

The Ancestry of
Geneviève Jadot Anthon

BY HER GREAT-GRAND-DAUGHTER

Marie Madeleine Genevieve Anthon.

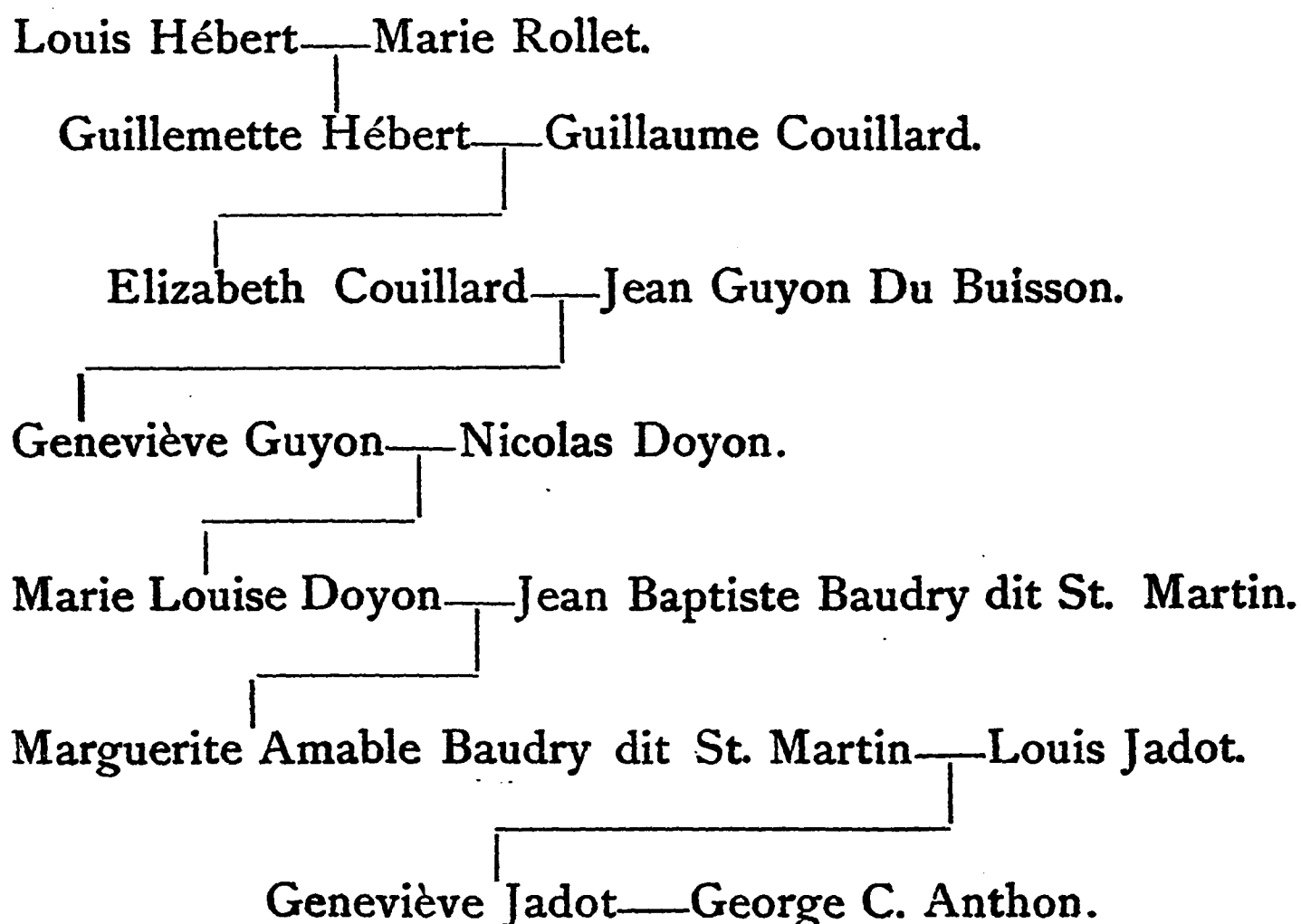
1901.

Preface.

For her own information and pleasure, the compiler of these pages, during her visits to Quebec, became interested in tracing the ancestry of her family through her great-grandmother on the maternal side, who was connected by birth with many of the earliest and most prominent families of Canada. The result of her research will be found in these pages, which she hopes will prove equally interesting to the other members of the family.

The Ancestry of Geneviève Jadot Anthon.

HÉBERT AND COUILLARD LINE OF DESCENT.



HÉBERT.

Louis Hébert married Marie Rollet. He died 25th of January, 1627, at Quebec. Marie Rollet died May 27th, 1649, at Quebec.

THEIR CHILDREN.

Guillaume Hébert, who married Hélène Desportes. Guillemette, born 1606, married the 26th of August, 1621, Guillaume Couillard. Anne married 1616, Etienne Jonquest.

COUILLARD.

Surnames: De L'Espinay, Des Essors, De Beaumont, Desprès, Depuis, Des Islets, La Fontaine.

Guillaume Couillard married Guillemette Hébert.

THEIR CHILDREN.

Louise, born Jan. 30th, 1625, married Nov. 3d, 1637, Olivier Le Tardif. She died Nov. 23d, 1641.

Marguerite, born August 10th, 1626, married Jean Nicolet Oct. 1st, 1637. Marguerite married again Nov. 12th, 1646, Nicolas Macard.

Louis, born May 18th, 1629, married April 29th, 1653, Geneviève Desprès.

Elizabeth, born Feb. 9th, 1637, married Nov. 27th, 1645, Jean Guyon Du Buisson. She died April 5th, 1740.

Marie, born Feb. 28th, 1633, married Oct. 25th, 1648, François Bissot. Marie married again Sept. 7th, 1675, Jacque de Lalande.

Guillaume, born Jan. 16th, 1635.

Madeleine, born August 9th, 1637.

Nicolas, born April 6th, 1641. Died June 24th, 1661.

Charles, born May 10th, 1647, married Jan. 10th 1668, Marie Pasquier. Married again Louise Couture [stock Couillard de Beaumont].

Gertrude, born Sept. 21st, 1648, married Feb. 6th, 1664, Charles Aubert de La Chesnaye. (Family of De Gaspé.)

Louis Hébert, called the Patriarch of New France, was the ancestor of the Anthon family, on the maternal side, in America. He came to Quebec in the year 1617, with his wife, Marie Rollet, and three children, Guillaume, who married Hélène Desportes, Guillemette, who became the wife of Guillaume Couillard, and Anne, who married Etienne Jonquest.

Hébert counts among his numerous descendants many of the most illustrious families of Canada ; the Joliet, De Lery, De Ramsay, D'Echambaut, Fournier, Cardinal Taschereau, and Mgr. Taché, Bishop of La Rivière Rouge. He states that "for the advancement of the country he had sold all his lands in Paris, had left his parents and his friends, to commence a new colony of Christian people."

The men and women who lived in the heroic age of Canada were filled with excessive zeal for the salvation of souls. Not for their own interests did they found these colonies. They came to "plant in this country the standard of the Cross, to teach the knowledge of God and the glory of His name, desiring to increase charity for His creatures." The Abbé Tanguay says: "The colony experienced a real loss in the death of Hébert, who, next to Champlain, had taken the most active part in establishing Quebec, and in the progress of New France." He was buried in the cemetery of the Récollets, at the Convent of St. Charles. His remains were removed in 1676 by Father Valentin, Superior of the Récollets,

and deposited in the vault of their church in the upper town. Hébert's house stood in the garden of the Seminary of Quebec. It was the first building erected in the upper town. Parkman, in "The Jesuits of North America," speaks of this dwelling-house as "a substantial cottage, where lived Madame Hébert, widow of the first settler of Canada, with her daughter, her son-in-law, Couillard, and their children. Good Catholics all, who two years before, when Quebec was evacuated by the English, wept for joy at beholding Le Jeune and his brother Jesuit, De Nouë, crossing their threshold to offer beneath their roof the long forbidden sacrifice of the Mass."

Champlain assisted at the wedding of Hébert's daughter, Guillemette, to Guillaume Couillard in 1621. Later on, in 1626, he was godfather to their little daughter, Marguerite.

Guillaume Couillard and his wife gave the land on which is built the beautiful Basilica of Quebec.

