

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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SFRSC

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On the Cover...

Confolens, Charentes, France, a very old town dating from the 14th century, visited by Michele Nadeau Hartmann, author of "Tracing My Ancestors – Following Their Trail" and where her 8th great-grandmother died in 1645. Flags on the church steeple in the background, as well as the banners suspended above the street were left from an international dance festival held shortly before her visit.

President's Message

As a group, and as individuals, we honor our ancestors the *Filles du roi* and the Carignan soldiers. We do so not just because they are related to us, but because they were early settlers in an unsettled, sometimes dangerous land, and showed great courage and tenacity not only to survive, but seemingly thrive in that harsh reality. Consider the impact that the *Filles du roi* (and their husbands) had on the French colony of New France: there were only 2,500 French colonists in New France in 1663 (Gagné, 2001), the year the arrival of the first 36 *Filles du roi* (Landry, 1992). A total of 768 *Filles du roi* (Gagné, 2001) are known to have arrived in New France from 1663 to 1673; though not all remained in the colony, married or bore a child, the vast majority did so, often marrying very soon after disembarking and having their first child less than a year later (Gagné, 2001). The result: 4,459 births to *Filles du roi* from 1664 to 1702 (Landry, 1992).

Meanwhile, over 400 men of the Carignan-Salières regiment chose to settle in New France as colonists. At least a half of those that married chose *Fille du roi* as wives.

Other early settlers from the 17th century were important too, and deserve to be honored, including those prior to the *Filles du roi* and Carignan soldiers (such as the *Filles à marier*) and later settlers. Our choice to focus on two particular groups of settlers is not intended in any way to lessen the important contribution by these other immigrants to New France. And though our Carignan soldier ancestors fought against the Iroquois (specifically the Mohawk) in 1665-1666 (and later colonists did so again in the 1680s-1690s), we are fully cognizant that the indigenous peoples then (as now) are entitled to be honored and respected.

In the end, whether it is due to the interesting history, the pride in the exploits of ancestors (or the fascination with their foibles), the curiosity about our roots, the desire to honor a culture that has not always been respected in the past, we have selected these *Filles du roi* and Carignan soldiers for our research, our writing, our honored spot on the wall in framed certificates.

I invite you to write me with your thoughts: what inspired you to choose this hobby, or devotion? What can you add to describe your involvement in genealogy, and in particular French-Canadian genealogy? What is important to you about the *Filles du roi* and/or Carignan soldiers? Should we be publishing articles on other, related topics, in addition to the *Filles* and soldiers?

Thank you for your membership and support. Let me know how we can serve you better at info@fillesduroi.org.

Sincerely,

Dave Toupin, President SFRSC

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What's In a (*Dit*) Name?

Chances are, you are already familiar with *dit* names, without knowing it. Have you ever heard of François-Marie Arouet or Jean-Baptiste Poquelin? Probably not, but Voltaire and Molière are certainly familiar names, both of which are *dit* names for the respective Christian, or given, names of these authors. This use of alternate names is not necessarily a 17th or 18th century phenomenon, nor is it limited to French-speaking cultures. You wouldn't go to see a concert by Gordon Matthew Sumner or Stefani Joanne Angelina Germanotta, but Sting and Lady Gaga draw big crowds.

Dit names, simply put, are nicknames. In the case of Voltaire and Molière, they are pen names or *noms de plume*. Sting and Lady Gaga are stage names or *noms d'artiste*. In the case of the Carignan-Salières regiment, they are military names or *noms de guerre*. To use another example from popular culture, anyone who has seen the movie Top Gun certainly remembers Goose and Maverick, but probably not Nick Bradshaw and Pete Mitchell, the characters' real names. These are modern-day examples of what in New France would be called *dit* names.

The word *dit* (pronounced “dee” or “deet,” especially in its feminine form, *dite*) is the third person singular form of the verb *dire*, “to say.” Literally meaning “said,” it can more correctly be translated as “called.” Another way we would put it in English is “a.k.a.” or “also known as.”

Double Identity

One of the problems with *dit* names, which particularly applies to soldiers of the time, is the fact that the given name and the *dit* name were rarely, if ever, used together. For example, no one ever writes “John, a.k.a. Jack Kennedy.” Someone unfamiliar with U.S. history and the custom of using Jack to refer to someone named John would

think that Jack and John Kennedy were two different people.

As the Jetté dictionary states, “Not only does the spelling of family names vary in a more or less predictable fashion from one genealogical record to the next, but the custom of attaching a nickname to a family name and often substituting it for the latter also makes the correct identification of individuals that much harder.”¹

In New France, a soldier was almost exclusively known only by his nickname in his military life, but in civilian life, especially religious acts, he was only known by his given name. In the army, no one cared what “La Terreur’s” given name was, you only knew that he was a loyal companion, a fierce fighter and that you wanted him by your side as you trudged through the wilderness in search of the Iroquois. But to the government and Church of New France, the name on his baptismal certificate is the one by which he was known. Rare are the religious or notarized acts that link the two names. These are like gold nuggets in a pan full of sand.

The nicknames given to soldiers pose a particular problem. “At this time, it was more or less a generalized habit to give a nickname to every soldier. With time, this name stuck with the person and became the only one by which he was known. It is under this borrowed name...that most of the soldiers on [the roll of 1668] are listed...When they later became colonists or artisans, they reverted back to their true names.”² In other words, each soldier had a “double life” – or at least a double name. During his military service, he was only known by his nickname, while in his civil life he was only known by his baptismal name. The challenge is to link these two identities into one.

Dit Name or Nom de Guerre?

The tendency in French-Canadian genealogy is to assume that anyone who had a *dit* name in the latter half of 17th century New France was

¹ Jetté, p. x.

² Édouard Richard, Rapport sur les archives, 1899, 31, cité dans Sulte, p. 72.

automatically a soldier and probably a member of the Carignan-Salières regiment. However, while this may be true for some men, it is not always the case.

The fact that a colonist or potential colonist bore a *dit* name is no guarantee that he was a soldier. While almost every soldier had a nickname, not everyone who had a nickname was a soldier. If your father's name was Pierre Gagné and *your* name is Pierre Gagné and you had streams on your property while he doesn't, you could be called Pierre Gagné *dit* Des Ruisseaux (ruisseaux = streams) to distinguish you from your father. Similarly, if the elder Pierre had brown hair and the younger was a blond, he may have been called Pierre Gagné *dit* LeBlond. Though soldiers at that time were customarily given nicknames, having a nickname isn't proof in itself that an individual was a soldier.

An Inconclusive Clue

Some *dit* names are almost always identified with a given family. For example, all members of the Bellavance family of today are descended from Pierre Gagné *dit* Bellavance. However, this one-to-one substitution is mostly an exception, especially with *dit* names that refer to a colonist's geographic origins or physical characteristics and personality traits. For example, the index of nicknames and family name spelling variations at the end of Jetté dictionary lists Bourgouin, Colletet, Courrier, Couturier, Dessureaux, Journet, Milot, Périllard and Verreau as family names for which Bourguignon ("from Burgundy") is used as a nickname.³

Put another way, using a *dit* name to try to identify someone is like trying to find "Frenchy" or "Smitty" or "Whitey" in a phone book or official record. While the nickname Smitty leads us to believe that the person in question had the last

name Smith, anybody with this common name could have this nickname. And so it is with the Carignan soldiers and other immigrants to New France. Anyone who was tall could be given the *dit* name "La Grandeur", any fair-haired colonist could be called "Leblond," anyone of English origin could be called "Langlois" (from l'anglais).

Unraveling the mystery, Case by Case

While working backwards on one's family tree, it is important to keep in mind that at some point the name may change due to the adoption of a *dit* name as the family name. While working on a Bellavance lineage for example, at some point the name will change to Gagné via Gagné *dit* Bellavance. Because of the standardization of some family tree programs or the way data has to be entered in certain forms and compilations, a French-canadian *dit* name often appears as a hyphenated name, such as Gagné-Bellavance or Miville-Deschênes. If you find one of these while doing your research, you can bet good money that it's a case of a *dit* name.

What the lack of widespread *dit*-name-to-family-name correspondence means is that each case has to be resolved individually. A good example of a difficult nickname problem to resolve is that of Carignan soldier *Georges d'Amboise*. Marcel Trudel identifies him as Martin Beaudry from the Contrecoeur Company,⁴ while René Jetté claims that Louis Lachaise, from the same company, bore this nickname.⁵ However, if we look at the latter's parents, we discover that he is the son of Louis Lachaise and Marie *Georget*, and that he is a native of *Amboise*. Somehow, Louis Lachaise's mother's maiden name and his hometown were combined into "Georget d'Amboise," which became *Georges d'Amboise*, the nickname used to identify him in the regiment.

³ Jetté, p. 1164.

⁴ Trudel, p. 337.

⁵ Jetté, p. 623.

Errors in correctly assigning nicknames are numerous. Aubin Lambert dit Champagne is said to be a soldier in the Grandfontaine Company, but this company's Champagne is actually Nicolas Baron dit Lupien *ou* Champagne, who comes from the province of...Champagne. Aubin Lambert – from *Perche* – came to Canada in 1662. There is also Louis De Niort dit LaNoraie. G.-Robert Gareau identifies him as the drummer for the Lafouille Company, but gives as witnesses at his marriage Governor Daniel Rémy de Courcelles, Intendant Jean Talon, Louis Rouer de Villaray of the *Conseil Souverain* and Philippe Gauthier de Comporté, lieutenant of the LaFouille company and king's quartermaster. Would people of this stature have been witnesses at the marriage of a simple drummer? René Jetté identifies Louis de Niort as captain of the Lanoraie Company,⁶ which is much more credible.

Sometimes, it may be a question of a misidentification made due to a difficult or unusual name that may have been poorly transcribed or which is written in a modern source differently than it is in period documents. For example, the soldier identified in current sources as Sicaire DeGuire of the Contrecoeur Company is identified in contemporary documents as Zacharie Hire. There is also a “Jean Sendil” from the Sorel Company, whose real name is Pierre de Gencenay. While these names seem to be completely different, It is possible that “Jean Sendil” is a phonetic misinterpretation of “Gencenay,” though this hypothesis is nearly impossible to confirm.

Often, sources misidentify or too quickly identify an individual who bears one of these nicknames or ignore the fact that there may be two or more men with the same nickname in several companies. The following table lists some of the cases where two soldiers in the same regiment bear the same name.

Cases of Double Names

<i>Common Name</i>	<i>Person 1</i>	<i>Person 2</i>
Gazaille	Jean Blet <i>dit</i> Gazaille (Saint-Ours Company)	Jean Gazaille dit Saint-Germain (Contrecoeur Company)
Antoine Dupré	<i>dit</i> Rochefort: Latour Company	<i>dit</i> LaMontagne: Petit Company
Jean Joubert	<i>dit</i> Desfontaines: Unknown company	No nickname: <i>habitant</i>
Jean Roussel	<i>dit</i> LaTulippe et Montauban La Colonelle Company	<i>dit</i> LaRousselière Lafredièrre Company
Jean Roy	<i>dit</i> LaPensée: Lafredièrre Company	<i>dit</i> Petit-Jean et LeGascon Salières Company

The Dit Names of the Regiment

There are several nicknames that are quite popular in the regiment, which are used to identify several soldiers from different companies. As stated above, nicknames were not exclusive to one specific individual. Anybody originally from the province of Champagne could bear the nickname *Champagne*, and any soldier with the first name Pierre could be called “Lapierre.” Indeed, there are six soldiers in the regiment named Pierre with the nickname Lapierre. To give a few examples taken from both the lists of confirmed and unconfirmed soldiers, there are 6 SansSoucy, Lacroix, Lafortune, Lamontagne, LaPierre and LeBreton (plus 1 *Petit* Breton); 7 LaJeunesse; 8 Jolicoeur; 10 La Rose/LaRosée et Laviolette, 11 LaVerdure, 12 Champagne, 14 Lafontaine, and 15 Lafleur. While compiling the list of dit names of the Carignan regiment for the previous issue of *Sent* by the King, I noticed that the names given to the

⁶ Jetté, p. 849.

regiment's soldiers could be put into certain categories, according to their meanings. As you will see, using the list in Part 1 of this article, often times a nickname can tell us something about a soldier, such as a possible physical attribute, behavioural characteristic or even where he may be from. Below are explanations of each of the categories.

Categories of Dit Names

Behavior or Actions

These names seem to suggest how a person behaved or how they acted. We can imagine that LaChasse ("the hunt") was the one who went out and caught dinner for his company and that Trempe la Crôte ("dunk the crust") was the one who enjoyed it to the last morsel.

This category also has the most "fearsome" nickname of the regiment. While I was surprised to find very few "tough guy" nicknames, as I expected, I was glad to come across the "mountain splitter" Tranchemontagne. Brisetout (breaks everything) can seem like a menacing moniker, but may in fact refer to the most maladroit member of the regiment. We'll never know for sure.

Buildings and Structures

The nicknames in this category refer to buildings or other manmade structures. It's possible that a person with these names may have had the given structure on his property or was linked to it somehow, either by helping to build it or working in it.

We can imagine that Des Barreaux may have spent some time behind bars and that Des moulins could have previously worked as a miller. Towers and houses come into play in several of the nicknames in this category, again indicating where an individual may have lived or worked. What is striking and somewhat inexplicable is the preponderance of the nickname LaFontaine. Fourteen members of the regiment bear this nickname - 15 if we count one case of DesFontaines.

Canonization

For lack of a better title, this category includes those whose dit name is their first name, preceded by the word "Saint". It is entirely possible that this was an "anti nickname," like calling a fat guy "slim." It may be the only way that these men were going to get anywhere near sainthood.

This category can be useful for identifying someone whose given name has not yet been identified. The first name of the unknown Saint-André of the Sorel regiment is most likely André.

Character Traits

These names suggest a personality or character trait that the bearer may have been known by. It is surprising to find how many nicknames in this category contain the words "good," "kind" and other very positive adjectives. Only the two "bohemians" Bohémier and Le Bohême may have been a little on the wild side, as well as the two Le Dragons.

Geographical or Geological Entities

These dit names are taken from natural formations or general geographical locations. Rocks, islands, mountains, rivers and other entities of that nature play a part in these names, perhaps indicating the topography of a person's homeland. We can also imagine that La Montagne, LaRoche and Rochefort were large, imposing men.

Military

Nicknames in this category have a connection to the military life. Unlike other categories, this one does not contain any popular names. No more than two men share any given name in this category, which is a bit unexpected for a military group. Le Tambour and La Musique may have indicated certain positions that the respective men held in their companies. Other nicknames like LaDéroute, LaMeslée and LaBrèche ("the rout," "the melee" and "the breach") may have been earned in the heat of battle.

Misspellings or Name Repetition

This category includes dit names that are a misspelling of the actual name or a repetition of the name itself. It shows the unfixed nature of

spelling in New France, as well as the fact that many of the soldiers in the regiment could not read or even write their own names and could therefore not correct the way it was written in a document.

Another thing this category shows is the fact that, while some of the nicknames assigned to the regiment were creative and even mysterious, creativity has its limits. Perhaps the most interesting nickname of this category is Jean Sendil, which seems like an actual name but may simply be a misinterpretation of the family name of Pierre Gencenay.

