



FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

# QUARTERLY

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## From the President

Another membership year has begun. Even though the dues were due in July, you can still renew. It's not too late!!! One year - \$20.00; two years - \$37.50; three years - \$55.00.

The winners of the FCGW drawing at the 2002 NGS Convention were:

First Place - \$25 Heritage Books Gift Certificate -  
Lorraine Kintz

Second Place - 2 Tickets to Sunset Playhouse -  
Lucia M Novak

Third Place - 4 Admirals mugs -  
Steven Scheller

Fourth Place - CMA T-shirt -  
Mary Moder

Fifth Place - CMA T-shirt -  
Sue Lind

Sixth Place - CMA tote bag -  
Linda Gregory

Seventh Place - CMA tote bag -  
Bruce Noble

CONGRATULATIONS to all.

Plans are in the works for a trip to Salt Lake City, UT. We are tentatively talking about early November 2002. Several FCGW members will be there to help the first-timers get going. I would like to suggest that if you are interested, start using the LDS web site and get your film numbers before you go. That way you will be able to use your time there to do research rather than look up film numbers. We will provide more information as it becomes available.

The library reorganization project, chaired by Linda Boyea, is well on the road to success. Hopefully in the very near future Patrick McCarthy will have the list of library materials available on our website. Watch for it. Also we hope to publish a list of our library holdings in the *Quarterly* soon. Remember - the library is open for all meetings from 6:30 - 9:00 PM.

On 19 October 2002, we will have a table at the Walworth County Genealogy Fair. We hope to see our Southern Wisconsin members and friends there. On 2 November 2002 we will have a table at the Lake County Genealogical Society Conference in Grays Lake, IL. We hope to see all of our southeastern Wisconsin and northeastern Illinois members and friends at this conference.

By the time you receive this *Quarterly*, we will have celebrated our 20th Anniversary on 27 September 2002 by getting re-acquainted with former members and friends, having dinner, and listening to Kevin Soucie perform songs of French Canada. Thanks to John Grignon Advertising for their help with design and graphics.

Good luck researching your ancestors this fall. And, don't forget ---DO renew your DUES before the DEW settles on your Halloween pumpkin.

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## ELEMENTARY EDUCATION OF THE 17TH AND 18TH CENTURIES IN NEW FRANCE

Joyce Banachowski

The education of New France was controlled by religious groups. Their primary function was to recruit and train others to spread Christianity to the Indians and to provide for the religious needs of the colonists. Basic instruction was given to the young to make them good Christians and loyal subjects of the king. No one could run a school or teach without permission. Government subsidies were the primary sources for building and maintaining schools. Education was usually available in towns, rarely in rural areas.

The organization and administration of education in New France was left to private individuals or groups. This was true of education throughout Europe in the seventeenth and eighteenth centuries. Education was generally left in the hands of the church. However, there were a number of

lay school teachers as noted by Roger Magnuson in his article on Lay School Masters in Historical Studies in Education, Spring, 1990.

The factors which affected education in New France were private and individual donations; government funding and policies; local means of raising funds in New France; government policy toward religious groups; interests and complaints of groups and individuals in New France; and the influence the local population of New France had in France.

The role of the monarchy in education during this period, was in the form of funding and adopting policies. Religious groups depended on subsidies for their operations. These operations included education. The government also provided moneys for specific

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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage, and culture.

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education projects. A school was to be built; money was to be used for salaries for lay school masters; land concessions might be granted; or some specific project was to be financed. In 1686, 400 Livres was given to pay the salary of a royal hydrographer at Quebec. Later navigational skills were to be taught at the Jesuit college.<sup>1</sup> Many of the financial subsidies were based on requests made by colonial officers in New France. The Ursulines, the Congregation of Notre Dame, the Recollets and the Charon Brothers--poorer religious organizations-- depended on these subsidies to a great extent.

Private donations were also a means of getting funds. The Jesuits and Sulpicians received much of their funding from private donations--especially from France. Both had large land holdings from which they received rents. The Sulpicians did not take a vow of poverty. Therefore, they had some wealthy members who willingly donated large sums to their group in New France and to other poorer groups as well. The Rouillé brothers and the Congregation of Notre Dame also benefited from their generosity. The female religious communities expected dowries from the girls who entered their orders. The Ursulines also conducted farming to provide food for their group. The Congregation of Notre Dame mended clothing for additional income.<sup>2</sup>

Government funding to the religious groups depended on how the king viewed the group at a particular time. He could cancel or withhold their subsidies as he did in 1731 to the Charon Brothers. He might control their effectiveness by controlling the number of members they could have or by recognizing or not recognizing new communities. In the urban areas of New France the population was not hesitant to voice their need for schools. Their demands were not always granted, but they did have some successes.

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<sup>1</sup> Magnuson, Roger, Education in New France, McGill-Queen's University Press, Montreal, 1992, p. 59.

<sup>2</sup> Ibid., p. 66.

#### MEETING SCHEDULE

Meetings are held every second Thursday of the month at the Community Room, G110, at Mayfair Shopping Mall. Meetings begin at 7:30 p.m. Doors open at 7:00 for library use. Enter by the Northeast door to the mall. Take the stairs or elevator down one level.

November 14: Mary Jane Herber: Brown County Records for Genealogy. (Finger Food Meeting)

December 12: Rendezvous: Library Use, Help and Work Sessions

January 9: Rendezvous: Library Use, Help and Work Sessions

February 13: Pea Soup and Johnny Cake Meeting

The population of Lower Town, Quebec received a girl's school after their complaints, and in 1697 the Ursulines were put in charge of a girl's school in Trois Rivières. However, Detroit was denied a school in 1750. Sometimes, local *fabriques* (parish councils) raised money or received contributions to build a school or hire a school master.<sup>3</sup>

The schools of New France were first established to Christianize the Indians. Therefore, the religious--Jesuits, Recollets, Sulpicians and Ursulines--were from the very beginning involved in education. At first the religious attempted to go to the Indians to bring the faith, but they were not very successful so they thought they would bring the Indians to the church. Some of these first schools were organized to educate the Indians to civilization and Christianity. However, the Indian way of life was not compatible with the European concept of education. Of Bishop Laval's first six Indian students, five left the

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<sup>3</sup> Ibid., pp. 66-68.

seminary school and returned home.<sup>4</sup> The Jesuits were the first to establish schools.

Education of both boys and girls in New France remained in the hands of a number of religious groups. Separate schools were established for boys and girls. The church believed it was morally wrong to have boys and girls in the same classroom. Apparently due to circumstances co-education must have been common in some areas. In 1681, the tutor, Pierre Bertrand, signed a one year contract with Joseph-Francois Hertel of Trois Rivières to teach the Hertel children after he completed his instruction of the daughter of Antoine Trottier Des Ruisseaux. In 1700 and 1729 Bishop Saint Vallier and Intendent Dupuy issued orders that male and female school masters/mistresses not teach students of the opposite sex except with written permission from the bishop.<sup>5</sup>

In New France the schools were primarily in the urban areas. In addition to the *petite ecoles* there were 2 seminaries--one in Quebec, primarily to train local boys for the religious life and the Sulpician seminary in Montreal which was primarily a boarding house for its members--some vocational schools, and a Jesuit college.

The *petite ecoles* (elementary schools) were either *external* (day) or *pensionnet* (boarding) schools. Although these schools were privately run, they were open to all social/economic classes. Except for charity cases, texts and board were to be paid. Even these costs were difficult for the middle class. Only about a quarter paid at the Ursuline school in Quebec, and in 1700, about two-thirds paid a part of their board at the Petit Seminaire in Quebec. The other third paid nothing.<sup>6</sup> Even when families paid or partially paid, it was

often in the form of goods -- firewood, barrels of eels, butter, bushels of salt, wheat, etc. Young girls of New England who were captured in the Indians Wars were often turned over to religious groups for care and training and were put in their schools.

The curriculum for these elementary schools consisted of reading, writing, arithmetic and religion--the greatest emphasis was religion--catechism, religious instruction, and morals. Catechism provided for all children, knowledge of their faith and preparation for communion. Their religious education varied throughout the colony, especially in rural areas. There was no consistent age when catechism was to be taught. Some were taught under age 16, others older. In the 1720's some rural areas had instruction one Sunday a month. Between 1729-1739, classes were held three weeks prior to first communion or confirmation. Catechism classes involved memorization of established answers and prayers.<sup>7</sup>

Although many felt children should be taught the three R's and possibly Latin, in reality it was not accomplished. Latin was sometimes taught to boys going on in the priesthood. The curriculum for the girls however, was not as academic. It was to be more practical and more religious--modesty, duties of motherhood, care of the house, and household arts of sewing, spinning, knitting and needlework. Music and drawing might be taught to wealthier girls. Books came from France.<sup>8</sup> Classes were held in schools, classrooms, converted buildings, sparerooms, rectories, or homes. Marguerite Bourgeoys opened her first school in a stable. Lay teachers often held classes in their homes or homes of their students. In more remote areas tutors were hired to live with a family. Some were taught by family members.

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<sup>4</sup> Magnuson, Roger, A Brief History of Quebec Education From New France to Parti Québécois, Harvest House, Montreal, 1980, pp. 2-3.

<sup>5</sup> Magnuson, Education..., p. 72.

<sup>6</sup> Ibid., p. 73.

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<sup>7</sup> Pars, Joy, ed., Childhood and Family in Canadian History, McClelland and Stewart, Toronto, 1982, p. 36-37.

<sup>8</sup> Magnuson, Education..., pp. 75-76.



### Boys' Schools

The boys' elementary education was generally in the hands of religious groups--the Jesuits, the Sulpicians or the Charon brothers. Boys generally attended the *petit ecole* between the ages of six and twelve, when they made their first communion.

Trade schools for boys may have existed. It was said that Bishop Laval had established *école des arts et métiers* at St. Joachim and another at Quebec and that Frères Hospitalers had established one in Montreal. However, there is not much information on their existence. Some historians believe they were merely elementary schools. Most of the boys who learned trades did so through apprenticeships as evidenced by many notarial contracts to that effect.<sup>9</sup>

### Recollets

Pacifique Duplessis, a Recollet, established a school near what was to become Trois Rivières in 1616. In 1618, his colleague, Father La Caron, had a free mission school at Tadoussac. These did not last long and were missions rather than permanent schools for the colony. In 1632 the Jesuits replaced the Recollets in New France. As a result the Jesuits are credited with the founding of the first school in New France. However, other religious groups--Sulpicians, Frères Hospitalers, Ursulines and Congregation de Notre Dame--became the primary educators.

The Recollets did not have much interest in education. They did not consider it of any major importance. In 1670, the order returned to New France primarily as missionaries. (It was a means of controlling the Jesuits). They were the only religious group willing to recruit Canadian Christianized Indians to become parish priests, to act as explorers and military chaplains and they heard confessions of civil and religious leaders. It is not known if they were school masters. Only two have been mentioned. They were Leger-Noël Veyssiére

who taught for the Sulpicians in Montreal in 1756 and Patrie René who may have opened a boy's school in Acadia about 1708.<sup>10</sup>

### Jesuits

The Jesuits established their first school in 1635. It was a *petit ecole*. Originally it was intended for training priests to work with the Indians. At first only one teacher was necessary. In 1651, a boarding facility was completed. By 1700, nearly 100 attended. It had primarily French boys as students. It was located in Upper Town, Quebec which created a problem because most of the students were from Lower Town, and it was hazardous for the students to travel to the upper level over the steep roads--especially during the winter months. In 1688, a parish church was built in Lower Town, but no school. Bishop Saint-Vallier felt a school was needed. He approached the Jesuits and gave 400 livres for operating expenses for a new school. The Jesuits agreed but feared enrollment would be taken from their school. In 1700 the second school opened in the rectory next to the church. The Jesuits continued to operate their *petit ecole* in Quebec throughout the entire French regime. In the last half of the 17th century, other schools opened at St-Joachim, Chateau-Richer, and Pointe-de-Levy. In 1668, a boys' school was opened by Bishop Laval at St-Joachim. St Joachim had boarding facilities, and Latin and the trades were taught. The boarding costs were 3 livres and a peck of salt a month. In 1674 Bishop Laval donated money and land for a boys' school called Petit Seminaire du Chateau Richer. Boys could also be boarded. In 1700, boys from St Joachim who had studied Latin hoping to get into the Quebec seminary, arrived there and were boarded in the manor. At different times, Laval's house and the rectory were used as classrooms. High costs and small enrollments caused these to be closed. Curé Philippe Boucher acted as school master at the school in his parish. It continued from the 1690's to 1721 when he died. His boys were

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<sup>9</sup> Magnuson, *A Brief...*, pp. 5-6.

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<sup>10</sup> Magnuson, *Education...*, pp. 130-131.

taught Latin with the hope they would attend the Quebec seminary.<sup>11</sup>

### Jesuit Bush Schools

To the Jesuits who were interested in conversion of the natives, education and religion went hand in hand. Although the Jesuits were trained teachers, the situation in New France was different. There were no established schools; education was wherever the Indians were. In New France they were educating all ages, both sexes and varying abilities. The Jesuits also had to learn the Indian languages which were quite different in grammar and structure than the Latin, Greek, and Hebrew they had learned.<sup>12</sup>

The Jesuits would teach prayers, hymns, devotions and religious doctrine. Learning was to begin with simple concepts and then progress to complex ones--teaching ritual first then doctrine. Children rather than adults were the preferred students. Children were more receptive than the adults who were set in their beliefs and ways. The Jesuits discovered they were more effective when they taught in small rather than large groups. Teaching was done in both the cabins of the Indians and the Jesuits' cabins. About forty students were taught each day.<sup>13</sup>

The Jesuits soon learned that they could not use discipline on the Indian child who was accustomed to permissiveness and liberty. The Jesuits had to modify their techniques to repetition, review, question and answers and rewards or prizes. Lecture was not effective. The Jesuit, Brebeuf, gave a glass or porcelain bead to those who gave correct answers. The beads not only encouraged the children, but also attracted adults who hoped for rewards of tobacco or cake. The Jesuits also

encouraged imitation. They repeatedly knelt in prayer and made the sign of the cross. Children would carry the cross at the beginning of processions and children assisted at masses. Other techniques of teaching included music, singing hymns, chants and prayers. Louis André working with the Menominees in the Green Bay area of Wisconsin wrote songs attacking native beliefs. Accompanied by a flute, the children sang them going from village to village. They were tolerated by the adults because they were their children. The missionaries, Jean Pierron and Claude Chauchetiere made sketches and paintings of religious scenes when working with the Mohawks. Some of these drawings were bound in a book. The Recollet missionary, Chretien Le Clerq, used a system of hieroglyphic writing to educate the Micmacs in the Gaspé in the 1670's.<sup>14</sup>

Different techniques were used to keep learning alive when the Indians were away from their villages. Francois de Crespierre, Jesuit, gave his Montagnais of the Tadoussac mission different colored sticks which represented different parts of what they had learned-- Black: the perils of returning to old tribal customs and beliefs; White: Christian prayers and devotions to practice daily; Red: religious devotions on Sunday and feast days. Another group of Montagnais were given a calendar to carry out religious duties while away from the missionaries. The days and months were indicated by different marks which were understood by the Montagnais.<sup>15</sup>

### Rouille Brothers

The only group of organized lay school masters was the Rouillé Brothers who organized in 1686.

In 1686, the Sulpicians, Souart and La Faye, donated 1000 livres for a two room building across from the seminary to a group of six unmarried laymen headed by Mathurin Rouillé.

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<sup>11</sup> *Ibid.*, pp. 112-115.

<sup>12</sup> Magnuson, Roger, "Jesuit Pedagogy and the Wilderness Classroom in 17th Century Canada," *Canadian Journal of Native Education*, v. 17, 1990, pp. 68-69.

<sup>13</sup> *Ibid.*, pp. 70-71.

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<sup>14</sup> *Ibid.*, pp. 72-74.

<sup>15</sup> *Ibid.*, pp. 74-75.

The others were Nicolas Barbier, Michel-Philibert Boy, Pierre Gaulin, Jacob Thomelet, and Benoist Basset.<sup>16</sup> The Rouillé Brothers devoted themselves to the education of Montreal boys. The boys were taught to read and write and were taught piety and other good principles. The Rouillé Brothers bought a farm in St. Ravena to help subsidize their teaching. It failed. They also lost three of their teachers--Nicolas Barbier was killed at Laprairie; Jacob Thomelet married; and Pierre Gaulin died. The group dissolved on 17 September 1693. Rouillé became an associate of the Caron Brothers at their hospital. Philibert Boy who had returned to France returned to New France in 1701 as a priest. When the Rouillé Brothers collapsed, Montreal lost one of its boys schools. Only one remained--headed by Léonard Chaigneau and run by the Sulpicians.<sup>17</sup>

#### Sulpicians

In 1657, the Sulpicians arrived in Montreal and opened an elementary school for boys soon after. It was free and was supported by contributions. The Sulpicians also supported others who were interested in education--the Congregation of Notre Dame and the Rouillé Brothers.

The same year, 1657, Gabriel Souart with three others came to Montreal from Paris to establish a Sulpician seminary. Souart instructed boys, was superior of the seminary, and was a parish priest. In 1669 Mathieu Ranuyer served as assistant to Souart. In 1672, Pierre Rémy assumed the educational responsibilities of Souart. Rémy was ordained and became curé of the parish of Lachine for twenty-five years. During this time he established a boys and a girls school in Lachine. In 1684 Louis-Francois de La Faye arrived to help Souart. La Faye became a priest in 1688. The Sulpicians felt that education of boys was not as important as filling vacancies for parishes and as

missionaries. It was their religious duty to educate for minor orders and laymen.<sup>18</sup>

After the collapse of the Rouillé Brothers, Montreal had only one boys school--the Sulpician school headed by Leonard Chaigneau. Chaigneau was not a priest. He tried to expand the curriculum. He added Latin grammar and classical writers. Louis Tronson refused to send Latin books from Paris because teaching of Latin was under the control of the Jesuits in both Quebec and Montreal. Leschassier succeeded Tronson and was of the opposite opinion. Latin was taught but often by priests (part time) who were more knowledgeable in Latin. Guillamin Chambon, Mathieu Guillen, Jean-Claude Mathevet, Claude de Metry, and Jean Baptiste Curratteau were the masters of Latin for the Sulpicians during the eighteenth century.<sup>19</sup>

In 1701, the schoolmaster, Antoine Forget, arrived. Armand Dondey and Jacques Anne Boësson were two returning schoolmasters. Forget, a Montreal schoolmaster, worked without wages, only for his living expenses until 1715 when he returned to France due to illness. He used the Lasallien method and brought books from Paris. 1716-1756, Jacques Talbot replaced Forget. In 1724 Jean Girard joined Talbot. In 1756 when Talbot died, he was replaced by Jean-Baptiste Curratteau who came in 1754. Education was open to boys of all classes and tuition was free. In 1686, Pierre Rémy hired Jean-Baptiste Pottier, a layman parish teacher, for Lachine.<sup>20</sup>

#### The Charon Brothers

Francois Charon was born in Quebec in 1654. He was a businessman. In 1687 he was struck by illness. When he recovered, he vowed to spend the rest of his life doing good

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<sup>16</sup> Magnuson, Education..., p. 201.

<sup>17</sup> Ibid., p. 117.

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<sup>18</sup> Ibid., p. 116.

<sup>19</sup> Ibid., p. 118.

<sup>20</sup> Ibid., p. 119.

deeds. He founded the Brothers of Hôspitaliers of the Cross and of St. Joseph. They became known as the Charon Brothers. With contributions, land grants and gifts, they founded the charity house known as Hôpital Général to care for the elderly, handicapped, destitute and orphan males. In 1694, the king gave Charon authority to teach trades to orphan boys. They trained a few in joinery, metal work and the manufacture of stockings. At the Quebec seminary between 1671-1685, eleven boys were trained in tool making, and in building and clothing trades. Most of these students had begun in classical studies, and after not doing well, were put in the manual trades or on the Seminary's farms at St. Joachim where there was an elementary school.<sup>21</sup> The school at Hôpital Général also had a school of hydrography.

Charon wanted to have control of education of ALL boys in Montreal. The Sulpicians who had this right resisted. Charon also wanted to establish schools in rural parishes. He faced problems. There were no teachers nor funds available. The 1000 livre annual allotment from the king was not for education but for welfare.<sup>22</sup>

In 1700 while in France, Charon tried to convince La Salle's Christian Brothers to come to Canada to teach as rural schoolmasters, but the Christian Brothers felt the Charons were more interested in social welfare, and they were not. In 1718 four Christian Brothers were ready to come but were prevented by other members who were afraid that if they were rural schoolmasters, the parish curés would have too much control. Charon tried schemes to get the king's approval.

In 1718 Louis XV responded by authorizing 3000 livres to Montreal to maintain six rural

<sup>21</sup> Moogk, Peter N., 'Manual Education and Economic Life in New France,' Studies in Voltaire and the 18th Century, vol. 167, Oxford University Press, 1977, p. 127.

<sup>22</sup> Magnuson, Education..., p. 121.

#### Regulations of Boarding School at Hôpital Général

- \*Boarders to be ages 8-18 only
- \*Rooms of boarders to be separate from rooms of brothers
- \*Each boarder had his own bed and living space separated by a curtain (to discourage sleeping together)
- \*Parents could visit at hôpital but not in the sleeping areas.
- \*Begin and end each day with prayers
- \*Attend church regularly
- \*Older boys, to make a confession every two weeks.

Taught school subjects

Taught work habits--making their beds, sweeping floors and other chores.

School day--

8:00-10:00 a.m.-- classes in reading, writing, spelling

2:00-4:00p.m.-- classes in Latin and arithmetic

Wed & Fri--1 1/2 hours of catechism

The Charons also lectured them on good morals, obedience to parents, not lying or mocking others; not showing anger or impatience; not stealing.

*Above information extracted from Magnuson, Education in New France, p. 127.*

schoolmasters. Protests in Montreal resulted. It was felt the money should go instead to the dowries of sixty girls of the poorest families. The king said the 3000 livres was awarded for boys because girls were in the care of the Congregation of Notre Dame, and the funds would be for eight rather than six school masters--six to be in the rural parishes and two in Montreal. The schoolmasters were not to charge for their instruction. Charon immediately went to France to hire six schoolmasters for the rural parishes. But the six hired decided they did not want to teach. Charon had to return to France again where he recruited eight schoolmasters and eight artisans who left France on the Chameau June 1719. Charon died enroute and Louis

Turc who was on board assumed leadership. Upon arrival in Montreal, they did not begin teaching until one or two years later.<sup>23</sup> They may have used the time to informally prepare at the Hôpital Général for the teaching in the rural parishes. La Turc had an interest in education, but he also had difficulties keeping recruits as school masters once they arrived.

Members of Charon Brothers who Taught (As stated in parish records)
1706-1721--Jean Jeantot at Pte-Aux-Trembles 1723--Jeantot recalled to Montreal to be counselor at Hôpital Général.
1720 throughout 1780--Louis Pillard at Boucherville
1720- Antoine de la Gardiere at Trois Rivières
1721-1724--Francois Simonet at Longueuil 1724--Francois Simonet transferred from Longueuil to Trois Rivières
1721--Nicolas Datte at Batiscan
Mathurin Durand until he died in 1714 at Boucherville
1723-1726--Laurent Bruno at Pte-Aux-Trembles (replacement of Jeantot in 1723)
1722-1723--René Guy Gournay at Longueuil
1723--Jacques Viel at Boucherville

Information extracted from Magnuson, *Education in New France*, pp. 124-125.

In 1721, Governor Ramezay of Montreal accused the Charon Brothers of not educating as they should have. In 1730, half of the rural schools of the Charon Brothers closed. However, the Charon Brothers were still financially able to continue the boarding school. The king blamed Montreal's inhabitants for neglecting their responsibilities. In 1731, the king withdrew the 3000 livres

and a recruitment ban was placed on the Charon Brothers. The Charon's again appealed to the Christian Brothers. In 1737 in Canada, it was decided the Christian Brothers would take control of the education and pay off the debts. The Charons would continue their social-welfare work and would accept regulations. Again there was opposition in Montreal and the Christian Brothers withdrew. In 1747, the Charon Brothers' community ended. The hospital and its possessions went to the Sisters of Charity (The Grey Nuns).<sup>24</sup>

### *Girls' Elementary Education*

Two groups, the Congregation of Notre Dame and the Ursulines were responsible for the education of girls in New France. At first Convent schools run by the Congregation of Notre Dame or the Ursulines educated girls and boys and occasionally Indians.

Education was generally the 4R's--reading, writing, arithmetic and religion. For girls, household arts and needlework were also taught. Except for religious training, the chances for girls for further education did not exist.

Conditions were often difficult. In the seventeenth century, harsh winters caused schools to close. The school of the Congregation of Notre Dame in Montreal was closed between November and April because of severe winters. During the times the Ursulines closed, Sister l'Incarnation studied Indian languages.<sup>25</sup>

Fire and disease were a problem for the Sisters. In 1683, the Congregation's mother house in Montreal was struck by fire. In 1650 and 1686, the Ursulines' convent in Quebec caught fire. In 1752 the Ursuline's house and school caught fire. In 1704, an epidemic in Quebec hit the Ursulines.

<sup>24</sup> *Ibid.*, pp. 129-130.

<sup>25</sup> Magnuson, *A Brief History...*, p. 5.

<sup>23</sup> *Ibid.*, pp. 121-123.

<p>Students at <i>petite ecole</i> at Point-Saint Charles, Montreal about 1675 Run by Congregation of Notre Dame</p>
<p>Information is given in the following order. (parents), children's names and their ages</p>
<p>(Nicolas Boyer and Marguerite Maclin): Jean, 4 yrs. &amp; Jacques, 6 yrs.</p>
<p>(Fiacre Ducharme and Marie Pacquereau): Pierre, 3 yrs. &amp; Marie-Madeleine, 6 yrs.</p>
<p>(Jean Milot and Mathurine Tibaut): Charles, 7 yrs. &amp; Marie Thérèse, 5 yrs.</p>
<p>(Pierre Malet and Marie-Anne Hardy): Pierre, 5 yrs. &amp; René, 7 yrs.</p>
<p>(Pierre Perras and Denise Lemaistre): Catherine, 5 yrs. &amp; Jeanne, 4 yrs.</p>

The above information was extracted from Emilia Chicoine, *La Métairie de Marguerite Bourgeoys à La Pointe-Saint-Charles, Fides, Montreal, 1986, p. 42.*

#### Congregation of Notre Dame

In 1658, Marguerite Bourgeoys opened the *petite ecole* in a Montreal stable. A fee was charged. There were both boys and girls of pre school age. This changed when the Sulpician, Souart, opened a boy's school near the seminary. They then concentrated on a school for girls irregardless of their social or economic class. Marguerite Bourgeoys went to France to recruit more school mistresses. Two hospital nuns of Quebec cared for her school while she was gone. Two years later, 29 September 1659, she returned with four recruits-- Catherine Cralo, Marie Raisin, Edmée Châtel (Chastel), and Anne Hiou (You). Three started teaching almost immediately.<sup>26</sup>

In 1669 Bishop Laval recognized the Congregation of Notre Dame. In 1672, Bourgeoys returned from France with nine new school mistress recruits. The number of students was rising and there was a need for more schools.

About 1676 Bourgeoys opened a boarding school in Montreal. In 1681, seven girls, ages 6-13 attended. At times she permitted girls to stay to age 18 afraid of what might become of them if they left. She founded the House of Providence, a kind of vocational school for poor girls between the ages of 12-18 to teach poor girls domestic skills in preparation for marriage. In 1668, the House of Providence moved to Point St. Charles. Here there was practical training, religion and work experiences. It was more a workhouse and welfare center than a school.<sup>27</sup> Some of these girls went on to be teachers. In 1686, a second Providence House opened in Quebec. In 1689 it became the Hôpital Général which was primarily a shelter for the sick, homeless and elderly. Five years later, the one in Montreal closed due to financial problems.

In 1691, the Congregation of Notre Dame opened a girl's school in Lower Quebec using funds from the sale of the workhouse to start it. There was some opposition from the Ursulines of Upper Quebec. Up to this point, the Ursulines had complete control of the education of girls in Quebec. They feared girls would leave their school for the one run by the Congregation of Notre Dame. The local priest, Francois Dupre, backed the Congregation. The Notre Dame school was successful. In 1716 six school mistresses and about 100 girls were at the school. It closed in 1759 when the British invaded.<sup>28</sup>

The Congregation of Notre Dame operated the most schools in New France. They received gifts of money, land and buildings from the Sulpicians, Bishop Laval, Bishop Saint-Vallier and the population of the rural areas. In 1685, at Ste-Famille, Ile de Orleans, Francois Lamy, parish priest, donated three acres so they could build a school. In 1700, at Champlain, Louis Geoffroy, parish priest, sold belongings to raise money so they could run a school. (The lack of finances, fires and pestilence were continuous problems.) Pierre Rémy, a

<sup>27</sup> *Ibid.*, p. 137.

<sup>28</sup> *Ibid.*, p. 139.

<sup>26</sup> Magnuson, *Education...*, p. 136.



Lachine curé, willed his income and 1/2 grain, food, pigs, butter and oil hoping to build a stone house near the church for orphan girls of the parish.<sup>29</sup>

The Congregation of Notre Dame operated free schools. A student could be charged for books, pen, ink and firewood. Marguerite Bourgeoys sometimes put girls to work evenings. Girls, enrolled as boarders, had to pay for room and board. At Chateau-Richer in the late seventeenth century it cost 35 livres and 12 bushels of wheat.<sup>30</sup>

#### Education in Rural Areas

In 1669, the Congregation of Notre Dame decided to spread learning to the rural areas of New France. The other religious groups and the Rouillé Brothers confined themselves to the towns. By 1700 the Congregation of Notre Dame had established schools in Chateau-Richer, Ste-Famille, Ile d'Orleans, Champlain, Lachine, and Pte-Aux-Trembles on Montreal Island. In the eighteenth century schools were established in Boucherville, LaPrairie and St.Laurent parishes. Schools in rural areas had their own special problems--a scattered, indifferent population, poverty, poor facilities and in the late 1600's, frequent Indian raids. Between 1683 and 1702, the school at Champlain was closed because of Indian raids. The Lachine school closed 1689-1692 and again in 1701. In 1702, Curé Pierre Remy convinced the Congregation of Notre Dame to return by building with his own funds a better facility--a two storey stone building. This was used as a school, residence and orphanage. The schools in Ste Famille and Chateau-Richer were erected in 1685 and 1689 respectively, and continued until 1759 when they were closed by the British.<sup>31</sup> Other rural schools of Lachine, La Prairie and Pte-Aux-Trembles continued until 1760.

Before opening a rural school the Congregation of Notre Dame had to receive approval from the parish curé and by the bishop. Two sisters were to be placed in each district--one to teach and one to be administrator and housekeeper. Some of the rural schools had boarding pupils as well as day students. The school mistresses could not charge for their teaching but they did have an annual fee of 20 sols for the cost of school books. If there was no residence for the school mistresses, they lived with local families.

In 1727, the Congregation of Notre Dame opened a school for girls in Louisbourg on Ile Royale. Sister Marguerite Roy and two lay assistants were the first to open a school there. Within a year, twenty-two girls were enrolled. There was little if any backing for the Louisbourg school. The enterprise in Louisbourg soon went into debt. Marguerite Roy spent a 1500 livre subsidy on purchasing land and buildings. In 1733, she was replaced by Marguerite Trottier who requested more help. In 1734, there were six sisters at Louisbourg. Financial problems continued. Fortunately for the Congregation, in 1742, Isaac-Louis-de-Forant, governor of Louisbourg, died leaving 32,000 livres to the sisters and a subsidization for eight places for officier's daughters at the boarding school.<sup>32</sup> The Congregation of Notre Dame stayed in Louisbourg until 1758 when the British took control.

Schools of the Congregation served both day and boarding students (primarily boarding). Pupils were assessed a fee which was often reduced for the poor.

In 1746, the Congregation of Notre Dame attempted to establish a girl's school at Detroit. Bishop Pontbriand wrote to Maurepas, the French minister, arguing the school could educate both French and Indian and it could encourage settlement. In 1755, the military and clergy of Detroit joined in the request. Their requests were ignored.

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<sup>29</sup> Ibid., p. 135.

<sup>30</sup> Ibid., pp. 134-136.

<sup>31</sup> Ibid., p. 140.

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<sup>32</sup> Ibid., p. 143.

However, a lay school master, Jean-Baptiste Roucoute went to Detroit in 1760, started a school, and acted as choir master. There was no school building and there were probably few French who attended school after the British took control. He was there for thirty years.<sup>33</sup>

Whether they were in towns or rural areas, according to their Reglements, the Congregation of Notre Dame took girls of all ages but were hesitant taking them below the age of 6. They refused married girls or girls about to be married. Girls with communicable diseases were also refused. Girls who were boarders could stay between the ages of 5-18, longer if the bishop gave his permission. They were taught to read, write, count and the truths of religion--to hate sin and fear and love God and to work with prudence and charity. Prayers began and ended each day. Marguerite Bourgeoys believed students should be kept busy. She said, "Idleness is the means of rendering them libertine."<sup>34</sup> Therefore, they should be kept busy, making, mending and washing clothes and in the kitchen. It was also practical for them to knit, sew and spin.

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#### Rules for Boarders

Each was to have a separate bed surrounded as much as possible by a curtain.  
Be modest in habits.  
Be modest in manner of dress.  
Permission was necessary for any books or writings they had or letters they sent or received.  
They were not to eat beyond four meals.

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Lectures were given by the superior to instructors on methods and ways of promoting virtue. Marguerite Bourgeois felt attitude and personality of teacher was more important than classroom techniques. She felt teachers should bring goodness, sacrifice, and

love to those they taught. Teachers were to show patience, moderation and charity to all children, and they were to constantly fight impatience, boredom, anger, and luke warmness.

There was to be cooperation with parents. Educators were not to meddle with the punishment inflicted by parents outside of school, not to listen to tattling, and they were not to administer punishment except in drastic situations. Sisters were not allowed to use mockery, ridicule or name calling.<sup>35</sup> Punishment was to be applied with prudence, modesty and moderation. Instead they were to reward good behavior and learning. In instruction, grouping by ability and use of blackboard and slate were stressed.

#### Ursulines

When the Ursuline convent was completed in 1642, they began to have boarding students. They generally attracted girls from beyond the city. The Ursulines had some similarities with the Congregation of Notre Dame, but there also were differences. Education was free. Boarders had to pay for their room and board. In the seventeenth century they charged 120 livres which was equal to the yearly wage of a skilled worker. There was a sliding scale for those who could not afford to pay that amount. Most never paid the full amount. *Fondations* which were donations funded by the foundress, Madame de La Peltrie and the Jesuits, were available to the students. In the seventeenth century three fourths of the students were recipients of the *Fondations* which were to be used for study or room and board. Middle and upper classes were given preferential treatment in the giving of these awards.<sup>36</sup>

Instead of cash, many paid in goods.  
An account of one of the boarders for 1646

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<sup>33</sup> *Ibid.*, p. 146.

<sup>34</sup> *Ibid.*, p. 204.

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<sup>35</sup> Simpson, Patricia, *Marguerite Bourgeoys and Montreal 1640-1665*, McGill Queens University Press, Montreal, 1997, pp. 38-39.

<sup>36</sup> Magnuson, *Education...*, p. 150.

3 1/2 cords of firewood; 2) 6 March--4 cords of wood; 3) 13 November--1 fat pig and 1 barrel of peas; 4) 13 March--12 pounds of butter; 5) unknown date-- 1 barrel of salted eels.<sup>37</sup>

The Ursulines taught reading, writing, arithmetic, religion and the arts of embroidery and needlework for which they were known. Because they had more elite girls, the art of letter writing, conversation, good manners, and etiquette were also taught. Girls also had free time for games and play. The school was not graded. The girls stayed as long as the individual decided or circumstances allowed. Boarding students usually stayed longer than day students. These were coming at ages of 10 or 11 and staying two to four years until ready for communion.

In 1697, the second Ursuline school opened at Trois Rivières. Here they had a school for day and boarding students and a hospital. The town had not had a school mistress since 1667. Bishop Saint-Vallier had promised the Ursulines a school building at Trois Rivières. He purchased a two storey house which had been the home of the governor. Three years later, he helped them out when they ran into financial difficulties. The Ursuline school, here as in Quebec, was to provide education to both French and Indian girls, but the Indian girls soon did not enroll. This Ursuline school remained until the end of the French regime even following the 1752 fire which destroyed their convent and most of the town. In 1727, the Ursulines also opened schools in New Orleans.

#### Hospitals & Education -- The Grey Nuns

The hospitals and education often went hand in hand. In 1639, Hôtel Dieu was founded and later the Hôpital Général. Some informal instruction was given in the early years. Later at the Hôpital Général it was more formal. In 1725, a girl's boarding school was established. Between 1725 and 1760, they averaged ten to fifteen *personnaries* a year.

The subjects taught were reading, writing, religion, violin and glazing.

The Grey nuns took over from the Charon Brothers at the Hôpital Général in Montreal in 1747. They also were involved in education. Madame de Youville promised the king that they would not only care for the poor but would educate orphan girls. They did not do so until 1760. On 29 July 1763, Madame d'Youville asked for three sisters-- one to care for the new born, one to care for children who could work and one to care for those who could be taught.<sup>38</sup>

#### Summary

By the end of the French Regime, there were twenty-six schools in New France--most concentrated in the cities of Quebec, Montreal, Trois Rivières and Louisbourg. Education was primarily memorizing the catechism. Reading and writing were useful but not absolutely necessary.

After the Council of Trent, free church schools for the poor were introduced for teaching religion, reading, writing and some grammar. In the eighteenth century small numbers of children were taught in the *petite écoles*. (In 1700, there were two of these in Acadia--one for boys and one for girls)

Teachers were often of the religious communities--Recollet, Franciscans, Sulpicians for the boys and Ursulines or Congregation of Notre Dame for the girls. There were a few lay teachers but they were not that common in New France. A few families had tutors. Education was primarily in the hands of the Catholic church.

Religious groups had only a small part in the education of the manual trades. A few apprenticeships were sponsored by religious persons. Others were trained by artisans who often worked for religious orders.

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<sup>37</sup> *Ibid.*, p. 205.

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<sup>38</sup> *Ibid.*, p. 153.

## EDUCATION IN FRENCH CANADA AFTER THE BRITISH CONQUEST

Joyce Banachowski

The war with the British and its conclusion were not good for the education system of Canada. Many schools had been damaged. Books and subsidies were no longer coming from France. Religious properties were seized. The number of Canadian clergy declined. Within five years they had declined by 33 per cent. The British did not allow recruitment of new members to Jesuit, Sulpician, or Recollet orders. Some were recalled by their orders in France. Others left voluntarily. In 1791, only eighteen Catholic clergy were involved in education. By 1802, there were only ten. This trend continued into the nineteenth century--especially in rural areas which often found themselves without a priest and a teacher. In the towns, more English than French attended schools. In 1790 there were eighteen English speaking schools for an English population of 10,000 and forty French schools for a French population of 160,000.<sup>39</sup>

The English attitude toward female religious orders was opposite its attitude toward male orders. Their numbers were allowed to increase. This is probably due to their work in hospitals and orphanages. In 1791, the Quebec Almanac lists 125 nuns and 18 priests in education.

