





# Amazing Grace

by Judith Carlsen

Robinsonville Presbyterian Church Celebrates 150 Years in Wisconsin

**T**he Robinsonville Presbyterian Church of Brown County, Wisconsin, was born on February 17, 1861, an inconspicuous event sandwiched between the secession of some Southern states from the Union in January 1861 and the Fort Sumter shot that triggered the Civil War in April 1861. Several of the church's young men fought in that conflict, leaving wives and children to drive the oxen and harvest the grain that produced a bumper crop that year in the rich soil of Wisconsin.

Worshippers gather today in the original sanctuary erected by their immigrant forefathers in the earliest years of Northeast Wisconsin's Belgian settlement. The tidy white Greek-Revival church, located at Doris Road and County K in Champion, escaped the Great Fire of 1871, and when a subsequent blaze destroyed the church's manse, the church was saved by a bucket brigade manned by parishioners and neighbors, as was the practice in those early years. A more modern manse was quickly built to house the shepherd of the Robinsonville flock. After 150 years, the willingness of the congregants of the Little White Church on the Hill to face challenges, regroup, and push on has not dissipated.

**Top left:** Many people in Northeast Wisconsin believe *aux premiere belges* (the first Belgians) were exclusively Catholic. The sesqui-centennial of the Robinson Presbyterian Church, shown circa 1900, is an occasion to dispel this and other inaccuracies about the makeup of the first Belgians who settled this area. Archives and Area Research Center **Bottom left and above:** Today parishioners, descended from Belgian settlers, still worship in the Little White Church on the Hill (left) and pray in the sanctuary (above). Photos by Adam Dax

Clara Renier, granddaughter of pioneer settler François Petiniot, wrote the following:

They clung to their faith in spite of many hardships. Francis Petiniot set aside 10 acres for a place of prayer and for a place of eternal rest. There they built a small meeting place of pine logs, where only twelve could stand. Soon after they added onto this (when they had more lumber sawed) and also put boards on the inside walls and made benches where 15 people could worship. It wasn't until 1861 that the Eglise Evangelique Française was organized. It built the present church with worship in the stone basement while the church was completed.<sup>1</sup>

In 1895, the Wisconsin Historical Society interviewed Xavier Martin, a Walloon Belgian immigrant and founding member of the Robinsville Presbyterian Church, about pioneer life in the region. Martin, who was 15 when he was accepted into the com-



266 B, Archives and Area Research Center

François Petiniot, with his youngest daughter Minna, is considered the organizer of the immigrant contingent that traveled to America aboard the *Quinnebaug*. He also donated land for the church and cemetery.

munion of the Evangelical Mission Church in Biez, Belgium, commented on the spirit of cooperation and good will existing between Belgians of different faiths in Wisconsin.<sup>2</sup>

Our Belgians are mostly Roman Catholics, some are Protestants, but generally they are lovers of liberty and freedom, willing that everyone should worship according to the dictates of his own conscience. The question of religion is not a subject of contention among them. I have seen Protestants contribute materials and labor toward building Catholic churches, and Catholics have done the same thing.<sup>3</sup>

### Who Were the First Belgians?

This very American interdependency is reflected in circumstances foreshadowing the Robinsville Presbyterian Church's beginnings. In May 1853, eighty-one Belgians embarked from Antwerp on the old American three-master, *Quinnebaug*. They were citizens of tiny hamlets nestled in the valley of the River Train that divides the villages of Grez and Doiceau. This pastoral area lies in the Province of Brabant, the northernmost province of Belgium. It is dissected, as is the entire country, by an invisible linguistic line, dividing Flemish or Dutch speakers, from Walloon, or French-dialect speakers.<sup>4</sup> As a result, a blurring of lines occurred as families intermarried and trade links were established across borders.

