

SENT BY THE KING

Journal of La Société des filles du roi
et soldats du Carignan, Inc.

*La Société des filles du
roi et soldats du
Carignan, Inc. is
dedicated to the women
and men who played a
major role in the growth
and settlement of New
France.*

*Their courage,
independence, and self-
sacrifice are
evident in the strength of
their descendants.*

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Kathryn Kane 2008



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La Société des filles du roi et soldats du Carignan, Inc.

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On the Cover...

A soldier in the Carignan-Salières
Regiment uniform that they wore on
arrival in Quebec

Pastel by Kathy Kane

Uniform of the Carignan-Salières Regiment

Bill Kane, #F365

It has been reported by most historians that the Carignan-Salières Regiment was one of the first in the French Army to have uniforms. Before 1650, the French regiments and companies were formed by the nobles and made up of peasants working on the nobles' lands. The regiments would have some officers and knights that would have some form of uniform, but they would be individualized or have the colors of the noble under whom they served. The peasant soldiers would go to war in the attire that they wore everyday.

In Europe at that time, wars were fought in the good weather and both sides agreed to go home for the winter. It was to be a very different situation in Canada for the Carignan-Salières Regiment.

The uniforms of the Carignan-Salières Regiment looked very much like the depiction on the cover of this issue. The uniform was brown with a long coat that buttoned all the way up the front. Lined in gray, the sleeves were turned up to show this color as a decorative facing. A wide buff-colored or yellow ribbon crossed over the right shoulder as another decorative feature. Breeches were gathered just below the knee, over light brown leggings.

The whole uniform was topped with a black hat. Blue, yellow and/or black ribbons decorated the hat and right shoulder. The shoes were fine for summer wear but were completely unsuitable for the harsh Canadian winters. The soldiers had a wide banderole (sash) worn across the left shoulder from which hung 12 powder charges (also called the "12 Apostles" by the soldiers). Most of the soldiers carried a musket, a sword and bayonet, although some of the soldiers had rifles. Not all of the soldiers that arrived in Quebec had these uniforms. Certainly the four companies that accompanied the Marquis de Tracy and were combined with the regiment would have had the

uniforms of their respective regiments: Berthier Company from the Allier Regiment; the LaBrisandières Company from the Orléans Regiment; the LaDurantaye Company from the Chambellé Regiment; and the Monteil Company from the Poitou Regiment.

Tracy himself had twenty aides, and he and his aides had very ornate clothing to march in.

Tracy also had his own standard which showed his appointment by King Louis XIV: A plain white flag with three fleur-de-lis on it.

The Flag of the Carignan Regiment

Quebec historians Sulte and Laverdière believe that the Carignan-Salières Regiment only had a white flag when it was in Canada. But according to Chartrand, this Regiment already had its distinctive flag, a standard with white cross with four squares surrounding it in deep blue and red. Some confusion may persist because the Marquis de Tracy evidently had his own white flag which he carried with him wherever he went, including the march against the Iroquois. There may even have been other flags and banners carried by the various companies, and even by the Canadian militia who accompanied the French regular soldiers on their mission.

It was soon apparent, as the cold weather set in, that the Carignan-Salières Regiment's uniform needed some modification if the soldiers were to do any winter fighting. Already mentioned were the shoes that had to be replaced. Most popular for use was the Indian-style heavy moccasins and other styles of footwear native to Northern Canada which the French pioneers had adapted quickly for their own use.

The soldiers' hats also were not appropriate for a mission against an Indian enemy. Fighting in open battle in the European fashion was one thing, but maneuvering in the North American forest was another. First, the hats stood out when crouching behind rocks or bush; and second, the hats did not provide sufficient warmth in the winter. The best protection came from the knit wool toque, which is a stocking cap that was warm and covered the

ears, which were susceptible to frostbite. In spite of these modifications, the Regiment's January 1666 failed campaign waged by Governor Courcelle resulted as much because of the elements as any other cause. The harsh Canadian winter killed more soldiers than did the Iroquois. The Regiment adapted and made more changes, and sought advice from the local militia groups that had volunteered to accompany the Regiment, prior to the second campaign against the Iroquois in the fall of 1666.

To view images of the flag of the Regiment, use your computer's connection to the internet by typing "Flag of Carignan Salieres Regiment" in a search engine such as Google. Websites with images of the flag should appear.



Queries

1. Ancestor soldier in Acadia: I have been reading with interest your site since my ancestor is documented as a French soldier married in Acadia in 1710. His name is Pierre de Blais des Brousses dit Bonappetit LaLande. His name is quite puzzling to me. I'm not even sure what his name is. His father is Pierre in the records from Parish of Viriat. I'm not sure how he got to Acadia except possibly by way of Quebec since he is a soldier. I have read some soldiers from the Carignan-Salières regiment were sent to Acadia. Do you have any ideas on how he got to Acadia and what his name might mean to a researcher? Thank you for any assistance.

Submitted by Gerald LaLande

Answer: About 1698, the French built a fort in Port Royal and sent soldiers from France to man it to protect Acadia from British attack. Your ancestor, Pierre de Blais des Brousses dit Bonappetit LaLande, was one of the 250 soldiers

that were in the fort on September 24, 1710 when a British expedition of 1,900 men entered Port Royal harbor and attacked the fort. The small French army put up a valiant flight but surrendered to the British on October 1st.

The French troops were allowed to return to French territory, but Pierre decided to stay because he had a young woman whom he wished to marry. On 24 November 1710, he married Anne Pretieux, the daughter of Joseph Pretieux and Anne Cautrot, at Port Royal, which was now renamed Annapolis Royal by the British. This record lists him as a soldier, so we know he was one of the French soldiers. The record also indicates that he came from the parish of Viriat in Bresse, in the province of Auvergne, in France.

In 1719, he moved his family to Minas Basin in Acadia, and then in 1725 to Petitcoudiac, evidently to get further away from the British authorities. He and Anne had eight children before she died at age 35 on 18 March 1726 and was buried at St. Charles aux Mines cemetery.

In "Le Grande Derangement" (the forceable removal of Acadians by the British in 1755) it appears your ancestor was deported to France. Most likely he died there.

Maybe I can take some of the mystery out of his long confusing name. I don't know what the de Blais refer to but des Brousses refers to the area of France he came from. Actually, Bresse, but whoever recorded it spelled it as he heard it. Bonappetit was the dit-name that was given to him when he entered the Army. All soldiers in the French army were given dit names after they joined. This was their military name and the name they went by while they were in the service. He must have enjoyed eating in order to receive this name. Usually his fellow soldiers helped pick out each others dit name.

Bill Kane, F365

Queries continues on page 17...

A Soldier and a Daughter of the King

By Elaine Smith, #H-222

Élisabeth Renaud was the daughter of Antoine Renaud and Étienne Cleignier. She was born in about 1652 in the parish of Saint Étienne of Bar-sur-Seine, in the diocese of Langres in Bourgogne, France. Élisabeth Renaud came to New France in 1673, the last year of the arrival of the filles du roi (King's Daughters), debarking in Quebec City. At that time, she was about 21 years old. She brought with her goods worth about 200 livres for her dowry. She was confirmed on 8 June 1681 at the age 29 years in Sorel, Richelieu, Quebec.

On 16 September 1673, Jean Olivier and Élisabeth Renaud entered into a marriage contract drawn up for them by notary Pierre Duquet (later sieur de La Chesnaye). The couple's religious marriage ceremony took place on 20 September 1673 at Quebec City.

Her husband, Jean Olivier, was born about 1631, the son of Laurent Olivier and Jeanne Mathurine of Sallagriffon, in the diocese of Entrevaux, in Provence (Alpes-de-Haute Provence), France. Jean Olivier arrived in New France on 17 August 1665 as a soldier of the Sorel Company, in the Carignan-Salières Regiment. Previously, Jean Olivier had entered into a marriage contract with Madeleine Duval, which had been annulled on 25 October 1671 before notary Romain Becquet.

This couple had a total of eight children all born where they settled in Sorel, New France (now Quebec). At least two of their children died in childhood and three of them are known to have married. See the list at the end of this article.

The dates of death of both Élisabeth and her husband Jean have not been determined to date, though both spent their last days in Sorel, where they were buried. Jean passed away sometime

between 24 November 1687 (the last record of Jean) and 30 May 1697, the date of daughter Marie-Thomasse's marriage (when neither parent was alive); whereas Élisabeth died before that date of 30 May 1697.