The Ursulines were the first religious order to re-establish education after the conquest. Therefore, more French girls than boys had an opportunity for education after the conquest and into the nineteenth century.

In 1787, Chief Justice William Smith was appointed by Lord Dorchester to head a committee of the Counsel to work on a way to promote education. The English and French blamed each other for the number of uneducated and illiterate population. The English blamed the French for being ignorant with unwillingness to pay for education. The French accused the English of not providing buildings, money and teachers for educating

their people. Actually the committee did not convene until 1789. The committee recommended to have a parish free school in every village and a free secondary school in each county. In addition there was to be a non-denominational school controlled by a lay and religious representatives of the Catholic and Protestant religions. Smith's report was ignored, but it did promote discussions on the problems in the education system--not whether there should be schools, but what kind and under whose control.<sup>40</sup>

In 1801, the Education Act was passed. Its purpose was to Anglicize and Protestantize the Canadians. In the same year, the Royal Institution for the Advancement of Learning, the first public system of education, was created. These Royal Schools could only be established at the request of a majority of the population of a parish or township. The government provided the revenue and appointed the teachers. By 1818, thirty-five Royal Schools were established and by 1829, there were eighty-four. The Royal Schools, except for two English Grammar schools in Quebec and Montreal, were elementary schools. After 1829, the number of Royal Schools declined and had disappeared by the mid 1840's. The majority of the Royal Schools were English and Protestant. When the Catholic bishop of Montreal discovered that almost two hundred Catholic students were attending the Royal Schools of the diocese, he suggested to his priests that attempts be made, including denial of sacraments, to Catholic priests to not send their children to Royal Schools.<sup>41</sup> However, Royal Schools which were established in French speaking parishes often were French and Catholic. Although the Royal Schools failed, they did introduce the idea of public education under the control of the government.

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<sup>39</sup> Magnuson, A Brief History..., p. 13.

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<sup>40</sup> Ibid., pp. 16-20.

<sup>41</sup> Ibid., pp. 20-21.

In 1824, a government study of education in the colony questioned why Royal Schools were not working as they hoped. The Protestant, J. L. Mills, said it was because of Catholic clergy opposition. The Catholic superior of the Seminary of Quebec, Antoine Parent, said it was because of the poverty of the inhabitants and the lack of teachers. As a result, the *Fabrique* Act was passed in 1824. It allowed a *fabrique* (parish council) to use a part of its income toward the establishment of a school. However, few schools resulted. The blame was placed by Bishop Plessis on the parish clergy. By 1828, there were only forty-eight *fabrique* schools.<sup>42</sup>

In 1829, the Syndics Act was passed. It stated the Assembly was the highest authority in education. Local *syndics* (trustees) were to oversee the building of schools with government money. Despite the fact there was much opposition from the Catholic higher clergy, it was successful. In 1828, there were 325 schools and by 1832, it had increased to 1,282 schools. This meant that one third of the children in Lower Canada were receiving some schooling. The political problems of the 1830's caused this trend to end. In 1836, the Assembly voted against the existing schools acts, and government aid was stopped--causing schools to close for five years. In 1836, 96% of the elementary school teachers were lay teachers.<sup>43</sup>

After the 1837-1838 uprisings, a plan of Arthur Bullu for education was included in Durham's Plan. It proposed both the French and English attend the same schools where religion would be taught in a non-sectarian way. Obviously the French Canadians were against this plan of assimilation. In 1838-1839, literacy in the colony was about 27%--60% for the English speaking and 12% for the French speaking.<sup>44</sup> Arguments continued between the two ethnic groups.

By a series of laws passed in 1841, 1845 and 1846, the public education system of Lower Canada was founded. Education was to be the responsibility of both government and local authorities. A Department of Instruction was to be headed by a superintendant who was to act as supervisor of education. Local authorities (school boards) were to establish curriculums, hire teachers, set school fees, and lay school taxes. Local exam boards were to certify teachers. As a result, schools were divided between religions rather than by language.

Outside of Montreal and Quebec, schools were designated as either "common" or "dissentient". Common schools were those which were the first public school established in a district. These were open to all children in the area. Dissentient schools were those established when a minority religious group wished to withdraw from the common school and form its own school under a dissentient school board. This right was for Catholics and for Protestants--whichever was the minority in their district. Dissentient schools did not have to accept students of the majority religion.<sup>45</sup>

In Montreal and Quebec cities, they had both a Catholic and a Protestant board and both were classified as common schools. As a result, from the beginning, the Catholic and the Protestant schools were separate. In rural areas, the common schools generally became Catholic and the dissentient schools were Protestant.

In the 1840's as a result of laws, ten male teaching orders came to Lower Canada. (ie. Brothers of Christian Schools, 1837; Oblates, 1841; and Jesuits returned, 1842). New female orders were founded.

Another of the unpopular 1840's laws placed a property tax for education purposes. Lower Canada revolted. It was called *guerre des étieignocrs*, war of the candle snuffers. It was named this because those who were against this taxation were accused of being guilty of

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<sup>42</sup> *Ibid.*, p. 22.

<sup>43</sup> *Ibid.*, pp. 23; 28.

<sup>44</sup> *Ibid.*, pp. 24-25.

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<sup>45</sup> *Ibid.*, pp. 27-29.

"extinguishing the light of learning." In 1852, the government appointed twenty-three school inspectors to explain the advantages of public education to the population. With time, the war stopped, but there is still a dislike of school taxation.

The curriculum consisted of reading, writing, arithmetic, and the appropriate religion. Drill, rote learning and corporal punishment were common. At one time, older students were used to teach younger children. This was known as the Lancastrian method, named after John Lancaster, an English Quaker. In 1850, the Assembly of Lower Canada gave £200 to introduce his method to colony schools. The method did not last long.

## Teacher Training

Other reasons for ineffective elementary school education were poor teachers with little training and poor wages. There were no standards, and nearly anyone could teach. Teacher certification was first established in 1832, and the first teacher training schools weren't established until 1857 when three denominational normal schools were started-- McGill Normal for English Protestants and Jacques Cartier and Laval Normal Schools for French Catholics. Generally children of farmers and laborers received little education in the nineteenth century. In 1853, of 1025 school board members, only 502 could read and write.

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<sup>46</sup> *Ibid.*, p. 31.

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<sup>47</sup> *Ibid.*, pp. 33-37.

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## LAY SCHOOL MASTERS

Lay School masters date back to the seventeenth century. The Lay school masters were generally self employed. It appears the clergy did not have tight control over them. In 1727, Intendent Dupuy ordered that lay teachers had to pass an examination and had to have the approval of the bishop of New France. It does not appear that this ordinance was followed by many of the lay schoolmasters. Most had other jobs as well. Some worked in specific locations in schools or as private tutors while others moved from place to place; others were hired by religious groups.

Through official records and documents--parish registers, notarial acts, civil records, censuses, ordinances, government correspondence and judicial records--Roger Magnuson identified 57 lay school masters. There may be more which have not appeared because of missing records. Most of the lay school masters were trained or educated in France and recruited by individuals of religious communities to come to New France. Many often had jobs other than their teaching contracts.

Magnuson concluded the average lay school master was in his twenties, a native of France, and not a career school master. They usually came to New France not as teachers but in other capacities and assumed their role of school master after they were in Canada. The only exception seems to be Jean Deshayes who was a mathematics teacher in France. However, his reason for coming to New France was to do a hydrographic survey of the St. Lawrence. A number of school masters had originally come to New France as soldiers. Most married. A few entered the religious life after they came. Most do not seem to have remained in teaching for very long--possibly because wages were too low to make a living. For some it became a part time job.

Magnuson located only one lay school mistress, Barbe Barbier in 1682. In 1681 she had been named as the 27 year old wife of Toussaint Baudry and mother of five.

Most lay teaching was family or home based with the school master going to student homes or students going to his home.

The above information and the following list of fifty-seven lay school masters has been identified by Roger Magnuson in "The Elusive Lay School-Masters of New France," in Historical Studies in Education / Revue d'Histoire de l'Éducation, Spring 1990, pp. 73-94. The name of the teacher, other occupations, years in that occupation in parentheses, teaching date and place are given if known. These are dates as they appear in notarial records. They may have been teachers or had other occupations for longer periods of time or in other locations.

Séverin Ameau--soldier, notary; 1652-1701,  
Trois Rivières  
Jean Archambaut--1695, Quebec  
Nicolas Barbier--1686-1691, Montreal  
Benoist Basset--1686, Montreal  
Jean-Baptiste Bau dit Lalouette--1695-1696,  
Boucherville  
Julien Beaussault--1689, Boucherville  
Pierre Bertrand--1681, Trois Rivières  
Martin Boutet--1645-1683?, Quebec  
Michel-Philibert Boy--parish priest in 1704;  
1686-1691, Montreal  
Pierre Canus--1671, L'Ange Gardien  
Urbain Champlain--1666, Jesuit College,  
Quebec

Jean Coron--1690-1693, Montreal  
Charles Couet--soldier (1725), wigmaker  
(1745); 1736, 1743-1744, Quebec  
Charles Corvoisier--1738, Ste-Anne-de-la-  
Pérade  
Charles-François de Joannes--1757, Ste-  
Anne-de-la-Pocatière  
Phillipe Demontigny--1699, Champlain  
Pierre Colin Desgraviers--soldier (1752);  
1753, Ste-Anne-de-la-Pocatière  
Jean Deshayes--hydrographer (1685); 1702-  
1705, Jesuit College, Quebec  
Jacques Destrade--1758, St-Antoine-de-Tilly  
François Dumoussard--drummer in Carignan  
regiment (1665); 1666, Quebec

Jean-Baptiste Franquelin--hydrographer (1674-1692); 1686-1692, Jesuit College, Quebec  
 Pierre Gaulin--1686-1687, Montreal  
 Pierre-Charles Guelte--precentor (1767), notary (1751); 1767, Repentigny  
 Etienne Guillemain--soldier (1734); 1750, Beauport  
 Jean Guillon--soldier, merchant (1731-1762); 1731-1733, Montreal  
 Paul Guodot--1747, La Durantaye  
 Jean-Francois Janelle--1730, Baie-du-Febvre and 1736, Trois-Rivieres  
 Louis Jolliet--explorer, cartographer & organist (1668-1700); 1697, Jesuit College, Quebec  
 Raymond Bertrand Junceria--1727, Charlesburg  
 Francois Labernade--bailiff (1666-1667); 1673, Ile d'Orleans; 1682, Champlain; 1683, Montreal; 1684, Pte-Aux-Trembles; 1688, Pointe-Aux Trembles  
 Mathieu Le Chaste--1757, Kamouraska  
 Henri Legrand--1750, Kamouraska; 1756, Ste-Anne-de-la-Pocatière  
 Jean-Bernadin Lesage--1721, Ste-Anne-de-Beaupré  
 Jacques Lucas Maubuisson--1754, Quebec  
 Etienne Marandeau--bailiff (1681-1698); 1688, Quebec  
 Claude Maugue--notary (1673-1696), clerk of court (1677-1684); 1673, Beauport  
 Michel Ménage--1729, Beaumont  
 Gilles Ménard--soldier in Carignan regiment (1665-1667, servant (1667), frère donné; 1666-1686, Jesuit College, Quebec  
 Nicolas Métru--bailiff (1677, 1678, 1689), seigneurial notary (1694); 1674, Ile d'Orleans  
 Olivier-Francois Nadeau--bailiff (1749-1760); 1728, Beaumont; 1745, Yamaska  
 Gabriel Pegot--1755, Pointe-Aux-Trembles  
 Francois Pessureu--1703, Montreal  
 Arnould-Balthazar Pollet--notary (1730-1753); 1728, Les Grondines  
 Charles Porcheron--surgeon (1761, 1763), merchant (1764); 1753, Ste-Anne-de-la-Pocatière  
 Jean-Baptiste Pottier--notary (1686-1711), bailiff and clerk of court (1701-1711); 1686, Lachine

René Remy--soldier (about 1663), notary (1669), judge (1671 and 1681); 1666, Trois-Rivieres  
 Jacques Barthélemy Richard--clerk (1748-1750), notary (1751-1769), bailiff (1755); 1748-1750, Trois-Pistoles  
 Pierre-Francois Rigault--soldier (1726), bailiff (1743), notary (1749-1760?); 1736-1739, Trois-Rivieres; 1742, Pointe-Aux-Trembles  
 Charles Roger--1686-1691?, Château-Richer  
 Jacques Rondeau--merchant (1700); 1691, Château-Richer  
 Mathurin Rouillé--servant with Sulpicians (1666), associate of Charon Brothers (1695); 1686-1693, Montreal  
 Nicolas Rousselot--soldier, precentor (1684), commandant (1681); 1684, Pointe-Aux-Trembles  
 Jean Roy--1732, St-Sulpice; 1741, St-Antoine-de-Tilly  
 Jean-Pierre Tanqueret--soldier, (1748-1754), king's writer (1763); 1749 and 1751, Quebec  
 Jean-Baptiste Tétro--notary (1712 and 1727-1730); 1703-1711, Boucherville  
 Jacques Thoumelet--laborer (1696-1700); 1686-1692, Montreal  
 Charles Valin--soldier (1748); 1744, 1748, and 1750, Quebec

In his book, Education in New France, pp. 79 and 84, Magnuson mentions two other lay school masters who do not appear in the above list:

The first was Antoine Forget, who was brought to Montreal by the Sulpicians in 1701.

The second, Jacques Porlier, was hired by Pierre Grignon as clerk and tutor for the Grignon family in Green Bay, Wisconsin in 1791. Later, Porlier went into the fur trade himself.

Our Website is:

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## Names of Students Who Attended Petit Séminaire de Québec.

The following information was extracted from Auger, Roland, "Annuaire du Petit Séminaire de Québec 1663-1963," in Mémoires de la Société Généalogique, Vol. 14, No. 11, November, 1963, pp. 203-215; Vol. 14, No. 12, December 1963, pp. 227-235; Vol. 15, No. 3, July/September 1964, pp. 174-181. The Name of the student, the date of his enrollment, where he resides and his age are given. The names in parentheses at the end of each entry are the names of that student's parents. Note: Some names appear in more than one year. Additional information on these students can be found in the article.

Pierre Volant--9 Nov 1668, Trois Rivières, 14 yrs. (Sieur Claude Volant de Saint-Claude and Francoise Radisson)

Charles Volant--9 Nov 1668, Trois Rivières, 14 yrs. (twin of above)

Etienne Volant dit Saint-Claude--1668, Trois Rivières, 4 yrs. (brother of two preceding)

Michel Poulain--1668, Trois Rivières, 14 yrs. (Maurice Poulin, Sieur de la Fontaine and Jeanne Jallaut)

Pierre Pelerin--1668, Québec, 12 yrs. (Pierre and Louise Mousseau)

Jean Pinguet--1668, Québec, 13 yrs. (Noël and Madeleine Dupont)

Paul Vachon--1668, Beauport, 12 yrs. (Paul and Marguerite Langlois)

Jean-Baptiste Haslay--1668, Lauzon, 12 yrs. (Jean Baptiste and Mathurine Vallet)

Joseph Haendecheti--1668, 12 yrs. (Indian)

Joseph Henhateren--1668, 15 yrs. (Indian)

Joseph Hande8atiti--1668, (Indian)

Joseph Oek8chiantes--1668, about 8 yrs. (Indian)

Jean A8tren8ret--1668, 12 yrs. (Indian)

Nicolas Arsaritta--1668

Jacques Denis--1669, Québec, 10 yrs. (Pierre Denys, Sieur de La Ronde and Catherine Leneuf)

Raphaël Gagnon--1669, Côte de Beaupre, 10 yrs. (Pierre and Vincent Desvarieux)

Jacques Lemoyne--1669, Montreal, 10 yrs. (Jacques and Mathurine Godé)

Louis LeBer--1669. Mont R. (Montreal), about 10 yrs. (Jacques LeBer dit Larose and Jeanne Lemoyne)

Ignace Pellerin dit St-Amant--1669, Québec, about 11 yrs. (Pierre and Louise Mousseau)

Ange Lefebvre--1669, Trois Rivières, (Pierre and Jeanne Aunois)

Paul Prudhomme--1669, Montreal, 16 yrs. (Louis and Roberte Gadois)

Joseph Rancour (Rancourt)--1670, Paris, 12 yrs. (Pierre and Jeanne-Claude de Boisandré)

Noël Gagnon--1670, Beauport, 10 yrs. (Pierre and Vincente Desvarieux)

Gabriel Gosselin--1670, L'Isle d'Orleans, 7 yrs. (Gabriel and Francoise Lelièvre)

Claude Guimon (Guimont)--1670, Côte de Beaupre, about 10 yrs. (Louis and Jeanne Bitouset)

René de Lavoye--1670, Côte de Beaupre, about 13 yrs. (René and Anne Godin)

Claude Denis (Denys)--1670, about 14 yrs. (Pierre Denys de la Ronde and Catherine Leneuf)

Mathurin Graton--1671, Isle d'Orleans, 13 yrs. (Claude-Jacques and Marguerite Moncion)

Pierre St-Aman--1671

Jean Guyon--1671, Chateau Richer, 12 yrs.  
(Simon and Louise Racine)

Jean-Baptiste Ménard--1671, Boucherville, 12  
yrs. (Jacques Ménard dit Lafontaine and  
Catherine Fortier)

Mathieu Damours--1671, Quebec, 14 yrs.  
(Mathieu and Marie Marsolet)

Charles-Joseph Charon--1672, Quebec, 9 yrs.  
(Claude, Sieur de La Barre and Claude le  
Camus)

Jean Gagnon--1672, l'Île d'Orleans, 14 yrs.  
(Robert and Marie Parenteau)

Denis Peauvret--1672, Quebec, 12 yrs. (Jean-  
Baptiste, Sieur du Menu and Catherine Nau)

Charles Le Normand--1673, Canardiere, 12  
yrs. (Jean and Anne Le Laboureur)

Louis-Jean Franquelain--1673, France, 22 yrs.  
(Guillaume and Catherine Vitas)

Augustin Roüer de Villeray--1673, Quebec, 9  
yrs. (Louis and Catherine Sevestre)

René Damour--1673, Quebec, 13 yrs.  
(Mathieu and Marie Marsolet)

Francois Grouard dit Larose--1673, Quebec,  
11 yrs. (Richard and Marie Languillet)

Augustin Le Gardeur de Repentigny--1673, 9  
yrs. (Jean-Baptiste and Marguerite Nicolet)

Francois Robineau--1674, Becancour, 12 yrs.  
(René and Anne Le Neuf)

Pierre Thierry--1674, France

Jean-Francois Dubuisson de St. Cosme--  
1674, 14 yrs. (Gervais and Marie Lereau)

Philippe Boucher--1674, Trois Rivières, 9 yrs.  
(Pierre and Jeanne Crevier)

Francois De Laval--1674, France, 9 yrs.

Estienne Volant-Radisson--1674, 9 yrs.  
(Claude and Francoise Radisson)

Joseph Guyon du Rouvray--1675, Quebec,  
about 11 yrs. (Michel and Geneviève  
Marsolet)

Pierre Gaulin--1675, l'Île d'Orleans, 10 yrs.  
(Francois and Marie Rocheron)

Louis Houde--1675, Chateau-Richer, about 13  
yrs. (Louis and Madeleine Boucher)

Jean Francois Buisson de St. Cosme--1675,  
Quebec, 9 yrs. (Gervais and Marie Lereau)

Charles Dezorcis (Desorcys)--1675, about 14  
yrs. (Michel and Francoise de la Marre)

Alexandre Peuvret--1675, Quebec, 10 yrs.  
(Jean-Baptiste and Catherine Nau)

Jean Soumande--1675, Quebec, (Pierre and  
Simone Côté)

Pierre Constantin--1676, Sillery, about 10 yrs.  
(Guillaume and Jeanne Masse)

Pierre Pilothe (Pilot)--1676, Boport (Beauport),  
about 13 yrs. (Léonard and Denise Gauthier)

Jacques Tiberge--1676, Chateau-Richer, 10  
yrs. (Hypolite and Renée Hervé)

Joseph Benard dit Bourgeoly--1676, Trois  
Rivières, 12 yrs. (René and Marie Sédilot)

Augustin Legardeur de Thilly--1676, Quebec,  
12 yrs. (Charles and Geneviève Juchereau)

Francois Guyon--1676, Quebec, 10 yrs.  
(Denis and Elisabeth Boucher)

Francois de Laval, the younger--1676,

Zacharie Robutel dit St. André--1676,  
Montreal, 10 yrs. (Claude and Suzanne de  
Gabriel)

Alexandre Leneuf de la Vallière--1676,  
L'Acadie, 10 yrs. (Michel and Francoise  
Denis)

Jean Dumarché--1676, Charlesbourg, 12 yrs.  
(Jean and Catherine Hurault)

Joseph Amiot--1676, Quebec, about 11 yrs.  
(Mathieu and Marie Miville)

Jean-Baptiste Bissot--1676, Côte de Lauzon,  
10 yrs. (Francois and Marie Couillard)

Francois Trepagny--1676, Beauport, about 12  
yrs. (Romain and Geneviève Drouin)

Etienne Chalifour--1677, La Canardière, 10  
yrs. (Paul and Jacqueline Archambault)

Guillaume Boucher dit Vin d'Espagne--1677,  
Petite Riviere, 10 yrs. (Francois and Anne  
Lepire)

Jacques Girard--1677, St. Bernard, (Joachim  
and Marie Halay)

Antoine Girard--1677, St. Bernard, (brother of  
preceding)

Gervais Houdes--1677, l'Île d'Orleans, 10 yrs.  
(Louis and Madeleine Boucher)

Jacques Houde--1677, l'Île d'Orleans,  
(brother of the preceding)

Jean Houde--1677, l'Île d'Orleans (brother of  
the preceding two)

Jean Francois Dubois dit Brisbois--1677,  
Chateau Richer, about 9 yrs. (René and Anne-  
Julienne Dumont)

Louis Gaulin--1677, Quebec, about 19 yrs.  
(Francois and Marie Rocheron)

Pierre Coutancineau--1677, Pointe-aux-  
Trembles, 12 yrs. (Julien and Marie Langlois)

Pierre Cordeau dit Desloriers--1677, l'Île  
d'Orleans, 9 yrs. (Jean and Catherine Latour)

Nicolas Gaudry de Bourbonnières--1677,  
Notre Dame de Ste-Foy, 10 yrs. (Nicolas and  
Agnès Morin)

Charles Milot--1677, Montreal, 9 yrs. (Jean

and Mathurine Thibault)

Noel Le Roy de la Durantaye--1677, 14 yrs.  
(Nicolas and Jeanne Lelièvre)

Daniel Pezard de Latouche--1677, Champlain,  
12 yrs. (Etienne and Madeleine Mulois)

Francois Provost--1677, about 8 yrs.  
(Francois and Marguerite Gaillard dit  
Duplessis)

Jean Francois Buisson--8 Oct 1677, about 17  
yrs. (Gervais and Marie Lereau)

Denis de Peuvret--8 Oct 1677, about 16 yrs.  
(Jean-Baptiste, Sieur de Menu and Catherine  
Nau)

Francois Grouard--8 Oct 1677, Quebec, about  
15 yrs. (Richard and Marie Languillet)

Jean Soumande--8 Oct 1677 (Pierre and  
Simone Côté)

The two Laval brothers, Francois the younger  
and Francois the older--8 Oct 1677

Augustine de Repentigny--8 Oct 1677, about  
14 yrs. (Jean-Baptiste Legardeur de  
Repentigny and Marguerite Nicolet)

Philippe Boucher--8 Oct 1677 (Pierre and  
Jeanne Crevier)

Augustin de Thilly--8 Oct 1677, Charles and  
Geneviève Juchereau)

Estienne Volant--8 Oct 1677, about 13 yrs.  
(Claude and Francoise Radisson)

Alexandre Peuvret--8 Oct 1677, about 13 yrs.  
(Jean-Baptiste and Catherine Nau)

Jean Francois Buisson de St. Cosme--8 Oct  
1677, about 17 yrs. (Gervais and Marie  
Lereau)

Alexandre Lavallière--8 Oct 1677, about 10  
yrs. (Michel, Sieur de la Vallière and  
Francoise Denis)

Jean Bissot--8 Oct 1677, about 9 yrs.  
(Francois and Marie Couillard)

Daniel Latouche--8 Oct 1677, Champlain, 12 yrs.

M.M. Thierry--8 Oct 1677 (entered the Grand Seminaire)

Claude Denis--8 oct 1677, about 21 yrs.  
(entered the Grand Seminaire), (Pierre Denys de La Ronde and Catherine Leneuf)

Pierre Volant--8 Oct 1677, about 23 yrs.  
(entered the Grand Seminaire), (Sieur Claude Volant de Saint-Charles and Francoise Radisson)

Pierre Pinguet--8 Oct 1677, about 22 yrs.  
(entered the Grand Seminaire), Noël Madeleine Dupont)

Vachon--8 Oct 1677, about 21 yrs. (entered the Grand Seminaire), (Paul and Marguerite Langlois)

Mathurin Damours--8 Oct 1677, about 20 yrs. (entered the Grand Seminaire), (Mathieu and Marie Marsolet)

Jean Guyon--8 Oct 1677, about 18 yrs.  
(entered the Grand Seminaire), (Simon and Louise Racine)

Michel Rochon--1678, la coste Lauzon, 10 yrs. (Simon and Mathurine Bisson)

Julien Leblanc--1678, about 11 yrs, (Jacques and Anne-Suzanne Rousselin)

Jean Francois Volant--1678, Trois Rivieres (Claude and Francoise Radisson)

Louis St. Ours--1678 (Pierre and Marie Mulois)

Louis Pecaudy de Contrecoeur--1678 (Antoine and Barbe Denis)

Jean Baptiste Becquet--1678 (Romain and Romaine Boudet)

Jean Baptiste Lamusette--1678

Paul Iroquois--1679

Louis Morel de la Durantaye--1679, 9 yrs.  
(Olivier and Francoise Duquet)

Jean Dubocq--1679, 10 yrs. (Laurent and Marie-Félix Aruntio, Huron)

Robert Drouard--1679, Quebec, about 7 yrs.  
(Jean and Marguerite Pilote)

Charles Levasseur dit Lavigne--1679, about 14 yrs. (Jean and Marguerite Richard)

Nicolas Pinguet--1679, about 13 yrs. (Noël and Madeleine Dupont)

Jacques Pinguet--1679, about 11 yrs (brother of preceding)

Jacques La Rue--1680, 15 yrs. (Guillaume and Marie Pépin)

Louis Mercier--1680, 19 yrs. (Julien and Marie Poulin)

Simon Mars--1680, La Rochelle, 10 yrs.  
(Simon and Anne de Faye)

Francois Piet--1680, Paris, 15 yrs.

Francois Desruissaux--1680, 15 yrs. (Antoine Trotier, Sieur des Ruisseaux and Catherine Lefebvre)

Joseph Mars--1681, about 9 yrs. (Simon and Anne de Faye)

Louis Constantin--1681, 12 yrs. (Guillaume and Jeanne Masse)

Jacob de Paris--1681

Gontier, 1681, of city of Tours, 20 yrs.

Jean-Daniel Testu--1681, L'Ange Gardien, 9 yrs. (Pierre Testu du Tilly and Geneviève Rigault)

Pierre Maufils--1681. Ste Anne du Cap, 14



yrs. ( Pierre and Madeleine Poulin)

Jacques Chevalier--1681, Beauport (René and Jeanne Langlois)

Jean Poulin--1681, St. Joachim, 9 yrs. (Jean and Louise Paré)

Nicolas Boucher--1681, 9 yrs. (Pierre and Jeanne Crevier)

Charles Chartier--1681, Isle d'Orleans, 16 yrs. (Michel and Marie Mignier)

Jacques Alexis Fleury Deschambeaux--1681, about 9 yrs. (Jacques-Alexis and Marguerite de Chavigny)

Daniel Migeon, Sieur de la Gauchetière--1681, Montreal, 10 yrs. (Jean-Baptiste and Catherine Gauchet)

Charles Loignon--1681, Isle d'Orleans, 9 yrs. (Pierre and Francoise Roussin)

Charles Danays (Dannets)--1682, Ste-Foy, 9 yrs. (Charles and Marie Deshayes)

Nicolas Juchereaux de St- Denis--1682, Beauport, 14 yrs. (Nicolas and Thérèse Giffard)

Francois Juchereaux--1682, Beauport, 12 yrs. (brother of preceding)

Jean Baptiste Guay--1682, 14 yrs. (Gaston and Jeanne Prévost)

Ignace-Germain Hamel--1682, St-Foy, 9 yrs. (Jean and Marie Auvray)

Louis Lanory (de Niort de la Noraye)--1682, 9 yrs. (Louis and Marie Sevestre)

Nicolas Volant--1682, Trois Rivieres, about 9 yrs. (Claude and Francoise Radisson)

Charles Guay--1682, about 10 yrs. (Gaston and Jeanne Prévost)

Joseph Louis de Hautmesnil--1683, Montreal, 10 yrs. (Jean Vincent and Catherine Lambert)

Francois Marie le Moyne--1683, Montreal, 11 yrs. (Charles Lemoyne de Longueuil and Catherine Primot)

Charles-Bertrand Chesnay de la Garenne--1683, 10 yrs. (Bertrand, Sieur de Lotinville and Elisabeth Aubert)

Etienne Pezard de Latouch--1683, Champlain, 9 yrs. (Etienne and Madeleine Mulois)

Charles Pinquet--1683, about 10 yrs. (Noël and Madeleine Dupont)

Louis de Laveranderie--1683, Trois Rivieres, 9 yrs. (René and Marie Boucher)

Estienne Fleury Deschambeaux--1683, 9 yrs. (Jacques-Alexis and Marguerite de Chavigny)

Estienne Vallet--1683, Normandie, 24 yrs. (Philippe and Blanche Le Court)

Pierre Gauvreau--1683, Quebec, 9 yrs. (Nicolas and Simone Bisson)

Charles Volant--1683, Trois Rivieres (Claude and Francoise Radisson)

Raphaël Lecours--1684, Montreal, 10 yrs. (Michel and Louis Leblanc)

Jean Baptiste Bécard de Granville--1684, 13 yrs. (Pierre and Anne Macard)

Charles Nepveu--1684, Quebec, 12 yrs. (Philippe and Denyse Sevestre)

Ignace Aubert de La Chesnaye--1685, Quebec, 10 yrs. (Charles and Louise Juchereau)

Louis Landron--1685, Quebec, 9 yrs. (Etienne and Elisabeth de Chavigny)

Louis Bécard de Granville--1685, Quebec, 12 yrs. (Pierre and Anne Macard)

Jean Baptiste Mosny--1685, Quebec 11 yrs. (Jean and Catherine Fol)

Jean Huotte (Huot)--1685, L'Ange Gardien, 9

yrs. (Mathurin and Marie Letarte)

Francois Jarret de Verchères--1685, 9 yrs.  
(Francois and Marie Perrot)

Jean Francois Buisson--1685, Ste-Foy, 9 yrs.  
(René Gervais and Madeleine Boutet)

Jacques Brisset--1685, Champlain, 12 yrs.  
(Jacques and Marguerite Dandonneau)

Louis Gastineau Duplessis--1685, Cap de La  
Magdeleine, 12 yrs. (Nicolas and Marie  
Crevier)

Jacques Lamarche--1685, Trois Rivières, 10  
yrs. (Jean and Marie Letendre)

René Artel (Hertel)--1685, Trois Rivières, 10  
yrs. (Francois and Marguerite De Thauvenet)

Pierre Testu--1685, L'Ange Gardien, 9 yrs.  
(Pierre and Geneviève Rigault)

Charles Bécard de Grandville--1685, Quebec,  
10 yrs. (Pierre and Anne Macard)

Nicolas Thierry--1685, Paris, 13 yrs.

Jean Baptiste De la Bouteillerie--1685, 9 yrs.  
(Jean-Baptiste Francois and Catherine  
Gertrude Macard)

Charles de Bouteillerie--1685 (brother of  
preceding)

Charles Cloustier (Cloutier)--1686, Chateau  
Riché, 12 yrs. (Charles and Louise Morin)

Jacques Duviviers--1686, soldier, 20 yrs.

Joseph Fleury Deschambeaux--1686, 10 yrs.  
(Francois and Jeanne Gilles)

Louis Levasseur--1686, Quebec, 12 yrs.  
(Louis and Marguerite Bélanger)

Philippe Lamontagne--1686, 10 yrs. (Francois  
Becquet dit Lamontagne and Anne Philippe)

Louis Dupuis--1686, 12 yrs. (Paul and Jeanne  
Couillard)

Jean Baptiste Le Neuf de Lavallière--1686,  
about 14 yrs. (Michel and Francoise Denis)

Pierre Joncas dit La Pierre--1686, about 13  
yrs. (Pierre and Jacqueline Boulé)

Jacques Philippe de Comporte--1687,  
Quebec, 10 yrs. (Phillipe and Marie Bazire)

Louis Couillard de Beaumont--1687, 12 yrs.  
(Charles-Thomas and Marie Pasquier de  
Franchieu)

Louis Jolliet--1687, 10 yrs. (Louis and Claire-  
Francoise Bissot)

Jean Azur--1687, Quebec, 9 yrs. (Francois  
and Antoinette Soumande)

Charles Mosny--1687, 10 yrs. (Jean and  
Catherine Fol)

Antoine (Pierre-Antoine) la Fresnay--1687,  
Montreal, 10 yrs. (Antoine and Hélène Picoté)

Louis Chesnay dit Lagarenne--1687, Quebec,  
8 yrs. (Bertrand and Elisabeth Aubert)

Joseph (Jean-Denis) Pinguet--1687, St. Jean,  
12 yrs. (Noël and Madeleine Dupont)

Louis Denis Laronde--1687, about 12 yrs.  
(Pierre and Catherine Leneuf)

Jacques Milot--1687, Montreal, 14 yrs.  
(Jacques and Jeanne Hébert)

Antoine Gaulin--1688, l'Île d'Orleans, 14 yrs.  
(Francois and Marie Rocheron)

Nicolas Rageot--1688, Quebec, 11 yrs.

Jean Baptiste Gautier de Varennes--1688,  
Trois Rivières, 10 yrs. (René and Marie  
Boucher)

Michel Buisson de St. Cosme--1688, Ile St-  
Jesus (Michel and Suzanne Delirace)

Changeon--1688, La Rochelle, 10 yrs.

Raphaël le Court--1688, about 16 yrs. (Michel

and Louise Leblanc)

René Chartier de Lotbinière--1689, Quebec, 9 yrs. (René-Louis and Madeleine Lambert)

Jean Baptiste Lemoyne--1689, 9 yrs. (Charles and Catherine Primot)

Dominique Migeon--1690, Montreal, 9 yrs. Jean-Baptiste and Catherine Gauchet)

Pierre Boullanger dit St-Pierre--1690, 12 yrs. (Pierre and Reine Godefroy)

Gabriel Lemoyne--1691, Montreal (Charles and Catherine Primot)

Antoine Lemoyne--1691, Montreal (brother of preceding)

Philippe Rageot--1691, Quebec, 13 yrs. (Gilles and Madeleine Morin)

Louis Godefroy de Normanville--1691, Trois Rivières, 13 yrs. (Joseph and Catherine Poulain)

Thierry Hazur-Delorme--1691, Quebec, 12 yrs. (François and Anne Soumande)

Claude Roberge--1691, Quebec, 8 yrs. (Denis and Geneviève Aubert)

Charles Gauthier de Comporte--1691, about 8 yrs. (Philippe and Marie Bazire)

Dominique Naffrechoux--1691, Montreal, 11 yrs. (Isaac and Catherine Laloup)

Jean Claude Pothier--1691, Montreal, 15 yrs. (Etienne and Michelle de Lahaye)

Charles Joseph Chef-de-Ville dit LaGarenne--1691, Montreal, 11 yrs. (Maximilien and Marguerite Levasseur)

Antoine Galipeaux--1691, Montreal, 11 yrs. (Gilles and Jacqueline Langlois)

Claude Artel (Hertel)--1691, Trois Rivières, 11 yrs. (François and Marguerite-Joséphine Thauvenet)

Pierre Azur (Hazeur)--1692, about 10 yrs. (François and Anne Soumande)

Pierre Lesmélain (Lemelin)--1692, l'Île d'Orléans, 12 yrs. (Jean dit Tourangeau and Marguerite Brassard)

Charles Rageot--1692, 11 yrs. (Gilles and Madeleine Morin)

Pierre Legardeur--1692, 11 yrs. (Pierre-Noël and Marie Boucher)

Pierre Deschambeaux--1692, 12 yrs. (Jacques-Alexis and Marguerite de Chavigny)

Claude Du Plais dit Sylvain--1693, 10 yrs. (Sylvain and Marie Minet)

François Rageot--1693, Quebec, 11 yrs. (Gilles and Marie-Madeleine Morin)

Michel Berthelot Duvault-Descormiers--1693, Montreal, 11 yrs. (Michel and Renée de Laporte)

Balthazar-Michel Bouteville--1693, France, 21 yrs. (Lucien and Charlotte Clérambault, Clairambour or Clérancœur)

Gervais Beaudoin--1693, France

Pierre Liénard--1693, 10 yrs. (Sébastien and Françoise Masse)

Gilles Laforets--1693, Quebec, 16 yrs. (Gilles-Jean and Jeanne Masse)

Gervais Beaudouin--1693, Quebec 7 yrs. (Gervais and Anne Aubert)

Jean Menage--1693, Quebec, 10 yrs. (Pierre and Anne Leblanc)

Antoine Chabot--1693, l'Île d'Orléans, about 14 yrs. (Mathurin and Marie Mésange)

Louis Gaultier de Comporté--1693, about 7 yrs. (Philippe and Marie Bazire)

Nicolas Joliet--1693, Quebec, 14 yrs. (Zacharie and Marie Niel)

Jean-Baptiste Cullerier, the older--1693,  
Montreal, (René and Marie Locault (Lucos))

Charles Derome--1694, 11 yrs. (Denys and  
Jacqueline Roulois)

Francois Desbroyeux--1694, 14 yrs. (Francois  
and Marguerite Dizey)

Antoine Aubert de Lachenaye--1694, 11 yrs.  
(Charles and Angélique Denys)

Michel Dumets--1694, cote Lauzon, 14 yrs.  
(Jean and Jeanne Redié)

Louis Gosselin--1694, 14 yrs. (Gabriel and  
Louise Guillot)

Philip Marie Dautrui (Ruelle d'Auteuil)--1695,  
8 yrs. (Francois Madeleine Fortuné and Marie-  
Anne Juchereau)

Jean Baptiste Neveu--1695, 18 yrs. (Philippe  
and Denyse Sevestre)

Simon Gaulin--1695, 7 yrs. (Simon and  
Francoise Létourneau)

Pierre Lalande--1695, 10 yrs. (Pierre de la  
Lande-Gayon and Thérèse Juchereau)

Louis Hazut (Hazeur)--1695, about 9 yrs.  
(Francois and Antoinette Soumande)

Antoine Landron--1695, 13 yrs. (Etienne and  
Elisabeth de Chavigny)

Jean Baptiste Cullerier, the younger--1695,  
about 9 yrs. (René and Marie Locault)

Francois Grignon--1695, 8 yrs.

