

## **The Saint Domingue- Louisiana Connection**

by

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On Christmas Day 1492, Christopher Columbus, in the course of his voyage in search of a route to Asia, landed on an island in the Caribbean Sea, which he named La Isla Espanola, later known as Hispaniola, becoming the first Spanish colony in this part of the world. He later founded the City of Santo Domingo. The western part of the island was to become the French colony Saint Domingue and the larger eastern part the Dominican Republic.

The only inhabitants on the island were friendly Taino (Arawah) Indians adorned with golden ornaments. Sensing that they would gain "profitable things without number," Columbus ordered that a town and fortress be founded and that it be named La Navidad.

Leaving about thirty men behind, Columbus sailed back to Spain to bring colonists and supplies to recover gold and to develop the island. Returning in 1493 with about one thousand colonists, he discovered that all those left behind from his first voyage were dead. Undeterred, he set about building another fort and town that he called La Isabela. His main purpose was to find gold, which the Tainos said existed in the Cibao area. Despite the arrival of many settlers, a large number who were gold prospectors, the development of the colony was neglected. About one thousand died from overexertion or disease in the gold mines and from fighting Indians.

The prestige of Hispaniola declined even more when gold and silver were discovered in Mexico and Peru. Many of the colonists left to seek their riches elsewhere, and the population of the island declined sharply. Agriculture was neglected, and Spain became preoccupied with larger and richer colonies elsewhere. Accordingly, the population of this island colony in 1545 amounted to no more than 1100 persons.

This allowed French and English pirates to establish a base on the island of Tortuga, situated just off the North coast. In 1641 they founded Port Margot on the western end of Hispaniola and before long controlled the surrounding area. After driving out the English, they occupied themselves with hunting wild cattle and swine, and farming. Despite efforts of the Spanish to dislodge them, the French spread along the north coast and even engaged in illegal trade with the Spanish inhabitants. Finally, in 1697, under the Treaty of Ryswick, Spain formally ceded Saint Domingue to France. To build up the new possession, agriculture was encouraged and young women from France were brought in to marry the men.

In the seventeenth century, the principal crops were tobacco, cocoa, and indigo grown

by small proprietors, aided by indentured servants and a few slaves. By the end of the seventeenth century, the population of this French Colony included about 6000 adult white and mulatto males and approximately 20,000 black slaves. Then came sugar cane, cotton, and coffee, all of which were labor intensive crops. Any terrain that would not permit cultivation was given to pasture. Consequently, the importation of slaves became a necessity for the large plantations. It has been estimated the population of Saint Domingue in 1789, on the eve of the Revolution, consisted of 35,500 whites, 26,000 free colored (mulattoes), and 450,000 slaves. Thus, the whites were enjoying unparalleled prosperity.

During the eighteenth century Saint Domingue was the wealthiest colony on the globe. Its pomp and nobility rivaled that of the courts of Europe. The planters lived in luxury, and many spent much of their time in Paris. It was said the colony had attained a degree of brilliance that threw every other colony in the shade. The soil poured forth immense wealth that united its commerce with Europe and America. Fifteen hundred ships took on this rich production and freighted it to France. However, all of this was attained by the exploitation of close to a half million black slaves. A spark could ignite a confrontation that would make the French revolution in the mother country pale by comparison,

The spark was struck in early 1791 when a young Mulatto, Vincent Oge, demonstrated against the governor and was put to death. Before long, the colony was torn by riots. Slaves deserted their masters, burned and pillaged, and massacred every white man, woman and child on whom they could lay their hands.

One of the leaders of the rebellion was Pierre Dominique Toussaint L'Ouverture, an ex slave who possessed considerable knowledge of military tactics and had natural leadership and political acumen. His loyalty would switch from the French to the Spanish to the French then finally to his own political ambition, all for the purpose of creating the Republic of Haiti. Even though he died in a French prison in 1803, his goal had been fulfilled, when, on January 1, 1804, the independence of Haiti was proclaimed.

