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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.*

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SENT BY THE KING, the Journal of La Société des filles du roi et soldats du Carignan is published twice a year. The Société is an organization of volunteers and people interested in finding out more about their ancestors and the role they played in the development of New France. The Société may be reached at P.O. Box 220144, Chantilly, VA 20153-6144, USA.

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On the Cover...

The Maison Saint-Gabriel, Montréal housed the fille du roi that came to Montréal until they married.



Photo by Don Favreau

NOTICE OF ANNUAL MEETING 2012

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, December 10, 2012. The series of messages constituting this meeting will be sent over the course of that week, commencing on December 10th.

If you would like to participate in this meeting, please email your request to Jeannine Sills at info@fillesduroi.org or respond when you receive Jeannine'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, Jeannine Sills, 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 2012 annual meeting, a membership report, a treasurer's report and approval of an annual budget, and the election of Directors for fiscal 2012-2013. If you wish to be a candidate for Director, please send an email to info@fillesduroi.org no later than December 3, 2012.

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 2013. If you wish to be a candidate for President, Vice-President, Treasurer or Secretary, please send an email to info@fillesduroi.org by no later than December 3, 2012. 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 (journal, genealogy, publicity, finance, or correspondence) please notify us by email at info@fillesduroi.org or by regular mail sent to our P.O. Box in Virginia so that your notice arrives before December 3rd.

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 and Richard Hudon, as well as to Journal Editor Harriet Kankash, Genealogy chair Richard Rossi, and Historian Peter Gagné.

Jeannine Sills, President and Director
La Société des Filles du roi et soldats du Carignan, Inc.

A JOURNEY TO QUÉBEC

To understand the lives of my ancestors

By Don and Alayne Favreau

I am an American-born French Canadian on a quest to understand who I am. As a teenager I was embarrassed to be French Canadian because of all the ridicule I got from people in town. It wasn't until I graduated from high school that I began to realize it was okay to be French. I began to be proud of my heritage. My family heritage is French Canadian going back to the 16th century. I am not only Favreau; I am equally Crete, Durocher, Chaloux, Thibeault, Pariseau, Villiard, and Roy. And that's just 4 generations of my family. I've done lots of research over the years, but this quest was deeper than researching names. I needed to understand their lives, their culture, their entertainment, their food. I yearned to know more deeply about my ancestors; how they lived their lives and the trials they overcame. I wanted to understand the qualities they had that have shaped who I am today.

One of the books that I found helpful in understanding the early colonizing of Québec was "King's Daughters and Founding Mothers; The Filles du Roi, 1663 – 1673" by Peter J. Gagné. My interest first started by researching Marie Benoit, who was the wife of Pierre Favreau, my first paternal ancestor to come to Québec. La Société des filles du roi et soldats du Carignan certified my lineage of Marie Benoit, a King's daughter, and Pierre Favreau, a soldier of Carignan regiment. As I continued to read the book, I discovered that I was the descendent of 39 other Daughters of the King. They were certainly adventurous women to come to New France and become the founding mothers of Québec. I was overwhelmed and excited to realize that my lineage traces back through 39 of these great pioneer women. Another book which was helpful was "Journeys Taken – The Search for a Better Life" by William Kane. It gave me a sense of what life was like and the

repeated hardships the colonizers overcame. Not to mention the fact that I found stories about 5 of my early ancestors in the book!

After some discussion with my wife, we decided to take our summer vacation to Québec and make Montréal our first stop. We spent a lot of time researching historical places that would give us insights into my early family members. The three main sites we wanted to visit were Notre-Dame Basilica, Pointe-à-Callière, and Maison Saint-Gabriel .

Notre-Dame Basilica is located in old Montréal and is the church where many of my early ancestors were married. We learned that the original church had burned down, but the outline of the church is in the tile in front of the current Basilica. The Basilica is filled with hundreds of interesting wood carvings and religious statues. Though, traditionally, stained glass windows depict the life of Christ, in this Basilica the stained glass beautifully portrays the pioneer and religious history of Montréal. We noticed several depicting Marguerite Bourgeois who was also the founder of Maison Saint-Gabriel . At the basilica we learned about specific early pioneers who were influential in the establishment of Ville-Marie.

We next went to the Pointe-à-Callière Museum which contains archaeology and history of the First Nation (Native American), French and British, whose cultures coexisted in Montréal. I found the gravesite of my ancestor Etienne Paquet.

One of our primary objectives was to visit Maison Saint-Gabriel Museum, which today is dedicated to preserving Québec's heritage and artifacts of the settlers of New France in the mid-17th century. The Order of the Sisters of the congregation of Notre-Dame of Montréal was founded by Marguerite Bourgeois in 1658. In September of 1668 she purchased the maison from François Le Ber to house the sisters of her convent. The Maison Saint-Gabriel received the filles du roi from 1668 to 1673 when the program stopped. The farm

produced an abundant variety of crops and grains such as wheat, rye, barley, oats, buckwheat, peas, hemp and flax. Vegetables that were grown were turnips, beets, carrots parsnip, salsify, cabbage, chard, onions, leak, chicory, corn, pumpkin and melons. Herb gardens contained garlic chives, parsley, chervil, pimpernel hyssop and bugloss. They also had a small herd of cattle and ewes. The guides give a marvelous tour of the grounds where you learn so much about the early French settlers' lifestyle. I especially enjoyed the tour of the house where you see their living, sleeping and cooking quarters. The upstairs room was used as a food storage area and as a production room of sorts. Cloth was also made here.

These six filles du roi were my great grandmothers and lived at Maison Saint-Gabriel until they married:

- Anne Julien (8th GG) age 17 - married Nicolas Choquet dit Champagne age 25 on 12 November 1668 and had ten children.
- Claude Damisé (8th GG) age 23 - married Pierre Perthuis dit Lalime age 24 on 10 December 1668 and had twelve children.
- Marguerite-Françoise Moreau (7th GG) an orphan age 15 - married Mathieu Faye dit Lafayette age 29 on 30 September 1670 and had ten children.
- Madeleine Chrétien (8th GG) age 24 - married Pierre Chicoine age 29 on 20 October 1670 and had nine children.
- Catherine Ducharme (7th GG) age 15 - married Pierre Roy dit Saint-Lambert on 12 January 1672 and had eighteen children.
- Marie Moitié (8th GG) age 24 - married Jean Magnan dit Lespérance age 32 on 19 mar 1672 and had eight children.

I was appreciative that while my filles du roi grandmothers stayed at Maison Saint-Gabriel they were taught homemaking and survival skills for their new land's harsh winter climate. They learned gardening, food preservation, cooking, cloth making, sewing, and health remedies. Maison Saint-Gabriel played an important role in my

grandmothers' transition from the culture of France to their new married life in New France. In France the women had no say in marriage but in New France they were part of the decision to marry. The women were guided to ask the men economic questions that would influence the kind of life they would have: Do you have land? Do you have a house built? Do you have money and food set aside for winter?

From 1663 to 1667, before Maison Saint-Gabriel was in operation, the filles du roi who arrived in Ville-Marie were received by the Maison des Saints-Anges. Two of my ancestors were in this group:

- Mathurine Thibault (my 8th Great Grandmother) 29 years old - married Jean Milot dit Bourguignon on 26 November 1663 and had six children.
- Marie Benoît (7GG) age 14 married in about 1668 (marriage date is an estimate as the marriage contract has not been found) to Pierre Favreau dit Deslauriers age 31 and had 13 children.

After thoroughly enjoying our time in Montréal we headed to Québec city. It's a straight shot with beautiful farmland scenery the entire way. Our first day's objective was to take a walking tour of old Québec city, which was one of the highlights of our entire trip. While a guide was showing us the Ursuline Museum, one of the members of the group asked the guide why there was an outline of a box made out of tile on the ground. The guide said it was the outline of the house of Louis Hébert and Marie Rollet, Québec's first family. I was overjoyed because I am a descendent of Louis and Marie - they are my 9th great grandparents. We were delighted to take several pictures standing right there in the very spot where my ancestors lived. The guide even pointed out a street named after Louis Hébert . In lower Québec City we found this wonderful mural on the side of a four story building depicting a scene of the early pioneer days; it includes many significant founding

pioneers. We toured Place-Royale, which was the city center and marketplace for old Québec City. The guide gave a marvelous explanation regarding the construction of the old buildings. The view of the St. Lawrence River is breathtaking. We could look across the river and see Beauport where my mother's family lived in the 1600's. I cannot say enough how informative the tour was in helping us understand the landmarks and what life was like in the early settler days of Québec City. Musée de La Civilisation also helped us more appreciate the people of Québec – from aboriginal tribes through the European migration. We took the time to find the monument honoring Winston Churchill and Franklin D. Roosevelt when they met in Québec city to plan the invasion of Normandy.