René Choulet de St-Romain--1695, 10 yrs.  
(Francois and Anne Aubuchon)

Louis St-Romain--1695, 9 yrs. (brother of  
preceding)

Pierre Poulin--1695, Trois Rivières, about 11  
yrs. (Michel and Marie Jutras)

Joseph Landron--1695, 10 yrs. (Etienne and

Elisabeth de Chavigny)

Pierre Lotbinière--1695, 9 yrs.

Pierre Loiseau--1695, 12 yrs.

Louis Mercier--1695, about 9 yrs. (Louis and  
Marguerite Rabouin)

Joseph Lachenaye--1696, 9 yrs.

Francois Charon--1696, 9 yrs.

Simon Thomas Fleury Deschambeaux--1696,  
Montreal, (Jacques-Alexis and Marguerite de  
Chavigny)

Pierre Varenne--1696, 10 yrs.

Antoine Angers--1696, 14 yrs.

Pierre Pilote--1696, cote de Lauzon, 11 yrs.

Pierre Francois Lalande--1696, 7 yrs.  
(Francois Guilmet dit Lalande and Madeleine  
Dupont)

Charles Lasalle--1696, France, 8 yrs.

Jean Francois St-Pierre--1696, Cap de La  
Magdelaine, 9 yrs.

Gabriel Lambert--1696, Côte de Lauzon, 8  
yrs.

Charles Plante--1696, Isle d'Orléans, 16 yrs.

Bernard St-Castin--1696, Pantagouet, 8 yrs.

Charles Paul St-Simon--1696, 9 yrs.

Jacques Lamarche--1697, 20 yrs.

Francois Borgia Gauvère--1697, 9 yrs.

Charles Maufets--1697, 12 yrs.

Pierre Huot--1697, 13 yrs. (Mathurin and  
Marie Letarte)

Louis Pichet--1697, 12 yrs. (Jean and  
Madeleine Leblanc)

Joseph Larue--1697 (Guillaume and Marie Pépin)

Jean Francois Landron--1697, 10 yrs.  
(Etienne and Elisabeth de Chavigny)

Jean Baptiste Tétro (Tétreau)--1697, 13 yrs.  
(Louis and Nathalie Landreau)

Jacques Bisar (Bizard)--1697, about 10 yrs.  
(Jacques and Jeanne-Cécile Closse)

Etienne Buisson--1697, 10 yrs. (Gervais and Madeleine Boutet)

Denis Rageot--1697, 14 yrs. (Gilles and Madeleine Morin)

Michel Poulin--1697, Trois Rivieres, 9 yrs.  
(Michel and Marie Jutras)

Francois Jolliet--1697, Quebec, 7 yrs.  
(Zacharie and Marie Niel)

Pierre Boucherville (Boucher)--1697, 9 yrs.  
(Pierre and Charlotte Denis)

Joseph Dubosque (Dubocq)--1697, 8 yrs.  
(Raymond and Michelle Mars)

René Voyer--1697, Quebec, about 9 yrs.  
(Robert and Marie de Trepagny)

Nicolas Levrard--1698, Quebec, 13 yrs. (Jean and Louise Manse)

Mathurin Guillemot--1698, Quebec, about 8 yrs.  
(Olivier and Jeanne Cauchon)

Louis Rigaud de St. Martin--1698, Paris, 16 yrs.

Jean Francois Marchand--1698, 16 yrs. (Jean and Marie Hayot)

Eustache Lambert Dumont--1698, 11 yrs.  
(Lambert and Marie-Sophie Vanneck)

Pierre Roberge--1698, Quebec, 10 yrs.

Charles Cheron--1698, 8 yrs. (Martin and Anne Thivierge)

Pierre Perthuis--1698, Montreal, 13 yrs.  
(Pierre and Claude Damisé)

Francois Perthuis--1698, Montreal, 11 yrs.  
(brother of preceding)

Louis Dupré--1698, 12 yrs. (Antoine and Elisabeth Valiquet)

Honoré le Coq la Chauvre--1698, France

Charles Lemoyne de Longueuil--1698, France, 11 yrs. (Charles and Claude-Elisabeth Souart)

Francois Gabriel Le Moyne de Longueuil--1698, France, 10 yrs. (brother of preceding)

Guillaume Jourdain--1698, 12 yrs. (Guillaume and Jeanne Constantin)

Nicolas le Gardeur--1698, Quebec, 10 yrs.  
(Pierre Noël and Madeleine Boucher)

Louis Reinville (Rainville)--1699, 10 yrs.  
(Charles and Jeanne Masse)

Jean Baptiste de Couagne--1698, Montreal, 11 yrs. (Charles de Couagne and Marie Godé)

Pierre Gabriel Prevost--1699, France, 22 yrs.

Vital Lorient--1699, 12 yrs.

Jean Baptiste Dugast--1699, 14 yrs. (Vincent and Francoise Roy)

Jean Baptiste Larue--1699, 9 yrs. (Guillaume and Marie Pépin)

Jean Baptiste Thaumur de Lasource--1699, 9 yrs. (Dominique and Jeanne Prudhomme)

Pierre Boumois--1699

Simon Joseph Lefebvre dit Angers--1699, 14 yrs. (Simon and Charlotte de Poitiers)

Pierre Pino (Pineau)--1699, 8 yrs. (Michel and Simone Baudet)

Students At the Little River (Petite Riviere) Dissentient School, Quebec.  
(From December 1858 to April 1862)

This would have been the Protestant Dissentient School. Mary Gillespie was the teacher. This list was extracted from Bulletin des Recherches Historiques, Vol. 43, 1937, pp. 104-105.

Georgina Armand	Henry Kerr	Elizabeth Jane Primrose
John Benson	Margaret Kerr	John Primrose
Peter Bonneau	Mary Kerr	Thomas Primrose
William Brunet	Sarah Kerr	Thomas Quaw
John Buckingham	Jane Little	John Alexander Ritter
Julia Buckingham	Mary A. McAvoy	Joseph Ritter
Anna Maria Casey	Margaret McDermot	Mary J. Ritter
Clara Ducheney	Mary MacDonald	Lewiss Henry Ritter
Edward Ducheney	Patrick MacDonald	Richard Ritter
Louisa Ducheney	Margaret McGrotty	George Spiers
William Dyson	Mary Ann McGrotty	Robert Spiers
Florence Fisher	Matilda McNair	Agnes Stewart
Leonara Fisher	Charles Macpherson	Emily Stewart
Clement Gamache	Laughlin Macpherson	John Stewart
James Gillespie	Mary Macpherson	Caroline Shultz
John Gillespie	Ellen Miller	Mary Teakle
George Gillespie	Jane Miller	Robert Teakle
Agnes Sophia Gillespie	John Miller	Amelia Teesdale
Edward Gingras	William Henry Miller	Joseph Thompson
Andrew Halliday	Adelaide Moore	William Thomas
Robert Halliday	Susan Jane Moore	Ellen Timmony
Alfred Hamel	Peter O'Brien	Adeline J. Watt
Alfred Hamlin	James Alexander Perry	Ellen Watt
Emma Hamlin	John Perry	Tunis H. Waters
Martha Hinds	Annie Mary Plain	Robert Worthington
Sarah Ireland	Edmond Plamondon	

### COMING UP

12 October 2002: WSGS Fall Conference;  
Ramada Conference Center, Wausau, WI.  
Guest speaker will be Hank Jones Jr. of San  
Diego, CA. "Your Family Tree Does Not Have  
To Be An 'Unsolved Mystery'". It will be  
hosted by the Marathon County Genealogical  
Society. For information:

Rollie Littlewood  
5109 Coney Weston Place  
Madison, WI 53711

(608) 273-0211  
rklittle@wisc.edu

\*\*\*\*\*

19 October 2002, 10:00 a.m. -- 3:00 p.m.:  
Family History Month Genealogy Fair; St.

John's Lutheran Church, 104 South Broad  
Street, Elkhorn, Wis. View materials and  
resources to help you in your research. A  
number of organizations will have booths.  
for more information call (262) 728-3719.

\*\*\*\*\*

26 October 2002: Friends of the Wisconsin  
Historical Society Genealogical Workshop at  
WHS Headquarters in Madison. Call Mary  
Jane Herber at (920) 336-5927 or email  
FRIENDS-shsw@charter.net

\*\*\*\*\*

2 November 2002: Lake County, Illinois  
Genealogical Society's Tenth Annual  
Workshop at College of Lake County,  
Grayslake, Illinois. Speakers are Lloyd  
Bockstruck, Maureen Brady and Craig



Pfannkuche. For information contact:

Carol A. Knigge  
8206 Penny Lane  
Richmond, Illinois 60071

(815) 675-9306

website: <http://www.rootsweb.com/~illcgs>

email: [lcigs@tahoo.com](mailto:lcigs@tahoo.com)

\*\*\*\*\*

22 -25 January 2003: Louisiana Purchase Bicentennial Conference, Omni Royal Hotel, New Orleans. The Louisiana Historic Association and The Historic New Orleans Collection are hosting it with the support of the Louisiana Culture, Recreation, and Tourism Department. For information contact:

Dawn Hebert, Event Coordinator  
P.O. Box 9061  
New Iberia, LA 70562-9061

(337) 367-6447

email: [mhebert@cox-internet.com](mailto:mhebert@cox-internet.com)

\*\*\*\*\*

28-31 May 2003: National Genealogical Society Annual Conference, Pittsburgh, PA  
[www.ngsgenealogy.org](http://www.ngsgenealogy.org).

\*\*\*\*\*

22-25 June 2003: New Orleans, Louisiana: Juneau International Family Reunion. For information, contact

Juneau International Reunion,  
P.O. Box 7864,  
Shreveport, Louisiana 71137.

\*\*\*\*\*

3-6 September 2003: Federation of Genealogical Societies, Orlando, Florida  
[www.fgs.org/2003conf](http://www.fgs.org/2003conf)

\*\*\*\*\*

31 July-15 August 2004: 3rd Congrès mondial acadien: For information:

Congrès mondial acadien 2004  
Roy Building, Suite 106  
1657 Barrington Street  
Halifax, Nova Scotia  
Canada B3J 2A1

[info@cma2004.com](mailto:info@cma2004.com)

\*\*\*\*\*

## NEWS NOTES

Lori Damuth would like to thank all the members who helped at the NGS Conference in Milwaukee. A big thank you to the committee members: Jo Christon and John Grignon and to all those who helped stuff

goodie bags and to those who worked at our French Canadian booth, answering questions and providing information. Thanks to all for a job well done!

\*\*\*\*\*

From M.C.G.S. Reporter, Vol. 33, No. 3, August 2002: The 1930 Census for Wisconsin is available at the Milwaukee Public Library. There are some things you should remember. There is no soundex index for Wisconsin. You need to know the enumeration district. There are two sites on the Library's genealogy website to help you. <http://1930census.archives.gov/beginSearch.asp> will help for all counties in Wisconsin. <http://home.pacebell.net/spmorse/census/> will help with Milwaukee. This site covers only large cities.

The Milwaukee City Directory should help you find the addresses for your ancestor. This you will need to locate the enumeration district. However, in 1929, the Common Council of Milwaukee approved a change in the names of streets and house numbers in the city. However, the city did not change street signs and house numbers until July, 1930. The census date was April 1, 1930. If the address found in the 1930 city directory does not work, try the address in the 1931 directory.

\*\*\*\*\*

From American-Canadian Genealogist, Issue #93, Vol. 28, No. 3: There is an article on Consanguinity and Affinity and another on Daniel Tetreau and his descendants which may be of interest to you.

\*\*\*\*\*

The Waukesha County Historical Society and Museum have available copies of 1873 Plat Maps for most of the communities in Waukesha County. Call Gayle Jones (262) 521-2859, Ext. 221 for information on costs and availability.

\*\*\*\*\*

From the St. Louis Genealogical Society Quarterly, Vol. 35, No. 1, Spring 2002: There is an article on Photo Restoration followed by a listing of **identified photos** at the St. Louis Photo Archives. If you have any ancestors from the St. Louis area, it may be worth your while to look at this list.

From Lifelines, Journal of the Northern New York American-Canadian Genealogical Society, Vol. 19, No. 1, whole No. 36, 2002.

There is an article entitled "Confirmations at Chambly 20 May 1668." It provides additional information on many of those who received Confirmation. There are also articles on Louis Hebert and the Archambault family.

\*\*\*\*\*

From Michign Habitant Heritage, Journal of the French-Canadian Heritage Society of Michigan, Vol. 23, No. 3, July, 2002. They have a partial copy of a document from the Alexander D. Fraser papers which gives a list of U.S debts, good and bad about 1796. The names are of those who settled on both sides of the Detroit River. Most of them are French-Canadian names. There are 19 pages total. The rest will be published in the next issue of Michigan Habitant Heritage.

\*\*\*\*\*

#### QUESTIONS ET LECTEURS

Germaine Natrop, 1509 Hartwick Drive, Sun City Center, Florida 33573 is seeking the date and place of birth of **Julia Piché**. Her parents were **Francois Piché** and **Josephthe Lamire (Gaucher)** who were married 28 Oct 1799 in

Masinonge County, Quebec. **Julia Piché** married **Augustin Lamirande** on 3 Feb 1814 in Louiseville, Quebec. Their son, **Leon**, was married at St. Peter's Church in Oconto County, Wisconsin.

\*\*\*\*\*

Douglas Beach, 1165 Riverside Drive, Suamico, WI, 54173 is seeking information on **Arthur Alfred De Haite (Beach) Beech** from Winchester, Ontario. He was born about 1839.

\*\*\*\*\*

Mary Ann Defnet, 253 Little Road, Green Bay, WI 54301-1903 is looking for the birth place and parents of **Dominique Brunette** from the area of Yamaska who came to Wisconsin in the late 1700's.

\*\*\*\*\*

Lorraine Jacobs, 526 County Road A, Hudson, WI 54016 is seeking information on **Peter F. and Francois Marie Boucher** or **Bouchea** of Sault Ste. Marie. They are siblings. There are other siblings also. At one time these two lived on Silver Island, Lake Superior.

\*\*\*\*\*

*Queries are published at no charge. Be specific and provide as much information as possible.*

#### Items For Sale

Back Issues of QUARTERLY, \$3.00 each, plus \$1.50 postage and handling  
Special Issues of the QUARTERLY, (Juneau), \$4.00; (Rebellion Losses, \$5.00; plus \$1.50 postage and handling

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Historical Timeline-Canada 1497-1949, \$1.50 plus \$1.00 postage and handling

Nous Nous en Souvenons, (alphabetical listing of descendants of French Canadians and Acadians which have been contributed by our members) \$8.00 plus \$2.00 postage and handling

We Remember, (Vol. II of the above) \$8.00 plus \$2.00 postage and handling

QUARTERLY INDEX for the First Six Years, \$3.00 plus \$1.50 postage and handling

QUARTERLY INDEX for vols. 7-10, \$3.00 plus \$1.50 postage and handling

Packet of 39 genealogy forms, \$5.00 plus \$3.00 postage and handling

Loiselle Search--One marriage from Loiselle Index, \$2.00 plus S.A.S.E.

T-Shirts: M.L,XL \$15.00; XXL \$17.00 plus \$2.50 postage and handling



FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

# QUARTERLY

Volume 17 No 2

Winter 2002-2003

## From the President

The September 20th Anniversary Party of the FCGW was a smashing success. Thanks so much to Bev and Larry LaBelle and their committee. We extend a special thanks to Larry for carving the refillable pens and acting as emcee. All 47 attendees enjoyed the French music of Kevin Soucie. We all look forward to our silver anniversary in 2007.

One of the greatest pleasures I have had in this job as President of the FCGW is getting to know Joyce Banachowski. She, as you know, is the editor of this FCGW *Quarterly*. She has provided and continues to provide us with very scholarly and informative material. We have received so many positive comments about the writing in the *Quarterly*. Here are some of the comments: from Vancouver, WA, "I am enjoying the work Joyce does," from Lansing, MI, "I really enjoy your publication," from Salt Lake City, UT, "Joyce's articles are the most interesting to me," from Clyde, TX, "I think the historical articles are immensely interesting - my praise to Joyce," and from Albany, NY, "I find your articles excellent and always find something of interest." We are all very grateful to her. MERCI BEAUCOUP!!!

Announcing the arrival of the book - *French Canadian Sources*. The authors, Pat Geyh, Joyce Banachowski, Linda Boyea, Pat Ustine, Marilyn Bourbonais, Beverly LaBelle, Francele Sherburne, SSND, and Karen Humiston, have put their hearts and souls into this enterprise. We are most proud of these FCGW members. We thank them for their unselfishness. They have given many hours in the last seven years to this project, often times wondering, "Why are we doing this?" And what is more unselfish is their donation of all proceeds from the

sale of the book to the FCGW!!! We couldn't be more proud of and grateful to these dedicated, generous authors. CONGRATULATIONS and MERCI BEAUCOUP!!! The book is available at meetings of the FCGW, national book stores, and from the publisher, Ancestry Publishing.

Our website --- [www.fcgw.org](http://www.fcgw.org) --- will be updated more frequently now that we have another person to do the work. Steve McKay has graciously volunteered to take over the authorship of the website. The FCGW and I are extremely grateful to Steve. The job was getting just too much for me to handle with my limited knowledge of web authoring. Having another person to help has been a tremendous relief to me. MERCI BEAUCOUP!!!

Check the website regularly for the updated material. Steve has already added a page for our library holdings. More will be added in the future. Send your suggestions to me.

By now you have received your ballot for election of officers. The slate of officers for this year's election is as follows: President --- Kateri (Teri) Dupuis; Secretary --- Louis DeMers; and Director-at-large --- James Gaboury. Please send in your marked ballots by 15 January 2003.

Don't forget to sign up for the We Care program at Pick and Save stores in WI. The FCGW ID # is 243280. Show your Pick and Save card at the checkout counter so a percentage of your purchases can be donated to the FCGW.

Kateri (Teri) Dupuis 414-443-9429  
[kdupuis@wi.rr.com](mailto:kdupuis@wi.rr.com)

## HOLIDAYS / CELEBRATIONS IN NEW FRANCE AND FRENCH CANADA

Joyce Banachowski

Since the beginning of civilization, days of special importance have been recognized and celebrated. Festivals and holidays have been an important part of the lives of the various populations, and they continue to be so today. They showed what was important to our ancestors and were an enjoyable and exciting deviation from their humdrum lives. Planning and a large amount of preparation went into these celebrations. Although we do not recognize them as such, many of our traditions and practices of our holidays and celebrations have come to us from the ancient Roman civilization and from the Middle Ages.

During the Roman Empire, Christians

were persecuted for their beliefs. To avoid being caught, they would plan and celebrate their Christian feasts to coincide with the pagan Roman festivals. After Christianity was accepted, many of the pagan traditions continued to be practiced with the Christian holidays.

During the Middle Ages, the population continued to practice their traditions which had pagan backgrounds. As the church gained more control, the clergy began to adapt the pagan traditions to Christian beliefs and feasts. Many ancient traditions continued but were now part of Christian feast days and holidays. Some of these traditions, although modified, continue today.

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Publications Chairperson: Patricia Geyh

Publication Committee: Marilyn Bourbonnais,  
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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage and culture.  
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With the passing of time, some of these practices and traditions continued; some were lost, and some were changed. Individuals adapted their traditional celebrations to meet their means and circumstances. Trade, travel, war, or mobility also contributed to change and modification of traditions. Just as our practices are not the same as those of our French Canadian ancestors of the French regime in the seventeenth and eighteenth centuries, so too the practices of our ancestors during the French regime were different than those of Medieval France and Europe.

Due to circumstances—deaths of senior family members, religious, nationality and ethnic mixed marriages, divorces, etc.—we have also seen changes or modifications of traditions our family practiced when we were young. Yet, we often have individual or family traditions we continue to practice which we do not realize may have roots back to our ancestors and even the Medieval period or earlier.

Most of the holiday celebrations of New France had a special religious significance, but some of the traditions practiced were rooted in the Middle Ages.

#### Advent and Christmas

One holiday of importance, in the past and in the present, has been the celebration of Christmas. To our ancestors, Christmas was primarily a religious holiday. The four Sundays of Advent preceded Christmas and were a time for spiritual preparation for Christmas.

In Medieval France and Europe, Christmas lasted twelve days starting on Christmas Eve and ending on Twelfth Night, the Eve of the Feast of Kings. Christmas season was a time of family gatherings and feasting. The

#### Meeting Schedule

Meetings are held every second Thursday of the month in the Community Room, G110, at Mayfair Shopping Center. Enter at the Northeast mall door. Go down one floor.

January 9: Rendezvous: Help and Work Session

February 13: Pea Soup and Johnny Cake Meeting

March 13: Matt Blessing of Marquette will speak on "Family History in University and College Archives"

April 10: Chris Winters, a maritime artist and shipwreck photographer, a veteran diver and an expert on maritime history will speak on "Ghost Ships on the Great Lakes" (with emphasis on ships carrying immigrants)

yule log would be lit. Sweet foods—plum pudding, gingerbread, yule dolls<sup>1</sup>, frumenty with posset<sup>2</sup>, and perry<sup>3</sup> and hot elderberry wine—were a part of the menu. There were a variety of seasoned meats, fish and birds and humble pie.<sup>4</sup> Everything pertaining to these celebrations was based on twelve. Each table was set for twelve. Each person received twelve gifts, one each day. There were to be twelve holiday foods. There were twelve toasts to good health of the trees and the people. Each guest had to pass under the "kissing bush" or mistletoe twelve times. If candles or

<sup>1</sup> Yule doll: gingerbread doll figures with arms touching the stomach or chest, made with honey, nutmeg, saffron, lemon and currants and decorated with raisins and orange peel.

<sup>2</sup> Frumenty: a sweet dish made of wheat, boiled milk, eggs, honey and spices.

Posset: a drink made of milk, ale, egg and nutmeg. Posset is served with frumenty.

<sup>3</sup> Perry: a light sweet pear wine

<sup>4</sup> Humble or Umble Pie: meat pie made of the innards of an animal, now known as tripe.

balls were part of the decorations, there would be twelve or clusters of twelve. If holly or evergreen boughs were around each candle there would be twelve for each candle. In the evening, circle games—Bee in the Middle,<sup>5</sup> Blind Man's Bluff, Hunt the Slipper—would be played. At midnight the bells announced the birth of Christ and the evenings revelry would end, but more Christmas celebrating would continue until twelfth night.<sup>6</sup>

The Christmas observance in New France and French Canada was primarily a religious holiday. It started with the Advent season, which began four Sundays prior to Christmas. On each of these four Sundays, an additional candle would be lit in anticipation of the coming Christmas holiday. Parish priests would give sermons in preparation for Christmas. Sometimes processions were held.

In 1645 on the third Sunday of Advent, the Blessed sacrament was exposed. While it was exposed, three canon shots were fired—at the Quebec parish church, at the hospital, and at the Ursuline Convent. The people stood or knelt. The governor stood. At the beginning of the service two candles were lit. Six more were lit for the benediction. The host was exposed only on Sundays and feasts—not on working days. The religious gave to the poor French and Indians. The Ursulines gave cloth. The Jesuits gave seven loaves each valued at 15 sols a loaf. These loaves were exchanged for cloth, shoes and linen. The governor gave two pistols, one for the French and one for the Indians. The one for the French was also exchanged for cloth. The one for the Indians was given to Father Dequen

for the Indians of Sillery. The governor also gave up to 200 livres to the poor.<sup>7</sup>

During Advent, the inhabitants of New France fasted and abstained; eating meat and drinking alcoholic beverages was not allowed.

In New France, the actual Christmas observance started with attendance at mass on Christmas Eve. Christmas Eve services were usually one or two low masses and a high mass. Everyone attended all three masses. (In time, the inhabitants attended the first two masses—a low mass followed by a high mass. The third was for the nuns and clergy.) There were the usual sermons and singing of songs and carols in Latin. These were sometimes accompanied by one or a few instruments. A salute of canon or gun fire was usually fired at midnight and at times at the elevation of the host. Young children usually stayed home with their mothers while the older children and adults took part in the services.

During the service a woman would serve as *La Quéteuse*. She was in charge of distribution of the *Pains Bénits*. These were the pieces of bread which were carried in a basket by a man of the parish wearing a long blue coat edged in red. Parish families took turns donating the *pains bénits* for parish masses.<sup>8</sup> A piece of consecrated bread called the *chanteau* was sent to the person who was to furnish the bread the following Sunday or on the next feast day. "The *pain bénit* generally consists of flat, round loaves of sweetened bread, piled one upon another, and decreasing in size to the top, the last and smallest being called the *chanteau*; this was given to

<sup>5</sup> Bee in the Middle played in Medieval times was also known as Bull in the Middle when it was played in Roman times and Frog in the Middle when it was played in more modern times.

<sup>6</sup> Cosman, Madeleine Pelter, *Medieval Holidays and Festivals*, pp. 90-95.

<sup>7</sup> Thwaites, Ruben, *Jesuit Relations*, vol. 27, p. 111.

<sup>8</sup> Dodenhoff, Jean, "French-Canadian Christmas Customs," *Michigan's Habitant Heritage*, vol. 9, no. 4, Oct 1988, p. 73-74.

the person who was to furnish the bread next time."<sup>9</sup>

According to the *Jesuit Relations* for Christmas of 1645, the first bell for midnight mass was struck at eleven o'clock, and the second about 11:30. *Venez, mon Dieu* and *Chantons noe* were sung. De la Ferté sang bass and Martin Boutet played the violin. There also was a German flute which sadly was out of tune. About midnight the *Te Deum* was sung followed by the firing of a canon to signal midnight and the beginning of the mass. The *pain bénit* was blessed. (This practice had stopped for several years because of disagreements of precedence in its distribution.) The custom was restored because the toolmakers, backed by the population, pushed to have it reinstituted during midnight mass. The governor received the *chanteau* so that he would furnish the *pain bénits* the next Sunday. The governor had also given orders that the canon should be fired at the elevation, but the sacristan forgot to give the signal, and no canon was fired that year. The people received communion at the end of the high mass. A low mass followed.<sup>10</sup>

*La Quéteuse* was also responsible for collecting donations at the Offering. She would curtsy after each offering.<sup>11</sup>

After mass, everyone returned to their home to light the yule log (*bûche Noël*) and to take part in the *Réveillon*. The *Réveillon* was a feast which the women had been preparing for days before Christmas. There always was *tourtière* (a seasoned meat pie), sausages, *boudin* (black pudding, a rice and meat sausage), cornbread, mincemeat pies, oysters and wines. The meal concluded with a special dessert, *la bûche de Noël*, a special

cake baked and decorated like a log. During the French regime, no gifts were given on Christmas. Gifts were exchanged on New Years instead. The meal was generally followed by music, after which the children went to bed.

With the English influence and conquest, the customs slowly changed. Before going to bed, children placed their shoes before the fireplace to be filled by *petit Jesus* or *Père Noël*. The yule log was eventually replaced with the Christmas tree.

On Christmas morning the children would eagerly check to see what fruits, candies and small toys were left—hoping not to get straw which was given to misbehaved children. Only small children received gifts on Christmas. Adults continued to exchange gifts on New Years. On Christmas morning there were more church services, often including processions and the shooting of volleys of gunfire.

Again Christmas day was filled with more feasting—goose, mincemeat, fruit cake and sweets, and favorite drinks, often wine. The meal was followed by singing, dancing, games, cards, story telling, and reminiscing.<sup>12</sup> Favorite games among the French Canadians were "La Géographie," "La Main Chaude," "The Girls' Grand Lodge," "School Teacher," and "Lawyer". Explanations on how to play these games can be found in Oxley's article which appears in the bibliography.

Between Christmas and New Years families visited each other, had late parties and dances, socialized and played cards, and drank and sang often until dawn. There usually was a flute or violin available for music. Quadrilles, jigs, reels, circle dances,

<sup>9</sup> *Jesuit Relations*, Notes, vol. 27, pp. 314-315.

<sup>10</sup> *Ibid.*, pp. 111-113.

<sup>11</sup> Dodenhoff, *op. cit.*, p. 73.

<sup>12</sup> *Ibid.*, p. 74.

square dances and minuets were common dances.

The Christmas Nativity scene or Crèche has been part of the Christmas celebration for centuries. It probably started in Italy as far back as the thirteenth century. The Crèche was part of the religious tradition from the very beginning of New France. In New France the first Nativity figures were modeled in wax or carved in wood and were owned by the various religious orders. At Christmas they would be displayed in churches, seminaries and convent houses. The general population could not afford the handcrafted figures. It was not until the second half of the nineteenth century that the crèches began to appear in homes. The French Canadians introduced the practice of displaying the nativity scene under the Christmas tree. The Christmas season continued until January 6, the feast of kings, *Les Rois*.

In 1789, during the French Revolution, churches were closed in France. Jean-Louis Lagnel of Marseille who was a maker of molded figurines for church crèches thought he would make small figures for a reasonable price for the general population. The eighteenth century artisans in Provence, France began to produce small clay figures depicting not only the Nativity figures but also figures of individuals doing their regular jobs—fishermen, bakers, blacksmiths, fish mongers, spinners, shepherds, farmers, masons, carpenters, musicians, etc.—and wearing their traditional costumes. In 1803, these small clay figures began to appear in Marseille at the annual Christmas fair. They became popular and these brightly painted figures were in demand in other parts of France. They became known as Santons. Santon is derived from the word, *santoun* meaning “Little Saint”. As time went on, these small figures became more and more important for

depicting the life of the villager in late eighteenth and early nineteenth centuries. Marcel Carbonel is France’s most honored *santonier*. The making of *santons* has been in the Carbonel family for four generations. He has about 400 different figures. Today, Les Santons de Charlevoix are also being made in St-Joseph de la Rive, Quebec by Bernard Boivin.

In 1846, William Pryor brought a Christmas tree to his home in Halifax, Nova Scotia to please his German wife, Barbara. It was decorated with German ornaments, cookies, candies, cranberry chains and ribbons. It is believed this was the first Christmas tree in Canada. The Christmas tree had been introduced into England only five years earlier in 1841 by Prince Albert of Saxe-Coburg, consort of Queen Victoria, and is believed to have first appeared in the New England colonies in Boston or in Pennsylvania during the American Revolution when it was introduced by German soldiers who were fighting on the side of the British.<sup>13</sup>

#### New Years

Anthropologists have traced the celebration of New Year’s back to prehistoric times to most areas of the world. Usually these days were outside of the regular year—a time when a number of days were inserted at the year’s end to make the lunar calendar coincide with the solar. It was a time when regular law and customs were ignored. Feasting and the pursuit of pleasure were common. The wearing of masks and disguises seems to have been an important aspect of these celebrations.

In New France, The New Year holiday was both a religious and a social celebration. A mass was held both New Year’s Eve and New Year’s Day.

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<sup>13</sup> Chapman, Harry, “When the Christmas Tree First Came to Canada,” *The Beaver*, Dec 1996-Jan 1997, p12.



Everyone attended. The governor accompanied by soldiers bearing arms would attend and greet habitants, the religious and other officials. At the high mass, communion was given, vespers were sung, sermons were given and the benediction took place. Sometimes there were gun volleys and processions. After mass, families would gather at the homes of the paternal grandparents and upon entering the house the family would kneel before the father or grandfather and wait to receive their blessing. The exchanging of gifts followed. A feast would again have been prepared. In the afternoon there would be visiting with other relatives and friends with more feasting and celebrating.

In New France the seigneur of the manor was often the godfather of a child born to each of the tenants on his land. On New Year's Day, these children usually went to the manor house of the seigneur for their blessing from him as well. As many as a hundred or more children would appear at the seigneur's home for his blessing.<sup>14</sup>

In 1653, Pierre Boucher was governor of Trois Rivières. He had fifteen children. In 1717 he died at the age of 95 while he was giving his blessing to his kneeling sons and daughters and their families on New Year's Day. For years after, his family would gather and kneel and read the will of Pierre Boucher. In it he had addressed each member of the family individually, and they felt it was a fitting part of their annual blessing.<sup>15</sup>

In New France, just as in France, gifts were exchanged among relatives and friends. The ancient Romans had exchanged gifts on Kalends, their New Year celebration. In New France these

New Year gifts were called *étrenne* which is derived from the Latin word, *strenae* meaning New Year's gift.

#### New Year Gift Exchanges As Noted In the Jesuit Relations<sup>16</sup>

January 1646

##### Gifts Received:

Nuns sent letters with compliments  
Ursulines sent tapers, rosaries, crucifix, etc. and for dinner 2 pieces of pastry  
Madame de la Pelleterie, some New Year gifts

##### Gifts Sent:

To the Ursulines, 2 enamel images of St. Ignace, and St. Francois Xavier  
To Mssr. Giffar, a book of Father Bonnet's on the Life of Christ  
To Mssr. Chastelets, a volume of Drexellius *de Aeternitae*  
To Mssr. Bourdon, a Galilean telescope in which there is a compass  
To others, relics, rosaries, medals, images, etc.  
To the woman who washes the church linen, a crucifix  
To Abraham, a bottle of Brandy  
To the wife of Abraham (Marguerite Langlois), 4 handkerchiefs  
To others, little devotion books  
To Robert Hache, 2 handkerchiefs

January 1647

##### Gifts Received:

From Hospital Nuns, a letter by Mssr. de St. Saveur and 2 boxes of lemon peel  
From Ursulines, a letter, a keg of prunes, a rosary, a paper image, a large crucifix  
From the governor, 4 capons, 2 bustards, and 8 young pigeons  
From others, 10-12 pieces of other poultry

##### Gifts Sent:

<sup>14</sup> Gouin, Sir Lomer, "The Habitant of Quebec," *The Canadian Magazine*, Vol. 34, April, 1910, p. 518.

<sup>15</sup> *Ibid.*

<sup>16</sup> Thwaites, *op. cit.*, 1646: v. 28, pp. 143-145; 1647: v. 30, p. 153; 1649: v. 34, p. 153; 1650: v. 35, p. 31; 1651: v. 36, p. 113; 1663: v. 47, pp. 295-297.

To Sillery, a bustard and 4 capons  
 To Ursulines, a picture of St. Joseph  
 To their servants, 7 or 8 pairs of  
 moccasins  
 To Pierre, an alabaster rosary  
 To Mssr. St. Saveur, the gospel of  
 Father Montreuil, a cake of candle wax  
 and a penknife

#### January 1649

##### Gifts Received:

The butler of the governor brought 2  
 bottles of Spanish wine, a turkey and  
 an *Agnus dei*

Hospital Nuns sent a cask of Spanish  
 wine and 2 capons

Ursulines sent nothing, but in the  
 evening sent a rosary with a relic  
 medal after they received a few  
 bouquets of flowers from the Jesuit  
 fathers

##### Other Gifts Sent:

A book to the governor's wife  
 A relic cross to the governor

#### January 1650

##### Gifts Received:

The Hospital Nuns sent a letter by  
 Mssr. St. Saveur and 2 capons  
 Ursulines sent greeting by Mssr.

Vignar and nothing else

The governor sent a squad of soldiers  
 to the end of the bridge to salute the  
 fathers with a discharge of their  
 arquebuses and 6 flagons of wine (2  
 were Spanish wine

Manse (Mance) sent a Bible

##### Gifts Sent:

To Mssr. St. Saveur (principal officer of  
 the parish) a cake of candle wax, a  
 crucifix and a gerson

To Mssr. Vignar, a cake of candle wax  
 and a Bible

To St. Martin, a cake of candle wax, a  
 quire of paper and 2 spiritual books

To all servants of the house, a little  
 relic worth 2 sols

To Gloria, a book

To Beaufor, an officer in the choir, a  
 book

To all of them, Indian shoes or mittens

#### January 1651

##### Gifts Received:

Mssr. Giffar sent 2 capons

Jean Guyon sent a capon and a  
 partridge

Madame Couillar sent 2 live hens

##### Gifts sent:

To the governor's wife, a relic

Letters to the Ursulines and Hospital  
 Nuns

To Mssr. Couillar, a stone calumet

To Mssr. Menoil, a large medal of St.  
 Ignatius

To Mademoiselle de Repentigny, a relic

To Mssr. de St. Saveur, Mssr. and  
 Madame Giffar, Mssr. and Madame de  
 La Ferté, Mssr. and Madame De More,  
 to Mssr. Marsolet, to Madame Bourdon  
 and her daughters, and Mademoiselles  
 de Tilly Godefroy and her sister,  
 Catherine, gifts

#### January 1663

##### Gifts Given:

From Father Minister to their own  
 fathers, 3 pieces of citron peel and a  
 coil of wax taper for each

To Mssr. Garnier, 2 pieces of citron  
 peel and a coil of wax taper

Another tradition which was followed  
 by our ancestors of New France was  
 the practice of individuals going from  
 house to house on New Year's Eve to  
 collect clothing and food for the poor  
 in the community. These individuals or  
*guignoleux* would sometimes be  
 masked or disguised. Children often  
 preceded the *guignoleux* announcing  
 his coming. Contributions would be  
 placed in bags or baskets and either  
 carried or put on sleds to be  
 distributed.<sup>17</sup>

#### Epiphany / Feast of Kings, *Les Rois*

In ancient times, tribes which survived  
 the winter would bake a crown shaped  
 cake with wheat from the previous

<sup>17</sup> Campeau, Anita, "Christmastide," *Michigan's Habitant Heritage*, Vol. 20, No. 1, Jan 1999, p. 11.

year. In it they placed a bean or nut. The Romans chose kings for their festivals by drawing lots. In the Fourth Century, the Catholic church combined these two customs and tied them to the feast of Epiphany. By the seventeenth and eighteenth centuries, the *Roi de la Fève* (King of the Bean) was celebrated throughout Europe.<sup>18</sup>

Epiphany, the Feast of Kings, was the conclusion of the Christmas season. In Medieval France and Europe, the final Christmas celebration was Twelfth Night on January 5. Unlike other Christmas celebrations, at this final celebration of the season, most of the guests wore masks with costumes—disguises. The only one not in disguise was the "Surveyor of Ceremonies". Two Twelfth cakes or Kings' Cakes, *gateau des rois* or *galette des rois* were cut. In one cake a large, dried bean was placed. Whoever received the bean was proclaimed King of the Bean and Master of the Festivities. In the second cake was a large dried pea to indicate who would be the Queen. Both the King and Queen were then allowed to remove their masks. The rest of the evening was spent in merriment—with music, toasting to the health of family and trees, feasting, and games.<sup>19</sup>

Wassailing or toasting fruit trees had a ceremony of its own. Some would go to the forest or orchard with a large glass or tankard of warm cider. They would go to the oldest, largest or most productive tree. Others would bring an uprooted tree inside. Floating on the cider were three pieces of toasted caraway seed cake. The participants would circle around the tree, chanting a rhyme. When they stopped they would toast the tree, shout "wassail," take a sip of the cider and eat one piece of the seed cake. The other two

pieces would be placed on the branches of the tree. They circled the tree, chanting a second time. This time, the tree drinks. Cider was poured around the base of the tree. A circling was repeated a third time. This final time was concluded with shouting, noise makers, stamping of feet and banging of the empty tankards. The purpose of this ritual was to encourage the tree to bear an abundant harvest the next year and to ensure plenty of cider to fill the cups the following year. The cake and cider were food gifts to the guardian spirits of the tree, and the noise and stamping were to awaken the sleeping spirits to remind them to awaken in the coming spring. There were a number of Twelfth Night apple cider drinks. Although "Lamb's Wool"<sup>20</sup> was drunk throughout the season, it was a favorite at Twelfth Night.<sup>21</sup>

Twelfth Night fires would also be lit. Some guests would go to a field with twelve rows of sown wheat and light twelve small straw fires. The guests would toast each fire. Then a thirteenth large fire would be lighted. The thirteenth fire was the center of the singing and drinking which followed. Others practiced the same traditions indoors around candles. In ancient times the fires were burnt grain offerings to the spirits of the fields for a good harvest. In the Middle Ages they came to represent the twelve apostles with the large one representing Christ. Others believed they represented the twelve apostles surrounding the Virgin Mary. Others believed it represented the twelve days of Christmas.<sup>22</sup>

In New France and French Canada, the last day of the Christmas holiday

<sup>18</sup> Hardy, Arthur, *Mardi Gras in New Orleans*, Arthur Hardy Enterprises, Metairie, 2001, p. 15.

