SENT BY THE KING

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

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

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

Volume XX, Issue I
Spring 2017

Table of Contents

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.

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

P.O. Box 220144, Chantilly, VA 20153-6144

Website: www.fillesduroi.org
E-mail: dave@fillesduroi.org

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
P.O. Box 220144
Chantilly, VA 20153-6144
E-mail: info@fillesduroi.org

On the Cover...

A docent is waiting to greet visitors to the Maison-Saint-Gabriel.

Collection: Maison Saint-Gabriel
Photo: Pierre Guzzo

Vice President's Message

Dear Members and Friends,

President Dave Toupin has asked me to take over the usual President's Message slot for this journal. This is the 17th journal that I have taken a major part in, by finding articles, pleading with people to send in articles or writing them myself, finding photos and getting permission to use them, writing captions, and at times even taking some photos myself. I've worked with other members of the Journal Committee to edit the articles, copy them, and then make a decision on the order of the articles in the Journal. Next, the material is off to Harriet Kankash,for formatting and getting the journal ready for print. Then, Bev Sherman supplies us with the updated list of members. Somehow, we get all of this to the printer. Finally the journal is proofed, printed and mailed and another deadline is met. As Dave reminded me, I also "have my V.P. duties as well as being an all-round active member, etc." Maybe it's the etc. that is getting to me, but, now in my upper 80's, I find myself slowing down. I told Dave before the last annual meeting that this would be my last very active member year. The Société has been a big part of my retired years and has kept me alive and active and I hope it will for some more years to come.

I didn't start my genealogy career until I finally retired in 1997. With an Irish grandfather, I found that he was the only one of my grandparents who was not French. Further, almost all of them had ancestors who immigrated to North America in the 17th century. When I finished working on my family tree, I had found over 2400 names that were my ancestors. I tried to find out more about them and that lead me to researching and writing a book called JOURNEYS TAKEN which was a history of French settlement from its beginning to the end of the 20th century, based on twelve of my immigrant ancestor families and their descendants. Next, after finding out about the *filles du roi*, I researched my tree to see if I had any. Yes, I had 47 daughters and 21 soldiers. I joined the Société and wrote an article, along with a list of the soldiers that had married *filles*. This led to a call from Dave asking me if I would become a director. So here I am, 16 years later.

But now I need your help. There are another 6 months before the next annual meeting. If you're a genealogist, a writer, an ex-teacher or just someone who wants to get involved, there is not a better thing for you to do than step forward and volunteer to become a more active member. Join the journal committee, take on a role. It is some work but I've had more fun and sense of accomplishment than in any job I've had before. I also know that there is at least one of you out there who could and should run for the VP position. You have a few months to think about this. I promise you won't regret it. Let Dave know you are interested.

And what about me? I will still be here but as a member only. I want to write about some of my soldiers and *filles du roi* which might be used for Journal articles. I want time to finish touching up a few things in my own family tree. And if you need it, I will be able to help. It is only with your help that we will be able to keep the journal and the Société alive and well.

-Bill Kane

Foreword

Last year, when I was surfing the net looking for possible information we might use in SENT BY THE KING. I came across an interesting article in the DUKE JOURNAL OF GENDER LAW & POLICY. It was titled "Lonely Colonist Seeks Wife; The Forgotten History of America's First Mail Order Brides". It was a very long article covering young women who were sent to Jamestown, Canada (the filles du roi), New Orleans, etc. The Author was Marcia Zug, a professor at the University of South Carolina School of Law. I found the section on the Filles du Roi very interesting and accurate. I contacted the author and the publishers of the article and got their permission to use that section of the story in our journal.

Professor Zug told me that she has since written a book called BUYING A BRIDE which was published by the New York University Press. Chapter 2 is on the Filles du Roi and is an updated and longer version of the article in our journal. The book is now out and available for purchase. I would recommend it to any of you who might be interested in the subject of not only the Kings Daughters, but other groups that were sent to America to become brides to a largely male population.

With our thanks to the author and the publisher, The DUKE JOURNAL OF GENDER LAW & POLICY, we are pleased to have the following article in SENT BY THE KING. -Bill Kane

LONELY COLONIST SEEKS WIFE: THE FORGOTTEN HISTORY OF AMERICA'S FIRST MAIL ORDER BRIDES

by Marcia Zug

Editors Note: The exerpt below contains the original article footnotes.

II. THE FILLES DU ROI

The *filles du roi* were a group of nearly 800 French women who immigrated to New France as potential brides for the male colonists.[119] Like the Jamestown colony, New France faced significant difficulty recruiting immigrants and increasing its population.[120] The *filles du roi*, like the Jamestown brides, helped ensure the colony's survival at a time when female immigration to New France was virtually non-existent.[121] The French perceived Canada as remote and dangerous,[122] and French women were particularly unwilling to immigrate.[123] Consequently, by the mid-seventeenth century, decades after the founding of the first French settlement, the population in New France was still almost entirely male and growing at such a slow rate that it resembled more of an outpost than a colony.[124] This slow growth was particularly concerning because by that time, the neighboring English colonies had begun to flourish.[125]

The problems plaguing New France resembled those experienced a generation earlier in Jamestown. The lack of marriageable women meant that most French colonists viewed their time in New France as temporary.[126] Nearly three quarters of the colonists returned to France within a few years.[127] This population loss was further compounded by the fact that many of the male colonists married native women and left the colony to live with their new bride's tribe.[128]

By the time the French government began to recruit the *filles du roi*, whiteIndian relationships were being treated as a significant problem. However, in the early 1600s there had been discussions of encouraging white-Indian marriages as a means of fostering assimilation.[129] The colony initially hoped the native population would convert to Christianity and become French citizens.[130] Therefore, the French government provided incentives for Indian people to convert. The 1627 New France charter specifically stated that

> savages who will be led to the faith and to profess it will be considered natural Frenchmen, and . . . will be able to come and live in France when they

> wish to, and there acquire property, with rights of inheritance and bequest, just as if they had been born Frenchmen, without being required to make any declaration or to become naturalized.[131]

French officials also hoped that intermarriage would encourage assimilation; the government even established a fund of several thousand livres to provide dowries for prospective Christian Indian brides.[132] However, these efforts to foster assimilation through intermarriage failed. Few native women converted and the dowry fund was never used.[133]

Once the French government decided that the assimilation of native women was untenable,[134] it became increasingly concerned about the temptation these women posed to colonial men. They worried that instead of the male colonists convincing native women to adopt French lifestyles and customs, Indian women were attracting French men away from the colony.[135] Moreover, when male colonists did desert,[136] such desertions reinforced the government's fear that uncontrolled sexual relations between French men and Indian women impeded the successful establishment of the colony.[137]

In addition, there was the possibility that these relationships could pose physical danger to the colony.[138] A French-Indian relationship almost destroyed an early French colony in Brazil. In his 1609 description of colonial endeavors, New France chronicler Marc Lescarbot discussed the short-lived French colonial endeavor in Brazil and described how a French interpreter who had "married a savage woman, [and led] the most filthy and Epicurean manner of life" had conspired to destroy the colony "in order to live after [his] desires."[139] His plan to murder the leaders of the colony was only prevented by one of his co-conspirator's last minute change of heart.[140]

In light of this earlier occurrence and the numerous French desertions to Indian tribes, French policy changed from encouragement to prevention of intermarriage.[141] However, before the government could realistically hope to prohibit such relationships, there had to be a viable alternative. The *filles du roi* were the solution.

The *filles du roi* represented a changed view about the type of women who should help populate New France.[142] The *filles du roi* were recruited to save the colony: it was hoped they would entice the French men away from native women, help the men establish roots, and enable the colony to grow and flourish.[143] Native women were no longer acceptable wives, the Indian dowry program was abandoned, and all governmental efforts focused on the *filles du roi.* [144]

The *filles du roi* program was ultimately successful in creating a stable, thriving colony. However, the immigration of mail order brides was not the initial solution proposed to solve this problem. Like the Jamestown colony, the idea of mail order brides only arose after more traditional immigration proposals failed. The colonial government initially sought to solve the population problem by increasing general immigration to New France, but this proposal was firmly rejected by the King. The King's minister Jean-Baptiste Colbert explained that "[i]t would not be prudent [for the King] to depopulate his Kingdom as would be necessary in order to populate Canada . . . the Country will become populated gradually, and, with the passing of a reasonable amount of time, will become quite considerable."[145] After this rejection, Jean Talon, the Intendant of Quebec City, proposed a more targeted immigration plan involving only young, marriageable women.[146] The *filles de roi* program represented a compromise between the King and the colonial government. France agreed to this proposal and in 1663, began a matchmaking program that would eventually entice more than 700 French women to leave France and move to Canada.[147]

These women represented the future of the French colony. Because of their importance, the French government was involved in nearly every aspect of the immigration program.[148] In France, governmental authorities managed the recruitment and immigration of the women, and the King paid for their transport to the colony.[149] Upon arrival, the women were greeted and settled by the Intendant.[150] And when the women married, the French government provided them with a

significant dowry.[151]

In addition, the budget spent on this project was substantial. Every bride received at least fifty livres,[152] many received as much as 100, and at least two women were given 600 livres.[153] For each woman, the cost of recruitment, transportation, and dowry is estimated to have been between "12,570 livres and possibly more than 33,000 livres."[154] Between 1665 and 1669, the total cost of the program exceeded 410,000 livres.[155] Given the significant resources the government spent on this program, it is not surprising that, like the Jamestown brides, the *filles du roi* were selected with care.

Initially, the women simply had to be young, between the ages of twelve and twenty-five,[156] and healthy.[157] In his first letter delineating the selection criteria, Talon requests that the women be of "ages suitable for procreation, and most of all that they be very healthy."[158] After the first group of women arrived and were married, the number of requirements increased. Attractiveness was added to the list of requirements, as well as an increased focus on household skills.[159] In a letter to Colbert, France's minister of finance, Talon outlined these requirements, stating:

> All the king's daughters sent to New France last year are married, and almost all are pregnant or have had children, a testament to the fertility of this country. I strongly recommend that those who are destined for this country [next year] be in no way unattractive or have anything repugnant in their appearance, that they be healthy and strong, for the work of the country, or at least have some skill in household chores . . . It is good to have them accompanied by a certificate from their Pastor or a local judge who can vouch for their being free and marriageable.[160]

Nearly all of Talon's requests were granted.[161] The girls were healthy and fertile.[162] One of the women, Catherine du Paulo, gave birth to fifteen children.[163] Relatedly, an interesting study on the fertility of the female pioneers indicates that the conditions in Canada actually increased the pioneers' fertility beyond the fertility of the women from their regions of origin.[164] As a result, these few hundred women[165] became the foremothers of millions of French-speaking Canadians.[166]

The women were also pretty. In fact, the beauty of the *filles du roi* is legendary. Among Canadians, the renowned beauty of Quebec women supposedly derives from the fact that the boats carrying the King's daughters arrived first in Quebec.[167] This gave the Quebec men the first chance to woo and marry the women, and the men chose the prettiest women.[168] This legend explains why Quebec women are considered better looking than their sisters located upstream in Trois-Rivieres and Montreal.[169]

Talon's request for "country" women was less successful. Although more than two hundred of the *filles du roi* originated from the French countryside, the vast majority came from cities.[170] Talon believed that women raised in the country would be better prepared for the harsh conditions of frontier life.[171] Although he was likely correct in thinking that city women were less suited for life on the frontier, they were also those most in need of the opportunity to change their circumstances. Cities are simply more likely to house more people who are in difficult situations, and many of the *filles du roi* were poor or orphaned.[172] City women were also those most likely to hear about the program.[173] As a result, when these "unsuitable" citywomen heard about the program, hundreds of them seized the opportunity.

Even noblewomen found the prospect of being a fille du roi appealing and by 1670 there were more noblewomen interested in immigrating than there were suitable husbands available.[174] At one point, Talon asked Colbert to send three or four aristocratic girls for some of the single officers and Colbert responded by sending fifteen *demoiselles*.[175] Talon was not pleased by the surplus and informed Colbert that "it is not expedient to send more *demoiselles*. I have had this year fifteen of them, instead of the four I asked for."[176]

Talon had more noblewomen seeking the opportunity than he could accommodate, and in some cases, even married women were

interested.[177] The last line of Talon's letter, in which he requests proof of marriageability, alludes to an earlier scandal that occurred when it was revealed that some of the earliest brides had husbands back in France.[178] This fact clearly indicates that being *filles du roi* gave women an unparalleled opportunity to escape their lives in France and pursue new lives through immigration.[179]

Like the Jamestown brides, the *filles du roi* came to New France voluntarily and had good reasons for making this choice.[180] Although the majority of the women were poor,[181] and many were orphans,[182] these women were not uneducated.[183] It is inaccurate to portray them as duped or coerced. Most of these women were actually more educated than their French contemporaries[184] and more literate than the men they would marry.[185] In addition, the women used their education to their advantage when they immigrated. More than eighty-two percent of the women required their husbands to sign a premarital contract stipulating the material terms of the marriage before they would proceed,[186] and many of these contracts contained terms, particularly with regard to property, that were highly favorable for the soon-to-be wife.[187]

The women were not rushed into marriage, nor were they directed toward a predetermined partner. The *filles du roi* had the right to refuse any suitor, as well as the power to choose whom to marry.[188] On average, the women married approximately five months after arrival.[189] Given the strong impetus to marry, this should be viewed as relatively slow. The fact that women did not marry immediately indicates that it was the women who had the power in this marriage market. They were able to take the time to choose the best husband and they had both the time and freedom to change their minds about their impending marriage.[190]

In fact, a number of the *filles du roi* changed their minds more than once. For example, one fille du roi, Catherine Gateau, first signed a marriage contract with Abraham Albert in October 1671.[191] One month later she annulled her contract with Albert and signed a martial contract with Vivien Jean.[192] She then annulled that one as well but two weeks later changed her mind again, revalidated the martial contract with Jean, and married him.[193] Another fille du roi named Catherine Le Roux signed and then annulled her first marital contract and then married that man's brother.[194] Such changes of heart were common and at least ten percent of the *filles du roi* signed a marriage contract with a man other than the one they would eventually marry.[195] In addition, approximately four percent of the women chose never to marry at all.[196]

Contemporary accounts also confirm that the women were not rushed into marriage. Marie de L'Incarnation, the Ursuline nun who supervised many of the *filles du roi*, notes that the men were eager to woo the women and wrote that "[n]o sooner . . . have the vessels arrived than the young men go to get wives."[197] However, she also notes that the women were much more restrained and took their time to carefully evaluate the men and make sure the men would be adequate providers for them.[198]

In sum, the *filles du roi* made the deliberate and thoughtful choice to immigrate based on the reasonable belief that immigration would provide them with greater prospects for success. Unlike their male counterparts who viewed Canada as a temporary situation, very few of the French women who immigrated returned to France.[199] These women came to Canada with the intent to remain.[200] As the Virginia Company predicted with regard to the Jamestown brides, female colonists were more committed to the long-term success and permanence of the colony than the male colonists, and the women's presence was a stabilizing force.[201]

In addition, the women had good reasons to want to remain. Although life in New France was difficult, it also provided many unique opportunities. The *filles du roi* received both free passage to the colony and significant dowry.[202] This financial help immediately put them in a privileged position compared to the average immigrant to New France who arrived "alone, without any government assistance."[203] In addition, in the colony, land ownership was easier to attain than in France, and a higher social status was easier to achieve.[204] There were new government

positions to fill and new businesses to start, and the *filles du roi* were in the perfect position to take advantage of these opportunities through their choice of marriage partners.[205] By far, the women's greatest advantage was their scarcity throughout the colony.

At the arrival of the *filles du roi*, single men outnumbered women six to one.[206] The *filles du roi* accounted for approximately two-thirds of all female immigration into New France during the seventeenth century.[207] These women entered a society eager for their presence and determined to accommodate them. A 1667 letter from Talon clearly expresses this sentiment. In this letter, Talon reveals great concern upon learning that some of the women, particularly the higher class women, were complaining about the neglect and hardships they had suffered on the voyage over.[208] He worries that if he cannot "soothe their discontent" the women will convey their grievances to people back in France and such complaints will hinder the immigration of additional brides.[209]

The government's commitment to the *filles du roi* program and the scarcity of women in New France meant that women in the colony exerted power and control over the terms of their marriage and their lives. In short, if the women were willing to marry, the government was willing to accommodate them. Women who immigrated as indentured servants were often permitted to break their contracts in order to marry.[210]

Moreover, the traditional waiting period for widows to remarry was ignored. Colonial widows remarried at extremely high rates.[211] Records show that four out of ten widows remarried before the prescribed nine months.[212] A widow "knelt a second time at the marriage altar even before her first husband was buried."[213] As these remarriage rates demonstrate, the social approbation typically wielded against women who did not conform to a rigid view of women's virtue was not as severe in the colony.