One afternoon as we were walking up a hill I noticed a park with some statues. Upon further investigation I found out they were statues of Louis Hébert and Marie Rollet, my ancestors and the first family of Québec! We took lots of pictures standing in front of these; Louis Hébert in the center and a tender statue of Marie Rollet with her three children on the side.

One of our objectives for this trip was to experience as much traditional French Canadian food as we could. We were not disappointed in Québec City. We had wonderful dessert and main dish crêpes in outdoor crêperies along Rue Saint Jean. No trip to Québec would be complete without a visit to Aux Anciens Canadiens. The building that houses this fine restaurant was built in 1675 as the Maison Jacquet and was one of the largest and oldest houses in upper-town in its day. Today, visitors can experience French Canadian cuisine that can be found nowhere else. We ordered the Québec Tasting Platter – it included Québec meat pie (tourtière), lac St-Jean meat pie (made with wild game), meatball ragout and pig's knuckle, salt pork grillades, and baked beans. It was a heavenly meal; it brought back memories of my childhood and filled me with thoughts of home and family. I was excited to think that my ancestors ate those same foods and loved them... just like I do.

Just minutes north of Québec City are the breathtaking Montmorency Falls - 275 feet high and 150 feet wide. It was absolutely worth the short drive to see the falls that allow the Montmorency River to drain into the St. Lawrence. Samuel de Champlain named the falls in 1613 in honor of Henri II, duc de Montmorency who was the viceroy of New France. On our next visit, we will prepare to hike the trail to the top of the falls or take the time to ride the tram up. Either adventure will give a new perspective to this spectacular spot.

Île d'Orléans is an incredibly beautiful island in the Saint Lawrence River where many early settlers lived. I could have spent a few days just driving around the island enjoying its richness. I took the time to find Sainte Famille parish "La Maison de nos Aïeux" genealogy society which had a list and a map of the early settlers' farms. I was able to find two of my ancestors and walked for a bit on the very farmland they once farmed. That was very satisfying. The scenery was just stunning as the land sloped down to meet the St. Lawrence and we could feel our ancestors' love of the river and the land. We also found a traditional French Canadian restaurant which served dinner family style - that was a fun experience. On my next visit I will come prepared with a list of my early ancestors from the Island and visit all their homesteads. We will also take the time to drive and visit all the way around the Island.

We were thrilled to have so many great experiences in our ten days in Québec. We loved the food, the scenery, and the museums, but the most impactful parts of this trip were the sweet insights into our family. When I visit with others who have searched to know their ancestors, it always seems that they come away with some life lesson that impacts their own life. I read a quote by Dallin H. Oaks that expresses my own feelings so well:

"When individuals and families search out their ancestors' inspiring actions and words, they will receive strength and direction for their own lives."

As I began to understand all of my grandparents' inspiring lives and the challenges they overcame in their particular circumstances, I, too, felt a strength and a direction for my life. I'm so pleased to come from French Canadian ancestors. Their goodness continues to influence and shape who I am today.



RESEARCHERS TRACE HILLARY CLINTON'S ANCESTRY BACK TO 3 FILLES DU ROI AND 3 SOLDATS DU CARIGNAN

By Elaine Smith, #222

Celebrity Links to filles du roi and soldats du Carignan – Hillary Rodham Clinton

It is interesting how many people have filles du roi and soldats du Carignan ancestors. Here are some lines going to Hillary Clinton. As can be seen, early on, her ancestors migrated to the Detroit and Ontario area.

Étienne Campeau m. 26 Nov 1663, Montréal, Catherine Paulo (fille du roi)

Jacques Campeau m. 1 Dec 1699, Montréal, Jeanne Cécile Catin

Jean-Louis Campeau m. 7 Jan 1725, Ste Anne de Détroit, Louise Robert

Simon Campeau m. 6 Jul 1761, Montréal, Catherine Véronique Bourdeau

Archange Campeau m. 26 Jan 1786, Ste Anne de Détroit, John Robert McDougall

James McDougall m. 9 Jan 1821, Assumption Parish, Sandwich, Ontario, Catherine Godet dite Marentette

Marie Anne MacDougall m. 22 Jun 1841, Assumption Parish, Sandwich, Ontario, Antoine Martin

Delia Martin m. 6 Apr 1882, Detroit MI, Daniel Murray

Della Murray, m. 1918, Chicago IL, Edwin John Howell, Jr.

Dorothy Emma Howell m. 1942, Chicago IL, Hugh Ellsworth Rodham

Hillary Dianne Rodham m. 11 Oct 1975, Fayetteville AR, William Jefferson Clinton

Étienne Charles dit Lajeunesse (Monteil Company) m. 24 Oct 1667, Trois-Rivières, Madeleine Niel (fille du roi)

Hélène Charles dite Lajeunesse m. 28 Oct 1698, Boucherville, Michel Viau

Marguerite Viau m. 14 Feb 1724, Longueuil, Jacques Pilet

Joseph Pilet m. 13 Nov 1752, Ste Anne de Détroit, Jeanne Belleperche

Jeanne Marie Pilet m. 19 Feb 1775, Assumption Parish, Petite Côte, Ontario, Joseph Charles Godet dit Marentette

Catherine Godet dite Marentette, m. 9 Jan 1821, Assumption Parish, Sandwich, Ontario, James McDougall

Marie Anne McDougall m. 22 Jun 1841, Assumption Parish, Sandwich, Ontario, Antoine Martin
Delia Martin m. 6 Apr 1882, Detroit MI, Daniel Murray

Louis Robert dit La Fontaine (Loubias company) m. 25 Jan 1666, Trois-Rivières, Marie Bourgerie
Pierre Robert dit La Fontaine m. 27 Jan 1698, Ste Agnès, Lachine, Angelique Ptolomée
Marie Louise Robert m. 13 Mar 1774, Ste Anne de Détroit, Jean Louis Campeau
Simon Campeau m. 6 Jul 1761, Montréal, Catherine Véronique Bourdeau
Archange Campeau, m. 26 Jan 1786, Ste Anne de Détroit, John Robert McDougall
James McDougall m. 9 Jan 1821, Assumption Parish, Sandwich, Ontario, Catherine Godet dite Marentette
Marie Anne MacDougall m. 22 Jun 1841, Assumption Parish, Sandwich, Ontario, Antoine Martin
Delia Martin m. 6 Apr 1882, Detroit MI, Daniel Murray

Jacques Viau dit Lespérance (La Fredière Company) m. 21 Jan 1670, Montréal, Madeleine Plouard (fille du roi)
Michel Viau m. 28 Oct 1698, Boucherville, Hélène Charles dite Lajeunesse
Marguerite Viau m. 14 Feb 1724, Longueuil, Jacques Pilet
Joseph Pilet m. 13 Nov 1752, Ste Anne de Détroit, Jeanne Belleperche
Jeanne Marie Pilet m. 19 Feb 1775, Assumption Parish, Petite Côte, Ontario, Joseph Charles Godet dit Marentette
Catherine Godet dite Marentette m. 9 Jan 1821, Assumption Parish, Sandwich, Ontario, James McDougall
Marie Anne McDougall m. 22 Jun 1841, Assumption Parish, Sandwich, Ontario, Antoine Martin
Delia Martin m. 6 Apr 1882, Detroit MI, Daniel Murray

This shows that Hillary Rodham Clinton is descended from three filles du roi (King's daughters), Catherine Paulo, Madeleine Niel and Madeleine Plouard and three soldiers of the Carignan Regiment, Étienne Charles dit Lajeunesse, Louis Robert dit La Fontaine, and Jacques Viau dit Lespérance.

The above information came from a two-part article entitled, "*Hillary Rodham Clinton's French-Canadian Ancestry: Detroit and Michigan Connection*", which were published in Michigan's Habitant Heritage, the journal of the French-Canadian Heritage Society of Michigan in October 2007 and January 2008. Their Board of Directors voted it the best article in 2007. It was researched and written by Gail Moreau-DesHarnais and Diane Wolford Sheppard. A combination of the two parts can be found on <http://fchsm.org/Journal/Journal.html>.

Editors Note: Not only is Hillary Rodham Clinton descended from some of the filles du roi and members of the Carignan Regiment but reviewing the original article we also see that Secretary Clinton can trace her ancestry back 13 generations to the first immigrant family in Canada, Louis Hébert and Marie Rollet. Hillary has had ancestral roots in North America since 1605 when Louis Hébert came to Acadia to join the expedition of Samuel de Champlain. Hébert went back to Paris and in 1617, he, his wife and three children were the first European family to settle in Canada, three years before the Pilgrims landed at Plymouth.

