



# DuBois

## Family News

July 2012

### Civil War – Northern Aggression or the Fight for State Rights?

BY CATHERINE SMITH

For the next few years we as a country are honoring those that fought in the Civil War 150 years ago. In New Paltz several events are going on or have already been celebrated. The local library, Elting Memorial, had a display of a local unit which included several young men from the families of the Patentees. One Lefevre lad, Johannes LeFevre, succumbed to his wounds and all of New Paltz mourned his death. The New Paltz Rural Cemetery celebrated its 150 anniversary and the monument to the local boys who performed their military duties. The librarian of the history section, Carol Johnson, has a continuing column in the local papers and many entries have been based on the Civil War collection of letters from local young men to their families. One collection is the letter of John J. DuBois from Shokan, NY.

While most of the Patentee descendants fought on the northern side there were some who fought on the southern side. Many southerners were from the families originating from the daughter of Louis DuBois who married a Van-Meter and moved to Virginia and the surrounding area. We know of one New Paltz man who fought on the side of the South, Theodore Swift DuBois.

Theodore S. DuBois was the son of John L. DuBois and Rebecca Deyo. He was born in New Paltz July 2, 1837 and died January 1, 19, 1904. From the records of the National Archives Theodore joined the Lawther's Missouri Partisan Raiders. The Raiders were a unit that strongly believed in state rights and thought that the occupation of Federal troops in Missouri was a violation of states rights. They and a present website on the Raiders believe that many atrocities were committed by Federal troops against the general population, mostly against women and children. They believed that they were only defending their homes and families.

Theodore was captured in 1862 and spent some time as prisoner of war. He and a companion wrote a letter to the Provost General asking to be exchanged. He signed a statement admitting that he was a Southern sympathizer and had fought on the side of state rights. In the letter he also admits that he had escaped prison and had been recaptured. He asks that the Provost General to him a great favor and exchange him at the earliest opportunity. If this happened we have no records of it.

Our records in our genealogy show that Theodore traded some land in New Paltz for some land in Missouri. When he arrived in Missouri he discovered that he had been swindled. His return to New Paltz after the war was not an occasion for celebration the local gossip column in the paper mentions his unfortunate choice of military service and more or less hints that he isn't welcome here. He returns to the west and marries Esther Weismiller. There is no mention in our records of any visits to the east again.

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## Hello Fellow DBFA Members

I think it was in Poltergeist II that the little girl looks at the TV screen and says "They're back!" Well it's me Catherine Smith and I'm back at least for one newsletter. It is been my pleasure and headache to serve the DBFA for about 25 year plus or minus. Today I'm donning the hat of Terry DuBois. Terry is feeling a little under the weather and rather than delay the newsletter, I have wrestled him to the ground and stolen the cloak of power. Terry does so much for DBFA that it has taken most of the board to fill in the gaps while he is under the weather. We hope that he recovers quickly; none of us likes the extra work. He is a very tough act to follow and I'm slowing down in my old age.

I don't have much to report. The Fort, thanks to HHS and the Newsome Trust, is looking better than ever! Almost all the repairs needed have been done and done beautifully. The old girl looks as good as new. The Abraham Hasbrouck is due to reopen in July or August. It has been closed for a while and has undergone an extensive rehab.

The Deyo house is in the process of being repainted and will be finished soon. This fall would be a great time to visit the street and see how terrific all our old houses look.

There isn't a reunion this Oct., but that need not stop you from paying a visit to Huguenot Street.

While I have the cloak of power I'll ask all of you the send me any family updates that you haven't submitted in the last few years. I've started going through all the all files and adding, updating and correcting any information on the cd. My email is dede1948@hotmail.com or use the address 119 N. Ohioville Road, New Paltz, NY 12561.

Please visit our website and our café press site for family gifts. We also the some anniversary plates left from last year, they would be about \$20.00 with priority postage.

It's been my pleasure to do the newsletter, seems like old times doesn't it.

Take care and hope to hear from you all soon,  
*Catherine Smith*



Trinity Street Prison

St Louis MO Feb 1864

Mr Provost General,

Sir, We are again  
here prisoners, and as Confederate  
soldiers, under General Leath of  
whom you have our statements to  
that effect, you would incur a  
favor upon us by sending us on the  
next exchange made, in as much as  
we were exchanged for when sent  
from here on the fifth of last month  
we made our escape from the boat  
while on our way back from here  
but were again recaptured by the rebels  
on the 21 of last month, and brought  
to the old prison again. Be so kind as  
to comply with the above mentioned  
request as our prisoners for better than  
two months.