In addition, not only did colonial widows remarry quickly and often, butthey also frequently engaged in non-marital sex, as indicated by the high rate of premarital pregnancy.[214] In France, such transgressions would not have been so easily ignored. These widows would have risked *chivaree*, the French custom of humiliating couples who did not follow social mores, such as waiting the proper amount of time before remarriage.[215] However, colonial widows were not subjected to *chivaree* despite the fact that the general custom was imported into Canada.[216] This lenient treatment is particularly interesting given that *chivaree* was widespread in France and persisted despite its prohibition by the Council of Tours and the disapproval of the French parliament.[217]

The case of the infamous fille du roi Catherine Guichelin also demonstrates that colonial women were less constrained by conventional morality.[218] Guichelin blatantly engaged in prostitution, had multiple children out of wedlock, and gave two of her legitimate children up for adoption.[219] Guichelin's actions were considered scandalous. Nevertheless, when she wished to marry she had no trouble finding a husband.[220] In fact, she would eventually marry three times.[221] Moreover, her notorious past does not appear to have hurt her children's future success; a number of her descendants became some of Canada's leading citizens.[222]

Despite the arrival of the *filles du roi*, not all male colonists were interested marriage.[223] Nevertheless, the women's arrival transformed marriage into a civic duty. Once marriage was possible, all men were encouraged to marry and they were encouraged to marry early.[224] In a 1668 letter to Talon, Colbert states:

> I pray you . . . to commend it to the consideration of the whole people, that their prosperity, their subsistence, and all that is dear to them depend on a general resolution, never to be departed from, to marry youths at eighteen or nineteen years and girls at fourteen or fifteen; since abundance can never come to them except through the abundance of men.[225]

This urging was also accompanied by rewards for marrying. According to the King's decree, a youth who married at or before the age of twenty was entitled to a gift of twenty livres, called "the King's gift."[226] Even greater sums were promised to

noblemen and officers who married.[227] In one case, a Captain de la Mothe (*Motte*), received sixteen hundred livres for marrying and settling in New France,[228] and it is estimated that between 1665 and 1668, six thousand livres were spent to enable "four captains, three lieutenants, five ensigns, and a few minor officers to settle and marry."[229]

Childbearing was also viewed as a civic virtue and significant rewards were available to encourage large families. Canadians with ten living children were entitled to a pension of three hundred livres annually, and those with twelve living children received four hundred livres.[230]

The arrival of the *filles du roi* created an environment that extolled marriage and family, while those who chose not to marry were treated like criminals.[231] Regarding these bachelors, Colbert suggested that "[t]hose who may seem to have absolutely renounced marriage should be made to bear additional burdens, and be excluded from all honors; it would be well even to add some mark of infamy."[232] Talon agreed with Colbert and instituted a number of penalties for not marrying, the most severe of which was the loss of hunting and trading privileges.[233] Specifically, Talon issued an order forbidding male colonists to hunt with the Indians or go into the woods if they did not marry fifteen days after the arrival of the ships from France.[234]

Court records reveal that this was not an idle threat. In one case, an unmarried Montreal man named Francois Lenoir had traded with the Indians and was charged with violating Talon's order.[235] Lenoir pleaded guilty, and promised to marry after the next arrival of ships, or failing that, to give one hundred and fifty livres to the church of Montreal and a similar amount to the hospital.[236] Not surprisingly, Lenoir married within the year.[237]

Moreover, had Lenoir's father lived in the colony, he would have been punished as well.[238] After the arrival of the *filles du roi*, failure-to-marry punishments were extended to the bachelors' fathers.[239] Fathers who had not married off their sons at twenty and their daughters at sixteen were fined every six months until the children were married.[240]

The above laws elevated marriage and family and created an environment in early Canada that was unusually favorable to women. The French legal system, known as the *Coutume du Paris*, was used to further protect women's rights.[241] Thus, when the *Coutume du Paris* was imported to New France, it already contained laws that were protective of women's property rights.[242] Most notably, the *Coutume du Paris* explicitly stated that in the absence of a contract, "all of a married couple's assets, earnings, and debt were held jointly."[243]

The conditions of the colony further increased the protections available to women under this property regime. Marital contracts in New France could include a provision in which the woman reserved some or all of her dowry as her personal property, granting women even greater property rights than those they received under the *Coutume du Paris*.[244] The King provided the *filles du roi* with a substantial dowry and marital contracts indicate that many of the *filles du roi* preserved their dowries as separate property through contract.[245] For example, the marriage contract between Jean Beaudet and Marie Grandin specifically states that:

> The future husband [spouse] gives to his future wife [spouse] the sum of three hundred *livres tournois* to be taken first [before any debts of the marital community are paid] from their assets available at his death. With this in mind he mortgages [or guarantees] his assets. In addition, he takes [the future wife] as his spouse with all of her rights and all of the assets she presently possesses and those which she might obtain in the future through inheritance or otherwise. He also recognizes that his future spouse possesses three hundred *livres tournois*, which she adds to their legal possessions [*leurs avoirs*]. Of this sum, one hundred and fifty *livres* will belong to them in common and one hundred and fifty *livres* will always be the property of the future bride and of those who inherit from her, as will the fifty *livres* that the King gave to her to incite her to get married.[246]

Thus, the contract protects Grandin's dowry as her

personal property.[247]

According to Canadian economist Gillian Hamilton, contracts favorable to women, such as the contract between Beaudet and Grandin, are common in communities where women are both scarce and valued.[248] In her study on annuity provisions in premarital contracts, Hamilton states that for an average woman in France at that time, "a community arrangement would have been optimal" and the annuity (a fixed amount she would receive upon her husband's death) she could expect to receive would be close to zero.[249] However, Hamilton argues that where women are rare and highly valued, one would expect to see particularly high numbers of marital contracts that include significant annuities.[250] Thus, according to Hamilton's hypothesis, the nearly universal use of premarital contracts by the *filles du roi* indicates that they took advantage of their powerful bargaining position and the female-friendly environment of New France to use the already favorable marital property laws to further improve the terms of their marriages.[251]

The acceptance of religious women also demonstrates the better treatment women received in the New France colony.[252] Throughout the sixteenth and seventeenth centuries, middle- and upper-class women joined the religious Counter-Reformation movement that swept across Europe.[253] During this time, numerous communities of women founded or reformed organizations devoted to practicing the contemplative or active life, and many new lay associations encouraged female piety and charity.[254] However, the increase in religious authority for women coincided with dramatic increases in misogyny.[255] Witch burnings and exorcisms were the most extreme examples, but there were also many less extreme examples of misogynistic practices, such as the growing practice of cloistering of religious women.[256] Although religious women were persecuted throughout France, the religious women in New France escaped this fate and were received into the colony with approval.[257]

Witch trials and exorcisms were entirely absent from Canada.[258] Cloistering was initially required for certain female religious participants, but the practice was far less rigid than in Europe and by the end of the seventeenth century, noncloistered communities received recognition.[259] In addition, women's right to catechize, which was questioned in France until the late seventeenth century, was taken for granted as soon as missionary women appeared in the colony.[260] These differences demonstrate the better treatment of religious women in New France, and the better treatment of colonial women in general.

For a colony seeking to encourage marriage and procreation, promoting religious women's immigration might seem counter intuitive.[261] However, the fact that religious women were eager to immigrate to New France and were treated with respect and power undoubtedly influenced non-religious women's perception of the colony. Moreover, the presence of religious women could also provide tangible benefits to non-religious women. One such example is the fact that the women missionaries, like the Ursulines, made education available to all women, not just to the daughters of the elite.[262]

The female-friendly environment of New France presented an attractive option for motivated women seeking better opportunities, independence, and greater respect. However, such independence has historically been viewed with suspicion and the *filles du roi* quickly fell victim to charges of immorality.[263] To this day, it is common for mail order brides to be unfairly characterized as prostitutes or criminals, and the *filles du roi* did not escape this classification. Historians accused the women of having loose morals and sometimes depicted them as outright prostitutes. [264]

These slanderous remarks began early. In 1703, the French writer La Hontan, who was not present during any of the following events, provided a description of the arrival of the *fille du roi*:

> After the regiment of Carrigan was disbanded, ships were sent out freighted with girls of indifferent virtue, under the direction of a few pious old duennas, who divided them into three classes. These vestals, were, so to speak, piled one on the other in three different halls

> where the bridegrooms chose their brides as a butcher chooses his sheep out of the midst of the flock. There was wherewith to content the most fantastical in these three harems; for here were to been seen the tall and the short, the blond and the brown, the plump and the lean; everybody, in short, found a shoe to fit him.[265]

La Hontan's description is inaccurate. Great care was taken to ensure the virtue of the *filles du roi.* 266 While prostitutes and criminals populated Paris's overcrowded prisons, they were not sent to New France.[267]

However, many prostitutes and criminals were sent to the French Antilles, and they were sent at the same time as the *filles du roi* immigrated to Canada. This timing leads a number of scholars to speculate that La Hontan confused the *filles du roi* with the Antilles women.[268] Less generous historians suggest that La Hontan was simply lying.[269] These scholars note the numerous fabrications in his memoir, such as his "discovery" of a river stretching from the Mississippi to the Pacific, his descriptions of the crocodile-filled Ohio rivers, and his purported encounters with the tribe of bearded Indians living on islands in the Great Lakes.[270] Whether intentional or not, there is little question that La Hontan's description of the *filles du roi* is false. The women sent to Canada were neither prostitutes nor criminals.[271] Not only were such women considered the wrong sort of woman to serve as founders of the new colony, the likelihood of their having venereal disease would have rendered their immigration counterproductive to the government's desire to increase procreation.[272] In addition, a 1670 letter from Colbert to France's archbishop of Rouen demonstrates that the girls were recruited through the auspices of local cures.[273] In this letter, Colbert requests that the archbishop seek:

> In the parishes about Rouen . . . fifty or sixty girls [who] might be found who would be very glad to go to Canada and be married. I beg you to employ your credit and authority with the cures of thirty or forty of these parishes to try tofind in each of them one or two girls disposed to go voluntarily for the sake of settlement in life.[274]

As this letter makes clear, Colbert sought virtuous women who chose to immigrate rather than prostitutes who could be forced.

The success of this method for recruiting virtuous women is clear from court records of the period. These colonial records demonstrate that out of more than 700 women, only five faced charges of adultery, prostitution or debauchery.[275] Nevertheless, despite the overwhelming evidence that these women were of good character,[276] accusations that the women were thieves and harlots continue to tarnish their reputations.[277] Even today, a quick Google search reveals numerous sources that still refer to the *filles du roi* as prostitutes.[278] Canadian historian Alan Greer suggests that such false descriptions were so easily accepted because the *filles du roi* broke with contemporary notions of women as subservient and powerless.[279]

Unlike most seventeenth and eighteenth century women, the *filles du roi* were independent—they were not subject to parental authority[280]—and they were powerful. They were the ones with the choice in the marriage market and thus, according to Greer, "they touched on the edges of sexual disorder" and were considered "honorary prostitutes."[281] Greer notes that descriptions of the women as "merchandise"[282] placed on display for a group of sex-crazed male "purchasers" were common. However, he also points out that a more accurate description portrays the women as the shoppers and the men as the objects of scrutiny.[283] It was the *filles du roi*, not the male colonists, who were doing the picking. The *filles du roi* were the ones with the power in this marriage market.

114. *See, e.g.*, MIMI ABROMOWITZ, REGULATING THE LIVES OF WOMEN 46 (1996). French's portrayal is far from unique. It is quite common for descriptions of these women to focus on their "sale," describing the Jamestown brides as part of a scheme devised by an English sea captain to "sell 'wives' for 120 pounds of leaf tobacco – or about $80." *Id.* Moreover in the next sentence Abramovitz discusses kidnapping other women and bringing them to the colonies, clearly inviting a comparison between the two groups. *Id.* at 46–47.

115. *See e.g.*, Chun, *supra* note 1; Meng, *supra* note 1; Vergara, *supra* note 1; Epstein, *supra* note 2..

116. *See* Vergara, *supra* note 1, at 1557 (dismissing the statements of a Filipina mail order bride who stated "[w]e have our freedom and we choose for ourselves. There is nothing that can be done to stop us from giving our names to pen pal companies. I don't think of this as a dirty business . . . We're not being forced. This is what we want.").

117. Chun, *supra* note 1, at 1186.

118. *Id.* at 1155, 1186.

119. *See* ALLAN GREER, THE PEOPLE OF NEW FRANCE 17 (1997).

120. *See infra* notes 160–63 and accompany text.

121. *See* HUBERT CHARBONNEAU ET AL., THE FIRST FRENCH CANADIANS, PIONEERS IN THE ST. LAWRENCE VALLEY 23, 27 (describing the factors that prevented many French from immigrating and the "weakness of female immigration"); Moogk, *supra* note 6, at 463 (describing the extreme reluctance of the French to immigrate).

122. *See* Moogk, *supra* note 6, at 465 (describing the Atlantic passage as "costly and dangerous").

123. *See id.* at 475 (describing the particular rarity of female immigration).

124. CHARBONNEAU ET AL, *supra* note 121, at 36 (noting that there were twice as many men than women in the colonies).

125. ENCYCLOPEDIA OF CANADA'S PEOPLES 540 (Paul R. Magocsi, ed. 1999) (noting Canada's desire to "hem in the English colonies to the south" as well as Canada's almost complete reliance on population growth due to births rather than immigration).

126. *See id.* at 79 (noting that in Canada, women were scarce and that "settling down is a function of finding a wife").

127. *Id.* at 198.

128. *See* SARAH MELTZER, COLONIZER OR COLONIZED: THE HIDDEN STORIES OF EARLY MODERN FRENCH CULTURE 116 (2012) (noting the growing fear that intermarriages caused French men "to become barbarians and make themselves similar to [the Indians]"); The *Coureurs du Bois*, THE CHRONICLES OF AMERICA, *available at* http://www.chroniclesofamerica.com/french/coureur_de_ bois.htm. There was even a French term for these men: "coureurs du bois," which meant "man of the woods" and referred to French men who traded with the Indians and adopted their lifestyle, frequently married Indian women, and lived as part of an Indian village. *Id.*

129. *See* GREER, *supra* note 119, at 17 (stating that there was talk in the early seventeenth century of marrying French men and Native women but the idea petered out in the 1660s); *see also* Guillaume Aubert, *"The Blood of France": Race and Purity of Blood in the French Atlantic World,* 61 WM. & MARY Q. 439, 451–52 (2004) (stating that "colonial policymakers deployed ambitious plans of assimilation through intermarriage").

130. *See* Aubert, *supra* note 129, at 451–52 (stating that the French intended to convert the Natives to Christians).

131. *Id.*

132. *Id.* at 453.

133. *Id.* In fact, it was specifically abandoned at the same time that the filles du roi began arriving. *See* GREER, *supra* note 119, at 16 (noting that the filles du roi arrived between 1663 and 1673).

134. Aubert, *supra* note 129, at 453. Marie de l'Incarnation, the Ursuline Mother Superior in charge of converting many of these women, noted that "[i]t [was] a very difficult thing, not to say impossible to Frenchify or civilize [Indian girls]. We have more experience in this than anyone else, and we have observed that out of a hundred who have passed through our hands we have scarcely civilized one." *Id.*

135. *Id.* at 455. The officials of New France feared the "ensauvagement" of the male colonists who would trade with the Indian tribes and then decide to live and take sexual partners among them. Id.; *see also The Coureurs du Bois*, *supra* note 132 (discussing the coureurs du bois).

136. *See* ERIC J. DOLIN, FUR, FORTUNE AND EMPIRE: THE EPIC HISTORY OF THE FUR TRADE IN AMERICA 97 (2011) (noting that contemporaries were appalled by the frequency with which these men would "go native," living with the Indians, taking Indian wives and refusing to settle down "and contribute to the growth, permanence and social fabric of the colony"); HAROLD INNIS, THE FUR TRADE IN CANADA: AN INTRODUCTION TO CANADIAN ECONOMIC HISTORY 63 (1930).

137. *See* Aubert, *supra* note 129, at 451–52 (noting that this fear was expressed as early as 1609).

138. *See* THOMAS INGERSOLL, TO INTERMIX WITH OUR WHITE BROTHERS; MIXED BLOODS IN THE UNITED STATES 280 (noting that there was little question that there were Frenchmen who intermarried with Iroquois women and that

the English attempted to use their influence with the tribe to prevent such relationships from benefitting France, by encouraging the tribes to prevent intermarrying French and their children from fraternizing with the French colony).

139. Aubert, *supra* note 129, at 451 (citing MARC LESCARBOT, HISTORY OF NEW FRANCE 159–60 (1612)).

140. LESCARBOT, *supra* note 139, at 160.

141. *See* Aubert, *supra* note 129, at 455 (explaining that French officials saw intermarriage as a threat to the colony as intermarriage undermined their efforts to establish an orderly colony).

142. GREER, *supra* note 119, at 17 (purporting that the "'king's daughters' program represented a racial reorientation as much as a developmentalist agenda"). Thus, although the Indian dowry policy was technically in place until 1683, the actions of the government of New France strongly demonstrate that request for king's daughters was in part a change in the view of intermarriage. *See* Aubert, *supra* note 129, at 453 (explaining that none of the money that was to be used for Indian dowries was used and by 1683, it was spent to support the marriage of French girls).

143. *See infra* notes 147–50.

144. Aubert, *supra* note 129, at 453 (explaining that it was during the period of the king's daughters that French officials began to restrict the fur trading activities of colonists and entice them to "settle down and cultivate the land"; by 1676, the fur trading expeditions of these men were officially prohibited).,

145. GREER, *supra* note 119, at 24.

146. *Id.* at 28.

147. ELIZABETH ABBOTT, A HISTORY OF MARRIAGE 10 (2010).

148. *See* CHARBONNEAU ET AL., *supra* note 121, at 27 ("[T]he Crown took on the responsibility of recruiting and transporting female immigrants who were baptized "'Filles du roi.'").

149. *See id.* at 28 (noting that the King's Daughters "crossed over to Canada at the King's expense").

150. *Id.* (explaining that the Intendant was the government official who controlled the colony's entire civil administration).

151. *See id.* (stating that the *filles du roi* "received upon marriage the King's gift of 50 livres for commoners and 100 livres for young ladies").

152. ABBOTT, *supra* note 147, at 10.

153. Aubert, *supra* note 129, at 454; A livre was the French unit of currency. "A family could probably have lived decently on 25 livres a month," but an unskilled worker might earn as little as 10 livres a month. ANDREW TROUT, CITY ON THE SEINE: PARIS IN THE TIME OF REICHLEIU AND LOUIS XIV xi (1996). Trout further estimates that one livre was worth about the same as $40 (USD) in 1990. *Id.*

154. Aubert, *supra* note 129, at 454.

155. *Id.*

156. Greer, *supra* note 119, at 17.

157. CHARBONNEAU ET AL., *supra* note 121 , at 28.

158. *See id.* (stating that the women should be free of anything repulsive in their appearance and at least have some skill for manual labor).

159. ABBOTT, *supra* note 147, at 10.

160. *Id.*

161. *See id.* at 11–12 (stating that *"les filles"* were as healthy and capable as Talon and French officials intended, and so prolific that millions of today's French Canadians are descended directly from them).

162. *See id.* at 10 (noting that almost all of the *filles du roi* had become pregnant or born children).

163. *See id.* at 11 (describing two "typical" *filles du roi*, Catherine Paulo, who married at nineteen and had fifteen children, and Mathurine Thibault, who married at twenty-nine and had six children).

164. *See* CHARBONNEAU ET AL., *supra* note 121, at 138 (purporting that "the Canadian environment in fact led to an increase in fecundability and a reduction in fetal mortality").