From the start of the insurrection in August 1791 until the colony was finally abandoned in November 1803, white refugees fled to safety. Some went to France; a large number escaped to Cuba and Jamaica; others took flight to Atlantic ports from Georgia to Massachusetts; and some found their way to Louisiana. Most of those who immigrated to Louisiana originally settled in Cuba, where they began to recoup their fortunes by establishing coffee and sugar plantations. However, when Napoleon invaded Spain in 1808, the Spanish authorities expelled the French, and most of them fled to New Orleans in the summer of 1809.

This brings us to that part of the story which involves the lives and deeds of four refugees: Pierre François DuBourg, Louis Casimir Elizabeth Moreau Lislet, Yves LeMonnier, and Jean François Canonge.

Whereas this section is dedicated to Pierre François DuBourg his family was located, it would not be complete without including information about his brother, Louis Guillaume Valentine.

In the Bibliotheque Nationale in Paris can be found among the genealogical records, a "Maintenance de Noblesse," dating back to 1623, which was deposited there by a young nobleman of France by the name of Pierre DuBourg, as he was about to start on an extended trip, "on the point of undertaking a long journey." Thus the Louisiana branch of this patrician family begins with. "M. Pierre DuBourg, ecuyer et Capitaine de Navire."

Circa 1765, DuBourg and his wife Margurite, the former Margurite Vogluzan, migrated to Saint Dominique, where he became the owner of the immense plantation estate of Rochemont.

On February 16, 1766 a son, christened Louis Guillaume Valentine, was born. When he reached the age of two years, he was sent to France to be educated for the Catholic Church. He finished his seminary studies, and became head of a Sulpician school at Issy, near Paris. Because of in the French Revolution he was forced to leave and by disguising himself was able to reach Paris, where he made his way to the superior branch of the Sulpician. The revolutionists had also invaded that place, capturing the head of the institution and executing him. Rev. DuBourg, hiding at a friend's home, escaped with his life when the terrible September massacres took place. Disguising himself again, he fled Paris, reaching Bordeaux where his family was located. He found his life doubly in danger for the revolutionists were slaughtering churchmen as well as aristocrats. Knowing that he would not be safe in any part of France, he went to Spain and a little later sailed for America, reaching Baltimore, Maryland in 1794.

So capable did Rev. DuBourg prove to be, that within two years he became President of Georgetown College. Under his able management it became one of the leading universities in the United States. President George Washington honored it with a visit while still under the management of DuBourg.

The Abbé DeBourg also founded St. Mary's College and prevailed on the Legislature of Maryland to raise it to the rank of University.

Rev. DuBourg left Baltimore about 1800 for New Orleans, Louisiana where he began service at St. Louis Cathedral. In 1812 he became the first Archbishop of the Diocese of New Orleans. In this capacity he welcomed General Andrew Jackson at the door of the Cathedral and conducted him into the edifice to attend the Mass in honor of the victory at the Battle of New Orleans.

In 1818 he founded "An Academy for Young Gentlemen" which was later to become St. Louis College.

Archbishop DuBourg died on December 12, 1833 in Montauban, France.

Another son, Pierre François DuBourg, who became known as Sieur de Ste. Colome, was born on December 30, 1767. He too was educated in France and later in England. Upon returning to Saint Domingue, he became involved in the management of Rochemont Plantation and eventually succeeded his father as owner.

During the slave revolt in 1793, he escaped to Jamaica and in 1797 married Demoiselle Elizabeth Charest de Lauzon, daughter of M. François Charest DeLauzon and Demoiselle Perrine Therese de Gournay. The marriage contract shows all as residents of "Quartier de la Marmelade, Island of Ste. Domingue, now by reason of the misfortunes of the colony, refugees in the town of Kingston, Jamaica." Pierre François DuBourg and his family then came to the United States, and remained for a short stay in New Orleans before continuing on to Baltimore, taking with them their little daughter, Aglaé. She was left to be educated at the Order of Sisters of St. Joseph, popularly known as the Sisters of Charity, which Abbé DuBourg had assisted in founding.

Leaving Baltimore, the DuBourgs returned to New Orleans and made their home with his wife's parents, who lived on Dumaine Street. New Orleans was a bustling business place at that time and offered great opportunities. DuBourg became a merchant and succeeded beyond his greatest hopes, repairing his heavy financial losses, and once again occupying a prominent position in both the social and business world. After three years' residence in the United States, he became an American citizen. He was a Major in the Louisiana Volunteers, held the position of Collector of the Port of the City of New Orleans, and was Consul of the Kingdom of Sardinia. He was a broker, representing Michel Doradou Bringier and a number of other wealthy Louisiana planters. He served as Finance Minister for Governor Claiborne and as Major General on the Governor's staff.