Nature

Names in this category are inspired by things found in nature, such as trees or animals (with the exception of plants, below). Here we find many references to woods, trees and branches, as well as different types of birds. Did Cardinal have red hair? We can only speculate. Similarly, how did four men get the nickname La Rosée (“Dew”)? Did they sleep under the stars, instead of in a tent, and wake up covered in dew?

Occupations and Titles

This category includes names that refer to professions or honorific and noble titles. La Ferrière (the farrier) seems to be the only “working man’s” nickname in this group. The rest are all derived from noble titles. There are two princes, two lords (Sieur), two barons and even one Dauphin or next in line to the throne.

We would need to look at the individual context of a given soldier’s family and origins to determine of these nicknames were given out of a real respect for a hereditary position or if they were assigned in a mocking fashion.

Origins

Dit names in this category refer to a town, province or country of origin. This is the most “practical” of all the categories, in the sense that it may give us information about an individual that is lacking in the official records.

On the other hand, these are the types of nicknames that are the most common and therefore the hardest to use to pin down an

unknown individual. The name Champagne can refer to anyone from this French province and designates 12 members of the Carignan regiment. Also, a nickname referring to a village of origin may be difficult to attribute correctly, as the name of small communities and hamlets may have changed since the time of New France or may be common to more than one province.

This category reveals the regional and sometimes even the municipal origins of many of the regiment’s soldiers. Perhaps more interesting, though, is that it also points to the apparent foreign origin of some soldiers. We can assume that Le Catalan had Spanish origins and that L’Irlande came from the Emerald Isle.

Physical Attributes

This category leads to perhaps the most speculation about our ancestors who were part of the regiment, since it includes names that are apparently inspired by the physical appearance of the bearer.

Height, general appearance and hair type can be inferred by names such as La Grandeur, Le Jeune and La Frise (“tall,” “young” and “curly”). We can also assume that there were many young soldiers in the regiment, as in addition to the lone Le Jeune there are also 8 La Jeunesse.

Plants

There were so many different dit names inspired by plants that they warranted their own category distinct from the Nature category. This is perhaps the most surprising of all the categories. While one could understandably presume that there would be more nicknames in the Military category or even more in the Physical Attributes or Behavior categories denoting physical prowess, bravery or toughness, it is in the Plants category where we find the most nicknames and the most popular ones in the regiment.

As mentioned in Part 1 of this article in the previous issue, there are 18 “flowers,” (LaFleur) 11 “violets” (LaViolette) and 9 “roses” (plus one DesRosiers), as well as 12 “Greenery”s (Laverdure). Though the word does not have the

same negative connotation in French as it does in English, it is still surprising to find four soldiers with the nickname "pansy." At least roses have thorns and therefore some element of danger or at least defense to them. Perhaps the pansy's renowned resistance to cold weather is what the nickname is seeking to convey. We may never know for sure.

Religious

This last category, which includes dit names that have a religious connotation, has the least number of nicknames of all the categories. Although many contemporary authors, such as Marie de l'Incarnation, saw the Carignan-Salières regiment as waging a holy war against the Iroquois or at least for the greater glory of God, this sense of purpose did not find its way into the nicknames of the regiment.

In the case of Flavien Saint-Pons, the nickname "Abbé de Carignan" (Father Carignan) was directly related to his role as a priest. The names La Chapelle, La Croix and Sainte-Croix are more difficult to explain. Again, we can only speculate as to their origins. Did LaChapelle have a fondness for going to Mass? Did the seven LaCroix and one Sainte-Croix have a habit of making the sign of the cross before going into battle?

Unfortunately, these explanations, as the rest of the possible reasons for the dit names of the regiment, can never be proven with any certainty, though they do provide excellent fodder for stories and speculation.

Unknown

We do not have even speculation to point us in the right direction for the dit names that do not fit into any of the above categories or whose meaning is unclear. This may be because of misspellings or outdated or lost meanings. Francheville seems to be the name of a place, but where exactly? Le Noiray appears to have something to do with black (noir), but what, exactly? La Saulaye/La soleil could be a misspelling (and gender switching) of

le soleil ("the sun"), but is it really? And what to make of Naila?

Sometimes, like fingerprints at a crime scene, some of these clues are waiting for another piece of information to be compared to. While writing these lines, I looked up the bearer of the nickname Francheville, Antoine Bessière. It turns out that this is an example of what the French call "verlan," which is a tongue-in-cheek way of saying backwards (l'envers). Antoine Bessette is not from Francheville, but from *Villefranche-de-Rouergue*. Much like the fief of Fargy, which belonged to Robert Giffard and Dombourg, which belonged to Jean Bourdon, the nickname here is a reversal of the name Villefranche (Ville-franche/Franche-ville, Gif-fard/Far-gy, Bour-don/Dombourg).

For the other names on the Unknown list, the clues are still out there waiting to be discovered.

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Tracing My Ancestors – Following Their Trail

Submitted by Michele Nadeau Hartmann

It was Christmas 2013 when my older nephew Bryan asked the question that would send me on an unexpected quest. It would require me to borrow from strangers, interpret documents in a foreign hand, and learn more about North American history than I ever knew I needed to know. And it would ultimately lead to an astounding family history.

“What about the Nadeaus?” That was the question.

I had just given Bryan and his brother Daniel a book I wrote about my maternal great-grandfather, William Francis Reilly. It told the story of a single life. A Union soldier in the Civil War, he not only had survived seventeen battles but also capture by the Confederates. An Army soldier out West after the war, he protected the crews building the Union Pacific Railroad. Back home, he was a quiet man who, for his lifetime, provided for his family even though he had lost an arm in his first post-war railway position.

Now Bryan wanted to know about our paternal side – where did we come from?

Assuming that the research would be time-consuming and difficult I hesitated. All I knew was that my late father’s father’s family had come from Canada. Getting to those records would probably be much more difficult than I had found in my previous research. There would be no simple trips to the nearby National Archives in Washington D.C. this time around.

How much family history could I possibly uncover?

Ancestry.com seemed a logical first step, so I created a Nadeau Family Tree. I added my father’s mother and father – the only names I knew...and immediately found their parents. So I added these never-before-heard-of names... and

immediately found their parents. And then their parents...and their parents’ names appeared. Soon I had found the original Nadeau ancestors – dating from the early 1600’s in southwestern France.

What a journey it has been.

On one family tree, I saw the term King’s Daughter next to the name of my 8th great-grandmother, Marguerite Abraham. How could she be royalty, I asked myself, if her parents’ names are listed? It was so puzzling. Later, looking more closely at another of the family trees, I noticed an emblem with the words *La Société des filles du roi et soldats du Carignan* next to her name. A quick internet search led me to the society’s website – and Marguerite’s name, first on the list of *filles du roi*! I was stunned to uncover such a startling family fact. The more I read about these brave and committed women, the more I realized just how special our family was.

Discovering that Marguerite Abraham was a *fille du roi* was the beginning of this exciting adventure that continues to engage me today.

In my early emails with the late Society president, Jeannine Sills, I found a “cousin” – for she and I were both descended from the children of the marriage of Marguerite Abraham and Joseph Nadot dit La Vigne. She provided such warm encouragement early on and later even assisted my research by translating their marriage contract from the original old French. I miss her guidance and excitement now each time I learn something new about my family.

An added bonus to this family research has been reconnecting with a paternal first cousin in Minnesota, who sent me my father’s “Release From Service” letter – astonishing me yet again with family information, this time on his World War II experiences that he had never shared.

But let’s start at the beginning.

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The North American lineage of my Nadeau family tree is not unlike hundreds of others.

A young man, Joseph Nadot dit La Vigne, left his home in the small town of Genouillac, in the department of Poitou-Charentes in southwest France, where he had been born in 1636, and made his way to the Atlantic port city of La Rochelle, sometime in 1661. He signed on as an *engagé*, committing to a contract for two or three years, to work in the new world. Using one of the first sources that I found in my initial research, Bernard E. Nadeau's textbook-like Nadeau family history, *Canuck Odyssey*, I read that Joseph was a "*builder of wagons and a wheelwright*." In another historical text, Joseph Ozanie Nadoue [sic] is listed as an "*artisan de bois*" – a wood worker.

Once in Québec, Joseph most likely stayed in the settlement for a time before traveling up the North Shore of the St. Lawrence River to the small hamlet of Château-Richer. The first documented mention of him is found in the archives of the seminary there, when he was confirmed by Bishop François de Laval in April 1662.

It is not known what Joseph's contract activities as an *engagé* were during this time or if he was able to utilize his wood-working skills. Many new settlers were engaged in the fur trade and other commercial pursuits. It is possible that Joseph was also in the militia at Château-Richer. Due to the strained relations with the native Iroquois, every male colonist was expected to do his part to provide security for the settlers.

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Still under contract as an *engagé*, the year 1663 held great promise for Joseph Nadot dit La Vigne.

On February 3, 1663, Joseph received a grant of land on the Île d'Orléans in the small parish of Sainte Famille, located on the north side of this fertile, game-filled island. There was a steep cliff separating his forested land from the water below.

A plan, suggested to King Louis XIV by the *Intendant* (King's representative) Jean Talon, had begun to change the face - and the future - of the colony with the introduction of *filles du roi*. These brave women added a new dimension to life in the colony and Joseph could finally begin to visualize his future.

He now owned land. His next steps were clear - build a home, clear the forest for fields, plant crops for the first season and next, and prepare for a wife and family. We can imagine that he silently prayed that he had spent his last cold winter alone.

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The story of the *filles du roi* and how they came to New France is well-known to the readers of *Sent By The King*. This is the story of just one of them.

Marguerite Abraham arrived in Québec from France on October 2, 1665. She disembarked from the ship from Dieppe with one hundred and thirty new settlers and eighty-one other young women.

In Bernard Nadeau's book, I learned that Marguerite had been born in the parish of St. Eustache where she was christened on January 5, 1647. Mr. Nadeau provides a copy of a letter received from the parish (undated) containing a portion of the church records. (The date of the baptism listed is 1637, but he agrees that this is inconsistent with her date of birth given in the first census of Québec in 1666). His translation: "*Monday, 5 January 1637, was baptized Margueritte, daughter of Grodegrand Abraham, master crafter of men's jackets, and of Denise Fleury, his wife, residing under the cooperage. The godfather was John David, clothing merchant. The godmother, Margueritte Rolleau, wife of John Trou, master mason.*"

Looking at the dates of the deaths of Marguerite Abraham's parents, one cannot help but be struck by the fact that both parents died in the same year as her arrival in Québec - 1665. Whether or not

her parents passed away before or after her departure to New France is unknown. But Marguerite may well have been an orphan, recruited by the nuns of Paris as a *filles du roi*. Without parents, she would not have been able to acquire a dowry and make a good marriage. She was a perfect candidate for the king's new colonial endeavor.

As with most *filles du roi* marriages, the wedding of Joseph and Marguerite took place soon after Marguerite's arrival. The wedding contract is dated 6 November 1665, but there is no parish record of the wedding that occurred in what is now the Cathedral-Basilica de Notre Dame de Québec. There is no evidence of any other contract being annulled, so we can assume that they both felt it was a good match upon their first meeting.

The marriage contract was prepared by Pierre Duquet, the Royal Notary. The first signature is that of the Governor of New France, Sir Courcelle de Rémy. The signature M.B. De Boullonge (under the governor's) is that of Marie-Barbe de Boullonge, the widow of a previous governor of New France who had accompanied Marguerite as the chaperone of the *filles du roi*. Jacques Leprou, a weaver, and Estienne Bancaud and Louis LeVasseur, residents of Chateau-Richer, were also witnesses and signed the contract.

In the contract, Joseph promised to take Marguerite as his legitimate spouse and Marguerite pledged the same. The marriage was set to take place in the Roman Catholic church as soon as possible. The couple agreed that they would together own the furniture purchased from the wedding day onward, according to the custom of the city and the county of Paris. They would not be held to any debts owed by the other before said marriage.

Should Marguerite be widowed, two options were offered - she could either be given 200 *livres* or half of the land her husband owned. They agreed that the land would become hers

upon his death. Taking this option was most advantageous to Marguerite, as she would indeed be widowed, with small children, in the not too distant future.

The first census of New France was taken the next year, 1666. Joseph's name appears as *Ozanni Joseph Nadoue*; his age is listed as 29. Depending on the time of year of the census and the month of his birth, that could confirm his birth year as 1637. No occupation is noted, just the designation *habitant*. Marguerite's name is spelled Margueritte and her age is given as 21.

Another census was taken the very next year, 1667. Joseph's name is spelled *Ozanny Joseph Nado*; his age listed as 30. Marguerite, age 23, is noted as "*sa femme*" - his wife. And there is a new addition to the family - "*un enfant Marie, 4 mois*" - a four month old infant, Marie. Born on May 1<sup>st</sup> of that year, she would not live to see her first birthday. She was buried on January 26, 1668.

The 1667 census also showed how the family was faring on the island. Joseph now had "*sept arpents en valeur*" - about six or seven acres of workable farmland. During these early years, farmers practiced subsistence farming, i.e. crop production to feed their family, not to sell for profit. Wheat was the primary crop along with other grains such as oats and barley. Apple and plum trees might have provided the family with fresh fruit and each farm maintained its own vegetable garden. It took, on average, between five and ten years of work before newly acquired land could feed a family adequately. So we can assume that families worked together, bartering items they had for items they needed.

Joseph and Marguerite's first-born son, Jean Baptiste, was baptized in Sainte Famille on April 22, 1669. This infant would survive to adulthood and marry.

There is evidence that Joseph was in failing health just two years after Jean Baptiste was born. Records show that on July 21, 1671, he

gave a gift to the Hôtel-Dieu de Québec, a hospital established there in 1644. From this it is theorized that he had been ill enough to be hospitalized on the mainland but then was well enough to return home.

Marguerite must have been newly pregnant when Joseph was taken ill. A second son, Adrien, was baptized on March 13, 1672 in their home parish of Sainte Famille. Sadly, parish records note Adrien's burial just two days after his baptism.

In deteriorating health, Joseph was again hospitalized in Québec on May 25, 1673. The family must have been in turmoil, for Marguerite was close to delivering their fourth child. It is not known whether or not she had the baby at the Hôtel-Dieu, but a third son, Denys, was baptized in Québec on June 18, 1673. We can surmise that the couple stayed in Québec after Joseph recovered rather than make the trip back to the island with Marguerite so close to delivery.

My branch of the Nadeau family tree is descended from this fourth child, Denys. My ancestor, Alexis, was the second surviving son of his first marriage. Widowed, Denys married again, fathering twenty-seven children in all.

Researchers have not determined the exact year, but documents indicate that Joseph had decided to reestablish his family on the south shore of the island in the parish of St. Paul, later known as St. Laurent, sometime between 1673 and 1676. There is no historical documentation as to why he made this decision to move.

On June 2, 1667, Joseph and Marguerite had received this concession of land from Bishop de Laval. Joseph sold a portion of the concession on October 18, 1675 to another *habitant* on the same day he sold his land at Sainte Famille on the north side of the island. So it is safe to assume that by 1675 he and his young family had moved to St. Paul.

There is an entry in the records of the Church of Saint Anne du Petit Cap (which later became the great Basilica of Sainte-Anne-de-Beaupré) that

indicates that Joseph gave the church a gift of a bushel of wheat sometime in 1676. Historians assume that it was a gift of thanksgiving, probably a recovery from illness.

