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# ***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.*

**Volume XIII, Issue I**

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### NOTICE

Please notify the Société if you move or change your e-mail address. Journals and e-mail have been returned without a forwarding address. Keep us up-to-date so you'll be up-to-date.

SFRSC

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### On the Cover...

Re-enactment of engagement party  
and signing of contract  
in Old Quebec



Photo by Bill Kane, F-365

See full article on page 1

### ***President's Message***

Greetings to all of our members and friends! It is hard to believe that it is already the year 2010, and that our group of dedicated researchers, volunteers and supportive members has been operating as an organization to honor our filles du roi and Carignan soldier ancestors since 1994 - that's 16 years! As I recall, it was the previous year, 1993, when some of us on the Prodigy bulletin board expressed our dismay that there wasn't a heritage association to honor those of French Canadian descent, and especially that traditional genealogy tended to ignore the female lines in family trees or failed to properly honor courageous female ancestors who made the hazardous voyage by ship to settle in the fledgling new colony in Canada.

When a few of us decided we wanted to honor the filles du roi of 17th century New France and their descendants for those reasons, others joined in to note that many of those King's Daughters were married to veterans of the Carignan-Salieres Regiment, and that those brave soldiers had contributed to make the colony safer for the French-Canadian settlers. Thus the decision was made to honor both groups of ancestors, their history and their descendants, with a new educational organization, while at the same time acknowledging that many other 17th and 18th century settlers had exhibited the same courage.

Now jump forward 16 years, to an era when we have wonderful genealogical research resources and abilities through the Internet, where many, more sophisticated websites exist to share information and documents about our ancestors and their times, and where online communication is much easier. Our hard copy journal sometimes seems out of place in this age of modern technology. Yet, whenever we have considered whether to publish the journal online, many of our members continue to support that a paper version be mailed to them.

The span of years has also resulted in the passing of some of our members, including our founding president, Yvonne Weber, who we miss dearly. But it has also provided new members and new leaders to our group, with many talents, abilities and stories to share. We celebrate the new and the not-so-new, whether it's our members or their family histories. We ask you to send us your ways of honoring your French-Canadian heritage, just as new member Mary Fortin, member number 500 (!), has in this issue with the photo and story of the quilt she has created. Or as the other members who have contributed articles have done in this and other issues of *Sent By the King*.

How have you honored your heritage? Can you share a recipe? A photo? A family story, either recent or from an earlier time? Your family lineage? A family trip? A local exhibit or fair? We need your contributions for the journal and to inspire others to create their own homage to our history and culture.

Thanks!

**Dave Toupin**

## ***The Engagement Party in Old Quebec***

*by Bill Kane, F-365*

**Cover Photo:** The piglet has just come off of the spit and is ready to be served to the guests. The mother and daughter talk about the upcoming events and make sure all is ready, while a flute player tunes up in the back yard. The notary, the prospective groom and his two friends are on their way and should arrive momentarily. Invited relatives, neighbors and friends will also arrive very soon.

The engagement party, or contract signing, was often more of a celebration than the church wedding, which was a formal, solemn occasion. After the notary arrives, the assembled guests will witness the writing of the contract. The groom will tell the notary what he is bringing to the wedding, usually a small dwelling that he has constructed with his own hands, maybe with the help of his friends, and a parcel of land that he has acquired.

The father of the bride will list the dowry that he is providing for the couple. This list usually includes some items to help the couple get settled. It might include a cow, and there is usually a description of the animal (beige, three years old, etc.). Other

*Continued next page...*

items in the bride's dowry might include a feather bed (made by the mother, her sisters and a few neighborhood women).

Depending on the wealth of the family, there may be more domestic animals, such as chickens or a pig, and some kitchen utensils and a hoe or other farm implements. The mother might chime in and offer something like a handmade comforter for their bed.

After the couple and the witnesses have signed the contract, or made their marks on it, the flute player and possibly a violinist will play a lively jig and the festivities will begin. Food will be served, including the pig we saw on the table outside as we arrived.

Of course, many of the filles du roi and Carignan soldiers who did not have families in New France did not have such parties, unless they had friends who had a house and offered it for the contract signing. Instead, they often went to an office in Quebec or Montreal to sign before a notary who would draw up the document for them, and they would have friends present to witness the act.

Several of the filles du roi in Montreal lived at the Maison Saint-Gabriel, operated by the Congregation Notre-Dame. Suitors came to that house to sign their contracts and Mother Bourgeoys signed many of these documents as a witness. We can imagine that a signing at Maison Saint-Gabriel was a more restrained event, and not the party that might occur at a private residence.

*Bill Kane, F-365*



## ***Remembering our Ancestors: The Carignan Quilt***

*Mary Fortin, F-500*

I'm a new member of the Société. After about ten years of compiling records of my ancestors, I tried to think of ways I could honor them and give them a place in history. What better way than to create a memorable quilt with all of their names embroidered on it. The idea came to me when I visited a relative in Vermont who showed me a family quilt which included the embroidered names of many family members including my grandmother and father.

So, I made two or three family quilts that included my parents and children. They just love the quilts. Then the idea occurred to me to commemorate the names of the Carignan Regiment soldiers in our family on a quilt. This really seemed like a good idea after I visited Fort St. Anne at Isle LaMotte in Vermont and later Fort Chambly in Quebec. I was so inspired by what they stood for, and what they went through, that I felt it would be grand if I could just leave something of them other than just a memory. Come to think of it, I also should do one of the ladies - the Filles du Roi - and perhaps I will do so soon.

The process of making the quilt was quite simple. I cut tan or white cotton squares at about 12" each. I made a list of the names that I wanted and the company they were in. I then handed the list to Norm (my husband), who carefully printed the information in pencil on the squares - he did a lot of measuring to make sure the names were centered. Afterwards, I embroidered each square with colorful embroidery thread and then sewed each square onto a background of my choice. I also placed a simple backing on the quilt, so the whole process was very inexpensive, and fulfilling too. I loved doing it, and enjoy seeing how it all evolved into a meaningful, personal masterpiece.

These are the names of the Carignan Regiment



soldiers on my quilt; their wives are being added under their names as I write this note. I'm also placing my ancestor Louis Fortin on my quilt because he is my namesake, a Fortin, and he died, "tué par les Iroquois à Lachine."

### **Carignan Soldiers:**

Nicolas Choquet dit Champagne - Anne Julien  
Mathieu Faye dit Lafayette - Marguerite-Françoise Moreau

François Séguin dit LaDéroute - Jeanne Petit  
Antoine Émery dit Coderre - Marie Devault  
Jean Bricault dit Lamarche - Marie Chénier  
Jacques Guitault dit Jolicoeur - Marguerite Rebours

Pierre Perthuis dit Lalime - Claude Damisé

Jacques Têtu dit Larivière - Marguerite Beauvais  
François Biville dit LePicard - Marguerite Paquet  
Pierre Hudon dit Beaulieu - Marie Gobeil  
Julien Dumont dit Lafleur - Catherine Topsan  
André Poutré dit Lavigne - Jeanne Burel  
Louis Marie dit Ste. Marie - Mathurine Goard  
Louis Fortin dit LeGrandeur - Catherine Godin

I am adding the names of my King Daughter ancestors to my quilt, so they too will appear on it:

Jeanne Petit, Anne Julien, Marguerite-Françoise Moreau, Marie Devault, Claude Damisé, Marguerite Paquet, Catherine Topsan, Jeanne Burel and Mathurine Goard, listed above with their Carignan soldier husbands.

# ***Fille du roi Françoise Desfossés and Soldat Jacques Bidet dit Desroussels***

*by Elaine Smith, H-222*

Fille du roi Françoise Desfossés was born in about 1649 in the parish of St. Jacques-du-Haut-Pas, in Paris, France, the daughter of Georges Desfossés and Marie Ledoux. Françoise left for New France in about 1669 at the age of about 20 years old. She brought with her goods worth 100 livres for her dowry.

On 02 October 1669, Françoise and Jacques Bidet dit Desroussels had a marriage contract drawn up by notary Pierre Duquet. Neither party could sign it, according to the document. The religious marriage ceremony took place on 18 October 1669 at Ste. Famille, on the Ile-d'Orléans, at which time Françoise received the King's gift of a further dowry of 50 livres for her marriage.

Jacques Bidet dit Desroussels was born about 1646, and his place of birth is listed as one of the following: in LeChenet, ar. Saintes and diocese of Saintes, Saintonge, or in Chepniers, in ar. Jonzac (Charente-Maritime), or in Chenac-sur-Gironde, ar. Saintes (Charente-Maritime). He was the son of Pierre Bidet and Marie Allaire. Jacques was confirmed in a Catholic ceremony on 24 August 1665 at Quebec City.

On 30 June 1667, Jacques Bidet received a land grant from Msgr. de Laval. The notary for this transaction was M. Vachon. Françoise and Jacques settled in Ste. Famille, on the Ile-d'Orléans. After the birth of their daughter Jeanne, the family moved to St. Jean parish, on the Ile-d'Orléans, where another daughter was born but was baptised at the church in Ste. Famille.

Françoise died on 18 November 1711, and was buried on 19 November at St. Jean, on the Ile-

d'Orléans. Jacques died after Françoise but before 26 October 1712.

The children of Françoise and Jacques were:

(1) Françoise, born 06 and baptized 08 September 1670, in Ste. Famille, Ile-d'Orléans; she married François Elie in 1692.

(2) Marie, born and baptized 26 May 1673, in Ste. Famille, Ile-d'Orléans; she married Charles Allaire in 1691.

(3) Jeanne, born 07 and baptized 24 January 1676, in Ste. Famille Ile-d'Orléans; she married Mathurin Dupas in 1700.

(4) Catherine, born 11 and baptized 17 July 1678 in St. Jean, Ile-d'Orléans; she married Louis Therrien in 1700.

(5) Jacques, born in about 1680; he was listed as one year old in the census of 1681; and he married Françoise Allaire in 1701.

(6) Madeleine, born on 17 and baptized on 23 May 1683, in St. Jean, Ile-d'Orléans; she married Joseph Allaire in 1706.

## **Sources:**

Jetté, René; Dictionnaire, pg. 100.

Gagné, Peter; King's Daughters and Founding Mothers, Vol. 1, pg. 211-212.

Gareau; Le Régiment de Carignan, pg. 66-677  
PRDH



# *Health Care in 1665 Quebec*

by William Kane, F-365

In the summer of 1665, over 1200 men of the Carignan-Salières regiment arrived in Quebec. About 10% of them were sufficiently ill when they disembarked from their ships to be hospitalized. The vessel *Justis*, however, arrived in early September with over 100 men suffering from a serious, contagious disease. The arrival of that many sick men at once was a great strain on the facilities of the *Hôtel Dieu*, the hospital in Quebec. The nuns had to open up their chapel as an emergency ward. Many of the nuns who were tending to the sick also came down with the disease, and quite a few people were close to death.

The supplies of medicine and other necessities for the operation of a hospital were so quickly depleted that “the Reverend Mother Superior of the Hospital Nuns of Kebec” wrote a letter which was carried back to France on one of the ships that departed that October. The letter explained the state of affairs at the hospital and the urgent need for supplies. Attached to the letter was a “list and memorandum of the necessities and needful articles of which the poor nuns of the hospital of Kebec in New France suffer a great lack, for the relief of the poor patients now there in large numbers.”

This list provides us with the types of medicines that these early healthcare providers had on hand to treat patients in the colony in the mid 17th century. Their prayers and kindness and concern for those in their care probably did more good than most of the items they so desperately sought. Of course being out of necessities in 1665 Quebec meant waiting until next June when the first ship would arrive from France.

The list of requested items, shortened somewhat, is as follows:

One livre each of Opium, of Scammony;

Two livres each of Cinnamon, of Cloves, of Nutmeg, of Minium, of Balm, of Rose Ointment, of Althea, and of each of six gums;

Three livres each of Rhubarb, of Jalap, of Diachylon, of Divinum; four livres each of Myrrh, of Aloes, of male Incense, of golden Litharge, of silver Litharge, of corrosive Sublimate, of Betonica, of Extra-Fracturas, of Extra-Contusionem, of White Ointment, of good Licorice, of Almonds;

Six livres each of Pepper, of Ginger, of Mundificative, of Burgundy pitch, of Suppurative;

Eight livres each of white Wax, of yellow Wax for making ointments;

Ten livres each of common Incense, of Candles, of Diapalma;

Eight ounces each of oil of Camomile, of oil of Almonds, sweet and bitter.

The Mother Superior also asked for “Sugar, fine and coarse in large quantities for syrups and mixtures as our supply is exhausted.” Besides the medicinal supplies, the nuns were out of just about everything else as well. The nuns also requested the following:

Sheets, night shirts, napkins or linen for making same, linings for caps, mob-caps, linen for shrouding the dead, cotton twine and coarse wicking for the lamps and making candles, blankets, woollen caps for men and women, thick cloth for making dressing gowns for the sick, chamber vessels, 36 bowls, 36 sauce-dishes, 24 cups, 4 large dishes, 48 spoons, large and medium size chafing-dishes, pins needles, thimbles, sewing thread, scissors, paper, material for making ink, a mortar, and 12 lancets.

Finally, the Mother Superior also asked for some religious and devotional books, rosaries, holy pictures, and related items.

The supplies must have arrived, because we find the Mother Superior the next summer writing a letter of thanks to the benefactors as well as supplying them with a new list of items that she needed.

**Source:** Letter from the Reverend Mother Superior of the Hospital Nuns of Kebec in New France, October 23, 1665. Printed in the Jesuit Relations, Vol. 49.



## Queries

**1. Query:** Family history notes that Pierre Roy married Catherine Ducharme (a fille du roi) and that he was a soldier in the Carignan Regiment. They settled in LaPrairie Quebec. There is not a Pierre Roy in your regimental lists and I was wondering if our family history is wrong.

*Submitted by Colleen Day nee Roy*

**Answer:** Pierre Roy is listed in the 1666 census as a servant to Jacques Le Ber of Montreal and that is the main reason we believe that he was not a soldier in the Carignan regiment. Pierre was the right age and was in the colony at the right time to have been part of the regiment, so it would be easy to believe he might have been a soldier. For more information see Catherine and Pierre's bio, at page 226 in Peter Gagné's book, "King's Daughters and Founding Mothers."

*Bill Kane, F-365*

**2. Query:** I have found on your website one of the King's Daughters, Françoise Durand, married to my ancestor Jacques Beaudoin (or Baudouin). He emigrated to Canada in 1664 and married Françoise in 1671. Would you provide me with info related to the location of her and her husband's burial?

*Submitted by Michel Beaudoin*

**Answer:** A marriage contract was drawn up on 24 March 1671 between Françoise Durand and Jacques Beaudouin, but the date of the actual wedding is not known. The family settled in Sainte-Famille, on the Ile d'Orléans, and later moved to Saint François, also on the Ile d'Orléans. It was there that they both were buried, Jacques in June 1708 (the exact date was omitted on the record) and Françoise died on 15 September 1718 and was buried the next day. See page 235, "King's Daughters and Founding Mothers" by Peter Gagné.

*Bill Kane, F-365*

**3.** We have received several queries asking why Jean Cosset is not on our list of the Carignan soldiers who remained in New France. Some have mentioned that he is on other lists.

**Answer:** The fact that Jean Cosset appears in the 1667 census in New France as a servant is an indication that he was not a member of the Carignan regiment. The most compelling reason for believing that he was not a soldier is his dit name. Jean Cosset had an uncle who was in Quebec as early as 1660 and this uncle had used the dit name "Poitevin" before the regiment had arrived. This fact indicates that Poitevin was a family dit name and not one given to Jean in the service.

Adding to the confusion is the fact that his wife Marguerite Éloy married a soldier of the Carignan regiment. This soldier, however, was her second husband Jean Collet, a name very similar to that of Jean Cosset. Richard Rossi, our genealogy chairperson, met with a representative of the American Canadian Genealogical Society, to determine what proof that organization had to support its published claim that Jean Cosset was a Carignan soldier. After a review, that genealogical society removed the name Jean Cosset from its list of Carignan soldiers.