The children of Jean and Élisabeth are:

1. Marie-Thomasse, born on 23 June 1674 in Sorel; she married François Lemoine dit Jasmin (widower of Barbe Guillemet) on 30 May 1697 in Quebec, and they had eight children. Marie later remarried to Jacques Jacquenot in 1721, and she died on 4 December 1734 in Quebec.
2. Geneviève, born on 23 November 1675 in Sorel.
3. Marie-Anne, born on 28 August 1677 Sorel; she married François Pierre Carré dit Laroche, a soldier, on 11 June 1706 in Montreal, and they had four children. Marie-Anne remarried in 1728 to Pierre Élie (also a soldier), and she died on 12 February 1756 in the parish of St. François-du-Lac, in Yamaska.
4. Marie-Élisabeth, born on 23 July 1679 in Sorel; she married Jean-Baptiste Houé dit Jolicoeur, of Cork, Ireland, a soldier, on 27 April 1704 in Montreal, and they had nine children. Marie-Élisabeth died on 23 August 1757 at the Hôpital général de Montréal.
5. Jean, born on 21 January 1681 in Sorel; he died on 24 November 1687 in Sorel.
6. Nicolas, born on 23 September 1682 in Sorel; he died on 11 February 1684 in Sorel.
7. Marie, born on 9 April 1684 in Sorel.
8. Catherine, born on 2 December 1685 in Sorel.

Sources:

Gagné, Peter; *King's Daughters and Founding Mothers* (2001), volume 2, p. 485.

Jetté, René; Dictionnaire généalogique des familles du Québec (1983), p. 857;

Gareau, G-Robert; Le Régiment de Carignan (2003), 1665-1668, p. 87;

PRDH (<http://www.genealogie.umontreal.ca/en/>)



The Miracle Man

by Peter Gagné, honorary member

Jean Régeas was a lucky man. As a soldier in the Carignan-Salières regiment, he had a one in three chance of dying during the regiment's mission in New France – if not from the Iroquois, most likely from the cold and conditions of the prolonged march to confront them. He was also stricken with not one but two serious ailments, “one of which was mortal and the other incurable.”¹ The state of medicine in the colony at that time was not advanced enough to save him from them. As the name of the only hospital at the time – the Hôtel-Dieu – indicates, care was given not so much to keep patients in this life, but to prepare them for the next. But Jean Régeas didn't need armor or woolen blankets or even medical science to save him. All he needed was Saint Anne.

A Mystery Man

Exactly who Jean Régeas was is somewhat of a mystery. Most contemporary sources do not even record his name – or not his real name, in any case. He is most often identified as Jean Pradère or Pradès, but several variations on this name also exist, including Pradet and Pradez, all centered around the pronunciation “Prah-day.” However, it

appears that his name was actually Jean Régeas dit La Prade. Several variations also exist for his family name, including Régas, Régeasse, Rigealle, Rigeaulle and Rajosse.

According to Cyprien Tanguay, Jean was born about 1641-1643 in the village of Messonnay, located in the diocese of Limoges, in the province of Limousin, the son of Gilles Regealle and Marguerite Blanchet. René Jetté confirms the name of Jean's parents and clarifies the name of his birthplace, identifying it not as “Messonnay,” but as *Maisonnais-sur-Tardoire*, located in the arrondissement of Rochechouart, diocese of Limoges, Poitou. However, placing this locality in the province of Poitou seems to be an error, as it was actually located in the former province of Limousin, as Tanguay states.

Although this information seems to clarify that given by Tanguay, Jean's origins and identity become somewhat nebulous once again, as a document drawn up in 1680 by the priest Thomas Morel gives his name as Jean Pradès, from the city of Toulouse, in the province of Languedoc, in the south of France. What is known for sure is that Jean was a weaver by trade and that he came to New France in September 1665 as a soldier with the Saint-Ours company of the Carignan regiment.

Having survived the rigors of winter and the limited confrontation with the Iroquois, Jean unfortunately was stricken with total paralysis in one leg in early 1667. As if that weren't enough, he also fell victim to a stomach ailment and was hospitalized at the Hôtel-Dieu in Quebec City. He was said to be 22 years old at the time, although in the 1666 census, he would have been 23.

A Miracle in Two Parts

After Jean Régeas had completely lost all use of one of his legs six months earlier, an abscess or tumor in his stomach “made the regimental

¹ Thomas Morel, “Miracles arrivent en L'Église De Ste Anne du petit Cap...”, p. 8.

surgeons believe that his days were numbered.”² However, one night as he lay in his bed at the Hôtel-Dieu, it is said that Jean heard a voice tell him that if it pleased God to restore him to health, it would be a good thing for him to devote the rest of his life to the service of the sick of the hospital where he currently found himself. Jean accepted this heavenly proposition, and began to pray to be healed, despite the dire diagnosis.

His situation was so dire that the sacrament of extreme unction was administered, under the assumption that Jean would die very soon. After that, Jean’s prayers seemed to be granted in part when his stomach ailment suddenly disappeared. “God delivered him from this first danger in very little time, but for the second, he was told that there was no human remedy to be applied.” His leg remained paralyzed and “he would have to have recourse to God, who alone could save him.”³

Having heard of the miracles performed at Sainte-Anne-de-Beaupré (or Sainte-Anne du Petit Cap, as it was then known), Jean resolved to make the six league trip there to do a novena, in the hopes that the intercession of this saint would lead to a total recovery. The nuns of the Hôtel-Dieu provided him with the means to carry out his wish on June 24th, the feast of Saint John the Baptist, patron saint of the present-day province of Quebec.

After the first few days of the nine-day ritual, during which he suffered great temptations and mental anguish, there was no noticeable change in his paralyzed leg. Jean’s faith started to fail and he began to lose hope of a recovery. It seemed that, far from diminishing, the pain in his leg actually increased.

On the fifth day, while he was at the foot of the altar in the sanctuary, he began to feel extreme

pain in his lame leg, as if feeling all the times it was hit and prodded while paralyzed. The intense pain plunged him into a deep sleep. When Jean woke up, his leg was covered with a sheen of sweat and gave off a terrible odor. Then as soon as it appeared, the sweat went away and Jean saw that his previously lame leg was as nimble and healthy as the other, as if it had never been paralyzed. Jean was filled with an incredible joy and gave thanks to God and to Saint Anne for her intercession. He left his crutches in the sanctuary and walked out unaided, as before the paralysis. Those who knew of his ailments “judged that it was as difficult to heal him as it would have been to resurrect a dead man, but both things are easy for God, for whom nothing is impossible.”⁴

A Second Chance

It is said that Jean returned to the Hôtel-Dieu to tell the nuns of his recovery and to express his gratitude to them for their help in regaining his health. However, no mention of this miracle or what became of Jean can be found in the *Annales de l’Hôtel-Dieu de Québec* by Jeanne-Françoise Juchereau de Saint-Ignace and Marie-Andrée Regnard Duplessis de Sainte-Hélène. Judging from Jean’s absence in the annals of the hospital, it can be assumed that he did not hold to his promise to devote the rest of his life to helping the sick there. In a similar vein, in his account of the miracle, Pierre-Georges Roy states that “we do not know what became of the soldier Pradère.”⁵

This confusion of what became of Jean or the inability to follow his life after the miracle at Sainte-Anne-de-Beaupré is perhaps due to the confusion surrounding his name or the multiple variations of both his given name and his nickname. Identifying “Jean Pradès” and Jean Régeas dit LaPrade as one and the same man allows us to shed at least some light as to what Jean did with his second chance at life.

2 Pierre-Georges Roy, *À travers l’histoire de l’Hôtel-Dieu de Québec*, p. 64.

3 Thomas Morel, op. cit. p. 9.

4 Thomas Morel, op. cit. p. 10.

5 Pierre-Georges Roy, op. cit. p. 64.

On November 6, 1673, Jean was granted a plot of land in the seigneurie of Saint-Ours by his former captain in the Carignan regiment, Pierre de Saint-Ours. Of the 26 grants given out that day, 22 went to former members of the regiment. Jean's land was located between the grant of fellow company member Jean Blet dit Gazaille and that of Jean Roy dit Petit Jean le Gascon from the Salières company. It measured two *arpents* of frontage by 30 in depth. Jean is then noted in a document drawn up by notary and fellow soldier Pierre Ménard on September 1, 1675. The 1681 census finds Jean still living on his land in Saint-Ours.