Life was sweetened by the birth of a baby daughter, Catherine, who was baptized in Québec on June 14, 1676. (The late Jeannine Sills, former president of the Society, was descended from this child.)

Joseph's recovery from his illness was apparently short-lived. His burial is recorded in the parish records at Sainte Famille on February 12, 1677; he had died two days prior. His name is written in the record as *Joseph Osanny Nado*. His burial was recorded in his former parish, as there was no church in St. Paul and parish records did not begin there until 1679.

Joseph was forty years old at his death. He left behind Marguerite, his wife of just eleven years, and three surviving children: seven-year-old Jean Baptiste, three-year-old Denys, and baby Catherine. As per her marriage contract with Joseph, Marguerite retained the family land which was a small working farm. Other than the house and barn, there were six head of cattle, pigs, and other livestock.

Marguerite lost her husband in February 1677, and on December 2<sup>nd</sup> of the same year Joseph's father, Maçia, died at the age of 72 and was buried in Sainte Famille. (There is no documented record of his arrival to Québec). One of Marguerite's brothers had moved to New France in 1673, but she could not have turned to him to support herself and her three young children. It is therefore not surprising to find that Marguerite remarried.

Her marriage to Guillaume Chartier occurred less than two months after Maçia's death. Their marriage ceremony was recorded in the parish records of Sainte Famille on January 31, 1678. Pierre Duquet, the Royal Notary who had registered the terms of Marguerite's marriage to

Joseph, was present to record this union as well. There would be no children born of this union.

Marguerite is known to have attended the first wedding of her son Denys in 1695. It had to have been a very happy affair. Denys married Charlotte Cassé, the daughter of another *fille du roi*, Françoise Marie Pilois. Françoise had arrived in Québec in 1665 on the same day as Marguerite. Denys' older brother Jean Baptiste had married Charlotte's sister Anne about 1689. So now the two families, which may have begun as a *fille du roi* shipboard friendship, were entwined once again.

Marguerite's attendance at this wedding is the last known evidence of her life; there is unfortunately no record of her death. Guillaume was buried in April 1697 in Beaumont.

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I think it is not uncommon to find that delving into the lives of one's ancestors becomes a larger project than expected, as individual threads lead out from each person, requiring additional attention, and ancestors transform from names on a page to living, breathing relatives.

I was not immune to the pull of the past, so my husband David and I journeyed to Québec in June 2014.

Our first days were spent exploring Québec City, walking up and down the many cobblestoned hills. We visited the statues of Bishop François de Laval, a leader of the religious life of the colony, who had confirmed Joseph in April 1662 and of Marie de L'Incarnation, an Ursuline nun who offered great assistance to the *filles du roi* when they arrived in Québec. We looked across the river to the Île d'Orléans where Marguerite and Joseph had set up housekeeping. Standing in awe at the beauty of the Cathedral-Basilica de Notre Dame de Québec, I told a docent that my ancestors had been married there in 1665. She graciously pointed out the outline of where the original building would have stood so that we could stand within that space.

A temporary exhibit at the Musée de la Civilisation exploring 400 years of Québec history gave us an extraordinary in-depth look into the personal experience of my early ancestors.

Leaving the city, we continued my genealogy journey, traveling up the north shore of the St. Lawrence River, visiting the Basilica of Sainte-Anne-de-Beaupré, the site where Joseph had offered thanks, and the town of Château-Richer, where he lived before receiving his land grant.

Then it was time to cross the bridge over to the Île d'Orléans.

Our first stop on our two-night visit was the Heritage Center next to the church in Sainte Famille where we were greeted warmly. The text of an exhibit on early subsistence farming on the island gave insight to the challenges that Marguerite and Joseph faced in their first years on the island. In conversation with a staff member, we were surprised to find that the land records for the north side of the island had been carefully researched by a volunteer there and go back to the first inhabitants of the island. (Unfortunately, he died before completing the records for the south side.)

A three-dimensional, full color, room-size model of the island, with all of the plots noted by number, allowed us to see the varied topography of the land and the exact location of the Nadeau plots in Sainte Famille and St. Laurent. Driving away, we easily located the land along the *Chemin de Royal* that Marguerite and Joseph farmed in the 1660's on the north side of the island. What an unexpected gift that was.

Visits to Kamouraska and Beaumont – towns on the south shore of the river where the Nadeau sons settled – were next on the trip. Each time I mentioned that I was tracing my family history we were met with welcome smiles, offers of historical materials, and genuine interest in the details of my lineage.

It was a remarkable introduction to the Nadeau ancestry.

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It did not take long to make plans to visit Marguerite's home city of Paris, and the small towns associated with Joseph and his parents, Maçia Marc dit LaVigne Nadot and Jeanne Despains or Després (also Janne Despièra). A two-week trip took us from Marguerite's parish church to the small towns of Confolens and Genouillac to the port city of La Rochelle from which Joseph (and later, Maçia) sailed to New France in 1661.

We began this September 2015 trip in a small boutique hotel in the 1st *arrondissement* in Paris, within walking distance of the Church of St. Eustache. In Marguerite's time, the cathedral would have been newly completed. Today it is a magnificent structure, a mix of Gothic and Renaissance design, with soaring ceilings and grand stained glass windows. Louis XIV took communion here; Mozart chose this church for his mother's funeral.

The organ, with 8,000 pipes, is reported to be the largest in Europe. I had planned our trip so that we could attend the weekly organ concert on Sunday evening given by one of the two young, exceptionally talented, resident organists. Every wooden, rattan-seated chair in the cathedral was occupied by either tourists or congregants, while the music of Handel and Bach filled the towering space.

As I looked around the church, I saw two engraved marble pillars - "*A la memoire des curés de Saint Eustache*"- commemorating each of the priests who had served there. Although the church father is not mentioned in the baptism record noted in Bernard Nadeau's book, the name is recorded in the church as Pierre Marlin for the year 1647.

We drove south to the Poitou-Charentes district and stopped in the picturesque town of Confolens, listed most often in family trees as the

location of the death in 1645 of Jeanne, Joseph's mother. A beautiful, small town at the confluence of two rivers, it was first established in the 11<sup>th</sup> century. A pedestrian bridge spans the river today at the same site as in medieval times. There are less than 3,000 inhabitants.

Small, triangular blue and yellow banners crisscrossed the streets at rooftop level and flags of many nations, including the United States, flew from the church steeple. A shopkeeper explained that they were remnants of an international dance festival held two weeks previously. Eating lunch on an outdoor patio perched on the river's edge, we raised a glass of rosé to my 9th great-grandparents.

When I created the itinerary for the trip, we were unclear as to what we would find in these genealogical sites. We had traveled throughout France on previous trips, but had never been to this part of the country. Confolens had been an unexpected delight. What could we expect to find now? Would we be disappointed?

Angoulême is the capital of the Charentes district, so this was our next stop.

Following signs for *Centre Ville* once we left the highway, we drove through the new sections of town with our eyes on the old city ahead of us, built on the top of a hill, surrounded by Roman ramparts. It turned out to be a very special city - few tourists, many restaurants, endless small streets to explore - and one that we were ultimately sad to leave.

The next day was set aside for genealogical research. I had contacted both archives before our visit - *Les Archives Municipales d'Angoulême* (municipal or city archives) and *Les Archives Départementales de la Charente* (archives for the entire department or region). We spent the morning at the municipal archives, meeting with a researcher who had kindly pulled records for our arrival. However, we could find nothing related to either Maçia or Jeanne.



The plaque placed on the wall of the Genouillac town hall which displayed the name of the author's 8th great-grandfather.

Our afternoon visit to the departmental archives also proved unsuccessful. We were provided with microfilms from the time in question, but they were so dark as to be illegible. I was disappointed that we had traveled this distance and could not find confirmation of any of the information I had uncovered about the Nadeau heritage.

My dismay turned to sheer excitement the next day.

Genouillac, the town that Joseph noted in his marriage contract as the birthplace of both his parents, is so small that you can only drive in it if you are traveling through. If you want to visit, you must park your car outside the cemetery walls at the top of a rather steep incline and walk down along the road into town. We drove through once to see what was there (a church, a few buildings and small homes), then parked. As we were doing so, we noticed many people – some in work clothes, some dressed up – making their way down to the church.

We saw the sign “Mairie” at the bottom of the hill, and walked up the concrete steps to the town hall. As David tried the door (and found it locked), I caught a glimpse of something on the wall to my left. I could not believe my eyes. For there was a plaque that looked like the open pages of a book. On the left was printed - *Pays Angoumois Charente* – and on the right -

*Nouvelle France Québec*. My high school French was sufficient to understand the meaning: *A page of the history of New France began in the Commune of Genouillac in the 17<sup>th</sup> and 18<sup>th</sup> centuries. These places, writings and men testify to the history that happened. Ozanie-Joseph Nadeau dit Lavigne, Joseph Blanchard.*

With a population of just 600 souls, our expectations of finding anything had been low. But here was my 8<sup>th</sup> great-grandfather's name on a plaque at the town hall!

We decided to walk down to the church, assuming (correctly) that a funeral was taking place. There were several men just standing around the hearse chatting, apparently part of the undertaker's crew. I respectfully approached them with a copy of my family tree, explaining in passable French why we were visiting their town. They welcomed us enthusiastically, equally amazed that I knew about family history dating to the 1600's and that we had traveled to their tiny town from the United States.

One man was adamant that we wait until the funeral was over so that we could meet the mayor. It turned out to be a fortuitous meeting. He told me that the plaque had been put up just two years before by a woman from Canada. She had spent three full weeks in the area researching documents in all of the available archives and did not find anything to confirm the births or deaths of these early ancestors. “*Ils n'existent pas*” – *they do not exist* – he told me. So I hadn't missed anything at the archives – there was apparently nothing to find in the first place.

Our last stop before returning home from Paris was the Atlantic seaport city of La Rochelle, with beautifully preserved forts and towers at the harbor's edge. The sun glinted off the water as we marveled at the dockside medieval clock tower. Atop the St. Nicolas Tower, a flag of France flew in the sea breezes next to the flag of Québec. It would have been the last sight either Joseph or Maçia saw of their homeland as they sailed away to New France. I could not help but

feel proud of these two men who had so bravely left the world they knew with little more than hope for a better one in their hearts.

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The intent of this article is not meant to be a definitive history of the marriage or of the descendants of Marguerite Abraham and Joseph Nadot/Nadeau. I do not presume to educate those who have done deeper explorations over a longer period of time! Rather, this is a simple recounting of my own genealogical journey, both in research and in travel.

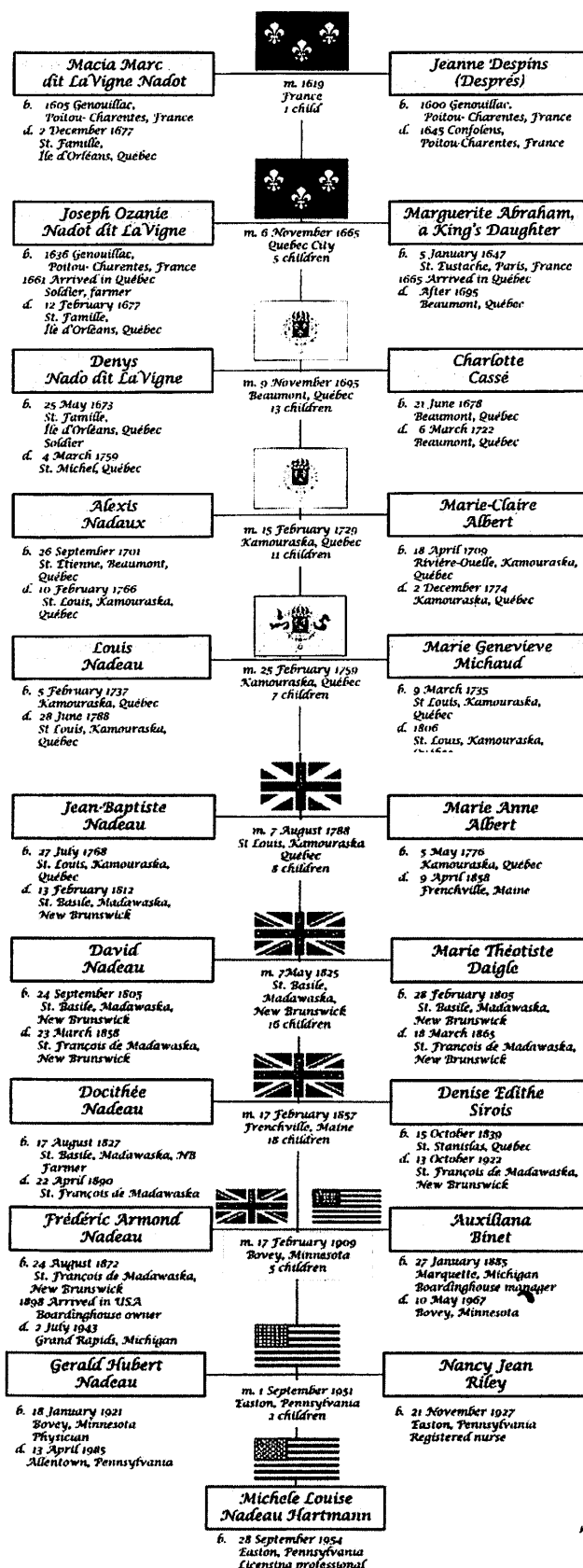
The life of this one woman, Marguerite Abraham, a *filles du roi*, and this one man, Joseph Nadot dit LaVigne, amounted to much more than three surviving children and the inventory of a small farm. It was historically significant in the founding of New France. The contribution that these and other courageous colonists made to the establishment of a new land is indisputable.

Cameron Shea Nadeau, the three-year-old son of my older nephew Bryan and his wife Lindsey, was the impetus behind his father's initial question that started me on this quest. We now know that Cameron is the thirteenth generation of our Nadeau family. My late father, Dr. Gerald Hubert Nadeau, never spoke of this history; I do not believe that he knew anything about it.

"*Je me souviens*" – I remember – is the official motto of Québec. With my research and travel, I fondly remember my father and all those who came before him.

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Stories

by Susan Maynard

For some, genealogy is filling in blanks – in biblical terms, who begat whom. That part is challenging and sometimes very rewarding. But, for me, the stories that I've uncovered along the way have given me a more profound knowledge of the history of Canada, and an empathy for the people who jump out at me from all corners of my family tree chart.

I have been fortunate that one side of my family deals entirely with the French connection of Quebec, New France and France. My father arrived in Alberta, Canada as just a wee babe. The family had moved here for whatever reasons from Quebec, but Alberta became their home. When I was in sixth grade my teacher asked if my Grandmother had been a Trudell because that was her family name and maybe we were related. That night, my Grandfather came from his house next door to have supper with us. I asked him the question and he said that no, my Grandmother had been a Trudeau. He died only a few days later but the urgency of family histories gnawed at me until one day in 1970 I sat down and wrote to every living relative in both my family and my husband's. One letter led to another and pictures poured in.

The reason that I was fortunate that my father's family history centered in Quebec was because of the wonderful documentation kept in that province from the beginning of the French Régime to the present. Add to that the strong sense of family in that province that led to a passion for genealogy. Some records are more detailed than others and provide the basis for stories about people long dead who I now know as well as my own grandparents.