*Bill Kane, F-365*

## ***List of Members' Filles du Roi/Carignan Ancestors – Part 6***

The following is Part 6 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, then Part 3 with some corrections and names omitted from Part 1 or Part 2, in Volume XI, Issue 1, and Part 4 with additions in Volume XII, 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**

<b>ANCESTORS</b>	<b>MEMBERS</b>	<b>CERTIFIED?</b>
RIVET, ANNE	George Sopp	Y
	Lois Tucker	N
	Carmen Smith	N
	Richard Filip Rossi	Y
	Jacqueline Battiston	Y
	Lynne Langholz	Y
	Lynne Pett	Y
	William Kane	N
RIVET, CATHERINE	Elaine Smith	Y
RIVIERE, RENEE	Mary Couming	N
ROBERT, LOUIS DIT LAFONTAINE	Annette Hardenburgh	Y
	Cecilia Thibault	Y
	Yvette Strom	N
	Elaine Smith	Y
	Sherry L. Champlin	N

<b>ANCESTORS</b>	<b>MEMBERS</b>	<b>CERTIFIED?</b>
ROBIN, LOUISE	Elaine Smith	Y
	David P. Asplund	Y
ROBINEAU, MARIE	Holly Stewart	Y
	James Stewart	Y
	Thomas Stewart	Y
	David Toupin	N
	J-Jacques Toupin	N
	M-Paule Toupin	N
	Richard Carignan	N
	Donald M. Forgue, M.D.	Y
	Norma Jean Forgue Odell	Y
	Jean Stewart	
	Lynne Langholz	Y
	Lynne Pett	Y
ROGNON, MICHEL DIT LAROCHE	Randall John Souviney	Y
ROSSIGNOL, JEANNE	Audrey Brooks	N
	Carmen Smith	N
	Lynne Pett	Y
ROUSSEAU, ANNE	George Sopp	Y
ROUSSEAU, THOMAS	Maureen Chicoine	Y
ROUSSEL, CHARLOTTE	Edmund Rapin	N
	Arthur Plante	Y
ROUSSEL, MARGUERITE	James Miller, Jr.	N
ROUSSELIN, SUZANNE	Douglas Miller	N
ROUSSELOT, MARGUERITE	William F. Kane	Y
	Judith A. Salchow	Y
ROY, ANNE (Bouchard)	Jacqueline Battiston	Y
ROY, ANNE (Rodrigue)	Richard Filip Rossi	Y
ROY, ANNE	Jacqueline Fortier Doty	Y

<b>ANCESTORS</b>	<b>MEMBERS</b>	<b>CERTIFIED?</b>
ROY, ANTOINE DIT DESJARDINS	Daniel R. Benoit	Y
	Robert L. Morrill	Y
	George Sopp	Y
	Carmen Smith	N
	Kenneth Gardner	N
	Richard F. Rossi	Y
ROY, ELISABETH	William F. Kane	Y
ROY, JEAN DIT LAPENSEE	Harry A. Lazarus, Jr.	Y
ROY, JEANNE	Alice Freeman	N
ROY, MARGUERITE	Kathleen Hall	N
ROY, MICHEL DIT CHATELLERAULT	Sunny Branch	Y
	Debra McBrier	Y
	George Marchand	N
ROY, MICHEL DIT CHATELLERAULT	Susan Scheffer	Y
	Anita Willey	Y
	Carrie Willey	Y
SAGEOT, GENEVIEVE	Douglas Miller	N
SALE, ISABELLE	Anthony Savageau	Y
SALOIS, CLAUDE	Albert Joseph Salois, Jr.	N
	Elaine Smith	Y
	William Kane	N
SAMSON, MARGUERITE	Lisa Bauer	Y
SAULNIER, NICOLE	Rene Rondeau	N
	Katherine DeAngelo	Y
	Lin LaRochelle	Y
	Arthur LaRochelle	Y
	Diane LaRochelle	Y
	Sandra Ward	Y
	Pamela LaRochelle	Y
SAUVAGEAU, CLAUDE	Anthony Savageau	Y

<b>ANCESTORS</b>	<b>MEMBERS</b>	<b>CERTIFIED?</b>
SAVARD, GILLETTE	Donna Rae Lipert	Y
SAVONNET, JEANNE	Lois Tucker	N
	Neal Lemerise	Y
	Richard F. Rossi	Y
	Janet G. Lanou	Y
SEDERAY, JEANNE	Elaine Smith	Y
	Donna Rae Lipert	Y
	Mary Elisabeth Frederick	Y
SEGUIN, FRANCOIS	Robert A. Archey	Y
DIT LADEROUTE	Alice Freeman	N
	Robert Harvey	Y
	Helen A. Jackson	Y
	Rachel B. Jackson	Y
	Robert L. Morrill	Y
	Raymond Seguin	Y
	April Durett	Y
SEIGNEUR, ANNE	Alberta Noble	Y
	Elaine Smith	Y
	Lucille Bousquet	Y
	Dorothy Hauschild	Y
SEIGNEUR, MARIE (Le)	Bette Locke	Y
SEL, MARIE	Douglas Miller	N
(M. Nicolas Guillemet)	Cathy Cadd	Y
	Cecilia Plouf Gorman	N
	Renald Guillemette	Y
	Gayle A. Puente	Y
SEL, MARIE MADELEINE	Jacqueline Battiston	Y
(AKA MADELEINE SELLE)	David Toupin	N
	J-Jacques Toupin	N
	M-Paule Toupin	N
	Robert Harvey	Y
	Donna Rae Lipert	Y
SENECAL, LOUISE	Robin Jacobson	N
	Opal M. Dufrene	Y
	Jacqueline Battiston	Y

<b>ANCESTORS</b>	<b>MEMBERS</b>	<b>CERTIFIED?</b>
SERVIGNAN, JEANNE	Margaret Fuller	Y
SOUCY, JEAN DIT LAVIGNE	Daniel Noren Lois Tucker Neal Lemerise Richard F. Rossi	N N Y Y
SOUILLARD, NICOLE	Richard Leo Remillard Arthur LaRochelle Diane LaRochelle Sandra Ward Pamela LaRochelle	Y Y Y Y Y
SUPRENANT, JACQUES DIT SANSSOUCY	Alice Freeman Diane Willson Margaret Fuller	N N Y
TALBOT, ANNE	Reg Arnold Elaine Smith Dorothy C. Hauschild	N Y Y
TARGER, MARIE	Lois Tucker Carmen Smith Cathy Cadd M. Lucie Hains	N N Y Y
THOMAS, ANNE	Peggy Rasche	N
TIERCE, FRANCOISE	Lucille Bousquet	Y
TISSERAND, MADELAINE	Arthur W. Plante III	Y
TOPSAN, CATHERINE	Lois Tucker M. Lucie Hains Mary Couming	N Y N
TOUPIN, PIERRE	David Toupin Harold Toupin J-Jacques Toupin M-Paule Toupin Joe Tupin	Y Y Y Y Y
TOUSSAINT, M-JEANNE	Carmen Smith	N

<b>ANCESTORS</b>	<b>MEMBERS</b>	<b>CERTIFIED?</b>
TOUZE, JEANNE	Kathleen Hall	N
	Elizabeth St.Germaine	Y
	Katherine St.Germaine	Y
	Elaine Smith	Y
TROCHET, FRANCOISE DITE RICHARD	Elaine Smith	Y
VALADE, MARIE	Sandra Lee Czuba	Y
	Christopher Daniel Czuba	Y
	Michael John Czuba	Y
	Judith A. Salchow	Y
	William Kane	N
VALLEE, PERRETTE	Judith A. Salchow	Y
VANZEGUE, ANNE-MARIE	Elizabeth Barker	Y
	Michael Barker	Y
	Gerry Saumure	N
	Robert Harvey	Y
	Donna Rae Lipert	Y
VERRIER, CATHERINE	Thomas Schick	N
VIARD, MARGUERITE	Dorothy desLauriers	Y
VIAU, JACQUES	Alice Freeman	N
	Carmen Smith	N
VIEL, M-THERESE	Charlie Wright	Y
	Douglas Miller	N
	Jacqueline Battiston	Y
	Lynne Pett	Y
VIGNAULT, PAUL	Alice Brown	N
VIGNY, MARIE	Peggy Rasche	N
VILLENEUVE, MATHURIN	Donald Moreau	N
	Elaine Smith	Y
	Jeannine Dussault Sills	Y

## ***Doctor Irma Levasseur (Le Vasseur)***

*By Marie Therèse Martin, F-489*

**English translation by Cecile Martin Turner**

While reading an article from a Quebec periodical in the Fall of 2009, I discovered an extraordinary woman who was a physician, pediatrician, and humanitarian. I become fascinated by this woman, Dr. Irma Levasseur, for her great courage, her tenaciousness, her perseverance, and her untiring devotion to her profession in her pursuit of the cause of saving young children.

It inspired me to then undertake genealogical research on the Web which resulted in discovering Dr. Irma Levasseur's family roots. And in so doing, I found the link between Dr. Levasseur and Scholastique Levasseur, the wife of François Martin, my ancestors back six generations.

Scholastique Levasseur was born on September 17, 1783 in Kamouraska, Quebec. She was the daughter of Jean-Baptiste Levasseur, who lived from 1762-1826, and Marie Madeleine Landry. Jean-Baptiste Levasseur in turn was the son of Pierre Levasseur. Pierre Levasseur and Jean-Timothée Levasseur were brothers from a large family. Pierre is Scholastique's grandfather while Jean Timothée is her grand-uncle. Scholastique married François Martin, and thus provided the connecting link between the Levasseur and Martin families.

Dr. Levasseur's family lineage is as follows: Pierre Levasseur, 1679-1738; Jean-Timothée Levasseur, 1721-1816; Jean-Baptiste Levasseur, 1762-1836; Jean Levasseur, 1786-1858; Zephirin Levasseur, 1820-1901; Nazaire Levasseur, 1848-1927; Irma Levasseur, 1877-1964.

In my research, I became cognizant of many reliable sources and authentic references. Through

these sources, I learned that in Quebec City in 1877, Dr. Irma Levasseur was born into a talented bourgeois family of a father, who was a writer-journalist-musician, and a French mother, who was a cantatrice.

Dr. Irma Levasseur did her early studies with the Soeurs de Jesus Marie in Sillery, Quebec. After two years of courses at l'Ecole Normale in 1895, Dr. Levasseur decided that she wanted to become a physician. To undertake her medical studies, she exiled herself to the United States for six years at St. Paul University, in Minnesota.

After her graduation from St. Paul University, Dr. Levasseur applied to practice medicine as a woman physician in Quebec. At that point in history, women were excluded from medical practice in Quebec and also were not permitted to enroll in medical colleges in the province. Dr. Levasseur worked as a physician in New York pending authorization to practice her profession in Quebec.

Due to the enactment of a private law by the Quebec Legislative Assembly, Dr. Irma Levasseur was finally admitted to the Quebec College of Physicians and Surgeons in 1903.

For many years, Dr. Irma Levasseur dedicated her medical services to the Red Cross. In 1918, she worked as a doctor treating Canadian soldiers during World War I, and she also served the people of Serbia during the epidemic outbreak of Typhus for two years, enduring extremely poor conditions.

In addition to her great talent as a physician, Dr. Irma Levasseur possessed natural aptitudes for fine arts and music. She studied painting at l'École des Beaux Arts in Quebec. Her father played many musical instruments and was a great musical and cultural influence in his family.

I took advantage of the opportunity offered me to gain more insight into this "Grande Dame". Dr. Irma Levasseur's work and interests were definitely avant-garde for her time.

Contrary to the conditions in her day, there now

exist in every hospital, "Councils of Doctors and Dentists" for professional guidance. By all evidence, Dr. Irma Levasseur was a challenge to the established medical customs and practices of her profession in Quebec.

After having witnessed many children's diseases that were not being treated and often were of unknown causes, in 1908, Dr. Levasseur sailed to France and pursued studies for three years to acquire a specialty in pediatrics.

Dr. Irma Levasseur had been a "Pioneer Emerita" whose knowledge and loyalty were unwavering in the face of the many obstacles she encountered. The "Cercle des Femmes Universitaires" (The University Women Circle) rendered homage to Dr. Levasseur in 1950 on the occasion of her "Golden Jubilee." Radio-Canada (the French language public radio in Canada) devoted an entire broadcast to Dr. Levasseur, entitled "Les Remarquables Oubliés" (The Remarkable Forgotten Ones) to pay tribute to her life of dedicated service of treating and saving the lives of infants and young children.

There is presently a slow progressive effort to publicly recognize Dr. Irma Levasseur's enormous contributions to Quebec Society. One might say it is too little for such a female specialist doctor, who did so much for children and for the benefit of her province through her competency, knowledge, energy, untiring devotion, and love of children to attain her final objective, "Healing The Children".

Doctor Irma Levasseur died in January 1964, completely forgotten by her peers.

The Levasseur Association initiated a request to the Canadian Government to recognize and acknowledge Dr. Irma Levasseur's impressive medical contributions to the Francophone citizens of Canada. She was not only the first French-speaking Canadian female doctor, she was also the instigator and co-founder of the Sainte-Justine Hospital in Montreal in 1915. Later in 1923, Dr. Levasseur founded L'Enfant Jesus Hospital in Quebec. And thereafter, Dr. Levasseur opened a

private Clinic for Handicapped Children in the suburb of St. Jean-Baptiste. Dr. Levasseur then saw a further need for children, and opened a school for handicapped children.

Dr. Irma Levasseur was an "accomplished woman", a "model of courage and dedication" to her medical profession. Her love of children caused her to give up her life to save them.

(You may contact the author at: [marie\\_therese@videotron.ca](mailto:marie_therese@videotron.ca))

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Bibliothèque & Archives du Gouvernement du Canada, (Library & Archives of Canadian Government)

Le Cercle des Femmes Universitaires (The University Women Circle)

Pionnières du Quebec (Quebec Pioneers).



## ***The Carignan Regiment Departed***

*by Peter Gagné*

**Honorary Member**

In previous issues of *Sent by the King*, the Society published two lists of Carignan soldiers that I helped compile: a list of those who settled in Canada and a list of "unconfirmed" soldiers who may have settled in Canada. These are meant not only to provide information to Society members and to the public, but also to solicit information, particularly with the Unconfirmed list.

What I have compiled for this issue of Sent by the King is a list of Carignan soldiers and officers who either died while the regiment was in New France or who returned to France once their service was over. They are “the departed” in both senses of the word. Some of them left the country after their service was over. Others are in the category of the “dearly departed” who left this life while serving as soldiers in the regiment in New France.

Some might question the use or pertinence of putting together a list of soldiers and officers who either died or left the colony at the end of their service. From a practical, genealogical standpoint, these men obviously didn’t leave any descendants in North America and no one is going to claim them as a long-lost ancestor and prove their lineage from them.

But there are other benefits of such a list. First of all, it gives us a clearer picture of the regiment as a whole. Out of the roughly 1,200 men who made up the regiment, when this list of those who died or left the colony is added to the two other lists, we still have only around half of the men in the Carignan-Salières regiment identified, and some just by their nicknames or noms de guerre. So every name that we can add to the list of soldiers – be it the Confirmed, Unconfirmed or Departed list – adds to our overall knowledge of the regiment and the men who were its members.

This list also shows us what type of men left New France after their three years of service were up. Without going into an analysis of this question, we can see from a quick comparison of the lists of

comfortable positions and their land. A list of this sort also allows us to compare the men who left to the men who stayed. We will leave this comparison for another time, however.

Lastly, it’s also possible that the information in this list, just like that in the other two lists, needs to be corrected, compared or added to. It is always a probability that some soldiers who were first thought to have left the colony may have indeed stayed or some who we believed stayed did not. Having this third list will give us more information to compare, contrast and complete.

As with any list of Carignan soldiers, given the fact that the men had a nickname during their service, then used their given name in civilian life, it is a possibility that a soldier’s given name can be matched to a nickname. In other words, two names or identities can be merged into one soldier. This is exactly what happened while I was putting together this list for publication.

Sometimes we can’t see the forest for the trees. In this case, I was concentrating too much on the forest when it hit me that two of the trees were the same. It took putting the information together into a list to see that two men I had on the list as leaving New France were actually one and the same man. Typing virtually the same information twice within a few minutes made me realize that two lieutenants nicknamed Martinville were actually the same man. This is what the information for the two men looked like in the original list:

<b>Name</b>	<b>Dit / de</b>	<b>Variations</b>	<b>Rank</b>	<b>Company</b>	<b>Notes</b>
Féraud, François	Martinville	Gaude	Lieutenant	Salières	Returned to France in 1668
Gaude (de), François	de Martinville	-	Lieutenant	Unknown	Returned to France in 1668

those who stayed and those who left that most of the officers in the regiment chose not to stay. Many of them were not pleased with having to spend three years in a far-away wilderness, and were more than happy to go home to their

As you can see, both men with the first name François and the nickname (de) Martinville were lieutenants in the regiment, one for the Salières company and the other for an unknown company. The one named Féraud also had Gaude as a

variation of his last name, which just happened to match with the last name of the other lieutenant François. Obviously, this was more than a coincidence. Since the information was more complete for François Féraud and included the name variation Gaude, I chose to keep this listing and delete the other, having determined that they are one and the same person.

