

SENT BY THE KING

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



La Société des filles du roi et soldats du Carignan 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 XXI, Issue II
Fall 2018**

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

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

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NOTICE

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

SFRSC

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On the Cover...

Photo of the Maison Saint-Gabriel
by Michele Nadeau Hartmann



NOTICE OF DUES RENEWAL FALL 2018

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

DUES RENEWAL. This is the time of year when we ask that you please send us your annual membership dues of \$15.00 U.S. (unless you just became a member during August 2018 or thereafter, or you have already renewed your dues). Dues expire each year on October 31, 2018 (unless you have paid in advance for the next year), and are renewable on November 1st each year.

Please make your check or money order to the SFRSC and payable through a financial institution in the U.S. Please send it to us by snail mail at: SFRSC, PO Box 220144, Chantilly, VA 20153-6144. If you are outside of the U.S.A., please provide payment by bank check drawn on a branch of a U.S. bank.

NOTICE OF ANNUAL MEETING 2018

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 on **Monday, December 10th, 2018**. The series of email messages constituting this meeting will be sent over the course of that week, commencing on the evening of December 9th.

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 info@fillesduroi.org. Please include your full name (and membership number, if possible) in the message section of your email. 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 full name (and membership 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 a quorum of members for the meeting. Your vote will count!

CONTENT – ANNUAL MEETING: The Annual Meeting will consist of approving the minutes of the 2017 annual meeting, a membership report, a treasurer's report and approval of an annual budget for the coming year 2018-2019, and the election of Directors for the coming fiscal year 2018-2019.

CANDIDATES - DIRECTORS: If you wish to be a candidate for Director, please send an email to info@fillesduroi.org by no later than November 23rd, 2018.

DIRECTORS' MEETING: The meeting of the newly elected Directors will start immediately following

Continued next page

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 2018-2019, approve the minutes from 2017 and earlier in 2018, 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 23rd, 2018.

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 info@fillesduroi.org by December 3rd. 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 your continued support. We truly appreciate it. Also, I extend a big thanks to our current Directors, Secretary, Officers, Committee members and Journal Editors and committee members for their volunteer service to our organization.

September 25, 2018

Dave Toupin, President
La Société des Filles du roi et soldats du Carignan

The Founding of La Société des Filles du roi et soldats du Carignan

*by Dave Toupin
with the assistance of Jane Cote, Michelle Kolbe,
and Susan Scheffer*

During the early 1990s, before the World Wide Web, the Prodigy personal service offered a variety of bulletin boards, one of the few services doing so through the Internet at the time, including a board for those interested in French Canadian genealogy. On that board, during 1992 and 1993, a discussion started among members that led to the founding of our association. As we learned about

the *filles du roi* (King's Daughters) who came to undeveloped and dangerous 17th century New France starting in 1663, founding members Yvonne Weber, Jane Cote (both in California), Keith Lambert (Virginia) and I (New York) discussed the need for a family heritage society that would honor French Canadian family history and especially these courageous young women.

As Jane recently recalled, we were "four complete strangers, from four different parts of the country," and "we were all researching our French Canadian ancestors;" it was "tedious and time consuming, most was done by snail mail, assuming you even knew where or who to contact for any information about your ancestors." Jane noted the excitement and ease of being able to access family history information online for the first time, and how "we shared a common ground, we had an early [French

Canadian] ancestor who was referred to as a King's Daughter [...] these amazing pioneering women.”

We decided we wanted to honor our family histories in the same way that the Mayflower Society and the Daughters of the American Revolution did for those of English descent. We realized that in the USA there was little knowledge of the history of these courageous women, and that little attention was being paid to the female ancestors in most family histories despite their critical importance to the foundation of the Canadian colony. So we chose to honor the *filles du roi* and to found a society for that purpose that would follow and promote proper genealogical research procedures.

Some participants on the board also noted the important role that the Carignan-Salières regiment played in protecting the colony from raids in the early 1660s by men of the Iroquois nations. Many of these soldiers settled in New France in 1668 and married *filles du roi* after the regiment's work was completed. Thus we agreed to establish a society with the mission of honoring both the *filles du roi* and the Carignan soldiers and their descendants. Potential members were asked to submit their lineage with supporting documentation. Those with proof of lineage were issued a certificate suitable for framing. This was a way to promote a sense of pride in French Canadian heritage while also advocating for education about both the history of these ancestors and good genealogical practices.

Jane recalls: “It was quite an undertaking given the fact that this was entirely new territory for all of us, strangers from different parts of the country, how to begin...” We set about collecting information about these ancestors and how to review and approve lineages. Several individuals assisted us, including Bill Holman who generously provided us copies of many published articles on these subjects. Several important contemporary publications were invaluable to this work, including René Jetté's *Dictionnaire généalogiques des familles du Québec* (1983), Yves Landry's *Les*

Filles du roi au xvii^eème siècle (1992) and Jack Verney's *The Good Regiment* (1991).

It took many months to organize, given we lived far apart, but we finally took concrete steps in 1994. We selected a name and I incorporated the group as a not-for-profit in New York in 1994. We decided to publish a newsletter (now a journal) to members called *Sent By the King*, reflecting the voyages of the *filles du roi* (starting in 1663) and the Carignan soldiers (in 1665) to Quebec as initiatives of King Louis XIV, and to hold all of our meetings online, given the (then) new ability to communicate by email and the dispersion of our new members throughout the USA (and eventually Canada and beyond). Jane recalls, “Somehow it all came together and we finally established a society that would honor our great-grandmothers as they deserved to be.”

The excitement produced by this initiative among French Canadian family history enthusiasts was palpable. Our first Secretary Michelle Kolbe (Arizona) recalls how her sister, co-president Yvonne Weber, was at lunch with her mother and her five sisters, telling them about this society she was helping to create to celebrate their female ancestors called the “King's Daughters” and what it was about. Yvonne told her, “All of a sudden, \$20 dollar bills were being passed down the table to me and they were all saying, ‘I want to be a member!’ They were so excited and so was I.”

Susan Scheffer, one of our first members, recalls that in June 1994 she attended a session on “King's Daughters and Casket Girls” at the National Genealogical Society's annual meeting in Houston, Texas. She had researched her Cajun ancestors in Louisiana and had discovered a French Canadian in the mix. She told me recently that she had thought at the time, “Wouldn't it be fun to find out if that single French Canadian could lead me to discover a King's Daughter or casket girl on my family tree? And sure enough, he did!!” Susan noted that the information she received at that NGS session about where to look for her connections led her to our *Société* and she easily found her

ancestors who qualified her for membership in our association.

Our first annual meeting was held by email in November 1994. Yvonne and Jane were co-presidents, and Keith was vice-president. I served as treasurer, reviewed applications, and opened a PO Box in New York. Michelle was secretary. The "Premier Issue" of the newsletter was published in December 1994 without a cover. The group's mission, conceived by Yvonne, was printed at the top of the first page (as it still is on the cover of the journal). Keith was the editor of the newsletter. The newsletter carried brief descriptions of the *filles du roi* and Carignan soldiers; a book review of Verney's tome on the regiment; information about books on the King's Daughters; an article about *fille du roi* Marie-Madeine Raclos; an appeal from the editor for help (a continuing need today!); a request for queries; and a list of our first members with town and state of origin.

Current members who were on the original membership list are: Sunny Branch, Bette Locke, Susan Scheffer, Daniel Stevens, and our current and long-time treasurer/genealogy chairperson Bev Sherman, in addition to founding members Jane Cote, Michelle Kolbe and me. In 1995 Yvonne Weber became president, Jane 1st vice-president, and Bev 2nd vice-president and editor of the newsletter. Bev made significant improvements to the newsletter's style and format.

By 1998 Dottie Hanussak became our secretary, Cathy Cadd handled applications, LeRoy Valyou helped with publicity and Yvonne was editing the newsletter with the assistance of Beth Demeo and later Mary Michaud. In the fall of 1999, Yvonne created our first website, <http://www.fillesduroi.org>. In 2000 Yvonne added glossy color covers to the newsletter. In 2001 Elaine Smith began reviewing applications. Newsletter duties were shared by Jerry Breton, Gary Brodeur and George Sopp. Volume VII of the newsletter featured the first article by our later (2010) historian Peter Gagné. In 2002 Bev became our treasurer, and the address of our organization,

including the newsletter, PO Box and banking shifted to Virginia.

Sadly Yvonne Weber passed away; I then became president. By 2004 Antoine Dozois was our newsletter editor, Harry Lazarus our secretary, and Elaine Smith the vice-president and genealogy chairperson. In 2005 Dorothy Hauschild and Harriet Kankash became the editors of *Sent By the King*, with Dorothy switching to secretary. Bernice Heiter handled distribution of the newsletter in 2007. In 2008 Rick Hudon, our current secretary, took on that job as well as that of webmaster, and he revived and updated our website. Also, Bill Kane became vice-president and worked on distribution of the newsletter, as he has done since then. In 2009 Bill convinced us to raise the level of professionalism of our publication and call it a journal (Volume XII), and Richard Rossi became Genealogy chairperson.