The immigrants booking passage on the *Quinnebaug* reflected this diversity. There was a majority of Walloons with a few Flemish, nearly all with family ties to one another. For more than a century, there has been disagreement about the composition of that first group of Belgian settlers, precipitated in part by Xavier Martin's 1895 account in which he enumerated only ten families, neglecting the single people altogether.<sup>5</sup>

Green Bay's Mary Ann Defnet, respected Belgian researcher, has identified, from Belgian documents and ship manifests, thirteen families and thirteen single people.<sup>6</sup> This consisted of the following families: Martin Paque, Joseph Moreau, Jean François Hannon, Philippe H. Hannon. Jean Baptiste Maricq, Jean Baptiste Swillens, Jean Joseph Doyen, Etienne d'Etienne, Jean Baptiste Massey, Gaspard J. Renglet, Lambert Bodart, Guillaume Horkman, and Jean Joseph Martin. The single people included Adrien Masy/Massey, Joseph Haulotte, Constant F. Petiniot, François C. Petiniot, John Joseph Jossart, Jean Baptiste D'Etienne, Louis Gastauche, Benoni Nelis, Jeanne Josephe Lambeau, Pierre Vandenbosh, Joseph Desire Huisden, Joseph Huisden, and Marie Huisden.

### Quest for the Promised Land

The oft-told saga of *aux premiers belges* (the first Belgians) bears repeating to understand Robinsville Presbyterian's history. The ocean voyage was difficult, fraught with hunger, thirst, and mistreatment by the crew. The Paque and Martin families stayed for a period of months in Philadelphia, and while there, they lodged a complaint with the Belgian Embassy against the Strauss shipping

line.<sup>7</sup> Jean Martin's son, Xavier, lingered in the East for four years to receive an education, a decision that proved fortuitous for the Robinsonville Presbyterian Church and the entire Belgian colony.<sup>8</sup>

The majority of the immigrants journeyed on to Sheboygan, Wisconsin, with a group of Hollanders they had met aboard ship. Though they hadn't decided on a destination before leaving Belgium, they cast their lot with that of the Dutch-speakers, whose dialect many of the Brabancons understood because of their regional interaction with Flemish Belgians. While researchers disagree about their route, tradition has it that the group walked from Milwaukee to Sheboygan where they found the best land already taken. To complicate matters, the area was heavily populated by German settlers with whom they could not communicate. Since they learned of the Sheboygan region from their Hollander fellow travelers, the common theory that the Belgians could not understand Sheboygan's Hollanders is unlikely. The majority of Sheboygan's population in 1853 was German, or *Deutsch*, which has likely been misinterpreted as Dutch and not German. Active settlement of the county began and the influx of the Germans predominated over any other nationality.<sup>9</sup>

The weary travelers met a French-Canadian who told them about a large group of French speakers in Green Bay. Reaching the city, they learned about lands available in the Kaukauna area. Leaving their wives and children in Green Bay, the men set off southwest on foot, selecting suitable plots available near the Fox River some twenty miles distant. After registering their choices at the land offices in Menasha, they returned to Green Bay to learn that Philippe Hannon's youngest child had died.<sup>10</sup>

### God Works in Mysterious Ways

Arrangements were made or had already been made by the women to bury the child at St. John the Evangelist Church with the Rev. Father John Perrodin, the officiating priest. This circumstance has led many to conclude that the families were Catholic, which they were not. No doubt the women talked over the decision. The immigrants had as of yet no church of their own and they desired a service in French. They were comfortable with the Catholic burial service; and possibly, as Antoine De Smet speculates in *The Belgian Community In Northeastern Wisconsin*, more of the men were convinced evangelicals.<sup>11</sup>