As with the other two lists, I hope that this one contributes to the information we have on the regiment and also helps us compare, contrast and complete what we know about its soldiers. Making a list of the soldiers and officers who served in the Carignan-Salières regiment is and always will be an ongoing process and I hope that this additional information will help that process along.

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**Soldiers and Officers of the Carignan-Salières Regiment  
Who Did Not Settle in Canada**

<b>Name</b>	<b>Dit / de</b>	<b>Variations</b>	<b>Rank</b>	<b>Company</b>	<b>Notes</b>
Abbadie (d'), Jean-Vincent	de Saint-Castin	-	Ensign	Chambly	Went to Acadia 1670, became Abenaki chief
Aiguemortes (d'), Unknown	-	Aiguesmortes Aygumorte	lieutenant	Unknown	Killed by Mohawks during Courcelles' campaign, February 1666
Amplement (d'), Antoine	de Héricourt	-	Lieutenant	Saurel	Returned to France in 1668
Andigné (d'), Hector	de Grandfontaine	Daubigny de Grandfontaine	Captain	Grandfontaine	Went to France 1668, returned 1669, governor of Acadia 1670-1673, returned to France.
Arcoüet, Jacques	d'Harcuival	Harcouët d'Harcinval	Lieutenant	LaTour	Returned to France in 1668
Aubry, Guillaume	LaBrière	-	Soldier	Dugué	Drown in Lake Champlain during Tracy's campaign, November 1666
Basset du Tartre, Vincent	-	-	Surgeon	Headquarters	Probably returned to France in 1667 or 1668
Bassigny (de), Unknown	-	-	Gentleman volunteer	LaVarenne	Returned to France in 1668
Beaubel (de), Unknown	-	-	Gentleman volunteer	Unknown	Returned to France in 1668
Beaugendre, Paul	Desrochers	Legendre	Soldier	Saurel	Arrested for theft and forgery, hanged June 1667
Belac, Modère (Demodene, Jean)	-	Bellac, Baylac	Officer	Unknown	Returned to France in 1668
Berthé, Louis	de La Jobardiére	de Chailly de la Joubardiére	Cadet	Unknown	Returned to France in 1668
Bonneau (de), Roger	de La Varenne	-	Captain	LaVarenne	Returned to France in 1668
Bourru, Étienne	LaRose, La Roze	-	Soldier	Monteil	Died before October 4, 1667
Brandis (de), Jean-Nicolas	Sieur de Brandi	Nicoli, Nicalis de Brandis	Ensign	LaFredière	Returned to France in 1668
Butin, Marc	-	-	Soldier	Unknown	Drowned in Lake Champlain during Tracy's campaign, November 1666
Canchy (de), Louis	de Lérole	Cauchy, Chatellain, Sieur de LeRolle, Noirolle	Lieutenant	Monteil	Resigned 1666, returned to France 1668
Chapuy, Jean-Georges	-	-	Cadet	DesPortes	Not listed as <i>habitant</i> in 1668

### Carignan Soldiers Who Did Not Settle in Canada

Charrier, Sixte	de Mignarde	Mignardet, Charier, Cherrier	Lieutenant	LaColonelle	Returned to France in 1667 or 1668
Chastelard (de), Francois-Balthazar	de Salières	-	Ensign	Salières	Returned to France in 1668
Chastelard (de), Marquis de	-	-	Colonel	Salières	Returned to France in 1668
Chasy (de), Nicolas	-	de Chazy, de Choisy	Cadet	Maximy	Killed July 1666 near Fort Sainte- Anne by Agnier chief Agariata
Chaulnes (de), Unknown	-	-	Lieutenant	Unknown	Killed by Iroquois, Fall 1666
Chaumont (de), Alexandre (René)	-	Chamont, Chamot, Chamat	Quartermaster	Headquarters	Killed in Mohawk ambush near Fort Sainte-Anne, July 1666
Cosineau, Jacques- Théodore	de Manereuille	Cousineau	Officer	Unknown	Returned to France
Coue (de), Sépulture	LaFleur	Couc	Soldier	Froment	Killed by accidental canon discharge, August 1665
Dalepol, Pierre	Lapalisse, Lapolisse	-	Soldier	Unknown	Died in hospital, Montreal, December 1665
Darienne, Unknown	-	-	Ensign	Lamotte	Returned to France in 1668
Darnaud, Antoine	-	-	Soldier	Berthier	Not listed as <i>habitant</i> in 1668
Dauboeuf, Unknown	-	-	Ensign	Unknown	Returned to France in 1668
DeLaunay, Guillaume	-	DeLauné, DeLaune	Corporal	LaFouille	Probably returned to France in 1667 or 1668
DesBrandes, Pierre	-	-	Gentleman volunteer	Unknown	Died in hospital, Montreal, February 1666
DesGranges (Sieur), Unknown	-	-	Lieutenant	LaVarenne	Returned to France in 1668
DesHayes, Valentin	-	-	Gentleman volunteer	Salières	Died at Maison St- Gabriel, Montreal, July 1666
Demerles, René	-	-	Soldier	Monteil	Not listed as <i>habitant</i> in 1668
DesNogeaux, Ange	-	DesNogea	Soldier	Unknown	Drowned in Lake Champlain during Tracy's campaign, November 1666
DesPortes, Balthazar	-	-	Captain	DesPortes	Returned to France in 1668
Dorlot, Jacques	-	-	Soldier	Unknown	Not listed as <i>habitant</i> in 1668
Douglas (de), Jean- Louis	-	Duglas	Lieutenant	Unknown	Returned to France in 1668
Dubois, Félix	de Saint-Maurice	-	Ensign	LaNoraye	Probably returned to France in 1668
Dubois, Jean- Baptiste	de Cocreaumont et de St-Maurice	-	Captain	LaColonelle	Returned to France in 1668

### Carignan Soldiers Who Did Not Settle in Canada

Dubois d'Esgriseilles, Jean-Baptiste	-	Desgriseilles	Chaplain	Headquarters	Returned to France 1673
Dubois, Unknown	Bellefond	-	Soldier	Unknown	Not listed as <i>habitant</i> in 1668
DuBourg, Jean	-	-	Cadet	Loubias	Last noted at wedding of Pierre Mouet de Moras, March 1668.
Duchézaud, François	-	-	Soldier	Unknown	Not listed as <i>habitant</i> in 1668
Dugal de Beaufresne, Jean	Major	DuFresne	Major	Unknown	Returned to France in 1668
Dugues, Unknown	-	Hughes?	Lieutenant	Unknown	Returned to France in 1668
DuLuc, Unknown	-	DuLuques, DeLuc	Lieutenant	Unknown	Drowned in Lake Champlain during Tracy's campaign, October 1666
DuParc, Claude	-	-	Soldier	LaVarenne	Killed by Iroquois, June 1666
Dupéron, Gilbert	-	Duperron, Dupeyron	Officer	Unknown	Returned to France in 1668
DuPrat, Unknown	-	-	Lieutenant	DesPortes	Died at Fort Sainte-Thérèse of natural causes, January 1666
Dupuis, Cyprien	de Mongeatry	-	Officer	Unknown	Not listed as <i>habitant</i> in 1668
Fabulet, Michel	-	-	Soldier	Rougemont	Died in hospital, Montreal, March 1667
Féraud, François	Martinville	Gaude	Lieutenant	Salières	Returned to France in 1668
Ferré, Pierre	de Lespinay	de Lespine	Lieutenant	LaFouille	Returned to France in 1668
Florensac (de), Bernard	Le Gascon	-	Soldier	Contrecoeur	Died in hospital, Montreal, June 1666
Gabaret, Jean	-	Gabarets	Cadet	DesPortes	Died in hospital, Montreal, August 1668
Gats de Vivarette, Jean	La Vaivarete	Ga, Dugas	Sergeant	Salières	Returned to France in 1668
Gencenay (de), Pierre	Jean Sendil	-	Soldier	Saurel	Arrested w/ Beaugendre 1667, sentence: 3 years in Jesuit missions
Gouletrez (de), Unknown	-	-	Sergeant	Unknown	Returned to France in 1668
Grangé, Hubert	Dauphin	Granger?	Soldier	Contrecoeur	Died in hospital, Montreal, March 1667
Grisard, Nicolas	des Ormeaux	-	Quartermaster	Headquarters	Returned to France in 1668
Grouvillet, Michel	de LaMotte	-	Soldier	Lamotte	Died in hospital, Montreal, March 1667
Hautcourt (de), Nicolas	de Beaumont	Haudecoeur	Lieutenant	LaNoraye	Sold commission to Dubois de St-

### Carignan Soldiers Who Did Not Settle in Canada

					Maurice 1667, returned to France
Huchereau, Jacques	La Châteaigneraie	La Châteaigneraie, La Chasteigneraie	Soldier	Petit	Died in hospital, Montreal, April 1666
Hurteau d'Abbeville, Jacques	-	Heurtaux, Hurtaut	Soldier	Unknown	Drowned in Lake Champlain during Tracy's campaign, November 1666
Irlandais, Rustique	-	-	Soldier	Dugué	Died in Montreal, February 1666
Isalgier, Jean	de Merembeille	Esalquier, Tsalquier	Soldier	Unknown	Died in hospital, Montreal, December 1665
Joncas, Unknown	de Bergerac	-	Officer	Unknown	Not listed as <i>habitant</i> in 1668
Joybert (de), Pierre	de Soulanges et de Marson	Marson de Joybert	Lieutenant	Grandfontaine	Went to France 1667, returned 1668, commander in Acadia 1672, 3 <i>seigneuries</i>
Julien, Pierre	-	-	Cadet	Contrecoeur	Probably returned to France in 1667 or 1668
LaBarthe (Sieur de), Unknown	-	-	Lieutenant	Chambly	Presumably left army in 1667, when replaced as lieutenant
LaBrisandière (de), André	-	LaBrisandière	Captain	LaBrisandière	Returned to France in 1667 or 1668
LaChenais (de), Florimond	Sieur du Puis	de LaChenaye	Cadet	Maximy	Returned to France in 1668
LaFlotte, Annibal- Alexis	de LaFredière	de Flotte	Lieutenant	LaFredière	Returned to France in 1668
LaFlotte, Balthazar	de La Fredière	de Flotte	Captain	LaFredière	Sent back to France 1667
LaFons (de), Roland	-	-	Ensign	LaTour	Last noted at Québec, Jan. 1667
LaHaye (de), Unknown	-	-	Officer	Unknown	Returned to France in 1668
Lamotte, Pierre	de Saint-Paul	Lamothe- Lussière (Lucière)	Captain	Lamotte	Probably returned to France 1670
LaTour (de), Tobias	-	-	Captain	LaTour	Returned to France in 1668
L'Aubry (de), Unknown	-	Laubry	Ensign	LaDurantaye	Returned to France in 1667 or 1668
L'Aumonier, Jean	de Traversy	Laumonier, de Travecy	Ensign	LaBrisandière	Killed in Iroquois ambush near Fort Sainte-Anne, July 1666
Lautin, Pierre	de Cavitant	-	Ensign	Berthier	Returned to France in 1668
Lazide, François	-	-	Corporal	Salières	Returned to France in 1668
Lebarroys, Pierre	du Buisson	-	Lieutenant	Unknown	Not listed as <i>habitant</i> in 1668

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Lefebvre, Dominique	du Guesclin	de Guesquelin	Ensign	LaColonelle	Sold commission to A. LaFresnaye de Brucy 1667, returned to France
Leverd, Jean	Dauphiné	Lever, Levert	Soldier	Salières	Died at the widow Saint-Germain's, January 1666
Longeat, Vincent	Lavigne	Longeac	Soldier	LaFouille	Not listed as <i>habitant</i> in 1668
Loubias (de), Unknown	-	Laubia	Cadet	Loubias	Returned to France in 1668
Maffé (de), Pierre	Lafrise, Lafeise	-	Sergeant	Salières	Returned to France in 1668
Malet, Michel	-	Maillet	Soldier	LaDurantaye	Died February 1667
Marié, André	-	-	Soldier	Unknown	Not listed as <i>habitant</i> in 1668
Maséré, François	-	-	Surgeon	Loubias	Not listed as <i>habitant</i> in 1668
Massé (de), François	de Vailly	DeWally	Lieutenant	Unknown	Returned to France in 1668
Masson, Pierre	-	-	Corporal	Salières	Returned to France in 1668
Maximy, Abraham	de Beauperier	Maximin	Captain	Maximy	Returned to France in 1668
Moisan, Jean	LeBreton	Moissan	Corporal	Contrecoeur	Died in hospital, Montreal, November 1665
Monnery (de), François	-	-	Lieutenant	Unknown	Returned to France in 1668
Montisson (de), Philippe	-	Montison	Lieutenant	Unknown	Returned to France in 1668
Montagny, Unknown	-	-	Officer	Unknown	Killed in Mohawk ambush near Fort Sainte-Anne, July 1666
Morin, Unknown	-	-	Officer	Unknown	Killed in Mohawk ambush near Fort Sainte-Anne, July 1666
Peguillon (chevalier de), Unknown	-	-	Officer	Unknown	Died at Hôtel-Dieu shortly after arrival, Sept. 1665
Perrine, Claude	LaFleur	-	Soldier	Unknown	Not listed as <i>habitant</i> in 1668
Poisson, François	-	-	Soldier	LaVarenne	Froze to death while hunting, March 1667
Poitiers, Valentin	de Marency	Pothier	Officer	Unknown	Not listed as <i>habitant</i> in 1668
Prouville, Alexandre	de Tracy	-	Lieutenant	Headquarters	Returned to France 28 Aug. 1667
Ravenne, Bernard	-	-	Soldier	Rougemont	Died in hospital, Montreal, March 1666
Renouard, Jean	-	Regnouard	Soldier	LaFredière	Not listed as <i>habitant</i> in 1668
Richard, Jean	St-Germain	Richard	Soldier	Salières	Died in hospital, Montreal,

### Carignan Soldiers Who Did Not Settle in Canada

					December 1666
Rime, François	-	-	Soldier	Headquarters	Returned to France
Rougemont (de), Étienne	-	-	Captain	Rougemont	Returned to France in 1668
Rousère (de), Unknown	-	-	Lieutenant	Unknown	Returned to France in 1668
Rouverel (Sieur de), Unknown	-	-	Lieutenant	DesPortes	Returned to France in 1668
Royer, Claude	LaMulle et LaTreille	Rouy	Corporal	Salières	Returned to France in 1668
Saint-Aubert (de), Unknown	-	-	Lieutenant	LaDurantaye	Returned to France in 1667 or 1668
Saint-Nicolas (de), Unknown	-	-	Volunteer	Unknown	Returned to France in 1668
Saint-Ours, Louis	d'Échaillon	-	Officer	Chambly	Not listed as <i>habitant</i> in 1668
Saint-Pons, Flavien	-	Abbé de Carignan	Chaplain	Unknown	Returned to France in 1666
Sainte-Croix (de), François	-	-	Lieutenant	Dugué	Returned to France in 1668
Salampar, Unknown	-	-	Gentleman volunteer	Unknown	Returned to France in 1668
Saluer, François	de Montlieu	Monthieu	Soldier	LaVarenne	Drowned while swimming, June 1666
Taboureau, Prudent-Alexandre	de Vérone	Tabouret	Ensign	Berthier	Resigned August 1666, returned to France 1668
Tapie, François	de Monteil et de Clérac	Montail de Clairvacq	Captain	Monteil	Returned to France in 1668 aboard the <i>Espérance</i>
Tenaillé, Pierre	LaViolette	Cenaille	Soldier	Contrecœur	Died in hospital, Montreal, December 1665
Trouillard, David	LaPointe	-	Soldier	Dugué	Died July 1667
Truc, Unknown	-	-	Ensign	Unknown	Returned to France in 1668
Vernon, Jean	-	-	Soldier	LaFouille	Not listed as <i>habitant</i> in 1668
Vernon (de), Jean-Maurice-Philippe	de LaFouille	Pernon	Captain	LaFouille	Returned to France in 1668
Vernon, Robert-Marie	-	-	Soldier	LaFouille	Not listed as <i>habitant</i> in 1668
Villieu (de), (Claude-) Sébastien	de Daudeville	Lebassier de Villieu de Dandeville	Lieutenant	Berthier	Went to France 1667, returned 1670, went to Acadia with Chambly
Unknown, Guillaume	Le Petit Breton	-	Soldier	LaFredière	Died in hospital, Montreal, November 1665
Unknown, Jean	DesRosiers	-	Soldier	LaFredière	Found dead in the snow, Jan. 1667
Unknown, Pierre	LaPierre	-	Corporal	Dugué	Drowned July 1667
Unknown, Unknown	Aiment	-	Soldier	Monteil	Returned to France in 1667 or 1668
Unknown, Unknown	L'Amérique	-	Soldier	Monteil	Returned to France in 1667 or 1668

## Carignan Soldiers Who Did Not Settle in Canada

Unknown, Unknown	LaJeunesse	-	Soldier	LaFredière	Killed by Iroquois, May 1666
Unknown, Unknown	Lavau	-	Sergeant	LaVarenne	Killed by Iroquois, June 1666
Unknown, Unknown	LaRoche	-	Soldier	Unknown	Buried at Trois-Rivières, January 1667
Unknown, Unknown	-	-	Soldier	LaFredière	Crushed by a falling tree building redoubt near Fort Saint-Louis (Chambly)

### **NOTICE: HAVE YOU PAID YOUR ANNUAL DUES FOR 2010?**

Your dues as a member are due November 1st each year for your membership for the November 1-October 31 fiscal year. If you haven't paid your dues for November 1, 2009 to October 31, 2010, please be sure to send us your check for \$15 US funds (payable through a bank in the USA) at this time by mailing it to our Virginia PO Box.