THE INTENDANT'S GIFT?

Peter Gagne

One of the benefits of working as an archivist is the possibility of literally coming into contact with historical documents that most people only read about. While some people get goose bumps finding a signed baseball card from their hero or seeing a movie star or singer, I admit to getting excited at seeing the signatures of Louis XIV, Jean Talon, Abraham Martin and other pioneers of New France. And at my job, I have the privilege of seeing these things regularly. Sometimes I stumble across some very interesting things.

That is exactly what happened recently when I was returning a document that was consulted by a researcher. I retrieved the archival box where this document is stored, opened it up and extracted the file folder where the document is classified, replacing the consultation slip that I had put in its place. The document just before the one I replaced was face down in the open folder, but there appeared to be an interesting signature on it, so I turned it over.

There was indeed an interesting signature at the bottom of the document: that of Jean Talon, Intendant of New France. His signature is not 100% legible, but once you've seen it, it's easy to identify. This short, one-page document was a land grant that Talon had made concerning a plot of land in the Lower Town of Quebec City in 1672. What immediately caught my eye and made my pulse start to quicken was that the grant was not made to a man, but to a woman. A land grant to a woman in 1672? Was this a *Fille du Roi*?

The Document

Below is a transcription of the document, identified by the call number "Polygraphie 34, no. 32A." The text in italics between brackets is two notes written in pencil, the first in the left-hand margin of the document and the second at the bottom of the page.

Nous reconnoissons avoir cédde a Mad^{lle}
amiot tous le droict que nous avions acquit
sur un certain petit emplacement a nous
[Gabriel(?)] vendu par Lemieux et par nous payé de
soixante livres faisan don pur et simple
de cette somme et dud. Emplacement a lad
damoiselle Pour ~~en~~ enjouir autant que
se pourra sans prejudice de L'utilité publique
po. Laquelle nous avons achepté led.
emplacement. Fait a Quebec
six^e novembre 1672

Talon

[- voir répertoire de Romain Becquet (à la date) =
manque -]

My translation of the document is as follows, with
the marginal note inserted into its proper place in
the text:

We acknowledge having alienated to Mademoiselle
Amiot all rights that we have acquired
to a certain small plot of land sold to
us by [Gabriel (?)] Lemieux and for which we have
paid
sixty pounds. We are making a free and clear gift
of this sum and of the said plot to the said
demoiselle that she may make use of it
as she sees fit, without concern of the public use
for which the said plot was bought
by us. Made at Quebec City
the sixth of November 1672

(Signed) Talon

[- See registry of Romain Becquet (at this date) =
missing -]

The fact of giving a plot of land and 60 pounds to
a woman in 1672 immediately made me think that
this was a *Fille du Roi*. Part of the definition of a
Fille du Roi is receiving the "king's gift" to help
them settle. It was also a symbolic way to reinforce
the notion that Louis XIV was the girls "father",
giving them their dowry at the time of their
marriage. Historian Gustave Lanctôt put forth the
king's gift as part of the definition of a *Fille du Roi*
in a letter to noted Quebec genealogist Archange
Godbout dated 20 May 1952. "I only call *Filles*

du Roi the female emigrants – girls, women or widows – who went to Canada on the expenses of the King in convoys recruited and conducted by the French authorities, who were established in Canada by the Intendant and who received at marriage the King's Gift of 50 pounds for commoners and 100 pounds for *demoiselles* and sometimes (but rarely) even more.”¹

This gift is entirely in keeping with that definition. The land was worth 60 pounds, which is pretty close to the standard gift of 50 pounds in Lanctôt's definition. However, the document clearly states that the grant was to “demoiselle Amiot”, which is, in all likelihood, why Talon gave her not only the land, but also the cash value of the land, bringing the total gift to 120 pounds, in keeping with the king's gift made to *demoiselles*.

As if all of this information didn't point to a *Fille du Roi*, a note found with the document removed all doubt. The French transcription is:

Jeanne Amyot - *Fille du Roi* (?) / épouse 19 sept. 1673 Québec / Nicolas Pion dit Lafontaine / (Rion) / - enfants nés à Sorel 1674, etc. / M. Dumas 5258826 / née en 1645 / Becquet 14 sept 1673 (contrat) / seing privé Talon, cession à Dlle Amyot / d'un petit emplacement basse-ville / –rien trouvé dans les répertoires–

The English translation of the note reads:

Jeanne Amyot - *Fille du Roi* (?) married Nicolas Pion dit Lafontaine (Rion) 19 September 1673 in Quebec City. Children born at Sorel 1674, etc. M. Dumas 5258826. Born in 1645. Becquet 14 September 1673 (contract). Drawn up privately by Talon, alienation to Mademoiselle Amyot of a small plot of land in the Lower Town. Nothing found in the registers.

All of the information in the note checked out: the marriage date, husband's name, birth of the children. I was so excited. What is more, this little document held a big piece of news.

Based on the date of her marriage, it was believed that Jeanne Amiot came to Canada in 1673. Gustave Lancôt and fellow historian Marcel Trudel both state that women who immigrated alone to New France rarely married more than a year after their arrival. Due to the extreme disproportion of women to men at the time, the average interval between arrival and marriage for a *Fille du Roi* was four to five months. Jeanne Amiot was married in September 1673, so it was assumed that she arrived in the summer of 1673. However, the grant from Talon was in November 1672, a full year before Jeanne's marriage. The document was proof that she arrived in the colony a year before was previously believed.

The *Fille du Roi*

Jeanne Amiot was born about 1651 in Saint-Pierre de Losne, located in the diocese of Langres in the province of Burgundy. She is the daughter of Noël Amiot and Anne Vivienne.

After her mother's death, Jeanne left for Canada in 1673 at about age 22, bringing with her goods worth an estimated 200 pounds for her dowry. As stated in the note found with the document, Jeanne married Nicolas Pion dit Lafontaine on September 19, 1673 at Quebec City. She could not sign the marriage contract drawn up 14 September by notary Becquet. However, in an article in the *Bulletin des Recherches Historiques*, Lionel Audet Lapointe affirms that for those who could sign their name, “all of the members of this family signed their name “Amiot,” never “Amyot” or “Amiotte.”² However, one can find these alternate spellings in period documents drawn up by notaries.

Nicolas, who could sign his name, was born about 1639 in the parish of Saint-Pierre-du-Boile in Tours, Touraine, the son of Nicolas Pion and Catherine Bredons. He enlisted for Canada on April 1, 1665 at La Rochelle.

Jeanne and Nicolas had eight children. Jean was born August 17, 1674 at Saint-Ours and baptized at

¹ Charbonneau et al, p. 9, translated by the author.

² Lionel Audet Lapointe, p. 121.

Sorel, where Jeanne was baptized September 29, 1676, followed by Pierre and Angélique, both born about 1679. Nicolas was baptized February 22, 1682 at Contrecoeur, followed by Maurice (August 13, 1684) and Annie (February 10, 1687). Unfortunately, Jeanne and Nicolas lost two children later that year within two weeks of each other. Eight-year-old Angélique and Pierre were buried at Montreal October 12th and 24th, respectively. Fourteen-year-old Jean was buried May 16, 1688 at Montreal. Louise, born in 1689, was buried January 28, 1690 at Montreal.

Nicolas Pion *dit* Lafontaine was buried March 3, 1703 at Quebec City. On June 30, 1704, notary Adhémar drew up a marriage contract between Jeanne and Philippe Neveu, but it was annulled and on November 12, 1704 Jeanne married François Chicoine *dit* Lafresnière at Contrecoeur. Neither spouse could sign the marriage contract drawn up November 6th by notary Taillandier. François was born about 1678 in Montreal, the son of Pierre Chicoine, Seigneur de Bellevue, and Madeleine Chrétien. He and Jeanne lived at Verchères, but did not have any children of their own.³ At her second marriage, Jeanne is listed as a midwife.

Jeanne Amiot died February 4, 1745 and was buried two days later at Verchères. She was the oldest *Fille du Roi*, having reached about age 94, though her burial record claims that she was 107 years old.

I was extremely excited to have found a document that proved that Jeanne had come to New France a year earlier than she was thought to have immigrated. Not much new information is found regarding the *Filles du Roi*, so I felt that I had made a real discovery that added to the information about this group of women and this *Fille du Roi* in particular.