A young priest, Father Edouard Daems, who was visiting the Rev. Perrodin, made a positive impression on the mourners. A Flemish Crosier, Daems had studied in Namur, and was conversant in Walloon, the homesick immigrants' native tongue. Daems was an energetic and persuasive young man. Knowing of some remarkably inexpensive property available about twelve miles from his parish at Bay Settlement, he lost

no time in interesting the Belgians in a parcel of land near the present town of Champion. Leading them to the area, he helped them realize the property's worth, overgrown as it was with dense, tangled trees and vines. The new immigrants quickly grasped the potential of the alluvium soil beneath the forest canopy, their decision made even easier by the price of the parcel—as low as fifty cents an acre. It appears that government surveyors had designated the tangled woodland not far from Lake Michigan as “swamp-land,” pricing it far below its actual value.<sup>12</sup>

Since most, if not all, the Belgians were Protestant, it is doubtful the land was chosen to be near a Catholic parish, as is the usual explanation. No doubt these Walloons were astute enough to know a good value when they encountered one. Nevertheless, they did not hesitate to recognize their debt of gratitude to Daems. By 1855, their settlement was informally called Grez-Daems, in honor of their friend, the Rev. Edouard Daems.

It was now late August or early September. Since no time could be lost to settle their families for winter, the men promptly relinquished their Kaukauna property, and claimed property in Northeast Brown County.<sup>13</sup>

It is estimated that within a decade of this fateful decision approximately 20,000 Walloon Belgians—predominately Catholic—flooded the wilderness east of Green Bay, making the area the largest Belgian settlement in America. It seems appropriate that the part played by the founders of the Robinsonville Presbyterian Church is given recognition.

### Stage Set for De-Population

Today, Belgium is one of Europe's richest countries, but it was not always so. In the late 1840s and early 1850s, Belgium lay in the throes of economic depression. A number of factors were

---

The Petinot farm below was located near the church on County Road K.

270 B, Archives and Area Research Center





Robinsonville Presbyterian Church

At the turn of the century, a long-legged box heater was used in the center of the sanctuary at the Robinsonville Presbyterian Church. Because of its large fuel capacity, this type of heater was put in buildings with big open spaces—hotels, depots, and churches. In the Robinsonville church, women parishioners, dressed in black with white aprons, sat in pews on one side of the heater while the men sat in pews on the other side.



Photo by Adam Dax

A Celtic cross appears in this stained glass window, which was installed in the spring of 1954. There are two theories why the Celtic cross was chosen. First, Belgium derives its name from the Belgae, a Celtic tribe, and Walloons are supposedly descended from these Celts. Second, the Presbyterian church originated primarily in Scotland, a Celtic country, and the Celtic cross became a symbol of the Presbyterian church.

involved. One was the potato crop failure. It's common knowledge that Ireland's potato crop suffered repeatedly from blight, but it is less well known that Belgium, where the quickly grown potato had become a staple food, was also affected. Another contributing factor—advancing technology—threatened local skills such as weaving and lace and glass making. Newly formed states like Wisconsin were promoting lands for settlement through booklets and advertisements. Proactive recruitment of immigrants by shipping companies added a final facet to the scenario.<sup>14</sup>

Some Belgians, active in all phases of farm production, received only 1/20 of the crop. Farms were inadequate for family sustenance, 25 percent of children died before the age of 7, and half of young people could not afford to marry.<sup>15</sup> Others, however, were awakening to the concept that there might be a way out.

### The European Enlightenment and *Le Reveil*

Setting the stage for this attitudinal change, the European Enlightenment encouraged men to seek new challenges. At its core was a critical questioning of traditional institutions, customs and morals, as well as a strong belief in rationality and science. The revolutions in America and France indirectly resulted from this radical transformation in outlook. Rapid changes were taking place in both the Catholic and reformed churches, as well. And, in the early nineteenth century, Pope Pius XII discerned the connection between the Enlightenment and advancing ripples of religious non-conformity.<sup>16</sup> People were seek-

ing fresh answers from religion, and expectations of self-determination were rising.