They were both buried in the Church of the Hôtel-Dieu, Guillaume in 1663, and his wife in 1684. He is described as "Vénérable Patriarch, que l'on voit assister au berceau de cette colonie." One of his sons, Nicolas Couillard de Bellroche, with M. de Lauson, son of the Governor, and six other men, was killed at the Isle of Orleans while bravely fighting a party of 80 Iroquois. His body was brought to Quebec and buried in the church there. Another son, Charles, Sieur de Islets, was ennobled by Louis XIV. and obtained the rich concession of the fief of Beaumont. He married Louise Couture,

daughter of Guillaume Couture, "Honnête homme, Juge de La côte Lauzon, fidèle compagnon de Père Jogues," the saintly Jesuit.

Louis Couillard, the fourth son of Guillaume Couillard and Guillemette Hébert, married Geneviève Desprès, daughter of Nicolas Desprès, a nobleman, and Madeleine Leblanc. He left his daughter Geneviève a rich seigneurie on the banks of the St. Lawrence. Geneviève's sister, Anne, married Jean de Lauson, Lieutenant-Governor of New France.

Marie Couillard, a daughter of Guillaume and Guillemette Couillard, married François Bissot, Sieur de la Rivière. Their child, Claire Françoise Bissot, married Louis Joliet, discoverer of the Mississippi. They had a daughter, Claire Joliet, who married on the 11th of May, 1702, Joseph Fleury de La Gorgendière D'Echambault. The head of the ancient and noble family D'Echambault in Canada was Jacques Alexis Fleury. He married at Quebec Sept. 28th, 1667, Marguerite de Chauvigny, who belonged to the same family as the saintly Madame de La Peltrie. Joseph Fleury was their second son and he had by his marriage with Claire Joliet *thirty-two* children, of whom only seven survived them, Louis, Joseph, Ignace, Marie Claire, Louise, Charlotte and Thomasette. Marie Claire married Thomas Jacques Taschereau; Louise entered the celebrated family de Vaudreuil, whose nobility dated back to the year 879. Her husband was François Pierre, Rigaud, de Vaudreuil. After the conquest he went to France with his wife, where he died.

Charlotte married Pierre Rigaud, Marquis de Vaudreuil-Cavagnal. He was the last French Governor of Canada. Thomasette married Thomas Dufy Desauniers. Louis, the eldest son, married M^{lle} Athalie Boudreau, and Ignace, M^{lle} Prost. He went to Santo Domingo, where he died in 1756, leaving a daughter, Marie Elizabeth Geneviève, who married in 1772 the Vicomte de Choiseul. Marguerite Couillard, another daughter of Guillaume Couillard and Guillemette Hébert, married Jean Nicolet, a young nobleman, son of Thomas Nicolet and Marguerite de Lanier, who came to Canada in 1618. Their child, Marguerite Nicolet, married Jean Baptiste Le Gardeur de Repentigny. The following certificate of her marriage is translated from the French taken from the "Register of Baptisms, Marriages and Deaths, in the Parish of Notre Dame de Quebec, for the year 1656."

"The 4th of July, 1656. After obtaining a dispensation from Rome for some impediment, publication was made for three bans, the 24th, the 25th and the 29th of June. Not finding any obstacle, I, Hieronyme Lalemand, being curé of this Parish, solemnly married Jean Baptiste Le Gardeur, Sieur de Repentigny, Esq., son of the late Pierre Le Gardeur and Demoiselle Marie Favary, with Marguerite Nicolet, daughter of the late Jean Nicolet and Marguerite Couillard, in the Chapel of the College of the Company of Jesus. In presence of Messire Jean de Lauzon, Governor, the Sieur Louis D'Aillibouts and others."

Marguerite Nicolet was the grandmother of the

Ursuline nun, Marie Madeleine de Repentigny, called in religion Marie Madeleine de Ste. Agathe. The following account of her vocation, taken from the "Glimpses of the Monastery," will prove interesting, not only to those of her own kindred, but to all who visit the beautiful Ursuline chapel in the ancient convent at Quebec. "To this day is seen in the cloistered Chapel of the Saints, burning before the altar of 'Notre Dame de Grand Pouvoir,' a votive lamp placed there by Marie Madeleine. Her vocation affords an instance of the manner in which God sometimes pursues a soul, rebellious at first, forcing her, as it were, to take the place at the marriage feast to which He had long invited her, by the voice of His secret inspirations. The de Repentigny family were among the first of the nobility that came out to settle in the colony. Mother Mary of the Incarnation makes mention of them with the highest praise, as early as 1645. The daughters were always to be found among our boarders. Marie Madeleine had her turn from the age of about ten years, till her education was considered to be in accordance with her rank and position in society.

"On leaving the convent she, like many others, had not formed any fixed plan of life, and soon found herself surrounded with those temptations that often beset the pathway of a young girl on her entry into the world. Gay parties of pleasure, frivolous amusements, idle conversation, filled up the precious hours from day to day, leaving her little time for reflection, serious reading or prayer. The prestige of rank, wit and beauty on the one side, that of merit,

politeness and noble demeanor on the other, soon resulted in the preliminaries of an alliance which appeared advantageous in the eyes of the world, and which met with the approval of Marie Madeleine's parents. On such occasions, when all seems so bright for the future, who thinks of seriously consulting to know the will of God? Suddenly the young officer is called away on duty. Alas for the fallacious promises of earthly happiness! The first report brings tidings of his death! To the violent grief and mourning of the first months succeeds an attempt to dissipate this irksome gloom of mind by plunging anew into the whirl of worldly pleasure. But the kind hand of Providence was still extended to reclaim this prodigal child, and lead her to an abode of peace and security. At one of the churches of the city, an eloquent and zealous Jesuit was giving the exercises of a retreat for young ladies. Marie Madeleine went with the rest, but soon found that the sacred orator was preaching, so it seemed to her, for her alone.

“ ‘What will it avail a man to gain the whole world, and yet to lose his own soul?’ These solemn words of our Blessed Lord sank deep into her soul. She then perceived that there had been a void in her heart which the vanities of the world had never been able to fill. Plunged in serious thought, the salvation of her soul stands before her as an all important affair. Beginning to perceive the designs of Providence, she resolves to correspond to them. After due consultation, she solicits admission into the novitiate of the Ursulines. The nuns, remember-

ing her many good qualities, without hesitation accepted her. After her first thanksgiving for being admitted to the novitiate and clothed as a religious under the name of Sr. Ste. Agathe, she was assailed by the temptation to regret the pleasures of the world, and her place in the home circle. But the fervent novice knew the force of prayer. Casting herself at the feet of Our Lady of Great Power, whose antique statue still stands there upon its pedestal in the little Chapel of the Saints, she was soon answered by the return of light and peace to her soul."

Thus confirmed in her vocation, and enabled to persevere, Sister Ste. Agathe, when settling her temporal affairs, before pronouncing her solemn vows, wished to leave to her Heavenly Protectress a mark of her gratitude. She decided to bequeath an endowment for a lamp to burn perpetually before the Madonna, Our Lady of Great Power. This light is still seen in the little Chapel of the Saints, where it was first lit one hundred and eighty years ago by Sister Marie Madeleine de Repentigny de Ste. Agathe. Her own life, cheerful, courageous, mortified, during the twenty years she had yet to spend within the Monastery, was another light, rejoicing her companions more than the votive lamp which she daily trimmed with sentiments ever fresh of piety and gratitude.

This little twinkling flame, dimly lighting an ancient sanctuary—"La Lampe qui ne s'éteint pas," has been commemorated by a poem, which in the "Glimpses of the Monastery" bears the title of

THE VOTIVE LAMP.

O twinkling lamp ! thy feeble ray
 Sheds no refulgent glare ;
 And yet thou knowest no decay,
 Since once, thrice sixty years away,
 Thou first wast trimmed with care.

Dire was the conflict, when her chains
 That maiden sought to break :
 Now in her soul triumphant reigns
 God's holy love, and now it wanes,
 'Tis earthly flames that wake.

" O Mother Powerful, lend thine aid !
 Pity my dire distress !
 I've fled me to this cloister shade ;
 Let now all worldly phantoms fade,
 If Heaven my project bless.

Will not the pitying Virgin hear
 A suppliant in her need ?
 Will she not make my pathway clear,
 Sending me grace to persevere,
 From all this darkness freed ? "

Lo ! swift descending from on high,
 Peace to her bosom flows :
 As swift the gloom and sorrow fly,
 Her soul in sweet security
 Forgets its recent throes.

For light so pure, in darkest hour,
 A lamp burns near the shrine
 Where Mary, Mother of Great Power,
 Still hears our prayers, and graces shower,
 Where beams so tender shine.