While preparing to write this article, I asked Bill Kane to use his access to the online version of the PRDH to help me complete the biography of

Jeanne Amiot. The results that came back showed that there was another girl named Jeanne Amiot at the time, but that she was born in 1670, so she would have only been two years old at the time of the land grant.

However, when I asked Bill for the details of the baptism of this *other* Jeanne Amiot, I had the second shock of this story. The godfather of the other Jeanne Amiot was none other than Intendant Jean Talon, the same who granted the land in Quebec City in 1672. So did Talon grant land to a *Fille du Roi* one year earlier than she was thought to have arrived in the colony, or did he grant it to a two-year-old baby?

The Other Jeanne Amiot

The second Jeanne Amiot was born November 22, 1670 in Quebec City, where she was baptized 2 days later, the twelfth of sixteen children of Mathieu Amiot, *dit* or *Sieur* de Villeneuve (Philippe & Anne Convent) and Marie Miville (Pierre & Charlotte Maugis). Her parents were married November 22, 1650 in Quebec City (contract November 19, notary Guillaume Audouart).

Mathieu Amiot *dit* Villeneuve appears to have come to Canada in 1635, with his parents and brother Jean. He initially was a lay servant (*donné*) of the Jesuits. Mathieu and his brother were both interpreters with the Jesuits at Trois-Rivières and perhaps also in the Huron country.

In 1649, Mathieu and his other brother Charles received a land grant at Trois-Rivières from Governor D'Ailleboust, but he sold it about two weeks after it was granted to him. The next year, Marie Miville gave him a plot of land in Quebec City as her dowry. Mathieu maintained this residence even after constructing a home in Sillery, on the outskirts of Quebec City, where the Jesuits granted him land in 1661. Four years later, Jean Juchereau de Maur granted him land at Pointe Villeneuve, in the present-day Quebec City suburb of Saint-Augustin. His increasing land holdings

³ Tanguay lists a son, François, who married Françoise Dansereau.

brought Mathieu a certain status in the colony, giving him the privilege of taking part in the election of a *syndic* – a sort of municipal representative with the colonial government – in 1664. In 1667, “Mathieu Amiot was looked upon as one of the most notable inhabitants of the country.”⁴

The Amiot family was listed in the upper town of Quebec City for the 1666 census, but could be found at Sillery for the 1667 census. Mathieu Amiot was one of four notables of the colony who were granted letters of nobility in 1668, at the request of Jean Talon. However, the Intendant was unsure if they should be registered at Quebec City with the *Conseil Souverain* or with the Parliament of Paris. He wrote to the court for an answer, but in 1669, before the matter was settled, Louis XIV abolished all titles not yet registered and Mathieu’s letters of nobility never took effect.

On November 3, 1672 Intendant Talon granted Mathieu the *seigneurie* of Pointe-au-Boulevard (Birch Point), near Sainte-Croix. This land was expanded by a grant on April 16, 1687. The 1681 census finds the family at Saint-Augustin. Mathieu Amiot was buried on December 19, 1688 in Quebec City at the age of 70. His widow Marie Miville sold his seigneurie of Pointe-aux-Boulevards to Robert Choret on April 5, 1701.

On February 26, 1691, Mathieu’s daughter Jeanne Amiot married Paul Tessier (or Texier) at Neuville. Their marriage contract was drawn up February 22 by notary Gilles Rageot. Her husband was baptized May 19, 1667 in Montreal, the first of four children of Pierre Tessier and Catherine Varin, who were married July 5, 1666 in Montreal. Paul enlisted for the fur trade on February 3, 1693 and May 13, 1702.

The couple had seven children: Anne, baptized May 7, 1692 at Montreal, married Louis-Étienne Gagné in 1715. Jean was baptized May 29, 1694 in Montreal. Marie-Anne, born and baptized July 9, 1696 in Montreal died at Châteauguay on August

29, 1715 and was buried the next day at Pointe-Claire. Catherine was born at an unknown date and married Jean Dupuis in 1724. An unnamed daughter was born, died and buried July 11, 1701 in Montreal. Marie-Josèphe was born March 15 1704 in Châteauguay and baptized two days later in Bellevue. She married Paul Pinsonnault in 1722. François was born May 16, 1705 in Châteauguay and baptized the next day in Bellevue, where he died and was buried on the 22nd of the same month.

Paul Tessier died March 6, 1744 and was buried the following day at Laprairie, where Jeanne Amiot was buried on February 11, 1749, having died two days earlier.

The Verdict

So was it Jeanne Amiot, daughter Mathieu, who received the land grant in Quebec City in 1672 or Jeanne Amiot, the *Fille du Roi*? I was initially very excited at finding this document that appeared to prove that a *Fille du Roi* came to New France one year earlier than had previously been thought. Also, the fact that Intendant Talon gave her a plot of land and the cash value of that land seemed to be another, new twist on the “king’s gift” that the girls were given.

However, as Lionel Audet Lapointe states, “Several emigrants of this name (Amiot) went to Canada during the French Régime.”⁵ It was not a family name unique to *Fille du Roi* Jeanne Amiot. There was even more than one girl named “Jeanne Amiot” at the same time and several girls with the last name Amiot. My theory started unraveling and my excitement started to ebb.

When you consider the status of Mathieu Amiot in New France in 1672, it makes more sense that his daughter would receive a land grant from Jean Talon. The Intendant held Mathieu in high esteem. When Talon recommended Mathieu Amiot to be ennobled in 1667, he wrote that Amiot and three others were “four of the most considerable inhabitants of this country, both by virtue of their birth as well as the

⁴ Lionel Audet Lapointe, p. 121.

⁵ Lionel Audet Lapointe, “Famille Amiot-Villeneuve,” BRH, p. 121.

zeal with which they serve his Majesty.”⁶

This would not be the first instance of a colonial official favoring one of Mathieu Amiot's children. His son Daniel-Joseph, baptized October 5, 1665 had Governor Daniel Rémy De Courcelles as his godfather. What is more, the land grant in Quebec City came only three days after Talon granted the *seigneurie* of Pointe-au-Boulevard to Mathieu Amiot.

Perhaps the most compelling argument that *Fille du Roi* Jeanne Amiot was not the one who received the land grant from Talon in 1672 is the fact that Jeanne Amiot is not named in the document. The land grant merely mentions a “demoiselle Amiot” and never refers to the recipient by her first name. In addition, the use of the word “demoiselle” in New France had a certain connotation, designating a girl of some social status. The fact that Mathieu Amiot was a member of the high society of the colony and that he had been designated by Intendant Talon to receive a noble title would make it natural that Talon would refer to one of his daughters with this term.

It is even more likely that it was one of Mathieu Amiot's *other* daughters who received this land grant. Anne-Marie, baptized March 22, 1654 in Quebec City married Jean Huard in 1670 and Marguerite, baptized January 24, 1656 at Quebec City, married Jean Joly, also in 1670. It is very likely that one of these two daughters, each of whom could be referred to as “demoiselle Amiot,” was the true recipient of the 1672 grant from Talon.

Given all these facts, despite the note found with the document, it is more likely that the land grant from Talon pertains not to *Fille du Roi* Jeanne Amiot, but to the *other* Jeanne Amiot or one of the other daughters of Mathieu. I had hoped to make a discovery that would bring some new information to the biography of one of the *Filles du Roi*, but in the end, we have to go where the evidence takes us and not where we would like it to lead us.

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Thanks to Bill Kane for looking up records on the PRDH for this article.

⁶ Raymond Ouimet, *Pierre Miville*, p. 63 (my translation).

