accomp. de quatre billettes de même (Sceau 1402).

Raoul, se croisa en 1190 (cab. Courtois); *Olivier*, de la paroisse de Buléon, nommé dans un contrat d'échange entre Olivier de Rohan et Eon Bomorin en 1324; *Jean*, écuyer du duc en 1399 et capitaine de Pirmil en 1401; *Louis*, épouse : 1^o vers 1500 Marie Lorveloux, 2^o Louise le Godec; quatre conseillers et trois présidents à mortier de 1607 à 1768; trois

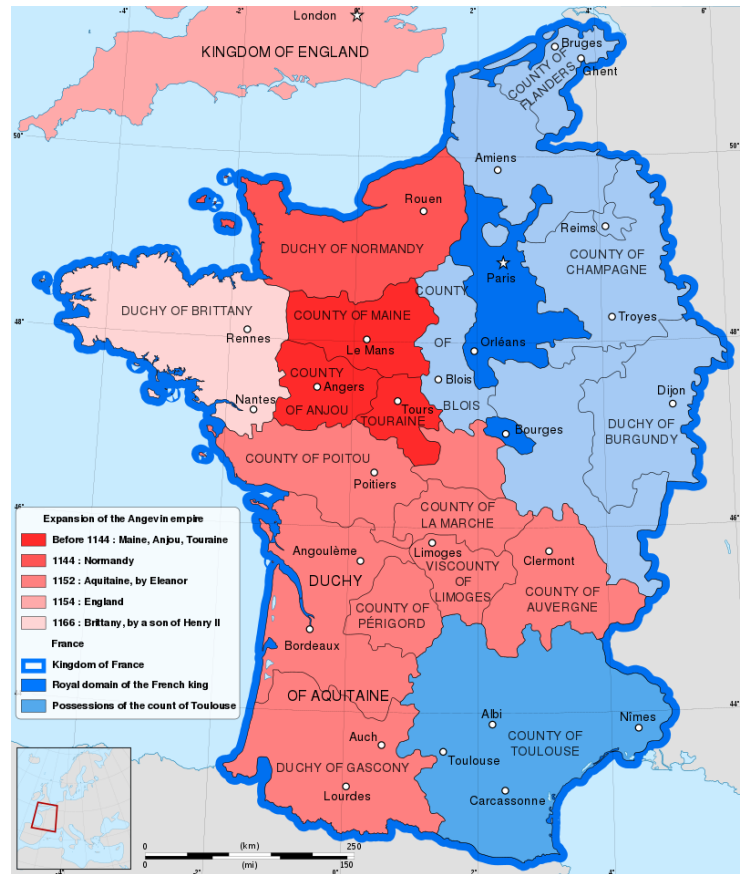
The second noteworthy listing is for LANGLAIS, LANGLOIS or ANGLOIS and mentions six generations living in Brittany in the towns of Matignon, Saint Potan and again references Nicolas Langelier the Bishop of Saint Brieuc.

The surname LANGLAIS/LANGLOIS is older than the surname Langelier and is a likely precursor surname for many, if not most, of the similar surnames originating in northern France.

The Langlais/Langlois surname is first found in Normandy where this family held an estate in Motteville, about 10 miles from Fresquiennes. The name originated with a Norman resident of English extraction.

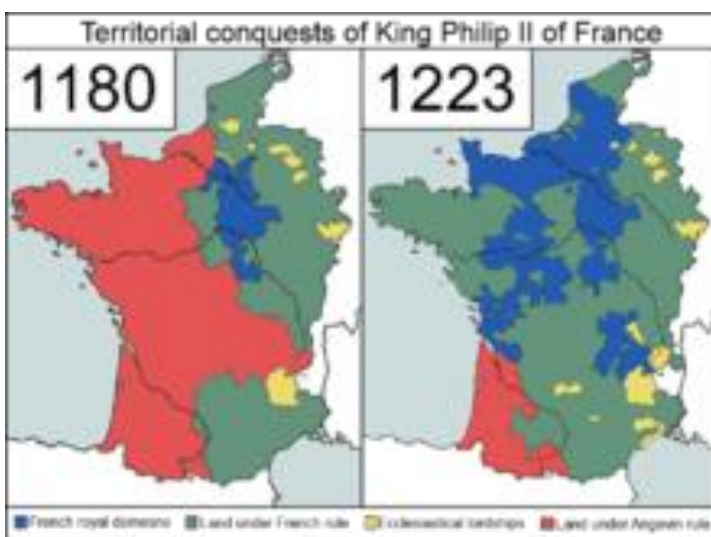
Langlais/Langlois is derived from the Old English *Englisc*, and the word refers to the Angles, who once inhabited England and for whom the country is named. Rendered l'Anglais in modern French, the name means *the English*, but by the time surnames were being acquired it no longer had this meaning. (From: *Origine Des Familles Canadiennes-Francais*, by N. E. Dionne)

Another noteworthy name related to Langelier is the surname LANGEVIN which may be the oldest of the names presented and the source from which Langelier is derived. As we learned in the previous chapter, the name Langevin (l'Angevin) was first found in Anjou and later in Normandy with several members accompanying Duke William in his conquest of England in 1066. From this Langevin family we are connected to the Angevin kings of the House of Plantagenet (Henri II, ruled from 1154–1189; Richard I, known as *Lion Heart*, ruled from 1189–1199; and John, ruled from 1199–1216).



Map of the Angevin Empire (red)
and the Kingdom of France and its vassals (blue)

The *Angevin Empire* under these kings covered half of France, all of England, and parts of Ireland and Wales. These kings would wage war with rival French Kings lasting through the Hundred Years' War, ending in 1454. In these wars, Langelier ancestors moved back and forth across the English Channel and from Normandy to Brittany to Loire and to Paris. Along the way the spelling of our family's names would change but the roots of our family history would remain the same.



The first King of France

In 1190, Philip II declared himself *Roi de France*, the first King of France. After the death of Angevin King Henri II, disputes among heirs developed over the division of his French territories. This allowed Philip II to move to extend his influence. After a twelve-year struggle in the Anglo-French War (1202–1214), Philip broke up the Angevin Empire and the bulk of the territory of Western Francia came under the rule of the French king.

Territorial change under Philip II, 1180–1223

But the political disputes and ambitions of English kings for French territory would continue. The Hundred Years' War between England and France from 1337–1453, was marked by devastating battles, peasant revolts and the growth of nationalism in both countries. The losses from a century of war were enormous and magnified by the appearance of the Black Death (bubonic plague) in 1348. The plague spread rapidly across most of France and reduced the population by 50% or more by 1478.



Our ancestor, **Guillaume L'Anelier of Toulouse**, was a troubadour from Languedoc who lived in this time period. (*L'Anelier is a medieval spelling variant of Langelier.*) Guillaume was the author of a 13th century Occitan epic poem *La Guerra de Navarra* that recounts tales about the civil war in Navarre in 1276-1277. It was published in 1856 as *Histoire de la guerre de Navarre en 1276 et 1277*, by Francisque Michel. Languedoc is a former province of France. Its territory is now contained in the modern-day region of Occitan in the south of France and the capital city was Toulouse. Historically, the region, simply known as Toulouse, was an area independent from the kings of France and ruled by the Counts and Kings of Toulouse.

Map of France showing Languedoc (in red) and its capital city of Toulouse

Troubadours were poet composers and minstrel performers who flourished in southern France during the High Middle Ages (1100–1350). The troubadour tradition began in the late 11th century in Occitan, but it subsequently spread to Italy and Spain. Occitan is a region in southern Europe where Occitan was historically the main spoken language. This cultural area roughly encompasses the southern third of France (including Languedoc), as well as part of Catalonia, Monaco, and small parts of Italy. Occitan has been recognized as a linguistic and cultural concept since the Middle Ages, but there has never been a legal nor a political entity under this name, although the territory was united in Roman times as the *Seven Provinces* and in the Early Middle Ages as *Aquitania* or the Kingdom of Toulouse.



Troubadours in the 14th Century

The French word *troubadour* was first recorded in 1575 in an historical context to mean "langue d'oc poet at the court in the 12th and 13th century" (*Jean de Nostredame, Vies des anciens Poètes provençaux*). The French word is borrowed from the Occitan word *trobador* "to compose, to discuss, to invent". The oldest mention of the word "troubadour" as *trobadors* is found in a 12th-century Occitan text by Cercamon.

These artists elevated storytelling as an art, and often entertained in the royal court as well as for huge crowds at fairs, weddings and other medieval celebrations. Troubadours would most often perform their own songs. Public competitions were often held from an early date and the winners were generously rewarded.

The classical period of troubadour activity lasted from about 1170 until about 1213. The first half of the 12th century saw relatively few recorded troubadours. Only in the last decades of the century did troubadour activity explode. During this period the lyric art of the troubadours reached the height of its

popularity and the number of surviving poems is greatest from this period. Almost half of all troubadour works that survive are from the period 1180–1220. During the classical period the *canço*, or love song, first became distinguishable as a unique genre. The *sirventes*, or political song also became increasingly popular in this period. Generally, the texts of troubadour songs focus on themes of chivalry and courtly love. Many were humorous or vulgar satires. Dante Alighieri in his *De vulgari eloquentia* defined the troubadour lyric as *fictio rethorica musicaque poita*: rhetorical, musical, and poetical fiction.

After the "classical" period around the turn of the 13th century, the art of the troubadours declined in the 14th century and around the time of the Black Death (1348) it died out completely. Today, over 2,500 troubadour lyrics survive. It is not hard to imagine **Guillaume L'Anelier** residing and reciting his stories in the court of the Count of Toulouse and later in the royal court of the king of France in the late 13th century.

Shortly before Guillaume's time, the University of Toulouse was created in 1229. Guillaume may have studied this university's teachings on theology and Aristotelian philosophy. The school was modeled on the University of Paris and its curriculum was intended to combat heresy. In the late 13th century, the last Count of Toulouse died without an heir and the county passed to the King of France. At this time, Guillaume may have moved to the royal court in Paris. This would not have been unusual. From his work, we know that he was intelligent, well schooled, talented and well respected - all indications that he is a descendant of a noble family and a beneficiary of their support and connections.

In 1323, Guillaume may have been one of the founders of the Consistori de Gay Saber (the Consistory of the Gay Science). This was an academy for poetry that was founded at Toulouse to preserve the lyric poetry of the troubadours. Toulouse then became the centre of Occitan literary culture for the next hundred years. Also known as the *Acadèmia dels Jòcs Florals* ("Academy of the Floral Games"), it is the most ancient literary institution of the Western world. In its competitions, the best verses were given prizes at the floral games in the form of different flowers, made of gold or silver. The institution would later focus on the evolving French language and was renewed by Louis XIV in 1694 and still exists today. The *Académie des Jeux Floraux* has had such prestigious members as Chateaubriand, Voltaire, and, Victor Hugo. Perhaps the most enduring impact of the Consistori was its work in codifying rules of grammar, including the laws of poetry. This would have an enduring influence on the evolution of all the romance languages. **Guillaume L'Anelier** is our earliest known ancestor whose interest in language, history and preservation of knowledge and culture will later be manifest in other famous and influential Langeliers.



Ancien bouquets of flowers from the Consistori de Gay Saber

But as in any family, not everyone is distinguished. Such is the case with the first recorded **Pierre Langelier**. Reported living in Cote d'Or, Bourgogne in 1364 - 1365, Pierre makes his mark in history. According to the record of Guigon, son and heir of Squire Pierre de Natage Damoiseau, Pierre was accused of taking the hat of a man named de Rougemont and was fined 2 florins. This historic record becomes ironic when we discover, about 100 years later, another Pierre Langelier who is a chapelier (a hat maker or "hatter"). (Recorded in the National Archives of France - départementales de la Côte d'Or)

Later, in 1443, a **Seigneur de Langelier** was living on the Landes-de-Langelier region of Maine-et-Loire in Brittany. This noble landowner is reported in the *Collection of feudal confessions - Confessions of the Lordships of the moor, of the Landes-de-Langelier*. (Source: National Archives of France - départementales de la Maine-et-Loire.)



The Loire river valley

Maine-et-Loire is named for the Maine and Loire Rivers, which meet there. It was created as a French department in 1791 from most of the former province of Anjou and its name was changed from Mayenne-et-Loire. During the Middle Ages, Anjou was a prominent fief of the French crown.

The Loire river valley played a significant role in French history. During the Hundred Years' War (1337 to 1453), the Loire marked the border between the French and the English, who occupied territory to the north. In 1429, Joan of Arc persuaded Charles VII to drive out the English from the country. Her successful relief of the siege of Orléans, on the Loire, was the turning point of the war. Later, in 1477, the first printing press in France was established in Angers. During the Wars of Religion (1562 to 1598), Orléans served as a prominent stronghold for the Huguenots where hundreds would be drowned in the Loire by Catholics.

The principal city in Anjou as well as in Maine-et-Loire is Angers. Angers is located at the geographical center of Anjou/Maine-et-Loire, on the road connecting Paris to the Atlantic ocean. The city is situated near where three rivers (the Loir, Mayenne and Sarthe) join to form the Maine. This confluence of rivers as well as the proximity of the Loire river made Angers a natural crossroads. It is also an important location in Langelier family history.

The adjectival form of Anjou is Angevin and inhabitants of both the city and the province are called *Angevins*. For centuries, Angers was an important stronghold in northwestern France. It was the cradle of the Plantagenet dynasty and became one of the intellectual centers of Europe.

Henri II Plantagenêt held Angers for more than 30 years, while also ruling the vast Angevin Empire, which stretched from the Pyrenees to Ireland. The castle of Angers was the seat of the Angevin Court and dynasty. The Angevin Empire disappeared in the early 1200s, when the Phillip II, King of France, seized Normandy and Anjou, making both a duchy. In 1443, the time of **Seigneur de Langelier**, the territory of Anjou was still a prominent duchy within the French royal peerage and the seigneurial lands held by the **Langeliers** at this time reflects their allegiance to the Duke of Anjou and French crown. The city of Angers was called by the French kings as the "Key to the Kingdom" (*Clé du Royaume*) because it stood between the royal domain and still independent Brittany. During the second half of the 14th century, the schools of Law, Medicine and Theology in Angers were renowned in Europe and were organized into a university. In 1474, the Duke of Anjou had no heirs and voluntarily surrendered his lands to the King of France. Anjou thus became part of the Royal domain.



Map of Anjou in the 18th century - showing the present Maine-et-Loire and the former border of Anjou (in red) and present day lands of L'Angelier (in red).



The old medieval center of Angers is still dominated by the massive château of the Plantagenêts, home of the *Apocalypse Tapestry*, the largest medieval tapestry ensemble in the world. As we will learn later, the production of medieval tapestries had a prominent role in the life of another Langelier.

Chateau d'Angers

Today, 30 miles south of Angers and 10 miles northeast of the town of Cholet is the property **L'Angelier, Chemillé-Melay**, France. This is a large rural farm accessed by a road called **Chemin de L'Angelier (path of Langelier)**. This may be the the home of Seigneur Langelier of 1443.

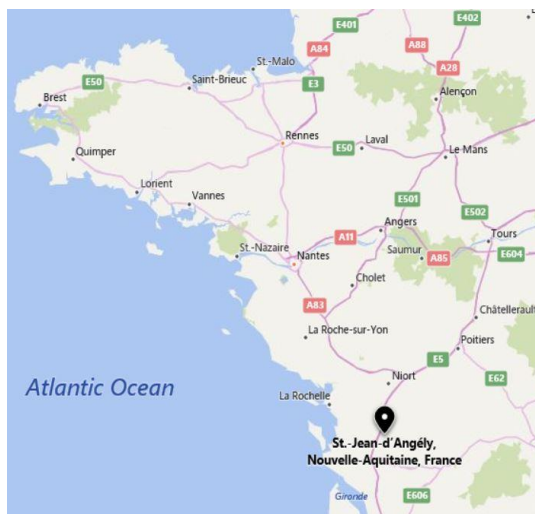
Another option for the homelands of the Langelier family is the ville **Saint Jehan l'Angelier**. A reference to this location was first discovered in the *Dictionnaire L' Ancienne Langue Francaise et de tous ses dialectes du IX au XV siecle (Dictionary of the Ancient French Language and all of its dialects from the 9th to 15th Centuries)* published in 1880. **This dictionary tells us that the ancient meaning of the family name Langelier is the evangelist.**

The dictionary also notes that the source reference for the ville Saint Jehan l'Angelier is the *Chronicles of England, France, Spain and the Adjoining Countries from the latter part of the reign of Edward II to the Coronation of Henri IV*, written in 1400 by Jehan Froissart (Jehan in old french of the middle ages and sometimes translated and spelled John, Johan, or Jean Froyssart).

Froissart (circa 1337 to 1410) was a French-speaking medieval author and court historian from the Low Countries, who also wrote a large body of poetry. He was a contemporary of fellow medieval authors Chaucer and Petrarch whose works give us a faithful view of life in the period and its spirit of chivalry. For centuries, *Froissart's Chronicles* have been recognized as an important source for the first half of the Hundred Years' War (1325-14) with very specific historic information about its beginning with the War of the Bretagne Succession. This civil war in Brittany (Bretagne) was a conflict between the Counts of Blois and the Montforts of Brittany for control of the Duchy of Brittany. It was fought between 1341 and 1364 between factions allied with England and France.



Jehan Froissart
Medieval Historian & Poet



Using Froissart's various geographic references for the movements of royals, nobles and troops, we have been able to pinpoint the ville **Saint Jehan Langelier**. Now known as **Saint-Jean-d'Angély**, it is a town in the Charente-Maritime region in western France. The town has its historical origins in the Abbey of Saint-Jean-d'Angély which was founded in the ninth century to house the head of Saint John the Baptist, a relic brought back by king Pépin of Aquitaine. The abbey was plundered and destroyed by Normans and Vikings and was rebuilt several times and later abandoned. Today known as the Royal Abbey, it has been restored and houses the Centre of European Culture. Saint Jean

d'Angely retains its medieval charm and is 125 miles south of Angers and 100 miles south of Langelier Chemille-Melay.

The next ancestor we find is living circa 1470-1530, in Lyon. This is **Guillaume Langelier** who was a master brodeur (embroiderer) of fine cloth and tapestries that were worn by nobility and used as wall hangings in castles, noble manors and for public displays. In 1493, municipal accounting records show a special expenditure to Guillaume Angelier, brodeur, for production of a red tapestry embroidered with flowers of gold thread for presentation to Queen Anne of Brittany who was visiting the city. The city again in 1494, paid Guillaume for a tapestry to honor the King of France upon his return from the conquest of the kingdom of Naples. In 1501, Guillaume was again retained by the city to prepare an embroidered tapestry for the Cardinal of Amboise. In 1504, Guillaume was given 22 pounds of gold used to decorate the sleeves of employees of the city. In 1507, Guillaume made embroidered clothes to be worn by the King - each item containing 100 fleur-de-lis made of gold foil. Then in 1515, it is reported that Jean Cochaud, a goldsmith in Lyon, married the daughter of Guillaume l'Angelier, the embroiderer. (Source: National Archive of France, Archives de Municipales de Lyon)



Medieval Tapestry from 1400s

Next, from 1486 to 1488, we find payments from the royal treasury to **Renato and Guillelmo Angelier**. (The records are in Latin or Italian so names could be Renard and Guillaume in French.) The payments are for a creation opera at the church of Matisconensi (now the Cathédral Vieux-Saint-Vincent de Mâcon) in Macon about 44 miles north of Lyon. (Source: National Archives of France, Tresor de Chartes)

Then we find our first ancestor living in Paris. **Gillet Langelier** (1420-1480) is the patriarch of a prominent Parisian family whose members play key roles in the development of French language, literature, education and culture. In the 1400s, Gillet founded one of the earliest printing presses in Paris. Over the next 150 years, Gillet's descendants will grow this business into one of the most prominent and influential printing and publishing houses in the country. Gillet's death is recorded in a bailiff obituary on October 31, 1480.

(Source: National Archives of France)

The little information we have about Gillet reveals a lot about his life. In all likelihood he is from a prominent and wealthy family, perhaps artisan carvers and engravers. Gillet's print shop, at least initially, would have used a technique called woodblock printing. This is where text, images or patterns are carefully cut into a block surface as a relief pattern in mirror image of the final print. Items were printed by putting paper or fabric on a flat surface with the inked block on top, and pressing, or hammering on the block. For color printing, multiple blocks are used, one for each color.

Medieval woodblock print of the city of Paris



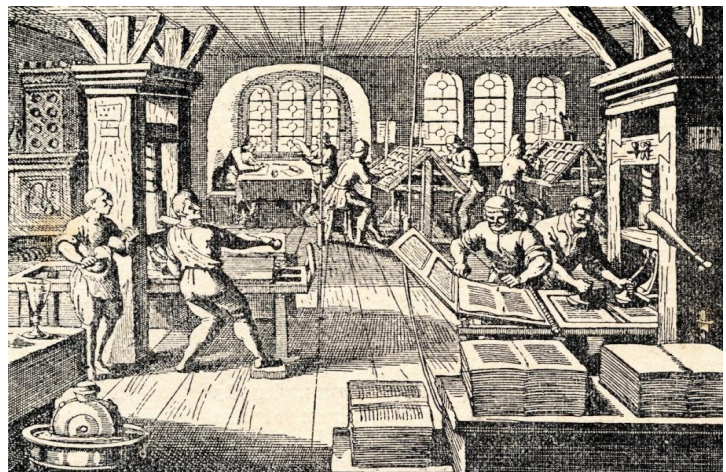


Medieval block print fabric from early 1400s

Block printing originated in China as a method of printing on textiles and later paper. "In the 13th century the Chinese technique of block printing was transmitted to Europe". Woodblock printing onto cloth was common in Europe by 1300. (Source: Hsü, Immanuel C. Y. (1970). *The Rise of Modern China*. New York: Oxford University Press. p. 830.) Block printing quickly became an important cultural tradition for popular religious works, as well as for playing cards and decorative fabrics. (Source: *An Introduction to a History of Woodcut*, Arthur M. Hind, p64-94, Houghton Mifflin Co. 1935) Gillet Langelier's print shop most likely produced fine printed fabrics, books or playing cards - all highly desired by royalty, nobility and the wealthy bourgeois.

Medieval craftsmen carved entire scenes and stories into page-sized wooden blocks. These "block books" were much cheaper to make than earlier hand-copied versions, and they became very popular. One of the best-known block books was the *Biblia Pauperum* (Bible of the Poor). The problem was, the blocks tended to wear out, and another would have to be carved in its place. It was not until 1440, that Johannes Guttenberg introduced the movable type printing press to Europe.

Medieval printing presses would remain very rare until the end of the 15th century. In France, the first printing press appeared in Paris in 1470. Gillet probably acquired a press and type to use this new technology to grow his business. To purchase or build a printing press with the required movable type required resources which tells us that Gillet was wealthy. Given the nature of the print trade, we can also assume that Gillet was literate, educated and skilled. Even after the introduction of the movable type printing press, books were still most often illustrated by wood carved block printing.



Medieval printing press shop

Late medieval Paris was a great university city and offered printers like Gillet Langelier the opportunity to sell their books to teachers and scholars. In 1436, French King Charles VII, reclaimed the city from English sympathizers making Paris the capital of France again. This created a ready market for printers to produce legal texts and courtly books. Paris was already one of France's major cathedral towns and famous as a centre of scholarship and manuscript production. The Sorbonne, the theology university in Paris, was founded in 1257, one of seventy colleges listed as part of the university in the Middle Ages. At the end of the medieval period, the university had become the largest cultural and scientific centre in Europe, attracting about 20,000 students. Its reputation was based on the prestige of its university masters and the wealth of its libraries, which were among the best in the world. Universities quickly appreciated the value of the printing press to produce multiple uniform texts for teaching. The Langelier printers in Paris surely benefited from their proximity to this ancient and renown university, where experts were readily available to provide content as well as the expertise to identify important ancient manuscripts for reproduction.

Gillet Langelier's printing business was passed on to his son also named Gillet (1470-1521). We know much more about the son and his family. Gillet (the second) died on September 5, 1521, and we have found much information about him and his family in *L'inventaire deces de Gillet L'Angelier*. This is the detailed description of the distribution of his substantial estate to benefit his children: Arnoul, Charles, Pierre and Marion, who were minors and his wife is Jeanne Bourdon. Later we will learn more about Charles and Arnoul Langelier who became two of the most powerful and influential printers in sixteenth-century Paris.

Unlike many other bourgeois merchants and printers, **Charles and Arnoul Langelier** did not inherit their business from their father but they did inherit significant assets to help them establish themselves in business. (Source: *Abel L'Angelier et Françoise de Louvain (1574-1620), suivi du Catalogue des ouvrages publiés par Abel L'Angelier (1574-1610) et la veuve L'Angelier (1610-1620)*, by Jean Balsamo and Michel Simonin) Also, they served as apprentices to learn their father's art of printing and publishing (Source: *Officine xii*, by Renouard). The two brothers later establish themselves as booksellers in 1536 "en la grand salle du Palays, au premier pillier," with Arnoul acquiring a second stall "au second pillier" in 1538. (Source: *Le Curé Landry et les freres Langelier*, by E. Droz) More will be presented about these Langelier printers later in this work.

Gillet Langelier (the first) may have had two other sons, one of whom was **Antoine Langelier** (1505-1565) who as a soldier/warrior and chevalier/knight of the King of France who distinguished himself in battle during the Italian Wars. Antoine is mentioned in the *Nobilaire de Bretagne (Nobles of Brittany)*. Later in life, he retired from military service and worked in the family publishing business in Paris. Antoine married Marie Lescot and they have at least two children who would become prominent in their own rights: Daughter **Marie Langelier** married Jean Simony, the son of a medieval baron and a Doctor Regent of the faculty of medicine at the University of Paris; and, **Nicolas Langelier** who would join the priesthood and rise to become the Bishop of St. Brieuc. His wife, Marie Lescot, is notable as the older sister of Pierre Lescot, the architect of the Louvre.

Many other Langelier relatives lived and were active in events of the medieval period.

Ferron Langevin, Seior of Langevinaye is recorded as a signer of the Charter of the Abbey of St Magliore in 1238 and 1248. The remnants of this Abbey still exists along the edge of the Rance river in the picturesque medieval village of Lehon, just south of the town of Dinan in northern Brittany. The feudal Lords of Dinan, including the Langevin family, generously endowed this Abbey. Magloire, better known as Saint Magloire of Dol, is a Breton saint. He is said to have been a British monk born in the early 6th century who became Bishop of Dol-de-Bretagne. Late in life, he received instructions from a visiting angel and resigned his post and withdrew to the island of Sark, where he established a community of monks and where he died about the year 575.

After his death, Sark was attacked by Vikings, who sacked the monastery and killed the monks. When seven of the Vikings attempted to open St. Magloire's tomb, they were blinded and began to kill each other. Later on, the body of Magloire was stolen by the monks of Lehon Abbey where he was venerated by the monks as their primary saint.

Mathieu Langevin, brother of Ferron, was a knight who fought with King Louis IX of France in the 7th Crusade (1248-1254). The Seventh Crusade was led by Louis IX. Louis and his troops were defeated by an Egyptian army led by the Sultan Turanshah. In 1254, Louis' money ran out, and his presence was needed in France after the death of his mother and regent.



Abbey of Saint Magloire de Lehon

Robert Langevin, Seieur de Langevinaye, was a knight in the War of Breton Succession. The first treaty of Gu  rande (1365), ended the Breton War of Succession fought between allies of France and allies of England over claims to the Duchy of Brittany. While John IV of Montfort and his English allies won a military victory and the undisputed right to rule as Duke of Brittany, this treaty was a diplomatic victory for the French who managed to retain a claim to the Duchy. In 1381, a second Treaty of Gu  rande was signed between Duke John V and King Charles VI of France that confirmed Brittany's neutrality in continuing military conflicts between France and England. **Robert Langevin, Seieur de Langevinaye**, was a signer of this Treaty along with his cousin, **Perrot Langevin, Seieur de Langeviniere, the Bishop of Dol**.

The **Langlais** (also spelled Langlois or l'Anglois) is another branch of our family tree. They were the ancient Lords of lands in southwestern France in the Charente Maritime region near la Rochelle and including the village of Saint Jean d'Angely. **Olivier Langlais** is recorded living in the area in 1513 and marries Jeanne Gueriff. Francois was the Abbe de Beaulieu en 1625 and in 1628, he was buried in the Bastille. An unnamed Langlais was a volunteer in the Battle of Saint-Cast in 1758 and had a daughter living in Saint-Cyr in 1787.

Also in the Medieval period are the **Sieurs de Langle (l'Angle)**, who held the titles to lands scattered throughout Brittany including the Marquis de Brie, Seieur de Talen and Bishop de Vannes. **Raoul, Sieur de Langle**, was a knight who fought in the Third Crusade (1187-1192). This Crusade was led by Richard the Lionheart of England, Philip II of France, and Holy Roman Emperor Frederick I. It ended when Richard made a truce with Saladin. **Oliver, Sieur de Langle**, of the parish of Buleon, is named in a contract between **Olivier de Rohan (Langle)** and Eon Bomorin in 1324. **Jean, Sieur de Langle**, was recorded as the Bishop of Duc in 1399, and as the Captain of Pirmil in 1404. **Louis, Sieur de Langle**, was married first to Marie Lorveloux in 1500 and later married Louise le Godec.

From all of this, we see that our Langelier ancestors were significant players in Medieval French history and that the family is well established as we move on to the early modern era in France.

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LANGELIER FAMILY IN EARLY MODERN FRANCE

Early Modern Period (circa 1500 to 1789)

France from the Renaissance (*circa* 1500–1550) to the Revolution (1789) increasingly became a more centralized nation. The French language eventually displaced other languages in official use, and the King expanded his absolute power. The state administrative system (often called the *Ancien Régime*) was complicated by historic and regional differences in taxation, laws and judicial enforcement, ecclesiastic divisions, and local prerogatives. The period is also dominated by wars, rebellion, the renaissance and the reformation, as well as the elimination of medieval feudalism and evolution of a strong centralized state under an absolute monarchy. The territory of France during this period increased until it included most of what is the nation of France today.

Demographics

The Black Death and the Hundred Years War killed an estimated one-third of the population of France. It would be the early 16th century before the population recovered to mid-14th-century levels. Despite the devastating impact of disease and war, French kings would continue to engage in external conflicts and civil wars. The Italian Wars (1494–1559) failed to significantly change territorial borders with Italy. The French Wars of Religion (1562–1598) brought a prolonged period of popular unrest and civil wars between Catholics and Protestants in France. These centuries also saw several periods of epidemics and crop failures. Between 1693 and 1694, France lost 6% of its population. In the extremely harsh winter of 1709, France lost 3.5% of its population. In the past 300 years, no period has been so proportionally deadly for the French - not even both World Wars combined. Even with these deaths, France was the most populated country in Europe.

The events of this period led to a large population increase in a few urban areas, although the whole of France remained a very rural country. Paris became one of the most populated cities in Europe (estimated at 400,000 inhabitants in 1550, and 650,000 at the end of the 18th century). Other major French cities include Lyon, Rouen, Bordeaux, Toulouse, and Marseille.

Language

Linguistically, the differences in France were extreme. Before the Renaissance, the language spoken in the north of France was a collection of different dialects whereas the written and administrative language remained Latin. In 1539, King Francis I made French the only language for legal and judicial acts. By the 16th century, a standardized language called *Middle French* evolved which would be the basis of the modern French language. Nevertheless, by 1790, only half of the population spoke or understood standard French. France would not become a linguistically unified country until the end of the 19th century.

Territorial evolution of France

In the mid 15th century, France was significantly smaller than it is today. Numerous border provinces were autonomous or held by foreign powers, other provinces and cities within the country were personal fiefdoms of noble families, and some provinces had won special privileges: the south of France was governed by laws from the Roman legal system and in the north, the country was ruled by common law.



The 15th, 16th and 17th centuries would see France undergo a massive territorial expansion as the provinces were forcibly integrated into the royal administrative domain. During this period, France expanded to nearly the size of the present nation. Despite efforts by French kings to create a more centralized state, France in this period remained a patchwork of local privileges and historical differences which limited the absolute power of the monarch.

By 1700, France in the *Ancien Régime* covered a territory of around 200,000 square miles, and supported 22 million people in 1700. Over 95% of the population were peasants. France had the largest population in Europe but its lead would slowly fade as other countries grew faster.

France on the eve of the modern era (1477).
 Red line: the boundary of the Kingdom of France;
 Light blue: the territory directly held by the royal domain

Major provinces of France in the *Ancien Régime*, with provincial capitals.

- | | |
|----------------------------------|--|
| 1. Île-de-France (Paris) | 20. Brittany (Rennes) |
| 2. Berry (Bourges) | 21. Maine (Le Mans) |
| 3. Orléanais (Orléans) | 22. Touraine (Tours) |
| 4. Normandy (Rouen) | 23. Limousin (Limoges) |
| 5. Languedoc (Toulouse) | 24. Foix (Foix) |
| 6. Lyonnais (Lyon) | 25. Auvergne (Clermont-Ferrand) |
| 7. Dauphiné (Grenoble) | 26. Béarn (Pau) |
| 8. Champagne (Troyes) | 27. Alsace (Strasbourg) |
| 9. Aunis (La Rochelle) | 28. Artois (Arras) |
| 10. Saintonge (Saintes) | 29. Roussillon (Perpignan) |
| 11. Poitou (Poitiers) | 30. Flanders & Hainaut |
| 12. Guyenne & Gascony (Bordeaux) | 31. Franche-Comté (Besançon) |
| 13. Burgundy (Dijon) | 32. Lorraine (Nancy) |
| 14. Picardy (Amiens) | 33. Corsica (Bastia) |
| 15. Anjou (Angers) | 34. Nivernais (Nevers) |
| 16. Provence (Aix-en-Provence) | 35. Comtat Venaissin (Avignon), a Papal fief |
| 17. Angoumois (Angoulême) | 36. Imperial Free City of Mulhouse |
| 18. Bourbonnais (Moulins) | 37. Savoy, a Sardinian fief |
| 19. Marche (Guéret) | 38. Nice, a Sardinian fief |
| | 39. Montbéliard, a fief of Württemberg |



Cities

The development of trade in the middle ages led to the emergence of municipal authorities and administrative centers. Cities became economic centers by holding trade fairs to promote their own craftsmen and attract other merchants. Trade is governed in each city by Guilds or corporations. The objective of these organizations is to ensure the quality of products, fair remuneration of members, defend against unfair trade practices and control access to the trade or profession. Some cities would develop trade on a large scale, such as Paris, Rouen, Lyon, La Rochelle, Marseille, Nantes, Bordeaux, Toulouse and Rennes.

Although Paris was the capital of France, the later Valois kings largely abandoned the city as their primary residence, preferring instead various châteaux of the Loire Valley and Parisian countryside. Henri IV (1589-1610) made Paris his primary residence and spurred a boom in the building of private mansions in the city. Louis XIV (1643-1715) once again withdrew from the city in the last decades of his reign making his palace at Versailles the seat of the French monarchy for most of the next century.



Rural villages

Farming is the primary industry in most of early modern France. Farmers, who constitute the great majority of the population, rarely have to deal with Royal authority. Local priests and Seigneurs govern local life. The priest governs social life and the Seigneur controls justice. Assemblies of principal land owners assess taxes and decide on the schoolmaster. Those without property could choose to rent their arms in work and war or practice a craft. The dominant rural manufacturing activity is making textiles. Although weaving is scattered around the countryside, the activity is organized by merchant contractors who provide raw materials and access to finishing and marketing in town fairs.

Early Modern French weaver

The Langelier family in this period is found in clusters throughout the country: in Paris, in a number of towns and rural villages in Normandy and Brittany, and in three towns in southern France.



SOCIAL STRUCTURES AND THE ORDERS

The French population was divided into three hierarchical orders known as *Estates*: the first estate was the clergy, the second estate was the nobility, and the third estate was made up of non-noble landowners, peasants, craftsmen, merchants, bankers and others who lived in the cities and countryside. This separation of classes was based on custom and Catholicism, not individual merit.

This system of order based on three classes would be disrupted during the *Ancien Regime* by several developments: the power of nobles is supplanted by a growing central Royal authority; the wealthy, upper tier of the bourgeois increase their involvement in public affairs; and, better education leads to challenges to the Church and demands for reforms.

The first two estates had costly public service functions. The clergy handled public worship, civil status, public education and public assistance. The nobility handled defense of society with the military, the judiciary and senior administration. The third estate included all economic activities and was the most lucrative. Because of this, most revenues are generated by taxes and tithes on the third estate to support the first two.

The different estates of the realm occasionally met together in the *Estates General*, but in reality this assembly had little power. It could petition the king but not pass laws itself. Political power was widely dispersed and held by elites within the *estates*. In the early modern period, French kings had few administrators in royal service. Royal control was difficult in a large country where communications were slowed by a primitive road system and travel was usually faster by ocean ship or river boat. Yet, as we will see, people were surprisingly mobile and often traveled great distances.

The Clergy

France was irrevocably linked to the Catholic Church. Catholicism was the religion of the Crown, so much so that protestant Henri of Navarre, although rightful heir to the throne, was forced to convert. At his coronation, the King pledged to defend the Catholic Church as well as to eradicate heresy in his Kingdom.

Upper levels of the French church were made up predominantly of old nobility and many church offices had become *de facto* hereditary possessions. Members of the higher clergy, the archbishops, bishops, and Abbots often benefited from significant revenue. In addition to the personal fiefs that members of the clergy possessed as seigneurs, the church also possessed seigneurial lands of its own. In all the Catholic Church controlled about 40% of the wealth of France.

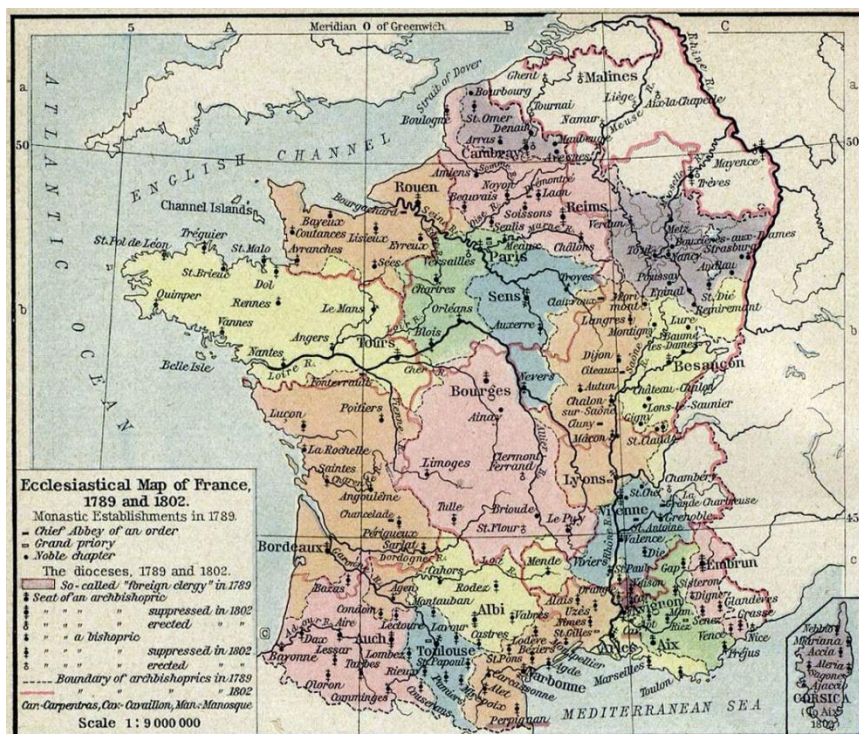
15th century clergy in France



The Pope began to lose control of the French church in 1438, when local cathedrals and abbeys in France started to elect their own bishops and abbots. Then, in 1515, King Francis I signed an agreement with the Pope giving French kings the right to nominate candidates to the high clergy and the Pope the right of investiture. This gave the king control over important ecclesiastical offices which was often used to gain influence with certain noble families. The king typically had to negotiate clergy nominations with

noble families that had close ties to local monasteries and church establishments. In 1500, France had 14 archbishoprics. By the 18th century, archbishoprics and bishoprics had expanded to a total of 139.

Family and parish were the basic framework of French religious and civil life. The vast majority of French are guided from birth (baptism) to death (last rites) by the precepts of the Catholic Church. Catholic priests influence life of communities by distributing sacraments, registering baptisms, marriages and burials, hearing confessions and organizing holidays. The church controls education (both local schools as well as universities), hospitals (the *Hôtel-Dieu*, the Sisters of Charity) and relief for the poor. At the start of the 16th century, the clergy numbered around 100,000 individuals in France.



Dioceses of France in 1789.

The church also claimed a right to judge certain crimes (notably heresy), although the later Wars of Religion saw this crime punished by local vigilantes and later the royal courts and parliaments. Finally, abbots, cardinals and other prelates were frequently employed by the French kings as ambassadors, members of his councils and given important administrative positions.

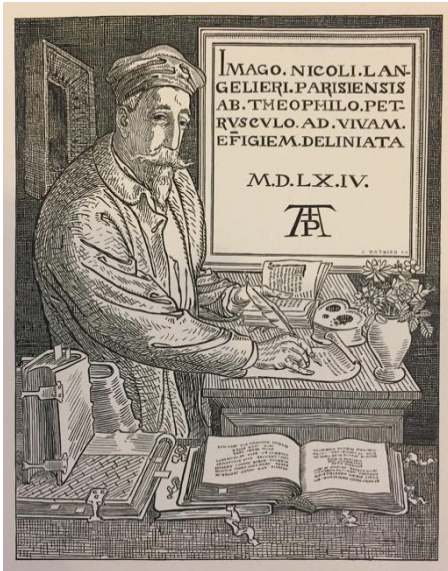
Another large segment of the clergy lived in an Abbey, Convent, or Priory. These religious orders welcomed cadets and novices, many from well-off families who because a lower birthright would often be excluded from the family estate. In France monks and nuns numbered into the tens of thousands in the 16th century.

This monastic community also constituted a central element of the economic, social, and religious life of many localities under the *Ancien Regime*. The religious orders were large landholders and developed a diversified and complex set of links with their neighbors; they received seigniorial rights, provided work to the rural poor, and were in daily contact with notaries public, merchants, and surgeons. While they did not directly manage the religious life of the faithful (parish priests did that), monks did constitute a motivating force by supporting parish clergy, providing alms and social services.

Many of our Langelier ancestors were in service to the church but most of their names are lost to time. There are some notable exceptions:

Gilles Langelier (dates unknown) was a priest in service to the Church in 1506, at the village of Passais, in western Normandy (about 28 miles northeast of the town of Fourgeres, Brittany). He was a **brother of Michel, Sieur de la Barre, and Andre**. He is mentioned as an ancestor from Normandy in the *Journal of Guillaume Langelier, sieur de la Martinais, 1643-1650*. In 1506, Gilles, Michel, and Andre signed a notarized transaction, perhaps relating to the death of their father.

Michelle Langelier (circa 1550-1608) was the third **daughter of Arnoul Langelier** and Girarde Roffet. In 1571, she was a *religieuses du le Prieure Royal de Notre Dame des Haute Bruyeres et les Montfort* - a nun in the royal priory of Notre Dame of Haute Bruyeres where she died in 1608. (Source: *Documents sur les imprimeurs, libraires*, by Philippe Renouard) This priory is located in St. Remy l'Honore about 30 miles west of the city of Paris. (More about Michelle is reported later in this work.)



Engraving of Bishop Nicolas Langelier, from *Suivi du Traitte des Phantosmes de Nicole Langelier*, by Anatole France

Nicolas Langelier (1535-1595) was born in 1535, to a literate, well-off and perhaps aristocratic family in Paris, Ile de France. **His father is Antoine Langelier** (1505-1565) and his mother is Marie Lescot. **Nicolas is the grandson of Gillet Armes Langelier** (1470-1530) and a cousin of Arnoul (1497-1557) and Charles (1503-1563) the prominent Paris book publishers/printers/bookseller/libraires. The lives of these men also inform us about the life of Antoine's family and the up-bringing of Nicolas in Paris. Grandfather Gillet was a prosperous and influential Parisian printer/publisher. Antoine is a distinguish chevalier well known at the royal court and Nicolas' mother, Marie Lescot, is the sister of Pierre Lescot, an influential architect of classic style who designed and built the Lescot wing, the oldest portion of the Louvre Palace in Paris.

Nicolas Langelier entered service to the church as a French prelate and quickly rose to become the Bishop of St. Brieuc in Brittany (1564-1595). At the age of 29, Nicolas, received King Charles IX's nomination in 1564, and was invested by Pope Pius IV. The decision to nominate Nicolas Langelier was actually made by Catherine de' Medici, who was regent for her young son Charles who was only 14 at the time of Nicolas' nomination. This is only one of many examples of the prominence of the Langelier family in Paris and its connection to royal court.

St. Brieuc, or *pays de St. Brieuc*, was one of the nine traditional bishoprics of Brittany dating from the Middle Ages, which were also used as royal administrative regions. The *Concordat of Bologna of 1516*, between King Francis I of France and Pope Leo X, agreed that all bishops in France would be nominated by the King and approved by the Pope. It is interesting that at this time, not all of the territory of France was included in the Concordat. Brittany was outside the remit of the Concordat and was dependent on a papal indulgence for the French crown's right of nomination. This shows the desire of the crown to extend its influence in Brittany while the provincial estates of Brittany were contesting the King's right to interfere in clerical appointments. Before this, Bishops in Brittany were elected by the provincial estates. (Source: *Anciens Evêchés de Bretagne, Diocèse de Saint-Brieuc, Catalogue des évêques, 1855*, volume I, by J. Geslin de Bourgogne and A. Barthélémy)

Nicolas entered into St. Brieuc with royal authority but his role would fluctuate. His career spanned a time of troubles dominated by the French Wars of Religion, which pitted various factions against each other. Time, turmoil and his distance from Paris would lead **Nicolas Langelier** to become more politically inclined and less in the royal court's pocket. He was one of the most zealous prelates of his time and one of the most illustrious defenders of the liberties of the Gallican Church. According to Gallicanism, papal primacy was limited, first, by the temporal power of princes; secondly by the authority of the general council and that of the bishops; and lastly, by the canons and customs of particular Churches,

which the pope was bound to take into account when he exercised his authority. However, Nicolas was also criticized for being too involved with the Catholic League in Brittany, of which he was an ardent defender. This is an unfortunate stain on the memory of a prelate who is otherwise commendable in so many other actions. (Source: *Gallicanism*, by Antoine Dégert, in *The Catholic Encyclopedia* Vol. 6, 1909)

The factional disputes in Brittany and the rest of France involved more than issues of church and state. Internal debates, evolutionary changes and political power struggles occurred within the catholic church and were exacerbated by the Protestant Reformation. All of this would lead to what is described as the catholic Counter-Reformation. This was initiated to preserve the power, influence and material wealth enjoyed by the Catholic Church and to present a theological and material challenge to Reformation. The Counter-Reformation was a comprehensive effort to protect the Church and its interests through: a reactionary defense of Catholic sacramental practice; ecclesiastical and structural reforms; creation of new religious orders and spiritual movements; and, political struggles for independence or control between Protestants and Catholics within the Royal Court, nobility and bourgeois. **Nicolas Langelier was involved on almost every level.**

Nicolas Langelier's Breton diocese was modest in terms of its income and resources but his standing and contributions in politics and the church are noteworthy. Early in his career, Nicolas was received in St. Brieuc as a respected local leader. He was well liked and became a prominent player in the provincial estates of Brittany as well as in national assemblies. He was a reformer in his own local diocesan setting, most notably drawing on his family heritage of literature and books to create a library and school for the people of the region. He was also a distinguished prelate within the Church, who well understood canonical questions.



Council of Trent

In 1563, **Nicolas was a delegate to the Council of Trent**, an Ecumenical Council of the Roman Catholic Church that is considered one of the Church's most important councils. At the time of Nicolas' attendance it was a response to the Protestant Reformation. The Council issued condemnations of what it defined to be heresies committed by proponents of Protestantism, and also issued key statements and clarifications of the Church's doctrine and teachings that would have an enduring impact on Nicolas' teachings and actions. He would promptly institute elements of the Council's decree (called *Tridentine* practice) into his own diocese. (Source: *Purgatory and Piety in Brittany 1480–1720*, By Elizabeth C. Tingle)

In 1577, following a religious convocation in Melun, the majority of the delegates went to Paris where they sought an audience en masse with King Henri III. **Their leading spokesman was Nicolas Langelier, bishop of Saint-Brieuc.** He was selected because of his experience in public speaking at the estates of Brittany, and because he was not a royal nominee.

Nicolas began his speech to the king by accepting, on behalf of the clergy, the king's peace with the protestants. Force of arms, Nicolas said, achieved nothing against schism. What had caused the schism was "the abuse and sins of those brought into the Church from outside". That was why the clergy wanted elections for the heads of dioceses and monastic houses. Nicolas also told the King that decrees of the Council of Trent were not a declaration of war upon protestant adversaries but were a means by which "doctrinal sanctity and the example of good living will defuse them and reduce their belligerence".

Nicolas advocated that elections of church leadership would prevent the promotion of unworthy prelates, of which there was ample evidence in the recent past. Justifying a return to elections, Bishop Nicolas noted rulers who despoiled the church and suffered God's wrath, and to princes who repented of their sins found profit. Nicolas also noted that the bishops thought that the taxes on the church were unjust when the parish churches were in ruins with people in need huddling on their porches.

The speech ended with Nicolas audaciously stating that both the king and his kingdom were under God's anathema and this explained the king's difficulties. "If you want to stop the anathema that is in the midst of our kingdom, and secure a vast empire and peaceful kingdom with good and obedient people" then the king must set things right with God by agreeing to ratify the doctrines of Trent into French law.

Most French monarchs were open to prophetic visions of imminent profound change. It derived from the perception that the realm was suffering from God's wrath for its sinful ways. Penitence and changing one's life were the only human way to assuage divine anger. So when **Nicolas Langelier, bishop of Saint-Brieuc, told the king that the realm was under God's anathema, it had an impact.** Henri III was convinced of its truth. In private conversations with his secretary Jules Gassot he spoke of the wrath of God afflicting his kingdom, and of his search for a moral reformation to alleviate it.



Henri III, King of France

In 1579, **Nicolas Langelier** attended the provincial estates of Brittany at Nantes and the important national religious assembly convened in Melun by King Henri III. He would later attend future assemblies of the clergy in the 1580s and also at the second estates of Blois after which he wrote published his *Seconde harangve faicte par monsieur l'evèque de saint Brieuc au Roy* (Lyon, 1580).

Nicolas transcribed the Acts of the Council of Tours in 1583, including the important provision that ecclesiastical authorities should seek to establish communal libraries in all cathedrals and collegiate churches. It is not surprising from someone as committed to education and as close to the book world as **Nicolas Langelier**.

Later in his career, Nicolas was swept up in the intrigues of the Catholic League against the monarchy. In 1588, Philippe-Emmanuel de Lorraine, the Duke of Mercœur, put himself at the head of the League in Brittany and had himself proclaimed protector of the Roman Catholic Church in the province. He then invoked the alleged hereditary rights of his wife (linked to the original dukes of Brittany) to declare himself ruler of an independent province. He organized a government at Nantes and called his son "prince and duke of Brittany". Mercœur formed an alliance with Spain and would fight for independence from France when Henri IV became King of France. St. Brieuc was taken in 1589, by the troops of the Duke of Mercœur, then in 1591, it was seized by the king's forces and then seized again by the Leaguers aided by the Spaniards in 1592. During these wars, the cathedral was sacked and the church archives destroyed.

(Sources: *The league in Brittany. Civil War and International conflict (1588-1598)*, by H. Goff, Rennes, 2010; *Religion was the pretext, The role of bishops in the wars of the league in Brittany*, by E. La Faye, Université Rennes, 2007)



During the time of Mercœur's control, **Nicolas Langelier** worked to maintain peace in his region and seek reconciliation between factions of the League and the King. Out of expediency he became part of the League and an active counselor of the duke of Mercœur. From that time, his administration was difficult. The citizens of St. Brieuc and the better part of the diocesan clerks remained faithful to the cause of the king and struggled with all their might against the encroachments of their bishop.

(Source: "Langelier, Nicolas", in the *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*)

Ultimately, Henri IV's royal troops were reinforced by English contingents and the king defeated Mercœur in 1598. Henri then assured his control of Brittany through the marriage of his illegitimate son to Mercœur's daughter.

At the height of the civil war, Nicolas retired to take refuge at Dinan, a small medieval town on a hilltop surrounded by a wall overlooking the Rance river, about 40 miles east of St. Brieuc. There he wrote an explanation for his conduct in a book entitled: *Escript de L'evêque of St Brieuc, 1589*. This work detailed the reasons he stayed allied with the League "against the bias of heretics and schismatics, their associates and troublemakers." This is also the first known work printed in Dinan in 1593.

(Source: *A political Profession of faith of Nicolas Langelier, adviser to Mercœur*, by Y. Coutentin, Université Rennes, 1988)

Nicolas Langelier died at Dinan, in September 1595, leaving *Notae in Canones*, a manuscript that formed part of the groundwork for St. Gernvain at the Imperial Library. After his death, the Episcopal office remained vacant for 5 years and 4 months. (Sources: *Bible Encyclopedias, Cyclopedia of Biblical, Theological and Ecclesiastical Literature* VOLUME 12, by John McClintock, James Strong; *Ancient bishoprics of Brittany*, "Diocese of Saint-Brieuc: Catalogue of bishops", by J. Geslin de Bourgogne and A. Barthelemy, 1855, tome I, p. 46-54; *History of the Town of Saint-Brieuc*, by Jules Lamare, 1884, tome XXII)

The Nobility

French nobility in France was the second estate during the Middle Ages and the Early Modern period and a privileged social class. The nobility was also second in terms of wealth, but there was little unity among noble families. Each noble lord had his own lands, his own network of regional connections, and his own military force. In France, the main function of the nobility is to ensure peace and justice through its monopoly on use of force and war.



Membership in the noble class was mainly inherited, although it was not a fully closed order. Inherited lineages preserve and pass down hereditarily noble titles and functions, some of which are quite ancient. Sometimes nobility in the Middle Ages could be achieved by chivalry and putting force into service of the weak. In early modern times many French families were appointed to noble status by the King, others purchased rights and titles, or joined a noble family by marriage.

Très Riches Heures du Duc de Berry
(The Very Rich Hours of the Duke of Berry)
circa 1410

French nobility had specific legal and financial rights. These included: the right to hunt; the right to wear a sword; and the right to possess a *seigneurie* (land with certain feudal prerogatives). Nobles did not have to pay the King's land tax (except for non-noble lands they owned) and they could be judged only in special courts. Also, some ecclesiastic, civic, and military positions could only be held by nobles.

In early modern France, nobles had many seigniorial rights over free peasants who worked on noble lands. Seigneurs would collect an annual rent on lands leased by vassals and also charged tenant farmers for use of the lord's mills, ovens, or wine presses. Early on, nobles had judicial rights over their vassals, although as the modern state evolved most of these powers passed to state control, leaving rural nobility with only local police functions and judicial control limited to violations of seigniorial rights.

The nobility also had obligations. Nobles were required to honor, serve, and counsel their king through military service and service in the administration of the country. These were costly duties in terms of time, wealth and blood.



16th Century French Noble Couple



Noble rank could be lost. Certain activities could cause loss of nobility. Most professional, commercial and manual activities, such as tilling land, were strictly prohibited. A French noble that did not respect these rules could be stripped of his position with his lands and titles given to others at the discretion of the king. Nobles could, however, profit from their lands by operating mines, glassworks and forges. Also, a nobleman could emancipate a male heir early, passing on his family's noble rights, and then take on prohibited activities without losing the family's nobility. If nobility was lost through prohibited activities, it could be recovered if the activities were stopped by petitioning the King for relief. Some regions such as Brittany loosely followed these rules allowing poor nobles to plough their own land.

Economic studies of nobility in France reveal great differences in financial status. Costs associated with noble obligations, military commitments, financial crises and the inability of nobles to participate in revenue generating fields without losing their nobility often led to poverty.

Painting of French Nobility, Rouen, Normandy, France, circa 1510

France had one of the smallest noble classes in Europe -- a little over 1% of the population. In terms of land holdings, at the time of the revolution, noble estates comprised about one-fifth of the land. While there was little unanimity among them, the Nobility was a highly structured group. At the top are a few great lords who accumulated Royal favors, these are the princes of royal blood or the King's favorites. At the bottom of the scale were noble gentlemen living frugally and working beside their peasants.

The idea of what it meant to be noble went through a radical transformation in the 16th Century. Influence of the Italian Renaissance, led to a gradual change from a warrior class to nobility characterized by refined manners, appreciation of the arts, intellectual curiosity, eloquent speech, wit, skill at dance, a spiritual or platonic attitude in love, and the ability to write poetry. A most notable noble value is majesty (*la grandeur*) meaning a spectacle of power, prestige, and luxury. Nobles often indebted themselves to build prestigious urban and country mansions and bought elaborate clothes, paintings, silverware, dishes, and other furnishings befitting their rank. They were also expected to host lavish parties and to fund the arts.

The noble families of France often claimed a right to rebel against unacceptable royal abuse. This is reflected in the Wars of Religion and civil unrest linked to a perceived erosion Church and noble rights as the crown moved to centralize royal power.



Presentation of Henri IV of France at the court of Marguerite Valois

Much of the power of nobles came from an elaborate system of alliances through marriage and patronage. Like kings, nobles granted the use of fiefs, gave gifts and other forms of assistance to other nobles. They often developed vast networks of noble clients. Lesser families would send their children to be squires and serve members of other noble houses, and to learn from them the arts of court society and arms. These commitments would bind noble families in alliances.

Only by redirecting these clientele systems to a new focal point (the king and the state), and by creating countervailing powers like the wealthy bourgeoisie did the modern centralized state of France evolve. By the 17th century, any act of explicit or implicit protest was treated as a form of *lèse-majesté* (an offence against the dignity of the king) and harshly repressed.

Ultimately, in a brilliant political move, Louis XIV relocated the French royal court to Versailles in the 1680s and sublimated noble life for good. Versailles became a gilded cage: residency was required and to leave spelled disaster for a noble. All official charges and appointments were made there and provincial nobles who refused to join the Versailles system were locked out of important positions in the military or state offices. Lacking royal subsidies (and unable to fund a noble lifestyle on seigneurial

rents), rural nobles often went into debt. By distracting the nobles with court life and the daily intrigue that came with it, Louis neutralized a powerful threat to his authority and removed the largest obstacle to his ambition to centralize power in France.

French noble ranks:

<i>Fils de France:</i>	son of a king or dauphin.
<i>Petit-fils de France:</i>	grandson of a king in the male line.
<i>Prince du Sang</i> (<i>prince of the blood</i>):	a remote, legitimate male-line descendant of a king of France.
<i>Peer of France:</i>	technically a dignity conferred by the Crown (<i>such as Marshal of France</i>), but evolved to become the highest hereditary rank borne by French nobility. Peerage was a reward for distinguished military or diplomatic service as well as for favorites of the king. Peers had seats in the Parliament of Paris, the most important judicial court in the kingdom.
<i>Prince légitimé:</i>	legitimized son or male-line descendant of a king.
<i>Prince étranger</i> (<i>foreign prince</i>):	foreign royal family members naturalized at the French court.
<i>Chevalier:</i>	an otherwise untitled nobleman who belonged to an order of chivalry; a Knight (<i>Sieur</i>) went through the dubbing ceremony (touched with a sword on the head and shoulders by the King), while the <i>Chevalier</i> received knighthood without the ceremony. The chivalric orders are: the <i>Chevaliers du Saint-Esprit</i> (<i>Knights of the Holy Spirit</i>) created by Henri III in 1578; the <i>Ordre de Saint-Michel</i> created by Louis XI in 1469; and the <i>Order of Saint Louis</i> created by Louis XIV in 1696
<i>Écuyer</i> (<i>Squire or shield bearer</i>):	lowest specific rank in the nobility, to which the vast majority of untitled nobles were entitled; also called <i>valet</i> or <i>noble homme</i> in some regions of France
<i>Gentilhomme:</i>	lowest non-specific rank indicating nobility
<i>Seigneur</i> (<i>Lord of the manor</i>):	untitled owner of feudal property; neither a title or a rank, it indicated that a seigneurial property had certain noble rights, although the owner was not noble.
<i>Bâtard:</i>	recognized bastard son of a gentleman or nobleman. Batards could not inherit a title if claimants of legitimate birth existed but could be employed in the father's entourage. Batard sons and daughters were often married off to allied or subordinate families to strengthen ties or to bind lesser families.

Finally, use of the nobiliary particle *de* in noble names was not officially controlled in France, and is not reliable indicator of nobility. In certain small parishes, every commoner had *de* added on church registers. A family example would be *de Beauregard*.

There are many nobles in the Langelier family tree.

Antoine Langelier (1505-1565) was married to Marie Lescot and is the **father of Bishop Nicolas Langelier and Marie Langelier Simony**. His father was **Gillet Langelier**. Antoine was much more widely traveled

than others in his family. He is a prominent military man, a warrior and a chevalier (knight) of the King. He fought for King Francis I, in the Italian Wars and defended against the Bourbon Princes who claimed the French crown.

Later in his life, Antoine worked with his brother Gillet in the printing and publishing business. He personally published an edition in Paris of the *Bibliothèque de Voyages Anciens, Relation des Voyages a la Cote Occidentale d'Afrique, by d'Avise de Ca'da Mosto, 1455-1457*. (Source: Noted in the introduction of the version published in 1895).

Antoine's son, Bishop Nicolas, mentioned earlier, was another noble in the Langelier family line by virtue of his heritage as well as his high office within the Church. **Both Nicolas and Antoine are recorded in the *Nobilaire de Bretagne (Nobles of Brittany)*.**

Michel Langelier (dates unknown) was the **noble Sieur de la Barre**. He was the brother of Andre (dates unknown) and Gilles (the priest mentioned earlier). Michel and Andre worked together managing the family estates near the village of Le Barre in Normandy about 28 miles southwest of Rouen. All the brothers are mentioned as ancestors from Normandy in the *Journal of Guillaume Langelier, sieur de la Martinais, 1643-1650*. Also, in 1506, Michel, Andre and Gilles signed a notarized transaction perhaps relating to the death of their father. No records exist of spouses or children for Michel or Andre.



French Sieur of the Early Modern Period

Jean Langelier (dates unknown) was the noble **Sieur du But**, with estates near Fougères, Brittany. No records exist of a spouse or children for him. He is mentioned in *Archives des Fiefs annexes au Tronchet et au But, Seigneurie du But alias la Ferrocherie, fief du moulin du Gue d'Assse, titles and proceedings 1502-1664*. (Source: National Archives of France, *Archives Departementales de la Sarthe*)

Guillaume Langelier (1547-1640) was the noble **Ecuyer Sieur de Langelierye** with an estate in the parish of la Pommeraye about 20 miles southwest of Angers. The name of his spouse is unknown but he had at least two children, son Louys and daughter Jehanne. Guillaume Langelier (Langelierye) lived to age 93.

Louys (Louis) de Langelierye (dates unknown) was the noble **Ecuyer Sieur de Brosse**. He was the son of **Guillaume, Ecuyer Sieur de Langelierye**. Louys served as a soldier in the army of King Louis XIII at the garrison of Belle Isle in 1639.

Rene Legay (dates unknown) was the noble Ecuyer Sieur de Singere and married to **Jehanne Langelier**, the daughter of Guillaume, Ecuyer Sieur de Langelierye. Jehanne and Rene live with her father in the parish of la Pommeraye, 20 miles southwest of Angers.

Michel Langelier (1600-1645) was the noble **Sieur de Sugan** with an estate near Fougères in Brittany. He was married to Rene Corbeau and had two children: Georgine and Jacques. **His siblings were: Francois, the wife of Sieur de la Provostiere; Claude, Sieur de Levare; and Guillaume, Sieur de Martinais.**

Guillaume Langelier (1610-1652), **Sieur de la Martinais**, held an estate near Fougères, Brittany. He married Jeanne Foulger (Foulgeray) and had 11 children: Guillaume, Jeanne, Michel, Françoise (1636), Jean (1638), Julienne (1640), Jean Baptiste (1641), Renée (1643), Nicole (1645), Marie (1644), and Thomas (1647). Guillaume's siblings were: Michel, Françoise, and Claude. Guillaume also owned and operated salt warehouse and sardine factory in St Malo. He is the author of the *Journal de Guillaume Langelier, sieur de La Martinais: écrit à Fougères, de 1643 à 1650*.

Jean Langelier (1652-1712) lived in the towns of Rennes and Fougères in Brittany and married Maître André Debois, Sieur de la Morionnais, adviser to the King and master of water, wood and fern forests.

Sebastien Langelier (circa 1540-1600) was the *écuyer chevalier controleur des guerres* in the army King Charles IX. (This Sebastien Langelier is not to be confused with our relative who emigrated to New France.) Sebastien was of a high ranking official in the military who served in the army at the end of the Italian Wars and later in the Wars of Religion. The conflicts in Italy (1494-1559) involved Italy and France as well as the Holy Roman Empire, Spain, England and the Ottoman Empire. After returning from military campaigns in Italy, Sebastien would see a brief peace before France was plunged into civil war. The reign of King Charles IX was dominated conflicts between Huguenots, the French adherents of Calvinism, against the Catholic League, led by the House of Guise. The King and his mother, Queen Catherine de Medici, initially tried to steer a middle course between the two factions; but in 1562, in response to a Catholic massacre of Huguenots, Protestant forces seized strategic towns along the Loire Valley. In response, the monarchy allied with the Catholic side in the First War of Religion. These wars continued until 1598 and would have dominated Sebastien Langelier's life. (Source: *Documents pour servir à l'histoire des libraires de Paris, 1486-1600*, p 118)

In 1570, **Sebastien Langelier** is recorded in the minutes of Guillaume Cothereau, *notaire au Châtelet*, as **the King's controleur des guerres**. (Source: National Archives of France) The controller of wars was an important and powerful military officer and royal adviser. He was essentially the King's treasurer for the army. The King felt that it was useful to organize an external control over the commissioners and intendants of the military under the title of *controleur des guerres*. This special branch of the military reported directly to the King. The *controleur* was the royal official who governed state finances for military campaigns. They monitored and recorded everything related to the funding of troops, munitions and other resources required by the commissioners of war (the army administrators) and the provincial intendants (royal governors). The King's *controleur des guerres* ranked above and had control over the *commissaires des guerres* (commissioners of wars) and the provincial intendants. (Sources: *L'intendance militaire pendant la guerre de 1870-1871, Issues 1-5*, by Anatole Baratier; *Dictionnaire militaire, portatif, contenant tous les termes*, Volume 1, by François-Alexandre Aubert de La Chesnaye des Bois; and *Dictionnaire raisonné des domaines et droits domaniaux...*, by Bosquet)

Sous l'Ancien Régime, concurremment avec les intendants des armées, les commissaires des guerres étaient chargés de l'administration de l'armée

— Louis Fallou, *Le bouton uniforme français*

Translation

Under the Ancien Régime, concurrently with the stewards of the armies, the Commissioners of the wars were responsible for the administration of the army.

In his military career, Sebastien would have been involved in some of the significant military actions of the day, including siege of La Rochelle (1572–1573). This was a massive military assault on a city seized by the Huguenots during the Wars of Religion. The siege was led by the Duke of Anjou (the future King Henri III) who commanded an army of 28,000 men with massive resources of munitions, cannons,

gunpowder, cannonballs, food. The army included the Duke's brother François d'Alençon; two former leaders of the Huguenots, Henri of Navarre (the future King Henri IV) and Henri I de Bourbon, prince de Condé (both recently converted to Catholicism); members of the Guise family including the Duke of Guise; and many other nobles including **Sebastien Langelier**. Eight assaults on the city were waged from February to June. These attacks, along with a cold winter, resulted in large losses for the royal army. In the middle of the campaign, Henri of Anjou learned that he was elected King of Poland, a country with a large Protestant minority, and political considerations forced him to negotiate an end to the assault. The siege ended in the summer of 1573, with the Edict of Boulogne that designated La Rochelle as one of the three cities in France where the Protestant faith was permitted.



We do not know what happened to Sebastian Langelier later in his life. But it is possible to understand the life style of someone of his position and stature. We need only to look at the *Château de Chareil-Cintrat*, a late medieval manor house, that in the early 16th century was the home of Claude Morin, another *contrôleur des guerres*. Sebastien Langelier may have had a comparable estate.

Château de Chareil-Cintrat

Sebastien Langelier is also mentioned by Cothureau as the **receveur de l'hôpital du Saint Esprit**. The *Ordre du Saint-Esprit* (Order of the Holy Spirit; sometimes the Order of the Holy Ghost), is a French order of chivalry founded by Henri III of France in 1578. Henri wanted to establish a two-tier system of knighthood for France. The new *Ordre du Saint-Esprit* would be reserved for princes of the blood, foreign princes and powerful nobles, while the older Order of Saint Michael was for less eminent servants of the Crown. The new order was dedicated to the Holy Spirit because Henri III was elected as King of Poland and inherited the throne of France on two Pentecosts. The King was the Sovereign Grand Master (*Souverain Grand Maître*), and made all appointments to the order. Members of the order were in three categories: 8 Ecclesiastic members; 4 Officers; and 100 Knights. Four of the ecclesiastic members had to be cardinals, whilst the other four had to be archbishops or prelates. Members had to be Roman Catholic and had to demonstrate three degrees of nobility. The minimum age for members was 35, but there exceptions: Children of the king were members from birth (but could not enter the order until 12); Princes of the Blood could enter the order at age 16; and, foreign royalty could be admitted to the order at age 25. All knights of the order were also members of the Order of Saint Michael.

(Source: *Histoire de Ordres Militaires ou des Chevaliers*)



Badge of
the Ordre du Saint-Esprit



The Third Estate.

The Third Estate of *Ancien Régime* society is all those not in the clergy or nobility. This is 90% of the French population who carry out economic activities: farmers, artisans and merchants. This group is largely rural and within it conditions varied. Some bourgeois are very rich and powerful whereas peasant farmers relied on the success of harvests. The third estate had many obligations: taxes, tithes and service duties to their land lord, the church and the King. Residents of the cities are workers and servants, as well as wealthy merchants and artisans who work in their own shops or the workshop of a guild or

French Bourgeois in 16th Century

corporation. The third estate is almost exclusively represented by educated bourgeois, who serve in the judiciary, trading companies, banks or finance offices.

The bourgeois, particularly in the cities had a quasi-independent status, and were largely controlled by the leading merchants and guilds. Paris was by far the largest city with 220,000 people in 1547 and had a history of steady growth. Lyon and Rouen each had populations of about 40,000, but Lyon had a powerful banking community with a vibrant culture. Bordeaux was next with a population of only 20,000 in 1500.

Many Langelier ancestors were bourgeois merchants or craftsmen and influential members of the Third Estate. All were literate, well educated and most were connected to the world of language, literature and books. Some bourgeois Langeliers were quite wealthy with powerful friends with connections to the nobility, royalty and the King. Here we will present the stories of a few of our bourgeois ancestors.

Noteworthy are the descendants of **Gillet (the first) Langelier**. All follow footsteps of Gillet Langelier the printer and are Parisian merchants. One branch of this family are printers, publishers and booksellers that had an incredible impact on the development of the French language and literature.

Marion Langelier (circa 1486-1545) and **Pierre Langelier** (1487-1547), known as the hatter, were sons of Gillet Langelier and brothers of Arnoul and Charles Langelier. They were both born and lived their lives in Paris, Ile de France and worked in business together as hatters. The spouses of Marion and Pierre are unknown. The only child that is recorded is the son of Pierre (1534-1690). Also named Pierre he apprenticed in the publishing house and print shop of his uncle Arnoul Langelier in 1547.