The first story I would like to share concerns the youngest daughter of my immigrant ancestor. Her father's name was Jacques Ménard and her mother was Catherine Forestier. He came to Canada from a sweet little town in France called

Mervent. He was 14 years old, and for all intents and purposes was indentured to the Jesuits of Montreal. Catherine came over in 1657 wanting to find a husband. These *filles à mariées* or "marrying girls" came for about 10 years before the "Filles du Roi". They were to be married by Fall or they would be on the last boat back to France. Jacques and Catherine just made it. They were married on the 19th of November 1657.

Thanks to the incredible work of René Jetté, there is a Dictionnaire Généalogique des Familles du Québec. This volume lists all of the original immigrants, their wives and families up to 1730. So, there I found the list of 13 children from the union of Jacques and Catherine as well as the marriage dates for each. A search of the spouses of these children uncovered my first story.

The youngest girl in this family, Thérèse, was born in 1676 and was married in 1697. Her husband was Jean Deniau who had been born in Montreal in 1673. The couple had seven children and the father died suddenly when the youngest was only 8 months old. This was in 1708. Marie Thérèse Ménard was a thirty-two year-old widow with four living children. Not to worry, there in "Jetté" it says that she remarried in 1709.

Checking "Jetté" for this second marriage to Jean Desnoyers, I found a list of eight children attributed to this new marriage. Beside the husband's name is the comment – of origins unknown – and – mariés à la gaumine. No one present that day at the French Canadian research centre knew what the term meant. The dictionaries did not provide a clue until I checked gamin(e). This gave the definition – street urchin, blackguard! This inspired me to look for the original marriage document under the Drouin Records of ancestry.ca. And there it was – quite clearly – but accompanied by - married by express order of the Monseigneur l'Archevêque de Québec. My interest was piqued – what did the Archbishop have to do with ordering this marriage? A clue was right there in the "Jetté" text. Their first child was born in 1710 and this

marriage record that I had uncovered was dated 1724. The couple already had eight children.

Luck was at hand. A year or two later at hand. There in a seldom used volume on the shelves of the Société Généalogique du Nord-Ouest, was a series of old books, you know the kind, dark binding, small gold lettering, published by the Chief Archivist of the Province of Quebec and dated 1920-1921. And there on the spine, one of six titles included in the volume, Mariages A La Gaumine, forty pages of information on the most celebrated case of this type of marriage in New France. As research goes, I had found the mother lode! This is where my story ties all of the loose ends together.

A military man named Louis de Montéleon wishing to marry Marie-Anne Josephe de L'Estringant, asked the pastor of the parish church at Beauport to publish the marriage bans following the Sunday mass. Someone did indeed have a reason to protest the marriage saying M. Montéleon had been married, perhaps even more than once while living in diverse French colonies. He of course protested but as he had no proof that he hadn't been married, the nuptial blessing in the Catholic Church, was withheld.

The Council of Trent of 1558 dealt with this issue explicitly. Vagabond marriages as they were called, were forbidden. No one could undertake a second marriage while still married to another person. Death was the only thing that could dissolve a marriage. So Louis and Marie-Anne were not to be married. There was however the "marriage à la gaumine." In such a case the couple presented themselves at the back of the church during mass or while another wedding was in progress. They pledged their troth quietly to each other and considered themselves married before God. This is exactly what this famous couple did on the 7th of January, 1711. The gossip started, the priest knew not what to do, the Bishop declared them not married and so it went for weeks. After only a few days of wedded bliss the Bishop of Québec insisted that the

Government of New France deport M. Montéleon. The bride was whisked away to a convent while the Church and the Government decided what to do. Before long all parties relented, probably because of the status of both the bride's family and the groom's as well. The bride was removed from the convent and the ceremony was performed. Louis was cautioned that he must never leave New France. A baby girl was born in December of that year and Louis died in February of 1712.

And how does this then relate to my Thérèse Ménard? The Bishop of Quebec was Msg. Jean-Baptiste de la Croix de Chevrères de Saint-Vallier and he was shocked that such marriages had been going on right under the noses of the clergy. He ordered all couples living this life of sin to immediately present themselves to the parish church to have their marriages blessed. I guess not everyone showed up all at once because his second decree ordered them all to get their marriages blessed or be excommunicated. When he left the country in 1728 he must have felt that the threat had worked. At least it had for my Thérèse and her husband as their marriage was officially blessed in the Church of La Sainte Famille in Boucherville on February 28th 1724. Thérèse and Jean Desnoyers dit Desmarais lived together until her death in 1753 aged 56 years, he died ten years later.

I have several thoughts about the situation in regards to marriages of that time. One-third of military men remained in New France following their deployment. Some of these no doubt had wives in France but chose not to send for them. Many military men who married here did not list the names of their parents or where their parents lived. This may have been an attempt to foil any search for a living spouse. It is also interesting that children of these marriages were not declared illegitimate. Baptismal records gave the child's name and then "child of the legitimate marriage of ..." In the case of Thérèse Ménard, the document does not list the child as

illegitimate, nor does it declare the child legitimate. The baptismal records for these children simply lists them as son or daughter of Jean Desnoyers dit Desmarais and Thérèse Ménard. This seems to suggest that the clergy and perhaps even the government wanted to overlook these “common law” marriages. Even today, in Quebec, French Civil Law rules and common law marriage does not exist. Couples who live together without the benefit of either a civil or religious ceremony, have no rights under the law – child support yes – spousal support no.

My final thought about Thérèse is that she was a strong woman and respected in her community. She held out for 13 years after the initial decree from the Bishop. Witnesses at her wedding in 1724 included the Seigneur of Boucherville, M. Boucher himself, the school master, the school mistress and other business people of the area. To me she is now more than a name on a leaf.

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A Genealogical Journey

by Bernice L. Heiter

I started this genealogical journey in search of two brothers, in an attempt to solve a family mystery, as well as to answer a few other questions that had often been subjects of family discussions. Twenty years later, I still haven't found the two brothers, and doubt that they ever existed, but I have answered some of the other questions, and put our family in its proper perspective. It has been quite an adventure, at times, frustrating, at other times, ultimately satisfying. I would like to share this experience with you.

This was in the days BC (Before Computers in every home) that is, and there was no mouse to click that would reveal all I wanted to know. I had to make many library trips and read many books and journal articles, not forgetting the writing of countless letters, before I reached my goal. Since I had no idea how to even get started, I joined my local genealogical society for help and guidance, although I hardly expected anyone there to be familiar with French-Canadian research, but I hoped someone could, at least, get me started, and I could do the rest. After all, I was an experienced researcher, or so I thought. I was lucky. There I met a woman who understood exactly what I was looking for, and willing to share valuable tips with me, although she would soon be moving away. She, also, was of French-Canadian heritage, and all her research had been in that area. She convinced me that it was doable. Her first tip was for me to start with the Loiselle Marriage Index, and to help me further, she gave me a copy of the list of films in that source.

As the story went, the two brothers I was looking for were known only as Roireau. They were said to have escaped France at the time of the French Revolution (1789) because, as belonging to the nobility, they were in danger of being carted to the guillotine. However, these two, somehow, managed to escape to Canada. Upon arriving, they planted the French flag on Canadian soil,

exclaiming "*Vive la Liberte!*" and promptly added Laliberte to their name, making it now Roireau *dit* Laliberte. So the story went. Well, that was a good story, but, apparently, that was all that it was. Much research found no proof of it.

I knew that my grandmother's maiden name was Roireau *dit* Laliberte, so what could be easier to trace? I wasn't sure where I was going, but I thought that, as long as I followed the name back through the records, I couldn't go wrong, or could I? However, I also knew that her father, my great grandfather, had been known as Hyacinthe II Laliberte. What had happened to Roireau? This would require more research. Well, my father's aunts had that answer.

In about 1905, my great grandfather, realizing that none of his children wanted to be farmers, and that he could no longer do the work alone, decided to emigrate to Massachusetts, where his family could work in the textile mills. After they arrived, they found that the name Roireau was very difficult to deal with in English. To solve this problem, they simply dropped it and went by the name of Laliberte only. This was the answer to my question. Many families solved the same problem by translating their name, such as Greenwood from Boisvert, or simply to Short for *Courtemanche*, or by finding some other name that suited them.

Sometimes, when doing genealogy, we learn baffling things about our family. This was the case with my great grandfather, besides his name abbreviation. He had always been known as Hyacinthe II, but records proved him to actually be Hyacinthe III. His father was Hyacinthe II, whose spouse was Julie Fournier, a direct descendant of *Fille du Roi* Marie Hubert. Julie was also my grandmother's godmother. It's a mystery to me how they were left out of family lore.

A more frustrating situation was the case of mixed up parents, which I found several times. In those days of very large families (12 children or more), it was not unusual for a mother to be

having her youngest child at the same time that her daughter-in-law was having her first. Because of poor communication and transportation, families tended to live in rather close proximity for mutual help and support. Consequently, it was somewhat common to see aunts and uncles and nieces and nephews growing up and playing together, even to be found at each others' homes. It is not surprising, then, that, in those days of illiteracy and oral history, mistakes should have been made. This was especially true when the fathers had the same names. In such cases, it is often necessary for the genealogist to work with the mothers' names in order to place the children in the proper families.

There was another surprise. While tracing Julie Fournier's lineage. I found my greatest surprise of all, one which I never had imagined, as I had never heard anything of this before. This had taken place in her mother's line, whereas the *Fille du Roi* heritage was in her father's line. In August of 1698, in the area of Newbury, Massachusetts, there was an Indian raid in which captives were taken, a common occurrence during the French and Indian Wars. Among the captives were a father, Jonathan Haynes, three sons and a young daughter. They were all destined to be taken to Canada and sold to French families for ransom. The father and eldest son were taken by way of Saco, Maine, while the three young children were taken up through New York, with the little girl carried on a sled. She was soon ransomed and returned home, but the two little boys, whose ransom was probably much higher, were ransomed and adopted by a French family, who had them baptized, then raised them as their own. Their names were changed in spelling only, from Haynes to Hains, to Hins. They apparently lived a happy childhood, completely forgetting their Massachusetts home and early life. At seventeen, they became French citizens and eventually married, Jonathan/Joseph to Marie Pauze. Julie Fournier was a descendant of Jonathan/Joseph Hins and Marie Pauze. This, to me, was most interesting and surprising. He could never have

imagined that his descendants would, some day, live in the area where he was born.

Continuing my journey, I found all the Roireau dit Laliberte I could deal with. Some by the name of Roireau only, others by the name of Laliberte, but most of them by the combined name of Roireau dit Laliberte. However I found them, I was able to connect them, somehow, to my family. This was proof to me that Laliberte had been a part of the name long before 1789, when the two brothers supposedly adopted it as a part of their name. I was now more eager to find my original ancestor who first came to New France, to learn by what name he had come, and to learn if he was the legendary Carignan soldier I had heard about. In the meantime, I took advantage of the information I had found to build up my family tree. This included twenty-one *Filles du Roi* in my grandmother's line alone. I considered that a success of some significance.

At last, I had found him! After poring over countless pages and hundreds of Roireau dit Laliberte names in the Loiselle Marriage Index, I could see the end of that section, and there he was: ROIROUX dit LALIBERTE, a soldier from France. I did not allow the variation on spelling to distract me because we find these rather often. I was looking at the record of his marriage to Marguerite Hebert dit Laverdure, in 1693. The exact date is not known. His parents were not listed, as he was of mature age (at least 25 years.) This indicated that he came to Quebec from France with the Roiroux/Roireau dit Laliberte name, the answer to one of my questions. It did not, however, verify his being a member of the Carignan Regiment. In fact, he was not old enough to have come with that unit, which arrived in 1665, a full year before he was born!

This left me one more option, his spouse's family, so let us take a closer look at just who they were. Michel Hebert dit Laverdure came to New France as a sergeant in the Monteil Company, from Poitou, of the Carignan Regiment. Like so many, at the end of his tour of duty, he had

elected to remain in country, to help the building and development of the colony. I had finally found my legitimate Carignan ancestor, but more had yet to come. Michel's spouse was Anne Galais/Galet, who came as a Fille du Roi. Here was my French "princess" who had left her home in Paris to face the rigors of the long voyage across a treacherous ocean, to come to Quebec to marry a French soldier who was fighting Indians, Although she was not really a princess, to some of her descendants, the daughter of a king had to be a princess, so they made her one, and charmed all the little girls who were born in later generations of the family. I must admit that finding Michel and Anne in one bit of information was the greatest surprise, and the most satisfying joy of all my research.

I was finally at the end of my journey. I had found my Carignan ancestor, and my French "princess", and the first Roireau ancestor in New France. I had made corrections in the Family History, answered puzzling questions, except one, which probably is unsolvable, and made new discoveries. I was surprised that I had found so many *Filles du Roi* in that one line only. With much patience and perseverance, I had accomplished what I had established as my goal, and I felt that my efforts were rewarding and satisfying. I was happy to share my new family history with the few cousins of my father who were still living at that time. I knew that it would answer their questions as it had mine.



Maple Stars and Stripes Podcast

Do you need help researching your French-Canadian ancestors? Then check out Sandra Goodwin's *Maple Stars and Stripes: Your French-Canadian Genealogy Podcast* at www.maplestarsandstripes.com. Listen to each episode on your computer, or subscribe in iTunes or Stitcher and take it with you. There are episodes on history, culture, methodology, and more, with language tips throughout.

Don't miss the five interviews with Society members Bill Kane and Susan McNelley.

Bill Kane

MSS-041-Introduction to the Carignan-Salière Regiment

Bill and Sandy discuss the history of the Regiment and it's impact on the growth of the young colony.

MSS-044-Filles du Roi-the Perilous Journey

These "founding mothers" were mostly teenagers who faced hardship and danger in the journey to New France. Bill and Sandy discuss their journey from the time of their recruitment through meeting their future husband.

Susan McNelley

MSS-020-Hélène's World-Part 1

Author Susan McNelley introduces us to her ancestor Hélène Desportes, the ancestor of many of us. In her book *Hélène's World: Hélène Desportes of Seventeenth-Century Quebec*, Susan traces Hélène's life from the beginning of the colony until her death in 1675.

MSS-033-Hélène's World-Part II

In Part II, Susan and Sandy discuss two themes found in *Hélène's World*, survival and relationship with the Natives.

MSS-043-The Role of Religion in New France (Hélène's World-Part 3)

Religion permeated the lives of our ancestors. In this episode, Susan explains the role that religion played in daily life as well as the support it provided to the new colony.

Enjoy!



– Photo provided by Michele Nadeau Hartmann
Genouillac, Charentes, France September 2015

Three men of Genouillac with Michele Nadeau Hartmann, author of "Tracing my Ancestors – Following Their Trail", page 8f. Genouillac was cited as the birthplace of Michele's 8th great-grandparents.



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*****SNGLP

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

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

Membership applications - Listing of the King's Daughters - Listing of the soldiers in 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.

Name: _____

Address: _____

E-mail: _____

JOIN TODAY !