On 25 November 1683, Jean Régeas dit La Prade married Madeleine Jamin (or Jamein) in Contrecoeur, under the name of Jean Rigealle. Madeleine was baptized November 18, 1668,⁶ the daughter of Julien Jamin and Marie Repoche. Daughter Marie was born at Saint-Ours on March 3, 1685 and was baptized at Contrecoeur two days later. Son Louis followed two years later, born at Saint-Ours and baptized at Contrecoeur on February 8, 1687. The family may have then moved to the Quebec City area, as son Jean-Baptiste was born there on February 11, 1690 and baptized at the same place the next day. The birth dates of daughters Madeleine (married to René Éthier at Saint-François, Île Jésus in 1706), Marie-Thérèse (married to François Éthier in 1715 at Lanoraie) and Marie-Ursule (married to Séraphin Brien in 1727 at Repentigny) are not known. Given the date of her marriage, it is possible that daughter Madeleine is actually Marie (perhaps Marie-Madeleine) or that she was born immediately before Marie, but the baptism was not recorded in the registers of Contrecoeur or was done in the absence of the priest and never officially noted.

A Second Soldier

Although the exact date and place of his death are not known, it is assumed that Jean Régeas dit La Prade died some time prior to April 20, 1701. On that date, his wife Marie Jamin entered into a

marriage contract with Jacques Hervieux dit Lespérance at Montreal. In the contract, Marie is identified as a midwife. She and her second husband had a son, Paul, who married Marguerite Éthier in 1726 at Repentigny.

Ironically, Marie's second husband was also a soldier in the Saint-Ours company. However, he was not a brother-in-arms of Jean Régeas dit Laprade. His company was the one that was formed after the Carignan regiment was demobilized and Pierre de Saint-Ours was given command of a new company of soldiers.

Sources:

Jetté, René. Dictionnaire généalogique des familles du Québec des origines à 1730. Montreal: Presses de l'Université de Montréal, 1983.

Juchereau de Saint-Ignace, Jeanne-Françoise et Marie-Andrée Regnard Duplessis de Sainte-Hélène. Annales de l'Hôtel-Dieu de Québec, 1636-1716 (édition fac-simile). Québec: Hôtel-Dieu de Québec, 1939.

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Morel, Thomas. "Miracles arrivez en l'église De Ste Anne du petit Cap Coste de Beaupré en Canadas" (1687). Musée de la civilisation, fonds d'archives du Séminaire de Québec, Paroisses diverses, no 84.

Roy, Pierre-Georges. À travers l'histoire de l'Hôtel-Dieu de Québec. Lévis: (publisher unknown), 1939.

Tanguay, Cyprien. Dictionnaire généalogique des familles canadiennes depuis la fondation de la colonie jusqu'à nos jours. vols. 1 & 6. Montréal: Eusèbe Senécal & fils, 1889.

Sources continued on page 17...

6 Cyprien Tanguay, *Dictionnaire généalogique*, vol. 1, p. 512 (handwritten note in the copy of the Séminaire de Québec).

Festival of New France

Bill Kane, # F-365

It is always fun to attend the Festival of New France, which is held the first week of August each year in Quebec City. This past year was no exception except that the weather didn't cooperate and, because it was also the 400th anniversary of the founding of Quebec City, the crowds were much larger than usual.

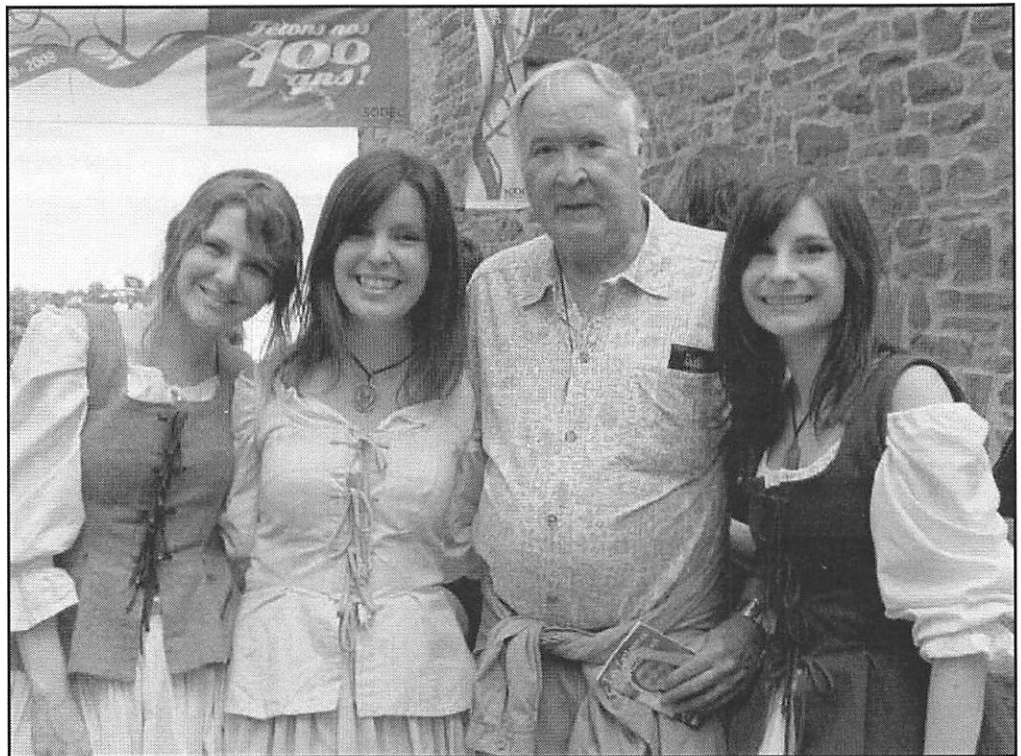
The rain held off until the middle of the second day. So, for a day and a half we enjoyed the outside festivities. There was a group of young women that were dressed as filles du roi, who had actually taken the names of King's daughters (see photo). Fortunately several events were held inside, so even in the rain, we were able to enjoy not only some of the festival but also some of the museums in the city. The highlight of the trip was the informal

dinner meeting we partook in with other members of the Société. It was nice to actually meet with people we had only known by e-mail.

Our traveling group of seven (all members except for two spouses) spent one overcast and rainy day touring in our van along the Côte de Beaupré visiting the towns of Beauport, L'Ange Gardien, Château Richer, Beaupré and all the way to Cap Tourmente. This area was the home to many of our very early ancestors. There were several stops along the way to see historic sites, but a

memorable stop was at a farm market where four young women were turning out fresh hot fruit pies non-stop. In spite of the rain we spent a pleasant time sitting on their back covered porch eating hot raspberry pie. The view from this perch on a hillside overlooked the St. Lawrence River and the Ile d'Orléans and, at one point, the sky opened enough to produce a beautiful rainbow over the whole scene.

Friday turned out to be another rainy day. Undaunted, we dropped off the three non-



Bill Kane met three of his fille du roi ancestresses at the Festival of New France in Quebec this summer. In spite of being dead for over 300 years they appear in remarkable shape.

genealogists at the Musée des Beaux-Arts and the rest of us headed for the National Archive in Sainte Foy for a few hours of research. Then back to Quebec where we all spent the afternoon in the huge tent set up to display the "Giants" which had been a feature of the parade on the first day.

Saturday, our last full day, was sunny and warm. We spent the whole day at the festival enjoying the outdoor exhibits, people in colorful costumes and good food.

DNA Testing : Special Offer to Members

By Doug Miller, #A129

The Y chromosome DNA (YDNA) is handed down through the generations from father to son. Surnames are also handed down from fathers to son. So we can say that if any male members of the Société descend on their direct paternal line from a soldier of the Carignan Regiment, they will possess the YDNA signature of that soldier. (Of course, they likely also bear the same surname or a variation thereof).

Mitochondrial DNA (mtDNA) is handed down through the generations from mothers to all of their children, but only the female children pass it on to their children. So all siblings in a family possess their mother's mtDNA, but only the female siblings pass it on.

So we can say that if any male or female members of the Société descend on their direct maternal line from a Daughter of the King, that member (male or female) will possess the mtDNA signature of that King's Daughter.

The French Heritage DNA Project was started four years ago and currently has over 1,200 members. Its primary objective is to identify the DNA signatures of our earliest immigrants to French-Canada. We invite all with French-Canadian heritage to join in honor of their ancestors who came to New France.

Of course other reasons to take the DNA test include:

1. To break through the genealogical brick walls.
2. To ensure that you are researching in the correct family tree.
3. Curiosity about your ancient ancestry:
Are you of Caucasian, Amerindian, Viking, Asian, African, or Jewish descent?
4. To help the advance of the science.