(Source: *L'Inventaire apres deces de Gillet L'Angelier*)

Arnoul Langelier (1497-1557) was a son of Gillet Langelier. His siblings were Charles, Marion and Pierre. Arnould was married to Girarde Roffet and their children were: Catherine la Jeune, Catherine l'ainée, Michelle and Abel. The family lived in Paris, Ile de France. Arnoul was *Libraire Juré* (a registered bookseller) at the palace and the University of Paris. He was partnered with his brother Charles in the publishing and printing business at the palace in Paris from 1536 to 1557. In some histories, he is called Arnoul Langelier de Barbedorge (Barbe d'Orge - beard of barley) (also d'Orge - The Orge is a 53-kilometre long river near Paris, left tributary of the Seine. Its source is in the village Saint-Martin-de-Bréthencourt.) (Source: National Archives of France; and many others - see list in appendix)

Charles Langelier (1503-1563) was a son of Gillet Langelier. His siblings were Arnoul, Marion, and Pierre. Charles was married to Genevieve Landry and they had no children. Charles was *Libraire Jure* in Paris, from 1536 until his death in 1563. Charles was a friend and confidant of Catherine de Medici and the governor of Paris François de Montmorency.



Libraire Jure In Early Modern France

In 1562, catholic authorities searched his shop and found he was absent from Paris. It was said that he was the owner of a house behind the Abbey St. Victor, where he operated a quarry. Charles had business dealings and investments in other French cities as well. **In 1562, Charles Langelier was listed in the records of the town of Orleans in Brittany as a wine merchant and controller of the gate of Bourgoigne.** (Source: National Archives of France and *Memoires de la Society Archeologique et Historie de l'Orleans*)

Julien Langelier (circa 1500-1570) was a cousin of Arnoul, Charles, Marion and Pierre and nephew of Gillet Langelier (the second). He most likely was the brother of Antoine Langelier the chevalier. Julien was born in Paris, Ile de France but traveled throughout France and also lived in Bourges and Tours. Julien like others in his family was very well educated and sophisticated. He was an active and vocal Protestant and had to flee Paris because of his beliefs and activities in 1537, after being threatened with imprisonment and death.

Julien arrives in Bourges as *Libraire Jure* at the University of Bourges where he is protected by the Duchess de Berry, Marguerite d'Orleans, sister of King Francis I and princess of France. Marguerite is the wife of Henri d'Albret, King of Navarre and her grandson is Henri of Navarre, later Henri IV of France. Marguerite was an author and a patron of humanists and reformers, she was a major figure of the French Renaissance and has often been called "The First Modern Woman". **Julien Langelier serves Marguerite as a trusted advisor and tutor for many years.** Later, Julien had to again flee persecution and rioting in Bourges. This time he traveled to Tours, where he was a printer and *Libraire Jure* at the University of Tours. After a time, Julien again fled persecution and disappears from the historical record. It is noteworthy that some records say that Julien was a surgeon, perhaps a teacher of medicine at the Universities of Bourges and Tours. (Source: National Archives of France and the Biographical Index of Middle Ages)



Source gallica.bnf.fr / Bibliothèque nationale de France

Abel Langelier (1550-1610) was the son of Arnoul Langelier and Girarde Roffet. He married Françoise de Louvain and they resided in Paris, Ile de France. Abel and Françoise had one known child: Marie Langelier. (More detailed information about Marie and her mother Françoise de Louvain is presented later in this study.) Like his father, uncle and cousin, Abel was a *Libraire Juré* at the palace and University of Paris from 1572 until 1609. He is recorded as a Trustee of the Parisian community in 1595. Abel and his family later flee France to avoid persecution and establish a publishing and printing house in London, England.

Michel Langelier is recorded as living in Paris, Ile de France in 1516. No information is available about a spouse or children. The record does show that **he had an important position in the royal administration as *huissier des requêtes de l'Hôtel* (Bailiff of the hotel's requests)** in 1516. In this position, Michel would manage access to and implement the decisions of the Maitres des requetes de l'hotel an elite royal court of the King in Paris. The cases before this court were solely those of royals, visiting royals, the nobility and select wealthy bourgeois whose cases merited the special attention of the King, the

government or the Estates General or Parliament. **Later, in 1543, Michel Langelier was also the collector of taxes for the Paris fairground.** (Source: National Archives of France)

King Francis I relied on the *Maitres des requêtes de l'Hôtel* (Masters of requests of the Hotel), these were high-level judicial officers of administrative law in France that existed in one form or another since the Middle Ages. These officials were trained in the laws of France and worked in the chancery and served as a direct link to the king. The French term *Maître* is an honorific for a barrister (a lawyer who acts in proceedings before a court of law), and *requêtes* are "appeals" or "petitions". (The legal term *une requête civile* is "a petition to an appellate court against a judgement.")

The Court of the requests of the Hotel was a royal court held from the end of the 14th century on a permanent basis in the Palace in Paris. The sessions of this special court were presided over by advisers of the King, later called masters of requests. These were important men and close allies of the king, which were competent to judge certain preferred causes. The requests of the Hotel dealt with the cases of special people having the right to not be judged by any other sovereign court other than the Requests of the Hotel in Paris or the queries from the Palace or the Parliament of Paris. This right applied to some individuals such as princes of the blood, Dukes, royal peers, nobility and to the members of some communities, including the officers and servants of the House of the King, the Magistrates of the sovereign courts, the Treasurers of France.

Of the Affairs of these individuals that came before the *Maitres des requêtes de l'Hôtel*, half involved the settlement of claims regarding the seizure of property, leases, sale by auction and distribution of the price to the creditors. The tribunal of the requests of the Hotel was responsible also for extraordinary cases that were referred by decision of the Council of the King. In this case, the decision of the requests of the Hotel was without appeal, civil or criminal.

From the middle of the 16th century and especially from the reign of Henry IV, a number of important cases were part of its ongoing responsibilities: execution of judgments of the Privy Council or the judgments of extraordinary commissions of the Council, falsification of seals, execution of the letters issued by the Chancellor with privilege or permission to print, and criminal proceedings incidental to pending proceedings of the *Maitres des requêtes de l'Hôtel*.

The Masters of Requests (Counsels of State), more fully *maîtres des requêtes ordinaires de l'hôtel du Roi*, were originally, during the Middle Ages, judges of a council convened to examine petitions made by commoners before the Royal Household (*hôtel du roi*). A number of traditions from this time survived down until the 18th century, such as the King's accompaniment by two *Maitres des requêtes de l'Hôtel* on Sundays and festival days, on his way to and from church and their close attendance to him during mass, so as to better receive petitions from the public. These masters were often called *bailiffs* who judged on behalf of the king in matters of the seal, the bookstore, the printing house and the execution of the judgments of the King's Council.

The role of the Masters of Requests was greatly expanded during the Renaissance: their duties, as defined by the Edict of 1493, and subsequently modified during the reigns of Francis I and Henry II, were to serve as deputies to and work closely under the Lord Chancellor of France and provide royal oversight of the judicial system at all levels. In this way, the Masters of Requests became key to expanding royal power into the provinces and in national unification, a role that would be taken over in the 17th century by royal *Intendants* who were recruited from among the ranks of the Masters of Requests.

The Masters toured on circuits to inspect provincial courts, could preside over bailiwick courts, at the Grand Conseil, and at sittings of Parliament where they sat on equal footing as Presidents of Court.

They also received petitions against royal officers and intervened in cases of abuse. In addition to their judicial duties, they were occasionally given temporary financial or diplomatic tasks. They participated in the King's judicial and financial decisions and sat on the King's *Conseil privé*. From their members were generally recruited other high-level royal officers and government officials, such as Councilors of State, provincial *Intendants* of commerce or finance, Comptroller-General, Lieutenant-General of Police, and others.

Maitres des requêtes de l'Hôtel were chosen from among the best judges, members of the Parliament and the Kings allies. As prestigious offices, they were sold and bought, although the King could also make appointments. Under Louis XII, there were six *Maitres des requêtes de l'Hôtel*. Francis I increased their number to eighteen Masters of Requests. Henry II increase the number to thirty-two.

At French courts including the *Maitres des requêtes de l'Hôtel*, functions were carried out by several court officers. The *huissier*, or usher kept order in the court. This was a senior medieval municipal court administrative officer that existed well into the early modern period in France. A *huissier* during the *ancien régime* was the king's representative responsible for the application of justice and control of the administration and local finances of the King's court. The *huissier des requêtes de l'Hôtel* controlled access to, and enforced the decisions of the *Maitres des requêtes de l'Hôtel*.

The *somoneor*, or court crier, adjourned and called the courts to order and announced its orders or directions. The *bedeau*, was the court's messenger and served processes, especially summonses. And finally the *sergents* enforced judgments of the court, seized property, and made arrests. The sergent's badge of authority was his *verge*, or staff, made of ebony, about 30 cm long, decorated with copper or ivory.

The hierarchy of the administration and enforcement officers within *des requêtes de l'Hôtel* was the *huissier*, the most senior officer. The term is derived from their former duties as *usher* or gatekeepers, which consisted essentially of keeping (guarding) the door of a judge. Besides service of the Court, *huissiers* could acts outside of Paris when necessary and sometimes had special assignments as diverse as the supervision of prisoners, conduct investigations, executions, inventories after death, securing payment of pledges to the King, issuing requests of the king, fetching documents from prosecutors or guarding the house of a sick magistrate to protect procedural documents that were there. A *huissier* oversaw a *somoneor* and had a number of *bedeaux* and *sergents* working for him. In all these were the officers of the court who would on a daily basis administer and enforce the proceedings and decisions of the *Maitres des requêtes de l'Hôtel*.



Judgement of the Maitres des requêtes de l'Hôtel

Jean Langelier is recorded living in Paris, Ile de France from at least 1539 until at least 1550. The exact dates of his life are unknown and it is unknown whether Jean had a spouse or children. In 1539, Jean is recorded as working as a shoemaker at Corbeil where he signs a 3 year lease at the jail of prisons of Corbeil. Corbeil-Essonnes is located on the River Seine in the southern suburbs 28.3 km from the center of Paris. In 1546, Jean is a merchant of Almanacs and prognostications and is incarcerated at the Chatelet for selling split books. He is released later in 1546. From 1550-1551, Jean is recorded as a wine merchant in Paris where he signs a lease for property from Philippe Le Bel, abbot of St Genevieve du Mont. No other records exist for Jean Langelier after 1551. (Source: National Archives of France)

Claude Langelier lived during the 1500s. Very little information is available about him other than that in around 1550, Claude published a poem about Joan of Arc's battle of Tournelles. He could be the brother of Guillaume Langelier, Sieur de Martinais. (Source: *Journal de Guillaume Langelier, sieur de La Martinais: ecrit a Fougeres, de 1643 a 1650.*)

Jehan Langelier lived in Oleans, Brittany. In 1562, Jehan is recorded as being the Controleur of the Port of Bourogne in the town of Orleans around the same time that Charles Langelier was also the Controleur of the Port. No other information is available about Jehan's life. (Source: National Archives of France and *Memoires de la Society Archeologique et Historie de l'Orleans*, pp 447-448)

Julien Langelier (1573-1656) lived in the towns of Saint Broladre, Cancale and St Germain en Cogles, all located along the northern coast in Brittany. Julien married Jeanne Hagues in 1593 and Jacquette Dalenson in 1611, and Gillette Couldray in 1616. No information is available about children. Julien may have worked as a surgeon as reported in the *Biographical Index of Middle Ages*. (Source: Family Search)

Jehane Langelier (dates unknown) was married to Michel Jon. Michel and Jehanne worked together as *Maître Fripers* in Paris. (Master Fripers were dealers in antiquities and used items and clothes. They were often used to liquidate the estate of a deceased person.) Jehanne is noted in the 1584 baptism record of a child named Blase Acitin. (Source: Répertoire alphabétique de noms d'artistes et artisans de l'etat civil parisien (XVI - XVIII siecle) by Marquis Leon Laborde)

In 1484, about 97% of France's 13 million people lived in rural villages. Peasants made up the majority of the population of France and the Third Estate. **Many of the Langeliers ancestors in our family tree that are known to be living throughout France in the 15th, 16th and 17th centuries were probably peasants of the Third Estate.** These are ancestors who are not recorded as nobles, clergy or bourgeois merchants. Many maybe the untitled children of noble Langeliers. The reality is history has recorded little about these other Langeliers, so for the purposes of this study, we can only assume they are peasants, however, this does not necessarily mean that they were poor.

In early modern France a peasant was an agricultural laborer or farmer. Peasants either owned their lands or leased lands from nobles or the church and paid rent, tax, fees, or services to a landlord. In Europe, peasants were divided into three classes according to their personal status: slave, serf, and free tenant. Although difficult, it was possible for peasants to move upward within these classes. In many cases, peasants had well-established rights that the authorities had to respect.

French Peasant Family in 1624



Peasants provide a stable core for early modern French society, town guilds, and village labor. Many peasants were successful farmers. Other peasants were builders (carpenters, stone masons, etc.) or craftsmen. Peasant craftsmen in villages frequently moved from village to village (or town). This geographic mobility linked directly to markets generated investment capital and was the path to social mobility. In early modern France, many of the peasants who developed ties to the market economy became prosperous bourgeois and provided much of the resources necessary for agricultural growth in the country. These elements were the key to the evolution of the social structure, economy, and even the political system of early modern France.

A listing of the many other Langelier ancestors who may have been early modern French peasants is provided in the appendix of this work.

Women and families

Very few women held any power — some queens did, as did the heads of Catholic convents. French law prohibited women from rule, but, the law allowed for a female regency when the king was too young to govern alone. Regency gave a queen the power of the monarch. She could then assure the continuity of her dynasty and control the passage of power from her husband to her son.

With wider access to printed works, the educational aspirations of people rose in early modern France. Teaching and learning became institutionalized to supply both the church and state with future administrators. France had many small local schools for working-class children learned to read. The church provided schooling so that both boys and girls could read - *to know, love and serve God*. The sons and daughters of nobles and the bourgeois elites were given the best educations: boys were sent to upper schools or universities, while girls (if they were allowed to leave the house) were sent to learn at a convent.



Woman in Early Modern France circa 1500

Many girls were educated at home and learned from knowledge shared at *salons*. These salons of early modern France played an important role in the cultural and intellectual development. At these gatherings good manners, sociability and intellectual ideas were shared and discussed. In contrast to other early modern institutions, women played an important and visible role in the salons.

In early modern France, death happened early and often. A large proportion of children lived in broken homes or in blended families. Brothers and sisters were often separated and raised in different places. The lives of children were closely linked to their heritage: when both their parents were dead, another relative or relatives would take charge of guardianship.

The frequency of male remarriage suggests that rebuilding a family unit was often a necessity. Widowers did not hesitate to take a second wife, and usually quickly. For women, being a stepmother was an important part of these unions. The lives of wives and children depended greatly on the continued life and financial situation of husbands and fathers. By a policy adopted at the beginning of the 16th century, adulterous women during the *ancien régime* were sentenced to a lifetime in a convent unless pardoned by their husbands and were rarely allowed to remarry even if widowed.

Little is known about most **Langelier women ancestors**. When records exist they usually are only a name in a genealogical record or on marriage, birth, or baptismal documents. Listings do not always include dates. For the most part, women in the middle ages and early modern France are defined by their husbands lives and are only casually mentioned in the husband's historical record. However, **a few Langelier women did manage to distinguish themselves and leave their own marks on French history.**

The earliest record is for **Girarde Roffet Langelier** (1497-1557), the wife of Arnoul Langelier. Girarde was the daughter of Paris bookseller/book binder Pierre Roffet. She was knowledgeable and experienced in the business having worked with and learned from her father and husband, Arnoul. When Arnoul died in 1557, his son Abel was a minor and could not enter the trade under his own name for another decade. To continue in the business, Girarde ended her widowhood with a marriage to Lucas Breyer, another merchant printer. In 1567, Lucas was accused, prosecuted and acquitted of heresy because of the controversial books that he published. After Lucas Breyer's death in 1581, Girarde ran the business alone until she transferred her stock of books to their son Lucas Breyer II.

(Source: *The Ideas of Man and Woman in Renaissance France: Print, Rhetoric, and Law*, by Lyndan Warner, 2011) Early in his career, Abel Langelier would share publishing credit with his mother as Widow Lucas Breyer for the fourth edition of Homer's *Iliad*. (Source: *Femmes et presses*, by Postel-Lecocq, in *Imprimeurs et libraires parisiens du XVI siècle*, by Philippe Renouard)

Marie Langelier (1500-1560), was a daughter of Antoine Langelier and Marie Lescot and sister of Bishop Nicolas Langelier of St. Brieuc. In 1523, she married Jean Simony, youngest son of Martin Simony, the first Baron of la Fauche. Jean was *Chevalier Doctor Regent* of the medical faculty at the University of Paris. Marie left him a widower with two children both of whom are noteworthy in their own rights:



Queen Marguerite de Valois

Camille Langelier, the oldest daughter, was *écuyère* and part of the retinue of Queen Marguerite de Valois, sister to King Francis I. Camille was a protestant and allied against Cardinal Richelieu. She is mentioned often in the Queen's memoirs. She was also an intimate of François de Bassompierre, Marshal of France and a French courtier descended from an old family which had for generations served the dukes of Burgundy and Lorraine. Bassompierre was a favourite of King Henri IV. Later he was implicated in a plot to overthrow Richelieu and put into the Bastille, where he remained until after Richelieu's death. On his release his offices were restored to him. Camille may be the mother of Bassompierre's illegitimate son, Louis de Bassompierre, later the Bishop of Saintes. Camille is mentioned in Bassompierre's *Mémoires*, which are an important source for the history of his time and were first published at Cologne in 1665.



François de Bassompierre

Marguerite of Valois (1553–1615) was a French princess of the Valois dynasty who became queen consort of Navarre and later Queen of France. She was the daughter of King Henri II of France and Catherine de' Medici and sister of kings Francis II, Charles IX and Henri III. By her marriage to Henri of Navarre (later Henri IV of France), she was queen of Navarre. In 1589, when her husband assumed the French crown, Marguerite became Queen of France. Notably, the marriage of Marguerite and Henri was intended to celebrate a reconciliation between Catholics and Huguenots but within days it was tarnished by the St Bartholomew's Day massacre, and the resumption of the religious conflict.

The St. Bartholomew's Day massacre (*Massacre de la Saint-Barthélemy*) in 1572 was a targeted group of assassinations followed by a wave of Catholic mob violence directed against Huguenots (Calvinist Protestants) during the French Wars of Religion. Many of the most wealthy and prominent Huguenots had gathered in largely Catholic Paris to attend the wedding and were inviting targets. The massacre began on the eve of the feast of Bartholomew the Apostle. The king, influenced by the powerful Duke and Cardinal of the House of Guise, leaders of the Catholic party, as well as his mother Catherine de Medici, ordered the killing of a group of Huguenot leaders. The slaughter spread throughout Paris. Lasting several weeks, the massacre expanded to other urban centers and the countryside. Estimates of the number of dead across France vary widely, from 5,000 to 30,000.



Massacre de la Saint-Barthélemy by François Dubois, a Huguenot
At the left rear, Catherine de' Medici is emerging from the Louvre castle to inspect a pile of bodies.

Although religious killings in France were not unique, this "was the worst of the century's religious massacres". It also marked a turning point in the French Wars of Religion. The Huguenot political movement was crippled by the loss of many of its prominent aristocratic leaders. Many other Huguenots quickly converted to Catholicism. Those who remained were increasingly radicalized and fought back. Throughout Europe, it "printed on Protestant minds the indelible conviction that Catholicism was a bloody and treacherous religion".

In the conflict between Henri III and the Huguenots, Marguerite took the side of Francis, Duke of Anjou, her younger brother, and her cousin the Prince of Condi, both of whom were converted Protestants and strong advocates for the Huguenots. This alienated the king against her and their marriage was later annulled in 1599, by decision of the Pope. She was then exiled to live in Auvergne for the next twenty years.

Camille Langelier, her sister Marie, and other members of the Langelier family in Paris would have witnessed first-hand the turmoil and slaughter of the *Massacre*. The impact on their lives can only be imagined. We do know that they continued to survive and thrive in Paris - some retaining Huguenot sympathies and others steadfastly catholic.

A vivid story is recorded of Camille and her sister Marie Langelier traveling with Princess Marguerite from Paris to Navarre in the late 1560s. They are accompanied by a party of guards provided by and including the Prince of Condi. Along the way, Princess Marguerite's party is stopped by an armed troop led by the Duke of Guise. Guise rudely challenged the party's intentions and hot words are exchanged between Guise and Condi. Swords are drawn, Guise is wounded and leaves with his troops. Marguerite reported the incident to her brother the king and demanded that Guise be severely punished. Guise responded that Condi initialed the fight. Ultimately, the king simply shrugs and says that the wounds of Guise should provide sufficient satisfaction to the Princess and Condi.



Marie Langelier is the younger daughter of Marie Langelier (sister of Bishop Nicolas) and Jean Simony. Young Marie marries Germain Courtin in 1578. He was titled as Chevalier, Sieur de Neuville and La Gohiere. Germain was also a famous doctor in early modern France who taught surgery and was a Regent in the faculty of medicine at the University of Paris (from 1578 to 1587). He was also a squire to Sieur de Moncel de Beauval de Tanqueux. Germain's father is Étienne Courtin, Procureur au Parlement de Paris. **A son of Germain and Marie Langelier Simony Courtin is Germain Courtin de Tanqueux, Secrétaire du roi from 1587 to 1658 and Conseiller d'État, receveur général des finances de Guyenne in 1625.**

(Source: *Nobiliaire universel de France: ou Recueil général des généalogies*, Volume 8, By M. de Saint-Allais, Ange Jacques Marie Poisson de La Chabeaussière, et al)

Aduersus Paracelsi, de tribus principiis, auro potabili totaque pyrotechnia, portentosas disputatio.
by Germain Courtin, 1579

Historical information is available for several **other Langelier women** of early modern France who worthy of our consideration here:

Barbe Langelier (1539-1599), a widow, married Jean du Buat in 1562. Jean du Buat was the *Ecuyer Seigneur Du Bailleul puis Du Buat*. Their seigneurie is in the vicinity of what is now the town of Isigny le Buat in the Manche region of Normandy. They had one son, Etienne I du Buat who would become the seigneur and patron d'Buat, and a daughter Jeanne. (Source: *The nobility of the Mortainais*, by Julien Viral ed. 1922)

Genevieve Landry Langelier was the second wife of Charles Langelier, son of Gillet and brother of Arnoul Langelier. Charles and Genevieve have no children. The Langelier brothers would develop one of the most prominent and successful publishing, printing, and bookselling businesses in Paris and all of France and Genevieve Landry was influential in their success. Genevieve was the daughter of a Paris printer named Jehan Landry. The marriage of Genevieve and Charles was a practical arrangement between families to strengthen the businesses of both. Their union would have a profound effect on the publishing careers of both Charles and Arnoul Langelier and their descendants.

Genevieve's printer father helped the **Langeliers** but it was her brother, François Landry, who exerted the most influence on their fate. In 1539, François Landry was a parish priest at the Sainte-Croix church on Ile-de-La Cité. (Source: *Bulletin de la Societe de L'histoire du protestantisme francais*, 37, 1888) He promoted an *évangélisme qui se tait* (silent evangelism). The catholic Sorbonne labeled Francois a Lutheran sympathizer and hard line Huguenot reformers called him a *nicodémite* (one who hides his faith). Landry's parishioners celebrated mass without wine and listened to sermons that attacked auricular confession, the worship of saints and the idea of purgatory. (Source: *Le Curé Landry et les freres Langelier*, by E. Droz) Landry was not a Calvinist and did not claim one church or another, having found *une voie originale entre le catholicisme pontifical et les églises réformées* (the original path between pontifical Catholicism and the reformed church). (Source: *Le Curé Landry et les freres Langelier*, by E. Droz).

Francois was among the most popular priests of his time and his ideas attracted scrutiny from the Sorbonne. But, Landry used powerful friends to avoid sanction on the several occasions when he found himself charged with inciting the people of Paris to *l'émotion* or riots. These powerful friends included Martin Du Bellay, Prince of Yvetot, and famous chronicler of the Italian Wars and Marguerite de Navarre. Francois and Genevieve's brother Jean served as secretary to Du Bellay, and Marguerite made Francois the chaplain for her orphanage. (Source: *Le Curé Landry et les freres Langelier*, by E. Droz).

François Landry took advantage of his status as a printer's son and of his many friends, including his eventual in-laws **Charles and Arnoul Langelier**, to spread his form of the Gospel. Evidence shows that after Charles Langelier officially became a part of the Landry family, both he and Arnoul began practicing in earnest a *nicodémisme* editorial style, devoting part of their printing business to the clandestine propagation of evangelical ideas. (Source: *Abel L'Angelier et Françoise de Louvain (1574-1620), suivi du Catalogue des ouvrages publiés par Abel L'Angelier (1574-1610) et la veuve L'Angelier (1610-1620)*, by Jean Balsamo and Michel Simonin)

Even before the marriage of Charles Langelier to Genevieve Landry, **the Langelier brothers were open to the new religious ideas of the day**. Some researchers have said that Charles and Arnoul are the *plus courageux* of all printers in the turbulent 1540's, stating that, "tous les textes qui frisent l'hétérodoxie passent par leurs presses" (All the texts that deviate from orthodox standards or beliefs pass through their presses). (Source: *Lire et Découvrir: La Circulation des Idées Au Temps de la Réforme*, by Francis Higman, 1998)

Others say that the **Langeliers** were tied to Landry nearly from the beginning of their publishing careers:

les publications évangéliques des Angelier se seraient échelonnées de 1539 à 1545, c'est-à-dire depuis les débuts de la propagande de Landry jusqu'au 25 juin 1545, date où l'inquisiteur de la foi ordonna que les livres pernicieux devaient être déposés au greffe du Parlement.

Translation

The evangelical publications of the Angeliers increased from 1539 to 1545, That is, from the beginnings of Landry's propaganda until June 25, 1545, the date when the Inquisitor of the faith ordered that the pernicious books should be deposited in the Registry of the Parliament.

(Source: *Le Curé Landry et les freres Langelier*, by E. Droz).

An early relationship with Landry is indicated in Charles' testament of 1556, where he notes that Nicole de Joignes, his first wife, was buried at Landry's Sainte-Croix church. This shows a connection to Landry before Charles marriage to Genevieve. (Source: *Le Curé Landry et les freres Langelier*, by E. Droz)

François Landry was in many ways the *directeur de conscience* for the **Langelier brothers** but it is noteworthy that Landry and his Sainte-Croix church was not Calvinist. Landy's work and the texts printed by the **Langeliers** were intended for Catholics who wanted to stay Catholic but also live a life based on the Gospel. Despite this, the Sorbonne distrusted Landry and only the pressure of his powerful friends saved him from execution. (Sources: *Confession(s) of an Early Modern Virago: Situating Confession, Evangelizing and Defense of Women in the Works of Hélisenne de Crenne*, by E. Eugene Hughes, doctoral dissertation, University of North Carolina, 2014; *Le Curé Landry et les freres Langelier*, by E. Droz; and *The Reformation and the Book*, by Jean-François Gilmont)

Most important for our Langelier history is that Landry's influence on the Langelier brothers and their descendants would endure. This is reflected in the wide range of topics covered in the books they published and sold that challenged conventional beliefs. More about these Langelier brothers is presented later in this work.

Françoise de Louvain Langelier, married Abel Langelier (1550-1610) the son of Arnoul Langelier and Girarde Roffet. For half a century, **Francoise and Abel reigned supreme on the Paris literature scene** in a partnership of rare happiness in their joint mercantile. Together, they made some remarkable and original editorial choices: La Croix du Maine, Vigenère, Montaigne, duVair, Pasquier, many translations from Italian, great illustrated books, as well as books on French law and parliamentary eloquence, the Gallican Church, and others were offered at their flagship shop "at the first pillar of the Grand Hall du Palais". In the same way as the authors they edited, Abel l'Angeler and Françoise de Louvain contributed to the illustration of the French language and to its establishment the language of the courts and scholars. Working closely together, their careers reveal a couple of wise entrepreneurs with a sound editorial style. Their catalogue of editions is more than five hundred and fifty titles with several thousand copies still preserved in public and private collections. **Francoise de Lovain Langelier is a major figure on the early modern French literary scene. Her contribution to the history of language and literature in France is important.**

(Source: *Abel L'Angelier & Françoise de Louvain (1574-1620) : suivi du catalogue des ouvrages publiés par Abel L'Angelier (1574-1610) et la veuve L'Angelier (1610-1620)*, by Jean Balsamo and Michel Simonin, Geneva, 2002)

Françoise de Louvain and **Abel Langelier** had a daughter, **Marie** (dates unknown) who married Andre, Sieur Pattelé (Patelle, or Patele). In August of 1624, it is recorded that Marie Langelier, widow of André Pattelé, *collector of sizes (taxes) in the districts of Chaumont and Magny*, is residing in Paris in the enclosure of the palace and contributes funds to her son, Abel Pattelé. Nothing more is known about Marie or Abel Pattelé.

Other noteworthy Langelier women are:

Catherine l'Juene Langelier (1543-unknown) is the daughter of Arnoul Langelier and Girarde Roffet. She was born in Paris in 1543. Catherine marries Claude Gautier, a merchant bookseller, in 1564, and after his death, marries Denis Fleshe (date unknown). Her date of death is unknown.

Catherine l'Ainee Langelier (1542-unknown) is the daughter of Arnoul Langelier and Girarde Roffet. She was born in Paris in 1542. This Catherine is also sometimes known as l'ancienne or l'ainee (the groin). She marries Guillaume Prevost in 1560, and after his death, marries Mathieu Bachelet and after his death, marries Louis Andry. The dates of these later marriages and her death are unknown.

Michelle Langelier, was the daughter of Arnoul Langelier and Girarde Roffet. In 1571, Michelle marries the Church, becoming a nun in the Priory of Notre Dame de Hautes-Bruyeres, located about 30 miles west of Paris. This priory has a famous history:



Bertrade and Philip I

After the death of King Philip I, his wife Queen Bertrade retired to this Priory which was built as a home for her in 1112, by her brother the Duke of Montfort and King Louis VI, Philip's son and Bertrade's stepson. Later the Priory became the burial place of the Montfort family.

Bertrade was the queen consort of France by marriage to King Philip I. Philip was said to be so enamored of Bertrade that he married her despite the fact that they both had living spouses. He even refused to leave her when threatened with excommunication. Pope Urban II ultimately did excommunicate Philip in 1095. Several times the ban was lifted as Philip promised to part with Bertrade, but he always returned to her. Finally, in 1104, Philip made a public penance and from that time his involvement with Bertrade was discreet and hidden.

According to contemporary chronicles, Bertrade became anxious that one of her sons, other than her step son Louis, succeed Philip. She sent a letter to King Henry I of England asking him to arrest Louis. It is also said that she tried to kill Louis by sorcery and then with poison. In any event, Philip died in 1108, and Louis became king. Louis then exiled Bertrade, first to the monastery of Fontevrault near Angers, but she begged to get closer to the ancient burial place of her ancestors. Louis then moved Bertrade to the Priory of Haute-Bruyere in the village of Saint-Rémy-l'Honoré and she lived on until 1117.

From the 12th to the 16th century, the Priory was a cloister of women whose purpose was to greet the sick, give instruction to children, and pasture their swine and cattle. Several large farms fed the nuns who also owned vineyards and granaries. In the 15th century, the crops of the nuns were ravaged by armies who camped on their lands and the Priory was mostly abandoned. The few members who remained operated it as a hostel. Then, in 1537, the Priory came back to life and had 128 members. This is the time when Michelle Langelier was there.

The priory was a place of burial for the high ranking counts of Montfort, including Simon IV, who reportedly gave the priory a piece of the true cross of Jesus that he obtained while on the 4th crusade in the Holy Land. The Priory also preserved an important French relic - the heart of King Francis I.

Jehanne Langelier (circa 1584-1650) was the daughter of Guillaume Langelier, Ecuyer Sieur de Langelierye and married to Rene Legay, Ecuyer Sieur de Singere. She lives with Rene and her father in the parish of la Pommeraye, 20 miles southwest of Angers. All these individuals are recorded in the *Ban et arriere-ban d'Anjou Convocation de 1639*.

The *ban et arriere* was a convocation the rear vassals to determine the ability of these noble subjects to serve in the King's army and to assess royalties from them (called the blood tax) to support the king's armies. The rear vassals are lower nobles who had reserve force obligations in the military. In the feudal system, the vassals, or holders of fiefs, owed to their lord, and thus to the king, military service when needed. In case of great threat, the lords proceeded to a convocation - mass gathering of all men, vassals and peasants for service without limitation of duration. From the end of the Middle Ages, it was possible for each fief to avoid this service with the payment of a sum of money. The king then used the proceeds of this tax to hire and maintain a force of mercenary professional soldiers. (Source: *Dictionary of the Middle French 1330-1500*)



In 1639, the king had appealed so much to the nobles for troops that there remained in Angers only old men, most of them invalid to the point of being unable to ride on horseback. A large part of those who answered the summons of this *ban arriere* in Angers are aged, infirm and survivors of wars and epidemics. The bubonic plague ravaged Angers and its surrounding territory in 1526, 1631 and 1632. The plague appeared again in 1639 accompanied by a terrible epidemic of dysentery that strikes many parishes.

Jehanne de Langelier is a woman recorded in the municipal records of Angers for the *Ban et arriere-ban d'Anjou Convocation de 1639*. She attends the convocation as a prosecutor by official appointment as others are too sick to attend. At this convocation she presented that her husband "swears he is such indisposed of his person and discomfited by malladies of gout and kidney stones that he cannot go on foot or by horse and is obligated to keep in bed at the house, but he offers to contribute." She then received for her husband "orders to provide the declaration of his means and faculties within a week". Jehanne also pleads for her father, **Guillaume Ecuyer Sieur of Langelierye**, with whom she resides in her parish. Guillaume is "age of ninety two years, and already has a son named **Louys de Langelierye, Ecuyer Sieur de Brosse**, in garrison at the fort of Belle-Isle as a soldier and is free of contributing". Jehanne notes that her father offers to contribute support and will also provide an appropriate certificate required by the King to document the service of his son. (Source: *Ban et arriere-ban d'Anjou Convocation de 1639*)

Many in the Langelier family are already familiar with **Catherine Bidault Langelier** (1590-1650) who married **Michel Langelier**. This couple lived in Fresquiennes, Normandy and at Croix Mare near the city of Rouen. Michel and Catherine had three children: Jehan, Marie and **Sebastien Langelier**, who began our line of ancestors in the New World.

Marie Langelier (1615-1708) was born in the parish of St. Lubin in Frequiennes, Normandy. She is the daughter of Michel Langelier and Catherine Bidault and the **sister of Jehan and Sebastien Langelier**. While living in France, she married Jacques LeSueur. **After her first husband's death, she emigrated as a filles du roi, arriving in Quebec in 1669, aboard the ship Le St-Jean-Baptiste.** At that time, Marie was often called *the Angelier*. After coming to New France, Marie marries Vivien Rochereau in 1670, in the parish of Ste-Anne-de-la-Pérade. Their children are: Antoine, Jean, Jeanne, Marie, Jacques, Joseph, and Marie Madeleine. Marie Langelier died around 1708, age 93, in Ste-Anne-de-la-Pérade, Nouvelle-France. (Sources: *The Programme de recherche en démographie historique* (PRDH), list of the *Filles du Roi* (the King's Daughters), Université de Montréal, 2014 and *La Société des Filles du roi et soldats du Carignan*, 2014)

Francoise Langelier (1652-1712) was born and lived in the area between Rennes, Fougères and La Provostière in Brittany. The **daughter of Michel Langelier of Fougères**, she marries Jean Desbois, Sieur de la Provostière, and their son was Andre Desbois, Sieur de la Morionnais and an advisor to the King.

Social Mobility

It is notable that the three estates of the *Ancien Régime* are not closed. The poorest segments of the population could enter the clergy and move upward through its ranks. Many wealthy bourgeois imitated the lifestyle of the nobility and some would buy noble rank and lands and create new dynasties. Military service to the King was also a path to the nobility for both the rich and poor. Remember too, that as one may gain nobility, one can also lose its privileges.

Inside of each order, there are competitions and enemies: the high clergy of noble birth looked down on the low clergy of the third estate; Lords and Barons of ancient lineage look down on the newer nobility with smaller estates. In cities, the bourgeoisie often exploited peasant labor.

By the end of the *ancien régime*, under Louis XIV, writers began to criticize the society of orders in fables or comedies. Critical thinking was spreading across the country and many philosophers of the enlightenment condemned legal and social inequality. Individuals, not society, are at the centre of their thinking. Countries and organizations are seen as associations of individuals and individual freedom requires equality, guaranteed by common laws. The philosopher Jean-Jacques Rousseau renounced rule by the strongest and called for a new social order where everyone has the freedom to advance and where the people are sovereign and decide on the laws that govern.

A Centralized Monarchy

A principle of the French monarchy was that the king could not act without the advice of his counsel, *le roi en son conseil*. A major challenge in the early modern period revolved around who advised the King and how. The French state would go through a long evolution, during which the Kings Council of feudal noble Lords was gradually replaced by a newer nobility of chancellors and ministers ("noblesse de robe") and finally administrative professionals. This is a period of struggle for the French nobility to maintain their powers versus the growing strength of a centralized monarchy. **For Langelier nobles, the struggle was less about power and more about securing their estates and protecting their families and preserving their way of life in turbulent times.**

The governance system of the *Ancien Régime* evolved from years of internal intrigues, wars for territory, and civil wars. Despite the notion of an *absolute monarchy* and efforts by French kings to create a centralized state, the Kingdom was at first a jumble of pre-existing territories and communities that are defined more by their historic differences. The result was a confusing patchwork of local privilege and administrative incoherence. Laws are specific to each territorial jurisdiction and administration (including taxation), legal, judicial, as well as ecclesiastic divisions frequently overlap and are entangled. For most of the *ancien régime*, relationships of individuals and groups are regulated by customs that over centuries evolved to form codes of private law, differing according to region: the common law of Normandy differs from Brittany and in the Southern part of the country Roman law survives. At the local level, cities are centers of influence that exert control well beyond their town borders. Cities also have great influence over a larger distances depending on their activities in international trade and finance.

French Kings originally governed with assistance from a *King's Council* that was dominated by approximately 20 noble families. Under Francis I the number of counselors increased to roughly 70, but was still controlled by noble families. Over time, as government grew larger with more specialized councils, many of the great Lords were evicted in favor of a more professional staff. During the Renaissance royal administration was divided into a high counsel (6 or less) for important matters of state and a larger counsel for judicial or financial affairs. Over time, the decision-making apparatus of the King's Council was divided into *governmental councils*, *financial councils* and *judicial and administrative councils*. The King would still control appointment to the most important functions: the Chancellor and Ministers of Finance, Justice, War, Foreign Affairs and the King's House. The King's royal authority is extended to the provinces by *Intendants* who provided information to the central government and applied taxes. The king was also surrounded by an extensive personal and court entourage (the royal family, *valet de chambres*, guards, honorific officers).

The growth of centralized authority in this period was tied to royal financial needs to sustain the ability to wage war. The internal civil wars and external wars over territory and succession of the 16th and 17th centuries demanded huge sums that had to be raised through taxes and by contributions of men and service from the nobility. The crown created the *controleurs* and *commissaires des guerres* to manage and administer the process. **Sebastien Langelier** (circa 1540-1600) was the ***ecuyer chevalier controleur des guerres in the army King Charles IX***, at the end of the Italian Wars and early in the Wars of Religion. (Source: *Dictionnaire de l'armee de terre: ou, recherches historiques sur l'art et Les Usages Militaires Des Anciens Et Des Modernes*, by Etienne Alexandre Bardin)

In 1445, the first steps were made to fashion a regular army out of the poorly disciplined mercenary bands organized by nobles that French kings had traditionally relied on. In the medieval division of society, warfare was the domain of nobles. French soldiers serving as troops for nobles frequently went into battle barefoot and with no weapons and these forces were very unreliable. Further, the nobility and their troops were often disloyal to the king, if not in outright revolt. One key reason for centralization of government was to replace the personal patronage system dependent on nobles with institutional systems accountable only to the king. The French kings built a strong fiscal system during this time to help them raise independent armies which in turn supplanted the military power of the nobility. The creation of royal *controluers des guerres*, *commissaires des guerres* and *Intendants*—the representatives of royal power in the military and in the provinces—further undermined local control by regional nobles. The same was true of the greater reliance of kings on the *noblesse de robe* - judges and royal counselors.

The desire for more efficient revenue generation was one of the major forces for royal administrative centralization. Before the 14th century, oversight of the collection of royal taxes fell generally to the local *bailis* and *sénéchaux* in their jurisdictions. In the 16th century, the kings of France, in an effort to exert more direct control over royal finances instituted numerous administrative reforms, including restructuring of the financial administration. There were a number of taxes including: a tax for military purposes, a national salt tax, national tariffs on various products (wine, beer, oil, and other goods), local tariffs on specialty products or levied on products entering the city or sold at fairs, and local taxes. Both **Charles and Jehan Langelier** served for a time in service to the king by controlling entry of goods into Orleans and collecting tariffs. In 1562, both were alternately the Controleur of the Port of Bourgne in the town of Orleans.

Another source of royal revenue were fees for state positions paid by most members of parliaments, magistrates and financial officers. Many of these fees were quite large, but some of these offices could be lucrative. The use of offices to seek profit was standard practice as early as the 12th century. A law in 1467 made these offices irrevocable, except through the death, resignation or forfeiture of the title holder, and once bought an office tended to become hereditary. **Many Langeliers had the resources to purchase such lucrative offices for themselves and their heirs.**

Royal finances also relied heavily on borrowing, both private loans from the great banking families of Europe and public debt. The most important public source for borrowing was through the system of *rentes sur l'Hôtel de Ville* of Paris, a kind of government bond system offering investors annual interest. This system first came to use in 1522 under Francis I. **Michel Langelier is recorded in an important position in the royal administration as *huissier des requêtes de l'Hôtel* (Bailiff of the hotel's requests) in 1516.** Michel manage access to and the revenue generated by the various royal palaces and residences in Paris.

From the 15th century, many of the legal duties noble land owners had been given to tribunals in the national judicial system: *bailliages* in northern France, or *sénéchaussées* in southern France, or the *présidiaux* which were *bailliages* given special powers by Henri II. This left nobles control over only matters of seigneurial rights and small affairs of local justice. *Prévôts* were first-level judges for non-nobles and ecclesiastics. Appeals of their sentences went to the *bailliages*, who also had jurisdiction in actions brought against nobles. *Bailliages* and *présidiaux* were also the first court for certain crimes called *cas royaux*: sacrilege, lèse-majesté, kidnapping, rape, heresy, alteration of money, sedition, insurrections, and the illegal carrying of arms. A *bailliage*'s decisions could be appealed to a regional parliament.

Renaissance & Reformation in France

The introduction in 1439 of the mechanical movable type printing press played a key role in the development of the Renaissance, the Reformation, and the spread of learning to the masses.

The French Renaissance era is noted for the emergence of a flourishing culture (much of it imported from Italy). The revival of art and classical learning interested French King Francis I (1515-1547). A remarkable patron of the arts, he initiated the French Renaissance by attracting many Italian artists, including Leonardo da Vinci, who brought the *Mona Lisa* with him.

Francis was also renowned as a man of letters. Not only did he support a number of major writers of the period, he was a poet himself. The king worked diligently to improve the royal library and expand its collection. He employed agents in Italy to search for rare books and manuscripts, just as he had agents looking for art works. Not only did Francis expand the royal library, he actually read the books he bought for it and he opened his library to scholars from around the world in order to disseminate knowledge. Francis was a contemporary of the **Langelier printers, publishers and booksellers. Gillet (the second), Arnoul, Charles and their cousin Antoine would all help Francis in his quest for knowledge and books.** Their position within the royal Palais is an important indication of their special relationship with the king. **Also important is Julien Langelier's service to Marguerite duchess du Berry, the sister of Francis I as well as his tutelage of Marguerite's daughter Jeanne d' Albret Queen of Navarre.**

The reign of Francis I is marked by important cultural changes such as the spread of humanism and Protestantism. He established royal professorships in Paris and soon more and more French people had the knowledge necessary to read and understand ancient literature. In 1539, Francis I signed a law that called for the use of only the French language in all legal acts, notarized contracts and official legislation. Both of these actions helped to spread the acquisition of knowledge among the common people, not just privileged elites such as clergy and academics. Printing presses were used to produce small, inexpensive, pocket editions of Greek, Latin, and vernacular literature, making knowledge in all disciplines available for the first time to a wider public. Libraries, printers and publishers played a key role in the history and evolution of French society and culture, as they provided more open access to information. Soon Paris and other major French cities emerged as centers of education and communication with strong traditions in literature, art and music. **Here the Langelier printer,**

publishers and booksellers were among the most prominent in Paris and France. Few, if any, families had such a large influence on French language, literature, education and culture as the Langeliers.

During the reign of Francis I, the new ideas sweeping over France from 1520 onwards produced two trends of thought:

- the evangelical humanist trend, favorable to a reform within the Church ;
- the evangelical trend –influenced by the Reformation in Germany and Switzerland – this trend led to a break with the Roman Catholic Church.

Both ways of thinking often merged; but because of their connection with the Lutheran reformation, the humanist, evangelical ideas were likewise considered as a potential danger to the Church.

Christians of the humanist trend insisted on a return to the Gospel of Jesus Christ and to the original texts of the Bible. By his study of the Bible, the philosopher Erasmus came to the conclusion that many rites and practices of the Roman Catholic Church were subject to criticism. His innovative ideas spread among educated circles and some of the higher members of the Church. They also reached the court of Francis I. Marguerite d'Angoulême, the king's sister, encouraged church reforms and supported a translation of the New Testament into French. This drew heavy criticism from the Sorbonne, the theology university in Paris. Due to the increasing popularity evangelical protestant ideas, the parliament of Paris brought an action against many priests (including Francoise Landry) accusing them of heresy. They also forbade any translations of the Scriptures or the writings of Luther and Calvin into French. However, since they had already been translated into French as early as 1524 and printed in Paris, Lyon and other cities in France, they continued to be read secretly.



Marguerite d'Angoulême
(1492-1549)

Renaissance humanism inevitably spread from the study and reconstruction of Greek and Latin texts. Artistic and linguistic renewal moved on to the reading, study, and translation of the works of Church Fathers and finally the New Testament itself, with a view to religious renewal and reform. The printing in mass editions, like cheap pamphlets, allowed theological and religious ideas to be disseminated at an unprecedented pace. Despite all this, King Francis supported the established religious order and not Protestant reformation ideas. One reason is that, the Pope increased the king's control over the French church, granting him the power of nominating the clergy and levying taxes on church property.

With greater access in the Renaissance to information and more rapid communication, many in France began to question traditional thoughts. Humanism, which began much earlier in Italy, arrived in France in the early sixteenth century, coinciding with the beginning of the French Protestant Reformation. Renaissance and Protestant ideas gave many in France hope for change: humanism with its emphasis on the value of human beings, and a preference for critical thinking and evidence over acceptance of dogma or superstition. The evangelical teachings of Luther, Calvin and priests like Francoise Landry combined with the **clandestine publications of the Langeliers** and others helped to spread these new ideas and expand the point of view of many Frenchmen.

Protestant ideas were first introduced to France during the reign of Francis I in the form of Lutheranism. Lutheranism advocates *by grace alone, through faith alone, on the basis of Scripture alone*, a doctrine in which only the Bible is the authority on all matters of faith and all people have the right to access its

teachings. This is in contrast to the tradition of apostolic succession whereby only the Catholic Church has authority to teach and interpret the Scriptures (through priests and bishops in union with the Pope).

Protestant ideas and written works circulated freely in Paris and beyond. **Many of the books and pamphlets of the humanist and evangelical Protestant philosophers and theologians were acquired by and brought to Paris for reproduction by the Langeliers for King Francis I.** Although Francis firmly opposed Lutheranism as being heresy, the similarity of many of the liturgical practices and sacramental teachings of both religions initially made it difficult to recognize precisely what was heretical and what was not. This is compounded by a Roman Catholic Church that restricted access to its doctrine and definitions of beliefs making an understanding of heresy unclear to most outside the clergy.

France was deeply affected by the Protestant Reformation's attempt to break the hegemony of Catholic Europe. The motivation behind these changes was theological, but other factors played a part. There was a rising sense of nationalism with allegiance to the state and not the church. The Western Schism within the Catholic Church (1378 to 1417) with multiple competing Popes also created confusion and eroded loyalty to the Papacy. Perceptions of corruption among the clergy supported the need for reform. Protestants and others complained about the Catholic Church's reduction of salvation to a business scheme based on *good works for sale*. Against this, Protestant teachings of salvation simply by grace through faith in Jesus was a pleasant alternative.

King Francis I steered a middle course in the growing religious schism in France until 1534, when Protestant protesters posted anti-Catholic signs. This helped the Catholic Church identify Protestantism as "a religion of rebels," and made it easier to define Protestantism as heresy. Because of the crown's strong historic connection to the catholic church, Francis finally took a firm stand against the protesters.

In 1547, Francis I died and was succeeded his son king Henri II. Henri was more intolerant and severe with the Protestants than his father. Henri was greatly influenced by his wife Catherine de' Medici. Both strongly believed that Protestants were heretics and, with Catholic Church support, Henri sharply curtailed Protestant rights to worship, assemble, or even to discuss religion at work, in the fields, or over a meal. This forced Protestants to gather secretly to worship and led to growing criticism that helped spread anticlerical sentiments throughout France.

Marriage of Henri II and Catherine de' Medici



John Calvin, was a Frenchman who fled French persecution to Switzerland. There he published works that were the foundation of the Geneva Church and Calvinism in the 1550s. Calvin and his followers provided leadership to the disorganized French Huguenot church. Calvin's teachings had a huge impact on French Protestantism which grew to be largely Calvinist and derived its support from the key nobles and the mercantile classes. **Several of the Langeliers' clandestine publications helped to spread awareness of Calvinist philosophy among the nobility and bourgeois.**

But by the middle of the 16th century, adherents to Protestantism in France had increased markedly in number and power. The lower orders of society were the largest segment of French Protestants whose members were mostly of the social, literate elite: clerks, schoolmasters, students, lawyers, printers, men working in the book industry, craftsmen dealing with textiles and leather. Other sections of the population were won over to Protestantism by preachers and schoolmasters. However, it was the conversion of the nobility that constituted the greatest threat to the monarchy.

Many in the nobility converted to Calvinism. Historians estimate that in the 1560s more than half of the nobility were Calvinist (also called Huguenot), and 1,200–1,250 Calvinist churches had been established. By 1562, there were around two million Huguenots in France, a number which included some Langeliers.



Jeanne d'Albret,
Queen of Navarre

The spread of Calvinism in France was enthusiastically largely supported by the nobility. It is believed to have started with Louis Bourbon, Prince of Condé (1530–1569), a prince of the blood (a direct descendant of the royal Capetian dynasty) and a prominent General. While returning to France from a military campaign, Louis passed through Geneva, Switzerland and heard a sermon by a Calvinist preacher. He converted and became a major figure among French Huguenots. From that time, the royal House of Bourbon provided leadership to the Huguenot movement in France. In 1560, Jeanne d'Albret, wife of Antoine de Bourbon, the king of Navarre, converted to Calvinism. On Antoine's death, Jeanne ruled alone as Queen of Navarre. Jeanne was influenced by her mother



Louis I, de Bourbon
Prince de Condé

Marguerite of Angoulême, duchess du Berry and Queen of Navarre, who embraced the enlightened liberal ideas of the day. Jeanne also had leanings toward religious reform, humanist thinking, and individual liberty. This legacy led to her decision to convert to Calvinism. In the first year of her reign, Queen Jeanne called a conference of beleaguered Protestant Huguenot ministers. In 1560, she declared Calvinism the official religion of Navarre and publicly embraced its teachings. Soon priests and nuns were banished, Catholic churches destroyed, Catholic ritual prohibited and a translation of the New Testament into Basque and Béarnese was made for her subjects. This conversion made her the highest-ranking Protestant in France and she soon was designated as an enemy by the Catholic Church. Jeanne and her son Henri of Navarre (later King Henri IV of France) were both leaders among the Huguenots. **Several Langeliers had connections to this royal family. Julien, an advisor to Marguerite duchess du Berry and Jeanne's tutor, and also Marie Langelier Simony's daughters who would serve in her court.**

It is noteworthy that our ancestor, **Antoine Langelier**, a chevalier knight would have also been returning from the Italian Wars around the same time. He may have been in the party traveling with the Prince of Condé and also influence by the same Calvinist teachings. This would explain our family's inclination to liberal thinking, humanist ideas and its later connection to the Prince of Condé and Jeanne d'Albret.

Ultimately, France divided between the Catholic majority and a growing urban based Protestant minority. Protestant worship was at first tolerated, then contested by an increasingly hostile Catholic majority. The Counter-Reformation (1545-1648) saw the French church create numerous religious orders (such as the Jesuits) and make great improvements in the quality of its parish priests. A stridently Catholic faction of the nobility, created the *Catholic League* to resist Protestantism in all its forms. The League was created to eradicate all Protestants in France as well as to replace King Henri III (1574-1589) who advocated a strong and religiously tolerant monarchy. The League was an alliance of powerful noble families with ties to Catholic Spain, the Holy Roman Empire and the Pope. The Protestant faith also had noble leadership and were supported by Protestant countries England,

Netherlands and other Protestant Germanic countries. Both factions promoted violence that culminated in a series of riots, rebellions and civil war - the Wars of Religion.

Wars of Religion (1562–1598)

Barely were the Italian Wars over, when the Kingdom of France was plunged into a domestic crisis with far-reaching consequences. The French Wars of Religion (1562-1598) were a prolonged period of civil war and popular unrest between Catholics and Huguenots (Reformed/Calvinist Protestants).

The Protestant community (labeled Huguenots) had grown to as much as 10% of the French population. Huguenots were concentrated mainly in the southern and western parts of the Kingdom and in urban centers like Paris. Protestantism in France came to be viewed as a serious threat not only to the Church but to national unity. The Huguenot minority felt a closer affinity with German and Dutch Calvinists than with their fellow Frenchmen. In an effort to protect themselves, French Protestants often allied with enemies of France. The Protestant countries that provided assistance to French Protestants sought to break the unity of Catholic Europe. Animosity between Catholics and Protestants eventually led to the open conflict. **Many in the Langelier family would be sucked into this turmoil.**

The Wars of Religion was a dynastic power struggle as much as it was a religious struggle. Two noble families competed for the French throne: the wealthy, ambitious, powerful and stridently Roman Catholic ducal House of Guise, versus the Protestant House of Condé. Much of the conflict took place after the death of Henri II in a joust in 1559, during regency of his widow Queen Catherine de' Medici. Catherine served as Regent for her sons: Francis II, Charles IX and Henri III.

Henri II's accidental death created a political vacuum that soon threatened the authority of the monarchy, already fragile under Catherine de' Medici's regency. Francis II of France, was only 15 years old and both he and his mother were weak politically and lacked the ability to control the leading noblemen at court. Catherine was a notable moderate, at least initially in her reign as Regent. She and other moderate noble families soon began to make gradual concessions to the Huguenots. This angered the Catholic House of Guise who then moved quickly to exploit their power and influence over Catherine and assumed control of government at the expense of their Protestant rivals.



Catherine de' Medici, Queen of France
daughter of Lorenzo de' Medici of Florence

The dukes of Guise with their Catholic allies then organized a massacre of Huguenots. This led to a complete breakdown of state control and a series of riots and massacres in which Catholic mobs killed between 5,000 and 30,000 Protestants over a period of weeks throughout the entire kingdom. In response, Huguenots thought that the time was right for rebellion and so began the first of the French Wars of Religion.

In 1560, Francis II died, and Catherine became regent for her second son, Charles IX. Catherine now felt that she had to steer the throne carefully between the conflicting interests of powerful aristocrats who led essentially private armies. She was intent on preserving the King's independence. Although she was a sincere Roman Catholic, she was prepared to deal with the Huguenots in order to counter the House of Guise that she felt had grown too powerful.

Catherine tried to heal the religious division in the country by means of a national council of notable people at Fontainebleau (1560-1561) to find civic and religious peace. Finally, the regency government attempted to quell escalating disorder in the provinces with an Edict in 1562 that made concessions to the Huguenots to dissuade them from rebelling. The Edict said that Roman Catholicism as the state religion but forbade any and all *injuries or injustices* against citizens of France on the basis of religion and allowed Protestants to worship publicly outside of towns and privately inside them. But again the Guise family organized attacks on Protestants that provoked open hostilities. These wars would last until 1570 and involve the financing and troops of several foreign countries. Much of the Huguenots' financing came from Queen Elizabeth of England, as well as the Dutch and Germanic countries while the Catholics were assisted by troops from Spain, the Papal States, and the Grand Duchy of Tuscany.

Finally, a staggering royal debt forced King Charles IX to seek a peaceful solution. Charles openly allied with Huguenot leaders and negotiated a peace in 1570, again making concessions to the Huguenots. This led the Catholic Guise family to seek reprisals. They organized anti-Protestant massacres by Catholic mobs that spread to more than a dozen cities across France. Historians estimate that 2,000 Huguenots were killed in Paris and thousands more in the provinces. In all, perhaps 10,000 people were killed. Protestant opposition to the crown was seriously weakened by the deaths of many Huguenot leaders. Many Huguenots emigrated to Protestant countries. Others converted to Catholicism for survival, and the remainder concentrated in a few small French cities like La Rochelle where Protestants were in the majority. Religious wars and riots continued through the reigns of King Charles IX and Henri III. Concessions would be granted to the Huguenots but these would be short lived in the face of Catholic animosity.



The Wars of Religion culminated in the War of the Three Henris. This is when King Henri III assassinated Henri de Guise, leader of the Spanish-backed Catholic league, and the king was then murdered in return.

The Catholic League was formed 1576, by the ultra-Catholic, Duke of Guise, to oppose any form of concession to Protestants. The House of Guise was long identified with the defense of the Catholic Church. The Duke of Guise and his family controlled extensive territories that were loyal to the Church and the League. The Catholic League also had a large following in the third estates as well as support from the Spanish Crown.

Henri I, Duke of Guise

Huguenots also had a number of strong power bases, beginning with the Duke of Anjou, Prince de Conde and Jeanne d'Albret, the Queen of Navarre and mother of future French King Henri IV. Jeanne was one of the spiritual and political founders the French Huguenot movement, and a key figure in the French Wars of Religion. Her public Protestant conversion, gave the Huguenot movement legitimacy in the country and the aristocracy. Jeanne's son, the future King Henri IV, was baptized as a Catholic but raised in the Protestant faith by his mother. Under the leadership of Jeanne, along with King Henri III's younger brother the Duke of Anjou and the Prince of Condi, Protestants soon grew to a significant portion of the French nobility.

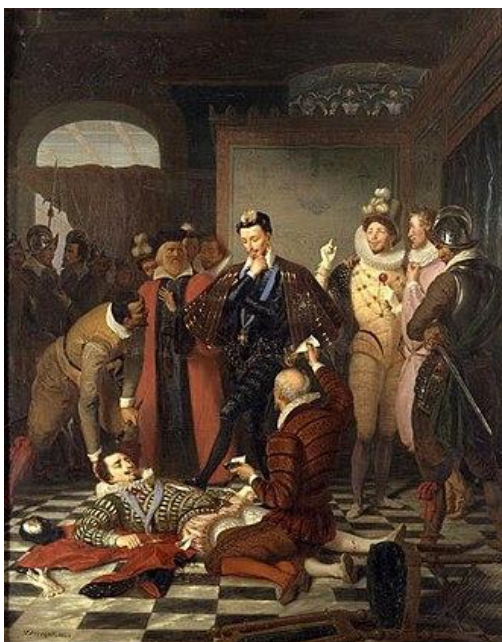
Concerns about succession grew in importance to both sides because Henri III no sons. Both the Duke of Anjou and the Prince of Condi were directly in the line of succession. They were also discreetly supported by the foreign Protestant governments of England, the Netherlands and the German states.

As tensions grew, both Catholics and Protestants armed themselves in "self-defense." At the end of 1584, the Duke of Anjou, the King's youngest brother and presumptive heir died. Since Henri III had no son, French law dictated that the next heir to the throne was the Calvinist Prince Henri of Navarre, whom Pope Sixtus V had excommunicated along with his Protestant cousin, the Prince de Condé. When it became clear that Henri of Navarre would not renounce Protestantism, King Henri III tried to co-opt the Catholic League away from the Guise family and seek a negotiated settlement. Ultimately, the King was pressured by Guise and the Catholic League to rescind concessions granted to Protestants and annul Henri of Navarre's right to the throne. This precipitated a decade of open warfare which the Guise leaders hoped would bankrupt the Huguenots so that they could seize their considerable assets. Henri of Navarre and the Protestants were able to continue to fight with foreign aid from the German princes and Elizabeth I of England.

Meanwhile, the solidly Catholic people of Paris, were becoming dissatisfied with Henri III and his failure to defeat the Huguenots. They started a popular uprising barricading the streets of Paris to defend the Duke of Guise against the alleged hostility of the king, and Henri III had to flee the city. The Catholics then took complete control of the government. The Guise faction controlled the surrounding territories and protected supply lines to the city. Finally, mediation by Catherine de'Medici led to a truce in which the crown accepted almost all the League's demands including: recognizing Cardinal de Guise as heir, and promoting Henri of Guise to Lieutenant-General.



Henri de Guise at the Day of the Barricades



But, King Henri III refused to return to Paris. He suspected that the people of the city were being manipulated by the League and the Guise family. Henri now saw the House of Guise as a threat to the power of the Crown and decided to act. In 1588, the Guise brothers were lured into a trap by the King's guards. The Duke arrived in the King's council chamber where his brother the Cardinal waited. The Duke was told that the King wanted to meet him in a private room adjoining the royal chambers. There guardsmen seized the duke and stabbed him in the heart, while others killed the Cardinal. To make sure that no contender for the French throne was free to act against him, the King had the Duke's son imprisoned.

The assassination of Henri I, duke of Guise, by the guards of King Henri III

The Duke of Guise had been very popular in France, and the Catholic League declared open war against the King. The Parliament of Paris issued criminal charges against the King, who now joined with his cousin, the Huguenot, Henri of Navarre, in war against the League.

The Catholic League printed posters and pamphlets claiming that it was just and necessary to depose the King and that any private citizen was morally free to kill Henri. In 1589, a Dominican monk gained an audience with the King stabbed him in the spleen with a knife. The monk was instantly killed and knowledge of who, if anyone, had hired him was lost. On his deathbed, Henri III called for Henri of Navarre, named him his heir according to law and begged him to convert to Catholicism to end the civil wars and preserve the country. But, under the reign of the new King Henri IV, Huguenots would gain more influence and more openly display their faith, increasing Catholic hostility. At this time, our ancestor **Bishop Nicolas Langelier** must have seen the writing on the wall as he retired to Dinan and wrote his defense of his support for the League.

Henri IV was married to Marguerite of Valois (a Catholic) when both were 19 years old. She was the daughter of King Henri II of France and Catherine de' Medici and the sister of French Kings Francis II, Charles IX and Henri III. The marriage was arranged by Catherine who hoped it would promote harmony between Catholics and Huguenots. This did not happen. The marriage between a Roman Catholic and a Huguenot was controversial. The Pope refused to grant a dispensation for the wedding. In 1585, Marguerite abandoned her husband, joined the Catholic League, and was forced to live in exile for twenty years before later reconciling with Henri. A well-known woman of letters and an enlightened mind as well as an extremely generous patron, she played a considerable part in the cultural life of the court, especially after her return from exile in 1605. She was the first woman to write her *Memoirs*.

After assuming the crown, the new King Henri IV of France held the south and west of France, and the Catholic League the north and east. As the wars continued, Henri defeated the League and his army swept through Normandy. The King knew that he had to take Paris if he stood any chance of ruling all of France. This, however, was no easy task. The city prepared to fight to the death rather than accept a Calvinist king. Henri's forces lay siege to Paris but after a long and desperately fought resistance by the Parisians, Henri's siege was lifted when the Spanish army intervened on behalf of the Catholic League. The Spanish and the League next drove Henri's army from Rouen but the Spanish general was wounded and later died and the Spanish forces withdrew from France. For Henri and the Protestant army at least, Spain was no longer a threat.

After four years of stalemate and despite the withdrawal of Spain, Henri IV was no closer to capturing Paris. He came to realize that Henri III had been right and that there was no prospect of a Protestant king taking resolutely Catholic cities like Paris. Henri IV ultimately decided to renounce his Protestant faith as a way to gain control over the whole of his kingdom. In agreeing to convert, he reputedly said *Paris vaut bien une messe* (*Paris is well worth a Mass*). Henri converted to Catholicism in 1593. Henri was still considered a usurper by some Catholics. League members distrusted Henri's conversion and continued to oppose him until he was finally welcomed into Paris in 1594. He then banished 120 League members from the city after they refused to submit to his rule. The capitulation of Paris was followed by many other towns. Henri IV was soon reluctantly accepted by most of the Catholic establishment and by the Pope, who would absolve Henri and revoke his excommunication.

Henri's conversion worried Protestant nobles, many of whom hoped to win not just concessions but a complete reformation of the French Church. His acceptance by Protestants was by no means complete and many Protestants viewed him as a traitor.

Henri IV was a pragmatic politician who displayed wise governance and selected able administrators. He was confronted with the huge job of rebuilding a divided and impoverished kingdom and uniting it under a single authority. His first step was negotiation of the *Edict of Nantes* whose main provisions were as follows:

- Huguenots were allowed to hold religious services in certain towns in each province;
- They were allowed to have military autonomy and control and fortify eight cities;
- Special courts were established to try Huguenot offenders;
- Huguenots were to have equal civil rights with the Catholics.



Henri IV signs the Edict of Nantes

In fact, the Edict was less a sign of genuine toleration, and more of grudging truce between the religions. The Edict marks the end of the Wars of Religion, however, religious tensions would continue to affect politics for years to come but never with the same intensity.

Stalked by Catholic hatred and Protestant distrust, Henri IV was the target of at least 12 assassination attempts; the last succeeding in 1610. He left a legacy of a strong centralized government, stability, and economic prosperity that has gained him the reputation as France's best king.

Although the Edict of Nantes concluded the fighting during Henri IV's reign, the political freedoms it granted to the Huguenots (who many saw as "a state within the state") became an increasing source of trouble during the 17th century. The next eighty years saw an influential part of Catholic society continue to regularly attack Protestants and the rights of the Huguenots were slowly stripped away.

A decision by Henri IV's son, King Louis XIII, to reintroduce Catholicism in a portion of southwestern France prompted a Huguenot revolt. Ultimately, royal forces defeated the Huguenot stronghold cities and ended the political and military autonomy of the Huguenots but preserved their prewar religious rights. Over the remainder of Louis XIII's reign, and especially during the minority of Louis XIV, the freedoms of the Edict varied year by year.

Ultimately the freedoms of the Edit of Nantes are revoked by Louis XIV in 1685, Catholic hegemony is restored and Protestants are relentlessly persecuted. The price to France is a massive exodus of Protestants to other countries.

La Fronde

La Fronde was a series of civil wars in France between 1648 and 1653. This was during the minority of Louis XIV, who was only 10 years old when the revolt erupted. The Fronde was a reaction to the policies begun by Cardinal Richelieu, chief minister of King Louis XIII from 1624 to 1642. Richelieu actively sought to strengthen the power of the monarchy by reducing the power and influence of the nobility and the Parliamentary judicial bodies. This led to opposition to the government from nobles and Parliamentary leaders over the loss of their privileges. This gained increasing momentum after 1643, when Louis XIV became King under the control of his mother queen regent Anne of Austria and her Italian-born chief minister, Jules Cardinal Mazarin. The Fronde itself was not directed against the young king; rather, the nobility and the parliaments were resisting the policies of a monarchy they believed was under “foreign” control. Although La Fronde was never a particularly unified movement, it was nevertheless a powerful country-wide protest against both the authority of the monarchy and the perceived loss of noble privilege. The overall objective was to stop the growing power of royal government.



Cardinal Richelieu



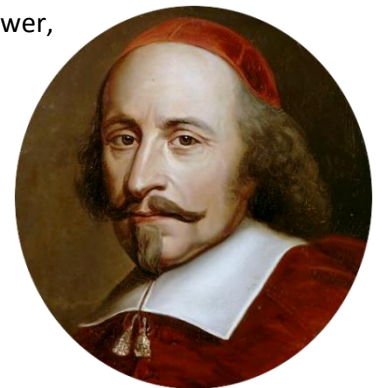
The term fronde came from the word signifying a child's slingshot. It was also a game played in the streets of Paris in defiance of civil authorities whereby children would fling stones at the nobility. A French writer once said, in jest, that the Parliament acted like the schoolboys in the Paris ditches, who fling stones, and run away when they see the constable, but meet again as soon as he turns his back. This was thought a very good comparison.

"We therefore resolved that night to wear hatbands made in the form of a sling, and had a great number of them made ready to be distributed among a parcel of rough fellows, and we wore them ourselves last of all, for it would have looked much like affectation and have spoilt all had we been the first in the mode. It is inexpressible what influence this trifle had upon the people; their bread, hats, gloves, handkerchiefs, fans, ornaments were all 'à la mode de la Fronde', and we ourselves were more in the fashion by this trifle than in reality. And the truth is we had need of all to support us against the whole royal family."

Extract from the Memoirs of Jean François Paule de Condi, Cardinal de Retz (Volume 2)

The term frondeur soon meant a person who believed in limiting monarchical power, or one who simply speaks out against the current government. Ultimately, the failure of La Fronde prepared the way for the absolutism of Louis XIV's reign.

As with so many disagreements, it all begins with money. In France, the new middle class loaned money to kings and nobles alike, often to finance wars or expeditions. But with that came a growing desire and demands from the middle classes for political power and influence. Cardinal Mazarin was happy to provide the Bourgeoisie with government offices, which alienated many in the nobility, who believed such power was reserved to them. But Mazarin did not stop with selling offices and influence, he added new taxes.



Jules Cardinal Mazarin



Les frondeurs pénètrent dans les appartements de Louis XIV et de la reine-mère, par Paul Lehueur, XIX^e siècle.

In 1648, the Parliament of Paris refused to approve the government's revenue measures and instead presented demands for constitutional reform. This initiated the first phase of La Fronde, the Fronde of the Parliament. The Parliament sought to put a constitutional limit on the monarchy by establishing its power to discuss and modify royal decrees. The judicial officers of the Parliament gave Mazarin a list of 27 articles for reform, including abolition of royal provincial intendants, tax reductions, approval of all new taxes by the Parliament, and an end to arbitrary imprisonment. Mazarin had the leaders arrested, after which open revolt broke out in Paris. Since the French army was engaged elsewhere - in a war with Spain - the Crown had little choice but to release those arrested, along with empty promises meet their demands. As soon as this was done, Mazarin and the royal court fled Paris, taking the young king with them. After the war ended early in 1649, the French army returned to lay siege to Paris, however, Parliament, with the support of Parisian leaders and some of the high nobility did not surrender. As rebellion spread to the provinces, the government negotiated a peace which gave amnesty to the rebels and confirmed the concessions to Parliament; but peace was intermittent as battles and intrigue continued.

The resistance now included people from the nobility as well as the middle and lower classes, all unhappy with perceived government oppression. Throughout France, various armies were formed by local city parliaments and councils, and by social groups like the nobility. Many of these armies fought against the Crown, while some armies fought against each other. This was the second phase of civil war: the Fronde of the Princes (1650-1653). But the movement was anything but unified. Instead it was a complex mix of intrigues, rivalries, and shifting alliances driven more by personal ambitions than constitutional issues. Opposition to Mazarin was the one common element among the nobility.

The Prince of Condé, Louis II de Bourbon, was a great military leader and a cousin of the king who had helped the government in its war against the parliaments. Afterward he grew frustrated that his political ambitions were not realized and he conspired with other princes and nobles against the government. But Mazarin and Queen Anne exploited the divisions among these Frondeurs. They influenced the Parisian parliament to order the indictment of Condé in 1651. Condé then started a war and rebellion spread throughout France lasting from 1651 to 1653. Condé was successful and took Paris in 1652. The frondeurs then formed their own government and Mazarin fled the country. Condé was dominant for a brief period, but despite Spanish aid, constant infighting among the frondeurs



Louis XIV receives the Prince of Condé at Versailles following his victory in the Fronde.

doomed the movement. Condé was almost defeated by royal troops outside of Paris, lost the support of the Parisian bourgeoisie, and never did get the support of Parliament. He was ultimately driven out of Paris and the country. King Louis XIV and the royal court returned to Paris in triumph late in 1652, followed by Mazarin's return early in 1653. With many of the nobles in exile and with the Parliament forbidden to interfere in royal administration, the Fronde ended in a clear victory for Mazarin.