DuBourg owned a large plantation called "Plaisance," which was located near where the street is today; and situated as most of them were at that date, a short distance back from the River Road. Louisiana Avenue is located in the center of what was then his plantation.

DuBourg became a Mason in 1805 and was a member of the LaParfaite Union (Perfect Union) Lodge No.29. He was elected Worshipful Master and played a very important leadership role in the New Orleans Masonic community.

By Act of Congress on April 8, 1812, Louisiana was admitted into the Union as a sovereign state. The territorial form of government had always been distasteful to the French population; therefore, Louisiana becoming a state was hailed with joy.

This change in the political status of Louisiana had a corresponding influence upon Masonry, and measures were taken for the formation of a Grand Lodge. Perfect Union Lodge No.29, headed by W: Pierre François DuBourg, initiated the movement by inviting the seven lodges in New Orleans to send delegates to a meeting called for April 18, 1812. After presenting their credentials, the delegates organized themselves into a "General Masonic Committee of the State of Louisiana to provide for the establishment of a Grand Lodge in the City of New Orleans." Pierre François was elected President and even though two of the lodges withdrew, he successfully guided the group to its ultimate goal of forming a Grand Lodge, which occurred on June 20, 1812. DuBourg was elected as our first Grand Master and was reelected in 1813 and 1814.

M:W: DuBourg died on January 29, 1830 and was buried in St. Louis Cemetery No.2. He and his wife had five daughters, all of whom married into very prominent families in New Orleans.

It is very interesting to note that while Pierre was Grand Master, his brother was Archbishop of the Diocese of New Orleans. Even more ironic is that when Perfect

Union Lodge built its original hall, it was forced to locate in Faubourg St. Mary, because the Roman Catholic Church authorities would not allow the structure to be built within the city limits.

The tale of the 'Brothers' DuBourg is unique. Two brothers were born into a rich aristocratic family with ties to the nobility of France. Both were educated in the best schools in Europe. One was steered toward service to the Catholic Church. The other followed a business career. One fled for his life because of the French Revolution and the other because of the slave insurrection in Saint Domingue. These similar events led them to America, where each distinguished himself; one in the field of education and religion, the other in business and Masonry. Their lives converged in New Orleans, where one attained the highest office in the Catholic Church in Louisiana, and the other the highest office in Masonry.

The DuBourg name will long be remembered in the history books of Louisiana.

### Louis Casimir Elisabeth Moreau Lislet

Louis Casimir Elisabeth Moreau was born in Dondon, St. Martin Parish, Saint Domingue on October 29, 1767. His father, Jacob Vincent Moreau was a militia officer, Captain of the Limonade Battalion. His mother was Elisabeth Torel Moreau. She was compelled to spend much time in France for treatment of a disease that could not be cured elsewhere. She died tragically in 1793 when the schooner "The Delaware" was wrecked during a voyage from Le Cap Français, Saint Domingue to Philadelphia, Pennsylvania.

Not much is known of his early years other than to assume he lived the life of a wealthy son of a large land-owner. He attended a secondary school in Cap Français and studied law in Paris where he received the title of " Avocat au Parlement." In 1789, while in Paris, he married Ann Elisabeth Philippine de Peters. In 1790 they returned to Saint Domingue and settled in Cap Français, where he became "Premier Substitute de Procureur General au Conseil Supereur de Saint Domingue, a position equivalent to that of first assistant public prosecutor or assistant district attorney.

The surname "Lislet" was given to him to distinguish him from his brother, Benjamin Moreau. Even after his brother was deceased, he kept the surname.

Soon after his return to Saint Domingue, the slaves, under the leadership of Toussaint L' Overture, rebelled and forced the whites to flee their country. Most of them, including Bro. Lislet, sought refuge in Cuba. In 1799, Napoleon dispatched a large army to the island and defeated the blacks, forcing them to flee to the hills. Bro. Lislet and many of his countrymen returned, but in 1803, the French troops were so decimated by yellow fever they were easily defeated by the blacks, again forcing the whites to flee.