In 2012 Jeannine Sills, who had been preparing certificates, became our president. Bev Sherman began handling the review of applications as genealogy chairperson, and our journal committee expanded to include Bill Kane, Jim Carr and Harriet Kankash, adding Susan McNelley by Volume XVII. Sadly Jeannine passed away in December 2014. I then resumed the presidency. In 2017 Michele Nadeau Hartmann joined the journal committee and Susan McNelley became our webmaster and spearheaded a revitalization of our website, now a secure site: <https://www.fillesduroi.org>.

We invite anyone with memories of their first contact with our association or its early days to send us your information. We are especially interested in copies of any postings from the Prodigy bulletin board from those early days, as they are not available online.



Maison Saint-Gabriel Celebrates Its 350th Anniversary

By Michele Nadeau Hartmann

*A delightful visit to the Maison Saint-Gabriel
by the author and her husband in June 2018
prompted this article.*

“If the farmhouse could talk...A 17th century farm in open country becomes a 20th century museum in the heart of an urban neighborhood. This describes, in short, the evolution of a place intended to sustain the material life of the Congrégation de Notre-Dame.”

Thus begins the museum’s announcement in celebration of the 350th anniversary of Marguerite Bourgeoys’ purchase of a land concession in Point-Saint-Charles in 1662.

Marguerite Bourgeoy (pronounced like *bourgeois*) had arrived in Ville-Marie in 1653. Her mission in the small colony was clear: open a school to educate the children, both French and indigenous, at no cost. She founded the Congrégation de Notre-Dame in Pointe-Saint-Charles with land that she purchased for more than \$32,000 (in today’s currency). How such a large sum of money was acquired is a mystery, but it is presumed that it was a mix of donations from devotees, dowry, and money earned by labor on the first land she received from Paul de Chomedey, Sieur de Maisonneuve, founder of Montreal, in 1662.

Her goal was to create a community of teaching women, living and working in society. She expanded the site in 1668 by purchasing additional land and a fieldstone farmhouse from her neighbors, François Le Ber and Jeanne Tessier. By building an authentic model farm, Marguerite ensured the self-sufficiency of her teaching nuns and created the first non-cloistered religious community in New France. In 1671, King Louis

XIV officially authorized the “...establishment of the Congrégation de Notre-Dame on the Island of Montréal in New France and the petitioner and her associates are in no way dependent on the country, since they have cleared several land concessions, and built a farmhouse equipped with all necessary things.”

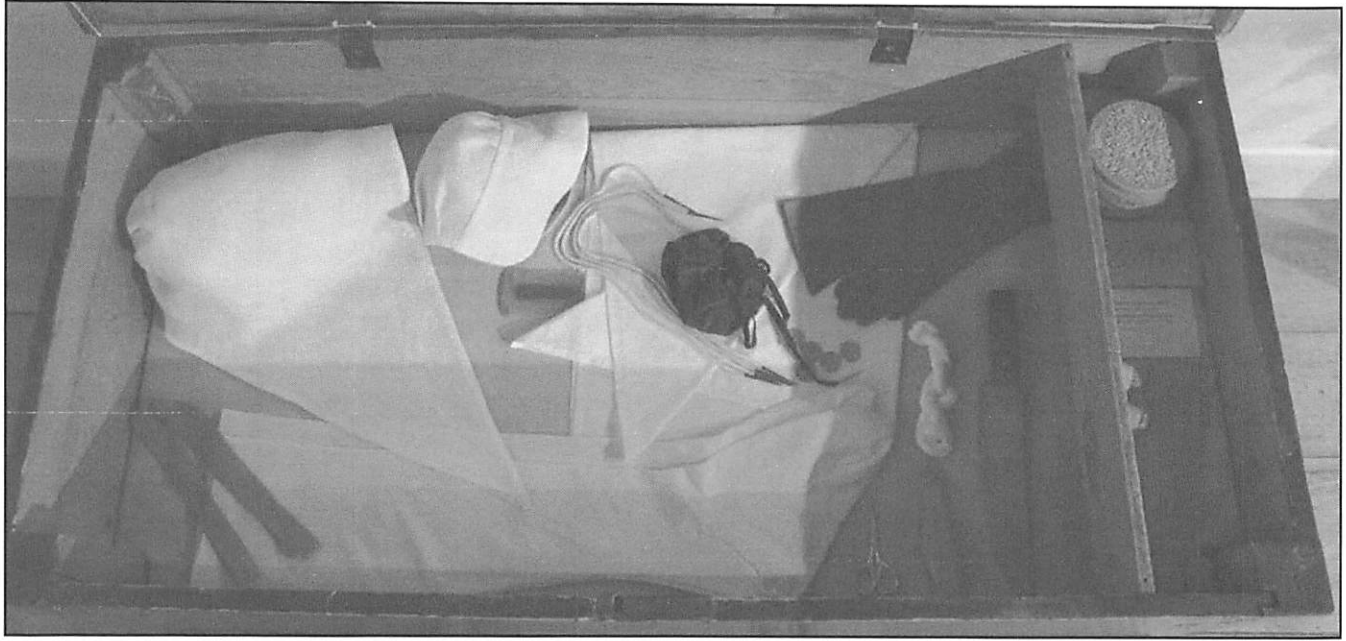
Since 2007, Maison Saint-Gabriel has been recognized as a National Historic Site of Canada. This museum is truly a gem. Once a large farm extending over many acres, it is now a small parcel of land, hidden behind a series of two-story apartment buildings more than two miles from Old Montreal. The grounds are beautifully landscaped, with information plaques throughout the gardens, describing the plants or telling the stories of the farm. There is a working outdoor bread oven near the 19th century stone barn. On Saturdays in the summer, a ringing bell announces a horse-drawn carriage taking the baker door to door in the neighborhood, delivering freshly baked loaves. Occasionally the sound of hens in the coop nearby breaks the silence.

Le Jardin des origines, opened in June 2017, explores the contributions of First Nations women through small gardens of indigenous plants, fruits, and vegetables. Centered with an overhead sculpture of the Great Turtle, visitors are encouraged to explore this peaceful place through a mobile application which details the beliefs, traditions, and medicinal knowledge of the colony’s original inhabitants. An interactive guide of the gardens is also available on the museum website at <http://www.maisonsaint-gabriel.qc.ca/en/index.php>.

All of the young women guides wear period dress and are knowledgeable and friendly. It is clear that they take great pride in working at the stone farmhouse museum, in the center of the property. Tours are given to visitors as they arrive, even if there are only two in a group. The tour of the farmhouse includes visits to the community room, the kitchen, a room used as the male sharecroppers’ dorm (which now holds

Marguerite's original desk from the 1660's), the nuns' dormitory where the *Filles du roi* were lodged, the chapel, the basement (with exhibits of the different grains grown there), and the attic (where exhibits are set up to demonstrate weaving and the making of linen cloth). A small display

one hundred sewing needles and one thousand pins that were included in the dowry. But to see them - along with a pair of gloves, a cap, stockings (with ribbons to hold them up), a pair of scissors, and five silver coins - makes the history seem so much more real.



Interior of the trunk
Photo from Maison Saint-Gabriel; used with permission

representing the life of a *coureur des bois* gives focus to the importance of the fur trade within the colony.

In Montreal, the King's Daughters are referred to as the King's Wards. It was actually Marguerite Bourgeoy who first used the term *Fille du roi*. Thirty-seven of these brave women were housed at the farmhouse. Descendants of *Filles du roi* may find an emotional connection to several collection items in the nuns' dormitory room. At the foot of three of the four-poster, curtained beds are small wooden trunks. All are original *Fille du roi* trunks from the 1660's. Considering that they each would have contained a woman's dowry from the king and all of her other worldly possessions, they are surprisingly small. The museum also displays the partial contents of one such chest, with items copied from the trunk of a *Fille du roi* who died at sea on the journey to New France. One hears of the

One determined woman with a mission, both religious and secular. Thirty-seven brave women



Well with Maison in the background
Photo by Michele Nadeau Hartmann

sent by a king to be mothers of a new land. A community of hardy settlers working the land. This is the story of the Maison Saint-Gabriel.

Source Notes:

Maison Saint-Gabriel, Museum and Historic Site, 350 Years of History (Pamphlet, 2018).

350 Years of History! Maison Saint-Gabriel (Pamphlet, 2018).

Maison Saint-Gabriel 1668-2018 (Pamphlet, 2018).

Maison Saint-Gabriel, in *Wikipedia*.

Docent tour, June 19, 2018.

For additional information and photos, please visit the website of the Maison Saint-Gabriel Museum and Historic Site <http://www.maisonsaint-gabriel.qc.ca/en/index.php>



A New Genealogical Society for those with French-Canadian Ancestry:

The Québec Genealogical eSociety
<https://genquebec.com>

In January 2018, Johanne Gervais, a professional genealogist, and her team launched the Québec Genealogical eSociety website and began welcoming members.

The idea for a virtual society was the brainchild of Johanne, who would visit archives and brick-and-mortar genealogical societies to access information, to conduct lectures, and to participate

in seminars or lectures on genealogical-related topics. Due to distance and schedule, she sometimes was unable to make the journey to a particular facility. In true genealogical fashion, this brick wall prompted her to consider various approaches to solve a problem that no doubt plagued many others. From her day-to-day utilization of social media tools that enable her do her job, communicate with her clients, and run her business from the comfort of her home, the idea of a virtual society was born.