If dues are not paid at this time, we will be revising and updating our membership list and your name may be removed from the list because of unpaid dues. We can only afford to mail our journal, *Sent By the King*, to members in good standing, as a result of the high costs of printing and mailing. So please check to ensure you have paid up your current dues.

Not sure whether your dues payment is up to date? Just send me an email to me at [dave@fillesduroi.org](mailto:dave@fillesduroi.org) or mail a letter to our PO Box, and request that we check your account and notify you.

Your ongoing support is needed so we can continue our efforts to honor our ancestors and their descendants, and to promote education concerning the history and genealogy of the early French Canadians.

Thanks!

Dave Toupin, pres.  
SFRSC

### **KEEP IN TOUCH!**

Have you moved? Or changed your email address or regular mail address? If so, please send us your new mailing address or email address to [dave@fillesduroi.org](mailto:dave@fillesduroi.org) or by regular mail to our P.O. Box in Virginia.

We depend on you to help us keep in touch with you by sending us your new addresses. Without your current regular mail address, we will be unable to send you your copy of the journal twice per year. And without your email address, we will be unable to send you an email invitation to participate in and vote at our Annual Meeting.

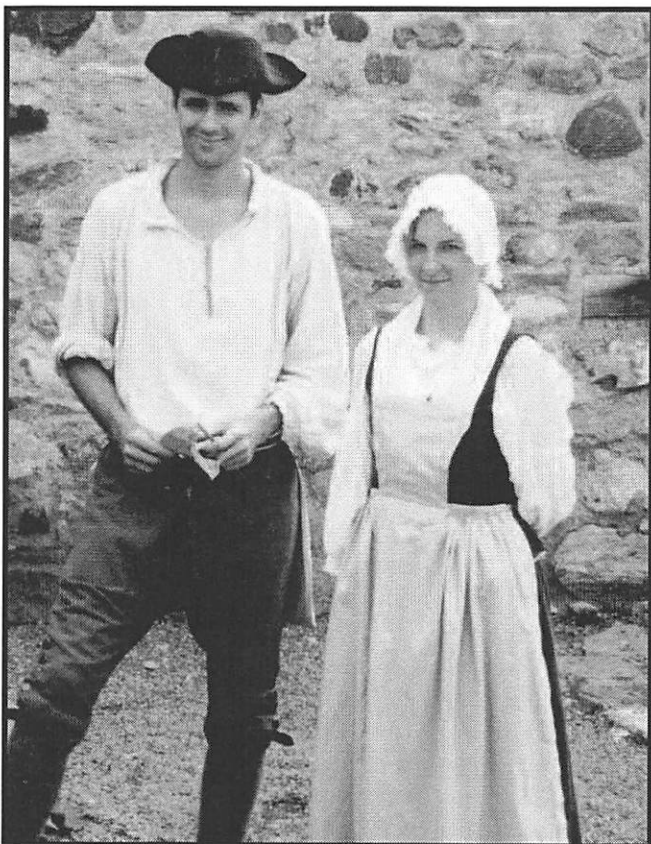
All members are invited to "attend" and participate in our annual meeting and directors' meeting by email each autumn, and full members may cast their votes electronically during the annual meetings. Please note that our next annual meeting will be held by email in approximately November 2010. A notice of the exact date will be published in our October issue of *Sent By the King*.

Thanks for your continuing support!

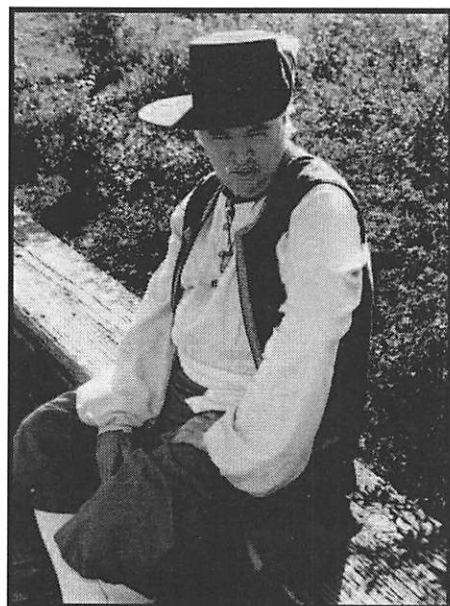
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*Above: A costumed merchant on the streets of Quebec City, part of the Festival de la Nouvelle France, Aug. 2008 (photo by Bill Kane, F365)*



*Left: A habitant with his wife*



*Above: An older habitant in his Sunday finest.*

## *Queries Continued...*

**4. Query:** I am a descendant of Jean Arcouet. Is there any more information on this soldier? I am interested in finding out where Jean lived in Brittany (I believe) and who were his ancestors there. Can you refer me to websites, people that I could contact for information?

*Pauline Baldwin, F-392*

Reply: Jean Arcouet dit LaJeunesse came from Marennes, parish of St. Pierre, province of Saintonge, France (not from Brittany). His parents were Pierre Arcouet and Elisabeth Martin. I searched the PRDH website at the University of Montreal and found forty records for your ancestor. This is a paid site and you can search it to find out if your ancestor has any record on it, but you must join and pay for each record you want to view.

I did examine a few of the records that appeared to be the most promising for information about Jean. Here is what I found. The first record for him on the list is from 19 September 1665 when he abjured the protestant faith of Calvin in the church of the Hospital of Quebec. A 16 November 1671 record shows that he married Elisabeth Pépin in Trois-Rivières. Her parents were Guillaume Pépin and Jeanne Méchin, residents of Trois-Rivières.

In the 1681 census Jean is in Champlain, New France. He is listed as 35 years old and as a habitant, and Elisabeth is listed as 23 years old, which if accurate indicates that she was only 13 when they married. Their two children at the time, Madeleine age 5 and Elisabeth age 2, are also listed in this census record.

Over the next 16 years it appears that 9 more children were born to the couple, including one named Jean Baptiste in 1684. This child died in 1702 at age 18.

Unfortunately Jean's wife, Elisabeth died in childbirth on 31 December 1697.

If you want to do more research on Elisabeth Pépin be careful as there were two Elisabeth Pépins about the same age. Only the records for the Elisabeth in Trois-Rivières and Champlain refer to the Elisabeth married to Jean Arcouet.

The couple's child Louise, age 15, married Jean Georget dit Châteaubriand, age 35, on 26 January 1699. This Jean came from the diocese of Rennes, Brittany.

Another record lists Jean Arcouet (the father) as marrying Étiennette Pirois on 18 July 1701 in Batiscan.

Finally your ancestor Jean Arcouet died at age 80, on 7 August 1727 and was buried in Champlain two days later.

To access the PRDH website, google and type in "prdh." Ancestry.ca is another good website, especially if you want to see the actual handwritten records. One must join Ancestry.ca to access its records and there is a fee for doing so. Sometimes you can google the name you are interested in and find information in that manner, for free. However, please double check any information you find in that fashion, as it usually originates from the research of others and may not be accurate.

*Bill Kane, F-365*



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

Visit us online at: [www.fillesduroi.org](http://www.fillesduroi.org) or [info@fillesduroi.org](mailto:info@fillesduroi.org)

Membership applications- List of the King's Daughters- List of the soldiers of the Carignan Regiment

- ☐ Please send me an application for membership to La Société des filles du roi et soldats du Carignan, Inc.
- ☐ Please sign me up as an Associate Member (Journal subscription only). Enclosed is my check or money order for US \$15 payable to La Société des filles du roi et soldats du Carignan, Inc.

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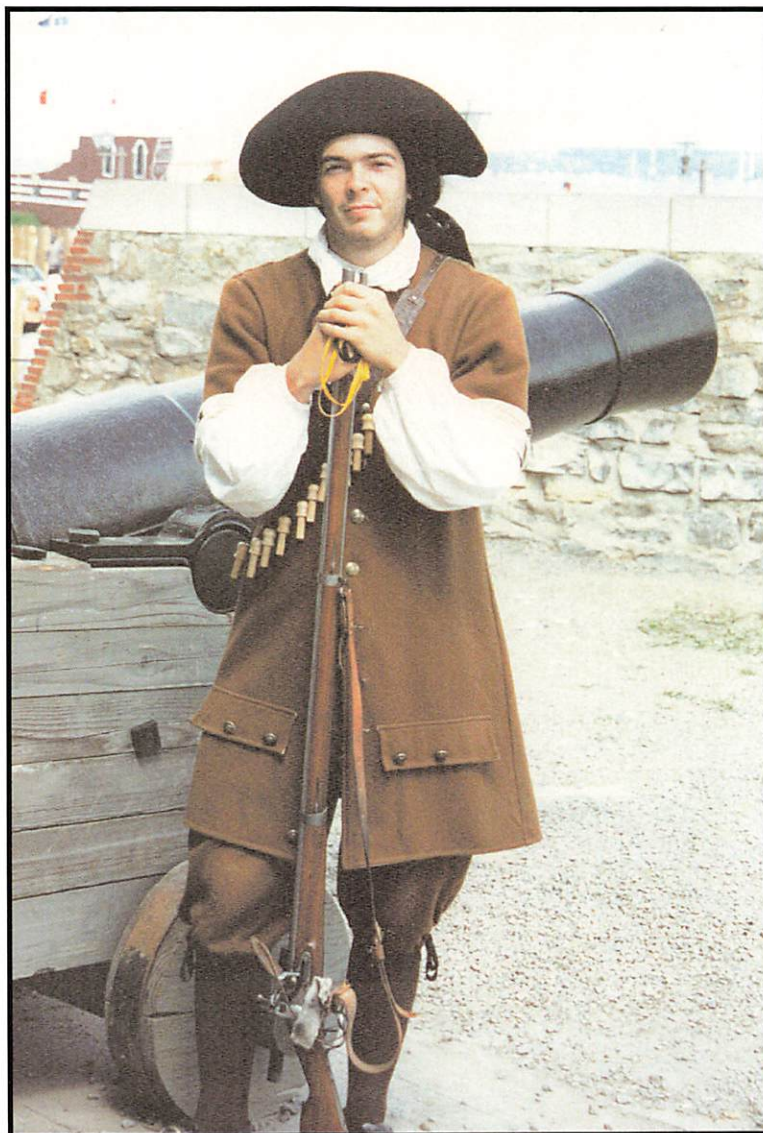
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**US POSTAGE**

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Manchester, NH 03108-6478

# ***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.*

**Volume XIII, Issue II**

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**MEMBERSHIP** Membership information and forms are also available on our website at [www.fillesduroi.org](http://www.fillesduroi.org).

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**QUERY POSTING** Looking for an elusive fille or soldat, others researching the same names, an out-of-print publication? Each member is eligible to post three queries per newsletter. We also invite you to post your queries on our website.

**PRIVACY** Information submitted by members is private and not shared by the Société without permission, except publication in the journal of names of members with State/Province only and with their filles du roi/Carignan ancestors, and as submitted in articles.

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Please notify the Société if you move or change your e-mail address. Journals and e-mail have been returned without a forwarding address. Keep us up-to-date so you'll be up-to-date.

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### On the Cover...

A soldier dressed in the outfit of the Carignan Regiment at a Festival of New France celebration in Quebec



Photo by Bill Kane, F-365

## ***NOTICE OF ANNUAL MEETING 2010***

To all members of La Société des Filles du roi et soldats du Carignan, Inc.:

The annual meeting of La Société des Filles du roi et soldats du Carignan, Inc. will be held by email beginning Monday, November 29, 2010. The series of messages constituting this meeting will be sent over the course of that week, commencing on November 29th.

If you would like to participate in this meeting, please email your request to Dave Toupin at [dave@fillesduroi.org](mailto:dave@fillesduroi.org) or respond when you receive Dave's email notice to you. All members may "attend" via email and participate, but only full members are entitled to vote on resolutions.

If you are unable to attend, we request that you provide your proxy to the President, Dave Toupin, by sending an email with "Proxy" in the subject line and your name in the message section. You are encouraged to provide your proxy, so that a quorum of members is obtained for the meeting.

The Annual Meeting will consist of approving the minutes of the 2009 annual meeting, a membership report, a treasurer's report and approval of an annual budget, and the election of Directors for fiscal 2010-2011. If you wish to be a candidate for Director, please send an email to [dave@fillesduroi.org](mailto:dave@fillesduroi.org) no later than November 25th, 2009.

The meeting of the newly elected Directors will start immediately following the Annual Meeting. At the Directors' meeting, the Directors will elect the Officers for 2011. If you wish to be a candidate for President, Vice-President, Treasurer or Secretary, please send an email to [dave@fillesduroi.org](mailto:dave@fillesduroi.org) by no later than November 25th. The Directors conduct the general business of the Société at their meetings. All members are welcome to attend and participate at the Directors' meeting, although only Directors are allowed to vote. Your input is welcome and encouraged, and will be used by the Directors in their consideration of the issues to be voted upon. You also may suggest topics to be added as "new business" at either meeting.

If you wish to volunteer to be a Director or an Officer, or to be on one of the committees (newsletter, genealogy, publicity, finance, or correspondence), please notify us by email at [dave@fillesduroi.org](mailto:dave@fillesduroi.org) or by regular mail sent to our P.O. Box in Virginia so that your notice arrives before November 25th.

Thank you again for your membership. And a big "thank you" to our current Directors and Secretary for their volunteer service to our organization: Bev Sherman, Emil L'Homme, Bill Kane, Jeannine Sills and Richard Hudon, as well as to Journal Editor Harriet Kankash, Genealogy chair Richard Rossi, and Historian Peter Gagné.

Dave Toupin, president and Director  
La Société des Filles du roi et soldats du Carignan, Inc.  
[dave@fillesduroi.org](mailto:dave@fillesduroi.org)

## ***WELCOME NEW MEMBERS!***

The following members have joined La Société des Filles du roi et soldats du Carignan since our last published list of new members (with updates from the last list):

A=Associate member

F=Full member (verified lineage)

P=Pending Full membership (application in review process)

F484 Judy Schneider, Germany  
F487 Charlotte Degon Carr, MA  
F488 Robert G. Sabato, MA  
F489 Marie Thérèse Martin, QC  
F490 Helen Ann Jackson, CA  
F491 Rachel Barschi Jackson, CA  
F492 Thomas J. Muldowney, CA  
F493 Theresa K. Bumpus, MI  
A494 June M. Kichna DeBernardi, OH  
F495 Jacqueline Tessier Keller, CO

F496 Michelle Eber, ON  
F497 Michel Groulx, ON  
F498 Jolynn Noel Wynland, WV  
F499 Marjorie Topacio, CA  
F500 Mary B. Fortin, FL  
A501 Ernest A. Daigneault, TN  
A502 Maureen Hornung, WI  
F503 Norman Fortin, FL  
F504 Dorothy Spillman Schmoker, IL  
P505 Judy C. McCain, WA  
P506 Paula Bouchard Johnson, VT

### ***What's in Your Library?***

*By Dave Toupin, #F003*

Although there are now many great resources available for research online, I am still an advocate for owning a library of good old-fashioned books. Some of our members have wonderful collections of parish repertories (marriage or other records from a parish); others own hard-to-find genealogical or historical books.