JEAN-BAPTISTE TALON

FIRST INTENDANT OF NEW FRANCE - PART THREE

By Joyce Banachowski

Concluded from Vol. XV, Issue I

Industries such as brickworks, tileworks, tarworks and tanneries appeared and disappeared before they were able to export their goods or even to sufficiently supply the local population. There was always a shortage of finances and capable experienced workmen. Besides, merchants did not have the capital to charter and load their own ships. It was only profitable if their products could be transported free of charge on the king's ships.¹

Beer had been brewed in the colony for years, but it was for personal use and not brewed commercially. There was a large consumption of wine and brandy among the habitants of New France which cost them about 100,000 *livres* a year. In order to keep the money in the colony, Talon decided to build a brewery. Colbert approved of it and the brewery was built. The poorer colonists were satisfied.² Officials in New France believed the lawlessness in the colony was due to the use of wine and brandy. They hoped the production of beer would reduce the amount of wine and spirits imported from France. The brewery would also be a market for the colony's surplus grain and help to maintain grain prices as well as encourage farmers to clear and cultivate land to produce more grain. Colbert backed this idea thoroughly. He gave orders that the edict of the Sovereign Council of Quebec issued limiting annual imports of wine be no more than 8,000 barrels of wine and 4,000 barrels of brandy be strictly enforced. Colbert had also hoped the limiting of the amount of wine and brandy sent to the colony would allow France to dispose of these two items by selling them to foreign markets.³

In 1668, the brewery was built near the St. Charles River. Talon thought this would help grain growers to take a part of their surpluses for a profit and at the same time decrease the importation of wine and brandy which caused trouble and disorder. Three years later, Talon announced the brewery was able to produce 2000 hogshead of beer for exportation to the West Indies and 2000 more for consumption at home. This would require 12,000 bushels of grain annually and would give farmers more cash. In the meantime he was growing hops on his farm and was producing good crops.⁴

Shortly after his arrival in New France, Talon saw how great a shortage there was of consumer goods. He sold a part of the goods he had brought and made a good profit in the process. When Colbert heard about this, he reprimanded Talon saying his job was to make the colony successful and not to make himself richer. Talon ignored him. He had the right to import goods for his own use on the king's ships, free of duty and freight charges. He took advantage of this privilege. In order to store his goods, he had a large warehouse built in Lower Town Quebec and he hired a number of men to handle the business for him. In 1669, in addition to other things, he had ordered from La Rochelle, were 104 barrels of Bourdeaux wine, 96 barrels of Charente wine and 220 barrels of brandy. The merchants complained that the Intendant was putting them out of business by selling his goods cheaper. This was possible because he did not have to pay freight rates or the 10% duty on wines and brandy. Talon was also active in the fur trade. He made profits here as well. What amount of it he gave to the colony's development is unknown. But there would have been little industrial development without his support and investment.⁵

Mineral Development

Talon was also interested in discovering minerals and development of mines. The West India Company had searched for lead mines in the

¹ Trudel, op. cit., p. 203.

² Parkman, op. cit., p. 1253.

³ Eccles, op. cit., p. 55.

⁴ Chapais, op. cit., p. 53.

⁵ Eccles, op. cit., pp. 55-56.

Gaspé. However, they were unsuccessful. They also searched for iron ore, copper, and silver at Baie St. Paul. Only iron ore was found there. In 1667, Father Allouez returned to Quebec with copper samples he had found on the shores of Lake Huron.⁶ Talon sent two engineers to search for coal, lead, iron, copper and other minerals. Copper deposits were found, but Talon realized it was too remote to develop. It was more than seventy years later before these mines were developed.⁷

Talon sent engineers to search for coal in Cape Breton. The samples from there were of a good quality. In 1667, Talon wrote to Colbert that coal had also been discovered toward the bottom of the rock where Quebec was located. It also tested to be of good quality. He said he would send a load of it in their ships to serve as ballast. Talon planned that the coal would be used for their naval construction. Talon said the coal was of such quality that it burned well in the forge. Then, they would not be dependent on English coal. The coal mine opened at Quebec. It was started in the cellar of a resident in Lower Town, Quebec. It extended through the Cape under the Chateau Saint-Louis. As a result they ceased working the mine in fear that the Chateau would collapse. Today, no one ever heard of this mine; however, Talon's letter to Colbert was explicit about it. If it is there it would lie deep beneath Dufferin Terrace and the Château Frontenac.⁸

Early Jesuits set out to convert the Indians to the Catholic faith. But as time went on they became more and more explorers, men of science and politicians. Even though their yearly reports were primarily on missions, baptisms and conversions, they did talk about tides, winds and currents of the Great Lakes and stories of the Indians of large rivers flowing southward and stories of copper mines which the Jesuits were looking for to explore in order to profit the colony. In 1671, Father Dablon indicates that while making their surveys of Lake Superior, they were looking for copper. He reported, they found a great amount of copper on

Isle Minong (now Isle Royale) a day's distance from the head of the lake on the south side. The samples were of large size, lying on the shore. He also said there were large copper boulders in the Ontonagan River bed. Talon also sent Louis Joliet who had studied for the priesthood but he instead became an adventurous fur trader, to discover and explore the copper mines of Lake Superior.⁹ Due to lack of finances, experienced workmen and remote locations, the French could not afford large scale undertakings but iron works were attempted. François Poulin de Francheville received the first license for processing iron ore in 1730.¹⁰

Expansion

Talon attempted to open a road across the country to Acadia. However, it failed. Others who followed him made the same attempt and also failed. Many times he asked Colbert and the king to purchase or seize New York in order to isolate the English and to defeat the Iroquois and thereby, gain control of half the continent.

Before the coming of Talon, three attempts had been made to take Hudson Bay and had failed and the idea was dropped because it was "impossible".¹¹

It was under Talon that Father Albanel was sent on an expedition as far as Hudson Bay. On 6 August 1671, Albanel left with Mssr. De Saint Simon, another Frenchman and some Indians. They reached a point just north of Lake Saint John in September where Indians told them the English had two ships at Hudson Bay. He wrote to Quebec for more authority and decided to stay the winter where they were. On 1 June 1672, he continued to a summit where there was a portage of two *arpents* leading to streams which led into Hudson Bay. After going down Rupert River, he saw an English ship near two empty houses. On 5 July, Albanel was at Hudson Bay. He put up a cross there on 9 July and at the Minahigousat River, he placed

⁶ Chapais, p. cit., p. 51.

⁷ Parkman, op. cit., p. 1252.

⁸ Chapais, op. cit., pp. 51-52.

⁹ Parkman, op. cit., pp. 737-738; 747-748.

¹⁰ Trudel, op. cit., p. 201.

¹¹ Kingford, William, *History of Canada*, Vol. 3, pp. 2-3.

another cross on 18 July. Albanel had been the first to go across land to Hudson Bay.¹²

Jean Talon was a strong supporter for westward expansion. Unlike Colbert, Talon believed the fur trade was important to France and should be expanded. He hoped to control the interior and waterways. He wanted to confine the English on a narrow strip along the Atlantic and he wanted a seaport on the Gulf of Mexico to keep the Spanish out. He intended the interior of America to be explored by the French. To achieve this he made use of the Jesuits, fur traders, adventurers, interpreters, explorers and military officers. One of the first to go into the interior to explore was La Salle who paid for his first expedition himself, but with the permission and encouragement of Talon. In 1670, Talon "ordered Daumont de Saint-Lusson to search for copper mines on Lake Superior, and at the same time to take formal possession of the whole interior for the king." The entire expedition was to be paid by the beaver trade. Saint-Lusson was to conduct along the way. Saint-Lusson left with a small group of men, one of whom was Louis Joliet and Nicolas Perrot as his interpreter.¹³

Perrot was well respected and courageous and had great influence on various Indian tribes. He spoke many Indian languages and a number of tribes were friendly with him. He was always welcomed by them with a great amount of ceremony—sham battles, lacrosse games, feasting and celebrations. Perrot sent word to the tribes of the North to meet him and the deputy governor at Sault Ste-Marie the following spring. He continued to send the invitation to those around Green Bay and southward. On 5 May 1671, Perrot, chiefs of the Sacs, Winnebagoes and Menomonies arrived for the rendezvous. Saint-Lusson was there with his men. By 4 June 1671, fourteen tribes or their representatives, four Jesuits in their vestments—Claude Dablon, Superior of the Missions of the Lakes, with Gabriel Druilletes, Claude Allouez, and Louis André and a number of French fur traders who were in the vicinity had

arrived. With much ceremony, singing and firing of guns, Saint-Lusson officially took possession of all the land, inhabited or uninhabited, extending to the seas north, south and west from there, for King Louis XIV of France.¹⁴

Talon opened the way for a series of explorations into the interior of North America. He was especially anxious to send men to explore the Mississippi River. He had hoped to send Louis Joliet, but he was recalled to France. Before he left, he suggested to Frontenac, Joliet be sent for the discovery of the Mississippi river. The new governor accepted his advice. Louis Joliet accompanied by Marquette, with five men in two birch bark canoes with a supply of smoked meat and Indian corn explored the Mississippi River. They passed the mouth of the Illinois River. They were satisfied the Mississippi emptied into the Gulf of Mexico. Nearing Spanish territory they decided to return. At the Indian village of Kaskaskia, an Indian volunteered to guide them to the Lake of the Illinois (Lake Michigan) where they followed the shoreline to Green Bay.¹⁵ Later, La Salle went on to complete the exploration of the Mississippi to the Gulf. Father Louis Hennepin explored the Upper Mississippi.