165. Aubert, *supra* note 129, at 454 n.32 (estimating that the number of women transported to New France at the king's expense was between 774 and 1200.).

166. *See* CHARBONNEAU ET AL., *supra* note 121, at 205 (describing the king's daughters as representing "the reproductive capabilities of the human race: that scarcely one thousand women, who married within half a century, could end up fifty years later with fifty thousand decedents . . . today these same women represent, along with their husbands, approximately two thirds of the genetic make-up of six million French Canadians").

167. *See, e.g., Les Filles du Roi (The King's Daughters)*, RICHARDNELSON.ORG, http://richardnelson.org/Parent-Frost%20Website/Filles%20du%20Roi%20master.htm (last visited Dec. 1, 2012).

168. *Id.*

169. *See id.*

170. YVES LANDRY, LES FILLES DU ROI AU XVIIE SIÈCLE: ORPHELINES EN FRANCE, PIONNIÈRES AU CANADA; SUIVI D'UN RÉPERTOIRE BIOGRAPHIQUE DES FILLES DU ROI [THE DAUGHTERS OF THE KING IN THE 17TH CENTURY: ORPHANED IN FRANCE, THE CANADA PIONEERS; FOLLOWED BY A BIOGRAPHICAL DIRECTORY OF THE DAUGHTERS OF THE KING] 54 (1992). According to Landry's study of 770 women, 486 were from cities, 215 were from the countryside, and sixty-nine were of indeterminate origin. *Id.*

171. MARIE-FLORINE BRUNEAU, WOMEN MYSTICS CONFRONT THE MODERN WORLD: MARIE DE L'INCARNATION (1599–1672) AND MADAM GUYON (1648–1717) 93 (1998). He was not alone in this belief. In her correspondence to her son, Marie de l'Incarnation writes: "We no longer want to ask for anyone but village girls suitable for work like men. Experience makes one see that those who have not been raised in this way are not right for here, where they find themselves in a state of inescapable need." *Id.*

172. Aimie Kathleen Runyan, Daughters of the King and Founders of a Nation: Les Filles du Roi in New France 15 (May 2010) (unpublished MA thesis, University of North Texas), *available at* http://digital.library.unt.edu/ark:/67531/metadc28470/m2/1/high_res_d/thesis.pdf (noting, "[e]specially in the cities we find a greater concentration of people ill-suited to their environment, thus more likely to emigrate, and where communication offering the hope of a better life is more accessible" (quoting LANDRY, *supra* note 170, at 62–63)).

173. *See id.* at 28 (explaining that the King favored city girls from Paris).

174. *See id.* at 61 (noting that there were *filles du roi* from the nobility).

175. 1 FRANCIS PARKMAN, FRANCE AND ENGLAND IN NORTH AMERICA: PIONEERS OF FRANCE IN THE NEW WORLD, THE JESUITS IN NORTH AMERICA IN THE SEVENTEENTH CENTURY, LA SALLE AND THE DISCOVERY OF THE GREAT WEST, THE OLD REGIME IN CANADA 1258 (1983).

176. *Id.*

177. FRANCIS PARKMAN, THE OLD REGIME IN CANADA 284 (1875) [*hereinafter* THE OLD REGIME]; *see* PARKMAN, *supra* note 175, at 1258 (explaining that in a letter from 1667, Talon wrote "[t]hey send us eighty-four girls from Dieppe and twenty-five from Rochelle; among them are fifteen or twenty of pretty good birth; several of them are really demoiselles, and tolerably well brought up").

178. THE OLD REGIME, *supra* note 177, at 284.

179. *See generally* PETER GAGNE, BEFORE THE KING'S DAUGHTERS: THE FILLES À MARIER, 1634–1662, at 13 (2002). In fact, even without all the incentives offered by the government, an earlier group of women known as the Filles du Marier (marriageable girls) had made the same journey to the colony to seek husbands and a better life. *Id.*

180. *See id.* (containing a letter to the Archbishop of Rouen stating that "fifty or sixty girls might be found who would be very glad to go to Canada to be married, I beg you to employ your credit and authority with the curés of thirty or forty of these parishes, to try to find in each of them one or two girls disposed to go voluntarily for the sake of a settlement in life").

181. *See* CHARBONNEAU ET AL., *supra* note 121, at 128 (noting that one study on the fertility of the King's daughters suggests that their poverty stricken backgrounds and the poor dietary conditions and hygiene they endured at the Hospital General de Paris increased their likelihood of sterility).

182. LANDRY, *supra* note 170, at 15. According to the "declarations of their marriage certificates and contracts . . . close to 65% of them had lost their fathers before they reached adulthood." Id.; *see also* Magdalena Paluszkiewicz-Misiaczek, *From Strength to Weakness—Changing Position of Women in Societies of New France and British North America, in* PLACE AND MEMORY IN CANADA: GLOBAL PERSPECTIVES THIRD CONGRESS OF POLISH ASSOCIATION FOR CANADIAN STUDIES AND THIRD INTERNATIONAL CONFERENCE OF CENTRAL EUROPEAN CANADIANISTS 377, 381 (2004), *available at* http://www.ptbk.org.pl/userfiles/file/paluszkiewicz_misiaczek04.pdf (explaining that even those with living parents still lacked the economic resources they needed to secure good marriages).

183. *See* CHARBONNEAU ET AL., *supra* note 121, at 199 (stating that "the pioneers were . . . slightly more educated than their French contemporaries").

184. *See id.*

185. *See* CORNELIUS J. JAENEN, THE ROLE OF THE CHURCH IN NEW FRANCE 19 (1985), *available at* http://www.collectionscanada.gc.ca/obj/008004/f2/H-40_en.pdf (claiming that the greater proportion of brides who could sign their marriage registers indicates this greater literacy rate).

186. *See* NEW FRANCE, H 17 *available at* http://kilby.sac.on.ca/faculty/nMcNair/ 7%20HIS%20Documents/His7_Unit1.pdf. For example, the marriage contract between Isabelle Hubert and Louis Bolduc stated that the two promised to marry in a Catholic church as soon as possible, that all possessions they brought into the marriage would become joint property, and that Isabelle would bring a dowry of 400 livres into the marriage. In addition, the contract stated that in the event the marriage broke up, Isabelle would take property worth 500 livres with her and that in the case of death, the other spouse would inherit that person's property. *Id.*

187. *See infra* pp. 110–111 (discussing the terms of marital contracts).

188. THE OLD REGIME, *supra* note 177, at 286 (noting that although most of these women were fairly poor, they were not uneducated or naïve). Apparently, the first question most of the women asked their potential suitors was whether they had a house and a farm. *Id.*

189. BETTINA BRADBURY, CANADIAN FAMILY HISTORY: SELECTED READINGS 18 (1992).

190. CHARBONNEAU ET AL., *supra* note 121, at 90.

191. PATRICIA KENNEDY GEYH, FRENCH CANADIAN SOURCE GUIDE FOR GENEALOGISTS 187 (2002).

192. *Id.*

193. *Id.*

194. *Id.*

195. CHARBONNEAU ET AL., *supra* note 121, at 90.

196. BRADBURY, *supra* note 190, at 18.

197. THE OLD REGIME, *supra* note 177, at 288.

198. ABBOTT, *supra* note 147, at 90. L'Incarnation noted approvingly that the women's first concern was whether the men had somewhere to live "because those men who were not established suffered a great deal before they could lead a comfortable life." *Id.*

199. *See* Moogk, *supra* note 6, at 482 (explaining that the filles du roi came to Canada to "wed an established colonist and to stay").

200. *See id.*

201. *Id.* at 484 (explaining that emigrants with families almost always stayed in Canada).

202. *See id.* at 482 (explaining that the filles du roi could have more honorable marriages in Canada than they would have been able to have in France); *see also* Paluszkiewicz-Misiaczek, *supra* note 182, at 381.

203. *Id.* at 380.

204. CHARBONNEAU ET AL., *supra* note 121, at 199.

205. *Id.*

206. GREER, *supra* note 119, at 16.

207. CHARBONNEAU ET AL., *supra* note 121, at 35–37, 40 (explaining that, in fact, only an additional 201 women arrived after the last group of king's daughters). However, the end of the bride shipments was not an end to the gender imbalance in Canada. In 1681, the younger population was beginning to reach equilibrium but amongst the over thirty population, there were still two men for every woman. *Id.* at 40.

208. PARKMAN, *supra* note 175, at 1258.

209. *Id.*

210. *See* MARILYN BARBER, IMMIGRANT DOMESTIC SERVANTS IN CANADA 12 (1991), *available at* http://www.collectionscanada.gc.ca/obj/008004/f2/E-16_en.pdf (explaining that the Army "chose to concentrate" on immigrant domestics because they assisted in immigration).

211. CHARBONNEAU ET AL., *supra* note 121, at 111.

212. *Id.* at 201.

213. *Canada and its Provinces: A History of the Canadian People and their Institutions by One Hundred Associates* (Adam Shortt & Arthur G. Doughty eds., 1914), *available at* http://www.archive.org/stream/canadaitsprovinc15shoruoft/canadaitsprovinc15shoruoft_djvu.txt.

214. CHARBONNEAU ET AL., *supra* note 121, at 128–30 (stating that pre-marital pregnancy demonstrate the "greater freedom enjoyed by older women and . . . by widows"; records show that widows conceived almost four times as frequently as single women, indicating the significant freedom they enjoyed in the French colony).

215. W. PETER WARD, COURTSHIP, LOVE AND MARRIAGE IN NINETEENTH CENTURY ENGLISH CANADA 114–15 (1990). Typically, the Chivaree involved a raucous group of people engaging in a noisy uproar in front of the couple's new home and demanding money or whiskey. *Id.* at 112. However, such groups could quickly become frightening mobs and cause significant property destruction and even injury or rarely death. William Bell, a Presbyterian Minister in Upper Canada described an 1845 Chivaree of a neighbor in which the mob broke down the groom's door and became so rowdy that he had to call the magistrates for protection. *Id.* at 113. Other witness, recount Chivarees that lasted up to two weeks and many noted instances where the bridegroom shot or even killed some of their assailants. *Id.*

216. *See* WILLIAM S. WALSH, CURIOSITIES OF POPULAR CUSTOMS AND OF RITES AND CEREMONIES, OBSERVANCES AND MISCELLANEOUS ANTIQUITIES 209 (1925) (explaining that Chivaree existed in Canada).

217. *See id.* at 211 ("The French parliament also thundered against 'the tumults known as charivaris practi[c]ed before the houses of those who remarried.'").

218. *See* ABBOTT, *supra* note 147, at 11 (discussing Catherine Guichelin who led "a scandalous life and was once charged with prostitution").

219. *See id.* (explaining that although Guichelin led a scandalous life, was charged with prostitution, gave birth to illegitimate children, and adopted them out to other families, she had no trouble finding suitors, as she annulled two marriage contracts and subsequently married a third time).

220. *Id.*

221. *See id.* (noting that the fact that she also annulled two marital contracts indicates that she had suitors).

222. *See generally King's Daughters: Notable Descendants of the King's Daughters,* WIKIPEDIA, *available at* http://en.wikipedia.org/wiki/King's_Daughters (last visited Nov. 29, 2012). Louis Coutlée, who descended from Marie Vacher, one of Guichelin's illegitimate children, "became a founding father of Ottawa, Ontario, Canada's capital . . . . He was the first sheriff of Ottawa (after serving in the lower Canadian Militia during the Anglo-American War of 1812 . . .)." *Id.*

223. *See infra* note 253 and accompanying text.

224. *See* THE OLD REGIME, *supra* note 177, at 286 (explaining that "[b]ounties were offered for early marriages"; specifically, "[t]wenty livres were given to each youth who married before the age of twenty, and to each girl who married before the age of sixteen").

225. *Id.* at 286–87.

226. *Id.* at 286.

227. THOMAS CHAPAIS, THE GREAT INTENDANT: A CHRONICLE OF JEAN TALON IN CANADA (1665– 1672) 56 (1914).

228. *Id.* at 56–57.

229. *Id.* at 57.

230. THE OLD REGIME, *supra* note 177, at 289 (explaining that bounties were also offered on children; a family with ten children would be granted 300 livres per year, and a family with twelve children would be granted 400 livres per year from the King); *see also "Canada: A Celebration of our Heritage,"* http://www.canadianheritage.ca/books/canada3.htm (last visited Sept. 13, 2012).

231. THE OLD REGIME, *supra* note 177, at 286 (explaining that an unmarried man was forbidden from hunting without being married first).

232. *Id.*

233. *Id.*

234. *Id.* at 288 (explaining that orders were issued that all men arriving from France should marry within a fortnight); *see also* WILL FERGUSON, CANADIAN HISTORY FOR DUMMIES 81 (2005) (explaining that this requirement was enacted to encourage the men to marry but does not appear to have been used to pressure the women since the records demonstrate that many of the women waited much longer than 15 days to marry). Ironically, Talon never married. *Id.*

235. CHAPAIS, *supra* note 227, at 56.

236. *Id.*

237. *Id.*

238. *See* THE OLD REGIME, *supra* note 177, at 287 (explaining that fathers who failed to marry off their sons at age twenty and their daughters at age sixteen were fined, and were required to report to the authorities every six months to explain the delay).

239. *Id.*

240. *Id.*

241. *See* Gillian Hamilton, *Property Rights and Transaction Costs in Marriage: Evidence from Prenuptial Contracts,* 59 J. ECON. HISTORY 68–69 (1999).

242. *See id.*

243. *Id.* at 69. French law protected women's rights in a number of other ways as well. For example, French law guaranteed that husbands did not have the power to alienate the property that wives brought with them into the marriage. *See* Paluszkiewicz-Misiaczek, *supra* note 182, at 380.

244. Suzanne Boivin Sommerville, *Kessinnimek-Roots-Racines,* http://www.kateritekakwitha.org/roots/suzanne4-7.htm#_edn9 (last visited Dec. 3, 2012).

245. *Id.*

246. *Id.*

247. *Id.*

248. *See* Hamilton, *supra* note 241, at 80 (explaining, in general, the characteristics of couples in Quebec creating premarital

contracts).

249. *See id.*

250. *Id.*

251. *See* JANINE LANZA, FROM WIVES TO WIDOWS IN EARLY MODERN PARIS 45 (2007) ("Only clauses that explicitly flouted established bedrocks of marital custom, such as the requirement that a husband provide his widow a dower, could not be abridged. However, most other elements of customary law could be, and were, altered in contracts. This flexibility allowed families to exert greater control over wealth and to plan explicitly for the eventuality of death rather than allowing the law to determine the distribution of assets.").

252. *See id.* at 74 (explaining that widows often joined religious orders). Part of religious women's eagerness to immigrate was a desire to serve as missionaries and convert the native people. However, religious women in Canada were also given much more freedom and this undoubtedly also held significant appeal. The history of Marie L'Incarnation is one such example. L'Incarnation was the first Superior of the Ursulines of Quebec but is best known for her autobiography, which was published at a time when the writings of nuns were not permitted to be published or read outside of their order. Consequently, her writings demonstrate Canadian religious women's significant power and independence. In her writings she is not afraid to question her male superior or demonstrate anger over his decisions. BRUNEAU, *supra* note 171, at 80–82. This is particularly illuminating given the fact that although "[n]uns were certainly allowed to write chronicles of their order and hagiographies of their religious sisters, . . . these pious works were not read outside the convents and addressed mostly the restricted history of a particular order." *Id.*

253. Leslie Choquette, *"Ces Amazones du Grand Dieu": Women and Mission in Seventeenth-Century Canada,* 17 FRENCH HIST. STUD. 627, 630 (1992).

254. *Id.*

255. *Id.*

256. *Id.*

257. *Id.*

258. *Id.* at 632.

259. *Id.* (noting that such recognition enabled these women to be fully recognized as religious women without sacrificing their freedom of movement).

260. *Id.* at 654.

261. In fact, the King made this point explicitly when he placed limits on the numbers of nuns permitted in each foundation stating, "it was not advisable for a colony to have so many people shut away in religion; it was more advisable to facilitate marriages." *Id.* at 629.

262. JAENEN, *supra* note 185, at 19–20. In fact, in 1657, Marguerite Bourgeoys opened a school for girls in Montreal. *Id.* at 20. However not everyone approved of general female education. According to one critic, the education of country girls "made them frivolous and lazy like so many of their contemporaries in the social elite living in the principle towns." *Id.* at 19.

263. PETER GAGNÉ, KING'S DAUGHTERS AND FOUNDING MOTHERS, THE FILLES DU ROI 1663–1673, at 22 (2001). The *filles du roi* are sometimes accused of being *filles de joie*—if not outright prostitutes, at least women of loose morals. *Id.*

264. *Id.*

265. GILBERT PARKER & CLAUDE G. BRYAN, OLD QUEBEC: THE FORTRESS OF NEW FRANCE 98 (1904).

266. *See infra* note 300 and accompany text (describing the great care taken to ensure the virtue of the *filles du roi*).

267. GAGNÉ, *supra* note 263, at 22. In reality, women convicted of prostitution in France *were* exiled to the French islands of the Caribbean – Martinique and Saint-Christophe (present day Saint Kitts)—but none were sent to Canada, at least knowingly. *Id.*

268. Runyan, *supra* note 172, at 30.

269. *Id.*

270. Interestingly, even this fabrication took nearly a century to be fully exposed. For nearly 100 years after his memoir was published maps of America continued to contain "The Long River." 1 THE UNITED STATES SERVICE MAGAZINE 359 (Henry Coopee ed., 1864).

271. GAGNÉ, *supra* note 263, at 22.

272. *Id.* Since the aim of the program was to send *fertile* women to the colony to marry and reproduce, the idea of sending *filles de joie* was "completely contrary to the King's design."

273. THE OLD REGIME, *supra* note 177, at 283.

274. *Id.* at 283.

275. *See* JAN G. COOMBS, OUR TANGLED FRENCH CANADIAN ROOTS: A HISTORY OF THE PEOPLE WHO WERE PART OF OUR GREGOIRE, ADAM, MARTEL AND BEAUDRY LINES 48 (2009) ("Very few of the King's Daughters created

problems in their communities. Only five appeared in court on charges of adultery, prostitution, or debauchery, and one was executed, along with her son-in-law, for a serious crime, the nature of which is unknown because their court records were lost.").