The project has chosen the Family Tree DNA Testing Company (FTDNA) as its testing company of choice due to the reputation, the size of the database, and the great customer service. FTDNA also provides discount pricing to the project. However, the project accepts participants from all DNA testing companies.

For more information on DNA testing and genealogy, please visit the Family Tree DNA Company website at www.ftdna.com

A secondary objective of the French Heritage DNA project is to identify the DNA signatures of the King's Daughters and the Carignan soldiers who settled in Canada. To date, DNA signatures of 17 King's Daughters and 2 Carignan soldiers have been identified. You can find a listing at the appropriate link at the website www.frenchdna.org. A review of this listing will show the name of the King's Daughter, her haplogroup, and the mtDNA signature. For example, you will see that there are three participants that descend directly from Catherine Pillat, each having the same DNA signature of course.

In order to stimulate interest in this objective, the French Heritage DNA Project has negotiated a discount price for all members of our Société.

The male YDNA test offered is a high resolution 37-marker test for a testing cost of \$129. The Family Tree DNA Company's regular price for this test is \$259 when ordered directly from the company, and it is \$149 when ordered through the French Heritage DNA Project.

The male/female mtDNA test offered is the mtDNA Plus test for a cost of \$129. Family Tree DNA Company's regular price for this test is \$189 when ordered directly from the company, and it is \$149 when ordered through the project.

In addition, the French Heritage DNA Project is offering an additional \$25 discount to members who can show a direct paternal lineage to a

Carignan soldier, or direct maternal lineage to a King's Daughter.

This additional \$25 discount is dependent upon the submission of a documented direct paternal/maternal lineage to me (Doug Miller), the project co-administrator (and a Société member), by email to djmill@earthlink.net. The lineage should show the line of descent including the name of the ancestor, the date and place of marriage, and the name of the spouse.

Upon review and approval, the additional discount will be applied to the cost of the test. Questions regarding this offer should also be directed to me at the above address, or you may call me at 661-296-8740. I reside in Santa Clarita, CA.

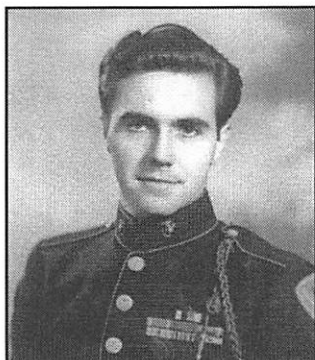
Editor's Note: See Bill Kane's article on page 18 for more information on the French DNA Project



René-Arthur Gagnon (1925-1979)

By Elizabeth McDonald , #F312

I don't think there are too many people unfamiliar with the Iwo Jima monument, the raising of the flag on top of Mount Suribachi by six American marines in 1945. With a little help of the Arlington National Cemetery Site, I'd like now to tell you a little bit about one of the men portrayed in the monument, René-Arthur Gagnon, who was my 9th cousin once



removed.

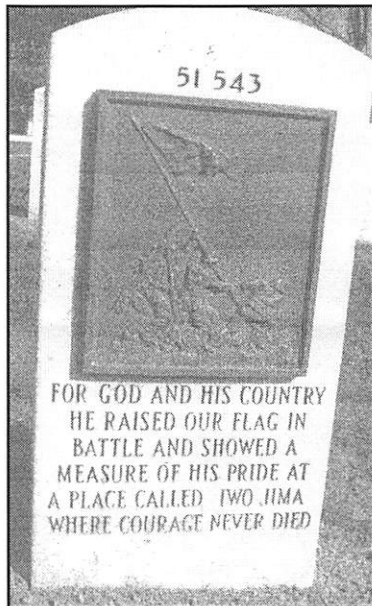
He was born on March 7, 1925 in Manchester, NH, to French-Canadian parents Henri Gagnon and Irène-Marie Marcotte, who were born in Canada along with the preceding eight generations of their ancestors. I have been able to document four prior generations as well, and they were all born in France.

René was a shy and self-conscious young man. After completing two years of high school, he decided to quit and go to work in the textile mills. On May 6, 1943, at the age of 18, he was inducted into the Marine Corps Reserves and sent to Marine Corps Recruit Depot at Parris Island, SC. He was promoted to private 1st Class on July 6, 1943, and he was transferred to the Marine Guard Company at Charlestown, SC Navy yard where he stayed until April 1944. He then joined the Military Police Company of the 5th Marine Division at Camp Pendleton, Oceanside, CA. On April 8, he was transferred to Company E, 2d Battalion, 28th Marines.

On February 19, 1945, along with his Unit, he landed on Iwo Jima. His participation in the "flag raising" was rather accidental; only three men went up the mountain for the express purpose of "planting" our flag. After they got to the top, communications with ground level was so poor that René was sent up with an additional battery. And after handing over the battery, he stood back to watch. It soon became apparent to the original three that the pole was too heavy for them to raise so two more men joined in and then they called for René to help. I guess that is a good example of being in the right place at the right time.

However, another article put a different "twist" on René's part in the flag raising ceremony. According to this other article, after the flag had been raised, Battalion Commander Lt. Col. Chandler W Johnson, told 2nd Lt. Albert T. Tuttle, his assistant operations officer, to get another flag, large enough that the men at the other end of the island could see it, because it would raise their spirits.

Tuttle was directed to give the flag to Gagnon, who headed up the hill carrying a 96" by 96" flag. At the top, four Marines, Sgt. Michael Strank, Cpl. Harlon H Block, PFC Ira Hayes and PFC Franklin R, Sousley, attempted to raise the large flag but could not lift it. Pharmacist's Mate 2nd



Class Jack Bradley came to their aid, (Jack was the father of James Bradley, author of "Flags of Our Fathers"), but it wasn't until Gagnon joined in that the six men managed to fly the flag over Iwo Jima.

After Iwo Jima was secured, René was ordered to Washington, DC on April 7 along with

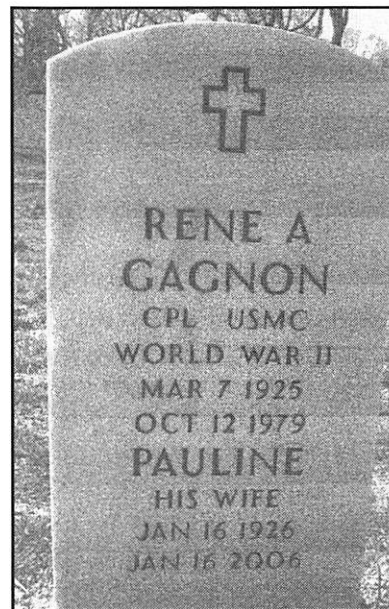
the two survivors of the flag raising, Pharmacist Mate Jack Bradley and Private 1st Class Ira Hayes. René was assigned temporary duty with the Finance Division, at the US Treasury. He finished his tour on July 5 and was ordered to report for duty in San Diego, CA for further transfer overseas but not before he married his childhood sweetheart, Pauline-Georgette Harnois on July 7, 1945 in Baltimore, MD.

By September, René was on his way overseas again, this time with the 80th Replacement Draft. On November 7, 1945 he arrived at Tsingtao, China, where he joined Company E, 2d Battalion, 29th Marine Division. He later served with the 3rd battalion of the same regiment. On duty with the US Occupational Forces in China for nearly five months, Private 1st Class Gagnon boarded a ship and sailed for San Diego, arriving April 20, 1946. With nine days short of three years in the Marine Corps Reserve, fourteen months of which was served overseas, he was promoted to Cpl. and discharged on April 27, 1946. He was entitled to wear the Presidential Unit Citation with one star

(for Iwo Jima), the American Campaign Medal, the Asiatic-Pacific Medal with one star (for Iwo Jima), the World War Two Victory Medal and the China Service Medal.

René died in Manchester, NH of a heart attack on October 12, 1979 at the age of 54 after having suffered from years of alcoholism which his family attributed to unwanted fame. This was also said to have been the cause of his unemployment. Too much fame too quickly. He said the recognition he had received was both a blessing and a curse. He was a hero to his home town but the many jobs he had been promised by those in power never materialized. He became very depressed and couldn't seem to hold onto a job.

The last one he had was as a janitor.



René was buried at Mt. Calvary Mausoleum in Manchester. However, at the request of his widow, Pauline, his remains were re-interred in Arlington National Cemetery on July 7, 1981.