Yours S. D. H. in behalf of his fellow

**“The Memory of the Just is Blessed”: The Ancestry and Extended Family of Chrétien du Bois, bailli, lieutenant, greffier, et receveur de la Comté de Coupigny, notaire, homme de loi, laboureur et marchand; Resident of Wicres, then of Herlies --Part III:**

**“Birthdates of Three Huguenot Children --A New Proposal”**

BY MONTE HORTON, J.D. MNTHORTON@YAHOO.COM

«**Louis du Bois** fils de feu **Crestien** de stil couturier dem(eurant) à Herly ...at par ceste vendu cede et t(ran)sporte audict **Franchois du Bois** ... toutes tel part droict et action quil poeut ... avoir des suscessions et hoiries à luy venu ... par les trespas dudict **Crestien** son père et de **Franchoise le Poivre** sa mere ....» (2E3/3572-110 (August 12, 1643)).

On this day in 1643, our future Patentee sold his interest in his parents' estate to his uncle «**Franchois du Bois** fils de feu **Anthoine** dem(eurant) à Wicre» (for 3,600 livres parisis). *Ibid.* Although he was already a “dressmaker” by profession («de still couturier»), he would have been on that date, according to our tradition, aged merely 16 years. The reader is justifiably struck by the singularity of this professional status and contractual capacity at such a tender age. There is no suggestion of record, for example, that he was operating under any tutelage or guardianship in this sale of his birth right. Nor does it indicate that Louis was merely a couturier’s “apprentice” or the like. When presented with the new evidence from Lille, readers will likely agree that American traditions regarding the birthdates of the three known Huguenot children of **Chrétien du Bois** --Louis, Françoise, and Jacques --should be revisited, and, perhaps, accordingly revised.

These traditions are based solely on (1) an oral presentation at the *Bi-Centenary Reunion of the Descendants of Louis and Jacques du Bois: (emigrants to America 1660 and 1675)* (1876) (hereinafter “the Reunion”; and (2) the 19th century M.M.C. Dubois Chart (hereinafter “the Chart”). The source of both the *Reunion* and the Chart was a collection of letters, apparently no longer extant, from Monsieur M.C. Dubois-Gregoire to descendants of **Jacques du Bois**, who instigated the research at Wicres in the 1870s through the agency of M.M.C.Dubois-Gregoire while he was consul at Lille. The letters contained the raw data extracted from the Wicres parish register (1620 to 164?) (“the Register”) by the consul, or more properly, by someone acting on his authority (hereinafter “the Archivist”).

According to the *Reunion*, the Christian names of all Chrétien’s children --but only Chrétien’s children --had been methodically eradicated from the Register by an unknown saboteur. *Reunion*, p. 31. The first names of Chrétien’s nieces and nephews were not stricken, even those who afterward became Huguenots. According to that source, *three* children --*all of them males* --were born at Wicres. The first entry was made on June 17, 1622, for a “son of Chrétien,” first name, obliterated. *Ibid.*, p.30. Godparents were **Laurent du Bois** and **Hélène de Beaussart**, *ibid.* (Chrétien’s brother and first cousin, respectively). A second entry was made on November 13, 1625, for a “son of Chrétien,” first name, obliterated. *Ibid.* The third entry was made on October 21, 1626, for a “son of Chrétien.” *Ibid.* In the last case, however, the Christian name of the son was only *partially* excised. Enough of it remained to allow the Archivist to read “To\_\_\_” and to persuade him that the child’s name was “Toussaint.” *Ibid.* It is obvious that Chrétien’s name was not, itself, erased from these three entries; else, the Archivist would not have known that they were children of Chrétien. The mother’s name was simply omitted as was the frequent, but by no means universal practice, depending on the whim of the baptismal scribe.

The dilemma created by these three *all-male* entries was that we otherwise knew of *four children*, two boys and *two girls*. It was not then known, as it is now, that some of Chrétien’s children were *born at Herlies*. It was not then known, as it is now, that Chrétien had *seven* children. It was not then known, as it is now, that *one of them* was *Toussaint*. Their names --*sans* Louis and Jacques --are all recorded in the accounts of the *Seigneurie de Coupigny* (“*Comptes*”), where they appear in three separate entries as follows:

«*Antoine, Philippe, Toussaint, Anne et Franchoise DUBOIS enfants de feu Chrestien....*» (no. 26);

«*Antoine, Philippe, Toussaint, Anne et Françoise DUBOIS enfans de + Chrestien ....*» (no. 34); and

«*Antoine, Philippe, Toussaint, Françoise et Anne DUBOIS frères et soeurs enfans de feu Chrestien et Françoise LEP-OIVRE ....*» (no. 90).

It will be noticed that, in each entry, the sons were listed in the same sequence. It is only the daughters' sequential order that, in the last entry (no. 90), was reversed.