276. *See id.*

277. One of the most interesting prosecutions of a *filles du roi* involves Marie Riviere. Marie's husband, Jean Ratier dit Dubuisson, was sentenced to hang after he killed a woman in a brawl involving half a dozen townsmen. However, before he could be executed, the executioner died and Jean was given the choice of being executed or becoming the executioner. Not surprisingly he chose the latter. However this meant that when his wife was later convicted of selling stolen goods and sentenced to a public lashing, he was the one who was required to conduct the punishment. Luckily for both for both of them, her sentence was commuted and he simply had to place her in the stocks. *See* 2 PETER J. GAGNE, KING'S DAUGHTERS AND FOUNDING MOTHERS: THE FILLES DU ROI 1663–1673, at 494 (2000).

278. *See, e.g.*, GUSTAVE LANCTOT, LES FILLES DE JOIE OU LES FILLES DU ROI: ETUDE SUR L'ÉMIGRATION FÉMININE EN NOUVELLE-FRANCE 158 (1952); MORDECAI RICHLER, OH CANADA!, OH QUEBEC! 102 (1992) (describing the women as "hookers, imported to New France . . . to satisfy the appetites of . . . mostly functionally illiterate soldiers"); Sarah Gahagan, *Les Filles du Roi*, MOÉ PI TOÉ, http://www.fawi.net/ezine/vol3no4/FASWST2003/Gahagan.html (last visited Dec. 1, 2012) (noting that "many speculate that the King had his agents take prostitutes and social delinquents and send them out of the country"); Op-ed, *Stop Whining, Start Celebrating*, MONTREAL GAZETTE, Sept. 1, 1999 (describing the original population of New France as "[p]rostitutes, including les filles du roi . . .").

279. *See* GREER, *supra* note 119, at 17 ("These were, after all, young women who were not subject to parental authority (though they were chaperoned), nor were they enclosed within a secure institution; furthermore, they contracted marriage directly rather than through the mediation of family. Thus, they touched the edges of sexual disorder, and that made them, according to the dominant view at the time, honorary prostitutes.").

280. *Id.* However, they were chaperoned. *Id.*

281. *Id.*

282. *Id.*

283. *See id.* ("From the seventeenth century down to the present day, their situation has given rise to lurid fantasies in sexist minds. Contemporary wits loved to refer to them as "'merchandise"' and declared that they were certainly prostitutes plucked from the streets of Paris and placed on display before an audience of rough and randy habitants. (Never considered for a moment was the possibility that the women might have been the "'shoppers,'" and the men the objects of scrutiny, in these matrimonial encounters.)").

284. JOAN M. MARTIN, *Placage and the Louisiana Gens de Couleur Libre, in* CREOLE: THE HISTORY AND LEGACY OF LOUISIANA'S FREE PEOPLE OF COLOR 61–60 (Sybil Kien ed., 2000) ("White women were not only few in number, but also were frequently former inmates of asylums and houses of correction in France who had been brought to the frontier territory by force; they were typically described by many of the men as 'ugly, ignorant, irascible, and promiscuous.' The other white women said to have been available to European men are the famed 'casket girls.' Reputed to be from middle class families and chosen for their 'skill in housewifery duties' and 'excellence of character,' they are reported to have reached New Orleans in 1728, with others arriving in intervals, until 1751.").

ANDRÉ BARSA AND FRANÇOISE PILOIS

by Laverne Lardner Aitchison

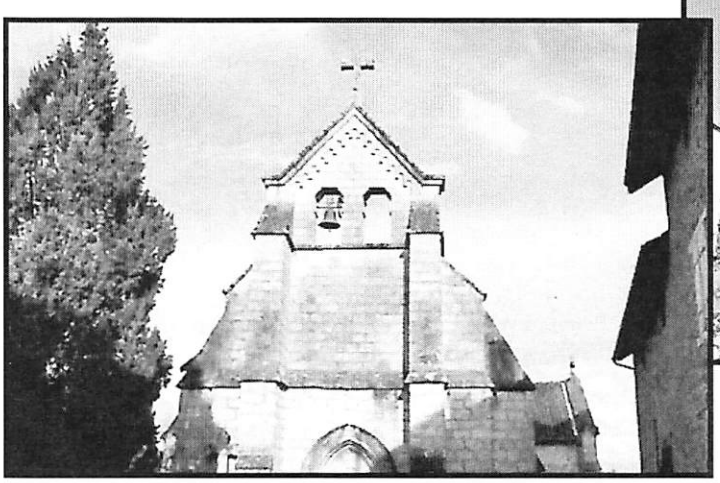
When I was searching for my first immigrant ancestor, I followed my mother's Guindon line back to Pierre Guindon. Then I followed Pierre's line back to Loudun, France and this resulted in the story I wrote for the Fall 2016 edition of SENT BY THE KING.

On first finding Pierre, I did not pay that much attention to the woman he married, Catherine Barsa, only because she was a widow at the time and, therefore, there was not a record of her parents on the marriage record. So, I put it aside until recently, when I realized I should be following her connection.

When I did a search for her parents, I found the couple who were really my first ancestors to immigrate to New France (Canada). They were André Barsa and Françoise Pilois. In addition, I learned that André was a soldier in the Carignan Regiment and Françoise was a Fille du Roi.

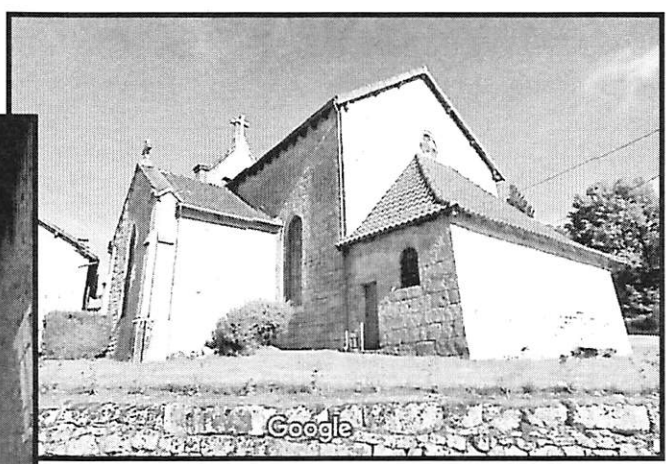
Like many soldiers and King's daughters, Françoise was a city girl while André came from a tiny hamlet in the center of France. Françoise was born (according to FichierOrigne) about 1640 based on the fact that her parents were married in March of 1639. They were Gervais Pillois and Helene Tellier, and they lived in the very center of Paris on the Rue Saint-Honore in the parish of Saint-Germain-l'Auxerrois. This was only a few blocks from the Louvre. Their parish church was known as the Church of Kings as it was designated as the official church for the king and queen of France, who were living in the Louvre just a block away. Françoise's father was a savetier (cobbler).

At the age of thirty, after her mother's death, Françoise accepted the King's invitation to become a Fille du Roi. She left Paris, most likely with a group of other girls and women heading for the port of Dieppe. She would have been one of the oldest and was probably more comfortable in the company of the chaperone accompanying them, than with the other girls who were mostly in their teens or twenties. After boarding the ship, they set off for the two-plus-month journey across the Atlantic.



16th century church in village of Auriat, France where André Barsa was born and raised

Image capture: May 2014 ©Google



Rear side view of the church

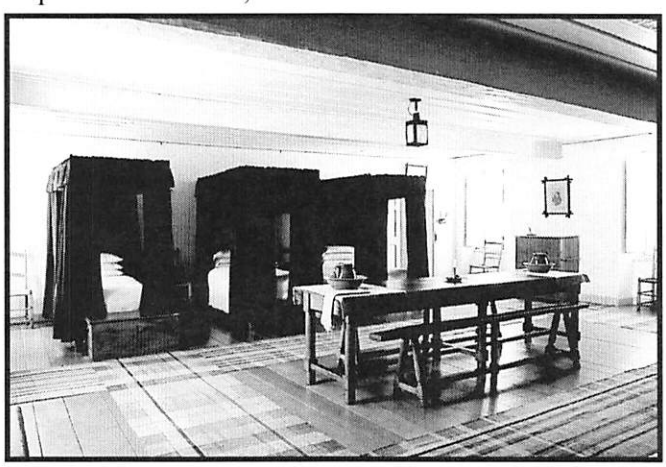
Image capture: Aug 2012 ©Google

André spent an entirely different kind of early life. He was born in the hamlet of Auriat in the

district of Guéret, Province of Limousin. His parents were Etienne Barsa and Léonarde Choseau.

Auriat is actually about forty miles east of the city of Limousin in an area of farms and forests. In 2005' it's total population was only 124. The town has a church, dating from the sixteenth century, that is still standing and this is most likely where André was baptised. This is where André grew up until he joined the Regiment of the Carignan. We don't know where or when he joined the La Fredière Company of the Regiment, but he was about thirty when he travelled with them to the Port of La Rochelle, where they departed in the spring of 1665 for Quebec City. They most likely came on the ship L'Aigle d'or, which left La Rochelle on thirteen May 1665 and arrived in Quebec City on the nineteenth of August 1665, a little over a three-month sea voyage.

On Tuesday the second of September, the company was sent to the Richelieu River to help in building the Fort Sainte-Thérése. They were then sent to Montreal where their captain, Balthazard-Annibal-Alexis Flotte de La Frédière, who was a nephew of Marquis de Salières, the Regiment Commander, took charge of not only his company but also the citizens of Montreal. He was not only disliked by the residents but also by his soldiers. Finally, he was relieved of his command and sent back to France.



Replicas of the furniture used for the dormitory room at the time of the Filles du roi when in residence
Collection: Maison Saint-Gabriel
Photo: Pierre Guzzo

We are not sure what role André played while he was a soldier, but we do know that one of the first tasks the regiment soldiers undertook was building the very first road suitable for vehicles. This road, directly across the St. Lawrence river, linked Longueuil to the fort at Chambly, and was an important military link to get men and supplies from Montreal to the fort on the Richelieu River. This was the route the army would take to fight the Iroquois in 1666. It is in Longueuil that André settled after he was discharged from the service.

Now back to Françoise Pilois. When she arrived at Quebec City in the summer of 1669, she found that she had to transfer to a smaller vessel for the trip to Montreal. When she and the other girls going there arrived, they were probably met by Marquerite Bourgeoys, the Founder of the Congregation de Notre Dame. This community of nuns took care of the women sent by the king until they found a husband. They were then led to the Maison Saint-Gabriel, a large house that had been purchased just the year before. It is here that Françoise would stay until she found a suitable husband. While here she would learn the skills that she would need in this wilderness outpost. In Paris, she would go to the markets at Les Halles, close to her father's house to buy most of her family's food. Here in Canada she would learn how they would need to grow their own food and make most of their own clothes. The nuns ran a school where they taught homemaking and survival skills for their new land's harsh winter climate. The women learned gardening, food preservation, cooking, cloth making, sewing, health remedies and other skills they would need to run their own households. The Maison Saint-Gabriel still stands and is open to the public. Docents are available to tell you about life here in the 1600's and will take you on a tour of the house and grounds where you will see their living, sleeping, and cooking quarters, as well as the gardens where they grew crops and raised chickens, cows etc.

In France, the women had little say about their

marriage, The marriage was usually arranged by their father, but here in New France they had a say in who they would marry. They also learned how they would meet the suitors that would come to the Maison, and they were guided to ask those they met economic questions. Most important, did they have land and a house? Had they provided for the coming winter, wood for the fireplace, enough food and provisions, etc.? They also had the right to turn down a suitor if they wished.

We don't know if François turned down any suitors, but she did find her man just as winter was setting in. André made his way across the river to the Maison-Saint-Gabriel where he met her and evidently answered her questions and appealed to her because, on the 24 of November, she followed him to the home of Charles Lemoyne, the Sieur de Longueil, in whose Seigneurie André lived. Here the notary Basset was waiting to draw up a marriage contract and, while neither of them could sign the document, they agreed to its terms. A week later, they met again on the second of December at Notre Dame church in Montreal to exchange their vows. André was now free to take his new bride across the Saint Lawrence River to his home.

André was a cooper. We don't know if this was a trade that he learned from his father in the small town where he grew up or if he learned this trade in New France. Barrels were an important need in the colony. They were the most important containers for many of the goods and commodities both liquid and dry. We can only imagine that this work kept him busy.

About a year after their marriage their first son Andre was baptised on 20 December 1670 in Montreal. They would have five more children over the next 13 years, Marie b. 04 May 1673, Marie Madeleine b. 29 April 1675, Marguerite b. 21 July 1677, Catherine b. about 1680, and Ignace b. 01 May 1683. Françoise was busy taking care of this growing family as well as learning what life was like in this new frontier and the work that was involved.

We don't know when Françoise or André died, but it was sometime before their daughter Catherine's first marriage to Geoffroy Vincelet Labossiere on 29 November 1698 at Notre- Dame de Montreal. Geoffroy died on the 19th of March 1703. Catherine married again to Pierre Guindon on the 21st of November 1708.

Sources:

King's Daughters and Founding Mothers: Peter Gagne
Fichier Origine- http://fichierorigine.com/
Drouin – http://www.ancestry.ca/cs/drouin
Filles du Roi – www.fillesduroi.org
PRDH – www.genealogie.umontreal.ca/en/home

SEARCHING FOR MY FILLES DU ROI AND SOLDIERS OF THE CARIGNAN REGIMENT

by Bonita Flannery

A couple of years ago my cousin Laverne gave me a book called SENT BY THE KING. I put it away until I finished my mother's tree that included only her parents and siblings and was three hundred and seventy five pages long. Now I was able to contact Laverne and tell her I would be interested in joining La Societe des filles du roi et soldats du Carignan. She gave me three daughters to follow in the Guindon line; Francois Pilois married to Andre Barsa, Elizabeth Hubert married to Louis Bolduc, and Francois Conflans married to Charles Rancin.

I sent in the first one, Francois and Andre and was accepted into the society. I started following the

Guindon line and found two others, Ann Lemaire married to Phillippe Hulin and Elizabeth Godillion married to Léonard Ethier. I was accepted into the society for all of them.

While tracing my Guindon line to Elizabeth and Léonard, the name Ethier kept sounding very familiar. I had already finished my father's tree and looking into his Payette line, I also found them there. My father comes from their son Francois Ethier b.23 Oct. 1674 and married to Marguerite Millot on 23 Nov. 1701 and my mother comes from their daughter Marguerite Ethier b. 25 Dec. 1679 married to Charles Labelle.on 23 Feb. 1705. My parents are cousins. My mother was born in Eureka, Montana and lived in Newgate, British Columbia but worked in Eureka. My father was born and raised in Iowa and lived there until he came to Eureka where he met my mother.

I was curious to find out more about my fille du roi who I was descended from, once on my mother's side and once on my father's side. On the Fichier Origine site, I found that Elizabeth Godillion was born on 2 April 1649, in Blois, St. Nicholas parish, diocese of Chartres, province of Orleans. Her parents were Jean Godillion and Marie Boulay. (Peter Gagne list her father's name as Nicolas not Jean). Blois was an important town in France even in medieval times. It is home to Blois Castle which was sometimes home to four kings, Louis XII, Francois I, Henry III and Henry IV. Finally, it was given by Louis XIII to his brother who was in residence there when Elizabeth was born. After losing both parents, she decided to become a fille du roi. Elizabeth sailed to Canada in 1670 and when she arrived in Montreal was taken to the Maison-Saint-Gabriel where she was housed until she met her husband, Léonard Ethier. They were married on 22 September 1670 in Montreal. A few days before this ceremony, Notary Basset drew up a marriage contract for them on the 17th.

Léonard was born on 17 October 1638 to Etienne Ethier and Marguerite Sabelle. Léonard evidently led a very different life than Elizabeth as he was brought up in the small town of Manot in the center of France. He was a clog maker. The couple had 10 children. The first three children were born in Montreal and then they moved to Lachenaie where they lived out their lives. Léonard died sometime between April 1689 and April 1697. Elizabeth passed away sometime after 24 Jan. 1715.

Then I continued my research to see who else I was related to. In my mother's Guindon line, I have found five daughters and two soldiers. In my mother's Fournier line, I have found thirteen daughters. In my father's Payette-Galepeau line, I have found eleven daughters and six soldiers. That gave me a total of twenty-nine daughters of the King and eight Carignan soldiers. I am still researching and I know I will find more.

Thank you Société des filles du roi et soldats du Carignan for making me aware of part of my past that I was unaware of until I got that gift of the journal SENT BY THE KING.

Sources:

King's Daughters and Founding Mothers: Peter Gagne
Fichier-Origine – http//fichierorigine.com/
Drouin – http://www.ancestry.ca/cs/drouin
PRDH – www.genealogie.umontreal.ca/en/home
Google maps – Manot France

HORSES ARRIVE IN CANADA THE FRENCH MOOSE

by Bill Kane #F-365

On 12 September 1665, the ship, Saint Sebastien, arrived in Quebec. On board were the new Intendant Talon and the new Governor Courcelle.[1] Three other passengers would also embark that were equally important to the young colony. The filles du roi were not the only females sent over to populate the country. These three passengers were the first horses that ever arrived in Canada. The two mares helped by the stallion were needed to start raising a badly needed species in the country. The mares were the mothers of the first native horses to be born in Canada.

When they were led off the ship, they cause quite a commotion in the town of Quebec. They belonged to the new governor and were housed in the stables specially built for them in the upper town.

The Native population were particularly awed by these new animals that they had never seen before. Especially, when they saw that men could ride on them. The Indians had no idea what they were and they began to call them the French Moose.

Before the arrival of the horse, the chief means of transportation, other than on your own feet, was the canoe and that is one of the reasons that the early settlements were built along the rivers. Now with the arrival of the horses, the roads that were originally only paths wide enough for two persons to pass each other had to be widened to enough space for two horses to pass one another.

---

1. Chapais,Thomas, The Great Intendant: A Chronicle of Jean Talon in Canada 1665-1672

Map of Village Center, Auriat, France

Imagery ©2017 Google, Map data ©2017 Google

SFRSC
P.O. Box 220144, Chantilly, VA 20153-6144

2
American-Canadian Genealogical Society
ATTN: Laurent Autotte
PO Box 6478
Manchester NH 03108-6478

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

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

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

[ ] Please send me an application for Full 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: _____

Return coupon to:
P.O. Box 220144, Chantilly, VA 20153-6144
or go to www.fillesduroi.org for a membership application!