The mission of the society is, through the utilization of social media, to bring to genealogists an inclusive, web-based environment that replicates the brick-and-mortar experience of a Québec-focused genealogical society. To paraphrase the website, the Québec Genealogical eSociety provides a virtual environment enabling members to (1) share their genealogical research, (2) network with other genealogists, (3) grow as genealogists, either by coaching others or by being coached, and (4) engage in continuous improvement and development of best practices in the discipline of genealogy.

*(Above information taken from
the Society's website)*

Johanne Gervais has also given an interview on the new society for Sandra Goodwin's *Maple Stars and Stripes*: Podcast Episode # 74. See <https://maplestarsandstripes.com>. It aired on June 1, 2018.



A list of the Filles du Roi who stayed with Marguerite Bourgeoys at the Maison Saint-Gabriel

Taken from Chapter VI, *Les premières et les filles du Roi à Ville-Marie*, written by Marie-Louise Beaudoin, C.N.D. 4th edition. Montreal: Maison Saint-Gabriel, 1996.

Year of arrival, name, place of origin, and age are given, if known.

1668

Françoise Barbery, Paris, age 19
 Anne Julien, Paris, age 17
 Françoise Guillin, Normandy, age 19
 Charlotte Roussel, Normandy, age 22
 Jacqueline Langlois, Île de France, age 31
 Catherine Leloup, Orléanais, age 22
 Claude Damisé, Paris, age 23
 Jeanne Collet, Orléanais, age 23
 Barbe Lefebvre dite Lacroix, Normandy, age 34
 Marguerite Charpentier, Paris, no age given
 Marie-Madeleine Guilleboeuf, Normandy, age 14

1669

Françoise Pilois, Paris, age 34
 Françoise Curé, Picardy, age 26
 Marie Lemaire, Orléanais, no age given

1670

Élisabeth Godillon, Orléanais, age 19
 Françoise-Marthe Barton, Poitou, age 17
 Nicole Chandoiseau, Paris, age 22
 Catherine Fourrier, Paris, age 22
 Jeanne Vilain, Paris, age 16
 Marie-Thérèse Salé, Paris, no age given

Marie Carlier, Paris, age 19
 Marguerite-Françoise Moreau, Paris, age 15
 Anne Foubert, Brie, age 19
 Madeleine Chrétien, Paris, age 24

Marie-Anne Roy, Paris, age 21
 Marie Chrétien, Paris, age 15
 Jeanne (Marie) Besche, Champagne, no age given
 Marguerite Provost, no location of origin, age 15 or 16

1671

Catherine Ducharme, Paris, no age given
 Marie Martin, Champagne, age 24
 Jeanne-Anne-Marie Linière, Anjou, no age given
 Marguerite Lemerle de Hautpré, Paris, no age given
 Marie Moitié, Paris, age 24

1672

Catherine Desenne, Orléans, age 21
 Marie-Madeleine Charbonnier dite Seigneur, Île de France, no age given

1673

Anne-Marie Vanzègue, Hamburg, Germany, age 16
 Denise Marié, Paris, age 19



Picture of Noemie
 Photo by Michele Nadeau Hartmann

Before the King's Daughters: My Filles à Marier

By William Kane

Author's note: When I first started to write this article, I wondered if it met the guidelines for our journal. It was not until after I finished it that I decided it fit in perfectly. These were the girls that kept the colony alive but not really growing. The king realized that this hit-or-miss recruitment was not working if his colony was to grow and thrive. A new policy to recruit large numbers of women was needed. Hence the fille du roi program was established and became the spark that made New France a major player in North America.

When I wrote my family history JOURNEYS TAKEN in 2002, there was almost nothing on the *Filles du Roi*, and absolutely nothing about the girls of marriageable age who came before them. I did write a three-page story on the *Filles du Roi* and even mentioned a few who turned up in my history of New France, based on the lives of several of my ancestors.

Then I realized the importance of those women and started to search for all who were my direct ancestors. Surprisingly, I found I had 47 *Filles du Roi* (King's Daughters), all arriving in New France between 1663 and 1673 who were great plus grandmothers of mine.

My ancestral line goes all the way back to Louis Hébert and Marie Rollet, who arrived in New France about 1617, so I knew I had many other women listed on my family tree who came over from France before 1663. I never had the same interest in following the lives of these women that I had in the study of the King's Daughters. Here were many girls who made the journey by themselves, without help, to make a new life in the then wilderness of Canada.

I became active in *La Société des filles du roi et soldats du Carignan*, working hard to know all I

could about the *Filles du Roi* and writing articles about them. Now I began to realize how little I knew about the women who came before them and knew I needed to spend some time to go back deeper in my ancestry before 1663. To begin this search, I decided to trace the unmarried girls and women who immigrated before 1663 to marry and become my ancestors.

This took me to Peter Gagné's book *Before the King's Daughters: The Filles à Marier 1634-1662*. The American-French Genealogical Society had recently printed a new edition and my wife presented me with a copy as a Christmas present. Now I had no excuse to wait any longer and as we were to take a month's visit to family in Hawaii, away from all contacts back home, I decided to do much of my research there. Equipped with Peter's book and the internet, I spent a few hours on the lanai almost every day researching and writing.

I knew that I had some of these women in my tree and even knew who a few were, but I believed they were certainly not nearly as numerous as my *Filles du Roi*. Much to my surprise, when I had finished my search, I had uncovered 40 *Filles à Marier*. It was almost as many as my King's Daughters.

Who were these women and why did they make such a perilous voyage across the ocean? Peter Gagné recorded 262 unmarried girls who arrived in New France between 1634 and 1662. Many came alone. Approximately 20% came because they had a relative already in New France. Some were recruited by individuals, but there also was some organized effort to recruit small numbers of girls of marriageable age. Between 1634 and 1650 only 47 girls of marriageable age had arrived in Canada.¹

In 1650, only a few years after its founding, Montreal only had fifty inhabitants. That year and the next two, 26 *Filles à Marier* arrived in Montreal, thanks mostly to the recruiting efforts of Jeanne Mance, the director of the *Hôpital Général* of Montreal.²

In 1652, frequent and brutal attacks by the Iroquois threatened the survival of the settlement at Montreal. Governor Maisonneuve returned to France to recruit others to bolster the efforts of the first settlers of Montreal. In the spring of 1653, he and 122 recruits boarded the ship *Saint Nicolas* for the voyage to New France. Also recruited that year was Marguerite Bourgeoys, who noted that several women were also on board. In all, 13 *Filles à Marier* arrived in Montreal that year and many of them married fellow passengers from the *Saint Nicolas*.³ The arrival of these new settlers almost tripled the population of Montreal and was known as the *Grand Recrue*.

Father Le Mercier wrote in the “Jesuit Relations of 1654” that the Queen Mother, then the regent for the young King Louis IV, “having some tenderness for the conversion of the savages and some affection for the establishment of the French colony in the New World” sent “a number of honest girls taken from *Maisons d’honneur*”. On 14 July of that year, *Le Fortune* arrived in Quebec City with eleven marriageable girls.⁴ The Queen Mother was also known to arrange and pay for the passage of other single girls to New France.

Margaret Bourgeoys made several trips to France to recruit women for her Congregation of Notre Dame. She also brought back *Filles à Marier* to Montreal, where she sheltered and cared for them until their marriages.

Others came as they had relatives already living in New France and decided to join them for one reason or another. One of my *Filles à Marier*, Françoise Radisson, was one of these girls. After the death of both her father and mother, she decided at the age of thirteen to join her brother, the explorer Pierre-Esprit Radisson, and her half-sister, the *Fille à Marier* Marie Hayet, who were already living in Montreal. Françoise married Claude Volant, and they settled in Trois-Rivières where the couple had nine children. Her younger sister, Elizabeth, also followed her later and became a *Fille à Marier*, marrying and settling in Trois-Rivières.⁵

To list all forty of my *Filles à Marier* would be boring to say the least. Instead, I would like to tell a bit about three of them: the earliest to arrive, the last to marry and one in between. These women had the most interesting stories.

In 1629, the Kirk brothers blocked the Quebec harbor and forced Champlain to surrender. Most of the colonists were compelled to leave the colony and return to France. By 1634, New France was returned to France by the British. Some of the original settlers, as well as new settlers, began to arrive in Quebec.

Robert Giffard, who had visited the colony before the British takeover, was granted a *seigneurie* and recruited colonists from his home province of Perche to join him and his wife on the voyage to Quebec. His contingent of four ships arrived in Quebec Harbor in the summer of 1634.⁶

FRANÇOISE GRENIER

My *Fille à Marier*, Françoise Grenier, “is considered the first marriageable girl to arrive in the colony since its return from England”.⁷ Her life before she arrived in Quebec is unknown. We do not know the name of her parents or her birthday or place of origin. How or why she managed to join Giffard’s entourage is also unknown but, somehow, she accompanied him and his wife to Quebec. On that same ship was a ship’s navigator, Noël Langlois, who was born about 1603 in St-Leonard-des-Parcs, Alençon, Normandy, France.⁸ His parents were Guillaume Langlois and Jeanne Millet. We don’t know if Françoise ever met him on the voyage, but they at least may have noticed each other on the ship. A little less than a month after the ship’s arrival, on 25 July 1634, the two of them were married in Quebec City and Robert Giffard was present at the ceremony.

The couple settled at Beauport on a plot of land they received from Giffard on 29 June 1637.⁹ The land was located just west of Montmorency Falls in the Villeneuve section of Beauport, which today is along the Boulevard des Chutes.