Of the six men involved in the "flag raising" on Iwo Jima, three were killed in battle. They were Mike Strank, Harlon Block and Franklin Runyon Sousley. Ira Hayes, a Pima Indian, went back to the Gila River reservation to a small cotton farm on the land that had been occupied by his people for more than 2,000 years. However, since he was "just an Indian," he was not treated very well by the people in town, certainly not like someone who had fought for them. He couldn't get anything but menial jobs like picking cotton or other day labor jobs. He became a drifter, drank a lot, was in and out of jail and finally, in January

1955, he died in an abandoned hut on the reservation after an all night poker game.

Jack Bradley came home, became a successful Funeral Director but never talked to his family or anyone else about the ordeals of the war or even the medals he had won, a distinguished Navy Cross, for one.



Grandson Jacob

In closing, I would like to share some photos taken from the Arlington National Cemetery Site along with one taken by my family of my grandson, Jacob, at the Iwo Jima Monument at Parris Island, SC when we attended his graduation from Basic Training in January of this year (2009). I hope

he too will have something to share with us at the end of his enlistment.

Elizabeth McDonald
Carroll, Ohio



A Tale of Five Filles du roi: To Marry or Not

By Bill Kane, #F365

In New France in the second half of the 17th

century, it was not uncommon for a contract of marriage to be broken before the actual wedding date. This could easily be done if both parties agreed to an annulment. But if one party disagreed, it could lead to a case before the court. Let's look at the marriages of five filles du roi and how their marriages were intertwined by contracts broken.

The five filles du roi are Marguerite ÉLOY (spelled "Loy" and "Héloy" in some records); Marie-Madeleine PLOUARD (also spelled Plouart); Jeanne BUREL; Isabelle AUBÉ (also known as "Loppé"); and Anne-Françoise RICHARD dite MARTIN. Let's look at what happened to these girls on the way to the altar.

Marguerite ÉLOY

Marguerite Éloy was born in about 1651 in a suburb of Dieppe. She was about 16 when she left for Canada with an estimated 300 livres for her dowry. On 25 October 1667, notary Becquet drew up a marriage contract between Marguerite and André Poutré that was later annulled. On 12 February 1668, Marguerite signed a new contract of marriage with Jean Cosset dit Le Poitevin. The two were married and settled at Les Écureuils, having seven children. Jean had been a domestic servant for Bertrand Chesnay in 1667. Jean died in November 1687, at the age of 53.

Marguerite went on to marry Jean Collet dit Le Picard, a veteran of Carignan-Salières Regiment, Petit Company), in 1689 in Charlesbourg. Jean Collet previously had been married to Jeanne Déchard and Élisabeth Lefebvre. Jean Collet died in 1699. Marguerite signed another marriage contract, this time with Étienne Biguet, in September 1710, but had it annulled in December 1710. She died in 1728.

Marie-Madeleine PLOUARD

Before Jean Cosset married Marguerite Éloy, he had signed a contract of marriage with Marie-Madeleine Plouard (Plouart) on 23 November

1667 before notary Aubert. The day Jean and Marie-Madeleine were to marry, Marie-Madeleine left him at the altar declaring that she was sick and needed to go to Quebec to be "purged" of her illness. Jean later heard gossip that she only wanted to marry him for his money. He had said that he would bring 200 livres to the marriage in the contract.

Jean Cosset asked for an annulment of the marriage contract with Marie-Madeleine, and Marie-Madeleine sued him, saying that she still wanted to marry him. On 31 December 1667 they appeared in court before the Prévoté de Québec. The Prévoté sentenced Jean to either marry Marie-Madeleine or give her the sum of 200 livres as had been agreed in their marriage contract. Jean stated he still did not want to go through with the marriage nor did he have the money she demanded.

Jean Cosset was then put in jail where he spent two weeks before Marie-Madeleine declared she would not protest his release and was willing to accept only 50 livres. The court ordered Jean to pay Marie-Madeleine this amount and gave him three months to do so. The contract was annulled and Jean Cosset was then free to sign a contract of marriage with Marguerite Éloy the next month.

Marie-Madeleine Plouard had been only about age 14 when she had left France in 1667 with a dowry of goods estimated at 100 livres. She had arrived in Canada just a few months before the contract with Jean Cosset was drawn up. Two years later, on 14 January 1670, a new contract of marriage was drawn up between Marie-Madeleine and Jacques Viau dit L'Espérance. Marie-Madeleine and Jacques were married on 21 January 1670 in Montreal. Jacques was a veteran of the Carignan-Salières Regiment, LaFreydière Company. Marie-Madeleine died prior to 14 November 1684, when Jacques married Marie-Thérèse Robin.

Jeanne BUREL

Jeanne Burel was born in about 1648 in the

archdiocese of Rouen, and she left for Canada in 1667 when she was about 19. On 21 October 1667, shortly after her arrival in Quebec, notary Becquet drew up a marriage contract between Jeanne and Pierre Lavoie, but it was annulled before November of that year. Another marriage contract was drawn up on 1 November 1667 between Jeanne and André Poutré dit Lavigne and they were married two days later in Quebec.

This is the same André Poutré who first contracted to marry Marguerite Éloy on 25 October 1667, but whose marriage contract was annulled just a few days after it had been signed, so he could marry Jeanne. Therefore Jeanne Burel and André Poutré each had had one contract annulled before they married.

André Poutré dit LaVigne was a veteran of the Carignan-Salières Regiment, Saurel Company. The couple settled in Sorel and had seven children. Jeanne died 17 April 1724 and André died shortly after on 01 June 1724.

Anne-Françoise RICHARD dite MARTIN

Born in Orléans, France in about 1651, Anne-Françoise Richard dite Martin left for Canada, at about age 18, after her father's death. Notary Becquet drew up a contract of marriage between Anne-Françoise and François Dernajou on 12 December 1669, but this contract was annulled. On 24 December 1669, Becquet drew up another contract of marriage for Anne-Françoise, this time with Pierre Lavoie.

Evidently Pierre, who had already had a marriage contract annulled with Jeanne Burel a little more than a year earlier, was still in the market for a wife. Unfortunately, this marriage contract with Anne-Françoise also was annulled, leaving Pierre still unmarried.

A third marriage contract was drawn up, this time between Anne-Françoise and Pierre Campagna, at Cap Rouge. Neither party could sign the contract, but this contract held, and the couple was married

and had eight children. Anne-Françoise died in 1719.

Isabelle AUPÉ

Isabelle Aupé, born in about 1647 in a suburb of Rouen, left for Canada in 1670 after the death of her mother. She was about 23 years old at the time and brought with her goods worth an estimated 200 livres for her dowry.

On 25 August 1670, shortly after Isabelle set foot on the soil of Quebec, notary Becquet drew up a marriage contract between Isabelle and Pierre Lavoie. Did Pierre marry this time or did it end up as another annulment for him?

We need to look at Pierre's background to understand why he didn't make a go of it in his previous two attempts at marriage. Pierre was born about 1631, and therefore was quite a bit older than the young women with whom he contracted for marriage. The women may have found younger men to marry, closer to their own ages, and thus changed their minds prior to the marriage date.

Pierre also had been previously married, to Jacquette Grignon in 1650. His wife Jacquette had died, leaving him with four children. Did he hide this fact from the filles du roi when they first met him, or had they realized that they didn't want to take on the responsibility of an instant family?

Whatever the reasons of the previous two filles du roi, Isabelle didn't object to her marriage to Pierre Lavoie, and they were married and had eight children of their own.

So, we can see that it was not unusual for some King's Daughters to sign contracts fairly soon after arriving in Canada, and then to change their minds before the actual marriage date. In fact, I found one instance of two couples who on the same day annulled their marriage contracts and soon afterwards they exchanged partners and signed new marriage contracts with the other's

former betrothed.

Sources:

1. PRDH – www.genealogie.umontreal.ca/;
2. King's Daughters and Founding Mothers: The Filles Du Roi, 1663-1673, Peter J. Gagné, Two volumes, Quintin Publications (2001). This book is an excellent source, if you wish to find more complete biographies on these or other filles du roi and their families.



Saint Marguerite Bourgeoys, Patroness of Filles du Roi

By Susan M. Colby, #P447

Although I have many *filles du roi* in my family tree, when I think of those brave founding mothers, my mind goes first to a woman who was not a King's Daughter and who never married. I think of Saint Marguerite Bourgeoys, called *Mère de la Colonie*, who recruited, protected, and trained so many of the young women who arrived in Montreal full of fears and hopes, yet who went on to become our grandmothers.

