

# SENT BY THE KING



Newsletter 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 is evident in the strength of their descendants.*

**Volume VI, Issue 1**

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

**PO Box 423, Coram, NY 11727-0423**

## Web site:

<http://www.fillesduroi.org>

## E-mail:

[info@fillesduroi.org](mailto:info@fillesduroi.org)

## Officers

**President - Yvonne Weber, #F001**

5551 Mangrum Dr., Huntington Beach, CA 92649  
[yvonne@fillesduroi.org](mailto:yvonne@fillesduroi.org)

**1st Vice President - Jane Cote, #F002**

2230 St. Margarets Ct., Livermore, CA 94550  
[jmcote@home.com](mailto:jmcote@home.com)

**2nd Vice President - Bev Sherman, #F128**

2566 Plum Dale Dr., Fairfax, VA 22033  
[bsherman@erols.com](mailto:bsherman@erols.com)

**Treasurer & Genealogy Chair -**

Dave Toupin, #F003  
PO Box 423, Coram, NY 11727-0423  
[dave@fillesduroi.org](mailto:dave@fillesduroi.org)

**Secretary - Dottie Hanussak, #F184**

81 Laidlaw Avenue, Jersey City, NJ 07306  
[dottie@fillesduroi.org](mailto:dottie@fillesduroi.org)

**Applications - Cathy Cadd, #F223**

10047 - 17th Avenue NE, Redmond, WA 98052  
[cathycadd@aol.com](mailto:cathycadd@aol.com)

**Publicity - LeRoy Valyou, #F240**

Two Mill Stream Lane, South Berwick, ME 03908  
[abacus-colonel@prodigy.net](mailto:abacus-colonel@prodigy.net)

**Editor Pro Tem - Yvonne Weber, #F001**

**Assistant Editors - Beth Demeo, #F232, Mary  
Michaud, #F216**

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Volume VI, Issue 1

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## **The Sulpicians Visionary Founders of Montréal**

*By Gary Brodeur, Member #A256  
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Published with permission of the author.*

**W**hen Jacques Cartier left New France in 1543 with the last of the early colonists of Charlebourg-Royale, the native town of Hochelaga was teeming with 1,000 inhabitants, 160 miles upriver at the foot of the mountain Cartier named Mont Réal. But by the time Samuel de Champlain ventured up the St. Lawrence River to establish a trading post there in 1611, the Iroquois had driven out the Huron residents.

In the 1620s, the Company of New France, or The Company of One Hundred Associates, was granted a fur-trading monopoly in the colony on the condition of settling 400 pioneers a year. But the company's repeated failures to settle the required numbers of colonists led to its loss of the island of Mont Réal to a visionary group of Catholic missionary settlers in 1663.

Although early French expeditions to the New World included Catholic priests and Protestant (Huguenot) ministers who attended to the spiritual well-being of the travelers, non-Catholics were barred from settling in New France by 1627.

The royal decree was issued about the time a Huguenot revolt flared into an international incident at La Rochelle. It involved the Duke of Buckingham's failed foray to relieve that port city's beleaguered Protestants.

France found itself at war with England, and the privateering Kirke brothers made their way to the St. Lawrence River, disrupting French trade. David Kirke would capture a fleet destined for the relief of Québec the following year. He captured the city and the colony's governor, Champlain, in 1629. The governor and his territory were restored to the service of the French monarchy in 1633, but the governor lost his health. He died two years later, on Christmas day.

By 1639, the Recollets were ministering to the needs of villagers. Belonging to the Franciscan order, the Recollets were New France's original missionaries.

The Society of Jesus, Founded in 1540 by St. Ignatius of Loyola, arose from the needs of the Counter Reformation. Black-robed members of the society aggressively built missions among the peoples of the First Nations, established a seminary for Huron boys in Québec City and sent to France valued annual reports entitled "Relations." The Jesuits also schooled many of the priests who were to arrive in New France.

Toiling in France, another product of the Church's reform was Fr. Jean-Jacques Olier. It was Olier's concern to help in the formation of priests in his home country. After successfully reforming a "vicious" parish in Paris, he organized the Société St-Sulpice (Society of St. Sulpice), a corps of priests, to establish a seminary in the capital.