FULL MEMBERSHIP

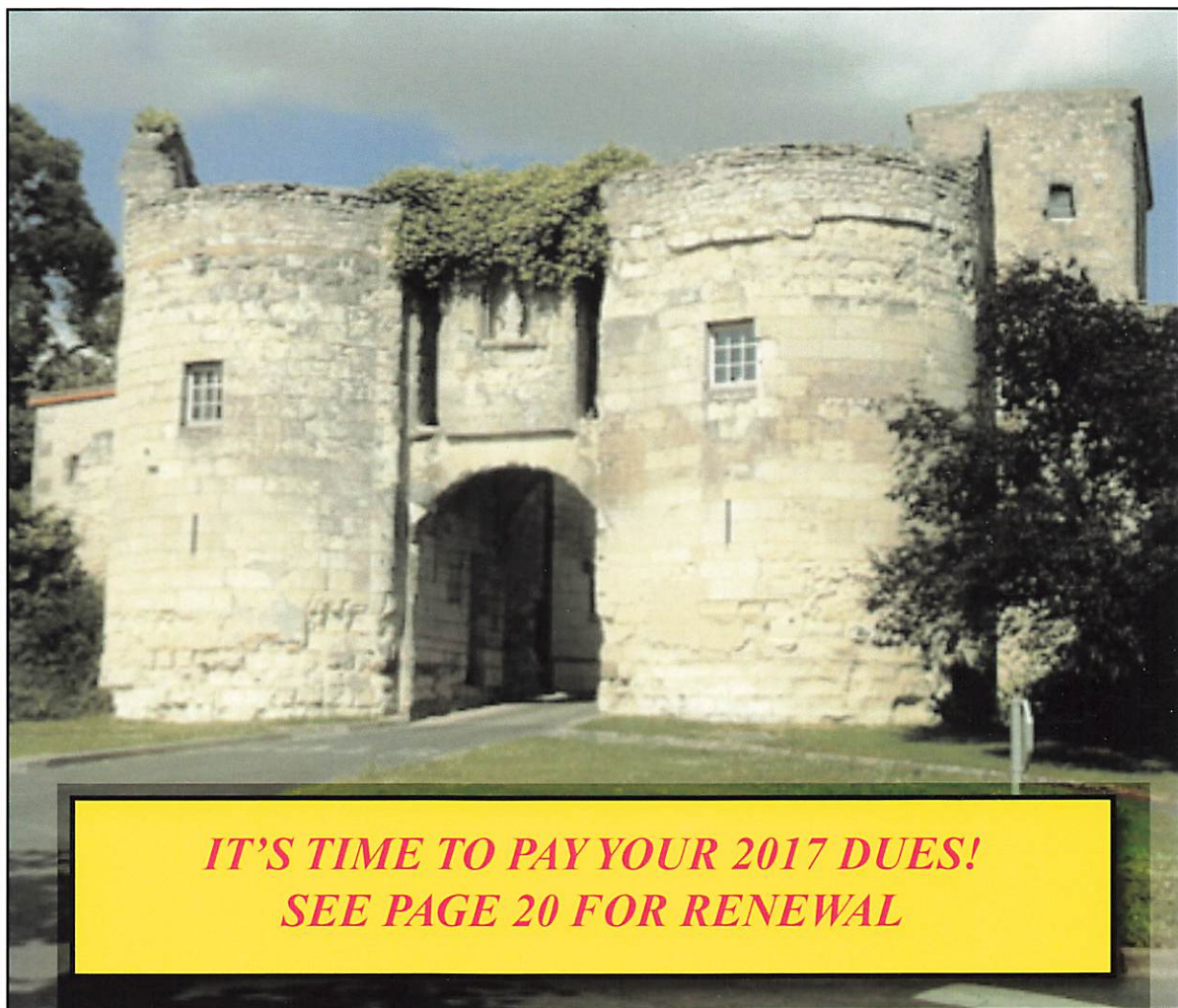
For direct descendants of a King's Daughter and/or a soldier of the Carignan Regiment: Onetime application and verification fee of US \$20 together with documented lineage plus US \$15 annual dues. Membership includes the Journal *SENT BY THE KING*, a certificate of descendency that is suitable for framing, and full voting rights within the Société.

ASSOCIATE MEMBERSHIP

For those searching or who have no direct ancestor: US \$15 annual dues. Membership includes the Journal *SENT BY THE KING*.

SENT BY THE KING

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



***IT'S TIME TO PAY YOUR 2017 DUES!
SEE PAGE 20 FOR RENEWAL***

*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 XIX, Issue II
Fall 2016**

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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.

ADVERTISEMENTS Do you want your advertisement to be seen by genealogical researchers or have a service or a product you want to advertise? Contact Dave Toupin at dave@fillesduroi.org for details.

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

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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...

PORTE du MARTRAY

The ancient fortified town of Loudun, France had 4 gates commissioned by Phillip Augustus, in the 13th century. Today the only one still standing is the Porte du Martray. See page 11 for the article by Laverne Aitchison on her trip to the town of her ancestors.

Photo by [Wikimedia.org](https://commons.wikimedia.org/wiki/File:Porte_du_Martray.jpg)

NOTICE OF ANNUAL MEETING 2016

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

NOTICE: The annual meeting of La Société des Filles du roi et soldats du Carignan, Inc. will be held by email beginning Monday, December 5th, 2016. The series of messages constituting this meeting will be sent over the course of that week, commencing on the evening of December 4th.

HOW TO "ATTEND" BY EMAIL: If you would like to participate in this meeting, please email your request with "ATTEND" in the subject line, either by responding to this email notice or by sending an email to me at touplaw@yahoo.ca or to info@fillesduroi.org. All members may "attend" via email and participate, but only full members are entitled to vote on resolutions.

PROXY, PLEASE! If you are unable to attend, we request that you provide your proxy to me, the President Dave Toupin, by sending an email (same as above) but with "PROXY" in the subject line and your name (and member number) in the message section. You can choose another proxy, just let me know. You are encouraged to provide your proxy, so that you are counted as in attendance, we are ensured to have a quorum of members for the meeting, and your vote counts.

CONTENT – ANNUAL MEETING: The Annual Meeting will consist of approving the minutes of the 2015 annual meeting, a membership report, a treasurer's report and approval of an annual budget for the coming year 2016-2017, and the election of Directors for the coming fiscal year 2016-2017.

CANDIDATES - DIRECTORS: If you wish to be a candidate for Director, please send an email to info@fillesduroi.org by no later than November 25th, 2016.

DIRECTORS' MEETING: The meeting of the newly elected Directors will start immediately following the Annual Meeting, again by email. All members are welcome to attend and participate at the Directors' meeting, although only Directors are eligible to vote at that meeting. Your input is welcome and encouraged, and will be used by the Directors in their consideration of the issues to be voted upon.

CONTENT – DIRECTORS' MEETING: At the Directors' meeting, the Directors will elect the officers for 2016-2017, approve the 2015 minutes, and discuss Société business. You also may suggest topics to be added as "new business" at either meeting.

CANDIDATES – OFFICERS: If you wish to be a candidate for President, Vice-President, Treasurer or Secretary, or on a committee, please send your notice to me no later than November 25th, 2016.

VOLUNTEERS NEEDED: If you wish to volunteer to be a Director, an Officer, to work on our journal or in the genealogy committee or on other activities, please notify us by email at touplaw@yahoo.ca or at info@fillesduroi.org before November 25th. **SPECIAL REQUEST: WEBMASTER** (see next page).

THANKS! Thank you again for your membership and continued support; and thanks to our current Directors, Secretary, Officers, Journal Editor and Historian for their volunteer service to our organization.

Dave Toupin, President and Director
La Société des Filles du roi et soldats du Carignan, Inc.

To our Members,

Once again, we are appealing to you to consider volunteering for our Société. As you know, the board and committees of our group are made up of volunteers who provide us their time and talent to make your Société work smoothly. Without them, we can't function. Some of our volunteers wear more than one hat and this is where we need your help.

We could use your help volunteering in one of these positions: (1) webmaster; (2) writing original articles or short pieces for our journal, and/or providing publishable photos; (3) helping with publication or distribution of the journal; (4) assisting with membership; and (5) help with our incorporation needs.

What's involved? The most important need right now is a new webmaster. Here are the current duties of webmaster:

The Webmaster is a volunteer role responsible for implementing the overall website development for

SFRSC. The Board of Directors provides direction but the Webmaster exercises independent judgment in developing new web formatting and updating the website.

Responsibilities:

- Coding HTML
- Developing web-friendly content and graphics
- Keeping up to date on web technologies
- Interacting with the Board and Internet Service Provider
- Providing your own internet access and development tools

Please consider supporting your Société in a new way and contact us at info@fillesduroi.org

I thank you for your continuing interest and support!

Dave Toupin, president

La Société des filles du roi et soldats du Carignan

Letter to President Dave Toupin from a New Member

Hi Dave:

I read your message in the Spring Journal. You might be interested in my reason for becoming a member of SFRSC. I really had no interest in genealogy until after my mother died and I had to go through her things. I found an envelope marked private. Opening it, I found a court document stating that I was adopted. I was 42 years old when I found this and I was devastated as they never told me. After mulling it over for a year, I decided to search for my biological parents. It took 9 months but, believe it or not, I was successful. I found not only my mother but also my father.

My next step in my quest to discover who I really

was meant getting involved in genealogy. I found I had 6 Revolutionary War ancestors, 3 French and Indian War ancestors and 1 Civil War ancestor, all on my father's side. My mother told me that her father was French-Canadian and that's all she really knew. Last year, I did the DNA test on Ancestry.com and that led to a cousin contacting me. He had researched my line for years and gave me a wealth of information about my French-Canadian ancestors. The rest Bev Sherman can tell you. I now have 10 King's Daughters and 10 Carignan Soldiers approved by you. In closing, I want to commend the work that Bev Sherman does. She was very helpful in guiding me through the application process. I can't say enough for SFRSC. It's a class act and I'm proud to be a member of this fine organization.

Steve Arter Member #601

DISCOVERING MY FRENCH CANADIAN ROOTS

By Stephen Amandus Arter

Imagine you are 42 years old and one day you are searching through your deceased mother's dresser drawer and you find your adoption papers! You're in utter disbelief as they never told you. That's what happened to me 35 years ago.

After a year of thinking about it, I concluded that I had to find out who I really was, no matter how long it took. Therefore, I began a search for my biological parents. However, it wasn't long before I came to the realization that it was going to be virtually impossible to find my mother after more than 42 years. You see, in the thirties they did everything possible to prevent just such a reunion from taking place. The adoptive parents were "guaranteed" the birth mother would not interfere in their lives. The birthmother was told she would never see the baby again and that she surrendered all rights to the child when she placed the baby up for adoption. So how did I beat all that? Well you can thank Sherlock Holmes for my success! My first objective was to find out my mother's name. My adoptive parents had always told me I was born in Rochester General Hospital. Since I had no reason to doubt this I asked my lawyer to contact the hospital administrator and request a copy of my birth record. Among my adoption papers I found my original birth certificate with my birth name, Norman Thomas Page. The hospital copied my birth record alright, only they cut little tabs of paper out and placed them over my mother's signature before making the copy. This was done because back then the courts ordered that birth records be flagged when adoptions took place. I was furious. Later I thought "What would Sherlock Holmes do?" So I studied the copy with a magnifying glass etc. Then I realized that they had cut the tabs of paper too small. A loop extended down under the tab next to the first letter in my mother's first name. It had to be either a "p", "f", "g", "q" or "y." Since the first four letters made no sense as the second letter of a woman's

first name, I knew it had to be a "y." Since Lydia, Myra and Myrtle were the only female names I could think of with the letter "y" as the second letter in her given name, I went to the library and looked in the Rochester City Directory for 1939. No Lydia or Myra but there was a Myrtle Page living at 84 Savannah St. in Rochester, New York. So I called my lawyer and told him to call the hospital administrator again and tell him I wanted a clean copy of my birth record, that my mother was Myrtle Page and that she lived at 84 Savannah St. He thought I was nuts but he did as I asked. A week later, I received a clean copy of my record showing that in fact my mother was Myrtle L Page. From here, I traced her and her family to the late forties in the city directories, and then they disappeared off the face of the earth. I had hit a brick wall. When they left Rochester they could have moved to Outer Mongolia for all I knew. Three months went by and I was fast becoming discouraged, to put it mildly. Then a friend invited my wife and me over for dinner one night. While at the table my friend's wife Pat said: "Say, Steve, how are you coming with your search?" I said "It's over, Pat." "They left Rochester in the late forties. The problem is the only place they lived for any length of time was on Marshall Street, as they moved to a new address almost every year, according to the city directories." Pat said: "Marshall Street? My cousin lived on Marshall Street." I said: "Yes Pat, but this was way back in the twenties and early thirties." She said: "He lived on Marshall Street during the twenties and thirties. He grew up there." I told Pat that Marshall St. was only two blocks long, so he most likely knew the Page family. She picked up the phone and called him. She asked him what his address was on Marshall Street. He said "number 25." She asked me, "What was the Page's house number?" I answered "number 26, directly across the street!" She asked him "Did you know the Pages?" He said "I grew up with the Page boys." Myrtle had 4 brothers. He didn't know where they moved to, but he said a friend of his might. We called his friend and he said he didn't know either, but he and his wife were in Niagara Falls at a night club about 10 years ago and Myrtle's brother Tommy was playing

drums in the dance band.

The following Saturday we drove to the Niagara Falls Library and found the Page family in the City Directories. This led us to Tom's house on Route 104. You see we were looking for a male member of the family, since women usually change their name when they marry. Sadly, he had moved, but that was only 10 years ago according to the city directories, so we thought the new owners might know where he had moved to. We drove out to his old house and knocked on the door. The owners didn't know where he had moved to, but they directed us to a neighbor who played golf with Tom and was believed to be a close friend. We asked the neighbor but he didn't know either. He suggested we ask Tom's sister Myrtle, who lives only 3 miles down the road! I went into shock! I panicked, to put it mildly. My hope was to get a lead on the family. The thought we would find Myrtle that day



*Stephen Amandus Arter and wife Pauline
in Alaska a few years ago*

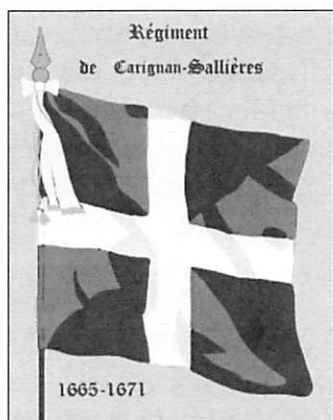
never crossed my mind! An adoptee's greatest fear is being rejected. I wasn't prepared mentally for this, so I had my wife drop me off at a bar before she drove down to Myrtle's and knocked on her door. She returned an hour later and placed a photo of my mother on the table. I cried with joy! The rest is history. Myrtle drove down to our home on Conesus Lake the following weekend, and we

hugged as she entered my home. The photo on inside back cover was taken the moment we met after being separated for nearly 44 years.

In conclusion, in a city of 1 million people I went to dinner with the one person in the entire city that could have helped me with my search. Had the person at the hospital cut the tab of paper larger so it covered up the loop extending down next to the first letter of her first name, I doubt if I would have ever found her. Was it a miracle? Who knows? With all due respect, I think I had a better chance of winning the lottery than ever finding my mother. We had a good relationship the rest of her life, and even though this all happened some 35 years ago, I am still at peace knowing that finding my biological parents completed my life, those many, many years ago.