The fact that most, if not all, of the 1853 Belgian pioneers were evangelical believers has long been minimized in studies of the Belgian immigration. This could be a simple misunderstanding arising from the fact that Belgium has traditionally been one of the most Catholic of European nations. Even today the population of Protestants in Belgium stands at less than 2 percent.

This has not always been the case.

The Walloons became Protestants in large numbers during the Reformation. Many, exiled to Holland, England, and Germany, immigrated to America beginning in the early 1620s. They were the first colonizing settlers in New Netherland (first called Nova Belgica,) establishing Manhattan, Albany, Brooklyn, Hoboken, and Gloucester, New Jersey.<sup>17</sup>

Fabled Walloon Huguenot, Peter Minuet, was their leader.

The second surge of evangelicalism in Belgium occurred after the French Revolution, approximately 1800 to 1860. On the continent this movement is known as *Le Reveil*, The Awakening. Meant to challenge the humanistic trends of The Enlightenment, oddly, *Le Reveil* was as much the result of of it as it was a reaction to the Enlightenment.<sup>18</sup>

An increasingly rationalistic Protestant church and preaching

on the primacy of the scriptures, conversion to Christ, the priesthood of believers, the necessity for personal piety, and the missionary imperative, attracted men such as the Haldane brothers, Henri Cesar Malan, J.H. Merle D'Aubigne and the Monad brothers.<sup>19</sup> These leaders, in a broad campaign introducing reforms and igniting missionary action, moved across [diverse] denominational lines. Their appeal moved Pietistic Arminians, Calvinistic Reformers, Anglicans, and Lutherans to co-operate in spreading the gospel. This ecumenicism recognized that all true Christians, whatever their doctrinal differences, are one church before God. Institutions such as the Salvation Army, the American Bible Society, the YMCA, and most of the great Protestant mission boards resulted from the cooperative spirit of this Second Great Awakening, both in Europe and in America.<sup>20</sup>

### Jean Baptiste Vleugels and Aux Premiers Belges

Revival swept through America, Scotland, England, and Holland and into the Francophone world, including Belgium. As a consequence, some Catholic clergy were affected. Monsieur J.B. Vleugels was one such clergy. Antoine De Smet calls him the ancient ex-priest of Sprimont, who pastored the Belgians, urging their immigration.<sup>21</sup> Emile Braekmans, in his *Histoire du Protestantism, 1765-1865*, mentions his service as a Protestant pastor from 1847-1850. Research by Pastor Emile Carp of the Wavre Evangelical Church, has recently uncovered that Vleugels

was converted to Protestantism through the preaching of Ferdinand Girod.<sup>22</sup>

During the first half of the eighteenth century, through the preaching of *Le Reveil*, cell churches developed among the villages of Walloon Belgium.<sup>23</sup> Priests who developed non-conformist convictions through the preaching of The Awakening found outlets for their theological training in these Protestant churches, and were powerful exponents of the reformed faith. In 1831, after a short but effective revolution, independence was gained in Belgium, and religious toleration was a by-product. As a result, defrocked priests were free to preach as their conscience dictated.

The evangelicals who journeyed to America in 1853 were members of one of these Protestant churches. Antoine De Smet of the Royal Library of Belgium said:

The *Société Evangelique Belge*, later became the Belgian Mission, founded a center in Basse-Wavre in early 1842. Converts traveled there from hamlets surrounding Grez-Doiceau, soon formed their own group and built a chapel in Biez, inaugurated on August 15, 1847. This was for nearly 7 years their place of worship... From this congregation a Flemish church was started in Sint Joris Weert in 1849 where M. J.B. Vleugels, ancient catholic vicar of Sprimont became their pastor. The majority of the families that founded the Belgian Colony in N. E. Wisconsin were from the Biez church.<sup>24</sup>

Vleugels's motivation for encouraging this immigration was surely a mixture of desire for his parishioners' economic security, a longing that they know real liberty, and an understanding of their isolation as a minority group in Belgium. As well, he may have distrusted the 1831 Belgian Edict of Toleration in light of his own experience with intolerance. The evangelical imperative to go out into the world and make disciples of all nations may have figured in his magnanimity.<sup>25</sup>