Carrying out the Great Plan was an expensive undertaking. During the first years, the French government was investing more than 200,000 *livres* annually in the colony. This was beyond the 36,000 a year for the established costs of administration which included the salaries of officials and grants to the clergy. Colbert had expected that in time, the colony would be able to provide its own capital for economic development. To initiate new industries, the government was sending subsidies. In 1671, the government gave 40,000 *livres* to help establish ship building and lumber industries, 10,000 *livres* on some iron ore deposits and 600 *livres* to begin the manufacture of tar. Nothing was coming from private individuals. The crown was almost the entire

¹² *Ibid.*, pp. 3-4.

¹³ Parkman, *op. cit.*, pp. 754-755.

¹⁴ *Ibid.*, pp. 755-757. Some of the other tribes were
Miami, Ottawas, Amikwas, Illinois, Pottawatamis.

¹⁵ *Ibid.*, 761-762; 770-772.

support. Talon had set up a budget of 46,500 *livres*. The Compagnie de Occident claimed it was too much. Colbert agreed and reduced it to 36,000 *livres*.¹⁶

From 1665-1672, New France had made a number advancements in economic development under the guidance of Jean-Baptiste Colbert, Colbert de Terron and Jean Talon. Over a million *livres* were given by the crown to establish new industries and develop trade and commerce. Emigration alone cost the crown 50,000 *livres* a year. In France and New France, the population lacked men of ability and finances who were willing to take an interest. In France, men who had talent and ambition were not interested in trade, commerce or industry. For a long period of time, the aristocracy of France was not allowed to be involved in commerce and industry, nor did they want to. In England and the Netherlands, investments were in commerce or industry. The middle class values of thrift and industry were found in England and the Netherlands but not in France. Instead they had contempt for these values. The French invested in government bonds and land, bought a post in the administration and obtained army commissions for their sons so that they could be in contact with feudal nobility. In New France, ability and means lay with retail merchants, fur traders or both or officials. To succeed, New France needed the crowns' direction. Yet, under Colbert, westward expansion was further in twenty years than England and the Netherlands accomplished in a hundred years.

In 1672, when Courcelle and Talon left New France, they could show a great deal had been accomplished. By 1672, knowledge of the geography of the interior of North America was known. France had control far beyond the Great Lakes. The English in New York were afraid of the French expansion. Iroquois attacks and threats had been curbed. Colonists could clear fields and plant crops. Colbert's plans for industrial growth had a good beginning, but to the disappointment of Colbert, the continued interest in the fur trade in

New France took precedence over industrial investment. For the inhabitants of New France, the fur trade of the interior was more attractive than opening new industries. The largest achievement was the increase in population. In 1663, they estimated there were 2,500 people. In 1672, the bishop said there about 700 children baptised in that year. In 1673, the population was 6,705. However, many who came found life difficult. By 1672, officials were complaining on the large number of beggars in the towns. By 1678, there were other problems "how to provide for the increasing number of widows and orphans resulting from the marriages in the 1660's and 1670's of young women to men much their senior in years" New institutions had to be founded to care for those who were unable to care for themselves.

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QUERIES AND ANSWERS

Query:

I am researching my ancestor Jean Brochu. According to some information I have found, Jean Brochu dit LaFontaine arrived in Canada on board the Paix in 1665 as a Carignan Soldier. He married fille du roi Nicole Saulnier. I wonder why you do not have him on your list of Carignan soldiers?

Julia Stevens

Answer:

We know that Jean Brochu was not a soldier in the Carignan Regiment because he already owned and was cultivating land in 1666 and was listed as a habitant in the 1666 census. There is no record of the soldiers that arrived on the Paix in 1665 so I don't know where you found that information. To see a short biography on Saulnier and Brochu, see

Peter Gagne's book "Kings Daughters and Founding Mothers" Vol. 2.

Note: Ms. Stevens replied that she got her original information from the web site of the Brochu Family Association. When she asked for their sources, they only responded with a link back to their site.

<http://www.abacom.com/brochu/genealee.html>

Bill Kane

Query:

I just discovered, through searching for my ancestors, that I might be a descendant of Elizabeth Aubert – fille di roi who came to Nouvelle France in 1670 and married Aubin Lambet dit Champagne (soldier of Carignan). One of their children, Jean Aubin, 1675 – 1717, seems to be an ancestor through my great-grandmother, Archange Aubin. Thus my interest in "Les Filles Du Roi".

Lise (Brosseau) Cioffi

Answer:

A good book in English on the subject is "King's Daughters and Founding Mothers" by Peter Gagne. A short biography on Elizabeth Aubert can be found on pg. 54 of Vol. 1. Gagne states that they married on 29 September 1670 at Quebec City and that Aubin Lambert arrived in Canada in or shortly before 1662. This was 3 years before the Carignan Regiment arrived so he could not have been a soldier in the Regiment. Their son, Jean Aubin b. abt 1675, buried on 25 Dec. 1727 at St-Nicolas, m. Marie Anne Houde on 12 Nov. 1706 in Quebec.

Bill Kane

Query:

I'm currently doing some research on the history of Placentia, Newfoundland and Labrador. One of the governors of Plaisance (Placentia was known as Plaisance during the French rule) was Bellot dit Lafontaine. He served from 1664-1667.

I mentioned the dit name to one of our members and she suggested I explore the fact that it might have something to do with him having been a

member of the Carignan regiment. Is that possible?

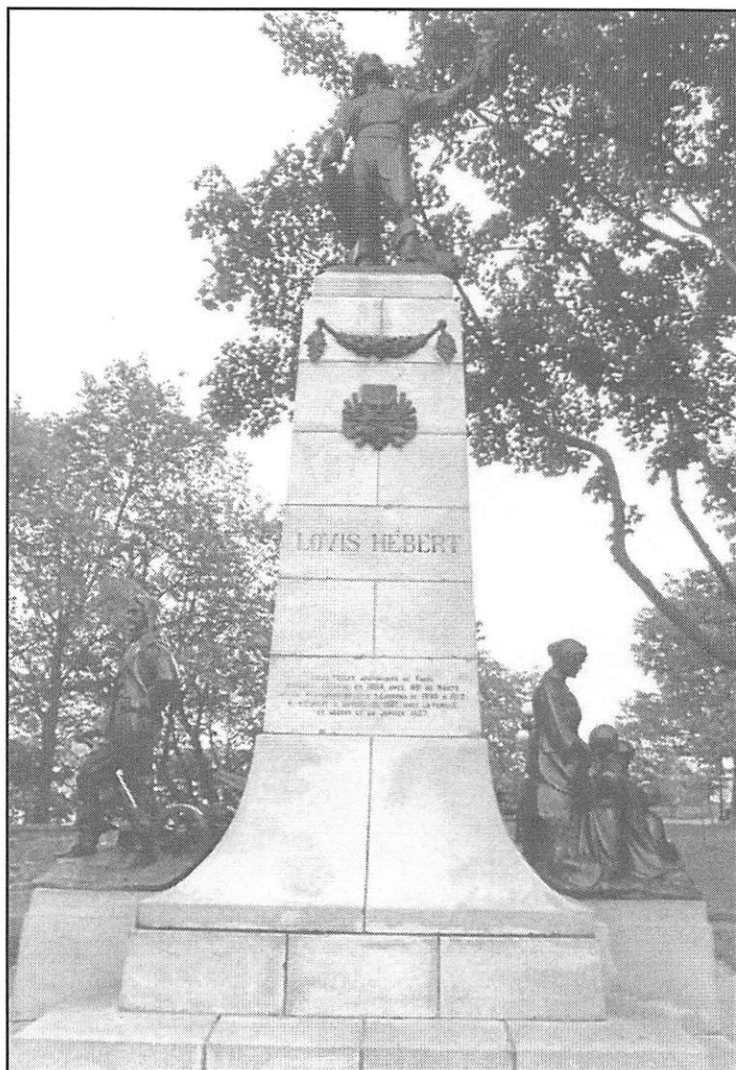
Lee Everts

Answer:

Bellot dit Lafontaine was not a member of the Carignan Regiment. He was in Plaisance in 1664 a year before the regiment had left France for New France. While it is true that the soldiers in the Carignan Regiment all had dit names, other people who had never served in the regiment also had dit names. Most people that had served in the military were given dit names when they entered military service and this was the name they used until they were discharged. Many of them continued to use their dit name after their service in the military and the dit name could be passed down to their children.

Bill Kane

Query:



On your website you list Philbert Couillaud dit Roquebrune as a soldier in the Carignan Regiment. He was also called 'de la Rocque' or 'de la Roque', which is rendered most often today as 'Larocque'. The following website will clarify this: <http://www3.sympatico.ca/louis.larocque/>.

Note: The website cited covers four Larocque families that migrated to New France. They include Philbert Couillaud dit Roquebrune in this group.