The marriage was blessed with ten children. Their baptismal dates are: Robert, 18 July 1635; Marie, 19 August 1636; Anne, 2 September 1637; Marguerite, 3 September 1639; Jean, 24 February 1641; Jeanne, 1 January 1643; Elizabeth, 3 March 1645; Marie, 18 October 1646; Jean, 20 December 1648; and Noël, 4 January 1652.

On 31 October 1665, Françoise and Noël wrote a will, in which it was agreed that the surviving spouse would receive all of their household goods. They also granted land to their two youngest sons.¹⁰ Françoise must have realized that she was seriously ill. She died and was buried the next day in the Côte de La Montagne cemetery in Quebec City. It was common practice to have a 24-hour delay before burial. Because she was buried so soon, we can assume that she probably died of the “pestilential fever” that struck the colony that year. Noël subsequently married another *Fille à Marier*, Marie Crevet, on 27 July 1666, with whom he had no children.

JACQUELINE FRESLON

The last of my *Filles à Marier* didn't arrive in Quebec until 1662. She was Jacqueline Freslon, who was born in the city of Angers, Anjou, France to Rene Freslon and Renee Armange about 1637. She met François Garnier dit Pellerin, son of François Garnier and Antoinette Boulay. François was baptized on 26 February 1632 at Saint-Cosme-de-Vair, Perche, France.¹¹ This town is a place of origin of about twenty men who became Canadians, including my ancestor, Julien Fortin. Most were recruited by Robert Giffard's agents and settled on his *seigneurie*.

On 12 December 1662, a marriage contract was drawn by notary Audouart between Jacqueline Freslon and François Garnier. Just a few weeks later, on 9 January 1663, they were married in Quebec City. The first group of *Filles du Roi* arrived later that year. The Garniers settled at Sillery, where the first five of their eight children were baptized. Sometime before 1676 the family moved to Neuville, Quebec. The 1681 census lists Francois as 45 years old and his wife as 44 years

old. All of their eight children, except for Jeanne who must have died as an infant, were mentioned. The family had seven head of cattle and fifteen *arpents* of land under cultivation. All seven surviving children married and had descendants. I am descended from their daughter Anne. Jacqueline would live another thirty-one years. She was buried in the small cemetery of Pointe-aux-Trembles on 14 April 1712. Nearly five years later François was buried on 21 January 1717 in the same cemetery.

MARIE PONTONNIER

Now for the *Fille à Marier* of mine that had the most extraordinary life in Canada: Marie Pontonnier. Marie was baptized 22 January 1643 in the Parish of Saint-Vincent in LeLude, diocese of Angers, France, the daughter of Urbain Pontonnier and Felicite Jamin. She came to New France in 1656 after the death of her father when she was only thirteen years old.¹²

Marriageable women were in great demand, especially in Montreal. Competition for Marie's hand was no exception and she had two suiters, Pierre Gadbois and Rene Besnard. She chose Pierre and on 6 May 1657 a marriage contract between the two was drawn up by notary Saint-Pere. Several prominent residents of Montreal were witnesses to this contract. Five months later, on 12 October 1657, fourteen-year-old Marie and Pierre were married.

Pierre had been baptized 17 November 1631 in the Parish of Saint Martin d'Ige, diocese of Sees, Perche, France. His parents, Pierre Gadbois and Louise Mauger, were married in the same church about 1627. They were recruited by Robert Giffard and immigrated to Quebec City with young Pierre and his sister Roberta in 1636. About 1647, the family moved to Montreal where his father was known as the first *habitant*, since he received the first land grant from Governor Maisonneuve, on 2 January 1648. Marguerite Bourgeoys noted that son Pierre became the first altar boy in Montreal. At the time of his marriage, he was a master armorer and gunsmith.¹³

The jilted suitor, Rene Besnard, swore revenge before Marie and Pierre's marriage. He claimed he would cast a spell over the couple to ensure that their marriage would be childless, using a knotted cord. Superstition held that if the person casting the spell secretly knotted the cord three times in the presence of the couple during the marriage ceremony, the couple would be sterile unless the cord was unknotted.¹⁴ In the church on the day that Pierre and Marie were married, the ceremony would also celebrate the marriage of Major Lambert Close and Elizabeth Moyen. The church was packed with the town's top dignitaries including the Governor. Also in the crowd was Rene Besnard, there to celebrate the marriage of his superior officer, Lambert Close, but maybe also to curse the marriage of his rival Pierre Gadbois.

After the first year of marriage and no children were born, the couple went to Quebec City to receive a second nuptial blessing. When this proved ineffective, Besnard was accused of making Pierre sterile. On 2 November 1658, the first trial for witchcraft was held in New France at the *seigneurial* court of Montreal.¹⁵ If found guilty, Besnard could be burned at the stake. He denied using witchcraft and alleged that Marie had promised to sleep with him if he would break the spell. She testified that it was he that suggested this remedy to her. Two other *Filles à Marier* also testified at the hearing that he had talked of the curse to them. He also said that he was only joking if he spoke of witchcraft in an effort to scare Pierre. The court, not believing Besnard, imprisoned him and later banished him from Montreal.

After a three-year waiting period and still no children, Bishop Laval annulled Marie and Pierre's marriage on 30 August 1660 "because of permanent impotence caused by an evil spirit".¹⁶ Governor Maisonneuve sentenced Pierre to pay Marie one hundred *livres* on the Feast of St-Michel and another three hundred *livres* on Christmas, based on a provision in their marriage contract that would give Marie a rent of 60 *livres* plus an additional 300 *livres* in the event that the couple had no children.

Pierre married *Filles du Roi* Jeanne Benard in 1665 who helped him disprove the stigma of impotence by giving him fourteen children.¹⁷

Shortly after the annulment was granted, Marie Pontonnier signed a marriage contract with Pierre Martin, drawn up by notary Basset. The couple were married in Montreal on 03 November 1660. Pierre was an interpreter and surgeon who had arrived in Montreal on 16 November 1653 with the *Grande Recrue*.¹⁸ Unfortunately, this marriage only lasted four months as Pierre was killed in an Iroquois ambush on 24 March 1661. Marie was already pregnant at this time and her daughter, Marie, was baptized on 09 November 1661.

Marie married for the third time on 05 December 1661, when she wed Honoré Langlois dit Lachapelle. Weeks before, both spouses had signed a marriage contract drawn up by notary Basset on 16 October. Honoré was a hat maker. He was born about 1632 in Paris, the son of Jean Langlois and Jacquette Charpentier and moved to Montreal as early as 1659. Honoré and Marie had ten children, thus proving that neither she nor her first husband Pierre Gadbois were rendered sterile by the alleged curse. It is of course also possible that Marie had not reached full maturity during her first marriage which was annulled when she was seventeen.

The first eight children were all baptized in Montreal and the family appears in the 1681 census as living in Montreal.¹⁹ Sometime shortly after that date, the family moved to Pointe-aux-Trembles (Neuville) where the last two children were born. Unfortunately, four of their children died in infancy, including the last three. I am descended from their son Jean Baptiste.

Honoré Langlois was buried 12 December 1709 at Pointe-aux-Trembles. Marie Pontonnier was buried in the same cemetery 07 January 1718.

What did this journey into my past teach me? Not only did I have forty women on my family tree that I only knew as statistics (birth, marriage, and death) but now I was able to learn about their lives,

why they made the journey, who they married, what they did for a living, their children, where they lived and how they lived. I not only knew more about these women but also the forty men they married and the children they had and who they married. This was a period of history that I had largely ignored.

¹Gagné, Peter. *Before the King's Daughters: The Filles à Marier, 1634 – 1662*. (Reprinted edition, American-French Genealogical Society, 2017), 39.

²Ibid., 30.

³Ibid., 30.

⁴Ibid., 30.

⁵Ibid., 236.

⁶Ibid., 40.

⁷Ibid., 162.

⁸Ibid., 163.

⁹Notary Lespinasse

¹⁰Notary Duquet

¹¹Gagné, Ibid., 140.

¹²Ibid., 256.

¹³Ibid., 257.

¹⁴Ibid., 257.

¹⁵Ibid., 258.

¹⁶Ibid., 258.

¹⁷Ibid., 258.

¹⁸Ibid., 259. From his enlistment to go to Canada (notary Lafousse) in La Fleche, France

¹⁹PRDH Research Program in Historical Demography, University of Montreal. All records relating to Honore Langlois and Marie Pontonnier between Dec. 1661 and Jan 1718.



Denys Nadot (Nadeau)

Challenges Faced By The Second Generation

by Michele Nadeau Hartmann

In the Spring 2016 edition of *Sent By The King*, I wrote about the surprise and delight of the initial discovery of my first paternal ancestors, and the

travels that my husband David and I took to their origins in France and Quebec.

Joseph Nadot dit La Vigne had come to New France in 1661 as an *engagé*, acquired land on the Île d'Orléans, and married a *filles du roi*, Marguerite Abraham in 1665. They had five children, three of whom lived past infancy to marry and have families of their own. Joseph was in ill health and died at the age of forty-one. Marguerite remarried, but did not have any other children. I am descended from Denys, their second surviving son. As proud as I was to learn of the courage of Joseph and Marguerite, I must admit that Denys' life left me somewhat saddened. Life in the new colony was no less a struggle for the second generation of settlers than it had been for the first generation. This is one such story.