Now, many circling years have fled,
 While yet that tiny flame,
 By gratitude is fondly fed,
 As when at first its light was shed
 Around that high-born dame ;

Still does it point the way secure
 To her, our Queen above,
 Whose tender bosom, ever pure,
 Pities the woes we may endure,
 And succors us with love.

Come, then, at twilight's pensive hour ;
 Come in the early dawn !
 Come when the skies around you lower,
 Come to Our Lady of Great Power,
 Sure help of the forlorn !

Though titles new round Mary's name
 May cluster every year,
 Yet, as I view that votive flame,
 Lit by the hand of noble dame,
 I love the more that ancient claim,
 "Mother of Power," reign here !

Marie Madeleine de Repentigny was the great grandniece of Elizabeth Couillard, the great-great-grandmother of Geneviève Jadot Anthon.

Elizabeth Couillard was the third daughter of Guillaume Couillard and Guillemette Hébert, and the ancestress of the Anthon family. She was born on the 9th of February, 1631, and was probably baptized by an English clergyman, because while the "Kirke" were the masters of Quebec, there were no French priests in the town ; and when Père Le Jeune said Mass in 1632 in Guillaume Couillard's house, the French had not heard that ceremony for three years.*

Elizabeth married Jean Guyon Du Buisson, son of Jean Guyon and Mathurine Robin. Jean Guyon *père* seems to have been the *savant* of his seigneurie. The Guyon family were renowned for their love of knowledge. The following account of the family is

* Journal des Jésuites.

taken from the "Histoire du Monastère" of the Ursulines of Quebec:

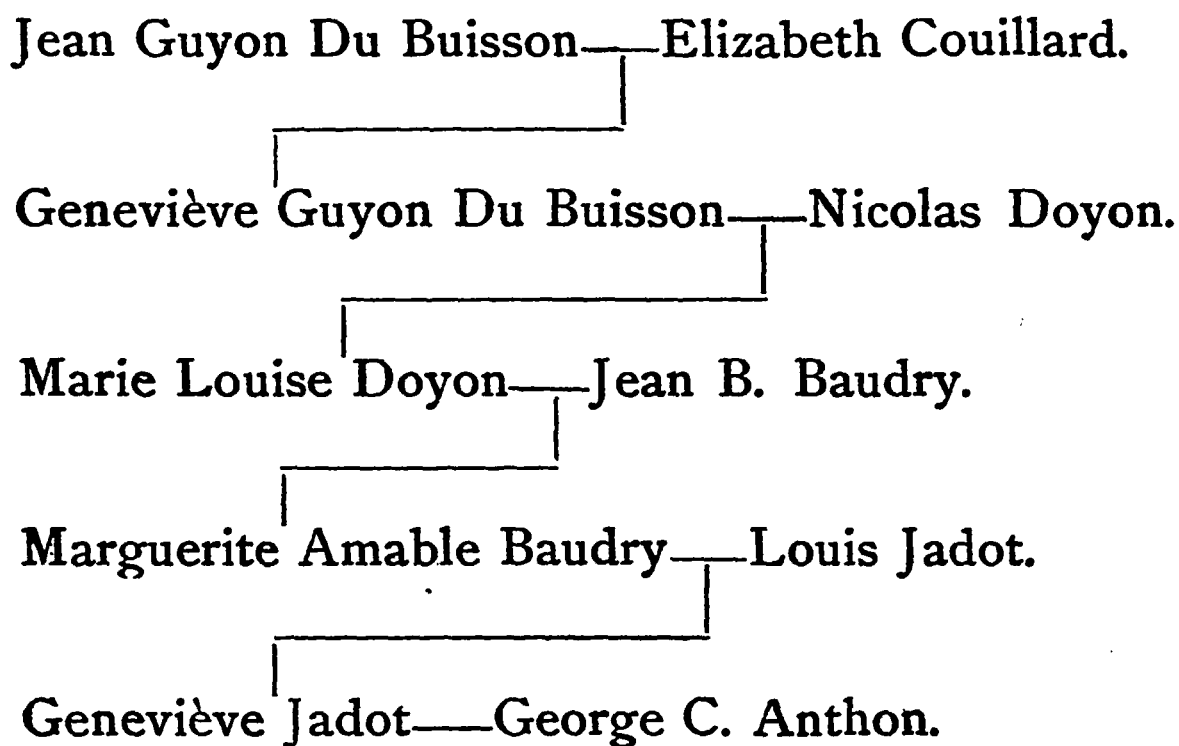
"Another family in which the zeal for education was transmitted from generation to generation during two centuries, was the Guyon family, who ramified under the names of Guyon Du Buisson, Guyon des Près, etc. We find their names constantly upon our registers, as also those of the Couillards, their aunts and cousins."

One of the brothers of Jean Guyon, Denys, married Elizabeth Boucher, a grand-daughter of Marin Boucher, brother of Gaspard Boucher, the father of Pierre Boucher, Governor of Three Rivers. Their daughter, Marie Thérèse Guyon, married La Mothe Cadillac, founder of Detroit and Governor of Louisiana. Madame Antoine de La Mothe Cadillac was doubly connected with the St. Martins, being a descendant of the Guyon and Boucher families. She was a third cousin of Geneviève Jadot Anthon. She was a woman of noble qualities, of great courage, and devoted to her husband. She undertook the perilous journey to Detroit in company with her cousin, the wife of De Tonty, to be with him. It is related that several ladies said to her when she was leaving Quebec: "It might do if you were going to a pleasant country, where you could have good company, but it is impossible to conceive how you can go to a desert country where there is nothing to do but die of *ennui*." She replied: "A woman who loves her husband, as she should, has no stronger attraction than his company, wherever it may be. Everything else should be indifferent to her." Father Germain

wrote to Cadillac: "Everybody admires the nobleness of these two ladies, who had the courage to undertake such a painful voyage to join their husbands."

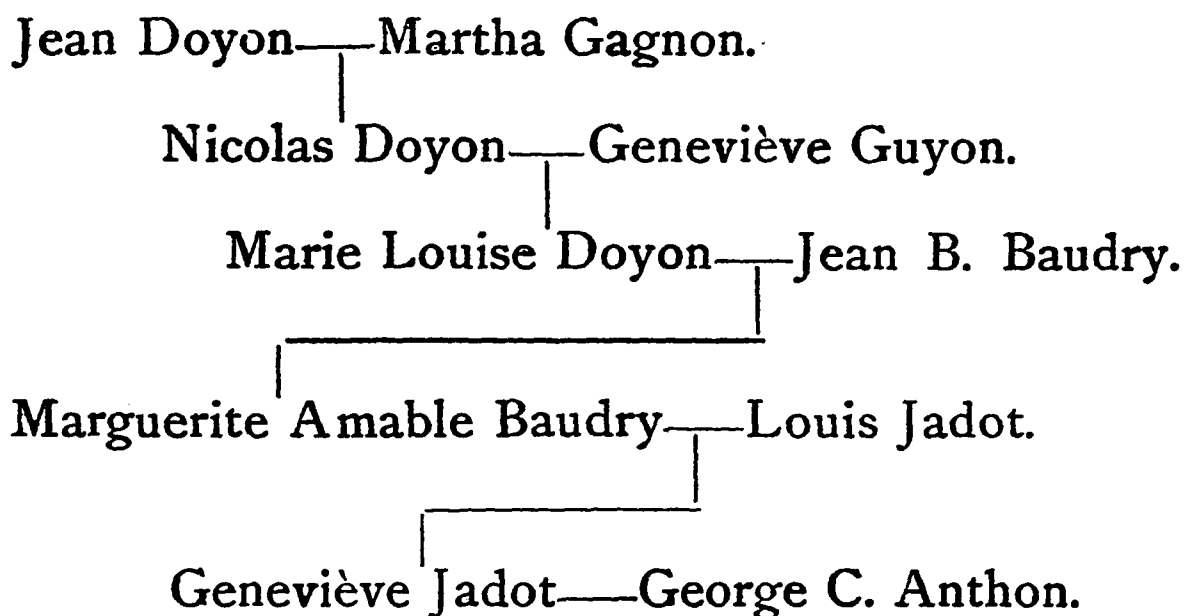
Jean Guyon Du Buisson and Elizabeth Couillard had twelve children, one of whom, Geneviève, married Nicolas Doyon. She was the great-grandmother of Geneviève Jadot Anthon.

THE GUYON DU BUISSON LINE OF DESCENT.