La Fronde would impact French history for the remainder of the 17th century. It exposed the selfish interests of the nobility and those in the Parliament as well as their inability to offer an effective alternative to royal leadership. Louis XIV would never trust the nobility, and upon ascending the throne, he worked diligently to erode their power and rule firmly as an absolute monarch. The Fronde was the last serious challenge to the supremacy of the monarchy in France until the Revolution in 1789.

The Reign of Louis XIV

In 1661 Louis XIV, assumed control of his government. Louis was no theologian but he understood that Huguenots threatened the unity of his kingdom. He sought to impose total religious uniformity on the country, repealing the "Edict of Nantes" in 1685 and withdrawing legal recognition of Protestantism in France.



The dragonnades

Louis, at first sent missionaries to convert Protestants, backed by a fund to financially reward converts to Catholicism. Then he imposed penalties and closed their schools and excluded them from favorite professions. Escalating the attack, he tried to forcibly re-Catholicize the Huguenots by instituting the infamous practice of violent *dragonnades* to intimidate Huguenot families to convert to Roman Catholicism or emigrate. This is where intentionally rough soldiers were quartered in the homes of Protestant families and allowed to have their way with them — stealing, raping, torturing and killing adults and infants. This forced Huguenots to either convert or flee. It is estimated that during this time anywhere from 150,000 to 300,000 Protestants chose to flee from France rather than convert, with most moving to Great Britain, Prussia, Holland and Switzerland (4,000 went to the American colonies). The cost to France was a great many intellectuals, doctors, business leaders, artisans, and other valuable people.

Louis XIV avoided schism – he simply wanted more royal power over the French people but did not want to break free of Rome. The pope likewise recognized the "most Christian king" was a powerful ally who should not be alienated. Notably, there would be no inquisition in France, and papal decrees could operate only after the government approved them.

For most of the reign of Louis XIV (1643–1715), France was the dominant power in Europe, however, attempts to promote economic growth and create new industries were not a great success, and France did not undergo any sort of industrial revolution. Indeed, much of the French countryside during this period remained poor and overpopulated. The resistance of peasants to new agricultural innovations led to repeated catastrophic famines long after they had ceased in the rest of Western Europe.

During his reign, Louis XIV increased the French Royal Navy from 25 ships to almost 200 ships and increased the size of the Army and transformed it into an well equipped and obedient force. Next,

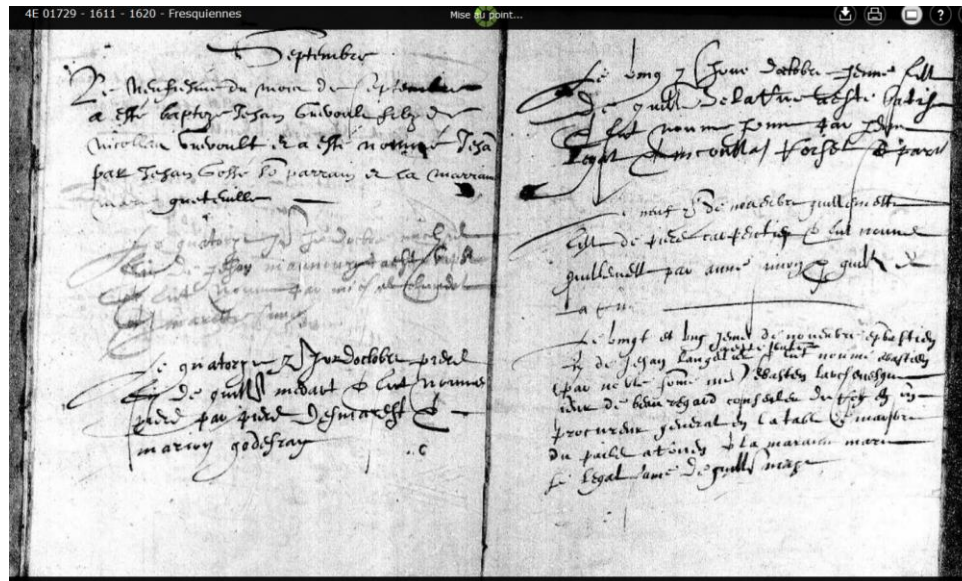
Louis waged several successful wars that brought increased territory, but at the cost of a legacy of enormous national debt.

With more of the country under his control and no restraints on his monarchical rule, Louis XIV increased centralized government control over his country from the capital of Paris. He also sought to eliminate the remnants of feudalism still persisting in parts of France and, pacified the aristocracy. The result was a consolidated system of absolute monarchy in France that endured for 150 years until the French Revolution.

This is the situation in France when Sebastien Langelier decided to leave for America. It presents some compelling historical reasons why a young man might leave an established nation state for the wilderness of Quebec.

The Father of Sebastien Langelier

We cannot leave this **Langelier family** history in France without revealing an important new discovery. For generations Langelier family history reported that **Sebastien Langelier** was born in St. Lubin, Fresquiennes in the Seine Maritime district, Normandy, France, to parents **Michel Langelier** (father) and Catherine Bidaut (mother). This information is replicated in historical documents of Quebec, New France. In both cases, the only evidence offered is the testimony of **Sebastien Langelier**. However, newly deciphered historical evidence discovered in the archives of Rouen in 2018, shows this may not be correct. While no specific birth record has yet been found for Sebastian, we have unearthed the notary book for Fresquiennes in 1613, with his baptismal record. This is shown below.



The notary's cursive script is very difficult to read, so the document may have been known previously without any real effort at interpretation. We present the document here along with an enlarged copy of the section relating to Sebastien with enhanced script and background noise removed. Following the pictures is printed text of what we think is the best translation of the notary's cursive script and an English translation. This gave us a surprise.

*Le vingt et unième jour de novembre (1613) ay baptisé fi ls de **Jehan Langellier** _____ et fut nommé Sébastien par noble homme messire Sébastien Larcheveque sieur de Beauregard conseiller du roy et procureur général en la table de marbre du Palais de Rouen et la marraine Marie Le Legal femme de guillaume Maze>*

TRANSLATION:

*The twenty-first day of November (1613) was baptized the son of **Jehan Langellier** _____ and was named Sébastien for Nobleman Sir Sébastien by the Archbishop, Sieur de Beauregard, councillor of the King and prosecutor general of the marble table of the Palais de Rouen and the godmother Marie, the legal wife of Guillaume Maze (translation by Eric Mardoc, genealogist in France)*

We checked the handwriting throughout this notary's book to confirm the correct deciphering of his script and confirmed the correct wording of this passage by comparing questionable words with other known words that are more clear in other passages in this notary's record book. Thus, we have found that the name of Sebastien's father is most likely **Jehan Langellier**. No mention is made of a mother. This may be because the mother is deceased, perhaps dying in childbirth or from plague. Or, Sebastien could simply be the bastard child of **Jehan Langellier** and a mother is deemed unworthy of mention.

It is noteworthy that the notary specifically records that Sebastien is named for Nobleman Sebastien. This is most likely an ancestor of Jehan and perhaps his father. The most likely Langellier ancestor who would fit is **Sebastien Langellier ecuyer chevalier controleur des guerres** recorded by the King's notary Guillaume Cothereau in 1570.

That Sebastien is from a prominent family is confirmed by the presence of the Archbishop of Rouen as a witness to the baby's baptism. The Archbishop is also titled Sieur de Beauregard and is recorded as a counselor to the King and Attorney general at the marble table of the Palais de Rouen. **What makes this important is that it is the only mention of a high ranking official or person of noble rank anywhere in the Fresquiennes notary records from 1605 to 1620.** Additionally, Marie Maze, the godmother, is the wife of Guillaume Maze, who was the mayor of Rouen. Rouen in 1613, was a city equal to or of higher status than Paris.

In medieval and early modern France, baptism washed away original sin and drove all evil from the newborn child. Baptism also had another significance: it welcomed a new Christian soul into the community. The rite conferred a name that would identify the child throughout his life and the official ceremony in the church established lifelong ties to his godparents, a relationship considered as close as a blood link. Thus it is reasonable to conclude that the notary would only mention the involvement of such high ranking officials if the father **Jehan Langelier** was himself a noble personage. (Sources: *Marriage and the Family in the Middle Ages*, by Frances and Joseph Gies, 1987; and, *The Ties that Bind: Peasant Families in Medieval England*, by Barbara Hanawalt, 1986)

Paul Langelier, a Langelier family genealogist, notes in his work that the boy Sebastien was soon adopted and raised by his uncle **Michel Langelier** and aunt Catherine Bidaut. This is a reasonable conclusion because later in life Sebastien himself reports that he is the son of Michel and Catherine and was born in Fresquiennes. It is also quite possible that **Sebastien Langelier** never really knew his true origins.

All of this begs some questions:

- Is it possible to find more information about **Jehan Langelier** living in a time period of 1575 to 1613, in relative proximity to Fresquiennes, who could be the father of Sebastien?
- Can we find more information about the archbishop, Sieur de Beauregard, counselor to the King and attorney general at the marble table of the Palais de Rouen? If so, does this give us an indication of who **Jehan Langelier** may be?
- What is known about Marie and Guillaume Maze?
- What was happening in and around the Rouen/Fresquiennes area in the period from 1675 to 1613, that would provide insights about **Sebastien Langelier's** ancestry?

The given name of Jehan (sometimes Jean) was popular in France of the 1500s and 1600s. We have already reported about several **Jehan Langeliers** who could be Sebastien's father:

- **Jehan Langelier** who in 1562 was the Controleur of the Port of Bourogne in the town of Orleans. (Source: *Memoires de la Society Archeologique et Historie de l'Orleans*, P 447-448)
- **Jehan Langelier**, the Gendarme, (1660-1617) living in Chateaurenard, Bourches du Rhone.
- **Jehan Langelier** born circa 1580 in Gault Perche, Pays de Loire whose brother Pierre lived in the early 1600s in Notre-Dame-de-Bliquetuit about 15 miles from Fresquiennes
- **Jehan Langelier** living 1580-1620 in Virey, Manche Basse-Normandie
- **Jehan Langelier** living in 1613 in Sceaux / Paris
- **Jehan Langelier** in 1595 a soldier in Sedan a village in the Ardennes of north-eastern France. In the sixteenth century Sedan was an asylum for Protestant refugees from the Wars of Religion

One of these could be the father of Sebastien Langelier also some, or all, of these Jehans may be the same person living in different locations over time. Importantly, the Jehan Langelier we are looking for may also not exist in historical records other than a listing on Sebastien's birth record.

In France during the 1500s and early 1600s, several different people held the titles of Sieur de Beauregard, Seigneur de Beauregard, and/or Chevalier de Beauregard. These titles were transferred whenever a castle or chateau named Beauregard changed hands through a sale, conquest or a bequest from the king. This is all further complicated in that many properties with nice views or situated in attractive settings were named Beauregard. In all, there are, or have been, 31 different castles, manors and estates de Beauregard, 30 in France and 1 in Switzerland.

However, we are still able to positively identify the **Archbishop, Sieur de Beauregard**, in Rouen at the time. In 1613, the Archbishop was François de Joyeuse a French churchman and politician with many connections that you will recognize to the **Langelier** family. He was born in Carcassonne a French fortified city in the region of Occitan, the land of our troubador ancestor. François de Joyeuse was also the younger son of a *seigneur* de Beauregard in an intensely religious family of bishops and soldiers. François was destined for a career in the church after his studies at the University of Toulouse, then at the Collège de Navarre, University of Paris, and he ultimately received his doctorate degrees in canon and civil law at the University of Orléans.

Thanks to the influence of his elder brother, a favorite of King Henri III of France, François de Joyeuse became a privy councilor to the King and rose rapidly in the church. He was made an Archbishop in 1581 (with a papal dispensation for not having reached canonical age). He became a cardinal in 1583 (at the age of only 21) and later was both Archbishop of Toulouse and Archbishop of Rouen.

In 1587, Cardinal François de Joyeuse was appointed by Henry III to be the French minister to the Holy See, and cardinal protector of France. Joyeuse returned to France after King Henry's murder in 1589 and joined the Catholic League. However, he broke with the League in 1593 to support Henry of Navarre (King Henry IV of France), and returned to Rome where he obtained papal absolution for Henry from Pope Clement VIII in 1595. Reappointed cardinal protector in 1596, he returned to France. Then in 1598, Henri IV sent Joyeuse back to Rome where he negotiated the annulment of King Henry's marriage to Marguerite de Valois, opening the way for a second marriage to Marie de' Medici.

In 1613, at the time of the baptism of **Sebastien Langelier**, Cardinal François de Joyeuse was the Archbishop of Rouen. He was also a Knight of the Order of the Holy Spirit along with our ancestor **Sebastien Langelier (the first)**, the *ecuyer chevalier controleur des guerres*.

Here, we now offer our best interpretation of this new evidence:

Jehan Langelier was the son of Sebastien Langelier, *ecuyer chevalier controleur des guerres*. Jehan was a soldier in the army like his father. As the son of a prominent noble, Jehan would have had a prominent rank in the army of Henry IV that conducted the unsuccessful siege of Rouen in 1591. Jehan could also be part of the occupying force after the retreat of the Spanish armies of the Duke of Parma. He was probably a favorite of Cardinal François de Joyeuse who was the Archbishop of Rouen and also the sieur de Beauregard as well as family friend of **Sebastien Langelier (the first)**.

Sebastien's father Jehan and his mother may have died of the plague that hit Rouen around 1613.

After this loss, Sebastien was raised in St. Lubin parish just outside of the village of Frequiennes by his uncle **Michel Langelier** and aunt Catherine Bidaut. Michel was most likely a brother of Jehan. It is noteworthy that Michel and Catherine named their first son Jehan - named after his uncle. Michel may have been a municipal official in the Rouen area and friend of Guillaume Maze the mayor of Rouen and his wife Marie Maze, Sebastien's godmother. Sebastien went to school as a boy and during his adolescence probably worked for the monks at St-Lubin de Fresquiennes. Perhaps this is where he learned about the opportunity for adventure in New France and established a connection with the Church missionaries on whose lands he first settled in Sillery, Quebec.

The lingering effects of two events would certainly have influenced the early life of **Sebastien Langelier** in France - the devastation and animosities that were remnants of the Wars of Religion and the pervasive fear of the Black Death (Bubonic Plague). These are sufficient reasons for Sebastien to leave France for the New World.

Emigration to New France after the Fronde

What drove someone in the 17th century to leave their homeland, endure a long, difficult ocean crossing with a 5 per cent risk of death, to settle in a wild forested country with harsh winters and formidable hostile natives?

Historians differ on whether French emigration to New France was driven by poverty or prosperity. The facts are that while most immigrants were of modest circumstances, the economic context of colonization is a period of expanding French Atlantic trade. Also the few documented motives of immigrants emphasize the opportunities offered by emigration rather than a desperate personal situation.

Rural exodus and inter-urban travel were traditional migratory trends in France that often were a prelude to emigration to New France. Urbanization, the movement of a rural population to cities, was a growing force in France in the early 1700s. Cities in this time were unhealthy places where deaths far exceeded births, so immigration was needed simply to maintain the population. French cities drew on the rural countryside for young men seeking opportunity and employment. Also important was the movement of peoples between cities during the *Ancien Regime*. In France a well developed transportation network moved goods and people between market economies and the Atlantic trade ports. Also, young artisans nearing the end an apprenticeship often traveled from city to city throughout the country. Some spent years traveling as they practiced their trade. Most of these mobile city-dwellers were single young men. The artisans along with soldiers in the army and rural migrants formed a large group of hyper-mobile travelers in the 17th century. All of these types of travelers are represented in the migrants to French port cities who subsequently left on the second leg of their journey to New France.

Early pioneers of New France

In the beginning, the colonization of New France was the business of men. Samuel de Champlain and his travel companions were all male. However, colonization could not occur without women. Champlain first encouraged settlers to mix with native peoples to create a sustainable population of mixed heritage and French culture. When his plan did not materialize, French authorities sent women to Quebec with the first arrivals in 1612 and 1613. The first women arrived in Acadia in 1636. In all, about 2,000 women and girls were among the 10,000 founding immigrants of Canada. These included the 850 young women who were *filles du roi*, sent to Quebec in the middle of the 17th century to marry the men of the colony. Among these young ladies was our ancestor **Marie de Beauregard**.

The geographic origins of immigrants to New France is primarily from western France. Over two-thirds of the Canadian and Acadian colonists came from an area on the western side of a line drawn from Rouen to Toulouse. Almost half came from the northwest. Colonial immigration in the 17th century is distinct from the transatlantic exodus a century later. During this time, it was people from villages, market towns and especially cities who settled the lands of New France, whereas during the following century, peasants from the Old World were the immigrants. The cities that supplied the greatest number of immigrants were La Rochelle, Paris, Saint-Malo, Rouen, Nantes, Dieppe and Bordeaux, which clearly reflects the Atlantic and urban nature of the outflow of immigrants. Curiously, each of these cities had **Langeliers** living there in the late 1600s and early 1700s.

Less than one-third of the founders of Canada were peasants (27%). Artisans made up nearly 45% of the immigrant population, the nobility (3%), the bourgeoisie (12%) and non-agricultural laborers (14%). All were over-represented among immigrants than their representation in France. Aside from soldiers,

the most common occupations were in the lumber, building, clothing, textile and maritime trades. The immigrants also tended to be young, although children were not characteristic of the group. Nearly three-quarters were under 30 years of age, and among this group, less than one-tenth were under age 15, and more than half were in their 20s. Overall, young adult males predominated. The migration of families was the exception rather than the rule. Nuclear families accounted for only one-tenth of immigrants. **Sebastien Langelier fits perfectly with this demographic.**

It was only in terms of religion that immigrants reflected the “average” situation in France. From 1627, Canada was an officially Catholic colony. Fewer than 300 Huguenots were among the founding immigrants of Canada and many of them converted to Catholicism before they arrived. New France, unlike New England, never became a refuge for religious minorities. Yet not all Catholics were necessarily pious. Among lay immigrants, neither the people nor the administrators were particularly inclined to be strictly devout. On the contrary, a degree of indifference among the people could be detected with regard to behaviors prohibited by the Church, and there were even cases of anticlericalism. The administrative elite often found itself in conflict with members of the clergy. Catholic zeal came mainly from missionaries steeped in the ideas of the Counter-Reformation.

Twenty percent of Canadian pioneers were female. In all, a total of 2,000 or so women and girls arrived and stayed in the colony in its early years. Over three-quarters of them came from a city, and most from a large city. As was the case for the men, this fact does not necessarily mean that the women were born in cities, but they had left their rural homes before they left for Canada. Most of the women came from the northern half of France. This uneven distribution, in which northern France dominated, resembles the geography of French literacy under the *Ancien Regime*. Men reached Canada from just about every area, while the women hailed particularly from regions with a higher level of culture. Like the men, the women came from every social background: nobility, peasantry, bourgeoisie, artisans. Rich or poor, most women did not, however, have an occupation as we understand the term today. They were preparing for marriage, which was virtually an economic necessity in an era when a woman alone would have difficulty earning a living. Of the 2,000 female pioneers, over two-thirds were prepared to marry as soon as they arrived. There were about 100 widows, but most were what were called at the time *filles à marier*, or marriageable girls. Twenty percent were under 30 years of age, and half were between 15 and 25 years of age.

Due to harsh winters, short growing seasons, wars with the Iroquois and slow economic development, New France was never seen in France as a particularly attractive or desirable location. In fact, people usually had to be persuaded to emigrate there.

The recruitment system was based on both the public and private sectors. In the private sector, *habitants* and merchants would sign up passengers and indentured servants, emphasizing the availability of land and attractive wages. Civil servants, often affiliated with the Ministère de la Marine, would recruit soldiers, skilled workers, marriageable girls and non-dangerous criminals, such as poachers and *faux-sauniers*, or salt smugglers. These recruits formed a very mixed group. Among the criminals, deported without their consent, a good many tried to return despite life sentences. Soldiers, indentured workers and passengers recruited by private persons, came to find permanent, well-paid work and perhaps also to settle. Young women without dowries took advantage of the opportunity for marriage in New France.

Habitants were often recruited in personal ways. Satisfied colonists wrote to their friends and family members to ask them to come join them. Others, who needed manpower, travelled to France to

personally look for candidates. If unable to travel, their requests for manpower were handled by a reliable representative. Those who wanted to settle people on a *seigneurie*, had to recruit on a larger scale and looked to their own region of origin for recruits, often trying to recruit whole families. For this reason, the *seigneurs*, including religious communities, were responsible for recruiting a large proportion of the founding immigrants.

The merchants who traded in indentured servants, and the civil servants in service of the Crown, recruited immigrants in different ways. The first were professionals who paid little attention to the quality of the people for whom they organized transportation. Posters and drum rolls announced their presence in public squares, most often in a large city. They would then cast as wide a net as possible. Wild promises were often made, the title of master was promised to artisans who would hire themselves out; lumber, tools and animals were promised to farmers; marriage and a trade (that of spinner) were promised to women; and to all as much land as they could cultivate. They also offered an indenture bonus, but in practice the amount was almost always deducted from the wages paid to the immigrant in the colony.

Only two categories of immigrants escaped this anonymous method of recruitment: the *filles du roi* and prisoners. In both of these cases, recruiters hired by the Crown sought immigrants from very specific groups. When Louis XIV took charge of New France in 1663, the report on female departures was less than satisfactory. Women accounted for about one-third of the white population, and there were seven men for each marriageable French woman. To address such a disastrous situation for colonial development, the State, from 1663 to 1673, sent more than 850 *filles du roi*, women suitable for marriage who came to Canada in exchange for a dowry.

The *filles du roi* came primarily from the Hôpital général de Paris, whose chief director had long been interested in Canada. Founded in 1656, the institution provided shelter for about 3,000 women and girls in the women's wing of the Salpêtrière: the ill, the insane, poor orphans and even girls from reputable families. A gentleman without means could place his daughter there, like an inexpensive convent, and the Hôpital was happy to receive this "treasure" who, despite her financial difficulties, enhanced the institution's reputation. In principle, the Salpêtrière only rejected women of dubious morals, who were disqualified from receiving public assistance.

The King's Intendant in New France, Jean Talon, participated in the recruitment of the *filles du roi* from among the girls in the care of the Hôpital during a visit in 1673. The director had already made an initial selection among the girls, based on their inclinations and aptitudes. This list was then submitted to the colonial authorities for ratification. On their departure, the *filles du roi* received a small trousseau of about ten livres, containing a chest, one headdress, one taffeta kerchief, one belt, shoe ribbons, 100 needles, one thimble, one comb, white and grey thread, one pair of stockings, shoes, one pair of gloves, scissors, a thousand pins, one bonnet and laces.

The *filles du roi* married soon after their arrival in the colony, thereby becoming founding immigrants. All Québécois "*de souche*" (old-stock Quebecers) are considered to have at least one *filles du roi* among their ancestors.

Prisoners, by contrast, did not adapt very well to their new country. Of the thousand who reached Canada, scarcely 100 would become founding immigrants. Most of them were *faux-sauniers*, or smugglers who engaged in the salt trade without paying the salt tax. Chosen by prison directors or other officials based on criteria such as physical condition, trade, age and marital status, they could not refuse to be deported.

During the 17th and 18th centuries, New France took in a population that largely distinguished it from the French population as a whole. Urban and commercial networks, along with existing migration channels, brought about a kind of selection that resulted in a unique demographic profile dominated by young artisans in the first Francophone center in North America. Emigration occurred slowly, which explains the importance of the public and private recruitment systems. With few exceptions, Frenchmen and especially French women did not pounce on this path to exile. For those who chose it all the same, the North American adventure provided them—through marriage, settlement on land or a modest nest-egg—with the financial security that had evaded them in France.

Many immigrants did not remain in New France. Of the 33,500 who came to Canada, fewer than 10,000 would stay on. Today, they are considered the founding immigrants. Evidently, the British conquest of Canada had an effect, more than 4,000 Canadian *habitants* returned to France at the end of the French regime. In the Maritimes, the situation was worse because of the deportation administered by the British. Whether in Quebec or the Maritimes, the Conquest marked the beginning of a new era in European settlement, now dominated by the British. Those French speaking settlers who remained benefited from the reinforcements of surviving Acadians or those who returned following the *Grand Dérangement*, and perpetuated the French heritage. **Today, they have more than 10 million descendants French pioneers in North America and many are descendants of Sebastien Langelier.**

THE LANGELIER FAMILY - PIONEERS OF NEW FRANCE

SEBASTIEN LANGELIER - PIONEER



Sebastian Langelier is recorded among the earliest pioneer settlers of New France. Sebastian along with his uncle, **Michel Langelier** and his aunt, Catherine Bidaut, all lived for a time in the parish of St. Lubin de Fresquienne. Fresquienne is located about 10 miles north of the city of Rouen in Normandy, France.

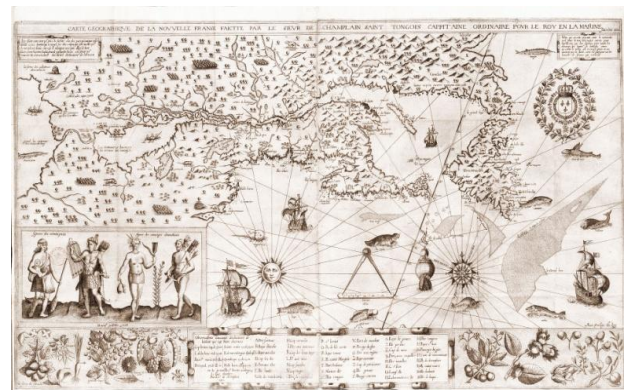
Normandy (in French: *Normandie*; in Old French: *Normanz*; and, originally from the word for "northman" in Scandinavian languages). It is one of the 18 regions of France, roughly referring to the historical Duchy of Normandy.

Normandy today is divided into five administrative departments: Calvados, Eure, Manche, Orne, and Seine-Maritime. It covers 11,825 sq mi, comprising roughly 5% of the territory of metropolitan France. Its population of 3.37 million accounts for around 5% of the population of France. The inhabitants of Normandy are known as Normans, and the region is the historic homeland of the Norman language. The historical region of Normandy comprised the

present-day region of Normandy, as well as small areas now part of the departments of Mayenne and Sarthe. The Channel Islands are also historically part of Normandy

Normandy's name comes from the settlement of the territory by mainly Danish and Norwegian Vikings from the 9th century, and confirmed by treaty in the 10th century between King Charles III of France and the Viking *jarl* Rollo. For a century and a half following the Norman conquest of England in 1066, Normandy and England were linked by Norman and Frankish rulers. The *Charte aux Normands* granted by Louis X of France in 1315 (and later re-confirmed in 1339) was for Normandy like the Magna Carta in England - it guaranteed the liberties and privileges of the province of Normandy. French Normandy was occupied by English forces during the Hundred Years' War in 1345–1360 and again in 1415–1450. Normandy lost three-quarters of its population during the war. Afterward prosperity returned to Normandy until the Wars of Religion. When many Norman towns (including Rouen) joined the Protestant Reformation, battles ensued throughout the province.

In the early 1600s, Samuel de Champlain became involved with group interested in the fur trade and in 1603 sailed for North America from the port of Honfleur in Normandy. He used his cartographer skills and produced a map of the St Lawrence river and upon his return to France published the map and his account of the trip in his work: *Des Sauvages: ou voyage de Samuel Champlain, de Brouages, faite en la France nouvelle l'an 1603*. Next, King Henry IV of France commissioned Champlain to explore and report further on the new lands in the Americas and Champlain sailed to America again from the port of Honfleur in Normandy 1604.



Samuel de Champlain's map of the Saint Lawrence River area

Champlain's writings promoted the new world and encouraged many young men to abandon life in France and emigrate to the colony of New France. **Sebastien Langelier was one of the earliest pioneers in New France.**

Sebastien Langelier (sometimes spelled Sebastian) is listed in most genealogical and historical records as one of the earliest pioneer settlers of New France, arriving in 1653. In 1650, New France had seven hundred colonists. Sebastian was one of a few brave French pioneers. First mention of Sebastian in New France is in 1659. The first official legal document recording his presence in Quebec is dated 1663.

The general story of the life of **Sebastien Langelier** as passed down in family stories and in historical records is consistent and correct. However, in our research for this work, we have discovered, that many of the details in the life story of Sebastian Langelier are incorrect.

For example, most records report Sebastien as born on November 21, 1613 (sometimes 1617) to parent **Michel Langelier** and Catherine Bidaut. However, as we have seen in the previous chapter, this assertion of parentage is not correct. Sebastien's generally accepted birth date is correct. The notarized record of his baptism in the parish of St. Lubin de Fresquiennes shown in the previous chapter specifically states the twenty-first day of November (1613).

There is no doubt that **Michel Langelier** and Catherine Bidaut raised Sebastien. But, Michel Langelier is most likely his uncle and Catherine is his aunt. What we know about them is that Michel was born circa 1590 and died circa 1660 in Rouen, and Catherine Bidaut was born circa 1595 and died circa 1682 in Vaux Saules, France. Reports of Michel and Catherine's marriage differ: most say they were married circa 1610 in the church St. Lubin de Fresquiennes; but, others say that they were married in town of Niort in the Poitou-Charentes region on the Atlantic coast of western France. Niort is south of Angers and near La Rochelle. Michel, Catherine and Sebastian are all reported as having been born and lived in the commune (village) of Fresquiennes, Normandy. This may well be true, but the dates and duration spent there is not clear. For example, in addition to Niort, Michel and Catherine are also recorded as living at: Notre Dame Manche (in northern Normandy, north of Fougères and west of Rouen); and, Croix Mare (a village about 10 miles north of Fresquiennes).

Many, if not most, genealogical records report that **Michel and Catherine Langelier** had only one child, Sebastian. A few other researchers report correctly that **they had three other children**. Baptism records confirm that Sebastian's siblings are:

- **Jehan Langelier**, born March 15, 1607;
- **Marie Langelier**, born February 20, 1610 (married to Jacques LeSueur on October 26, 1634);
- **Jean Langelier**, baptized on November 20, 1620 at Croix-Mare (St-Aubin), about 6 miles north west of Fresquiennes.

Fresquiennes, where the **Langelier** family lived, is a rural farming commune (village) located in the Seine-Maritime department in the Normandy region in northern France. It occupies slightly over 5 square miles and sits at the junction of the D44, D504 and the D124 roads about 10 miles north of the city of Rouen and 5 miles from the towns of Pavilly and Barentin to the west and Montville to the east. All are in the administrative district of Rouen. This region in northwestern France is often called Pays de Caux (meaning Land of Chalk) because of its white soil.



Village of Fresquiennes

The first traces of human occupation in Fresquiennes goes back to the Gallo-Roman period. Excavations during the nineteenth century detected the presence of a Gallo-Roman cemetery. In 1951, a Frankish necropolis of the 5th century was discovered. The origin of the name of the municipality is not known. There is mention around 1050 of Freschenes or Freschienes and nineteenth century documents mention Fresquiennes en Caux.

In the 13th century the stronghold of Fresquiennes is held by the family of Saône, then by the family De Pereuse before being bought in 1545 by Nicolas Romé, an advisor to the King and master of requests to the Parliament of Normandy.

At the heart of the village is the church, Our Lady of the Assumption, that has a cartouche on the south balcony of the tower with the date of 1577. The family Rome remained the lords of the fief of Fresquiennes until the French revolution. At that time the village had a thousand inhabitants, a figure that will not be reached again more than 200 years later. In 1826, a new Louis XIII style castle was built on the remains of the feudal castle which was destroyed by fire in 1902. It was not until 1926, that a wealthy industrialist completed the castle renovations.



Castle Fresquiennes



The population of Fresquiennes was 979 in the 1999 census, 996 in 2006, 1,039 in 2007 and 1,063 in 2009. The number homes totalled 402 in 2007. These homes consisted of 381 main residences, 1 second or occasional homes and 20 vacant homes.

Sebastian Langelier states that he was born in St. Lubin de Fresquiennes. While there is no St. Lubin in the village center, there is a forest and farmland area about a mile south of the village known as the Valle Lubin. This is a very small, mostly wooded area with a community of about 15 to 20 homes. This could be the home of Sebastian, Michel and Catherine - St. Lubin de Fresquiennes.

Map showing the village of Fresquiennes and Vallee Lubin approximately 1 mile to the

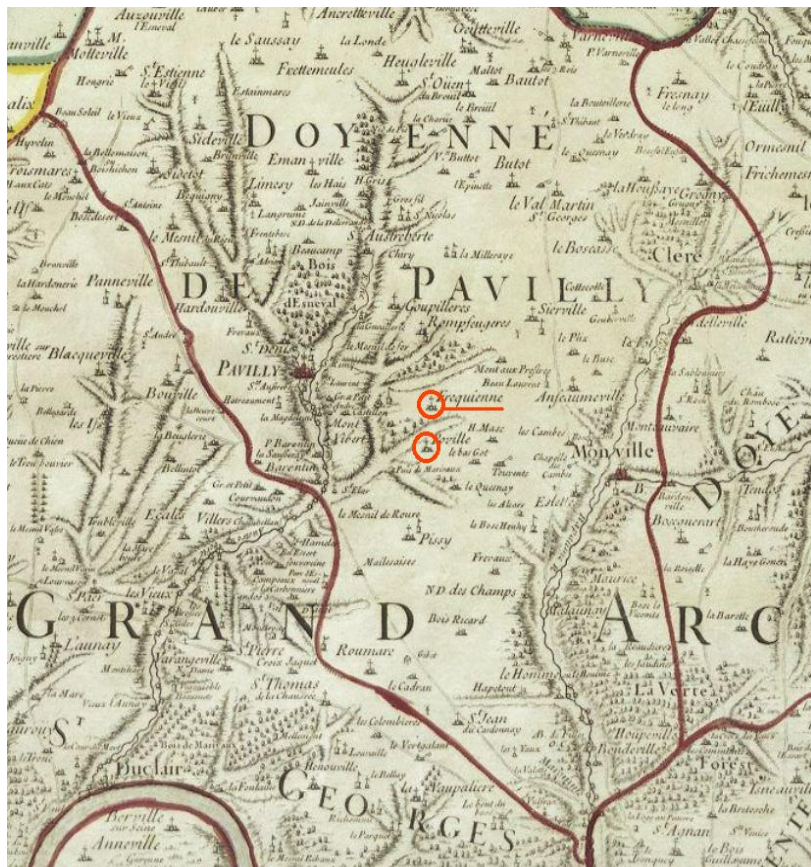


Aerial view of Vallee Lubin, Fresquiennes

At the time of his baptism, Fresquiennes was in the diocese of Pavilly but now is in the diocese of Rouen. The church Notre-Dame-de-l'Assomption in Fresquiennes has stood in the center of the village since the beginning of the 15th century. It was first built in 1447 and added to and renovated at least 6 times over the succeeding 500 years. The church is shown on the map of the Diocese of Pavilly from 1600. It is noteworthy that this map also shows a church slightly south of the village in the vicinity of Valle Lubin. This could have been the church of St. Lubin de Fresquiennes mentioned by Sebastian Langelier as his birth place.



Church of Notre-Dame-de-l'Assomption in Fresquiennes



Saint Lubin (French)/Saint Leobinus (Latin) died March 14, 557. He was a hermit, abbot, and bishop. Born in a peasant family, he became a hermit and a monk of Micy Abbey before being ordained a priest. He was then elected abbot of Brou and in 544, became Bishop of Chartres, succeeding Etherius with the consent of king Childebert I.

Map of the Diocese of Pavilly in 1600s



Saint Lubin

Today, there is no village or town of St Lubin de Fresquiennes. Most likely the old parish church and homes were destroyed or deserted sometime prior to or during World War II. The D-Day invasion of Europe happened along the beaches of Normandy only 100 miles from Fresquiennes and the area would have suffered through bombings and assaults as the Allied and German armies battled throughout the region particularly in the fighting for LeHarve and Rouen.



Maison des Templiers

Fresquiennes is located close to several historic sites:

Approximately 12 miles to the west is the historic Jumieges Abbey originally built in the 7th Century and one of the most important religious monuments in the Seine-Maritime Department. A bit farther west is the small village of Caudebec-en-Caux situated along the Seine River with its 15th century gothic church of Notre-Dame that Henry IV called the most beautiful church in his kingdom. Other notable landmarks in Caudebec-en-Caux are the 12th-13th century Maison des Templiers, among the oldest houses in Normandy.



Jumieges Abbey

Fresquiennes is also only 50 miles from the port city of Le Harve and 51 miles to the small seaport of Honfleur from which Samuel Champlain departed for the New World in 1604, and 90 miles from Paris. Many present day Seine River luxury cruise ships travel from Paris to Honfleur and back with stops and tours along the way including Monet's gardens at Givinchy, the city of Rouen, and the Normandy beaches of D-Day.



Port of Honfleur

Sebastian Langelier - The Journey to New France

Sebastian Langelier migrated to New-France in the early 1600s at the age of 38. Most genealogical records and history books state that **Sebastian Langelier** arrived in New France (Quebec) in the year 1653 aboard the ship *Le Saint Nicolas de Nantes*. This may be true or simply a convenient link to an interesting story in the history of New France - *Le Grande Recrue de 1653*. **Our evidence shows that Sebastien probably arrived much earlier.**

In 1650, New France had seven hundred colonists and Montreal had only a few dozen settlers. Because indigenous tribal people did most of the work of beaver hunting, the *Compagnie des cent associes* needed few French employees. The severely under populated New France almost fell completely to hostile Iroquois forces.

The 1666 census of New France conducted in the winter of 1665–66, showed a population of 3,215 *habitants* in New France, many more than there had been only a few decades earlier, but also a great difference in the number of men (2,034) and women (1,181).

There are no comprehensive passenger lists of immigrants arriving by ship in Canada prior to 1865. Until that year, shipping companies were not required by the government to keep their passenger manifests. Few passenger lists exist and many that do exist are incomplete. Even though Canada was founded in 1608, the majority of French pioneers traveled to New France and settled in Quebec and Acadia between 1657 and 1669.



1600s French sailing vessels

Sebastien Langelier supposedly came to New France circa 1653 reportedly aboard the ship *Le St. Nicolas*, however, he is not listed among the passengers. Perhaps he was among the ship's crew or traveled on a different ship. Most historical examinations of maritime traffic between France and Canada during the 17th Century suffer from a lack of reliable records and statistics. Records that have survived are incomplete until 1727.

From 1608, when Champlain founded the French colony of New France, until 1721, only 61 ships are documented to have landed in New France. Of this total, passenger lists are available for less than half of these ships and those records are notoriously incomplete.

In the early period of the 1600s, the few ships that arrived were from the French ports of St. Malo, Rouen and Dieppe, who were the major merchant shareholders of the *Compagnie des cent associes*. A few traders from La Rochelle were viewed as interlopers in Canada. But with the return of New France from British usurpers in 1632 and the failure of the Company to exploit its monopoly, La Rochelle "armateurs" (ship owners) began to dominate maritime traffic to Canada.

Between 1640 and 1720 maritime trade between France and Canada was dominated by La Rochelle "armateurs" and merchants. The first La Rochelle ship to sail to the Saint Lawrence River was in 1640 and about 3 ships sailed each year during the next decade (a total of 29 ships prior to 1650). Ships from Dieppe numbered 4 to 6 ship each year (for a total of about 50 ships prior to 1650). During the 1650s, economic conditions in Quebec were so poor that shipping declined to as low as 1 ship arriving in some years and in 1654 there were no arrivals at all.

By 1660, Normandy merchants still doing business with Canada used ships from La Rochelle. After New France reverted to the Crown in 1663, the number of ships traveling to Quebec increased significantly. (Source: *The Pattern of French Colonial Shipping to Canada before 1760*, by James S. Pritchard)

Sebastien Langelier is not recorded among the passengers sailing on the ship *Le Saint Nicolas*. Shipping records from this time period often don't exist, lack complete information due to poor record keeping, or were not preserved. The fact that Sebastien's name is not on the record of *Le Saint Nicolas* may be an error of omission. However, given the detailed record for the recruits for *Le Grande Recrue*, this seem unlikely. Also, there is no record of **Sebastien Langelier** having any presence in or around Fort Ville Marie. This is important because if Sebastien was a recruit in Le Grande Recue of 1653, he would have signed a five year service contract.

If Sebastien did not arrive in Quebec aboard the *Le Saint Nicolas*, then: when, from where and on what ship did he emigrate to New France? Using the following table, we find the following for 1651 to 1653:

- 15 ships arrived in New France (at ports of Quebec, Tadoussac, Port Royal/Acadie or Ile Percee)
- 6 land at Quebec from ports in France
- only 2 ships arrived in Quebec from ports in France near Fresquiennes (Rouen and Le Harve)

Ships coming to New France with lists of seafarers and passengers

<u>Year</u>	<u>Ship</u>	<u>Departs</u>	<u>Arrives</u>	<u>Arrival Date</u>
1651	5 ships land in New France Le Petit Saint Jean Fregate des Jesuites Le Saint Joseph La Viege Le Passemoy	France, port unknown France, port unknown La Rochelle, France La Rochelle, France La Rochelle, France	Quebec Port Royal/Arcadia Tadoussac Quebec Tadoussac	August 18 Unknown September 1 October 13 September 16
1652	4 ships land in New France Navire de Jean Pointel Navire de Capitaine Poulet Le Passemoy de Hornen Unknown name	Rouen, France Rouen, France La Rochelle, France France, port unknown	Quebec Quebec Quebec Port Royal/Arcadia	July 1 August 31 September 20 Unknown
1653	6 ships land in New France Navire de LaTour La Montagne de Rotterdam Navire Hollandais Le Patriarche d'Abraham Navire de Jean Pointel Le Saint-Nicolas	France, port unknown La Rochelle, France Holland France, port unknown France, port unknown Nantes, France	Port Royal/Arcadia Port Royal/Arcadia Tadoussac Tadoussac Tadoussac Quebec	Unknown Unknown May 30 August 8 August 10 September 20

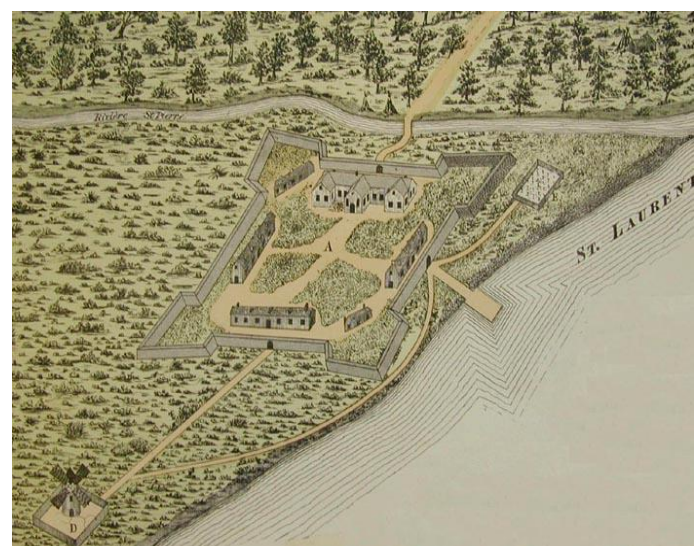
Given this information above it is most likely that Sebastien traveled to the port of Quebec, New France from either the port of Rouen (11 miles from his father's home in Fresquiennes). If Sebastien's departure port was Rouen, he could have sailed on either of two private ships: *Navire de Jean Pointel* or *Navire de Capitaine Poulet*. Each of these ships would put Sebastien's arrival in Quebec during the summer of 1652. **This is important because we have Sebastian Langelier mentioned in a land transfer in 1652.**

Most genealogical websites and historical documents record **Sebastian Langelier** arriving in New France (Quebec) in the year 1653 aboard the ship *Le Saint Nicolas de Nantes*. However, there is no definitive evidence of this other than repetition. It does make for an interesting family legend connecting Sebastien to an important story in the history of New France - *Le Grande Recrue de 1653*. Because it is possible (but unlikely) that Sebastien was part of *Le Grande Recrue*, we relate this story now:

Le Grande Recrue de 1653

On May 17, 1642, the Roman Catholic *Société Notre-Dame de Montréal*, decided to create a colony dedicated to the Virgin Mary. Missionary Paul Chomedey de Maisonneuve, the leader of the colony, with a few other French colonists set up a mission named *Ville Marie* on the Island of Montreal. By 1651, Ville-Marie had been reduced to less than 50 inhabitants due to repeated Iroquois attacks.

De Maisonneuve returned to France that year determined to recruit 100 men to bolster the failing colony. He had already decided that should he fail to recruit these settlers, he would abandon Ville-Marie and move everyone back downriver to Quebec City. (Even 10 years after its founding, the people of Quebec City still thought of Montreal as *une folle entreprise* - a crazy undertaking, because of the constant threat of Iroquois attack.) The arrival of Maisonneuve and his recruits on November 16, 1653, essentially saved Ville Marie and had a significant impact on the evolution of all New France.



Fort Ville Marie 1653

In 1687, 34 years after the recruits arrived, the Governor, Jacques-René de Bresay de Denonville, and the Intendant, Jean Bochart de Champigny, commemorated the event by honouring *these 100 men who saved Montreal and all of Canada*. The whole enterprise then became known as *Le Grande Recue de 1653*.

Who were the recruits?

In France, de Maisonneuve sought young men, as vigorous as they are audacious, with different crafts, and able to defend the emerging colony. He was looking for soldier craftsmen. After two years of recruitment, 153 men sign contracts of five-year terms. Only 102 showed up at the port of Saint-Nazaire (in Brittany), and embarked on the ship *Le Saint-Nicolas de Nantes*.

(Source: *La Grande Recrue de 1653* by Roland-J. Auger, 1955)



Paul Chomedey de Maisonneuve

The average age of these men, when they arrived in 1653, was 24, and they came from a variety of areas throughout France. (More details are provided in the following list - the regions listed are in modern-day France and not the 17th-century historic regions)

- **Pays de la Loire region – 62 recruits** [Sarthe, Loire-Atlantique, Mayenne and Maine-et-Loire departments]
- **Central region – 10 recruits** [Indre-et-Loire, Loir-et-Cher and Loiret departments]
- **Île-de-France region – 6 recruits** [Seine Maritime and Seine-et-Marne departments]
- **Bourgogne region – 3 recruits** [Côte-d'Or and Nièvre departments]
- **Basse-Normandie region – 2 recruits** [Calvados departments]
- **Picardie region – 2 recruits** [Aisne and Oise departments]
- **Bretagne region – 1 recruits** [Morbihan department]
- **Nord-Pas-de-Calais region – 1 recruit** [Pas-de-Calais department]
- **Unknown origin – 15 recruits**

Sebastien Langelier would have been one of the six recruits from the Ile de France region. Perhaps he was even traveling with friends and neighbors that he knew well.

The recruits practiced 24 different trades. 70 men stated that they had a single trade, while 28 had two trades and two others claimed to have three distinct professions. Most of the recruits (84) said that they were land-clearers. This means that they had agreed to prepare the uncultivated lands of New France for agriculture. The other trades include: carpenter (8), long sawyer (7), mason (4), surgeon (3), miller (3), locksmith (3), baker (2), roofer (2), labourer (2), joiner (2), digger (1), weapon maker (1), butcher (1), hat-maker (1), kettle-maker (1), nail-maker (1), cobbler (1), gardener (1), stone layer (1), clog maker (1), tailor (1), sharp tool maker (1) and, a rough masonry pointer (1). Some of these are not defined as they were in the past. For example, a surgeon was actually a surgeon barber. "Barbering" was only legally separated from surgery in 1743. A rough masonry pointer was responsible for placing fieldstone or debris between the beams or joists on a wall, partition or floor. The sharp tool maker (taillandier in French) is responsible for making cutting tools (axes, planes, files, blades, pickaxes, spades, all types of knives, etc.). Long sawyers always worked in teams of two and cut tree trunks into planks, sawing them lengthwise. A kettle-maker made and sold kettles, along with a wide variety of other kitchen utensils. In addition to making all sorts of nails, a nail-maker also made chains, bits, halter rings, etc. Finally, a stone layer covered streets, squares, churches and other public buildings with stones or slabs. Sebastien's skills are not known. He could have been any one of these or he could have learned from other voyagers about their skills during the voyage.

Fifteen women were also on board the ship when the recruits crossed the ocean.



Map showing port Saint Nazaire, Brittany, France
(Saint Nazaire is 275 miles from Fresquiennes)

The crossing

The departure from Saint-Nazaire takes place on June 20, 1653. It is the beginning of a harsh and tragic crossing. As soon as they leave the shore, the passengers find out that the ship *Le St. Nicolas* is in very poor shape and constantly took on water. The aged and rotting ship began to sink after only a few days at sea. The crew and recruits struggled to plug leaks and they continuously had to bail water out of the ship. Eventually, despite their hard work, supplies start to deteriorate and it was clear that they had to abandon ship. After about 350 miles at sea, they go back to Brittany.

De Maisonneuve, feared that many of the enlistees might want to stay in France after their difficult adventure, so he lands his soldiers on a small island from which they could not escape (though a few did try). It took several weeks to find and equip another ship, *Le Saint Nazaire*, but they finally departed a second time for the New World on July 20, 1653.

One of the women passengers, a nun, writes:

I was most distressed to see us in this dangerous situation. Our people were ill prepared to die. Monsieur de Maisonneuve left all of his soldiers on an island from which it was impossible to escape. Otherwise none would have stayed with us. A few of them try to escape by throwing themselves into the water. They became crazy and accused us of leading them to their perdition. We had to wait quite a long time to find and gear a new ship and see to all our needs. We were able to leave finally on July 20, 1653 after the holy mass.

(From: *Les Écrits de Mère Bourgeoys*, p. 47)

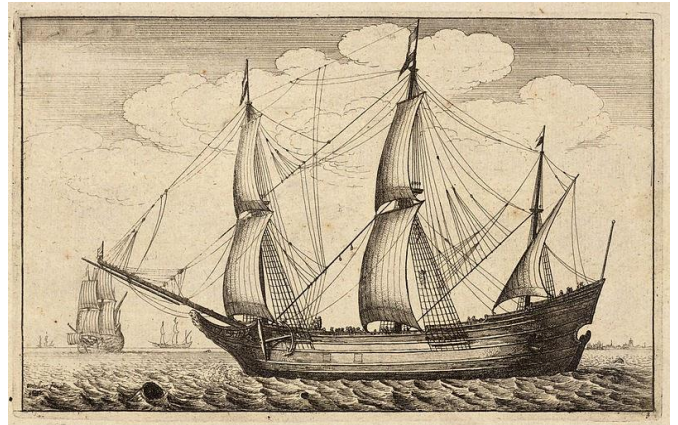
Setting out on July 20, 1653, the ship sailed at the will of the winds. It is difficult to evaluate the length of the crossing. The shortest crossing in those days took nineteen days (in 1610), while the longest took six months (in 1752). Trips from Europe to the Americas always took longer than the return trip as a result of the winds. The winds blow from the east an average of 100 days per year compared to 260 days for winds from the west.

Sebastien Langelier and the other passengers were no doubt discouraged by their false start and inconveniences. But they had not seen the last of their difficulties. Many perils faced those who set out for the New World in the 17th century. These included many natural elements: storms, lack of wind, severe cold temperatures, hurricanes, and iceberg; as well as pirates.

The delayed departure and various damages affected the spirit of the passengers. Furthermore a serious epidemic on board took the lives of eight persons and the ship transformed into an hospital. Epidemics were always a concern on board ships. They were a common problem as a result of the poor sanitary conditions and vermin (rats and fleas) found on ships. Plague, typhoid, dysentery, scurvy, measles, furunculosis (recurrent boils on skin) occurred on many trips, resulting in hundreds of deaths over the decades. Also, seasickness was something that few passengers managed to escape. Although seasickness was not dangerous, it could be extremely exhausting and contributed significantly to general

ill health. Sister Cécile de Sainte-Croix reported on her horrific vomiting: *I do not believe that I exaggerate when I say that I filled a bucket. . .*

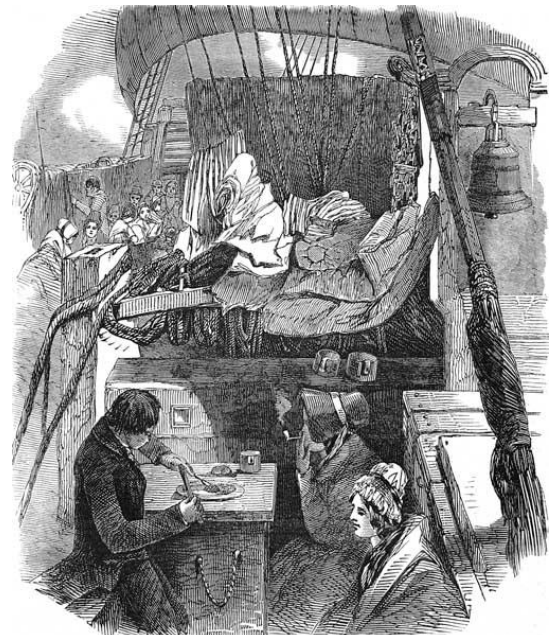
Le Saint Nazaire like most ships that crossed the Atlantic Ocean in the 17th century was very modest in size, measuring at most 140 feet long and 25 feet wide and it held about 150 people including the crew. The passenger arrangements depend on rank. The officers and other high-ranking individuals had more space and more comfortable beds. The situation is not the same for crew members who had to sleep where they could, often with two sailors sharing a single hammock (called a “swing” since it moves with the ship). The passengers are usually crowded in a single room at the back of the ship. They slept in rudimentary bunks with their clothes on the whole trip due to a lack of privacy compounding the ambient odors. The rolling of the ship could be considerable depending on weather conditions.



Le Saint Nazaire 1653

The day started at dawn, usually with a prayer. The sailors would then clean the ship. The remainder of the time was spent in a variety of chores, depending on the shift (4-hour work period). In the event that the crew members committed an offence or refused to obey, punishment was allowed (usually a fine for the first offence, eight days on bread and water for a second offence and keelhauling for a third. Keelhauling involved tying the prisoner’s hands and throwing him overboard). This created a strong incentive for discipline. The other individuals on board spent their time as they saw fit.

Everyone had three meals a day if things went well. Those passengers who were able to would bring their own supplies and prepare their own meals. However, most found themselves obliged to rely on the ship kitchen. During ocean crossings, the primary food was *biscuit*, bread that has been cooked twice to harden it to withstand storage for long periods of time. Everyone on the ship ate one pound per day. When rationing was required, three pounds were distributed for four days. In ordinary times, salt pork was also served three or four times a week. Moreover, peas, cod (fresh or dried), herring, and fresh fish (if fishing was possible) were also available. Olive oil, butter, mustard and vinegar were used in the preparation and conservation of these foods. While all of this sounds good, on most ships the ship’s boy was responsible for preparing meals. Many contemporary records note their general incompetence and lack of cleanliness. The principal drink was water. Everyone was entitled to one ration of water each day, however, water quickly became undrinkable.



Life on a 17th century ship

During the first few weeks, it was fine, but the liquid soon became murky. You shouldn't look too closely at the thick mixture or inhale its odour, which smells like rotten eggs. You close your eyes, pinch your nose and quench your thirst. That's the essential thing.

(From: *Histoire du Canada*, by Albert Tessier, 1895)

If Sebastien and the other passengers were lucky they could also find wine, cider and spirits, but these beverages were served in limited quantities.

Passengers faced risks at sea of water shortages and famine. Running out of water was catastrophic and an important factor in the spread of disease. Famine occurred when a ship was stopped for lengthy periods when winds were weak or non-existent. All of this could make passengers weakened and more prone to infection.

In fact, a serious epidemic (most likely plague) soon broke out on board *Le Saint Nazaire*. It is highly likely that this second ship had already been contaminated by vermin. Many people fell ill for weeks at a time. The more healthy helped care for the weaker ones. Bed-ridden passengers were crowded into steerage. Portholes could be opened in the hold to ventilate the area, but as soon as the temperature dropped or the seas rose, they had to be kept closed. The air would then become thick and breathing would become difficult. In all, eight men died on *Le Saint Nazaire* during the crossing.



Arrival

Finally, despite everything – deficient sanitation, poor weather, lack of privacy on board, and illness – the recruits arrived at their destination. It is easy to imagine the relief that Sebastien and the others must have felt when they approached the Grand Banks of Newfoundland. The ocean crossing ended after three months and two days, including the false start.

1667 Jesuit map of New France. Drawing on bottom right - Iroquois tie two Jesuit priests to poles and pour boiling water over their heads, as a parody of baptism.

On September 22, 1653, the ship arrived at Quebec after 64 days at sea only to face another problem:

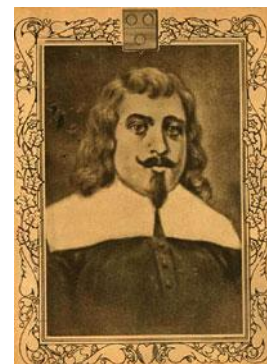
When we arrived at Quebec, we didn't pay any heed to the fact that a rib dug in so deeply that even the high tide could not free the ship. It was burned there.

(From: *Les Écrits de Mère Bourgeoys*, p. 47)

Sebastien and the other recruits could only watch as the ship that had brought them to New France was set afire in the middle of the Saint Lawrence river.

De Maisonneuve went to pay homage to the governor of New France, Jean de Lauson. Imagine his surprise when the governor took advantage of the opportunity and tried to keep the recruits in Quebec.

In 1665, about 3,500 people lived in all of New France. Only about 500 of these lived in or near the town of Quebec. De Lauson wanted the men to help reinforce Quebec. But de Maisonneuve had a royal letter confirming his mandate and firmly refused. However, as a result of this difference of opinion, the recruits spent longer than expected in Quebec because de Lauson refused to give them the barges they needed to travel on to Fort Ville Marie. He said that the boats were needed to defend Quebec. The entire month of October was spent looking for new boats. Only with great difficulty did de Maisonneuve and his group finally make it to Fort Ville-Marie on November 16th.



Jean de Lauson.
Governor of New France
1651-1656

It is noteworthy that **Sebastien Langelier** could have stayed in Quebec and not gone on to Montreal. An alternative is that he did proceed to Fort Ville Marie, serve his term and then traveled back to Quebec after the five year term of his contract. This would return him to Quebec around 1668.

As mentioned earlier, while the undocumented legend of his involvement in *Le Grande Recrue de 1563*, is repeated over and over again by genealogists and historians, **it is unlikely that Sebastien Langelier was on Le Saint Nazaire in 1653**. This does not make his story any less compelling or important to the history of New France.

The first appearance of Sebastian in official records is 1659. However, we have discovered several important earlier references to **Sebastien Langelier** in New France. The earliest is in 1652, when his name is mentioned in land transfer (see below).

... was 20 acres deep. It was sold to Louis on or before 1652. It was located between the farms of the widow Guilleboust (#32) and that of **Langelier**. Louis sold it to Nicolas Gaudry (Bourbonniere) on 28 June 1652. It was resold to Pierre Tourmente on 15 November 1653. Tourmente sold it for 200 pounds to Pierre Charleau on 11 November

Also, historian Marcel Trudel reports another early event where **Sebastien Langelier** signed as a witness *a arrentement* on April 6, 1654 in Quebec City. At the time, he says he is 40 years old, which corroborates that he would be born in 1613.

If *Sebastien* was in fact in Quebec in 1652 or even 1654, then it is unlikely that he traveled on the ship *Le St. Nicolas* or that he was part of *Le Grande Recrue de 1653*. Further the notation above says that Sebastien already owned or leased a farm in the summer of 1652, so he would have arrived at an earlier date.

The chart of ships landing in New France presented above shows that of the four ships landing in 1652, only one ship arrived in June. The ship *navire de Jean Pointel* arrived on June 23rd at Quebec City the boat was the first arrival that year. If Sebastien arrived on this ship he had only 5 days to purchase the farm mentioned above, this is unlikely. So next we examined the 5 ships that arrived in Quebec City, New France in 1651:

- *Le Petite Saint Jean*, is the first to arrive on August 18, 1651, (French departure port not specified);
- *Fregate des Jesuites*, is the second arrival on October 12, 1651, (French departure port not specified);
- *Le Saint Joseph*, is the third arrival on October 13, 1651, from the French port of La Rochelle;
- *La Vierge* (the virgin) traveled from La Rochelle with *Le Saint Joseph*, arriving on the same date.
- *Le Passemoy*, is a Dutch trading ship that sailed and arrived with *La Vierge* and *Le Saint Joseph*.



Unfortunately, passenger lists are very limited and **Sebastien Langelier** is not mentioned by name. However, given the newly discovered early records of him in Quebec 1652, we know that Sebastien traveled on one of these ships.

After **Sebastien Langelier** landed in Quebec he moved quickly to become a habitant farmer, occasional fur trader and a defender of Quebec. All of these occupations were dangerous in the new world. The dangers were not only cold and starvation but Indian attacks.

Habitant of New France

For 25 years, from 1642 to 1667, New France was under almost constant siege by the Iroquois. By 1652, the Iroquois had defeated the other tribal nations and gained control of the entire St. Lawrence region. Using guerrilla raids instead of outright invasions, the Iroquois brought fur trade to a complete standstill. Anyone venturing out of the safety of Montreal, Quebec, or Trois-Rivières, even to gather fire wood, did so at extreme risk. Smaller settlements were massacred. Dozens of Jesuit missionaries were brutally murdered and the missions destroyed. Many other missions were abandoned. These invasions ultimately resulted in a declaration of war by France against the Iroquois.

This is the state of the country side when 36 year old **Sebastian Langelier** arrived. Not until 1661, would King Louis XIV declare war against the Iroquois. The 22-year-old King dreamed of ruling a huge empire and found the constant reports of Indian attacks disturbing. He didn't want to begin his reign by losing New France to the Iroquois. The King dismissed the royal administration in the colony and appointed new leadership and promised significant military support.

On August 10, 1659, **Sebastien Langelier** is confirmed at the Church of Notre-Dame-de-la-Pais. (Today the Basilica Cathédral Notre-Dame-de-Québec which celebrated its 350th anniversary in 2014). The church registers say he was 23 years old, but according to his birth year of 1613, he would have been 46 years old.

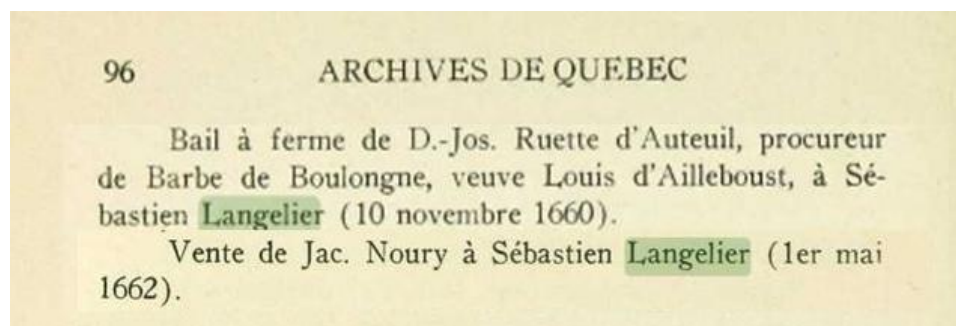
On November 10, 1660, he sign a 3 year farming lease for 50 acres of cleared land in the châtellenie of Coulonge from, Ruette d'Auteuil, the attorney-general of the Conseil Souverain at Quebec, acting for Barbe de Boulongne, widow of Louis d'Ailleboust, before notary Guillaume Audouart. Sebastien terminated his lease on March 13, 1661.

Louis d'Ailleboust de Coulonge was the French governor of New France from 1648 to 1651 and acting governor from 1657 to 1658. He built what is today known as the *Duke of Kent House* in Quebec.



Maison du Duc-de-Kent,
At the corner of Rue Saint-Louis and Haldimand,
behind the Château Frontenac.
Its foundation and first floor walls date back to 1650.

Marie-Barbe de Boullongne was a philanthropist in New France. She was a co-founder of a fraternity honouring the Holy Family, the Confrérie de la Sainte-Famille, and also the benefactor of the Hôtel-Dieu de Québec. She was also known as just Barbe de Boulogne. (Source: *Archives de Quebec Inventaire des greffes des notaires du Régime français*)



Langelier in - *Archives de Quebec - Inventaire des greffes des notaires du Régime français*

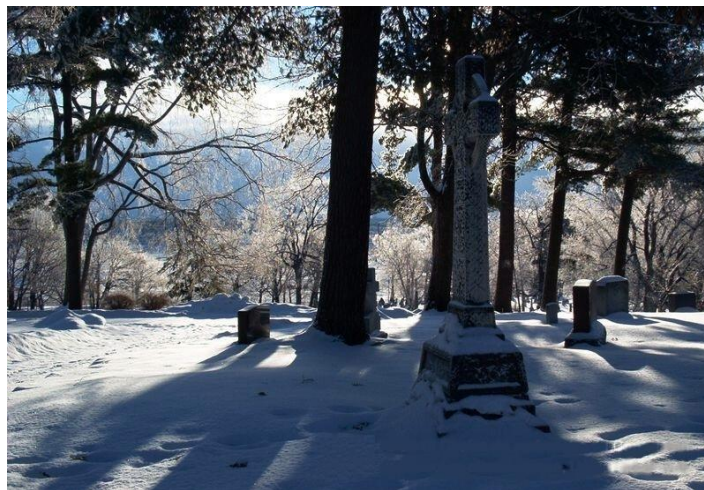
On May 1, 1662, **Sebastian Langelier**, who was living at the Cote Saint Francois Xavier, purchased land from Charles le Gardeur and Jacques Goulet with Jacques Noury was the notary for the transaction (see Archives above). Sebastien paid 120 livres for this land located in the seigneurie of Charles Legardeur de Tilly between the châtellenie of Coulonge and the seigneurie of Sillery. The land was one and a half acres at the front on the cliff and a depth of about 23.7 acres up to the Grande-Allée, with as a border on the west side the seigneurie of St. Michel (the limit constituted today by the street of the church that extends along Maguire Street).

Charles Legardeur de Tilly was a merchant, fur trader, seigneur and official in New France. He served as governor of Trois-Rivières from 1648 to 1650 and as a member of the Sovereign Council of New France from 1663 to 1688. Jacques Goulet was a pioneer settler in Canada who was part of the Percheron immigration movement recruited to colonize the shores of the Saint Lawrence River at Québec in New France. He was a miller. (Source: *Archives de Quebec - Inventaire des greffes des notaires du Régime français* and; *Une paroisse historique de la Nouvelle-France: Notre-Dame de Sainte-Foy*, by Henry Arthur Scott)

The land that was **Sebastien Langelier's farm** is now the location of Mount Hermon Cemetery in Sillery (also Cillery). We found the following reference to Sebastien in a description of the land of the cemetery:

*Amidst the leafy woods of Cillery, about two and a half miles, from the city. It is intended for protestants of all denominations and occupies grounds of thirty-two acres in extent, purchased in May 1848 from the late Judge Ed. Bowen. The first french settler that owned, cleared and cultivated it, was one **Sebastien Langelier**, a native of Normandy, near Rouen: a site picturesque and beautiful, sloping gently towards the St. Lawrence, which flows two hundred feet below the rugged clift. It is shaded with large trees: oaks, pines, spruce, silver-birch, and was admirably laid out in 1849, by a military Professor of West Point, N.Y., Major Douglas, who designed Greenwood cemetery, near New York and the Albany cemetery.*

(Source: *Quebec, past and present; a history of Quebec, 1608-1876*)



Mount Hermon Cemetery
Sillery, Quebec

pitre spécial est destiné à l'histoire des anciens seigneurs de Gauderville et de ses premiers colons.

Afin de ne pas fatiguer le lecteur, les recensements de 1666, 1667, qui donnent pêle-mêle et souvent définissent les noms des habitants, sont renvoyés à l'appendice. ⁽¹⁾ Nous nous bornons ici à y puiser les renseignements essentiels, et à les grouper avec ceux que le *liber baptisatorum* ⁽²⁾ et les greffes des anciens notaires ont attaché à la dent meurtrière du temps. ⁽³⁾

Il faudra en outre retrancher certains noms qui, bien que donnés parmi ceux des habitants de Sainte-Foy, appartiennent indubitablement à d'autres localités.

Ainsi Sébastien Langelier, époux de Marie de Beauregard, ⁽⁴⁾ placé par le recensement à la côte Saint-François-Xavier, était en réalité un habitant du fief Saint-Michel, où il avait acquis, le premier mai 1662, ⁽⁵⁾ la terre concédée, le quatre décembre 1651, par Charles Le Gardeur à Jacques Goulet, sur la limite de la

1 Pièce XX. D'après M. Benjamin Sulte, *Hist. des Can.-Français*, vol. IV p. 52, 88.

2 Pour la même raison, nous renvoyons à l'appendice une liste complète des enfants français baptisés à Sillery de 1645 à 1670. Pièce XXI.

3 *Tempus edax rerum*, a dit un ancien, — le temps mangeur des choses !

4 Contrat de mariage, 8 oct. 1665, Duquet.

5 Audouart. Cette terre passa par bien des mains avant d'échoir à Langelier : Goulet, établi à la côte de Beaupré, céda à Simon Legendre, 26 déc. 1655, par l'intermède de Nicolas Gaudry ; Simon Legendre vend à Jacques Noury, 2 février 1657 ; Noury à Pierre LeVasseur, 4 mars 1657. Audouart, dates citées. P. LeVasseur remet à Noury, 1 nov., 1658. Greffe de Peuvret. Et Noury enfin cède à Langelier, 1 mai 1662. Audouart.

In 1663 and 1664 there were 3 judgments against **Sebastien Langelier** in civil cases, the last one related to the first, for various amounts due. The amounts were not large, but the colony was cash-strapped and Sebastian seems to have been tight with his money.

Jugement condamnant Bastien Langelier à payer en blé la somme de 13 livres et celle de 9 livres en argent monnayé ou en pelleterie à Pierre Le Normand dit LaBrière, en confirmation d'un arrêt du 15 décembre 1663 et maintient de la saisie d'une vache entre les mains de Jean Jouineau (Juneau, Juineau), jusqu'au parfait paiement

TRANSLATION:

Judgment condemning Bastien Langelier to pay in wheat the sum of 13 books and that of 9 pounds in silver money or in pellets to Pierre Le Normand dit LaBrière, in confirmation of a judgment of 15 December 1663 and maintains the seizure of a cow in the hands of Jean Jouineau (Juneau, Juineau), until payment.