Outside the USA: Please make payment by bank check drawn on a U.S. branch.

JOIN TODAY !

FULL MEMBERSHIP

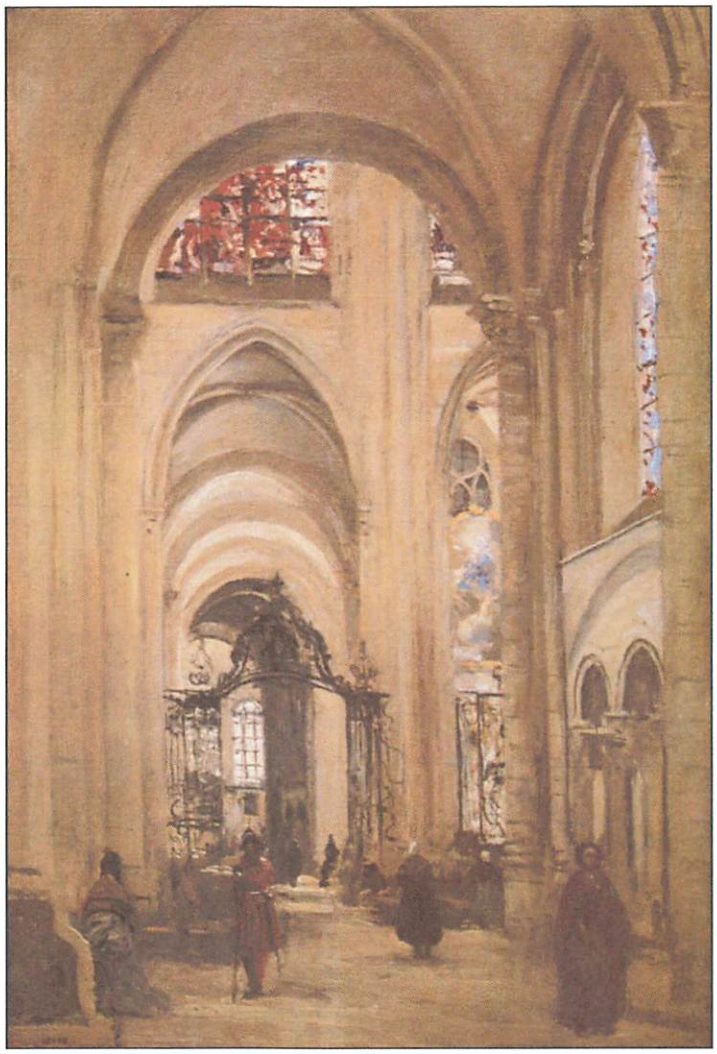
For direct descendants of a King's Daughter and/or a soldier of the Carignan Regiment: Onetime application and verification fee of US $20 together with documented lineage plus US $15 annual dues. Membership includes the Journal *SENT BY THE KING*, a certificate of descendancy that is suitable for framing,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



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 XX, Issue II
Fall 2017

Table of Contents

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 our e-mail address at info@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.

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

P.O. Box 220144, Chantilly, VA 20153-6144

Website: ***www.fillesduroi.org***

E-mail: ***info@fillesduroi.org***

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
P.O. Box 220144 Chantilly, VA 20153-6144
E-mail: info@fillesduroi.org

On the Cover...

Inside the Cathedral of Sens, a painting by Jean-Baptiste-Camille Corot, c. 1874. PD-1996. Marie-Madeleine, *fille du roi*, emigrated from Sens, France in 1669. Sens Cathedral was one of the earliest and largest Gothic cathedrals in France. It was begun in the 12th century and finished in the 16th century.

- Permission granted.

NOTICE OF ANNUAL MEETING 2017

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

NOTICE: The annual meeting of La Société des Filles du roi et soldats du Carignan will be held by email beginning Monday, December 4th, 2017. The series of messages constituting this meeting will be sent over the course of that week, commencing on the evening of December 3rd.

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, Dave Toupin, as President, by sending an email (same as above) but with "PROXY" in the subject line and your name (and member number, if possible) in the message section. You can choose another person as your proxy, so long as that person will be participating in the meeting and consents; please notify me of the person's name and email address. You are encouraged to provide your proxy, so that you are counted as being in attendance, and we are ensured that you are counted towards us achieving a quorum of members for the meeting; plus, your vote will count.

CONTENT – ANNUAL MEETING: The Annual Meeting will consist of approving the minutes of the 2016 annual meeting, a membership report, a treasurer's report and approval of an annual budget for the coming year 2017-2018, and the election of Directors for the coming fiscal year 2017-2018.

CANDIDATES - DIRECTORS: If you wish to be a candidate for Director, please send an email to info@fillesduroi.org or touplaw@yahoo.ca by no later than November 24th, 2017.

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 2017-2018, approve the 2016 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 24th, 2017.

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 24th. We are especially in need of assistance with the journal: obtaining articles and photos, editing and layout.

THANKS! Thank you again for your membership and continued support; we truly appreciate it. Also, I extend a big thanks to our current Directors, Secretary, Officers, Committee members and Journal Editors for their volunteer service to our organization.

Dave Toupin, President

La Société des Filles du roi et soldats du Carignan

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

2018 Dues

Dear Member,

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

If you were a member of the Société prior to September 1st, 2017, it is time for you to send us your renewal membership dues of $15 US funds (by check or money order drawn on a US bank), by mailing it to our P.O. Box 220144, Chantilly, VA 20153-6144. New members who have joined after September 1st, 2017 already have paid their dues for 2018. If you paid dues for two years last year you are also paid through 2018. Please note that our fiscal year runs from November 1st to October 31st.

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

Thanks!

David Toupin, President

Make all checks payable to:
SFRSC
P.O. Box 220144
Chantilly, VA 20153-6144

_____Please renew my membership in SFRSC for 2018. Enclosed is my check for $15
_____Please renew my membership for 2018 & 2019. Enclosed is my check for $30

Name_____

Address_____

City, State or Province, Zip or Postal Code_____

Phone_____ E-Mail_____

Mail to: SFRSC
P.O. Box 220144
Chantilly, VA 20153-6144

Marie-Madeleine Normand, *Fille du Roi*

Using the FAN Principle To Discover and Tell Her Story

By Susan McNelley

Not that long ago, genealogists were primarily concerned with tracing only the direct lineage of someone's ancestors. They focused on basic facts: who begat whom; dates and places of birth, marriage, death, and the names of children, if known. Old-timers will remember filling out countless pedigree charts and family group sheets. Now, we want to know more of the story. Just how do we go about researching our ancestors' narrative, particularly when they lived and died hundreds of years ago?

Elizabeth Shown Mills, noted author and genealogist, has encouraged the use of the FAN principle, or cluster research, to break through brick walls in family history. FAN is the acronym for family, associations, and neighbors; this method encourages looking beyond the immediate family to discover previously unknown facts about our ancestors. It also makes good sense to use this method in reconstructing the lives of our forebears. Seeing them in the context of their extended families, their friends, and the places they lived can round out the picture and bring new life to these individuals. This is the method I have employed to expand upon the story of the *fille du roi*, Marie-Madeleine Norman.

Those of us with French-Canadian ancestry are very fortunate to have access to the large online database of the *Programme de recherche en démographie historique* (The Research Program in Historical Demography) or PRDH, operated through the University of Montréal. This database provides dates and locations for all of the births, marriages, and deaths of the individuals of European descent who lived in New France as they were recorded in the Catholic parish records of Old Québec. The early census records and some marriage contracts from the civil records are also included. Of great importance to genealogists is the fact that the database also links individuals to their spouses, children, parents, and siblings. It makes it so much easier to explore a variety of documents in our efforts to glean as much information as possible about our ancestors.

I began the research for this story by looking at the records for Marie-Madeleine Normand in the PRDH database. The PRDH family reconstruction, linking her with other members of her family, gave me a solid base for reconstructing her life. I perused the birth, marriage, death, and census records connected to Marie-Madeleine. Next, I found Marie-Madeleine listed in the *Fichier-Origine Database*. A digital copy of the original marriage contract was obtained from the Bibliothéque et Archives Nacionales du Québec (BAnQ). Relevant property transactions, recorded by civil authorities, were found in the Pistard online database, also offered by the BAnQ. A search of Google and Google Books provided information on Marie-Madeleine's place of birth in France, as well as on the area where she settled in the New World. I went to FamilySearch.org to look at their collection of digital images of the parish records of Québec to see if the actual church records yielded more detail. I wanted information on Marie-Madeleine's life; I also wanted to see where and how her life intersected with other lives and with the events of that era. In all cases, I attempted to use only credible sources for this family history. I should add here that I cited the sources of my information, so that others might consult these repositories and publications, if so desired.

This then is the story of Marie-Madeleine Normand:

In the summer of 1669, Marie-Madeleine crossed the Atlantic to New France. She was one of 150 girls and women who sailed from Dieppe, France on the Saint-Jean-Baptiste.[1] All were marriageable women sponsored by the King to come to the French colony, to marry, and to increase the population. Marie-Madeleine would certainly have had the qualms and trepidations of the other girls also making the trip. However, she could take some comfort in the fact

[1] Peter J. Gagné, *King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673* (USA: 2001), 28-31.

that her older sister had made the same trip four years earlier and would be there to welcome her when she landed in Québec.

Marie-Madeleine and Catherine Normand were the daughters of Jean-Baptiste Normand and Catherine Pageau (Pageot). Marie Madeleine was baptized on August 29, 1646 in Sens, France, in the parish of St-Hilaire. Her sister had been baptized in the same parish two years earlier on May 17, 1644.[2] Sens is an ancient city in the Yonne Department in north-central France, 120 km from Paris. In the seventeenth century, it remained an important cultural and religious center of France. It still had traces of its Roman heritage. It was also at this time a city ringed by a circle of churches, known as a "crown of prayer." This circle included Sens Cathedral, one of the earliest and largest gothic cathedrals in France. The Cathedral is still standing.[3]

Both girls' marriage records state that their father, a bourgeois from Paris, was deceased at the time of their marriages.[4] This means he had died sometime before the summer of 1665, when Catherine, the eldest daughter, traveled to Québec and married. Their mother was still alive when the girls married.[5] We don't know anything more about the mother. It is very likely that she did not have the money to provide a suitable dowry for her two daughters, limiting their opportunities for marriage in France. The girls had had some schooling, as evidenced by their signatures on their marriage contracts.

The *filles du roi* who made the crossing in 1669 were accompanied by Anne Gasnier. She was the widow of Jean Bourdon, a prominent citizen of Québec. Upon their arrival, Madame Bourdon also provided lodging for many of the girls in the home she owned in the Lower Town of Québec.[6] Undoubtedly, Marie-Madeleine stayed with her sister. Catherine had married Pierre Normand Briere (no relation) on September 7, 1665 and had settled in Québec City to raise her family.[7] One can imagine that it was a joyful reunion for the sisters. Catherine would have provided valuable instruction on what life was like in the young colony and what would be expected of a

---

[2] Pierre Le Clercq, "Normand, Marie-Madeleine" and "Normand, Catherine," *Fichier Origine Database*. Québec Federation of Genealogical Societies. Records as modified by Le Clercq on November 24, 2013, Web. 30 Jan 2017.

[3] Gérard Daguin, *History of Sens City of Yonne,* Web. 10 Feb 2017. St-Hilaire, the church in which the Normand sisters were baptized, was destroyed in the French Revolution of the eighteenth century.

[4] Cyprien Tanguay, *Dictionnaire Genealogique des Familles Canadiennes* (Québec: Eusebe Senecal, Imprimeur, 1871), *Google Books* Web. 21 Feb 2010.

[5] Marriage contract dated November 25, 1669, *Parchemin – Banque de données notariales (1626-1789).* Bibliothèque et Archives Nacionales du Québec (BAnQ) (Québec, Canada). This is the notary record of the Royal Notary Pierre Duquet.

[6] Jean Hamelin, "Bourdon, Jean." *Dictionary of Canadian Biography* (University of Toronto/ Université Laval, 2003) Web. 4 May 2012.

[7] *Programme de recherche en démographie historique (PRDH) Genealogical Database* (University of Montréal, 2005), Web. 30 Jan 2017. Family Record #1859. Much of the information on Alphonse Morin, Marie-Madeleine Normand, and their family comes from this database (hereafter referred to as *PRDH).* The birth, marriage and death records in this database are linked to the digitized image of the record, available through the Druin Institute/ Québec Records website. The digitized but non-indexed records are also found in the collection of Québec, Catholic Parish Registers, 1621-1979, available at FamilySearch.org. The PRDH also includes the Census Record of 1681.

wife. Certainly, she would have also counseled Marie-Madeleine on the merits of the various eligible men. The first record we have of Marie-Madeleine in New France is the baptism record of Catherine's baby, Charles, who was born on September 13, 1669.[8] Marie-Madeleine was named the godmother of the infant; the merchant Charles Bazire was listed as the godfather.

On November 25, 1669, Marie-Madeleine signed a contract to marry Alphonse Morin, the son of Noël Morin and Hélène Desportes.[9] She brought to the marriage goods worth 250 *livres.* In addition, she had received the King's dowry of 50 *livres.*[10] It has been said that the first question many of the girls asked of their suitors was, "Did they have a home?" Alphonse was the son of the seigneur Noël Morin. His parents were among the first inhabitants of the Upper Town of Québec.[11] We can assume that Alphonse had some sort of abode in Québec in 1669. Marie-Madeleine would have also been assured by her sister that Alphonse was a man of good character. Otherwise, Marie-Madeleine probably would not have chosen to marry him.

The notation that Marie-Madeleine and Catherine were the daughters of a "bourgeois of Paris" and the fact that both women married young men considered bourgeois in the New World [12] suggest that the girls were of higher social standing than many of the girls who came as *filles du roi.*

On February 10, 1670, Marie-Madeleine Normand, age twenty-three, married Alphonse Morin,[13] age twenty, at the Cathedral of Notre-Dame-de-Québec. After their marriage, the couple settled in Québec, where they would be surrounded and supported by a network of extended family. François-Alphonse, their first child was born in December of that year. Hélène Desportes, François' grandmother, was identified as his godmother. The godfather was Pierre Normand Labrière, Marie-Madeleine's brother-in-law (married to her sister Catherine). Two other sons would be born to Alphonse and Marie-Madeleine in the next couple of years and also be baptized in the Cathedral of Notre-Dame-de-Québec.

On January 4, 1671 Alphonse and his brother Charles were given their parents' household possessions and farm animals in exchange for providing care for their parents in their old age.[14]

On August 22, 1672, Alphonse received from his father a parcel of land on the south shore of the St. Lawrence River. Almost twenty years earlier, on November 15, 1653, Noël Morin had been granted a small *arriere-fief* located at what was known as Pointe-de-la-Caille, some thirty miles east of Québec. This *arriere-fief*, known as the *fief St-Luc* or the *fief-Morin,* was within the Rivière-du-Sud seigneury owned by Louis Couillard de Lespinay. Alphonse was not the only one granted land at Pointe-de-la-Caille by Noël. In addition, Alphonse's brother-in-law Guillaume Fournier also received a

---

[8] PRDH, Baptism Record #58345.

[9] Marriage contract dated November 25, 1669. *Parchemin – Banque de données notariales (1626-1789).* Bibliothéque et Archives Nacionales du Québec (BAnQ) (Québec, Canada). Notary record of the Royal Notary Pierre Duquet.

[10] Paul-André Dubé, "Mères De La Nation," *L'Ancétre.* (The Société de généalogie de Québec. no 298, vol 38, printemps 2010), 150-151. Web 30 Jan 2017. Dubé cites information found in the marriage contract of Alphonse and Marie-Madeleine.

[11] The story of Noël Morin and Hélène Desportes is told in Hélène's World: Hélène Desportes of Seventeenth-Century Québec, a book by the author of this article on Marie-Madeleine Normand.

[12] PRDH, Marriage Record # 67654. This record of the marriage of Anne Normand, daughter of Pierre Normand Labrière and Catherine Normand, to Jerome Corda lists Anne's father as a "bourgeois" of Québec.

[13] Alphonse Morin Valcourt was born on December 12, 1650 in Québec and baptized the following day. His godparents were Guillaume Odoart de St-Germain and Marguerite Besnard.

[14] *Parchemin – Banque de données notariales (1626-1789).* Bibliothéque et Archives Nacionales du Québec (BAnQ) (Québec, Canada). This agreement was known as the *pension alimentaire.* More information on this arrangement in found in *Hélène's World,* 229-230.

parcel of land, as well as Jean Prou, Jean Ballie, and Michel Isabel.[15] In June of 1674, according to a document in the civil records of Québec, the *fief-Morin* was surveyed and boundaries established among the different owners. Louis Couillard de Lespinay, Guillaume Fournier, Jean Prou, Jean Ballie, Michel Isabel, and Pierre Blanche are listed on this record.[16] These men and their wives, along with family who remained in Québec, are the people with whom Alphonse and Marie-Madeleine would spend the rest of their lives. Their names are recorded in the parish records; they served as godparents to each other's children. They celebrated together in the good times. They helped each other out and supported each other in the difficult times.

The properties of these French settlers were narrow rectangles with the short side facing the river. The colonists would build their homes near the water's edge. The waterways of the New World were the means of transportation. The nearness of each homestead also afforded assistance and security for the pioneers.

Alphonse is listed simply as *habitant o*n all existing records. No trade has ever been listed for him. It is recorded that on December 11, 1673 Alphonse petitioned the Sovereign Council of Québec for a payment of thirty-three *livres* for delivery of nineteen cords of wood ordered by the lieutenant-general to heat the courtroom. The Sieur Bazire, agent of the West Indies Company, was ordered to make payment.[17] His father's gift of farm animals and this record in the civil archives suggest that Alphonse made his living as a farmer.