Nineteenth century American research, which produced the *Reunion* and the Chart, was hampered by ignorance of the true size of Chrétien's family and knowledge of the fact that he had spent his latter years at Herlies. The Chart is important in that it preserves some data not presented in the *Reunion*. Unfortunately, the chart-makers reconfigured the raw data received from France in a more or less explicit attempt to compensate for the obvious absence from the Register of some of Chrétien's children --particularly, *daughter* Françoise --who was otherwise known to American genealogists. Those efforts resulted in some embarrassing contradictions.<sup>1</sup>

Fn.1 For example, the Chart simply *omits* the 1625 slot, while attributing to Françoise the 1622 slot with the notation: "From other record evidence we know that Chretien had a daughter Françoise who m. Pierre Biljou"; this, despite the fact that all the entries in the Register were for *male* children. Although American genealogist /historian William Heidgerd did not omit the 1625 from his roster of birthdates, he assigned it to *Anne*, despite the fact that the child baptized that day was a male. (Heidgerd).

Discounting the revisions of the chart-makers in favor of the original data of the Archivist and the new information from Lille, one is fairly compelled to conclude that the baptismal date 1626 heretofore assigned to **Louis du Bois** is incredible.

#### a. baptismal date of Louis --June 17, 1622

It appears that the October 21, 1626, date should be reassigned to Toussaint as the Archivist had originally proposed. To be sure, it is possible to mistake an "L" for a "T" in a 17th century French manuscript. Rather than arbitrarily to ascribe error to the Archivist, however, it seems more prudent to reconsider that entry in light of the newly discovered facts. If Toussaint --the third and apparently youngest of the three sons listed in the *Comptes* --was born at Wicres in 1626, were not Antoine and Philippe those children who were born at Wicres on June 17, 1622, and November 13, 1625, respectively?

Antoine had already married by July 8, 1643 (AM-129), Claire, daughter of **Maximilien le Francq**, *bailli* of Herlies (2E3/7977-68 (1634) (2E3/7438-36 (1620)) and *homme de loi* of the *seigneuries* of Coupigny and Rosimbois, and **Péronne le Blon** (Ascendance). By all accounts, it was not Antoine who was born in 1626, since his name begins neither with an "L" nor a "T." Also, if he was the child of 1625, he would have been married by age 17; a possible, but unlikely, scenario. Moreover, he is the *first child* of this family listed in the *Comptes*. The conclusion appears inescapable that Antoine was born at Wicres on June 17, 1622, which leaves the 1625 date open for Philippe. If so, when was Louis born? The Chart suggests an intriguing answer.

On the 6th line from the top, the Chart records: "Frose DB[,] wife's name not given[,] had a son Bap. name erased June 17, 1622[;] Sprs Laurens DB and Heleine de Beaussart." (hereinafter sometime referred to merely as "Line 6"). A "Note" recorded on that same line in the 1st column says: "Frose[--] prob a familiar name for François."

Although the significance of this entry is paramount, it has so far been overlooked. Actually, it evidences the baptism to **Chrétien du Bois** and **Françoise le Poivre** of a 4<sup>th</sup> son --two of them on June 17, 1622. The difficulty arises from the assumption that "Frose" was a "familiar name" for François, and thus that "Frose" was the *father* of the DuBois son baptized that day. This was error; she was the *mother*. "Frose" is the well-known abbreviation for *Françoise*. François is commonly abbreviated "Frs," that is, *without the "e."* This is so, because Françoise contains the "e," while François does not. It is the "e" that precisely marks the gender distinction between the two names; hence the necessity and function of *inclusion* of the "e" in the abbreviation of Françoise, and the necessity of its *exclusion* in any abbreviation of François. Having mistakenly assumed that "Frose" was the father, the chart-makers then made the logical corresponding mistake of assuming her name was DuBois based on the *child's* last name, which was not erased.

The mysterious "Frose" must have been none other than **Françoise le Poivre**, *wife* --not brother --of Chrétien, as *only entries involving a child of Chrétien were sabotaged*. If so, it would mean that, in this entry, the mother's name was not

omitted by the baptismal scribe. It would also mean that, in this entry, even Chrétien's name did not escape the pen-knife of the saboteur, since baptismal entries containing only the name of the mother did not appear.<sup>2</sup>

Fn.2 Thus, consistent with baptismal entries of the period, such as those at Armentières, Mannheim, etc., this one in its pristine state plausibly appeared as:

«Chrétien du Bois a eu son fils nommé Louis baptisée le 17 juin 1622 ~~parrain~~ \_\_\_\_\_ ~~marraine~~ \_\_\_\_\_; baptisée le 17 juin 1622 Antoine du Bois fils Chrétien ~~et~~ Frose parrain Laurent du Bois marraine Hélène de Beaussart».

The intentional obliteration of "Louis" from the first line and "Antoine" and "Chrétien" from the third line could easily have occasioned an unintended obliteration of the names of the godparents from the corresponding space in the second line, giving rise to some confusion as to which child was actually sponsored by **Laurent du Bois** and **Hélène de Beaussart**. On the other hand, although it would be unusual, it is possible that Laurent and Hélène actually sponsored both sons.