Nicolas Doyon and Geneviève Guyon Du Buisson had twelve children. The Doyon family were devout Catholics. Nicolas Doyon's father, Jean Doyon, died in the odor of sanctity, and was buried at Château Richer, on the banks of the beautiful St. Lawrence. "Mort Comme un Saint" is recorded of him in the old register of the parish church. He married Martha Gagnon, daughter of Mathurin Gagnon and Françoise Bordeau dit Godeau.

DOYON FAMILY LINE OF DESCENT.



Nicolas Doyon and Genevieve Guyon Du Buisson had twelve children, one of whom married Jean Baptiste Baudry. The following copy of their marriage certificate is taken from the register of the parish church of Notre Dame de Quebec :

“The 8th of October, 1721. After the publication of three bans of marriage between Jean Baudry dit Desbuittes, son of Guillaume Baudry and Marie Jeanne Soulard, his father and mother, of the Parish of Three Rivers, living since at Quebec, on the one part, and Louise Doyon, daughter of Nicolas Doyon and Geneviève Guyon, her father and mother, of this parish, on the other part ; not discovering any impediment to the marriage, we, the undersigned, curé and official of Quebec, after having received their mutual consent, married them and gave them the nuptial benediction, according to the form prescribed by Holy Church, in the presence of their parents and the names undersigned.

JEAN BAUDRY.

LOUISE DOYON.

GENEVIÈVE DOYON.

NICOLAS DOYON.

PIERRE JOLLY.

MONTIGNY.

THEBAUT-PTRE."

Jean Baptiste Baudry was the son of Guillaume Baudry and Marie Jeanne Soulard. Marie Jeanne's mother was Catherine Boutet de St. Martin, a daughter of Martin Boutet, Sieur de St. Martin and Catherine Soulage. He came to Quebec from Xaintes with his wife and two children in 1645. In 1657 a school was opened for French children at Quebec under his direction, near the Jesuit College, and under their protection. He was the first secular teacher in New France. He was also mentioned as Professor of Mathematics. In 1664 he was sent as deputy to examine a mine near Quebec. He was also choir master in the church and accompanied the choir on his violin. His other daughter became an Ursuline nun, and was called in religion Mère Marie Boutet de St. Augustine. The following little sketch of her life is translated from "Histoire des Ursulines de Quebec":

"Mother Marie Boutet de St. Augustine was French by birth, and a native of the city of Xaintes. Her family having established themselves in this country, little Marie was placed in a boarding-school, where she had the good fortune of hearing, during two years, the precious instructions of our venerable Mother Marie de l'Incarnation. When her studies were completed, M^{lle} Boutet returned to her parents, who were already congratulating themselves on being able to bring out their dear daughter in so-

ciety. They were far from thinking that the charming young lady had formed her own plans for the future by securing a promise of admission to the novitiate of the Ursulines. Madame Catherine Des Champs de St. Martin felt a poignant grief at her daughter's resolution, and put it to severe tests. But the family finally yield to the fervent postulant, and allow her to follow her inclination for solitude. At the age of seventeen she was already permanently enrolled under the glorious banner of St. Ursula. Employed during many years in teaching, Mother St. Augustine had the happy talent of making her pupils love study ; thus assuring their rapid progress."

"The sole ambition of this dear Sister (says the annalist) was to imitate as closely as possible the hidden life of her Saviour. 'Never interfering in the affairs of others, but giving all her attention to perform all that obedience demanded of her, she would cheerfully undertake any tedious and toilsome work, feeling pleasure in aiding the lay-sisters in their hard and wearisome duties. In spite of her infirmities, she was a great aid to our community, her love for labor making her ingenious in the employment of all her moments. Her great kindness of heart led her to relieve, by all possible means, the suffering souls in Purgatory. The care of the infirmary having been assigned to her, she was indefatigably employed in her duties toward the sick. One might have seen her going about day and night among the poor sufferers during the cruel epidemic of 1701. She even asked to give up her cell to her beloved patients, that she might have no other place

of repose than the infirmary. All her thoughts were directed to alleviate the sufferings of her sisters, counting as nothing her own inconveniences. At last, attacked by the same fever, she had to allow herself to be treated by the physician of the community, M. Sarrain. At first, he had firm hopes of her recovery, but on the 8th of January, without the manifestation of any alarming symptoms, she passed away in a moment. The Confessor of the community, who had just visited her, was still at the door of the monastery, and was recalled in great haste. But our dear sister had already passed to a better life."

Mother Boutet de St. Augustine was fifty-seven years old, and had been for forty years a professed religious.

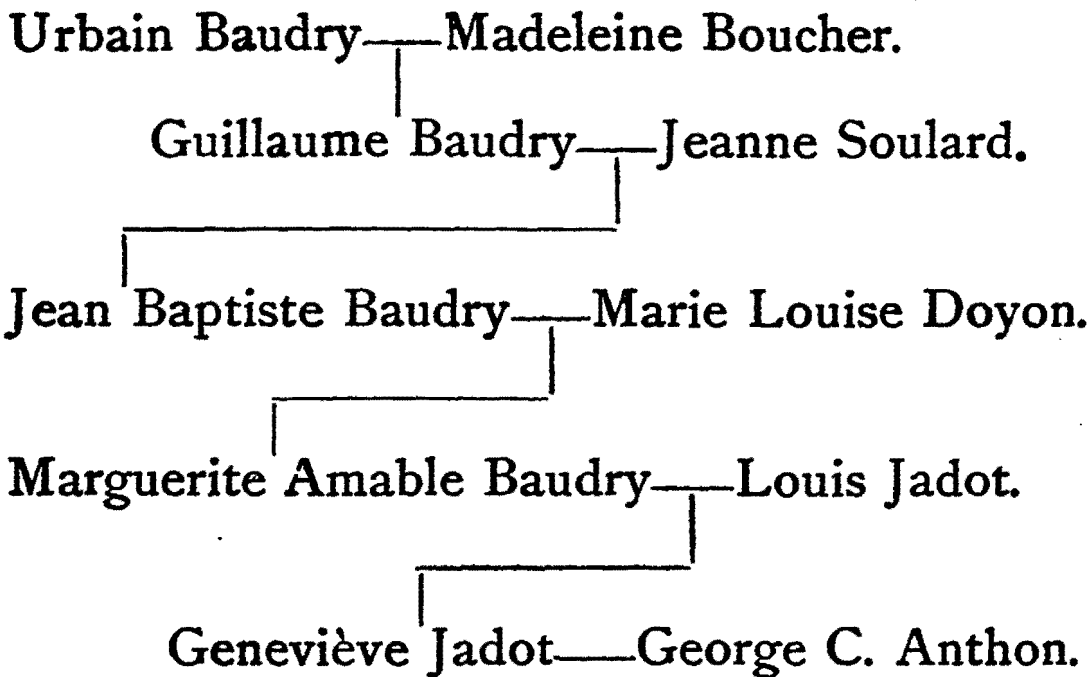
She was Geneviève Anthon's great-great-great-aunt.

Returning to the Baudry family, we find that the father of Guillaume Baudry came to Canada about the year 1646. His name was Urbain Baudry, and he married Madeleine Boucher, the eldest child of Gaspard Boucher and Nicole Le Maire. She was a sister of Pierre Boucher, Governor of Three Rivers. Sulte, the historian, says that Urbain Baudry's descendants are very numerous. A branch of this family is called Desbuttes. Another branch gave to the city of Montreal renowned merchants, and one of the most remarkable Mayors. The Baudry family of France were very distinguished, and the name is found among the archives of the French noblesse.

There was a Saint Baudry who lived in the seventh century, about the year 663, son of Sigebert,

King of Austrasia. His sister, St. Beuve, and his niece, St. Dode, were the first Abbesses of St. Pierre de Reims. The Fête of St. Baudry occurs on the 7th of July.

BAUDRY DIT DESBUTTES DIT ST. MARTIN LINE OF
DESCENT.



In the time of the early French colony, many of the younger sons of the nobility came to Canada and entered into trade. It was not considered derogatory to their rank to become traders in fur, etc. The Navarres, who are allied to the Anthon and St. Martins, trace their descent back in an unbroken line to Antoine de Bourbon, Duc de Vendôme, father of King Henry of Navarre, and the families of Godfroy, Le Gardeur de Repentigny, Nicolet and Desprès are all found among the "*haute noblesse*" of France.

Jean Soulard and Jeanne Couvreur came from St. Sauveur, diocese of La Rochelle, France. Their

son Jean, who married Catherine Boutet de St. Martin, was the father of Jeanne Soulard, who married Guillaume Baudry.