Information in historical texts on Denys is not nearly as plentiful as that which was written about his parents, but there is enough mention of him to provide the framework of his life. My gratitude is extended to the late Bernard Nadeau, who wrote *Canuck Odyssey* in 1986, for his research on his paternal line. His book provides a wealth of information on our shared ancestors. He was descended from Joseph and Marguerite's first son, Jean Baptiste.

My ancestor Denys was baptized on May 25, 1673 in the parish of Sainte-Famille on the Île d'Orléans. His full name in the parish record is Denys Nado dit Lavigne. His father is listed as Ozani Joseph Nado dit Lavigne.

Denys was not quite four years old when his father died in February 1677, leaving his mother a widow to raise him, his eight-year-old brother, Jean Baptiste, and six-month-old sister, Catherine. When his mother remarried Guillaume Chartier in January 1678, he and his siblings were assured that they could stay on the family farm. According to the terms of the marriage contract:

“...it is expressly stipulated that they [the children of Joseph and Marguerite] will be raised and supported by the future couple

to the age of fifteen, without loss of their right in the estate (of their father) which was inventoried, or up to that time that they are otherwise cared for, if such an occasion should arise before the age of fifteen...”

The farm’s inventory was taken again in 1689 as Jean Baptiste was preparing for his marriage to Anne Cassé, the daughter of Antoine Cassé dit LaCassé, an early settler in the village of Beaumont.

The year of 1689 was a time of upheaval in the colony of Quebec. To the south, in the British colonies, skirmishes with the French and Indians were becoming more frequent and more serious. In Quebec, the census of 1681 had reported less than 10,000 inhabitants with 25,000 acres under cultivation. There were 7,000 head of cattle, but only 78 horses. The military was strong enough to prevent Indian incursions, but not powerful enough to engage the British should they turn their attention northward.

Overseas, hostilities broke out between England and France, which prompted the governor of New France, Louis de Buade de Frontenac, to campaign with the French Indian allies against the outlying English settlements.

But on October 16, 1690, several New England ships under the command of Sir William Phips, governor of Massachusetts and a known “anti-Papist”, appeared off the Île d’Orléans, and an officer went ashore to the city of Quebec to demand the surrender of the fort there. Frontenac is noted to have said, “I have no reply to make to your general other than from the mouths of my cannons and muskets.” With the forces he had at hand, the British were repulsed and Frontenac was hailed by the citizens.

Denys’ family, on the other side of the island from the shelling, was certainly aware of what was happening. They surely heard the sound of cannon. A written report of the battle noted “Sir William

was bombarding night and day the walls of Quebec and wasted almost all his powder.”

We can assume that these hostilities directly affected the men of the Nadot family. Bernard Nadeau writes that Jean Baptiste was involved in the militia, and that Denys was at one time a lieutenant. As we know from Joseph’s first years in New France, all able-bodied men were required from time to time to shoulder the responsibility of protecting the colony.

There is no record of activities in Denys’ life until five years later. When he was twenty-two years old, Denys married Charlotte Cassé, sister of Anne, his brother’s wife, on November 9, 1695 in the town of Beaumont. Charlotte was seventeen at the time. The young couple must have established their residency there on the mainland, as all of their children in the years to come would be baptized in Beaumont.

Charlotte (also known as Marie-Charlotte) and her sister Anne were the daughters of Antoine Cassé dit LaCassé and Françoise Marie Pilois. Both parents were born in France, Françoise in Paris on the Île de France in 1639.

Françoise arrived in Quebec in 1665, on the same ship that had carried Marguerite Abraham (Denys’ mother) to New France. They were fellow *filles du roi*. One can imagine their conversations on board ship - perhaps dreaming about the day that “my sons will marry your daughters.”

The ship that had brought the young women from France docked on October 2, 1665. Joseph and Marguerite were married one month later, on November 6th. Françoise was apparently one of the *filles du roi* who had more than one marriage contract. A contract with Marin Gervais on October 5th was quickly annulled. She may have been too hasty in her decision; the nuns would vet prospective suitors and perhaps Monsieur Gervais was found wanting in some way. She did not wait long, however, for another contract to be drawn up by the Royal Notary. Françoise’s marriage to Antoine Cassé occurred in Chateau-Richer on

October 14th. Antoine had also arrived in Quebec in 1665, at the age of twenty-six.

With the marriage of Denys and Charlotte, the Nadot and Cassé families were intertwined, with two brothers marrying two sisters. As was the custom, Denys and Charlotte began their family immediately. Unfortunately, their first child, a son named after Denys' older brother Jean Baptiste, died in infancy. Their second son, Joseph, was born in 1698. (He would marry Angelique Turgeon and have seven children). Their third son, Denis, was born in 1700 and also died in infancy. My family is descended from their fourth son, Alexis, born in 1701.

The hardship of life for women in these early years is shown clearly in the marriage of Charlotte and Denys. They had had four sons, with only two surviving, in the first six years of their married life. In 1704, they had another child, who was probably stillborn, named only "Anonyme" (anonymous) in parish baptismal records. The next year finds another "Anonyme" recorded birth and death. In 1706, a daughter Anne, probably named for Charlotte's older sister, died in infancy. A son Charles died in infancy in 1707.

In 1708, a son named Guillaume (probably after Denys' stepfather) was born healthy and strong. He would marry Thérèse Roy, have five children, and die in his 90th year.

In 1709, Denys' brother, Jean Baptiste, and his wife Anne (Charlotte's sister), decided to leave St. Laurent on the Île d'Orléans and move across the St. Lawrence river to Beaumont on the mainland. The relocation may have taken place during the winter months, when the river was frozen. Moving heavy furniture, farm implements, and livestock would have been nearly impossible in boats.

It is not known exactly why Jean Baptiste moved his family, but his land concession in Beaumont was bordered by his brother-in-law, Joseph Cassé, and his father-in-law, Antoine Cassé. Now the brothers Nadeau and sisters Cassé were reunited there.

In 1710, Denys and Charlotte's daughter, Marie-Charlotte, would die before her 10th birthday. Marie-Suzanne, born in 1712, would live to twenty-one, but never marry. Their sixth son, Louis, died in infancy in 1715. The last child of this marriage, Marie-Madeleine, born in 1717, would live to marry Pierre François Rigaud, but die at the age of thirty-one without having children.

Charlotte had borne thirteen children in twenty-one years. Only four would live to adulthood, three to have families of their own. Her last child was born when she was thirty-nine and Denys was forty-four years old.

Colonial life, including the rigors of childbirth, demanded much from the women in the family. In addition to caring for small children (while often pregnant), familial duties included cooking, cleaning, and making clothes. Women were also responsible for maintaining the "kitchen garden" where fruits, herbs, and vegetables were grown. Due to the potential menace of the Iroquois, the residents of New France could not count on hunting as a reliable means of supplementing their diet. Farms depended on domesticated livestock for their meat supply. Smoked eel and salted pork were important parts of their diet in the winter months. An average person would eat approximately three to four pounds of bread per day - a family of six or eight or ten would require many, many loaves of coarse rye or wheat bread or corn cakes baked daily. Fish and game were also prepared, supplemented by fruits, berries, beans and potatoes. Sour milk and brandy were the national drinks; only the wealthy could afford wine. Beer was another popular beverage among the French pioneers.

And it was generally the mother who provided her children with the traditions from the past, the responsibilities and duties of their present life, and the teachings of the Catholic Church. Their lives were pious and frugal.

The male *habitants* labored in the fields – clearing them in backbreaking work before setting to the

task of cultivation. Crops included wheat, hemp, flax, rye, tobacco, corn and other vegetables. Horses still were only owned by the wealthy, so much of the work was done with oxen and simple, basic tools. Denys' older brother, Jean Baptiste, was a farmer, first on the Île d'Orléans, and then in Beaumont beginning in 1709. But Denys apparently remained in the military. His sons would have been responsible for the family farm.

There is a recorded event in July 1713, when Denys, along with his brother Jean Baptiste, and a militia captain, was asked to accompany the King's Surveyor to trace a road from Beaumont to St. Michel de Bellechasse. We can ascertain from this incident not only that the brothers retained a close personal and professional relationship but also that their active participation in the colony was recognized and appreciated by the colony officials.

The brothers' civic duty is again mentioned during the period noted in parish records between 1720 and 1730. There was a meeting in the rectory of the parish of St. Etienne de Beaumont to discuss the matter of accessibility to church worship by the *habitants* scattered within the region. Essentially, it was a "town meeting." Settlers living outside Beaumont attended the parish church there as it was the closest one. They asked, however, that the road be improved at certain areas as it was completely impassable during certain times of the year. Jean Baptiste and Denys are recorded as participants. Denys is identified by his rank of captain of the militia of Beaumont and Jean Baptiste is listed amongst the other attendees.

During this same time period, on March 6, 1722, Charlotte died at the age of forty-three. She left behind two grown sons, a fourteen-year-old son, and two daughters, ages ten and five. Knowing what we do about the life of single parents in this harsh land, it is not surprising to learn that Denys remarried within two years.

On May 22, 1724, in Beaumont, he married nineteen-year-old Marie Elisabeth (Elizabeth) LeRoy. Denys was now fifty years old. Although

Elisabeth is not related to our line of the Nadeau name, I was interested to find out who she was, to understand why her parents felt that Denys was considered an appropriate match for their young daughter.