Many of these refugees eventually arrived in New Orleans, without any possessions, but with an indomitable will to rebuild their lives and to resume their Masonic labors. Bro. Lislet and a number of other officers and brethren were members of the Lodge "la

Réunion Désire" No.3013, which had been chartered by the Grand Orient of France at Port Au Prince, April 16, 1783. During the revolution, its charter, archives, etc. were destroyed. On February 15, 1806, they held a meeting and a lodge was opened by the old officers, Bro. Lislet serving as W.M. They resolved to resume their labors in New Orleans until such time as they could return to their old homes and to ask the Grand Orient of France for a duplicate charter. In a "provisional election" of officers, Bro. Lislet was elected W.M. The records close with the minutes of November 27, 1808, which was probably the last meeting of the lodge. No doubt this was due to low attendance

and because an assessment of four dollars per month had been imposed upon the members (Does this sound familiar?). The records are in the possession of Perseverance Lodge No.4.

The purchase of Louisiana in 1803 by the United States, brought an influx of Masons from other states, resulting in the chartering of lodges by the Grand Lodges of Pennsylvania and New York. Bro. Lislet was specially deputized to constitute these lodges and to also install their officers.

On June 13, 1812, a meeting was called by Bro. P.F. DuBourg, W.M. of Perfect Union Lodge No. 29 for the purpose of organizing a Grand Lodge of Masons for Louisiana. At its organizational meeting, Bro. DuBourg was elected Grand Master. 1818, he was elected Grand Master, and Bro. Lislet was elected Deputy Grand Master. In 1818, he was elected Grand Maser, after having served as Deputy Grand Master for six consecutive terms. He served with distinction and wisdom, guiding the Grand Lodge through some perilous times involving interference from other factions and jurisdictions.

Early in 1804, Congress divided the Province of Louisiana into the Orleans Territory and the Louisiana Territory. Bro. William C.C. Claiborne was appointed governor of the Orleans Territory.

The qualities and talents that Moreau Lislet displayed earned him the respect he justly deserved. Accordingly in June 1806, the Legislative Council and the House of Representatives of the Territory of Orleans named him and James Brown, "to draft and organize an adequate Civil Code for this Territory."

In March of 1807, Governor C.C. Claiborne, appointed him Judge of the Parish of Orleans, which position he held until April 1813. He served on a Commission to plan a new college for the University of New Orleans and on the Board of Directors of the New Orleans Library. He held the position as the attorney for the City of New Orleans. In 1815 he was elected to the Senate of the State of Louisiana, but resigned in early 1817 to become Attorney General of the State. He occupied this post until 1818 when he was elected to the House of Representatives, where he served until 1826, when he was again elected to the Senate. This was the last office to which he was elected and marked the end of his political career.

His professional ability, his intellectual gifts as an attorney and his virtues and qualities of character brought him many rewards. However, his personal life was wrapped in tragedy. His mother and son perished in a shipwreck. The death of his wife in 1809 left his daughter Elisabeth as his only close relative and when she was

murdered, he retired into his home on Conde Street (now 1027-1029 Charters Street) where he died on December 3, 1832. He was interred in St. Louis Cemetery No.1 in New Orleans. His tomb is located on St. Louis Alley facing Conti Street.

### **Yves Julian Joseph LeMonnier**

M:W: Yves Julien Joseph LeMonnier, the son of Rene LeMonnier and Ann Marie Viel, was born February 28, 1772 at Rennes in Bretagne, France. The LeMonniers were a family of physicians and scientists, dating back to the seventeenth century. Among them we find botanists, painters, philosophers, astronomers, and especially physicians and surgeons. An ancestor was the physician to Louis XIV. Your researcher has discovered very little about his boyhood other than he attended the best schools and lived the life of opulence among the aristocracy. He attended the College Royal du Rennes and probably earned his medical training at that institution.

Shortly after reaching the age of manhood (1791) he and his older brother, Rene, migrated to Saint Dominique (Haiti) probably because of the French revolution. They acquired a coffee plantation and other property in Cap-Français (Parish). He also engaged in the practice of medicine among the French residents of the region.