Paul J. Larocque

Answer:

From Couillaud to Larocque: Philbert is different from the other Larocque ancestors mentioned in the website you cited. While the other three all had the Larocque name in France before they migrated, Philbert did not. His family name was Couillaud. Rocquebrune was his dit name. Soldiers were given a dit name when they entered the military, which became the name they were known by during their enlistment. After they were discharged, many of the men used both their surname and their dit name as did Philbert. In future generations his descendants dropped the family name and used his dit name eventually dropping the brune and adding a La to rocque. Thus today, the most common derivative of the name became Larocque.

Bill Kane



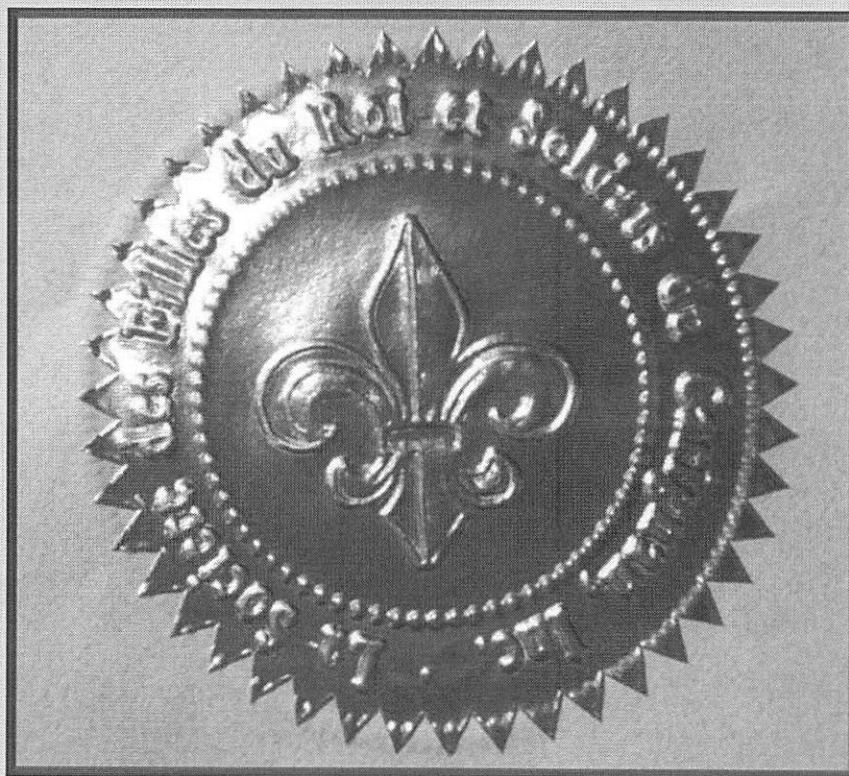
Louis Hébert and family monument in Montmorency Park, Quebec city

photo by Don Favreau

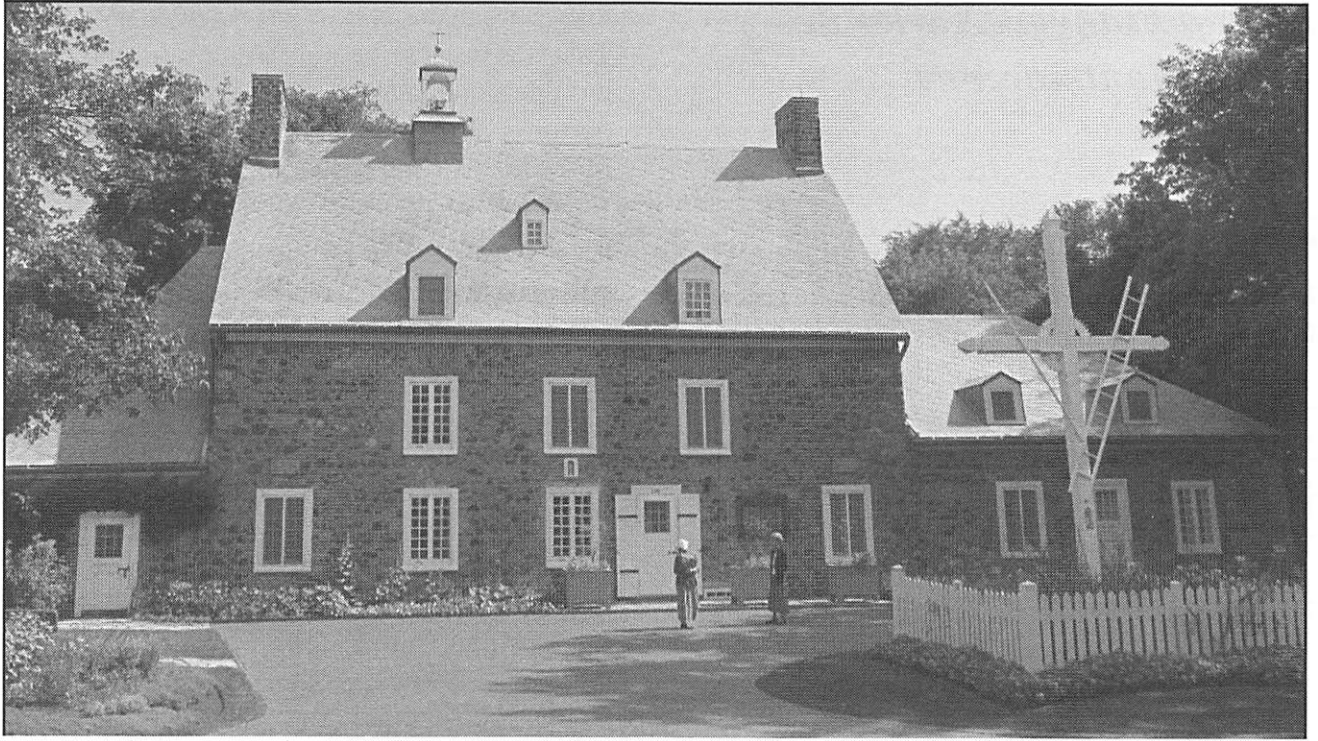
A Gift to the Société

During the year, one of our members, Gary Nokes, commented on the fact that our gold seal did not have an embossed crest. This was a topic that had been brought up in the past, between some of the directors and during a general meeting. However with several other matters taking precedence, the seal subject ended up at the bottom of the list of things to look into. Thanks to Mr. Nokes' persistence and after many emails and renderings of possible seals, we were able to agree on a final version and after a few weeks, his gift of a beautiful embosser arrived in my mailbox. I am now able to mail out your certificates with a gold embossed seal of our Société's crest. A sincere thank you to Mr. Nokes for his very generous gift which will greatly enhance our beautiful certificates.

Jeannine Sills, President



The Société's new seal



*Rear view of Maison St Gabrielle and wayside cross. Docent in 1665 costume is in front of white door.
Wayside cross was on the highway leading to the Maison in the past.*

photo by Bill Kane

*Aux Anciens Canadiens restaurant, built as the Maison Jacquet in 1675,
is one of the oldest surviving buildings in Québec's upper town.*

photo by Don Favreau



Bishop François Xavier de Laval-Montmorency

Bill Kane #365

In searching for possible soldiers of the Carignan Regiment that we may have missed in our list I was drawn to the records of the sacrament of confirmations in New France in the years of 1665 to 1668. In those years, the Regiment was in the colony in force, and one man was intent on seeing that as many as possible received the sacrament.

That man was Bishop François Xavier de Laval-Montmorency. Between July and December of 1665, the year that the regiment arrived, he conducted 14 confirmation ceremonies in Quebec. In almost all of these some members of the regiment were confirmed. The largest of course was on August 24 when 108 men, who appear to all be soldiers, were confirmed. This event is written up in the Jesuit Relations for that year.

In 1666, realizing that many of the soldiers that had not received the sacrament were now in forts to the west, he made a trip to Montreal, Sorel and Trois-Rivières in May and June where he confirmed many more along with residents of the towns he visited. There were more smaller groups confirmed in Quebec in 1667 and 1668. Finally, he traveled to Chambly where he conducted another large service in that town on May 20, 1668.

Who was this man, the only bishop in New France and therefore the only priest who could administer this sacrament. On one of my trips to Paris, I visited the church of St. Germaine de Pré where an ancestor of mine, Marie Claire Delahogue, a king's daughter had been baptized. A docent led me to a plaque on the wall of the church, presented by the people of Quebec, commemorating the elevation of François Xavier de Laval-Montmorency, Abbé of Montigny, to the rank of bishop. He explained that because of political reasons, the ceremony

took place in this church instead of at Nôtre Dame. This was because he was named a bishop directly by the pope and the pope's vicar in France performed the ceremony instead of Cardinal Mazarin, the chief prelate in France.