<sup>19</sup> Cosman, *op. cit.*, pp. 18-19.

<sup>20</sup> Lamb's Wool was cider (or wine or beer) heated with sugar, nutmeg, and ginger. Roasted apples floated on top. When they burst open they looked like lamb's wool. Crab apples worked best.

<sup>21</sup> Cosman, *op. cit.*, pp. 19-20.

<sup>22</sup> *Ibid.*, p. 21.

season was Epiphany, January 6. On the eve of Epiphany, January 5, gifts of money, clothing and food would be collected for the poor.

Epiphany was both a religious and a social celebration. Mass would be attended often times including a play portraying the Magi and with the local inhabitants playing the parts. Parties were common. They included singing, dancing, games, story telling, feasting and drinking. A part of each party was the *galette de roi* or king's cake. It was a round flat cake. A white bean was placed in it. Whoever received the bean was king or queen for the evening and were to host the entertainment for the following year. An extra piece of cake was cut for the first poor person who might come to the door. It was called *le part à Dieu*, God'd share.<sup>23</sup>

The evening concluded with the extinguishing of the yule log. Before the yule log was put out, the number of sparks of a branch of the log would be counted. It was believed this would indicate how many chickens, calves, goats, lambs, and hogs would be produced the next year. Once the embers of the yule log were cooled, they would be placed under the bed of the host. This was to protect him and his family from fire and thunder, from swollen glands and from the chilblains and protect his cattle from disease.<sup>24</sup>

#### Pre-Lenten Celebrations / Mardi Gras

Epiphany closed the Christmas holiday season, but it also opened the Pre-Lenten or Carnival season. A common feature of the Twelfth Night and New Year festivals was the wearing of masks and disguises. In some parts of Europe, winter was portrayed by an

effigy of Carnival which would be burned, drowned, beheaded or buried to allow spring to come forth. Italy, Spain and France were the countries most influenced by Rome and its practice at Carnival having a figure portray the season. At the conclusion, the figure would be killed or destroyed with the general population rejoicing. This goes back directly to the Roman King of the Saturnalia and the Twelfth Night King or the Medieval King of Fools.<sup>25</sup> Due to the masks acting as disguises, the festivals became more and more one of pleasure and debauchery.

The Church was unable to prevent these traditions. The church decided Carnival would become a Christian celebration which would be followed by 40 days fasting and abstinence which began with Ash Wednesday. The word, Carnival, is a derivation of the Latin words, *carne vale* which meant "farewell meat" or *carneleavenmen*, "farewell to flesh" which referred to the abstinence of meat during Lent. It also included rites of spring.

The Catholic church established the moveable dates for Mardi Gras when it established the formula for the date of Easter. Mardi Gras was established 47 days prior to Easter—40 days of Lent plus the 6 Sundays. The Carnival season always begins on Epiphany or Twelfth Night, the sixth of January, and ends on Mardi Gras, Fat Tuesday. Depending on the date for Fat Tuesday, the Carnival season can last from 28 to 63 days.<sup>26</sup>

Carnival spread even more rapidly throughout the Catholic countries of Europe. In the Middle Ages it was well established in France and Italy. By 1512, the *boeuf gras* (the fatted bull) was a major part of the French Carnival celebration. An ox decorated

<sup>23</sup> Spicer, Dorothy Gladys, *The Book of Festivals*, The Womans Press, New York, '937, p. 119.

<sup>24</sup> Myers, Robert J., *Celebrations*, Doubleday & Company, New York, 1972, pp. 324-325.

<sup>25</sup> *Ibid.*, pp. 33-34.

<sup>26</sup> Hardy, *op.cit.*, p. 6.

with ribbons, flowers and greens would be led through the streets. Following would be a young boy called the "King of Butchers". The crowds would blow horns and throw flowers, confetti and sweets. It was symbolic of the last meat eaten before fasting during Lent.<sup>27</sup> This parade would be followed by parties, dances and other festivities.<sup>28</sup>

During the reign of Louis XIV (1643-1715), masquerades and street festivals were well established in France. During the reign of Louis XV (1723-1744), masked balls were at their peak. The French Revolution brought a temporary halt to masquerades and celebrations. In 1805, Napoleon brought back Carnival by an official decree. By the 1870's it began to die out in France although it continued in other countries.<sup>29</sup>

In 1699, Pierre Le Moyne, Sieur d'Iberville introduced Mardi Gras to North America. He was sent to explore the Mississippi River. On 3 March 1699, he was camped at the river's first large bend. In honor of the festive holiday being celebrated in France that day, he named the spot, *Pointe du Mardi Gras* and the channel, *Bayoue du Mardi Gras*.<sup>30</sup>

New Orleans was founded in 1718. Twenty five years later, in 1743, an elegant ball was presented by Marquis de Vaudreuil in Louisiana. This was the beginning of Carnival balls in New Orleans. By 1790, Carnival balls were being held on plantations throughout Louisiana. The *gateau des rois* (king's cake) and Twelfth Night traditions were brought to New Orleans by its

French settlers.<sup>31</sup> Today the image of an infant is put into the King's Cake. Whoever receives it, is responsible for holding the next party.

Carnival was and is celebrated annually in Catholic European countries, in South America and in the United States. New Orleans is known worldwide for its celebration of Carnival. New Orleans' Carnival begins on Epiphany, January 6 and ends on the Tuesday before Ash Wednesday—Fat Tuesday, Mardi Gras or Shrove Tuesday.

In New Orleans, Carnival begins on Epiphany with a succession of private balls and builds up to the second Friday prior to Fat Tuesday when organizations called *krewe*s hold numerous theme parades consisting of marching jazz bands, floats, and masked and costumed *krewe* royalty and members tossing beads, candies, toys and doubloons to the spectators. Mardi Gras is referred to as the day of Un-Rule. The Rex parade and the Comus parade are always held on Fat Tuesday. Following the parades, the two hold their balls. At midnight all festivities stop because it is Ash Wednesday and Lent begins. Other cities and towns of Louisiana, Alabama and Florida hold similar celebrations.

To both the population of New Orleans and the Cajuns, Mardi Gras means drinking, feasting, costumes, processions and wild behavior.

However, the Cajun community celebrates Mardi Gras differently than the city of New Orleans. To the Cajuns, the term, *Mardi Gras*, not only means Fat Tuesday, but it can also refer to the celebration, the entire group of maskers who visit homes during the celebration, or to an individual reveler. The costumes and

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<sup>27</sup> Hardy, *op. cit.*, pp. 4-5, 17. The *boeuf gras*, the old French symbol for Fat Tuesday, appeared in every Rex parade in New Orleans from 1872 to 1909.

<sup>28</sup> Spicer, *op. cit.*, p. 120.

<sup>29</sup> Hardy, Arthur, *op. cit.*, p. 4.

<sup>30</sup> *Ibid.*, p. 5.

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<sup>31</sup> *Ibid.*, pp. 6, 15.

masks of the Cajuns are nothing like those of the celebrants of New Orleans. Each town or community has a fringe, decorated loose fitting suit and tall pointed hat, *capuchon*, which everyone in that community wears, almost like a uniform. Everyone has his individually painted and decorated screen mask. The object is not to be recognized by their family and friends. Unlike New Orleans, where thousands line the streets to view the parades, the Cajuns go to the homes of their neighbors and spectators. This day long celebration is called *courir de Mardi Gras* or "Mardi Gras Run". There are some variations from community to community, but in all cases, the objective of the masked participants is to gather food for a communal meal and a dance. They go by wagon or truckload to carry on antics, pranks, yell, entertain, and beg their neighbors for chickens, rice, onions and other ingredients or money for the beggars to make a gumbo to be shared later. After food has been gathered, they return to where they started to make gumbo for the feast and to entertain spectators with dancing and parading, involving their spectators in their antics. After resting a few hours they have a processional dance to begin the evening *bal*. The celebration concludes about midnight. The Cajun feels that his "country Mardi Gras is older, more traditional, more neighborly, and more fun" than in New Orleans.<sup>32</sup>

Most of our ancestors in New France were too poor to have the extensive balls and festivities which were associated with Carnival. They did attend house parties which involved the usual feasting, drinking, singing, dancing, games, and story telling. In New France and wherever the French settled, it was customary to have pancakes, doughnuts or *beignets*

<sup>32</sup> Lindahl, Carl and Ware, Carolyn, *Cajun Mardi Gras Masks*, University Press of Mississippi, Jackson, 1997, pp. 9-188;23-25.

on Fat Tuesday. One of the customs was the tossing of pancakes, *virez les crepes*. The thin batter would be put in a long handled pan. The object was to toss the pancake as high as possible and catch it without damaging it. Everyone including guests had a turn. The pancakes would be piled with maple syrup between the layers and eaten. After eating, the dancing would begin and continue until midnight.<sup>33</sup> In 1648, the Hospital Nuns decorated their house regally. They must have expected a number for Shrove Tuesday. The governor had sent a quarter of veal and of moose. The Hurons had provided more moose. There was an abundant supply of Spanish wine. Four bottles of Spanish wine which had been given to the Jesuits by the Hospital nuns was sent to Sillery for their Shrove Tuesday meal.<sup>34</sup>

The period between Epiphany and Lent was also a favored time for weddings in New France. Families and friends would travel long distances and stay a few days to attend the signing of the contract and the marriage ceremony and festivities.

Another practical reason for the extensive feasting prior to Lent was to finish foods which could not be eaten or kept in the home during the season of fast and abstinence leading up to Easter.<sup>35</sup>

Lent was a time of penance, prayer, fast and abstinence, sacrifice, and mourning. To prepare for Lent in Medieval Europe, New France and French Canada, the population would go to confession on Shrove Tuesday (the day on which they were shriven of their sins), the day before Ash

<sup>33</sup> Hamlin, M. Carrie W., "Old French Traditions," *Pioneer Collections of Michigan*, Vol. 4, 1881, p.71.

<sup>34</sup> Thwaites, *op. cit.*, vol. 32, p. 75.

<sup>35</sup> Weiser, Francis X., *The Easter Book*, Harcourt, Brace and Co., New York, 1954, p. 37.

Wednesday. In France and Canada, the Church provided *retraites* to help the people prepare for a good confession. It was the duty of everyone to receive Penance and Communion once a year during the Easter season.<sup>36</sup> If a person did not receive communion during Easter season, he would be excommunicated.<sup>37</sup>

In Medieval Europe, fast and abstinence were strictly followed—only one meal a day, in the evening, with a little water taken the rest of the day. In the fourteenth century an additional light noon day meal was permitted. Abstinence was to abstain from all meat and foods that came from meat.<sup>38</sup>

In France and New France, our ancestors had their main meal at noon and a light meal in the evening. Breakfast was not permitted. From Good Friday to Easter morning, many observed strict fast, no food or drink the entire time. During Lent, they were to abstain from all meat, animal fats, eggs, cheese, milk, and butter. In fact, they were not permitted to have these food items in their houses during Lent. For almost a thousand years these restrictions were the law. For health reasons, one could be excused. If they could afford it, those who did eat milk products, would donate alms to the building of churches. One of the steeples of the Cathedral of Rouen, France was called the "Butter Tower" because it was built from these contributions.<sup>39</sup> Bread or any foods which contained fat, butter, milk, cheese or eggs were also forbidden. To replace bread, a mixture of salt, water and flour was used to make a kind of dough. Yellow split pea soup was a favorite Lenten dish. In New France, in 1661, permission was given to eat

eggs but not grease or butter or other milk products. It is interesting to note that in New France, the Church permitted the population to eat beaver because they considered it a water animal just as fish.

During Lent of 1670, Louis Gaboury, habitant of Ile d'Orleans, admitted to eating meat without permission of the church. He had been reported by Etienne Beaufile, one of his neighbors, to Liret, a prévôt judge. Gaboury was sentenced to be tied to the public post for three hours. After, he was taken to the chapel of Ile d'Orleans, where he had to kneel, bare headed with his hands joined and ask for the forgiveness of God, the king and the court. Later he was to pay a fine of 20 livres to the church warden of the parish and to give the informer one cow and a sum equal to his profits during one year. Louis Gaboury thought the sentence was a little strong and made an appeal to the Conseil Souverain. They corrected the judgment and ordered Gaboury to give to Beaufile the sum of 60 livres in place of the cow. Gaboury also was to pay a fine of 25 livres, half to go to the church wardens of Ile d'Orleans and the other half to go to the *huissier*, La Vasseur, in deduction to what was owed him.<sup>40</sup>

To our ancestors, mourning was also an important part of Lent. During Lent, private entertainments and festivities were not held. There was nothing which was joyous or humorous. Weddings or other celebrations could not be held. There were no flowers or decorations in the churches. Organs were not played during Lent.<sup>41</sup>

In New France and French Canada, however, they celebrated *mi-careme*,

<sup>36</sup> *Ibid.*, pp. 36 & 69.

<sup>37</sup> Thwaites, *op. cit.*, vol. 32, p. 83.

<sup>38</sup> Weiser., *op. cit.*, pp. 58-59.

<sup>39</sup> *Ibid.*, pp. 58-61.

<sup>40</sup> Roy, Pierre-Georges, "Le Carême Autrefois," *Bulletin des Recherches Historiques*, v. 7, 1901, p. 81.

<sup>41</sup> *Ibid.*, p. 68.

mid-Lent. For one week, from a Wednesday to a Wednesday in the middle of Lent, a joyous meal and mild entertainment in the home was allowed. The tossing and serving of pancakes was often a part of the meal at *mi-careme*.<sup>42</sup>

Everyone was to attend mass each day from Holy Thursday through Easter Monday. Holy Thursday had the traditional washing of the feet, which was often done at the Hospital. In 1661, the feet of 13 small children were washed at St. Anne's chapel. Sermons on Good Friday and Easter Sunday were usually two hours or more. In New France, priests celebrated two or three masses each day of Easter week.

#### Easter

Easter was named after "Eostre," a pagan goddess of the Dawn and of Spring. In Medieval Europe, Easter was a 120 day cycle of feasts and fasts. Easter began nine weeks before Easter Sunday on Septuagesima and ended eight weeks after Easter Sunday on Trinity Sunday. Easter Sunday had no set date. It sometime occurred in March and sometime in April just as today. The church set Easter Sunday as the first Sunday after the full moon of the spring equinox. In Medieval Europe the celebration of Easter was far more complex than it is today.

Each day of the seventeen weeks had its own symbolic cakes, pancakes, dances, play acting, or games. Special days within Easter—Quinquagesima, Shrove Tuesday, Ash Wednesday, Mothering Sunday, Carling Sunday, Palm Sunday, Maundy Thursday, Good Friday, Rogation Sunday, Ascension, Pentecost and Whit Monday—all had its own part in the celebration. Mystery plays (ie. The Deluge), morris

dances,<sup>43</sup> and pace egging<sup>44</sup> were practiced in different ways in different parts of Europe.<sup>45</sup> Many of these early practices have disappeared.

During the Middle Ages, eggs were not eaten during Lent. It was part of their abstinence. The people would take their collection of eggs to the priest to be blessed. It was believed that when the church bells did not ring between Holy Thursday and Easter, they had gone to Rome for a blessing of the pope, and they returned Easter Eve with colored eggs for everyone. The eggs were often dyed red for joy or in memory of the shedding of Christ's blood.<sup>46</sup>

In France, on Easter morning children would watch for the bells to return from Rome. Parents would tell them they were late, and the bells had dropped candies and eggs for them to find.

In New France and French Canada as well as in France, everyone went to mass on Easter. They would return home with candles blessed at the Easter mass. The blessed candles would be lighted on special feast days and would have to last until the next Easter.<sup>47</sup>

Easter Monday was a continuation of Easter. It was a day for rest, relaxation, and visiting grandparents. This practice was strictly followed.

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<sup>43</sup> Morris dances—The name comes from the Moorish dancers of Spain. They were traditional spring and fertility dances.

<sup>44</sup> Pace came from the Hebrew word, Pasch, meaning Passover as well as Easter. Pace eggs were hard boiled eggs decorated, with natural dyes or paints or trimmed with lace, jewels, etc., at times depicting special symbols, family designs etc. Pace eggs might be used for decoration, as gifts, as payment or for egg rolling and other games. In Medieval Europe, egg rolling was done outdoors or indoors in straight lines, or through wickets, at different speeds or sometimes spinning, or rolling into one another, without cracking the egg.

<sup>45</sup> Cosman, *op. cit.*, pp. 42-47.

<sup>46</sup> Myers, *op. cit.*, p. 112.

<sup>47</sup> Spicer, *op. cit.*, p. 122.

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<sup>42</sup> *Ibid.*, p. 74 & Hamlin, *op. cit.*, p. 72.



### Feast of the Blessed Sacrament

For this feast day in May, 1646 and 11 June 1648, detailed descriptions of the procession has been provided in The Jesuit Relations, vols. 28, pp. 191-197 and 32, pp. 89-91 respectively. In 1646, the governor was given the honor of choosing who would carry the canopy. He chose two church wardens, des Chastelets and Giffar, an Indian, Noel Negabamat, and Mssr. Tronquet to replace himself. The procession route was past the temporary altar at the fort, near the flagstaff, to the hospital, to the temporary altar at Couillart's, to the Ursulines and back to the parish church. Two bell ringers in front of the banner led the procession. The one with the banner had a hat of flowers. The cross which followed was carried by a young man of 20 wearing an alb and a red sash. On each side was a boy in surplice and sash. Six torches representing the local crafts—carpenters, masons, sailors, toolmakers, brewers and bakers—followed. (In 1648, twelve trades were represented—turners, joiners, shoemakers, coopers, locksmiths, gunsmiths, carpenters, masons, toolmakers, bakers, wheelwrights, and nail makers) The torches had been made of wax by the Jesuit fathers, and were decorated by the respective craftsmen with flowers and ribbons. On his torch, Jean Guyon had put on an emblem which showed the tools of his trade—hammer, compasses and ruler. The two oldest craftsmen, Jean Guyon and Zacharie Cloutier marched first. The torches were followed by four choristers, then Monsieur St. Saveur and Monsieur Nicolet in surplice and stole and, then Father Vimont and Father Dendemare followed by 6 French and 2 small Indian angels in costume carrying candles. They were followed by 2 Jesuits in surplices with smoking censers. Under the canopy on either side of the Blessed Sacrament was Father Druilletes and Monsieur the

prior. The Jesuit Brother, Liegeois, in surplice, followed last and acted as master of ceremonies. The bell was rung at the parish church at the end and at every stop on arriving and leaving. Three canon shots were fired passing the fort, going and coming, and a salute of muskets and guns going and coming, at all the other stops. The church bell was rung when they passed under the arch of the bridge which also was carpeted. On arriving back at the church there was another 3 canon salute. Upon returning, a high mass lasting from 7:30 to 11:00 was held. The Blessed Sacrament was exposed the remainder of that day until after Sunday vespers.

### St. John's Eve or Feast of St. Jean-Baptiste, 24 June

Pagans had often celebrated spring and summer holidays with bonfires. These were originally built to honor the sun god. The Midsummer festivals commemorated the summer solstice, June 21, the longest day of the year. On Midsummer Eve, the people would walk in a candlelight procession. All of the Midsummer festivities revolved around the festival fires (bonfires). Activities included story telling, games, St. George and the Dragon plays, and fortune telling practices—using St. John's wort, St. John's bread, hemp seed, midsummer rose, diviner eggs and destiny cakes, and Midsummer fire and water fortune telling practices. Of course there was much feasting. One of the drinks had to be Cuckoo-foot ale. This was a carbonated drink spiced with ginger, anise and basil. It was to celebrate the cuckoo bird, a sign of the spring and summer seasons.<sup>48</sup>

Later in France and New France, the bonfires were used to honor St. Jean-Baptiste. Young people danced and sang around the fire. When the fire

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<sup>48</sup> Cosma, op. cit., pp. 58-65.

died down, they would jump over the dying ashes, with the wish that the coming crops would grow as high as they could jump. Some of the embers would be taken home to ward off fire, lightning and disease.<sup>49</sup>

Some of the clergy did not want to encourage this custom. During the time of Montmagny (1636-1648), it was not to be practiced. However in 1646, in Vol. 28, pp. 205-207 of the Jesuit Relations, the following comment was made.

"On the 23<sup>rd</sup>, the fire for St. John's Day was made about ½ past 8 in the evening. Monsieur the governor sent Monsieur Tronquet to know whether we would go; we went to find him, father Vimont and I, in the fort, and we went together to the fire. Monsieur the governor set it, and while he lighted it, I sang the *Ut queant laxis* and then the prayer. Monsieur de St. Saveur was not there; he must be invited thither, another time. 5 cannon shots were fired, and two or 3 times occurred the discharge of muskets; we returned thence between 9 and 10." Again in 1647, there was a reference to the St. John's bonfire. Mssr. St. Saveur officiated.

Although some of the clergy did not approve, once it was officially reinstated in 1649, the population continued to enjoy the tradition for many years.

In 1649, there was no bonfire at Trois Rivières on St. John's day. The governor claimed the warehouse should make it, and the warehouse claimed the governor should make it. However one was made at Quebec with Father Vimont taking part. On St. John's Eve in 1650, the governor started the fire and Father LaPlace was

present in surplice and stole. With St. Martin he sang the *Te Deum*.<sup>50</sup>

The Feast of St. Jean-Baptiste is still a national holiday in Quebec. However, bonfires have been replaced by parades, fireworks, picnics, games, etc. (much like our Fourth of July)

## St. John Baptist's Day Is Celebrated

Terrebonne Makes Merry Thursday At Festival In Honor of French Canadians' Patrons Saint

St. John Baptist's day, Thursday June 24 was observed at Terrebonne with appropriate ceremony by the people of St. Anthony's Catholic church. French Canadians from all over the county were present to celebrate the day of the patron saint of the French Canadians.

Religious services were held in the morning at the church. Rev. A. Beaulieu of Brooks sang the high mass while the sermon was by Rev. Victor Cardin of Crookston, who was but recently ordained for the priesthood in a little town in the Austrian Tyrol. He had just arrived home.

Dinner and supper were served by the ladies of the parish in the parish hall. In the afternoon there was a program of French songs and addresses. Rev. Fr. Lamy, former pastor at Dorothy sang "Beau Canada" and there were a number of songs by Terrebonne residents. Talks were made by Rev. Sam Bouchard, pastor of St. Anthony's church, by Rev. Victor Cardin and others, who emphasized the Canadian heritage of their hearers.

The weather was favorable for the celebration except for a brief shower in the afternoon, and the attendance was large.

From the Red Lake Falls Gazette, 1 July 1926

## Feast of St. Joseph

St. Joseph's Feast Day, 19 March, was associated with bonfires also. In 1648 and 1649, the Jesuits reported having

<sup>49</sup> Spicer, op. cit., p. 125.

<sup>50</sup> Thwaites, op. cit., vol. 34, p. 55; vol. 35, p. 51.

a bonfire on St. Joseph's Eve after benediction at the church. In 1661, the Jesuits reported there were three bonfires for the feast of St. Joseph—by the students of the Jesuits, by Mssr. Couillar, and by the Ursulines.<sup>51</sup>

#### Feast of Corpus Christi

On a feast day celebration, the procession played an important part. Following is a description of the procession of the Blessed Sacrament for June 1650 as described in the Jesuit Relations. First were two boys carrying silver candlesticks, wearing surplices and wreaths of flowers walking besides the bells, the banner and the cross. Then came Madame de Monceaux and Mademoiselle de Repentigny leading Indians and a line of boys and women. The men followed led by Father Duperon in surplice and stole. The men were followed by the lay choristers carrying torches. Following were Monsieur St. Saveur with cope, holding a candle, followed by Monsieur Vignar with chasuble, then Father La Place and Father Vimont. Next came two angels, each carrying a candlestick with one hand and holding the hand of a young Indian with the other. Each Indian was also carrying a candle. A deacon carrying the purse was followed by two Jesuit brothers with two smoking censers. The canopy was held by Monsieur Tilly, Monsieur Godefroy of Trios Rivières, Monsieur de Maure and Jean Baptiste who was poorly dressed in an old blanket. On each side of the priest who carried the host, were two Jesuit brothers in surplices carrying candles. The writer criticized the procession saying the order was good, but they walked too rapidly on each other's heels and the two who had the censers were too fast and did not walk abreast one another as they should have.<sup>52</sup>

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<sup>51</sup> Ibid., vol. 34, p. 43; vol. 46, p. 165.

<sup>52</sup> Thwaites, op. cit., vol. 35, pp. 45-47.

In 1663, according to the Jesuit Relations, the procession went to the hospital and was held at 6:00 a.m. because of the excessive heat. Mass was at 8:30. On the eve of Corpus Christi, the host was exposed until after vespers, the sermon and benediction.<sup>53</sup>

#### Other Church Feasts and Holidays

Thirty-seven religious holidays were celebrated in New France during the seventeenth and eighteenth centuries. Some were holy days of obligation. Others were saints' feast days. In addition, there also were parish patron saint feast days.

Streets were cleaned and houses were decorated. Generally, religious feasts and holy days of obligation were celebrated much the same. Usually, there was a solemn mass, benediction, vespers, a procession or parade, exposition of the host, and sometimes exposition of a relic of the saint. Alms were often given to the poor on those days. Sometimes plays were performed, canon or volley of gun salutes were fired, or 40 Hour devotion services were held. Bonfires were lit on the Feasts of St. Joseph and St. Jean Baptiste.

Following is a listing of other religious holidays and feast days celebrated in New France and French Canada. They all were celebrated by the church similarly as mentioned. For some, additional information is provided.

Mary always was important to the people of New France. Four holy days were held for her—The Purification, 2 February; the Annunciation, 25 March; the Visitation, 2 July and the Assumption, 15 August. The Jesuits in New France chose Mary as their patron saint of Quebec and set 8 December as her day of celebration. The day

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<sup>53</sup> Ibid., vol. 47, p. 303..

started with a volley of artillery fire, followed by a sung high mass. Vespers were held in the afternoon and the litanies of the Virgin were recited orally.<sup>54</sup>

In France, traditional plays were performed on Assumption. Elaborate processions with pageantry, ringing church bells and singing were common. This was also true in New France, French Canada and French Canadian settlements well into the 20<sup>th</sup> century.

#### Feast of Ste. Anne: 26 July

Ste Anne, the mother of Mary, was the patron saint of Canadians. Ste. Anne-de-Beaupre was built in her honor, and became a favorite pilgrimage place for miracles to cure the ill.

#### Feast of St. Martin: 11 November

The most common harvest and thanksgiving celebration of the Middle Ages was the feast of St. Martin of Tours. St. Martin was one of the most popular saints in Europe in the Middle Ages. It was said that when he heard he had been elected the Bishop of Tours, he felt he was unworthy and hid in a barn. A squawking goose gave him away.<sup>55</sup>

Like other feast days, the population went to mass, followed by parades, games, dances, and feasting. The traditional meal included Martin's goose (roasted goose) and St. Martin's wine, made from the first batch of wine made from the grapes of that year's harvest.<sup>56</sup> St. Martin's Feast Day came to be associated with the harvest and thanksgiving. The French also refer to *mal de Saint Martin*, St. Martin's sickness. It was the name

given to an upset stomach which developed from overeating and drinking.<sup>57</sup>

Each year in New France, it was on St. Martin's Day that homage was given to the seigneur and the *rente* and *cens* was to be paid. In notarial records, St. Martin's day was often used to designate the beginning or conclusion of a contract.

#### Feast of St. Ignatius: July

The feast of St. Ignatius was celebrated by Jesuits everywhere. In 1649, high mass was said on the feast day. Vespers and a sermon were given at the hospital and benediction was at the Ursulines. On the eve of St. Ignatius in 1663, vespers were sung at 4:00 p.m. with a sermon by Father Chatelain, followed by benediction. On the feast day itself, there was an 8:00 mass with a sermon by Father Dablon, vespers at 4:00 and benediction.<sup>58</sup>

#### Feast of Ste. Catherine (Cathern Day): 25 November

Ste Catherine was ordered to be put on a torture wheel by Emperor Maxentius for her success in converting people to Christianity in the fourth century. She was saved from the torture wheel only to be beheaded.

In the middle ages her social celebration began and ended with circling lights and torches. Acrobats did Catherine Wheels (cartwheels). Wagon wheels with candles mounted were used as chandeliers. All angles were rounded for Catherning or St. Catherine's day. Guests were in a circle. Musicians sat in a semi-circle. Dances were all in a circle. Cathern cakes which were rich in sugar, eggs and caraway seed were usually wheel shaped. "Lamb's wool" was served in a Cathern bowl. The evening ended with

<sup>54</sup> Doouville, Raymond & Casanova, Jacques, Daily Life in Early Canada, George Allen & Unwin, London, 1968, pp. 128-129.

<sup>55</sup> Thompson, Susan Ellen and Carlson, Barbara W., Holidays, Festivals, and Celebrations of the World Dictionary, Omnigraphics, Detroit, 1994, p. 197.

<sup>56</sup> Weiser, Francis X., The Holyday Book, Staples Press Limited, London, 1957, p. 70.

<sup>57</sup> Thompson, op. cit., p. 198.

<sup>58</sup> Thwaites, op. cit., vol. 34, p. 57; vol. 47 p. 307.

circling lights and if available, firecracker whirls.<sup>59</sup>

Ste Catherine came to be the patron saint of lawyers, wheelwrights, rope makers, carpenters and old maids especially in the millinery and dressmaking industries.<sup>60</sup> In France, she was the saint of spinsters over 25 years of age. Here, girls wore white paper caps decorated with ribbons, as a reminder that they might become spinsters.<sup>61</sup> In New France, they would eat molasses candies or "kisses" resembling gold nuggets to bring them luck in finding a husband. This practice is no longer followed. In 1969 the celebration of Ste. Catherine's Day was suppressed by the Roman Catholic Church.

Feast of St. Andrew: 30 November  
St. Andrew was the saint to whom young girls appealed when looking for a husband. His day was a time for parties, fortune telling and participation in superstitious rituals.<sup>62</sup>

Ste. Barbara's Day: 4 December  
In some parts of France, Germany and Syria, Ste. Barbara's Day was the beginning of the Christmas season. In Provence, in southern France, dishes containing wheat grains, soaked in water were put out to germinate. It was believed that if the grain grew quickly, it would mean a year of good crops, but if the grain died, there would be a poor year for crops.

Other feast days and holy days of obligation which were important to our ancestors are listed below.

St. Mathias: 24 February  
Pentecost:  
St. Philip and St. James: 1 May

Feasts of the Holy Marys: 24-25 May  
St. James: 25 July  
Ste. Anne: 26 July  
Our Lady of the Snows: 5 August  
St. Lawrence: 10 August  
St. Bartholomew: 24 August  
St. Louis: 25 August  
St. Augustine: 28 August  
St. Matthew: 21 September  
St. Michael: 29 September  
St. Simon and St. Jude: 28 October  
All Saints Day: 1 November  
All Souls Day: 2 November  
St. Francois Xavier: 3 December  
St. Thomas: 21 December  
St. Stephen: 26 December  
St. John: 27 December

While most of the holidays and celebrations of New France and French Canada were religious in nature, there were some celebrations which were not religious holidays.

#### The May Pole

The beginning of May Day and the Maypole may go back as far as prehistoric times and were related to the changes in seasons. March 22 was a popular festival in Rome when they would cut down a tree, cut off branches, leaving a few at the top, and decorating it with violets and a doll. To the Romans the beginning of May was a popular feast time, a five day celebration to Lora, goddess of flowers.<sup>63</sup>

The Maypole was a common practice in Europe during the Middle Ages. Maypoles were all sizes. The custom was brought to New France. To honor a dignitary, landlord, military or religious personality, each year on 1 May, the population would plant a twenty to thirty foot stripped (except for the top) fir tree in front of his house. Tenants of a seignury often carried, raised, and decorated a Maypole or May Tree in front of the

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<sup>59</sup> Cosman, *op. cit.*, pp. 87-89.

<sup>60</sup> Thompson, *op. cit.*, p. 285.

<sup>61</sup> Spicer, *op. cit.*, p. 128.

<sup>62</sup> Angell, Carole S., *Celebrations Around the World*, Fulcrum Resources, Golden, Col., 1996, p. 145.

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<sup>63</sup> Myers, *op. cit.*, p. 36.

seigneur's manor home. Bringing the Maypole from the woods was an occasion for rejoicing and merrymaking. The May poles were decorated with flowers and ribbons. In the morning and throughout the day, the Maypole would be saluted by gunshots. To our ancestors, the planting of the Maypole was a big spring festival. In celebration a huge feast followed by drinking, singing, dancing, games and conversation would be held. The May Pole remained up for the entire year. It was the place to which the tenants came to pay their rents and do homage to their seigneur on St. Martin's feast day. It was the place where notices which were not published at the parish church were posted. The practice of putting up a Maypole stopped in French Canada about the middle of the nineteenth century.

#### Corn Husking

Like all pioneer societies, our ancestors made a celebration out of yearly tasks by helping one another. It might have been to raise a barn, to harvest a crop, to butcher animals, to make maple syrup, or to quilt. It was getting a job done, but it was a social event as well. Sometimes games or superstitions were added to the work. One such event was husking of corn. At the beginning of autumn, the young people, male and female, would get together to husk corn. In doing so, they would try to find a red corn. The person who found a red corn had the right to hug whomever he or she pleased.

#### Sugaring Time

The Indians taught the early colonists of New France how to make maple syrup. From that the colonists developed how to make maple sugar. During the whole colonial period and even after the British conquest, the colonists were involved in producing

different kinds of maple sugar, while the Indians remained satisfied with the production of maple syrup. By 1800, a good amount of maple sugar was produced and sold in Quebec. The springtime and the making of sugar was not only a task, but also one of pleasure and merry making. After the sap was collected, it had to be boiled, day and night until it was syrup. The syrup was put into barrels until the time when it would be made into sugar. This process involved heating over a small fire for different periods of time depending on the kind of sugar wanted—*cassonade* (moist or brown sugar), *sucre blanc* (white sugar), *sucre rouge* (red sugar), *sucre brut* (raw sugar) or *sucre en pain* (loaf sugar).

In Quebec, the process of sugar making had its social aspects as well. There often were picnics or "sugaring off" parties, with singing, story telling, and joking. Sometimes, relatives would come, with each woman bringing a frying pan to toss pancakes. Men and women alike took their turn. Many times, the celebration concluded with a dinner consisting of partridge, rabbit, squirrel and of course *crepes* with syrup and probably a cake of sugar for home. In parts of rural Quebec, a religious ceremony, the blessing of the Maple took place.<sup>64</sup>

The baptism or blessing of the bells and the Angelus were two religious French Canadian traditions which were not holidays, but were practiced in New France and French Canada.

#### Baptism of the Bells

The Baptism of the bells had been an old European custom which was brought to New France and French Canada. It was believed that the

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<sup>64</sup> Barbeau, Marius, "Maple Sugar: Its Native Origin," Transactions of the Royal Society of Canada, Vol. 40, 1946, pp. 75-86.

*On the 25<sup>th</sup> of January in the year of Our Lord  
1882 the Bell has been blessed in the Parish  
Settlement by the Rt. Rev. Mgr. Brugère, who was  
assisted by Rev. Father Tiernan and the pastor Rev.  
Father Moran. The Name of the Bell is, Philomena  
J.J. Moran P.P.*

Blessing of the Bell: From the parish register of St. Pierre de Bouleaux, St. Joseph, Huron County, Ontario, 25 Jan 1882 (FHL # 310852)

ringing of sanctified bells would frighten pagan spirits away. It was further believed that if the bells were not consecrated, they would not sound clearly, and they would have no power over evil spirits. The bells were usually named after saints. The baptism or blessing of a bell was done by a bishop or one of his delegates. The bell was washed, blessed and anointed with holy water, oil, salt and cream. Prayers were also said for the bell. The bell was often decorated with flowers and escorted to the church for the baptism. Usually, people of prominence were godparents to the bells. Sometimes, inscriptions were placed on the side of the bell.<sup>65</sup>

On 24 May 1843, ten bells arrived in Montreal. On all of these bells the coat of arms of England was on one side and the coat of arms of Ville-Marie (Montreal) was on the other side with the exception of the first bell which had the coat of arms of the Seminary in place of that of Montreal. The baptism of the ten bells was 29 June 1843. The godfather of the first bell, Maria-Victoria, was M.J.V. Quibbler, superior of the seminary. Monsieur and Madame Albert Furnish were godparents to the second bell, named Edwardus-Albertus-Ludovicus. For the

third bell, named Joannes-Genovefa, Monsieur and Madame J. Donegani were godparents; for the fourth bell, named Olivarius-Amelia, Oliver Berthelet and his wife were godparents; for the fifth bell, named Julius-Josepha, Madame, widow of J. Quesnel was represented by M.F.A. Quesnel and Mademoiselle A. Laframboise; Monsieur and Madame Hubert Paré were godparents for bell six, named Hubertus-Justinia; for bell seven, named Ludovicus, Monsieur Louis Francois Parent, *curé* of Repentigny was godfather; for bell eight, named Joannes-Maria, the godfather, Monsieur Jean Bruneau, was replaced by two of his children; the godparents of bell nine, named Tuneredes-Genovefa, were Monsieur and Madame T. Bouthillier, (Bouthillier was in Kingston at the time, and was represented by Monsieur M. Laframboise and Melle Elmiere de Rocheblave), and the godparents of bell ten, named Augustinus, was Monsieur Augustin Perrault who was replaced by two of his young children. The ten bells were hung in the Temperance Tower in July 1843. The first time they were played was at noon on the feast of St. Vincent-de-Paul, on the 19 July 1843.<sup>66</sup>

<sup>65</sup> *Man, Myth & Magic*, vol. 2, Marshall Cavendish Corporation, New York, 1970, pp. 238-239.

<sup>66</sup> *Annuaire de Ville-Marie*, Supplement to the Edition of 1864, Montreal, 1876, pp. 411-412.