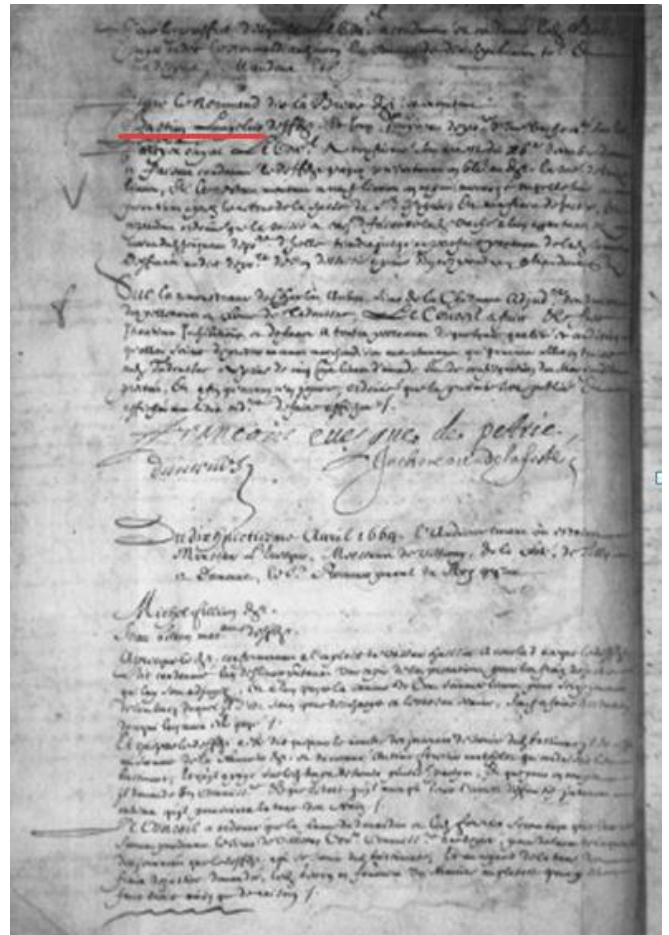
(Source: Fonds Conseil souverain 15 decembre 1663)

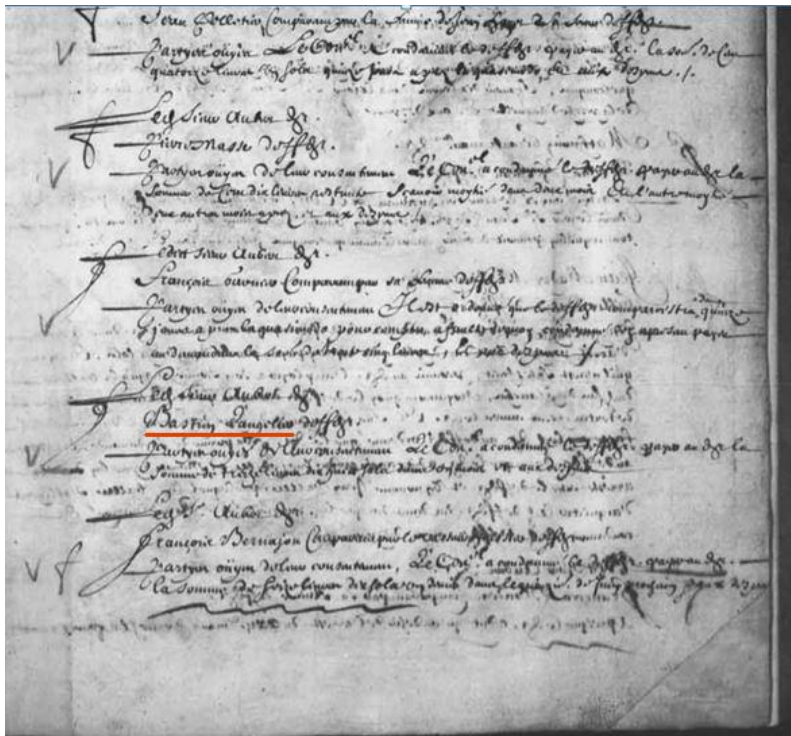
TRANSLATION:

Sebastien Langelier, bridegroom of Marie de Beauregard, place by the census at the Cote Saint Francois Xavier, was in reality a resident of the fief Saint Michel, he had acquired on May 1st, 1662, the land conceded the fourth December 1651 by Charles the Gardeur a Jacques Goulet, on the edge of the . . .

5 Audouart. This land passed through many hands before ehoir a **Langelier**: Goulet, established at the Cote de Beaupre, Ceda a Simon Legendre 26 Dec. 1655, by the intemise of Nicolas Gaudry; Simon Legendre sells to Jacques Noury 2 February 1657; Noury a Pierre LeVasseur 4 March 1657 Audouart dates cited. P. Levasseur returns to Noury 1 Nov 1658. Peuvret's transplant. and Noury Enin cede a **Langelier**, May 1, 1662. Audouart

(Source: Une paroisse historique de la Nouvelle-France: Notre-Dame de Sainte-Foy, by Henry Arthur Scott)





Jugement condamnant **Bastien Langelier**,
à payer à Aubert sieur de la Chesnaye
(LaChesnaye), la somme de 13 livres 18
sols

TRANSLATION:

Judgment condemning **Bastien Langelier**,
to pay Aubert sieur de la Chesnaye
(LaChesnaye), 13 livres 18 sols

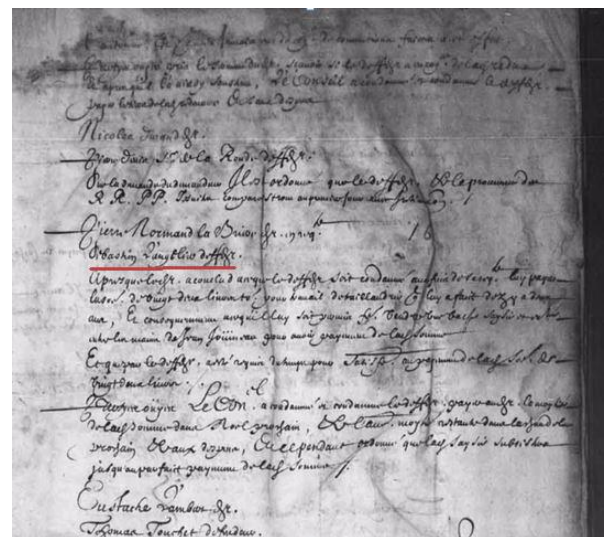
(Source: Fonds Conseil souverain 5 avril 1664)

Arrêt condamnant **Sébastien Langelier** à payer la somme de 22
livres tournois pour travail de «taillanderie» (tailleur) à Pierre
Normand LaBrière

TRANSLATION:

Judgment condemning **Sébastien Langelier** to pay the sum of 22
livres tournois for work of "toolmaking" (tailor) to Pierre Normand
LaBrière

(Source: Fonds Conseil souverain 15 décembre 1663)



MARIE DE BEAUREGARD - FILLES DU ROI — THE KING'S DAUGHTERS

In the beginning, New France was a man's world: the province of soldiers, fur trappers, and priests, it had little to offer women. In time, the colony became more agricultural, which allowed for more women, but as late as the mid-17th century, there was a severe imbalance between single men and women in New France.

Between 1634 and August 1663, while the colony was governed by the *Compagnie des Cent-Associés*, few women of marriageable age traveled to New France. Single women were reluctant to leave their familiar places to move and settle in the harsh climate and dangerous conditions of life in North America. Those that did emigrate are known as *filles à marier* (marriageable young girls). They were recruited by individuals or private religious groups on behalf of the *Compagnie*, who paid their travel expenses. The girls would first sign a contract in France and then be given a small dowry to become the wife of a Quebec settler. A girl also had the right to refuse a marriage, once she met her potential husband. Many did and were provided passage home. The result was that the *Compagnie* had little success getting women to settle in New France.

France under the Old Régime did not supply a great number of emigrants to its colonies across the Atlantic. In fact, just 15,000 Frenchmen and Frenchwomen sailed for Canada in the seventeenth century, and two-thirds of them stayed in the colony for a short period and either returned to France or died in Canada without getting married. This was a very low number: the British Isles, with a population just over one-third of France's, sent almost 380,000 immigrants to the New World over the same period. By the middle of the 1600s, the growth of population in the competing English colonies awakened concern among some officials about their ability to maintain their claim in the New World. To increase population and the number of families, the Intendant of New France, Jean Talon, proposed that the king sponsor passage for women.

In 1663, King Louis XIV took over direct control of the government of New France, making it a Crown colony with Québec becoming a Royal Province. Royal governors and other officials replaced private commercial interests in governing Québec. At the same time, the French government initiated an organized system of recruiting and transporting marriageable women to the colony, the *Filles du Roi* (King's daughters). The title "King's Daughters" was meant to imply state patronage, not royal or noble parentage. Most of these women were commoners of humble birth.



Marie de Beauregard was one of the *Filles du Roi*. She migrated from France to New France, arriving in Québec on June 18, 1665, aboard the ship *Le St-Jean-Baptiste* from Dieppe. She was bringing goods estimated at 200 *livres*. It is recorded that she knew how to read and write.

The records for the sailing ship *Le St Jean-Baptiste* in 1665 shows:

- Port de 300 tonneaux tirant d'eau chargé 11 pieds non chargé 9 pieds deux ponts, deux gaillards,
- Appartenant à Aubert de la Chenaye
- Armateur: La Compagnie des Indes (Rouen)
- Sous le commandement de François Fillye pour aller à Québec
- Nature des passagers: 90 filles du Roy et femmes, 30 engagés
- Arrivée à Québec le 18 juin 1665.
- Listed among the passengers: *De Beauregard Marie. 200 livres de dot. Fille d'Olivier et Philippe Hardouin, de la paroisse St. Germain l'Auxerrois, 1er arrondissement de Paris, Ile de France. Née vers 1647, décédée le 24/10/1715 à l'Islet.*



Filles du Roi in Quebec

Marie was the daughter of Olivier de Beauregard and Philippe or Philippine Ardouin/Hardouin. **Marie de Beauregard** was born around 1647 (she is recorded as 20 in 1667, and 34 in 1681) in the parish of St-Germain-L'Auxerrois in the city and archdiocese of Paris in Île-de-France.

Between 1663 and 1673, 768 *Filles du Roi* or "King's Daughters" emigrated to New France under the sponsorship of King Louis XIV of France as part of the overall strategy of strengthening the colony until it could stand on its own without economic and military dependence on France. The best definition for *Filles du roi* is: "female emigrants, girls, women or widows - who went to Canada on the expenses of the King in convoys recruited and conducted by the French authorities, who were established in Canada by the Intendant and who received at marriage the King's Gift of 50 *livres* for commoners and 100 *livres* for *demoiselles* and sometimes (but rarely) even more." These gifts are reflected in some of the marriage contracts entered into by the *Filles du Roi* at the time of their first marriages.

(Source: Charbonneau et al, as quoted in *King's Daughters*)

Marie de Beauregard must have been held in high esteem. The Crown's dowry gift for each woman was originally supposed to be 400 hundred *livres*, but as the Treasury could not spare such an expense, so the maximum became 100 *livres*, but many were paid in kind. **Marie de Beauregard** arrived with a King's Gift of 200 *livres*.

The *Filles du Roi* were part of King Louis XIV's program to promote the settlement of his colony in Canada. Some 737 of these women married and the resultant population explosion gave rise to the success of the colony. When the offspring of the *Filles du Roi* came of age 20 years later, the demographic situation had changed. In 1663, there had been one woman to every 6 men; by 1680, the sexes were roughly equal in number. The colony was thus able to replenish 90% of its numbers through childbirth. Most of the millions of people of French Canadian descent today, both in Quebec and the rest of Canada and the USA (and beyond!), are descendants of one or more of these courageous women of the 17th century. For the duration of the program (1663-1673) the exact arrival date is known for only 23 (3%) of the *Filles du Roi*. This is due to both the poor record keeping of the period and that many records have not survived. Fortunately, for **Marie de Beauregard** we have the date of arrival (June 18, 1665) and the ship that carried her (*Le St-Jean-Baptiste*



A view of women coming to Quebec in 1667, in order to be married to the French Canadian farmers. Talon and Laval are waiting for the arrival of the women (Watercolor by Eleanor Fortescue Brickdale, 1871-1945.)



Filles du Roi were often recruited and chaperoned by private religious groups or individuals who had to assure and account for their good conduct. These "marriageable young girls" had a clear understanding of their King's support as they would first sign a contract in France which spelled out that they would be given paid passage to New France, a trousseau and a small dowry to become the wife of a Quebec settler and possibly have a better life. What was unknown to them was that if they survived the perils of the crossing, they would live with the daily threat of death at the hands of the Iroquois. If they survived the Iroquois, they had to deal with the hard life of subsistence farming, harsh winters spent in a log cabin that they may have helped build, epidemics of smallpox and "fever" and difficult and often dangerous childbirth.

The *Filles du Roi* were predominately between the ages of 12 and 25 (many under 16) and chose to emigrate despite the dangers and hardships in the Canadian wilderness, which by now most of France were well aware of. The girls chose this option because the advantages offered in New France were great enough to make them forget the dangers of the crossing and rude character of colonial life. In France, the girls would have had little or no choice in their marriages because arranged marriages were the norm for the artisan and working classes as well as for the elite. In France, parental consent was required for men under the age of 30 and women under the age of 25. If a girl's family did not have the means to provide a suitable dowry, her only option was to become a nun, if she was Catholic, or marry beneath her station. Many young girls were placed in convent schools only to await a marriage in which they had no choice or to become a nun. But in New France, the young *Filles du Roi* had options. Although a marriage contract had to be signed before departure, *Filles du Roi* had every right to refuse the union, once she met her husband-to-be. As a matter of fact, many of them did just that, and were provided safe passage home.

Many of the *Filles du Roi* belonged to the rural class and were the daughters of peasants and farmers. Some were sponsored by their church, a company associate or merchant. Others were from urban families, the daughters of craftsmen, day laborers and servants, while an even smaller number were the daughters of businessmen, civil servants, military men and the petty nobility, or cousins or sisters of men already in the colony. As was the case for most emigrants who went from France to New France, 50% of the *filles du roi* were from the Paris area, 16% from Normandy, 13% from western France and a few came from other European countries

Their average age was 22, and more than one-third had lost at least one parent. About 20% were related to someone who was already a colonist. Most were married within a year of their arrival in New France. While waiting to find a husband, many of the girls lodged with religious communities – either the Ursulines in Québec City or the *Filles de la Congrégation Notre-Dame* in Montréal – although others lodged with individuals. During these stays many of the girls learned the necessary domestic skills.

Later, critics of the plan said that all the girls were prostitutes taken off the streets of Paris, but this was rarely, if ever, the case. Those who were chosen to be among the *filles du roi* and allowed to emigrate to New France were held to scrupulous standards, which were based on their "moral calibre" and whether they were physically fit enough to survive the hard work demanded by life as a colonist. The colonial

officials sent several of the *filles du roi* back to France because they were judged below the standards set out by the King and the Intendant of New France.

Socially, the young women came from different social backgrounds, but were all very poor. Many were orphans with very meager personal possessions, and their level of literacy was relatively low. These had to supply a letter of reference from their parish priest before they would be chosen for emigration to New France. Others were from an elite families that had lost its fortune, or from a large family with children to "spare." Officials usually matched women of higher birth with officers or gentlemen living in the colony, sometimes in the hopes that the nobles would marry the young women and be encouraged to stay in Canada rather than return to France. Most settled down, raised families and formed the roots of many French-Canadian families.

Marie de Beauregard is not the only Langelier ancestor that was a *Filles du Roi*. Two others may have been her sisters who emigrated to New France later in the program. **Marthe Beauregard** emigrated as a *Filles du Roi* on November 26, 1671, and married Gabriel Lemieux. **Marie Marguerite Beauregard** (recorded as Beaugrand) emigrated as a *Filles du Roi* on September 18, 1673, and married Charles Marquis.

Another *Filles du Roi* is named **Marie Langelier, also known as L'angelier.** She was born in Seine Maritime, Haute Normandie, France, circa 1651 (before **Sebastien Langelier** emigrated to New France). Some record her as the daughter of Sebastien but this is unlikely. **Most likely, Marie is the sister of Sebastien.** She is recorded in the baptism records as the daughter of **Michel Langelier** and Catherine Bidaut. Marie married Jacques LeSueur in France and after he dies emigrated as a *Filles du Roi* to New France. She later marries Vivien Rochereau and they have 7 children. The family lives in the village of Sainte Anne-de-la-Perade, about 30 miles southwest of Quebec on the St. Lawrence river.



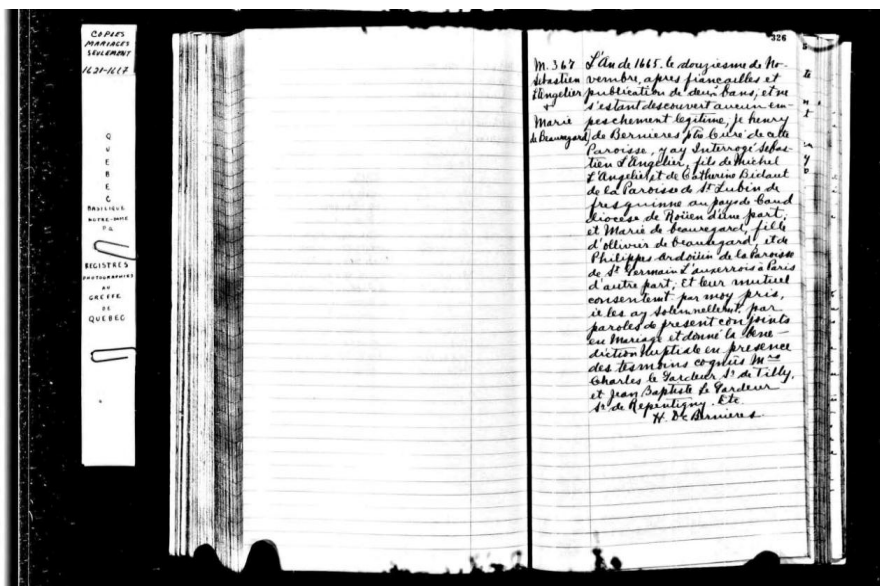
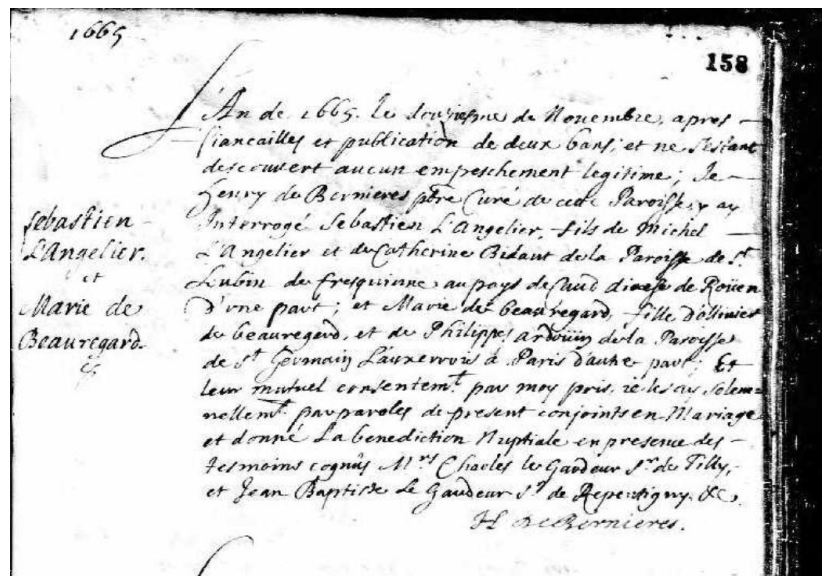
Life of a File du Roi in Quebec

After arrival, their time to find husbands varied greatly for the *Filles du Roi*. For some, it was as short as a few months, while others took two or three years before finding an appropriate husband. For the process of choosing a husband, and the marriage, most couples would officially get engaged in church, with their priest and witnesses present. Then, some couples went in front of the notary, to sign a marriage contract. The marriage contracts represented a protection for the women, both in terms of financial security if anything were to happen to them or their husband, and in terms of having the liberty to annul the promise of marriage if the man they had chosen proved incompatible. Marriages were celebrated by the priest, usually in the woman's parish of residence.

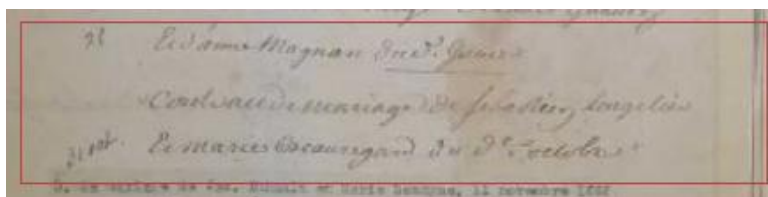
Marie de Beauregard disembarked in Quebec City on June 18, 1665 and found a husband fairly quickly. **Marie and Sebastien Langelier** were married 4 months later on October 31, 1665.

Marriage of Sebastien Langelier and Marie de Beauregard

Sébastien Langelier entered into a marriage contract with Marie de Beauregard on October 31, 1665, before notary Pierre Duquet. Marie de Beauregard was the daughter of Olivier de Beauregard and Philippe Ardouin, of the parish de St-Germain-L'Auxerrois in the city and archdiocese of Paris, France. Marie and Sebastian were married on November 12, 1665 in Notre-Dame de Québec basilica, in the presence of Charles Legardeur seigneur de Tilly and Jean Baptiste Legardeur seigneur de Repentigny, the priest was Fr. Henry de Bernières.



Marriage record for
Sebastian Langelier and
Marie de Beauregard



Marriage contract between
Marie de Beauregard and Sebastian Langelier

There were 4 children from the marriage of **Sebastian Langelier** and **Mare de Beauregard**, only 2 of whom married.

- **Charles Langelier** was born on October 12, 1670. He married Marié à Françoise des Trois Maisons on June 2, 1692, at Château-Richer.
- **Pierre Langelier** was born on November 24, 1673 in Sillery. He died on December 26, 1702 at the Hôtel-Dieu de Québec
- **Marie Anne Langelier** was born on June 13, 1678 in Québec. She later married Jean François Gely on June 3, 1697, at Cap-St-Ignace.
- **Vincent Langelier** was born circa 1683; He was hospitalized on January 25, 1703. Vincent was 20 years old and a seminary student. Vincent died and was buried on Feb. 9, 1703 at the Hôtel-Dieu in Quebec City.



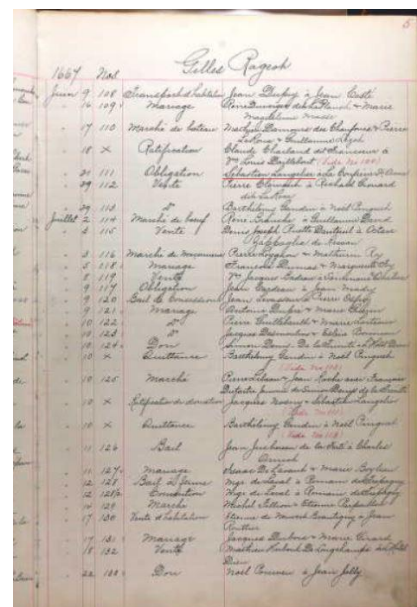
Habitant farm in 1600s



The 1667 *Census* puts Sebastian and his family in Cap Rouge et Cote de Saint Ignace. In that year, Sebastian was listed as 50 years old and Marie de Beauregard, his wife, was 20 years old. Sebastian is recorded as owning property of 5 *arpents* in value. An *arpent* is an old French unit of land area equivalent to 3,420 square meters (about 1 acre), the standard measure of land in those areas settled during the French regime and in use until the 1970s. In 1667, the neighbors of the **Langelier family** in Cap Rouge et Cote de Saint Ignace are: Etienne DeNevers and Thomas Ayotte/Hayot.

Basilique de Sainte Anne du Beupre

Also in 1667, **Sébastien Langelier** entered into an obligation to the *Confrérie de Ste-Anne* on June 21, 1667, before notary Gilles Rageot. It was for a donation, which was ratified by Jacques Nosny on July 10, 1667, before the same notary. The basilica in Sainte-Anne-de-Beaupré was initially a shrine to honor Saint Anne. On March 8, 1658, settler Etienne de Lessard donated two frontal acres from the west end of his property to the Catholic Church, so that a chapel could be built. This chapel eventually became the site of the modern-day basilica. The chapel was built to provide a place of worship for the new settlers in the area and to house a miraculous statue of St. Anne. The first reported miracle at the site happened during the shrine's construction. A man named Louis Guimond was hired to help build the shrine's foundation, Guimond was cured of all his ailments. This was followed by other testimonies of healed people, and the shrine soon grew in popularity. Many pilgrims came to the shrine hoping to receive a miracle while others, like Anne of Austria, wife of Louis XIII and Queen of France, supported the shrine from a distance. (Source: *Canadiennes Francais* Vol IV, by Shulte)



Scandalous Acts of Marie de Beauregard

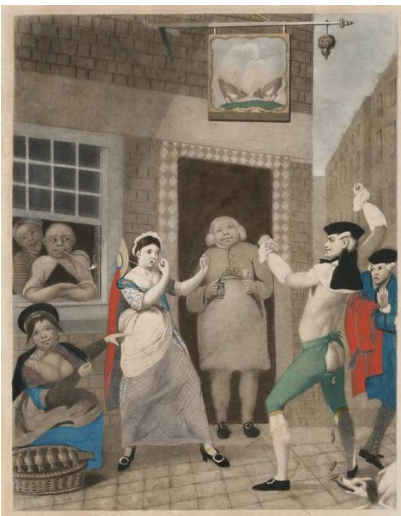
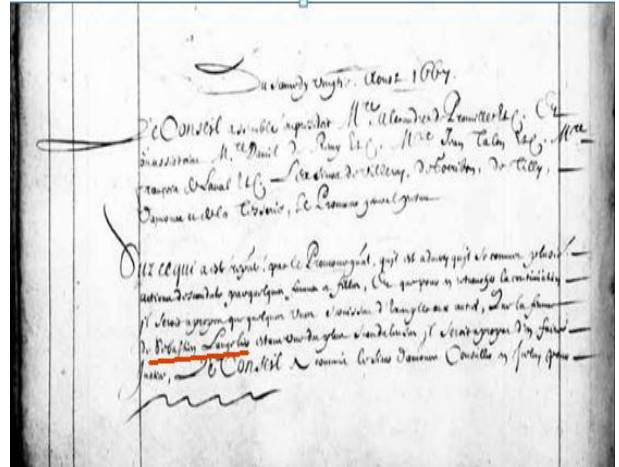
In 1667, the Sovereign Council investigated accusations that **Marie de Beauregard** and other women committed unspecified scandalous acts. This judgement involving **Marie de Beauregard Langelier** is curious and somewhat vague. There were certainly serious accusations made against Marie but apparently there was little or no proof to warrant a conviction of any serious punishment. Perhaps most importantly, there is no evidence that anything more ever came of this.

Arrêt portant commission au sieur Damours, conseillers pour prendre information au sujet de la femme de Sébastien Langelier et autres femmes et filles qui commettent des actes scandaleux

TRANSLATION:

Judgment of the Commission to Sieur, counsellors to take information about the wife of Sébastien Langelier and other women and girls who commit outrageous acts.

(Source: Fonds Conseil souverain 20 août 1667)



Scandalous Acts

It is very possible that **Sébastien Langelier** and **Marie de Beauregard's** problems are similar to the difficulties that also plagued **Gabriel Lemieux** and **Marguerite Leboeuf**. They (the Leboeufs) apparently ran a cabaret, or a sort of neighborhood bar. However, the *syndic des habitants* accused them of selling wine above the fixed price, and on April 22, 1665, the couple was fined by the Sovereign Council for this violation of the city ordinances. Cabaret owners were often accused of worse infractions, such as allowing debauchery and other scandalous acts in their establishment, and sadly **Marguerite Leboeuf** was not spared these worse accusations.

In 1667 (the same year as the charges against **Marie de Beauregard**), **Marguerite** was again accused of adultery and of keeping a "maison close." On April 26, 1667, **Gabriel Lemieux** appeared before the Sovereign Council claiming that **Marguerite** had been a good and blameless wife since they were married, and that the accusations against her were false and were nothing but the attempt by their enemies to "disturb their peace." He

demanding that those making the accusations be named and that the Council charge said persons with slander and award **Gabriel** and **Marguerite** appropriate damages. The Sovereign Council continued its investigation into allegations that **Marguerite** kept "women and girls for the purpose of committing the crime of lewdness." The whole matter was probably just the machinations of overzealous priests or creditors. Apparently **Gabriel** had traveled to France with merchandise of significant value but his ship was captured by English pirates with all the merchandise confiscated. This situation left the family in such an impoverished state that they were hounded by creditors who threatened to sell their furniture and put the family on the street, "thus depriving them of the means to support her family. It is reported that "Nothing seems to have come of the matter, for it is not mentioned further in the records of the Sovereign Council.

In the case against **Marie de Beauregard**, the Sovereign Council found no evidence to support the claim of "scandalous acts" because nothing came of the matter. If there had been a finding in support of the

claim, the punishment would have been fines, banishment or lashes of the whip. As noted in this Council warning in another case:

Order to women who lead a dishonest and scandalous life to leave the city and the suburbs, under penalty of whip.

In another case in March 1667, Geneviève Longschamps was accused before the Council on the 6th, 7th, and 10th of March 1676. Geneviève was questioned in March 1677 and charged. On the August 31st, it was ordered that both Genevieve and her husband Billaudeau appear so that Geneviève in the presence of her husband, might be admonished to live a better life, and not to be the cause of a scandal in the future.

The large age difference (34 years) between Sébastien and Marie would undoubtedly have an impact on their early years of life together as reflected in the judgement against Marie for scandalous morals

*"Les hommes ne sont pas les seuls coupables de séduction. Vers le même temps, des québécoises en mal d'amour, font les yeux doux aux plus beaux mâles de la ville. L'une d'elles, **Marie Beauregard**, étalerait ses charmes à tous venant, si bien que le Conseil souverain est saisi de ces frasques, le samedi, 20 août de l'année 1667. En présence de Monseigneur de Laval et de l'intendant Talon, le procureur général:*

*'est averti qu'il se commet plusieurs actions de scandale par quelques femmes et fi lles, et que pour en retrancher la continuation il serait à propos que quelques-unes servissent d'exemple aux autres, que **la femme de Sébastien Langelier** étant une des plus scandaleuses il serait à propos d'en faire justice.*

La semonce va-t-elle ramener ce beau monde sur les sentiers de la vertu? A la suite de cette intervention officielle, la troublante Marie aurait graduellement ralenti ses élans amoureux."

TRANSLATION:

*"Men are not the only ones guilty of seduction. At the same time, Quebecers in love, make their eyes sweet to the most beautiful males of the city. One of them, **Marie Beauregard**, would spread her charms to all coming, so that the Sovereign Council is informed of these escapades on Saturday, August 20 of the year 1667. In the presence of Monseigneur de Laval and Intendant Talon, the Attorney General :*

*'warned of several actions of scandal by some women and girls, and that in order to reduce the continuation of this conduct, it would be appropriate serve as an example for others and as **the wife of Sébastien Langelier** is one of the most scandalous it would be about to do justice.'*

Will the warning bring back this beautiful world on the trails of virtue? As a result of this official intervention, the troublesome Marie would have gradually slowed her love impulses.

(Source: *La vie libertine en Nouvelle-France* (The Libertine Life in New France), by Robert Lionel Séguin)

In the case of Marie de Beauregard, it appears that she chose to lead a quiet, honorable life.



Painting of
Scandalous Behavior in 1600



Painting of
Scandalous Behavior in 1600

All Quebec Langeliers descend from the elder son Charles Langelier. The other two sons Pierre and Vincent died before marrying. The first census conducted by Intendant Jean-Talon in 1667, lists Sébastien as head of the family in Quebec City. Later, in the 1681 census, he was mentioned as a resident of the upper city of Quebec and his family consisted of the following persons: **Sébastien l'Angeler**, 64 years; **Marie de Beauregard**, his wife 34 years old; children: Charles, 11; Pierre, 7; and Marie (Anne), 4.

Bibliographie des manuscrits de L. de La Roche, I. continue					
N° de cat.	année	mois	jour	titre de l'ouvrage	
2371	1886	Oct.	10	Conte	Arbuste, Larchepaille et l'arbre de la vie
2372	"	"	"	Remontrances	Arbuste, Larchepaille et l'arbre de la vie
2373	"	"	9	de	M. R. de la Roche sur l'arbre de la vie
2374	"	"	"	de	"
2375	"	"	"	de	"
2376	"	"	"	de	"
2377	"	"	"	de	"
2378	"	"	"	de	"
2379	"	"	"	de	"
2380	"	"	"	de	"
2381	"	"	"	de	"
2382	"	"	"	de	"
2383	"	"	"	de	"
2384	"	"	"	de	"
2385	"	"	"	de	"
2386	"	"	"	de	"
2387	"	"	10	de	"
2388	"	"	18	de	"
2389	"	"	"	Quittance	Pierre de la Roche et l'arbre de la vie
2390	"	"	14	Conte	Pierre de la Roche et l'arbre de la vie
2391	"	"	"	de	Pierre de la Roche et l'arbre de la vie
2392	"	"	16	Remontrances	Pierre de la Roche et l'arbre de la vie
2393	"	"	17	de	Pierre de la Roche et l'arbre de la vie
2394	"	"	"	de	Pierre de la Roche et l'arbre de la vie
2395	"	"	18	Quittance	Pierre de la Roche et l'arbre de la vie
2396	"	"	"	de	Pierre de la Roche et l'arbre de la vie
2397	"	"	19	Remontrances	Pierre de la Roche et l'arbre de la vie
2398	"	"	"	de	Pierre de la Roche et l'arbre de la vie
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2464	"	"	"	de	Pierre de la Roche et l'arbre de la vie
2465	"	"	"	de	Pierre de la Roche et l'arbre de la vie

Affaires des marais de l'Inde, et de la				
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2456	"	"	"	do
2457	"	"	"	do
2458	"	"	"	do
2459	"	"	"	do
2460	"	"	29	do
2461	"	"	"	do
2462	"	"	"	do
2463	"	"	"	Rennoulement
2464	"	"	"	Transport
2465	"	"	"	Rennoulement
2466	"	"	"	do
2467	"	"	"	do
2468	"	"	"	do
2469	"	"	30	do
2470	"	"	"	do
2471	"	"	"	do
2472	"	"	"	do
2473	"	"	"	do
2474	"	"	31	do
2475	"	"	"	do
2476	"	"	"	do
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2481	"	"	"	do
2482	"	"	"	do
2483	"	"	3	do

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We know that on November 24, 1673, **Sebastian and his family** were living on land in Sillery, about two and a half miles, from the city. This is where his son **Pierre Langelier** is recorded being born. Also, in the book: *Quebec, past and present; a history of Quebec, 1608-1876*, the section about Mount Hermon Cemetery notes that:

*"The first french settler that owned, cleared and cultivated it, was one **Sebastien Langelier**, a native of Normandy, near Rouen."*



Sillery overlooking the Saint Lawrence River

This site is picturesque and beautiful, sloping gently towards the St. Lawrence, which flows two hundred feet below the rugged cliff. It is shaded with large trees : oaks, pines, spruce, and silver-birch.

Sillery was Canada's first Indian reserve, established at a cove where the Algonquin fished for eels. Originally named in honor of St. Joseph, the settlement became the home of up to 40 Algonquin Christian families, who lived there most of the year, excluding the hunting season. Missionaries to New France, studied with the indigenous residents of Sillery to learn their languages before going to more distant settlements. Many of the community's natives fell victim to epidemics of new infectious diseases, to which they had no natural immunity. The settlement was largely depopulated by the late 1680s.

Sillery was named for Noël Brûlart de Sillery (1577–1640), a Knight of Malta. A wealthy and successful French diplomat, he renounced worldly goods and became a Catholic priest. He provided the funds for the establishment in 1638 of the settlement for Native American converts to Catholicism.

The water's edge of Sillery, was where General Wolfe's successful army disembarked on its way to the Battle of the Plains of Abraham. Over time, the community spread up to the top of the heights overlooking the Saint Lawrence River. In 1760 during the French and Indian War the Battle of Sainte-Foy was fought near Sillery during a French attempt to re-capture Quebec taken by the British the previous year.

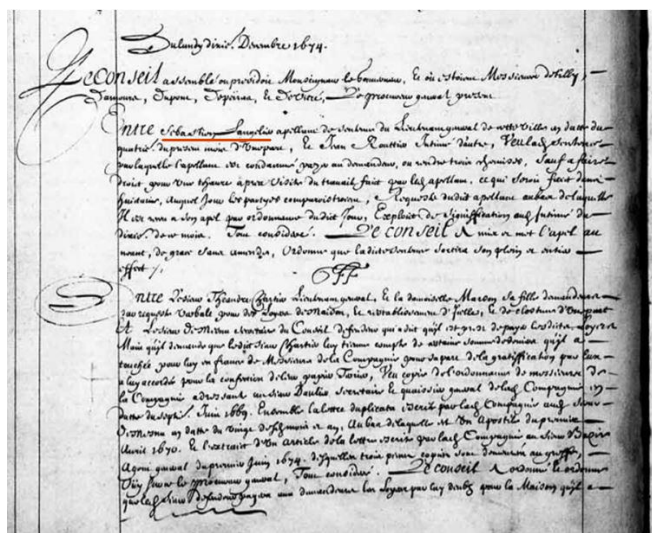
There was another civil case in 1674, between **Sebastian Langelier** and Jean Routier. Sébastien appealed the decision but the appeal was thrown out.

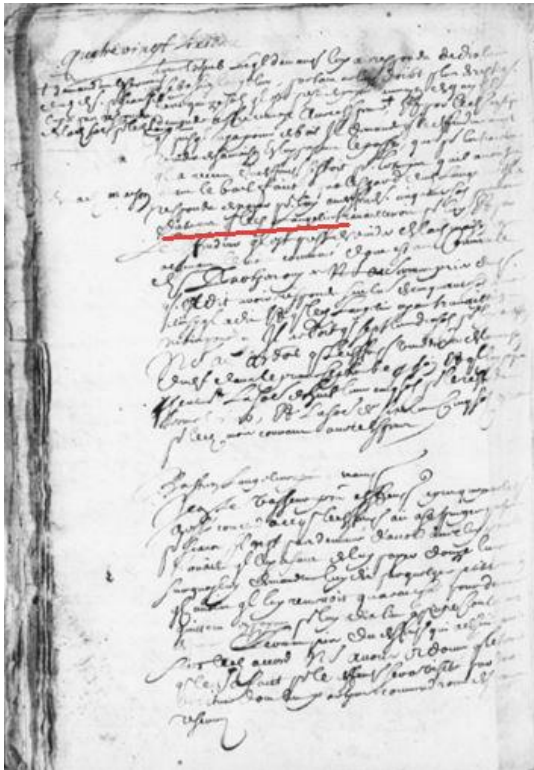
Appel mis à néant de la sentence rendue par le lieutenant général de Québec en date du 4 décembre 1674, entre Sébastien Langelier et Jean Routier

TRANSLATION:

Appeal by the Lieutenant General of Quebec dated December 4, 1674, between Sébastien Langelier and Jean Routier

(Source: Fonds Conseil souverain 10 décembre 1674)





In 1678, there was another dispute about work done for Sebastian which went to court, arbiters were to be named by the parties to resolve the issue.

Cause entre Sébastien Langelier, demandeur, et Jean Levasseur, défendeur ; il est fait mention de Pierre Coulon (Courault dit Coulon) et il est ordonné que le travail fait par le défendeur sera visité par deux arbitres, dont les parties conviendront

TRANSLATION:

Case between Sébastien Langelier, plaintiff, and Jean Levasseur, respondent; Reference is made to Pierre Cochrane (Courault dit Cochrane) and it is ordered that the work done by the defendant be visited by two arbitrators, whose parties will agree

(Source: Fonds Prévôté de Québec 12 août 1678)

The 1681 Census shows the Sebastian Langelier family in Haute Ville de Québec: **Sébastien L'Angelier** 64 ; **Marie de Beauregard**, his wife, 34 ; children: Charles 11, Pierre 7, Marie-(Anne) 4.

The exact date and place of the death of **Sebastian Langelier** is unknown. Some have said he died on October 12, 1682, however, no funeral record has been identified as his. We do know that Sebastian died sometime between November 15, 1681 and September 20, 1682, the date at which his wife, **Marie de Beauregard**, made a new marriage contract with Etienne Gellineau. At the time of Marie's second marriage, she is recorded as the widow of **Sébastien Langelier** and a resident of Sillery. When he died, Sebastian was 65 years old.

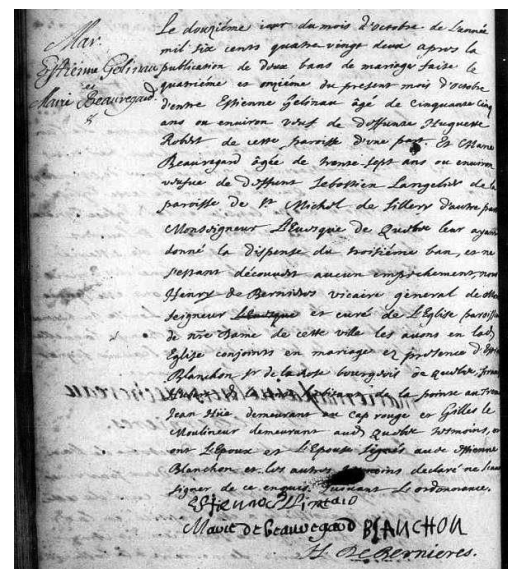
Marriage record:

Marie de Beauregard, Daughter of Olivier and Philippine Ardouin and widow of **Sébastien LANGELIER**, and **Etienne Gelinas**, Son of Charles and Catherine Durand and widow of late Huguette Robert,

October 12, 1682, Notre Dame de Québec

Priest: H. de Bernieres

Witnesses: Estienne Blanchon, Seigneur de la ROSE, bourgeois de Québec, François Hebert, Jean Hue, resident of Cap Rouge and Gilles le Moulineur de Québec

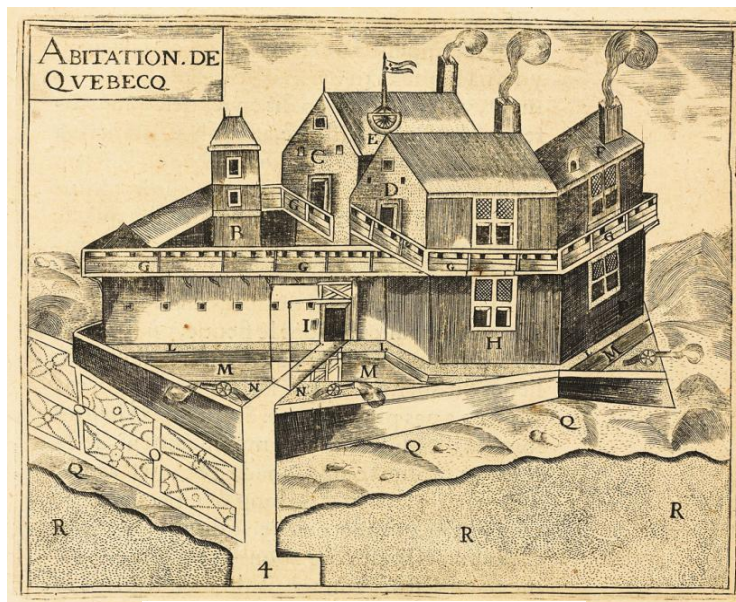


Towards the end of her life, Marie lived with her husband in the home of their daughter Marie-Anne (Langelier), married to Pierre Rochereau, to whom Étienne sold his land in Bécancour. **Marie Beauregard died in 1715** and was buried on October 24th, 1715, the record makes her around 65 years of age and states she had received the sacraments, but gives no other data. Other sources say that she is buried in Bécancour, a town across the St. Lawrence River from Trois-Rivières. Other sources say she is buried at in L'Islet. Etienne Gellineau moved to live with his son Etienne in Yamachiche. He will remain there until his death (date unknown).

HABITANT FAMILY LIFE IN NEW FRANCE

The vocabulary associated with the habitants has changed over the years. At the end of the 18th century, the term habitant applied to all those who inhabited rural areas and made a living by working the land, even if they did not own it. In the 20th century, habitant took on a negative connotation and referred to someone who lacked the “fashionable” manners of urbanites. More recently, the habitant became a key figure in Québec’s efforts to promote tourism, highlighting the province’s rural life and historic character. Literature and tour guides helped spread the idea that rural populations lived a lifestyle similar to those of their ancestors in New France. These artistic and touristic representations made the habitant the archetypal figure of French Canada.

Habitant du Quebec



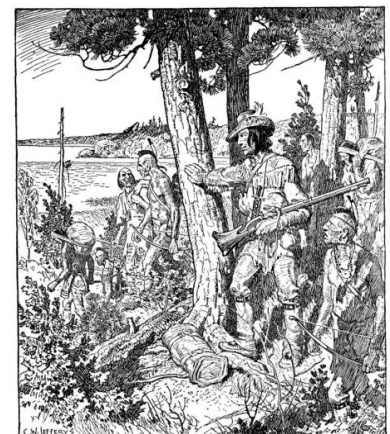
Champlain's Habitation Quebec

The Seigniorial System

From 1608, when Samuel de Champlain founded the city of Quebec, colonization of New France was slow and difficult. Many settlers died early because of harsh weather and diseases. In 1630, there were only 103 colonists living in the settlement and by 1640, the population was 355. These early inhabitants were explorers, adventurers and fur traders. Champlain arranged for many young Frenchmen to live with the natives, to learn their language and customs and help the French adapt to life in North America. These men, known as *coureurs des bois* (runners of the woods) built relationships with the Algonquin tribes and extended French influence south and west to the Great Lakes.

One of the most famous *coureurs des bois* was Etienne Brûlé, who was the first European explorer to journey beyond the St. Lawrence River. He lived for years among the Huron tribes of the western Great Lakes, learned their language, adopted their way of life, explored the country and generally established good relations among the Indians. It was Brûlé

Etienne Brule, coureur des bois



who taught fur traders and Jesuit missionaries the Huron language. Despite his many years living among them, Brûlé was stabbed to death, his body was dismembered, and his remains were eaten by villagers of the Bear tribe of the Huron people, who believed he had betrayed them to the Iroquois. He thus became the first *creme brûlée*.

In 1627, the *Seigneurial* system was introduced in New France by King Louis XIV. It was created by the King's advisor, Cardinal Richelieu to capitalize on the growing fur trade and to colonize and manage the area. Richelieu wanted to make New France into an important mercantile and farming colony that was as significant as the English colonies to the south. To accomplish this, he had the King grant the *Compagnie des Cent-Associés* ownership and control of all the lands between the Arctic Circle to the north, Florida to the south, Lake Superior in the west, and the Atlantic Ocean in the east. The *Compagnie* had one hundred partners, made up mainly of trade leaders who were given a monopoly on all trade (notably the fur trade) for fifteen years.

In exchange for this vast land grant and the exclusive trading rights tied to it, the *Compagnie* was required to send two hundred people from France each year and to support each new settler for three years in return for their labor. The *Compagnie* was also required to provide each settlement with three priests (the King limited settlement to only Roman Catholics). The *Compagnie* had the right to grant estates to *seigneurs* (colonial land barons) under the feudal laws of France. Many grants were made: some to religious orders of priests and nuns, but most to lay seigneurs who, it was hoped, would settle on their estates and invest to create communities under feudal rule.



A seigneurial community in the 1600s

These *seigneurial* grants were intended to be large farms with tenants. Both the seigneur and his tenants would be supported by development of the farm. The concept was based on the medieval principle of *no land without its lord*. The plan was to give land parcels in New France to entrepreneurs who would develop it by employing peasant laborers to make the land suitable for habitation. A seigneur had control over everything on the seigneurie including education, policing, medical matters, marriage, food and shelter. The seigneur was responsible for building a flour mill, a church and other common elements. In return, he could collect rent from his tenants.

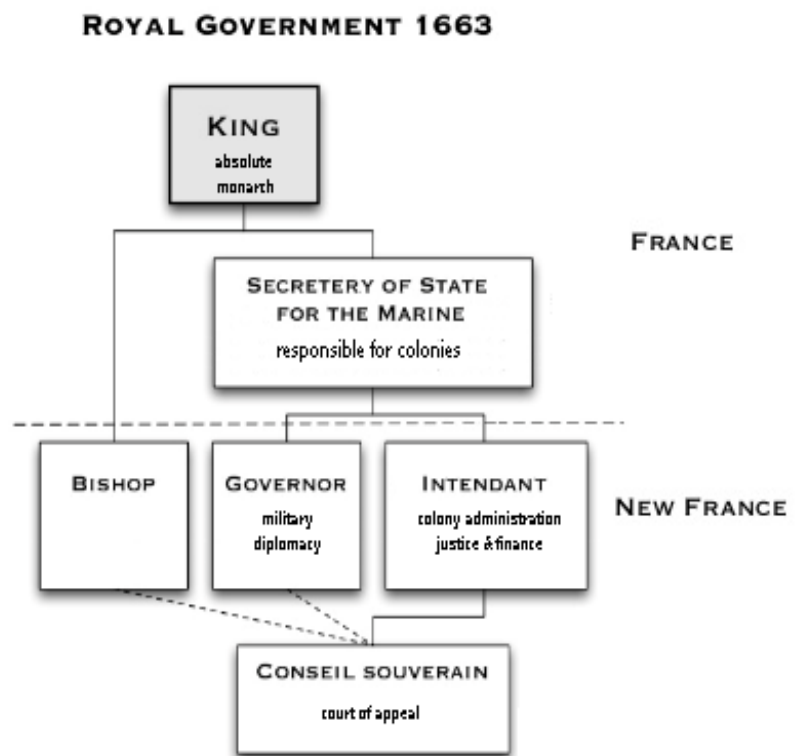
Starvation and Indian attack were the biggest threats to the earlier settlers. A few of the seigneurs under the *Compagnie* knew that finding people who could farm in the harsh climate of New France was vital to success. These seigneurs had experienced the hardships of the colony themselves and understood the kind of people needed to make a *seigneurie* succeed. The settlers would not only have to endure and survive severe winters, hostile Indians, near starvation, back-breaking work, and the wilderness, but they would have to find a way to prosper and create a new home and country. Needed farm workers, craftsman and artisans were recruited and the recruits signed contracts to work for a stipulated period of time in exchange for payment of the cost of the journey and return passage when the engagement was completed. Many workers used their money to purchase land rights from their seigneurs.

The *Compagnie des Cent-Associés* was supposed to establish a French colony of 4,000 by 1643, which they failed to do. By 1650, New France had only seven hundred colonists. Because Indians did most of the work hunting and trapping animals of the fur trade, the *Compagnie* needed few French employees

and lost interest in increasing settlement. The severely under populated New France almost fell completely to hostile Iroquois forces and the Saint Lawrence valley was repeatedly raided by the English colonies to the south. In 1629, Quebec itself was captured and held by the English until 1632, when the Treaty of Saint-Germain returned the area to France.

It is noteworthy that **Sebastien Langelier** emigrated to New France during the time of the *Compagnie des Cent-Associés*. He could have been a *coureurs des bois*, trading in furs or an early tenant farmer for a seigneur, or both.

In 1663, New France finally became more secure when King Louis XIV made it a royal province, taking control away from the *Compagnie des Cent-Associés*. The crown then began to stimulate emigration to New France by paying for transatlantic passages and offering other incentives to those willing to move. The King also moved to make the region more secure from Indian attacks by sending a French garrison, the Carignan-Salières Regiment, to Quebec. The government of the colony was reformed along the lines of government of France, with the Governor General and Intendant subordinate to the Minister of the Marine in France. In 1665, Jean Talon, Count d'Orsainville, was sent by Minister of the Marine Jean-Baptiste Colbert to New France as the first Intendant of Justice, Public Order and Finances in Canada, Acadia and Newfoundland. These reforms limited the power of the Bishop of Quebec, who had held the greatest amount of power after the death of Champlain.



The seigneurial system was significantly extended and refined by Intendant Talon. Talon tried to force the seigneurs to actually reside on their land, and limited the size of seigneuries, in an attempt to make more land available to new settlers. The King only granted the land to the seigneur in the first place on condition that he met certain requirements. The seigneur had to build a manor house, a place of worship, a fort, and a mill. They had to live on their land or hire a responsible individual to do so on their behalf. The seigneur was responsible for defense as well as for acting as judge in matters of dispute.

Jean Talon, Count d'Orsainville
First Indendat of New France

Seigneurs could forfeit the land if it was not cleared within a certain period of time. This condition kept the land from being sold by the seigneur, leading instead to its being sub-granted, usually on a lease to own basis, to tenant farmers, known as *censitaires* or *habitants*, who cleared the land, built houses and other buildings, and farmed the land. When a habitant was granted the title deed to a lot, he had to agree to accept a variety of annual charges and restrictions. Each year on a set date, the habitant had to pay the seigneur rent and interest known as *cens* and *rentes*. This could be paid with either money, produce or labour. Once this rent was set, it could not be altered, due to inflation or time.



Though the *rente* amounted to little by today's standards, it often went unpaid year after year, and when the habitant died, his heirs had to cover both the balance due and the accrued *rentes*. It was less common than one might think for the seigneur or the seller to seize property due to unpaid *rentes*. With some exceptions, 18th-century seigneurs, merchants and traders in the colony seemed reluctant to concentrate land in their hands. Instead, to increase the size of their holdings, "major" habitants — those who owned the largest farms — sometimes seized land belonging to their neighbors, to whom they had provided animals, workers or money. These affluent habitants often held positions such as militia captain or parish warden.

Because the tenant had a clear title to the property, he could sell it to someone else. The seigneur had the right of redemption, so the habitant theoretically had to offer him the land first. The piece of land could then be sold or exchanged either by the habitant who was granted it or by his heirs.

Initially, almost all seigneurs were male but by the establishment of Royal Government in 1663, more than half were women. This resulted from the French system of equal inheritance and because many husbands joined the fur trade or military. Also, given the fact that New France was a violent, frontier society, many men died prematurely bequeathing their land to their wives.

The Habitant

Habitant status in New France came with certain privileges and obligations. Habitants were independent landowners who established a homestead and farmed their own properties. A habitant was essentially free to develop his land as he wished, with only a few obligations to his seigneur. Also, during the colony's early years, only habitants had the right to small-scale fur trading.

All of a habitant's duties to his seigneur were specified in a written contract that could not be arbitrarily changed at a later date. There was a duty for the habitant to work the seigneur's land three days per year (called a *corvée*) as well as to help build roads on



Habitant home

the seigneurie. Habitants pledged to grind their grain at their seigneur's gristmill and to provide the seigneur with one sack of flour out of every 14. Habitants had to give a share of any fish caught or wood cut on the seigneurie. And, one-thirteenth of his crop went to support the local priest and church in the seigneurie (this amount was cut in half at the start of the seventeenth century). Finally, whenever a habitant sold or gave away part or all of his land, other than upon his death, the seigneur claimed one-twelfth of the land as a tax (called *lods et ventes*). An important difference between the seigneurial system and the feudal system in France was that habitants owed no military duty. In essence, habitants were free individuals and their seigneurs simply owned a "bundle of specific and limited rights over productive activity within that territory". The seigneur-habitant relationship was one where both parties were owners of the land, who split the attributes of ownership between them. For habitants like **Sebastien Langelier**, this is far more than they could ever get back in feudal France.

The quest for wealth and the search for greater individual freedom are what inspired most immigrants to journey to New France. Profits from the fur trade and from providing supplies and services to the French colonial régime and its military offered great opportunity for enterprising individuals to obtain wealth not otherwise available from the traditional trades or farming. Many farmers supplemented their revenue in these ways after they had completed their annual obligation to their seigneur. Such would have been the life of our habitant, **Sebastien Langelier**.

In practice, the seigneurie lands and habitant farms were arranged in long, narrow strips along the banks of the St. Lawrence River, its estuaries, and other key rivers and streams. This physical layout developed as a means of maximizing ease of transit, commerce, and communication by using natural waterways (most notably, the St. Lawrence river) and the relatively few roads. A desirable plot had to be directly bordering or in very close proximity to a river system.



Plan of a typical seigneurie in New France

Remnants of the seigneurie system can be seen today in maps and satellite imagery of Quebec, with the characteristic "long lot" land system still forming the basic shape of current farm fields and clearings, as well as being reflected in the historic county boundaries along the St. Lawrence River.

Curiously, it was not until November 11, 1970, that the last vestige the seigneurie system was eliminated. This is when the municipal governments made final payment to a fund to resolve ownership of the manoral lands.

Habitant Life

The habitants in New France represented 90 per cent of the adult lay population.

Sebastien Langelier and Marie de Beauregard lived comfortably, and certainly better than peasants back in France, according to records relating the lives of habitants of New France. It was not necessarily an easy life; taxes were burdensome (but actually less than taxes under European feudalism) and work was from sun-up to sundown. Life was



Trading for furs in New France

determined by the seasons. There was a seemingly never-ending series of tasks. First, a homestead had to be built. Then the land had to be cleared of rocks, boulders, and trees. Crops had to be planted, cared for and harvested. Repairs to home, barn, and equipment were constant jobs. Sebastien had to cut and haul firewood. Then there were the more domestic routines, cooking, cleaning, making furniture, and educating children. On top of all this, **Sebastien Langelier** worked three days a year on his seigneur's land to help build roads and bridges. Enduring a brutal climate, with virtually no outside assistance, the self-reliant Sebastien made a new life for himself and his family. In his free time he could earn extra income through carpentry, woodcarving, fishing, fur trading or by using other skills. Sebastian and Marie could also take their surpluses into town to sell, exchange them with merchants for other goods, or keep them to provide for their families.

Sebastien Langelier's lands were much larger, and of better quality, than European farmers. And, he had greater opportunities for social mobility in New France. Whereas Europe was extremely socially stratified, it was common for a seigneur to work alongside his tenants. If circumstances were right, a habitant could also become a seigneur and possibly achieve this within a single generation. Some habitants were given the concessions of seigneuries, or they could purchase seigneuries thanks to income from the fur-trade or other sources. These were called *seigneurs habitants*. We cannot say for sure whether this is an appropriate designation for **Sebastien Langelier**, but we do know that he had multiple land holdings and also owned a mill.



Activity at the mill

Habitant families were tight knit and self-sustaining, providing more hands to divide up the labor on the farm, as well as providing security for the parents in their old age. Later in the 1700s, habitant families were large. One out of every five families in the eighteenth century had ten children or more. Children usually remained with the family until they married. Everyone, regardless of age or gender, worked in the fields and tended the animals.



Marie de Beauregard would have cared for the vegetable garden beside the homestead and handled the household chores such as cooking, cleaning, and caring and educating the younger children. However, she was far more than a domestic helpmate and would also work side-by-side with Sebastien in the fields. In addition, because more women than men at the time were literate, she may have looked after the business side of the farm.

Family farming in New France

Sebastien and Marie's family was self-sufficient. From the wheat they grew, they produced their own bread that was the staple of their diet. Because they were engaged in hard, physically demanding labor, they needed a diet that would provide them with energy. On average, each person ate the equivalent of about two full modern loaves of bread daily. Milk, cheese, and other dairy products came from their cows while their chickens kept them supplied with eggs. They obtained protein from pigs and cows that they butchered as well as from wild game they hunted or fish they caught. Peas and corn were the most popular vegetables. Maple syrup was a welcome spring treat. They normally ate four meals a day, with the main meal being in the evening. The lunch and afternoon meals were usually eaten in the fields where they were working. Holidays and festive times called for more lavish meals that might include ham or duck or perhaps even moose or deer.



Habitant farmer



Cooking at a brick oven

The diet of **Sebastien Langelier** and his family was significantly better than a European counterpart. Traditional European meals were augmented by local specialties learned from the native tribes. As a result, the life expectancy of Sebastien, Marie and their family was greater than old world feudal farmers.

Sebastien Langelier's family was self-sufficient in more ways than just their diet. Marie and her daughter Marie Anne made all the family's clothing, which tended to be practical and hard-wearing. They also made a long list of necessary household items, such as curtains, blankets, towels, rugs, soap, and candles. The family fashioned all their own furniture, tables, chairs, desks, and the like. They provided their own amusement and recreation by playing games as well as singing and dancing.

Two of their biggest holiday celebrations, aside from religious ones such as Christmas and Easter, were November 11th and May 1st. The former took place at the seigneur's manor house after all taxes were paid and accounts settled, marking the end of the harvest. The latter, called May Day, announced the coming of spring as habitant families decorated a pole with colourful streamers and danced around it on the seigneur's property.

The Role of the Church

New France was almost totally peopled by Roman Catholics so the impact of the Church was immense. The Church was there at the beginning of their lives with baptism, at the end of their lives with the performing of the last rites and burial, and all the way throughout, with ceremonies such as confirmation and marriage. Religion provided not only moral and spiritual instruction, it was also the center of the community life. Everyone attended church on a weekly basis so much social interchange could take place both before and after the service. It was the site of many celebrations through the year. The Church also maintained hospitals, ran schools, and provided charity and was a major economic power through its ownership of large tracts of land as well as the annual tithes it received.

While more than three-quarters of the population lived in the countryside, one in every four people in New France lived in one of its growing towns. The main ones were located on the St. Lawrence River, often at the site of a former fur trading post. **Sebastien and Marie** lived in Sillery about 3 miles from the heart of old Quebec City, the capital and largest town of New France. It was the colony's principal port where merchants and artisans located their places of businesses near the waterfront in the Lower Town while the wealthy, the church, and government institutions located in the Upper Town. The conditions in town were fairly primitive. Not until the mid 1700s were most of the houses made of stone. Until then most were wood frame or log structures and there were several disastrous fires. The great majority of people rented space in tenement lodgings because of the high cost of owning a home. Garbage was thrown into the streets and the dirt streets were narrow and bustling with people and animals. In the heat, they turned incredibly dusty and after a heavy rain, into a mud bowl. There was considerable violence, fire, and petty theft.



Notre Dame de Quebec



Transportation

Transportation within New France was very limited. That added to the need for self reliance on the part of those who lived in the countryside. The water highway, the St. Lawrence River and its tributaries, provided the best transit system as well as being a source of irrigation. The native peoples instructed the French on the use of birch bark canoes, which became widely used in three out of the four seasons of the year. In winter, the French borrowed another invaluable Indian device for getting around on land, the snowshoe. Carioles were sleighs with runners that were pulled either by horses or dogs.

Innkeepers and Tavern Owners

The history of inn keeping in New France began on September 19, 1648, with the *Communauté des Habitants* of Quebec City allowing a pastry shop and hostelry (inn) to open in the public square near Québec's church. At the time, providing accommodation in exchange for payment was a new idea.

In the *Furetière Dictionary* published in 1690, the word *hostelry* is defined as *a furnished establishment kept by a hosteller that provides lodging and meals to travellers and other paying guests*. The word *hosteller* is defined as *someone who keeps an establishment with furniture and provisions . . . that offers accommodation and meals to travelers or people with no fixed address*. A tavern was a place that offered food and drink to be consumed on the premises. Therefore, inns and taverns were all places where people were could socialize.



A tavern in New France



Gathering at the local tavern

Archival records show at least 262 owners or managers of inns in Québec between 1648 and 1760. About two-thirds of them owned a tavern before they opened an inn. The city had no shortage of this type of establishment since there was one innkeeper or tavern owner for every 100 to 130 inhabitants between 1716 and 1744.

Outside of Quebec City, each village had an inn or a tavern to receive *voyageurs* or *habitants* who attended mass in the parish. Some had two or three such establishments. In addition, all the forts had a canteen where soldiers could buy tobacco and drinks.

With the exception of a sign out front as required by law, from the exterior it was not possible to distinguish inns from residences and these meeting places were usually an integral part of their owners' homes, unlike like hotels and bars today.



Since most innkeepers and tavern owners purchased or rented only one house, that is where their commercial activities took place. With the inn located in their home — the family kitchen was the centre of activity and most clients were received in the kitchen. Every member of the family helped out, especially the innkeeper's wife. Although the husband usually held the license, the wife was always an important partner often was the one who managed the business.

A typical rural tavern in New France

In Québec, 10% to 15% of the innkeepers were women. Several women took over the business when their husbands died, and others ran the business while their husbands worked elsewhere. For many people, the inn provided important supplementary income. The trade was not difficult to learn and the only requirement was to obtain written permission to operate. People could become innkeepers or tavern owners overnight.

The large number of drinking establishments in New France reveals that Canadians were quite partial to drink. The numerous pastoral letters issued by the bishop and extensive preaching by the clergy against the sale of alcohol support this observation.

Over time some restrictions were imposed. In the city of Quebec, records show only about thirty violations prior to 1700, three-quarters of them related to taverns without signs. The other violators had sold alcoholic beverages during religious services, tolerated drunkenness in their establishments and "served wine" outside business hours. Only three liquor licenses were revoked. In a few places, fines were issued for the sale of alcohol (other than beer and cider) to Indians.

Court records do reveal a long list of problems caused by inns including: swearing and blasphemous remarks heard in the streets, absenteeism of workers and delayed work, salaries squandered in taverns by husbands or wives, premeditated theft, arguments and fights, a few duels, and even the murder of a tavern owner by a drunken client.

In spite of their reputation as places of debauchery, there is no evidence that taverns were connected with prostitution. Some intoxicated clients did insult female innkeepers by calling them names associated with prostitution, and some well-known women did not hesitate to sell their charms but they were exceptions.

FINAL THOUGHTS ABOUT LANGELIER FAMILY HISTORY

What began as a simple project to learn the more about our **Langelier ancestry** in New France, turned into an amazing journey through early North American history as well as back in time through the evolution of the Kingdom of France to the fall of the Roman Empire. Ultimately, we were able to reconstruct our family's tree going back 10 generations in America and over 1,000 years in Europe. Along the way, we discovered some remarkable connections: to royalty; to people who influenced the evolution of western culture; and, to common people with uncommon stories.

Our first goal was to identify, compile and document **Langelier ancestors** as far back as data would allow. Second, we tried to build a detailed picture of the historical context within which our ancestors lived; to explain not just who our ancestors are but also how their lives were shaped by the people and events that surround them. Third, we revealed many surprising facts and anecdotes about our family. And, fourth, we uncovered and corrected a number of historical and genealogical errors and inconsistencies. In all of this, we tried to provide clear documentation for our findings.

Our primary objective was gather as much information as we could into one document that would serve as a comprehensive source for future generations. We know how difficult, complex and confusing family history research can be. We believe our work to identify, compile and document Langelier ancestors as far back as current data permits will make it easier for future Langeliers to learn about their ancestors. Not only that, but they can see the historical context within which our ancestors lived, understand how their lives were shaped by the people and events that surrounded them, and enjoy some amazing stories about our family.

It is not the point here to regurgitate the information presented earlier. Rather, we now want to offer some important interpretations.

First, we learned about the **many spelling variants for Langelier**: Anelier, Angelier, l'Angelier, Angely, l'Angely, Anglois, Langlois, Langlais, Langle, Langevin, l'Angevin, Langeviniere, and Langevinaye among others. We also learned that France of the Middle Ages was a large country with few people widely scattered and very localized because travel was difficult. There was intermarriage within families and certainly among the family name variants listed above. Particularly among the noble class, marriages were arranged to strengthen family alliances. So, to put it simply, **as we look back it is highly likely that everyone is related to everyone.**

We learned that many Langeliers were members of the nobility with titles, estates and significant land holdings. They were not royalty or princes but Sieurs or Seigneures. It is very possible that the Langeliers descend from the Counts of Anjou (l'Angevins) and/or the Dukes of Brittany. But even if this is not so, **the Langeliers were vassal nobles allied to these families and also to the Kings of France and England.** Geographic movement of the Langelier family over time most notably follows the Angevins with stops in Brittany, Normandy and England.

Not all **Langeliers** were noble, many were members of the bourgeois and the Church. But, from the information presented it is easy to understand how members of noble families became bourgeois merchants, artisans, healers and doctors and administrators in government. Some would be younger sons, without inheritances of lands or titles, who have to forge their own destinies. The success of so many of these **bourgeois Langeliers** indicates that they had support from the family and certainly leveraged the family's noble and royal connections. Examples are: young **Nicolas Langelier** enters the ministry, not as a priest, but as a Bishop; **Sebastien Langelier** (the first) and **Michel Langelier** both hold significant high level positions in the King's administration as the *controleur des guerres* and *huissier des requêtes de l'Hôtel* respectively; and, finally, the godparents of **Sebastien Langelier** (our Canadian ancestor) are the wife of the Mayor of Rouen (the second largest city in France) and the Archbishop, Seigneur de Beauregard and an influential advisor to the King.

History reveals some important **characteristics of the Langelier family**. Most are very well educated with some serving as tutors and advisors to high nobility and royalty. Many Langeliers excelled in their professions as weavers, embroiderers, healers, writers, printers, publishers, booksellers, farmers and merchants. Les Langeliers, the family of Parisian *Libraire Jures*, had a major influence on the development of the French language and literature. Many others were actively involved in village, provincial and royal governance. All are dedicated to their families and family life. A dominant characteristic is faith in God and service to the Church whether they are Protestant Langeliers or Catholic Langeliers.

Despite our best efforts, some mysteries endure. The lineage of **Sebastien Langelier** (or Canadian ancestor) is still clouded in confusion. There is no doubt that the baby Sebastien is a significant personage, but his heritage is not clearly documented. Likewise, the heritage of **Michel Langelier** lacks documentation. In both cases, we had to rely on circumstantial evidence. Also, the Native American ancestry of the family still holds mysteries. While we have confirmed Native ancestry through the Giroux family line, family legends say the Langelier family line has **Native or Metis ancestors** that we have not been able to document. Finally, DNA analysis shows 6.9% of mixed American blood in our genes, but it does not reveal any connection to a native tribe or culture. In fact, this DNA report is itself somewhat confusing. We are awaiting a more detailed explanation.

Finally, we simply hope that our readers enjoyed this revelation of the rich and fascinating story of the Langelier family, an enduring dynasty in France and among the earliest pioneers in North America.



APPENDIX A

SOME NOTABLES OF THE NAME LANGELIER (POST 1700)

The following pages present information about a few of our Langelier ancestors after the time of Sebastien Langelier.

- **Charles Langlier/Lenglier** (1748-1807), French farmer and politician. Deputy of the third estate in the Estates General (1789) and the first mayor of the town of Grandvillers, France (1800). *(More information on the following pages)*
- **Sir François Langelier** (1838-1915), Canadian lawyer, professor, journalist, politician and author, the 10th Lieutenant Governor of Quebec (1911-1915). *(More information on the following pages)*
- **Charles Langelier** (1850-1920), Canadian lawyer, politician, judge, journalist, and author, Member of the Legislative Assembly of Quebec for Lévis (1898-1901). *(More information on the following pages)*
- **Jean-Chrysostome Langelier** (1845-1910), noted Canadian lawyer and author. *(More information on the following pages)*
- **Louis F. Langelier** (1874-??), American Republican politician, Candidate for U.S. Representative from Massachusetts 14th District, 1918; Member of City Council, Quincy Massachusetts, 1900; Chairman, board of survey, 1948. *(More information on the following pages)*
- **Albert D. Langelier**, American Democrat politician, Member of Maine State House of Representatives from Androscoggin County, 1919-20; President of City Council, Lewiston, Maine, 1908-1910; *(No other information is available)*
- **Wilfred F. Langelier** (1886-1981), Professor Civil Engineering, University of California at Berkeley, creator of the Langelier Saturation Index. *(More information on the following pages)*
- **David Langelier** (1883-1922), Canadian politician and Mayor of Eastview, Ontario (1931-1932). *(More information on the following pages)*
- **Langeliers in England and Antigua.** *(More information on the following pages)*
- **Alice Langelier** (early 1900s), US journalist reporting from France and a pioneer in radio broadcasting. *(More information on the following pages)*
- **Emile Langelier**, Scotland. One of Scotland's oldest unsolved murder mysteries. *(More information on the following pages)*
- **Langelier Manufacturing Company**, Providence, Rhode Island. *(More information on the following pages)*
- **Other Langelier ancestors in World History.** The Angels, Emperors of Byzantium. *(More information on the following pages)*

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Charles Langlier/Lenglier was a French farmer and politician during the Revolution. He was born on March 22, 1748 in the town of Feuquières, in the Oise district of Normandy and died on June 2, 1807 in Grandvilliers (Oise). Charles was the son of **Francois Langlier** (born 1704), a merchant in Feuquieres. (Source: *Inventaire sommaire des Archives départementales antérieures à ...*, Volume 1, By Archives départementales de l'Oise)

Charles was a prominent land owner/farmer in Feuquières. He was also a deputy of the third estate in the States General of 1789 for the bailiwick of Amiens. He later a judge in the criminal court (1793), and was also receiver of the district of Grandvilliers and mayor of the town until his death in 1807. (Source: "Charles Lenglier", by Robert Adolphe and Gaston Cougny, *Dictionary of French Parliamentarians*, 1889-1891)

NOTE: Feuqueres and Grandvilliers are 50 miles east of Fresquiennes

VI [Étais généraux.]
ARCHIVES PARLEMENTAIRES, [1789.]