I first became interested in Marguerite Bourgeoys in 1982, when my Uncle Léon Nadon of Ottawa sent us a chart showing how we were related to this newly-canonized heroine of Montreal. Uncle Léon was my maternal uncle who had prepared the family's complete genealogy with Gabriel Drouin over sixty years ago.¹ Because of his excellent documentation of our relationship to Marguerite Bourgeoys, we were invited to

participate in the celebration of her canonization (at the Vatican in Rome and at Notre Dame Cathedral in Montreal) as Canada's first saint.

My uncle's pedigree chart showed my mother's descent from Marguerite's niece, Louise Sommillard, daughter of Orson Sommillard and Marguerite's sister, Marie Bourgeoys, of Troyes in Champagne, France. Louise and her sisters, Marguerite and Catherine Sommillard, were three of the many young women Marguerite Bourgeoys recruited as mothers for New France. Louise, however, was the only one of the three who actually chose to marry. Her sisters decided to follow their aunt into the religious life.

Arrival in Early Montreal as a Teacher

Marguerite Bourgeoys was born in Troyes, France on April 17, 1620 to Abraham Bourgeoys, *de bonne bourgeoisie*, and Guillemette Garnier as the sixth of their twelve children. Marguerite was nineteen when her mother passed away. The following year she experienced a profound spiritual calling and joined a lay religious group led by the sister of Paul de Chomedey de Maisonneuve. Soon afterwards, in 1642, Maisonneuve became the founder of Ville-Marie (Montreal). Eleven years later, as governor of Montreal, he returned to Troyes and visited his sister, who dearly wanted to assist him in his religious colonization efforts. It disappointed her greatly to learn he did not want a religious order to come to Montreal yet, but he did need a teacher for the French and the Indian children. Marguerite felt that her prayers had been answered.

Marguerite was eager for this opportunity, whose difficulties and dangers were beyond her imagination. Her first trial was accompanying the Recruitment of 1653. It was a miserable crossing lasting three months. Yet she steeled herself to make six more crossings, mainly to recruit more young women as mothers for the colony. Her return to France in 1671, however, was to obtain permission to found her own order, The

Congregation of Notre-Dame, the first order of non-cloistered nuns in Canada, and indeed, one of the first secular orders anywhere.

Marguerite explained that she modeled her congregation after The Virgin Mary, who was never cloistered, and yet was a perfect example for all. Marguerite needed this freedom to reach out to the dispersed community of the Montreal area, which required leaving the convent and traveling by foot, horse, and canoe to teach both French and Indian girls. She reported in her autobiography that life was so precarious in Montreal, and infant mortality so high when she arrived, that it was almost eight years before they could raise any children at all for her to teach. Therefore, her school, housed in a stone stable, did not open until April 30, 1658. Her approach was always practical, insisting, for example, that the children learn to read in French instead of Latin.

Her other achievements were many, including her chapel, Notre-Dame-de-Bon-Secours, her training school for women, and her most important role as "Mother of the Colony," caring for girls arriving by sea as well as orphaned Indian girls.²

Patroness of Filles du Roi

This devotion to the practical education and nurturing of girls, plus her dedication to bringing women to Montreal to be the mothers of New France, evolved naturally into Marguerite's role as patroness of *filles du roi*. Even before the formal founding of the program in 1663, Marguerite actively recruited and shepherded girls she found suitable. It was in 1658, for example, that she recruited twelve marriageable girls from Troyes, including her three nieces. Her return voyage in 1659, however, proved even more arduous than her first voyage in 1653, as it was accompanied by plague, water shortage, terrible storms, and fears of pirate attacks. For three months at sea, she fought the plague along side Jeanne Mance, and they continued working together in Montreal

as the two women who led women's health, education, and training in the precarious colony.

Soon the formal *filles-du-roi* program would begin, expanding her work and requiring all her attention. Indeed, it was Marguerite who coined the term *fille du roi*³, giving the program and the girls the dignity required to be the foremothers of the colony. As she wrote in her autobiography⁴:

"I went to meet them at the shore, believing that we must open wide the doors of the Blessed Virgin's house to all young women. Our house was poor. We had the little house purchased from M. Saint Ange {André Charly} put in order; and I lived with them. I had to live there because this was the establishment of new families."

This little house on Rue Saint-Paul, next door to her school in the stable, made supervision easy since they all lived virtually cheek by jowl. As the girls weighed the merits of their suitors, they could adjust to their new world in a safe, caring environment. With no parents to advise them and watch out for their best interests, Marguerite often acted *in loco parentis*, signing as witness to their marriage contracts. Where the girls might be swayed by looks and charm, I'm sure Mère Bourgeoys made sure her girls focused on criteria including character, property, piety, and prospects.

In 1668, Marguerite was able to purchase the larger *Maison Saint-Gabriel* from François LeBer. Here Marguerite had the room to teach the essentials, giving the girls an education superior to that provided in France at the time. Realizing the need as early as 1663, she had opened an "industrial school," *La Providence*, teaching them household, farm, and herbal skills. With the extra space at Maison Saint-Gabriel, they could learn how to run a self-sufficient home, including "...spinning, weaving, dressmaking, needlework, and other essentials of what would later be known as 'home economics.' In fact, the school at the Maison Saint-Gabriel is considered the first home

economics school in North America."⁵

Marguerite Bourgeoys continued to teach and support girls and women as the Mother Superior of the Congregation of Notre Dame until 1693, when she passed the torch to another distant great-aunt of mine, Marie Barbier, who had been the first native-born Montreal girl to join The Congregation. Marguerite left her legacy in good hands when she passed away on January 12, 1700.

The Canonization of Marguerite Bourgeoys

Some of my mother's family flew to Rome for the official canonization ceremonies conducted by Pope Jean-Paul II on October 31, 1982. They included my mother's brother Jean-Marc Nadon, sister Fleurette Dube, and brother and sister-in-law, Léopold and Clara Nadon. They all agreed this was the highlight of their lives. Uncle Léopold felt especially honored to receive Holy Communion directly from the pontiff.

In his homily, the pope emphasized the importance of Marguerite's work with the *filles du roi*:

*"As regards St. Marguerite Bourgeoys, we remember above all her original contribution to the promotion of families, children, future spouses, parents. She whom they called at Montreal the "Mother of the Colony" was able to say with St. Paul: "With you we have been full of sweetness, as a mother who gathers in her children to nourish them. Having for you such an affection, we would give you not only the Gospel of God, but all that we are.""*⁶

My mother, Jeannette Nadon Colby, and my father, Orville Colby, were not able to go to Rome, but they were content to attend the ceremonies of November 26th in Montreal. The mass at Notre Dame Cathedral, with about 18,000 in attendance, was conducted by the archbishop of Montreal, Mgr. Paul Grégoire. All of French Canada was proud to finally have a saint of their

own and there was dancing in the streets of Montreal that night.

No French celebration is complete without a memorable meal. My parents were honored to accept an invitation from the Congregation of Notre Dame to a dinner in Mère Marguerite's honor at the Mother House. My mother saved her invitation and this menu of the lovely dinner they shared on November 26th.

This menu was lovingly preserved in my mother's album along with the letter of invitation and tickets from the Congregation of Notre Dame to the dinner and reception, as well as photos and newspaper clippings.

The legacy Saint Marguerite left my family

Just as Marguerite's devotion to the *filles-du-roi* program gave us our grandmothers, so too do the devoted efforts of our family genealogists, like my Uncle Léon, preserve this heritage for the generations to come. Knowing our connection to Saint Marguerite makes it particularly fitting that she is now the patron saint of Sainte-Angelique church in Papineauville, Quebec where my great-grandparents, Michel Giroux and Marie Naud, were married September 30, 1872 and my grandparents, Michel Nadon and Mélanie Giroux, were married July 17, 1899.

And Saint Marguerite's legacy continues to inspire our family even now that my mother and all of her twelve siblings are gone. A daughter of Uncle Léopold, Thérèse Rospierski, has felt especially close to this saint since the canonization in 1982, which was also the year Thérèse's daughter, Kathy, was born. Thérèse recently shared this story with me. When Kathy grew up, she told her friend Dorothy, who was infertile, about Saint Marguerite's work with women and children. This friend then prayed for Saint Marguerite's intervention and was delivered of twins the following year - on Marguerite's birthday!