The same year, on 20 February 1843, the first "Gros Bourdon", weighing 16,352 pounds was cast at Londres. It arrived in Montreal on 21 October 1843. This huge bell was decorated and pulled by long cables to the church. Upon arrival the ten clocks in the Temperance Tower rang as a joyous salute and welcome. On 23 October, the bell received the name, Marie-Jean-Baptiste—Marie, the patron of the parish of Montreal and Jean-Baptiste, the patron of the country.

The bell cost \$5200. The money had been collected by subscription by a group of merchants, artisans and farmers. The godparents for the huge bell were Joseph Boulanet and Madame Olivier Fréchette representing the artisans; Jean-Louis Beaudry and Madame Louis Boyer representing the merchants and Simon Valois and Madame Maurice Cuvillier representing the farmers. On 29 November, they began to raise the bell. At midnight on 24 December 1843, Christmas Eve, the bell rang for the first time. In May of 1845, the bell fell from the tower. It was sent to England to be recast. On the 19th September 1847, the second "Gros Bourdon" arrived in Montreal. It was blessed 8 June 1848 and given the name, Jean-Baptiste.<sup>67</sup>

### The Angelus

Pope John XXII instituted the devotion of the Angelus in 1316. In New France, Champlain issued a law stating that the Angelus be rung three times a day—in the morning, mid-day and evening. In summer the morning bell was rung at 6:00 a.m. In the winter, it was rung at 7:00. The bell was also rung at noon and at 7:00 in the evening. Besides calling our ancestors to prayer, their ringing served them as a time indicator. Few had clocks, watches or sundials.<sup>68</sup>

<sup>67</sup> *Ibid.*, pp. 414-415.

<sup>68</sup> Thwaites, *op. cit.*, vol. 6, p. 327.

### A New Bell.

Ovide Moreau was in town Saturday after a new 1100 pound bell which he had purchased for the Terrebonne church. He left for home in the evening with the bell and said there would be a surprised congregation Sunday, since not a word about its purchase was known. The bell is to be dedicated upon the visit of Bishop McGolrick some time this month, and great preparations are going on for the event. A number of prominent gentlemen have been invited to act as sponsors, for the bell will receive a name at the dedication, and all in all it is looked forward to as an auspicious occasion.

From *Red Lake Falls Gazette*, 14 October 1897

## New Bell Is Blessed At Terrebonne Church

**Parish Holds Annual Celebration Sunday—Rt. Rev. Timothy Corbett  
Officiates At Ceremony**

The new bell of St. Anthony's Catholic church at Terrebonne was formally blessed at a ceremony performed Sunday afternoon at 3 o'clock by Rt. Rev. Timothy Corbett, bishop of Crookston. There was a large crowd present for the occasion, the parish holding its annual St. John's day celebration at the same time.

Dinner and supper were served by the ladies of the parish in the church basement, and there was entertainment and amusements of various kinds. Included in the number of visitors were priests from surrounding parishes, who came at the invitation of Rev. E. J. Paquin, pastor of the church.

From *Red Lake Falls Gazette*, 19 June 1930



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## **LDS CD'S AVAILABLE**

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- Pedigree Resource File, Discs 11-15
- Pedigree Resource File, Discs 16-20
- Pedigree Resource File, Discs 21-25
- Pedigree Resource File, Discs 26-30
- Pedigree Resource File, Discs 31-35
- Pedigree Resource File, Discs 36-40
- US Census & National Index, 1880
- Vital Records Index Western Europe
- Vital Records Index British Isles
- Vital Records Index Scandinavia
- Vital Records Index North America

## **NEWS NOTES**

Our May 8<sup>th</sup> meeting will be at the Golda Meier Library at 7:00 p.m. for a presentation by Jovanka Ristic titled, "Introduction to Resources of Golda Meier." Emphasis will be on French Canadian maps.

From Acadian Genealogy Exchange, Vol. 31 No. 2, Oct 2002: There are some interesting articles on the Cajuns. There is also a correction to Hebert's South Louisiana Records CD regarding the Rene Broussard and Marguerite Landry marriage.

Michigan's Habitant Heritage, Vol. 23, No. 4, Oct 2002 has an article on the Le Neuf family. This issue also concludes the list of debts in the US, good and bad, about 1796 and has the confirmation list for Notre Dame de Montreal for 8 Sept 1693.

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The Allen County Public Library will be closed in January for about a month while the collection moves to a temporary location where it will be housed about three years while an 18.5 million dollar renovation will take place at the library. Its temporary location will be at Renaissance Square in Fort Wayne, IN. If planning a trip there, it would be wise to call (260) 421-1225 or check their website [www.acpl.lib.in.us](http://www.acpl.lib.in.us)

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In November 1756, the French ship, Chariot Royal, left Rochefort bound for Louisbourg. Le Réveil Acadien, vol. 18, No. 4, November 2002 has an interesting article on the fate of the Chariot Royal. A passenger list is included.

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The Wisconsin State Historical Library will be closed from May 19 to June 14, 2003. They will be reorganizing the Library's book stacks. Some materials from closed stack areas will be moved to an offsite location. This will enable them to expand their shelving area.

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The Chippewa County Genealogical Society again has the Chippewa County Cemetery Index for sale. The index was updated and reprinted in September 2002.

## COMING UP

22 Feb 2003: Du Page County  
Genealogical Conference  
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4-5 April 2003: Wisconsin State  
Genealogical Society Conference,  
Holiday Inn Convention Center, Eau  
Claire: For information: [www.wsgs.org](http://www.wsgs.org)  
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16-17 May 2003: Ancestral Pursuit V:  
A Genealogy Workshop in Green Bay:  
For information: [speccoll@uwgb.edu](mailto:speccoll@uwgb.edu)  
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28-31 May 2003: National  
Genealogical Society Annual  
Conference, David Lawrence  
Convention Center, Pittsburgh, PA. For  
information: [www.ngsgenealogy.org](http://www.ngsgenealogy.org)  
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3-6 September 2003: Federation of  
Genealogical Societies Conference,  
Renaissance Orlando Resort, Seaworld,  
Orlando, FL. For information:  
[www.fgs.org/2003conf](http://www.fgs.org/2003conf)  
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6-9 November 2003: New England  
Regional Conference, North Falmouth,  
MA. For information:  
[rootsweb.com/~manerge](http://rootsweb.com/~manerge)  
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## QUESTIONS ET LECTEURS

Dan Patnode, 1247 N. 55<sup>th</sup> St.,  
Milwaukee, WI. 53208-2519, website:  
[dbp@uwm.edu](mailto:dbp@uwm.edu) would like to  
communicate with anyone researching  
**Patnode** (or variant spellings) in  
Richland Center, WI. And Houghton  
Lake, MI. regions.  
-----

Margaret J. Schutz, 7031 W.  
Oklahoma Ave., Milwaukee, WI. 53219  
would like to know where **Wilber  
Michel** and **Clarise St. Pierre** went  
after 1881. In the 1881 census, they  
were in or near Gentily, Nicolet Co.,  
Quebec.  
-----

Juanita Beaudreau Sullivan, 4016  
Tawny Meadow Way, Antelope, CA.  
95843 is seeking a missing ancestor—  
**George August Beaudreau**, last  
known address in 1890—Stevens  
Point, WI.; occupation—brakeman for  
the Wisconsin Central Railroad. He was  
married to Bertha Lubitz.  
-----

Pat Poupard, 12684 Cr 205, Clyde, TX.  
9510 or [seayawl@compuserve.com](mailto:seayawl@compuserve.com) is  
seeking parents of **Charles Poupard**,  
voyageur, married **Au-ian-ji-go-kwe**  
about 1880.

## Wisconsin Residents

Would you like to help out the French Canadian/Acadian  
Genealogists of Wisconsin (FCGW)? Pick and Save (all stores in  
Wisconsin) donates a small percentage of your purchases to  
FCGW. It's easy! Next time you are shopping at Pick and Save,  
go to the service desk and tell the attendant that you would  
like your purchases to be recognized by the FCGW. The FCGW  
identification number is: **243280**. Then whenever you use  
your Pick and Save card, credit will be given to the FCGW.

Join us  
for  
**Pea Soup**  
and  
**Johnny Cake**  
**13 February 2003**  
**Mayfair Mall Meeting Room**  
**6:30 Library Open**  
**7:30 Meeting**  
**8:00 Eats**

*Items for Sale*

Back Issues of Quarterly, \$3.00 each plus \$1.50 postage and handling  
Special Issues of the Quarterly, (Juneau), \$4.00; (Rebellion Losses, \$5.00; plus \$1.50 postage and handling

RESEARCH PAPERS (Guides to the use of bibliography of available research materisl)

Leboeuf, \$1.00 plus \$1.00 postage and handling  
Loiselle Quebec Marriage Indexes, \$1.50 plus \$1.00 postage and handling  
Tanguay, \$1.50 plus \$1.00 postage and handling  
Bibliography of New Brunswick Research, \$1.50 plus \$1.00 postage and handling  
Surname Lists, \$2.00 plus \$1.00 postage and handling  
Historical Timeline—Canada 1497-1949, plus \$1.50 plus \$1.00 postage and handling

Noua Nous en Souvenons, (alphabetical listing of descendants of French Canadians and Acadians which have abeen contributed by our members) \$8.00 plus \$2.00 postage and handling  
We Remember, (Vol. II of the above) \$8.00 plus \$2.00 postage and handling  
QUARTERLY INDEX for the first Six Years, 43.00 plus \$1.50 postage and handling  
QUARTERLY INDEX for Vols. 7-10, \$3.00 plus \$1.50 postage and handling

Packet of 39 genealogy forms, \$5.00 plus \$3.00 postage and handling  
Loiselle Search—One marriage from Loiselle Index, \$2.00 plus S.A.S.E  
T-Shirts: M,L,XL \$15.00; XXL \$17.00 plus \$2.50 postage and handling



# QUARTERLY

Volume 17 No. 3

Spring, 2003

## From the President

Election results are in - 47 ballots were returned. This was the highest ballot return rate we have had in recent memory. MERCI BEAUCOUP!!!

You have elected as President Kateri (Teri) Dupuis, Recording Secretary Louis DeMers, and Director-at-Large James (Jim) Gaboury. I welcome Jim back to the Executive Board.

I would like to thank Lori Damuth for her term as outgoing Director-at-Large and Chairperson of the NGS committee. She took on a very large undertaking with the NGS booth last year and did a stellar job. MERCI BEAUCOUP!!!

Committee positions are open to all. Please let me know on which committee(s) you would like to serve:

- Technology
- Publications
- Travel
- Publicity
- Library
- Programs
- Sunshine
- Audit
- Historical
- Mentors
- Mailing
- By-Laws Review
- Sales
- Surnames List

With the beginning of 2003, I would like to take this opportunity to explain my objectives, as President of the FCGW, for the next two years.

My **primary** goal is getting someone(s) to learn the ins and outs of the mailing of the *Quarterly* from Marilyn Bourbonais. She has done this job with such efficiency for so many years that none of us think twice about it. Yet, Marilyn needs help. There are some technicalities of the mailing process that are not difficult but do need explanation before another person can do the job. So, if you can help Marilyn, please let me know.

My **second** priority is to increase our membership. I would like to see twenty-five or more new members join us before this membership year concludes in June 2003. If every present member would spread the word about the FCGW to their friends, family and fellow genealogists, this goal could become a reality.

**Thirdly**, I would like to see a huge sales increase. We have increased the sale of our buttons considerably this year. We need to sell more. Hopefully sales of the book, *French Canadian Sources*, will be brisk. We have a large supply of T-shirts to sell. By attending several genealogy conferences and workshops we hope to attain this goal.

With your help, we can make the FCGW the best it can be. MERCI BEAUCOUP!!!

Kateri (Teri) Dupuis 414-443-9429  
kdupuis@wi.rr.com

## **RECRUIT OF 1659**

Joyce Banachowski

The group of recruits in 1659 were sponsored by the Société Notre Dame de Montreal, the Sulpician order and the friends of the Hôtel Dieu de Montreal. The Associés de Montreal were interested in attracting soldiers and girls or women to eventually become wives. The Séminaire de Sulpice with the aid of M. de Queylus and M. Souart was interested in bringing land clearers, artisans and women. The Hôtel Dieu, through Jeanne Mance, was interested in procuring three hospitalières, marriageable girls and families, especially from Marans, Saintonge. Marguerite Bourgeoys was looking for women to work in her school. Claude Robutel, Urbain Bandereau dit Graveline and Michel Bouvier had formerly been in New France and were now returning. There were 47 women

and 62 men in the recruit. Besides providing settlers, the Recruit of 1659 assured the existence of the Hospitalières and the Congregation of Notre Dame.

On 27 January 1657, Jeanne Mance had fallen and had broken and dislocated her right arm. She was unable to get effective medical treatment and by the summer of 1658, she had no use of the arm and was in pain. Marguerite Bourgeoys who had just arrived in Montreal a few years earlier, 1653, was to accompany and give Jeanne assistance. Marguerite Bourgeoys who had just started her 36 x 18 foot stable school on 30 April 1658 was hoping to recruit two women to work in her school. The women she recruited became the beginning of the Congregation of Notre Dame, a secular

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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage and culture.  
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religious group, which played an important part in the development of Montreal.

On 29 September 1658, Jeanne Mance and Marguerite Bourgeoys left New France bound for La Rochelle, France. Jeanne Mance had a twofold purpose for going—to get medical help for herself and to recruit more women as nursing women to work in their hospital in Montreal. She also found families from Marans in Aunis to settle in Montreal. Marguerite Bourgeoys needed women to work in her schools. She also recruited marriageable women and soldiers.<sup>1</sup>

The two women departed at the end of the season. The crossing to La Rochelle, France took two months. The majority of shipmates were Huguenots with the exception of Mance and Bourgeoys and five or six men. There was no priest. The Huguenots sang their hymns morning and evening and often during the day. The two women spent most of their time in the gunroom. When they reached French waters, they approached the Huguenots and suggested that if the hymns did not stop they could be reported.<sup>2</sup>

Unknown to them, a new bishop had been appointed in Paris. Francois de Montmorency Laval had been appointed as vicar apostolic of New France with the title of Bishop of Petraea. The Jesuits had suggested Laval after their disappointment on the appointment of Abbé de Queylus as second vicar general in 1657. New France had been experiencing jurisdictional conflict between the two offices. De Queylus had replaced a parish priest and had made inflammatory sermons against the

<sup>1</sup> Godbout O.F.M., P. Archange, Les Passagers du Saint-André, Montreal, 1964, p. 2.

<sup>2</sup> Simpson, Patricia, Marguerite Bourgeoys, Mc-Gill Queens University Press, Montreal, 1997, pp. 130-131.

### Meeting Schedule

Meetings are held every second Thursday of the month in the Community Room, G110, at Mayfair Shopping Center. Enter at the Northeast mall door off the covered parking area. About half way down on the right you will see a door leading to the elevator and staircase. Go down one floor.

April 10: Chris Winters, Maritime artist, ship wreck photographer, veteran diver and expert on Great Lakes maritime history, will speak on "Ghost Ships on the Great Lakes: with Emphasis on Ships Carrying Immigrants"

May 8: We will be meeting at the Golda Meier Library (American Geographic Society Collection on Level 3), at 7:00. Jovanka Ristic will present "Introduction to Resources at the Library." Emphasis will be on Early French-Canadian Maps.

June 12: Erick Bond will speak on Photo Graphics, Photo Retouching, Color Correction, Restoration and Preservation. Bring your photographs that need restoration for evaluation.

July 10: Rendezvous Meeting: Help and Library work

Jesuits. The Jesuits had done more for the colony than any other group and with their yearly reports which were published as the Jesuit Relations, it was felt the Jesuits should not be antagonized any more than they had. De Queylus had also come to Jeanne Mance just prior to her departure, with two Quebec nuns. He said they were capable of working in the hospital and needed shelter. They were taken in and made comfortable. Mance knew he was attempting to replace her order at the Hôtel Dieu with another order from Quebec. Mance then went to Maisonneuve who was surprised and

annoyed at what de Queylus was attempting to do. Instead of allowing the two nuns to operate the hospital in her absence, Mance gave that duty to a secular widow, Madame de la Bardillière.<sup>3</sup>

Marguerite Picard was placed in charge of the stable school during Marguerite Bourgeoys's absence. The two Quebec nuns were placed in the position of instructing the children in Bourgeoys's stable school.<sup>4</sup>

Upon arrival in La Rochelle, the two women left almost immediately for La Flèche. The rough roads and the jolting carriage put Jeanne Mance in even more pain. She had to be carried on a litter. Before reaching La Flèche, they stopped at a shrine in Saumur and a hospital operated by the nuns de La Flèche at Baugé.

Upon arrival at the convent at La Flèche, Jeanne Mance received a cold reception from Dauversière, the founder of their community at La Flèche. He had heard from earlier arriving ships of the appointment of the two nuns at their Montreal hospital. He felt the two from Quebec would not have gone to Montreal without the consent of Mance and that Jeanne Mance was abandoning the Montreal project. In addition, de Queylus had sent a letter with Bourgeoys for Dauversière in which he stated that everyone in Montreal wanted the hospitalers of Quebec to take over the hospital. The two women were finally able to convince Dauversière what had actually been said; they had no intention of giving up, and they wanted him to continue sending women from La Flèche. To further convince him, Jeanne Mance went to Paris to get the continued

backing of her benefactor, Madame de Buillon.<sup>5</sup>

#### Marguerite Bourgeoys' Recruitment

This gave Marguerite Bourgeoys an opportunity to seek recruits for her school. She went to her hometown of Troyes. There she visited friends and relatives. She went to the secular group, the Congregation of Notre Dame de Troyes, of which she was a member with the hope of getting recruits for her school. Two of its members volunteered to go to Montreal—a former associate, Catherine Crolo, and Edmée Chastel. A third woman from Troyes—Marie Raisin—also joined the group. Later a fourth, Anne Hioux, joined them in Paris.<sup>6</sup>

The contracts of Catherine and Edmée were drawn up by Edmée's father, Edgar Chastel in his home. Prior to writing up the contracts, Edgar Chastel was concerned for his daughter. He questioned Marguerite Bourgeoys as to how they would be cared for. She replied they had the stable school and she promised them bread and soup. After talking to the bishop he agreed to his daughter's going. To help provide comfort and safety for his daughter, he arranged for a chest for her clothes and a box for her linen. He wrote to all the places she would pass to give her help if she needed to return to Troyes if she changed her mind, and he had her sew 150 livres in gold pieces in her corset without telling anyone, so that she or the whole group could return to Troyes if they wished. (It was two years before she told Marguerite Bourgeoys about the hidden livres.)<sup>7</sup>

Marie Raisin, the youngest of the group, was a minor and had to have

<sup>3</sup> *Ibid.*, p. 132.

<sup>4</sup> Gagné, Peter S., *Before the King's Daughters: The Filles à Marier, 1634-1662*, Quintin Publications, Pawtucket, RI, 2002, p. 31.

<sup>5</sup> Simpson, *op. cit.*, p. 134.

<sup>6</sup> *Ibid.*, pp. 138-139.

<sup>7</sup> *Ibid.*, p. 141.



the permission of her father which she finally received after much pleading and weeping. Her father had a contract drawn up for her in which he gave 1,000 livres for the trip and her clothes. However, Marguerite Bourgeoys took only 300 livres. Every year after, he sent 35 livres of the remaining 700 until he died when his son, Nicolas, continued until he died. At the death of Nicolas, an additional bequest was made.<sup>8</sup>

Marguerite had the three recruits she wanted. However, a fourth would join later, in Paris. Anne Hioux, an orphan, was the 21 year old niece of Pierre Blondel, procurator for the Hospitallers from La Flèche. It was probably through him that Anne heard about and met Marguerite Bourgeoys.<sup>9</sup> Two others joined Marguerite's group. One was Marguerite Maclin, an orphan who was entrusted to Marguerite Bourgeoys by Dauversière. She was to live with the Congregation of Notre Dame until she found a suitable husband in Ville-Marie (Montreal). The second was a young man, a student, who volunteered to be a *donné* to the congregation. On board the ship he suffered from dysentery. He died at the congregation house two years after his arrival in Montreal. (His name is not definitely known. Archange Godbout felt he was Richard Pajot because this name is on the passenger list, but there is no record of him in the colony.) Before leaving Paris, other women joined Marguerite Bourgeoys to go to New France. In her writings, Marguerite Bourgeoys said, "We were in Paris, sixteen women bound for Montreal."<sup>10</sup>

#### Jeanne Mance and the Recruitment

Meanwhile, Jeanne Mance had seen several doctors including the personal

physician of Louis XIV. They all agreed, there was nothing they could do for her. She resigned herself to accept her painful burden. She decided to go to St. Sulpice to pay respect to the remains of her friend, Olier, its former superior. Olier's body was entombed in the private chapel of the seminary and his heart was enshrined in the superior's room. Because women were generally not allowed in the chapel, she was told by the superior, to discreetly wait there while he said mass and would return with the heart afterward. When Jeanne touched her arm to the reliquary holding the heart, she was miraculously cured.<sup>11</sup> Immediately afterwards, she wrote about her experience. She then wrote to Marguerite Bourgeoys about her cure.

Jeanne Mance's objective was to recruit Hospitallers of St. Joseph of La Flèche as nursing nuns for the Montreal hospital. She met opposition of the Jesuits, of de Queylus, and of Bishop Laval. Before leaving Montreal, Mance had been directed by de Queylus to seek backing from the Duchesse d'Aiguillon, patron of the Hôtel Dieu, Quebec. Mance approached her, but the Duchesse refused. However, Madame Buillon, former backer of Mance, gave full support to Jeanne Mance. She gave Jeanne 22,000 livres—20,000 was immediately sent to la Dauversière, procureur of the Hospitallers of La Flèche.<sup>12</sup>

On 29 March the contract was signed between the Société de Notre Dame and the Hospitallers de La Flèche with the notary, Marreau. In it was the provision for three hospital nuns and one lay person to go to the Montreal hospital. Jeanne Mance was to be administrator of the hospital for life. After her death, the position was to be

<sup>8</sup> *Ibid.*, pp. 142-143.

<sup>9</sup> *Ibid.*, p. 143.

<sup>10</sup> *Ibid.*, pp. 143-144.

<sup>11</sup> *Ibid.*, pp. 136-138.

<sup>12</sup> *Ibid.*, pp. 144-145.

held by two administrators who were to be elected for three year terms. Judith Moreau de Brésoles, Catherine Macé, and Marie Maillet were the three nuns to be sent. They were accompanied by a servant and two young women who were interested in joining their community. (After arrival in Montreal, these two married.)<sup>13</sup>

It was decided Jeanne Mance would meet them in La Rochelle. Before the women left from La Flèche, rumors were spread that the women were going against their will, and the people of the town tried to prevent their leaving for La Rochelle. The Montrealers who were sent to accompany them, had to ride through the crowds with drawn swords to get them to clear a path. There has been speculation as to who and why the rumors started, but no one really knows. By the time Marguerite Bourgeoys, Jeanne Mance and those they recruited arrived in La Rochelle, other women had joined to make the journey to Montreal.<sup>14</sup>

They had more problems to face. A representative of Bishop Laval had told the nuns who were to serve Hôtel Dieu that they would not be allowed to disembark when they arrived in New France and would be sent back. In addition, Captain Jean Poulet of the ship, The Saint-André, decided to increase the prearranged cost for feeding and transporting each person and their belongings, from 50 livres each to 175 livres each which he wanted in advance. He thought that Marie Raisin should return to Paris and get the total sum from her father. After a time, Jeanne Mance and Marguerite Bourgeoys were able to make arrangements with the captain.<sup>15</sup> Mance compromised and agreed to pay 75 livres for the adults and young

men, 50 livres for adolescents and 25 livres for young children.

The costs for passage and food for the families were as follows:

for Olivier Charbonneau, his wife and daughter, 175 livres  
for Simon Cardinault, his wife and two children, 225 livres  
for Pierre Goyer, his wife and a daughter, 175 livres  
for Jean Roy and his wife, 150 livres  
for Mathurin Thibaudeau, his wife and four children, 350 livres  
for Jean Racaud, his wife and three children, 275 livres  
for Pierre Guiberge, his wife and two children, 225 livres  
for Elie Beaujean, his wife and two children, 225 livres.<sup>16</sup>

In addition, Mance had to pay 197 livres 8 sols to Daniel Guerry for the lodging and feeding of the families (with the exception of the Racaud's) at Grâce de Dieu, La Rochelle. The Racaud family cost 10 livres at L'Hôtellerie de Pierre Pots in La Rochelle.<sup>17</sup>

With the backing of the contracts she had made with the seven families, she had recruited for Montreal, Jeanne Mance was able to borrow money from a merchant. This agreement was signed 25 June 1659. Marguerite Bourgeoys gave two promissory notes, one on the Congregation of Notre Dame de Montreal and the second on Edme Raisin if the note had not been paid by the time of the return of the ship.<sup>18</sup>

After three months delay, on 29 June, everyone boarded The Saint-André. The ship left La Rochelle 2 July. The Recruitment of 1659 was the last large recruitment undertaken by the Société de Notre Dame for Montreal. The

<sup>13</sup> *Ibid.*, pp. 145-146.

<sup>14</sup> *Ibid.*, pp. 146-147.

<sup>15</sup> *Ibid.*, p. 147.

<sup>16</sup> Godbout, *op. cit.*, p. 2.

<sup>17</sup> *Ibid.*, p. 3.

<sup>18</sup> Simpson, *op. cit.*, pp. 147-148.

archives of Hôtel Dieu, Montreal gives 109 as the number whose passages were paid or guaranteed by those who directed the recruitment.<sup>19</sup> This included the passage of Mance and Bourgeoys.<sup>20</sup>

### The Voyage to New France

Accommodations on The Saint-André were the cheapest available. Jeanne Mance shared a cabin with the hospitallers and the two who were aspirants to the community. They ate at a private table. Two Sulpician priests shared a private cabin. Marguerite Bourgeoys and her companions shared their quarters and living conditions with the group of women going to Montreal. Food was prepared by one of the sailors. It was not very appetizing or clean and scarce. Those who could afford it, brought their own food, livestock, on board the ship, and cooked it themselves, but this didn't last the voyage. Besides the poor food and cramped accommodations, there always was the fear of ships of England or Holland attacking them.<sup>21</sup>

In addition, The Saint-André had been used two years prior to this voyage as a military hospital ship. It had not been disinfected. As a result, the plague broke out on board the ship shortly after leaving port. Nearly everyone contracted the plague to some degree. Two Sulpician priests on board—Guillaume Vignal and Jacques de Le Maistre—ministered to the dying and assisted with the burials of the dead at sea. The bodies would be wrapped in their own blankets and lowered into the sea. Throughout the voyage, Marguerite Bourgeoys acted as guardian and mother to the women and recruits as well as a spiritual

consoler for the sick and dying. Sister de Brésoles and Sister Maillet assisted in caring for the sick. Sister Macé was too ill to help. Near the end of the voyage, when she was getting better, she was assigned to care for the more important dignitaries.<sup>22</sup>

Among those struck with the plague were Mathurin Thibaudeau, his wife, Catherine Auard, and three of their four children, Catherine, Jacques, and Jeanne. The youngest, Marguerite, was only a few months and was still nursing. Those traveling with Marguerite Bourgeoys cared for the infant although the majority would rather have tossed her into the sea. The three older children of the Thibaudeau's died of the plague and were buried at sea. When the parents were starting to recover, the infant was returned to them. However on their way to Montreal, the infant was left too close to a fire which was made to warm the group and the infant's back was badly burned. Marguerite Bourgeoys once again took care of the infant, but had no ointment to treat the burns. When they arrived in Montreal, the child was given to a wet nurse, but the child died shortly after.<sup>23</sup> Eight to ten died on board The Saint-André. Others died after they reached land, raising the toll to about eighteen.

On 8 September 1659, the passengers of The Saint-André disembarked in Quebec. Four of the girls remained in Quebec city. The others remained for a few weeks until they renewed their strength. They arrived in Montreal on 29 September 1659. Upon arrival in Montreal, the new colonists stayed in the Montreal warehouse just as the recruits of 1653 had done. Some of the girls were placed in the Montrealers' homes. Twelve of the marriageable girls stayed with

<sup>19</sup> Massicotte says there were about 200 not counting the crew.

<sup>20</sup> Simpson, *op. cit.*, p. 149.

<sup>21</sup> *Ibid.*, p. 150.

<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.*, pp. 150-151.

Marguerite Bourgeoys in the loft of the stable school where they slept next to one another on straw mattresses. Marguerite Bourgeoys continued to act as mother and adviser. The girls turned to her for guidance in choosing a husband. Between their arrival in Montreal in September 1659 and August 1660, the twelve girls were married.

Marguerite Maclin, the young girl who was placed in Marguerite Bourgeoys's care by Dauversière was married in October 1662 at the age of 14. The fourteenth young woman, Magdelaine de Fabrecque, age about 23, who arrived in 1659 died fifteen days after arriving in Montreal.<sup>24</sup>

<sup>24</sup> Chicoine, C.N.D., Émelia, *La métairie de Marguerite Bourgeoys*, fides, Montreal, 1986, pp. 54-55.

### Inventory of Goods

When Magdelaine de Fabrecque was buried 5 October 1659 at the Hôtel Dieu, Montreal, she had no family. An inventory of her belongings found in the home of Marguerite Bourgeoys was drawn up by the notary, Basset, on 15 November 1659. It is interesting to note the items this young woman brought with her from France in preparation for a possible marriage. The following list of her belongings was extracted from a translation of the *inventaire* by Peter S.Gagné in *Before the King's Daughters: The Filles à Marier, 1634-1662*, p. 336.

After the inventory, her possessions were turned over to Jean Gervaise who was the receiver of gifts and fines of the parish. Her possessions included a round topped trunk which was locked with a key, estimated value, 15 livres. In it were the following items and their estimated value.

Item Description	Estimated Value
A black dress made of Dutch camlet (a combination of wool or goat's hair and silk)	46 livres
A black and gold sponge cloth nightgown with a simple lace fringe	30 livres
A dress of gray camlet	30 livres
A short sleeved blouse of white London serge	10 livres
A white linen camisole (under bodice)	3 livres
A quilted bodice	6 livres
A blue ferrandine skirt with black lacework	8 livres
A small square mirror in red leather	30 livres
Two black caps, one taffeta and one crepe	4 livres
A black muff of dog skin	3 livres
5 large square kerchiefs	4 livres
A small black lace neckerchief	5 sols
A green serge skirt, in poor condition	40 sols
A kerchief with a stripe made of French lawn linen and 2 lace headdresses	25 livres
6 winged coifs, as tall as they are wide	40 sols
2 pairs sheepskin gloves	30 sols
2 pairs women's shoes	10 livres
A small amount of gray and white ribbon, some satin colored ribbons, some white and colored hemp string, white <i>despinay</i> , a block of soap, a white linen collar	5 sols

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## PASSENGERS OF THE SAINT-ANDRE THE RECRUIT OF 1659

The recruit of 1659 was made up of families, marriageable women, soldiers for the protection of Ville Marie, engages to some of the men of Ville Marie (Montreal), clergy, volunteers from the order of St. Joseph de La Flèche to work at the Hôtel Dieu, Montreal, and volunteers to work for the Congregation of Notre Dame in its schools. Some of the engages came with their families. Two men, Urbain Bandereau dit Graveline and Michel Bouvier, had been in the Recruit of 1653. After their contract expired, they returned to France. In 1659 they joined the recruit to return to New France. Claude Robutel, Sieur Saint André had returned to France in 1656 and married in 1659. He and his wife returned on The Saint-André along with the Recruit of 1659. Two women went to New France to join their husbands.

Following is a list of passengers of the Saint-André. The list and information on the passengers was extracted from P. Archange Godbout, O.F.M.'s book, Les Passagers du Saint-André, Montreal: La Recrue de 1659. (Listed in the bibliography.) There is much more information given in this source. If you have any ancestors in this group, it would be advisable to check this source. The list includes all the passengers—the recruits, Jeanne Mance, Marguerite Bourgeoys and others who were passengers.

Name	Additional Information and Comments	Place of Origin
Alton or Halton, Etienne, Thoinette	Daughter of Francois and Antoinette Parilly; Engagée to Claude Robutel; She married 7 January 1660 to Martin Hurtubise	La Flèche, Anjou
Augrin, Jean	Engaged 26 June 1659 for 50 livres a year to Jacques Mousnier, merchant. He agreed to be clearer of land. He returned to France.	Commer, Bas-Maine
Averty dit Langevin, Julien	Engaged at La Rochelle 8 June 1659 by la Dauversière to de Queylus for 5 years with an advance of 75 livres; locksmith; His parents were Julian and Jeanne Veron.	St-Thomas, La Flèche, Anjou

Bailly dit Lafleur, Francois	Engagement on 8 June 1659 by la Dauversière to de Queylus; master mason and building contractor; he came with his wife, Marie Fonteneau and his father-in-law, Jérémie Fonteneau, who died during the voyage.	La Rochelle
Baudreau dit Graveline, Urbain	Had been in recruit of 1653 & returned in the 1659 recruit for Jeanne Mance	
Beaujean, Elie-Joseph	Engaged with Jeanne Mance on 5 June 1659; he came with his wife, Suzanne Coignon, and daughter—Suzanne, 2 or 3yrs.; he promised to reimburse Mance 225 livres for passage for his family and his brother-in-law	La Rochelle
Bériaud, Jacques	Engage of de Queylus; mason	
Bloys, sieur de Servigny, Julien	Engaged by Dauversière for l'abbe Souart to receive salary of 70 livres a year for 5 years; son of Julien and Radegonde Marchand.	Clermont, Maine
Bonnin, Jacques	Engage on 21 June 1659 at La Rochelle for 3 years at 60 livres a year to Jeanne Mance; died at sea	Ollé, Eure-et-Loire
Bourgeois, Marguerite	Founder of Congregation of Notre Dame; she brought Sisters Chastel, Crolo and Raisin and hired Richard Pajot.	Troyes
Bourget, André	Engaged 8 June 1659 by Dauversière for de Queylus, for 3 years at 100 livres a year; mason and stone cutter	La Rochelle
Bouvier, Michel	Engaged in La Rochelle for 3 years to Claude Robutel at 80 livres a year; master mason (Had been a part of 1653 recruit)	La Flèche
Brigeat, Claude	One of soldiers for fort of Ville Marie	Ligny-en-Barrois, (Meuse)
Brotier, Jean	Engaged at La Rochelle 27 June 1659 to Francois Perron and Michel Desorcis for 4 years at 25 livres a year; he died at sea, 18 years old; son of Pierre, laborer and Anne Chapotte	D'Aytré, Aunis
Cardinal, Simon	Came with his wife, Michelle Garnier*, & two sons—Jacques, 5 years and Jean, 1 year. Engaged 5 June 1659 by Demontreau, notary of La Rochelle to Jeanne Mance. The sum of 225 livres was returned to Mance 10 November 1669.	Marans
Cellier, Jean	Engaged 8 June 1659 by Demontreau, notary of La Rochelle to Sister Judith Moreau to serve at Hôtel Dieu at a salary of 75 livres a year. He was a clearer of land.	Riom, Auvergne
Charbonneau, Olivier	Came with his wife, Marie Garnier*, and daughter, Anne; engaged on 5 or 25 of June 1659. He agreed to reimburse Mance 175 livres for their passage. On 10	Marans

	November 1669, there was a quittance for that amount.	
Charles, Catherine	One of marriageable girls of Mance; married Urbain Jetté 26 Oct 1659; daughter of dec. Samuel and Francoise Cochet or Cocher.	Charenton near Paris
Charrier, Elie	Engaged 27 June, 1659 by Abel Cherbonnier, notary of La Rochelle by Francois Perron and Michel Desorcis, merchants, to serve Mathurin Gagne, habitant of Beaupre, for 80 livres a year with an advance of 35 livres; a tanner (there was no trace of this engagement in Canada)	Herbiers, Poitou
Chastel, Edmée (Aimée)	Came with Marguerite Bourgeoys to join Congregation of Notre Dame	Troyes
Cochelier, Respin (Crespin?)	29 years of age; a wood joiner; Engaged 11 May 1659 for 3 years to Ursulines at Quebec for 110 livres a year, received 40 livres in advance	Clermont, Beauvoisis
Coignon, Antoine	Brother-in-law of Elie Beaujean and brother of Suzanne; domestic to Seminary, Montreal (See Beaujean)	
Coudart, Jean	Mason and stone cutter; Engaged for 3 years at 100 livres a year by Demontreau, notary of La Rochelle, to la Dauversière acting for de Queylus.	La Rochelle
Courtemanche dit Jolicoeur, Antoine	Engaged 8 June 1659 by Demontreau to la Dauversière acting for l'abbe Souart for 5 years at 65 livres a year.	
Crolo, Catherine	40 years of age; was of convent of religious of city of Troyes and one of founders of Congregation of Notre Dame, Montreal	
Cuillerier dit Léveillé, René	19 or 20 years old; hired to go with Sister Judith Moreau to serve at Hôtel-Dieu for 75 livres a year on 8 June 1659 at La Rochelle	Verron
Dardenne, Marie	Daughter of Pierre and Guillette Chaigne; Wife of Jacques Beauchamps for Souart; went to Montreal to join her husband. (They had married 29 October 1656 at Notre-Dame de Cognes, La Rochelle.)	La Rochelle
Davignon, Noël	Engaged 12 June to Jeanne Mance by Demontreau for 3 years at 100 livres a year; master mason and stone cutter	La Rochelle
Delaplace	Soldier for the fort	
De La Vigne,	Soldier for the fort	
De Lugerat dit Desmoulins, ^ Pierre	Carpenter; Engaged 5 June 1659 by Demontreau; Came with his wife, Jeanne Crespault or Crépeau, and her son, Antoine Regnault, age 13, by former marriage to Guillaume Regnault or Renaud. (Jeanne was from de Bray in parish St-Georges d'Oléron, Saintes); to repay Mance 225	Gemozac, Saintonge

	livres for their passages.	
De Rié, Gabriel	Engaged by Dauversière for de Queylus; was killed by Iroquois 2 years later	
De Rouvré,	Soldier of the fort	
De Vennes or de Veine dit Chagnolet, Gilles	42 yrs old; engaged on 8 June 1659 by Dauversière, contractor for de Queylus, for 3 years at 100 livres a year; mason and stone cutter; promised to clear land	
DuVerger, Francoise	Parents: Jean-Jacques DuVerger and dec. Suzanne de Laval; 23 years; one of marriageable girls, married Simon Galbrun (son of dec. Philippe and Jeanne Blanchet) 18 Nov 1659; sister to Suzanne, following.	St-Sulpice, St-Germain, suburb of Paris
DuVerger, Suzanne	Sister of above; 19 years; one of marriageable girls; married 2 Aug 1660 to Marc-Antoine Galibert dit Coulombiers, son of dec. Pierre and Francoise Faidie of Faugerelles, diocese of Agen.	St-Sulpice, St-Germain, suburb of Paris
Fabrequet, Madeleine	Recruit of Mance and Bourgeoys; 23 years; died 15 days after arrival in Montreal	
Fezeret, Claude	Locksmith returning to Quebec; Engaged 8 June 1659 by Demonteau for Dauversière, agent for de Queylus; came with his wife, Suzanne Guilbaut and son, René, 17. Was to reimburse 225 livres for passage plus 100 livres for expenses to de Queylus; (Suzanne had accompanied Claude to Canada twice.)	Notre Dame de Cogne, La Rochelle
Gabriel, Suzanne	Claude Robutel, Sieur de St-André came to Paris to marry Suzanne; contract of marriage was 27 Feb 1659 (daughter of dec. Charles, Sieur de Fontenelles and Suzanne Marchand)	St-Germain-l'Auxerrois
Gauchet, Catherine	Her parents: Claude, Sieur de Belleville and Suzanne Dufeu; At La Rochelle, Catherine and Perine Picôté roomed together at the inn of Jacques Mousnier.	St-Sulpice, Paris
Goguet, Pierre	Came with his wife, Louise Garnier* and their daughter, Marie Goyet, age 1 or 2 years. He was to reimburse Jeanne Mance 175 livres for their voyage.	Marans, Saintonge
Grimaud or Grimaux, Jacques	Age 23; was engaged by the notary, Abel Cherbonnier of La Rochelle to Francois Perron and Michel Desorcis, merchants for 75 livres a year and 55 livres in advance	Champigny-le-Secq
Guiberge, Pierre	Came with his wife, Mathurine Desbordes and two daughters, Jeanne and Marie. His wife, Mathurine, was from D'Aunalles, parish of Marans; He was engaged by Demontreau, notary of La Rochelle on 5 June 1659. He was to reimburse to Jeanne	La Rochelle