Elisabeth was the daughter of Louis LeRoy (1658-1705) and Marie Ledran (1666-1713). Both of her parents were from the French port city of Dieppe in Normandy. There is no known record of their arrival in Quebec (or if they immigrated together). What is known is that when Elisabeth was born in May 1705, she was the twelfth child to be born of this union (nine daughters and three sons). In 1724, the year of her marriage to Denys, eight children of the twelve were living. So, considering the size of the family and the ability or inability of the parents to provide a dowry of any means, one can speculate that a marriage to a man of some standing in the community was considered a decent match.

Denys and Elisabeth would have fourteen children, three sons and eleven daughters. Eleven of the children would live to marry and have their own families.

By his own admission, Denys was not a successful farmer and struggled in his professional life. This is evidenced in a bittersweet letter that he wrote to the last daughter from his first marriage, Marie-Madeleine, on the occasion of her engagement to Pierre François Rigaud, bailiff at the Superior Council of Québec. The English translation is taken from Bernard Nadeau's book:

Beaumont, April 14, 1744.

I received your letters, my dear daughter, through Mr. Chasle, our pastor, and I hasten to reply. I consent to your marriage if it is to your advantage, since I do not know (the man) who seeks your hand. But our pastor told me that he knew him and that he was an honest man. I have nothing to give you at this time, since I am finding it hard to even subsist and I do not even have seed to sow my land. Understand my embarrassment. But you lose nothing and I will not cause

you any loss, nor to the others, and you will be able to marry with your rights. I wish for you all the benedictions of the Lord. Your mother and your brothers and sisters embrace you. I am with all possible tenderness, your good father.

Denis Nadeau

How difficult it must have been for Denys to write this letter, admitting his poor status and inability to offer his daughter anything for her marriage. On the other hand, one wonders how estranged he was from her, for here she was preparing to marry a man that her father had never even met. Further evidence of their separation is that Marie-Madeleine did not write to her father directly; her letters were sent to the parish priest. It is possible that she had left the island and was living in the capital city, as her future husband had a responsible position there. At this time, Marie-Madeleine was twenty-six years old. She would unfortunately die five years later, childless.

It should also be noted that at this time, 1744, Denys had just had his twelfth child from his second marriage, with two more to come. In his two marriages, Denys fathered a total of twenty-seven children, fifteen surviving to adulthood. One cannot imagine how he managed to support this large family if he was, indeed, “finding it hard to even subsist.”

Did Denys struggle with a challenge of the second generation? The goals for his parents were concise – establish a homestead and create and support a family to further the existence of the new colony. These same goals were surely passed down to the second generation. This new colony offered far more opportunity for them than had their homeland. The King, his administrators, and the Church were concerned with the survival of New France and large families were encouraged, with pensions paid to families with more than ten children.

But if the life of a farmer did not suit him – if his talents were best suited to the life of a militiaman – then how was he to provide for his large family if he could not even grow his own subsistence crops? Did his family suffer because his interests centered on the community, rather than on working a personal plot of land? His efforts were clearly not sufficient to provide for the wellbeing of his two families. Prosperity eluded him.

Bernard Nadeau writes that “Denis Nadeau, Jean’s brother, was apparently quite different in character, and has been referred to as an ‘interesting personage.’” Unfortunately, he gives no further detail or supposition. And little is known of the rest of Denys’ life.

Denys died at the age of eighty-five. The last documented evidence of his life is the record of his burial in St. Michel de Bellechasse, located to the east of Beaumont, on March 4, 1759. Elisabeth lived another twelve years; she did not remarry. She was buried in Beaumont on November 29, 1771 at the age of sixty-six.

Source notes:

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Twentieth-Century American Soldiers of French Canadian Descent

By Guy Bordeleau

At the request of Dave Toupin, the president of *La Société des Filles du Roi et soldats du Carignan*, I'm honored to have the privilege to write an article for the members of your association.

I'm an engineer living in Trois-Rivières, located between the cities of Québec and Montréal. I'm a direct descendant of Antoine Bordeleau, a soldier in the Maximy company of the Carignan-Salières regiment, and Perrette Hallier, a *filles du roi*. Antoine Bordeleau was the son Jean Bordeleau and Marie Villain who lived in Dampierre-sur-Boutonne in Brittany. At the disbanding of the Regiment in 1668, Antoine decided to remain in the country and on October 15, 1669, he married Perrette Hallier, daughter of Jean Hallier and Barbe Marineau. Perrette brought property valued at 350 *livres* and a gift from the king of 50 *livres*. They had two children: Antoine Jr., born December 18, 1673, and Marie-Louise, born on August 15, 1676. Perrette Hallier was not able to acclimate to the country and returned to France in August, 1700.¹ The Bordeleau family has spread throughout North America and I have many contacts with those who live in the New England states in the USA. You will find included here a photograph of Antoine Bordeleau's house that still exists in the town of Neuville near Quebec City and is very well maintained by the current owner.

To explain my interest in both the soldiers of the Carignan-Salières regiment and the more recent American soldiers of French-Canadian descent, we must return to June 2004 when I was in Normandy in a small community near Ste-Marie-du-Mont. Briefly, I am a WWII vehicles collector and have often traveled to Normandy to participate in the

commemorations of the Allied D-Day invasion. That year, I was in the small town of Angoville-au-Plain to participate in a ceremony dedicated to a

U.S. soldier of 101st Airborne Division (ABN), 501st Parachute Infantry Regiment (PIR). His name was Kenneth Moore and I served as a translator for Mr. Moore at this ceremony. After the dinner that followed, he said to me: "...Look, your name is the same as that of a brother in arms and his name was Sinai Joe Bordeleau. I don't know if he survived the war, but when you get back to Canada, do some

checking..."

My research has taught me that Canada's economic situation in the decades before the First World War was catastrophic. From the province of Quebec, more than 100,000 French-Canadian families immigrated to the U.S. between 1840 and 1930 to work in textile manufacturing plants located mainly in New England states.²

When I returned home, I contacted the 101st ABN Association and quickly

found Sinai Joe Bordeleau living in Jewett City, CT. For the next two years we corresponded happily until he died in March 2006. Despite his passing, I continued to take an interest in the history of French Canadians on the American side of the border and learned more about the wonderful stories and courage of these men and women who had left everything in Canada to rebuild their lives in the United States.

Sinai Joe was part of the 101st ABN division, 501st PIR, HQ Coy. His parents were originally from the small village of Rawdon north of Montréal and immigrated to the U.S. in the early 1900s. He enlisted in the U.S. paratroopers in 1938 and participated in the Normandy landings. As he



Figure 1: Antoine Bordeleau's house in Neuville, QC



Figure 2: 1st Sergeant Sinai Joe Bordeleau 501st PIR, HQ Coy Camp Mackall, 1943

often explained to me, his group missed its mark and he landed on a cow. As he laughingly told me, it was his first contact with the land of his French ancestors.

He was wounded during the Normandy campaign, but he went on through to Holland and Belgium and was wounded again. He earned two Purple Hearts, a Bronze Star and two Presidential Citations. He was also given a battlefield commission to Second Lieutenant at the battle of Bastogne. By April 1945, he was one of the only two surviving Sergeants who had shipped overseas with the unit. He was discharged with the rank of Captain.

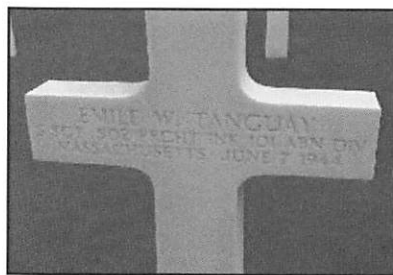


Figure 3: Tombstone of Emile W. Tanguy in Normandy

The worst war experience for him was being wounded and seeing his best friend killed in action. They were on opposite sides of the road near the city of

Carentan when Emile Tanguy was hit with a phosphorous shell and burned to death.³

Sinai Bordeleau never wanted to visit Normandy because of what had happened to Emile. But in the 1990s, he finally went to pay his respects to his best friend who was buried at the Colleville-sur-Mer cemetery in Normandy.⁴

When the Second World War came, the sons of French Canadian immigrants naturally enlisted in the U.S. army. Although they were born in the United States and adopted the English language, the vast majority of them were bilingual and were employed as translators when U.S. troops arrived in France. This was the case of **Paul E. Lamoureux**, hence his nickname of "Frenchy", who served as translator for Lieutenant Dick



Figure 4: Pfc Paul E. Lamoureux 506th PIR, Co E "Frenchy"

Winters in the 101st ABN, 506th PIR, Easy Coy.⁵ Those who have seen the "Band of Brothers" TV series know the story of the men of this airborne company. It's unfortunate that Paul Lamoureux didn't appear in this TV series. I communicated a few times with Mr. Lamoureux before his death in 2005. Lower left is a picture of him that was taken



Figure 5: Pfc René Gagnon USMC in 1943

in Paris in November or December 1944.