### Misconceptions about Aux Premiers Belges

When the first Belgians were fighting for survival in a new environment, it's possible they temporarily lost their spiritual moorings. The pull of their old faith, made very attractive by one as principled as Father Daems, undoubtedly confused them. It is difficult to reconstruct what occurred, but the known facts make it understandable the evangelical Protestant background of *aux premiers belges* has been overlooked. The source of this misunderstanding may be that Philippe Hannon's family, after the loss of the baby in Green Bay, temporarily returned to the Roman Catholic faith. In 1854-55, while Father Daems was called to Holland, the Rev. John Perrodin offered mass at the home of Philippe Hannon for sixty-five Catholics.

Thus, Philippe Hannon's family appears to have been a part of the group forming St. Joseph's congregation in Champion.<sup>26</sup> However, Philippe and Anne's children, in their adult lives, were active members of either Robinsonville Presbyterian or the Old French Seventh Day Adventist Church and are buried in cemeteries of these

Philippe Honoré and Anne Evrard Hannon pose with their son John Philippe, when he joined the Robinsonville church.

268 B, Archives and Area Research Center





269 B, Archives and Area Research Center

Lambert Bodart, shown with his wife Marie, was the spiritual leader of the Walloon Belgians from their arrival in Wisconsin in 1853 until 1861.

churches.<sup>27</sup> As for Philippe and Anne, the membership notes of the Robinsonville Presbyterian Church record that Anne Evrard Hannon joined the church on April 3, 1863. She died on June 23, 1895 and was buried June 25, 1895 in the cemetery. Philippe Honore Hannon joined the church by profession of faith on September 7, 1890. He died on November 29, 1903, and was buried in the Robinsonville Presbyterian cemetery.<sup>28</sup>

Cemeteries of the local area tell an interesting story of enduring faith. Indices reveal that, except for the Martin Paque Family, all the original *aux premiers belges*, of which there is record, are buried in Protestant cemeteries.<sup>29</sup> At least eight are interred at the Robinsonville Church, four at Green Bay's Woodlawn, one at the Old (abandoned) Humboldt Presbyterian cemetery, and one family, the d'Etienes, are buried in Sherburn County, Minnesota. Many descendants of these families enrich churches around the country. Several have become ministers or missionaries.

## Founders of the Robinsonville Presbyterian Church

While the Belgians were struggling to establish themselves death decimated their ranks. Thousands of new emigrants took their

place, settling in Dyckesville, Red Banks, and penetrating into the interior regions of the Door Triangle. In 1857, Xavier Martin came to the Champion area to visit his family. Pressured to remain with his countrymen to help them better their lot, he taught school, got involved in township government, and led Belgian people of all faiths to assert their rights at the polling place.<sup>30</sup> His presence is widely accepted as the catalyst leading the evangelical families to regroup as an organized body.<sup>31</sup>

On February 17, 1861, twenty-one Belgians were listed as founding members of Robinsonville Presbyterian Church. At this time, though their present church was not yet built, a Presbyterian missionary, Henri Morell, assisted them. Xavier Martin made the motion to accept the Rev. Morell's procedure for a formal church organization. The charter members were Gille Hannon, Lambert Bodart, Jean Baptist Vincent, François Hannon, Etienne d'Etienne, Philippe d'Etienne, Xavier Martin, François Depas, J. Joseph Duffelor, Joseph Haulotte, Ignace Depas, François Petiniot, John Baptiste d'Etienne, John Baptiste Doyen, Jean Joseph Jossart, Joseph Hannon, Jean Martin, Marie Therese DePas, Marie Theresa d'Etienne, Melanie Hannon, and Eleanor Doyen.