The Boucher family was one of distinction in Canada. Gaspard, the father of Madeleine and Pierre Boucher, according to Sulte, counts among his descendants Governors, Bishops, Judges, and a great number of the most distinguished families of Canada. Gaspard and his wife, Nicole Le Maire, came from Normandy in 1635. They had five children, Madeleine, who married Urbain Baudry ; Pierre, who was Governor of Three Rivers, the first Canadian ennobled by Louis XIV.; Nicolas, who died unmarried; Marie, who married Etienne De La Fond, and Marguerite, who married Toussaint Toupin, Sieur Du Sault.

Marie, the daughter of Marguerite and Toussaint Toupin, married Pierre Mouet, an officer in the Carignan regiment. He was also Seigneur de Moras. They were married April 8th, 1668, at Three Rivers. In 1672 the Isle of Moras, at the entrance of the River Nicolet, was given to him. He counts among his descendants many officers, among others the famous Langlade.

"Charles Michel de Langlade was a great grandson of Pierre Mouet de Moras and Marie Toupin. He was born at Michillimakinac in 1729. His adventures among the savages would fill a volume. He had a wonderful military intelligence, and, it is said, had Montcalm listened to his counsel the battle of Montmorency would have been a complete disaster for Wolfe's army. Afterwards, on the Plains of

Abraham, he plainly indicated what should be done to repulse the English. He died in January, 1800. The Americans call him the Father of Wisconsin." (Sulte.)

Returning to the Boucher family, we find Pierre, the most distinguished of Gaspard's children, married Jeanne Crevier. They had sixteen children. The eldest was Pierre de Boucherville, second Seigneur de Boucherville. He married Charlotte Denys. Then came Marie, who married René Gauthier de Varennes, Chevalier, Seigneur de Varennes, and Trembly, Governor of Three Rivers during twenty years. Their daughter, Marie Renée de Varenne, was the grandmother of the Venerable Mother D'Youville, Marie Marguerite Du Frost de La Jemmerais, foundress of the Sisters of Charity of Ville Marie (Montreal), called the Grey Nuns.

Madame D'Youville was the great-grandniece of Madeleine Boucher, the great-great-grandmother of Geneviève Jadot Anthon.

Lambert, Seigneur de Grandpré, was another son of Pierre Boucher. Longfellow wrote about the Seigneurie of Grandpré in his poem "Evangeline." Lambert married Marguerite Vauveil, and left three children, one of whom, Louis, was the godchild of Frontenac.

Ignac Boucher, Seigneur de Grosbois, another son of Pierre's, married Marie Anne Marganne de La Valtrie. Madeleine Boucher, another daughter, married Pierre Noël Le Gardeur de Tilly. Marguerite Boucher, the wife of Daneau de Muy, one of the bravest and richest officers of his time, was also

a daughter of the venerable Governor of Three Rivers. Daneau de Muy Chevalier de Saint Louis became Governor of Louisiana. René Boucher, Sieur de La Périère, who married Françoise Malhiot, and Jean Boucher, Sieur de Montbrun, were two other sons.

Jeanne Boucher, another daughter, married Jacques Charles Sabrevois de Bleury. A son, Nicolas Boucher, became a priest.

Another son, Jean Baptiste, Sieur de Niverville, married Thérèse Hertel de Ronville. Then there was Geneviève Boucher, who became an Ursuline nun, and Joachim, who was killed by the Indians; Louise, who never married, and Jacques, the sixteenth child, who died at the age of fourteen years.

Mère Geneviève Boucher de St. Pierre was Geneviève Anthon's fourth cousin. She lived nearly a century, seventy-two years of which she passed in the cloister. The following interesting account of the Boucher family is taken from "Glimpses of the Monastery":

"Let us bring before us next another picture of the olden times, in the family of our ancient and venerated Mother Geneviève Boucher de Boucherville, in religion Mother St. Pierre. Here we find something more intimate to contemplate. It is the secret intention, the very heart of the ancient Governor of Three Rivers, the Honorable Pierre Boucher, who seems to us one of the noblest types of the Christian gentleman. For his probity and disinterestedness, his valor and merit, he had been endowed by the French monarch with titles of nobility

and the grant of an important tract of land along the St. Lawrence. The question of this dignitary, who was the father of a large family, was whether to remain in Three Rivers or go and settle on his lands. The project had been meditated at leisure, and the motives for adopting it were written down. The questions were not ‘How many thousand of livres will this speculation bring me? Are the risks balanced by the probabilities of success?’ nor any of the usual calculations in similar circumstances. We read—and feel instructed as we read—as follows: ‘I have determined to settle on my lands of Boucherville for the following reasons; and I write them in order never to forget the motives that have influenced my determination, and the engagements to which I pledge myself. I wish also my successors to know my intentions and fulfil them, unless they can do more for the glory of God.

“ ‘1. In order that there may be a place where the inhabitants, living in peace and harmony, may serve God sincerely without fear of being troubled or molested.

“ ‘2. That I may live more retired from the world and its vain amusements, which only make me forget my God, and the more conveniently to labor to assure my own salvation and that of my family.

“ ‘3. That I may by the most lawful means increase my riches, provide for my family, and procure for my children a good and virtuous education, befitting the state of life which they may embrace.

“ ‘4. The land being mine, I think it my duty to settle there as a means of being useful to society.

“ ‘5. In order to have the means of doing more good to my neighbor, and aiding those who are in want, than I am able to do in my present position, where my revenue is insufficient for the good works I wish to perform. For the success of my undertaking I place my trust in God, begging His faithful servant, Father de Brebeuf, to protect me in my attempt, if it be for the glory of God and the salvation of my family. If otherwise, I pray that I may not succeed, desiring nothing but to accomplish the will of Heaven.’ ”

With intentions so pure and elevated, the noble Christian resigned to another the office of Governor, and removed to his new domain. The ample blessings of Heaven were poured down on the rising settlement and on every member of the pious household. Of sixteen children who surrounded the table of the Seigneur de Boucherville, two sons became priests and served God in the sanctuary with zeal and fidelity. One daughter consecrated herself to God as an Ursuline. It was Geneviève, the eleventh child, the one who, according to the father's testimony, “loved him best,” and who, in fact, seems to have resembled him most in character. While his eldest son continues the succession and title of de Boucherville, his daughters present us by their alliances the honorable names de Varennes, de Muy, de Sabrevois, and Le Gardeur de Tilly. Another document portraying the heart of the venerable ancestor of the de Bouchervilles, who died in 1717 at the age of ninety-five in the odor of sanctity, has been preserved to posterity, and is known as the “Legacy of Grandfather Boucher.”

According to the annals of the monastery, Mother Geneviève Boucher de St. Pierre's "only ambition was to render herself agreeable to her Divine Spouse by a strict observance of the rule and all the duties of the religious state. She served the community with equal fervor and to the satisfaction of all, whether employed in the highest or lowest offices." Then follows a description of Boucherville.

"Should any one inquire here what has become of the ancient domain of Pierre Boucher de Boucherville, we should direct him to an aristocratic little village on the south shore of the St. Lawrence, a short distance below Montreal. There are clustered the comfortable residences of the honorable descendants of the ex-Governor of Three Rivers, the first Seigneur of Boucherville, their families still keeping up much of the urbanity, the courteous and dignified demeanor of the feudal lords of the age of Louis XIV. Throughout the whole length and breadth of the ancient Governor's patrimony—an area of twenty-four square miles—appear pleasant country seats, surrounded with gardens and orchards. White cottages half buried in verdure; bright fields of wheat, oats, and maize, alternating with patches of forest trees, meadows and pasture lands. In front of the village flow the bright waters of the St. Lawrence, losing themselves along the shores among verdant islands, as beautiful to behold as they are convenient for tilling and grazing purposes.

"If we dwell with complacency, as it were, upon the memory of the Seigneur de Boucherville, it must be pardoned us, when we explain that besides

his daughter Geneviève, three of his grandchildren consecrated themselves to God in the monastery of the Ursulines, during the lifetime of their venerable ancestor. These were Mother Marguerite de Varennes of the Presentation, Mother Marie Anne de Boucherville of St. Ignatius, and Mother Charlotte de Muy of St. Hélène—each of whom endeared herself to her contemporaries and edified them by the example of an humble, pious, and useful life. At a later period our register shows the names of four great-grandchildren of the Patriarch of Boucherville, perpetuating in the convent the admirable traditions of ancestral piety.”