What seems clear is that the Register in its mutilated state evidenced the baptism on June 17, 1622, of two DuBois children. It was somehow concluded that the identical godparents, **Laurent du Bois** and **Hélène de Beaussart**, participated in each case. If "Frose" was, indeed, **Françoise le Poivre**, then she bore Chrétien twins in June 1622.

The naming patterns employed by Chrétien provide additional support for the view that the twins were Louis and Antoine. It is certain that his two daughters were named after their grandmother Anne and mother Françoise. According to this pattern, his first two sons would be named after their great-grandfather Louis and grandfather Antoine. According to this pattern, his first two sons would be a combination comprised of Louis/Antoine; not one involving Philippe or Toussaint. Indeed, the birth of Louis/Antoine twins in 1622 is the only birth order that harmonizes all the available data.

#### **b. birthdates of Anne and Françoise --ca. 1628 & ca. 1630-32, respectively**

The year 1626 marked the final entry in the Register for a child of Chrétien. Had the Archivist thought to check the baptismal records at Herlies, however, he would undoubtedly have found there recorded the baptisms of Anne and Françoise, beginning ca. 1628, since he found *only sons* baptized at Wicres. The birth order of the daughters is only slightly less certain than that of the sons, despite the inconsistency in the *Comptes*.

Reckoning from the dates of their marriages, Anne appears to have been the elder. She married **Jean Cadet** and they made their home in Fournes-en-Weppes. She was definitely married by August 3, 1648, and best estimates place her actual marriage at ca. 1645, since she had a *granddaughter* whose marriage occurred on January 17, 1688 (Castelain). The known facts thus eliminate any possibility of a birthdate before 1627 and render *most unlikely* a date much later than 1628.

Françoise married **Pierre Biljou**, as we all know, in April 1649. Assigning Françoise a birthdate of ca. 1630-32 renders her 17-19 years of age at the time of her marriage; an eminently credible scenario.<sup>3</sup>

Fn.3. Thus, Françoise was not born in 1622, and neither daughter was born at Wicres as traditionally supposed. Those suppositions arise out of the arbitrary revisions in the Chart mentioned *supra*.

#### **c. birthdate of Jacques --ca. 1633-35**

A close estimation of Jacques' birthdate can be made, thanks to the fortunate preservation and discovery of four actes passed before Antoine le Roy, *notaire royal* at Herlies in March 1718, with witnesses attesting to the fates of certain of Chrétien's descendants. One such witness was **Jacques Lucq**, aged 79, who testified that he well knew **Jacques du Bois** because they had often played together in their youth at the home of **François du Bois**, which **François du Bois** was a farmer at Wicres and «*oncle*» of the said Jacques. According to Lucq, Jacques was 25 to 30 years of age and unmarried, when, not later than 1658, he went away to live in Holland and never returned. It was affirmatively found that Jacques «*etoit natif*» of Herlies, and that he was baptized there as it appeared «*de l'extrait Baptistaire aparé*» ("from the baptismal record") published to the tribunal. (2E3/7787-27) (author's transcriptions).

Jacques must, indeed, have been no older than 23-26 in 1658. Advancing his age beyond 26 would virtually close the windows of possibility for Anne and Françoise, who could hardly have been born later than ca. 1628 and ca. 1630-32, respectively.

Integrating our 19 th century data with the wealth of information lately available from France on the DuBois of Wicres points to the following birth order:

Louis *and* Antoine --baptized Wicres June 17, 1622;

Philippe --baptized Wicres November 13, 1625;

Toussaint --baptized Wicres October 21, 1626;

Anne --born (probably) Herlies ca. 1628;

Françoise --born (probably) Herlies ca. 1630-32;

Jacques --born (definitely) Herlies ca. 1633-35.

This proposed birth order holds numerous advantages over previous date-fixing attempts. For example, it (1) identifies the mysterious “Frose” and the fourth DuBois child appearing on Line 6; (2) accounts for the births of all seven of Chrétien’s known children; (3) preserves the birth order listed in the *Comptes*; (4) eliminates any troubling age impediments to Louis’ capacity to contract for the sale of his birthright and to ply his trade as a couturier in 1643; (5) explains why the Archivist found the baptism of neither daughter in the Register; (6) credits the Archivist with competence in reading the entry for Toussaint; and (7) follows Chrétien’s own naming patterns. It is the only birth scenario so far proposed that leaves few, if any, “loose ends.” It is the author’s hope that this birth order will gain ascendancy in historical accounts of the three Huguenot children of **Chrétien du Bois**. At a minimum, it warrants consideration and discussion by historians, genealogists, and offspring of the *bailli of Coupigny*.

#### SOURCES:

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# Summer shopping?

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