The first child baptized was Moise, son of Etienne and Marie d'Etienne, born October 16, 1857. Initial baptisms, recorded on February 24, 1861, clearly demonstrate that these Protestant families remained faithful to the Evangelical faith during their time in the wilderness. Nine children were baptized, their birthdates ranged from January 4, 1856, to January 10, 1860. Had their families reconverted to Catholicism, they would have been baptized as infants. Some of the baptized children were born before Xavier Martin returned to the area, indicating that the group maintained their evangelical identity even before he regrouped them.<sup>32</sup>

## Early Practice of the Walloon-French Church

Although the membership spoke Walloon, an ancient French dialect, the Robinsonville Presbyterian Church services were conducted in classic French until 1913, when English was introduced for the sake of the young. The church's ministers were drawn from French Presbyterian Theological Seminaries of Canada with the

François Petiniot sits on the porch of his farmhouse with other family members.

272 B, Archives and Area Research Center



Belgic Confession as its standard doctrinal document and the Bible as the Church's sole authority. They were organized as the Eglise Evangelique Française, but have been known as the Old Style French Presbyterian Church, the French Presbyterian Church, the Robinsonville Presbyterian Church, and, the Little White Church on the Hill.

In those early days the women, dressed in dark dresses and snowy white aprons, sat on one side of the church and the men on the other. They carried treasured Bibles they had brought from Belgium. When a bell was desired for the new steeple, the elders asked each family to contribute five dollars, and, as always, the congregation came through.<sup>33</sup> This same bell still rings out a welcome through the countryside each Sunday morning at 9 a.m.

### Position of Robinsonville Among Belgian Protestant Churches

The Robinsonville Church is the mother of all French Presbyterian churches on the Door Triangle. By the turn of the century, three new churches had spun off the home congregation. These were: Lincoln Presbyterian at St. Sauveur, Kewaunee County (1870s), Grace Presbyterian of Green Bay (1873), and Humboldt Presbyterian (1900).<sup>34</sup> The forming of new French-speaking churches was necessary as Walloon Protestants relocated into new areas. Only Robinsonville Presbyterian survives.

From earliest times a close relationship has existed between the Robinsonville Church and Wequiock Presbyterian of nearby Scott Township. This was because Wequiock was not a Belgian congregation, but formed by Scottish immigrants under the leadership of another pioneer Presbyterian missionary, Jeremiah Porter.<sup>35</sup> The impetus behind the formation of both churches may have sprung from the zeal of the Second Great Awakening, and common roots in that movement unifies them. In 2011,

François Hannon and his wife Celina Martin traveled to the United States with their parents. His family helped form the Robinsonville Presbyterian Church. Her parents were also founding members of the church.

274 B, Archives and Area Research Center

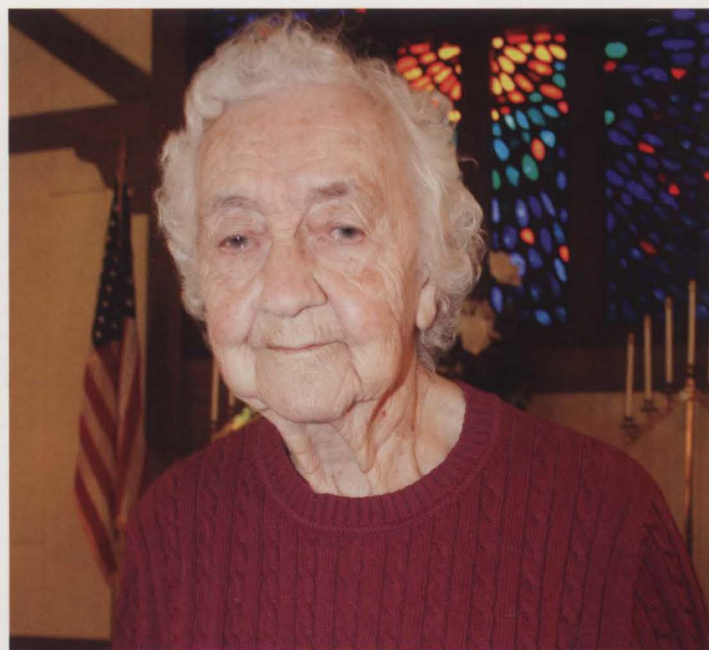


Photo by Adam Dax.