If you would like to provide me with a list of your collection of books on French-Canadian genealogy and history, and you are willing to be contacted on occasion for information, we could compile a central listing of members' resources and email addresses, and publish it in the newsletter. Then, if a member is looking for information from that particular parish or book, that person could contact you for that research assistance.

I look forward to hearing from you!

Dave Toupin  
dave@fillesduroi.org

## ***Now the Story Can Be Told: Lessons in Genealogical Research***

*by James B. Carr*

My wife's great-grandfather, François Xavier Normandin, never got to tell his story. It was a story of service in his adopted country as an act of patriotism at the time of a rebellion by the South we now call the Civil War. After eight months in the army, he died far from home, leaving little record of what he had seen and done. Now, a century and a half later, maybe we can tell that story for him.

Born in Canada East (now the province of Quebec), he came to the United States with his family at age 10 or so. He later found a job as a laborer, then a sawyer. François married and raised a family in Malone, New York. He could neither read nor write, as was common for most raised in Quebec farming communities. At about age 38, he joined the Army in response to President Lincoln's and his community's call. There was a belief that the war would soon end, that the South would not fight, and there were "prospects of ease and good pay."

We had little to go on to learn about my wife's great-grandfather; only a faint memory of a telegram in her father's hand about a man who had been at a place called "Chicka..." The rest of the word was lost to memory. "You wouldn't understand," her father said. My wife, Charlotte Carr (F487), also remembers admiring a full-length portrait of a tall handsome soldier of whom her grandmother Agnes said, "This was my father and he died in the Civil War." Both the telegram and the portrait are now lost, last seen in the 1930s. Unlike Sullivan Ballou, whose memorable letter figured prominently in the first segment of Ken Burns' PBS Civil War TV series, Charlotte's grandfather left no letters.

After many years of exploring, Charlotte and I ultimately learned that François had been a private in Company A, 98th New York Volunteer Infantry Regiment, having enlisted in December 1861 only days after the Agnes' birth. After training with his regiment in Malone, he and the other soldiers of the regiment joined General George McClellan's Army of the Potomac, with whom François served in many of the battles of the Peninsular Campaign, only to die of disease acquired in or near the Chickahominy Creek. (That was the "Chicka..." she remembered.) François died in a military hospital in West Philadelphia, PA and was buried in the National Cemetery there.

Charlotte was the first in her family to visit the gravesite or even know its location, which had been unknown until this point in time. Nevertheless, we were able to learn much about his last eight months of life - not from letters he might have written or any records the family had left, but from public documents, court records and history books. In the process we made mistakes. We looked for the wrong "Chicka...", we researched the wrong name, and we had little information about the family. This hunt served up many lessons in genealogical research; among them, start with what you know and don't give up.

The hunt began in the early 1980s on a trip back north from a family visit to Huntsville, AL when we drove near the National Military Park that commemorates the Battle of Chickamauga. Charlotte had told me about her memories of the brief "Chicka..." conversation. I said, "Maybe that is what your father meant. Let's go see." We drove by the battlefields in the woods, imagining the horror that had occurred there. Coming upon a headquarters building and large library, we went inside, asked our question and were directed to the research room. We told the staff person that we were looking for a man named Normandie (as Normandin was pronounced in the family) who served in the northern Army from Malone, New York. He said, "You are in luck. We have 27 volumes containing the names of all those from New York who served." As we looked at the

massive row of blue books on the high shelf, we thought we had struck pay dirt on our very first try. His next question stumped us. "What was his regiment?", he asked. "We don't know. There's no index?", we asked. "No, you need to know the regiment." That answer made this quite a short visit. Little did we know at the time, but we even had the wrong name for her ancestor. First we had



to go back to Malone to learn more about her great-grandfather, his regiment and his family.

This we did on our next visit to Malone a year or two later. Going to the Wead Library, we learned of two infantry regiments raised in Malone, the 16th and the 98th. After going down the rosters in both books, once quickly, then a second time line-by-line, we found no Normandie, and as I recall no one named Francis. Disappointment reigned! He had served. Why wasn't he listed there? On the third time around, we found something about the phonetics that caught our eye. There was a man named Frank with the last name Lamunday. "Does that mean anything to you?," I asked. Charlotte replied that there had been mention of the existence of Lamundays in the family.

While looking in census records, we found a reference to the 1891 Veterans Schedule, a census of Civil War veterans and widows, in which we

located Delia Lamunday, who was the widow of Frank Lamunday and was receiving a pension. Still not absolutely sure that we had the right Delia, we ordered a copy of the pension record from the National Archives. The 81 page document was a treasure trove. It confirmed that we had the right man. It contained confirmation of the couple's marriage and its date, facts not previously known since their church had burned and its records had been lost. Affidavits by wedding attendants were included. There were also the names of their children including Charlotte's grandmother Agnes, an affidavit requesting approval of the pension, and most valuable of all, a letter from Frank's commanding officer telling of Frank's experiences in the Peninsular campaign, his illness and his departure to hospital.

This is how the confusion with the name evolved. We learned from other church records that his birth name was François X. Normandin. That was how he was known in their church and to the French-Canadians of Malone. But, in the broader community he was known as Frank, or Franklin, Lamunday. The name Lamunday was given to many Normandins who immigrated to the region. It may have been what the English-speaking clerks heard when they had to record the name in civil records. (Some think that it derived from a corruption of "la Normandin") Another contributing factor was illiteracy. These ancestors had no way to question the spelling. They also often assumed first names that were more acceptable to the English ear, such as Frank instead of François, Nelson instead of Narcisse, and Jim instead of Claude. Charlotte's great-grandmother received her pension as Delia Lamunday, which was the name that she used for the remainder of her life. In the family however, they were always known as Normandins.

Armed with that new information, we wanted to find out more about Frank's army life. We read four history books about the Peninsular Campaign and purchased a rare copy of the regimental history of the 98th NY Volunteers. We consulted several other related histories. From those, we learned details about the landing of McClellan's army near Norfolk, the army's march toward Richmond and its encounters with a rebel army of surprising tenacity, the heaviest rains ever experienced in the area, and the army's retreat down the Peninsula to Harrison's Landing with several battles along the way. It was there on the small fields at Harrison's Landing that 90,000 men camped, languishing for two months, and where Frank became so sick that he was sent by ship to a Philadelphia hospital where he died two weeks later on August 28, 1862.

We found Frank's gravesite and other tidbits through internet searches. We then decided to go to the scene - the famous peninsula containing the Chickahominy Creek. We visited all the battle fields, the final encampment at Harrison's Landing, and of course, the gravesite.

These resources and experiences enabled us to write and publish a biography of Frank Lamunday. It wasn't a real biography, but historical fiction - not what he did and saw but what he might have seen and done. It was a blending of his company commander's report with published histories. Though fictional, we consider it quite accurate.

So, what were the key events that Frank might have witnessed and probably did? The ones that we were able to discover included:

- Seeing President Lincoln and General McClellan as they reviewed the troops. They had conferred at Harrison's Landing for several days. (Harrison's Landing had been the home of Benjamin Harrison, signer of the US Constitution, and of President William Henry Harrison.)
- Witnessing the first use of Thaddeus Lowe's balloons for aerial reconnaissance.
- Observing the ironclad ship, Monitor, moored nearby.
- Hearing "Taps" played for the first time at Harrison's Landing in July 1862.

- Perhaps meeting famous park architect, Frederick Law Olmstead, who had just founded the Sanitary Commission, a civilian initiative to provide better medical care to wounded military. Frank was briefly in a ward in the plantation mansion. Olmstead was there on an inspection tour at about the same time.

- Being transported to Philadelphia on one of the first ships commandeered by the Sanitary Commission.

And lastly, we stumbled upon something experienced, not by Frank, but by his widow Delia. Lamunday's attorney for the widow's pension was Hon. William Almon Wheeler, who later became Vice President of the United States under President Rutherford Hayes. The pension application bears his name.

Now François' (Frank's) story could be told. The biography we were then able to write was published under the title, "A Man of the 98th" in the Franklin County Historical Society's publication, "Franklin Historical Review", Vol. 39, 2004.



## ***A CONNECTION TO A LION OF LITERATURE, FRANÇOIS RABELAIS***

*by Judith Rabalais Scola, F-412*

The city of Poitiers, located in west central France in the Department of Poitou-Charentes on the River Clain, was founded by the Picts before Roman influence. The city derives its name from the Picts, and citizens of Poitiers, to this day, are referred to as Pictaviens (masculine) and Pictaviennes (feminine).

*Continued next page...*

Christianity came to Poitiers in the third century. In the fifth century it fell into the hands of the Visigoths, only to fall, in the sixth century, into the hands of the Franks led by Clovis at Vouille, not far from Poitiers. In the opinion of some historians, Poitiers was the site of one of the world's most pivotal moments—the defeat of the Muslims by Charles Martel at the Battle of Tours in 732. But for that defeat, say some historians, the entire Western world might today be Muslim.

In about the year 1122 a remarkable woman was born to William X, Duke of Aquitaine and Count of Poitiers - Eleanor of Aquitaine. At about the age of fifteen, in the year 1137, Eleanor inherited the Aquitaine and Poitiers - and married Louis VII, the King of France, bringing to the marriage as a dowry her vast lands from the River Loire to the Pyrenees. Eleanor was extremely intelligent, courageous, passionate, and willful and joined her husband, Louis VII, on the Second Crusade - complete with her retinue of three hundred ladies!

The voyage was a contentious one, resulting in their returning to France in separate ships and the eventual annulment of their marriage.

Eleanor's vast holdings again became her own. Shortly thereafter, she married Henry, Duke of Normandy, who was eventually to become Henry II of the Plantagenet line, king of England. Eleanor and Henry also had a tumultuous marriage, but one which produced eight children - including Richard the Lionhearted. Eleanor even incited their sons to rebel against their father, giving them military support. The failure of that revolt resulted in a sixteen-year prison sentence for Eleanor. She was only released in 1189 when her son, Richard the Lionhearted, succeeded his father to the throne. Richard put his mother at the head of government.

Lesser women would have used the severe deprivation of her prison years to punish her enemies. To the contrary, she used her power for acts of mercy and charity. In 1202 Eleanor retired to the monastery at Fontevrault, Anjou, where she died in 1204 at the remarkable age of eighty-two,

going down in history as one of the world's greatest female sovereigns - and the first woman in the history of civilized Europe to have the experience of choosing her husband, leading an army, going to war, and ruling over countries for a considerable period of time - all without the need to defer to husband, father, brother, or son.

During her lifetime Eleanor frequently resided in Poitiers and during the early Middle Ages the town was the capital of Poitou. In 1418 the royal parliament moved from Paris to Poitiers, where it remained until 1436.

The ancient city of Poitiers is the site of the second oldest university in France, the University of Poitiers, established in 1431. Even today, students are a large percentage of the population of this university town. The University of Poitiers counts among its most illustrious students the great humanist, humorist and satirist, François Rabelais, born in 1494 in Chinon, Poitou.

Notre Dame la Grande, Poitiers

### Rabelais Family

The ancestral home of the Rabelais family in France is Chinon. It lies on the right bank of the Vienne River about 60 miles north of Poitiers in the heart of Touraine. Looming in the horizon are the ruins of ancient Chinon Castle occupied in the 12th century by Henry II Plantagenet (husband of Eleanor of Aquitaine). By the early 1400s it was the residence of Charles VII (the Dauphin). In March of 1429 Chinon Castle was the site of the historic meeting of the Dauphin and Joan of Arc, the Maid of Orleans. Joan claimed to have heard a voice imploring her to raise an army and reinstate the Dauphin as the rightful heir to the throne of France and rid the country of English domination. Joan was successful and Charles VII was crowned king at the Cathedral of Rheims. Convicted by the Catholic Church as a heretic for hearing voices, poor Joan remained steadfast to the end and was

burned alive at the stake in Rouen in 1431 at the age of twenty.

Near historic Chinon and the little village of Seuilly lies the ancestral estate of the Rabelais family, La Deviniere, whose name means "soothsayer's house" in the patois of Touraine for the wild geese in the area used by soothsayers and witches to predict or "divine" the future. La Deviniere was actually the estate of Andr   Pavin, Fran  ois Rabelais' grandmother, and it was passed to her son, Antoine Rabelais I, upon her death in 1505. It stands to the present day and is open for visitors as the traditional birthplace of Fran  ois Rabelais on February 4, 1494.

#### a Deviniere, Seuilly

The Rabelais families were prosperous landowners. They also had a home in Chinon proper at 15 Rue de Lamproie, also still standing today, and the estate of Chavigny-en-Vallee in the town of Varennes-sur-Loire, an inheritance from Andr   Pavin, Rabelais' grandmother. Rabelais may have actually been born on the road between the house in Chinon and La Deviniere. Since *Gargantua*, Rabelais' masterwork, is thought to be almost autobiographical, it is felt that the account of the hero Gargantua's birth is the account of the birth of Rabelais himself. It was typical in those days for ladies to give birth in their country homes and not leave their homes in town until they felt their first contractions. In *Gargantua* Rabelais has his hero born on the journey. The route between the house in town and the country estate of La Deviniere is set out in detail in *Gargantua*.

Fran  ois Rabelais, born on February 4, 1494, was baptized at the little village church of the Benedictine Order, St. Pierre de Seuilly, which was still intact in the early part of the 20th century. Fran  ois was the last child of Antoine Rabelais I and Anne Catherine Frapin. Some surmise that Fran  ois was given that rather common Christian name because his parents couldn't be bothered - and also that young Fran  ois was encouraged to

join the religious life because under French law at the time members of the clergy were considered "dead" and could not inherit. The estate simply could be divided into larger portions. Alas, it came to pass. In 1534, after their apparent death, the estate of the parents of Fran  ois Rabelais was divided - but did not include a share for Fran  ois.

The world Fran  ois Rabelais was born into had just been circumnavigated, clocks were rare, people believed in demons and sorcery, the printing press had been recently invented, the clergy were ignorant and corrupt, and science, as we know it, remained undiscovered. An earth full of wonders had been discovered, along with a great diversity of mankind, but all that meant to Europeans was expanded trade and the chance to convert the heathen hordes. It was, however, in 1494 the middle of the Italian Renaissance - but the beginning of the French Renaissance. During Fran  ois Rabelais' childhood years, Michelangelo completed his *Pieta*, David and magnificent painting of the Sistine Chapel. In that same time period in Italy Leonardo Da Vinci was completing his masterpieces: the *Vitruvian Man*, the *Last Supper*, and the *Mona Lisa*.

The dark Middle Ages were ending and there was a new thinking beginning to arise - humanism. Life in the Middle Ages was simply a long, hard journey to find eternal salvation - life was not beautiful. There was little hope to improve one's station. The new humanism affirmed the dignity and worth of all people and was based on the belief that the individual was important and had merit. Scholars were learning Greek and Hebrew and could translate the original texts of the Old and New Testaments. The old institutions of the church such as baptism, penance, and holy Eucharist, were being challenged. Humanists like Rabelais thought that the individual, not the church, should interpret the Bible. In short, the humanistic creed liberated man from mysticism and asceticism and returned him to primitive Christianity unencumbered by traditional forms and ritual. The dream of cultural rebirth to the glorious days of Greece and Rome was a heady

one. At the forefront of this new thinking were François Rabelais and his contemporaries.

Humanism affected other arts as well. Paintings became more lifelike and appeared more three-dimensional. Renaissance art glorified the human body, again emphasizing the importance of the individual. It is no accident that the paintings of Leonardo da Vinci, Raphael and Michelangelo set the standard for Renaissance art. Each of these great masters was a student of humanism. The Mona Lisa is not a painting of a queen or religious figure. It is the portrait of a plain, ordinary woman.

The Rabelais family in Chinon can be traced back to an "N. Rabelais" (probably born about 1430) who married André Pavin. The origin of the surname "Rabelais" is generally thought to be derived from érable (a maple tree)—a rabelais would be a place planted with érables. N. Rabelais and Andrée Pavin had a son, Antoine Rabelais I (probably born in the 1460s) who married Anne Catherine Frapin, whose family vineyards, founded in 1210, are still in existence. The Frapin Vineyards, in fact, proudly produce a cognac called "Cuvée Rabelais" in a Baccarat decanter in homage to the 500th anniversary of the birth of François Rabelais in 1994.