By 1675, the family had settled on their property on the south side of the St. Lawrence River. At the baptism of their son Joseph, their fourth child, in May of 1675, Alphonse and Marie-Madeleine were listed as residents of Rivière-de-la-Caille.[18] It was also at this time that Alphonse began using the surname Morin Valcour (Valcourt). For at least some part of these early years at Rivière-de-la-Caille, the household also included Noël, Alphonse's father. Noël died there on February 10, 1680.[19]

Alphonse and Marie-Madeleine were among the first families to settle at what would become Montmagny. They were truly establishing a homestead in the wilderness. According to historians, Montmagny was founded in 1678, a few years after the arrival of the first settlers, and was named in honor of Charles de Montmagny, the second governor of New France.[20] Also in 1678, the first chapel was built at Pointe-à-la-Caille, near the river, on land donated by Guillaume Fournier, Alphonse's brother-in-law. Guillaume is considered the founder of the parish of Saint-Thomas de Montmagny.[21]

Alphone and Marie-Madeleine are found in the census of 1681, listed in the district of Berthier-sur-

---

[15] Michel Langlois, *Dictionnaire Biographique Des Ancétres Québécois (1608-1700) Tome III, Letres J à M.* (Sillery: La Maison Des Ancétres Québécois, 2000), 484.

[16] *Pistard Database.* Bibliothéque et Archives Nacionales du Québec (BAnQ) (Québec, Canada) Web. 2 Feb 2017. Document dated June 19-21, 1674.

[17] *Pistard Database.* Bibliothéque et Archives Nacionales du Québec (BAnQ) (Québec, Canada) Web. 2 Feb 2017. Document dated December 11, 1673.

[18] This location on the southern banks of the St. Lawrence River was named after Adrien Dabancour la Caille, who drowned near Berthier, a short distance away, in 1640. The point on which the body was found was called Point-à-la-Caille. (Source: *First Annual Report of the Geographic Board of Canada.* Ottawa: S.E. Dawson, 1899. Digitized by Google. 211 Web. 6 Feb 2017)

[19] PRDH, Burial Record #69376.

[20] W. Steward Wallace, ed., *The Encyclopedia of Canada,* Vol. IV (Toronto: University Associates of Canada, 1948), 324. Web 10 Feb. 2017.

[21] F.E.J. Casault, *Notes Historiques sur la paroisse de Saint-Thomas de Montmagny* (Québec: Dussault & Proulx, 1906), 17-18. Web 10 Feb. 2017.

Mer, which included the seigneurie of La Rivière-du-Sud and the parish of St-Thomas. Five children are listed in this census: Alphonse, Pierre, Joseph, Catherine and Jean.[22] Two other children, Germain and Nicolas born in 1673 and in 1679 respectively, had apparently not survived infancy.

In 1683, Msgr. François de Laval wrote to his superiors concerning the status of the missions in New France. He noted that the seigneurie of La Rivière-du-Sud, in the parish of St-Thomas, contained some 10 families and 26 "souls."[23] The handful of cottages and cabins clustered together at river's edge, with smoke curling from the chimneys, would have looked idyllic while sailing along the St. Lawrence River on a pretty summer day. The picturesque scene would belie the difficulties of life in the wilderness in the seventeenth-century. In particular, the handful of families living there would spend six months every year virtually isolated from the rest of the world; travel even to Québec in the winter months would be challenging.

Marie-Madeleine died on April 27, 1690, five days after the birth of her eleventh child.[24] She was forty-three years old. One can presume that her death was a result of complications from childbirth. The first birth and a birth to a woman over the age of forty are the times when a woman is most at risk of death in childbirth.

Marie-Madeleine had lived the first half of her life in or near Sens, one of the more prominent French cities of that era. She spent the second half in New France: about five years in Québec and fifteen years in Montmagny, which was never more than a hamlet during her lifetime. The records can only hint at her joys and heartaches. If she had any time at all to reflect on her life, how she would have felt about her decision to emigrate? She had a husband, a home, a houseful of children, and friends. Would these things make up for the hardships of pioneer life?

Five days after Marie-Madeleine's death, on May 2, the couple's newborn son Charles died. In June, their three-year-old son Louis died, followed by eight-year-old Marie-Madeleine in September of that year.[25] Alphonse would suffer the loss of four family members within six months! The cause of death of the children is not known. No local epidemic is reflected in the records. The parish recorded only five burials in 1690, three of them being members of this family. (Marie-Madeleine was buried in Québec.)

Marie-Madeleine had given birth to nine boys and two girls. At the time of her death, son François-Alphonse was age nineteen, Pierre-Noël, age eighteen, and Joseph, age fifteen. Certainly these young men were of enormous help to their father in maintaining the farm. Marie-Catherine, the couple's oldest daughter, was twelve at the time. No doubt she assumed the cooking, the childcare, the maintenance of the kitchen garden, and all of the other tasks that fell to women of that era. Françoise Hébert, wife of Guillaume Fournier and Marie-Madeleine's sister-in-law, lived nearby and would have been there to help in the wake of the tragic demise of so many family members.

Two years later, on November 24, 1692, Alphonse married Angélique Destroismaisons, the twenty-two-year-old daughter of Philippe Destroismaisons and Martine Crosnier, at nearby Cap St-Ignace. Alphonse and Angélique had four children, all born in Montmagny, but the oldest and the youngest died before they were a month old. Alphonse himself died on August 29, 1711, at the age of sixty. This was two weeks before his last child, a little girl named Hélène, was born. With his two wives, Alphonse

---

[22] PRDH, Census Record #97601

[23] F.E.J. Casault, *Notes Historiques sur la paroisse de Saint-Thomas de Montmagny* (Québec: Dussault & Proulx, 1906), 18-19. Web 10 Feb. 2017.

[24] Québec, Catholic Parish Registers, 1621-1979, Montmagny, St-Thomas, Baptisms, Marriages, and Burials 1679-1785, Image 9. FamilySearch.org. Web 1 Mar 2017.

[25] PRDH, Family Record # 3137.

fathered fifteen children. On April 30, 1714, Angélique married Jean François Langlois, son of Jean Langlois and Marie Charlotte Belanger. No children resulted from this union. Angélique died on February 26, 1744 and was buried in Montmagny.[26]

Children of Alphonse Morin dit Valcourt and Marie-Madeleine Normand

1. **François-Alphonse** was born in Québec on December 2, 1670 and baptized the following day. His godparents were Hélène Desportes, his grandmother, and Pierre Normand Labrière, his uncle. On November 11, 1697, François married Marie Catherine Chamaillard, the daughter of Vincent Chamaillard and Catherine Renusson, in Montmagny. The couple had three children, all of whom grew to adulthood and married. François died on June 3, 1737, at the age of 66, and was buried in Montmagny. Marie Catherine Chamaillard died on April 22, 1753, some fifteen years after her husband died, and was also buried in Montmagny. She never remarried.[27]

2. **Pierre-Noël** was born in Québec on February 26, 1672 and baptized two days later. His godparents were Marie-Françoise Chavrier and Pierre Noël Legardeur. On May 30, 1696, Pierre married Marguerite Rousseau, daughter of Thomas Rousseau and Marie-Madeleine Olivier. This couple had eleven children. After the death of his first wife, Pierre Noël married Marie-Hélène Maranda, the daughter of Michel Maranda and Suzanne Robert Jean. This couple had no children. No record of Pierre's death and burial has been found.[28]

3. **Germain** was born in Québec on October 27, 1673 and baptized the following day. His godparents were his uncle Gilles Rageot and his aunt Catherine Belleau. No other records have been found. Germain does not appear in the Census of 1681, suggesting that he died in infancy or early childhood.[29]

4. **Joseph** was born in Rivière-de-la-Caille on May 22, 1675 and baptized in Québec on June 9, 1675. His godparents were his uncle Guillaume Fournier and his aunt Marie-Madeleine Morin. On November 17, 1701, Joseph married Agnes Bouchard, daughter of Nicolas Bouchard and Anne Roy, in Cap-St-Ignace. This couple had nine children, seven of whom grew to adulthood and married. Joseph died in Montmagny on April 10, 1730 and was buried two days later. He was fifty-five. Agnes lived another twenty-eight years, dying on March 27, 1758 at the age of eighty-three. She never remarried.[30]

5. **Marie-Catherine** was born in "Rivière-du-Sud" on July 16, 1677 and baptized five weeks later, on August 27 in Québec. Marie-Catherine's godparents were her uncle Jean-Baptiste Morin and aunt Catherine Normand. Marie-Catherine married Jacques Beaudoin, son of Jacques Beaudoin and Françoise Durand, on July 6, 1699 in Montmagny. The couple had seven children, five of whom grew to adulthood and married. Marie-Catherine died on July 1, 1734 in Berthier-sur-Mer (Berthier-en-Bas). Her husband, Jacques, born July 25, 1672, died on December 8, 1758 and was buried in the same settlement.[31]

6. **Nicolas** was born on March 23, 1679 in Pointe-A-La-Caille and baptized there two days later by the Missionary Pierre Thury. His baptism was later recorded at Notre-Dame-De-Québec by the Parish Cure Henri Debernieres. His godparents were Nicolas Sarrazin and Françoise Hébert. The latter was Nicolas' aunt. Evidently, this child died in

---

[26] PRDH, Individual Records #53397 and #24868; Family Record # 3137

[27] PRDH, Individual Records #53399 and #13738; Family Record #7916.

[28] PRDH, Individual Record #5340; Baptism Record 58688; Family Records #7647 and 17718.

[29] PRDH, Baptism Record #58964.

[30] PRDH, Baptism Record #59227; Individual Records #53402 and #3627; Family Record #8905.

[31] PRDH, Baptism Record #59550; Individual Records #3867 and #3845; Family Record #8400.

infancy. No other record has been found and a later child of Alphonse and Marie-Madeleine was also given the name Nicolas. The child is also not listed with the family in the census of 1681.[32]

7. **Jean-Baptiste** was born on June 2, 1680 at Rivière-La-Caille and baptized six days later by the missionary Germain Morin who also happened to be his uncle. The baptism was recorded at Cap-St-Ignace. His godparents were Marie Fournier and Jean Prou. Jean-Baptiste is listed with the family in the Census of 1681. On May 7, 1703, he is listed as the godfather of his niece Elisabeth, daughter of Pierre-Noël Morin and Marguerite Rousseau.[33] No other record has been found; perhaps he followed the life of a voyageur, disappearing from the church and civil records of New France.

8. **Marie-Madeleine** was born in Montmagny on February 23, 1682 and baptized there on March 7. Her godparents were Jacques Pose and Jacquette Fournier. This child died at the age of eight on September 4, 1690. According to church records, she was buried in Québec. Apparently no family members were present for the burial; witnesses were listed as Joseph Pinguet and Toussaint Dubaus.[34]

9. **Nicolas** was baptized in Montmagny in 1684. Much of the baptism record is illegible. His godparents were a man by the surname Gamache and Françoise Hébert, his aunt. On November 15, 1706, Nicolas married Marie-Madeleine Mercier Colbec, the daughter of Pierre Mercier Colbec and Andree Martin, in Montmagny. Marie-Madeleine was born on April 27, 1682 in Acadia, Nova Scotia. The couple had one child who grew to adulthood and married.[35] Nicolas died on February 23, 1745 at the age of sixty-one. Marie-Madeleine died on April 22, 1774 at the age of ninety-two. She never remarried, living the last thirty years as a widow. Both Nicolas and Marie-Madeleine were buried in the parish of St-Pierre-de-la-Rivière-du-Sud. Their daughter had moved there with her husband and children in 1740.[36]

10. **Louis** was born in Montmagny on March 19, 1686 and baptized there on April 7. His godparents were Louis Couillart and Genevieve Dechavignies. Louis died at the age of four on June 28, 1690, shortly after the deaths of his mother and brother in the spring of 1690. He was buried two days later in Montmagny.[37]

11. **Charles** was born on April 22, 1690 and baptized six days later on April 28. His godparents were Jean Rolando and Barbe Girard of Montmagny. Charles, whose mother died giving birth to him, died on May 2, 1690; he was just 10 days old. He was buried in Montmagny on May 11.[38]

[32] PRDH, Baptism Record #59812.

[33] PRDH, Baptism Records #53571 and 25643.

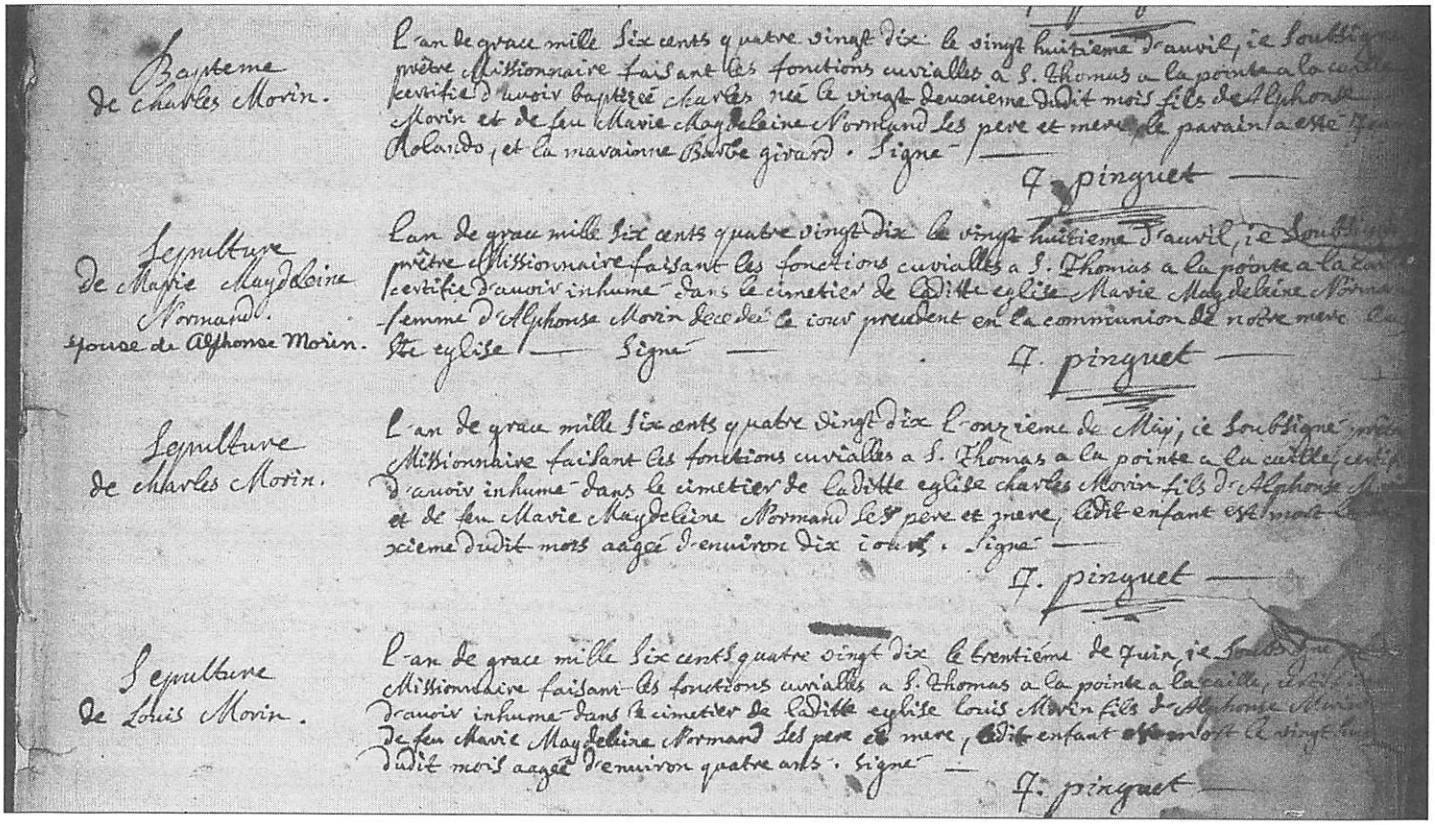
[34] PRDH, Baptism Record #25461; Burial Record #69731.

[35] PRDH., On the Individual Record of Nicolas Morin (#53406) is a note stating that according to a civil record dated November 14, 1731, Nicolas was appointed guardian of the four minor children of Pierre Pellerin and Marie Anne Belanger.

[36] PRDH, Baptism Record #25466; Individual Records #53406 and #54075; Family Record #9957.

[37] PRDH, Baptism Record #25469; Burial Record #26290.

[38] PRDH, Baptism Record #25483; Burial Record #26289.



Baptême de Charles Morin.

L'an de grace mille Six cents quatre vingt dix le vingt huitième d'avril, je soubsigné prêtre missionnaire faisant les fonctions curiales a S. Thomas a la pointe a la caille certifie avoir baptisé Charles né le vingt deuxième dudit mois fils d'Alphonse Morin et de feu Marie Magdeleine Normand les pere et mere de paroisse [illegible] Rolando et la marraine Barbe girard. Signé

T. pinguet

Sepulture de Marie Magdeleine Normand. épouse de Alphonse Morin.

L'an de grace mille Six cents quatre vingt dix le vingt huitième d'avril, je soubsigné prêtre missionnaire faisant les fonctions curiales a S. Thomas a la pointe a la caille certifie avoir inhumé dans le cimetier de laditte eglise Marie Magdeleine Normand femme d'Alphonse Morin decedée le jour precedent en la communion de nostre mere [illegible] Ste eglise Signé

T. pinguet

Sepulture de Charles Morin.

L'an de grace mille Six cents quatre vingt dix le onzième de May, je soubsigné prêtre missionnaire faisant les fonctions curiales a S. Thomas a la pointe a la caille certifie avoir inhumé dans le cimetier de laditte eglise Charles Morin fils d'Alphonse [illegible] et de feu Marie Magdeleine Normand les pere et mere, ledit enfant est mort le [illegible] xcieme dudit mois aagé d'environ dix jours. Signé

T. pinguet

Sepulture de Louis Morin.

L'an de grace mille Six cents quatre vingt dix le trentiéme de Juin, je soubsigné missionnaire faisant les fonctions curiales a S. Thomas a la pointe a la caille, certifie avoir inhumé dans le cimetier de laditte eglise Louis Morin fils d'Alphonse Morin et de feu Marie Magdeleine Normand les pere et mere, ledit enfant est mort le vingt huit dudit mois aagé d'environ quatre ans. Signé

T. pinguet

Burial record for Marie-Madeleine Normand and two of her children. Source: Québec, Catholic Parish Registers, 1621-1979, Montmagny, St-Thomas, Baptisms, Marriages, and Burials 1679-1785, Image 9. FamilySearch.org. Web 1 Mar 2017. Marie-Madeleine and three of her children died within a 6-month period in 1690.