Dorothy Hannon Petiniot, 93, is the great-granddaughter of Phillippe Honoré Hannon. She is one of the few descendants left in the church.

Robinsonville and Wequiock shared a pastor, the Rev. William Kamke, of the Winnebago Presbytery.

### Dissent, Dispersion, and Discipline

More than once, the Robinsonville Presbyterian Church lost members because of doctrinal disagreements, the earliest instance was a schism that developed in the 1860s, a decade of eschatological fervor that produced Seventh-Day Adventism. The Old (abandoned) French Seventh-Day Adventist Cemetery of Brown County sits high on a hill overlooking the Kewaunee County line. Within its neatly trimmed borders rest many whose names are crossed from the membership rolls of the Robinsonville Presbyterian Church—familiar names such as Hannon, Evrard, DePas, Ducat, and Bonjean.<sup>36</sup>

Dispersion of the earliest immigrant families to economic greener pastures can be traced in the church's records. The Haulotte family relocated to Upper Michigan, many d'Etienne's left for Minnesota, and the Duffelors moved to Oregon. In July 1868, several church families left for Oconto County.<sup>37</sup>

Church records reveal an early emphasis on unity of faith and practice. Participants were accepted into communion upon a profession of faith. Discipline meant a summons to appear before the session to answer for behavior unbecoming a believer. Offenses might be habitual non-attendance, gossip, inappropriate use of the Lord's Day, or neglect of basic standards of moral living. Even the powerful did not escape censure when warranted.<sup>38</sup> Power, the Robinsonville Presbyterians believed, signified responsibility, not spiritual privilege.

## An Uncertain Future

The Little White Church on the Hill is small but immaculate, well and lovingly tended by its aging congregation.

"I'm praying our old church lives on after my generation is gone," said Dorothy Petinoit, 93, great-granddaughter of Phillippe Honore Hannon, and a life-long member.

"After all, it has survived so many trials and changes. I pray there is a future for the Little White Church on the Hill," Hannon said.

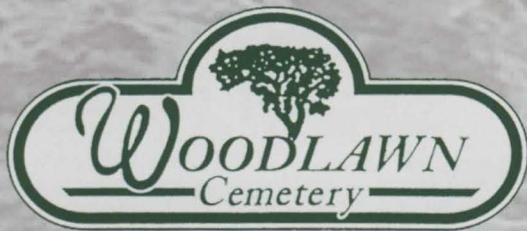
### NOTES

1. Clara Renier, *An Early History of the Robinsonville Presbyterian Church*, unpublished. Files of the Robinsonville Presbyterian Church.
2. Antoine De Smet, *The Belgian Community in Northeastern Wisconsin*, The Royal Library of Belgium, trans. Florencia Stehn, Vol. VII, 1957, 27-28.
3. Xavier Martin, "The Belgians of Northeast Wisconsin," State Historical Society of Wisconsin, Vol. XIII, 1895, 384.
4. Mary Ann Defnet, Ducat, Efferickx, Poulain, *From Grez-Doiceau to Wisconsin*, Bruxelles, Belgium: DeBoeck-Wesmael, 1986, 19.
5. Martin, 375-376.
6. Wisconsin GenWeb Project, Manifest of the American Ship *Quinnebaug*, [http://translate.googleusercontent.com/translate\\_c?hl=en&sl=fr&u=http://home.scarlet.be/gall ez.nic/Emigrants%2520Ships/shipliste1853](http://translate.googleusercontent.com/translate_c?hl=en&sl=fr&u=http://home.scarlet.be/gall ez.nic/Emigrants%2520Ships/shipliste1853)
7. Wisconsin GenWeb Project: *Quinnebaug* Manifest, see complaint attachment; Mary Ann Defnet, Ducat, Efferickx, Poulain, *From Grez-Doiceau to Wisconsin*, Bruxelles, Belgium: DeBoeck-Wesmael, 1986, 19.
8. Defnet, 21.
9. "Story of Sheboygan County," *Sheboygan Press*, April 17, 1916.
10. De Smet, 12.
11. De Smet, 13.
12. De Smet, 13; Mildred Hannon Hannon, *Hannon Family Research Collection*: recorded courtesy of Dorothy Hannon Petinoit. Hannon notes that François Petinoit paid seventy-five cents an acre for his property.
13. De Smet, 15.