Mère Ste. Hélène was their annalist, and, according to the “Histoire” of the monastery, was the last Ursuline who died under the French dominion in Canada. She was a grandchild of the good old Governor Pierre Boucher. Her father, M. Nicolas Daneau de Muy, became the Governor of Louisiana at the death of D’Iberville in 1707. Mère de Muy de Ste. Hélène was a patriotic French heroine. Her heart was true to her Church and her country. She continued to write the records of her community and the history of New France unto the very end of her life; for it was only on the eve of the great siege, at the moment when all was lost, that her pen fell from her hand with the words, “La pays est a bas !” (The country is lost.) Her heart was broken, and she died at the very hour when the noble Montcalm was laid to rest in the convent chapel. “Requiescat in pace.”

Mother Ste. Hélène was Geneviève Anthon’s fifth

cousin. Returning to the Baudry family, we find Jean Baptiste and Marie Louise Doyon, his wife, left Quebec and settled at Detroit. He is described as a Frenchman named St. Martin, who was very prominent in the public affairs of his time. His wife was a cousin of Monsieur Joseph Guyon du Buisson, one of the early French Governors of Detroit. St. Martin obtained from the French Government a grant of land at Detroit of two by forty arpents, which is now called the Cass farm, or Private Claim No. 55. He was Geneviève Anthon's grandfather. He was called Baudry dit Desbutes dit St. Martin, and the family are generally known by the latter name in Detroit. The St. Martin homestead was the famous Cadillac House, built by Antoine de La Mothe Cadillac, who married a cousin of Marie Louise Baudry. This house was the oldest building outside the stockade. Cadillac in a letter written Aug. 31st, 1703, mentions it: "The chief of the Hurons is already so inflated that he requested Monsieur de Callières to make him live in French fashion. I received an order when in Quebec to build him an house of oak forty feet long and twenty-four feet wide. This house is delightfully situated on the edge of the river. It stands on a little hill and overlooks the village of the Hurons."

The chief of the Hurons vacated the house when he went to settle at Bois Blanc Island, about 1740. Some years afterwards it passed into the hands of the St. Martins.

The following poem by Judge Campbell is a description of the old house :

The Hurons left their village,
 And sought the isle of Lynn,
 But the house was all too pleasant,
 That none should dwell therein ;
 And three score years were ended,
 And the Lily flag was down,
 When Pontiac and his allies
 Encamped before the town.
 But safely stood the mansion,
 Unspoiled of bolt or bar,
 For the Indians loved St. Martin,
 And the gray hairs of Navarre.
 Sprung from an old and kingly race,
 The glory of his dwelling place
 Came from his honored children, more
 Than from his ancestry of yore,
 Bedecked with cross and star.

Behind the dormer windows
 That open on the strait,
 First cradled were the *Anthons*,
 Renowned in Church and State,
 The good and wise physician,
 Of all the red men known,
 Had lore of the German forest,
 Of star and mine and stone ;
 And the slender, dark-eyed mother,
 That held them on her knees,
 Sang songs of the Spanish border—
 The land of the Pyrenees.
 Who knows what golden threads of thought
 Before the infant memory brought,
 In manly eloquence were wrought,
 Behind those waving trees?

St. Martin's son, Jacques, occupied the house at the commencement of the Pontiac war. But as it was not a safe abode to dwell in at that time, he was forced to abandon his home. The interesting extract which follows is taken from the Pontiac manuscript, supposed to be the work of a French priest:

“ Mr. St. Martin, interpreter of the Hurons, who, since the commencement of the siege, had abandoned his house, which was built six arpents south-east of the fort, because the Indians hid behind it for shooting, which caused the Englishmen to fire upon it, and seeing he was not safe from either English or Indians, he retired to live with Father Poitier until the end of these difficulties. Having had the day before a conversation with a Huron, who told him in confidence that the Indians wanted to force the Frenchmen to take up arms against the English, and not feeling inclined to consent to this, he came and asked the commander for shelter in the fort, which was accorded to him, and he came with his mother, mother-in-law, and all his household. (His mother was Marie Louise Doyon St. Martin. His mother-in-law, Marie Barrois de Navarre, wife of Robert de Navarre, sub-Intendant, and his wife Marie Anne de Navarre.) He lived one day in the house of Monsieur La Butte, and afterwards in the house of Monsieur Billestre.”

After the Pontiac war was over, the family returned to their old home. The house was covered with bullet marks, but otherwise

“ Its frame was sound,
From gable peak to level ground.”

Full of romantic memories, this ancient mansion has been made the subject of an historic poem by Judge Campbell. The house was demolished in 1882.

“ Alas for the brave old mansion !
Alas for the ancient fame !
Old things make room for the present.
As ashes follow flame.”

George C. Anthon lived in this house for many years, and several of his children were born there. Years after when Charles, his gifted son, visited Detroit he wrote the following interesting letter to his brother John, who was born in the Cadillac house:

“ I reached Buffalo one day before the steamboat started for Detroit, which I greeted, as you may well imagine, with no ordinary feelings. The old family mansion stands on the banks of the Detroit river. It is a plain gray, wooden building in a very antiquated style, and was the residence of the early French governors! It was, I learned, the best house in Detroit during its time. The old farm, as I was afterwards informed, remains in *statu quo*, and some venerable pear trees, coeval apparently with the mansion itself, still grace the orchard. I was introduced by Mr. Cadle, the Episcopal clergyman, to the family of Governor Cass, who resides on the place. The Governor was absent on public business, but his lady gave me a most gracious reception, and an invitation to tea in the evening. Everything around me was calculated to please, and I hardly know when my moments have passed more rapidly than they did on this occasion under the ancient roof of the St. Martins. On Sunday I visited the mayor of the city, Mr. Hunt, who is married to a daughter of McIntosh. At the house I met Mr. McIntosh, his son, Captain M., and the wife of the latter. We all proceeded after dinner across the river to Mrs. M.’s residence, where old Mrs. McIntosh stood ready to receive me. She is quite advanced in years, a circumstance which did not prevent me from giving her a

heartly kiss. I went through the same process of salutation with her two daughters, pretty girls, with a little of the Scotch physiognomy apparent."

Their father, Angus McIntosh, was a Scotchman by birth. He left Canada in 1831 to inherit Moy Hall, the ancestral home of the McIntosh clan in Inverness, Scotland. These estates belonged to the Earldom of Moy, the Earldom itself having been forfeited in the rebellion against the house of Hanover. McIntosh was noted for his lavish hospitality. His wife, who was a first cousin, once removed, of Charles Anthon, was Archange St. Martin. She was the daughter of Jacques St. Martin and Marie Anne Navarre. She was far-famed for possessing, with the exception of the Ciotte family, the most complete collection of beautiful silver in the country.

Jean Baudry St. Martin and Marie Louise Doyon had seven children:

Guillaume, born Oct. 31st, 1722, died Nov. 10th, 1722.

Louise Marguerite Geneviève, born Jan. 31st, 1724.

Joseph Marie, born Sept. 11th, 1725, died Feb. 12th, 1778.

Louise Geneviève, born April 25th, 1727, died May 1st, 1733.

Jean François, born March 27th, 1733.

Marguerite Amable, born Nov. 7th, 1731.

Jacques, born at Quebec August 23d, 1733, died June 18th, 1768.

Louise Marguerite Geneviève married Louis Joseph Toupin, Sieur Dusault. She married again

Jacques Godet (Godé de Marantay or Marantette). She had one child by her first husband, Louis Joseph, who was born on the 8th of July and died the 26th of the same month, 1766. By her second husband, Godé de Marantay, she had eight children:

Jacques, born Jan. 6th, 1745, died Jan. 8th, 1745.

Marie Louise, born March 21st, 1746.

Geneviève, born Oct. 8th and died Oct. 8th, 1747.

Geneviève, born April 26th, 1751. Married Aug. 17th, 1767, Jean Baptiste Campeau.

Madeleine, born June 30th, 1753.

Angelique, born Jan. 22d, 1757, died Sept. 4th, 1757.

Angelique, born Feb. 12th, 1759. Married July 24th, 1775, François Gouin.

Jacques, born and died April 24th, 1761.

Joseph Marie, a second son of Jean Baudry St. Martin and Louise Doyon, married at Detroit Madeleine Paillé in 1757.

Jacques, another son, married at Detroit Marie Anne Navarre, Oct. 14th, 1737. He was the official interpreter for the Huron language at Detroit. There he was called Desbuttes or St. Martin.