There are other well known and even famous American WWII soldiers of French-Canadian descent, such as **René Gagnon** who was among the group of six American soldiers who raised the second U.S. flag on Mount Suribashi, located on the island of Iwo Jima, and whose picture has been immortalized by photographer Joe Rosenthal.⁶



Figure 6: Pfc George H. Blain 506th PIR, 1st BN Market Garden Operation, September 1944

Gagnon was born March 7, 1925 in Manchester, New Hampshire, the only child of Henri Gagnon and Irène Marcotte, French-Canadian

immigrants from Disraeli, QC. When he was old enough, he worked at a local shoe factory and as a bicycle messenger boy for the local Western Union. He was drafted in 1943 and elected to join the U.S. Marine Corps Reserve on May 6. He was sent to the Marine Corps Recruit Depot on Parris Island, South Carolina. The flag over Iwo Jima was raised on February 23, 1945. An excellent movie was made of this well-known story by Clint Eastwood in 2006. The title was "Flags of Our Fathers."⁷

A few hours before the landing in Normandy on June 6, 1944, another soldier of French-Canadian descent distinguished himself by his courage and

his personal qualities in combat. His name was **George H. Blain** and he was a pathfinder in the 101st ABN, 506th PIR, 1st BN whose history is well known in the area of Ste-Marie-du-Mont in Normandy. He was the American soldier who placed a radio beacon on the chimney of the Lecaudey's Farm to guide the parachuting of allied troops. This is also where General Maxwell Taylor established his first headquarters in Normandy (*Bando*, 2007).⁸ His battle honors earned him the Bronze Star and the Purple Heart after being wounded in action. His injuries didn't stop him from continuing to fight, and he survived the war. The story of George Blain might have been the only one of this family, but we must believe that the hero's DNA runs in the family's veins as the grandson of George, Matthew Blain, received the Congressional Medal of Honor in 2011 for an exceptional act of bravery in Afghanistan, saving four of his comrades from a certain death.⁹

A relative of my family by the name of **Paul Bordeleau** also served in transmissions for the U.S. Army. Born and raised in Lowell, Massachusetts,



Figure 2: Music man Paul E. Bordeleau

he entered the service during WWII and landed in France on D-Day. There he set-up the first switchboard on the European continent for General Bradley. Once Paris was liberated, he was assigned to General Patton as part of the Signal Corp where he set up another communications hub in a small French bakery in the little town of Isigny-sur-Mer in Normandy. He wasn't officially an interpreter but, since he was fluent in French, he was regularly utilized in that capacity.¹⁰

Returning home at the end of war, Paul Bordeleau attended the New England Conservatory of Music where he earned his bachelor's degree in music composition. He also earned a master's degree in music education from Boston University. However, his education was interrupted for a while by the Korean Conflict when he was again called to

service. At that time, he ended up in Ft. Campbell, Kentucky, where he was recognized for his musical talents and was invited to join the Army jazz band. He played with the base's classical orchestra and



Figure 8: Me in June 2014 in Normandy beside the porch of the Lecaudey's Farm near Ste-Marie-du-Mont

appeared regularly on a live TV show in Nashville, on WSM-TV. He also composed a march for the 11th Airborne Division.

Since then, his career has taken him to 11 countries and 37 states across the U.S. He has played for Presidents Ronald Reagan, Gerald Ford, and George W. Bush. As president of the Rotary Club, he introduced then-Gov. Ronald Reagan, when the former-movie star was campaigning for president in New Hampshire. Paul Bordeleau has composed numerous musical suites, including one for Manchester's sesquicentennial celebration, which was performed by the New Hampshire Philharmonic Orchestra. He also composed a special piece for Bedford's 250th anniversary celebration, in corroboration with Bedford's Martha Gaudes, which he performed at the Bedford Library.¹¹

WELL! I think it's enough for this article. I hope you enjoyed it and I'm convinced that other stories like those that I wrote to you will be told by other members of La Société des Filles du Roi et soldats du Carignan. I will be in Normandy in June 2019 to participate in the ceremonies of the 75th anniversary of D-Day and I hope that I will be able to meet there some French Canadian descendants who live in the United States.

Photo Sources:

Figure 1: Personal photo

Figure 2: http://www.ww2-airborne.us/units/501/501_trp.html

Figure 3: Personal photo

Figure 4: http://www.ww2-airborne.us/units/506/506_trp_2.html

Figure 5:
https://en.wikipedia.org/wiki/Rene_Gagnon

Figure 6:
<http://old.506infantry.org/hiswwii/his2ndbnwwiipho42.html>

Figure 7: <http://www.wmur.com/article/monday-january-7th-music-man-paul-bordeleau-1/5178799>

Figure 8: Personal photo

¹ Généalogie Quebec.
<http://genealogie.quebec/testphp/info.php?no=13565>.

² Bélanger, August 2000
<http://faculty.marianopolis.edu/c.belanger/quebechtory/readings/leaving.htm>. To remind us of this history of massive immigration, there was in the 1980s a very nice French Canadian movie directed by Claude Fournier and whose title is “Les Tisserands du pouvoir” (The weavers of power).

³ The Bulletin, Norwich, CT, Sunday bulletin, June 5, 1994.

⁴ He is buried in Plot C, Row 10, Grave 13.

⁵ <http://members.chello.nl/~p.vandewal/Lamoureux%201%20engels.htm>

⁶ Wikipedia
https://en.wikipedia.org/wiki/Rene_Gagnon

⁷ The following is a link to the official trailer of this movie:

<https://www.youtube.com/watch?v=fx8PnTqQT1k>

⁸ Mark Bando, 101st Airborne: The screaming eagles in World War II, Zenith Press, 2007, ISBN13: 9780760329849.

⁹ The Indy, August 2011.
<https://www.lagunabeachindy.com/soldier-leaps-special-company/>.

¹⁰ Bedford Patch, February 2012.
<https://patch.com/new-hampshire/bedford-nh/bedford-s-person-of-the-month-army-veteran-a-world-cl1bc3603182>.

¹¹ MTNA, 2004 Fellow
<https://www.mtnafoundation.org/fellow-program/fellow-listing/2004-fellows/>. You can find out more about Paul Bordeleau, who now lives in Bedford, NH by clicking on the following link:
<http://www.bordeleaukeyboardstudios.org/>.

Les Filles du Roi, A Contemporary Play

by Michele Nadeau Hartmann

Editor's Note:

Recently, a new member of *La Société des Filles du roi et soldats Carignan* contacted the *Sent By The King* editorial board to tell us about a new musical being produced in Vancouver, British Columbia in May 2018. Three years in development, the world premiere of *Les Filles du Roi* was written by Corey Payette (director, composer, co-bookwriter, co-lyricist) and Julie McIsaac (co-bookwriter, co-lyricist, actor). They are the award-winning theater artists responsible for *Children of God*, a musical produced last year that explored the difficult subject of Native American residential schools.

This new musical, *Les Filles du Roi*, tells the story of Kateri, a young Mohawk girl, and her brother Jean Baptiste, whose lives are impacted by the arrival of Marie-Jeanne, a *Fille du roi*. Jean Baptiste reluctantly agrees to take Kateri on a trading mission to the French fort, where they meet Marie-Jeanne shortly after her arrival. Marie-Jeanne takes a sisterly interest in Kateri and a romantic one in Jean Baptiste. Their friendship continues despite their cultural differences. The musical is trilingual, with dialogue and lyrics in French, English, and Kanien'kéha (Mohawk).

Julie McIsaac spoke with Michele Nadeau Hartmann, co-editor of the Journal, on June 26, 2018, and what follows is an abbreviated summary of their wide-ranging discussion on this musical - a look at the complex relationships among the *Filles du roi*, early settlers, and the indigenous peoples living near Ville-Marie (Montreal).

Question: Your artistic partner, Corey Payette, knew of his Oji-Cree heritage in Ontario, but then he discovered that his great grandmother had originally lived in Kanien'kehá:ka (Mohawk)

territory, on the south shore of the St. Lawrence River, across from Montreal. I read that you did not know about your *Fille du roi* ancestor until you were already involved in this musical. How did you make your discovery?

"I was getting in my mother's car and there was a book on the seat." This begins Julie's journey to discover her *Fille du Roi* ancestor. She always knew about her maternal French-Canadian side. She learned about the *Filles du roi* in Grade 8 in her French school and immediately felt a connection to them, as she was about the same age as some of the young girls who left France to become young wives and mothers. The book on the car seat was a family history that her mother's cousin had written, and Julie was amazed, as the documented marriages went back in time to the 1600's. When she saw a marriage in 1670, she realized that there was a good likelihood that that young woman was a *Fille du roi*. [She was Marguerite Bulté, who emigrated to New France from Picardy, France, in 1670 at the age of about twenty-three. She married Jean Robitaille; they had six children.]

Question: Both you and Corey are part of the history that you portray in the musical - *Fille du roi* and Mohawk heritage. Did your connection to the story change in any way once you discovered your own King's Daughters connection?

"I've always felt a community of aunts." This is how Julie described the strong feminist upbringing



Les Filles du Roi a new musical by Corey Payette & Julie McIsaac. Directed by Corey Payette, Production Design (Set/Costume/props) by Marshall McMahan, Lighting Design by Jeff Harrison. A Fugue Theatre/Raven Theatre production in association with Urban Ink and the Cultch. Actors: Julie McIsaac and Raes Calvert. Photo by Tim Matheson.

that she had, as her mother was one of nine daughters. She describes them as a "tenacious" group of women. Also a stage director and playwright, Julie had actually been moving away from performing as an actor, but when she learned about her ancestor Marguerite, she decided that she had to inhabit the character of Marie-Jeanne to honor her.