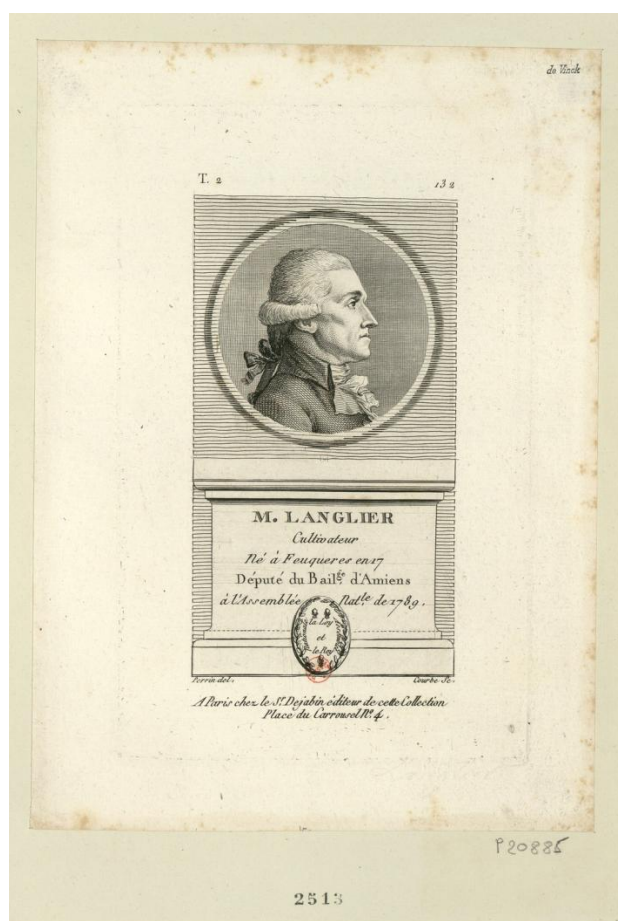
LISTE

DES NOMS ET QUALITÉS DE MESSIEURS
LES DÉPUTÉS ET SUPPLÉANTS
A L'ASSEMBLÉE NATIONALE,

DRESSÉE PAR ORDRE ALPHABÉTIQUE
DE SÉNÉCHAUSSEES ET BAILLIAGES.

AMIENS ET HAM (Bailliage d').

- | | |
|---------------|---|
| Clergé. — | Machault (de), évêque d'Amiens, abbé de Valoires.
Fournier, curé d'Heilly, démissionnaire. |
| Suppléant. — | Le Febvre, curé de Neuilly. |
| Noblesse. — | HavrèdeCroï (leducd')f seigneur de Wailly, grand d'Espagne.
Noailles (de), prince de Poix, chevalier des ordres du Roi et delà Toison d'Or, capitaine des gardes du corps, gouverneur de Versailles, etc., démissionnaire. |
| Suppléant. — | Gomer (de), d'Amiens. |
| Tiers-état. — | Le Roux, négociant à Amiené, ancien maire de la ville.
Laurendeau, avocat à Amiens.
Douchet, laboureur et cultivateur au Hamel;
Langlier , propriétaire et cultivateur à Feuquierres. |
| Suppléant. — | Berville, procureur à Amiens. |



Source gallica.bnf.fr / Bibliothèque nationale de France

**THE FOLLOWING IS A TRANSLATION FROM A SERIES OF ARTICLES ABOUT THE MAYORS OF
GRANDVILLIERS**

**The first mayor of the city was buried in the cemetery surrounding the chapel:
CHARLES LENGIER**

Another peculiarity of this ancient cemetery was to have had, among its tombs, that of the first mayor of Grandvilliers.

So we will talk about this first mayor after the revolution, so from 1800, Charles Lenglier. It is also an opportunity to restore a truth, because this first mayor was probably mistaken for another person and thus lost his personality for history.

Indeed, by consulting the Internet, we can see Charles Lenglier, with an unknown date of birth in Feuquières in the Somme and died in Amiens in 1794. On the one hand it is normal not to have found his date of birth to Feuquières in the sum, however his date of death must perhaps correspond with a date of another character! There were many Langlier in Feuquières-EnVimeu, but with an A.

According to Abbé Louis Meister, curate of Halloy then Dean of Grandvilliers, eminent local historian and member of the Academic Society of Oise, the error was transmitted in the nineteenth century by the Doctor faucet who gave birth to Charles Lenglier in Feuquières-en-Vimeu. This erroneous information had been transmitted to him by historians Adolphe Robert and Gaston Cougny in their monumental "Dictionary of French Parliamentarians". Of course, far from us the need to criticize such a great amount of work. Mistakes are sometimes difficult to avoid if we don't go back to the sources.

According to Father Meister, here is the biography of our first mayor of Grandvilliers: Charles Lenglier was born in Feuquières, near Grandvilliers, on March 22, 1748, by Charles Lenglier, Ploughman and Receiver of Monceau and Marie-Antoinette Gravet (according to the Parish Register of Feuquières). He was a farmer in Feuquières, when he was elected, deputy of the third in the States general, for the Bailiwick of Amiens, with 120 votes on 230. He sat there from April 4, 1789 to September 30, 1791.

On 13 March 1793 he became a juror in the Revolutionary Court, then a recipe clerk for the Grandvilliers district. He was appointed mayor of Grandvilliers on 14 germinal of the year VIII (April 4, 1800), according to the deliberation register of the municipal archives of our city. He retained this function until his death on June 2, 1807. His wife was Julie Leroux, born in serious-Le Hamel in 1769 and died in 1827. She was the president of the Grandvilliers charity Ladies. So they were both sitting near the old Calvary. The tomb formed a mausoleum surrounded by a grate.

It seems that one can distinguish the name of Lenglier, on this tomb
Already abandoned in 1896 it could be the tomb of our
First mayor. It was probably destroyed in 1949, when the
old cemetery was moved for construction of Saint-Jean HLM,
The burial ground is no more!



The following is from the National Archive of France and shows that ancestors of Charles Langlier were present in Feuquières, Normandy at a much earlier date.

ARCHIVES DEPARTEMENTALES DE LA SOMME

Seigneurie de Feuquières et de Saint-Arnoult²². – Hommage rendu à l'abbaye de Saint Germer de Fly pour le fief Mesnil et la mairie d'Amuchi (1712). Justice de Feuquières: sentences relatives à la succession de Jean Langlier et de Barbe Chrétien (1662-1672), interrogatoire de Louis Langlier accusé d'avoir volé des ablais (1685). Fief Suart, sis à Feuquières : acquêts (1530), aveu à la seigneurie de Feuquières (1539), relief (1525). Censives : reconnaissances, saisies de terres au profit de Pierre Le Fort sieur de la Buaille (1659-1719), procédure contre les héritiers Bohorel pour défaut de déclaration d'une mesure (1787). 1525

TRANSLATION

Seignury of Feuquières and Saint-Arnoult – With respect to the abbey of Saint Germer de Fly for the fief of Mesnil and the town hall of Amuchi (1712). Justice of Feuquières: sentences relating to the succession of Jean Langlier and Barbe Chrétien (1662-1672), interrogation of Louis Langlier accused of stealing the deceased (1685). Fief Suart, located in Feuquières: acquisitions (1530), confession to the seignury of Feuquières (1539), Relief (1525). Relating to the Cens: Recognitions, seizures of land for the benefit of Pierre Le Fort sieur de la Buaille (1659-1719), proceedings against the heirs Bohorel for failure to declare a homestead (1787).

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The Honorable **Sir François-Xavier Langelier** was a Canadian statesman and Lieutenant-Governor of Quebec.

"He comes of very distinguished ancestry, and is one of the most respected, capable and learned of French-Canadian gentlemen, who has taken a leading part in the public life of Canada, and by his brilliant achievements, ripe scholarship and administrative ability, has served as an inspiration and shining example to all who would win a high place in the confidence and esteem of their fellow-countrymen."

François-Xavier was born on December 24, 1838 at Sainte-Rosalie, a former town that is now part of Saint-Hyacinthe, Quebec. His parents were **Louis-Sébastien Langelier**, a farmer, and Julie Esther Cassault. His brother, **Charles Langelier**, another notable ancestor, was also an Minister of Parliament (1887 to 1890).

François-Xavier attended school at St. Hyacinthe College, Laval University (LL.B., 1860; LL.L., *avec grande distinction*, 1861; LL.D., 1861), and the University of Paris, France. Although he was called to the bar, he did not practice law immediately. Instead, at the suggestion of his uncle Abbé Louis-Jacques Casault, he continued his legal education at the Université de Paris (1861-1863). He later received honorary doctorates in law from the Université de Paris (1878), the Université Laval (1878), Bishop's College (1903) and was elected a fellow in the Royal Society of Canada (1909).



Sir François Langelier
10th Lieutenant Governor of Quebec
May 5, 1911 – February 8, 1915

Sir François-Xavier was married twice:

- Virginie Sarah Sophie Légaré (1884) with 3 children: Adolphe François Ignace (1864-1883); Marie Julie Virginie (1866-1868); Arthur Joseph Pamphile (1869-1871); one child died at birth.
- Marie Louise Braun (1892) with four children: Arthur Joseph (1886-1979); Juliet (1894-?); Francis (1897-?); and, Francis Braun (a captain in the army, wounded 3 times and received the military cross for bravery).

Sir François-Xavier was knighted first in 1907; he was later made a knight of the Order of St John of Jerusalem in England in 1912; and in 1913, he was made a Knight Commander of the Order of Saint Michael and Saint George (KCMG). The Most Distinguished Order of Saint Michael and Saint George is a British order of chivalry founded in 1818 by the Prince Regent, later King George IV. It is named in honor of two military saints, St Michael and St George. The Order of St Michael and St George is awarded to those holding commands or high positions within the British Empire or who render extraordinary or important non-military service in a foreign country.

François-Xavier died on February 8, 1915, at Spencer Wood, in Sillery, Quebec. He was 76 years old.

In religion, Sir François-Xavier Langelier was a Roman Catholic and in politics he was a Liberal. In his working life he was a lawyer, professor, journalist, author, and politician.

Sir François-Xavier was a legal scholar who shared his knowledge as a member of the law faculty at Laval University. He also served as Dean of the Faculty and a member of the Council of the University. One of the few jurists of his generation to study abroad, he was named associate professor in the faculty of

law at the Université Laval on his return and became a full professor in 1865. He taught courses in civil law, Roman law, and administrative law. He also taught political economy in the faculty of arts as an associate professor. His classes were popular because his clear, precise, and simple language was easily grasped by students. Students said that he had “the exceptional and wonderful ability to understand the law thoroughly and make others love it.”

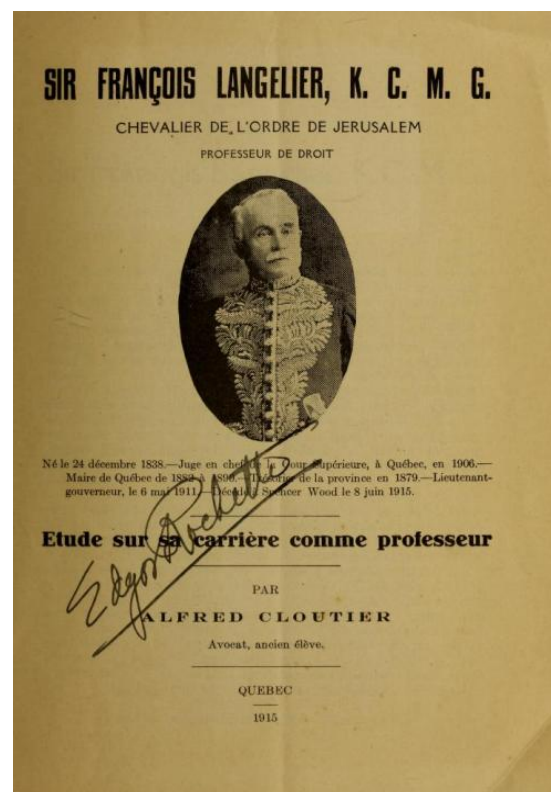
The publication of two scholarly works crowned his academic career: *De la preuve en matière civile et commerciale* (Québec, 1894) and *Cours de droit civil de la province de Québec* (6v., Montréal, 1905–11). More commentary than treatise, the second is a meticulous, sometimes bold analysis of the articles of the Civil Code that is still used by lawyers and judges. He was also involved for many years in the administration of the Université Laval, serving as the registrar of the faculty of law and its dean. He was also a member of the university’s council from 1872 until his death.

In law, Sir François-Xavier practiced his profession successfully with his brother Charles in the city of Quebec beginning in 1876. He was also one of the leaders of the Bar in the city, province and country:

- King's Counsel for the Province Quebec (1878);
- King's Counsel for the Dominion Government (1880);
- Batonnier / President of the Bar in Quebec City (1887);
- Batonnier-General / President of the Provincial Bar of Quebec (1888);
- Vice-President of the Canadian Bar Association
- He was a puisne (ordinary) Judge of Supreme Court of the Province of Quebec (1898);
- Interim Chief Justice for the District of Quebec (1906).

Perhaps his most renown case was a civil suit concerning clerical interference in the electoral process. In a petition to annul an election François-Xavier argued that the curés had recalled the horrors of the French revolution with its massacre of priests and destruction of religion; they had made their people fear a sudden death, had talked of false prophets, false Christs, and venomous serpents, and had conjured up “before their terrified eyes horrible phantoms and the abyss threatening to engulf them.” The judge denied François-Xavier's petition, holding that the clergy enjoyed immunity where moral issues were involved, such as an election, and their actions were exempt from state control. The case was appealed to the Supreme Court of Canada that overturned the judge's ruling and declared that undue influence had been exerted in contravention of federal election laws. The church bishops were displeased with this verdict. François-Xavier was accused of dragging the clergy before the courts in an unjust and undignified manner. Conservative catholic newspapers saw in his actions “a lack of piety, a heresy, a rebellion against the church,” and many called for his dismissal from the university. Later, François-Xavier would admit that had he foreseen the repercussions of the case, he would never have accepted it. He even had to justify himself to his Archbishop, who finally agreed that he was right.

In political life Sir François-Xavier Langelier was a Liberal in both political and economic matters. In historical context he was an associate of the major figures of his day: Mackenzie, Blake and Laurier. Although he was initially an unsuccessful candidate to the Legislative Assembly of Quebec, François-



Xavier later had a distinguished political career:

- Member of the Canadian Parliament for Quebec-Centre (1887–1898);
- Member of the Canadian Parliament for Mégantic (1884–1887);
- Mayor of Quebec City (1882–1890);
- Member of the Legislative Assembly of Quebec for Portneuf (1878–1881);
- Member of the Legislative Assembly of Quebec for Montmagny (1873–1875);
- Commissioner of Crown Lands (1878-1879);
- Treasurer of the Province of Quebec (1879);
- Member of the Quebec Council of Public Instruction (1888-1911);
- Signer of the Liberal party address to the Pope (1896), resulting in the appointment of a Papal Ablegate to Canada;
- Member of the Board of Arbitrators (1891) that settled outstanding issues between the Dominion and the Provinces of Quebec and Ontario regarding Confederation;
- Interim Administrator of the Government of Quebec (1903);
- Royal Commissioner (several occasions);
- 10th Lieutenant-Governor of the Province of Quebec (1911 until his death in 1915).

As a young member of the opposition, he spoke a number of times in the Legislative Assembly, addressing such subjects as education, immigration (which he claimed had a higher cost than benefit), the secret ballot (through which “everyone is free”), and individual liberty. His comments were always well informed; he drew on British and French parliamentary history, and often on the Bible.

As Mayor of Quebec City, François-Xavier Langelier dramatically changed the physical appearance of the provincial capital. Electric lighting replaced gas, sidewalks were built and repaired, and roads were paved and widened. Côte d’Abraham, Rue de la Montagne (Côte de la Montagne), Rue Saint-Paul, and Rue Saint-Joseph were first paved during his administration. He laid the ground work for a new Quebec City hall to house all municipal services by purchasing the site of the former Jesuit college. Under his administration the water mains were improved and the fire department was reorganized. He straightened out municipal accounting, which had been in bad shape when he arrived, and created a health service in 1884 and a local board of health in 1885 that soon established the first civic hospital for contagious diseases.

In 1889 the city expanded with the annexation of Saint-Sauveur and the mayor’s name was given to Boulevard Langelier, a street in this ward. Langelier station is a Montreal Metro station located on rue Sherbrooke Est at Boulevard Langelier in the borough of Mercier–Hochelaga-Maisonneuve in Montreal, Quebec, Canada. It is operated by the Société de transport de Montréal. The station and the Boulevard are named for Sir François Langelier.



Boulevard and Park Langelier
Circa 1890



Langelier Station in Montreal
named in honor of
François-Xavier Langelier

As a member of the Council of Public Instruction François-Xavier Langelier supported more practical and utilitarian education. He suggested that, in convents, music classes be replaced by instruction in shorthand, typing, and telegraphy and he insisted that more attention be paid to the quality of education in primary schools.

As judge of the Quebec Superior Court and interim chief justice, François-Xavier Langelier heard cases touching on all areas, but especially matrimonial, municipal, and electoral law. Many said that he had “the reputation of an enlightened, educated, and conscientious judge” and noted that he had “always been guided more by the law and a common sense approach than by what is called case law, [which is] often very contradictory and uncertain.”

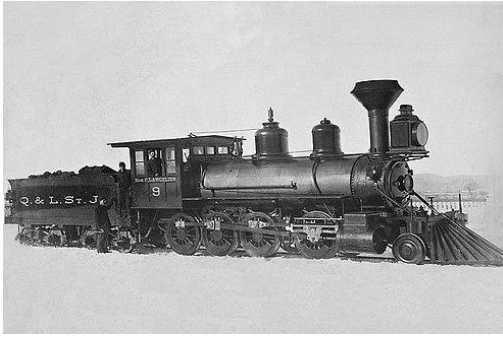
François-Xavier Langelier was influential on the national level in federal politics. As a member of the opposition, Langelier was a good debater who took a special interest in constitutional issues and parliamentary procedure. Like several of his francophone parliamentary colleagues, he usually made his speeches in English, with a slight accent, in order to be understood by ministers from the other provinces. Privately, he described Ottawa as an “abominable hole,” where he felt out of place. He declared himself opposed to the death penalty for political crimes and he spoke out on electoral legislation, denouncing the buying and selling of votes. He decried emigration to the United States, which he saw as laden with tragic consequences. And, he deplored the fact that federal publicity in London made no mention of the province of Quebec.

In community service, **Sir François-Xavier Langelier** was active in a variety of organizations:

- President of the Institute Canadian
- President of the Council of the Arts and Manufacturers’ Association;
- President of the Anti-Alcoholic League (1907);
- President of the Tercentenary of the foundation of Quebec (1906)
- Member of the following clubs: The Quebec Garrison and The Canadian.

As an author, François-Xavier Langelier's first publication was *Lettres sur les affaires municipales de la cité de Québec* (1868), a book defending city officials. He was also the author of many legal manuscripts as well as *Traite de la preuve, en matiere civile et commerciale*, and *Cours de Droit Civil de Quebec*. Like many politicians of the time, François-Xavier Langelier dabbled in journalism. He assisted his brother Jean-Chrysostome, who was the editor of *La Nation*, where François-Xavier wrote a “fairly daring” parliamentary column for that Saint-Hyacinthe paper (1871-1872). In 1880, he helped his brother Charles establish *L'Électeur* at Quebec, becoming a regular contributor and source of inspiration. He also contributed to *L'Opinion publique*, *L'Événement*, as well as in *La Revue légale*.

After a year-long illness, Sir François Langelier died in office at Spencer Wood on 8 Feb. 1915, at the age of 76. Contrary to custom, and in accordance with his wishes, he did not lie in state at the legislative building but at Spencer Wood. Tall, with a striking countenance, Langelier was considered a brilliant orator and spoke with ease, vigour, and elegance. He was also very sociable. Tireless despite his various activities, he was “a true public educator.” Even his opponents respected him; Tarte is said to have declared privately, “What a pity that he is not a Conservative.” Born “into a humble peasant home,” deceased “beneath the sumptuous panelling of the Spencer Wood château,” Langelier was, in the words of a colleague at the Royal Society of Canada, Ernest Choquette, “one of the most perfect specimens that the French Canadian race could produce three-quarters of a century ago.”



Quebec and Lake Saint-John Railroad
Locomotive Number 9, Named for the
Honorable Sir François-Xavier Langelier

(Sources: "LANGELIER, Sir FRANÇOIS", by Jocelyn Saint-Pierre, in *Dictionary of Canadian Biography*, vol. 14; "François Langelier" in Parliament of Canada biography; *Dictionnaire des parlementaires du Québec de 1792 à nos jours*, National Assembly of Quebec; "Les Lieutenants-Gouverneurs de la province de Québec", by Francis-J. Audet et al., in *Les Cahiers des Dix*, volume 27, 1962; "Les lieutenants-gouverneurs de la province de Québec," *Cahiers des Dix*, 27 (1962); *Canadian men and women of the time*, (1898); Alfred Cloutier, *Sir François Langelier k.c.m.g., chevalier de l'ordre de Jérusalem, professeur de droit; étude sur sa carrière comme professeur* (1915); *Cyclopædia of Canadian biog*, Rose and Charlesworth, vols.1, 3)

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The Honorable **Charles Langelier** (August 23, 1850–February 7, 1920) was a Canadian lawyer, politician, judge, journalist, and author.

Charles was born on August 23, 1850 at Sainte-Rosalie, a former town that is now part of Saint-Hyacinthe, Quebec. His parents were Louis-Sébastien Langelier and Julie Esther Cassault. His brother, Sir François-Xavier Langelier, another notable ancestor, was also a Minister of Parliament and the Lieutenant-Governor of Quebec.

Charles Langelier attended school in the village where he was born, and later the Séminaire de Saint-Hyacinthe, the Petit Séminaire de Québec, and the Université Laval. As a student at the Université Laval in 1875 he won the silver medal awarded by the governor general.



He married Marie-Louise-Georgiana-Lucille La Rue at Quebec on August 2, 1882, and they had four children: Marie-Georges-Charles-Lucien Langelier, Marie-Yvonne-Lucille-Virginie Langelier, Marie-Omer-Lucien-Sébastien Langelier, Sébastien-Charles-Adolphe Langelier

Charles Langelier died in his sleep at his home on Grande Allée, in Quebec City on February 7, 1920.

In law, he was called to the bar in 1875 and practiced law in Quebec City.

Charles was soon drawn into politics by his elder brother François and became part of a small Liberal circle of influential politicians. He was a natural born politician and orator, he went through all the rough battles in the political history of Canada and Quebec during the late 19th century.

- Member of the Legislative Assembly of Quebec for Montmorency (1878-1881);
- Suffered three electoral defeats: in Montmorency for the Legislative Assembly (1881); for the House of Commons (1882); and, in Bellechasse for the Legislative Assembly (1886).
- Member of the Canadian Parliament for Montmorency (1887–1890);
- President of the Executive Council of Quebec Premier Honoré Mercier (1890);
- Provincial Secretary and Registrar of Quebec Premier Honoré Mercier (1890-1891);
- Member of the Legislative Assembly of Quebec for Lévis (1898–1901)
- Quebec district sheriff (1901);.
- Judge of the Court of Sessions of the Peace (1910)

Charles was implicated along others in the government of Quebec Premier Honoré Mercier in the Baie des Chaleurs scandal. In 1890-91, when less than a third of the Baie des Chaleurs Railway had been built, serious questions arose about relations between the contractors and the sponsoring governments. The railway received subsidies from both the federal government and the Québec Liberal government. It turned out that the Québec government of Premier Honoré Mercier had been bribed with its own railway subsidy, the money probably having been used to pay off election expenses. A royal commission was established and Mercier's government was dismissed in 1891. Charles Langelier subsequently suffered two more election defeats because of his association with the Mercier government before his election to the Legislative Assembly of Quebec for Lévis (1898-1901).

Charles was disappointed that Laurier would not make him a judge in return for his 25 years of friendship and his struggles on behalf of the Liberal party. But, memory of the Baie des Chaleurs scandal was still too fresh for him to be entrusted with such an office and Laurier had already appointed Charles' brother François to the Superior Court in 1898.

However, **Charles Langelier** continued his career in public service:

- Quebec district sheriff (1901);
- Judge of the Court of Sessions of the Peace (1910).

As Judge, he showed his opposition to military conscription by freeing most of the participants in a Quebec protest riot in the spring of 1918 and by imposing light fines on those convicted.



Charles also took up the defense of French rights in Ontario during the debate on *Regulation 17*, which restricted the use of French as a language of instruction in that province. In 1910, the *Congrès d'Éducation des Canadiens Français de l'Ontario* identified significant deficiencies in French speaking schools in Ontario and pressed the government to establish bilingual schools. English-speaking Ontarians were against this and wanted improvements to their own schools. A report of 1912, recommended that French be the language of instruction only in the lower grades, with English gradually introduced to replace French in the upper grades, and that steps be taken to improve the quality of teaching. The government instead issued its "Circular of Instructions, 17," calling for an end to all instruction in French after the first form. This regulation began a divisive battle between the government and most of Ontario's English-speaking residents on one side and the French-speaking minority and press of Quebec on the other side. In the middle stood the superintendent of education, who doubted whether it was feasible to teach sufficient English in the three years of first form to enable it to replace French as the language of instruction. The

government simply did not understand the aspirations of French Canadians or the anger the new rules produced. A year of protests, walk-outs by pupils, and refusals to comply followed and the government finally retreated in 1913. For students who had not sufficiently mastered English by the end of the first form, French could remain the language of instruction. But the damage was done and angry French Canadians would cite *Regulation 17* as evidence of English-Canadian oppression for years to come.

During the same period, Charles also opposed the prohibition movement. During World War I, each province (except Quebec and the Yukon) enacted prohibition under The War Measures Act (1914-1917) limiting the freedoms of Canadians. Prohibition did not limit brewing beer or distilling liquor for export, restricted sales within the country.

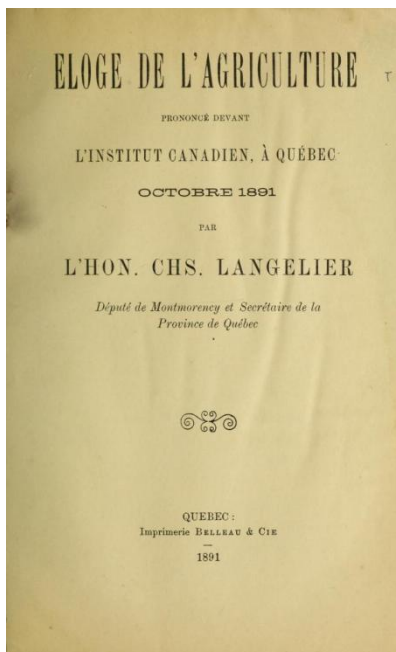
With his presence in the Legislative Assembly and the House of Commons marked by several breaks in service, Charles Langelier waged his political struggles in the press. He contributed to various newspapers, including *La Nation* (Saint-Hyacinthe) and *L'Éclaireur* (Québec), but it was mainly in *L'Électeur* (Québec) that he defended the Liberal Party's positions. He was the co-owner and co-editor of this newspaper (1883-1886) with Ernest Pacaud who observed: "he shared all our woes, all our struggles, all our hopes, and all our successes." *L'Électeur* was the first important Liberal newspaper published in Quebec, and it was considered to be the party's official voice until 1936. During the 1880s, it served Laurier and Mercier, as *Le Courrier du Canada* (Québec) and *Le Journal de Québec* did for the Conservative leaders.

Charles Langelier wrote because he enjoyed writing and sharing his ideas. It also supplemented his income, since law and politics were not very remunerative. Of his publications, the most important is

Souvenirs politiques; récits, études et portraits. The first volume, covering the period 1878–1890, has short descriptive essays on the Liberal party's founding, its fiery struggles and basic principles, the energy and patriotism of its leaders, and its influence on the political system. The portrayal is partisan and somewhat idealized, but nevertheless historically important. The second volume, subtitled *Mercier, son renvoi d'office, son procès, sa mort*, details a Liberal party history (1890-1896) focusing on the political life of Mercier. Charles calls him “the idol of the people of this province.” Presenting accounts of many events and personal portraits of those involved, he valiantly attempts to rehabilitate the man to was a close friend and mentor. Charles may also be trying to set the record straight and reshape his own image for the historical record.

It is easy to see Charles Langelier as a typical 19th-century politician, even though his career evolved within the Liberal party at a time when the Conservatives were front and centre on the national political scene.

Charles Langelier is the author of:



- *Le chemin de fer de Q.M.O. & O.: administration de M. L. A. Sénécal; discours prononcé dans la législature de Québec* (1881);
- *La question des asiles; discours . . . sur l'adresse en réponse au discours du trône (Assemblée législative), séance du 10 novembre 1890 ;*
- *Éloge de l'agriculture prononcé devant l'Institut canadien, à Québec* (1891);
- *Aux électeurs du comté de Montmorency* (1896);
- *Lord Russell de Killowen à Québec: réception officielle du juge en chef d'Angleterre par le banc et le barreau; résolutions, discours, etc.* (1896);
- *John-Buckworth Parkin, avocat et conseiller de la reine* (1897);
- *L'honorable Thomas Cushing Aylwin, juge de la Cour du banc de la reine; conférence donnée devant le Barreau de Québec, novembre MCMIII* (1903);
- *Le trois-centième anniversaire de l'arrivée de M. de Monts à Québec* (1904);
- *Souvenirs politiques 1878-1890; récits, études et portraits*, 2 vols. (1909);
- *La confédération: sa genèse, son établissement* (1916);
- *La procédure criminelle d'après le Code civil et la jurisprudence* (1916);
- *La prostitution: ses dangers, son remède; lettre ouverte à son honneur le maire et à MM. les échevins de la cité de Québec* (1916).

(Sources: "Charles Langelier", *Dictionary of Canadian Biography*; "Charles Langelier", Parliament of Canada biography; *Dictionnaire des parlementaires du Québec de 1792 à nos jours*)

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Jean-Chrysostome Langelier (1845-1910) was a noted Canadian lawyer and author.

Jean-Chrysostome was born on October 31, 1845, in Saint-Rosalie-de-Bagot (now Saint-Hyacinthe). His parents were Louis-Sébastien Langelier and Julie Esther Cassault. His brothers were Sir François-Xavier Langelier and Charles Langelier, both influential Canadian lawyers and political figures.

Jean-Chrysostome Langelier attended the local schools in the village where he was born, and later the Séminaire de Saint-Hyacinthe, the Petit Séminaire de Québec, and the Université Laval. He was admitted to the practice of law in 1870, but was much more interested in journalism. He was successively the editor for *La Minerve*, *The Courier* of Saint-Hyacinthe, *The Nation* and *The Canadian*.

Jean-Chrysostome served in a few political offices: He was the Deputy Registrar of the Province of Quebec (1887-1892), Justice of the Peace in Quebec (1891) and the Superintendent of the Ranger Service of the Land Department from 1897 until his death.

He is the author of several books, textbooks and liberal election pamphlets. His textbooks include manuals about accounting, arithmetic and agriculture. His books include:

- *Esquisse Sur La Gaspésie (A sketch of Gaspesia)*;
- *Le bassin méridional de la Baie d'Hudson* (1887);
- *Biographie de Frs. Vézina, Caissier de la Banque Nationale*
- *The Quebec and Lower St. Lawrence Tourist's Guide*
- *Les Arbres de Commerce de la Province de Quebec*
- *List of Lands Granted by the Crown in the Province of Quebec from 1763 to 31st December 1890*
- *Richesse Forestière de la Province de Quebec*
- *Étude sur les Territoires du Nord-Ouest du Canada*
- *Esquisse générale du Nord-Ouest du Canada ou Étendue, bois et forêts, richesses minérales et climatologie des quatre districts provisoires d'Assiniboia, Saskatchewan, Alberta et Arthabaska*
- *Manuel de tenue des livres à l'usage des écoles primaires.*
- *Cours d'arithmétique à l'usage des écoles primaires.*
- *Traité d'agriculture: à l'usage des écoles et des praticiens.*
- *Le Nord, Ou Esquisse Sur La Partie de la Province de Québec Située Au Nord Du Fleuve Saint-Laurent, Entre l'Outaouais Et Le Labrador*

He died in 1910, in New Carlisle a town in the Gaspésie—Îles-de-la-Madeleine region of Quebec, Canada.

(Sources: Library and National Archives of Quebec; GAGNON-ARQUIN, Louise. *Archival science: its history, its actors since 1960*. Sainte-Foy, Presses of Laval University, 1992; ROY, Pierre-Georges. *The lawyers of the region of Quebec*. Lévis, The Daily, 1936; Gravel, J.-A. *Association of Booksellers and Publishers, Printers and Bookbinders of the Province of Quebec*. St, sn, [1880]; Aubin, Paul and Michel Simard. *Textbooks in correspondence of the Department of Public Instruction 1842-1899*)

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Louis Frank Robert Langelier (1873-1950), was an American Republican politician, who served in the U.S. House of Representatives from Massachusetts 14th District (1918). He was also a member of Massachusetts State Senate (1913) serving on the committee on Banks and Banking. Louis served on the City Council for Quincy Massachusetts (1900) and was Chairman of the Quincy board of survey (1948).

Louis was born in 1873 and married Alice Crocker of Massachusetts in 1896. They had one daughter, Muriel Langelier.



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Wilfred F. Langelier (1886-1981), Professor Civil Engineering: University of California, Berkeley

Wilfred F. Langelier was a tall, thin, well-dressed man who was born in New Hampshire. Professor Wilfred “Bill” Langelier received his undergraduate degree in chemistry from the University of New Hampshire (B.S. in 1909). He continued his studies at the University of Illinois receiving an advanced degree (M.S. in 1911). His graduate work with the Illinois Water Survey introduced him to the area of Sanitary Engineering, and he remained with the Illinois Water Survey until 1916.

He was later recruited to the Sanitary Engineering education program in the department of Civil Engineering at UC Berkeley. This program provided specialized Sanitary Engineering studies in the Civil Engineering school. Professor Langelier developed specialized training that was roughly equivalent to that included in many master's degree programs at other educational institutions.

Professor Langelier recognized the importance of a basic science (especially chemistry and biology) input in Sanitary Engineering education and current programs reflect strongly this concept. He soon became one of the most effective chemist-engineers in the area of water-treatment technology as demonstrated in the early 1920s, in Professor Langelier's classic paper entitled “Coagulation of Water with Alum by Prolonged Agitation,” (published in 1921) which reported on the design of the Sacramento Water Treatment Plant. This is believed to be the *first* treatment plant designed and built to provide controlled flocculation, which today is a characteristic of essentially all water treatment plants employing chemical coagulation for colloid (color and turbidity) removal throughout the world.

Although Professor Langelier's professed deep interest was in the coagulation/flocculation process, there is little doubt that his greatest contribution was in a published paper entitled “The Analytical Control of Anti-Corrosive Water Treatment”. An index was developed in this paper which today is called the Langelier Index. This single engineering parameter of the corrosive potential of water is probably the most widely used single interpretative parameter of water quality throughout the world and has spread to industrial water treatment as well as domestic drinking water treatment. Today, for example, the reverse osmosis industry uses the Langelier Index to control scaling on reverse osmosis membranes. It is of interest to note that the January, 1977, issue of the *Journal of the Institution of Water Engineers and Scientists* published in London contained an article by an English Industrial Engineer-Scientist which stated that the Langelier Index is “a useful technical control parameter”; the paper is entitled, “An Algorithm for the Langelier Index of Process Waters.” It is evident that Langelier's 1936 contribution is still widely used and studied some 40-plus years after its publication.

The influence of this modest and unassuming scholar has been tremendous, not only through his scientific and engineering contributions; his personal influence, counsel, and inspiration to his students and colleagues have rarely been equaled. Scholarly practitioners in water technology rank him among the most distinguished contributors to the advancement of water technology during the last century. Professor Langelier died in 1981 at the age of 95 after an extended illness. His wife of 65 years passed away several years later, also at the age of 95. There were no children.

Wilfred F. & Ruth Davison Langelier Scholarships in Sanitary/Environmental Engineering at the University of Illinois are for undergraduate students majoring in Civil Engineering and/or whose main field of study is Sanitary/Environmental Engineering, principally concerned with the area of water and waste water treatment and environmental water quality management and control.

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David Langelier (February 1883 – November 22, 1922) was a political figure in Ontario, Canada. He served as mayor of Eastview in 1931 and 1932. Eastview would later be renamed the city of Vanier in 1969,

David was born in 1883, in Saint-Barnabé, Quebec, the son of Pierre Langelier. He was educated in local schools of Saint-Hyacinthe and Ottawa. In 1907, he married Florida Paquette.

David Langelier worked first as a clerk with the Ontario Ministry of Transportation. He later became the manager of the Caisse Populaire in Eastview in 1918. After a distinguished career in politics, David Langelier moved to Ottawa, where he was employed as a salesperson with L. P. Marcotte Ltée.

In politics, David Langelier was elected to the municipal council for Eastview, Ontario in 1924. He was later elected prefect in 1924 and 1927. He ran unsuccessfully for the position of mayor in 1928 but in December of 1930, he was elected Eastview's mayor. He held the position of mayor for the town until he was defeated for reelection in December 1932.

He died at his eldest daughter's home in Montreal at the age of 69.

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LANGELIER FAMILY IN ENGLAND & ANTIGUA



The branch of the Langelier family tree that settles in England and then in Antigua begins with **Jean Langelier** (circa 1570-circa 1620). Jean and his parents were most likely born and lived in Normandy. He married Marie de Brie de Guy (date unknown). Her name de Brie is a noted Dutch name of the Netherlands and Belgium. Again, this leads us to the conclusion that the family lived in Normandy which had close connections to England and the bordering Dutch territories. Jean and Marie had four children: Isaac (1613- ?), Judith (1615-1683), Jean (1616-1678), and Pierre (dates unknown).

Next in this branch is **Jean Langelier**, born on May 21, 1616, most likely in Normandy. He married Élisabeth Charrurier (Charuyer) (1623-1684) and they had five children: Jean (1643- ?), Judith (1648- ?), Abel (1658-1706), Marguerite (1661- ?), and Magdelaine (dates unknown). This Jean Langelier was a maitre apothicaire (master apothecary).

In the middle ages, master apothecaries prepared and sold medieval medicines. In an age before people could easily access doctors and hospitals, the apothecary was an ordinary person's best hope of a cure or relief from an illness. Because apothecaries saw different people with various illnesses each day, most were very knowledgeable about the human body and herbal remedies. Apothecaries administered drugs (mercury preparations, herbs, spices, and any other substance thought to have a magical or medicinal quality). Few of these medicines actually cured anything, most substances were little more than pain relievers. They also made poisons!

In the early Middle Ages, apothecaries were often known as 'spicers' or 'pepperers' because the main part of their business was the import, weighing and distribution of spices (e.g. pepper, ginger, cloves, saffron, sugar). Often an apothecary would cultivate all of the plants and herbs needed for his medicines himself. Later, formal supply chains developed, with individuals growing plants to order, for supply to apothecaries. The leading apothecaries dealt in a wide range of goods -- spices and spiced wines, medicines and ointments, sweets and confectionery, perfumes and cosmetics. They were also involved in importing and distributing spices from abroad, for sale in cooking and in the preparation of products such as spiced wines. Spices include anise, caraway, cinnamon, cloves, coriander, cumin, fennel, ginger, grains of paradise and pepper. Drugs include 'Alexandrian Stone' (zinc oxide, used in ointments), balsam, camphor, rhubarb, sandalwood and spikenard. Then there was sugar, honey, olive oil, nuts, as well as several mysterious items as 'diaire azon', 'saudre batu' and 'rout plon'. Note the international scope of the spice trade where grains of paradise came from West Africa and sandalwood from India, and sugar from the West Indies.

Basically, the apothecaries dealt in anything that had to be weighed out in small quantities. The recipes for the wines, syrups, cordials and medicines used by the medieval apothecary were passed down

through the generations and were closely guarded as the most successful apothecary would have the most customers. Thus, the first Jean Langelier in this line may also have been an apothecary and both Jeans were also likely early merchant traders in the herbs and spices that they used for medicine.

Next in our line of this Langelier family branch is **Abel Langelier** (1658-1706) born on April 21, 1658, in La Rochelle. Abel became a successful merchant-trader in La Rochelle, France's most active seaport. A French Protestant, Abel and his family fled religious persecution under Louis XIV and emigrated to London, England. **This Abel Langelier should not be confused with Abel Langelier the Paris bookseller.** Abel married his first wife, Marie Diore in La Rochelle. After her death, he married his second wife, Mary Breon, on June 24, 1682. Mary is the daughter of James Breon another prominent French merchant trader. Abel Langelier had seven children: Marie Elizabeth (1683-1684), Abel (1684-1715), John (Jean) (1686-1745), Marie (1687- ?), Thomas (1691- ?), Lewis (Louis) (1693- ?), and Marie Marguerite (1696- ?). After their emigration to England, Abel, Mary and their children settle in the Christ Church area of Spittlefields parish near London, England.

In the years after the Fronde in France and during the persecution of Protestants under the reign of King Louis XIV, thousands of Frenchmen and their families fled from the country. Most settled in the welcoming countries of England and the Netherlands.

In 1701, we find the first record of Abel Langelier in England. This is full listing of Abel Langelier and his family among the Protestant exiles from France. Abel, his wife Mary and children, Abel, John, Louis and Mary are listed in a denization proclamation of King William in 1701. (Source: *Protestant Exiles from France, Chiefly in the Reign of Louis XIV ...*, Volume 2, by David Carnegie Agnew)

Denization is an obsolete process in England dating back to the 13th century and ending in 1848, by which a foreigner, by a grant of royal letters patent, became a denizen, thereby obtaining certain rights otherwise only normally enjoyed by the Monarch's subjects, including the right to hold land. Letters patent are a type of legal instrument in the form of a published written order issued by a King or Queen, generally granting status to a person. Denizens paid a fee and took an oath of allegiance to the crown. The denizen was then neither a subject (with citizenship or nationality) nor an alien, but had a status akin to permanent residency today. While one could become a subject via naturalization this required a private act of Parliament (or latterly of a colonial legislature); in contrast, denization was cheaper, quicker, and simpler. "A denizen is a kind of middle state, between an alien and a natural-born subject, and partakes of both." Denizens had limited political rights: they could vote, but could not be a member of parliament or hold any civil or military office of trust. Denization, as an exercise of royal power, was applicable throughout the British dominion to all British subjects. That is, it was exercisable in the colonies.

Later in Parliamentary records for 1701, Abel Langelier is listed among those naturalized by the House of Lords:

"1701, No. 1677. 20 June. Petition of Abel Langelier and two others. Petitioners are persons born out of the King's allegiance, forced to quit their native country on account of their religion, in order to their continual residing her. Have given good testimony of their loyal affections to the King and the good of this Kingdom, and pray to be added to the pending Naturalization Bill. Signed Abel Langelier (and two others). Endorsed as read this day. Ordered as desired. . . .naturalized in Benovad's Act, No. 1751, and an Abel Langelier also by Van Ryssen's Act."

(Source: *Manuscripts of the House of Lords, in Sessional Papers. Inventory Control Record I, Volume 61*, by Great Britain, Parliament, House of Commons, page 391.)

The Parliamentary record of the full text of *Benovad's Naturalization Act* lists Abel Langelier again. This time it appears that his listing corrects an earlier misspelling of his name from "Abell" to "Abel". But, in doing so, his naturalization certificate is lost:

"1702, No. 1751. 2 April. This paper also contains expunged entries of the names, &c. (children), of Abell Langelier. . . (his name) was added by the Commons as 'Abel' Langelier".

(Source: *Sessional Papers*, page 495)

"The following are the Certificates of the various individuals added by the Commons. C. J. XIII., 902–904. One Certificate, that of Abel Langelier, is missing."

(Source: *Sessional Papers*, page 498)

So it was that Abel Langelier, merchant of La Rochelle, France, fled religious persecution in his homeland and settled and established a new business in the former parish of Spittlefields in London, England. Spittlefields (spelled today as Spitalfields) is located within Central London in the East End. There has been a market on the site since 1638, when King Charles I, gave a license for flesh, fowl and roots to be sold on Spittle Fields, which was then a rural area on the eastern outskirts of London. With an existing marketplace and its location along the Thames river, the East End became a conduit for trade in fish and imports. Industries soon developed relating to construction, repair, and victualling of naval and merchant ships as well as rope making. Eventually, the West India Docks were established, providing berths for larger ships which imported produce from the West Indies that was unloaded directly into quayside warehouses.

There is no record of Abel Langelier's business other than his listing as a merchant. We do not know if he specialized in a particular product or was a more diverse trader. We do know that he was a successful merchant/trader in France's busiest port, La Rochelle, on the Atlantic coast, with the ability to import from and export to all foreign ports. He now set up shop in a similar port setting and would leverage his existing trading contacts. This included extensive trade with the British colonies in the West Indies, including the islands of Antigua and Barbuda. In the late 1600s and throughout the 1700s, trade between London and the West Indies sugar plantations included:

EXPORTS: Clothing of all kinds, both linen, silk and woollen, wrought iron, brass, copper, all sorts of household furniture, and a great part of their food.

IMPORTS: Sugar, ginger, rum, molasses, cotton, indigo, cocoa, nuts, pymento, tamarinds, lime juice, some gold and bullion from Jamaica to the value of 539,500 L per annum, from Barbados to the value of 146,600 L, from the Leeward islands, viz. Antigua, St. Christopher's, Nevis, Montserrat, Bermuda, Anguilla, Spanish Town, Tortolo, and the rest of the Virgin islands, to the value of 642,270 L.

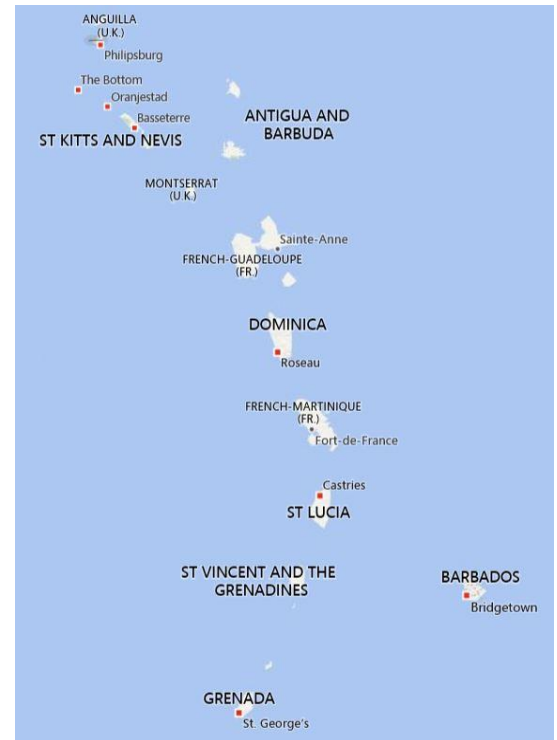
(Source: The Newest Young Man's Companion: Containing, a Compendious English Grammar ..., by Thomas Wise, Accountant) (Note: Thomas Wise is the father of Barzila Wise who marries John Langelier, son of Abel Langelier)

Christopher Columbus first sighted the islands in 1493 during his second voyage naming the larger one *Santa Maria de la Antigua*. European settlement, however, didn't occur for over a century, largely because of Antigua's dearth of fresh water as well as the excellent defenses and determined resistance of the native Carib population. Finally, in 1632, a group of Englishmen from St. Kitts established a successful settlement on Antigua with Thomas Warner as the first governor. Antigua prospered under its English settlers and it remained a British possession although it was raided by the French in 1666.

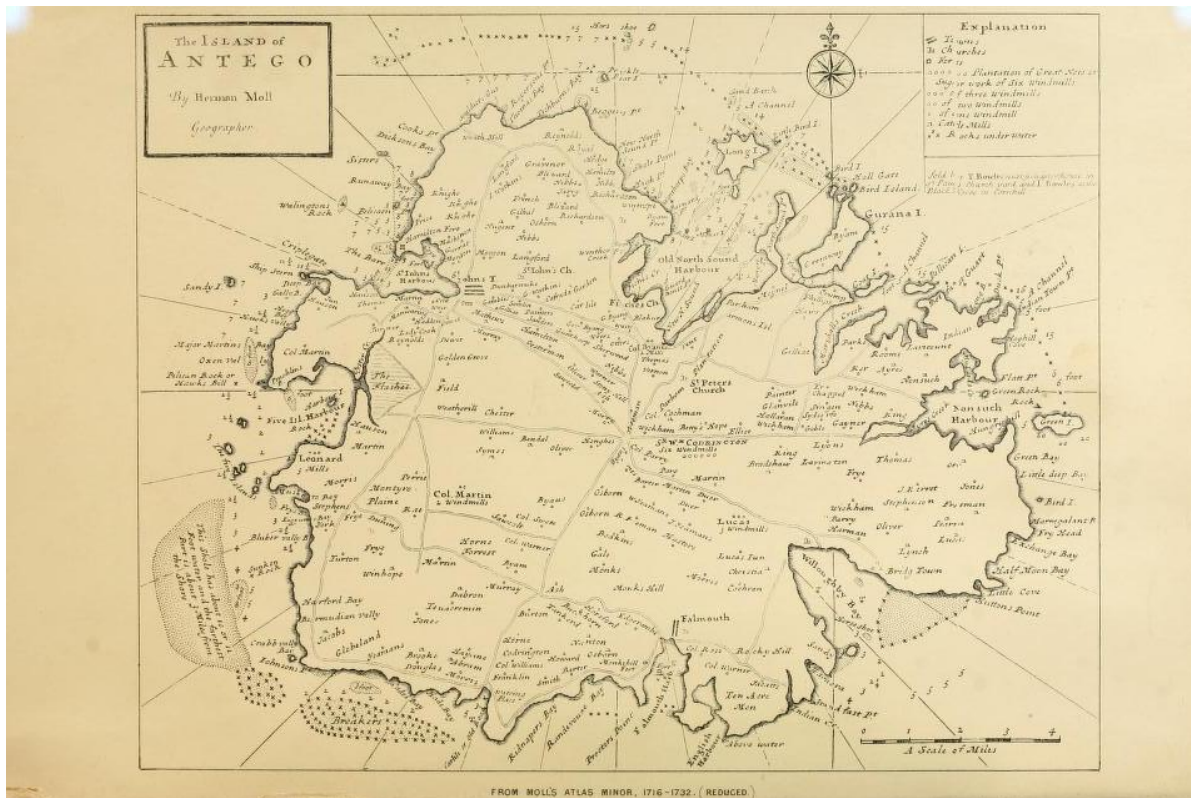
French warships landed at Deep Bay in 1666 and occupied Antigua for eight months until it was given back to the English in the *Treaty of Breda*. While other Caribbean islands changed hands many times, Antigua stayed English from that time on.

The early settlers raised tobacco, indigo, ginger and sugarcane as cash crops all of which were imported to England through the port of London. The first large sugar plantation on Antigua was established in 1674. In the fifty years after the initial plantation, the sugar industry became so profitable that many farmers replaced other crops with sugar, making it the economic backbone of the islands.

Slavery was also common on the island from the 1700s until 1834 to support the sugar plantations. The island was also a source of slaves for other locations. By 1736, so many slaves had been brought in from Africa that their conditions were crowded and open to unrest. An uprising was planned by "Prince Klaas" (whose real name was Count) in which the whites would be massacred, but the plot was discovered and put down. No new slaves arrived on the island after the mid 1700s but the slave population grew naturally. By the middle of the 18th century the island was dotted with more than 150 cane-processing windmills--each the focal point of a sizeable plantation. Sugar cane production remained the primary economy for over a century.



The Leeward Islands of the Caribbean



Map of Antigua in the early 1700s

The first forts on Antigua were built in 1672, one on Blake Island in Falmouth Harbour, and the other on Rat Island in St. John's Harbour. From then until 1815, forty forts were built around Antigua's coasts to protect the valuable sugar industry. By the end of the 18th century Antigua had become an important strategic port as well as a valuable commercial colony. It was known as the "gateway to the Caribbean,"

By the 18th century, Antigua was the only Caribbean island under British governance to have a good harbour. Antigua was the dockyard for the British West India Company and was also used as a base for the Navy. The island with its well-protected and sheltered deepwater port came to be known as the English Dockyard. The Dockyard was started in 1725, to provide a base for a squadron of Royal Navy ships patrolling the West Indies and maintaining England's sea power. Ships were brought to Antigua to be careened, which means pulling the vessel on its side so the bottom can be scrubbed and painted. Antigua's English Harbour Dockyard, as it came to be called, quickly became the headquarters of the British Royal Navy Caribbean fleet from 1725-1854. Admiral Lord Horatio Nelson commanded the British fleet for much of this time, and made himself unpopular with local merchants by enforcing the Navigation Act, a British ruling that only British-registered ships could trade with British colonies. As the United States were no longer British colonies, the act posed a problem for local merchants, who depended on trade with the Americas.

Abel Langelier's trading experience in La Rochelle would have included many contacts with other merchant traders and shippers from England, The Netherlands and other countries including their colonies in the New World. Abel would use these connection to leverage the reestablishment of his trading business in London. Abel Langelier undoubtedly also had trading connections to the Island of Antigua, but the first of our ancestors to settle on the island is **John Langelier** 1686-1745) the son of Abel Langelier. John travels to and settles on Antigua some time prior to 1716 and was included among the early original English settlers. We know this because is listed as a member of the local militia troop of Colonel Edward Warner on September 19, 1716, at St. John's. Edward Warner is the first Governor of Antigua.

John Langelier quickly establishes himself as a landowner and planter of sugarcane with substantial plantation. John marries Barzilia Wise on September 15, 1722 at St. John's. Barzilia is the daughter of Thomas Wise a local Antiguan merchant-trader and a familiar of Abel Langelier. John and Barzilia Langelier have three children: John (1726-1745), Elizabeth (1725-1741), and Mary Magdalene (1723-1776). John Langelier dies on Antigua sometime prior to 1731, as the will of his mother of that date refers to his heirs. Barzilia would remarry twice: first in 1745, to John Wright a merchant-trader in Antigua and then to William Dowling in 1746, an attorney in Antigua and Barbados. After John's death his son John Langelier takes over management of the plantation. In the following mentions of John Langelier, we cannot determine which refers to the father or the son.

In a record for 1714, John Langelier is recorded as an "attorney in Antigua." (Source: *Abstracts of Wills on File in the Surrogate's Office: City of New York...*, Volume 40, By New York State Surrogate's Court, 1909)

John Langelier is listed several times as a member of the Antigua Council (the island's governing Council) He is recorded in its proclamation dated September 30, 1727, acknowledging the new King, George II. He is also recorded in the Council minutes dated December 5, 1724. (Source: *The Creation of the British Atlantic World*, edited by Elizabeth Mancke and Carole Shammas, Johns Hopkins University Press, 2005)

On March 4, 1718, John Langelier is a signer of the following message:

Merchants, Traders, Planters and Inhabitants of Antigua to the Council of Trade and Plantations. During the two years of his administration Governor Hamilton has demonstrated the utmost regard for the honour of H.M., the ease of his people, the security of the colonys, and the prosperity of trade, in which latter he has in a most particular manner distinguished himself by encouraging and making easy in all respects the honest and fair Adventurer, and discountenancing all others etc. as 12th March.

Signed,

Merchants and Traders:—Edwd. Chester junr., Marmaduke Bachelier, Bartho.

Sanderson, Wm. Dunbar, Christopher Scandrett, Jacob Thibou, P. Stoodlie, Jos. Adams, John Burke, Fran. Delap (?), John Boudinot, Rich. Denbow, Michael Arnald, Wm. Harrox, Wm. Hamilton, Tho. Turner, Jno. Otto Bayer, Bayer Otto Bayer, Hen. Osborn, John Tomlinson, Cæsar Rodeney, Hopefor Bendall, Cha. Hedges.

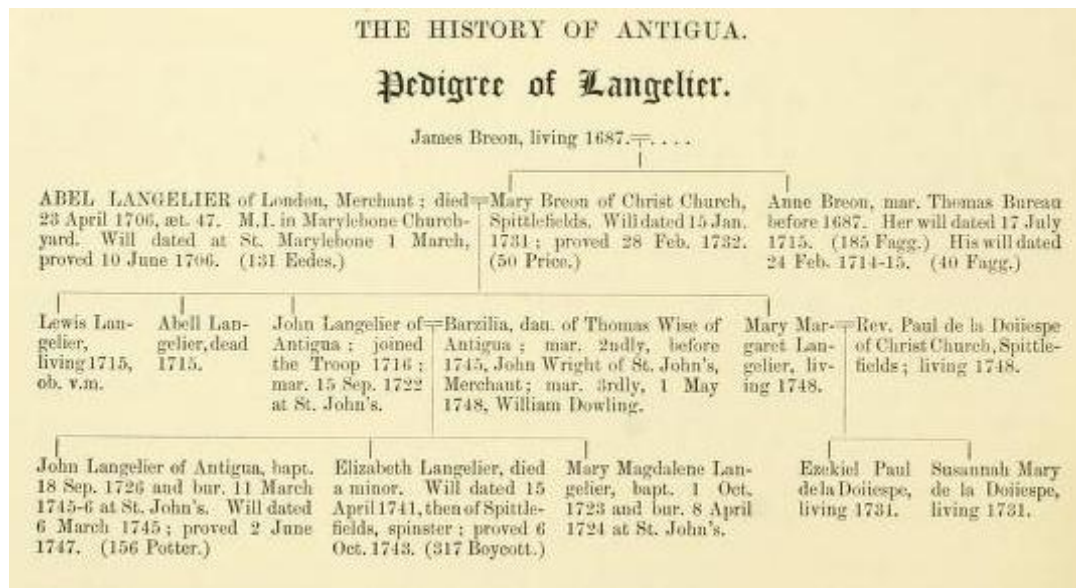
Planters and Inhabitants:—Sa. Watkins, Geo. Lucas, John Eliot, James Gamble, Samll. Parry, John Haddon, Th. Oesterman, Geo. Forest, W. Hill, Edwd. Chester, Richard Oliver, John Bradeson, Jonas Langford, Dan. Mackinen, Edward Morgon, Jno. Booth, John Butler, John Langelier, Saml. Proctor, John Hoskins, Pat. West, Philip Darby, John Gamble Junr.

Endorsed, Recd. 12th, Read 18th June, 1718.

(Source: 'America and West Indies: March 1718, in *Calendar of State Papers Colonial, America and West Indies: Volume 30, 1717-1718*, ed. Cecil Headlam, London, 1930)

John Langelier (the son) dies on March 6, 1745. In his will he refers to his late father confirming that John the elder died at an earlier date. The will also bequeaths "my negro Brutius" and "my mulatto Nelly" and "all of my slaves for my mother." Thus, Barzilia Langelier becomes the owner of a substantial plantation and its slaves.

After the death of John Langelier (the son) we could find no further information about the lives of his children. We do not know that Barzilia remained on Antigua and remarried twice, however, there is no mention of whether the children stayed on Antigua, returned to England or emigrated to another country or colony. We also know that the elder John Langelier's brothers and sisters remained in England but little else is known.



(Source: *The History of the Island of Antigua, one of the Leeward Caribees in the West Indies, from the first settlement in 1635 to the present time*, by Vere Langford Oliver, London, 1806)

Alice Langelier (circa 1895-after 1940) from the USA was a pioneer in early radio broadcasting. She was a journalist, a radio broadcaster and one of the first female executives of a broadcast radio company. Little biographical information is available about her life but many of Alice's written articles that were published in newspapers still exist. We have also discovered the unique story of Alice's pioneer work in the earliest day of radio.

A few women were involved in the beginning of radio broadcasting, although most books and historical records ignore their achievements. Historians have mostly focused on the technological development of early radio, writing about the inventors and the corporate entrepreneurs, mostly men. Because of this, it is hard to determine the importance of women in early broadcasting. The few women mentioned are usually performers; the singers and accompanists who met early radio's demand for live talent.

In the early part of the 20th century, women were not supposed to want a career. Women were encouraged to study of music and some of the women with some formal training were invited to entertain an invisible audience of thousands over the airwaves. While some of radio's earliest performing stars were female, some others were more invisible working as radio's earliest managers, station owners, and even engineers.

In the 1920s, women in non-traditional jobs faced more challenges than women do today. Back then, there were no laws about equal pay; male executives often said they would never hire women; and some journalists felt that radio was a man's job and were critical of women announcers. Although there was some social change with women allowed to vote and many more women attended college, women working in radio were mostly limited to secretarial work or to occasionally playing the piano or doing an infrequent program about fashion or cooking. Yet in spite of all the opposition from their society as well as from their own colleagues and families, some women refused to accept a limited role. One such unsung hero of early radio is Alice Langelier.

Little is known about the early life of Alice Langelier. We do know that she was born in the USA circa 1895 and was a senior at Oberlin College in Oberlin, Ohio in 1913-1914. She is listed among those seniors who would perform in the class play of *Romeo and Juliet* at commencement. Alice next attended Bryn Mawr College in 1914, but left and went to France to assist US troops in the war effort.

(Source: *Oberlin College Alumni Magazine*, volume X, number 2, November, 1913)

The first record of Alice Langelier in France during World War I. She is among the "Hello Girls" serving as telephone operators with the American Expeditionary Forces. She is listed as *Miss Alice Langelier, Operator, 231.3 (WW) Overseas Telephone Operators (7th Group), RG111, 481*. The exact origin of the term "Hello Girl" is unknown. It was a common nickname in the United States for a telephone operator prior to and during World War I. The American women who served "over there" were white, single, well-educated, and most came from an urban area of the Northeast or West Coast of the United States. Most were gainfully employed before going to Europe, holding a teaching, clerical, or other position suitable for respectable white women of that period. Frequently, they were financially independent and lived on their own.

(Source: *The Hello Girls: Women Telephone Operators with the American Expeditionary Forces during World War I*, by Jill Frahm, in *The Journal of the Gilded Age and Progressive Era* Volume 3, Issue 3, July 2004, pp. 271-293)

After the war, Alice stayed in Paris as did many other Americans. In December of 1922, Alice Langelier is recorded as a friend and an associate in Paris of Ernest Hemingway. (Source: *Hemingway: The Paris Years*, by Michael S. Reynolds) In 1923, Alice Langelier is working as a secretary and writer with the International News Service in Paris. (Source: *Bryn Mawr Alumnae Bulletin, 1923 (Volume 3)*, by Bryn Mawr College. Alumnae Association)

When Alice becomes a writer and journalist is unknown but we do know she was very active in the field during the 1920s and early 1930s. She became a journalist/correspondent with The International News Service (INS). INS was a U.S.-based news agency founded by newspaper publisher William Randolph Hearst in 1909. Many years later, in May 1958, it merged with rival United Press to become United Press International. A news agency, often called a wire service, newswire, or news service, is an organization that gathers news reports and sells them to subscribing news organizations, such as newspapers, magazines and radio and television broadcasters. As an INS correspondent in Paris, many of the articles written by Alice Langelier were published local newspapers around the world. The earliest that we have found was published in *The Washington (D.C.) Times., June 26, 1922*. Many other articles by Alice Langelier can be accessed in the newspaper archives at Newspapers.com. All of the articles by Alice Langelier are datelined from Paris, France and focus on informing world public about French fashion, food, style and culture.

Sometime prior to 1933, Alice Langelier moved from print journalism to broadcast journalism. During the early 1930s, she is a principal at the Radio Club France-Amerique (RC), a Paris-based production company authorized by the French Foreign Ministry and the PTT to represent French public broadcasting in the US.

Radio Paris PTT has been known by many names but its official name was "Station of the École Supérieure des PTT" because its transmitter was located on the roof of the École Supérieure des PTT. The École Supérieure des PT, was the National School of Posts and Telecommunications, an institution of higher education located in Paris and created in 1888 to trained senior administrators of the postal, telegraph and telephone administration. PTT was a French general-interest radio station founded in 1923 - the second radio station in Paris after Eiffel Tower Radio. The station was scuttled following the arrival of the Germans in Paris in 1940.

In the early 1930s, Alice Langelier sought a US partner to retransmit Radio Club France-Amerique (RC) programming to American audiences. Because most US listeners tuned in only to amplitude modulation (AM) programs, the RC requested NBC's help in relaying a new weekly English language shortwave program sent from Paris via the Poste Coloniale across NBC's Blue national network.

The RC stands out because its two principals were female, which was unusual in French broadcasting. Franka Gordon, a scientist was the president and artistic director of the RC. She had worked for Western Electric and maintained a research laboratory at the Sorbonne. Franka was also a soprano who ran a voice training studio in Paris for aspiring film and radio announcers. The host and announcer for RC programs was Alice Langelier, a US journalist with 10 years of experience in Paris working for the International News Service. It was while working at the INS that Alice got to know Frank E. Mason, who became an NBC executive in New York. Alice then determined to try to enter the US market by partnering with NBC.

Alice and Franka first approached the French ambassador in Washington about broadcasting in the US under the mistaken assumption that private US networks took instructions from the federal government about international programs. When this did not work, Alice wrote to NBC directly wondering if they

would help the RC get its programs picked up by NBC. Fred Bate at NBC responded that he would help but warned that any further "injection of officialdom into the picture" would only complicate matters between PTT and NBC. He noted that material from France "would be of genuine interest to American listeners," and "no governmental intervention would be necessary" as long as the RC programs met NBC's quality standards and would operate under NBC's independent editorial control. Bate noted to Alice that "as far as international programs are concerned, they are no longer a novelty and, like domestic programs, are judged by their quality."

Also, NBC's credibility with its other public broadcast partners across Europe required vigilance to avoid any sign of favoritism or political manipulation. Bate stressed to Alice that ideologically encoded material tended to produce mediocre programming. "My own feeling is that most of the talks and articles which attempt to sell one country to another are paid no attention to." He specifically felt that refined intellectual and artistic presentations of the PTT stood little chance of overcoming the limited attention span of the average US listener. Merely delivering a PTT style program from France to the US would fail to make "the press and public to get up on their hind legs and talk about "that broadcast from France last night". The bottom line concern was that a low standard in programs would doom any enthusiasm for US-French radio in the US that both NBC and PTT wanted to cultivate. Bate was also concerned the limited budget on the French side would result in poor quality programming.

(Source: Correspondence, Fred Bate to Alice Langelier, October 14, 1933, NBC-WHS, in *Across the Waves: How the United States and France Shaped the International ...*, by Derek W Vaillant)

Bate's concerns were justified. In the years between the World Wars, only 9 radio stations operated in Paris. Interwar French radio programming focused on conservative notions of family and nation that challenged the failing liberal democracy of the Popular Front at the end of the Third Republic.

In the 1930s France, radio was a new and powerful medium. Devoted audiences responded avidly to their stations' programming and relied on radio as a source of daily entertainment, news, and other information. Within the comfortable, secure space of the home, audio culture reigned supreme but while entertaining in nature and narrative in structure, French radio programming was grounded in a politically and socially conservative ideal.

In the early years of radio, France was the only Western nation -- apart from Australia -- to have both private and public radio stations. Commercial station owners created audiences and markets from a scattered group of radio enthusiasts, relying on traditional ideas about French identity, family, and community ties. Meanwhile, the government-run stations tried to hew an impossible compromise, balancing the nonpolitical entertainment that listeners desired with educational programs that supported state over private interests. As a public medium operating in a private space, radio could potentially cross normal gender and social boundaries.

Many French programmers restricted broadcast content, airing only programs deemed appropriate for a proper French home. Accordingly, radio culture espoused normal gender roles and traditional notions of the family. On French radio, the best families had working fathers, homemaking mothers, and money in the bank. Indeed, for radio characters, bourgeois stability proved a prerequisite for happiness, and characters who did not fit the ideal often served as bad examples. Although the left-wing Popular Front controlled the French government during the late 1930s, both public and private radio portrayed the working class negatively -- usually as buffoons or criminal characters. Indeed, Maurice Chevalier, better known today for his film career, first cultivated his working-class playboy image on 1930s radio, and legendary radio artist Edith Piaf rose to fame singing tragic tales of prostitutes.

French radio had an ambivalent stance toward the colonial world featured in so many plays and songs. The colonies represented a perceived threat to the traditional French patriarchal family and home, so broadcasters stereotyped them as alien, often perilous spaces. Yet love songs by French-perceived exotic types proved wildly popular.

(Source: *Programming National Identity: The Culture of Radio in 1930s France*, by Joelle Neulander, 2009)

Ultimately a partnership was worked out with NBC that lasted until the beginning of World War II.

Alice Langelier remained in Paris through the German invasion of France and occupation of the city in 1940. It was only in early 1942 that Alice left the city and country that she loved and returned to the US. The article shown here was published in the *Daily Illini* of April, 1942, reporting on her lecture at the University of Illinois.

This is the last reported record about Alice Langelier.

French Journalist Describes Paris Since the War

By JUNE BOE '41

Americans, buy your defense bonds and stamps, urged Miss Alice Langelier, refugee Parisian journalist, last night at the Pi Delta Phi initiation banquet in the Illini Union.

Miss Langelier in her speech, "Paris during the Summer of 1940," told of the social conditions now facing the French people. She described the German soldiers as being very young and very much like peasants. Even so, these soldiers are instrumental in taking French homes, and demolishing works of art, she said.

The Germans don't use real money in purchasing in France, but receipts, which are worth little or nothing, Miss Langelier stated. All business and banking, too, is controlled by German proprietors and the French working in these places are more or less the slaves of their new government, she explained.

Miss Langelier also mentioned that all the people are behind DeGaulle, and realize that everything possible is being done for them that can now be expected.

Pierre Emile l'Angelier (1823-1857) was born on April 30, 1823, in France. His parents are unknown and little is known about Emile's early life. We do know that his family was Roman Catholic and at some point in time they moved and owned a seed shop in St. Helier on the Isle of Jersey, one of the Channel Islands, an archipelago in the English Channel, off the French coast of Normandy. These islands are remnants of the Duchy of Normandy and are self-governing possessions of the English Crown, known as Crown dependencies. Dependent upon the English Crown they are not officially part of England or the United Kingdom.



Pierre Emile l'Angelier

At some unknown time in his life, Emile l'Angelier left the Channel Islands to seek his fortune in the British Isles. Over the years, Emile worked his way across England in a variety of jobs until he ended up in Scotland in 1841, at the age of 18, to train as an Estate Manager. When he first arrived in Scotland, he lived in grinding poverty and depended on the charity of various inn keepers. He regularly traveled looking for work as a gardener and spent time in Paris and Edinburgh before coming to work in Glasgow. Here, he began working as a clerk at a warehouse for minimal income while assisting a gardener as an apprentice nurseryman for moderate wages. By steadiness and assiduity, he improved his lot over time until his death early in the morning of March 23, 1857, in Glasgow, Scotland at age 34. Pierre Emile l'Angelier was then buried in the Ramshorn Cemetery, one of Glasgow's older burial grounds that was used from 1719 to 1915.

Little more is known about the history and lineage of Pierre Emile l'Angelier, but much is known about his demise. Our ancestor was the victim in one of Scotland's oldest and most infamous unresolved murder mysteries and Scotland trial of the century.

In 1857, a beautiful, wealthy and well-connected Glasgow socialite girl named Madeleine Hamilton Smith was accused of murdering a humble French clerk, our ancestor Pierre Emile l'Angelier with a mug of hot cocoa laced with arsenic. Almost immediately, the nation was scandalized, titillated and fascinated by reports of the case, which included windowsill trysts, pre-marital sex and a cache of passionate letters. It was a story of a poor boy (Emile) aiming his sights high only to have his lover (Madeleine) reject him under pressure from her wealthy father who desired her to marry a wealthy friend. After threatening to reveal their correspondence, the boy soon turns up dead and the trail of evidence quickly led back to the steaming mug in the young girl's hands and to their even steamier letters. The trial of Madeleine Smith was the *cause célèbre* of the day and artist Dante Gabriel Rossetti declared her too beautiful to be executed whether she was guilty or not, saying, "you wouldn't hang a stunner!"



Madeleine Smith

Jersey-born Emile l'Angelier, whose Roman Catholic family owned a seed shop, came to work in an Edinburgh nursery, then traveled between Jersey, Paris and Dundee before settling in Glasgow. Emile soon found work as a warehouse clerk for low wages and also earned some extra money helping a local

gardener. Although he was poor and of a low station, he was a charming 30 year old young man and that would be his demise.



The Residence of Madeleine Smith, Blythswood Square, Glasgow.
(Now the offices of the British Legal Life Assurance Co.)

The window of Miss Smith's bedroom is the second area window in the side street. The door to Mr. Minnoch's house is the one a little further down in the same block.

Madeleine Smith, on the other hand, was an impetuous 20 year old young woman who came from an extremely well-to-do family. Her father was James Smith (1808-1863) a wealthy architect. Her mother, Elizabeth, was the daughter of David Hamilton, a highly regarded Scottish architect who designed a number of famous buildings including the Gallery of Modern Art in Royal Exchange Square, Glasgow and Lennox Castle. Hamilton also came third in a contest to design the Houses of Parliament in London in 1835. The Smith family moved in the highest social circles. Madeleine

lived with her parents and four other children at No. 7 Blythswood Square, one of the most fashionable quarters of Glasgow, and their house was luxurious. Her family also possessed an elegant country home "Rowaleyn" on the banks of the Clyde near Helensburgh. Moreover, Madeleine received a stellar education and attended fashionable boarding schools, first in London, then Paris, and finally Manheim, Germany.