	Mance 225 livres for their passages. Pierre died while at sea. His daughter, Marie may also have died on the voyage. There is no trace of her in Canada. (His wife remarried Pierre Bessonnet on 3 May 1660. She discovered he was a bigamist and the marriage was annulled. She married again to Michel Bouvier at Montreal 16 August 1663. She had 2 children by Guiberge, 1 by Bessonnet and 4 by Bouvier)	
Hardouin dir La Fantaisie, Etienne	Was engaged on 8 June 1659 for 5 years By la Dauversière as agent for l'abbé de Queylus.	Clermont, Auvergne
Hiou, Hyoux, Iou, or You, Anne	Upon arrival entered the Congregation of Notre Dame with the name Sister Ste-Claire. She was the first recruit for the community.	Paris
Hodiu or Odiau, Urbaine	Came with her mother, Marie Mousnier or Meunier, to rejoin her father, Sébastien Hodiau who had been living in Montreal since 1650. (Urbaine married Urbain Brossard, mason of La Flèche, on 19 April 1660.)	La Flèche, Sarthe
Huet, Antoine	Engaged by la Dauversière at the expense of de Queylus. There is no trace of him in Canada and it is believed he may have died at sea.	
Imbert	A soldier for the fort. Probably died on the voyage	
Laval dit Duval, Jacques	Engaged on 21 June 1659 for 3 years by Demontreau, notary of La Rochelle for Jeanne Mance	Paris
Leblanc, Jean	Engaged at La Rochelle on 8 June 1659 by the notary, Demontreau, in respect for Claude Robutel; hired as a land clearer	La Flèche
Le Breuil or Dubreuil, Louise-Thérèse	One of young girls recruited by Mance as marriageable. Her Parents: dec. Jean Lebreuil and Marie Lecomte ; She signed a marriage contract with Sylvestre Vacher dit St-Julien, carpenter, on 3 October 1659. The marriage never took place because on 26 October, Sylvestre, age 37 was buried having been killed by the Iroquois at Lac aux Loutres. Fifteen days later, on 11 November, she signed another marriage contract with Marin Daniau dit Sully, 38, widower of Marie Hogu. They were married 24 November 1659.	Sougéal near St-Malo
Le Camus, Elisabeth or Isabelle	One of marriageable young girls recruited by la Dauversière. Daughter of Pierre Le Camus, merchant in Paris, parish of St-Saveur and Jeanne Charles. She was 14	Paris

	years and married on 26 Oct 1659 to Louis Guertin dit Le Sabotier, son of dec. Louis and Georgette Leduc of parish of Daumeray	
Legal, Noël	Wood joiner; Engaged by Abbé Vignal on 19 May 1659. He was to serve Vignal and others of the seminary for 80 livres a year.	Conquet, Bretagne
Lemaistre, Denise	22 or 23 years; Daughter of Denis and dec. Catherine Desharnie or Desharne; Was recruited at Paris by Jeanne Mance as a wife for the colony. In Montreal, she signed a contract of marriage with André Heurtebise, 29 years, of diocese of Mans. He died at the hospital before the marriage took place and was buried 2 Dec 1659. A month later, 26 Jan 1660, Denise married Pierre Perras dit Lafontaine, cooper and son of dec. Pierre and Jeanne Lanier of St-Jean-du-Perrot, La Rochelle.	St. Paul parish, Paris
Lemaistre, Jacques,	Priest of Saint Sulpice who went to the seminary in Montreal	Normandy
Le Picard	He was mentioned as wood joiner of Vignal (However, Massicotte was unable to locate his engagement.)	
Le Prestre, Jacques	Was engaged by Demontreau, notary of La Rochelle for de Queylus on 8 June 1659 for 5 years for a salary of 60 livres a year as wood cutter and land clearer.	Laureau or Le Louroux Beconnais, Maine-et-Loire (near Angers)
Lotier or Lotière, Catherine	Daughter of dec. Adrien Lotier, master painter at Paris and Anne Desdames; one of marriageable girls recruited by Jeanne Mance. She married 25 Nov 1659 to Adrien Légier, son of dec. Louis and Perrette La Caille of Ste-Marguerite-sur-Duclair, diocese of Rouen.	St-Sulpice parish in St-Germain, suburb of Paris
Macé, Sister Catherine	40 years old; One of religious hospitalliers who came with the recruit. She made her profession in 1659.	
Maclin, Marguerite	12 years of age; put in the care of Marguerite Bourgeoys' Congregation of Notre Dame House until she would marry. Her parents were dec. Nicolas and Suzanne; at age 14, she married Jean Cicot or Chiquot at Montreal 23 October 1662. Jean Cicot was from Dolus, Ile d'Oléron.	Notre Dame de Sezanne, Brie
Magné	Engage of Jeanne Mance	
Maillet, Sister Marie	One of the religious to work at the hospital; she professed in 1659.	
Mance, Jeanne	Administrator of the hospital in Montreal. She recruited and accompanied 10 young girls and 9 men as engages (the group of Marans).	

Marchand, Catherine	One of the marriageable girls; her parents were dec. Pierre and Geneviève Lespine. She married Laurent Archambault, carpenter and native of Dompierre-sur-Mer, at Montreal 7 January 1660.	St-Sulpice parish, St-Germain, suburb of Paris
Mareteau, Jacques	Came with his son, Mathurin; they were masons and stone cutters. They were engaged by la Dauversière, agent for de Queylus, for 2 years at 140 livres a year. Jacques probably died at sea.	La Rochelle
Martin, Marguerite	No trace of her in New France. She probably died on the voyage.	
Martineau, Jehan, Jean	Engaged by la Dauversière, agent for Souart, on 8 June 1659 for 5 years at 70 livres a year.	St-Germain du Val, Sarthe
Mathieu, Jean	A butcher; engaged by Francois Perron and Michel Desorcis for 3 years at 75 livres per year and 55 livres in advance to serve Pierre Lefebvre of Trois Rivières. (Son of dec Jean and Isabelle Monnachau)	Coulonges, diocese of Angoulême or at Montignac, Charente
Métivier, Jacques	A mason and stone cutter engaged by la Dauversière for de Queylus for 3 years at 100 livres a year. (He died at the hospital of Montreal on 23 November 1659, two months after arriving.)	Born at La Rochelle
Millet, Jacques	Clearer of land and maker of vine trellises; engaged to Jacques Mousnier to serve at Montreal or Quebec for 3 years at 60 livres a year with free passage to return to France. The agreement was signed 30 June 1659. No trace of him can be found in Canada.	Parish of Bourneau, Bas-Poitou
Monnier or Mousnyer, Thomas	Recruited by Vignal. He was confirmed at Montreal in 1660, was a soldier in the first squad in 1663 and is mentioned in censuses of 1666 and 1667. Never married. Possibly he returned to France .	unknown
Moreau, Pierre	Engaged by Jeanne Mance on 21 June 1659 for 4 years. He died at hospital in Montreal at age of 18 and was buried 21 January 1661.	La Rochelle
Moreau, René	Hired by Dauversière on 8 June 1659 acting for de Queylus to serve at Montreal for 5 years. Probably he returned to France after May 1669.	Clermont, Auvergne
Nepveu dit Laverdure, Pierre	Engaged on 8 June 1659 by Dauversière acting for de Queylus for 5 years with an advance of 60 livres; seems to have returned to France	Béné, near Angers
Pajot, Richard	Engaged to Marguerite Bourgeoys; no trace of him, he may have died at sea	
Perroy, Robert	Engaged by Jeanne Mance for Montreal. In	

	1663 was soldier in 2 <sup>nd</sup> squad.	
Pérusseu dit Tapcas, Pierre	Engaged by Mance 5 May 1659; laborer; his parents were Thomas and Denise Fourgeau.	Asnières near St-Jean d'Angely
Picôté, Pierre, Sieur de Belestre	Joined the recruit and left his wife, Marie Pars, and two daughters in France. In 1662, he made the voyage back to France to get his family. In the 1681, his widow, Marie Pars and 4 children appear in the Montreal census.	Paris
Picôté de Belestre, Perrine	She was brought with Catherine Gauchet de Belleville by Jeanne Mance. She was the sister of Pierre, above. At Hôtel Dieu, she was a novice known as Sister Morin; on 2 Sep 1664, she married Michel Godefroy de Linctôt. Her parents were Francois, merchant, and Perrine Lambert.	Paris
Polo, Marie	Engaged at La Rochelle by Judith Moreau, superior of Hôtel-Dieu de St-Joseph on 18 June 1659. Her parents were dec. Etienne, nail maker, and Marie Nardine. She married at Montreal 25 November 1659 to Daniel Panier, carpenter, son of dec. Jean and Perrine Rousseau of St. Nicolas, La Rochelle.	St-Saveur, La Rochelle
Raisin, Sister Marie	One of those recruited for her school by Marguerite Bourgeoys. It appears she was from a wealthy family.	St-Jean, Troyes
Rebours, Marguerite	Daughter of Martin Rebours, merchant and bourgeois of Paris and of Suzanne Roussel; Recruited by Dauversière for the habitation of Montreal. She married 24 November 1659 to Pierre Raguindeau.	Paris
Regreny, Mathurin	Cooper, engaged by Francois Perron and Michel Desorcis, merchants to serve in Montreal for 3 years at 75 livres a year, with 55 livres in advance.	Ile de Re
Renaud dit Desmouolins, Antoine	Son of Guillaulme Renaud, laborer, and Jeanne Crépeau. He came on the recruit with his mother and her second husband, Pierre de Lugerat	Bray, parish of of St-Georges d'Oleron
Renouil, Jean	Engaged for Souart by Dauversière 8 June 1659 as a servant at Hôtel Dieu. He was a domestic at Hôtel-Dieu and on 21 November 1662, promised to clear land.	Mezeré, Maine
Robutel de St-André, Claude, Sieur de la Noue, seigneur of I'lle St-Paul	He had been hired to Maisonneuve as part of the 1653 recruit. He had returned to France in 1656 to recruit others for Villemarie. On 27 Feb 1659 he made a marriage contract with Suzanne Gabriel at Paris. She returned with him on <u>The Saint André</u> . At La Rochelle he hired Michel Bouvier and Jean Leblanc. His parents were	Franc, Boulonnais

	Jean, merchant, and Marguerite Branlay.	
Rouillé, Mathurin	Agreed without a contract to be a land clearer for de Queylus; was a companion of Robert Perroy.	
Jean Roy or Leroy	Engaged by Jeanne Mance 5 June 1659 to live in Montreal; he came with his wife, Francoise Bouet**. He was to give reimbursement of 150 livres to Mance for the cost of their voyage.	La Rochelle, (part of Marans group)
Saulnier or Du Verdier, Francoise	Daughter of Gilbert and Antoinette Torchein; 21 years; married 20 October 1659 to Pierre Lorrain.	St-Sulpice, St-Germain, suburb of Paris
Simon, Grégoire	Laborer; On 5 May 1659, engaged by Mance for 3 years at 60 livres a year	Mauguignère, parish of Benay near Civray in Poitou
Thibodeau, Mathurin*	Came with his wife, Catherine Aurard and four children, Catherine, Jeanne, Marguerite and Jacques. The parents of Catherine Aurard were Pierre and Pernelle Chevillon. They were engaged on 5 June 1659 at La Rochelle. They were to reimburse Mance 350 livres for the passage of the entire family. (The three oldest children—Catherine, Jeanne and Jacques died of the plague during the voyage. Marguerite died at age of 9 months shortly after their arrival in Montreal.) A fifth child, Marie, was born in Montreal.	Marans near La Rochelle
Trojault, André	A miller; engaged by Jeanne Mance on 21 June 1659 for 6 years; on 22 November 1662, he agreed to clear land.	I'lle d'Oléron, Diocese of La Rochelle
Truteau, Etienne	Carpenter; engaged for 3 years at 100 livres a year by la Dauversière for de Queylus on 8 June 1659. (ancestor of the Trudeau families)	Ste-Marguerite, La Rochelle
Vignal, abbé Guillaume	Assisted in the recruiting and assisted on board the ship when the plague struck. He arrived in Quebec on 13 September and became the chaplain of the Ursulines.	St. Aubin des Château, diocese of Nantes

^ On 5 June 1659, an engagement for Jean Racault and his wife, Renée Bouet\*\*, two daughters, Marguerite and Jeanne, and Antoine Pelletier, son of Renée Bouet, was signed to go to Montreal. Their passage was 275 livres. On 21 June they withdrew from the recruit and were replaced by Pierre de Lugerat and his family.

\*Michelle, Marie and Louise Garnier who married Simon Cardinal, Olivier Charbonneau and Pierre Gouget, respectively were sisters. The oldest was Marie. Catherine Aurard who was married to Mathurin Thibadeau was a cousin of Anne Charbonneau, daughter of Olivier Charbonneau and Marie Garnier. Olivier Charbonneau was a cousin of Hélène Daudin of Ile de Re who married Jean Deniau, one of the recruits of 1653.

\*\* Renée Bouet and Francoise Bouet, wife of Jean Roy, were sisters. A notarial act of Basset in 1678 stated that Simon Cardinal was an uncle of Francoise Bouet.

# **The Minnesota Doucet/Doucettes' of Jim Gaboury.**

## **Where They Came From, How They Got There, and More**

By Jim Gaboury

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Joseph Doucet, one of my early Doucet ancestors, was born in 1713, at Port Royal, Acadia. He was a son of Mathieu Doucet and Anne Laure (Lord). He along with his wife, Marie Anne Bourque, and their children, were deported to Connecticut in 1755. In 1767 the family returned from exile to settle in the Trois Rivières, Québec area. <sup>(1) P. 7</sup>

By the mid to late 1800's descendants of Joseph and Marie Anne were leaving for the upper middle west of the United States. One of the first of these Doucets' was my great grandfather, Joseph Doucet. He was born in 1835 at Gentilly, Québec, across the river from Trois Rivières, and was the 10<sup>th</sup> of 17 children born to Jean Doucet and Marie Louise Levasseur. He was the second son in the family to be named Joseph. They both survived into adulthood and raised families. As far as I can remember, this is the only occurrence of that happening in my tracing of my family history. It seems, of the dual names I have come across, where a younger child has died, they give that name to the next child of the same sex as the one that passed.

In 1853, at the age of 18, my great grandfather had left home to try his luck in the new lands opening up in the United States. He most likely came to the U.S. through Port Huron, MI as many others did at that time. He worked for a time in Detroit, MI and then awhile along the shores of Lake Superior. In 1856, he is known to have made his way from there, via birch-bark canoe, to Crow Wing, MN., located at the junction of the Mississippi River and the Red River in Central Minnesota. While there he worked in the lumber business for several years before changing jobs again, and getting married. <sup>(2) p. 3.</sup>

I am not sure how they met, but in 1861 he married Julie Heroux at Belle Prairie, Township, MN. She was a daughter of Michel Heroux I, a farmer there, and Marguerite Lavergne\Lavanne. The couple settled in Otter Tail, MN, where Joseph ran a "Stopping House". I assume that would be an Inn, of sorts. Sometime in 1865, Joseph purchased 160 acres of farmland in Belle Prairie Township, MN. It was here where they settled and raised their family, which grew to a total nine children. <sup>(2) p. 3</sup>

Over the years in this new land Joseph wrote many letters back home telling his brothers of the opportunities in his new homeland. These letters were convincing enough so that two of his brothers, in the early 1870's, made the journey to that part of Minnesota. By 1873 these brothers,

David and Hector, are also known to have farms in Belle Prairie Township. Another brother, Pascal, who had been given the family property back in Gentilly, Quebec with the understanding he was to care for his widowed mother and handicapped brother, Baptiste, also moved his family and wards to join those three brothers in Belle Prairie Township. This was in 1877 when he was 44 years old. <sup>(2) pp. 3 & 4</sup>

I would like to insert some information about the area in which my Doucette great grandfather and his brothers as well as my Gaboury great grandparents and their family settled (around 1880, for them). I have recently been told that they traveled most of the way to Minnesota via covered wagon. Belle Prairie Township, now known as Belle Prairie, is bordered on the west by the Mississippi River, on the east by "brushy bluffs" <sup>(2)p.19</sup> and located a short distance north of Little Falls. Little Falls is the largest city in and also the county seat of Morrison County, MN. Unlike Belle Prairie, Little Falls straddles the Mississippi River. In 1990, Little Falls' population was around 7200 people, and Belle Prairie had about 1600 people. <sup>(6)</sup> Morrison County, today, has a population of around 39,000 people. <sup>(3)</sup>

There was a time in the late 1800's (1892-1895) when Little Falls was an important lumber town. Even though the area around Little Falls is mostly prairie, the area to the north of Belle Prairie was heavy with pine trees. There were several sawmills in Little Falls. The largest one (it was said to be the largest in the world at the time it was in use<sup>(4)</sup>) employed 450 men and operated day and night. They also had 150 men working up the river. The French-Canadians who settled Belle Prairie settled there because it was so much like the lands they left in Québec,

*"This beautiful prairie, sandy loam, and level soil was much the same as their homeland in Canada. Their new home was along the Mississippi River instead of the St. Lawrence River." <sup>(1)</sup>*

The "Indians" had called it, "Pa-gon-esh-ko-ang". I am not sure what that translates into English as, since the source I got the name from doesn't give it a translation. When the French-Canadian traders were there, it was called "Lacroix." <sup>(2) p. 19</sup>

In their new land in Morrison County, the French Canadian settlers, as expected, brought with them, customs from their culture. One of these was a Mardi Gras celebration. It was far

different than the Cajun Mardi Gras celebrations I witnessed in the Lafayette area the last couple years and definitely not like the way New Orleans does it. In Morrison County neighbors might be invited for one last huge delicious meal before all the fasting during Lent would begin. <sup>(2)p. 5</sup>

There were other customs the Morrison County French Canadians brought with them but perhaps I will put that in another issue of this newsletter. A large influx (1880 — 1920) <sup>(5)</sup> of people from other cultures that took place in Morrison County inevitably changed the lives of the French Canadian settlers and their families, as well as the lives of the newcomers and their families. The newcomers came from Germany, Poland, Czechoslovakia, Ireland, Russia, Scotland, Canada, Denmark, Sweden, and Norway. They had names like Casey, Johnson, Larsen, McLeod, Prozinski, Schmidt, Shimak, Stromenger, and many other such surnames. These names soon began to outnumber the French names in Morrison County, even those of the prolific Doucette families. I found the following from an article in the Morrison County Historical Society Newsletter<sup>(5)</sup>, which seems to apply. Jan Warner, the author of the article, writes:

*Like variety? Enjoy diversity? Morrison County is the place to be. Many immigrants came to the area to join others of like nationality. They settled in small clusters with people who spoke their language. But, overall the county's population became one of the most diverse in Minnesota. Unlike many other counties in Minnesota, where one nationality predominates, Morrison is like a -nation. Why is that so? Morrison County is well centered in Minnesota. It is also where the timber meets the prairie and the landscape is varied, appealing to many different people.*

She later goes on to write:

*The variety of spoken languages was often a barrier to the blending of Morrison County communities. Religious differences also were difficult to overcome. The families didn't always accept marriage between couples of different nationality and/or religion. Business communications could be trying when folks didn't understand each other. .... To this day, there are some cultural differences within the county. But these differences have also given Morrison County a strength and beauty of its own.*

Because of this mixing of cultures through close proximity to each other and the ensuing intermarriages, even with the apparent disapproval's mentioned above, many of the customs that the French-Canadians had brought with them began to disappear. So also did the use of their language in everyday commerce and

obviously, the same changes affected the other cultures too. As time went by English became the language where all these cultures could begin to interact with each other, not only in the commercial sector, but also socially.

In many cases in those days, children if not forbidden, were at least discouraged from speaking anything but English during school hours. That, along with the mixed culture marriages, resulted in, as generations passed, less frequent use of the mother tongue around the home. I grew up in a mixed culture marriage, i.e., French Canadian and Austrian/German. Hardly any, if any, French was spoken. My dad had no one to speak French with because all of his family were back in Minnesota, nor were there people who spoke French in our neighborhood. I think about the only French I learned was from the song, "Frères Jacques" when I was in grade school. My mother, unlike my father, had family around with whom she could talk in her native language. In her middle years, i.e. when we kids were growing up, she usually conversed with her siblings in English but not always. It was also true that since my German speaking grandparents were no longer living, there was less of a need to speak the language.

Being the brilliant person I was in high school, when I had a chance to take French, German, or Spanish, I of course, chose Spanish. Talk about dumb!

Each summer I try to visit the Little Falls area, where my dad was born, to do some family research and to also visit my late dad's, sister. As I walk the streets of downtown Little Falls, I have thought to myself, "I wonder how many of these people I come across are related to me or are of French Canadian descent?" I usually come to the conclusion probably not overly many of either. I think this because the population has grown since those early beginnings. A second factor was the above-mentioned diverse influx of people from many areas of the globe. A third factor is that some of these French Canadian descendants began moving to North Dakota, Montana, California, Washington, and Western Canada when times got tough in the early part of the 1900's. Many of those people never moved back.

My grandparents, George Gaboury and Clara Doucette and their family were one of the families that left the area to try to get a new start in North Dakota. Some years after the move my grandfather passed away. That was in December of 1914, at the age of 42, when he succumbed to tuberculosis. About six years later my grandmother moved back to Minnesota, with her younger children, to get married. A gentlemen friend, who then lived in, Clarissa, MN, and who she knew from childhood, had convinced her, to

marry him. After they were married she found out his claims of being a well to do farmer were not exactly true. Because of this dishonesty, she soon left him. She never remarried.

My dad, in August of 1918, joined the army to fight in World War I; shortly thereafter the war ended and he was officially discharged at Ft. Thomas, Kentucky in February of the following year without seeing any action. I know he stayed in Kentucky for a while but I don't have any idea when or why he came to Milwaukee, or how he met my mother. About all I know is they were married in 1924, in Waukegan, IL. She had lived in Milwaukee since 1912 after coming here with her parents, at the age of eight, along with her siblings, from Austria via Germany. If I would have known that I would later be interested in tracing my family history I could have just asked them how they met. Unfortunately, they both died before I had an interest in doing my genealogy.

When I was asked by Jackie Auclair, a member of, "Les Doucet du Monde" to write an article about my Minnesota Doucettes', for their newsletter, I had a vague idea of what I would say about their coming to Minnesota, but not much of an idea beyond that. In the process of writing this article I found myself having to do more research and through this research I learned much about their lives, the area they lived in, and some of the history that I was only vaguely aware of in my past. I also didn't realize it would turn out as lengthy as it did. I hope what I have written will lead others to write similar articles about their early ancestors.

### **Sources:**

1) The Amedie Doucette Family, Henriette Doucette LaBrie. 1982.

2) The First Cross, Belle Prairie, Diocese of St. Cloud, Minnesota by Stella Le Blanc . 1970.

3) Little Falls Convention and Visitors Bureau Web Site:

<http://www.littlefallsmn.com/>

4) Vanished Industry: Logging & Lumbering by Val E. Kasperek, April 28, 1938 as reprinted in the Morrison County Historical Society Newsletter, 1999 Summer Issue, Vol. 12 No. 3, Page 4.

5) "Creating a New Culture," in the Morrison County Historical Society Newsletter, spring 1999, Vol. 9 No. 2, Pages 1 & 6

6) U.S. Gazetteer, from the following Web Site:

<http://www.census.gov/cgi-bin/gazetteer?city=Belle+Prairie&state=MN&zip>

The web site address for "Les Doucet Du Monde" is: <http://www.doucetfamily.org/>

### **WEBSITES**

National Archives of Quebec at Montreal  
[www.anq.gouv.qc.ca](http://www.anq.gouv.qc.ca)

National Archives of Canada  
[www.archives.ca](http://www.archives.ca)

National Library of Canada  
[www.nic-bnc.ca](http://www.nic-bnc.ca)

Hudson's Bay Company Archives  
[www.gov.mb.ca/chc/archives/hbca/index.html](http://www.gov.mb.ca/chc/archives/hbca/index.html)

Montreal City Library  
[www.ville.montreal.qc.ca/biblio/info](http://www.ville.montreal.qc.ca/biblio/info)

Bibliothèque nationale du Québec  
[www.bnquebec.ca](http://www.bnquebec.ca)

McCord Museum  
[www.mccord.mcgill.ca](http://www.mccord.mcgill.ca)

Parks Canada  
[www.parkscanada.gc.ca](http://www.parkscanada.gc.ca)

Brown County Library  
[www.browncountylibrary.org](http://www.browncountylibrary.org)

Clayton Library, Houston, Texas  
<http://www.hpl.lib.tx.us/clayton>

Forrest R. Polk Library at UW-Oshkosh  
[www.uwosh.edu/archives](http://www.uwosh.edu/archives)

Coffrin Library at UW-Green Bay  
[www.uwgb.edu/library/dept/spc](http://www.uwgb.edu/library/dept/spc)

Oshkosh Public Library  
[www.oshkoshpubliclibrary.org](http://www.oshkoshpubliclibrary.org)

Minnesota Genealogical Society  
[www.mnsgs.org](http://www.mnsgs.org)

Waupaca Public Library  
[www.waupacalibrary.org](http://www.waupacalibrary.org)



## **How Other Researcher's Stories Helped My Research**

Tony Shulist

A couple of years ago I subscribed to the Rootsweb weekly newsletter and more recently to the Ancestry daily newsletter. At first I didn't get much from them because they didn't solve my problems or break down my brick walls. But as I started "really" reading the stories in the newsletters, I started thinking about how to apply what they learned to my own research.

One of those ideas was to search for vital and census records of the ancestor's siblings. The result of this expanded search was finding the first name of a direct ancestor's mother, the name which had been a mystery for two of us for 20 some years. Another idea was to look over the census pages before and after our subject's page. This provided me with information about relatives and in-laws. In one of these searches I found the woman my great-great grandfather eventually married living next door to his brother. My assumption is that my great-great grandfather visited his brother and met "the girl next door".

People join book clubs for various reasons. Among these are, meeting socially for a common reason, and to gain better understanding through discussion of the book the members are reading.

The same benefits come from joining a genealogy group, whether it is a general group that provides general information, or an area or ethnic specific group which provides more detailed information about the area and customs of your ancestor's origins. A genealogy group's members have lots of knowledge and expertise about the geographical and ethnic area of interest (ex. French Canadian), and familiarity with its various documents, the language, and historical, social, economic and religious understanding.

Each newsletter from ancestry or Rootsweb contains information that its web site has made available. A couple of years ago, Ancestry's newsletter had an article about the 1890 census being reconstructed using vital statistics and city directories, all of which place individuals in a specific area at the time of that census. This again proved valuable to me as it helped me locate my mother's family side and gave me three more generations to work with.

The benefits of discussing your successes and failures, and hearing about others will give fresh perspective to problems and provide sharing of ideas. Through discussions you will find many different ways of doing research, and many sources of information that you didn't know existed and might have taken you a long time to find on your own. Take advantage of other people's experiences, they did. Now, they are willing to share them with you.

If you are interested in trying the newsletters I mentioned above, you can subscribe to Ancestry.com by entering [www.ancestry.com](http://www.ancestry.com) in your browser, scrolling down to Genealogy Research Help and clicking on Free Genealogy Newsletters. On the next page check the box next to Ancestry Daily News. Under the Select Your Email Format, check the box for Text and click Update. This will subscribe you to the daily newsletter. You can unsubscribe at any time by clicking on Unsubscribe at the bottom of any daily newsletter. Ancestry's is a paid subscription service. Their searches are free but you must be a paid subscriber to display the records.

To subscribe to Rootsweb's weekly newsletter enter [www.rootsweb.com](http://www.rootsweb.com) in your browser. At Rootsweb's main page click on Subscribe under the heading, Getting Started. This will launch your email program where you enter subscribe as your message. You can unsubscribe at any time by clicking on Unsubscribe link at the bottom of any newsletter. All Rootsweb resources are free.

### COMING UP

4-5 April 2003: Wisconsin State Genealogical Society Conference, Holiday Inn Convention Center, Eau Claire: For information: [www.wsgs.org](http://www.wsgs.org)

\*\*\*\*\*

26 April 2003: Milwaukee County Bi-Annual Genealogical Society Workshop, Serb Hall. Speakers will be Peter W. Bunce, Tony Burroughs, Robert Heck and Richard L. Pifer. For information phone (262) 786-6408 or <http://www.milwaukeegenealogy.org>

\*\*\*\*\*

8-31 May 2003: NGS Conference at the David L. Lawrence Convention Center, Pittsburgh, PA.; Hosted by Western Pennsylvania Genealogical Society. For information: [www.ngs.org](http://www.ngs.org)

\*\*\*\*\*

11-12 July 2003, Midwestern Roots 2003: Family History and Genealogy Conference; Indianapolis Marriott East: Sponsored by Indiana Historical and Indiana Genealogical Society. For information: [www.indianapolismarriott-east.com](http://www.indianapolismarriott-east.com)

\*\*\*\*\*

3-6 Sep 2003 "A World of Hidden Treasures" the FGS Conference at Renaissance Orlando Resort, Seaworld, Orlando, Florida. For information: phone: (888) FGS 1500 or [www.fgs.org](http://www.fgs.org)

### NEWS NOTES

From *Je Me Souviens*, Vol. 25, No.2, Autumn, 2002: There is an article on Emigration from Quebec to New England by Joseph E. Lemire and a second article by Adrienne LeDuc on Jeanne Fauche, one of the *filles du roi*.

\*\*\*\*\*

American-Canadian Genealogist Issue 94, Vol. 28, No. 4 has an informative article on the *Compagnies franches de la Marine*.

\*\*\*\*\*

Blue Hills Genealogical Society is a new genealogical society in Barron County, Wisconsin. Their website is: [www.rootsweb.com/wibarron/bluehills/gsbh.htm](http://www.rootsweb.com/wibarron/bluehills/gsbh.htm)

\*\*\*\*\*

The Wisconsin State Historical Society Library will be closed May 19 to June 14, 2003. They will be reorganizing the library's book stacks. Some materials from closed stack areas will be moved to an offsite location. This will enable them to expand their shelving area.

\*\*\*\*\*

The complete 1880 U.S. census is now online. Volunteers of the Church of Latter Day Saints have spent 17 years entering 50 million entries. The census can be found at [www.familysearch.org](http://www.familysearch.org)

\*\*\*\*\*

### QUESTIONS DES LECTEURS

Bernice Sharrow Hackney, 8236 Baymore Way, Citrus Hts., CA 95621-1304 is interested in corresponding with anyone doing **Sharrow/Charron** research in Wisconsin for the years about 1880-1920.

\*\*\*\*\*

Florence M. Anderson, 2653 Pine Tree Dr. SE, Port Orchard, WA 98366-2845 is seeking the parents and marriage date of **Jacques Terrien** and **Madeleine Parent**. It might be about 1740 in Lachnaye.

\*\*\*\*\*

David R. Boudreau Sr, 1009 Multnomah Drive, Modesto, CA 95350 is seeking possible areas to research the 1840 Quebec censuses for

**Joseph Martin** who married **Matilda Desjordin**.

\*\*\*\*\*

JoAnn VerBunker Plano, 412 LaSalle Street, Wausau, WI. 54403-5665 is seeking relatives of **Charles Adolph Verboncoeur** born in Wisconsin Rapids, WI in 1874. His father was **Moses Bunker** from St-Francois du Lac, Yamaska, Quebec Canada and his mother was **Nancy Black King**, a native American. Where did **Nancy Black King** take her son?

\*\*\*\*\*

AnnEllen Barr, 318 Half Day Road #333, Buffalo Grove, IL 60089, or [ellen@barrfinancial.com](mailto:ellen@barrfinancial.com) is searching for information on the family of **John Phillion** who married **AnnEllen Russell** in 1863 in Ottawa, Canada. Their children were: **Mary Ann Frances**, born 1864; **Marie Helilne Delimas** born 1872; **Robert Charles** born in 1874. There may have been other children.

\*\*\*\*\*

*Queries are published free of charge.*

# BOOK RELEASE

## French-Canadian Sources: A Guide for Genealogists

### Authors

Patricia Keeney Geyh  
Joyce Soltis Banachowski  
Linda Boyea  
Patricia Sarasin Ustine

Marilyn Holt Bourbonais  
Beverly Ploenske LaBelle  
Francele Sherburne  
Karen Vincent Humiston

### About the Book

Hundreds of thousands of people born and raised in the United States are descendants of the intrepid French men and women who came to North America in the sixteenth, seventeenth, and eighteenth centuries. Many thousands of the descendants of these people have found that French Canadian genealogy is a fruitful and engrossing avocation.

This book is designed to assist researchers by providing detailed explanations about many primary and secondary sources available to those seeking French-Canadian ancestors. Because much of the most valuable information available is in French, many non-French speaking genealogists hesitate to go to them for information about their families. It is the purpose of this book to help that researcher to use these resources.

### About the Authors

This book is a six-year collaborative effort of the French Canadian/Acadian Genealogical Society of Wisconsin's Publication Committee. The eight members of the committee worked together to compile, revise, and update articles relating to research and sources that had been published in the association's quarterly publication over a period of some fifteen years.

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### ITEMS FOR SALE

Back Issues of Quarterly, \$3.00 each plus \$2.00 postage and handling  
Special Issue of the Quarterly, (Juneau), \$4.00 plus \$2.00 postage and handling  
Special Issue of the Quarterly, (Rebellion Losses), \$5.00 plus \$2.00 postage and handling

Bibliography of New Brunswick Research, \$2.00 plus \$2.00 postage and handling  
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FRENCH CANADIAN/ACADIAN GENEALOGISTS OF WISCONSIN

# QUARTERLY

Volume 17 No. 3

Summer 2003

## From the President

The FCGW has so many wonderful member/helpers that I wish to thank all of you who so willingly lend a helping hand. In particular, I want to thank Bev LaBelle for the compilation of the All Names Index to the *Quarterly*, Volumes 1 - 10. Also, I wish to express my gratitude to Pat Ustine for her work on the By-Laws Review. Jim Gaboury did a great job with the auditing of the books. Thanks Jim. The FCGW is very lucky to have such dependable help. This organization would not exist without members like these.

You have received the By-Laws changes and the ballot for voting. Please take a few minutes and read these, vote, and return the ballot to us by 15 July 2003.

As you probably know, budget cuts have become a fact of life these days. So it is in Wisconsin. As genealogists, these cuts affect us directly when library services are slashed. The Wisconsin Historical Society Library is facing deep cuts if the state's proposed budget is passed. Do contact your legislators regarding this issue. Preserving our history is an important legacy for future generations.

Statistics Canada, the agency in charge of the Canadian census, has refused to transfer the control of the census records taken after 1901 to the National Archives. Again, genealogists will be greatly affected by this stand. For more information, go to *The Global Gazette* website at:  
<http://globalgenealogy.com/Census>

It's that time of year again!!! Time to renew your membership!!! Check the label on this *Quarterly*. If it says that you are a paid member until June 03, then it is time to renew. Whether you are a renewing or a continuing member, we do need you to return the membership form each year. Our surnames list published in the *Quarterly* and the surnames listed on our website are based on the information we receive on the membership forms every year.

The book, *French Canadian Sources*, by several of our members is selling well. We do hope that you will purchase the book, as it is the best French Canadian how-to book on the market. It is available from the publisher, Ancestry Books, as well as the major booksellers.

Kateri (Teri) Dupuis 414-443-9429  
[kdupuis@wi.rr.com](mailto:kdupuis@wi.rr.com)

## ARMURIERS / GUNSMITHS OF NEW FRANCE

Joyce Banachowski

Guns were necessary for more than hunting for food. Not only were they used to get food, but they were needed to acquire furs and to provide protection. Our ancestors of New France had to face almost continuous Indian wars in the seventeenth and into the eighteenth centuries. In the eighteenth century they were also facing the English in combat. Defending themselves was a necessity for all who came to the new world. All males between the ages of 16 and 60 were required to be in the militia.

Guns were also used as a trade item in exchange for furs. Due to hostilities with the Iroquois, the French at first were hesitant to trade or sell arms to the Indians. In fact, it was stated in 1613 and

again in 1620, that the trade or sale of guns to Indians was forbidden under pain of death.

After Champlain's death, unfriendly Indians were getting guns from renegade traders. By the 1630's-1640's, the Iroquois were receiving firearms in exchange for furs from the Dutch at Fort Orange (Albany). In 1642, the Iroquois who had been supplied with muskets attacked Fort Richelieu.<sup>1</sup>

In 1636, Governor Montmagny revised the 1613 and 1620 laws. On 26 June 1640, the governor, himself, gave a gun

<sup>1</sup> Chartrand, René, *A Canadian Military History 1000-1754*. Vol. 1, Art Global, p. 55.

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Francele Sherburne and Joyce Banachowski

The Quarterly is published four times a year (Fall/Sept.-Oct; Winter/Dec. -Jan; Spring/March-April; Summer/May-June) as a service to the general public through distribution to many libraries.

### Other committees:

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Our objectives are to foster and encourage interest and research in French Canadian and Acadian genealogy, heritage and culture.  
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to one of the Christianized Indians. Once the trade in guns with the Indians was legal, the French willingly provided them. The Hurons served as willing allies of the French against the Iroquois.

Where ever there were guns, there was the necessity of upkeep or repair and replacement of them. The armurier or gunsmith was a much needed and valued artisan in both the cities and the frontier of New France. Not only was he capable of producing guns, but he was continuously needed to repair and maintain fighting and hunting weapons. Once the Indians received metal tools and guns by trade or as gifts, the French blacksmiths and *armuriers* became a necessity to them as well and were much desired for their talents.