After getting home, I decided to research just how this came about. Where it led me was to the politics and intrigues in the Catholic church in both France and New France.

The first priests in Quebec were the four Recollects (a branch of the Franciscans) that Samuel de Champlain brought from France in 1615. In 1626, Cardinal Richelieu recalled the Recollects and replaced them with Jesuits. They successfully dominated the scene in New France for the next 150 years. Since the Jesuits really saw things moving fairly smoothly for themselves in the colony, they saw no need to bring in a bishop. In fact, Loyola in his wisdom had willed that all Jesuits would be soldiers of Christ and could not accede to the lofty position of bishop. This meant that the bishop would have to be some one other than a Jesuit. Why did they need someone from outside to rule when they were doing fine by themselves.

But then things changed. The upstart community of Montreal invited the priests of the Seminary of St. Sulpice to come in and take over Montreal. In 1657, the Sulpician fathers sent over four of their own to take over and help manage Montreal because the original small band of pious founders felt they could no longer do so. The Sulpicians thought that Canada should have a bishop of its own. To this cause they nominated Father Queylus, who was one of the four priests in Montreal, as their candidate for the post.

The assembly of French clergy approved and Cardinal Mazarin himself seemed to sanction the nomination. This, of course, infuriated the Jesuits and making their feelings known at court, Mazarin soon withdrew his support for Queylus. The Jesuits felt, with some justification, that having been in

Canada all these years and having done all the work in laying the foundation of the church in Canada, they deserved the right to nominate the new bishop if one was to be named. Cardinal Mazarin invited them to do so.

The Sulpicians, now afraid that their chances of getting one of their own appointed as bishop, tried a different tactic. Ships going to New France usually sailed out of ports in the jurisdiction of the Archbishop of Rouen and departing missionaries usually received their ecclesiastical powers from him. The Archbishop soon came to regard Canada as an outpost of his diocese. As such (and with urgings from the Sulpicians), he appointed Father Queylus as his vicar general for all of Canada, thus placing him over the Jesuits. Queylus was for now, in effect, the bishop, though not in name. He made the voyage from Montreal to Quebec to announce his new appointment and take over the control of the church in the colony.

At first the Jesuits received him with cordial respect, content in the knowledge that soon someone nominated by them would be named bishop and would come to replace Queylus. Things did not remain calm for long. The new vicar general, realizing the dislike of the Jesuits, gave two sermons against the Jesuits, likening himself to Christ and them to the Pharisees. The turmoil in Quebec between the vicar general and the Jesuits upset the calm of the city so much that finally the governor persuaded Queylus to take himself back to Montreal.

The intrigues of the court soon came into play. The queen mother, Anne of Austria who was a champion of the Jesuits, invited Father Le Jeune, the superior of the Jesuits in Quebec and who was then in France, to present a choice for a bishop. Of course no Jesuit was eligible as Loyola had excluded them from the bishopric. So the next best course was to find someone who would champion the Jesuit cause.

After a careful consideration, Le Jeune presented the name of François Xavier de Laval

Montmorency to the queen. Laval was the Abbey de Montigny and a member of one of the best known families of France. From a very early age he aspired to be a priest and servant of God. The Jesuits had much to do with Laval's early education and formation. The conflict between the Jansenist and the Jesuits was at its height and Laval was a staunch supporter of the Jesuits' views. Although he was born into a wealthy family, Laval had renounced wealth and lived an ascetic life. His name was well known at court and the Jesuits felt that they could rely on him to support their cause.

At the time it was the custom for the king to nominate a French bishop and for the pope to then appoint him. The Jesuits were strong papists and they believed that the power to appoint should rest squarely in the hands of the pope. There was a saying going around at that time that went, the Church to rule the world, The pope to rule the church and the Jesuits to rule the pope. Even though Laval won the royal nomination the issue was still not resolved.

The Jesuits had their headquarters in Rome close to the papacy. They approached the pope and got him to circumvent the king's nomination by appointing Laval not Bishop of Quebec, as the royal initiative had directed, but instead as the pope's vicar apostolic for New France thus putting Canada under the pope's direct jurisdiction. The Archbishop of Rouen and the parliaments of Rouen and Paris protested but to no avail. Cardinal Mazarin gave his consent with the stipulation that Laval would pledge an oath of allegiance. The pope also named Laval titular Bishop of Petrea (an ancient and deserted town in the middle east). Laval, now a complete creation of the pope, was consecrated by the papal nuncio Piccolomini at St-Germaine-des-Pré, Paris rather than at Notre Dame, the church of the Cardinal of France. We can only wonder what Louis XIV and Cardinal Mazarin thought about this.

The Jesuits now had a bishop of their own choosing. They had created the best of both worlds for themselves. If, after a trial period, it turned out

that Laval was not the genuine friend of the Jesuits that they believed he was, they could petition the pope to recall him and name someone else more to their liking. On the other hand, if he and the Jesuits should do something that offended the king, Laval could not be recalled by the king because he was the pope's direct appointment and only the pope could remove him.

The newly consecrated Bishop of Petrea and the Grand Vicar Apostolic of Canada now outranked the Vicar General Queylus, appointed by the Archbishop of Rouen. Laval, at the age of thirty six, sailed in the spring, arriving in Quebec on 16 June 1659, to take over his new post. The Jesuits were happy. Generally the people in the Quebec area were happy to have a bishop, if not in name, at least one they could call their own.

Unhappy were the folks in Montreal and none more so than Vicar General Queylus. After a time of discord, the king fearing for an upheaval in the church in Canada ordered Queylus to return to France. This was not the end of the story. The first few years of Laval's tenure were rocky with Montreal pitted against Quebec, the Sulpicians against the Jesuits and Queylus against Laval, Both of these strong willed men believed that right was on their side. Eventually Laval prevailed even to the point of finally being named Bishop of Quebec in 1674, fifteen years after his arrival in the colony.

Sources: Bishop Laval, the Catholic Encyclopedia; Francis Parkman, The Old Regime in Canada, Little Brown and Company, Vol. One, Chapter VII; Thomas B. Costain, The White and the Gold, Doubleday & Company, Inc., Chapter XX;



A plaque on the wall of the church of St. Germaine de Pre in Paris commemorating the elevation of Francois de Montmorency Laval to Bishop and to the Grand Vicar Apostolic of New France.

Photo by Bill Kane

I actually read several other sources almost all of which were biased and I have tried, to the best of my ability, to state the facts as best I could. staying away from the nit picking that went on, on both sides.



Health Care in 1665 Quebec

William Kane

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

The supplies of medicine and other necessities to run 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 left that October. The letter explained the state of affairs at the hospital and 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 gives us some idea of types of medicines that they had to treat patients with in those days. Their prayers and kindness and concern for those in their care probably did more good than most of the things 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.

This list 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.

She also asked for “Sugar, fine and coarse in large quantities for syrups and mixtures as our supply is exhausted.” Beside the medicinal supplies, the nuns were out of just about everything else as well, for they asked for 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, woolen 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 motar, 12 lancets. Finally she asks for some religious and devotional books, rosaries, holy pictures, etc.

The supplies must have arrived because we find her the next summer writing another letter of thanks to the benefactors but also supplying them with a new list of items she needs.

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



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



October 19, 2012

Dear Member,

NOTICE: ONCE AGAIN, IT'S TIME TO PAY YOUR ANNUAL DUES!



If you were a member of the Société prior to September 1st, 2012, it is time for you to send us your renewal membership dues of \$15 US funds (by check or money order drawn on a US bank - please note that we cannot accept checks drawn on a bank outside the US or not in US funds) for 2013, by mailing it to our P.O. Box 220144, Chantilly, VA 20153-6144. New members who have joined after September 1st, 2012 already have paid their dues for 2013. If you paid dues for two years last year you are also paid through 2013. Please note that our fiscal year runs from November 1st to October 31st.



If you have a question about your dues or membership status, please send us an email at info@fillesduroi.org or a letter by regular mail to our treasurer, Bev Sherman, at our P.O. Box in Virginia (listed elsewhere in this newsletter).

Thanks!

Make all checks payable to:
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Jeannine Sills, President



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Statue of Blessed Marie of the Incarnation with two of her students. The fille du roi that arrived in Quebec in 1663 - 1665 were housed on the Ursuline campus, Quebec City.

photo by Don Favreau

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

Visit us online at: www.fillesduroi.org or info@fillesduroi.org

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

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