Before the King's Daughters

The American French Genealogical Society has recently published Peter Gagne's book Before the King's Daughters: The Filles a Marier, (1634-1662) with permission of the author. They also still have copies of his book King's Daughters and Founding Mothers: Les Filles du Roi (1663-1673) for sale from their bookstore. For details, go on their website: http://www.afgs.org On their Bookstore site go to Books and Publications - Other

Passage to Canada

By Adrienne Leduc

This article was published in the American-Canadian Genealogist. Vol. 29, 2003

Rather than the fanfare of great histories with their dates, facts and figures, I prefer the spirit of small history. Without outward display it appraises love—a great love—as one employs patient research for detailed descriptions in the yellowed archival material. Through obscure documents, one can feel the heartbeat of the past—virtually shake hands with ancestors—and obtain insight into a family's way of life.

For many years I have researched the life of Antoine Leduc who came to New France (Canada) during the 17th century. Now the story of his wife—Jeanne Faucheux—a fille du roi, should no longer be ignored. Who was this woman—this heroine?

Dearest Jeanne,
My search for you came full circle when I visited your birthplace, Huisseau-sur-Mauves, 17 kilometres west of Orleans, France. You grew up in Huisseau, where a maze of small creeks, mauves, meander throughout the farming community. More than 300 years ago some 300 families cultivated grain, hemp, grapes and shallots in the area.

In my imagination, I could see you praying in the local church, dedicated to St.Pierre-es-Liens. Now, only a few walls of the church remain amongst the remnants, surrounding the top part of the broken-off old steeple. An 8th century sarcophagus (a stone coffin holding the remains of a Merovingian) stands beside the baptismal font in which you were christened. The ruins of this 12th century church remain joined to the local Chateau. The latter is still occupied and consists of two buildings at right angles, flanked by three large towers whose pointed roofs are shaped like ornate pepper shakers. Located in the center of the village, the Chateau used to be protected by a moat, and was accessible only by two draw bridges on the east and north sides.

Jeanne,
I learned that in 1671 the local priest recruited you to immigrate to New France as a fille du roi. The term filles du roi (King's Daughters) implied that the girls, mostly orphans, were wards of Louis XIV and were part of a program to promote the settlement of the King's colony in New France. Like other filles du roi before you (between 1663 and 1673 convoys of ships that held the future of a new nation left for New France) you agreed to make the voyage and marry a colonist. The money for the voyage was drawn from the King's personal fortune.

By the time you were recruited, the administrators of New France had expressed their real needs — they wanted healthy peasant girls who would be capable of adapting to the climate, and have pleasant features. At seventeen, you were also of the appropriate age for childbearing. This was an important consideration!

There was talk that after your arrival in New France, you would receive a dowry of 50 *livres* when you signed your marriage contract. However, from the history books I learned that less than one third of the filles du roi actually received a dowry. Since the authorities did not always have the money required, the dowry often came in the form of household goods or was simply not paid at all. Still, your parish priest undoubtedly knew and told you about the latest offer from Jean Talon, the Intendant of New France.

On November 10, 1670, the Intendant wrote the following to Jean-Baptiste Colbert, Ministre de la Marine: "To promote the marriage of these girls I have decided to give them, apart from some material substances such as colonial produce to set up housekeeping, the sum of 50 *livres* in Canadian money."

At last in New France, you expected a future that was denied to you in your homeland. In France at that time, as was the case in many countries, conventional dowries for orphans were negligible. A girl needed a dowry, no matter how small, either to enter a convent as a nun or to get married.

After you received the necessary certificate of good behaviour, you were transported to La Rochelle, the port of departure. Here you and 124 other girls were cared for in a convent. Madame Bourdon, a widow from Quebec, and Elisabeth Btienne from France, would accompany the group across the ocean.
Apart from the 10 livres paid for your recruitment and transportation to La Rochelle, every future bride received 30 livres for clothing and 60 livres for your transportation to Canada. The King also bestowed every girl with a wooden chest, filled with a head dress, taffeta handkerchief, bonnet, comb, spool of white thread, one pair of shoe ribbons, stockings, gloves, scissors, 2 knives, 100 sewing needles, 1,000 pins, 4 lace braids, and a small box with 2 livres in coins.

Jeanne, without doubt the expected dowry must have given you hope in a special way, and helped to see the new colony as a means of escaping the hardship and poverty that would be your lot in France. And so, of your own free will, you embarked and crossed the Atlantic with your companions, under rigorous discipline and protection.

You probably knew nothing about New France, except hearing the descriptions quoted from the Jesuit Relations during the sermon at Sunday Mass. You emigrated in very difficult conditions, making sacrifices to help populate New France, which was rumoured to be a lieu d'horreur (place of horrors) and aux faubourg de Venfer (the outskirts of hell).

You were a courageous, daring spirit, but must have wondered who was to be your future husband. Like your companions of that day, love must have been something you expected would come after marriage, if ever. I will never know what went through your mind during the voyage across the Atlantic — the talks you had with your companions about your dreams and expectations. It is understandable that you worried about storms and possible pirate attacks. The shipboard diet, a daily ration of 18 ounces of hard-tack biscuits, cheese and smoke-cured meats, was totally lacking in fresh vegetables. If one of you became ill, there was no treatment. Those of you who died were sewn up in sailcloth, weighed down by a cannon ball and simply dropped into the sea, while the captain recited a funeral oration.

Were you relieved when finally the ship made its way up the Saint-Lawrence River? Now, after a journey of some nine weeks, you had your first glimpse of the new country growing more distinct hour by hour. When Quebec rose up on a spur of high ground, with Cap Diamant—the 300-foot quartz cape—dominating the shoreline, someone surely pointed out Fort St. Louis and the Cathedral, with the Jesuit College behind it. Were you impressed when cannon shots welcomed the ship and you heard the church bells toll? It definitely must have been heartwarming to see the waving, cheering crowd gathered on the shore of the Lower Town. The arrival of the brides-to-be was a big event and undoubtedly you made frantic efforts to appear your very best. Still, the crowding on board ship and the scarcity of supplies surely made this extremely difficult. I imagine that you checked your bonnet, adjusted the multi-coloured shawl covering your shoulders, and straightened your faradine skirt.
When in the early autumn of 1671 the French frigates carrying the filles du roi had been sighted approaching the Gulf of Saint-Lawrence, canoe-men quickly spread the news throughout the colony. The priests announced the sightings during Sunday Mass and seigneurs made it known to their tenants. Soon the bachelors flocked to the town of Quebec.

Jeanne, you were certainly unaware of the fact that on October 20, 1671, Intendant Talon had given extraordinary orders to the local bachelors. If these men, mostly coureurs de bois, were not married within 15 days after the arrival of the vessels carrying the filles du roi, they would be deprived of the right to trade, hunt, or fish. And the privileges of church and community would be withheld from them.

I can envision your uneasiness when, after your arrival, a large group of young men stood jostling for a better look at you. As you and your companions climbed Cote-de-la-Montagne, the corduroy road that led up the mountain, the bachelors surely

followed—even when some of them were reluctant to get married and give up their freedom.

The plans to build a house to receive the filles du roi had been abandoned in 1667 for lack of funds. Therefore, you and your group of female immigrants were placed under the authority of the Ursulines and Hotel Dieu nuns. These women, delegated by royal warrant, had been ordered to accept the King's proteges in their care. The widow, Madame Bourdon, who knew the name and background of every girl, kept an eye on your activities.

The effects of researching your voyage lingered as I struggled to comprehend more of your life here in Canada. I haunted archives and libraries, but could not find any record of your religious marriage. I then resorted to searching for your marriage contract—a legislated pre-nuptial notary document that usually noted the birthplace of bride and groom, and their parents' names. These notary documents also established the co-ownership between husband and wife, according to the common Law of Paris, applicable during the French Regime in Canada. When it became apparent that the archives held no such contract either, I regretted its loss—for omissions to draw up such document were against the Law of Paris. In my need to identify you—to place a face and personality on you—I had to rely on other documents.

Your death certificate indicated that you died at Ste-Anne-de-la-Perade, near Trois-Rivieres, on November 20, 1721. Visiting this place and the others where you and your husband once resided, I began to piece together your life and trace your movements. I tried to feel the hardships of your time, as I visualized your life in New France, in the heart of a wilderness surrounded by hostile Iroquois. Documents revealed that your first home was on the south shore of the St. Lawrence, just east of the Gentilly River—now this area is home to a nuclear station, and out of bounds to visitors. Later on, you moved across the St. Lawrence River to Grondines. Here, on October 2nd, 1675 you gave birth to your daughter Francoise, assisted by your female friends. In June of the following year, you and several of your neighbors received the sacrament of Confirmation from Bishop Laval, who traveled by canoe from the town of Quebec. A few years later you moved again, following your restless husband to Ste-Anne-de-la-Perade, where eventually you gave birth to two sons.

While visiting these villages, my imagination was challenged to picture your life, since the more than 300 years had erased most of the buildings. Gradually, I searched the history books as your frequent moves to new seigneuries unfolded before me. Occasionally, your name was mentioned, and daily life was described for each locality. More and more I began to understand some of your husband's motivations.

I now could visualize you meeting Antoine, a coureur de bois. He was probably wearing the usual leather outfit, his coat decorated with long fringes along the back and sleeves. To you he must have appeared quite different from the young peasants in France who wore colorful clothing of reds and pinks.

Jeanne, I learned that like the other bachelors who wished to marry, Antoine had to address himself to your chaperones and was obliged to declare his possessions. He undoubtedly mentioned the contract with his farming partner, Jean Harel, and that together they had leased a large tract of land, now being cultivated. Your future husband would have explained that they had three heifers, three calves, two oxen, and several pigs. As was the rule, Antoine would also have promised to supply you, his bride with the essential provisions for the next 12 months —until the land would provide again. Did Antoine tell you that he shared a one-room cottage, five-by-five meters, with Harel who was now marrying your travel companion, a fille du roi named Marie Pescher? It is peculiar that proof of the Harel-Pescher marriage is also missing.

However, during that time missionaries frequently performed marriages, often in private homes. These missionaries would record only the basic facts of the nuptial on single pages of paper, to be later added, or rewritten, into the parish registers. Due

to forgetfulness or lack of care, many of these documents were never inserted in the registers.

Jeanne, I wonder if you accepted Antoine's marriage proposal because his partner chose your friend, Marie? Of course, I will never know. I can picture both of you, after your church wedding, hurrying to his canoe. It is easy to imagine the curving prow cutting acute angles into the glassy water, as you were carried along shores still covered with virgin hardwood forest. You saw the tiny wooden homes, far from one another, lost in a wilderness. When you arrived and entered your husband's one-room home it was, of course, the sight of the hearth that struck you first. When you noticed the proverbial cabanes, a type of wardrobe that at least would allow some privacy for undressing and sleeping, you probably felt relief and were pleased to see the beds covered with furs.

Jeanne, after years of searching, I was thrilled to finally discover a notary contract that shed light on my quest for data about your marriage. Three witnesses signed this document drawn up at Ste-Anne-de-la-Perade, and dated February 17, 1682. Before notary Michel Roy, your husband Antoine declared that he had married you eleven years ago. Your marriage had taken place in the Catholic, Apostolic and Roman Faith. However, he also declared that he had neglected to draw up the required marriage contract. Of course, I do not know the reason why your husband neglected to have a notary draw up your pre-nuptial contract. Was he perhaps influenced by the fact that in 1671 there were no longer government funds available for a dowry, and only perishable food was handed out? Or was it to avoid the notary's fee?

Occasionally, Jeanne, while I reread the records and collected background on your passage to Canada, vague images hovered around me, until they fused with facts. Finally, reading this 1682 document—translated into modern type—was like touching an electric current. I felt I was in direct contact with you. For several years, I had carried your story in my imagination without realizing what my intuition insisted upon—that there was a similarity in our lives. As I evaluated the documentation gathered, I recalled events in my own life, stretching back more than fifty years. Had history repeated itself? Some 275 years after your arrival in Canada as a fille du roi, another group of young women crossed the Atlantic—when more than 48,000 War Brides came to join their Canadian husbands. I can identify with you, Jeanne, because I was one of these young women.

From the Chief of Police in my hometown in Belgium, I too received the necessary certificate of good behaviour. Later came a visit from the Canadian Army Padre asking numerous questions. A medical examination by a Canadian doctor followed, and blood tests were taken. Finally, on December 27, 1945, I married one of your descendants.

The following month my new husband returned to Canada. I was eager to join him, despite my apprehension of going to a country where people did not speak my language. Besides, in those days travel was a luxury, and I was not sure that I would ever see my parents again. In July of 1946,1 boarded the Queen Mary and traveled to Canada under the Free Passage Scheme of the Canadian Government.

The population explosion following the arrival of the filles du roi in New France gave rise to the success of the colony. These 737 young women—who eventually married—had their lives inextricably transformed by Louis XIV. As a group they assured the survival and the preservation of a moral and cultural heritage. We should all be proud of their legacies, as they stayed steadfast beside their husbands to found a new country. Their unique contributions have long been forgotten in France and were rarely noted in Canada.

However, after more than three centuries the King's Daughters have finally been commemorated. On June 19, 1999, at Place de Paris in Quebec City, the arrival of the Filles du roi was celebrated and a plaque was unveiled.

Claude Deschalets and Siméon (Dit Audy) LeRoy

By Lavone Johnson Anglen

In August of 2016, my husband, Paul, and I traveled to Quebec City and Montreal, Canada on Holland America Cruise Lines from Boston, Massachusetts, hoping to learn more about my ancestors Claude Deschalets, a King's Daughter or *fille du roi* and her husband, Siméon (Dit Audy) LeRoy. This was our first trip to that part of Canada. We loved Quebec City. Unfortunately, we were unable to spend any time exploring Montreal. When we were in Quebec City, we were scheduled to take a tour "Stroll Through Quebec City" that afternoon; however, I wish we had taken the tour "A Walk through Quebec City." The last tour was guided by a person who had a *fille du roi* ancestor and he emphasized information about the *filles*. The other tour guide seemed to be more interested in the architecture of the city. My husband and I were told to go out and investigate the city of Quebec that morning on our own to be sure to see what we wanted to see. I was glad we did as the tour conductor on the ship suggested.

Our first stop was the church, Notre Dame de Quebec, where our ancestors Claude Deschalets and Siméon LeRoy were married. The original church was built on this site in 1647, but it was ravaged two times by fire throughout the centuries. The church has been rebuilt, and an original sanctuary lamp preserved from the fires, donated by King Louis XIV in 1663, remains on the right side of the church. This lamp was a gift to François de Laval, the first Bishop of Quebec. The church declared him Blessed in 1980. He was canonized April 3, 2014, and he is buried in his funeral chapel. We also visited the Musée Des Ursulines de Quebec. This magnificent art and history museum, owned by the oldest teaching order in the country, hosts permanent exhibits on young women's education, the history of the convent and its archaeological roots, and embroidery work practiced by the Ursuline nuns. The 400-year-old convent gardens are open to the public in the summer. We visited this museum on our own in the morning and I was glad we went on our own as the tour did not take us inside. An Ursuline nun was being buried that day so the monastery was closed. This monastery was founded in 1639.

NOW TO THE STORY OF CLAUDE AND SIMÉON

My ancestor, Claude Deschalets, was also called Blandina which may have been a middle name. She was born in Notre Dame de Fontenay-Le-Compte, Bishopric of Maillezais, Department of Vendée, France in 1651. She was the daughter of François DesChalets and Jacquette Chevallerau and was one of 11 children. By the time she was 17 years old, both of her parents had died. Her oldest brother inherited the family assets. Claude and her sisters had no dowry for marriage. Since their marriage prospects were bleak, they looked to the French colony where males outnumbered females and where, in 1665, the *Carignan-Salières* regiment had arrived from France to protect the colonial frontier against the Iroquois. In 1663, the government sought to bring more French women to Canada. They realized New France would fail unless young women were sent to marry the soldiers and others. King Louis XlV, King of France, provided them with 50 *livres* and their passage. The King's minister, Colbert, was in charge of the project and recruitment and he asked several groups back in France to find suitable young women. About one third of the girls came from the General Hospital of Paris which was a foundling home run by the nuns.

Claude Deschalets traveled with her twin sister, Madeline, and her other sister, Elisabeth, in 1668. All three sisters survived the voyage, so they must have been in good health. When the boats arrived, there was usually a small crowd gathering to greet them and generally they were greeted by officials from Quebec. Then they were led to a two story building that was recently built to house them. The upper floor was a dormitory where they lived until they were married. The first floor had three halls and this was where they met their suitors. The women going on to Montreal would be transferred to smaller boats

for that journey. Those staying in Quebec would be looked after by Anne Gasnier (widow of Jean Bourdon) and Barbe de Boullogne (widow of Governor D'Ailleboust). When they thought they were ready to meet the men hoping to get a wife, the women were placed in the halls and then the men were brought in. With the girls standing around the walls, the men were free to roam the halls and, if they found someone they would like to talk to, they would stop and start a conversation. If they hit it off they might agree to meet again. A few decided on getting engaged right away. If not, the man moved on to find another girl to talk to. The girls didn't have to marry the first man to ask her; she had the right to refuse. A few agreed that first day and a notary was available to draw up a contract of marriage on the spot. But even this was not binding. If she changed her mind, she could annul the contract and look for another spouse.

The pairing of Claude and Siméon was accepted. They were married on September 3, 1668, at Notre Dame de Quebec. Father Henri de Bernieres blessed the marriage. Siméon LeRoy was 31 years old and a carpenter; Claude was 17 years old. The same day at the same church, her sister, Madeleine, married Jean Giron, a tailor. Her sister, Elisabeth, did not get married until November 26, 1669.

Siméon (Dit Audy) LeRoy had been born at Creanes, a village about twelve miles northwest of Coutances, Manche, Normandy. His baptism was recorded by Father Francis Gallens at the church of Sainte Trinite in Creanes on 1 October, 1637. He was the son of Richard LeRoy and Gilette Jacquet of Creances. We know that his father worked for his father-in-law, Fleury Jacquet, who had rented a salt mine in 1640. Salt was a critical item for preserving meat and fish.