Most of the coffee plantations were tended by slaves introduced from Africa, which in 1790 numbered 450,000 or more. The slave uprising, under the leadership of Pierre Dominique Toussaint L'Ouverture, was cataclysmic in its affront to production from the more than 800 plantations that were in the hands of the grands blancs-the rich.

Many of the French colonists including Yves LeMonnier were driven from their homes and settled in Cuba. Their settlements were chiefly in the vicinity of Santiago, de Cuba, where they introduced the culture of the coffee-plant, and being men of intelligence and education, flourishing plantations soon replaced the native forests. But their misfortunes were not yet over, and they were not destined to reap the fruits of their patient industry. In 1808, Napoleon invaded Spain and placed his brother Joseph on the throne. This aroused the national prejudices of the Spanish officials in Cuba against the French refugees, whose rich possessions whetted their rapacity. An order expelling all French subjects, and confiscating their property, was accordingly issued. It was carried into execution with heartless rigor, and the unfortunate colonists resolved to seek asylum in the United States. The proximity of Louisiana to Cuba, and the fact that it had been originally settled by the French, induced the refugees to select New Orleans as their new home. Thus in May 1809, Yves LeMonnier chartered the Brig Fair America, commanded by Captain Abraham Barges, to transport his party, their baggage and slaves from Santiago de Cuba to New Orleans, arriving at Balise (a port at the mouth of the Mississippi River) June 21, 1809.

Since many of the early settlers of New Orleans were French, LeMonnier had no trouble fitting into the life of the city. He lost no time in resuming the practice of medicine and became one of the best known and respected doctors of New Orleans. Charles Gayarre, in an address before the New Orleans Medical and Surgical Association, on December 3, 1887, described Dr. Yves LeMonnier as "a pale complexioned, modest, mild-mannered man, with a soft, low voice, and eminently

prudent in his mode of treatment. His system seemed to be to leave nature to her free action and powers of recuperation, whilst merely assisting her in her efforts to cure herself." He had a trick of violently rubbing his nose when a case assumed a grave aspect, so that it was a matter of importance for a patient's friends to notice whether the doctor's proboscis had itched during the visit.

Dr. LeMonnier served with distinction during the Battle of New Orleans, prompting a certificate to be issued by President Andrew Jackson on October 13, 1829, which reads:

"I do hereby make known to all whom it may concern that Dr. Yves LeMonier, during the campaign of 1812-15 in the army under my command as chief surgeon of the uniformed battalion of the city militia, which corps was engaged in all operations that terminating in the retreat of the invading army and that Dr. 182 LerMonnier's conduct was such as to meet my warmest approbation."

He also donated his services to relieve the distress of many victims of the yellow fever epidemic which prevailed in New Orleans.

In 1811, Yves LeMonnier and François Grandchamps purchased the lot and unfinished building located on the southeast corner of Royal and St. Peter Streets for the sum of \$16,000. They immediately engaged the services of two well known engineers and architects: Arsène Lacarriere Latour, General Jackson's principal engineer during the Battle of New Orleans, and Hyacinthe Laclotte, the engineer whose spirited engraving of the famous battle has been frequently reproduced. They set to work and on November 13, 1811 the "first sky-scraper" building (three stories) was completed and ready for occupancy, and the \$7,600 promised the architects for their work was paid.

Doctor LeMonnier moved into the two upper stories and selected for his study the beautiful corner oval room on the third floor. The ground floor was rented for shops. From its corner window one can look at the iron-girded balcony which still bears his exquisitely wrought "YLM" mono-gram.

In 1814 he married Marie Charlotte Aimée Bouchet St. Martin, daughter of Pierre Bouchet St. Martin and the late Genevive Decalogue St. Martin of the Parish of St. Charles at the German Coast (Des Allemands). From this union were born four children: Amire, René, Ann Celeste, and Aimée.

Soon after arriving in New Orleans, LeMonnier became a member of Charity Lodge No. 93. He was Junior Warden of the Lodge in 1812 when he was selected to serve on the "special committee for the formation of the Grand Lodge." He was subsequently elected Grand Pursuivant.