Thérèse also learned that the grandfather of one of Kathy's friends was one of the cures cited for Marguerite's canonization. Later, on a visit to Montreal, Thérèse met Sister Mary Alice from the Congregation of Notre Dame who went on to receive Canada's highest honor for her work with the Native Americans. This nun inspired Thérèse and Dorothy and two of Thérèse's children, Kathy and John, to spend summers in Vancouver B.C. helping troubled girls. Marguerite's spirit lives on.

Bourgeoys Pedigree Chart

Abraham Bourgeoys married Guillemette Garnier in Troyes, France.

Their daughter, sister of Marguerite, Marie Bourgeoys, married Orson Sommilard in Troyes, France.

Their daughter, Louise Sommilard, married François Fortin in Montreal, 9 July 1674.

Their son, Joseph Fortin, married Jeanne Lorrain, 17 November 1710.

Their son, Joseph Fortin, married Anne Moreau, 5 November 1731.

Their daughter, Josephite Fortin, married Simon Thibault, 6 February 1769.

Their daughter, Amable Thibault, married Pierre Hotte, 6 February 1796.

Their son, Pierre Hotte, married Pelagie Aubry, 13 January 1818.

Their daughter, Theophile Hotte, married Pierre Nault, 2 March 1840.

Their daughter, Marie Nault, married Michel Giroux in Papineauville, QC, 30 September 1872.

Their daughter, Melanie married Joseph Michel Nadon in Papineauville, QC, 17 July 1899.

Their daughter, Jeannette married Orville Colby in Detroit, 7 October 1939.

Footnotes

1. Gabriel Drouin, *Généalogie de Joseph Léon Nadon, compilée par L'Institut Généalogique Drouin*, (Montreal, 1947).
2. Sources on Marguerite Bourgeoys' life include: Marguerite Bourgeoys, *The Writings of Marguerite Bourgeoys. Autobiography and Spiritual Testament*, Translated from the French by Sister Mary Virginia Cotter, (Congregation of Notre Dame, Montreal, 1976); "Marguerite Bourgeoys" brochure printed by Centre Marguerite Bourgeoys, Montreal; Marie-Louise Beaudoin, C.N.D., *Les Premières et Les Filles Du Roi à Ville Marie* (Maison Saint-Gabriel, Montreal, 1996).
3. Peter J. Gagné, *King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673*, Quintin Publications, Pawtucket, 2001: Vol.1, 39.
4. Marguerite Bourgeoys, 1976
5. Peter J. Gagné, p. 33
6. *L'Osservatore Romano*. (Weekly journal published in the Vatican City, N. 45 (758), 8 November 1982).

Sources continued from page 6...

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Trudel, Marcel. Le terrier du Saint-Laurent en 1674. Tôme 2: Du lac Saint-Louis à la Gaspésie. Montréal: Méridien, 1998.

Verney, Jack. The Good Regiment: The Carignan-Salières Regiment in Canada, 1665-1668. London, Ontario: McGill-Queen's University Press, 1991.

Continued from page 2...

2. Query on Louis Balard: I believe I may have had an ancestor, Louis Balard dit Latour, in the Carignan regiment. Does anyone have any information on him?

Submitted by Tom Latour

Answer: Louis Balard dit Latour d'Ausson was indeed a soldier in the Des Portes Company of the Carignan-Salières Regiment. He left France with his company on the ship *Le Saint Sebastian*, from the port of La Rochelle on May 24, 1665 and arrived in Quebec on September 12, 1665. This was the same ship that carried the new governor, Daniel de Rémy de Courcelle, and the intendant Jean Talon. After a three and a half month journey, most of the men were sick with a communicable disease on arrival at Quebec, and most had to be helped from the ship and spent some time in the Hôtel Dieu hospital. Your ancestor was one of the lucky ones who survived this long journey and the illness that killed several of his fellow soldiers.

Louis Balard was born in the parish of St.-Lazare, in the town of Autun, in the province of Burgundy. Louis's parents were Pierre Balard and Sébastienne Bilin. On 14 April 1676, Louis married Marguerite Migneron in Neuville (the marriage was registered at Quebec). Marguerite's parents were Jean and Marie Panie, and she was the widow of François Meunier. Louis and Marguerite had nine children.

Bill Kane, #F365

The French Heritage DNA Project and You

By Bill Kane #F365

Are you interested in having your DNA tested back to a member of the Carignan Regiment or to a Fille du Roi? If you are a male and have the same surname or dit name as the Carignan soldier that you descend from, it is likely that you can trace your YDNA back to that soldier. Just trace your lineage on your father's side back to that soldier. Start with your father, go back each generation to his father etc; until you are back to the soldier that came over to New France in 1665. I know that I can't do this because my surname has nothing to do with any of the members of the regiment. In fact, it is an Irish surname and I can check my YDNA on the Kane side but I will not come up with any reference to any of my French Canadian ancestors.

On the other hand, I might be able to find a connection to a Fille du Roi on my mother's maternal side, through the mtDNA handed down by the mother to each generation (but only female children pass it on to their children). Starting with myself, or my sister, we can start the maternal line back to see if it will go to a Fille du Roi.

Generation 1.	William Kane or Jean Kane Mobley	
Generation 2.	Rosealma Blanchette Kane	
Generation 3	Marie Duhamel Blanchette	
Generation 4	Louise Larivière Duhamel	
Generation 5	Marie Berthiaume Larivière	
Generation 6	Ursule Vaillant Berthiaume	
Generation 7	Marguerite Palardy Vaillant	
Generation 8	Marie Magdeleine Jaret Palardy	
Generation 9	Madeleine Pepin Jaret	
Generation 10	Madeleine Loiseau Pepin	
Generation 11	Francoise Curé Loiseau	The Fille du Roi
Generation 12	Barbe Charles Curé	her mother

The name of each woman in the list includes her given name, her surname and her husbands name. Note how the surname changes in each generation as we go back on the maternal side.

Generation 12 Barbe Charles is the mother of Gen. 11 Françoise Curé and on down the line until you get to Rosealma Blanchette who is my mother. Even though I have the mtDNA that she passed on to me, I cannot, as a male, pass it on to my children. However, my sister has passed it to her children and they, including her daughter's daughters would all have the mtDNA passed on to them and their future daughters. Now all I have to do is submit a documented direct lineage with the proper fee and I can join the project.

If you are interested in joining the French Heritage DNA project, see if you are able to trace your maternal line back to a Fille du Roi or your paternal side back to a member of the Carignan Regiment. You might find some new cousins you didn't know you had and we will gain knowledge of the DNA signature of our King's Daughters and Soldiers of the Carignan.

List of Members' Filles du Roi/Carignan Ancestors – Part 4

The following is Part 4 of the list of members and the filles du roi and/or soldiers of the Carignan-Salières Regiment that they have submitted to the SFRSC as their ancestors. We first published Part 1 of this revised list in Volume VIII, Issue 2, then published Part 2, along with additions to Part 1, in Volume IX, Issue 2, and most recently published Part 3 with some corrections and names omitted from Part 1 or Part 2, in Volume XI, Issue 1.

The ancestors for which a member has been certified by the Société are marked with a “Y.” The ancestors which have not been certified (i.e. documentation has not yet been submitted or approved in support of the lineage) are marked with an “N.”

If there is any error or omission in this list, please accept our apologies and please notify us, so that we may correct our records and print the information in our next listing. Also, we encourage you to send us your additions to this and previous lists, based on your research (whether or not confirmed by the Société or any other genealogical association), so that we may add your ancestors to our records and publish the information.