During the time when missions were being established in New France, the Jesuits were given monopolies over blacksmithing at their missions or posts. This allowed them to hire blacksmiths and to receive profits as part of their income. Throughout the entire French regime, the gift of a smith's services to the Indians to improve relations became an accepted practice. Nearly all missions had blacksmiths who could make and repair tools and weapons.<sup>2</sup>

Shipping of large quantities of iron and steel was difficult and costly when it had to come from Europe, be unloaded at Quebec or Montreal and then sent by canoe routes over portages to interior posts and forts. However, it was necessary for iron and steel to be brought to the interior. A blacksmith-gunsmith had to make his requests and wait for its shipment from Europe. This cost had to be faced throughout the French regime and English regime as well. Some parts may have been locally forged, but others—cocks, jaws, and pans—were probably cast.<sup>3</sup>

<sup>2</sup> Morand, Lynn L., *Craft Industries at Fort Michilimackinac 1715-1781*, Archaeological Completion Report Series Number 15, Mackinac State Historic Parks, Mackinac Island, MI, 1994, p. 17.

<sup>3</sup> Gooding, S. James, *The Canadian Gunsmiths 1608-1900*, Museum Restoration Service, West Hill, Ontario, 1962, pp. 32-33.

### Schedule of Meetings

Meetings are held every second Thursday of the month in the Community Room, G110, at Mayfair Shopping Center. Enter at the Northeast Mall door off the covered parking area. About half way down on the right you will see a door leading to the elevator and staircase. Go down one floor. Doors open at 6:30 for library use and meetings start at 7:30

June 12: Erick Bond will speak on Photo Graphics, Photo Retouching, Color Correction, Restoration and Preservation. Bring you photographs that need restoration for evaluation

July 10: Rendezvous Meeting: Help and Library Work

August 14: Tony Shulist: "Photo Scanning and Web Page Presentation: Family History—Describing the Photos"

September 11: Laurie Shawhan: "Victorian Secrets" style show featuring fashions of our ancestors of the late nineteenth century

October 9: Steve McKay; "French-Canadian Genealogical Research in New England"

The production of guns could require the trades of a number of different artisans—blacksmiths for the forging of canons, locksmiths for mounting of locks, sculptors or jewelers for decorations, etc. It was possible that some *armuriers* of New France could do all these tasks, but it was more likely they were limited in what they were capable of doing. It generally took three artisans to build a gun—the lock by one, the barrel by another, and the assemblage in the stock by a third. If there was ornamentation, a fourth craftsman might also be necessary.<sup>4</sup> Many of the *armuriers* of New France had other trades as well. In New France there were several tradesmen who worked with guns—the *arquebusiers*, the *serrier* (locksmith), the

<sup>4</sup> *Ibid.*, p. 31.

*taillandier* (edge tool maker), the *cannonier* (barrel maker), the *forgeron* (blacksmith), and the *armurier*. Records of the seventeenth century often used *arquebusier*, *serriers*, *forgeron* and *armurier* interchangeably—meaning gunsmith. *Arquebusier* could also mean rifleman and *cannonier* could also mean artilleryman.

It is possible that some of the *armuriers* and *arquebusiers* who came to New France had a book of flint lock military and land sporting arms designs of French masters—Philippe Daubigny, Jean Berain and Claud Simonin.<sup>5</sup>

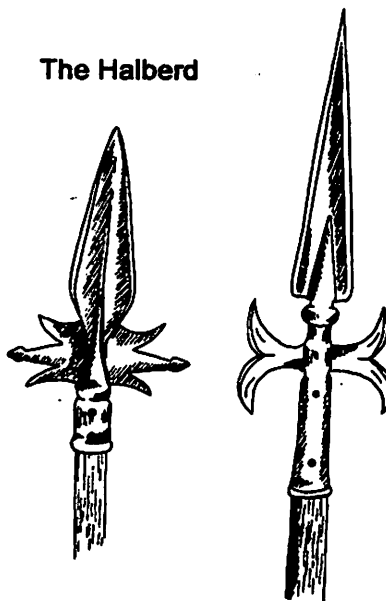
Most gunsmiths could build locks, but few probably did. Locks and replacement parts could be provided by local locksmiths and later from castings. A gun could be changed from match lock to flintlock or flintlock to percussion by having a complete new lock made. Logically stocks were made from woods of local trees. Designs of the stocks varied by national origin and by training of the individual gunsmith. By the nineteenth century, stock designs were standardized.<sup>6</sup> The barrel was an important part which required a large amount of iron or steel. Metals were difficult and expensive to obtain especially in frontier areas. It had to be imported from France. It was not produced in Canada until 1733 when the St. Maurice forges began to produce bog iron. Some of this iron was probably used locally but better steel was imported from France and later from England and the U.S.<sup>7</sup>

#### Development of Weaponry

Advances in the new weaponry were gradually made during the fourteenth and fifteenth centuries. During the fourteenth century long bows, crossbows, long pikes, and halberds were the weapons used on the battlefields of Europe. This century also saw the appearance of the first firearms—the *arquebuse*

(harquebuse). It was the first portable firearm and capable of penetrating armor. In the mid-sixteenth century, a military company was composed of pikemen, crossbowmen, and/or arquebusiers. Footmen were now archers and pikemen. Pikemen were forbidden to carry swords. These were only for gentlemen. Those in the military were expected to provide their own weapons. If they could not afford them they could borrow and pay the debt with deductions from their wages.<sup>8</sup>

The Halberd



Although firearms were being developed, the halberd continued to be used. They were still used in the French and Indian War. France did not give up the use of the halberd until 1766.

Information and sketch from Springer, Ted, *The French Marines 1754-1761 Sketch Book 56 Vol. 2, Track of the Wolf*, Osseo, MN, 1991, p. 31.

Although the arquebuse had been introduced earlier, between 1550 and 1650, there was a technical change in weaponry. Basically, in 1550, weapons were generally hand to hand combat types—spears, swords, pikes, etc. By 1650 they were *arquebuses*, muskets and artillery although old traditions were difficult to lose. In the last half of the

<sup>5</sup> *Ibid.*, p. 32.

<sup>6</sup> *Ibid.*, p. 38.

<sup>7</sup> *Ibid.*, p. 42.

<sup>8</sup> *Ibid.*, pp. 30-32.

sixteenth century, muskets gradually began to replace the *arquebuse*. The change was a slow one. The *arquebuse* was lighter in weight, but it was less effective because of its small caliber. The musket had greater penetration and a larger caliber, but it was quite heavy, most of the weight being in the barrel. A forked rod or gun stand was used to support the barrel. The musket continued to change by improving the production of barrels. About 1590, a musket weighed 16-17 pounds. By 1600, it weighed 14-15 pounds, and by 1650 it weighed about 10-12 pounds. Forks for supporting the barrel were no longer necessary, and a musketeer could fire two salvos a minute. Pikemen continued to decrease, helmets and breast and back armor were abandoned, and the military personnel were becoming *arquebusiers* and/or musketeers.<sup>9</sup>

The musket was invented, developed and used in the fifteenth and sixteenth centuries. The matchlock musket was developed during the mid fifteenth century. The *arquebuse* (*harquebuse*) was generally the gun used by the infantry. The earliest *arquebuses* (*harquebuses*) were matchlock fired guns. They would be fired by a burning wick which went into the flash pan and ignited the powder, causing the gun to fire round balls or shot.

One of its drawbacks, was that they could not fire in the rain. Basically they were the same as the sixteenth century matchlock and weighed about twenty-five pounds. This musket was the longest and heaviest of the firearms used by the infantry. They generally needed a linstock, a fork used as a gunrest, to support their weight.

About the seventeenth century, the matchlock gun progressed to what was called the wheel lock gun. It received its name because a serrated wheel would be mounted on the side. When the trigger was pressed, it would be wound, and the teeth would grind on metal (iron pyrite) creating a spark which ignited the

powder.<sup>10</sup> By the mid-seventeenth century, *arquebuse* came to mean the wheel lock musket as well.

For the first time, a gun could be loaded and primed and ready to be fired by pulling a trigger, and rain was no longer a problem to fire a gun. By the eighteenth century, the wheel lock type of gun was followed by the "snaphaunce" or flintlock gun. Both used a flint to cause a spark. They were reliable and could withstand hard usage and were equipped with a lock. The "snaphaunce" was never really popular in France.<sup>11</sup> The "snaphaunce" was replaced with the true flintlock. A flint striking a steel battery would cause a spark to ignite the powder in the pan and force the ball out the barrel.<sup>12</sup> The flintlock was invented in France between 1590 and 1610.<sup>13</sup> The flintlock was the gun we generally associate with the colonial period. It was used for about two hundred years, from the mid seventeenth century to the mid nineteenth centuries. By the time of the Civil War, guns were fired by cap and ball primer. The ball would be rammed on top of the powder. Although new developments in flintlocks were introduced, the matchlock was still used in both Europe and the colonies.

### New France

When Cartier first came to the New World in 1497, his ships were equipped with swords, spears, *arquebuses*, and a few artillery pieces.<sup>14</sup> On one of his later voyages in 1535, it was stated his men were "well armed with 'fire sticks'"—pikes and halberds.<sup>15</sup> In 1541 and 1542 an expedition of five ships left for the New World. On 5 May 1541, Cartier left with two ships and in 1542 the Sieur de Roberval with his company left St. Malo, France on the remaining three ships.

<sup>10</sup> Gill Jr., Harold B., *The Gunsmith in Colonial Virginia*, the Colonial Williamsburg Foundation, University Press of Virginia, Charlottesville, VA., 1974, p. 5.

<sup>11</sup> Gooding, *op. cit.*, p. 22.

<sup>12</sup> Gill, *op. cit.*, p. 5.

<sup>13</sup> Gooding *op. cit.*, p. 22.

<sup>14</sup> Chaartrand, *op. cit.*, pp. 29-31.

<sup>15</sup> *Ibid.*, p. 34.

<sup>9</sup> *Ibid.*, pp. 46-48.

Cartier had written that forty *arquebuses* would be needed. A Spanish spy in St. Malo reported that 800-900 people were on board—300 men at arms with *arquebuses*, crossbows, and *rondaches*<sup>16</sup>. Cartier led 400 sailors, 20 master pilots and 160 gentlemen. Altogether the ships supposedly carried 400 *arquebuses*, 200 crossbows, 200 *rondaches*, more than 1000 pikes and halberds, swords, and several pieces of artillery were also on board. The *arquebuses*, crossbows, swords and *rondaches* were primarily for the soldiers, and the pikes and halberds were for the sailors in case of an attack by pirates or enemy ships. By 1543, the expedition was abandoned and returned to France.<sup>17</sup>

When Champlain was in New France there was constant danger from Indian attacks. Champlain continuously requested more men and arms for protection. However, the trading companies were not that anxious to invest their money in that manner and although they sent arms, it was generally less than the amount requested. On 24 February 1621, a letter from King Louis XIII assured him that arms and ammunition would be sent. Later that year, he recorded what he had received:<sup>18</sup>

Two wheel lock arquebuses, 5-6 feet long  
Two match lock arquebuses, 5-6 feet long  
523 pounds of good match  
187 pounds of rotten match

The Carignan Salieres who arrived in 1665 carried matchlock and flintlock muskets with bayonets. Some carried swords. Although pikes were still in use in France, none were brought with the Carignan Salieres.<sup>19</sup>

As for the colonist, his weapon was for hunting as well as to serve in the militia.

Every male between the age of 16 and 60 served in the militia. His equipment included a large leather flask to hold powder, a smaller pouch to hold shot, an iron shot mold, a powder horn and a musket.<sup>20</sup> No firearms were given to them. If they could not afford them, they would be borrowed from the government. Governors constantly complained they did not have enough arms. In 1747, one third of the militia still did not have muskets. Around Quebec city one out of four or five were without arms. Guns were expensive. Some would hide them. Others might trade them for furs, and other guns fell into disrepair because of age, use and the elements. Militia men would then show up without arms, which would be replaced. The firearm preferred by the local militia men was a solid, light hunting musket without a bayonet which was made in Tulle, France. It fired 14 mm balls. The caliber was small for fighting, but the militiamen of New France were accurate, and they carried hatchets and several knives—one at their waist, one in their leggings and one around their necks. Their style of fighting was to fire a volley and then charge with hatchets.<sup>21</sup>

#### The Armurier in New France

At the time of the French arrival in North America, the *armurier* made firearms and armor, the knives and short and long swords, the crossbows— whatever was needed in the form of arms. In the seventeenth and eighteenth centuries, the *arquebusier* or musket and fusils were generally used for war. As the weaponry changed, the job of the *armurier* changed.

The first *armuriers* came with Champlain. The first recorded engagement was of Jean Duval, a locksmith who was hired on 18 March 1606. He came to Acadie for one year. Two years later, he with another locksmith, Antoine Notay, signed a contract 17 February 1608. These men were part of Champlain's expedition to colonize. Their primary job was to

<sup>16</sup> *Rondaches*—small round shields used in the sixteenth century.

<sup>17</sup> Chartrand, *op. cit.*, pp. 35-37.

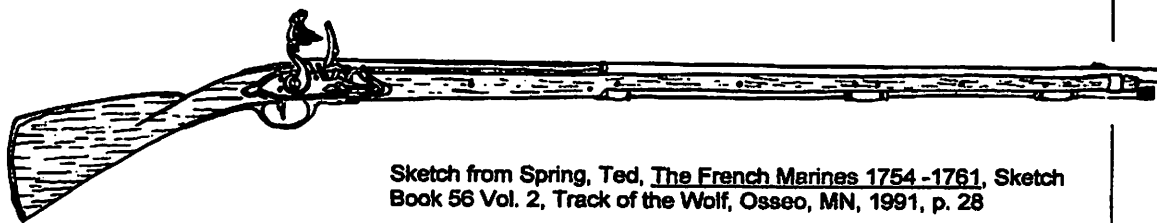
<sup>18</sup> Gooding, *op. cit.*, p. 21.

<sup>19</sup> Chartrand, *op. cit.*, p. 66.

<sup>20</sup> Chartrand, "Death Walks on Snowshoes," *Horizon, Canada*, Vol. 1, Laval University, Quebec, p. 264.

<sup>21</sup> Chartrand, *op. cit.*, p. 98.

### The Tulle Gun



Sketch from Spring, Ted, *The French Marines 1754 -1761*, Sketch Book 56 Vol. 2, Track of the Wolf, Osseo, MN, 1991, p. 28

keep the arms of the small group in good repair. These two men were known as both the first locksmiths and the first *arquebusiers* of the Quebec Habitation.<sup>22</sup> They may have also been with Champlain on earlier expeditions.

Between 1640 and 1660, about nineteen *serriers*, *armuriers*, and *arquebusiers* came to New France. This was a time when the Iroquois were becoming a major problem—first raiding French fur routes, then attacking and destroying the Huron nation, and finally attacking French settlements. On 19 August 1652, Jean Poisson, an *arquebusier*, was one of seven captured by the Iroquois, in an attack, a short distance from Trois Rivières.<sup>23</sup>

Two of the earliest engagés who were armuriers were Jean Bousquet and Abraham Mussy. In 1642, they both made contracts with the Company of New France. Mussy was probably hired by the company. He was to receive 100 livres for each of two years. He received 50 livres in advance. He was to work at the habitation at Miscou, an island in the Gulf of the St. Lawrence. Bousquet was hired for two years at 120 livres a year. He also received 50 livres in advance. His contract stated he was a master *serrurier* and *arquebusier* from La Rochelle and he was to work at all of his trades.<sup>24</sup> An *arquebusier* of Quebec, Nicols Gauvureau, working through a merchant of La Rochelle, Daniel Baille, hired Bernard de Landaboure, an *arquebusier* to work for three years for

himself, Gauvureau. Gauvureau would pay Landaboure 100 livres a year, would advance him 50 livres, and would pay for his transportation to New France. After three years he would be released to work for himself.<sup>25</sup>

### The Frontier Gunsmith

In 1653, the Iroquois made peace, but the peace was short lived. In 1656 the Iroquois were once again blockading the fur trade routes on the Ottawa River. In 1660, Adam Dollard and sixteen Frenchmen held the Iroquois off for nine or ten days in a hastily built fort at the Long Sault Rapids. In a biography of Jean Tavernier, an *armourer* with Dollard, an account of the battle is given. In the last quarter of the century, peace was again established with the Iroquois, and the fur trade was fully resumed.

No one knows exactly how many guns were in New France or were traded or sold to the Indians by the French. It is known that the Hudson Bay Company which received a charter in 1670, had sold in 19 years within the thirty years of 1670 to 1700, about 10,100 guns and 100 pairs of pistols. The English of the Hudson Bay Company were far to the north and were trading with Indians who had not received firearms before. The French on the other hand, had been trading with the Indians 40-50 years before the Hudson Bay Company was organized, and the French had gone further into the interior of the continent coming in contact with a larger number of Indians over a longer period of time. It is probable the French had provided at least an equal number of arms and possibly many more. Both the French

<sup>22</sup> Bouchard, Russel, *Les Armuriers de la Nouvelle-France*, p. 13-14.

<sup>23</sup> Gooding, S. James, *The Canadian Gunsmiths 1608 to 1900*, Museum Restoration Service, 1962, p. 4.

<sup>24</sup> *Ibid.*, p. 5.

<sup>25</sup> *Ibid.*, p. 6.

and English traders received tools, supplies and food from the homeland, but each post had to be self sufficient—building, repairing and operating boats and buildings, providing food for its employees and hay for cattle, making clothing, caring for the ill and injured and repairing tools and guns. Knowing this, it is not difficult to understand the demand for gunsmiths throughout the area of French control, from the cities to far into the remote frontier. Many of the gunsmiths hired assistants.

The Hudson Bay Company employed one or two gunsmiths for each fort. The Indians would bring their guns in to them to be repaired. The French provided repairs at larger posts, and also followed the practice of having gunsmiths live within the Indian villages. This was much more convenient.<sup>26</sup>

By the mid 1700's the fur trade had dropped at the post of Tadoussac. The removal of the forge from there to Quebec was suggested. Father Claude Coquart responded with a report to the kind of work which was being done at Tadoussac. In his report, he said:

*"I have been told that there was a desire to abandon the forge at Tadoussac, and that it was intended to send from Quebec axes, tools for chopping, and other utensils suitable for trading, while they would send to Quebec the guns which would need to be repaired, etc. Half of the project might be carried into effect, that is to say, with regard to the products of the forge; the post of Tadoussac might be so well furnished with them that it could supply them to the other posts, according to their needs, but, as for weapons I consider the thing almost impossible. The interests of the Posts will suffer from it, and the savages (sic, Indian) will leave those places.*

*"First, the savage (sic, Indian) who has only one gun would be obliged, when its lock is out of order, to give it to the agent to send it to Quebec; and he will either wait with folded arms until it is returned,*

*or it will be necessary to lend him another, or else rent him one. That would require in every post almost a double supply of guns, which would be an increase in expenses. Second, the savage (sic, Indian) is obliged to pay the rent of the gun that will be loaned him until his own is sent back from Quebec, he will incur a double expense—the mending of his own gun, and the rent of the gun loaned; he will not be satisfied with this. Besides, either they will wait for the ship, to send the guns, and that will be a great delay, or these will be sent in canoes. That would then multiply the voyages to Quebec which are not made without expense, and which will occupy Engagés who are absolutely needed in the posts during the summer, especially in those of the Jeremie and Chekoutimi Islets. On the other hand, by keeping the gunsmith at Tadoussac, the savages (sic, Indian) can send their guns there; and their going, coming and remaining there will only make a journey of three days. In each man's account is noted the cost of the work that has been done, and he pays for it with the rest; and what the savages (sic, Indian) pay either for the stock of the gun or for the mending, greatly exceeds the wages that are given to the two gunsmiths—One of who receives 400 livres, and the other 20 livres—as can be seen by the account of the forge which the agent at Tadoussac sends to Quebec every spring. He would ask nothing better than to be freed from these encumbrances; but I think that the interests of the posts would suffer therefrom."<sup>27</sup>*

#### Eighteenth Century Fur Trade

After the English conquest, there obviously was an influx of English gunsmiths into Canada. Among the Loyalists after the American Revolution, there were many more. Trade was now with the English rather than the French. Arms produced in England were now predominate but hundreds of French guns continued to be produced. The flintlock was primarily used at Michilimackinac. There were three

<sup>26</sup> *Ibid.*, pp. 8-9.

<sup>27</sup> *Ibid.*, p. 9 and *Jesuit Relations*, vol. 69, p. 9.

classes of flintlocks. 1) Military muskets or *fusils de munitions* issued to the troops of the fort. 2) *fusil fins*, fowling pieces of good quality which were generally owned by officers, gentlemen, explorers or important traders. 3) Trade guns, *fusils ordinaires*, brought in for sale in the fur trade.<sup>28</sup>

Although England dominated the production of guns, the guns produced in France were considered superior to those of England. The eighteenth century flintlocks were sometimes called long guns. They had barrels of varying lengths.<sup>29</sup>

#### A Gunsmith at Michilimackinac<sup>30</sup>

Jean-Baptiste Amiot moved to Michilimackinac prior to 1724 where he had been hired as a blacksmith by the local Jesuit priest, Pierre Du Jaunay. His job entailed not only black smithing but gunsmithing as well. There, Amiot married Marie-Anne, a Sac Indian and had a family of eight children. His shop adjoined the house of the priest.

In 1737 a dispute broke out between Amiot and Du Jaunay. Du Jaunay fired Amiot, took his tools, and hired Pascal Soulard, another blacksmith. (Soulard received 400 livres and a few pots of brandy a year as his wages. His profits however, were as high as 4000 francs a year which went entirely to the Jesuit priest.<sup>31</sup>) The commandant of Michilimackinac, Sieur Pierre Joseph Celoron de Blainville, knew there was a need for both blacksmiths to take care of the repairing of the guns of the neighboring Indians. Celoron decided to advance Amiot the money necessary for him to continue working. The priest claimed he had the right to have a monopoly of blacksmithing as granted by the King's Memorial, and therefore, he

insisted that Amiot pay him half of his profits.

Amiot trained his son, Augustin,<sup>32</sup> in his trade, but found he was barely able to exist with the little profit he was allowed to keep. By 1742, he had to resort to begging at the houses of the local Ottawa. The Ottawas complained on his behalf to the Marquis de Beauharnois, Governor-General of New France. The governor-general released Amiot from his tie to the priest. After this, Amiot's economic conditions improved. During the summer he was busy doing work for the commanding officers of the fort—fixing guns, making axes, tools, tomahawks, picks, and household items. Winters he spent hunting with the Indians. His family now lived in a house he owned. In 1757, a smallpox epidemic killed his son, Louis. His wife died the following year.

Amiot continued working with the help of one or two slaves. He was still at Michilimackinac when the English took control in 1761. On 2 June 1763, the English garrison was attacked and massacred. The commanding officer was ransomed by the Ottawas. As a reward, he directed Amiot to repair their guns.

Sometime after 1763, Amiot moved to LaBaye. While there he quarreled with an Indian, Ishiquaketa, who had brought an axe to be repaired. During the argument, Amiot grabbed the Indian with a pair of hot tongs. The Indian retaliated by hitting Amiot with the axe. While Amiot was recovering in his bed, another Indian came in and stabbed him to death. The exact date of the death of Jean-Baptiste Amiot is not known.

Records show that another gunsmith, Michel Girardin, who married Marie Favre on 22 July 1754 was at Fort Michilimackinac during the French regime.<sup>33</sup>

<sup>28</sup> Hamilton, T.M., *Firearms on the Frontier: Guns at Fort Michilimackinac 1715-1781*, Mackinac Island State Park Commission, Midland, MI, pp. 3-4

<sup>29</sup> *Ibid.*, p. 4.

<sup>30</sup> *Ibid.*, pp. 25-26.

<sup>31</sup> Brown, Margaret Kimball and Dean, Lawrie Cena, *The French Colony in the Mid-Mississippi Valley*, American Kestrel Books, Carbondale, IL, 1995, p. 17.

<sup>32</sup> Augustin was later sent to the Ottawa at Soprinan, Chartrand, *op. cit.*, p. 18.

<sup>33</sup> Brown and Dean, *op. cit.*, p. 18.

After the American Revolution, Augustin Feltcan and Monsieur Vasseur were blacksmiths at Michilimackinac.<sup>34</sup> The inventories of goods ordered from Fort Michilimackinac blacksmiths indicate the importance of the blacksmith-gunsmith of the fort. The inventory of Louis Lefevre in 1746 indicates that 6 % of the goods could not be identified, but 78% were ordered gun parts or items for gun repairs. This was 176 of 226 items were gun parts or items for gun repair. These included "screws, sight beads, cocks and the placing of one, mainsprings, frizzens and their tempering, tumblers and their mending, shoulder straps, rampipes, bolts trigger guards, sears, the assembly of fusils, sights, a vise jaw, a pan, a breech and a breech plug." Jean-Baptiste Amiot's two inventories for 1747 were much the same—70% or 123 of 175 items and 61% or 44 of 72 items were gun parts.<sup>35</sup>

Once the French regime ended, Jesuit control of blacksmithing ended as well. Once the British gained control politically, the military followed by the Bureau of Indian affairs took control of blacksmithing. When the British gained control, the need for blacksmith-gunsmiths was even more important. The blacksmiths, already at the forts now under control of the English, continued supplying their services to the Indians. The existence of a blacksmith at Michilimackinac was used as a bargaining point between Folle Avoines and the Puans and Lieutenant James Gorrell at Fort Edward Augustus (Green Bay). They were demanding a gunsmith as the English had continued to provide at *De troit* and *Misanamahanak*.<sup>36</sup> (Detroit and Michilimacinac)

After Pontiac's revolt in 1763, the Bureau of Indian Affairs was to provide an interpreter and a blacksmith at each fort to provide work for Indians only. They

were not to ask for payment from the Indians and were not to engage in any outside trade. They were to be paid by the Bureau of Indian Affairs. The military also needed the services of a smith at these posts and forts.<sup>37</sup>

#### Le Corporation des Armuriers à Montreal

St. Eloy was the patron saint of armourers. In 1646, Pierre Gadois, René Frezeret, Jean Bousquet, Olivier Quenel dit Tourblanche and Simon Guillory formed the Society of Armourers in Montreal. They celebrated the feast day of St. Eloy—December 1. The celebration started with a high mass and concluded with a huge meal and celebration. Each year a different member provided the consecrated bread for the mass and hosted the meal and celebration at his home.

#### Two Contracts For Detroit Signed

The first contract was signed on 16 July 1743 between the edge toolmaker and gunsmith, Jean Cecile, and the Jesuit missionary, Father De La Richardie. The contract was signed at Detroit and witnessed by Cuillerier. The terms of the contract were as follows:

\*Cecile was to work at his trades for Father De La Richardie at the forge in the Huron village at Detroit for both the Indians and the French.

\*The father was to supply the tools and the steel; if he was lacking any tools, Cecile was to make them and these were to remain at the forge when he left.

\*Cecile was not to do any work to sell on his own even under the pretext of his owning the iron or steel. If Cecile should earn or purchase any iron or steel at Detroit and the forge was short on its supply, Father De La Richardie may buy the steel, but the iron would be purchased on joint account of De La Richardie and Cecile.

<sup>34</sup> Armour, David and Widder, Keith R., At the Crossroads: Michilimackinac During the American Revolution, Mackinac State Historic Parks, Mackinack Island, MI., 1986 p. 180.

<sup>35</sup> Brown, op. cit., p. 18.

<sup>36</sup> Ibid., p. 19.

<sup>37</sup> Ibid.



\*The Father would give the assistance of his servant, when he has one to Cecile for chopping wood and building the charcoal furnaces. Once they were built, Cecile was to tend to them alone.

\*Cecile was to provide freely, tasks needed by the Father for himself, his house, or the church. This included such things as hatchets, hinges, etc. If Cecile did any work for himself, he could not sell or give these items away.

\*All provisions given to Cecile as payment—fat, tallow, meat, corn, etc—were to be divided equally between the Father and Cecile or if sold, for the benefit of both of them.

\*All profits received for Cecile's work was to be divided between Cecile and Father De La Richardie.

\*When Cecile was not working at the forge, he was to assist the Father in any work he may need to have done.

\*Although Cecile contracted to work for 6 years, he could, with valid reason leave before the expiration of the term, but he was to notify the Father in good time so that someone could be found as a replacement. If the Father was not pleased with the work of Cecile, he could dismiss him, after having notified him well in advance.

\*Cecile would not be living with the Father

as his predecessor had done. Instead he was to build himself a suitable house near the forge. The hired man of the Father was to assist him in building the house. Firewood for Cecile was to be chopped by him in winter. The Father agreed that the cost of the carting of the wood would be paid by work Cecile would do for the Teamsters for payment of their work.

The second agreement was made by Charles Chauvin in April of 1749. He agreed to take over the forge at the Mission in Detroit with the following stipulations:

\*All tools and implements would be given to him.

\*All steel and files that came from Montreal each year would be given to him.

\*He would build a house and a forge for himself at the mission.

\*He would be supplied with iron by the mission. In exchange he would repair weapons and other repairs necessary for the building and use of the mission free of charge.

\*He would receive all profits from the forge and in return he would pay 300 livres a year to the missionaries.

*The information for the above article was extracted from Gooding, S. James, The Canadian Gunsmiths 1608-1900, Museum Restoration Services, West Hill, Ontario, 1962, pp. 77-78.*

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## **GUNSMITHS OF NEW FRANCE AND FRENCH CANADA**

The building of a gun involved a number of different tradesmen. Although it was possible for one man to make all parts—lock, stock, and barrel—most did not. As a result, most artisans who were engaged as gunsmiths also had another trade. Locksmiths and barrel makers, as well as *arquebusiers*, and gunsmiths were involved in the making and more importantly the repairing of guns. The following list includes those men who were known to be gunsmiths at some time. He may have practiced other trades as well. The chart includes the name, his birth and death dates, his other occupations, where he practiced his gunsmith trade, miscellaneous information, and in which source he was located. Where *armurier* was given, I have translated it as gunsmith, but where *arquebusier* was given I have used the French word. Although the *arquebusier* was also a gunsmith, I wanted to differentiate between *armurier* and *arquebusier*.

Information for the chart was extracted from the following sources:

1. Bouchar, Russel, Les Armuriers de la Nouvelle-France
2. Bouchar, Russel, Les Armes de Traite
3. Gooding S. James, The Canadian Gunsmiths 1608-1900

Name	Birth/ Death	Occupation	Location	Miscellaneous	Source
Allemand or Lalemand, Claude	1623 /1682 born at Saint-Chef	Master locksmith	Quebec	Died at St-Sauveur	1
Allemand, Jacques	1656 / 1682	Master locksmith	Quebec	Son of preceding	1
Amiot or Amyot, Jean- Gentien	1635/ 1708	Master locksmith	Quebec	Son of Masse & Perrine Volant of Vineuil-sous- Blois Arrived in Quebec 1666 (1), 1636 (3)	1,3
Amiot, Jean	1679/ 1747 bap. Quebec	Master locksmith	Quebec	Son of preceding	1,3
Amiot, Jean-Baptiste- Ambroise	1694/ abt 1763	Locksmith, Master armurier and blacksmith	Michillimackinac	Cousin of Jean-Gentien Amiot	1,3
Amiot, Pierre	1683/ 1746 bap. Quebec	Master locksmith and blacksmith	Quebec	Son of Jancien & Marguerite Poulin	1,3
Augé, Étienne	1713/ 1780 born at Lotbinière	Apprentice edge tool maker	Quebec	Son of Louis & Antoinette Barabé; Left his apprenticeship to become a wholesale merchant at Montreal	1
Averty dit Langevin, Julien	Abt 1632/ 1687	Locksmith	Montreal and Laprairie	Came with the recruit of 1659 and signed contract to serve five years at Montreal. He received 75 livres advance.	1
Badeau, Fabien	1671/ 1726 bap. Quebec	Apprentice locksmith	Quebec	Son of Jean & Marguerite Chalifour; on 18 Nov 1685 at age of 14 his father made a contract for his apprenticeship for 4 years with Louis Mercier, master locksmith of Quebec.	1
Badeau, Jean	?/ 1711 bur. Quebec	Arquebusier	Quebec	Father of preceding Son of Jacques & ?	1
Balard, Augustin	?/1764	Gunsmith and blacksmith	Tadoussac	His name was mentioned for first time in 1742 when he was hired as assistant for gunsmith at the trading post of Tadoussac for 120 livres	1
Baptiste, Jean	Abt 1734/ ?	Edge tool maker	New France	He was hired 15 May 1750 at La Rochelle for 50 livres per year.	1
Barsalou, René- Marie	1715/1736 born at Montreal	Locksmith	Montreal	Apprentice of Théophile Barthe, master locksmith 11 Sep. 1732	1
Barthe dit Larivière or Belleville, Jean	??	Gunsmith	Detroit, arrived in 1706; returned to Montreal about 1720	Son of Guillaume & Marie Carmel of St-Martin de Reissac. He moved around a great deal;	1,3

Barthe dit. Bardet, Théophile	??	Gunsmith of the king	Montreal	First mention of his name was in 1721. In 1722-1723 he was at Fort Catrakoui and was a litigant in a case concerning the repair of 28 guns. On 10 May 1736, he was hired as armurier of king at the storehouse in Montreal.	1,3
Bastien, Pierre	Abt 1699/1744	Locksmith	Quebec	He married Louise Brideau 21 Oct 1725	1
Baudouin, Pierre	1699/?	Edge tool maker		Originally of La Rochelle	1
Baudry or Beaudry, Charles dit Claude	1687/1727 bap. Trois Rivières	Gunsmith	Detroit	Received permission to go to Detroit in 1715; son of Guillaume & Marie-Jeanne Soulard.	1
Baudry dit Desbuttes, Guillaume	1656/1732 born at Quebec	Master gunsmith, arquebusier and silver smith Gunsmith of the king	Trois-Rivières	Father of preceding; the 24 Aug 1693 Guillaume and his brother-in-law, were qualified arquebusiers of Trois-Rivières; 4 Jan 1725, he signed contract with René Godefroy, seigneur de Tonnancour to repair arms of Abénakis living at the mission of St-Francois and the village of Bécancour.	1,3
Baudry dit Desbuttes, René	1707/1745	Gunsmith of the king	Trois-Rivières	Son of preceding; armurier of king at Trois-Rivières probably in 1732; he was to repair arms of the garrison and of Indians government had charge of	1,3
Baudry dit Lamarche, Urbain	1615/1682	Edge tool maker	Trois-Rivières	Son of Jean and Jeanne Bertin of Luché, Anjou; two years before his death he was at the forge of Jacques Jouiel dit Berferat, master arquebusier of Trois-Rivières.	1
Beaudry dit Desbuttes, Jean-Baptiste	1684/1755 died at Detroit	Gunsmith	Quebec and Detroit	Married 7 Oct 1721 to Louise Doyon, sister (1) daughter (3) of Nicolas Doyon, arquebusier	1,3
Beaupré, Pierre	??	Locksmith and master blacksmith	Quebec		1
Belisle, Henri	Abt 1699/?	Gunsmith	Quebec	married Catherine Gauthier 21 Nov 1720	1
Belleperche, Pierre	Abt 1702/	Apprentice arquebusier and jeweler	Quebec	2 May 1715, at age 13 he became an apprentice arquebusier and jeweler (silversmith) to Jean-Baptiste Soulard	1,3

Benesteau, Pierre	??	Edge tool maker	New France	Of Notre Dame Parish, La Rochelle, son of Mathurin and Marie Mathelin	1
Benoit, Jean	??	Master gunsmith	New France	Master gunsmith of La Rochelle was engaged 18 Feb 1664 for New France; he contracted to stay for 3 years at 80 livres per year, plus return passage; he arrived on the <u>La Paix</u> .	1,3
Bergeron or Bergerac dit Jouiel or Joyelle, Jacques	1642/1696	Master arquebusier	Trois-Rivières and Sorel	Of Guyenne; son of Armand and Etienne Lafargue Married Marie-Gertrude Moral 2 Nov 1669	1,3
Bertaut, Barthélémy	Abt 1623/?	Master arquebusier	Trois-Rivières	He received a concession of land from the Jesuits 12 Sep 1662	1
Bertet, Charles	??	Apprentice locksmith	Quebec	Son of dec. Jacques; On 6 July 1694 hired for 3 years as apprentice locksmith for Louis Mercier	1
Bidegare, Andre		gunsmith	Quebec	Was practicing his trade in 1884 on Champlain St.	3
Bidegare, Felix		Gunsmith	Quebec	Practicing his trade in Quebec 1865-1871 at 17 St-Paul St., Lower Town	3
Biyet, Jean	??	Apprentice edge tool maker	Montreal	On 15 Aug 1685 he signed to be apprentice to Pierre Roussel at Montreal	1
Boisvert, G.A.C.		gunsmith	St-Croix	At St-Croix in 1865	3
Boivin, Francois	??	Edge tool maker	Ancienne Lorette	Married Marie Gauvin 23 November 1738	1
Bonnet, Guillaume	1683/1709	Gunsmith	Detroit		3
Bourassa, Pierre		Gunsmith	Quebec	At 57 Rue St. Jean in 1798	3
Bourbonnois, Louis	??	Gunsmith of the king	Quebec	He received the commission of the intendant 11 May 1756; he was considered conscientious; he replaced Pierre Quesnel who died a few days before.	1
Bourque, Joseph		Gunsmith	Montreal and Ottawa	In 1865, Joseph was working with George Hypolite in Montreal; in 1871 he is listed in the directory of Ottawa	3
Bousquet, Jean	??	Master locksmith and arquebusier	Montreal	In 1642 he was hired at La Rochelle for 120 livres a year for 3 years, with 50 livres in advance; he was part of the Corporation of Armuriers of Montreal in 1676	1,3

Bousseau or Brosseau, Joseph	??	Gunsmith blacksmith	Tadoussac	In 1757 was armurier at post of Tadoussac	1,2
Bouton, Antoine	??	Edge tool maker and blacksmith	Trois-Rivières	He was hired 15 June 1698; originally of Saint-Jean	1
Bouvier, Pierre	??	Edge tool maker		Of St-André, Rouen; Married 1) Catherine Ballié and 2) Catherine Méliot	1
Bréhier, Jean	??	Gunsmith and locksmith		Originally of Bonlieu; June 1642 or 1643, hired for 90 livres, 45 in advance for <i>La Compagnie Général de la Nouvelle France</i>	1,3
Brodu, Francois	1678/?	Arquebusier		Hired 5 May 1692 at La Rochelle for <i>La Compagnie du Nord du Canada</i> for 3 years, he was to receive 300 livres plus passage and return	1,3
Bruneau, Jacques		Gunsmith	Quebec	Working at his trade in 1805, 22 Rue St-George	3
Cadieu, Charles	??	Gunsmith	Trois-Rivières	Originally of La Rochelle	1
Cadieu, Jean	1634/1681	Locksmith	Montreal	Hired 1 May 1653 and received 150 livres in advance; signed to be laborer and clearer of land for 5 years in New France; son of Pierre & Renée Foureau	1,3
Cahouet, Gilles	??	Gunsmith	Quebec	Born at Saint-Louis de Brest	1,3
Campagna, Pierre	1687/?	Apprentice arquebusier	Quebec	Son of Pierre & Anne Martin; 15 June 1705 engaged as apprentice for 3 years to master arquebusier, Nicholas Doyon	1
Caron, Jean	1651/?	Master edge tool maker and blacksmith	Sorel and St-Ours	Son of Pierre & Marie Thoisset of St-Jean de Perrot	1
Cassan dit Laforge, Jean	1692/?	Master edge tool maker	New France	Son of Guillaume of Foissac & Marie Seguret	1
Castagnet, Cascagnet, Cascaniette, Pierre		Gunsmith	Quebec	Practicing his trade 1790-1805; his house and store were at 13 St-Charles Street, Lower Town	3
Cavelier or Le Cavelier, Guillaume	1662/1708 died at Montreal	Master gunsmith	Montreal	Born in Cherbourg, Normandie, son of Simon, arquebusier, & Marie Havard	1,3
Cavellier or Le Cavelier, Jacques	??	Master gunsmith	Montreal	Son of preceding; born at Montreal; married Marie-Josephte Baudry	1,3
Cavelier dit Deslauriers, Robert	1626/1699 died at Montreal	gunsmith	Montreal	Originally of Normandy	1,3