N. Rabelais died about 1480 and Andrée Pavin, it is interesting to note, remarried - to a member of the Frapin family, very possibly a relative of her daughter-in-law, Anne Catherine Frapin, with whom she had six children. Antoine Rabelais, father of François, is referred to in a legal document dated in 1518 in the legal office in Tours as an "avocat" or lawyer, probably the most important one in the district. Antoine Rabelais I and Anne Catherine Frapin had two other children, a daughter, Françoise Rabelais, and a son, Jamet Rabelais.

Not much is known of the early years of young François Rabelais. In 1510, at about the age of sixteen, he became a novice in the Franciscan monastery of La Baumette near Angers, northwest

of Chinon. By 1520, we find young François at the Convent des Cordeliers, Le Puy-St-Martin, also Franciscan, in Fontenay-le-Compte, where he becomes a monk studying the ancient languages of Greek, Latin, and Hebrew. By 1521, there is evidence that he had received full orders for the priesthood.

Interestingly, it was in this period, about 1516, that the great Leonardo da Vinci retired to the Chateau Amboise in the Loire Valley, about 15 miles from Tours. Da Vinci had moved to France at the invitation of François I who named him "first painter to the king". The great painter died in 1519 at Cloux which was near the monarch's retreat on the banks of the Loire at Chateau Amboise. One cannot help but wonder - perhaps did the paths of these two giants of art and literature cross?

Da Vinci was in the autumn of his life and Rabelais was a young man - but they did share an interest in anatomy and medicine. Rabelais is well known for his participation in dissections and is reported to have performed a public dissection in 1537 of a man who had been hanged. Da Vinci's knowledge of anatomy was without peer. Never was the influence of medicine on literature and art stronger than during the Renaissance.

By 1523, the writings of Rabelais, who was a Greek scholar, were condemned by the Sorbonne and confiscated. With a papal indult from Pope Clement VII, Rabelais transferred to a less austere Benedictine monastery at St-Pierre-de-Maillezais near Fontenay-le-Compte. Rabelais befriended the abbot, Geoffroy d'Estissac, who was to be important in his life. By 1528, François Rabelais left the religious life to live and study medicine in Paris - an interest from his years in the monastic life and works of charity.

The years of 1527-1528 in Paris are most likely the time that he fathered the first two of his three illegitimate children, a son, François, and a daughter, Junie, whose births were legitimized by no less than Pope Paul III in January, 1540. (Pope Paul III in 1535 had commissioned Michelangelo

to paint "The Last Judgment".) Nothing is known of the children's mother except that she was a widow. In 1558, five years after the death of the great author, a François Rabelais was convicted and punished severely in Paris for robbery. Could this have been the son of the great Rabelais and therefore his only male issue to survive infancy? A fascinating clue for those of us who bear the surname Rabalais in the 21st century!

In 1528, at the age of thirty-four François Rabelais registered at the University of Montpellier, the pre-eminent medical school at the time dating from the 12th century, where he studied the works of Hippocrates and Galen. Nostradamus, also a graduate of the University of Montpellier, received his degree in 1529. François Rabelais received his bachelor's degree in November, 1531. One wonders, could they have been friends?

The foremost hospital in France at the time of Rabelais was the Hôtel Dieu (a Hôtel Dieu is a hospital) at Lyon. The Hôtel Dieu, ancient even when Rabelais worked there, like several of the landmarks of his life, still stands where Rabelais found it - after almost one thousand years. François Rabelais in 1532 became its chief doctor and also befriended Jean du Bellay, the Bishop of Paris, (who eventually became a cardinal) and his brother, Guillaume du Bellay. The two men were among the most influential men in France. The meeting probably occurred in the summer of 1533 when King François I of France and his court were in Lyon for the marriage of his son, Henry II and Catherine de Medici.

Jean du Bellay, an able diplomat and amenable to peaceful church reform, suffered greatly from sciatica. He convinced Rabelais to accompany him to Rome as his personal doctor. Du Bellay's mission to Rome, instructed by Francis I, was to convince Pope Clement VII to reconsider excommunicating Henry VIII of England for divorcing Catherine of Aragon. In Rome, Rabelais had his own agenda - to seek absolution from the Holy See for abandoning the monastic life. Rabelais was successful and returned to his post in

Lyon at Hôtel Dieu in the early fall of 1534.

In 1533, probably in Lyon, a son of an unknown mother (his third child) was born to François Rabelais, who was then thirty-nine years of age. The boy's name was Theodule and he only lived to the age of two years. Such was the prominence of François Rabelais, the boy's father, that cardinals of the church, legend says, attended his funeral. That same year, 1533, saw the publication of Pantagruel, the first of the major works of Rabelais. It was published under the pseudonym of "Alcofribas Nasier", an anagram of his name.

Written in the vernacular French of the day to appeal to a larger group of people, Rabelais deliberately avoided writing in Latin, the international language of the learned, though he wrote it fluently. Rabelais loved words, and did not economize when telling his stories. His great gift for writing was in his native tongue - and he knew it.

The great satirist disseminated through his works ideas dangerous for his time. Through the adventures of his farcical, comical, and larger-than-life heroes, Pantagruel and Gargantua, he condemned religion and attacked the tyranny of academia and the absurdity of war. Rabelais wrote, "Je voys les brigans, les boureaux, les aventuriers, les palefreniers de maintenant plus doctes que les docteurs et prescheurs de mon temps." (I see brigands, executioners, adventurers and grooms who are more learned than the savants and the preachers of my time.)" Ribald, bawdy humor served to thinly disguise discussions of politics, education, philosophy, and issues of the day. Pantagruel was a satire of contemporary events and doctrines, but the genius of Rabelais as a humanist and ribald humorist, went unrecognized. Despite the great success of the work, it was condemned by the Sorbonne as an obscenity.

To escape the consequences of the censure, Rabelais placed himself under the protection of his old, great friend and patron, the bishop Geoffroy

d'Estissac, the abbot of the monastery at Maillezais. Geoffroy d'Estissac was the first of a series of powerful patrons whose protection Rabelais enjoyed. The second of his major works, *Gargantua*, was published the following year in 1534, again under a pseudonym because of the disapproval of his writings.

The mythical *Gargantua* and stories about him had existed in oral tradition in various forms for centuries, and *Pantagruel* as well had appeared as a character in a mystery play a half century earlier. Rabelais, somewhat of an alchemist, was enamored of hemp (i.e. cannabis, hashish, or marijuana), a drug known since ancient times and grown in Europe at the time. In *Pantagruel*, which is a parody of the myth of the Holy Grail and contains occult references to cannabis, Rabelais calls it "*Pantagruel ion*". A contemporary of Rabelais', Nostradamus, a bit of a chemist himself, referred to "the smoke of the lamp" at night "in my secret study" in writing his prophecies.

Rabelais traveled a great deal back and forth to Italy and France with Jean du Bellay, and eventually his brother, Guillaume du Bellay. In 1543 when his great friend, Guillaume du Bellay, died, François Rabelais, with the assistance of another physician, embalmed the body. In 1549, while in Rome, then Cardinal Jean du Bellay gave a magnificent party to celebrate the birth of Louis d'Orleans, the second son of Francis I and Catherine de Medici. Rabelais was both the author of some mechanical contrivances and the author of a book describing the events.

In 1550 Cardinal du Bellay was still looking after Rabelais and bestowed on him two curacies, one at St-Christophe-de-Jambet, west of Paris, and another at Meudon, just outside of Paris. A curate was simply a member of the clergy assigned to assist a parish priest. The contradiction of Rabelais was that he could fulfill those ecclesiastical duties, all the while believing that the dogmas of the church were meaningless. Apparently he performed his duties by proxy, and he resigned both posts three months before his death. No one

knows why. The last years of Rabelais were probably spent in Paris in a house on "rue des Jardins" where the great author died on April 9, 1553. He was buried in St. Paul's Cemetery near the Bastille in Paris, or, some say, in the nave itself of St. Paul's Church, but, regrettably, not for all eternity.

It is tantalizing to surmise that the surviving son of the great satirist, the second François Rabelais, is in fact the thief who was punished in Paris in 1558 and that François Rabelais (Jr.), as disreputable as he may have been - our own proverbial horse thief - carried the Rabelais name down into the ages. It is a distinct possibility. In 1640, an author of the time, writing about Cardinal Richelieu in Paris, mentions "...a gardener named Rabelais and his two daughters...". Is the gardener the descendant of the son of François who was possibly the thief punished in Paris?

If we who bear the surname Rabalais are not descended from that son, there is the equal possibility that we are descended from Antoine Rabelais II, the brother of François Rabelais. François Rabelais, the author, had two brothers, Antoine Rabelais II and Jamet Rabelais, and one sister, Françoise Rabelais. Antoine Rabelais II [his wife's name is unknown] had one son, Thomas Rabelais I, who was the apothecary in Chinon. Thomas Rabelais I, who died before 1577, married Renée Billaud and had a son, Antoine Rabelais III (who succeeded his father as apothecary of Chinon), who died before 1616.

The last known Rabelais male of that line is Thomas Rabelais II, the son of Antoine Rabelais III and Andrée Jousseume, who had married November 16, 1578. The Jousseumes were a notable 16th century upper middle class Chinonais family, and Antoinette Jousseume, Antoine Rabelais III's sister-in-law, had married a royal notary of Chinon. Antoine Rabelais III died about 1616 after having served three years as administrator of the Hôtel Dieu of Chinon. His son, Thomas Rabelais II, was the procurator (prosecutor) for the king at Chinon. He married

Françoise Lasnier and was the great-grandnephew of the great François Rabelais.

As late as 1628 Françoise Lasnier Rabelais stood as godmother at a baptism at the Parish of St. Jacques in Chinon. Thomas Rabelais II died about 1630 in France - the last known male descendant of the Rabelais line. The name Rabelais disappears from the archives at Chinon after 1630. Huet, the Bishop of Avranches, in 1687 searched in vain but could find no great-grandnephews of François Rabelais in the Chinon area.

Certainly by the end of the 1500s the Rabelais family still owned important land in Tours (about 40 miles northeast of Chinon) and also very possibly owned land near Varennes, Montsoreau and Cinais, where Rabelais' grandmother, Andrée Pavin Rabelais Frapin, lived. Marie Rabelais and Perrine Rabelais, nieces of François Rabelais (who both married men named Duchamp), in 1597 sold land to Antoine Rabelais III, their first cousin, once removed (the child of their first cousin). In 1598 Marie Rabelais Duchamp bought a house on rue de Scellerie in Tours. François Rabelais' brother, Jamet Rabelais, lived in Tours at the end of the 16th century. Perrine Rabelais, François Rabelais' niece, stood as godmother at a baptism in the Parish of St. Etienne in Chinon In 1574.

Research therefore shows that, despite the possible Rabelais in Paris in the early 1600s, in 1630 the Rabelais of the Chinonais disappeared from the Touraine. All of the properties of the Rabelais family in the Touraine: Chinon, Cenais, Varennes, Montsoreau, Benais, covered a very small concentrated area. When one examines a map of that area of the Touraine, the furthest distance between two points is the 22 miles between Chinon and Benais. The family, as was common in those days, did not travel far afield. Just three or four miles across the Loire River from Chinon is the little village of La Roche Clermault, which figures importantly in the writings of Rabelais - as does his other Touraine places. His characters may have been fanciful, but his places were real. His readers, the nobility, knew the place names because

Touraine was sort of the summer capital of the royal court.

La Roche Clermault (the rock Clermault) may figure very importantly in the history of our Rabalais family. For certain we can trace our line back to Jean Baptiste Rabalais I, born in 1667, who, it has been consistently stated, was from "Rochefourant" in Poitou. No gazetteer of the time or of the present day lists "Rochefourant" as a place name. It simply does not exist. Certainly, the erroneous transcription of written names was very common in those days of rampant illiteracy. La Roche Clermault is within three or four miles of Chinon, and there is a gap of only about thirty-seven years from the last known Rabelais in the Chinonais to the birth of our Jean Baptiste. Could "Rochefourant" be some corruption of "La Roche Clermault"? Could Jean Baptiste Rabalais I be the grandson of Thomas Rabelais II (who died about 1630)? That would make Jean Baptiste Rabalais I the third great grandnephew of François Rabelais. An interesting conjecture - and there is yet another clue.

In the 1950s, my brother, Gordon Rabalais, who speaks fluent French, traveled to France. It should be said that at the time no one in our family had any inkling about the specific place of origin of our family - just that they came from France. Gordon, in his travels, stayed in pensions and of course used his Louisiana French to communicate. Several times, as he tells it, older people would comment on his archaic French and say, "I haven't heard that expression since my grandparents were alive," or, more amazingly, "Monsieur, you sound like you are from Poitou." Those comments did not become significant until the 1980s when I began this quest. My father, George Rabalais, for as long as I can remember, proudly owned a copy of The Works of Rabelais. He needed no proof.

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## *A Carignan Soldier Found*

*By Bill Kane, F365*

On September 21, 1665, forty-eight (48) men were confirmed in a Catholic ceremony in Quebec City. All of these men appear to be soldiers of the Carignan Regiment. The evidence in support of this hypothesis is as follows. First, none of them are listed as being from Quebec or the surrounding towns. All men being confirmed listed a place in France as their home. Second, none of them show up on either the 1666 or 1667 censuses, and members of the Carignan Regiment were not listed in the censuses. Finally, eleven (11) of these men already are present on our confirmed list of soldiers who remained in New France.

One other name on this list of confirmed men, is of a man who died in Montreal in 1666, and the death record indicates that the deceased was a "soldat de la compagnie de M. Dugué."

All of this information leads me to believe that all of the men on this list of those confirmed on September 21, 1665 are soldiers of the Carignan Regiment. Twenty-six (26) of them are only listed on this confirmation record and do not appear in any other known record in New France; to me, this fact indicates that these twenty-six men either died while the regiment was in North America, or they returned to France.

Having accounted for thirty-seven (37) of these men, that leaves another eleven (11) names that require further examination. More study is needed to either place these men on our confirmed list of Carignan soldiers, or to rule them out as having remained in New France. About six (6) of them appear to be good candidates to make the confirmed list, and Peter Gagné and I are now researching these names to determine if we can obtain evidence to support that they were Carignan soldiers.

I hope that we can provide an update to this matter in a future issue of the journal regarding our ongoing effort to add the names of additional soldiers to our list of confirmed Carignan veterans who settled in Canada.

This article is about one of the soldiers that was confirmed to be a Carignan veteran from among the names on the list of men who were confirmed on September 21, 1665, who we believe can now be added as member of the regiment who remained in New France. His name is Michel Morel, and, when we searched the PRDH, we found ten (10) records for a Michel Morel. Are these all for one Michel Morel, or were there two of them? A cursory search suggests that they are one person, but a closer examination demonstrates that there were definitely two Michel Morels in the colony at the same time. The name of our Michel Morel, the Carignan soldier, appears in the earliest record, his confirmation in 1665, and he told the recorder that he originated from the diocese of Troyes in the province of Champagne and that his age was thirty-five (35).

The next record for a Michel Morel is the 1666 census that lists a Michel Morel, twenty-five (25) years of age, who was living in Montreal as an indentured servant. The record shows that he was living at the Maison des Seigneurs on the Island of Montreal with thirty-four other domestic servants working for the Sulpician Fathers. In the 1667 census, Michel Morel is still listed at that location. But he must be a different Michel Morel, as this one is ten (10) years younger than the soldier who was confirmed in 1665. It is also noted in this record that this Michel Morel came from Paris, not Troyes.

Now, what about the other seven records for Michel Morel? Which records are documents for the soldier, and which ones are documents for the indentured servant? Now the search becomes somewhat confused. Four of the records are for Michel Morel serving as a witness to marriages. There is no record of his marriage, yet we realize that a Michel Morel married because there is a

record of a birth of a son, who was baptised on January 18, 1671. Here, we find the name of the mother, Marie Grandin, a fille du roi. Now which Michel Morel married Marie Grandin?

Not only was I confused, but so were some important past genealogists. Msgr. Tanguay lists Michel Morel, born in 1644, a farmer, buried September 19, 1679 in Montreal, as the spouse of Marie Grandin. A note in his Dictionnaire also indicates that Marie Grandin later married Claude Robillard. The Red Drouin book also includes this supposition. Drouin lists Michel Morel the Parisien, a farmer from Paris, Ile-de-France, bedeau (verger) of Montreal, as having married Marie Grandin in 1669 (no exact date listed). In his History of Families, Drouin wrote that Michel Morel dit Parisien came from Paris, arriving in Montreal before 1665 as an indentured servant of the seigneurs de Montreal. Drouin wrote that Michel Morin performed the function of bedeau (verger) at the parish church and died in 1679 in Montreal. In a final paragraph, Drouin states that Michel Morin was married to Marie Grandin.