Marguerite Amable Baudry dit St. Martin, the mother of Geneviève Anthon, was born in old Quebec, the "walled city of the North." The following record of her baptism is taken from the register of the Parish Church of Notre Dame de Quebec:

"The 7th of November, 1731, by our curé of Quebec, was baptized Marguerite Amable, born the

same day, of the lawful marriage of Sieur Martin Baudry dit Desbutes dit St. Martin, and Dame Louise Doyon, of Quebec. The godfather was Sieur Jean Baptiste Gavestin, Master Surgeon, and the godmother Dame Marguerite Doyon, undersigned.

MARGUERITE DOYON.

MARTIN BAUDRY.

J. B. GAVESTIN.

BOUILLARD PRIEST."

Marguerite Baudry St. Martin married Louis Jadot or Jadeau at Detroit, June 26th, 1758.

Louis Jadot was the son of Jacques Jadot, Mayor of the city of Rocroy, Diocese of Rheims, Province of Champagne, France, and Marie Anne Roland. He was a Colonel in the French army in the Company of Monsieur de Muy. Their only child, Geneviève, was born near Sandwich, Ontario, May 20th, 1763. She was baptized in the Church of the Huron Indians, which stood almost on the identical spot where is now the Church of the Assumption. The following is an exact copy of her baptismal record:

"The 20th of May, 1763, was baptized by the undersigned priest, Geneva, born recently of the lawful marriage of Louis Jadot and Marguerite Desbutes. The sponsors were Pierre Chene (dit La Bute) and Marie Louise Doyon.

PIERRE POTIER, PTRE."

La Bute, her godfather, was a noted interpreter. His proper title was St. Onge. He married a sister of Marie Lothman de Barrois, wife of Robert de Navarre, the sub-Intendant.

George C. Anthon's first wife was Marie Anne de Navarre, a daughter of Robert de Navarre and Marie de Barrois. At the time of her marriage to Dr. Anthon, she was the widow of Jacques St. Martin, who was the uncle of Geneviève Jadot, and brother of Marguerite Amable St. Martin. The Navarres belong to the noble family of Bourbon. They are lineal descendants of Anthony of Bourbon, Duke of Vendôme. The Duke had a son, John Navarre, who married in 1572 Perette Barat. Their son Martin married in 1593 Jeanne Lefebvre, and their son, Jean Navarre, married in 1623 Susanne Le Clef. Their son, Anthony Navarre, married in 1665 Marie Lallemant. They had a son, Francis Navarre, who married Jeanne Plugette, and their son Robert was sent by the French Government as sub-Intendant and Royal Notary to Fort Pontchartrain, Detroit.*

The children of Robert de Navarre and Marie de Barrois were all born at Detroit. Marie Frances, the eldest, married George McDougall, Lieutenant of the Royal American Regiment in the British troops. After his death in 1780, she married Jacques Campau.

Marie Anne Navarre, the second daughter, married Jacques Baudry St. Martin, who died June 18th, 1768; Marie Anne married again Dr. George C. Anthon.

Robert Navarre, the third child, married Marie Louise Marsac.

* The Navarre line in France counts among its descendants representatives of the proudest families of the old nobility. We may mention among these the name of "Count Léon Clément de Blavette, of Versailles, from whose heraldic tree the descent of Navarre was obtained."—*Farmer's "History of Detroit and Michigan."*

Joseph Navarre died in infancy.

Marie Catherine Navarre died at the age of two years.

Bonaventure Pierre Navarre, born Oct. 7th, 1753, died 29th September, 1764.

Marie Catherine Navarre married Alexander Macomb. Their son was the famous Commander-in-chief of the U. S. Army, Major-General Alexander Macomb.

Francis Marie Navarre married Marie Louise Godet dit Marentette, and Jean Marie Alexis Navarre married Archange Godet dit Marentette.

Marie Anne Navarre, the wife of George C. Anthon, died and was buried at Detroit, Oct. 1st, 1773. He married again at Detroit, July 18th, 1778, Geneviève Jadot, a niece of his first wife's former husband, Jacques St. Martin. Little Geneviève was left an orphan at an early age. Her mother died the 26th of September, 1764, and her father, who was a Colonel in the French army, was killed at Miami, Fort Wayne, where he had been sent with presents to the Indians. Geneviève then came into the guardianship of her uncle, Jacques St. Martin. Marie Anne Navarre left three children by her first husband, St. Martin. They were Marie Louise Baudry St. Martin, who married Philip Fry, an officer in the English army; Anthony Baudry St. Martin, who died in early manhood, unmarried, and Marie Archange Baudry St. Martin, who married Angus McIntosh. After their mother's death, these three children, together with their cousin, Geneviève Jadot, became the wards of Dr. Anthon and their uncle, Alexander

Macomb. Geneviève was six years old when her Aunt Marie Anne died, and but a little past fifteen when she married George C. Anthon. He had reached the mature age of forty-four years. There is a tradition in the family, that when she was married her husband had great difficulty in making her give up playing with her dolls.

In appearance, Geneviève was a slender brunette of medium stature, with beautiful bright black eyes and hair, never tinged with gray, although she had reached her fifty-eighth year when she passed away. Several of her children also lived to a good old age without their hair changing its original color. This seemed to be a peculiarity inherited from the St. Martins. Geneviève is the "slender, dark-eyed mother" of the poem by Judge Campbell, who sang to her children

"Songs of the Spanish border,
The land of the Pyrenees."

Geneviève spoke English fluently, but with a decided French accent. In disposition she was gay and happy, and fond of social enjoyment, taking part in the gaieties of the garrison at Detroit; but evenly balanced were the sterling good qualities inherited from a long line of illustrious ancestors, renowned for their piety and benevolence. During the visitation of yellow fever in New York, in 1798, she remained in the city with her husband and courageously went forth with him to visit the sick and destitute, carrying them comforting supplies of soup and food, endeavoring in every way to alleviate their sufferings. There is a tradition in the family that

before she married Dr. Anthon an Indian chief sought her hand in marriage. The Indians liked the French, who were always kind to them. In an article by James V. Campbell, entitled "Early French Settlements in Michigan," he says: "Socially, the French inhabitants were an admirable people. There were many families of gentle blood and wealth and refinement. All, both gentle and simple, seem to have possessed a spirit of courtesy and urbanity, which greatly endeared them to the Indians, who always preferred them to any other white race."

Geneviève was devoted to her husband and children, and, as one of her grandchildren remarked, had a strong sense of family respectability, which in her was a marked trait, and led her to be always on the alert to maintain the consideration to which she thought them entitled. Mrs. M. C. W. Hamlin, in an article entitled "Old French Traditions," says: "The old French pioneer clung with great tenacity to the traditions and customs of *la belle* France. The people piqued themselves more in pride of ancestry whenever there was ground for it. Many of the first colonists belonged to the *ancienne noblesse* of France, retired officers and soldiers. Several of their descendants still preserve their name and tradition. The commandants of Fort Pontchartrain all belonged to distinguished families, and many bore historic names."

George C. Anthon and Geneviève Jadot had twelve children.

George, born at Detroit, May 24th, 1781, died at New York, Jan. 1st, 1865.

William, born at Detroit, Sept. 17th, 1782, died at Detroit, Dec. 13th, 1785.

John, born at Detroit, May 14th, 1784, died at New York, March 5th, 1863.

Dorothea Louisa, born at Detroit, Jan. 28th, 1786, died at New York, Aug. 14th, 1787.

Catharina, born at New York, Nov. 30th, 1787, died at New York, Sept. 18th, 1789.

Jane, born at New York, May 22d, 1791, died at New York, Oct. 13th, 1859.

Louisa, born at New York, May 31st, 1793.

Henry, born at New York, March 11th, 1795, died at New York, Jan. 5th, 1861.

Charles, born at New York, Nov. 19th, 1797, died at New York, Jan. 5th, 1867.

William, born at New York, Nov. 8th, 1799, died at Hudson, Nov. 26th, 1831.

Marie, born at New York, Nov. 9th, 1801, died at New York, Aug. 24th, 1803.

Edward, born at New York, April 23d, 1805, died at New York, July 26th, 1830.

Charles Anthon was the famous Greek and Latin scholar of America. Another son, John, was one of the most eminent lawyers of New York and the author of several valuable legal works. A third son, Henry, was for the quarter of a century rector of the ancient parish known as St. Mark's in the Bouwerie, New York.

John Anthon married Judith Hone Nov. 26th, 1810, at New York. They had thirteen children.

George, born Dec. 12th, 1811, died July 21st, 1816.

Joanna, born Aug. 11th, 1813, died at New York.

Caroline, born Dec. 23d, 1814, died Dec. 22d, 1871.

Geneviève, born Dec. 25th, 1816, died Aug. 3d, 1865.