After locating my biological mother and later my father and establishing a relationship with them, I decided the next step in learning about my heritage was to try and find out my true ancestry through genealogy. I spent years researching my father's line, finding ancestors in the Revolutionary War, French and Indian War and the Civil War. After concluding that I had about all I was going to get from my paternal line, I gradually started thinking about my mother's lineage. My mother knew little of her ancestry since she had virtually no interest in genealogy. However, she did know that her father was born in Malone, New York near the Canadian border, and that he was French Canadian. So I started researching my mother's line on Ancestry.com and became intrigued when they offered a DNA test for only \$99.00. My mother had given me photos of both sets of great-grandparents, so I said to myself: "Yes, why not?" The results of the test showed conclusively that I was 100% Europe West, something I suspected anyway from photos of my father's ancestors and the photos that my mother had given me of her family. It wasn't until a few weeks later that I received an email from Bill White in Salt Lake City, Utah, who had seen my DNA result on Ancestry. He explained that he was a DNA match to my Page line, (my maternal great-grandfather's

French- Canadian lineage) and that Bill's great-grandmother, Mary Page, was the sister of my great-grandfather Adolphus Page. Bill lives less than 15 minutes from the Family History Library in Salt Lake City and has researched our shared lineage for years. What he gave me was worth a million dollars, and, I might add he asked nothing in return. My French Canadian lineage extends into the 17th Century. His records showed that we have 10 soldiers in the Carignan-Salieres Regiment and 10 King's Daughters. Since I had never heard of the Carignan-Salieres Regiment or the King's Daughters, I found a copy of "The Good Regiment by Jack Varney" on eBay and bought it. After educating myself in this way I discovered SFRSC on a Google search and then I was off and running. It took all winter and a lot of help from Bev Sherman (Society Genealogist) to acquire the necessary documentation, but I am proud to say that I am now member #F-601 with the above mentioned ancestors all approved.



For those interested I have listed them below:

Louis Badailac dit LaPlante
 Jean Brard dit La Reverdra
 Paul Cartier dit La Roze
 Bernard Deniger dit SansSoucy
 Germain Gauthier dit Saint-Germain
 Mathieu Gervais dit LeParisien
 Louis Marie dit Sainte-Marie
 Pierre Payet dit Saint-Amour
 Jacques Surprenant dit SansSoucy
 Jacques Tetu dit LaRiviere

The following are my King's Daughter's approved by SFRSC:

Anne Aubry
 Barbe Boyer
 Charlotte Coy
 Catherine Delalore
 Jeanne Denote
 Mathurine Gouard
 Marie Lefebvre
 Marguerite Raisin
 Jeanne Servignan
 Marguerite Tenard

In conclusion, I consider myself the luckiest guy I know. Who would have ever thought I would get 300 years of ancestors handed to me on a silver platter by a cousin I never knew I had, just because I decided to spend \$99.00 on a DNA test? Bill literally gave me everything he had learned over those many years of painstaking research at the Family History Library in Salt Lake City on our joint lineage. All I can say is that now that I know the facts about those brave men and women who risked all by taking that treacherous journey across the Atlantic Ocean aboard a 90-foot boat from France to Canada in the sixteen hundreds, I am deeply honored to belong to SFRSC and consider my French Canadian ancestors to be the most cherished of all.

Editor's Note: See additional photos on inside back cover



THE DEGONS: FROM THE PYRENEES TO MALONE

EIGHT GENERATIONS AND BEYOND ON THE WORLDWIDEWEB

by James B Carr for Charlotte Degon Carr

*First published in the Franklin Historical Review
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The Degon surname was present in Malone before 1850 and held by many in Franklin County today. Three Dugas brothers adopted the name Degon when they immigrated to Malone from Châteauguay, Huntingdon, Quebec about 1850 or before. One stayed briefly before moving to Freeport, IL. Many residents of Franklin County today are descended from the two who remained, including some who bear the surname Degon. My wife, Charlotte, spent most of her youth and early adulthood in Malone.

Our research into Charlotte's Degon ancestry used the very few paper records we had, such as birth certificates and marriage records, as well as a few trips to Malone to view records in the Notre Dame church office, and stopping by Notre Dame cemetery. Dates and names on gravestones helped guide us in the search process. Another source was early Notre Dame church records (1868 to 1915) microfilmed by the Church of Latter Day Saints (Mormon) which we have been able to view in the Family History Library at our local Church of Latter-day Saints.

Most of our research started on my computer at the very beginning of internet access, long before WiFi, DSL and satellite services. It was very slow plodding. Today with the technological advances in communications technology and the simultaneous expansion of genealogy resources, research is now much faster and easier. Notre Dame church records along with U.S. and New

York State census reports were consulted. Then onto Quebec, where most birth, marriage and death records are preserved in Roman Catholic Church parish registers available on-line. The University of Montreal sponsors a website, www.PRDH.org, which guided us to the parishes and specific years where we lacked information. Notary filings of marriage contracts and reconstructed register entries are alternates for missing records. Summaries, such as the Drouin index, also helped.

What we learned about the Degon/Dugas family is contained in the paragraphs that follow.

Using Census and Church Records

Through U.S. Federal Census records⁴, along with church records, we were able to trace Charlotte's Degon line back to 1860, from her father, Marshall (1902-1940), to her grandfather, Fred (1852-1919), who appeared in several census reports. The earliest census in which Fred's name appeared was that of 1860, when he was 8 years old, and living in Malone. His father, John, was listed as head of the family with Melissa as John's wife. Since they were not listed in the 1850 census and daughter Mary was born in Quebec in 1849, they may have moved in 1851 or so. As we were to find out later, they may have come earlier.

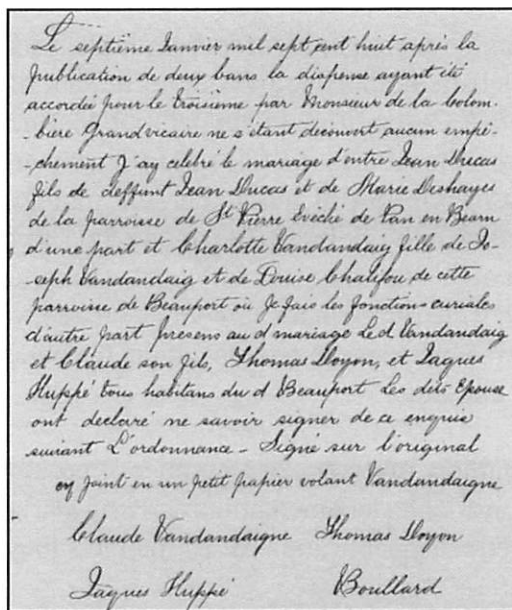
Turning to Malone's Notre Dame church records, we were able to find the marriage records of Fred and his brother Noël, from their Latin equivalents in long-hand as Franciscus and Noë. Their parents were listed in their original French names of Isidore Dugas and Marcelline Boyer, even though they went by the names John and Melissa Degon in the village. To assure ourselves further that Isidore and Marcelline were the same persons as John and Melissa required the help of the U.S. Federal Census for 1860 and 1870, as well as the 1875 New York State Census⁵, where we compared family members, and that the names Dugas, or Isidore Dugas, could not be found in any of the census records. Likewise, the names Degon, or John Degon, are not present in the church register. It is though they led two lives; one name in church

QUEBEC RECORDS

[illegible]

Isidore and Marcelline emigrated from Quebec at a major turning point in history - the scarcity of farming land in Quebec (due to large families with not enough land to go around), and its availability within easy reach just across the border. Another factor was that the 1837-8 Revolution failed to inspire secession of the Province of Quebec from Canada. It must have been difficult for Isidore and Marcelline to leave earlier for patriotic reasons, even if they wanted to. By the end of the 19th century, over 900,000 French-Canadians are estimated to have emigrated to the northeastern states. There was an abundance of farm land for those who had the money, as well as factory jobs in

It was much easier to trace the Dugas family the rest of the way in Quebec - all primary records are on-line and in one language, French, with the consistency of names from record-to-record. We were able to trace the the rest of the male Dugas line from Isidore's father, Nicolas, married in Châteauguay; his grandfather, Joseph (Pierre) Dugas dit Labreche married at Notré Dame in Montreal; his great-grandfather, Joseph Dugas dit Labreche, married in St. Joachim church in Pointe Claire, Quebec; and finally Jean-Baptiste Ducas dit Labreche married in Beauport, Quebec, northeast of, and down river from, Québec City. A reconstituted version of the marriage record, shown in Figure 2, gives his name as Jean Ducas, as well as the names of his parents as Jean Ducas and Marie Deshayes of the parish of St. Pierre, in the diocese of Pau, Bearn, France in the French Pyrennes of southern near the border with Spain.



THE DUGAS DIT LABRECHE WEBSITE

In further attempts to learn more about the Dugas/Ducas family origins, an internet search brought up a web site, and a set of pages entitled “Dugas dit Labreche”¹⁰, where the authors report

their research of records from French and Quebec sources of the Ducas family. Although their findings are carefully reasoned and most interesting, they are based on a number of possibilities and conjectures, and not clear proof of lineage.

The webpage authors found a notarial record dated 1708 in Quebec that named "Jean Ducas, Sieur la Breche, corporal of the company of Sieur d'Arpantigny." That company of Marines came to New France in 1697 or earlier. The author further indicates that Jean Ducas was the Dugas family's first generation ancestor, and that, "the surname was modified soon after his arrival in the colony of New France to become Dugas dit Labrèche." (Separately we learned that members of French military units often used nicknames, sometimes indicating bravery. In this case, Labreche was loosely translated by some to mean "into the breach.")

Through a search of records from French sources, the website authors found one to be that of Jean Ducas, a Corporal in a Company of Marines, the "son of the deceased (sic) Jean Ducas and the deceased Marie Bos, his father and mother from the parish of Saint Pierre of the city diocese of Pos in Biard." Although the mother's surname and parish were different and the village name was not the same, but close in pronunciation, the other facts were the same.

The authors investigated a number of possibilities from available documentation, arriving at a set that seemed reasonable and best fit the facts they had.

A birth record may have been found for Jean Ducas. The record states that Jean Ducha was born in the Church of Sainte Marie in Oloron, Béarn on the 2 January 1657, the son of Pierre Ducha from Luc and Catherina de Pereuil of Sainte Marie (Oloron). (The author points out that the name Ducha and Ducas are pronounced the same - "Duca.") The author details his research, inferring that, "It is almost sure, that this village (Oloron) is the origin of our ancestor and thus, this record,

with a name match, a location match and a date match is quite likely the birth record of our ancestor, Jean Ducas," notwithstanding that the names of parents do not match.

The authors of *Dugas dit Labreche* website¹⁰ also found a basis for the family's possible origins in Spain; namely, that "Jean Ducas may have descended from Sephardic or Morisco populations expelled from Spain as a result of the Spanish inquisition." Moriscos were descended from Muslim converts to Christianity, who remained a class apart, "resistant to christianization and hispanisation." About 275,000 Moriscos were expelled from Spain, most to North Africa. Of those, Spain's Duke of Lerma expelled 13,470 Moriscos from Aragon over the Pyrenees into France in September 1610¹⁴. The website authors point out that Oloron was at the head of a pass through the Pyrenees that was one of the routes taken by Moriscos with a grant of entry from Henry IV of Bearn, for a fee from each person. They went further to report the presence of Ducas and Ducha names in Oloron and nearby town records, and the presence of Sephardic and Jewish populations in that area.

Another possibility, they suggest, might have been the result of persecution of Jewish populations in the 14th century from the Languedoc (southern France), or Huguenots in the 16th century during the Wars of Religion. Bearn, they report, was a place of refuge for expelled Huguenots.

There are a number of possibilities, but no clear proof.

GENEALOGY THROUGH GENETIC DNA

Another tab on the *Dugas dit Labreche* website¹⁰ is titled "DNA," where we learn that the Y-DNA, passed down the male line from father-to-son in the Dugas dit Labreche line, is J2a4h2c, called J-L231 for short. According to the web page author, men named Dugas or its variations, such as Degon, DeGon, etc. are the only men, based on testing to date, to carry the L231 mutation. Charlotte's 3rd

cousin, Jim DeGon (of Spokane, WA), reports a finding from a 12-marker test by Family Tree DNA13 that his Y-DNA is of the same J2 haplogroup. Given his DeGon name and ancestry traceable to Jean Dugas (Ducas) dit Labreche, he is likely to have the specific L231 mutation unique to the Dugas men, but not confirmed until tested. Jim is descended from Isidore's brother Joseph, who took the name Joseph DeGon in the U.S. Since Charlotte, my wife, has no brothers she couldn't affirm her father's Y-DNA other than through Jim DeGon or another descendant in the male line.

Charlotte also took the Family Finder test from Family Tree Inc, which is a test of her autosomal DNA, inherited about 50% from each parent. Family Finder has a component called *myOrigins*, which provides a breakdown of ethnic makeup by percent, by comparing one's DNA to reference populations around the world based on scientific research. This test cannot distinguish between matches from the mother's side from those from the father's side. It is interesting to view Charlotte's ethnic makeup pictured on a map of Europe and the Near East showing of paths of migration of her deep ancestry pictured in Figure 3.

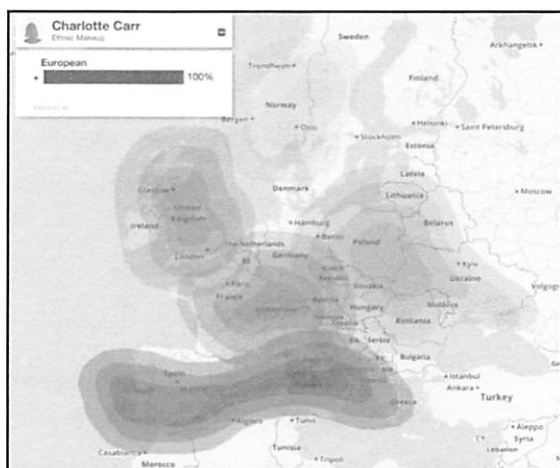


Fig.3 Map of Charlotte Degen Carr's atDNA13.

The "lazy-S" swath from Greece through Italy and southern France to Spain was a surprise; that is, until we reviewed the contribution of her father's likely DNA, the migration path of the Y-DNA haplotype J2, and suppositions about the origins of the Ducas family before their arrival in Oloron,

Bearn, France. According to the *Dugas dit Labreche* web site¹⁰, the J2a Haplotype is estimated to have originated in the Middle East over 10,000 years ago, with paths illustrated in their map shown in Figure 4. One branch passes eastward through North Africa, another west towards India and the third easterly through southern Europe. It is our conjecture that the "Lazy S" migration path in Charlotte's atDNA from Greece through Italy into southern France and Spain, is similar to the J2 migration path through southern Europe and represents the contribution of her father's DNA. Though she has no direct confirmation of her father's Y-DNA, this may be indication enough that she bears the Dugas dit Labreche genes.

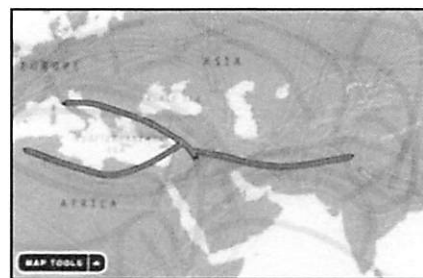


Fig.4 Paths of J2 DNA originating from the Near East¹⁰

Conclusion

The ancestry of Charlotte Degen Carr along her paternal line is well-documented from Roman Catholic Church records in Malone and in Quebec, and its predecessor, New France. The name Degen (or DeGon) originated in Malone when three brothers, from the family of Dugas (dit Labreche), immigrated from Châteauguay, Huntingdon, Quebec in the early 1800s. The reasons for the name change are unknown, but church and census records in overlapping years provide strong indications that the Degons and Dugas individuals involved were the same persons.