SUPPLEMENT/CORRECTIONS TO THE PREVIOUS LISTS

ANCESTORS	MEMBERS	CERTIFIED?
ARCOUET, JEAN DIT LAJEUNESSE	Arthur Plante	Y
AUDET, NICOLAS DIT LAPOINTE	Yolande Langbehn Mary Couming	Y N
BADEL, ANDRE DIT LAMARCHE	Dorothy desLauriers	Y
BAISELAT, M-FRANCOISE	Dorothy desLauriers	Y
BALAN, PIERRE DIT LACOMBE	Robert Morrill	Y
BENOIT, MARIE	Robert Morrill	Y
BERGEVIN, JEAN DIT LANGEVIN	Dorothy desLauriers	Y
BIDET, JACQUES	Mary Couming	N
BIRET, RENEE	Robert Morrill	Y

ANCESTORS	MEMBER	CERTIFIED?
CHEVREAU, MARIE	Anne Anderson	Y
	David Anderson	Y
	Caroline Anderson	Y
CLERICE, CATHERINE	Arthur Plante	Y
COLLET, JEAN DIT LEPICARD	Arthur Plante	Y
CROSNIER, MARTINE	Mary Couming	N
DE BEAUREGARD, MARIE	Harold Lacadie	Y
DE LAMARRE, MARIE	Dorothy desLauriers	Y
	Mary Couming	N
DENIGER, BERNARD DIT SANSSOUCY	April Durett	Y
DESCHAMPS, MARIE (m. Verret, Michel)	Mary Couming	N
DESFOSSES, FRANCOISE	Mary Couming	N
DESPRES, MADELEINE	Yolande Langbehn	Y
	Mary Couming	N
DOUCINET, ELISABETH	Mary Couming	N
DUCHESNE, BARBE	Dorothy desLauriers	Y
DUMONT, JULIEN	Mary Couming	N
DURAND, SUZANNE	Patricia W. Lundy	Y
ELOY, MARGUERITE	Robert Morrill	Y
EVIN, MARGUERITE	Mary Couming	N
FAVREAU, PIERRE DIT DESLAURIERS	Robert Morrill	Y
FEVRIER, CHRISTOPHE DIT LACROIX	Dorothy desLauriers	Y
FOY, MARGUERITE	Arthur Plante	Y

ANCESTORS	MEMBER	CERTIFIED?
GAILLARD, MARGUERITE DITE DUPLESSIS	Arthur Plante	Y
GAUTHIER, RENE DE VARENNES	Arthur Plante Paulette Tessier	Y Y
GIBAULT, GABRIEL DIT POITEVIN	Patricia W. Lundy	Y
GILLES, JEANNE	Dorothy desLauriers	Y
GIRARD, MARGUERITE	Françoise Forcier Kardash	Y
HERON, JACQUELINE	Arthur Plante	Y
HUBINET, LOUISE	Mary Couming	N
JARRET, ANDRE SIEUR DE BEAUREGARD	Alice Mae Ward	Y
LAINE, ANNE	Dorothy desLauriers	Y
LAMIRAULT, MARGUERITE	James Turner	N
LASPRON, JEAN DIT LACHARITE	Daniel Desfosses	Y
LATOUCHE, MARGUERITE	Mary Couming	N
LEDOUX, JACQUETTE	Mary Couming	N
LEFEBVRE, ELISABETH	Mary Couming	N

Part 4

ANCESTORS	MEMBER	CERTIFIED?
LEGUAY, MADELEINE	David Toupin	N
	J-Jacques Toupin	N
	M-Paule Toupin	N
	Robert Harvey	Y
	Elaine Smith	Y
	William Kane	N

ANCESTORS	MEMBER	CERTIFIED?
LELONG, MARIE	Reg Arnold	N
	Sylvia Winters	Y
LEMAIRE, ANNE	Judith A. Salchow	Y
LEMAIRE, MARIE	Roseanne Bensette	Y
	Donna Rae Lipert	Y
	Jacqueline Battiston	Y
LEMAITRE, ANNE	Thomas Schick	N
	Elaine Smith	Y
LEMESLE, CATHERINE	Raymond Deschenes	Y
	Sr. Laurian Lashan	Y
	William F. Kane	Y
	Elaine Smith	Y
LEMOINE, FRANCOISE	David Toupin	N
	J-Jacques Toupin	N
	M-Paule Toupin	N
	Carmen Smith	N
	Susan Hartfiel	N
	Lucille Bousquet	Y
	William Kane	N
LEPAGE, CONSTANCE	Carmen Smith	N
	Robert Harvey	Y
LEPER, ANNE	Robert Bernth	Y
LEROUX, FRANCOIS DIT CARDINAL	Elaine Smith	Y
	Barbara L. Bond	Y
	William Kane	N
	Joan Sullivan	Y
LEROUX, MARIE	Roseanne Bensette	Y
	Donna Rae Lipert	Y
	Jacqueline Battiston	Y
LESAINT, MARIE	Judith A. Salchow	Y
LESDELLER, MICHELLE	Jacqueline Fortier Doty	Y
LETELLIER, JEAN	Daniel Noren	N
LETENDRE, PIERRE DIT LALIBERTE	Carmen Smith	N
	Elaine Smith	Y

ANCESTORS	MEMBER	CERTIFIED?
LIMOUSIN, HILAIRE DIT BELFORT	Judith Salchow	Y
LOISEAU, ANNE	Lynne Pett	Y
LOISEAU, FRANCOISE	Reg Arnold	N
	Emil L'Homme	Y
LORET, ETIENNETTE	Douglas Miller	N
	Patricia Lebeau	Y
	Mary Jane McKnight	Y
	Elaine Smith	Y
	Michael Patrick O'Shea	Y
LORIOT, PERRETTE	Jacqueline Battiston	Y
	William Kane	N
MABILLE, ANNE	Elaine Smith	Y
	William Kane	N
MAGDELAINE, VIVIEN DIT LADOUCEUR	William Turpin Ploof	Y
MAGNAN, ANNE	Elaine Smith	Y
	Arthur Plante	Y
MAGNIER, MARIE	Margaret Fuller	Y
	William Kane	N
MAJOR, MARIE	George Sopp	Y
	Carmen Smith	N
	Kenneth Gardner	N
	Richard F. Rossi	Y
	Lynne Pett	Y
MANSION, JEANNE	Bette Locke	Y
	Judith A. Salchow	Y
MARAIS, MARIN DIT LABARRE	Richard Gervais	Y
	Albert Gosselin	Y
	Raymond Scott St.Peter	Y
	Elizabeth McDonald	Y
MARCHESSAULT, MARIE	Donna Rae Lipert	Y
	Jacqueline Battiston	Y

ANCESTORS	MEMBER	CERTIFIED?
MARIE, DENISE	Robert Harvey	Y
	Judith A. Salchow	Y
MARIE, LOUIS DIT ST. MARIE	Jill Nevills	N
MARSAN, PIERRE	Donald Marsan	Y
DIT LAPIERRE	Dorothy desLauriers	Y
MARTEL, HONORE DIT LAMONTAGNE	Sylvia Cotton	N
	Alice Freeman	N
	Carol Greene	Y
	Marybeth DeMeo	Y
	James Turner	N
MARTIN, MARIE	Mary Jane McKnight	Y
	Barbara Sanford	N
	Elaine Smith	Y
	Michael Patrick O'Shea	Y
MASSON, ANNE	Theresa A. Groves	Y
	Jacqueline Battiston	Y
	William Kane	N
MENARD, BARBE	Susan Reed	Y
	Lorraine Sullivan	Y
	Elaine Smith	Y
MENARD, PIERRE DIT SAINTONGE	William Kane	N
MERCIER, MARIE	Jacqueline Battiston	Y
MESURE, MARIE	Anthony Savageau	Y
METRU, MARIE-ANNE	Carmen Smith	N
	Thomas Schick	N
MEUNIER, ANTOINETTE	Douglas Miller	N
	Elaine Smith	Y
	Lynne Langholz	Y
	William Kane	N
MEUNIER, MARIE (Chretien)	Richard Filip Rossi	Y
	Janet G. Lanou	Y

ANCESTORS	MEMBER	CERTIFIED?
MEUNIER, PIERRE	William Kane	N
MEUNIER, RENE	William Kane	N
MICHAUD, M-LOUISE	Lois Tucker	N
MICHEL, ANNE	Reg Arnold	N
	Edson & Barbara Gebo	Y
	Elaine Smith	Y
	Jacqueline Battiston	Y
MICHEL, JACQUETTE	Gail Hinson	Y
	Sylvia Cotton	N
	Lois Tucker	N
	Carmen Smith	N
	Lynne Langholz	Y
	Arthur Plante	Y
	Paulette Tessier	Y
	Rev. LaVerne Thomas	Y
MICHEL, FRANCOISE	Donna Rae Lipert	Y
	Judith A. Salchow	Y
MICHEL, JACQUETTE	Richard Filip Rossi	Y
MIGNIER, ANDRE	Gail Hinson	Y
DIT LAGACE	Sylvia Cotton	N
	Lois Tucker	N
	Richard Filip Rossi	Y
	Lynne Langholz	Y
	Arthur Plante	Y
	Paulette Tessier	Y
	Rev. LaVerne Thomas	Y
MOISAN, FRANCOISE	Judith A. Salchow	Y
	Lynne Pett	Y
MOISON, NICOLAS	Jacqueline Battiston	Y
MOITIE, CATHERINE	Joan Aslin	Y
MOITIE, MARGUERITE	Lorraine M. DiCerbo	Y
MOITIE, MARIE	Maxine Trottier	N
	Lynne Pett	Y

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