In 1816-1818 he served as Grand Junior Warden; in 1819 Grand Senior Warden; and in 1820 was elected Grand Master.

Sometime in 1821 Charity Lodge No. 2 (formally No. 93) became extinct. Its records break off abruptly July 8, 1821, and there is no documentary evidence as to the cause of its dissolution. Yves LeMonnier, a Past Master of the Lodge, and Past Grand Master in 1820, became Worshipful Master of "Loge les Amis Reunis, No.7787 (Friends of Order). Since this was a French Rite Lodge and since Charity Lodge had no French Rite members, it is more than probable that the question of Rites being mooted in the lodge is the reason for its dissolution.

Early in March, 1829, an arrangement was completed by which Les Amis Reunis Lodge No.7787 became attached to Perseverance Lodge No.4, and the members of each Lodge became active members of the other other. The Lodge was annexed to Perseverance Lodge in 1833.

M:W: LeMonnier was one of the group of petitioners who appeared before the Senate and House Of Representatives, State of Louisiana, in 1816 for the purpose of incorporating the Grand Lodge. He also served on the committee that directed the ceremonies in connection with the visit of the Marquis de Lafayette to the Grand Lodge in 1825.

M:W: Yves Julien Joseph LeMonnier died on June 6, 1832 and was interred in St. Louis Cemetery No.1, New Orleans Louisiana. His burial site cannot be located.

### **Jean François Canonge**

The paternal side of the Canonge family was originally from Marseilles in Provence, France. The parental head of the family to bear the name Canonge was the Marquis de Jussan, a French Nobleman of high standing, who served with merit in the armies of Louis XV. According to a commission dated 1747, signed by the Monarch and countersigned by Marc Pierre de Voyer, Comte d'Angenson, Minister of War, the Marquis was appointed to a lieutenancy in a company of huzzars.

At a later time the Marguis de Jussan, becoming enthusiastic over the wonderful things he heard about Saint Domingue, emigrated to this West Indian paradise. He married an heiress to a large fortune and of one of the finest domains at Jeremie. Mme. de Jussan was gifted with a nature of highest distinction which shone with a brightness seldom seen even in the fashion halls of Paris.

The Jussan family owned many slaves but kind treatment by the owners was equally proverbial. When the slave uprising swept over the country in a savage wave, their servants hid the members of the family in the woods, brought them food, and by their watching attention protected them from the bands who were slaughtering and burning. When the emigration of 1804 occurred, many of their slaves followed them to Cuba and subsequently to the United States. One of these faithful slaves, Antoine by name, came with the family to New Orleans.

The Marquis de Jussan had one daughter, Renée de Jussan. She married Jean Benjamin Canonge, a very rich resident of the island, where he exercised great influence because of his intelligence, extreme liberality and benevolence, and a possession of a large fortune. He died before the flight of the family to Cuba. From the marriage of Jean Benjamin and Renée de Jussan, were born; Auguste Canonge, Jean François Canonge (the subject of this paper), Benjamin Canonge, Z.B. Canonge,

Aurore Canonge, and Elizabeth Aimée Canonge.

Jean François Canonge was born in Jérémie, Saint Domingue, in 1785. He was reared in Marseilles, France, under the guardianship of his uncle, Major F. Canonge, chevalier of St. Louis, an officer of distinction in the French Army. Major Canonge was a second father to his nephew, who, when recalled by his family, left Marseilles with much regret.

After leaving Cuba, the family repaired to Philadelphia, PA. In a short time J.F. Canonge became a naturalized citizen and studied law under a celebrated attorney named Duponceau, a Frenchman by birth, who served with Washington during the War of Independence.

After being admitted to the bar, he decided on New Orleans as the place of his future residence because the French element was largely represented in the posterity of the early settlers of the Louisiana Colony. At the time of his arrival, the French and English languages were both used on the floors of the State Senate and the House of Representatives and, as a consequence, the clerks of these bodies were required to report the French speeches in English and the English speeches in French. He filled the position of Clerk of the House of Representative for several sessions. Possessed of an incomparable memory, he took no notes of the discussions and debates, although it often occurred that translations had to be made from one language into another, without omitting any important feature.