The Dugas dit Labreche families are traced to the Montreal area and finally to Beauport, Quebec, near Québec City. The final documented record is that of Jean-Baptiste Dugas (Dugas) dit Labreche, who came from France with a company of Marines and who stayed in New France, marrying Marie

Charlotte Vandendaigue, when the company returned to France.

The genetic DNA of the male line, Y-DNA, is L231, shorthand for J2a4h2c, according to the authors of a website *Dugas dit Labreche*¹⁰, the L231 strain of DNA is held only by Dugas dit Labreche men based on test results reported so far. A limited test performed by Charlotte's 3rd cousin Jim DeGon¹¹ of Spokane, WA, indicated he may bear the same mutation. Charlotte's father, Marshall Degon (1902-1940) may have held the J2 haplotype and the L231 mutation also. Although Charlotte does not inherit her father's DNA directly, a map of her autosomal DNA¹³ inherited in equal parts from mother and father, seems to show a very similar migration path as that on a map of J2 DNA from the *Dugas dit Labreche* website¹⁰.

The authors of the *Dugas dit Labreche* website¹⁰ appear to have done extensive research through existing records in Spain and southern France that show the frequent occurrence of the Ducas, Duca or Ducha names (same pronunciation), and possible records that show that Jean's most likely origin was from Oloron or nearby villages in the province of Bearn, France. They probably came as Sephardic or Morisco families evicted from Aragon, Spain¹⁴ in 1610. They cite other alternates based on available records in southern France. If nothing else, that website provides very interesting discourse about events in the 15th century and earlier affecting the Degon/Dugas/Ducas family.

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WALKING IN THE FOOTSTEPS OF OUR ANCESTORS!

by Laverne Lardner Aitchison

It seems like a long time ago, when I first started my genealogical journey. I knew my father's Lardner side had immigrated from England. My husband, Jim Aitchison was Scotch Irish and his ancestors had immigrated from Scotland and Ireland. I really wanted to know when our first ancestors had come to Canada. This led me to my mother's side of the family. Her maiden name was Yandeau and her background was French. As I went back on the Yandeau line I came to my great grandfather and found his name was Yandeau but his father's name was Guindon. Evidently when they had moved from Quebec to Ontario in the 1800's the name became anglicized. What made it challenging was I have found there are over 30 variations of the spelling of the Guindon name. Having passed this hurdle and back a few more generations in the province of Quebec I found our first Guindon immigrant ancestor who had arrived in Montreal in 1688.

Here is a quick history of Pierre Guindon and his life in Canada. He was born on Sunday, 24 September 1662 to Francois Guesdon and Marie Molay. His baptism is recorded at the church of St-Pierre-du-Martray, in the town of Loudun and in the diocese of Poitiers, France. In early 1688 he and his younger brother Jean made their way to La Rochelle where they signed on for passage to New France. Arriving in Montreal in the summer of 1688 they were obliged to work for a period of time for the person or company that paid their passage. At the end of this period his brother Jean decided to return to France but Pierre stayed on and married Catherine Barsa, 21 November 1706, at Notre Dame Church in Montreal. Her parents were Andre Barsa and Françoise Pilois. Pierre and Catherine had three children, Jean b. Sept 15, 1707, Pierre b. July 6 1708, and Paul b. 21 Aug 1710. Their son, Pierre lived only a few months and unfortunately Catherine died shortly after the

birth of her third child. Now I took on the task of following the descendants of the two surviving children of the Guindon - Barsa union. I paid very little notice of Catherine's parents until later.

While I was living in Arizona, I met Bill Kane who is now your Société's Vice President. We were both doing our research at the Mesa FamilySearch Library, where I attended a talk he gave on the filles du roi and soldats du Carignan. Because of this, I found that Catherine's parents not only were my 7th great grandparents but that Andre Barsa dit LaFleur came to Quebec in 1665 as a soldier in the La Frediére Company of the Carignan regiment and that his wife Françoise Pilois was a fille du roi. Peter Gagne's great book *King's Daughters and Founding Mothers* took me back another generation to France and their parents and place of residence. But that's another story that will have to wait for maybe another article.

My goal was to go to Loudun to see where my Guesdon/Guindon ancestors lived, worked, married, and had children and hopefully connect with a living Guesdon. After some of our Guindon "cousins" made the journey to Loudun experienced the thrill of seeing the church where the Guesdon's were baptized, walked the cobble stone streets and felt the spirit of the Guesdons, I was determined to see it all for myself.

At first I thought I might be able to encourage enough families from our September 2015 Guindon reunion in the Montreal area to travel with my husband Jim and me from Montreal to Paris. I contacted different travel agencies and tour companies before finding a tour company that would accommodate our smaller group. We settled on trying to have 15 – 20 people join us for a tour of the Loire Valley before spending a full day in Loudun. It looked like things were coming together and the tour company gave us a deadline to submit a non-refundable deposit. Unfortunately, the terrorist attack in Paris caused too many cancellations for the tour. But Jim, my niece Debra and family of 4, a genealogy friend Marcia Gilbert from Vernon, BC (who was looking for her

Pachoud ancestors) and a family of 3 from England were not deterred. Some of us flew into Paris, spent a couple days before travelling by train to Chinon, France. Everyone had to make their own plans for accommodation and rental vehicles. Jim and I with Marcia from Vernon rented a suite in the Castle of La Vauguyon built in the 12th century. It is built on a small hill, on the south branch of the Vienne River with a wonderful view of vineyards and the Chinon Castle. The Landlord Célian is in résidence and speaks English. He worked with Marcia to connect her **Pachoud** ancestors. Debra and her family rented an apartment right in the village of Chinon. The family from England rented rooms at the hotel in Loudun.

If I was to do it again I would definitely be finding accommodation in Loudun. I like to be where my roots are and you never know when you are going to make a family connection!

In 1999 a Guindon cousin Edna Humphrey of Ontario was visiting the archives in Loudun, France when she was given the name of a young man who had been doing research for two years in the archives for his thesis. His name is Edwin Bezzina, a Ph.D. student in the department of History at the University of Toronto, who wrote a thesis on Protestant-Catholic relations in the town of Loudun, France from 1598 to 1665. He chose Loudun as it had a superb collection of notarial records for that period, and most in good condition. The parish records were also very good. He put together a large database on the families of this town which contains a great deal of genealogical information. One family he studied is the "Guesdon" family, during that period. Fortunately, Edwin Bezzina extracted the Guesdon/Guedon/Guindon families from the Loudun Church records. He has been very generous in sharing his knowledge with anyone who contacted him. The article "Guesdon of Loudun, France" was featured in the Guindon Newsletter Fall 2002 edition #23. Through one of his connections he suggested I contact the Loudun tourisme centre (info@loudun-tourisme.fr). Ann-

Marie Grivault replied and suggested a walking tour of Loudun. She also suggested a visit to La Maison de l'Acadie situated at La Chaussée which is about 15 km from Loudun (direction of Poitiers). I contacted Michèle Touret (micheletouret@free.fr). They were both very accommodating and made sure they were our English speaking guides for both the Library and the Loudun walking tour.

I went on the internet and found the La Maison de L'Acadie a genealogical centre for Canadians and Americans. By using google translate I read that the Acadian Museum retraces the history of Loudunais families who left France in the 17th century to found a farming colony in 'New France'. In fact, most of the founding fathers of Acadia were strong, healthy farmers from the Loudun area. In 1688 our Guesdon/Guindons who were butchers went to Malbaie, and Ile Jesus (Laval), New France.

Michèle Touret sent us an outline of our visit to walk in the footsteps of our Guindon ancestors. September 23, 2015. 10 A.M. we will meet at La Maison de l'Acadie in La Chausse near Loudun. 12 Noon lunch at the "Le Ricordeau" Restaurant in Loudun 4 P.M Meet at Tourist Office You will be guided by Anne-Marie of Office du Tourism who speaks English.

We will visit St Peter's church, the medieval garden, the Collegiate of Ste Croix and after we will go to the la Tour Volue quarter.

6:30 P.M. Ann-Marie will bring you to the "Hotel de Ville" to be received by the Mayor of Loudun for the reception which is by invitation only. The reception will finish at about 7.30. We would like to know if you need a reservation for your accommodation (hotel) and for your restaurant on this day. Please let us know if you require any more information for your stay in Loudun

When we arrived at the La Maison de l'Acadie in La Chaussée, I presented Michèle Touret, and Madame Lucette Grimaud with the book I

authored in 1992 "Where Have All The Yandeaus Gone?" and a CD of the Guindon newsletters that had to be approved by the mayor of Loudun before being added to the library collection.

I was very excited when Jeanne Marie Guindon-Brown and her daughter Maureen Brown from England joined us at the library. I was quick to ask where Jeanne-Marie Guindon was born. She was born in Falher, Alberta and I had met her sisters at a Guindon family reunion in Alberta in 2012.

No France Guesdon connection yet!

After a beautiful lunch at Le Ricordeau, Michele accompanied Jeanne Marie Guindon and myself to the Municipal Archives of Loudun to look at the records they held in their collection. What a thrill to walk down to the basement to view the book of the baptism of our Pierre's father, Francois son of Jehan Guesdon and Francoise Collet 25 Mar 1622 St Pierre du Martray, Loudun, France.

When Michèle Touret, Jeanne Marie Guindon and I were walking out of the archives we met a fellow in the hallway. Michele spoke to him in French and enquired if he would be coming to the Mayor's reception. I couldn't believe my ears when he replied "Of course! I am a Guesdon". I was very excited to get his contact information and looked forward to hearing from him. But to no avail. Perhaps our language barrier or health concerns have prevented us from connecting...

In the afternoon we had a wonderful history walking tour of Loudun which took us to the entrance of the Porte du Martray (the avenue of butchers). This led to the street where the Guesdons lived in the 1600s. We were taken to #14 of the rue de la Tour Volue and to our surprise we were told that this was the actual house where Pierre was born and his family ran their butcher shop.

At 6:30 that evening we arrived at the Mayor's

reception to find a genealogy group already there to greet us. We received a very warm welcoming speech from the Mayor Joël Dazas.

Michèle Touret co-ordinator of the event requested the Mayor of Loudun, France, Joël Dazas, Laverne Aitchison, (a Guesdon/Guindon descendant representing the descendants of Pierre Guindon who arrived in New France in 1688), to unveil the plaque to be affixed to the walls of Francois Guesdon and Marie Molay original family home at 14 rue de La Tour Volue.



*Pictured L to R:
Debra Fox,
Jim,
Laverne
Aitchison,
Michèle
Touret,
Anne-
Marie
Grivault*

Our sincere thanks to Michèle Touret and Anne Marie Grivault for their time and effort to make it possible to locate the street where the François Guindon and Marie Molay family lived in the 1600s. It was an honour to receive the plaque from the Mayor of Loudun which has since been placed on the home where the Guesdon butchers lived in the Porte du Martray (the avenue of butchers). Pierre left Loudun with his brother Jean in 1688 to start a new life in Ile Jesus, Quebec (now Laval, Quebec).

My expectations were surpassed by everything arranged for us for our day in Loudun.

A BRIEF HISTORY OF LOUDUN, FRANCE

Our Guindon roots began in the 1600's in the village of Loudun, France. As far back as 200 B.C. the "hill" had already been fortified by the Celts who placed it under the protection of the God Lug: Lug's Dunum will therefore be the root of the name of Loudun. The Loudunais Province, formerly an

Anjou and Poitou possession, becomes a Royal Province, and in spite of civil and military unrest in the 17th Century, with its 20,000 inhabitants, the town is so wealthy it can afford to export half its production. Loudun, in those days, is graced with intense intellectual and cultural activity, one of its most famous sons is Théophraste Renaudot, who invented, amongst other things, the periodical press in France. But the 17th century also sees the departure of many hardy pioneers and their families to the New World, where Isaac de Razilly organizes the first settlements in New France (Acadia). Loudun's downfall is initiated when King Louis XIV rescinds the Nantes Edict in 1685; the Protestant community is dismantled, and by the end of the Revolutionary period (end 18th century) the number of inhabitants has fallen to 4500.

There were originally four gates in the town walls commissioned by Philip Augustus in the 13th Century—St Nicholas' Gate to the North, St John's Gate and Notre Dame Gate to the East and, to the West, the Martray Gate which is the only one remaining today. It is an indication of the sheer size of Loudun, a town that was rather more a military stronghold than a mere urban community.

Today Loudun counts 8500 inhabitants; its pedestrian center, renovated blonde chalk facades, flowers and gardens, are a pleasure to the eye of the leisurely visitor.

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KING'S DAUGHTERS AND FOUNDING MOTHERS.

THE FILLES DU ROI, 1663-1673

VIENNA ARCHIVES - <http://www.archives.departementales.de.la.Vienne>

Editor's Note: See additional photos on inside back cover



SENT BY THE KING

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

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Members are welcome to submit manuscripts for consideration of publication. Submissions from authors who are not members of the society are also welcome. Articles should pertain to one or more of the filles du roi or soldats du Carignan Salières Regiment, be relevant to life in seventeenth-century Quebec, or address the process of researching these French-Canadian pioneers. Articles concerning a member's travel to Quebec, to France, etc. to research or pursue their French-Canadian heritage are welcome, as are articles about recipes from our French Canadian culture. Pedigree and lineage records, consisting solely of dates of birth, marriage and death will not be accepted.

Articles must be the author's work, unless otherwise noted. Authors are responsible for the accuracy of any submitted material. The sources of information must be included. The author of the submitted article owns the copyright, but the society requests that, if it is later published elsewhere, it includes the phrase "first published in Sent by the King." The Journal will also publish articles that have first been published in another place with the permission of the author and/or copyright holder. If an individual offers us someone else's article or photo, we can publish it if we are provided written permission to do so from the original author/photographer.

The journal is published twice a year, in May and in November. The deadlines for the submission of manuscripts are February 15 and September 15, respectively. Electronic submissions in Microsoft Word should be transmitted by email to info@fillesduroi.org. Articles may be from one to ten pages. The Journal Committee may shorten lengthy articles to fit available space or publish the article in two parts in consecutive journals. The author must own the copyright to accompanying photographs and images, or these must be in the public domain. The Journal Committee reserves the right to edit submitted material for punctuation, spelling, grammar, and obvious error. If significant editing is required, the committee will return the article for reorganization, rewriting, or other changes, as appropriate. The Journal reserves the right to apply its style guide for paragraphs, indenting, font type and size, citations, etc.

SAM 8 2016

IMMIGRATION TO QUEBEC BY FRENCH PROVINCE

We are indebted to the New York American Canadian Genealogical Society for the following short article and chart that was published in their Journal *LIFELINES*, Volume 32, Issues 1 and 2, Nos 62 and 63.

This interesting population chart was found in the library – couldn't find any attribution, but it looks about right – Maybe it's an analysis of Tanguay. Most of the recruitments were from northern France – mainly the northwest. It should be no surprise for people who have been researching Quebec family history for some time. The 5 provinces that sent the largest number of people in descending order are: Normandie with 958, Ile-de-France around Paris with 621, Poitou with 560, Aunis, Île de Ré, Île d Oléron (near La Rochelle) with 524, Saintonge with 274.