As the eldest daughter in such a family, Madeleine was expected to follow a rigid social etiquette and to one day make a good marriage. This was a time when men were to be served by women, particularly those on the make in the status conscious lower and upper middle class. Gloves had to be worn in public and on formal occasions. It was seen as vulgar to reveal a little bit of ankle, so a woman could only hold her skirts up with one hand. Women were not supposed to say an adults first name in public and were expected to spend lots of time in their dressing room making themselves look good for their husbands. It was even seen as inappropriate for a woman to wear her hair down, hence the painful looking 'up' styles of the era. The slightest deviance from this could cause a scandal. In order to have this properly dinned into her, Madeleine Smith had been sent to a Finishing School in London, and was now 'ready' for society.

All of this came to nothing when Madeleine met Emile, a simple clerk well below her station. He was not the sort of person the Smiths would have seen as suitable marriage material for their daughter. Nevertheless, sometime after Madeleine's return from boarding school in 1855, the two met. Different versions of how they met have been circulated. Some say that it occurred during her regular morning outing when she dropped a book, and Emile, who happened to be passing by, retrieved it and handed it to her. Others say that Madeleine and Emile were introduced by a neighbor or Madeleine's sister.

The real story is that on returning to Glasgow in her late teens, she found the city rather parochial for her tastes. Nevertheless she amused herself by attending balls and parties, and often sauntering along the street on the arm of her sister Bessie. It was on one of the jaunts that Madeleine Smith caught the eye of Pierre Emile L'Angelier. At 28 years old, L'Angelier was 10 years Madeleine's senior. He claimed to be a Frenchman, and boasted that he descended from the French aristocracy, but in fact he was born in Jersey, son of a nurseryman who fled France during the revolution. Emile was dandified in his clothing, often wearing ornate waistcoats and sporting a twirling moustache, yet he earned little working as a clerk. After Madeleine came to his attention, Emile asked a friend to walk with him up and down the street until they spotted the two sisters, and fatefully the two were introduced. Soon after Emile began sending single red roses to Madeline's house and Madeleine was swept off her feet. She saw Emile as the intriguing, suave gentleman of her dreams.

It was pretty much a strong attraction from the start, Madeleine and Emile falling in love very quickly. Owing to their differing social status, the affair was kept secret. Emile would quietly meet with Madeleine late at night at her bedroom window in the basement of the Smith family home at 7 Blythswood Square. There were also secret assignations near the Smith country house. It was during one of these meetings that Madeleine lost her virginity to Emile, strictly against the social norms of the time. And so, their affair continued for almost two years. The two lovers exchanged around 200 passionate love letters, with Madeleine signing herself as Emile's wife. She agreed to marry him, but she didn't tell her parents. He naively thought that Madeleine's parent would allow it. Unfortunately, that was not the case.

Madeleine's parents knew nothing of the affair or their daughter's promise to marry L'Angelier until they discovered love letters between the two. Upon the discovery, Madeleine was ordered to stop seeing L'Angelier, and being a dutiful daughter, she broke off the relationship. Madeleine's affections also soon cooled towards L'Angelier because Madeleine claimed it was partly due to herself. It seems she had encouraged L'Angelier to tell her faults, "he took her at her word; and the censure annoyed her."

Madeleine's parents soon decided that their daughter should marry someone proper so she would forget L'Angelier. In early 1857, an upper middle class wealthy Glasgow businessman and neighbor of the Smiths, named William Harper Minnoch, approached the family for Madeleine's hand in marriage. Her parents saw him as a suitable fiancé and readily agreed. So too did Madeleine herself. Some say that she found Mr. Minnoch to be attractive. Others said she simply found it time to dump Emile and assure herself a prosperous life.

Things between the two young lovers continued to deteriorate, and eventually Madeleine asked L'Angelier to return her love letters, writing:

"You may be astonished at the sudden change, but for some time back you must have noticed a coolness in my notes. My love for you has ceased, and that is why I was cool. I did once love you truly and fondly, but for some time back I have lost much of that love. I might have gone on and became your wife, but I could not have loved you as I ought. My conduct you will condemn, but I did at one time love you with heart and soul. It has cost me much to tell you this — sleepless nights — but it was necessary you should know. I know you will never injure the character of one you so fondly loved. No, Emilie, I know you have honor and are a gentleman. What has passed you will not mention; I know when I ask you that you will comply. Adieu"

Emile had different ideas and aspired to maintain their relationship. He kept the letters and threatened to show them to Madeleine's father, which most likely would have meant her family disowning her and throwing her out of the house. Madeleine begged Emile not to expose their relationship and under this pressure and feeling trapped, she vowed to keep on seeing Emile. Madeleine was now in the confusing position of juggling the visitations both Emile and her fiancé.

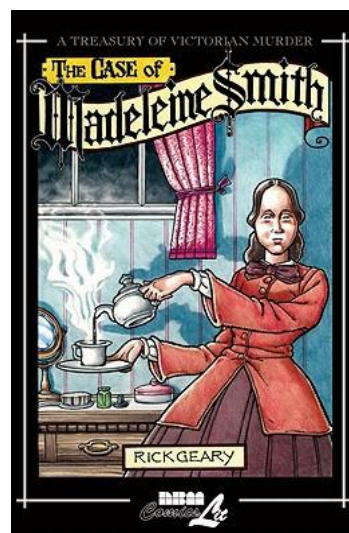


About this time, Madeleine was seen going into three different Glasgow chemists to purchase arsenic. She said the poison was needed to kill rats in her home. She signed 'M.H Smith' in the poisons book, a register used to keep track of the purchase of dangerous substances. Soon after, early in the morning on March 23, 1857, Emile died at his boarding house. An autopsy showed he died from arsenic poisoning. The coroner said that he found enough arsenic in Emile's stomach to kill forty men. Police searched his room and found the letters Emile had withheld from Madeleine. In a subsequent raid on her family home, police found proof that she had recently purchased quantities of arsenic from a local chemist. Further investigation revealed Madeleine's trips to the other chemists for arsenic, causing the police to allege that Emile was poisoned by his lover with arsenic-laced cocoa at her townhouse in Blythswood Square, Glasgow.

Bottle of Arsenic, Evidence No. 213
Madeleine Smith Murder Trial

In the meantime, Madeleine made an attempt to flee Glasgow after learning about Emile's death. She was brought back by William Minnoch, but refused to tell him or her family why she tried to leave. It soon came out when the police arrested her and charged her with the murder of Emile.

The indictment charged Madeleine Smith with having issued arsenic to her lover on at least three separate occasions. The last cause his death just a day later. L'Angelier had unwittingly ingested the deadly poison in spiked cups of cocoa which Madeleine had allegedly served him through the window of her own home.



The case brought wide interest, and as a result, the trial was moved to Edinburgh, where it became something of a soap opera. The press and populace flocked to what would be called the "trial of the century." At trial, Smith was defended by advocate John Inglis, Lord Glencorse, a Scottish politician and judge. The coroner presented toxiological evidence, confirming that the victim had died of arsenic poisoning. The contents of Madeleine's lascivious love letters were read out in court, causing much furor because of her gender and class but also because of the explicit statement of her enjoyment of sexual activity with Emile. "My nightdress was on when you saw me. Would to God you had been in the same attire. We would be happy." In another letter she refers to L'Angelier as 'My own darling husband' and speaks of the 'pleasure...of being fondled by you' and 'tender long embraces'. In another letter, after a clandestine meeting in the garden of Madeline's country house, she wrote to L'Angelier, 'if we did wrong last night it was the excitement of our love. Tell me, pet, were you angry at me for allowing you to do what you did – was it very bad of me? We should, I suppose, have waited till we were married.' She was adamant that she did not regret their physical union, 'I do not regret that – never did, and never shall.' In the context of her time, this was a shocking revelation.

Ms. A.9.2.10.127
 My dear Mlle
 my husband does
 love it to be true
 what I mean is
 that I am sure I shall
 go to the day in it
 I want to I thought
 I should at very last
 I must tell my dear
 beloved husband I did
 not see his beloved
 I shall not be a patient

From the beginning of the trial, the court was swamped indoors and out by press and people trying to catch a glimpse of Madeleine. Descriptions of L'Angelier at trial were not flattering. Witnesses reported that he was vain and that he believed he was irresistible to women. He was also described as a "profligate, vain adventurer, boasting, as it seems, of his *bonnes fortunes*." There were also claims that he deliberately seduced and corrupted Madeleine and that he was contemptible, selfish, and hollow-hearted. Other unflattering descriptions included the following:

"conceited, pretentious, inflated with an idea of his own attractions, full of morbid fancies, elated, cast down in suicidal despondency, good nature when pleased, resentful of slight, [and] revengeful. He before had attachments, before attempted to improve his position by marrying, before been disappointed, and had been cast down by despairs. His health was not strong, [and] he suffered desperately from mortification. He had at times habitually taken opium. He had avowed that he kept arsenic in his possession, and had declared if he were jilted he would have revenge."

Madeleine Smith letter to Emile l'Angelier



Landlady finds Emile l'Angelier violently ill

The court heard how L'Angelier had spent two months battling against an unknown ailment. Ann Jenkin's, the deceased's landlady, revealed how one February morning L'Angelier had been vomiting uncontrollably and was complaining of an extreme thirst. His complexion at this time was described as a pale, deathly yellow. He would later tell his landlady 'I can't think why I was so unwell after getting that coffee and chocolate from her. It is a perfect fascination, my attachment to that girl. If she were to poison me, I would forgive her.' The prosecution noted that around this time it was not just coincidence that Emile started suffering from crippling stomach maladies. The defense responded that Emile regularly used arsenic, believing it to help his stomach.



Under questioning, Madeleine denied having seen Emile during the final three weeks of his life. She confirmed their affair, writing the letters and agreeing to marry him. Additionally, she confirmed her purchase of arsenic, stating that she had lied when she told the chemists it was to kill rats. She had been too embarrassed to admit that it was actually for cosmetic use. It was common at the time for women to dilute arsenic in water and wash their arms and faces with it to improve their complexion. Madeleine said she had no intention to use her arsenic to kill Emile.

Cake of cocoa that Madeleine Smith used

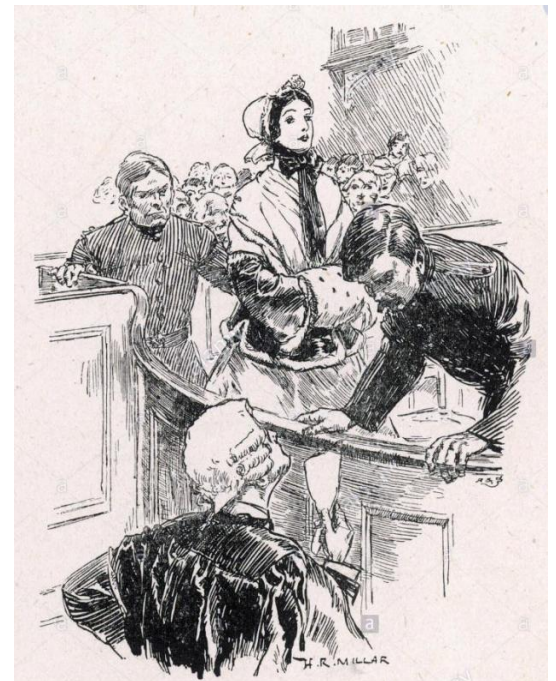
The evidence was circumstantial and relied heavily on Madeleine's love letters. The circumstantial evidence pointed towards her guilt - Madeleine had made purchases of arsenic in the weeks leading up to Emile's death, and she had a clear motive. Crucial to the case was the chronology of certain letters from Madeleine to Emile. But because the letters themselves were undated, the case hinged to some extent on the envelopes. The vast majority of the postmarks were clearly struck but one letter in particular depended on the correct interpretation of the date of the postmark which was unfortunately illegible. It was revealed that when the police searched Emile's room, many of Smith's letters were found without their envelopes and were then hurriedly collected and stuck into whichever envelopes came to hand. Thus, the post mark dates were unreliable.

The trial lasted ten days, and during the ten days, the case was filled with mystery and wild romance. One paper reported Madeleine displayed no shock or grief and that it might have been a trial for poisoning a dog due to her indifference. However, most people and most newspapers supported Madeleine because at the time most people believed that the mercurial L'Angelier died by committing suicide. Supporters of Madeleine also believed that she could not have murdered him, partly because her love letters remained in L'Angelier's possession. There were other reasons:

"[T]here was hitch in the case for the prosecution, — partly from the sympathy which her youth, her appearance, and her position in society created, — partly from contempt for the conduct of the man whom she was accused of murdering. So prevalent was this latter feeling, that one frequently heard the remark, 'Well, if she did not poison him, she ought to have done it.'"

In the end, the jury returned the verdict of *Not Proven*. This is unique to Scots Law. In this case it meant that the jury believed Madeleine had poisoned Emile, but that the prosecution's case against her was flimsy. The jury was unconvinced that Smith was innocent, but the prosecution had produced insufficient evidence to convict her of murder.

The defense cost £10,000 and 189 witnesses were cross-examined. Madeleine, who had spent much of the trial looking quite emotionless and vacant, was said to have cracked a brief smile upon hearing the news. She had steadfastly maintained her innocence throughout and had pleaded not guilty. As the result was announced, bedlam ensued in the courtroom, as one attendee recalled: "The announcement was received with a tremendous burst of applause which last several minutes. The judge became extremely angry and shouted out, 'Officer, bring that man before me'. Everybody seemed to be making a row, but the policeman seized a harmless-looking young man, who did not seem to me to have taken part in the applause at all, and thrust him into the dock."



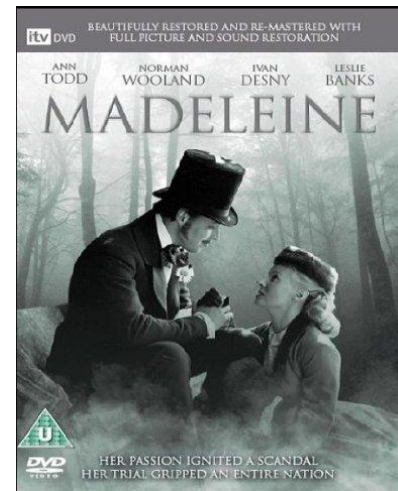
Trial of Madeleine Smith

After the trial, William Minnoch broke off his engagement with Madeleine. She was forced to leave Glasgow because of the notoriety of the case. She moved to London, changed her name to Lena, and in 1861 married an artist, George Wardle. They had two children, but divorced in 1890. Madeleine then emigrated to America and lived in New York city around 1916. She married a second time to William A. Sheehy and this marriage lasted until his death in 1926. It's believed that she died there in 1928 under

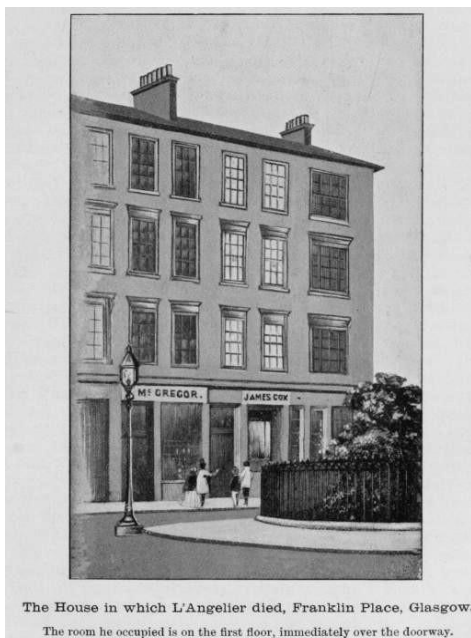
the name, Lena Wardle Sheehy. Emile was discreetly buried in the Ramshorn Kirk graveyard in an unmarked grave, which can still be seen today.

There are numerous theories as to what really happened to Emile. The simplest is that Madeleine really did poison him. The most complex is that Emile committed suicide by poisoning himself, so that it would cause Madeleine great misery, and knowing that she had recently bought arsenic, framed her for murder. If that is the case, it certainly worked.

Years later, the case is still infamous, not only in Scotland, but the rest of the world too. There have been several books and dramatizations, including the 1950 film *Madeleine*, directed by David Lean. Ghost stories also form part of this legacy. Emile's ghost reputedly can be seen strolling down the Street, cane in hand, following the old route he used to take in life when paying a secret visit to Madeleine. Some legends have it that he also haunts Blythswood Square too. The family of a former curator of the Botanic Gardens in the West End of Glasgow used to see a ghost flit about the Kibble Palace. They believed it was Emile, as it bore a resemblance to him and he apparently used to lodge in the Curator's House, where they lived.



Madeleine has also been active in her afterlife. Her former family home at 7 Blythswood Square, like the rest of the old town houses there, have been converted into offices. In 2001, a recruitment agency had its offices in Madeleine's house. Geoff Holder notes that the Daily Express newspaper carried a report to the effect that the agency staff were terrified as they believed Madeleine haunted the office. Kettles would go on and off by themselves and strange noises were heard. Some people were supposed to have seen the apparition of Madeleine walking the corridors. One particular room was always extra cold and wouldn't heat up – the same room Madeleine used to have and where she would meet Emile at the window. The newspaper reported that everyone was very keen to leave at 5pm each night, quoting one employee as saying no one wanted to be the last in, especially on dark and dreary nights. It was a horrible thought to be alone knowing that Madeleine could be standing behind them.



Today, the question is still debated in Great Britain. Did Madeleine Smith kill her lover Emile L'Angelier on the night of March 23, 1857?

Most modern scholars believe that Smith committed the crime and the only thing that saved her from a guilty verdict and a death sentence was that no eyewitness could prove that Smith and l'Angellier had met in the weeks before his death.

After the trial, *The Scotsman* ran a small article stating that a witness had come forward claiming that a young male and female were seen outside Smith's house on the night of l'Angellier's death. However, the trial was already in progress, and the witness could not be questioned during it.

As in other famous murder cases, scholars and amateur criminologists have spent decades going over the *minutiae* of the Emile l'Angelier murder case. The inability to prove that Smith was responsible for Pierre Emile L'Angelier's death kept the public

intrigued, with many retellings and reviews of the evidence presented in an attempt to prove once and for all whether she was guilty, or not guilty. Most modern scholars believe that Smith committed the crime and the only thing that saved her from a guilty verdict and a death sentence was that no eyewitness could prove that Madeleine and Emile had met in the weeks before his death.

Then, in April of 2018, crime writer Denise Mina revealed that new evidence about the case emerged during a chat with record keepers. Two National Archives of Scotland employees revealed that a cup said to have been used to poison Emile had been tested by health and safety staff and revealed traces of arsenic. The tests were run on items being released for an exhibition about murder crimes in 2017. The archivists "said they store all the items from the old criminal cases and court transcripts. It was at this point they mentioned they have the cocoa cup from the case in storage. They said that such items are checked for hazardous materials for health and safety purposes. Checks on the cup revealed it contained arsenic."

According to Mina, "It would appear to be an amazing find. To think this new piece of evidence has emerged after all these years really is an incredible story." Madeleine was accused of poisoning her lover with cocoa served through an open window at her Glasgow mansion. "The case has caused massive amounts of debate. To think it could finally be solved in this way is fascinating." The National Records of Scotland said they were unable to verify the claims. But a spokesman said: "All items which formed part of the exhibition on the case were checked on health and safety grounds."

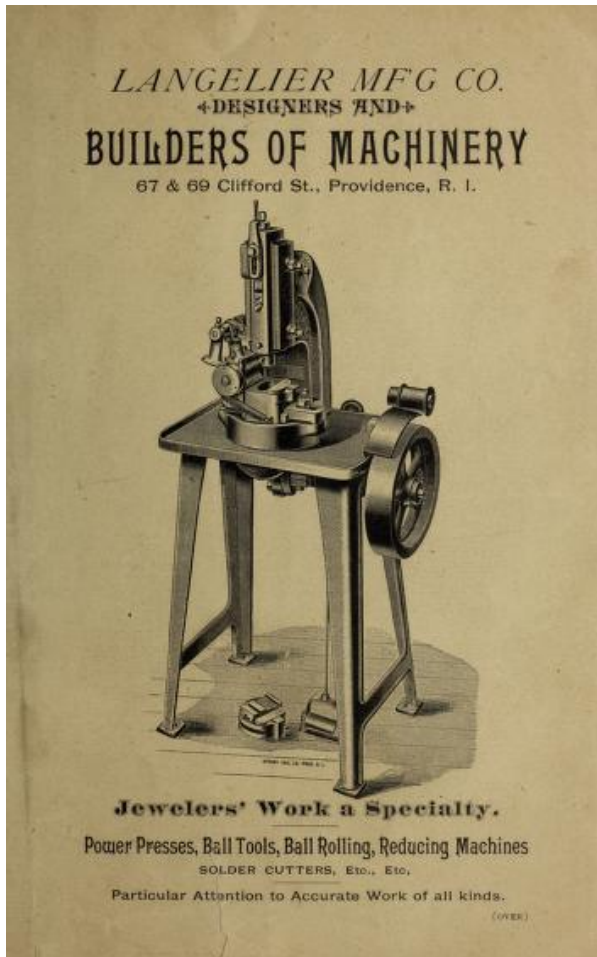
(Source: *Scottish Daily Record and Sunday Mail Ltd*, April 22, 2018)

In 1919, writer Somerset Maugham recounts meeting Lena Wardle in 1907:

'my next door neighbour was a very quiet prim old lady, becoming acquainted with her, I gradually connected her with the heroine of a celebrated murder case which had excited the world fifty years before. She had been tried and found not guilty but the evidence was so damning that, notwithstanding the verdict, the general opinion was that she had in point of fact committed the crime. She discovered that I had found out her identity and presently said to me, 'I suppose you want to know whether I did it or not. I did, and what's more, if it were to happen again, I'd do it again.'

This apparent confession, however, did not appear in print until long after Madeleine's death and is often overlooked. She died in the Bronx, New York on April 12th 1928 of kidney disease. She was 92 years old. On her simple tombstone is the name 'Lena Sheehy'.





LANGELIER MANUFACTURING COMPANY, Designers and Builders of Special Machinery and Tools, Nos. 67 and 69 Clifford Street, Providence, Rhode Island.

Founded about 1886, this 19th century firm made drill presses.

(Source: *Industries and Wealth of the Principal Points in Rhode Island. being the city of Providence, Pawtucket, Central Falls, Woonsocket, Newport, Narragansett Pier, Bristol & Westerly.* New York: A. F. Parsons Publishing Co., 1892. Page 100)

For thoroughly expert work in machine construction and repairs, or for promptness and reliability, none in the business in Providence maintain a higher reputation than the Langelier Manufacturing Company, Nos. 67 and 69 Clifford Street.

They are designers and builders of machinery, and rank among the foremost in their line in Rhode Island. The company turn out a distinctly superior class of reducing and swedging machine, multiple drilling machine, sensitive drills, speed lathes, power presses, ball rolling hammering machine and solder cutters, and gives particular attention to accurate work of all kinds.

They also manufacture automatic disc-feed and dial-feed presses and horizontal closing press, with automatic dial-feed, and their productions are in extensive and growing use throughout the United States, being not surpassed for general excellence, by anything of the kind on the market.

The Langelier Manufacturing Company, of which A. T. Langelier is president, and A. J. Langelier, his son, superintendent and manager, was established about six years ago, and from the start the enterprise has been a positive and permanent success.

The shop, which is 36 x 100 feet in dimensions, is equipped with ample steam-power, lathes, and all the latest improved appliances, the facilities being first-class in every respect, and fifteen skilled hands are employed. Light machinery generally is designed and built to order in the most skillful manner at short notice, and perfect satisfaction is assured in every instance. All light machinery is repaired at short notice, likewise, all orders receiving immediate attention, and all work executed is warranted, while the prices charged by the company are of the most reasonable character for first-class work.

The Messrs. Langelier are natives of Canada, and have been in this city for a number of years. They are both men of thorough, practical skill and ingenuity, experts in their line, and are masters of the machinists' art in all its branches.

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OTHER LANGELIER ANCESTORS IN WORLD HISTORY

Guillaume Angelier worked on the decorations that Jean Perréal designed to decorate Lyon for the entry of King Louis XII into the city in the 1500s.

In Venice, between 1574 and 1597, there is a printer-bookseller named **Georgio Angelieri** who could be a member of our family.

(Source: *Bulletin du bibliophile et du bibliothécaire* 1900 Author : Société des amis de la Bibliothèque nationale et des grandes bibliothèques de France Published in 1900)

The Angel family - Emperors of Byzantium, despots of Epirus and officials in Serbia

The **Ange/Angel** family was a family belonging to byzantine nobility whose rise began at the end of the 11th century and who, barely a century later, came to the throne, providing three emperors at Byzantium.

Byzantium is an ancient Greek city, the capital of Thrace, located at the entrance of the Bosphorus under part of current Istanbul. The city was rebuilt by Constantine , and renamed Constantinople in 330, and it became the capital of the Roman Empire and then of the Roman Eastern Empire.

The 19 year reign of the **Ange/Angel family emperors** (1185-1203) was characterized by a continuation of the decline that ultimately led to fall of Constantinople at the hands of the 4th Crusade in 1204. After the capture of Constantinople in 1318, a branch of the Ange/Angel family led the despotate of Epirus, one of the successor States of the Byzantine empire. During this same period, Macedonia and Thessaly were also periodically governed by the Angels. Another branch settled in Serbia.

Etymology

The name likely derives from the Greek word 'aggelos' meaning God's Messenger. Some rhetoricians call this family of "**angelonymoi**" that is "**named after the angels** or **with the name of angels.**"

However, it is also possible that the name derives from the district of the same name in Asia minor near Diyarbakir in eastern Turkey, near the Syrian border, where the family may have originated.

Ange, Byzantine emperors

The founder of the family was a certain native **Constantin Ange** of West Philadelphia in Asia minor. Constantine was a handsome man of modest origin who married Theodora Comnenos, daughter of the Emperor Alexis Ist. This marriage brought Constantin into the power circle of the Imperial Court. The couple had three sons: *sebastocrate* John, Andronikos and Alexis. Alexis made a fortune in Macedonia, and in 1164, founded the Church of Saint Pantaleimon at the monastic complex of Nerezi in Macedonia, which still exists and is known for its murals. Alexis was also the first Angels to be known under the name of "Alexis Angel Comnenus", thus adopting the prestigious name of his mother, an example followed by other members of the family later. During the 12th century, several family members distinguished themselves as high ranking members of the military.



The entry of the Crusaders in Constantinople marks the end of the dynasty of the angels.

It would be probably unfair to put the full responsibility for the fall of Constantinople on the three emperors of the dynasty of the Angels. The seeds of decline already were well established by earlier emperors. However, the incessant quarrels of power within the imperial family, the diversions of public funds, the lack of attention given to the State of the armed forces as well as the lack of interest in foreign policy issues contributed much to the decline of the empire during the nineteen years that this dynasty reigned.

Angels, despots of Epirus

After the capture of Constantinople by the Crusaders, the former territory of the Byzantine empire was divided between a number of successor States. The despotate of Epirus occupied what is today western Greece and Albania. The new State, was created by Michel Angel, son of the illegitimate *sebastocrate* John. The capital was established at Arta, where his family had great possessions. Michel managed to maintain the independence of the new State in the face of aggressions by the Crusaders, the Republic of Venice and the Bulgarians. He used the name of "Komnenos Doukas" rather than Angel to obscure the memory of the defeat of 1204 by the Crusaders. In 1318, the reign of the angels in Epirus ended.



Successor States of the Byzantine empire after the Fourth Crusade

Angels in Serbia

After the Ottoman conquest of Thessaly in 1394, the angels Philanthropenos took refuge in Serbia. A grandson of Alexis, Michel Angelović, was senior official at the Court of Đurađ. His brother, Mahmud, captured while he was only a child by Ottoman soldiers, reached the highest echelons of the Ottoman empire, serving as beylerbey of Rumelia in 1451 and grand vizier in 1455.

APPENDIX B.

LANGELIER INDIAN ANCESTORS

For generations in the Langelier family stories have been told of Indian ancestors with few details and no documentation. Valere Langelier talked often about being a Metis. His mother told grandchildren stories about Indian blood in the family line. Most recently, Marcelle Roy related the legend, told to her mother, of a 9 year old Langelier who escaped from the Acadian deportation around 1758, crossing the river to Lévis on a log raft and eventually found refuge in the Beauce region of Quebec.

The Expulsion of the Acadians (1755–1764), also known as *Le Grand Dérangement*, was the forced removal of the Acadian people from the present day Canadian Maritime provinces of Nova Scotia, New Brunswick, Prince Edward Island— parts of an area also known as *Acadia*. The Expulsion occurred during the French and Indian War in North America and was part of the British military campaign against New France. In the 1713 Treaty of Utrecht, which concluded the War of the Spanish Succession, France ceded Acadia to Great Britain while allowing the Acadians to keep their lands. Over the next forty-five years, however, the Acadians refused to sign an unconditional oath of allegiance to Britain. During the same period, some also participated in various military operations against the British, and helped to maintain supply lines to French resistance fortresses in Acadia. As a result, the British sought to eliminate any future military threat posed by the Acadians and to permanently cut the supply lines by removing them from the area.

Without making distinctions between the Acadians who had been neutral and those who had resisted the occupation of Acadia, the British governor ordered them to be expelled. The first group of Acadians were first deported south, to the England's Thirteen Colonies. In 1758, a second wave was deported to Europe and many later migrated to Louisiana (*becoming known as Cajuns*). In all, of the 14,100 Acadians in the region approximately 11,500 Acadians were deported. Thousands of Acadians died in the expulsions, mainly from diseases and drowning when ships were lost. The Mi'kmaq Indian tribe assisted the Acadians in resisting the British during the Expulsion. The American poet Henry Wadsworth Longfellow memorialized the historic event in his poem about the plight of the fictional character *Evangeline*, which was popular and made the expulsion well known.

Marcelle Roy also said her mother told her *"that as a child, she was called the little Pierrot Cadie and that she was angry a lot. She said it was because their language that was not the same as that of the others in the parish. This confirms the time when I found that a lady from Cheticamp in Nova Scotia had the same phrases as mom."* Chéticamp (Cheticamp) is a fishing village on the Cabot Trail on the west coast of Cape Breton Island in Nova Scotia, Canada. The community has almost 4,000 residents, a large majority of whom are Acadians and speak French natively. Chéticamp is part of the largest Francophone enclave on Cape Breton Island.

According to information from Gertrude Roy, the first ancestor to arrive in Quebec was named Toussaint Giroux, born on November 2, 1633, he was originally from the Normandy. Toussaint married Marie Godard, born in 1641. According to historians, she was an abandoned Indian. More information on this connection follows.

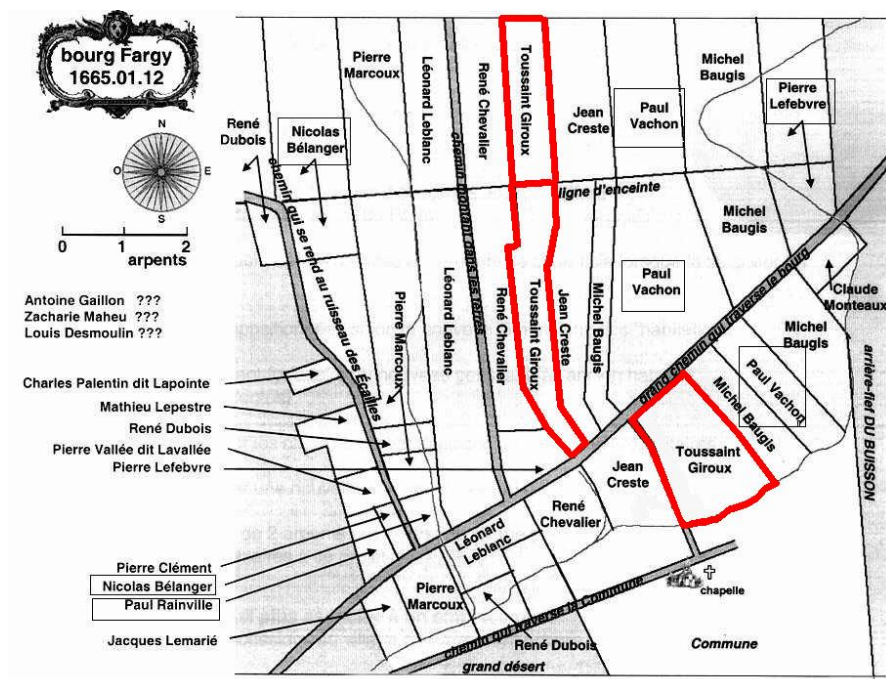
Toussaint Giroux, was born sometime in November 1633, in Revellion, France and died on February 15, 1715, in Beauport, New France. Toussaint married twice: First, to Marie Goddard (*the abandoned Indian*), on September 29, 1654, in Beauport, New France. Toussaint and Marie had 12 children.

Second, to Therese Leblanc, on October 29, 1686, in Beauport, New France. Toussaint and Therese had 1 child.

The small village of Réveillon, where Toussaint Giroux was born, is located in northwest France in the township of Mortagne-au-Perche in the department of Orne of the french region Basse-Normandie. (About 100 miles south west of Fresquiennes, the home of Sebastien Langelier) Toussaint's parents are Jean Giroux and Marguerite Quilleron. He was one of seven children, but five died young. His father was a weaver who died in 1641, when Toussaint was only a boy. It was said that Toussaint also took up the trade of weaving.

It's been estimated that Toussaint arrived in New France in about 1650. He first turned up in records on June 20, 1654, on a grant of land in Beauport from Robert Giffard which he was to share with two other men. Giffard was a *seigneur* who recruited many young men in France to become indentured servants; it's likely that Toussaint was one of them and had just ended his term of service. The land that the three men shared was 50 *arpents* (in old french: about 1 acre), and the rent that each man was to pay was 25 *sols* in rent, along with a "fat hen" on Christmas Day each year. (A *sol*, later called a *sou*, is the name of a number of different french coins)

Toussaint stayed with this arrangement only for that summer. On September 29, 1654, he married a sixteen year-old girl named Marie Godard (according to historians, she was an abandoned Indian). It's noteworthy that the wedding took place at Sieur Giffard's own house in Beauport; it was said that Giffard had a special regard for Marie. After they were married, Toussaint and Marie worked as servants for Giffard and lived in an outbuilding of his *seigneurial* manor. Between 1655 and 1679, Toussaint and Marie had 12 children. Their first child was born in Sieur Giffard's house, but unfortunately died the same day.



Eventually, Toussaint got a place of his own. About 1658, he bought a plot of land in the Bourg de Fargy section of Beauport. He built a house consisting of "a heated room, antechamber, cellar and attic." Toussaint was friends with Michel Baugis and the two men became eel fishermen together. They lived next to each other in the 1666 census. Toussaint was among 65 people confirmed at the church of Notre-Dame de Québec on February 24, 1660. In 1681 he had 53 *arpents* of land under cultivation.

Map shows properties of Toussaint Giroux in the Bourg de Fargy, Beauport, Quebec.

Marie passed away on November 21, 1684 and a note was made in her burial record that she had "lived a good life." Toussaint needed a new spouse to look after his young children and, on October 29, 1686, he married a widow named Therese Leblanc. They had a daughter born two years later, but then trouble arose in the marriage. Therese spent a large sum of money shopping in Quebec City and caused Toussaint to go deep into debt, so he arranged to end their marriage. It was also said that they quarreled "continuously."

Toussaint spent a month in the Quebec hospital in 1692, for unknown reasons. In 1711, he sold a tract of his land to grandson Raphael on the condition he care for him in his old age and pay a sum of money to each of his children after his death. His estranged wife Therese tried to block this arrangement in the courts, but lost.

Toussaint died on February 15, 1715 at the age of 81. He left behind 7 children and 70 grandchildren.

Toussaint is also an ancestor of popular singers: Robert Goulet and Madonna.

Children of Toussaint Giroux and Marie Godard:

1. Charles Giroux – Born: 30 Apr 1655, Beauport. Died: 7 May 1655, Beauport.
2. Raphael Giroux – Born: 21 Jul 1656, Beauport. Died: 10 Feb 1715, Beauport.
Married: Marie-Madeleine Vachon, 26 Nov 1681, New France.
3. Charles Giroux – Born: 10 Aug 1658, Beauport. Died: 23 Dec 1708, Beauport.
4. Toussaint Giroux – Born: 2 May 1660, New France. Died: 7 Jul 1660, New France.
5. Michel Giroux – Born: 13 Jun 1661, Beauport. Died: 6 Aug 1715, Beauport.
Married: Marie-Therese Prévost, 18 Aug 1683, New France. (see below)
6. Toussaint Giroux – Born: 21 Oct 1663, Beauport. Died: 10 Nov 1663, Beauport.
7. Jean Giroux – Born: 26 Oct 1664, Beauport. Died: 16 Jan 1732, Beauport.
Married: (1) Marie Dauphin (1673-?), 8 Feb 1685, New France; (2) Suzanne Bélanger, 12 Feb 1686, New France; (3) Marie-Charlotte Grenier, 27 Feb 1707, New France.
8. Marie-Anne Giroux – Born: 28 Dec 1666, Beauport. Died: 9 Jun 1711, Charlesbourg.
Married: Jean-Baptiste Prévost, 18 Aug 1683, Beauport. (see below)
9. Jean-Baptiste Giroux – Born: about Dec 1668, Beauport. Died: before 1681
10. Marie-Madeleine Giroux – Born: 29 Dec 1669, Beauport
Married: (1) Pierre Choret, 21 Jan 1686, Beauport; (2) Maurice Rhéaume, 10 Jan 1705, Charlesbourg.
11. Toussaint Giroux – Born: 1 Mar 1672, Beauport. Died: 25 Feb 1750
Married: Marie-Therese Dauphin (1674-1732), 15 Nov 1690, Beauport.
12. Monique Giroux – Born: about 1679, Beauport. Died: 1 Mar 1725, Quebec City
Married: Noel Vachon dit Pamerlaux, 24 Oct 1695, New France.

Children of Toussaint Giroux and Therese Leblanc:

1. Marie-Madeleine Angelique Giroux – Born: 14 Feb 1688, Beauport. Died: 31 Jul 1746;
Married: (1) Vincent Rodrique, 11 Jan 1707, Beauport. (2) Jacques Paridis, 15 Feb 1729, Beauport.

(Sources: *Our French-Canadian Ancestors*, by Gerard Lebel (translated by Thomas J. Laforest), 1990; *Before the King's Daughters: The Filles à Marier, 1634-1662*, by Peter Gagné, 2002; *Toussaint Giroux—Marie Godard, Seventh Great Grandparents*, by Warren Gereaux, 2000; and the recollections of various relatives)

Thereafter, the legend begins again with ancestor Nicolas Giroux who married Sophie Gilbert, who was said to be a Abenaki Indian whose real name was Marie-Sylvestre Manitou Bech. This connection is incorrect. However, we have discovered another family connection. The history behind this legend follows.

Roch Manitouabeouich (also known as Manitoueabeouichit or Manithabehick) was an Abenaki Indian born circa 1600 in Lake Huron, Ontario, Canada. His birth date predates Champlain's establishment of Quebec in 1608. Roch was a Native translator and interpreter of the Huron and Algonquin Indian languages and a scout for Olivier LeTardif, the personal representative and interpreter for Samuel de Champlain and the 101 Associates Company involved in the fur trade. He was given the Christian name Roch when he converted to Christianity and is reported to have been baptized on November 14, 1636.

Roch was married to a Huron woman named Outchibahanoukoueou, who was born circa 1606 in Baecancour, Quebec, Canada. There is no record of their marriage. Manitouabeouich, means *Great Spirit*; and, Outchibahanoukoueau, means *woman that cooks faster*.

In 1646, the Jesuits established a mission at Saint-Francois de Sillery, where the Christian Hurons and Algonquians sought shelter after being driven out of Saint-Marie by the Iroquois. Roch Manitouabeouich and his family also moved to Sillery, where he worked with the Jesuits helping to evangelize the Indians. (Source: *Our French-Canadian Ancestors*, Volume 27, by Thomas J. Laforest)

Roch and Olivier LeTardif were very close friends and he was the godfather of Roch's daughter. When Roch's daughter was born circa 1626, in St. Andre de Kamouraska, Quebec, she was baptised Marie Sylvestre (meaning "one who comes from the forest" or "one who lives in the forest"). She was also given the first name of her godfather which is sometimes shown as a given name, sometimes as a surname: Marie Sylvestre Oliver. When Marie was 10 years old, she was actually adopted by LeTardif, but never use the surname LeTardif. Some historians report that she was given to LeTardif.

They have given [page 91] one of their children, a little girl, to sieur Olivier, who cherishes her tenderly; he provides for her, and is having her brought up in the French way. If this child occasionally goes back to the Cabins of the Savages, her father, very happy to see his daughter well clothed and in very good condition, does not allow her to remain there long, sending her back to the house where she belongs.

(Source: *Biography of Marie Olivier Sylvestre (Manitouabeouich) 1624-1665*, by Suzanne Guimont Binette)

LeTardif's actions enabled Marie to be educated and reared in the same manner as a well-to-do French girl. First he placed her as a "live-in border" and student with the Ursuline Nuns at Quebec, and later he boarded her with a French family where she was privately tutored.

On November 3, 1644, at Quebec, Marie Sylvestre Oliver married Martin Prevost. This was the first recorded marriage between a European colonist and a North American native. Marie Oliver's marriage record gives her origin as "*Sauvagesse*" and lists her father is given as Roch Manitouabeouich, origin: *Indien*, and her mother as Outchibahanoukoueou. Roch Manitouabeouich

Marie Sylvestre Oliver Prevost died on September 10, 1665, at Quebec City, at 41 years old. She died 6 months after the death of her adoptive father Olivier Le Tardif. Towards the end of his life, Prevost signed his name "Provost." His descendants have adopted one or other of the two spellings.

Since there is no one with the name Prevost or Provost in the Langelier or Giroux family trees, Marie Sylvestre Oliver cannot be a direct ancestor. We have, however, learned that one of their daughters, Marie Therese Prevost married a son of Toussaint Giroux, Michel Giroux; and, one of their sons, Jean Baptiste Prevost married a daughter of Toussaint Giroux, Marie Ann Giroux. Neither of these Giroux are direct ancestors of our ancestor Luce Giroux but they are cousins. (Source: *Relations des Jésuites* in the *Dictionary of Canadian Biography*, Volume I; and *Dictionnaire Genealogique des Familles du Quebec des Origines a 1730*, by Rene Jette, University of Montreal Press, 1983; and *First Metis Families of Quebec 1622-1748: Volume 1: 56 Families*, by Gail Morin, Gail, Compiler: Genealogical Publishing Company; and *Relations des Jésuites contenant ce qui s'est passé de plus remarquable dans les missions des Pères de la Compagnie de Jésus dans la Nouvelle-France*)

There may also be other Native ancestors in the Langelier family tree in addition to this connection through the ancestors of Luce Giroux, wife of Fortunate Langelier. Indeed, there is strong circumstantial evidence that such connections are more numerous.

First, many French Canadians, particularly the earliest pioneer habitants and coureur des bois, took up with or actually married indigenous native women.

Second, the most peaceful, settled or civilized natives were those who resided in the reduction settlements. Reductions were settlements created to relocate native inhabitants (forcibly if necessary) into settlements which were modeled on European villages. The objectives of the reductions were to organize and exploit the labor of the native indigenous inhabitants (archaic term "Indians") while also imparting Christianity and European culture. A Jesuit reduction is a type of settlement for indigenous people established by the Jesuit Order. One of the earliest and most famous of the Jesuit reductions was that of Sillery near Quebec. The community was Canada's first Indian reserve, established at a cove where the Algonquin fished for eels. The settlement became the home of up to 40 Algonquin Christian families, who lived there most of the year, excluding the hunting season. Missionaries to New France studied with the indigenous residents of Sillery to learn their languages before going to more distant settlements. In 1645, there were 167 aboriginal inhabitants in Sillery. After raids by the Iroquois and an epidemic of measles, many of the Montagnais and Algonquins/Abenakis left the territory. In 1698, the Jesuits finally abandoned their mission at Sillery. An early Sebastien Langelier family homestead was in Sillery, and Sebastien may have been an early employee of the Jesuits. Such a close proximity to native families and the scarcity of marriageable European women (despite the *Filles du Roi* program) may have led to other marriages of native women or men to Langelier ancestors. This is obscured because almost all native women were given European names.

So, to date, there is no direct evidence of a Langelier family link to native Americans beyond the connections through the link to Luce Giroux. (see *Luce Giroux family trees below*)



Pedigree Francois Giroux

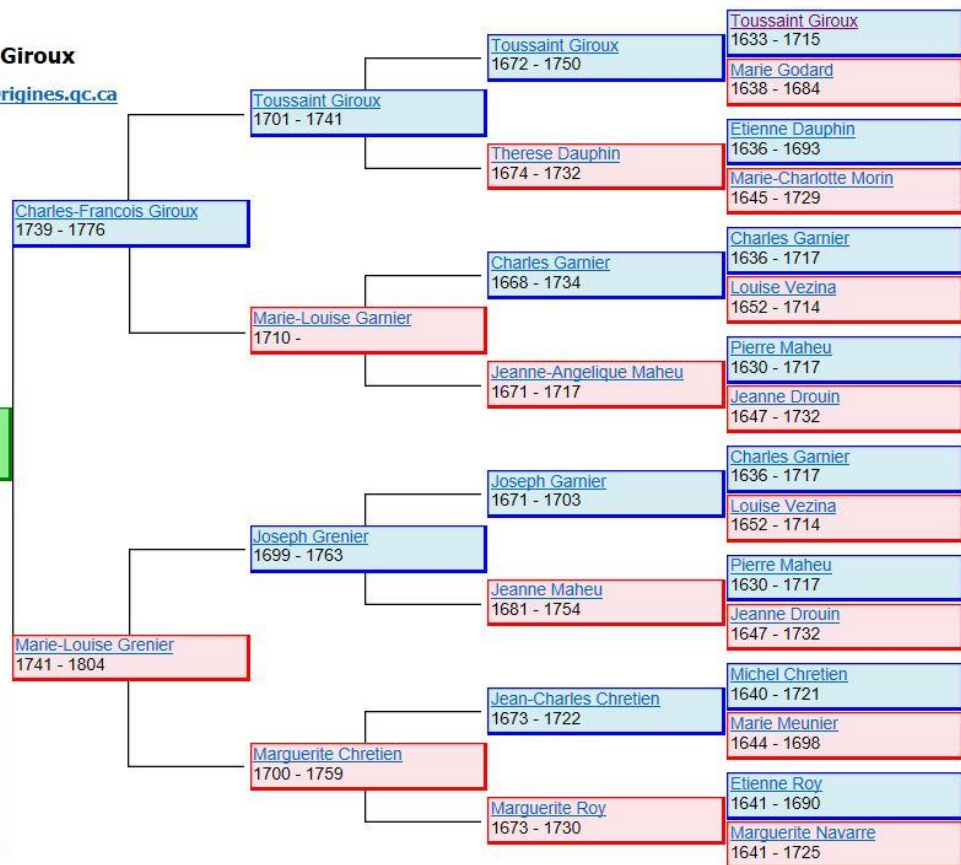


www.NosOrigines.qc.ca

Francois Giroux
1766 - 1848

Children

Charles-Francois 23 Nov 1786
Nicolas 12 Aug 1790
Antoine 17 Jul 1792
Catherine 27 May 1794
Gaspard 12 Feb 1803
Ursule 08 Mar 1805
Modeste 16 Feb 1807
Christine 02 Mar 1809
David 07 Feb 1811
Brigitte 1813
Rosalie 06 Sep 1819
Joseph 08 May 1788
Joseph 16 Jul 1789
Marguerite 11 Dec 1796
Catherine 13 Apr 1813
Adelaide 24 Nov 1814



Pedigree Toussaint Giroux

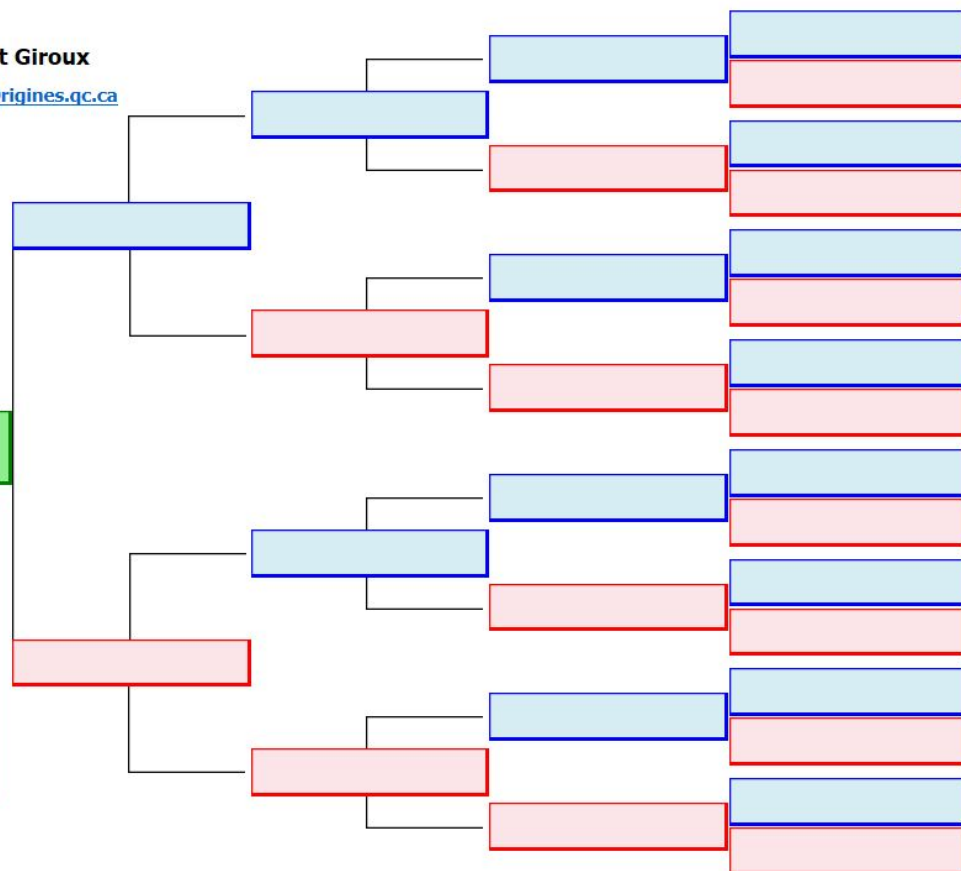


www.NosOrigines.qc.ca

Toussaint Giroux
1633 - 1715

Children

Raphael 21 Jul 1656
Michel 13 Jun 1661
Jean 26 Oct 1664
Marie-Anne 28 Dec 1666
Marie-Madeleine 29 Dec 1669
Toussaint 01 Mar 1672
Monique 1679
Marie-Angelique 14 Feb 1688
Charles 30 Apr 1655
Charles 10 Aug 1658
Toussaint 24 Apr 1660
Toussaint 17 Oct 1663
Jean-Baptiste 16 Dec 1668



APPENDIX C.

HISTORICAL CHRONOLOGIES:

CHRONOLOGY OF LANGELIER FAMILY HISTORY

CHRONOLOGY OF LANGELIER HISTORY + WESTERN
EUROPEAN HISTORY + NEW FRANCE HISTORY

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CHRONOLOGY OF LANGELIER FAMILY

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
725		Family l'Angevin holds lands near Algouleme (40 miles sw of St Jean de Angely) and distinguishes itself in battles defending against Saracen/Muslim invaders.
735-795		Milon de Vere, Count of Angers - ancestor of l'Angevins.
853		King Charles the Bald delegates land in Maine, Anjou, and Touraine to Robert the Strong.
925-990		Osmund I (Osimundus) de Conteville l'Angevin - brother of Raoul I Taxo (the badger) l'Angevin of Angers.
929		Fulk I the Red, considered the first Count of Anjou, gains territories of Tours and Nantes.
935-975		Raoul I Taxo (the badger) l'Angevin is a Seigneur of lands around Angers. Witnessed chartering of Abbey of Coulombs.
945		Richard I escapes, helped by his regent and tutor, Osmond I de Conteville (925-990) and Raoul Taxo d'Angers (the first Raoul l'Angevin)
950-1010		Osmund II l'Angevin, son of Osmond I (Osimundus) married to a daughter of Conan I, Duke of Brittany; he was brother-in-law of Raoul II l'Angevin; Osmond II was also Eveche (Bishop) of Bayeux.
960-1000		Jourdain l'Angevin, Seigneur de la Roch Tesson (rock of the badger) in Angers.
960		Geoffrey I (940– 987) becomes Count of Anjou. Grandson of Fulk I, he marries the granddaughter of Carolingian King Robert I.
973		Conan I, Count of Rennes, marries Emmegarde daughter of Geoffrey I, Count of Anjou.
985-1024		Raoul II de Taisson (son of the badger) l'Angevin, first l'Angevin Seigneur de Cinglais at castle Thury in Normandy circa 1000.
987		Fulk III Nera (the Black)(970-1040) becomes Count of Anjou
990		Conan I becomes Duke of Brittany
994		Fulk III Nera completes the castle <i>Chateau de Langeais</i> , the 2nd oldest known castle and first the 100 castles and abbeys he builds.
1000-1060		Osmond III l'Angevin, son of Osmond II Evech de Bayeux, and tutor and advisor of Edward the Confessor King of England. This Osmond held estates of Essex and Northampton in England awarded by Edward.
1017-1066		Raoul III l'Angevin Taisson (or Tesson - meaning the badger) Baron Thury, Seigneur La-Roche-Tesson.
1030		Herluin de Conteville (1001-1066), Viscount de Conteville, marries Herleva of Falaise the mistress of Robert I Duke of Normandy. Herleva and Robert are the parents of Guillaume/William II. Herluin is the grandson of Osmond I de Conteville, son of Osmond II Eveche de Bayeux, and stepfather of Guillaume/William II.
1030-1100		Osmund IV l'Angevin, son of Osmund III and brother-in-law of Raoul III; may have repatriated to France from England.
1047		First Barons Revolt. Unsuccessful attempt to capture or kill Guillaume/William II by barons led by Guy de Burgundy.
		Battle of Val-es-dunes. Guillaume/William II and King Henri I, defeat rebel barons with help from Raoul II l'Angevin.
1049		Osimundus (Osmond III), nephew of Conan I of Rennes, Duke of Brittany recorded at the funeral of Eustace I, Count of Boulogne. Osimundus Angevinus was a vassal of Edward the Confessor
1050		Raoul III l'Angevin founds Abbey of Fontenay, near Caen.
1050-1096		Raoul IV l'Angevin is a noble at the Norman court of Guillaume/William II.
1054		Second Barons Revolt. Guillaume/William II defeats barons at Battle of Mortemer. Raoul IV carries Guillaume/William's banner.
1066		Guillaume/William II of Normandy, defeats Saxons at the Battle of Hastings, becomes King William I of England. Companions of the Conqueror include: Osmond, Guy(Wido), Raoul III and Raoul IV l'Angevin.
1187-1192		Raoul, Sieur de Langle (l'Angle) was a knight who fought in the Third Crusade led by Richard the Lionheart of England and King Philip II of France
1202		Robert l'Angevin donates his land of Montoraire to the Abbey of Aunay.
1238		Ferron Langevin, Seigneur de Langevinaye, ratified the charter of Saint Magloire de Lebon.
1248-1254		Mathieu Langelier, brother of Ferron, was a knight who fought with King Louis IX of France in the 7th Crusade.

CHRONOLOGY OF LANGELIER FAMILY

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1276		Guillaume l'Anelier of Toulouse was a troubadour from Languedoc in southern France. Wrote epic poem <i>La Guerra de Navarra</i> .
1294		Donation to memory of Raoul l'Angevin by Canon Raoul l'Angevin, author of the <i>Customs of the Bishopric of Bayeux</i>
1316		Thomas l'Angevin takes a fief in the area of Bayeux and Aunay-sur-Odon in Calvados.
1324		Oliver de Rohan, Sieur de Langle, holds lands in Buleon in Brittany.
1364		Pierre Langelier living in Cote d'Or, Bourgogne is fined 2 florins for taking the hat of another man.
1381		Jean l'Angevin living in the parish of St. Peter in Caen.
		Robert Langevin, Sieur de Langevinaye, and his brother, Perrot Langevin, Sieur de Langeviniere and Bishop of Dol, sign the treaty ending the War of Breton Succession.
1399-1404		Jean, Sieur de Langle was Bishop of Duc and Captain of Pirmil.
1420-1480		Gillet Langelier is one of the earliest printers in Paris.
1443		Seigneur de Langelier living on Landes-de-Langelier in Maine-et-Loire in Brittany.
1470-1521		Gillet II Langelier inherits the printing business from his father Gillet I.
1470-1530		Guillaume Langelier is a master brodeur (embroiderer) of fine cloth in Lyon. In 1494, he makes a tapestry for Queen Anne of Brittany and in 1515, he made clothes for the King of France.
1486-1488		Payments from the Royal treasury to Renato and Guillelmo Angelier for creation of an opera at a church in Macon, 40 miles north of Lyon.
1486-1545		Marion Langelier, a hatter in Paris in business with his brother Pierre Langelier. These are sons of Gillet II Langelier and brother of Charles and Arnoul.
1487-1547		Pierre Langelier, a hatter in Paris in business with his brother Marion Langelier. These are sons of Gillet II Langelier and brother of Charles and Arnoul.
1497-1557		Arnoul Langelier, son of Gillet II, and brother of Marion, Pierre, and Charles.
		Girarde Roffet Langelier, wife of Arnoul and daughter of Paris bookseller/bookbinder Pierre Roffet
1500-1560		Marie Langelier, daughter of Antoine Langelier and Marie Lescot, sister of Bishop Nicolas Langelier.
1500-1570		Julien Langelier, brother of Antoine and cousin of Arnoul, Charles, Marion and Pierre and nephew of Gillet II Langelier; was a <i>Libraire Jure</i> and a teacher of medicine at Universities of Bourges and Tours. He was an active and vocal Protestant under the protection of Marguerite d'Orleans, Princess of France, Duchess de Berry and sister of King Francis I of France. He was a trusted adviser and tutor of Marguerite.
1501-1565		Antoine Langelier was a soldier/warrior and chevalier/knight of the King of France who distinguishes himself in the Italian Wars. He marries Marie Lescot, the sister of Pierre Lescot, architect of the Louvre.
1503-1563		Charles Langelier, son of Gillet II, and brother of Marion, Pierre, and Arnoul.
1506		Michel Langelier is Sieur de la Barre, near Fougères and his brother, Gilles Langelier, was a parish priest in the village of Passais in western Normandy near Fougères.
1513		Oliver Langlais (also spelled Langlois or l'Anglois) is the Seigneur of lands in southwestern France near La Rochelle and St Jean d'Angely.
1516		Michel Langelier is living in Paris and works in the royal administration as <i>hussier des requetes de l'Hotel</i> , and elite court of the King.
1523		Marie Langelier, daughter of Antoine Langelier and Marie Lescot, sister of Bishop Nicolas Langelier; marries Jean Simony, youngest son of the Baron de la Fauche. Jean Simony was the <i>Chevalier Doctor Regent</i> of the medical faculty at the University of Paris.
1535-1595		Nicolas Langelier, son of Antoine Langelier and Marie Lescot of Paris, is a priest and Bishop of St. Brieuc in Brittany (1564-1595)
1536-1563		Arnoul and Charles Langelier, <i>Libraire Jures</i> in Paris; operate the premier printing, publishing and bookselling business in the city at the Palace and University of Paris.
1537		Julien Langelier had to flee Paris to avoid persecution for his Protestant beliefs - travels to Bourges and later Tours to teach at the universities.
1539		Louys (Louis) Langelier, Sieur de Brosse, is a soldier in the army of King Louis XIII at the garrison of Belle Isle.

CHRONOLOGY OF LANGELIER FAMILY

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1539		Jehanne Langelier is married to Rene Legay, Ecuyer Sieur de Singere. Jehanne is the daughter of Guillaume Langelier, Sieur de Langelierye.
1540-1600		Sebastien Langelier, Ecuyer Chevalier Controleur des Guerres in the army of King Charles IX. Fought in Italian Wars and Wars of Religion.
1543		Catherine l'Juene Langelier, daughter of Arnoul Langelier and Girarde Roffet, marries Claude Gautier a merchant bookseller.
1547-1640		Guillaume Langelier is Ecuyer (Squire) Sieur de Langelierye with estate in the parish of Pommeraye 20 miles south of Angers. He lives to age 93.
1547		Pierre Langelier, son of Pierre Langelier the hatter and grandson of Gillet II Langelier, is apprenticed to the publishing house of his uncles Arnoul and Charles.
1550-1610		Abel Langelier, son of Arnoul Langelier and Girarde Roffet, succeeded his father and uncle in the printing, publishing and bookselling business. He was a Libraire Jure at the palace and University of Paris.
1550		Claude Langelier, Sieur de Lezare, publishes a poem about Joan of Arc's battle of Tournelles. He is the brother of Michel Langelier, Sieur de Sugan, and Guillaume, Sieur de la Martinais. All had estates near Fougères in Brittany. His sister, Francois, is married to the Sieur de la Provostiere.
1560		Catherine l'Ainee Langelier, daughter of Arnoul Langelier and Girarde Roffet, marries Mathieu Bachelet.
circa 1560		Camille and Marie Simony, daughters of Marie Langelier and Jean Simony are part of the retinue of Princess (later Queen) Marguerite.
1562		Charles Langelier is in Orleans in Brittany as a wine merchant and controleur of the gate of Bourgogne.
		Jehan Langelier is in Orleans, Brittany as a wine merchant and controleur of the Port.
		Julien Langelier worked as a surgeon in the towns of Saint Broladre, Cancale and St. Germain en Cogles all located along the northern coast of Brittany.
		Barbe Langelier marries Jean du Buat, <i>Ecuyer Seigneur du Bailleul puis du Buat</i> .
1563		Bishop Nicolas Langelier of St. Brieuc was a delegate at the Council of Trent
1571		Michelle Langelier, the third daughter of Arnoul Langelier and Girarde Roffet, was a <i>religious du le Prierure Royal de Notre Dame Bruyeres et les Montfort</i> .
1572-1609		Abel Langelier conducts business with his wife Francoise de Louvain in Paris as publishers and printers of books and manuscripts. Abel and his family later flee Paris and France to avoid persecution. Abel establishes a publishing and printing business in London, England.
1577		Bishop Nicolas Langelier of St. Brieuc makes a famous speech to the Henri III King of France following the convocation of Melun.
1583		Bishop Nicolas Langelier transcribed the Acts of the Council of Tours.
1588-1598		Religious civil wars in Brittany. The cathedral of St. Brieuc is sacked and church archives destroyed as it is siezed and changes hands between the Catholic League and Royal toops. Bishop Nicolas Langelier retires to Dinan and writes several important manuscripts.
1590		Michel Langelier born, Fresquiennes, Seine Maritime, Normandie, France
1595		Catherine Bidaut born, Fresquiennes, Seine Maritime, Normandie
		Bishop Nicolas Langelier dies at Dinan.
1600-1645		Michel Langelier, Sieur de Sugan, has an estate near Fougères in Brittany. His brother are: Claude, Sieur de Lezare and Guillaume, Sieur de la Martinais. His sister, Francois, is married to the Sieur de la Provostiere.
1607	March 15	Jehan Langelier born, Fresquiennes, Seine Maritime, Normandie, son of Michel and Catherine and brother of Sebastien
1610	February 20	Marie Langelier born, Fresquiennes, Seine Maritime, daughter of Michel and Catherine, sister of Sebastien
1610		Michel Langelier and Catherined Bidaut marriage, at church in St Lubin, Fresquiennes, Seine Maritime, Normandie
1610		Philippe Ardouin born, Paris, Ile-de-France, mother of Marie de Beauregard
1613		Sebastien Langelier born, Fresquiennes, Seine Maritime, Normandie, France, son of Michel and Catherine Langelier
1615		Oliver Beauregard born, Paris, Ile-de-France, father of Marie de Beauregard

CHRONOLOGY OF LANGELIER FAMILY

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1615-1708		Marie Langelier, daughter of Michel Langelier and Catherine Bidault and sister of Sebastien Langelier. Marries Jacques LeSueur in France. After the death of her husband, Marie emigrates to New France as a Fille du Roi.
1617	November 21	Sebastien Langelier baptism, in St Lubin, Fresquiennes, Seine Maritime, Normandie, France
1620	November 20	Jean Langelier born at Croix-Mare (St Aubin), son of Michel and Catherine and brother of Sebastien
1625-1628		Francois Langlais is the Abbe de Beaulieu.
1639		Jehanne de Langelier is prosecutor by official appointment at the <i>Ban et arriere-ban d'Anjou Convocation de 1639</i> . She is representing her father Guillaume, Ecuyer Sieur de Langelierye, her brother Louys de Langelieri, Ecuyer Sieur de Brosse and her husband.
1640		Oliver Beauregard marries Phillippe Ardouin (Hardouin), Paris, Ile-de-France, parents of Marie de Beauregard
1643-1650		Guillaume Langelier, Sieur de la Martinais, writes his memoirs. His estate is near Fougères and he owns and operates a sardine factory in St. Malo.
1647		Marie de Beauregard born, in the parish of St-Germain-L'Auxerrois, Paris, Île-de-France, France, daughter of Olivier de Beauregard and Philippe (Philippine) Ardouin (Hardouin)
1650		Michel Langelier dies, Fresquiennes, Seine Maritime, Normandie, France
1651		Marie Langelier (L'Angelier) born, Fresquiennes, Seine Maritime, daughter of Sebastien Langelier (<i>mother unknown</i>)
1652-1712		Jean Francoise Langelier, daughter of Michel Langelier of Fougères, lived in towns of Rennes and Fougères in Brittany. Married Andre Debois, Sieur de Morionnais, adviser to the King.
1653	September 22	Sebastien Langelier arrives in New France aboard the ship <i>Le Saint Naizaire</i>
1659		Sebastien Langelier first mentioned in official records as owner of a farm between the widow Guilleboust (d'Ailleboust) and Pierre Tourmente
1660	November 10	Sebastien Langelier took on a farming lease from the widow Guilleboust (d'Ailleboust)
1662	May 1	Sebastien Langelier purchased land & grain mill in Sainte Michel from Charles le Gardeur and Jacques Goulet
1663	December 15	Judgement ordering Sebastien Langelier to pay 13 livres in wheat and 9 livres silver money plus seizure of a cow to Pierre Normand LaBrière
1663	December 15	Judgement ordering Sebastien Langelier to pay 22 livres for work of "toolmaking" (tailor) to Pierre Normand LaBrière
1664	April 5	Judgement ordering Sebastien Langelier to pay 13 livres 18 sols to Aubert sieur de la Chesnaye
1665	June 18	Marie de Beauregard arrives in New France aboard the ship <i>Le St Jean Baptiste</i> , she is a <i>Filles du Roi</i>
1665	October 31	Marriage contract signed between Sebastien Langelier and Marie de Beauregard
1665	November 12	Sebastien Langelier and Marie de Beauregard marriage, at Notre Dame de Quebec basilica
1667		Census shows Sebastien (50) and Marie (20) own property of 5 arpents (5 acres) in Cap Rouge, Cote St Ignace
1667	June 21	Sebastien Langelier makes an obligation to donate to the Confrerie du Ste Anne before notary Gilles Rageot
1667	August 20	Commission given to the sieur Damours, councillor, to take information about the wife of Sébastien Langelier and other women and girls who were committing scandalous acts.
1668	January 8	Sebastien paid notary Romain Becquet for leased land from Claude Charron
1669	June 30	Marie Langelier (L'Angelier), sister of Sebastien Langelier, arrives in New France aboard the ship <i>Le St Jean-Baptiste</i> , she is a <i>Filles du Roi</i>
1670	March 13	Marie Langelier (L'Angelier) marries Vivian Rochereau, in Ste-Anne-de-la-Pérade, Quebec
1670	October 12	Charles Langelier born, probably in Sillery, Haute Ville de Quebec, son of Sebastien and Marie

CHRONOLOGY OF LANGELIER FAMILY

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1673	November 24	Pierre Langelier born, in Sillery, Haute Ville de Quebec, son of Sebastien and Marie
1674	December 4	Appeal to the Lieutenant General of Quebec between Sebastien Langelier and Jean Routier
1678	August 12	Dispute between Sebastien Langelier and Jean Levasseur about work done by the latter
1678	June 13	Marie Anne Langelier born, in Sillery, Haute Ville de Quebec, daughter of Sebastien and Marie
1681		Census shows Sebastien (64 years old), Marie (34 years old), Charles (11 years old) and Marie Anne (4 years old) living in Sillery, Haute Ville de Quebec
1682		Catherine Bidaut dies in Vaux Saules, Cote d'Or, France (about 280 miles south east of Fresquiennes)
1682	October 12	Sebastien Langelier dies, in Sillery, Haute Ville de Quebec
1682	September 20	Marie de Beauregard Langelier marries widower Etienne Gelineau (Gelinias) in Notre-Dame de Québec (on the marriage record, Marie is listed as a resident of Sillery)
1683		Vincent Langelier born, in Sillery, Haute Ville de Quebec, son of Sebastien and Marie
1683		Oliver Beauregard dies, at Auxerre, France, father of Marie de Beauregard
1684	June 23	Jean Baptiste Gelineau born, Neuville, Quebec, son of Marie de Beauregard Langelier Gelineau and Etienne Gelieau.
1686	December 22	Etienne Gelineau sells his farm in Becancour to Jean Francois Gely and Marie Anne Langelier; Etienne and Marie de Beauregard continue to live here with Marie Anne and her family.
1686		Philippe Ardouin dies, at Paris, Ile-de-France, mother of Marie de Beauregard
1687	May 1	Receipt of Marie Beauregard wife of Estienne Gelinias (Gelineau) before notary François Genaple
1687	May 12	Louis Gellineau born, Neuville, Quebec
1687	June 22	Receipt of Marie Beauregard wife of Estienne Gelinias before notary François Genaple
1687	May 12	Louis Gellineau dies, Neuville, Quebec
1692	June 21	Charles Langelier marries Marie a Francoise des Trois Maisons, at Chateau Richer
1697	June 3	Marie Anne Langelier marries Jean Francois Gely, at Cap St Ignace, Montmagny, Quebec
1702	December 26	Pierre Langelier dies at the Hotel Dieu de Quebec
1703	January	Vincent Langelier is a seminary student
1703	February 9	Vincent Langelier dies at the Hotel Dieu de Quebec
1708	November 30	Marie Langelier (L'Angelier) dies, age 93,, at Ste Anne de la Perade, Quebec, daughter of Sebastien Langelier (<i>mother unknown</i>) married to Vivian Rochereau, they live in Grondines and had 8 children
1715	October 24	Marie de Beauregard Langelier Gelineau buried at either L'Islet, Cap St Ignace or Becancour
1715		Etienne Gelineau moves to live with his son Etienne in Yamachiche and remains there until his death
1758		Marie Anne Langelier dies, in Lancienne-Lorette, Quebec Children of Marie Anne Langelier and Jean Francois Gely are: Gertrude Gely (1698); Marie-Jeanne Geli (1700); Bernard-Francois Geli (1702); Noel-Joseph Geli (1704); Marie-Charlotte Geli (1707); Louis-Etienne Geli 1709); Jean-Baptiste Geli (1712); and Marie-Anne Gely (1715);
1775		Marie de Beauregard Langelier Gelineau dies at either L'Islet, Cap St Ignace or Becancour

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HISTORICAL CHRONOLOGY OF WESTERN EUROPE & NEW FRANCE

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
	<u>KEY:</u>	Events in the history of western Europe Ancestors of Langelier Family (including last name spelling variants) Events in Canadian History
117		Roman empire at largest territorial extent.
346-476		Fall of the Western Roman Empire. Rome had ruled much of Europe. Now much of the land would fall into confusion as local kings and rulers tried to grab power. This is the start of the Dark Ages of the Middle Ages.
481-496		Clovis the Frank defeats the Visigoths in the Battle of Vouille and becomes King of the Franks. Clovis unites most Frankish tribes in the Roman Province of Gaul and converts to Christianity.
500s		Germanic tribes like the Franks dominate Western Europe.
526-566		The Code of Civil Law published by Eastern Roman Emperor Justinian I, compiles centuries of imperial pronouncements and legal writings.
542		The bubonic plague spreads to all urban establishments in the Mediterranean Basin.
570		Muhammad, prophet of Islam is born. Islam later became a major religion of the Middle Ages.
590		Gregory the Great becomes Pope. Under his command missionary works reach new heights.
622		Prophet Mohammad and followers start journey from Mecca to Medina called Hijra marks beginning of the Islamic Calendar.
631		The death of Prophet Mohammad.
641		Muslims conquer Persia.
674-678		First Islamic attacks on Constantinople fail.
711		Muslims invade Spain, marks the beginning of Muslim rule on the Iberian Peninsula.
718		Second Muslim attack on Constantinople fails.
725		Family l'Angevin holds lands near Alcouleme (40 miles sw of St Jean de Angely) and distinguishes itself in battles defending against Saracen/Muslim invaders.
732		Battle of Tours. Franks led by Charles Martel defeat Muslim invasion and turn back the advance of Islam in Europe.
735-795		Milon de Vere, Count of Angers - ancestor of l'Angevins.
751		Pepin II "The Short" becomes King of the Franks
755		Franks protect the church against Lombards and create the Papal States
768-814		Charlemagne rules as King of the Franks
800		Charlemagne crowned Holy Roman Emperor, unites much of Western Europe
835		Vikings from Denmark, Norway, and Sweden begin to invade northern Europe. This would continue until 1042.
843		Treaty of Verdun partitions the Carolingian Empire into 3 pieces among Charlemagne's heirs.
853		King Charles the Bald delegates land in Maine, Anjou, and Touraine to Robert the Strong.
860-930		Rollo (Hrolf) the Viking. Seizes lower Seine valley and will become the first Duke of Normandy in 911.
870		Treaty of Mersen East and West Francia absorb the fragmented middle lands (Lotharingia).