Standing foremost in the ranks of lawyers of that day, he was for some time associated in the practice of law with the celebrated and profound American lawyer, John R. Grymes. He made his capacities felt as an orator, linguist and impromptu speaker on special occasions. His success at the bar secured for him, from Gov. A.B. Roman, the appointment of Judge of the Criminal Court of New Orleans, at that time a court unique in its character because there was no appeal from its decisions. In this position, which he held for ten or twelve years, he distinguished himself by the manner in which he conducted himself. In his days of incumbency of judgeship of the Criminal Court, the Louisiana Supreme Court was presided over by Judge François Xavier Martin. On a certain occasion Judge Martin intimated to Judge Canonge that he should grant a new hearing on a capital case that had been brought before the latter. Judge Canonge refused so the Supreme Court ordered his imprisonment for contempt of Court. This caused Judge Canonge to order the arrest of the five Judges of the Supreme Court. The matter was finally settled when the Supreme Court finally acknowledged the legality of the position taken by Judge Canonge.

The first mention of Bro. Canonge's Masonic activities occurred in 1818 in Philadelphia, PA, when he served as the Grand Senior Warden of the Cerneau Grand Council of Princes of the Royal Secret, 32°. Also, in 1818, he became an Honorary member of Perseverance Lodge, leading one to conclude that he resigned his membership in the Cerneau Body and moved to New Orleans.

In 1820 he was Grand Senior Warden of the Grand Lodge of the State of Louisiana; in 1821, he was Deputy Grand Master; and he served as Grand Master in

1822,1824,1826-27, and 1829.

He was Worshipful Master of Charity Lodge No. 2 in 1821, and of Etoile Polaire Lodge No.5 in 1824. He was a member of Les Amis Réunis Lodge No. 7787 and Perseverance Lodge No.4 in 1829. This was brought about when an arrangement was completed by which Les Réunis Lodge became attached to Perseverance Lodge, and the members of each lodge became active members of the other. Each lodge had its own officers with the exception of the Treasurer, who filled that office for both Lodges.

On April 25, 1836 he affiliated with the Grand Consistory of Louisiana. He was created a 33°, Inspector General Honorary on March 8, 1838 by J. J. Conte and served as Lt. Grand Commander until March 22, 1843, when he was elected Grand Commander in Chief of the Grand Consistory of Louisiana, which office he held until April 1, 1846. Bro. Canonge was elected Sovereign Grand Commander of the Supreme Council of the United States of America, sitting in New Orleans on September 20, 1845 and held that office until his death. It is likely that Bro. Canonge gave up the office of Commander in Chief of the Grand Consistory due to his election as Grand Commander of the Supreme Council. The same year that he gave up the position of its Commander in Chief, the Grand Consistory passed under the jurisdiction of the Supreme Council, and after his death the Supreme Council was changed to The Supreme Council of Louisiana.

On November 8, 1847 he participated in the ceremonies to lay the corner-stone for the State Capitol building in Baton Rouge. He delivered an oration that was very critical of the intrusion of the Grand Lodge of Mississippi into Louisiana. This was probably the last note-worthy Masonic act in which he participated before his death.

Bro. Canonge married the young widow, Mme. Amelung, née Amellié Mercier, daughter of Jean Mercier and Maria Garcia de Fontenelle. She was a perfect type of Creole, who shone in the world of Paris with the same brilliancy that she dazzled the social set of New Orleans. Gifted with a fine intelligence, she possessed artistic tastes, and handled the brush with talent. She died in Paris November 10, 1830, aged thirty-eight years.

From this marriage were born Alphonse, Hippolyte, Laure, J. Placide, Emma, and Ernest. All of their children with the exception of Laure, who died in infancy, were educated at the College Louis- le-Grand, Paris. Ernest, who became a member of the Louisiana House of Representatives, completed his studies at Jefferson College, St. James Parish.

Alphonse Canonge was, like his father, a prominent lawyer in New Orleans. He, also, served with distinction in the capacity of Superintendent of public schools. Another son, J. Placide Canonge, was an eminent journalist, author, and actor.

M:W: Jean François Canonge died January 19, 1848. He is interred in St. Louis Cemetery No.2, New Orleans. Louisiana.

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