The province of Roussillon, in southern France on the Mediterranean and bordering Spain, shows 2 immigrants on this chart. There must be a story there somewhere.

The total reflects the people who came from these provinces and doesn't include the children who were born here, those who died and other Europeans. The actual population of Quebec in 1700 was about 14,000, mostly immigrants and children of immigrants.



*Comments on the above article and
chart below by Bill Kane:*

This is an interesting chart that shows the first settlers to Canada from France over a 90 year period. Most interesting, the first column shows

France. This left the small colony with only a handful of French and a new garrison of English under the command of Thomas Kirke. A treaty was signed in 1632 giving New France back to France and a small contingent was sent back to reclaim Quebec. In 1633, Champlain returned, as did many

of the original settlers who were forced to leave. Also, new settlers were recruited and arrived in the colony. In 1634 Robert Giffard was granted one of first seigneuries in New France and he began recruiting new settlers from his home province of Perche to accompany him and his wife to his new holdings just east of Quebec City. You can see on the chart that 89 settlers from Perche settled there by 1640 and another 129 came during the next 20 year period. The best part of this story was that many of the people in this migration were married couples so at last families were established and the colony started to grow.

Now, let's look at the rest of the growth in Column 2 - 1640 to 1660. We have already mentioned Perch but beside that only Normandie, and the La Rochelle area (Aunis) sent over more than 100 immigrants. The total for that 20 year period was only 968 total arriving in New France. The people running the fur monopoly were at it again, bringing over unmarried men to

that at the end of the first 30 years of the colony there were less than 300 immigrant settlers there. There is a reason for this, however. In 1629 when the colony had only about 55 people in the Quebec City area and less than that amount in the rest of the area, the British captured Quebec and forced Champlain and almost all of the settlers to return to

work for the company while neglecting their mandate to settle families. There were probably more people that came over than the 964 mentioned but many of the men left to go back to France when they found that they couldn't find a wife, and therefore were not counted.

PROVINCES OF ORIGIN	NUMBER OF IMMIGRANTS				TOTAL
	PERIODS				
	1608 to 1640	1640 to 1660	1660 to 1680	1680 to 1700	
Angoumois		13	54	26	93
Anjou	2	56	60	21	139
Artois		2	9	3	14
Aunis, Île de Ré, Île d'Oléron	23	115	293	93	524
Auvergne		3	18	14	35
Béarn		1	1	8	10
Beauce	14	22	46	23	105
Berry	1	5	32	11	49
Bourgogne	1	6	36	21	64
Bourbonais		1	2	5	8
Bretagne	4	9	108	54	175
Brie	2	7	25	2	36
Champagne	7	23	76	23	129
Comté de Foix		1	1		2
Dauphiné		4	14	6	24
Flandre		1	11	3	15
Franche-Comté			1	5	6
Gascogne		5	22	24	51
Guyenne		8	61	55	124
Île-de-France	36	76	378	131	621
Languedoc		1	26	23	50
Limousin		5	28	44	75
Lorraine	1	6	7	2	16
Lyonnais	1	3	13	16	33
Maine	1	68	31	16	116
Marche		1	1	4	6
Nivernais		2	4	1	7
Normandie	89	270	481	118	958
Orléanais	4	7	33	19	63
Perche	89	122	24	3	238
Périgord		1	28	18	45
Picardie	11	7	60	18	96
Poitou		54	357	158	569
Provence		3	13	6	22
Roussillon			2		2
Saintonge	10	37	140	87	274
Savoie			6	6	12
Touraine		21	42	28	91
TOTAL	296	964	2,542	1,092	4,894

Column 3 – 1660 to 1680 was the period of the most growth. It is easy to see why. Louis the XIV was made to see that his colony could not grow unless girls of marriageable age were sent to New France. The Filles du Roi program started in 1663 and, for ten years, over 750 girls arrived to help remedy this situation. Also, he sent the Carignan Regiment to Canada and four hundred of them remained in the country, many of them marrying Filles du Roi. Almost one half of all immigrants coming over in that period were from these two groups. Many of the girls came from the Paris area (Ile-de-France), Normandie, Poitou, and La Rochelle area (Aunis). The soldiers, however, were more scattered around the country. The main ports of departure to Quebec from France were Dieppe and La Rochelle so it is no surprise that the provinces closest to these ports had the most immigrants.

Column 4, 1680 to 1700 shows quite a drop in immigration. The Filles du Roi program had stopped and France was too concerned with problems in Europe to pay much attention to its colony in America. We can see that only Poitou, Normandie, and Ile-de-France were sending over more than 100 immigrants to New France. Even without large immigration numbers, the colony had tremendous growth from within, however, because the Filles du Roi's offspring were not only adding greatly to the population, but the children were now grown up and having children of their own.

Finally we see in the total column that there was just a base of less than 4900 immigrants that made up the beginnings of New France. All of us who are of French Canadian heritage can claim that we come from one or more of these first immigrants that braved the perilous journey across the Atlantic Ocean to start a new life in a new land. I myself can claim 391 or nearly 8% of this group as my immigrant ancestors. There are many more of us who can claim even more. No wonder it is said that any time you are at a meeting of people of French Canadian ancestry you can find relatives, no matter how distant.

We cannot say that immigration stopped after 1700. The Iroquois were making trouble again and France began sending troops over again starting in about 1685 and some of these soldiers stayed and married in Canada and of course another wave of soldiers came over to help fight the British, later in the century. When that war ended some of those soldiers also stayed in country. Also after the British took over some of the Acadians who had been deported were invited to come to Quebec if they wanted. Many, especially those from the New England and New York area, including two of my Acadian ancestor families, did so. After that, however, there was almost no immigration from France to the Quebec area.

Note: I was concerned at first because the author of the chart was unknown. Then I realized that even if we did know the author we still wouldn't know how accurate it was. Taking a good look, I decided that it appeared to be a pretty good indication of the immigration and the provinces that they came from. I did look at Fichier Origines to see what those records might indicate. The records try to list all immigrants up to the British take over. One of the main problems using this site is that many of those on the list are listed more than once. The total number of names on the Fichier Origines list is 8,462. All of those with dit names are listed twice and some are listed more times. For instance, I found Joseph Adam LaBranche listed under A for Adam under L for La and under B for Branche. Catherine de Baillon is listed under D and B. Therefore, if we eliminate the extra name listings plus those arriving after 1700 we seem to be getting closer to the numbers on the above chart. When I traced my 391 French immigrant ancestors' origins it was almost the same province percentage distribution as that of the above chart.



Queries and Answers:

Query: You have my 7th great-grandfather, François Chagnon listed as an unconfirmed Carignan Soldier. How can I go about helping to confirm his enlistment with this group?

Edward Mossman

Answer: François Chagnon was not on our list because his first record in Quebec was for his marriage in 1679 and Fichier Origines has his arrival in the colony as unknown. I have done some further searching and I found that Bishop Laval confirmed about 100 people in Montreal in May of 1666. François is on this list with 17 other members of our confirmed list of regiment soldiers. This tells us that he was in New France by 1666. He is also not listed on either the 1666 or 1667 censuses which is a further indication that he was a soldier as they were not included in those lists. Therefore, we have added him to our list of confirmed soldiers. Thank you for bringing this to our attention, as we add another soldier to our list.

Bill Kane

We have two Queries this issue relating to the same subject:

1. I am curious why my ancestor Marie Manchon's name is listed on a site I saw as a Fille du Roi, yet she is not on your list. Can you tell me why?

Jeanne Hebert Krueger

Answer: In Vol. 2 of Peter Gagne's book *King's Daughters*, he has a section called *Not Filles du Roi*. On Pg. 568 he states, "Marie Manchon was born about 1637, though her origins in France are unknown. On 22 January 1663, she entered into a marriage contract with Sebastien Provencher. This date places her in the Colony before the arrival of the first Filles du Roi on 22 September of that year". Therefore, she could not have been a Fille du Roi.

Bill Kane

2. I have an ancestor, Marguerite-Joséphine Thavenet who I believe might be a Fille du Roi but I cannot find her on your list. Is there a reason she is not there?

Gael Evans

Answer: Citing the same source as above but on page 570, Peter Gagne writes "Marguerite-Joséphine Thavenet was born about 1645 in Bourges Berry, the daughter of Raymond Thavenet, captain of the Brinon Regiment and Elisabeth de Manselin. She married François Hertel 02 September 1664 in Montreal. The two had 12 children. Even though her marriage seems to make her one of the first Filles du Roi, Marguerite is noted at Montreal on 26 April 1663, thus placing her arrival in Canada earlier than that of the first Filles du Roi."

Bill Kane

Note: In volume 2 of *Kings Daughters and Founding Mothers*, starting on page 563 there is a list of 35 women who show up on at least one list of Filles du Roi. However, there is a reason, which is mentioned in the short bio. of each of them, why they could not have been Filles du Roi and therefore they do not show up on our list.

Query: In finding my ancestors François Vaudrin and Josette Baudin's marriage certificate, I found something interesting but also curious. In part it says (translated from the original French) "not having discovered any other impediment or opposition than a relationship of the third degree of four, they have obtained a dispensation from Mr. Rous, Vicar General."

This indicates that there must be a common ancestor at about the g. grandparent level. I can't find the common ancestor so my research must be incorrect. Can you help direct me to this source?

Sandra Czuba

Answer: Tracing François Vaudrin and Josette Baudin's lineage back we find the following: The Bride's grand-mother M. Suzanne Louis Gagne was the sister of M. Catherine Marguerite Gagne who was the groom's great grand-mother. Their father Joseph Gagne was the bride's great-grandfather and the groom's great-great-grand-father. It was quite common for Bishops to grant dispensation for a relationship at this level in New France at that time.

Bill Kane

FINDING A LINK TO SOUTHERN EUROPE

Bill Kane

I received a question from my first cousin once removed, Brian Kane, about an autosomal DNA test he had taken. It said that his ethnic background was 98.5% Northern European and he said he expected this as his research showed he came from French, Irish, English, and Swedish stock. But he questioned the other 1.5% that the test showed had come from Southern Europe. His question was: Did I have any research that showed we had any Southern European ancestry?

The answer was yes. Wayback we had an ancestor who was a Portuguese sailor who married a Fille du Roi. In order to trace our Portuguese ancestry, we have to take a circuitous route back 400 years and 12 generations. About 1615, in Lisbon, Portugal, a male child was born to the Rodrique family who was named Jaoa. He grew up and married Susan Lacroix and about 1641 they had a son they also named JAOA RODRIGUE.

As he grew up he developed a love for the sea and the ships entering and leaving Lisbon's harbor. He became a sailor and even a ship's navigator and pilot. He signed on a ship going to Quebec sometime before 1670. Evidently he didn't return to Europe because on 14 July 1670 he shows up in the records at Quebec as selling a plot of land at Riviere-aux-Roches that he had acquired from Juchereau de Maure. Now in Canada his name became Jean.

On 13 Oct. 1671 Jean signed a contract of marriage to Anne Roy who had arrived from France that summer as a Fille du Roi. She was born abt. 1641, in the parish of Saint-Germain-l'Auxerrois in Paris to François Roy and Anne Bourdois. At about age 30, after losing both parents and unmarried, she accepted King Louis the XIV's offer of free passage and a dowry of 50 livres if she would go to Canada and marry. She also brought with her goods worth 300 livres,

presumably left her by her deceased parents. The actual marriage of Jean and Anne took place in Quebec City on 28 October 1671.

They settled at Beauport, a suburb of Quebec, where their oldest child Marie Ann was baptized on 16 August 1673. She is the ancestor who connects the Kane-Fortin line to the Rodrigues of Portugal. They had three more children, René b. 29 July 1678; Vincent b. 10 Aug. 1681; and Jacques b. 27 May 1685.

There are records that show that Jean did not give up his career as a navigator and pilot in Canada. He evidently worked in this capacity for a few local companies on the St. Lawrence River. Of course, because the river froze over each winter his work was confined from spring to the end of navigation in fall.

By the time they reached seventy, Jean and Anne signed a contract that gave all of their possessions to son Jacques on condition that he house and feed them for the rest of their lives. This was common practice at the time for elderly parents to give their possessions to one of their children in exchange for their elderly care. This became too much of a burden for Jacques and a new contract was signed to transfer the job between their sons René and Vincent.

Anne died first, on 26 May 1715 at the Hôtel-Dieu in Quebec. Jean Rodrigue lived another five years dying on 14 November 1720 and was buried the next day in Beauport.

My cousin now has a 12-generation chart showing how he goes back to Portugal.

Notes: Biography of Anne Roy from the book, *King's Daughters and Founding Mothers*, by Peter Gagne.



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Below: Me with my mother, Myrtle Page, just moments after meeting for the first time

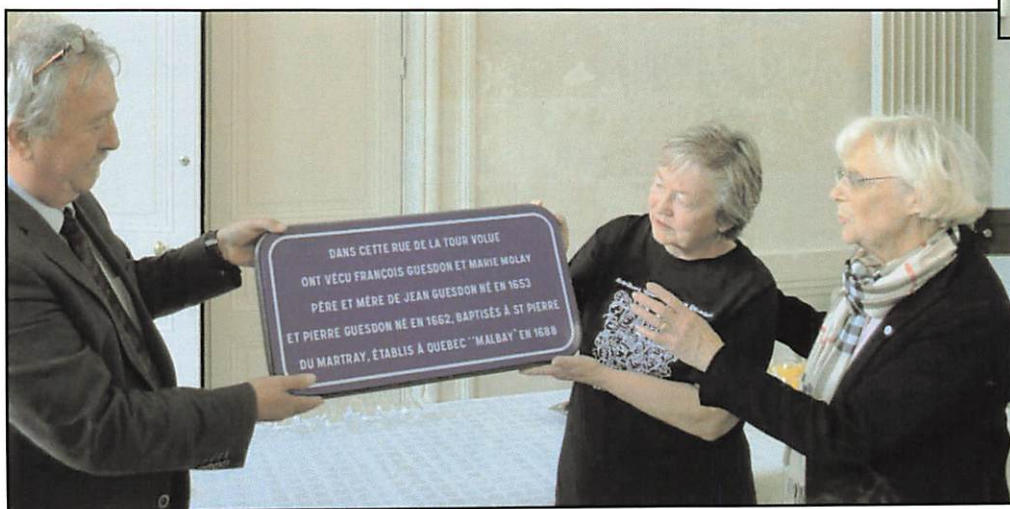


Left: Me and my mother Myrtle standing in front of the Bounty in St. Petersburg Florida while visiting Myrtle's two brothers Ray and Tom Page



Above: Guindons meet for the first time at the Maison de l'Acadie

Below right: THE PLAQUE READS: On the tower street lived François Guesdon and Marie Molay, father and mother of Jean Guesdon born in 1653 and Pierre Guesdon born in 1662, baptized at St Pierre du Martray, who moved to Quebec "Malbay" in 1688.



Left: The Mayor of Loudun, France, Joël Dazas, Laverne Aitchison (a Guindon descendant representing the descendants of Pierre Guindon who arrived in New France in 1688) and Michèle Touret president of the Maison de l'Acadie unveiled the plaque to be affixed to the walls of Francois Guesdon and Marie Molay original family home 14 rue de La Tour Volue.

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