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
896		Alfred the Great, King of England, defeats Vikings; changes country forever with new laws, religion and education.
900-1000		Rise of major Counts and Dukes and creation of strong French duchies.
911		Treaty of Saint-Clair-sur-Epte - Charles III grants lands of lower Seine valley to Rollo (Hrolf) the Viking creating Normandy.
925-990		Osmund I (Osimundus) de Conteville l'Angevin - brother of Raoul I Taxo (the badger) l'Angevin of Angers.
927-942		Reign of William I, Longsword, Duke of Normandy, son and successor of Rollo.
929		Fulk I the Red, considered the first Count of Anjou, gains territories of Tours and Nantes.
935-975		Raoul I Taxo (the badger) l'Angevin is a Seigneur of lands around Angers. Witnessed chartering of Abbey of Coulombs.
940		Theobald I becomes Count of Blois.
942		Richard I (932-996) becomes Count of Rouen and Duke of Normandy following assassination of his father Guillaume I Longsword.
943-945		Richard I held prisoner in town of Laon, 150 miles east of Rouen.
945		Richard I escapes, helped by his regent and tutor, Osmond I de Conteville (925-990) and Raoul Taxo d'Angers (the first Raoul l'Angevin)
		Richard I marries Emma, daughter of Hugh the Great and sister of Hugh Capet who later becomes King of France.
950-1010		Osmund II l'Angevin, son of Osmond I (Osimundus) married to a daughter of Conan I, Duke of Brittany; he was brother-in-law of Raoul II l'Angevin; Osmond II was also Eveche (Bishop) of Bayeux.
960-1000		Jourdain l'Angevin, Seigneur de la Roch Tesson (rock of the badger) in Angers.
960		Geoffrey I (940- 987) becomes Count of Anjou. Grandson of Fulk I, he marries the granddaughter of Carolingian King Robert I.
973		Conan I, Count of Rennes, marries Emmegarde daughter of Geoffrey I, Count of Anjou.
985-1024		Raoul II de Taisson (son of the badger) l'Angevin, first l'Angevin Seigneur de Cinglais at castle Thury in Normandy circa 1000.
987		Fulk III Nera (the Black)(970-1040) becomes Count of Anjou
990		Conan I becomes Duke of Brittany
994		Fulk III Nera completes the castle <i>Chateau de Langeais</i>, the 2nd oldest known castle and first the 100 castles and abbeys he builds.
989		Peace and Truce movement by the Catholic Church. The first movement for control of society using non-violent means.
996		Richard II, Duke of Normandy (996-1026) marries Judith, daughter of Conan I, Count of Anjou.
circa 996		Raoul II de Taisson (son of the badger) l'Angevin (985-1024), grandson of Raoul Taxo de Angers, becomes a Norman baron, Seigneur de Cinglais.
1000s		Growth of towns is a sign of revival for European economy after the dark ages.
1000-1060		Osmond III l'Angevin, son of Osmond II Evech de Bayeux, and tutor and advisor of Edward the Confessor King of England. This Osmond held estates of Essex and Northampton in England awarded by Edward.
1017-1066		Raoul III l'Angevin Taisson (or Tesson - meaning the badger) Baron Thury, Seigneur La-Roche-Tesson.
1027-1035		Robert I reigns as Duke of Normandy. He never marries and fathers a bastard son with his mistress, Guillaume/William II.
1028		Guillaume/William II (1028-1087), future Duke of Normandy is born.
1030		Herluin de Conteville (1001-1066), Viscount de Conteville, marries Herleva of Falaise the mistress of Robert I Duke of Normandy. Herleva and Robert are the parents of Guillaume/William II. Herluin is the grandson of Osmond I de Conteville, son of Osmond II Eveche de Bayeux, and stepfather of Guillaume/William II.
1030-1100		Osmund IV l'Angevin, son of Osmund III and brother-in-law of Raoul III; may have repatriated to France from England.
1031-1060		Reign of King Henri I of France. Under his rule the royal domains of France reach its smallest size.
1035		Guillaume/William II becomes Duke of Normandy at 7 years old on the death of Robert I.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1042-1066		Reign of Edward the Confessor (1003-1066) King of England.
1047		First Barons Revolt. Unsuccessful attempt to capture or kill Guillaume/William II by barons led by Guy de Burgundy.
		Battle of Val-es-dunes. Guillaume/William II and King Henri I, defeat rebel barons with help from Raoul II l'Angevin.
1049		Osimundus (Osmond III), nephew of Conan I of Rennes, Duke of Brittany recorded at the funeral of Eustace I, Count of Boulogne. Osmundus Angevinus was a vassal of Edward the Confessor
1050		Raoul III l'Angevin founds Abbey of Fontenay, near Caen.
1050-1096		Raoul IV l'Angevin is a noble at the Norman court of Guillaume/William II.
1054		Second Barons Revolt. Guillaume/William II defeats barons at Battle of Mortemer. Raoul IV carries Guillaume/William's banner.
1054		Great Schism is the break of communion between the Roman Catholic Church and Eastern Orthodox churches.
1066		Guillaume/William II of Normandy, defeats Saxons at the Battle of Hastings, becomes King William I of England. Companions of the Conqueror include: Osmond, Guy(Wido), Raoul III and Raoul IV l'Angevin.
1066-1087		The reign of King William the Conqueror who builds Norman castles in England including the Tower of London.
1067		Period of church reform begins under the Pope Gregory VII
1086		Compilation of the <i>Domsday book</i>
1099		First crusades begin. Muslims are defeated and Jerusalem is retaken from Muslim control. The Crusades were wars between the Holy Roman Empire and the Muslims over the Holy Land. There would be several Crusades over the next 200 years.
1100		Agricultural revolution. Growth of trade fairs and tournaments.
1118		The Knights Templar founded to protect Jerusalem and European pilgrims.
1128		Geoffrey V (1113–1151) marries Matilda, daughter of King Henry I, the 4th son of William the Conqueror. Geoffrey V was the son of Fulk V, Count of Anjou,
1131		Fulk V, Count de Anjou, becomes King of Jerusalem. Title is held by house of Anjou until 1187 when Muslims capture the city.
1147		Second Crusade.
1154		Henry II, crowned as 1st Angevin (Plantagenet) King of England. He reigns from 1154 to 1189
1156		Kremlin built in Moscow
1158		The Hanseatic League is founded
1184		The first Inquisition begins
1185		First windmills are recorded
1187		Saladin united the Muslim world and recaptures Jerusalem.
1187-1192		Raoul, Sieur de Langle (l'Angle) was a knight who fought in the Third Crusade led by Richard the Lionheart of England and King Philip II of France
1189		Richard I, the Lionheart (1157-1199), crowned King of England, Duke of Normandy and Count of Anjou. He reigns until 1199.
1189-1192		Third Crusade; crusaders fail to recover the Holy Land
1199-1216		Reign of King John I of England. He lost the Duchy of Normandy and his other French lands to King Philip II of France, resulting in the collapse of the Angevin Empire
1200		University of Paris starts messenger service
1202		Robert l'Angevin donates his land of Montoraire to the Abbey of Aunay.
		Fourth Crusade launched; crusaders capture Constantinople
1206		The Mongol Empire is founded by Genghis Khan

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1209		Pope Innocent III and Philip II launches the Albigensian Crusade - a 20-year military campaign to eliminate Catharism in Languedoc, in southern France. The Crusade was prosecuted primarily by the French crown and promptly took on a political flavour, resulting in not only a significant reduction in the number of practising Cathars, but also a realignment of the County of Toulouse in Languedoc, bringing it into the sphere of the French crown. Catharism was a Christian Gnostic revival movement that thrived in southern France, between the 12th and 14th centuries. The followers were known as Cathars and are now mainly remembered for a prolonged period of persecution by the Catholic Church which did not recognise their belief as Christian. Adherents were also known as Albigensians after the city Albi in southern France where the movement first took hold. The beliefs are believed to have been brought from Persia or the Byzantine Empire.
1212		Children's Crusade
1214-1215		<i>Barons revolt</i> was a civil war in England in which a group of rebellious major landowners supported by a French army under the future Louis VIII of France waged war against King John of England. The war resulted with the king's signing of the Magna Carta. But the ambitions of the French prince dragged the war on after many of the rebels had made peace with John.
1215		King John of England signs the Magna Carta - weakens authority of English crown, gives people rights - king was not above the law.
1238		Ferron Langevin, Seigneur de Langevinaye, ratified the charter of Saint Magloire de Lebon.
1248-1254		Mathieu Langelier, brother of Ferron, was a knight who fought with King Louis IX of France in the 7th Crusade.
1258		Provisions of Oxford forced upon Henry III of England, establishing a new form of government limited regal authority
1271		Marco Polo leaves on his famous journey to explore Asia.
1272		The period of Ninth Crusade.
1276		Guillaume l'Anelier of Toulouse was a troubadour from Languedoc in southern France. Wrote epic poem <i>La Guerra de Navarra</i>.
1294		Donation to memory of Raoul l'Angevin by Canon Raoul l'Angevin, author of the <i>Customs of the Bishopric of Bayeux</i>
1295		Marco Polo publishes his tales of China
1297		William Wallace leads the Scottish resistance to England
1299		Ottoman Empire formed.
1305-1378		The Avignon Papacy during which seven successive popes resided in Avignon, in France, rather than in Rome. This situation arose from the conflict between the Papacy and the French crown.
1307		Knights Templar murdered by Philip the Fair of France, with the backing of the Pope
1311-1315		The Great Famine
1316		Thomas l'Angevin takes a fief in the area of Bayeux and Aunay-sur-Odon in Calvados.
1324		Oliver de Rohan, Sieur de Langle, holds lands in Buleon in Brittany.
1337		Edward III of England claims the French crown.
1337-1443		Hundred Years' War for control of the French throne. England and France struggle for dominance of Western Europe
1346		Battle of Crecy - English victory over France.
1347-1350		The Black Death sweeps across Europe and would kill around half of the people in Europe. An estimated 20% - 40% of the population is thought to have perished within the first year. The peasants who survived the Black Death believed that there was something special about them. Many felt that they had been protected, possibly by the Almighty, for a higher purpose.
1356		Battle of Poitiers - English victory over France.
1364		Pierre Langelier living in Cote d'Or, Bourgogne is fined 2 florins for taking the hat of another man.
1380		Chaucer begins to write The Canterbury Tales
1381		Jean l'Angevin living in the parish of St. Peter in Caen.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
		Robert Langevin, Sieur de Langevinaye, and his brother, Perrot Langevin, Sieur de Langeviniere and Bishop of Dol, sign the treaty ending the War of Breton Succession.
		Peasants Revolt in England
1382		The Bible is translated into English by John Wycliffe.
1399-1404		Jean, Sieur de Langle was Bishop of Duc and Captain of Pirmil.
1415		Henry V defeats French army in the Battle of Agincourt becoming the heir of France.
1420-1480		Gillet Langelier is one of the earliest printers in Paris.
1422-1461		The reign of King Henry VI (son of Henry V)
1429		Joan of Arc lifts the siege of Orleans for the Dauphin of France, enabling him to be crowned king
1429-1431		Period of Joan of Arc
1430		Capture and trial of Joan of Arc
1431		Joan of Arc is executed by England at the age of 19.
1434		The Medici family rises to prominence in Florence
1436		French King Charles VII reclaims Paris from English sympathizers making the city the capital of France again.
1443		Seigneur de Langelier living on Landes-de-Langelier in Maine-et-Loire in Brittany.
1444		German inventor Johannes Gutenberg invents the printing press marking the beginning of the Renaissance. 1455 - Gutenberg prints his first Bible on the new printing press
1452		Leonardo da Vinci is born
1453		The Hundred Years War ends. English are pushed out of France except for Calais, the only English possession on Continental Europe
1453		The Ottoman Empire captures Constantinople ending the Eastern Roman Empire also known as Byzantium.
1464		King of France establishes postal system
1470		First printing press appears in Paris.
1470-1521		Gillet II Langelier inherits the printing business from his father Gillet I.
1470-1530		Guillaume Langelier is a master brodeur (embroiderer) of fine cloth in Lyon. In 1494, he makes a tapestry for Queen Anne of Brittany and in 1515, he made clothes for the King of France.
1482		Leonardo Da Vinci paints "The Last Supper."
1486-1488		Payments from the Royal treasury to Renato and Guillelmo Angelier for creation of an opera at a church in Macon, 40 miles north of Lyon.
1486-1545		Marion Langelier, a hatter in Paris in business with his brother Pierre Langelier. These are sons of Gillet II Langelier and brother of Charles and Arnoul.
1487-1547		Pierre Langelier, a hatter in Paris in business with his brother Marion Langelier. These are sons of Gillet II Langelier and brother of Charles and Arnoul.
1492		Christopher Columbus lands in Americas AND Fall of Granada: Moors expelled from Spain
1494-1559		Italian Wars, France and Austria fight over Italian territories
1497-1557		Arnoul Langelier, son of Gillet II, and brother of Marion, Pierre, and Charles.
		Girarde Roffet Langelier, wife of Arnoul and daughter of Paris bookseller/bookbinder Pierre Roffet
1497		Vasco-da-Gama becomes the first European to travel to India by sea.
1500-1560		Marie Langelier, daughter of Antoine Langelier and Marie Lescot, sister of Bishop Nicolas Langelier.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1500-1570		Julien Langelier, brother of Antoine and cousin of Arnoul, Charles, Marion and Pierre and nephew of Gillet II Langelier; was a <i>Libraire Jure</i> and a teacher of medicine at Universities of Bourges and Tours. He was an active and vocal Protestant under the protection of Marguerite d'Orleans, Princess of France, Duchess de Berry and sister of King Francis I of France. He was a trusted adviser and tutor of Marguerite.
1500		Charles V, Holy Roman Emperor and King of Spain was born.
1501		Michelangelo returns to his native Florence to begin work on the statue David.
1501-1565		Antoine Langelier was a soldier/warrior and chevalier/knight of the King of France who distinguishes himself in the Italian Wars. He marries Marie Lescot, the sister of Pierre Lescot, architect of the Louvre.
1502		First reported African slaves in The New World
1503-1563		Charles Langelier, son of Gillet II, and brother of Marion, Pierre, and Arnoul.
1503		Spain defeats France at the Battle of Cerignola, the first battle won by gunpowder fired small arms.
1503		Nostradamus was born.
1506		Michel Langelier is Sieur de la Barre, near Fougères and his brother, Gilles Langelier, was a parish priest in the village of Passais in western Normandy near Fougères.
		Leonardo da Vinci completes the Mona Lisa.
1507		Smallpox epidemic first recorded in New World on the island of Hispaniola, devastates the native population.
1508-1512		Michelangelo paints the Sistine Chapel ceiling.
1509-1510		The 'Great Plague' in England
1513		Machiavelli writes <i>The Prince</i> , a treatise about political philosophy
1513		Oliver Langlais (also spelled Langlois or l'Anglois) is the Seigneur of lands in southwestern France near La Rochelle and St Jean d'Angely.
		Henry VIII, King of England, defeats the French at the Battle of the Spurs.
1515		François I, crowned King of France
1516		Michel Langelier is living in Paris and works in the royal administration as <i>hussier des requetes de l'Hotel</i>, and elite court of the King.
1517		Protestant Reformation begins when Martin Luther posts his <i>95 Theses</i> in Saxony.
1519		Leonardo da Vinci dies of natural causes in the arms of François I
1519-1521		Hernán Cortés leads the Spanish conquest of Mexico.
1519-1522		Spanish expedition commanded by Magellan is first to circle Earth
1523		Marie Langelier, daughter of Antoine Langelier and Marie Lescot, sister of Bishop Nicolas Langelier; marries Jean Simony, youngest son of the Baron de la Fauche. Jean Simony was the <i>Chevalier Doctor Regent</i> of the medical faculty at the University of Paris.
1524		Giovanni da Verrazzano, first European to explore the Atlantic coast of North America between South Carolina and Newfoundland.
1525		Spain and Germany defeat France at the Battle of Pavia, Francis I of France is captured.
1531-1532		The Church of England breaks away from the Roman Catholic Church and recognizes King Henry VIII as the head of the Church.
1532		Francisco Pizarro leads the Spanish conquest of the Inca Empire.
1534		Jacques Cartier claims Quebec for France.
1534		Affair of the Placards – Francis becomes more active in repression of French Protestants.
1535-1595		Nicolas Langelier, son of Antoine Langelier and Marie Lescot of Paris, is a priest and Bishop of St. Brieuc in Brittany (1564-1595)
1535		Cartier's 2nd expedition sails along the St. Lawrence River and stops in a little bay he names Baie Saint-Laurent.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
		Cartier is the first European to discover L'Isle-aux-Coudres, Quebec.
		Cartier continues to sail up the St. Lawrence to the village of Hochelaga
1536-1563		Arnoul and Charles Langelier, <i>Libraire Jures</i> in Paris; operate the premier printing, publishing and bookselling business in the city at the Palace and University of Paris.
1536		Establishment of the Inquisition in Portugal
1537		Julien Langelier had to flee Paris to avoid persecution for his Protestant beliefs - travels to Bourges and later Tours to teach at the universities.
		On June 9, Pope Paul III proclaims that since the <i>Sauvages</i> (Indians) are real humans, they must receive the Roman Catholic faith.
1539		Louys (Louis) Langelier, <i>Sieur de Brosse</i> , is a soldier in the army of King Louis XIII at the garrison of Belle Isle.
		Jehanne Langelier is married to Rene Legay, <i>Ecuyer Sieur de Singere</i> . Jehanne is the daughter of Guillaume Langelier, <i>Sieur de Langelierye</i> .
		Hernando de Soto explores inland North America.
1540-1600		Sebastien Langelier, <i>Ecuyer Chevalier Controleur des Guerres</i> in the army of King Charles IX. Fought in Italian Wars and Wars of Religion.
1541		Cartier builds Charlesbourg-Royal fort, first permanent European settlement in North America, near the Cap-Rouge and St. Lawrence rivers.
1542		War resumes between Francis I of France and Emperor Charles V. This time Henry VIII is allied with the Emperor, while James V of Scotland and Sultan Suleiman I are allied with the French.
1543		Catherine l'Juene Langelier, daughter of Arnoul Langelier and Girarde Roffet, marries Claude Gautier a merchant bookseller.
		Copernicus publishes his theory that the Earth and the other planets revolve around the Sun
1547-1640		Guillaume Langelier is <i>Ecuyer (Squire) Sieur de Langelierye</i> with estate in the parish of Pommeraye 20 miles south of Angers. He lives to age 93.
1547		Pierre Langelier, son of Pierre Langelier the hatter and grandson of Gillet II Langelier, is apprenticed to the publishing house of his uncles Arnoul and Charles.
1550-1610		Abel Langelier, son of Arnoul Langelier and Girarde Roffet, succeeded his father and uncle in the printing, publishing and bookselling business. He was a <i>Libraire Jure</i> at the palace and University of Paris.
1550-1551		<i>Valladolid debate</i> was the first moral debate in European history to discuss human rights and treatment of colonized Indigenous people by colonizers. Held in the Spanish city of Valladolid, it was a moral and theological debate about colonization of the Americas, its justification for the conversion to Catholicism, and more specifically the relations between the European settlers and the natives of the New World. It consisted of a number of opposing views about the way natives were to be integrated into colonial life, their conversion to Christianity, and their rights and obligations.
1550		Claude Langelier, <i>Sieur de Lezare</i> , publishes a poem about Joan of Arc's battle of Tournelles. He is the brother of Michel Langelier, <i>Sieur de Sugan</i> , and Guillaume, <i>Sieur de la Martinais</i> . All had estates near Fougères in Brittany. His sister, Francois, is married to the <i>Sieur de la Provostiere</i> .
1553-1615		Marguerite de Valois, daughter of King Henri II of France and Catherine de' Medici and sister of Kings Francis II, Charles IX and Henri III. Married King Henri of Navarre and becomes Queen of France when her husband becomes King Henri IV of France.
1558		After 200 years, England loses Calais to France.
1560		Catherine l'Ainee Langelier, daughter of Arnoul Langelier and Girarde Roffet, marries Mathieu Bachelet.
circa 1560		Camille and Marie Simony, daughters of Marie Langelier and Jean Simony are part of the retinue of Princess (later Queen) Marguerite.
1562-1598		French Wars of Religion, a prolonged period of war and popular unrest between Roman Catholics and Huguenots (Reformed/Calvinist Protestants) in the Kingdom of France. It is estimated that three million people perished in this period from violence, famine, or disease in what is considered the second deadliest religious war in European history (surpassed only by the Thirty Years' War, which took eight million lives).
1562		Charles Langelier is in Orleans in Brittany as a wine merchant and controleur of the gate of Bourgogne.
		Jehan Langelier is in Orleans, Brittany as a wine merchant and controleur of the Port.
		Julien Langelier worked as a surgeon in the towns of Saint Broladre, Cancale and St. Germain en Cogles all located along the northern coast of Brittany.
		Barbe Langelier marries Jean du Buat, <i>Ecuyer Seigneur du Bailleul puis du Buat</i> .

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
		Massacre of Wassy and Battle of Dreux in the French Wars of Religion.
1563		Bishop Nicolas Langelier of St. Brieuc was a delegate at the Council of Trent
		Plague outbreak kills 80,000 people in England.
1564		Galileo Galilei born on February 15
1569		World map published by Gerardus Mercator.
1571		Michelle Langelier, the third daughter of Arnoul Langelier and Girarde Roffet, was a religious du le Prierure Royal de Notre Dame Bruyeres et les Montfort.
1572-1609		Abel Langelier conducts business with his wife Francoise de Louvain in Paris as publishers and printers of books and manuscripts. Abel and his family later flee Paris and France to avoid persecution. Abel establishes a publishing and printing business in London, England.
1572		Massacre of Protestants on St. Bartholomew's Eve in Paris
1577-1580		English privateer Francis Drake circles the world.
1577		Bishop Nicolas Langelier of St. Brieuc makes a famous speech to the Henri III King of France following the convocation of Melun.
1583		Bishop Nicolas Langelier transcribed the Acts of the Council of Tours.
1588		England repulses the Spanish Armada.
1588-1598		Religious civil wars in Brittany. The cathedral of St. Brieuc is sacked and church archives destroyed as it is siezed and changes hands between the Catholic League and Royal toops. Bishop Nicolas Langelier retires to Dinan and writes several important manuscripts.
1589-1593		Henri IV becomes 1st Bourbon King and converts to Catholicism, ending Wars of Religion
1590		Michel Langelier born, Fresquiennes, Seine Maritime, Normandie, France
1595		Catherine Bidaut born, Fresquiennes, Seine Maritime, Normandie
		Bishop Nicolas Langelier dies at Dinan.
1598		<i>Edict of Nantes</i> ends the French Wars of Religion. King Henry IV of France granted the Calvinist Protestants of France (also known as Huguenots) substantial rights in the nation, which was still considered essentially Catholic at the time. In the edict, Henry aimed primarily to promote civil unity.[a] The edict separated civil from religious unity, treated some Protestants for the first time as more than mere schismatics and heretics, and opened a path for secularism and tolerance. In offering general freedom of conscience to individuals, the edict offered many specific concessions to the Protestants, such as amnesty and the reinstatement of their civil rights, including the right to work in any field or for the state and to bring grievances directly to the king. It marked the end of the religious wars that had afflicted France during the second half of the 16th century.
1600-1645		Michel Langelier, Sieur de Sуган, has an estate near Fougères in Brittany. His brother are: Claude, Sieur de Levare and Guillaume, Sieur de la Martinais. His sister, Francois, is married to the Sieur de la Provostiere.
1600		Pierre de Chauvin de Tonnetuit founds a trading post at Tadoussac.
1603		Francois Gravé du Pont, with Samuel de Champlain, finds and explores the St. Lawrence River as far as Montreal and takes possession of lands he calls (Newfoundland) and Acadie (Acadia).
1607		Jamestown, Virginia, is settled. The first permanent English colony in North America.
1607	March 15	Jehan Langelier born, Fresquiennes, Seine Maritime, Normandie, son of Michel and Catherine and brother of Sebastien
1608		Sponsored by King Henry IV, Samuel de Champlain founds Quebec City in New France annd builds a fort
1609		Champlain joins a military expedition against the Iroquois. The Hurons and their French allies are victorious.
1609		Champlain with a company Huron Indians attacks a Mohawk settlement in New York.
1610		Étienne Brûlé is sent by Champlain to live among the Hurons to learn their language. He is later burned at the stake and eaten by the Hurons - becoming the first crème brule.
1610		Champlain marries Helene Boule she is 13.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1610		King Henry IV of France is assassinated by François Ravaillac a French Catholic zealot .
1610	February 20	Marie Langelier born, Fresquiennes, Seine Maritime, daughter of Michel and Catherine, sister of Sebastien
1610		Michel Langelier and Catherine Bidaut marriage, at church in St Lubin, Fresquiennes, Seine Maritime, Normandie
1610		Philippe Ardouin born, Paris, Ile-de-France, mother of Marie de Beauregard
1611		The first publication of the King James Bible.
1612		Champlain is made lieutenant of the vice-roi in New France.
1613		Acadia is taken by the troops of English adventurer Samuel Argall.
1613		Sebastien Langelier born, Fresquiennes, Seine Maritime, Normandie, France, son of Michel and Catherine Langelier
1615		Arrival of the <i>Récollets</i> from Rouen, a French reform branch of the Order of Friars Minor, commonly known today as the Franciscans. Denoted by their gray habits and pointed hoods, the Recollects took vows of poverty and devoted their lives to prayer, penance, and spiritual reflection. The Recollects were important as early missionaries to the French colonies in Canada, although they were later displaced by the Jesuits.
1615		Oliver Beauregard born, Paris, Ile-de-France, father of Marie de Beauregard
1615-1708		Marie Langelier, daughter of Michel Langelier and Catherine Bidault and sister of Sebastien Langelier. Marries Jacques LeSueur in France. After the death of her husband, Marie emigrates to New France as a Fille du Roi.
1616		English poet and playwright William Shakespeare dies.
1617		Louis XIII crowned king at the age of 17
1617	November 21	Sebastien Langelier baptism, in St Lubin, Fresquiennes, Seine Maritime, Normandie, France
1618		The Bohemian Revolt precipitates the Thirty Years' War, which devastates Europe from 1618 to 1648.
1620		Pilgrims arrive in North America on the Mayflower
1620	November 20	Jean Langelier born at Croix-Mare (St Aubin), son of Michel and Catherine and brother of Sebastien
1622		Jamestown massacre: Algonquian natives kill one-third of the English colony's population.
1624-1642		French chief minister, Cardinal Richelieu, centralizes power in France.
1625-1628		Francois Langlais is the Abbe de Beaulieu.
1625		Arrival of the Jesuits in New France.
1626		St. Peter's Basilica in the Vatican completed.
1627		King Louis XIII of France introduces the seigneurial system and forbids settlement in New France by anyone other than Roman Catholics. Cardinal Richelieu charts Compagnie de la Nouvelle France (the Company of One Hundred Associates). King Louis XIII of France grants the Company a monopoly to trade in furs and to organize the settlement of New France. Champlain is the colony commander.
1627		War begins between England and France
1627		Cardinal Richelieu lays siege to Protestant La Rochelle, which eventually capitulates.
1629		July 16, three English privateer brothers, David, Louis, and Thomas Kirke take Quebec. Champlain forced to surrender Quebec to the English and evacuate the post.
1629		Cardinal Richelieu allies with Swedish Protestant forces in the Thirty Years' War to counter Holy Roman Empire expansion.
1631		A French newspaper carries first classified ads
1632		Treaty of Saint-Germain-en-Laye restores Quebec to France.
1632		The Couillard-Hébert family receives the colony's first slave. He is a black boy from the West Indies.

YEAR	DATE	Event
1632		Gabriel Sagard publishes <i>Le Grand Voyage au pays des Hurons</i> and a dictionary of the Huron language.
1633		Galileo Galilei arrives in Rome for his trial before the Inquisition.
1634		Sieur de La Violette founds a fur trading post and a fort, which later becomes the town of Trois-Rivières.
1634		Hurons begin to drive out the Jesuits as disease decimates the Hurons.
1635		The Jesuits found the Collège de Québec (later the Université du Québec)
1635		Samuel de Champlain dies on December 25.
1636		Arrival of the new governor Charles Huault de Montmagny on June 12.
1636		Harvard University is founded in Cambridge, Massachusetts.
1639		Jehanne de Langelier is prosecutor by official appointment at the <i>Ban et arriere-ban d'Anjou Convocation de 1639</i>. She is representing her father Guillaume, Ecuyer Sieur de Langelierye, her brother Louys de Langeliery, Ecuyer Sieur de Brosse and her husband.
1639		Foundation of the Société de Notre-Dame de Montréal. The organization's mission was to convert the Indigenous population to Christianity and found a Christian settlement, which would be later known as Ville-Marie.
1639		Arrival of the Ursulines and the Hospitalières in the colony.
1640		Oliver Beauregard marries Phillippe Ardouin (Hardouin), Paris, Ile-de-France, parents of Marie de Beauregard
1641		Beginning of the French and Iroquois Wars
1642		Paul de Chomedey de Maisonneuve and Jeanne Mance found Ville-Marie, today Montreal on May 17.
1643-1650		Guillaume Langelier, Sieur de la Martinais, writes his memoirs. His estate is near Fougères and he owns and operates a sardine factory in St. Malo.
1643		Arrival of Louis d'Ailleboust de Coulange et d'Argentanay, officer and military engineer.
1643		Louis XIV is crowned King of France. Mazarin is principal minister. He reigned until his death in 1715, his reign is the longest of any monarch in history at 72 years and 110 days.
1647		Creation of the Conseil de Québec on March 27.
1647		Marie de Beauregard born, in the parish of St-Germain-L'Auxerrois, Paris, Île-de-France, France, daughter of Olivier de Beauregard and Philippe (Philippine) Ardouin (Hardouin)
1648		Beginning of the genocide of the Huron peoples by the Iroquois confederacy.
1648		Louis d'Ailleboust becomes governor of New France after the refusal of Maisonneuve to take the position.
1648		The Huron country is destroyed and fleeing Hurons are relocated to Ile d'Orleans with the help of governor d'Ailleboust.
1648		Peace of Westphalia ends Thirty Years' War and Eighty Years' War, marks the end of Spain and Holy Roman Empire as major powers.
1648-1653		<i>The Fronde</i> civil war in France. King Louis XIV confronted the combined opposition of the princes, the nobility, the law courts (parlements), and most of the French people, and yet won out in the end. The Fronde was divided into two campaigns, the Fronde of the parlements and the Fronde of the nobles. The Fronde represented the final attempt of the French nobility to do battle with the king, and they were humiliated. In the long-term, the Fronde served to strengthen Royal authority, but weakened the economy. The Fronde facilitated the emergence of absolute monarchy. Louis XIV, impressed as a young ruler with the experience of the Fronde, came to reorganize French fighting forces under a stricter hierarchy whose leaders ultimately could be made or unmade by the King
1650		Michel Langelier dies, Fresquiennes, Seine Maritime, Normandie, France
1651		Jean de Lauzon becomes governor of New France.
1651		Marie Langelier (L'Angelier) born, Fresquiennes, Seine Maritime, daughter of Sebastien Langelier (mother unknown)
1652-1712		Jean Francoise Langelier, daughter of Michel Langelier of Fougères, lived in towns of Rennes and Fougères in Brittany. Married Andre Debois, Sieur de Morionnais, adviser to the King.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1653		The population of Quebec now stands at 2,000.
1653	September 22	Sebastien Langelier arrives in New France aboard the ship <i>Le Saint Naizaire</i>
1657		Arrival of the Roman Catholic Sulpician Order in Montreal.
1657		Pierre de Voyer d'Argenson replaces Jean de Lauzon as governor of New France.
1659		François de Laval becomes the first bishop of New France.
1659		Sebastien Langelier first mentioned in official records as owner of a farm between the widow Guilleboust (d'Ailleboust) and Pierre Tourmente
1660	November 10	Sebastien Langelier took on a farming lease from the widow Guilleboust (d'Ailleboust)
1661		Cardinal Mazarin, de facto ruler of France, dies.
1661		Louis XIV puts his minister Jean-Baptiste Colbert in charge of reorganizing the administration of New France on March 16.
1661		Pierre DuBois, baron Davaugour becomes governor of New France.
1662	May 1	Sebastien Langelier purchased land & grain mill in Sainte Michel from Charles le Gardeur and Jacques Goulet
1663		France takes full political and military control over its colonial possessions in New France making it a royal province under Louis XIV. The Sovereign Council is created to administer the colonies under the absolute authority of the King.
1663		François de Laval founds the Séminaire de Québec, now known as the Université Laval.
1663		Arrival of Augustin de Saffray de Mézy, first governor named by the King, Monseigneur Laval, royal commissioner Louis Gaudais-Dupont and 150 colonists and craftsmen on September 15.
1663		Election of Jean-Baptiste Legardeur de Repentigny, first mayor of Quebec City on October 17.
1663		Robert Hooke discovers cells using a microscope.
1663	December 15	Judgement ordering Sebastien Langelier to pay 13 livres in wheat and 9 livres silver money plus seizure of a cow to Pierre Normand LaBriere
1663	December 15	Judgement ordering Sebastien Langelier to pay 22 livres for work of "toolmaking" (tailor) to Pierre Normand LaBriere
1664	April 5	Judgement ordering Sebastien Langelier to pay 13 livres 18 sols to Aubert sieur de la Chesnaye
1665		Jean-Baptiste Colbert appoints Jean Talon as intendant of New France.
1665		The new governor de Mézy dies of sickness in Quebec City.
1665		Daniel de Rémy de Courcelle becomes governor of New France.
1665		June 19. Arrival of the Carignan-Salières Regiment of 1,300 soldiers.
1665		The Carignan-Salières Regiment destroys five Mohawk nation villages, weakening Iroquois resolve to keep fighting.
1665		The Great Plague of London.
1665	June 18	Marie de Beauregard arrives in New France aboard the ship <i>Le St Jean Baptiste</i>, she is a <i>Filles du Roi</i>
1665	October 31	Marriage contract signed between Sebastien Langelier and Marie de Beauregard
1665	November 12	Sebastien Langelier and Marie de Beauregard marriage, at Notre Dame de Quebec basilica
1666		A census conducted by Jean Talon in the winter of 1665-1666 showed a population of 3,215 French inhabitants residing in New France.
1666		During the autumn, the soldiers of Carignan-Salières, led by the Marquis de Tracy, the governor of New France, invade the Iroquois territory to the south, burn their villages and destroy their crops.
1667		Signing of a peace treaty with the defeated Iroquois.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1667		The first <i>Filles du roi</i> ("King's Daughters") arrive in New France during the summer.
1667		Census shows Sebastien (50) and Marie (20) own property of 5 arpents (5 acres) in Cap Rouge, Cote St Ignace
1667	June 21	Sebastien Langelier makes an obligation to donate to the Confrerie du Ste Anne before notary Gilles Rageot
1667	August 20	Commission given to the sieur Damours, councillor, to take information about the wife of Sébastien Langelier and other women and girls who were committing scandalous acts.
1667-1668		The War of Devolution; France invades the Netherlands. The Peace of Aix-la-Chapelle (1668) brings this to a halt.
1668	January 8	Sebastien paid notary Romain Becquet for leased land from Claude Charron
1669	June 30	Marie Langelier (L'Angelier), sister of Sebastien Langelier, arrives in New France aboard the ship <i>Le St Jean-Baptiste</i> , she is a <i>Filles du Roi</i>
1670		Jean-Baptiste Legardeur de Repentigny establishes Repentigny, Quebec ^[2]
1670		The Hudson's Bay Company was founded in New France
1670		The city of Charleston is founded in present-day South Carolina.
1670	March 13	Marie Langelier (L'Angelier) marries Vivian Rochereau, in Ste-Anne-de-la-Pérade, Quebec
1670	October 12	Charles Langelier born, probably in Sillery, Haute Ville de Quebec, son of Sebastien and Marie
1672		Louis Buade de Frontenac becomes Governor of New France on April 7.
1672-1678		Franco-Dutch War between France, England, Sweden, Münster, Cologne and England against the Dutch Republic, which was later joined by the Austrian Habsburg lands, Brandenburg-Prussia and Spain to form a Quadruple Alliance. Louis IV considered the Dutch to be trading rivals, seditious republicans and Protestant heretics
1673	November 24	Pierre Langelier born, in Sillery, Haute Ville de Quebec, son of Sebastien and Marie
1674		Creation of the Roman Catholic diocese of Quebec. François de Laval is made Bishop.
1674	December 4	Appeal to the Lieutenant General of Quebec between Sebastien Langelier and Jean Routier
1675		The expression <i>coureur des bois</i> is coined to name those who bypass Royal officials and deal directly with the First Nations in the fur trade.
1675		Arrival of the new intendant Jacques Duchesneau de la Doussinière et d'Ambault.
1678	August 12	Dispute between Sebastien Langelier and Jean Levasseur about work done by the latter
1678	June 13	Marie Anne Langelier born, in Sillery, Haute Ville de Quebec, daughter of Sebastien and Marie
1681		Census shows Sebastien (64 years old), Marie (34 years old), Charles (11 years old) and Marie Anne (4 years old) living in Sillery, Haute Ville de Quebec
1682		Arrival of governor Joseph-Antoine Le Febvre de La Barre and intendant Jacques de Meulles
1682		René Robert Cavalier de La Salle explores the length of the Mississippi river and claims river valley and all Louisiana for the king of France.
1682		Louis XIV moves the French royal court to Versailles
1682		Catherine Bidaut dies in Vaux Saules, Cote d'Or, France (about 280 miles south east of Fresquiennes)
1682	October 12	Sebastien Langelier dies, in Sillery, Haute Ville de Quebec
1682	September 20	Marie de Beauregard Langelier marries widower Etienne Gelineau (Gelinas) in Notre-Dame de Québec (on the marriage record, Marie is listed as a resident of Sillery)
1683		Vincent Langelier born, in Sillery, Haute Ville de Quebec, son of Sebastien and Marie
1683		Oliver Beauregard dies, at Auxerre, France, father of Marie de Beauregard
1684		Pierre-Esprit Radisson, a <i>coureur de bois</i> , is employed by Britain to explore the north for furs.
1684	June 23	Jean Baptiste Gelineau born, Neuville, Quebec, son of Marie de Beauregard Langelier Gelineau and Etienne Gelieau.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1685		Jacques-René de Brisay, marquis de Denonville becomes governor of New France.
1685		Louis XIV of France decrees the Code noir (Black Code) that ordered all Jews out of the French colonial empire, defined the rules for slavery, restricted the activities of free Negroes, and forbade the exercise of any religion other than Roman Catholicism.
1685		Louis issues the Edict of Fontainebleau that revokes the Edict of Nantes and outlaws Protestantism in France. The Edit of Nantes had granted the Huguenots the right to practice their religion without persecution from the state. From the outset, religious toleration in France had been a royal, rather than a popular policy and Louis XIV resented the presence of heretics among his subjects
1686	December 22	Etienne Gelineau sells his farm in Becancour to Jean Francois Gely and Marie Anne Langelier; Etienne and Marie de Beauregard continue to live here with Marie Anne and her family
1686		Philippe Ardouin dies, at Paris, Ile-de-France, mother of Marie de Beauregard
1687		Isaac Newton publishes Principia Mathematica.
1687	May 1	Receipt of Marie Beauregard wife of Estienne Gelinas (Gelineau) before notary François Genaple
1687	May 12	Louis Gellineau born, Neuville, Quebec
1687	June 22	Receipt of Marie Beauregard wife of Estienne Gelinas before notary François Genaple
1687	May 12	Louis Gellineau dies, Neuville, Quebec
1688-1697		The Grand Alliance sought to stop French expansion during the Nine Years War.
1689		Frontenac is reappointed governor of New France.
1689		August 5, The Lachine massacre - Fifteen hundred Iroquois warriors attack the settlement of Lachine, killing or torturing most if its inhabitants.
1689		John Locke publishes Two Treatises of Government outlining his ideas for a more civilized society based on natural rights and contract theory
1689		English Bill of Rights - establishes certain civil rights of individual such as the prohibition of cruel and unusual punishment and limits the power of the crown.
1690		Sir William Phips appears with several ships near L'Isle d'Orleans demanding the surrender of Quebec. Frontenac refuses and Phips withdraws.
1690		July 2, the Battle of Coulée Grou - 100 Iroquois are attacked by Canadian pioneer Jean Grou and others who are captured and burned alive.
1690		New France falls after losing 600 men in war.
1692		Marie-Madeleine Jarret de Verchères is a hero in New France after defending a fort against the Iroquois while waiting for French Army reinforcements.
1692	June 21	Charles Langelier marries Marie a Francoise des Trois Maisons, at Chateau Richer
1692-1694		Famine in France kills 2 million.
1696		During King William's War French troops seized the Avalon Peninsula in Newfoundland and burned the city of St. John's.
1696		René Lepage de Ste-Claire founded what will become the city of Rimouski later. He installed all his family in the Lower St. Lawrence. He obtained this Seigneurie from Augustin Rouer de la Cardonnière in exchange of a ground which he had on the île d'Orléans.
1697	June 3	Marie Anne Langelier marries Jean Francois Gely, at Cap St Ignace, Montmagny, Quebec
1698		Louis-Hector de Callière is made governor of New France after the death of Frontenac.
1699		Pierre Le Moyne d'Iberville establishes France's first permanent settlement in Louisiana in what is now the southernmost portion of Alabama.
1701		July 24, Antoine Laumet de La Mothe, sieur de Cadillac with approximately 100 French soldiers and additional indian scouts founded Fort Ponchatrain (in honor of the Count Ponchatrain, Minister of the Marine) at the narrowest point of the Detroit River at a place he called "ville de troit" or "city of the straits."
1701		August 4 : Signing of the Great Peace of Montreal between 39 First Nation tribes and the French Colonial government.
1702		Beginning of Queen Anne's War between France and Great Britain.
1702	December 26	Pierre Langelier dies at the Hotel Dieu de Quebec

YEAR	DATE	Event
1703		Philippe de Rigaud Vaudreuil, governor of Montreal, is made governor of New France.
1703	January	Vincent Langelier is a seminary student
1703	February 9	Vincent Langelier dies at the Hotel Dieu de Quebec
1704		Claude de Ramezay is made governor of Montreal on May 15.
1704		February 29 - Deerfield Massacre: French from Quebec and Native American forces under the command of Jean-Baptiste Hertel de Rouville attacked the village of Deerfield, Massachusetts.
1708	November 30	Marie Langelier (L'Angelier) dies, age 93,, at Ste Anne de la Perade, Quebec, daughter of Sebastien Langelier (<i>mother unknown</i>) married to Vivian Rochereau, they live in Grondines and had 8 children
1712		New France extends from Newfoundland to Lake Superior and from the Hudson Bay to the Gulf of Mexico.
1712		Michel Bégon becomes Intendant of New France
1713		French colonists in all of North America numbered about twelve thousand, while British colonists numbered almost one million.
1715		Louis XIV dies and Louis XV accedes to the throne of France.
1715	October 24	Marie de Beauregard Langelier Gelineau buried at either L'Islet, Cap St Ignace or Becancour
1715		Etienne Gelineau moves to live with his son Etienne in Yamachiche and remains there until his death
1717		1717 - French banker John Law's Mississippi Company sets up business in Louisiana and the Mississippi River basin.
1719		Jacques David appointed royal notary of Montreal.
1731		Beginning of the construction of the <i>Chemin du roy</i> a historic road along the north shore of the St. Lawrence River between Quebec City and Montreal.
1734		Marie-Joseph Angélique, a black slave in New France, is hanged for allegedly burning the house of her owner.
1743		Louis-Joseph Gaultier de La Vérendrye and his brother, François de La Vérendrye, travelling from Fort La Reine, reach the Rocky Mountains.
1745		The fortress of Louisbourg falls to the English.
1748		Signature of the Treaty of Aix-la-Chapelle ended the War of the Austrian Succession - Louisbourg was returned to France
1748		Roland-Michel Barrin de La Galissonnière becomes interim governor of New France.
1749		Jacques-Pierre de Taffanel, marquis de Jonquière becomes governor of New France.
1751		July 12th, the beginning of the siege of Quebec City.
1752		Ange Duquesne, marquis de Menneville becomes governor of New France.
1754		A census shows the population of New France to be 55,009 while in Britain's Thirteen Colonies it has reached 1,170,800.
1754		Beginning of the French and Indian War between Great Britain and France for control of the North America. It is part of the Seven Years' War.
1755		Pierre François de Rigaud, Marquis de Vaudreuil-Cavagnal becomes governor of New France.
1755		Acadian Expulsion begins on July 28 -the forced removal of French Acadians by the British from the present day Canadian Maritime provinces
1756		New commander of the French troops Louis-Joseph de Montcalm arrives in Quebec City and is made subordinate of governor Vaudreuil.
1756		August 29, beginning of the Seven Years' War in Europe.
1757		The French army takes Fort William Henry on August 9.
1758		Battle of Fort Carillon. General Montcalm's soldiers resist the attack of General James Abercrombie.

<u>YEAR</u>	<u>DATE</u>	<u>Event</u>
1758		Marie Anne Langelier dies, in Lancienne-Lorette, Quebec Children of Marie Anne Langelier and Jean Francois Gely are: Gertrude Gely (1698); Marie-Jeanne Geli (1700); Bernard-Francois Geli (1702); Noel-Joseph Geli (1704); Marie-Charlotte Geli (1707); Louis-Etienne Geli 1709); Jean-Baptiste Geli (1712); and Marie-Anne Gely (1715);
1759		September 13, the British troops of James Wolfe defeat the French troops of Montcalm in the Battle of the Plains of Abraham near Quebec City.
1759		September 18, Quebec City surrenders. The government of New France moves to Montreal. See Articles of Capitulation of Quebec.
1775		Marie de Beauregard Langelier Gelineau dies at either L'Islet, Cap St Ignace or Becancour

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APPENDIX D.

LANGELIER FAMILY TREES:

FRANCE - PRE 1100

FRANCE - 1100 TO 1650

NEW FRANCE - POST 1650

**(APPLICATION & FAMILY TREE
FOR LA SOCIETE DES FILLES DU ROI)**

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L'ANGEVIN FAMILY TREE

NOAH

MELIAGAR

Greek hero, cousin of Hercules,
killed the Calydonian Boar,
One of the argonauts, accompanied
Jason on quest for golden fleece.

DIOMEDES

Commander of 80 ships and
respected leader in the Trojan War.
His famous exploits include
the wounding of Aphrodite,
the slaughter of the Thracians,
and seizure of the Trojan Palladium,
the sacred image that protected Troy.

VERUS

Well known gladiator
during the reigns of Emperors
Vespasian and Titus in the
later part of the 1st century.

HOUSE OF BRITANNY

HOUSE OF ANJOU

**ROYAL
HOUSE OF FRANKS**

**HOUSE
OF NORMANDY**

**JUDICAE
DE BAYEUX
COMTE DE RENNES**

**MEEN I
OF RENNES
SEIGNEUR DE FOUGERES**
974-1020

**CONAN I,
COUNT OF RENNES,
DUKE OF BRITANNY**
927-992

**AUFFROY
DE FOUGERES**
980-1048

**GEOFFREY I,
COUNT OF RENNES,
DUKE OF BRITANNY**
980-1008

**MEEN II
SEIGNEUR DE FOUGERES**
1030-1092

VASSALS OF THE COUNTS OF ANJOU

**OSMOND I
L'ANGEVIN DE CONTEVILLE**
935-990
Brother of Raoul I Taxo de Angers
Tutor of Richard I Duke of Normandy

**OSMOND II
L'ANGEVIN**
950-1010
Eveche de Bayeux
Married daughter of
Conan I, Duke of Brittany

**OSMOND III
L'ANGEVIN DE CONTEVILLE**
1000-1060
Tutor, advisor and vassal
of Edward the Confessor
Grandson of Conan I, Duke of Brittany

**HERLUIN
DE CONTEVILLE**
1001-1066
Stepfather of William II,
Duke of Normandy, the Conqueror
and father of Odo and Robert

**OSMOND IV
L'ANGEVIN**
1030-1000
Brother of Herluin de Conteville
Brother in law of Raoul III l'Angévin

**RAOUL TAXO
(THE BADGER)
L'ANGEVIN DE ANGERS**
935-975
Brother of Osmond I l'Angévin

**JOURDAIN DE TAISSON
(SON OF THE BADGER)
DE ANGERS**
960-1000
Seigneur de la Roche Taisson de
Angers

RAOUL II L'ANGEVIN
985-1024
Conan I grants lands near
Seigneurie de Fougères

RAOUL III L'ANGEVIN
1017-1066

RAOUL IV L'ANGEVIN
1050-1096

**MILON DE VEVE,
COUNT OF ANJOU**
735-795
Brother in law of Charlemagne
Commander of Charlemagne's army

**FULK I
THE RED,
COUNT OF ANJOU**
870-942

FULK II
905-960

**GEOFFREY I
COUNT OF ANJOU**
940-987
Marries daughter of Robert I,
descendant of Charlemagne

**FULK III NERA,
THE BLACK, COUNT OF ANJOU**
970-1040

**GEOFFREY II
COUNT OF ANJOU**
1040-1060
Died childless.
1060, Became a monk
in Saint Nicolas d'Angers

**GEOFFREY III
COUNT OF ANJOU**
1040-1096
Son of Emmegarde
sister of Geoffrey II

**FULK IV
COUNT OF ANJOU**
1043-1109
Brother of Geoffrey III

CHARLEMAGNE
Brother in law
of Milon de Vève

**ROLLO
THE VIKING
DUKE OF NORMANDY**
860-930

**WILLIAM I
LONGSWORD
DUKE OF NORMANDY**
893-942

**RICHARD I
DUKE OF NORMANDY**
932-996

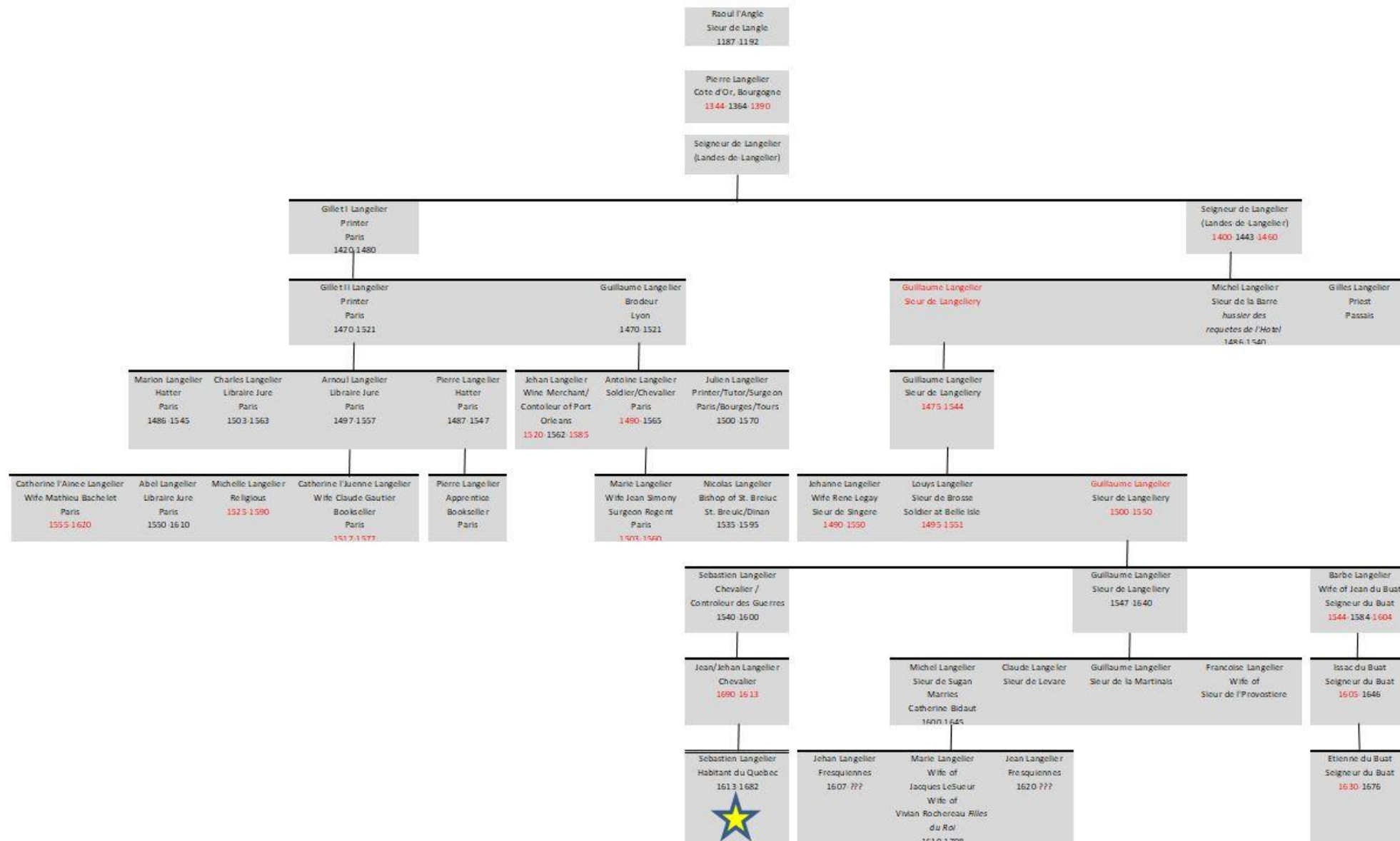
**RICHARD II
DUKE OF NORMANDY**
996-1026

**RICHARD III
DUKE OF NORMANDY**
1001-1027

**ROBERT I
DUKE OF NORMANDY**
1000-1035

**WILLIAM II
DUKE OF NORMANDY
KING OF ENGLAND**
The Conqueror
1028-1087

LANGELIER FAMILY TREE IN FRANCE: 1100-1650



PAULE LANGELIER MCCREADY
1589 OAKHURST DRIVE
MT. PLEASANT, SC 29466
TELEPHONE: 843-972-8270

September 23, 2018

La Societe des Filles du roi et soldats du Carignan
PO Box 220144
Chantilly, VA 20153-6144

Dear Sirs:

Enclosed is my check and application for full membership in La Societe des Filles du Roi. I am very interested in the benefits of membership and participating in your organization.

Since childhood, I have always known through family stories that my ancestor, Marie de Beauregard, was a Filles du Roi. For the past year, I have been working with my husband to learn all that we can about my family history and to document the lineage of my family tree. As we have been collecting documentation on my ancestors, we discovered your organization. Application for membership in your Society was very helpful in getting us to organize our information. It gives us a coherent package that we can pass on to our children and grandchildren so that they may better understand their ancestry.

I believe that my application is complete according to the instructions online, but please let me know if you require additional information.

Thank you.

Sincerely,

Paule Langelier McCready

/application enclosed

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**APPLICATION OF
PAULE LANGELIER MCCREADY
FOR FULL MEMBERSHIP IN
LA SOCIETE DES FILLES DU ROI**



**APPLICATION OF
PAULE LANGELIER MCCREADY**

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La Société des Filles du roi et soldats du Carignan, Inc.
PO Box 220144, Chantilly, VA 20153-6144
Email: info@fillesduroi.org

APPLICATION FOR FULL MEMBERSHIP

I wish to apply for full membership in La société des filles du roi et soldats du Carignan, Inc. I understand there is a US\$15.00 annual membership fee and US\$20.00 one-time application and verification fee (total cost of US\$35.00). Proof of descentance from a King's Daughter and/or a Soldier in the Carignan Regiment is required. During the process of verification members are admitted as associate members.

THE NAME OF MY ANCESTRESS (FILLE DU ROI) IS:

MARIE DE BEAUREGARD

AND/OR

THE NAME OF MY ANCESTOR (CARIGNAN REGIMENT SOLDAT) IS:

SEBASTIAN LANGELIER

This application and all supporting documents become the property of La Société des filles du roi et soldats du Carignan, Inc. I give my permission for the society to publish all or any part of this application. I also give my permission for this application to be used by other researchers. I do swear that the statements in this application are true to the best of my knowledge.

Signed: **PAULE LANGELIER MCCREADY**

Date: **JULY 27, 2018**

Do you have French-Canadian genealogical experience and live near a library with a French-Canadian collection? Yes ☐ No ☒

NAME: **PAULE LANGELIER MCCREADY**

ADDRESS: **1589 OAKHURST DRIVE**

CITY/STATE/ZIP: **MOUNT PLEASANT, SOUTH CAROLINA, USA 29466**

PHONE: **843 - 972 - 8270**

EMAIL ADDRESS: **mc3dinc@outlook.com**

Mail completed application along with your lineage chart and check or money order payable in US funds payable to: SFDRSC, PO Box 220144, Chantilly, VA 20153-6144

La Société des Filles du roi et soldats du Carignan, Inc.
PO Box 226144, Chantilly, VA 20153-6144
Email: info@fillesduroi.org

YOUR NAME: PAULE LANGELIER MCCREADY

To be sent in with completed Application for Full Membership

LINEAGE CHART

GENERATION I (Ancestress or Ancestor: Soldat or Filles Du Roi)

Name: MARIE DE BEAUREGARD (BEAUREGARD)

Birth Date/Place: 1647 / ST GERMAIN L'AUXERROIS, PARIS, FRANCE

Death Date/Place: OCTOBER 24, 1715 / L'ISLET, QUEBEC, CANADA

Spouse: SEBASTIAN LANGELIER

Birth Date/Place: 1617 / ST LUBIN DE FRESQUINNE, SEINE MARITIME, FRANCE

Death Date/Place: 1682 / QUEBEC, CANADA

Marriage Date/Place (Parish): DECEMBER 11, 1665 / NOTRE DAME DE QUEBEC,
QUEBEC, CANADA

Sources: SEE ATTACHED PAGES 10 - 12

GENERATION II

Name: CHARLES LANGELIER

Birth Date/Place: OCTOBER 12, 1670 / QUEBEC, CANADA

Death Date/Place: JUNE 6, 1717 / HOTEL DU QUEBEC, CANADA

Spouse: FRANCOISE DES TROIS MAISONS

Birth Date/Place: JANUARY 1, 1674 / CHATEAU RICHER, CANADA

Death Date/Place: NOVEMBER 22, 1715 / L'ISLET, CANADA

Marriage Date/Place (Parish): JUNE 2, 1692 / CHATEAU RICHER, QUEBEC, CANADA

Sources: SEE ATTACHED PAGES 13 - 16

GENERATION III

Name: FRANCOIS LANGELIER

Birth Date/Place: NOVEMBER 25, 1694 / CAP SAINT IGNACE, L'ISLET, QUEBEC, CANADA

Death Date/Place: MARCH 2, 1757 / MONTMAGNY, CANADA

Spouse: ANGELIQUE BILODEAU

Birth Date/Place: JUNE 35, 1699 / ST FRANCOIS, IO, CANADA

Death Date/Place: OCTOBER 25, 1769 / ST MARIE, BEAUCE, CANADA

Marriage Date/Place (Parish): OCTOBER 11, 1721 / ST FRANCOIS, IO, CANADA

Sources: SEE ATTACHED PAGES 17 - 20

GENERATION IV

Name: PIERRE LANGELIER

Birth Date/Place: OCTOBER 17, 1729 / ST FRANCOIS, IO, CANADA

Death Date/Place: APRIL 9, 1772 / ST MARIE, BEAUCE, CANADA

Spouse: MARIE REINE JEANNOT

Birth Date/Place: 1732 / ST HENRI, QUEBEC, CANADA

Death Date/Place: UNKNOWN

Marriage Date/Place (Parish): FEBRUARY 23, 1756 / POINTE DE LEVY, LAUZON, CANADA

Sources: SEE ATTACHED PAGES 21 - 24

GENERATION V

Name: PIERRE LANGELIER

Birth Date/Place: AUGUST 22, 1767 / ST MARIE DE BEAUCE, QUEBEC, CANADA

Death Date/Place: UNKNOWN

Spouse: MARIE LOUISE QUIRION

Birth Date/Place: 1760 / LOCATION UNKNOWN

Death Date/Place: UNKNOWN

Marriage Date/Place (Parish): JANUARY 28, 1783 / ST JOSEPH DE BEAUCE, QUEBEC, CANADA

Sources: SEE ATTACHED PAGES 25 - 28

GENERATION VI

Name: PIERRE LANGELIER

Birth Date/Place: AUGUST 7, 1787 / ST JOSEPH DE BEAUCE, QUEBEC, CANADA

Death Date/Place: UNKNOWN

Spouse: JOSEPHTE JOBIN

Birth Date/Place: DECEMBER 17, 1792 / ST JOSEPH DE BEAUCE, QUEBEC, CANADA

Death Date/Place: UNKNOWN

Marriage Date/Place (Parish): OCTOBER 6, 1810 / ST FRANCOIS DE BEAUCE, BEAUCEVILLE, QUEBEC

Sources: SEE ATTACHED PAGES 29 - 32

GENERATION VII

Name: PIERRE LANGELIER

Birth Date/Place: JANUARY 16, 1822 / BEAUCEVILLE, QUEBEC, CANADA

Death Date/Place: MARCH 25, 1905 / ST PROSPER, QUEBEC, CANADA

Spouse: CLOTHILDE GILBERT

Birth Date/Place: APRIL 28, 1825 / BEAUCEVILLE, QUEBEC, CANADA

Death Date/Place: UNKNOWN

Marriage Date/Place (Parish): OCTOBER 13, 1846 / ST GEORGES DE BEAUCE, QUEBEC, CANADA

Sources: SEE ATTACHED PAGES 33 - 36

GENERATION VIII

Name: FORTUNAT LANGELIER

Birth Date/Place: FEBRUARY 28, 1865 / ST GEORGES, BEAUCE, QUEBEC, CANADA

Death Date/Place: OCTOBER 7, 1937 / ST PROSPER, DORCHESTER, QUEBEC, CANADA

Spouse: LUCIE GIROUX

Birth Date/Place: DECEMBER 16, 1876 / ST GEORGES, BEAUCE, QUEBEC, CANADA

Death Date/Place: DECEMBER 12, 1963 / ST PROSPER, DORCHESTER, QUEBEC, CANADA

Marriage Date/Place (Parish): APRIL 2, 1894 / ST PROSPER, DORCHESTER, QUEBEC, CANADA

Sources: SEE ATTACHED PAGES 37 - 39

GENERATION IX

Name: VALERE LANGELIER

Birth Date/Place: DECEMBER 27, 1912 / ST PROSPER, DORCHESTER, QUEBEC, CANADA

Death Date/Place: FEBRUARY 5, 1987 / ST PROSPER, DORCHESTER, QUEBEC, CANADA

Spouse: BEATRICE MAHEU

Birth Date/Place: JUNE 10, 1914 / ST AURELIE, BEAUCE, QUEBEC, CANADA

Death Date/Place: JUNE 22, 2007 / ST PROSPER, DORCHESTER, QUEBEC, CANADA

Marriage Date/Place (Parish): MAY 22, 1934 / ST AURELIE, BEAUCE, QUEBEC, CANADA

Sources: SEE ATTACHED PAGES 40 - 45

GENERATION X

Name: PAULE LANGELIER MCCREADY

Birth Date/Place: DECEMBER 7, 1947 / ST PROSPER, DORCHESTER, QUEBEC, CANADA

Death Date/Place: LIVING

Spouse: WILLIAM BROWN MCCREADY, JR

Birth Date/Place: DECEMBER 30, 1947 / PITTSBURGH, PENNSYLVANIA, USA

Death Date/Place: LIVING

Marriage Date/Place (Parish): SEPTEMBER 22, 1978 / PITTSBURGH, PENNSYLVANIA, USA

Sources: SEE ATTACHED PAGES 46 - 49

**DOCUMENTATION
FOR
APPLICATION
OF
PAULE LANGELIER MCCREADY**

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Marriage		1665-11-12
Québec (Notre-Dame-de-Québec)		View the original document :  d1p_31410489.jpg
LANGELIER, SEBASTIEN		Mar. st. single
Subject - prdh individual Origin : ST-LUBIN, FRESQUIENNE, PAYS DE CAUX, DIOCESE DE ROUEN		
DEBEAUREGARD, MARIE		Mar. st. single
Subject - prdh individual Origin : ST-GERMAIN-L'AUXERROIS, PARIS		
LANGELIER, MICHEL		
Father of the groom - prdh individual		
BIDAUT, CATHERINE		
Mother of the groom - prdh individual		
DEBEAUREGARD, OLIVIER		
Father of the bride - prdh individual		
ARDOUIN, PHILIPPE		
Mother of the bride - prdh individual		
LEGARDEUR DETILLY, CHARLES		
LEGARDEUR DERESENTIGNY, JEAN BAPTISTE		
DEBERNIERES, HENRI		
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Back to the search page of LAFRANCE		



Marriage

1692-06-02

Château-Richer

View the original document :

 [d1p_30800005.jpg](#)**LANGELIER, CHARLES**Subject - [prdh individual](#)

Residence : ST-MICHEL, COTE DE SILLERY

Mar. st.
single**DESTROISMAISONS, FRANCOISE**Subject - [prdh individual](#)

Residence : ST-IGNACE, COTE DE SILLERY

Mar. st.
single**LANGELIER, SEBASTIEN**Father of the groom - [prdh individual](#)

Residence : ST-MICHEL, COTE DE SILLERY

death
deceased**BAUREGARD, MARIE**Mother of the groom - [prdh individual](#)

Residence : ST-MICHEL, COTE DE SILLERY

DESTROISMAISONS, PHILIPPEFather of the bride - [prdh individual](#)

Residence : ST-IGNACE, COTE DE SILLERY

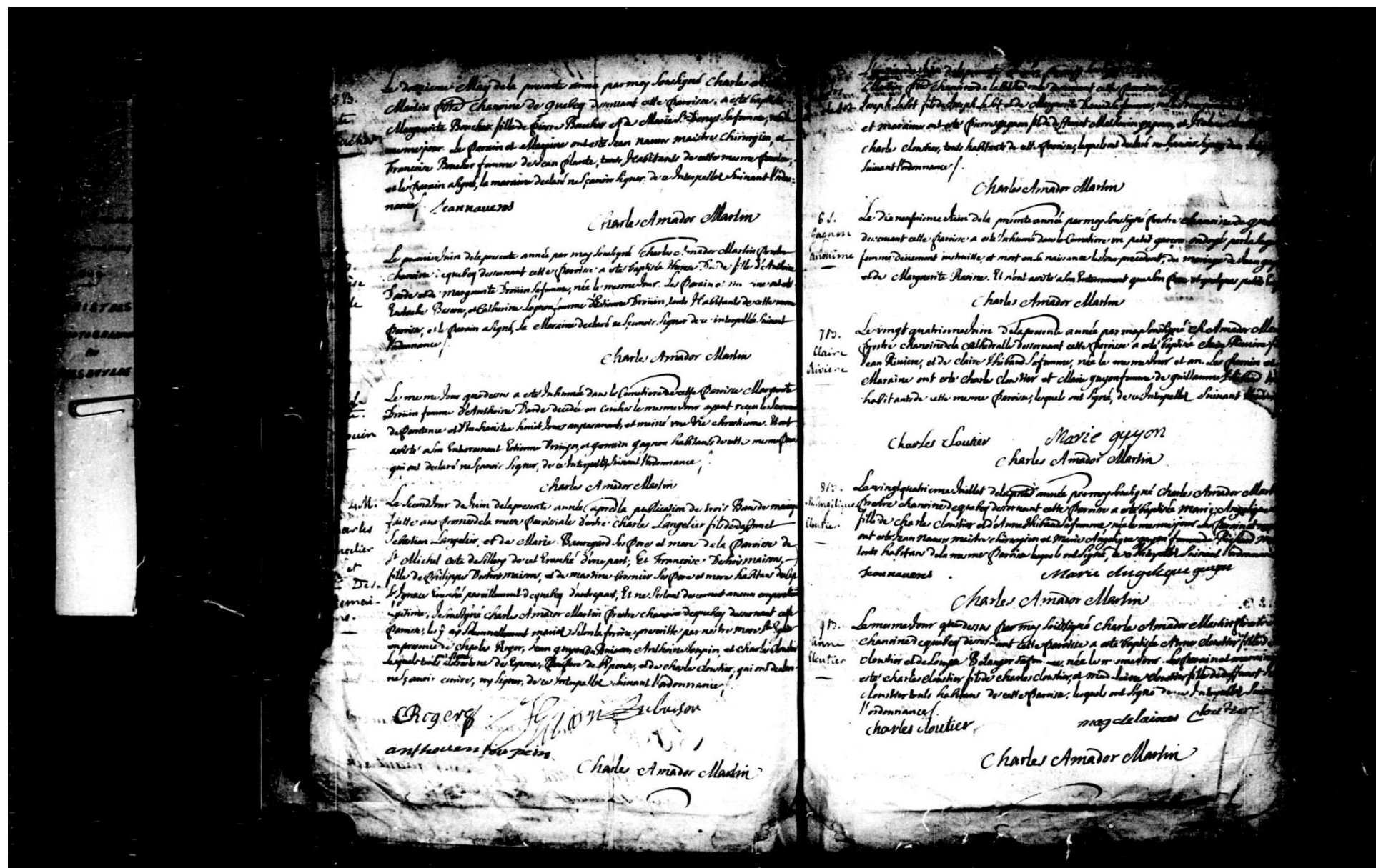
BROSNIER, MARTINEMother of the bride - [prdh individual](#)

Residence : ST-IGNACE, COTE DE SILLERY

ROGER, CHARLES**GUYON DUBUISSON, JEAN****TOUPIN, ANTOINE****CLOUSTIER, CHARLES****MARTIN, CHARLES AMADOR**

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Baptism
Cap-St-Ignace

1694-11-26
Birth : 1694-11-25
View the original document :
 [d1p_31180082.jpg](#)

LANGELIER, FRANCOIS
Subject - [prdh individual](#)

sex
m.