Searching the records further, not only for Michel Morel but also for Marie Grandin, it becomes apparent that these two genealogists were mistaken. Marie Grandin could not have married Michel the Parisien who died in 1679 because, although no record has been found, the Michel Morel she married died sometime in about 1671 because she remarried Claude Robillard in about 1672, some six (6) years before Michel Morel the Parisien died in Montreal.

Peter Gagné, in his short biography of Marie Grandin (see King's Daughters and Founding Mothers, pg. 277) wrote, "Some time about 1670, Marie married Michel Morel dit parisien at Trois Rivières." Peter Gagné further wrote that "Michel was born about 1630 in the diocese of Troyes, Champagne" and that he was confirmed September 21, 1665 at Quebec City.

Peter had everything right except for calling him "dit Parisien." Peter Gagné told me that the dit

Parisien was a mistake on his part and that he has since realized that this nickname should not have been attributed to the Michel Morel who married Marie Grandin.

Returning to the ten records in New France that are available on the two Michel Morels, it is apparent that Michel Morel dit Parisien never married and spent his whole time in Montreal as a servant of the Sulpician Fathers and was the vesper of their church in Montreal. This Michel Morel appears in the 1666 and 1667 censuses and in three records as a witness at marriages in Montreal (most likely in his role as vesper). His final record is that of his burial in Montreal on September 19, 1679.

The other four records all pertain to the other Michel Morel, the Carignan soldier. The first is the record of his confirmation in Quebec in September 1665, and there is second record of a marriage in Quebec to which this Michel Morel was a witness. The third record is the birth of his son and the last is his son's marriage on November 5, 1696. It is obvious in this record that Michel Morel was already deceased and the marriage is witnessed by the groom's step-father, Claude Robillard.

Based on this evidence, it appears that the Michel Morel born in Troyes, Champagne, France in about 1630 was indeed a soldier in the Carignan Regiment who settled in New France, married and had a son to carry on the family name (although the son also used the name Mador, and people with that surname may also be a descendant of Michel Morel). We hope to add Michel Morel to our list of confirmed soldiers soon.

(Editor's Note: René Jetté, in his Dictionnaire (pg. 831-832), names the son and only child of Michel Morel and Marie Grandin as Amador dit François Morel, and notes that François Morel dit Mador or Madore, the son of Michel Morel and Marie Grandin, married Marie Moison on November 5, 1696, had eight children, and married Marie Roy on December 1, 1708 and had a further thirteen children.)

## List of sources (author):

1: Tanguay, Cyprien; Dictionnaire Généalogique des Familles Canadiennes; Vol. 6; pg. 95.

2. Red Drouin, pg. 976; Marriage of Michel Morel dit Parisien to Marie Grandin: History of Families; Michel Morel, Bedeau de Notre-Dame.

3: PRDH; <http://www.genealogie.umontreal.ca>

### PRDH records for Michel Morel dit Parisien:

- 1: 1666-00-00 census Montreal subject male Morel, Michel
2. 1667-00-00 census Montreal subject male Morel, Michel
3. 1669-04-29 marriage Montreal other male Morel, Michel
4. 1669-06-11 marriage Montreal other male Morel, Michel
5. 1669-06-24 marriage Montreal other male Morel, Michel
6. 1679-09-19 burial Montreal subject male Morel, Michel

### PRDH records for Michel Morel, the Carignan soldier:

1. 1665-09-21 confirmation Quebec subject male Morel, Michel
2. 1667-11-10 marriage Quebec other male Morel, Michel
3. 1671-01-18 birth Trois-Rivières father male Morel, Michel
4. 1696-11-05 marriage Montreal father male Morel, Michel
5. Gagné, Peter; King's Daughters and Founding Mothers; Quintin Publications

## Source (Editor):

Jetté, René; Dictionnaire généalogique des familles du Québec, 1983, pg. 831-832.

## *The Museum of Work and Culture: A Fille du Roi Connection to Woonsocket RI*

By Harriet F. Kankash, # H 426

Last week my husband and I stopped in at the Tim Horton's on the corner of Cumberland Hill Road and Clinton Street in Woonsocket, RI. It was a wet rainy Saturday and I hadn't had my morning cup of coffee yet. What better place to have it still served up in ceramic mugs!

*The last time I was in a Tim Horton's was in Canada when my late father, Gerard Breton #F 259, who had done a lot of genealogical research for many Quebecois along with his own. He confirmed his lineage to fille du roi Jeanne Labbé. Upon arrival on a trip to Quebec and Nova Scotia in 2002, he insisted we take him to Tim's since there were at that time none in Rhode Island. Then he could tell all his on-line Canadian friends that he had finally arrived! Sadly, he passed a few years back but I hold dearly these fond memories.*

We huddled in our little corner with a view to the outside rainy world, drinking hot coffee from our steamy cups. Then I heard that familiar chatting at an adjacent table. Two men speaking *Quebecois* French just as I remember it as a child. My "mémère" and my father, Gerard, would chatter away in French to each other and sometimes *ma tante* Lorraine would enter into the fray. Could they talk!

My mother is not French at all but went to St. Clare Catholic High School in the city. In those days, you had to learn French because that's all they spoke in Woonsocket. Many a time my parents would argue over which of them knew the French language best or what the definition of a particular word was or even the spelling of it. Out would come the French to English dictionary.

This past Friday was a beautiful day for a drive to Woonsocket; the northernmost city in Rhode Island which borders Massachusetts. As a young child, my father would drive us the few miles to Woonsocket to visit my widowed *mémère* on Pine Street where she would serve up cups of Red Rose tea in 50's blue and white saucered teacups. (I felt privileged!) Woonsocket was a city that had piped water and sewers and bus lines; streetlights and sidewalks, high-rise buildings and department stores. My little town just over the border in Massachusetts had none of that.

Recently, I stopped in to visit the *Museum of Work and Culture* in Woonsocket and was immediately met with

*Quebecois*

French which took me back to my childhood. I never learned French. It was reserved as a secret language between my parents and my *mémère* and ma tante Lorraine. Besides, my generation was the first that no longer spoke it. The parochial

schools had been replaced with public schools and the language was lost. But we all had French names... Ayotte, Cote, Dumont, Ethier, Heroux, Poirier, etc. and we all spoke English except a lucky few who learned the code language!

Co-Director of the Museum, Ray Bacon, was happy to speak with me but shamefully I needed to change the language to English. Ray, a pleasant man, showed me to his office around the corner for a chat where he asked me my name. "Harriet," I said. "Maiden name is Breton. My father taught school at Pothier in the City." "Yes!" said Ray, "Gerard Breton! He and I worked together as

school teachers. Jerry brought me pictures of his father's Woonsocket cigar factory... the A.J. Breton Cigar Company." "That's right!" I exclaimed. "They were hand rolled in the early years and the eventual automation put them out of business in the 60's so I guess he was slightly ahead of his time." As I looked around Ray's office I saw many a thing that people had brought to Ray in hopes of exhibition. What a menagerie of objects of historical significance that were part of building the city and which enticed many from French Canadian farming communities to come join the ranks of the industrial mills.

The museum is full of lives past, circa 1900. In it

you'll find recreations of a Canadian farm house, Woonsocket's Precious Blood Church, a textile mill shop, a triple decker home in the city, a parochial school classroom, a baseball exhibit (mill sponsored teams), museum store and many other changing exhibits and

nostalgia. Ray commented that the Museum receives many, many nostalgic donations from French family members throughout the city.

Below is an excerpt from the Mardi Gras Celebration pamphlet reprinted with permission from Raymond Bacon, co-Director of the Museum of Work and Culture, Woonsocket, RI.

*Woonsocket had its first contact with French culture in the late eighteenth century. As the textile industry in Woonsocket grew, so did the need for mill workers. The first French-Canadian families were recruited from Quebec to work in the mills of*



*The Museum of Work and Culture*

*Woonsocket in the 1840's. This migration would continue for almost a century thereafter.*

*The life of the French-Canadians in Quebec was largely agrarian. It was a system where each household grew, produced or bartered for everything the family needed to survive. As the population grew and family farms could no longer support succeeding generations, many left behind the self-sufficient life style for one based on wage labor in the mills. Eventually, one third of Quebec's population left Canada for mill villages in New*

Created a Nation" in the following quoted passages with references from The 1998 Canadian & World Encyclopedia (McClelland & Stewart, Toronto, 1998).

"The King's Daughters were women of marriageable age who were sent to New France at state expense as wards of the King between 1663 and 1673. An estimated eight-hundred to one thousand girls arrived during the first 10 years of the royal government and were commonly referred to as "les filles du roi."



*A peek inside the Museum's gift shop*

They were brought under the careful supervision of various authorities such as the clergy. These women brought trousseaus and in some cases, were supplied with a small dowry if they could not afford their own. Some were Parisian... others were recruited from the La Rochelle and Rouen areas. Administrators' reports suggest that many were ill prepared for the arduous life of the Canadian peasant.

Quick marriages and families were encouraged. Almost all of the King's Daughters found husbands quickly.

*England where they gathered in close-knit ethnic communities. By 1900, sixty percent of Woonsocket's population was French-Canadian and Woonsocket, RI was the most French city in the United States.*

Ray wrote a play entitled *Les Filles du Roi* with the *Curé* that on occasion is produced and sponsored by the American French Genealogical Society ([www.afgs.org](http://www.afgs.org)) of Woonsocket. The AFGS offers genealogy classes and has an extensive library. Call 401.765.6141 for further information. The AFGS describes the *filles du roi* as "The Women Who



*French regional coat of arms display*

Further incentives to procreate were given in money grants to young married men and fathers of large families. Annual gratuities of up to 400 livres

were awarded to families of twelve. Bachelors were penalized; hunting and fur-trading privileges were withheld to encourage them to settle down and start a family. Marriages between French and aboriginals were also encouraged. It was an active campaign supporting family values and it reaped



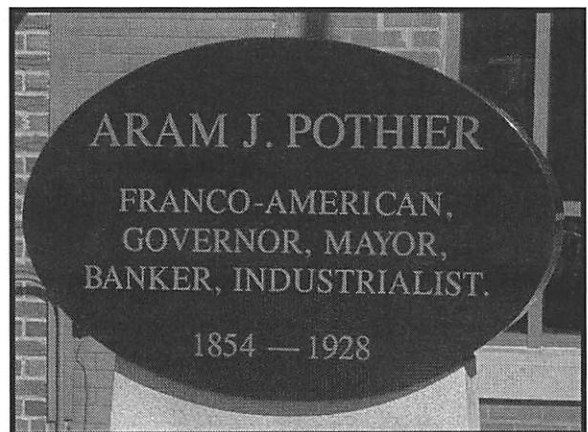
*The life of the female mill worker*

the desired results. When the offspring of the *filles du roi* came of age 20 years later, the demographic situation of New France had indeed changed.

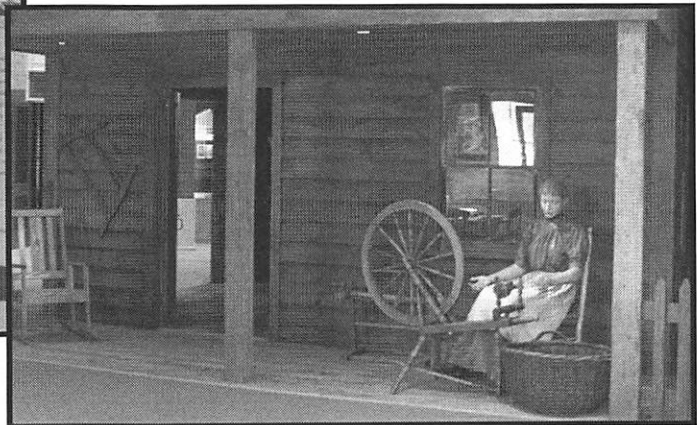
In 1663 there had been one woman to every six men; now the sexes were roughly equal in number. By 1671, there had been 700 births. During the first decade of royal government, in fact, population climbed to over 9,000."

The Museum of Work and Culture is open Tuesday through Sunday and is a division of the Rhode Island Historical Society ([www.rihs.org](http://www.rihs.org)). Parking is free. For further information please contact the RI Historical Society at the above website or Raymond Bacon at [rbacon@rihs.org](mailto:rbacon@rihs.org).

**Editor's Note:** The following play is reprinted with permission from Ray Bacon, Co-Director Museum of Work and Culture.



*Pothier, the first French Mayor of Woonsocket*



*A typical Quebec farmhouse*

## *Les Filles du Roi with the Curé*

*December-2009*

*By Raymond H. Bacon*

**The Setting:** The year is 1670. The place is the emerging colony of Québec.

**The scene takes place in the Church of Notre Dame early in the morning after Mass:** The *Curé*, who is a Jesuit, enters the church, goes to the pulpit and announces the arrival of a ship from France. When he addresses the congregation he will read a letter sent by a colleague about the voyages. The name of the ship is the *St. André*. He will describe the hardships of a sea voyage. This will remind the congregation about their hardships when they came. It will also be a way by which the

audience will feel that they are playing a role in the play. He will also give a brief summary of the Filles du Roi program.

**When the audience is seated the Curé will enter, go to the pulpit and address the congregation.**

**The Curé speaks:**

Ah my parishioners I am glad that you are still here. Thank you for staying after Mass. As I told you earlier, I have an important announcement to make. Earlier this morning a courier arrived to tell us that a ship was sighted north of here on the St. Lawrence and would soon be docking here in Québec. It is expected to arrive sometime this morning. Most probably the ship is the *St. André*, which has been expected from France for the past week. As you must know it may be one of the last vessels to come here this fall. After all soon the weather will become too cold for sailing.

I know that I don't have to remind most of you about such a voyage from Europe. Many of you had to undergo that experience earlier. I'm sure that you will treat the new arrivals with kindness and charity.

May I also take this opportunity to read part of a letter I recently received from my fellow Jesuit, Father Paul LeJeune. Père Le Jeune shares with us his observations about the pioneers of New France. The letter begins:

*Dear Father Jacques,*

*To leave one's parents and friends, to abandon one's acquaintances, to leave one's sweet homeland and its traditions, to cross the seas, to defy the Ocean and its storms, to sacrifice one's life to suffering, to leave behind all present belongings, in order to throw oneself blindly forward for the sake of distant hopes, . . . (these) are the actions and the language of a thousand people of merit, who deal with the affairs of New France with as much courage, if not more, as they would with the affairs of the Old France.*

Many of you here in this church can still vividly recall the voyage you took to reach New France. Because of your courage you have created a successful colony here in New France. I remember

when I first arrived here in 1662, some 8 years ago, the population of Québec numbered less than 3,000 souls. Today in 1670 it has doubled to more than 6,000 settlers. Much of this success also has been due to His Majesty's support of the program concerning Les Filles du Roi.

And now my friends may I address you on the subject of Les Filles du Roi (Daughters of the King). As you know, since 1663 to be exact, His Royal Majesty Louis XIV has undertaken and sponsored a program to increase the population of New France, which many of us now call Canada.

As you have probably heard we have repeatedly urged Intendant Monsieur Jean Talon, our official representative to His Royal Majesty, that we wanted these girls to be from good families and of the highest morals. Let me remind you that in a letter to King Louis XIV he asked the King to send out "strong, intelligent and beautiful girls of robust health, habituated to farm work." In addition, if you recall, we the religious leaders of our settlement, urged His Majesty to send us moral and reliable young ladies. I am happy to report that it has since been by decree of His Majesty that the Curés and Judges from France issue certificates to verify the *marriageability* of these select young ladies.

It is with open arms then that we here in Québec should receive these brave young ladies and accept them as members of our families.

**(At this point the Curé excuses himself and prepares to leave)**

Curé: Well my friends I must excuse myself. I have promised to meet the ship when it docks. I must hurry if I am to greet its passengers and crew. God be with you!

**(He blesses the congregation as he leaves the church)**

**(A moment after he disappears two young girls enter the church carrying some baggage. Their names are Marie and Jeanne.) Marie speaks:**

**Marie:** O Jeanne I am scared. It is so confusing here

in New France. There is no one here to meet us. I'm afraid that we have made a big mistake in coming here.

**Jeanne:** Don't be afraid Marie. I know that it is very confusing. But for myself I am so happy to be off that ship. It was a rough passage. I thought that the voyage would never end. It feels so good to be on firm land even though it is foreign to us.