Cécile or Césisre, Jean	1698/Apr 1767	Gunsmith and edge tool maker	Detroit	The Jesuit, Father de La Richardie, hired Jean for 6 years for Detroit	1,3
Chabot, Damas			St-Charles, Comté Bellechasse	Received a patent for a lance harpoon gun in 1871	3
Chapacoup, Louis	??	Apprentice gunsmith	Montreal	17 June 1666, signed apprenticeship agreement with Simon Guillory, gunsmith of Montreal	1
Chasteau, Barthélémy	??	gunsmith	New France Port Royal	Gunsmith of Mirebeau (Chef-lieu of canton of Vienne); hired at La Rochelle 10 June 1646 for Port Royal, Acadie for 2 years for 160 livres plus return passage	1,3
Chauvin, Charles	1702/1772 born at Quebec	gunsmith	Detroit	Son of Jacques; repaired arms and utensils of the fort as soon as he arrived there before 1727; 1749, he was in charge of the forge at the mission	1,3
Chauvin, Jacques	??	locksmith	Quebec	31 Aug 1694 he was apprentice to Nicolas Doyon, gunsmith of Quebec	1
Chefdeville, Jacques	1684/?	Apprentice gunsmith	Montreal	9 Dec 1701, at age 17, he signed contract of apprentice with Guillaume Le Cavelier, master gunsmith of Montreal	1
Chevalier, Jacques	??	locksmith	Quebec	Originally of St-Christophe, Aunis; hired 30 May 1732	1
Chevalier, Joseph	1725/1793	Gunsmith, Gunsmith of the king	Trois-Rivières	Son of Jean-Baptiste; 16 Oct 1749 received commission as gunsmith of the king at Trois-Rivières	1,3
Chèvrefils dit Bellisle, Simon	1721/1784 bap. Montreal	gunsmith	Trois-Rivières	Son of Louis & Geneviève Paillé or Paillart.	1
Cliché, Nicolas	?/1687	Master locksmith	Quebec	Born in France; married Marie-Madeleine Pelletier	1,3
Cochois, Jean-Baptiste	?/1736	Gunsmith of the king	Montreal	1 July 1732, he received commission as gunsmith of the king at Montreal and was in that position until he died in 1736.	1
Coeur dit Jolicoeur, Pierre	1643/? Born France	locksmith	Quebec	Came to Canada about 1669	1,3
Collumbus or Collombes, Isaac	Abt 1740/abt 1846	Gunsmith and locksmith	Quebec and York	Born in France; came to Canada about 1790; in 1798 he was working with Philip Brown, at 22 Rue St. Jean, Quebec. By 1805 he was in York where he set up his	3

				own gunsmith and locksmith shop; during the War of 1812, he was gunsmith for garrison of York and had a forge nearby.	
Collumbus, Louis	1810/1882	Gunsmith and locksmith	Penetanguishene, Ontario	Born in Toronto; son of preceding; moved to Penetanguishene in 1829 and was gunsmith for the garrison until 1856. In the 1865 directory, he is listed as gunsmith.	3
Combret, Guillaume	Abt 1633/?	Edge tool maker	New France	Hired at La Rochelle in 1656 at the age of 23	1
Corbin André I	??	Edge tool maker	Montreal	Father of the following	1
Corbin, André II	??	Master edge tool maker	Quebec		1
Courtin, Claude	??	Master gunsmith	Quebec	Practicing his art in Quebec in 1672	1,3
Creste, Henri	??	Master edge tool maker	Quebec	He was brought before the court in 1739 for abusing his apprentice, Charles Levasseur	1
Damien, Antoine	?/1663	Master edge tool maker	Quebec	Born in Rouen; son of Jean & Jeanne Barret; he died at La Rochelle in 1663.	1
David, Claude	1621/ 1684 or 1687	gunsmith	Trois-Rivières	Born in France; came to Canada in 1649	1,3
Debigare, F.,	??	Gunsmith	Quebec	Gunsmith in 1826; at 31 St-Paul St.	3
De Landaboure, Bernard	??	arquebusier	Quebec	Originally of Lahonce, one lieue de Bayonne; was hired on 12 April 1670 at La Rochelle for 3 years in New France for 100 livres a year and tools, with 50 livres advance (1), with 5 livres & tools in advance (3)	1,3
De Lespinace, Jean	1629 or 1631/?	arquebusier	Quebec	Born in Bordeaux	1,3
Demers, Jean	??	Edge tool maker	Montreal	He signed a contract on 5 July 1688 as <i>donné</i> to Jean Demers as edge tool maker	1
Denoyon, Jean	1636/?	arquebusier	Trois-Rivières	Originally of Normandy	1
Derainville, Charles-Vital	1706/1757	gunsmith	St-Antoine-de-Chambly		1,3
Derome dit Descarreux, Denis	1623/1697	Master edge tool maker	Quebec	Originally of Nivernais; on 10 July 1673, he obtained permission from Conseil Souverain of Quebec to build a forge on the first floor of his home	1
Desaincates or	??	arquebusier	Montreal	5 Aug 1685, he sold to Jean-	1,3



DeSaintes, Étienne				Baptiste Dumets, a number of different tools necessary for the edge tool maker trade. In 1663, he was in the 5 <sup>th</sup> squad.	
Destroismaisons, Nicolas	??	Apprentice edge tool maker	Montreal	6 July 1681, he agreed to be apprentice to Pierre Roussel, arquebusier at Montreal	1
Doyon, Nicolas	1654/1715	arquebusier	Quebec	Son of Jean & Marthe Gagnon; 22 Oct 1678, hired by Robert Cavalier de la Salle to go to Fort Frontenac for 150 livres.; 1682, he went with LaSalle down the Mississippi River	1,3
Drunont, T.,		Gunsmith	St-Denis de la Bouteillerie	In trade in 1865	3
Dufaux, Michel	1690/?	Apprentice edge tool maker	Quebec	Son of Gilles & Francoise Siméon; on 27 Feb 1708 signed apprenticeship contract for 3 years with Francois Gauthier, master edge tool maker of Quebec	1
Dulu, Charles		Gunsmith	Rivière-du-Loup	In his trade in 1865	3
Dumet, Paul	1703/?	Edge tool maker	New France	Originally of Moulins, Bourgonnais; hired at age 18 for 3 years in New France for 100 livres	1
Dumets, Jean-Baptiste	??	edge tool maker	Montreal		1
Dumine, Charles	??	Gunsmith	Montreal	At 116 St. Mary St.; practicing his trade in mid 19 <sup>th</sup> century	3
Dusseau, René	??	Master edge tool maker	New France	From Montagne, Saintonge, living at La Rochelle; son of Samuel & Renée Charbonneau.	1
Dutasta dit Liborne, Jean	1638/?	gunsmith	Quebec	Originally of Guyenne	1
Dutertre or Dutartre, dit Lacasse, Gilles	1637/1682	arquebusier	Quebec	From St-Saveur, city of Bellesme	1,3
Duval, Jean (Jehan)	??	locksmith	Acadie and Quebec	Originally of Paris; he was hired 18 March 1606 to come to Acadie for 1 year with other engages; was wounded in October 1606.	1
Duval, Joseph			Laprairie	Received patents for improvements on the breach loading rifles in 1870 and 1871	3
Eloy, Joseph	??	Apprentice edge tool maker and blacksmith	Montreal	29 Dec 1683 signed contract for apprenticeship with Pierre Roussel, master edge tool maker of Montreal.	1

Esty, Jean	1724/?	Edge tool maker	New France	Originally of Bègles, Gascogne; hired at La Rochelle 25 May 1750.	1
Fey, Louis	??	locksmith	Acadie	From Paris; hired 20 March 1606 . For voyage, he was to receive 90 livres, 45 of which were an advance.	1
Fézeret, Claude	1609/1665	Master locksmith	Montreal	Hired 8 June 1659; in recruit of 1659; came with his wife and son; received 225 livres plus 100 livres for expenses	1,3
Fézeret, René	Abt 1642/1720	Arquebusier of the king, locksmith	Montreal	Son of preceding; born at La Rochelle ; he tried a number of trades—blacksmith, locksmith, farmer, voyageur tradesman, seigneur and was first jeweler of Montreal.	1,3
Fillion, Jean	//1732	Master edge tool maker	Quebec	8 Oct 1695, he worked for one year for Pierre Normand La Rrière, edge tool maker of Quebec; 31 July 1696, he took Charles Jouane as apprentice.	1
Fisette, Joseph		Gunsmith	Sherbrooke, Quebec	On Wellington Street; 1871	3
Flamanchet, Charles	1658/? Bap. St-Barthélémi	Master locksmith	New France		1
Frechette, Paul J.		Gunsmith	Ste-Lucei n mid 19 <sup>th</sup> century		3
Gabourit, Pierre	??	Apprentice arquebusier	Quebec	Son of Louis & Nicole Souillard; 7 July 1700 his parents hired him to Nicolas Doyon for 3 years to learn the art of arquebusiere.	1
Gadois, Jean-Baptiste I	1641/ 1703 born at Quebec	Gunsmith arquebusier	Montreal	Son of Pierre Gadoys, laborer and brother of Pierre Gadois, gunsmith	1,3
Gadois, Jean-Baptiste II	1697/1751	locksmith	Montreal and Longueuil	Son of preceding; 1725-1751 at Longueuil	1,3
Gadois, Pierre	1632/1714	gunsmith	Montreal	Son of Pierre, laborer; he came with his parents to New France in 1636; brother of Jean-Baptiste I	1,3
Gariteau, Jean	??	Apprentice locksmith	Quebec	19 July 1684 hired for 5 years as apprentice to Jean Amiot, master locksmith of Quebec	1
Gaulin, Joseph		Gunsmith	Quebec	He was located at 14 Joseph Street from 1791-1793; at 10 St-Dominique St in 1795 and at 2 St-Roch St. in 1798.	3

Gauthier, Francois	??	Master edge tool maker	Quebec	Son of Jean & Angelique Lefebvre	1
Gauvreau or Gouvreau, Nicolas	1637 (1), 1641 (3) / 1713	Master arquebusier and gunsmith of the king, and locksmith	Quebec	Originally of Dompierre, Poitou; father of the following	1,3
Gauvereau, Pierre	1674/1717	Master gunsmith and jeweler; gunsmith of the king	Quebec	27 May 1701 hired by Jean Bochart to serve the king at the Detroit mission; he received his gunsmith training from his father; 2 May 1708 Gavereau became apprentice to Michel Levasseur, silversmith of Quebec.	1,3
Genaple de Bellefond, Jean-Baptiste-Joseph	1680/?	arquebusier	Quebec	Son of Francois Genaple de Bellefond & Marie-Anne de Laporte	1,3
Gilbert, Jean-Marie	1721/1779	locksmith	Quebec	Married 3 times	1,3
Gosselin, Barnaby		Blacksmith and gunsmith	Montreal	At 70 Notre Dame St; practicing his trade in 1819	3
Gosselin, Felix		gunsmith	Montreal	At 46 Bleury St; 1842-1851	3
Gottette dit Lalime, Pierre	1732/?	gunsmith	Contrecoeur		1
Grouard, Jacques	1663/1702	locksmith	Quebec	Son of Richard dit Larose & Marie-Madeleine Languille; born in France	1,3
Guilbaut, Pierre	?/abt 1656	Master locksmith	LaRochelle	Came to New France	1
Guillemot, Maturin	??	Edge tool maker	Quebec	His forge was located in Lower town	1
Guillory or Quillory, Simon	1646/1696	Gunsmith and arquebusier	Montreal	Son of Francois & Anne Gaiou; originally of Chastrou; in 1664 came to Montreal; 1676-1681, he was a member of the Montreal Armourers Company; In 1693 he went to Hudson Bay for the <i>Compagnie du Nord</i> and assisted at the surrender of Fort Albany.	1,3
Guion, Ange	??	Apprentice arquebusier	Quebec	Son of Jean & Elizabeth Couillard; he signed a contract of apprenticeship with Nicolas Doyon, his brother-in-law, 23 June 1692.	1
Guion, Denis	1631/abt 1686	Master gunsmith	Quebec	Son of Jean, originally of Perche, & Elizabeth Boucher.	1

Guion or Guyon, Paul	1692/?	Apprentice arquebusier	Quebec	31 Dec 170, Paul of Chateau-Richer, age 14 signed an agreement of apprenticeship for 5 years with Nicolas Doyon, arquebusier of Quebec; Paul was probably the nephew of Doyon.	1
Guitard, Francois	??	Edge tool maker	Acadie	Originally of Paris; 20 March 1606 he was hired to go to New France for 150 livres with 60 in advance.	1
Guvillier, Antoine	??	Apprentice gunsmith	Quebec	22 Aug 1701, he signed a contract of apprentice with Pierre Prud'homme, gunsmith of Quebec.	1
Guy, Jean de	1641/?	arquebusier	Montreal	Son of Jean & Jeanne Lacuare; born in France	1,3
Haché, Robert	??	Edge tool maker	Quebec	Originally of Champagne	1
Haley or Halay, Francois	??	gunsmith	Quebec	Had children who were born at Montreal, l'Île d'Orleans and St-Joseph de la Beauce	1,3
Hautin, Barthélémy	??	Edge tool maker		Originally of Angers; hired at La Rochelle 4 April 1670 for 80 livres a year with an advance of 50 livres	1
Hédouin dit Laforge, Jacques	1627/?	Edge tool maker	Quebec	Originally of Normandy	1
Hervieux, Barthélémy	??	Gunsmith and blacksmith	Tadoussac	Gunsmith at the post of Tadoussac; 1746-1750 he served as clerk for the Seigneurie of Beaufort.	1
Hervieux, Léonard-Jean-Baptiste	??	arquebusier	Montreal		1
Houray, Pierre	??	Apprentice gunsmith	Montreal	Son of René; 26 March 1685 he signed contract of apprenticeship with Michel Poirier.	1
Huan, Martin	1607/?	locksmith	Quebec	Originally of Perche;	1
Huboust dit Deslongchamps, Mathieu	1627/?	Master gunsmith	Quebec and Montreal	Originally of Normandy;	1
Hypolite, George		Gunsmith	Montreal	1865, George was working for Joseph Bourque.	3
Jean, Louis	??	Apprentice locksmith	Quebec	17 June 1693, he signed contract of apprenticeship with Louis Mercier for 2 years; son of Denis & Marie Pelletier	1
Jegadeau, Louis	??	gunsmith	Quebec		1,3
Jouanne, Charles	??	Apprentice edge tool maker	Quebec	31 July 1696 hired himself to the service of Jean Fillion	1

Laferrière, Jean Caron dit	??	Edge tool maker	Quebec		1
Laliberte, David		Gunsmith	Quebec	Was at 19 St-Paul St, Lower Town, 1865-1871	3
Lamaison, Jean	??	gunsmith	New France Port Royal	Originally of Lectoure, Gascogne; hired at La Rochelle 10 June 1646 for Port Royal for 2 years at 160 livres a year plus return passage to be paid by the governor of Acadie.	1,3
Lamoureux, Jean	??	Apprentice gunsmith	Montreal	11 July 1695 signed contract of apprenticeship with Pierre Prud'homme	1
Langlois, Jérôme	1600 or 1602/1684	Locksmith and Master arquebusier	Trois-Rivières Champlain	Born in France	1,3
Latour, Augustin	??	gunsmith	Éboulements	Practiced his trade at Éboulements until the end of the 17 <sup>th</sup> century	1,3
Lauzet, Paul	??	Apprentice locksmith	Quebec	16 April 1687, contract of apprenticeship with Jean Amiot, master locksmith of Quebec for 3 years with 30 livres for the last two years.	1
Laverdière, Jean-Baptiste	??	Apprentice locksmith and blacksmith	Quebec	13 June 1710, he was at age of 18 hired for 3 years to Charles Robitaille, master locksmith of Quebec. At the end of his 3 years he was given a <i>capot</i> , a vest, 1 <i>culotte</i> , 3 <i>chemises</i> , and a pair of French shoes.	1
Lebohème or Le Bouesme, dit Lalime, Antoine or Anthione	1600/1668	Master gunsmith	Quebec	Originally of Bretagne; son of Pierre; April 1644, he was hired to work for 3 years for the associates for the conversion of the Indians.	1,3
Lebou, Jacques	1698/?	Apprentice gunsmith and gunsmith	New France	Originally of Véniers; hired 1 March 1723 for the Company of Ile St-Jean, to be paid 200 livres per year, the first year in advance.	1,2
Lemieux, Zephrin		Gunsmith	Quebec	On Franklin St; 1871-1884	3
Lemire, Antoine	1728/1788	Gunsmith	Quebec	Married in Quebec in 1751	3
Lemire dit Chambeau, Augustin	1737/ 1797	locksmith	Quebec		1,3
Lemire, Joseph	1699/?	arquebusier	Quebec	1725, hired at La Rochelle for Quebec for 300 livres of raw sugar = to about 30 livres	1
Lemoine, Louis	??	gunsmith	Quebec	In Upper Town 1847-1857	3

Létourneau, Jean	??	locksmith	Quebec	In 1744 census, Jean's trade was given as locksmith	1
Letourneau, Jean-Paschal		Locksmith and gunsmith	Quebec	1792-1805 working at his trade	3
Letourneaux, Jean-Baptiste		gunsmith	Quebec	5 Sault au Matelot St, Lower Town	3
Levasseur, Charles	1723/?	Apprentice edge tool maker	Quebec	23 Nov 1739, age 16, son of Pierre-Noël, signed a contract of apprenticeship with Henry Creste, master locksmith of Quebec for 3 years, but because of mistreatment and the bad conduct of his master, the young Levasseur left the edge tool trade and became a charretier at Quebec	1
Loisel, Louis	1617/1691	locksmith	Montreal	Son of Louis & Jeanne Laterrier of St-Germain, Normandy	1,3
Lord, Gilles	1673/?	Apprentice edge tool maker	New France	Hired a La Rochelle 14 May 1694 at age 21 and received wages of 160 livres a year.; originally of Toulouse	1
Loslier, Pierre		Gunsmith	Quebec	At 20 ½ Craig St in the suburb of St. Roch; at his trade 1865-1871	3
Lozeau, Jean-Baptiste	1694/1744 or 1745	Master locksmith	Quebec	Son of Francois & Marguerite Gauron of Rochefort, France; he also was a blacksmith and a tinsmith.	1
Maheu, Jean-Paul	1648/?	Apprentice locksmith	Quebec	2 Dec 1663, at age 15, he signed contract with Charles Phelippeau, master locksmith of Quebec	1
Martel, Joseph-Alphonse	1673/?	Apprentice locksmith	Quebec	Son of Honoré & Marguerite Lamirault; 8 Feb 1690, his father agreed to his apprenticeship with Gentien Amiot, master locksmith for 4 years.	1
Martin, Louis	1639/1660	arquebusier	Montreal	He was part of expedition of Dollard at Long-Sault in 1660	1
Martin, Louis	1635/1683	Locksmith	Quebec	From Ste. Radegone; he drowned at Cape Diamante, near Quebec	3
Matte, Alexis		Gunsmith	Quebec	Located at Corner of Sous le Fort and Cul de Sac Streets, Lower Town; 1865-1871	3
Maurache, Pierre	??	Apprentice arquebusier	Quebec	21 May 1694, son of dec. Joseph; hired as apprentice to Nicolas Gauvereau.	1

Mercier, Louis	1660 (1) 1661 (3) /1728	Master locksmith	Quebec	He had six apprentices: 18 Nov 1685, Fabien Badeau; 24 Feb 1690; Francois Gely; 24 Oct 1691, Alexis Voyer; 17 June 1693, Louis Jean; 6 July 1694, Charles Bertet; and 31 Oct 1694 Charles Robitaille.	1,3
Milot dit Lebourguignon, Jean	1631/1699	Master edge tool maker	Montreal and Lac des Deux- Montagnes	Son of Philippe & Christine; he was also a merchant	1
Moffette, Andre		gunsmith	Quebec	At 12 St. Nicolas St., Lower Town in 1791	3
Monmaignier dit Jouvent, Charles de	?/1716 probably born in France	Master locksmith	Trois-Rivières and Ste-Anne de Beaupre	14 July 1703, he sold his locksmith tools to Charles Robitaille, locksmith and edge tool maker of Neuville; in 1706, he was again practicing his trade at Ste- Anne de Beaupre.	1
Morin, Joseph and Pierre		Gunsmiths	St-Gervais	1865	3
Morin, Thomas		Blacksmith and locksmith	Quebec	Usually listed as a blacksmith, but in 1792, called a locksmith	3
Morneaux or Mornat, Francois	1620/1688	arquebusier	Batiscan	Born in France	2,3
Morneaux, Jean	1646/? Died before 1693	arquebusier	Batiscan	Born in France, son of Francois	1,3
Mussy, Abraham	??	Locksmith and gunsmith	Miscou	In April 1642, he was hired to travel to the habitation of Miscou for 100 livres, 50 of it in advance for Company of New France.	1,3
Natel or Notay, Antoine	?/1608 According to Champlain he died of "dysentery" caused by eating poorly cooked eels..	locksmith	Quebec	Originally from faubourg of St-Germain-des-Prés; when he made his contract, he was living in Paris; 17 Feb 1608, he was hired for the expedition of Champlain to found Quebec; Jean Duval was also one of 3 engages. He prevented a plot against Champlain.	1,3
Normand dit Labrière, Louis	??	Edge tool maker	Quebec	Son of Pierre & Catherine Normand;	1
Normand dit Labrière, Pierre	1637/abt 1707	Master edge tool maker	Quebec	Originally of Perche; was father of preceding.	1
Olier, Daniel	??	Locksmith	New France	Originally of Saumur; hired at La Rochelle in 1663; sailed on <u>The Thoros</u>	
Orangez, Léger	??	Master locksmith	New France	From Civray, Poitou; hired in 1642 at 95 livres a year; he received 48 livres in advance.	1

Orin, Mathurin	1639/?	gunsmith	Quebec	Originally of Bretagne	1
Ouelle, Étienne	?/?	Edge tool maker	Sainte-Croix		1
Panis, Nicolas	?/?	gunsmith	Trois-Rivières		1
Paradis, Jacques	1641/abt 1678	gunsmith	Quebec	Originally of Perche	1
Paradis, Thomas		Gunsmith	Kamouraska	1857-1865	3
Parent or Parant, Joseph-Marie	1705/?	Master locksmith	Terrebonne	Earliest record is in 1741 when he married	1,3
Parant, Joseph		Gunsmith	Quebec	5 St. Paul St., Lower Town, 1851-1865	3
Parant, Pierre		Gunsmith	Quebec	6 Rue Sous-le-Fort, Lower Town in 1851	3
Parent, Jean		Gunsmith	Quebec	18 Rue Sous-le-Fort	3
Payan, Louis-Joseph	1722/?	gunsmith	Quebec and Chambly		1,3
Pépin, Francois	?/?	gunsmith	Tadoussac	He replaced Joseph Rainville at the trading post in 1742; his contract stated he was to receive 450 livres a year. (This was quite a high salary for that time.)	1
Perrault, Peter		Gunsmith	Quebec	On corner of Cul-de-Sac and Notre Dame Streets; 1848	3
Perthuis, Nicolas	?/?	locksmith	Montreal and Pointe-aux-Trembles	Son of Claude, master gunsmith of St-Denis, Ambroise; Nicolas was hired by M. de la Barre to go to Fort Frontenac (Kingston, Ontario); he was in Montreal between 1692 and 1696.	1
Petit, Jean-Baptiste	1731/?	Master gunsmith	Detroit	Master gunsmith in Detroit in 1752	1,3
Philippeau,, Phelipeau, or Philippaux, Charles	?/1665	Master locksmith	Quebec	Son of Francois & Francoise Rutaut; a conscientious locksmith who built a number of locks for the government.	1,3
Philippeau, Michel	?/1691	Edge tool maker	Montreal	Hired at La Rochelle 3 April 1688;	1
Picoron or Picauron dit Descoteaux, Henri	1677/?	Master edge tool maker	Quebec	Contracted at La Rochelle in 1698 as apprentice edge tool maker to come to New France. 29 March 1701 he contracted for 3 years to Pierre Peire, merchant of Quebec to serve as domestic.	1
Pinet, Yves	1676/?	Apprentice arquebusier	Montreal	Contracted to Pierre Levassueur, merchant of Montreal, at La Rochelle 14 June 1698 at 200 livres annually. His contract stated	1,3



				he was to work in Canada and the country of Mississippi.	
Piron dit Lavallée, Francois	?/1664	locksmith	Montreal	Originally of Suze near LaFlèche; hired 30 March 1653 for 75 livres of wages. He was a soldier in the Montreal garrison.	1,3
Poirier dit Langevin, Michel	??	Master gunsmith	Sorel, (1677-1679) Montreal, (1681-1685) and Champlain (1687-1691)	He had a gunsmith shop and taught Pierre Houray and hired him 26 March 1685. He was at Sorel 1677-1679; at Montreal 1681-1683, and at Champlain 1687-1691.	1,3
Poisson, Jean	1628/?	arquebusier	Trois-Rivières	Originally of St-Jean de Mortagne, Perche; came to Canada between 1647 and 1649; he was married in France in 1644.	1,3
Postras, Antoine		Gunsmith	L'Anse à Giles, Quebec	1865	3
Postras, Jean-Baptiste	??	gunsmith	Montreal	He was mentioned as a gunsmith in an act by the notary, Pierre Mezière 12 Oct 1764.	1
Porteret, Pierre	??	arquebusier	New France	He was hired by Father Marquette to work as a gunsmith on the voyages to the missions. Marquette noted that on the first trip down the Mississippi in 1673-1674, they camped at at a place for 3 days while "Pierre mends a ...gun."	1,3
Pot, Francois	??	Apprentice gunsmith	Quebec	30 Dec 1698 contracted for 5 years to Nicolas Doyon, master gunsmith of Quebec; son of Nicolas & Suzanne Nepveu.	1
Pottier, Jean	??	Master edge tool maker	Montreal	1715 was noted as master edge tool maker in Montreal	1
Pottier, Michel	??	Edge tool maker	Montraeal		1
Poulle, Innocent	1703/?	Edge tool maker	New France	Originally of Bar-sur-Seine; hired 15 May 1721 for 3 years to receive 100 livres.	1
Poupeau, Pierre	?/1664	Master edge tool maker		Originally of La Rochelle; contracted in 1653 and left with his wife and son	1
Pré or Prayé, Nicolas	1661/1702 died at Quebec	Master arquebusier	Quebec	Son of Nicolas; Taught his trade to Claude Fézeret who signed a contract 24 Oct 1689 and to Louis Trafton who signed a contract 7 May 1699.	1,3

Prudhomme, Pierre	1658/1703 bap. Montreal	Gunsmith Arquebusier and locksmith	Montreal	Originally of Pomponne, son of Louis; 21 April 1675, he became apprentice to his uncle, Pierre Gadois, gunsmith of Montreal for 4 years; after completing his second year of apprenticeship, he worked at Batiscan as arquebusier; 11 Aug 1683, he contracted with Robert Cavelier de La Salle to accompany him down the Mississippi; after his return in 1683, he opened a gunsmith shop in Montreal.	1,3
Quenel, Joseph	??	gunsmith	Chicoutimi	He was named a gunsmith in Chicoutimi in a archival document in 1733.	1
Quesnel dit Tourblanche, Olivier	1654/1719	Master gunsmith	Montreal and Lachine	Son of Pierre & Marie Poulard of St-Malo; he was part of the Corporation of Gunsmiths of Montreal.	1,3
Quesnel, Pierre	1684/?	Gunsmith of the king	Quebec	11 May 1756 he was mentioned in Ordinances of the Intendant as the king's gunsmith of Quebec.	1
Quesnel, Charles	1727/?	Gunsmith	Cahokia, Illinois	Grandson of Olivier; married at Cahokia on the Mississippi River opposite St. Louis in 1754.	3
Rainville, Joseph	??	gunsmith	Tadoussac	Hired to the Tadoussac post in 1742 and received 400 livres a year.	1
Rancour, Claude	??	Edge tool maker and blacksmith	Quebec		1
Reneau dit Chaterlau,		gunsmith	Quebec	1791 he was practicing his trade; at 14 St. Jean St.	3
Richeaux, Antoine		Gunsmith	Quebec	1791-1795	3
Robert, Geoffroy	1612/?	gunsmith	New France Fort La Tour, New Brunswick	Originally of Magné; he contracted for New France 31 March 1642 for 3 years.	1,3
Robitaille, Charles	1682/? Born at Quebec	Locksmith and edge tool maker	Neuville Ancienne Lorette	31 Oct 1694 he signed a 3 year apprenticeship contract with Louis Mercier, master locksmith of Quebec; 14 July 1703, he bought forge tools from Charles de Monmagnier, master locksmith of Trois-Rivières for 240 Livres; 13 Jun 1710, he hired for 3 years, Jean-Baptiste Laverdière, age 18.	1,3

Roussel, Pierre	?/abt 1689	Edge tool maker	Montreal	Contracted to teach Nicolas Destroismaisons, 6 July 1681; Joseph Eloy, 29 Dec 1683; and Jean Biyet, 5 Aug 168.,	1
Roze, Pierre	1659/?	Apprentice locksmith	Quebec	Son of Noël who contracted for his 12 year old son to be apprentice to Jean Amiot, locksmith for 5 years on 2 Jan 1681.	1
Sampson, R.		Gunsmith	Quebec	1848; St. Eustache St. in suburb of St. Jean.	3
Sarazin, Nicolas	?/?	Apprentice arquebusier	Quebec	29 Oct 1703 contracted himself as apprentice to Nicolas Gauvreau, master arquebusier and gunsmith for 4 years..	1
Senecal, L. M.		Gunsmith	Ste. Julie, Quebec	1865	3
Serra, Louis		Gunsmith	Quebec	5 Rue Ste. Angele; 1805	3
Soulard, André	1648/?	Gunsmith	New France	Son of Jean.	1
Soulard, Jean I	1613/1659	Master arquebusier and locksmith	New France	Father of preceding and following	1
Soulard, Jean II	1642/1710	Arquebusier of the king Gunsmith	Quebec	Son of Jean and Jeanne Couvreur of St-Saveur, La Rochelle; he was also a gunsmith, arquebusier and jeweler.	1,3
Soulard, Jean-Baptiste	1677 ( 1) 1678 (3) /abt 1720 (1), 1723 (3)	Master arquebusier and jeweler	Quebec Annapolis, Nova Scotia and L' Ange Gardien	Son of Jean Soulard II; he taught his trade to Pierre Belleperche by contract signed for 3 years on 2 May 1715.	1,3
Soulard, Paschal	Abt 1711/? Bap. Acadie	gunsmith	Quebec	Married 3 Oct 1741 to Marie-Genevieve Parent , widow of Josepn Lemire.	1
Soulard, Pierre I	?/?	Master locksmith and arquebusier		Father of following	1
Soulard, Pierre II	1611/1661	Master locksmith	St-Saveur	He was baptized at the Temple (Huguenot)	1
Soumandre dit le Taillandier, Pierre	1619/1689	Master tool edge maker	Quebec	Son of Louis & Guillemette Savoureau,; originally of St-Antoine, Moriac, Gascogne; he came to New France about 1646; appointed edge tool maker of the king who traveled to repair and build gun works.	1
Tailleur dit Versailles, Guillaume	?/?	Master locksmith and blacksmith	St-Roch (near Quebec)	Married twice—Geneviève Chalus, Marie-Thérèse Dupille	1

Tavernier dit Laforest dit Lochetière, Jean	1632/1660	Gunsmith and locksmith	Montreal	Originally of Roëzé; 30 March 1653, he contracted to come to New France for 5 years at 100 livres a year.	1,3
Thibierge or Tibierge, Jacques	1664/1732	Gunsmith of the king and arquebusier of the king	Quebec and Montreal	Gunsmith of the king at Montreal upon arrival, but commission was given 6 Nov 1710; gunsmith at Quebec	1,3
Tiblemont or Tillemont, Nicolas	1635/1660	locksmith	Montreal	Came to Canada in 1658 and settled at Montreal; was in the battle of Long Sault	1,3
Trafton, Louis	??	Apprentice arquebusier	Quebec	7 May 1699 contract of apprenticeship with Nicolas Pré, master arquebusier of Quebec.	1
Vallet, René	Abt 1637/?	arquebusier	Cap-de-la-Madeleine	Originally of Saumur, Anjou; hired at La Rochelle twice—27 May 1659 he contracted with Médard Chouart, Sieur de Groseilliers to work as a gunsmith at Trois-Rivières and 27 May 1661; 26 Sep 1662, he signed contract with Father Claude Jean Allouez, a Jesuit to work at the forge of Cap-de-la-Madeleine for a year.	1,3
Vallier, Jean-Baptiste		Gunsmith	Quebec	21 Ste. Famile St., Upper Town; 1790-1798	3
Valliquet dit Laverdure, Jean	1632/abt 1701	Gunsmith and locksmith	Montreal	Son of Jean & Nicole Langevin of city of Lude. He contracted 16 April 1653 for 5 years at Montreal for 80 livres a year.	1.3
Verreau dit Le Bourguignon, Barthélémy	1631/?	Master tool edge maker	Chateau-Richer	Born at St-Jean-de-Dijon, Bourgogne	1
Villiers, Jacques	??	Master arquebusier	Quebec	Contracted at La Rochelle 31 March 1688 for the <i>Compagnie du Nord</i> .	1,3
Voyer, Alexis	??	Apprentice locksmith	Quebec	24 Oct 1691 contract of apprenticeship with Louis Mercier, master locksmith of Quebec.	

#### NEWS NOTES

Many of you were quite interested in the speaker we had in April who spoke on shipwrecks in the Great Lakes. Jim Gaboury came across a DVD at the New Berlin library that tied in with the topic. It was entitled "Great Lakes Shipwreck Disasters" put out

by Southport Video of Kenosha. Jim was impressed with it. He commented that portions of the DVD had underwater video of a few of the ships.

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History Magazine, April/May 2003 has an article on the "Daughters of the King" by Marielle A. Bourgeois.

From Voyageur, Vol. 19, No. 2, Winter/Spring 2003: Anyone interested in the Metis will find the article by Patrick Young, entitled, "The Creation of Metis Society: French-Indian Intermarriage in the Upper Great Lakes," of interest.

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The American-Canadian Genealogist, Issue 95, vol. 29 No. 1, 2003 has an interesting article on Perche. Many of us have ancestors who originated in that region.

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Leo Durocher, RR 2, Vankleek Hill, Ontario, Canada K0B 1R0 has completed a book on the Marleaus entitled Marleau, Merleau, Merlot. He is beginning to work on a second edition. He is willing to share information he has gathered with others researching that family in exchange for information they may have. You can reach him at [www.hawk.igs.net/~duroche](http://www.hawk.igs.net/~duroche) or e-mail him at [duroche@hawk.igs.net](mailto:duroche@hawk.igs.net)

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Tom Archambault at [cuztom@knology.net](mailto:cuztom@knology.net) is willing to share information he has on the Archambault / Archambeau family especially from Houghton Co., Michigan.

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Michigan's Habitant Heritage, Vol. 24 no. 2, April 2003 has an article containing new information on the family of Abraham Martin and Marguerite Langlois at St-Jacques de Dieppe.

### COMING UP

11-12 July 2003, Midwestern Roots Conference: at Indianapolis Marriott East, co-sponsored by the Indiana Genealogical Society. For information: (317) 232-1882 or (800) 447-1830 [tickets@indianahistory.org](mailto:tickets@indianahistory.org)

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18-20 July, 2003: Federation of East European Family History Societies Convention, Holiday Inn, 999 South Main St., Salt Lake City Utah. For information: FEEFHS, P.O. Box 510898, Salt Lake City, UT 84151-0898 <http://feefhs.org>

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19 July 2003: Family reunion at Yamchiche. It will mark the 300<sup>th</sup> year since Jean Hérous arrived in Canada from Blonville-sur-Mer,

Normandy, France. For information check web site at [www.associationheroux.ca](http://www.associationheroux.ca) or e-mail [association.heroux@sympatico.ca](mailto:association.heroux@sympatico.ca)

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3-6 September 2003: Federation of Genealogical Societies Conference, Renaissance Orlando Resort, Seaworld, Orlando, FL. For information: [www.fgs.org/2003conf](http://www.fgs.org/2003conf)

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4-6 October 2003: 25<sup>th</sup> Anniversary Conference of PGSA; Ramada Hotel O'Hare, Rosemont, IL. For information: [Lulanski@aol.com](mailto:Lulanski@aol.com)

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6-9 November 2003: New England Regional Conference, North Falmouth, MA. For information: [rootsweb.com/~manerge](http://rootsweb.com/~manerge)

### QUESTIONS ET LECTEURS

Mike Papineau, 16635 Scotch Pine Ln., Honey Creek, IA. 51542 is desperately seeking the marriage of **Adolphe Papineau** and **Henriette Landry** about 1857 somewhere in Wisconsin. He wishes to correspond with all descendents. [cavefolk@hotmail.com](mailto:cavefolk@hotmail.com)

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Janet Cox, 456 Dwain Ball Road, Sparta, GA 31087-9313 is searching for the parents of **Gedéon Morin**, merchant, clerk, born in 1841 (place unknown). He died 9 August 1895 at St. Edmond Coaticook. He married **Virginie Bilineau**. She found two of his 3 children born in the parish of St. Edmond, Coaticook—**Marie Antoinette Morin** b. 22 Dec 1888 and **Josephine Morin**, b. about 1883; d. 28 Dec 1888. They also had a son, **Lucien Morin**, d. about 1905; he was an editor and journalist m. to **Marie Louise Dupuis** at St. Hermengilde, Quebec 30 Oct 1890.

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Tom Archambault at [cuztom@knology.net](mailto:cuztom@knology.net) is searching for the parents and any known ancestors of **Joseph Janot Belhumeur** and **Elisabeth Marsan dit Lapierre** m. 21 Feb 1791 at Montreal. A daughter, **Marie Charlotte Janot/Jeanotte** b. 21 Dec 1791 at L'assomption, m. **Louis Pichet** 5 Oct 1812 St. Roch, Lachigan, Quebec. His parents are **Joseph** and **Euphro Arsenault**.

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