John Hone, born June 9th, 1819, died Feb. 18th, 1821.

Frederick, born Dec. 1st, 1820, died Aug. 5th, 1868.

Charles Edward, born Dec. 6th, 1825, died in Germany June 7th, 1885.

John.

Philip Hone, born Oct. 6th, 1825, died Oct. 22d, 1861.

William Henry, born Aug. 2d, 1827, died Nov. 7th, 1876.

Elizabeth Van Schaick, born July 20th, 1828, died at New York.

Edward, born March 10th, 1831, died Feb. 16th, 1832.

John Hone, born Oct. 25th, 1832, died Oct. 29th, 1874.

Geneviève Anthon married William Mott Callender Dec. 2d, 1845. They had one son, William Stanhope Callender.

William Henry Anthon married Sarah Attewood Meert Jan. 23d, 1850. They had three children:

Marion G. Anthon, who married Stuyvesant Fish ;
Maria Thérèse Anthon, who married William Stanhope Callender, and John Anthon, who died in early manhood unmarried.

Marion G. and Stuyvesant Fish have three children: Marion Anthon Fish, Stuyvesant Fish, and Sidney Webster Fish.

Caroline Anthon married the Rev. George H. Houghton, D.D., Oct. 9th, 1855.

Frederick Anthon married Henriette Hone, Oct. 7th, 1856. They had one child, Francis Morris Anthon, born Feb. 21st, 1864, died June 2d, 1870.

Philip Hone Anthon married Thérèse Peire-Terry, May 3d, 1860. They had one child, Philippa Anthon, who married George Mills Rogers.

John H. Anthon married Catherine Scott, Aug. 30th, 1866.

Another son of George C. Anthon and Geneviève Jadot, the Rev. Henry Anthon, D.D., was born in New York, March 11th, 1795. In 1819 he married Emilia Corré. They had nine children:

George Christian, born March 19th, 1820, died Feb. 6th, 1880.

Mary, }
Edmond, } died in infancy.

Joseph.

Charlotte Anne.

Emily.

Henry.

Reginald Heber.

Edward.

It is to be regretted that the family Bible containing the records of their births and marriages has been lost. George married Catherine Finn; Reginald married Katherine Ray; Charlotte married Otis D. Swan, and Edward married Helen Louise Post.

George Anthon and Catherine Finn had three children: Archie F. Anthon, George C. Anthon, and Christine Anthon.

Reginald H. Anthon and Katherine Ray had two children: Henriette, who died in infancy, and Margaret Willett, who married Grenville Snelling.

Edward Anthon and Helen L. Post had five children:

Sara Post.

Marie Madeleine Geneviève.

Helen Louise.

Emilia Corré.

Edward Henry.

Sara Post Anthon married, Jan. 11th, 1882, Alfred Renshaw Jones. She married again, Sept. 3d, 1891, Lewis Quentin Jones.

Sara Post Anthon and Alfred Renshaw Jones had one child, Frances Coster Jones.

Helen Louise Anthon married June 10th, 1891, Charles Coster. They have one child, Hélène Marie Coster.

Edward Henry Anthon died June 17th, 1896.

Emilia Corré died April 17th, 1898.

Professor Charles Anthon, son of George C. Anthon and Geneviève Jadot, the eminent Greek and Latin scholar of America, died unmarried. He was of a cordial and genial disposition, full of unaffected urbanity in his intercourse with others, and held in high admiration and affection by his two maiden sisters, with whom he made his home. A friend of his, a professor in Columbia College, says, in speaking of his first meeting with Dr. Anthon :

“When I first had the honor of taking my seat

at the Board, I was almost a stranger in New York, and being a foreigner besides, I had never before seen my future colleague (Dr. Anthon). I knew him by reputation, and by the use of his books at school and college in my own country—that was all. I made no advances to him, beyond the usual compliments which pass between gentlemen at introduction. But he received me with a graciousness that I shall never forget. It was so frank, so hearty, and so utterly free from the mere conventional civility that I felt that he was every inch a man. I was a dozen years younger than he, though he looked no older than I ; but we were both so far advanced in life that patronizing or toadying on either side was out of the question.”

The following is a very good obituary of the Doctor.

CHARLES ANTHON, LL.D.

“ We regret to be compelled to announce the death of an esteemed and venerable citizen, whose name has for many years been familiar in the world of letters and whose loss will be keenly felt by the scholars of the land. Charles Anthon was born in the year 1797 in this city (New York). His father, a German by birth, was a surgeon in the British army, then serving in this country, and in which he ultimately attained the rank of Surgeon-General. He continued with the army during the French war, and until the surrender of Detroit. In 1788 the Surgeon-General resigned his commission and settled in New York with his wife, who was the daughter of a French officer. Charles Anthon was the fourth son. He early developed a fondness for study, particularly in

the classics. When prepared to enter Columbia College in 1811 he was regarded as peculiarly well grounded in the studies for the higher appreciation of which he subsequently became noted. During his college course Mr. Anthon was a good student, careful and judicious in his reading, and always at the head in the lore of ancient days. He was graduated with high honor in 1815, and at once devoted himself to the study of law in the office of an elder brother and in time (1819) entering the practice of his profession.

“It was evident, however, to himself and his friends, that teaching was his forte, and the study and explanation of the classics his peculiar pleasure and gift. Recognizing this, the Trustees of Columbia College in 1820, when he was but twenty-three years of age, tendered him the Adjunct Professorship of Languages at the college, which he very wisely accepted. In the routine of that work, Mr. Anthon spent the ten ensuing years, giving his spare time to the preparation of his large edition of Horace, a work as well known in the schools of the land as Webster’s spelling-book. The copious notes and learned ‘excursuses’ appended to Horace attracted the attention they deserved, and at a single bound Mr. Anthon reached an honorable place among the ranks of classic scholars.

With the title of Professor, Mr. Anthon was appointed Rector of the Grammar school attached to the college, continuing, however, his earnest attention and constant labor in the college proper, besides preparing a great deal of matter for his publisher. At the resignation of Professor Moore, in 1835, Professor An-

thon succeeded to the full professorship, and was made chief of the classical department, where he continued to labor with zeal and credit for many years. Thousands of students can testify to the goodness of his heart, the encouraging kindness of his manner, the clarity of his explanations and the wisdom of his advice. Marked among his peculiarities was the solicitude he ever manifested for the advancement of his pupils, and many hours of unrequited time did he spend in assisting the lame students over the 'asses' bridge,' and in putting them safely on the highway to learning.

"It is often a matter of comment and remark that Professor Anthon was able, while laboring assiduously in his chair, to write and publish such vast quantities of matter—some fifty volumes in all. The secret consisted in the simple fact of his systematic and intelligent industry. For many years it was his custom to retire at ten o'clock and rise at four, the early hours of the day being devoted to the purely literary labor of writing or editing his books. His contributions to classic literature were not only voluminous, but valuable. As text-books they are regarded as standard authority in many schools and colleges, and their re-publication and extensive use in England bear ample testimony to the esteem in which they are held abroad.

"Full of years and honors, Professor Anthon has at length rested from his labors, leaving as legacy to his family an honored and respected name, and to his college a monument of literary fame, with which the most grasping should be content."

Charles' brother Henry, who was for so many

years Rector of St. Mark's Church, New York, was a model Christian gentleman of scholarly habits and unobtrusive manners. His death removed one of the old landmarks on the list of the clergy of the Protestant Episcopal Church of America. It was said of him that "his chief trait of character was one in which the clergy as a class do not excel, *nerve*. He was endowed with an impetuous will and a fearless decision to carry out to the utmost, regardless of public opinion, or consequences of any kind whatever, decisions which his own conscientious convictions led him to." Dr. Anthon was a genial and faithful friend, with a racy and strong flavor of robust intellect in all his conversation. As a parish priest he was attentive and indefatigable; a true friend of the poor and needy, and always found at his place when duty called him. He died at noon on Saturday, Jan. 5th, 1861, and was laid to rest in the churchyard of old St. Mark's, where he had labored so long and patiently.

A "Narrative of the Settlement of George Christian Anthon in America" has been written by one of his grandsons, Professor Charles Edward Anthon, so that it will be unnecessary even to give a short sketch of that branch of the family in these pages.

In closing this narrative, the author may be justly pardoned the pride of remarking what a great privilege it is to count among one's ancestors for over two hundred years, so many truly noble Christian souls, whose piety and virtue are the admiration of all ages, and whose good deeds live forever in the memory of the Church, and in the pages of history.