It seems that Claude and her sister, Madeleine, were involved early on in a dispute with another of the *filles du roi*. They were summoned before the Sovereign Council of New France and forced to pay a small fine for malicious gossip in 1669. They were accused of scandalous talk about the conduct of the wife of Michel Riffaut while aboard ship during the crossing to New France. Michel Ruffanut had served as a witness to the wedding of Claude and Siméon the year before.

Upon her marriage, Claude received a dowry of 50 *livres* which she could use as she wished. Generally, when the man finished his term of military service or work obligation he was given a parcel of land and a stipend of money to get him started.

Within a month of his marriage to Claude, Siméon had built a house in the St. Joseph section of Charlesbourg on the St. Charles River near Quebec. His skills as a carpenter were put to good use. The family remained in St. Joseph from 1668 to 1679. Then they moved to Montreal in 1679, and to Albany, New York in 1682 and later to Kingston, New York. Siméon died in Kingston, NY about 1711.

Siméon was an upstanding Catholic while in Quebec. He not only married in the Catholic church but he also was a witness to about seven marriages, including that of Claude's sister. Almost all of these were performed by Father de Bernieres, who also baptized most of their children and must have been a good friend. Also Siméon was confirmed by the Bishop in 1670.

Something must have happened for Siméon to suddenly make the move to New York where Catholics were unwelcome. He seemed to have planned it rather hurriedly, suggesting that for reasons unknown he had to get out of Canada. On May 2, 1682, he sold his concession at Charlesbourg to his brother-in-law Jean Girou. The last official act of Siméon in Canada was the selling of a house he owned in Quebec. Siméon returned to Montreal and, in the early autumn of 1682, the family crossed the border. The last we hear of Siméon in Canada is when, in 1683, the Governor in Quebec sent a letter of protest to the Lieutenant Governor because he had accepted the French *emigrés* passage without a valid passport for Albany or New York. Further, the Governor sent a letter to the King about the 60 miserable deserters that left for New York, so Siméon's family was not the only one to go.

Almost nine months after her marriage, Claude and Siméon's first child was born on May 30, 1669. They had ten more children. In St. Joseph, eight children were born in ten years. In the next six years, another was born in Montreal and two more in Albany. The last two years of her life were spent in Kingston, New York. We don't know much more about Claude except that she died in February of 1708, at the age of 57. Siméon was 71 at the time of his wife's death and was in failing health. He could handle his own affairs only with help of the Kingston trustees, who paid for Claude's burial. Three years later Siméon died. Claude did her duty to help populate the country.

Siméon left behind his second son, Jean, to live with his godfather, Jean Giron, in Quebec, and transported his wife and most, if not all, of their young children to Albany. It must have been a difficult journey with the route usually by Lakes Champlain and George and the Hudson River. I don't believe Jean and his wife Madeleine had any children, and this may have been why Siméon and Claude's son, Jean, remained with his godfather and godmother in Quebec.

Four of Claude's granddaughters bore the name of Blandina, her middle name. Siméon disappeared from the Ulster New York tax rolls after 1710, which must have been when he died.

I am a descendant of two of Siméon and Claude's children: Marie Anna and François. Marie Anna married Hugo Freer, Sr. from the Huguenot village of New Paltz, New York. François, who came to be known as Frans or Captain Frans in New York, married Celetje Damen, the daughter of Jan Cornelissen Damen and Sophia Marense. The Damens were a prominent family in New York. Captain Frans Le Roy was a leading figure in the early life of Poughkeepsie, New York. He was born in 1683 in Albany, New York, and Claude may have been pregnant with him during the journey to New York.

Sources:

1. "The LeRoy Family Birthright, from Créances, Normandie to America" by Robert Bainard LeRoy.
2. "The Life and Family of Siméon LeRoy", NY Gen. & Biog. Rec. (Vol. 64, pp. 41-45) by Alfred LeRoy Becker. 1933.
3. "LeRoy Family of Duchess County, New York" by Prentiss Glazier, Sr. 1974.
4. "The Abridged Compendium of American Genealogy-First Families of America-Genealogical Encyclopedia of the United States" edited by Frederick A. Virkus.
5. "The Freer Family, the Descendant of Hugo Freer, the Patentee of New Paltz" compiled by Ruth P. Heidgerd. Published by the Huguenot Historical Society, New Paltz, N. Y. Inc. 1968.
6. "The Kings Daughters" by Joy Reisinger and Elmer Courteau, published by "Lost in Canada", Sparta, Wisconsin, Revised Edition 1988.
7. "Siméon dit Audy", Chapter 16 from "Our French Canadian Ancestors" Vol. 3 by Thomas J. LaForest.
8. "Genealogies of French Families" by Tanguay, Vol. l. 1975.
9. "Origins, A Canadian History to Confederation" by Douglas Francis, Richard Jones, and Donald B. Smith, 1988.
10. "Dictionarie Genealogique des Familes de 'Charlesbourg" par L'Abbe D. Gosselin, Quebec. 1906.
11. "Catalogue des Immigrants 1632-1662" by Marcel Trudel, published in 1983 by Hurtobise, HMH, Limitee, Quebec, Montreal, Canada.
12. Repertoire Alphabetique des Marriages" by Claude Drouin, 1990, Ottawa, Canada.
13. "La Conquete du Canada par les Normands" by Emile Vaillancourt, 1939.
14. "The Osselin Papers, consisting of correspondence and document copies researched by Anne Osselin, in various archives in Normandie, France, in 1990 and 1991, and taken from originals.
15. "Descendants of Jehan LeRoy" by Lavone Johnson Anglen, Midwest Genealogy Library, Independence, MO.

A More Detailed History of the Canadian Horse

By Bill Kane

After writing a short history on the three horses brought over to Quebec by Governor Courcelle in the Spring 2017 issue of the Journal, I decided to do more research on the history of the Cheval Canadien (the Canadian Horse).

First, I discovered that the three horses mentioned above were not the first to arrive in Canada. The Canadian Encyclopedia states that King Louis IV sent 21 horses (two stallions and 19 mares) from his private royal stables to Quebec in 1665.

This led me to the Jesuit Relations for 1665 and there I found that Jean Bourdon arrived in Quebec harbor on July 16th with 12 Horses and I found another article that said that it was 12 mares and 2 stallions that arrived in July of that year. That was two months before the governor landed with 3 more horses for a total of 17. I found nothing on the other four that were supposedly sent. It certainly is possible that they may have not survived the journey, the Jesuits may have miscounted the arrivals in July or they could have come over on another ship.

More shipments arrived over the next five years until Intendant Talon wrote to the king in 1671 to explain that further shipments were not needed and that New France now had enough horses to meet the needs of the population. It is estimated that it is from a little less than 100 animals that arrived in Quebec in those 5 years that a new breed of horses was developed for Canada. This was amazing, considering the climate, almost non-existent veterinary care and scarcity of food in the long cold winters. They thrived, however, and grew thick manes and bushy tails to protect themselves from the flies in the summer and the squalls in winter to become the oldest breed of horses in North America.

They were the only breed of horses in Canada until 1763 when France ceded the colony to England. At that time, there were about 14,000 of the breed in New France. At the beginning of the 18th century, the Canadian Horse was in great demand and was known for its speed, endurance and courage and earned the nickname of "little Iron horse". In 2002, the Canadian Parliament named the Canadian Horse the national horse of Canada.

Some of you may not know that there were no horses in America before Europeans introduced them or, I should say, reintroduced them to this continent. Actually, the horse is native to America and was here when the first humans arrived. For some reason, they became extinct but, fortunately, some of them made it over the then land bridge to Asia where they were first domesticated and eventually made it to Europe. Finally, they made their way to America. The Spanish brought some horses over to South America and Mexico and thanks to Louis IV, the first breed of horses in North America was developed by our ancestors in Canada.

Sources:

The Canadian Encyclopedia, Pg. 1008; Hurtig Publishing Ltd; Edmonton, Alberta

The Canadian Horse History and Hope; Claude Richer and Pearl Duval: Septentrion; Quebec; 2015

The Jesuit Relations 1665: Vol. 49; http.// moses.creighton.edu/kripke/jesuitrelations/ relations_49.html

The Canadian Horse (translated from the original, Cheval national du Canada); Sandra Rowe, Quebec Association of the Canadian horse and Gerard Lambert, President of the Union of national breeding of the horse Canadian-french.

One of our members, Laverne Aitchison, publishes a journal on her Guindon ancestor and his descendants. In the latest issue she has asked some of her members to write about the Canadian Horse. I would suggest that anybody wishing to know more about what happened to the horse over the years go to the following site where they will find several articles in both English and French on the subject, starting on pg. 3 of the journal.

http://treesearcher.ca/wp-content/uploads/2017/07/ Guindon-Journal-2017-51.pdf

There was only one Ouellette, too

By Michele Nadeau Hartmann

"There was only one Ouellette, too."

I hear these words float over the table, breaking through all the noise of the funeral luncheon. I look across and see my husband, David, in conversation with his cousin, Jeanne. It was her father's funeral an hour ago. She gave a eulogy at the service that touched us all, noting how her father's four best traits are carried forward, one in each of his four children. Now her husband, Dan, touches her elbow briefly, hands her a glass of white wine, and blends back into the group without a word.

I realize that my husband must have been telling her about my research into the genealogy on my paternal side. That "there had only been one Nadeau" - Joseph Nadot dit La Vigne, who arrived in Quebec in 1661, followed by his father at a later date. That he had married a *fille du roi* named Marguerite Abraham in 1665. That it had been extraordinarily easy to trace all subsequent generations because of the genealogical documentation of both spouses. That I continue to be excited to learn about the history of the King's Daughters and my father's family's part in it.

Now my interest is piqued. I excuse myself from conversation with another of David's cousins to join him and Jeanne. I know that I've seen a Ouellette in my family tree. However, without the beautiful genealogy poster that David designed for me in hand, I am at a loss to remember who it was or where they appear. Jeanne says that one of Dan's aunts has done a lot of research on his family and she will send me what she has.

When I get home I refresh my memory on what name I'll be looking for. Yes, there it is - Mathurin-René Ouellet (1669-1719). He married Marie Angelique Lebel (1672-1728) in 1691 in Rivière-Ouelle. Their daughter, Marguerite (1696-1735) married Joseph Michaud (1678-1735) in 1717. And it is their daughter, Marie Genevieve (1735-1806) who married Louis Nadeau (1737-1788) in 1759 in Kamouraska, adding the Ouellette name to my family tree.

A day later an email from Jeanne arrives. It's a document listing Dan's genealogy, beginning with the marriage of his parents and traveling back in time to the Quebec settlement. And the name is there - Mathurin-René Ouellet. Dan and I really do have the same ancestor in our family history.

But there is something else as well. Mathurin-René's parents are named. His father, René (1635-1722), born in Paris, was married in 1666 in Quebec. His bride was Anne Rivet (1642-1675). Dan's aunt notes that Anne was a *fille du roi.* A quick search on the website of *La Societé des Filles du roi and soldats du Carignan* confirms it. So Anne is the third *fille du roi* that I've identified in the Nadeau family.

We left the funeral that day thinking that we had lost a member of the family. But it turns out that, in the early years of the Quebec settlement, if there's only one Ouellette and only one Nadeau, there's a pretty good chance that somewhere along the way there's going to be a marriage. And a casual comment at a family event leads to new relatives and an expanded family tree.

So, the next time I see him, I think I'll say, "Dan, bring me a glass of wine, too, and let's toast to our newfound connection!"

Fille Du Roi Family Tree Stands Tall

By Sylvain Raymond June 22, 2017
(From www.historymuseum.ca/blog/fille-du-roi-family-tree-stands-tall)

The new Canadian History Hall tells Canada's story from the dawn of human habitation to the present day. Of course, when you set out to present 15,000 years of history in 4,000 square metres (40,000 square feet), some challenges will undoubtedly arise. However, as Creative Development Specialist Nathalie Rheault recounts, it is often these challenges that inspire the most creative ideas.
Rheault and her team were working on Gallery 1 – Early Canada, in which the story of New France is presented. They were especially intent on highlighting the role of women in the colony, which included the crucial role played by the filles du roi (daughters of the king).

In 1663, recognizing that the population of New France was overwhelmingly male, the French Crown sponsored some 800 young female emigrants who were encouraged to marry and start families in New France, which was disproportionately male. After the arrival of the filles du roi, the settler population rose dramatically, from about 3,200 in 1666 to about 70,000 a century later. These women were vital to the survival of the colony, and they have indeed earned a prominent place in the Canadian Museum of History's portrayal of New France.

However, as historian Forrest Pass explains, there are no artifacts associated with these women. How, then, would the Museum represent them?

The team had an idea: "Women in New France were very fertile," said Rheault. "They had, on average, 11 children. An interesting way to communicate this fertility is through genealogy, to show these women have left a significant legacy in the form of theirdescendants. In fact, most French Canadians today are descendants of these women."

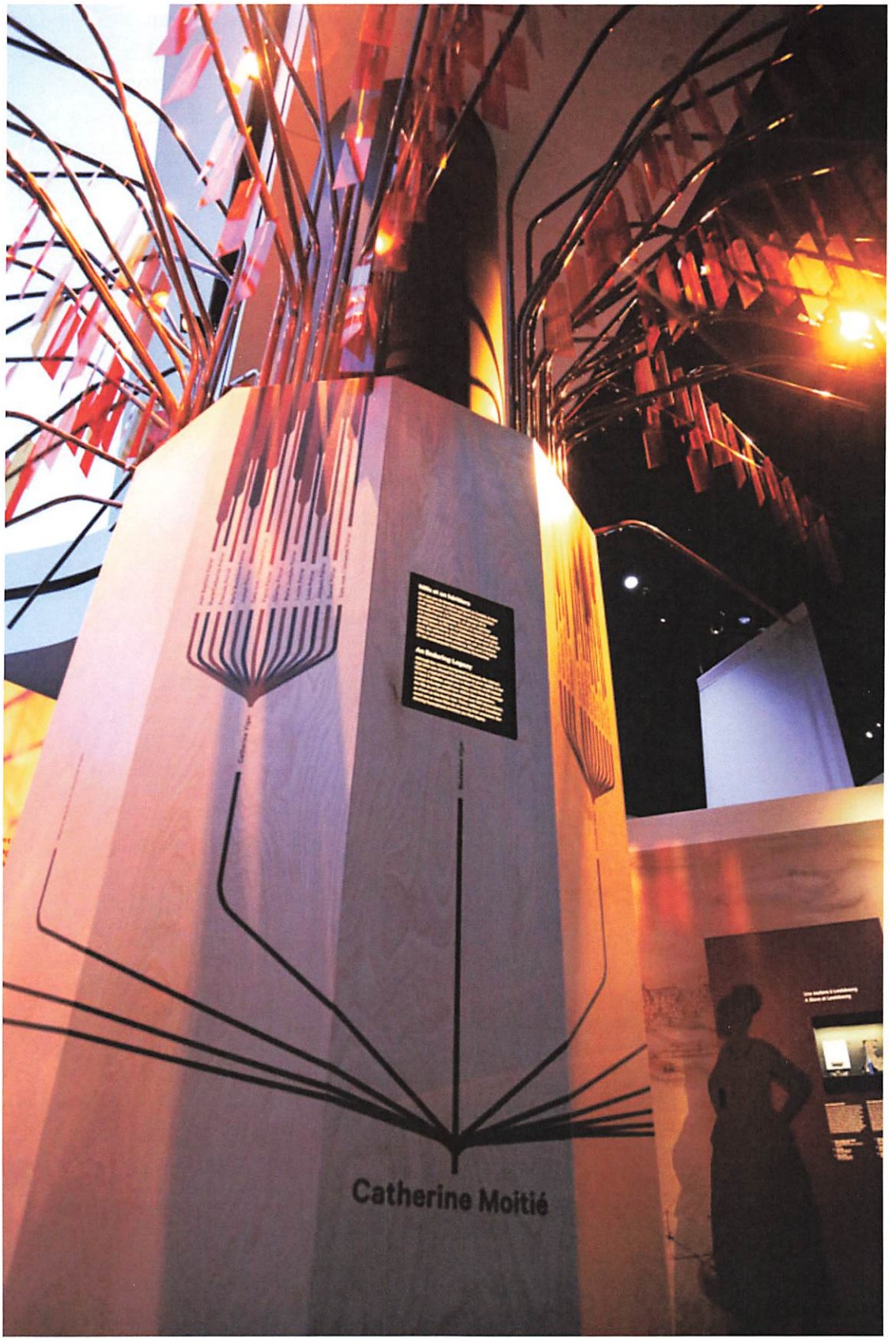
Pass points out that, thanks to the Catholic Church, we have unusually detailed baptism, marriage and death records for New France. The Museum engaged genealogist Marie Royal, who can trace her own roots back to a fille du roi, to research the history of a few women. "She was very helpful," said Pass. "She provided exhaustive research, and it was fascinating." But, again, how would the Museum display this research?

At this point, the team had to address the figurative elephant in the room — or, in this case, the enormous column that stands in the middle of Gallery 1. Of course, this column plays a crucial structural role, but it also presented a significant spatial challenge in organizing a display. The column was going to be a problem — or was it?

After much thought, the team came up with an idea. Instead of working around the problematic column, why not incorporate it? They turned it into a family tree, thereby addressing two of their challenges in one shot: the presence of the column and the question of how to display the genealogical material.

As a subject of the family tree, they chose Catherine Moité, one of the first filles du roi to arrive in Canada. "Her genealogy is astounding," says Rheault. She had 11 children, 65 grandchildren and 344 great-grandchildren, all represented on the tree as either trunk, branches or leaves.

Moité, along with her fellow filles du roi, was central to the survival of New France, and so it is only appropriate that her legacy stands tall at the very centre of the Museum's presentation of New France. As for the column, it is no longer an obstacle, but arguably one of the Hall's most striking displays.



Catherine Moitié's name is at the base of the trunk, with the names of her 11 grandchildren written on wooden planks surrounding the tree. Protruding metal branches represent her grandchildren while the names of her great-grandchildren are inscribed on hanging autumnal leaves.

SFRSC

P.O. Box 220144, Chantilly, VA 20153-6144

Outside the USA: Please make payment by bank check drawn on a U.S. branch.

2
American-Canadian Genealogical Society
Attn: Laurent Autotte
PO Box 6478
Manchester NH 03108-6478