Les Filles du Roi a new musical by Corey Payette & Julie McIsaac. Directed by Corey Payette, Production Design (Set/Costume/props) by Marshall McMahan, Lighting Design by Jeff Harrison. A Fugue Theatre/Raven Theatre production in association with Urban Ink and the Cultch. Actors: Raes Calvert, Kaitlyn Yott, and Julie McIsaac. Photo by David Cooper.

A thoughtful and eloquent young woman, Julie asked some tough questions: What was Marguerite's position in history? What was she the beneficiary of? What was she complicit in? Was she shown kindness by the indigenous tribes who lived nearby? Julie said that her favorite scene in the play comes as Kateri and Marie-Jeanne have a reversal of status. In the beginning,

Marie-Jeanne feels it is her responsibility to "educate" Kateri in European ways and religion. But then it is Kateri who shares the "wisdom of the three sisters" – how to plant corn, beans and squash together so that all benefit from the soil and shade.

Question: You and Corey have chosen the genre of musical theater to tell two difficult stories. Does music make story-telling easier for you and the audience? Or does it add another layer of complexity to the art?

"Musical theater is an accessible form." The choice of musical theater was deliberate – as entertainment, it enables the writers to mainstream sometimes difficult information. Julie also works in opera, which she agrees is a more daunting format. She and her co-author continued the approach they used with *Children of God*, using

Les Filles du Roi to not only celebrate the strength and courage of these women, but also to tell the story of the “colonial machine” that led to the devastation of First Nation peoples. With these difficult themes, Julie wants people to ask questions – of themselves, of their history. Music helps to encourage them to come along on a journey of discovery. She and Corey asked themselves if musical theater was too light a format for these challenging themes, but they believe that the audience’s journey will ultimately open their hearts and minds. Their goal is to share ideas and conjectures and make us all more aware, more critical thinkers.

Question: *A review in the Globe and Mail mentions that the Filles du Roi are “prisoners within the French fort.” This is certainly a different picture that we are led to believe about these women who were given so much more freedom than they would have had back in France, including all of the power of the choice of spouse. Can you explain?*

“Women were empowered, but how much choice did they really have?” Yes, they had free choice, free will, Julie explained. But what did freedom really mean to these women? There are no first hand *Filles du Roi* accounts, so it is important to question what we know about them. No, the women were not technically “prisoners”, but were they told not to go outside of the fort for fear that the indigenous tribes would hurt them? Did the

fear of grave danger control their access to the outside world? Julie was particularly interested in the older women who acted as chaperones to the young King’s Daughters. These were the women who had the authority to introduce the young women to the men of the settlement and therefore give them the power of choice.

Question: *For readers of the Journal who weren’t able to see the musical, what would you like them to know about it? What makes this story contemporary? What is the future for the production?*

“I want to peel back the layers and think critically and deeply about our nation and peoples.” Julie feels strongly that women’s voices were silenced and have been erased from history. She feels that it is her duty and responsibility as a female artist, a young 21st century woman, to tell these stories. The Truth and Reconciliation Commission had a mandate to learn the truth about what happened to indigenous children in the residential schools; this was the subject of the play *Children of God*. History taught in schools was incomplete and many people were disillusioned by the findings of the commission. Julie wants us to think more deeply about her country’s history and find ways to understand the complexities there. Today, with the #MeToo movement, women who were sexually exploited are finding a voice. Seventeenth-century European settlers brought the concept of a patriarchal society with them. The Kanien’kehá:ka



Les Filles du Roi a new musical by Corey Payette & Julie McIsaac. Directed by Corey Payette, Production Design (Set/Costume/props) by Marshall McMahan, Lighting Design by Jeff Harrison. A Fugue Theatre/Raven Theatre production in association with Urban Ink and the Cultch. Actors: Kayla Dunbar, Chelsea Rose, Cecilly Day, Julie McIsaac, Lisa Goebel, Synthia Yusef, and Merewyn Comeau. Photo by Tim Matheson.

(Mohawk) lived in a matriarchal society – it was the matriarchs of the tribe who would choose the next chief. While this matriarchy was tradition for the Mohawk - and for the other Nations in the Haudenosaunee Confederacy at the time (Seneca, Cayuga, Onondaga, Oneida) - Julie cautions that one should not generalize, given the distinct identities and cultural practices of the 300+ First Nations in what is now Canada.

In the musical, the *Fille du Roi* Marie Jeanne sees how society works within the longhouse and she realizes that there is another way to live. This is the creative license that can bring a story to life.

Julie hopes to see another production of this play, *Filles du Roi*, in another Canadian city soon. To learn more about Julie, her work, and updates on the musical, please visit her website at www.juliemcisaac.com.



The Story of Jean-Vincent d'Abbadie de Saint-Castin, a Soldier in the Carignan-Salières Regiment who Settled in Acadia

by Susan McNelley

The following short biographical sketch was prompted by an email from a man interested in joining our society as a descendant of a soldier who had settled in Acadia. In the spring of 2018, he wrote, “Jean-Vincent d'Abbadie is my 9th Great-Grandfather. According to the *Dictionary of Canadian Biography*, Volume I, Jean-Vincent d'Abbadie de Saint-Castin was an ensign in the Chambly Regiment. Jean-Vincent settled in L'Acadie on the Penobscot Bay. I would like to apply for membership to your organization.

However, you do not have him listed on your webpage.” The president of our society wrote back, “Thank you for your interesting email. Your ancestor was definitely part of the Chambly Company of the Regiment. Our list is of soldiers who settled in New France, meaning what is now Quebec; whereas your ancestor settled in Acadia, a separate French colony at the time. That explains why he's not on the list. He's certainly a well-known person of the time.”

We have since added this soldier to our list of soldier-settlers, available on our website. We have also accepted the application from the individual who wrote to us about Jean-Vincent.

So, who was Jean-Vincent d'Abbadie de Saint-Castin?

About 450 men who came to the New World with the Carignan-Salières Regiment in 1665 decided to stay in the colony. Almost all settled along the Saint Lawrence River in what is now the province of Quebec. One man made a different decision. Jean-Vincent d'Abbadie de Saint-Castin decided to make his home in Acadia.

Jean-Vincent was of noble birth. He was born in 1652 in Béarn, which is located in the Pyrenees mountains in southwestern France. Jean-Vincent was the second son among three children born to Jean-Jacques, first Baron de Saint-Castin, and Isabeau de Béarn-Bonasse. Unfortunately, Jean-Vincent's mother died of the plague a few months after his birth. Nothing more is known of his childhood. It is assumed that Jean-Vincent received the education typical of a child of an aristocratic family of the era and that would have included some training in the military arts.

What is known is that Jean-Vincent came to the New World in the summer of 1665 with the Carignan-Salières Regiment as an ensign in Chambly's Company. He was just thirteen! While this was unusual, it was not unique. Other young boys are also known to have served in the King's army. In July of 1670, five years after his arrival in

New France, Jean-Jacques is listed in the records as having accompanied Captain Andigné de Grandfontaine, the new governor of Acadia, to Penobscot Bay in order to retake possession of the fort which had been captured by the English 16 years before. Both men established themselves at Pentagonet on the Penobscot River. Jean-Vincent developed a commercial trading business in his new home. He soon made friends with the natives there.

It wasn't long before he was adopted into the Abenaki tribe, marrying the daughter of the great Penobscot chief Madokawando and immersing himself in the ways of the native peoples. He eventually served as a leader of the Abenaki warriors. While he and his native allies joined forces with the French in their fight against the English, Jean Vincent was an independent man. He also maintained business ties with New England. One can imagine that he was considered a renegade by his French-Canadian compatriots. Jean-Vincent's heart and actions were aligned with the welfare of his adopted Abenaki family.

In 1674, upon the death of his older brother in France, Jean-Vincent became the third Baron de Saint-Castin. However, he had had a taste of adventure in this new and untamed land and was not interested in returning to France at this time. However, in 1701, after more than thirty-five years in the New World, Jean-Vincent returned to France to attend to the affairs of his estate. He died there in 1707, exhausted from efforts to defend himself against other family members who wanted to deny him his inheritance. Jean-Vincent was survived by several children in Penobscot.

Source:

The above material is taken from the fascinating and well-documented story of Jean-Vincent d'Abbadie de Saint-Castin written by Georges Cerbelaud Salagnac and published in the *Dictionary of Canadian Biography*, available online and accessed in July, 2018.

The Société was very saddened to learn of the death of long-time member **Charlotte Degon Carr** on October 5, 2018. Charlotte was very proud of her French-Canadian heritage. She was able to trace her ancestry back to 33 filles du roi and 19 soldats du Carignan.

Jim Carr, her husband of 63 years, is an active member of our Journal Committee.



*Photo from Maison Saint-Gabriel; used with permission
(See article beginning on page 5)*

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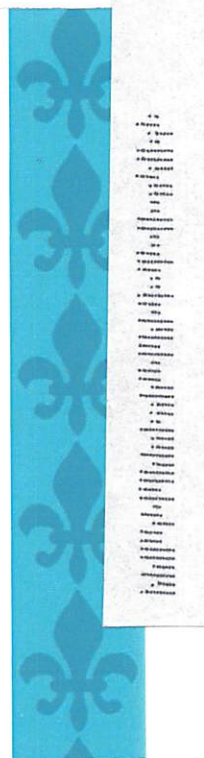
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