14. Defnet, 12-16.
15. Defnet, 12.
16. Kenneth Scott Latourette, *A History of Christianity*, Vol. II, San Francisco: Harper, 1975, 1003.
17. William Elliot Griffis, *The Story of the Walloons: at Home in Lands of Exile*, Boston: Houghton, 1923, 3.
18. Latourette, 1267.
19. Latourette, 1155.
20. Latourette, 1265.
21. De Smet, courtesy Aaldert Prims, EURODOC. (note: De Smet probably has J. B. Vleugels, who was defrocked as priest in the aftermath of the French Revolution, confused with H. B. Vleugels, the Catholic vicar of Sprimont, who became a Protestant minister in the 1840s. This Vleugels immigrated to Toronto and was living there still in 1877. Information from Rev. Emile Carp, Wavre, Belgium. Email communication, September 28, 2010.)
22. Emile Carp, Wavre, Belgium. Email, September 28, 2010. See also *Ferdinand Girod at Evangelical Christendom* by Evangelical Alliance, 1851. 80.
23. De Smet, *Waviensia Bulletin*, Leuven, Belgium, Eurodoc, Aaldert Prims, archivist, translator.
24. De Smet, *Waviensia Bulletin*.
25. Holy Bible, Matthew 28:19.
26. Translated letter from the Rev. John C. Perrodin to Charles Vanerum, Gottechain, Belgium. Collection of the Ex-Consul of Belgium, 414-415. From collection of Mildred Hannon. Used courtesy of Dorothy Hannon Petinoit.
27. Cemetery Indices, Brown County Library.
28. Membership records of the Robinsonville Presbyterian Church, Cofrin Library, Green Bay. Accessed with permission of the Robinsonville Congregation.
29. Mildred Hannon Hannon, *Family Research Collection*.
30. De Smet, 37.
31. De Smet, 40.
32. Robinsonville Presbyterian Church Records.
33. Robinsonville Presbyterian Records.
34. Winnebago Presbytery, telephone consultation, October 14, 2010.
35. Pauline LaFrombois and the Bay Settlement Historical Society, *A Glimpse Into the Past*, New Franken, Wis.: John Grall Publishing, 40.
36. Personal Inventory of Cemetery.
37. Robinsonville Presbyterian Records.
38. Robinsonville Presbyterian Records.

## Historical - Affordable Resting Place "For All Faiths"

- **Columbarium Niches**  
- For Cremation Urn
- **Cremation**  
- Ground Burial Space
- **Cremains Garden**  
- For Ashes



Call for  
Appointment

**432-6077**

1542 S. Webster Ave.  
Green Bay

**Traditional  
Ground Burial**

**1000's of  
Spaces Available**



## SERVICES PLUS

### CUSTOM CONTRACT PACKAGING

LABELING  
BAGGING  
GLUING  
SHRINK WRAPPING  
CARTONING  
HAND ASSEMBLY  
MULTI-PACKING

DIRECT SHIP AVAILABLE  
WAREHOUSING CAPABILITIES

**800-236-8616**