LANGELIER, CHARLES
Father - [prdh individual](#)

DESTROISMAISONS, FRANCOISE
Mother - [prdh individual](#)

DESTROISMAISONS, FRANCOIS

CARON, MARIE

FRANCHEVILLE

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Wat
de man
Ga mee

Bat
de man
magd
Delan

Dat
Be fra
Langelo

mar
de joseph
minu
auegen
L

Bat.
de man
fin mois

L'an mil six cent quatre vingt quatre le vingt huities me Jours du Mois de Mars
 mes Souffrains Prestes: faictes les fonctions amba des Laps et de cede et jgnne
 able de l'eglise manie ne l'ours preudant fille de Jean nicolas Garnache et
 Eliza beth Versule clousier lafem me de Paris a l'age de six ans jgnne la mariee
 manie Charlotte des trois mours qu'on de clousier ne l'ours l'ours de ce jgnne
 lui vant l'ordonnance francheville Preste mist
 Le Jgnne de l'ours des par mes Prestes

Lin mil. le cent quatre-vingt quatre. Remarque
 l'oubli ne fait pas les fondations caries d'au la pa-riste et l'journet et de
 Caprice, mais magdelaine ne l'entend pour l'ille d'elous Delangor, et de
 marquette lefrancs s'aproue, legancin au. Pire fortin et la marie-marie
 et les femme de p'ap'ne qui ont d'ell' n'empain. Signe de ce j'into pol' huan
 Ledonance fraiche n'ille pastie mission

La mil lie cent quatre vingt quatre le vingt sixième de Nijmegen alle
my Peste Lubinica faisoit les fondations cariales dans la paroisse de Nijmegen alle
is Daplice françois ne jurent pasent fils de Charles Langlois, Se de parois
bestois maisons s'efforment, le parais alle françois des trois maisons, oncle de Chapin
La marine man Carr qui est de l'elie nequais signer de ce j'interpose luiant
London ne fra rehaulla Peste mission

1692
 L'an mil six cent quatre vingt quatre le huitier me jour de mois de Jan vier.
 Apres la publication des bans sans de mariage Debat Joseph Minuilla
 age de vingt cinq ans fils de Francois Minuilla & de Jeanne marie Laugle
 age de vingt cinq ans fille de Francois Minuilla & de Jeanne marie Laugle
 Les pères & mères de la paroisse de St Joseph l'un des dequels se nomme
 Genevieve Laron age de quinze ans fille de Pierre Laron & de
 Marie Bernier Les pères & mères de cette paroisse d'autre part, & ne
 n'ayant de crainte aucun empêchement, j'ay puëe soussigner faisant
 les fonctions civiles dans cette paroisse de St Joseph pris leur mutual
 & reciproque consentement par paroles de present, Les ay marié & Publie
 devant La & d'endition nuptiale suivant La forme de L'Edit Enregistré
 du dit mariage par de L'epouse, de Pierre Laron pere de la dite Epouse
 de Jacques Bernier son grand pere, de Louis garnier son cousin, qui
 tous avec la dite Epouse ligne, ledit Epouse & ledit Laron pere ayant
 de leur mariage signer de ajointe pèle suivant L'ordonnance
 Francois Minuilla, Genevieve Laron, Jacques Bernier, Louis garnier
 L'epouse, les pères & mères de la dite Epouse

Les mil. le cent quatrevingt quatre le vingties mejoir un ois de jauries
par moy Postes l'ubriges faillait des fontaines d'air dans celle par
alés 31 aptre, maine française ne l'heur p'cedent fille de françois
then. Bi. le ulanne 8e 8i ask 80. asen me l'auage mik mak le
parion alés Pierre Richard, la marine françois mik mak le
fem me qui ont de clare ne p'auris lein by signor de ce j'interpré
suaunt London name bancheville Pris mist



Bar
de fra
Quia

Bat
Junge
Dern

ink
Defra
Quion

Dejean
Gosse

Rat
Viliza
Footline

Bat
de jonc
Bosse

Bac
dykan
Le el

13
M
a

L'an mil six cent quatre vingt quatre le premier
par moy Jostin Souffignat missionnaire pasteur
dans cette paroisse, ala Baptiste Joseph sa femme
un janvier preuxent fils de Jacques Gabor & de Marie Pellet la femme
de paria elle Louis Gagnier, qui aliqne, Lamina françoise minuit
femme de l'ame Richard quideclen rekanois l'ame ny l'ame de
a j'napeli Nijane Londonnana francheville l'ame trois
Louis Gagnier
l'ame de mars

L'an mil six cent quatre vingt quinze, le quatorzième
par moy d'icelles Subsigne se faisant les fonctions ci-dessus dans cette paroisse
a été Baptisé François le 14e jour d'octobre, fils de François & Marie
de Marie & Jeanne Lafamme Le parrain a été Pierre Côté La marraine Elise
tribault femme de Jacques Belanger qui ont de leur mariage plusieurs
signés de ce jour et de l'écriteur du mariage j'en donne un exemplaire par
teuissant quinze le centième jour de son mariage par
dans cette paroisse a été

*can mil le anglois
may Preste l'anglois faitant les fondemens unites
Baptiste angloise ne jureur President, fille de Pierre Bernier se de
françoise Boule Lafontaine, le pardin arde Charles Bernier son oncle
Rational la maxime angelique Rouehans femme de Louis Rose qui est
declairez rehausse leire ny signer d'ajoutant sa luivant Laconnaux*

L'an mil six cent quatre vingt quinze le quindies me jour du mois de mars
j'ay me dans le Amelton de cette paroisse François Guion Secaire Laboureur
dumême mois agé d'environ cinquante ans, Epousee de François Les
trois maisons de de Jean François Gely qui ont de clavier ne parviens
signer de ce nter poli. Suivant London nance francheville Presmis

Jan mil six cent quatre-vingt quinze de cinquante ans pour ce
 prestes toujours faisant ses fonctions ecclésiastiques dans cette paroisse de St. Marie
 au jour de la mort de la défunte son fils, Jean Baptiste Gosselin de 26 ans, le marié
 de Jeanne Lafontaine; le garçon a été Guillaume de même qu'il a été, le marié
 Elizabeth Langlois femme dudit le mineur, laquelle a été Jeanne Lafontaine
 qui a été de 26 ans pour ce faisant son mari Jeanne Lafontaine de 26 ans
 qui a été de 26 ans pour ce faisant son mari Jeanne Lafontaine de 26 ans

[illegible]

Lan mil six cent quatre vingt quinze. à deux ans je vous
 may Postes Substantiel faitant. les fonctions curiales sans alt. de l'office au
 Baptême j'ouy de l'année jour. Et cel mes Postes de l'angelique p. son
 Le parois alt. Jacques Bernier, L'annuaire man. Braken
 L'ajout me, le parois alt. Jacques Bernier, man. Elizabeth
 Quo nery femme Substantiel vinclote Jacques Bernier, man. Elizabeth
 D'oumerly francheville Postes mil Postes

car mil six cent quatre vingt quatre ans, sans autre parson
may. Parson Soubrigne passant les fonctions d'archevêque de Paris, fils de Jean de la
alle. Parson Jean Baptiste ne s'adice l'eglise de Paris alla Louis de Belange
y de Charles de Longleis seigneur de Paris alla Louis de Belange
voisine. Mirabeau ténant son ne Jacques de Belange qui ont d'entre sa
maison. Reine ny signer de a j'naple lui avert d'ordonnera franche ville son
y a aller

[illegible]

Marriage

1721-10-11

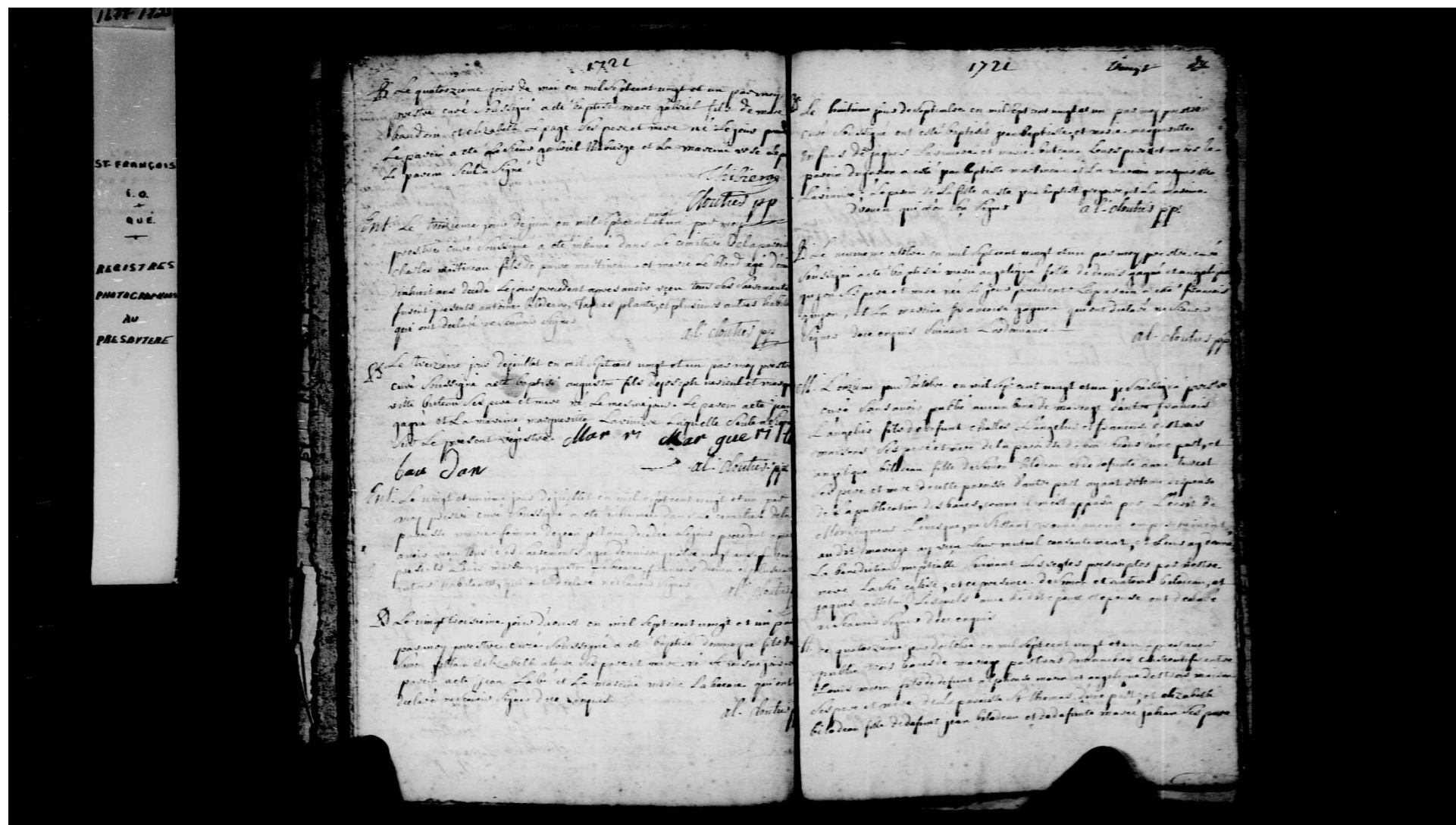
St-François I.O.

View the original document :

 [d1p_30791187.jpg](#)**LANGELIER, FRANCOIS**Mar. st.
singleSubject - [prdh individual](#)

Residence : BONSECOURS

BILODEAU, ANGELIQUEMar. st.
singleSubject - [prdh individual](#)**LANGELIER, CHARLES**death
deceasedFather of the groom - [prdh individual](#)**DESTROISMAISONS, FRANCOISE**Mother of the groom - [prdh individual](#)**BILODEAU, SIMON**Father of the bride - [prdh individual](#)**TURCOT, ANNE**death
deceasedMother of the bride - [prdh individual](#)**BILODEAU, SIMON****BILODEAU, ANTOINE**Copyright @2018 [Drouin Institute](#), All rights reserved[Back to the search page of LAFRANCE](#)



Baptism	1729-10-18
St-François I.O.	Birth : 1729-10-17
View the original document :  d1p_30791229.jpg	
LANGELIER, PIERRE	sex m.
Subject - prdh individual	
LANGELIER, FRANCOIS	
Father - prdh individual	
BILODEAU, ANGELIQUE	
Mother - prdh individual	
PAGE, PIERRE	
TURGEON, MARIE	
CLOUTIER, A	
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Back to the search page of LAFRANCE	

1677-1729

ST-FRANÇOIS

I. O.

QUE

REGISTRES

PHOTOGRAFIÉS

AU

PARLAIÈRE

Vierge Marie

1729

Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne fille de Joseph
Laflamme, et d'Anne poitvin sa femme, née de la même
Le père et la mère ont déclaré qu'ils ont eu pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne fille de Louis
mallet et marie joubert, qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne fille de
la pastille marie Leblond, femme de Joseph maitrean d'Antigny
présentement mineur des vêtements âgée de cinquante cinq ans par nous
de Joseph maitrean joubert de l'Antigny, et plusieurs autres qui ont déclaré
ne savoir signer. Al. Cloutier pp.

Le dix-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne angélique fille de
Joseph maitrean et catharina canna d'Antigny et d'Anne maitrean
Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

Le dix-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne angélique fille de
Joseph maitrean et catharina canna d'Antigny et d'Anne maitrean
Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne angélique fille de
Joseph maitrean et catharina canna d'Antigny et d'Anne maitrean
Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

1729

Vierge Marie

Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne angélique fille de
Joseph maitrean et catharina canna d'Antigny et d'Anne maitrean
Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

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Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
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Joseph maitrean et catharina canna d'Antigny et d'Anne maitrean
Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne angélique fille de
Joseph maitrean et catharina canna d'Antigny et d'Anne maitrean
Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

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Le père et la mère ont déclaré qu'ils ont pour elle une
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Le vingt-neufième jour d'octobre mil sept cent vingt-neuf par nous
prestée curé d'Antigny a été baptisée marianne angélique fille de
Joseph maitrean et catharina canna d'Antigny et d'Anne maitrean
Le père et la mère ont déclaré qu'ils ont pour elle une
volonté, qui ont déclaré ne savoir signer. Al. Cloutier pp.

Marriage		1756-02-23
Pointe-de-Lévy (Lauzon)		View the original document :  d1p_30460697.jpg
LANGELIER, PIERRE	Subject - prdh individual	Mar. st. single
Residence : STE-MARIE DE LA NOUVELLE-BEAUCE		
JEANNOT, MARIE REINE	Subject - prdh individual	Mar. st. single
Residence : ST-HENRI		
LANGELIER, FRANCOIS XAVIER		
Father of the groom - prdh individual		
B_, ANGELIQUE		
Mother of the groom - prdh individual		
JEANNOT, JEAN BAPTISTE		
Father of the bride - prdh individual		
MARTIN, MARIE ANNE	Mother of the bride - prdh individual	death deceased
LANGELIER, JOSEPH		
RO_, ANTOINE		
SAMSON, IGNACE		
PELLETIER, PIERRE		
DESALLIERES		
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Back to the search page of LAFRANCE		



Baptism	1767-08-22
Ste-Marie-de-Beauce	Birth : 1767-08-22
	View the original document :  d1p_31191304.jpg
LANGELIER, PIERRE	sex m.
Subject - prdh individual	
LANGELIER, PIERRE	
Father - prdh individual	
JANNOT, REINE	
Mother - prdh individual	
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1745-1794

STE-MARIE
DE BEAUCÉREGISTRES
PAROISSIAUX
DU
PRESBYTERE

Le onze d'août mil sept cent soixante sept par nous Curé
Baptême de Marie Magdelaine Marie Magdelaine née le sept
legitime mariage de Michel Claude et d'Anne Jeanne
Le parain a été Joseph Marceau La Marianne Marie
Joseph grume femme de Louis Marceau les godfrents de Louis
ne s'ont pas signés, ainsi que le parain present.

Baptême de Marie Magdelaine Marie Magdelaine née le sept
du legitime mariage de Louis parain et de Marie Jeanne
parain. Le parain a été Le P. Etienne parain, la mar-
riane Verrean parain. Le parain a été de Louis ne s'ont
pas signés, ainsi que le parain present.

Baptême de Marie Magdelaine Marie Magdelaine née le sept
du legitime mariage de Louis parain et de Marie Jeanne
parain. Le parain a été Le P. Etienne parain, la mar-
riane Verrean parain. Le parain a été de Louis ne s'ont
pas signés, ainsi que le parain present.

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parain. Le parain a été Le P. Etienne parain, la mar-
riane Verrean parain. Le parain a été de Louis ne s'ont
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du legitime mariage de Louis parain et de Marie Jeanne
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riane Verrean parain. Le parain a été de Louis ne s'ont
pas signés, ainsi que le parain present.

Le onze d'août mil sept cent soixante sept par nous Curé
Baptême de Marie Magdelaine Marie Magdelaine née le sept
legitime mariage de Michel Claude et d'Anne Jeanne
Le parain a été Joseph Marceau La Marianne Marie
Joseph grume femme de Louis Marceau les godfrents de Louis
ne s'ont pas signés, ainsi que le parain present.

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pas signés, ainsi que le parain present.

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pas signés, ainsi que le parain present.

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riane Verrean parain. Le parain a été de Louis ne s'ont
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riane Verrean parain. Le parain a été de Louis ne s'ont
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riane Verrean parain. Le parain a été de Louis ne s'ont
pas signés, ainsi que le parain present.

Baptême de Marie Magdelaine Marie Magdelaine née le sept
du legitime mariage de Louis parain et de Marie Jeanne
parain. Le parain a été Le P. Etienne parain, la mar-
riane Verrean parain. Le parain a été de Louis ne s'ont
pas signés, ainsi que le parain present.

Marriage

1783-01-28

[St-Joseph-de-Beauce](#)

View the original document :

 [d1p_31200325.jpg](#)**LANGELIER, PIERRE**Subject - [prdh individual](#)Mar. st.
single**QUIRION, MARIE**Subject - [prdh individual](#)

Residence : ST-FRANCOIS

Mar. st.
single**LANGELIER, PIERRE**Father of the groom - [prdh individual](#)death
deceased**JANOT, MARIE REINE**Mother of the groom - [prdh individual](#)**QUIRION, IGNACE**Father of the bride - [prdh individual](#)**DROUIN, MARIE**Mother of the bride - [prdh individual](#)death
deceased**NADEAU, JOSEPH****BOULET, JOSEPH****LANGELIER, MARIE LOUISE****DROUIN, MICHEL****CLOUTIER, JEAN FRANCOIS****DROUIN, CATHERINE JUDITH**Copyright ©2018 [Drouin Institute](#), All rights reserved[Back to the search page of LAFRANCE](#)

1734/1805

ST-JOSEPH
DE RENEGE

REGISTRES

PHOTOCRAPHS
DU
PRESBYTERE

Le vingt six janvier mil sept cent quatre vingt
trois par M^{re} Curé Soussigné de la paroisse
Marie Genevieve née le onze du courant légitime
mariage de François Doran et de Marie Genevieve
Gagnon. Le parain est Jean Baptiste Gagnon
Grand père de l'enfant la marraine Marie Harlette
Faine femme de Charles Doran qui ont déclaré
ne savoir écrire. J. M. Verrecault

Le vingt sept janvier mil sept cent quatre vingt trois
par M^{re} Curé Soussigné de la paroisse de Jean Christien
né le dix huit du courant légitime mariage d'Henri
Savoye et de Marie Régis à Bonapais. Le parain est
Jacques Joseph la marraine Josette Savoye & abenque
qui n'ont su signer, le curé présent. J. M. Verrecault

Le vingt huit janvier mil sept cent quatre vingt trois
après la publication de trois bans de mariage faite au presby-
tere des messes paroissiales par trois dimanches. Consentis
entre Jean Baptiste Gasque fils de Jean Baptiste Gasque
et de Marie Louise Rodrigue ses père et mère de la paroisse
de St François d'une part et Marie Marguerite
pequidote la chaise fille de Jean François Pequidote
la chaise et de Marie Massé sa femme de la paroisse de St
et mère aussi de la paroisse de St François d'autre part.
ne s'étant déclaré aucun empêchement audit mariage
Nous Curé Soussigné avons reçu leur mutuel consente-
ment et leur avons donné l'absolution nuptiale suivant la forme
présentée par Notre mère la Ste Eglise en présence
de Charles Rodrigue et de Jean Josette de la paroisse de la paroisse
à cause de Marie Louise Gasque Savoye. Le parain Jean
Pequidote la chaise et la marraine Marie Louise Rodrigue
pequidote la chaise de la paroisse de St François d'autre part.
paran d'un qui ont déclaré ne savoir écrire ainsi que
les autres lecture faite. J. M. Verrecault

Le vingt huit janvier mil sept cent quatre vingt trois
après la publication de trois bans de mariage faite
aupres des messes paroissiales par trois dimanches.

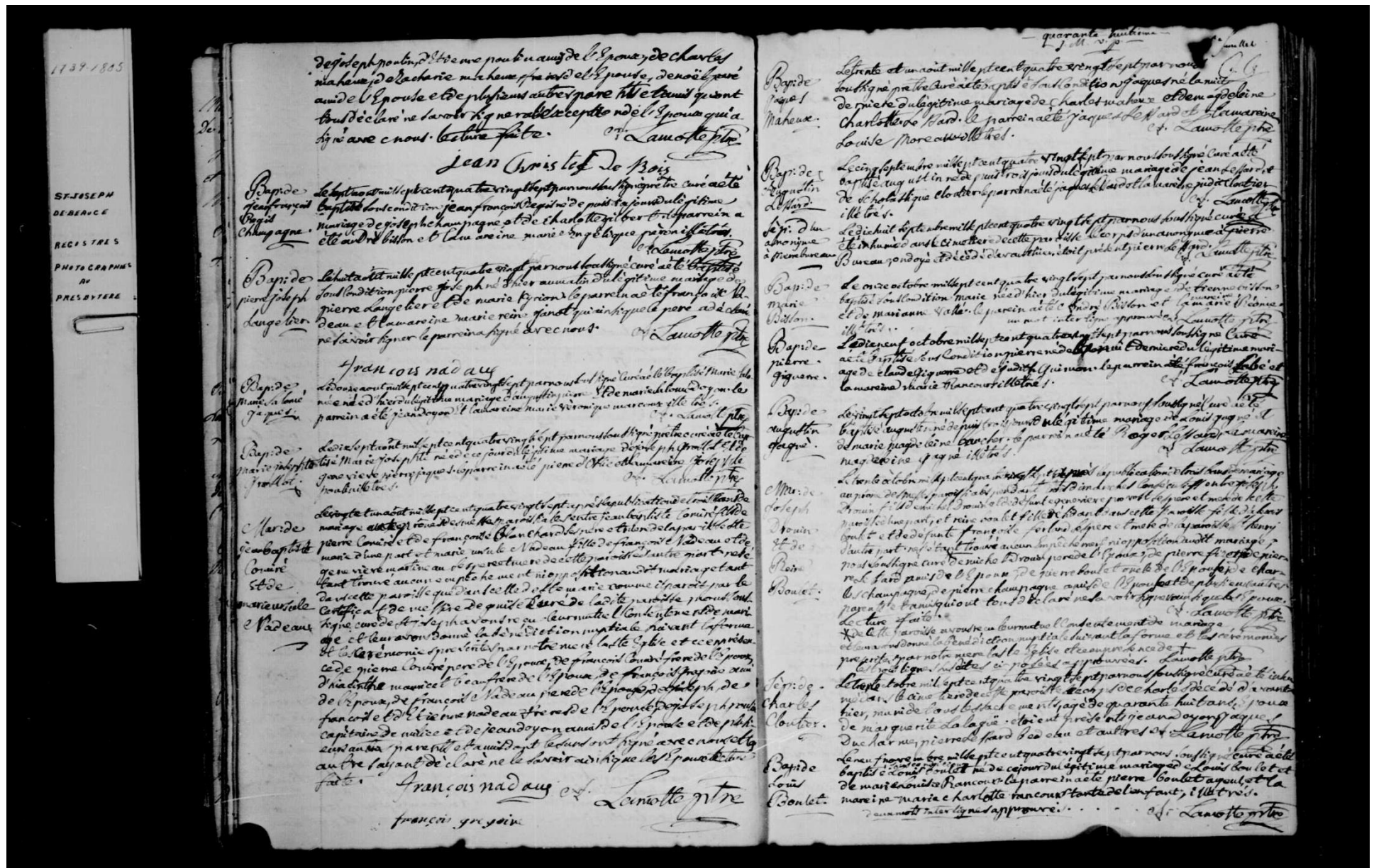
mariage
de Louis
Gagnon
et Marie
Joseph
Doran
6

— Vu et Deuxième —
— 1734/1805 —
Consentis entre Louis Gagnon fils de Jean Baptiste
Gagnon et de Marie Anne paré de la paroisse de St
François d'une part et Marie Joseph Doran
fille de Joseph paré et de Marie Angélique Rodrigue
de la paroisse de St François d'autre part. ne s'étant
déclaré aucun empêchement audit mariage que celui
du troisième degré de parenté dont ils ont obtenu dispensa-
tion de M^{re} l'Evêque de Québec Nous Curé Soussigné
avons reçu leur mutuel consentement et leur avons donné
l'absolution nuptiale suivant la forme présentée par Notre
mère la Ste Eglise en présence de Jean Baptiste Gagnon
père et de François Doran de la paroisse de St François
Gagnon son épouse. Le parain Jean Baptiste Gagnon
père et la marraine Angélique Rodrigue ont déclaré
ne savoir écrire. Le curé présent. J. M. Verrecault

mariage
de Jean
Baptiste
Gagnon
et Marie
Joseph
Doran
6

Le vingt huit janvier mil sept cent quatre vingt trois après
la publication de trois bans de mariage faite au presby-
tere des messes paroissiales par trois dimanches. Consentis
entre Jean Baptiste Gagnon fils de Jean Baptiste Gagnon
et de Marie Louise Rodrigue ses père et mère de la paroisse
de St François d'une part et Marie Marguerite Pequidote
la chaise fille de Jean François Pequidote la chaise et de
Marie Massé sa femme de la paroisse de St François d'autre
part. ne s'étant déclaré aucun empêchement audit mariage
Nous Curé Soussigné avons reçu leur mutuel consente-
ment et leur avons donné l'absolution nuptiale suivant la forme
présentée par Notre mère la Ste Eglise en présence de
Jean Baptiste Gagnon père et de Marie Louise Rodrigue
mère de la paroisse de St François d'une part et de Jean
Pequidote la chaise et de Marie Louise Rodrigue sa femme
de la paroisse de St François d'autre part. paran d'un qui ont
déclaré ne savoir écrire ainsi que les autres lecture faite.
J. M. Verrecault

Baptism	1787-08-08
St-Joseph-de-Beauce	Birth : 1787-08-07
	View the original document :  d1p_31200352.jpg
LANGELIER, PIERRE JOSEPH	sex m.
Subject - prdh individual	
LANGELIER, PIERRE	
Father - prdh individual	
KIRION, MARIE	
Mother - prdh individual	
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Back to the search page of LAFRANCE	



Marriage

1810-10-06

St-François-de-
Beauce
(Beauceville)

View the original document :

 [d1p_07000240.jpg](#)

LANGELIER, PIERRE

Subject - [prdh individual](#)

Mar. st.	age
single	maj

JOBIN, JOSEPHE

Subject - [prdh individual](#)

Mar. st.	age
single	min

LANGELIER, PIERRE

Father of the groom - [prdh individual](#)

Residence : BEAUCEVILLE

QUIRION, MARIE

Mother of the groom - [prdh individual](#)

Residence : BEAUCEVILLE

JOBIN, JEAN

Father of the bride - [prdh individual](#)

Residence : BEAUCEVILLE

RANCOUR, MONIQUE

Mother of the bride - [prdh individual](#)

Residence : BEAUCEVILLE

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1810

BEAUCVILLE
 PAROISSE
 ST-FRANÇOIS
 DE BEAUC
 P.Q.
 REGISTRES
 PHOTOGRAPHIES
 AU
 GREFFE
 DE
 BEAUC

et de Monique Raulour ses père et mère de cette paroisse d'autre part, ne s'étant trouvés au lieu susdité, nous soussigné curé, après s'être concerté avec les parents, avons reçu celui des parties et leur avons donné la bonne diction nuptiale suivant le livre monies prescrites par notre mère la sainte Eglise, en présence de Pierre Sanguelin père de l'époux, payeur B. Duc, Jean Bolduc, Jean Jobin, frère de l'époux, Jean Sétourné oncle et Jean Fortin qui tous ont déclaré ne savoir signer.

J.B. Paquin curé

Le seize octobre mil huit cent dix après la publication de trois bans de mariage, aux paroisses des dites paroissiales pendant trois dimanches consécutifs entre Joseph Poulain fils majeur de Joseph et Charles Poulain cultivateurs et de Marie Angélique de Joseph Duchon ses père et mère de la paroisse de St-Joseph d'une part et Angelique Fortin fille majeure de Jean Baptiste Fortin et de Angelique Cailleur ses père et mère de cette paroisse d'autre part, ne s'étant trouvés aucun empêchement en cette paroisse, ni au lieu de St-Joseph comme il nous est apparu par un certificat de M. l'abbé Cloutier sacriste de cette paroisse de la dite paroisse de St-Joseph, en date du quinze du courant, qui porte que la même publication de trois bans de mariage a été faite pendant trois dimanches consécutifs aux paroisses de la même paroissiale de St-Joseph, nous soussigné curé, après avoir reçu celui des parties et leur avons donné la bonne diction nuptiale, avec les témoignages de quatre personnes par notre mère la sainte Eglise, en présence de Charles Poulain père de l'époux, Charles Poulain père de Joseph Marie Bolduc, Joseph Fortin père de l'époux, Jean Fortin oncle, Paul Paquin, qui tous ont déclaré ne savoir signer.

J.B. Paquin curé

Le vingt deux octobre de l'an mil huit cent dix après la publication de trois bans de mariage, aux paroisses des dites paroissiales pendant trois dimanches consécutifs entre Jean Louis né de ce jour du légitime mariage de Jean Louis Cailleur et de Marie Fortin, le parain a été Jean Baptiste de Gilbert venin et la maraîne Louise Bolduc, qui ont déclaré ne savoir signer.

J.B. Paquin curé

donnant l'aveu

Le vingt trois octobre mil huit cent dix après la publication de trois bans de mariage, aux paroisses des dites paroissiales pendant trois dimanches consécutifs entre Marie née de ce jour du légitime mariage de Jean Marie Bolduc et de Marie Cailleur, le parain a été Joseph Merin et la maraîne Catherine Gilbert, qui ont déclaré ne savoir signer.

J.B. Paquin curé

Le deux novembre de l'an mil huit cent dix après la publication de trois bans de mariage, aux paroisses des dites paroissiales pendant trois dimanches consécutifs entre Marie Angélique Bruneau ses père et mère de la paroisse de St-Joseph d'une part et de Marie Angélique Poulain fille et de Marie de Joseph Poulain et de Marie Angélique Poulain leur père et mère de cette paroisse d'autre part, nous soussigné curé, après avoir reçu celui des parties et leur avons donné la bonne diction nuptiale, avec les témoignages de quatre personnes par notre mère la sainte Eglise, en présence de Charles Poulain père de l'époux, Charles Poulain père de Joseph Marie Bolduc, Joseph Fortin père de l'époux, Jean Fortin oncle, Paul Paquin, qui tous ont déclaré ne savoir signer.

J.B. Paquin curé

Le six novembre de l'an mil huit cent dix après la publication de trois bans de mariage, aux paroisses des dites paroissiales pendant trois dimanches consécutifs entre Marie Angélique Bruneau ses père et mère de la paroisse de St-Joseph d'une part et de Marie Angélique Poulain fille et de Marie de Joseph Poulain et de Marie Angélique Poulain leur père et mère de cette paroisse d'autre part, nous soussigné curé, après avoir reçu celui des parties et leur avons donné la bonne diction nuptiale, avec les témoignages de quatre personnes par notre mère la sainte Eglise, en présence de Charles Poulain père de l'époux, Charles Poulain père de Joseph Marie Bolduc, Joseph Fortin père de l'époux, Jean Fortin oncle, Paul Paquin, qui tous ont déclaré ne savoir signer.

J.B. Paquin curé

Le six de novembre de l'an mil huit cent dix après la publication de trois bans de mariage, aux paroisses des dites paroissiales pendant trois dimanches consécutifs entre Jean Louis né de ce jour du légitime mariage de Jean Louis Cailleur et de Marie Fortin, le parain a été Jean Baptiste de Gilbert venin et la maraîne Louise Bolduc, qui ont déclaré ne savoir signer.

J.B. Paquin curé

Baptism	1822-01-17
St-François-de-Beauce (Beauceville)	Birth : 1822-01-16 View the original document :  d1p_07000435.jpg
LANGELIER, PIERRE Subject - prdh individual	sex m.
LANGELIER, PIERRE Father - prdh individual	
JOBIN, LOUISE Mother - prdh individual	
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Back to the search page of LAFRANCE	

1822

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PAROISSE
ST-FRANÇOIS
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AU
GREFFE
DE
BEAUC

N. 3. Le dix Janvier mil huit cent vingt-deux Nous
Godefroy } Prêtre curé soussigné avons inhumé dans la même terre le
Maur } corps de Godefroy fils légitime de Louis Maur cultivateur
& de Marguerite Poulin, de cet âge d'environ quatre
ans. Présents Antoine & André Fortin qui n'ont su
signer.

C. J. Primeau curé

N. 4. Le treize Janvier mil huit cent vingt-deux Nous Prêtre
Giroux } curé soussigné avons inhumé dans la même terre le corps de
François } fils légitime de Antoine Giroux cultivateur &
de Félicité Lisette, de cet âge d'environ trois ans.
Présents Antoine & André Fortin qui n'ont su
signer.

C. J. Primeau curé

N. 5. Le treize Janvier mil huit cent vingt-deux Nous Prêtre
Giroux } curé soussigné avons inhumé dans la même terre le corps de
Giroux } fils légitime d'Augustin Giroux cultivateur
& d'Angélique Rodrigue, de cet âge d'environ trois
ans. Présents Antoine & André Fortin qui n'ont su
signer.

C. J. Primeau curé

N. 6. Le dix-sept Janvier mil huit cent vingt-deux Nous
Poulin } Prêtre curé soussigné avons inhumé dans la même terre de cette paroisse le corps de
Euphrasie } fille légitime de Charles Poulin cultivateur & de Marguerite Boulet,
de cet âge d'environ trois ans. Présents Antoine &
André Fortin qui n'ont su signer.

C. J. Primeau curé

N. 7. Le dix-sept Janvier mil huit cent vingt-deux Nous Prêtre
Jean } curé soussigné avons inhumé dans la même terre de cette paroisse
Père } le corps de Jean fils légitime de Louis Paire cultivateur
& de Monique Balle, de cet âge d'environ vingt jours.
Présents Antoine & André Fortin qui n'ont su signer.

C. J. Primeau curé

Deuxième feuillet

N. 2. Le dix-sept Janvier mil huit cent vingt-deux Nous
Langelier } Prêtre curé soussigné avons baptisé Pierre né hier
de la légitime mariage de Pierre Langelier
journalier & de Louise Robit. Parrain Pierre
Rodrigue, marraine Gertrude Toulouse qui tous
n'ont su signer.

C. J. Primeau curé

N. 3. Le dix-huit Janvier mil huit cent vingt-deux Nous
Marie } Prêtre curé soussigné avons baptisé Marie née hier
Morin } de la légitime mariage d'Atanasie Morin cultivateur
& de Marie Mathieu. Parrain Alexis Morin, marraine
Thérèse Vachon dite Parnotau qui n'ont su signer.

C. J. Primeau curé

N. 4. Le vingt-un Janvier mil huit cent vingt-deux Nous
François } Prêtre curé soussigné avons baptisé François né hier du
Lacombe } légitime mariage d'André Lacombe cultivateur & de
Joseph te Luvion. Parrain Joseph Lacombe, marraine
Archange Poirier qui tous n'ont su signer.

C. J. Primeau curé

N. 5. Le vingt-deux Janvier mil huit cent vingt-deux Nous Prêtre
Anastasia } curé soussigné avons inhumé dans la même terre de cette
Rodrigue } paroisse le corps d'Anastasia fille légitime de Pierre Rodrigue
cultivateur & de Louise Duches de cet âge d'environ
deux mois. Présents Antoine & André Fortin qui n'ont su signer.

C. J. Primeau curé

N. 5. Le vingt-sept Janvier mil huit cent vingt-deux Nous
Leger } Prêtre curé soussigné avons baptisé Léger né hier du
Pépin } légitime mariage de Christène Pépin dit Lachance
Lachance } cultivateur & de Charlotte Bolduc. Parrain Ignace
Bolduc, marraine Catherine Busque qui tous n'ont
su signer.

C. J. Primeau curé

Marriage

1846-10-13

St-Georges-de-
Beauce

View the original document :

 [d1p_07340905.jpg](#)

LANGELIER, PIERRE

Mar. st.	age
single	maj

Subject - [prdh individual](#)

Residence : ST GEORGES DE BEAUCE

GILBERT, CLOTHILDE

Mar. st.	age
single	maj

Subject

Residence : ST GEORGES DE BEAUCE

LANGELIER, PIERRE

death
deceased

Father of the groom - [prdh individual](#)

Residence : ST GEORGES DE BEAUCE

JOBIN, JOSEPHTE

Mother of the groom - [prdh individual](#)

Residence : ST GEORGES DE BEAUCE

GILBERT, CHARLES

Father of the bride - [prdh individual](#)

Residence : ST GEORGES DE BEAUCE

VEILLEUX, MARGUERITE

Mother of the bride - [prdh individual](#)

Residence : ST GEORGES DE BEAUCE

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Marriage		1894-04-02				
St-Prosper (St-Prosper de Dorchester)		View the original document :  d1p_7570491.jpg				
Consanguinity						
LANGELIER, FORTUNAT Subject Residence : ST PROSPER DE DORCHESTER		<table border="1"> <tr> <td>Mar. st.</td> <td>age</td> </tr> <tr> <td>single</td> <td>maj</td> </tr> </table>	Mar. st.	age	single	maj
Mar. st.	age					
single	maj					
GIROUX, LUCIE Subject Residence : ST PROSPER DE DORCHESTER		<table border="1"> <tr> <td>Mar. st.</td> <td>age</td> </tr> <tr> <td>single</td> <td>min</td> </tr> </table>	Mar. st.	age	single	min
Mar. st.	age					
single	min					
LANGELIER, PIERRE Father of the groom Residence : ST PROSPER DE DORCHESTER						
GILBERT, CLOTILDE Mother of the groom Residence : ST PROSPER DE DORCHESTER						
GIROUX, PIERRE Father of the bride Residence : ST PROSPER DE DORCHESTER						
MORIN, SOPHIE Mother of the bride Residence : ST PROSPER DE DORCHESTER						
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1894

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P. Q.REGISTRES
PHOTOGRAPHIES
AU
GREFFE
DE
BEAUCÉ

B. 12 Le vingt-cinq Mars, mil-huit-cent-quatre-vingt-quatre, sous seing et curé de cette paroisse, avons baptisé Joseph Adolphe, né ce jour, fils légitime de Joseph Champagne cultivateur et de Demerise Paut de cette paroisse. Parrains: Ludger Paut; marraine: Virginie Amazeau son épouse Gr. père et Grand-mère de l'enfant qui n'ont eu de leur mariage que cet enfant.
L. Ad. Groux *père*

B. 13 Le vingt-cinq Mars, mil-huit-cent-quatre-vingt-quatre, sous seing et curé de cette paroisse, avons baptisé Marie Denise, née ce jour, fille légitime de David Champagne cultivateur et de Anna Godbout de cette paroisse. Parrains: Louis Morin; marraine: Eliza Fortin grand-mère de l'enfant qui n'ont eu de leur mariage que cet enfant.
L. Ad. Groux *père*

B. 14 Le trente-un Mars, mil-huit-cent-quatre-vingt-quatre, sous seing et curé de cette paroisse, avons baptisé Marie Rose Anna Langway, née ce jour, fille légitime de Jean Langway cultivateur et de Lulalie Vaillancourt de cette paroisse. Parrains: David Lacasse; marraine: Minnie Vaillancourt son épouse mère et tante de l'enfant qui n'ont eu de leur mariage que cet enfant.
L. Ad. Groux *père*

M. 1 Le deux Avril, mil-huit-cent-quatre-vingt-quatre, en la présence du quatrième degré de consanguinité accordé par Monseigneur L. N. Belin Evêque de la Seigneurie de Beauce, en date du vingt-cinquième jour de Mars de la présente année, après la publication de deux bans de mariage, faite au parois de nos succursales paroissiales entre Fortunat Langfleur cultivateur et de Lulalie Vaillancourt de cette paroisse d'une part; et Lucie Giroux, fille mineure de

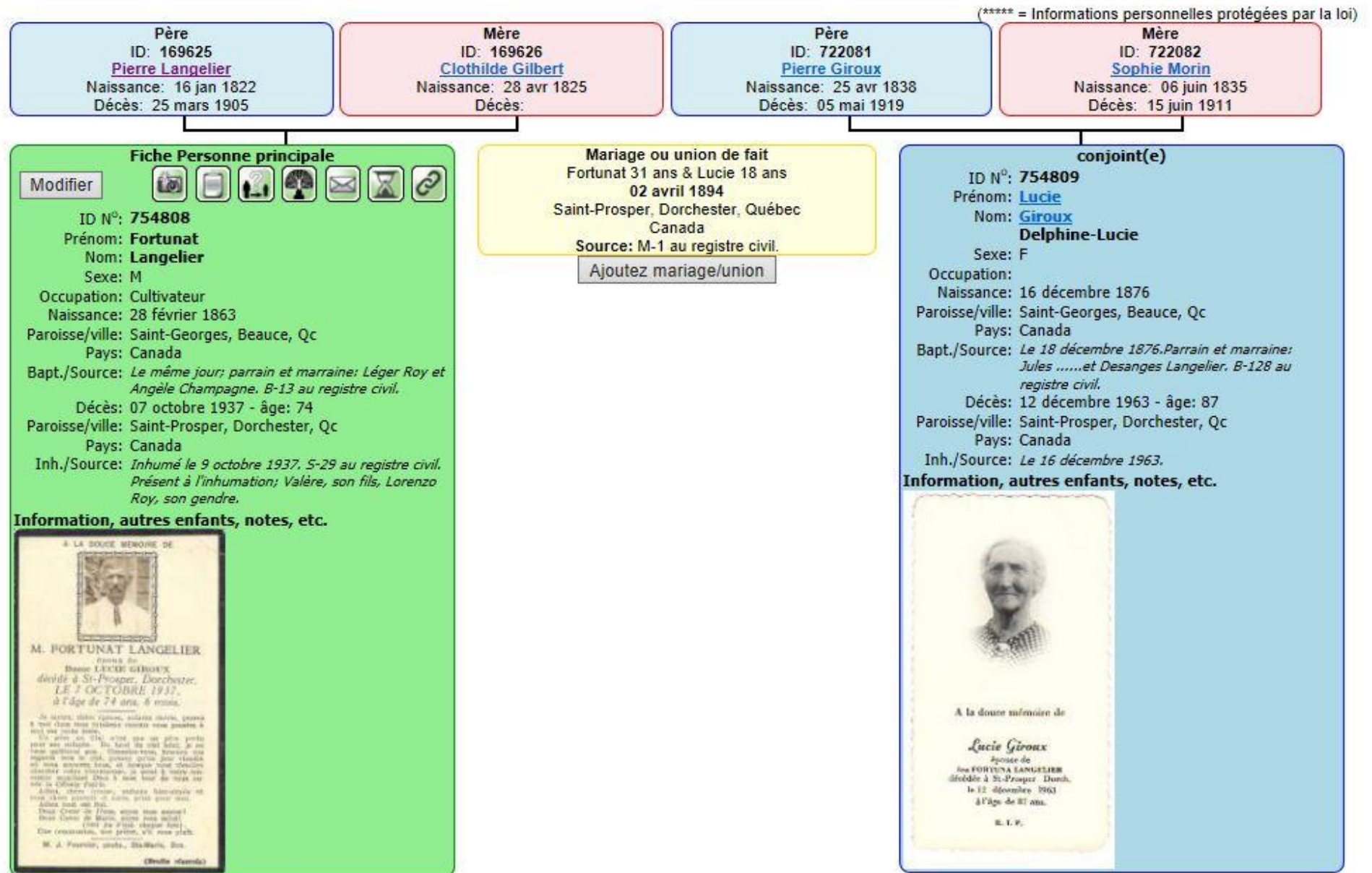
Quatrième feuillet

Pierre Giroux ancien cultivateur et de Sophie Morin, aussi de cette paroisse d'autre part; ne s'étant devant aucun autre empêchement au dit mariage, nous, sous seing, curé de cette paroisse, avons reçu leur mutuel consentement de mariage et leur avons donné la bénédiction nuptiale en présence de Pierre Langfleur père de l'époux et de Pierre Giroux père de l'épouse et de plusieurs autres parents et amis dont les uns ont signé avec nous les autres ayant déclaré ne savoir le faire. Lecture faite.

Groux
L. Ad. Groux *père*

M. 2 Le deux Avril, mil-huit-cent-quatre-vingt-quatre, en la présence d'un ban de mariage, accordé par Monseigneur L. N. Belin Evêque de la Seigneurie de Beauce, en date du vingt-cinquième jour de Mars de la présente année, après la publication de deux bans de mariage faite au parois de nos succursales paroissiales entre Joseph Audet cultivateur, fils majeur de Léopold Audet cultivateur et de Angèle Piquet de la paroisse de Sainte Rose de Watford d'une part; et Luminia Lacasse de cette paroisse, fille mineure de Antoine Lacasse cultivateur et de Vierge Roy aussi de cette paroisse d'autre part, ne s'étant devant aucun empêchement au dit mariage, nous, sous seing, curé de cette paroisse, en consentement au parois et de la mère de la partie mineure, avons obtenu les certificats de publication de l'époux fait à la maison de St. Rose de Watford, avons reçu leur mutuel consentement de mariage et leur avons donné la bénédiction nuptiale en présence de Léopold Audet père de l'époux.

GENERATION 8



Enfants mariés de **Langelier Fortunat** et/ou **Giroux Lucie**

Ajoutez enfants mariés

Nom	Naissance	Décès	Père	Mère	Époux(se)
Rose-Anna Langelier	08 mars 1895	22 avr 1984	Fortunat Langelier	Lucie Giroux	Thompson Joseph
Georgianna Langelier	19 nov 1896	1964	Fortunat Langelier	Lucie Giroux	Thompson Theophile
Albertine Langelier	07 juin 1898		Fortunat Langelier	Lucie Giroux	Giroux Eddy
Valere Langelier	27 déc 1912	05 fév 1987	Fortunat Langelier	Lucie Giroux	Maheu Beatrice
Marie-Paule Langelier	21 oct 1914	11 jan 2010	Fortunat Langelier	Lucie Giroux	Roy Lorenzo

Enfants célibataires, anonymes, selon registres ou recensements

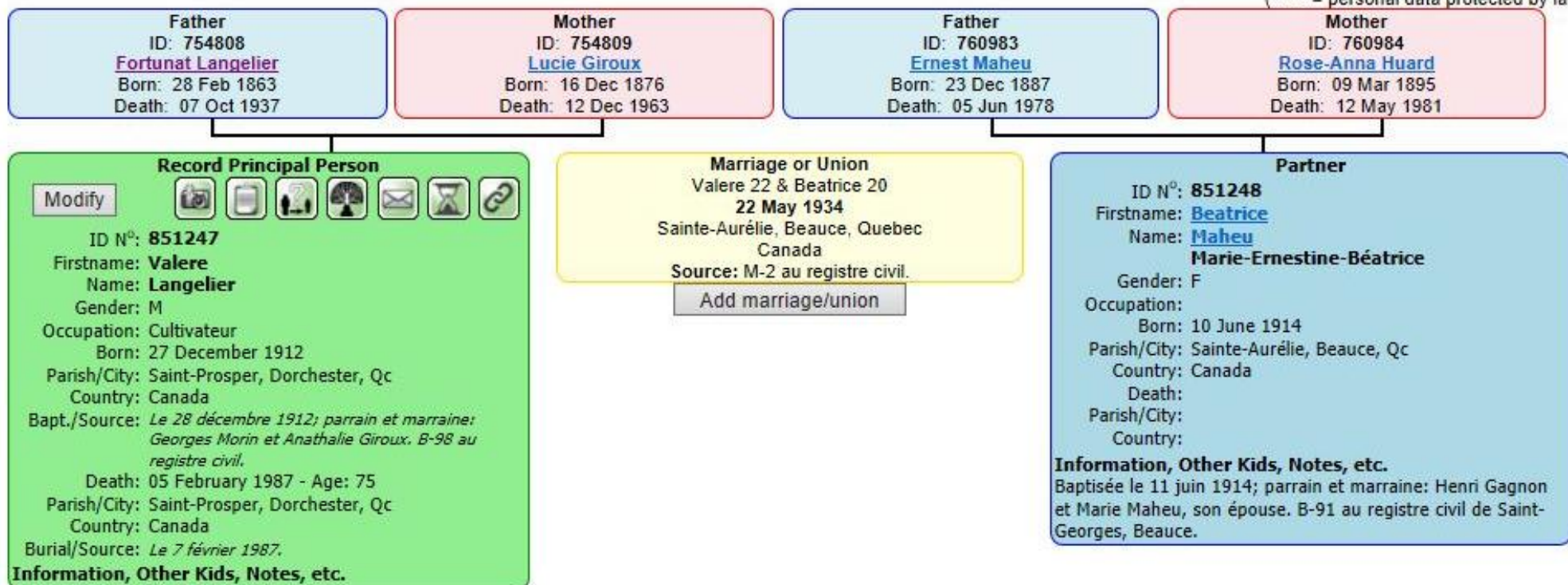
Ajoutez enfants célibataires

Nom	Naissance	Décès	Père	Mère
Florida Langelier	17 juin 1900		Fortunat Langelier	Lucie Giroux
Joseph-Alphonse Langelier	22 mars 1902		Fortunat Langelier	Lucie Giroux
Anonyme Langelier	31 déc 1905	31 déc 1905	Fortunat Langelier	Lucie Giroux
Joseph-Albert Langelier	19 mars 1907		Fortunat Langelier	Lucie Giroux

GENERATION 9

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(***** = personal data protected by law)



Enfants mariés de **Langelier Valere** et/ou **Maheu Beatrice**

Ajoutez enfants mariés

Nom	Naissance	Décès	Père	Mère	Époux(se)
Eveline Langelier	****	****	Valere Langelier	Beatrice Maheu	Carter Claude Venne Jules
Yvan Langelier	****	****	Valere Langelier	Beatrice Maheu	Poulin Ginette
Guy Langelier	****	****	Valere Langelier	Beatrice Maheu	Labrecque Florence
Marielle Langelier	****	****	Valere Langelier	Beatrice Maheu	Pruneau Jean-Marie
Solange Langelier	****	****	Valere Langelier	Beatrice Maheu	Doyon Louison
Claude Langelier	****	****	Valere Langelier	Beatrice Maheu	Boulet Rachelle
Micheline Langelier	****	****	Valere Langelier	Beatrice Maheu	Poulin Denis
Clermont Langelier	****	****	Valere Langelier	Beatrice Maheu	Lantagne Lise
Marie-Carole-Paule Langelier	****	****	Valere Langelier	Beatrice Maheu	McCready William-Brown
Andree Langelier	****	****	Valere Langelier	Beatrice Maheu	Drapeau Andre-Gervais
Renald Langelier	****	****	Valere Langelier	Beatrice Maheu	Gagnon Celine
Gilda Langelier	****	****	Valere Langelier	Beatrice Maheu	Morin Marc
Laurent Langelier	****	****	Valere Langelier	Beatrice Maheu	Buteau Jeanne
Jocelyne Langelier	****	****	Valere Langelier	Beatrice Maheu	Roy Jean-Luc
Lise Langelier	****	****	Valere Langelier	Beatrice Maheu	Longchamps Luc

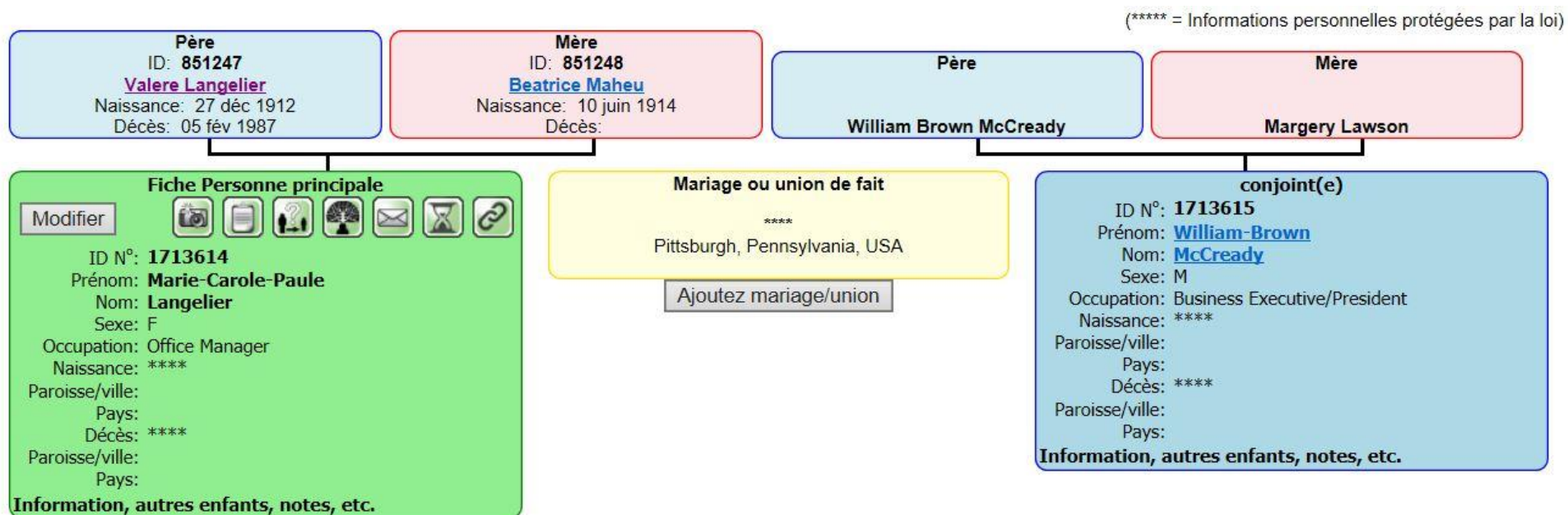
Enfants célibataires, anonymes, selon registres ou recensements

Ajoutez enfants célibataires

Nom	Naissance	Décès	Père	Mère
Julienne Langelier	****	****	Valere Langelier	Beatrice Maheu

GENERATION 10

FROM: NosOrigines.qc.ca 2018



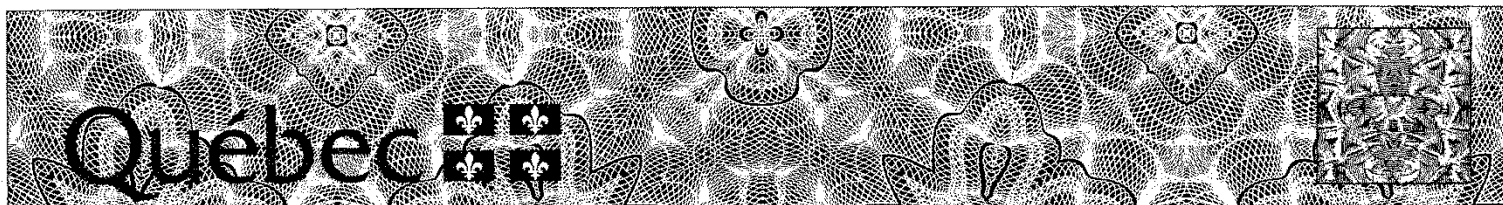
GENERATION 10

FROM: NosOrigines.qc.ca 2018

Enfants mariés de Langelier Marie-Carole-Paule et/ou McCready William-Brown

Ajoutez enfants mariés

Nom	Naissance	Décès	Père	Mère	Époux(se)
William-Brown McCready	****	****	William-Brown McCready	Marie-Carole-Paule Langelier	Mellard Amy
Andrew-Langelier McCready	****	****	William-Brown McCready	Marie-Carole-Paule Langelier	Locastro Francesca-Rose



Certificat de naissance

N° de document
QP A294095 01

Nom
Langelier

Prénom(s)
**Paule
Marie
Carole**

Sexe
Féminin

Lieu de naissance
Saint-Proper

Date de naissance A M J H M
1947 12 07

Père
**Langelier
Valère**

Mère
**Maheux
Béatrice**

N° d'inscription
1194704204674

Date de délivrance A M J
2005 12 07

Certifié conforme

La directrice de l'état civil p. i.

Lily Vallée

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Pour vous assurer de l'authenticité de ce document,
veuillez vérifier les éléments de sécurité décrits au verso.



CERTIFICAT DE BAPTÊME

PAROISSE *St-Prosper, Dorchester*

Marie Genevieve Fauré
né le *sept novembre mil neuf cent quarante sept*

fil le légitime de { *Julien Langevin*
Beatrice Mahony

parrain *Léopold Langevin*

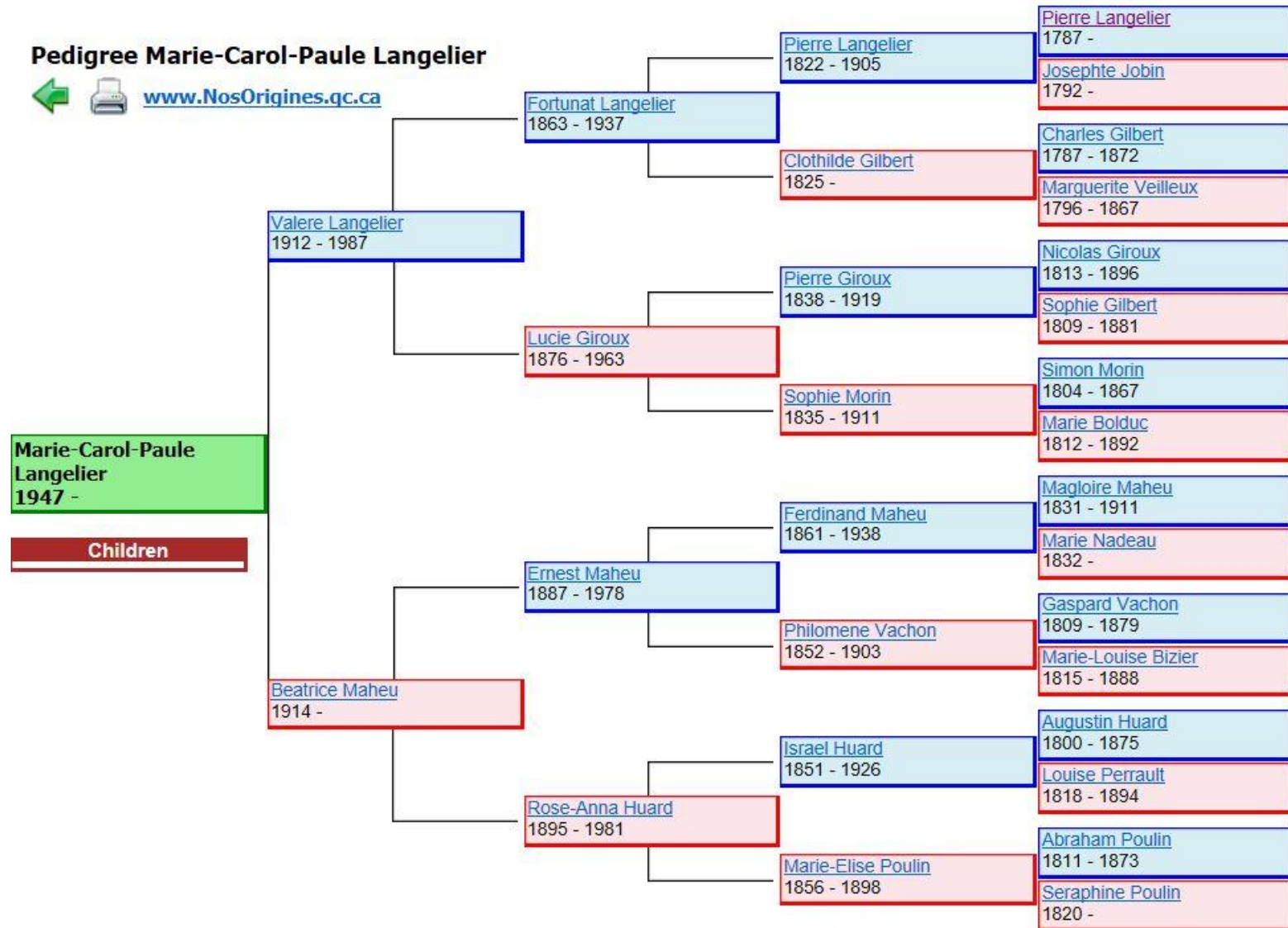
marraine *Angèle Marie Mahony*

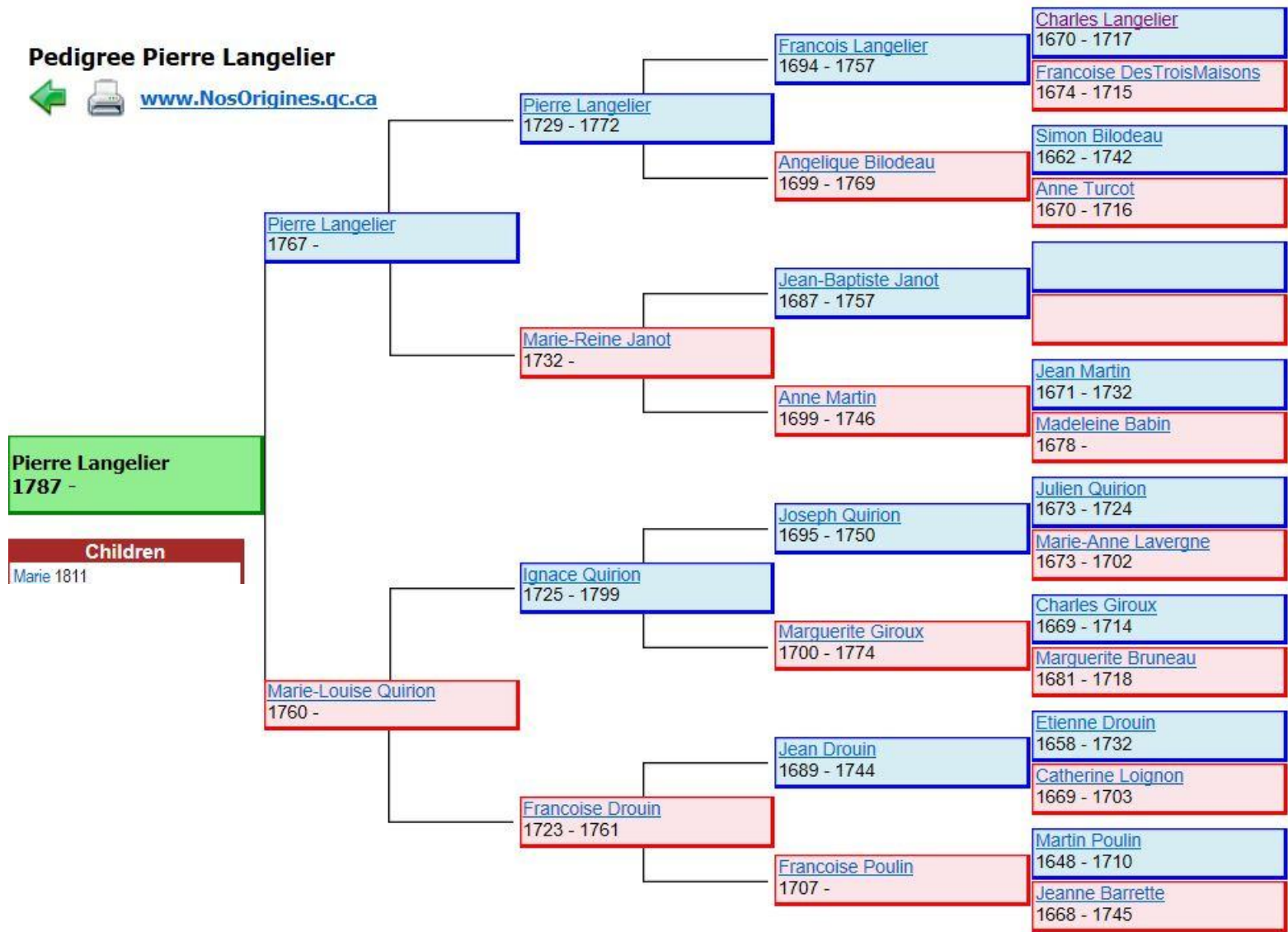
baptisé le *8 décembre 1947*

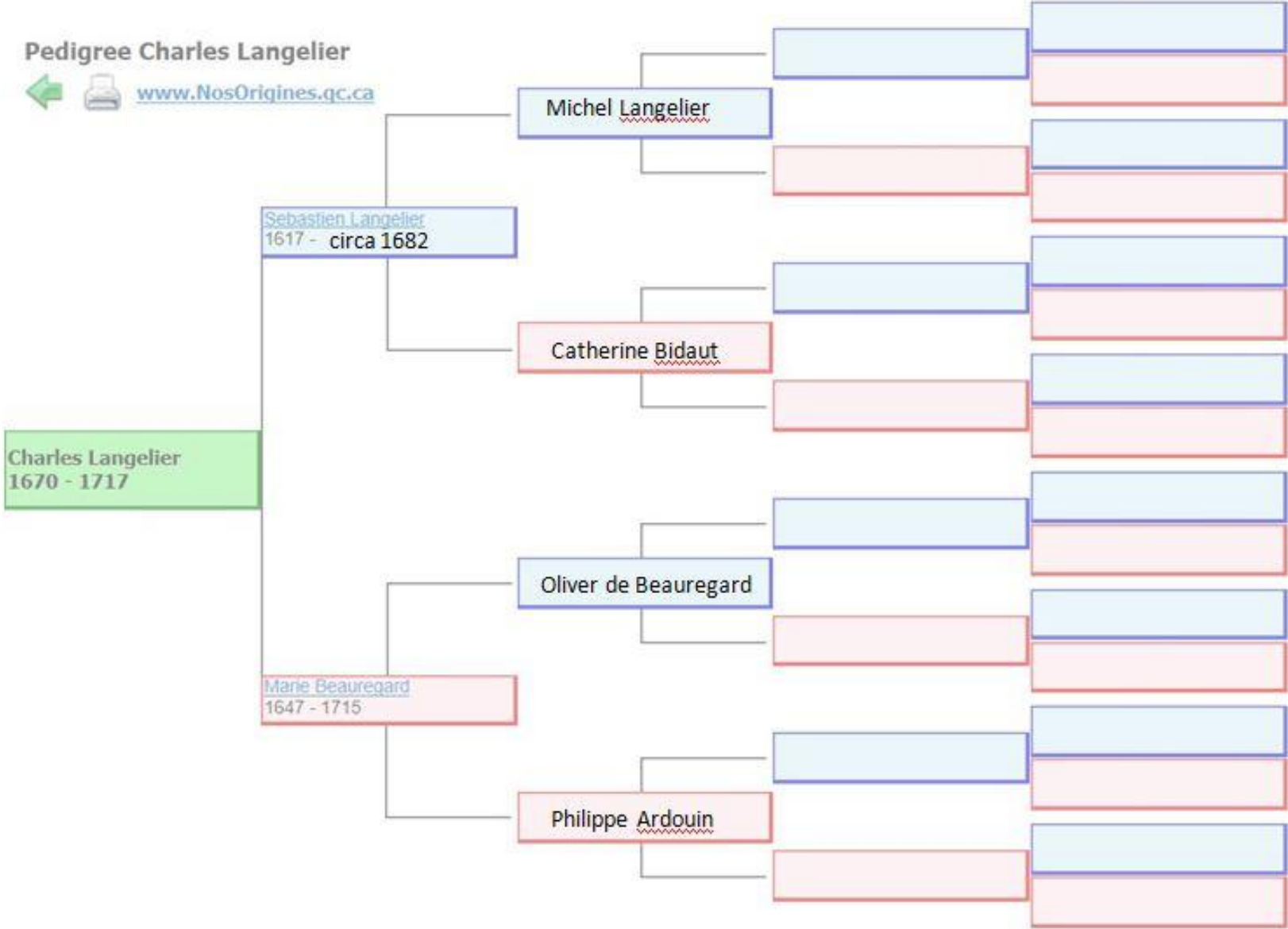
par l'abbé *Jean-Paul Boulanger ptre*

Vraie copie, le *13 novembre 1948* *Roland Fortin ptre*

C/23/9/55 A.D. ptre







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APPENDIX E.

DNA ANALYSIS

Unfortunately, it's impossible to provide a 100% correct evaluation of ancestry without having DNA samples from every ancestor going back 200,000 years. However, it is possible to get a research-grade estimation of BioGeographical Ancestry. The approach to genealogical testing is much like predicting the weather: it's not possible to be 100% correct all the time, but it is possible to at least be mostly correct most of the time by observing patterns, knowing history, and using statistics. So the approach to DNA analysis combines genealogical and anthropological history to provide the most statistically likely estimation of BioGeographical Ancestry.

BioGeographical Ancestry is a description of a place in the evolutionary and geographical history of our species. It's simply a breakdown of where genes come from, according to the results of DNA tests. Some might define it as "race" or "ethnicity," but these terms don't adequately communicate the complexity of the science and history behind the information provided.

Keep in mind that the percentages in the report are an estimation based on a combination of genetics, anthropology, and social science. This estimation is based on what is most statistically likely for the provided genetic makeup and there is room for error. Think of the confidence levels as a representation for how much room there is for error.

For example, a report might show 0% indigenous American ancestry, despite knowing that a great great grandfather who was indigenous American. This would happen if this known ancestor contributes very little to your overall genetic makeup. This is common – not all genes are passed down from every individual, and they are not passed down equally. Let's say hypothetically that a father's BioGeographical Ancestry is 50% European and 50% African, while the mother's is 50% Asian and 50% Indigenous American. Such precise breakdowns of ancestry are extraordinarily rare, but let's go with it for the sake of this example. If the parents have a BioGeographical breakdown like that, you might expect the descendant to be 25% European, 25% African, 25% Asian, and 25% Indigenous American. However, genes are not passed down in an exact fashion like that. Parents combine for a total of 92 chromosomes (46 each) and a child may only get 46 of those, 23 from each parent. Of the 23 chromosomes from the father, it's entirely possible to receive 17 chromosomes from his European side, while only 6 from the African side.

This is an extreme example to demonstrate a point—lopsided inheritance like this is as unlikely as a perfectly even split. There would be a similarly uneven breakdown from the mother's side. Siblings might get completely different breakdowns as well.

A very small percentage of a certain ancestry most means that there is a piece of family history that has not yet been discovered. However, it's also possible to share a common marker from that population by random chance, but this is less likely. The smaller the percentage, the farther back in family history lies the information still to be discovered.

The simple answer to that it is not possible to determine a person's race from their DNA. These DNA tests will identify your most statistically likely BioGeographical Ancestry, but the results are not

intended to provide legal proof that you belong to a specific race. Race is a complex thing to define when ancestral genes are not passed down in a consistent, predictable manner.

Many people are attempting to verify Indigenous American ancestry. If so, it is important to check with the specific tribe that you think you belong to.

Each tribal government has its own set of laws as to how to identify indigenous citizenship. For example, many tribes will recognize your citizenship ONLY if your indigenous heritage is through your mother. In this example, even if your father is 100% Indigenous American, you won't qualify for tribal citizenship. Again, laws vary from tribe to tribe, so go by tribal guidelines to verify Indigenous American ancestry. Also keep in mind that the complex anthropological history of human migration can allow for someone of European descent, whose family has been in Europe for centuries and only intermingled with other Europeans, to have some ancestry from the other haplogroups around the globe. Such a person could have up to 10% Indigenous American BioGeographical Ancestry, despite having a family history of never setting foot in the Americas.

The genetic tests used here to determine BioGeographical Ancestry examine individual pieces of DNA. These pieces are compared against DNA from populations around the world and to look for matches at specific locations. When matches are found, the results are compared with what is known about the makeup of the provider's DNA against what is known about Anthropology and the history of Human migration. The results of this deep analysis are added up across the genome to calculate BioGeographical Ancestry. The results follow:



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