**Marie:** I know that what you are saying is true but still there is nothing familiar here. And did you see those hills; there is nothing there except for trees. This is a savage country Jeanne. We are away from civilization. I am very disappointed. They told us when we left the dock in La Rochelle that we would be met and taken care of as soon as we arrived in Québec.

**Jeanne:** I'm sure there's a good explanation. There are many people here in church. Maybe we can ask someone. (They both look around and ask members of the audience if they are the ones who are to meet them)

**(As Jeanne is speaking a new character gradually appears on the scene her name is Anne Gasnier Bourdon who has been involved with the reception and care of Les Filles du Roi for many years)**

**Anne:** Bonjour mes demoiselles. Are you the two who are Les Filles du Roi (daughters of the king)?

**Jeanne:** Bonjour. Oui madame. My name is Jeanne and this is my friend, Marie. Yes, we are Les Filles du Roi.

**Anne:** Let me introduce myself. My name is Madame Anne Gasnier Bourdon. I am the one who was asked to meet you at the dock. I am sorry that I am late. I'm afraid that Mass was rather long this morning. You know how it is when a Curé gets carried away with his sermon. I saw the ship coming in from the Southern tip of L'Ile D'Orléan but it was during the sermon and it would have been rude for me to leave before Mass was over.

**Marie:** Indeed Madame it would have been

sacrilegious. We understand. We are also happy and grateful that you are here to meet us.

**Anne:** Again I must apologize. I did go to the dock after Mass, but by then you had gone. Some of the men working at the dock told me that you had come here to the church.

**Jeanne:** O Madame there is no need to apologize. We understand. We should not have strayed in this strange land. It had been a long voyage and we were confused. We saw the church and felt that it would be a safe place to go to.

**Anne:** You did well young ladies. How was your voyage from France?

**Marie:** O Madame it was not very comfortable. When we left the port of La Rochelle we encountered beautiful weather for about a week. After that week the sun disappeared completely. I thought that it would never show itself again. As we plied through the waters it seemed that the voyage would never end. At times we were treated more like cattle than passengers. Although we were promised all the courtesies before we left port while at sea there were moments and incidents which I do not wish to relate. I'm afraid that our diet also suffered and as a result some of us fell to ill health. Luckily I was able to recover before we arrived in Québec. I was so happy when we sighted the outline of the colony early this morning.

**Jeanne:** Marie you forgot to mention that young soldier we met. You see Madame there were soldiers who were replacements for the Carignan Regiment on board the ship. During our voyage we met a few. Most of all there was this soldier from Chirac his name was Simon Beausoleil. He was quite pleasant and quite handsome Madame. Is this not true Marie?

**Marie:** If you say so Jeanne I didn't notice. (You know she's interested)

**Anne:** There are many such young men here in Québec. That is why you have been chosen to come here. As you have been told in France the King has also promised a substantial dowry when you marry.

I'm sure that in a very short time you will find someone who will meet your expectations.

**Jeanne:** O I hope so Madame. I hope that it was worth the miseries of that voyage.

**Anne:** Yes I am sure that will be so. It was quite different a few years ago. Many of the young ladies who were sent as Filles du Roi were not quite what were required here in New France. Many were town and city girls who were not accustomed to the type of work needed to survive in this harsh country. What the colony needs is country girls who are able to withstand the hardships encountered here. However, the situation did improve since then.

**Marie:** What do you mean Madame?

**Anne:** Well, let me explain. A few years ago a letter was sent to the King's minister complaining about the problem. This letter was sent by Marie L'Incarnation, a well respected religious here in the colony. In her letter she mentioned how inadequate many of these young ladies were for the rigors of this country. I was then chosen by Governor Frontenac himself to sail for France and deliver this letter personally to the court of King Louis XIV. After my audience with the King, I was assigned the responsibility of selecting the new girls.

**Jeanne:** Mon Dieu Madame, that was quite a responsibility and an honor.

**Anne:** Yes it was, but with this charge I was able to select those who would be most suitable for our colony. I made it a point to visit some of the best families in Paris and the surrounding provinces. Many of these families had daughters who were hard working and willing to go to a foreign land. I also visited several charitable institutions such as orphanages and found many young ladies to be ideal candidates for a new life in New France. I was even able to recruit young widows who were ready to begin life anew. When we left from Normandy a few years ago I was responsible for 150 girls. Although at times a few were difficult to handle most were well brought up and behaved like ladies. I assure you that the passage was as comfortable and uneventful as

was possible. When we arrived these Filles du Roi were fit to begin a new life.

**Marie:** That's why we are also here Madame, to begin a new life.

**Anne:** I am sure that you will be most successful. Why even now we have more than 100 families who have made the colony of Québec their home. We are growing and improving every year. It is His Majesty's wish to send people who will help to create communities, which some day will rival those found only in Europe.

**Marie or Jeanne:** It is our hope that we will be able to realize that wish.

**Marie:** Tell us Madame are we the only ones to arrive here from France today?

**Anne:** I'm afraid so Marie. There was one vessel scheduled to arrive with more Filles du Roi on board a month ago but we have been told that it was lost at sea and all hands and passengers perished. Only some of the ship's cargo was found as it washed ashore. There have also been similar incidents in the past.

**Jeanne:** I'm sorry to hear that Madame it is so sad.

**Anne:** Yes Jeanne, but that is life here in Canada. We have to accept these facts of nature and continue with our lives. As a matter of fact your ship was probably the last one to come to Québec this year. As you know it is fall and soon the winter winds and cold will dominate and make it impossible to safely sail from France to the New World. If you noticed the trees have already turned to bright colors. The maple trees are especially beautiful.

**Marie:** O Oui Madame! All along the St. Lawrence we were in awe of that bright spectacle. There certainly is nothing like that in Normandy or all of France for that matter.

**Jeanne:** O Madame Marie was so taken in by the colorful leaves that she composed a little song about it.

**Anne:** I would like to hear it Marie.

**Marie:** Very well Madame. (Here she sings her song)(After which the Curé re-enters)

**Curé:** Ah! Here you are. They told me at the dock that you had come here. I have to apologize for being late.

**Marie or Jeanne:** Merci. Think nothing of it mon Père. We are happy to be here at last.

**Curé:** Very well then. You may continue your conversation.

**Anne:** Merci mon Père. I was telling Jeanne and Marie that it is now time for us to talk about their reason for coming to Québec.

**Marie:** Oui Madame, we are most anxious to see what we are expected to do.

**Anne:** Very well my child now let me explain. As agreed upon before your departure from La Rochelle I will be responsible for your welfare while you are here. First of all you will be lodged at the Ursuline convent until more suitable quarters are found. It will give you time to get used to the climate and the settlement here in Québec.

**Jeanne:** What will be our duties during this period, Madame?

**Anne:** You are not to worry about that Jeanne. We will provide you with your meals and necessary clothing until we can make the proper arrangements for your matrimony.

**Jeanne:** Très bien, Madame. We understand. But please tell us about what will happen after.

**Anne:** Well we do have a system which we follow. It has been quite successful.

**Marie:** Can you tell us about it Madame?

**Anne:** Mon Père would you mind telling them about it? You see Father Jacques has often conducted these interviews with the sisters.

**Curé:** Certainly. First, young ladies, let us go into the sacristy so that I can better explain the procedure. First of all you will be taken into a room escorted by one of the religious sisters. Just like the table here. Here Marie sit here. ( The Curé pulls out the chair and invites Marie to sit and pretend that she is ready for the interview) She will direct you to sit at the end of a table to prepare to meet a potential husband.

**Jeanne:** I hope that we will not be left alone in this room.

**Curé:** Non, non Jeanne, a sister will be with you at all times. In fact she will guide you throughout the interviews. But she will not make the decision for you. You will make that decision.

**Marie:** Mon Père, you talk about an interview with these men. What are we to ask?

**Curé:** That is up to you. What is it that concerns you?

**Marie:** Well first of all what kind of a home will he be able to provide?

**Curé:** That is a very good question that you should ask. Also ask him about how many cows, and chickens and horses he has. This usually indicates something about his wealth for example.

**Jeanne:** Another thing to remember is how he looks. I have always been able to judge a man by his appearance.

**Curé:** That may be so in France, but remember here in Québec life is more basic. These colonists live on a day to day basis. They work and play very hard. Do not expect them to be dressed in the most fashionable clothes. Instead, I would advise you to look into their eyes. That often offers a window into their character.

**Jeanne:** That is wise advice mon Père.

**Curé:** Merci. Also remember this. In the end you are the ones who will choose.

**Marie:** Once we select a husband and we both agree, when does the marriage take place?

**Curé:** Almost immediately ma jeune. I will be available along with the Notaire who will make out the necessary papers.

**Marie:** After the ceremony?

**Curé:** After the marriage ceremony is completed you will be given an ox, a cow, two pigs, a pair of chickens, two barrels of salted meat and eleven crowns in money. This of course is in addition to what you have been given as dowry from His Majesty, King Louis. And that is about all that I can tell you. I hope that I made myself clear.

**Marie:** Oh yes indeed. Thank you for explaining it to us.

**Jeanne:** Excuse me Madame but this all sounds well and good but what if we don't find anyone that we agree on?

**Anne:** Well ma chère, that does not happen very often. But there are times when some of the girls have been sent to Montréal to seek a more suitable husband.

**Jeanne:** O, I see.

**Anne:** Don't worry about that, I am sure that you will find someone to your liking here in Québec. Who knows maybe someone from the Carignan Regiment will be the one.

**Curé:** Which reminds me I must give the soldiers my blessing before they leave. Will you please excuse me? **(He exits)**

**Marie or Jeanne:** (As she looks out the church door after the Curé is gone) Oh look that young soldier we met on our voyage is joining the ranks of the regiment at the village square. They all look so

handsome all lined up wearing their splendid uniforms.

**Anne:** Yes they do but more importantly they have a mission to perform here on behalf of the King. The Carignan Regiment was sent to Canada 5 years ago for the purpose of assuring peace and tranquility in this colony of Québec. This often means protection from attacks by the fierce Iroquois Indians.

**Jeanne:** O then I suppose that we will not see them very often.

**Anne:** They do come to the village when they are off duty. In fact many of these officers and soldiers choose to remain after their enlistment; they marry and are given land grants. Many them now have families and have made their homes here.

**Marie:** That is good. O look the Regiment is marching away.

**Anne:** They are going to their garrison. Marie I believe that young soldier was looking for you before he marched away.

**Marie:** O Madame you are teasing me.

**Anne:** Yes I am. The military ceremony seems to be over. Shall we go? I believe that that is the end.

**Jeanne and Marie:** Au contraire Madame, for us it is only the beginning.

**(All three walk away)**

**Curtain**



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# La Société des Filles du roi et soldats du Carignan, Inc.

October 2010

Dear Member,

## NOTICE TO PAY YOUR ANNUAL DUES FOR 2011!

If you were a member of the Société prior to September 1, 2010, it is time for you to send us your 2011 membership dues of \$15 US funds, by check or money order payable to SFRSC, drawn on a US bank (please note that we cannot accept checks drawn on a bank outside the US or not in US funds). You are welcome to pay in advance for two years (\$30 US). New members who have joined on/after September 1, 2010 already have paid their dues for 2011. Renewal dues are payable by November 30, 2010.

Please use the form below, to ensure we have your current contact information. If you have a question about your dues or membership status, please send an email to [dave@fillesduroi.org](mailto:dave@fillesduroi.org) or a letter to our treasurer, Bev Sherman at our P.O Box address (below).

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Thanks.

Dave Toupin, President  
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## **OUR REMARKABLE ANCESTORS**

*by Bernice L. Heiter, #F267*

All of us who belong to this society have ancestors who were *Filles du Roi*, *Soldats du Carignan*, or both. However, how many of us have really given much thought to the tremendous impact these ancestors made on the development of the New World? I know that I was proud of mine and all the obstacles they had to surmount to even survive in their harsh, and oftentimes cruel environment, but, other than that, I never realized the true meaning of their success. That is, I never realized it until recently.

About one year ago, I received a letter from someone who turned out to be a cousin, once removed. His father had died, and he had found my name among his papers. Being a computer person, he searched the Internet for my name among genealogy sites, and thus obtained my address. He was interested in learning about his family. From the Internet, he learned that I had done much of the research on his grandmother's family, but he didn't know much about his grandfather's, who were Portuguese.

I wrote and offered him all the help I could *via* long-distance, sending him miscellaneous bits of information from the beginners' class I used to teach for my local society. I also told him I would send him his grandmother's genealogy, which was the same as my father's, inasmuch as they were brother and sister. I assured him that it was complete, correct, and documented, so he didn't have to worry about any of that. What I didn't tell him was how thrilled I was to have a family member who was even remotely interested! However, as far as his grandfather's family was concerned, he would be on his own, as I was not versed in Portuguese genealogy, but I could help him in general research methods.

The first thing I did was to print out his grandmother's genealogy in report form, to include eleven generations. I opted not to do a chart because I thought the report would give him a better picture of the entire family, since it lists all the siblings in each family. These were huge families, as most families of New France were. The number of generations guaranteed that all lines went back to France. To make it even more meaningful, I thought of designating *Filles du Roi* and *Soldats du Carignan* in ways that would be attractive and impossible to miss. Great idea, but how to accomplish this?

First, I had to determine who all these people were, to be sure I didn't miss any. I took out my own 10-generation chart and checked each individual name in the tenth and eleventh generations, making a list of the two categories. These were generally the immigrants of the era. My lists turned out to be much longer than I had expected: *Filles du Roi*, on my grandmother's side, there were 23, while on my grandfather's, there were 10; *Soldats du Carignan*, on my grandmother's side, there were only two, while there were twelve on my grandfather's. I assigned gold stars to the names of those brave women who ventured into the unknown to help build a New World, and a silver star to the names of the soldiers who came as a service to their country, and, by marrying and founding new homes, helped build this same New World.

I was amazed at how many of my ancestors fell into these two categories! I knew I had several of each, but I had no idea there were so many. I found it interesting, also, that there were more *Filles du Roi* in my grandmother's family, while there were more *Soldats du Carignan* in my grandfather's family. This may have occurred because the men in my grandmother's family, for the most part, had come as artisans before 1665. They had come as master carpenters, master masons, mostly men who had come

during the recruiting phases for master craftsmen who were eager to help build the colony, and who had skills to offer. A few had brought their families, who now had sons of marriageable age, but more of them had come, unmarried, to seek more opportunity for a better life, .

On the other hand, looking at my grandfather's family, a larger number of them were young unmarried soldiers, who came as their duty called. At that time, with a large influx of military in an undeveloped country, and no time to build garrison, many of the soldiers were billeted with local families. What better opportunity to meet desirable young ladies?

Doing this exercise was a lot of fun. If you haven't tried to analyze your ancestors in some such way, I suggest you try it. It's a great deal of work, but a very satisfying effort. At the end, there remained the question of whether my cousin would appreciate these ancestors the way I do. After all, other than genealogists doing French-Canadian research, how many people in the United States have even heard of the Carignan Regiment, or of daughters of a king—aren't they all princesses? To help him understand it all, I sent him literature explaining what he needed to know, and called that his "genealogy lesson for today."

I would never have thought of doing such an exercise under ordinary circumstances. Sometimes we need a little push to get us started. I was surprised at some of the interesting things I learned while thinking of different ways I could help this cousin understand his family. I also hope that my little contribution motivates him to want to learn more on his own initiative. Who knows? Maybe we'll find here a new member for our great Society!



## *Queries*

**Query:** My ancestors are Charles Allaire and Catherine Fievre. You have Catherine listed as a Fille du Roi but I believe that Charles was a member of the Carignan Regiment and I can't find him on your list of confirmed soldiers. Why is that.

*Submitted by Karen Wiesner*

**Answer:** Although Catherine was indeed a Fille du Roi, Charles was not a soldier of the regiment. Charles Allaire arrived in Quebec in 1658, seven years before the Carignan Regiment arrived in the

colony. He and his brother Jean signed a contract of service to François Peron for three years on 14 May 1658 before they left La Rochelle for Quebec. They arrived aboard the Taureau in Quebec City on 6 August of that year. He married Catherine Fievre in 1663 and they had a child in Nov. of 1664, a year before the arrival of the regiment. He was already settled in Chateau Richer with his wife and two children in the 1666 census. So it is evident that Charles could not have been a member of the Carignan Regiment. See also: *King's Daughters and Founding Mothers* by Peter Gagne, Vol. 1, Pg 249.

Bill Kane, F-365

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

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