*(Sulpicians, Continued on page 16)*

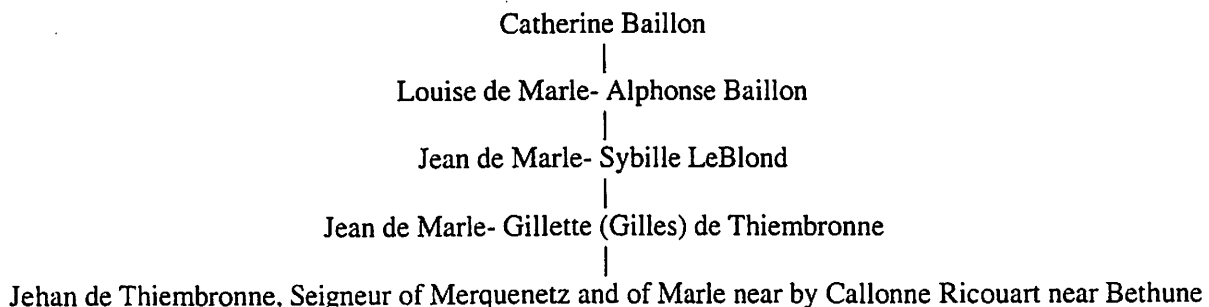
## The Royal Connection: Catherine Baillon, Descendant of Charlemagne

*by David Toupin, Member #F003.*

As reported in previous editions of this newsletter, the research of René Jetté, John DuLong, Roland-Yves Gagné and Gail Moreau has established the link between fille du roi Catherine de Baillon, wife of Jacques Miville dit Deschênes, and Charlemagne, who has crowned King of the Franks in 800 AD. Thus, those of you who are descendants of Catherine Baillon can claim royal ancestry, along with her hundreds of thousands of other North American descendants.

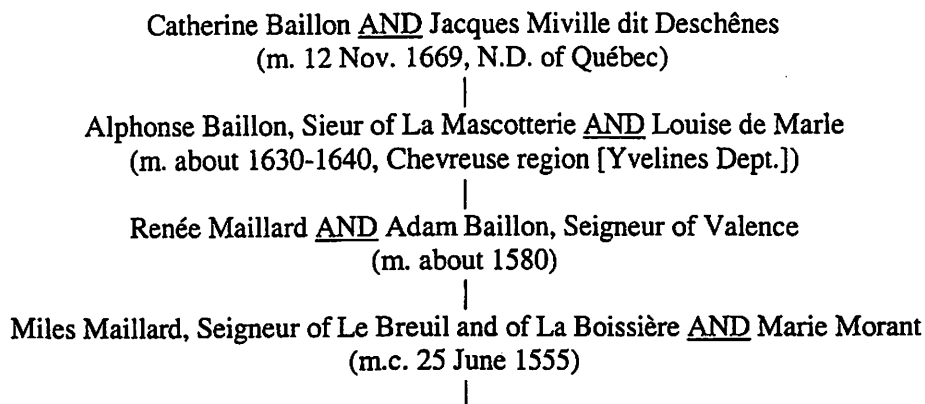
The importance of the publication of this finding ("De Catherine Baillon à Charlemagne", *Mémoires de la Société généalogique canadienne-française*, 48 [Autumn 1997]) is that it demonstrated that Jetté's previously published lineage from Baillon to Charlemagne (*Traité de généalogie*, 1991) was incorrect, and it set forth the verified line to royalty and the basis for that claim. An English translation of the original article can be seen in the recent issue of *American-Canadian Genealogist* (Issue 82, Volume 25, No. 4, 1999). The established lineage can be found later in this article.

According to the article, Jetté originally had presumed that Catherine Baillon's maternal great-great-grandfather, Jehan de Thiembronne, was the same person as Jean II Bournel, Seigneur of Thiembronne, in the following ascending line:



Through their research, the authors found that this conclusion was incorrect, and that Jean II Bournel, Seigneur de Thiembronne and Jehan de Thiembronne were two different persons. Given that the royal connection had been made through Jean Bournel, the result cut off Catherine Baillon's link to Charlemagne. (The authors add as a side note that it is impossible to prove the ancestors of Gillette's husband, Jean de Marle, due to conflicting documents regarding the identity of Jean de Marle's parents).

In fact, there is a royal lineage, but one must look to Catherine's paternal line, and not her maternal ancestors. It is through Catherine's paternal grandmother, Renée Maillard, that she can trace her descendancy from the Emperor of the West, Charlemagne. Here is the lineage established by Jetté and his colleagues (m.: marriage; m.c.: marriage contract):



*(Baillon, Continued on page 3)*

(Baillon, Continued from page 2)

Bénigne Le Bouteillier, Dame of La Boissière AND Jacques Maillard, Seigneur of Champagne  
(m.c. 16 April 1516, Montivilliers [Seine-Maritime Dept.])

Jean Le Bouteillier, Seigneur of La Bouteillerie, of Roquemont, of Vaux-sur-Orge and of La Boissière AND Marie de Venois  
(m. about 1480-1490)

Guy II Le Bouteillier, Seigneur of La Bouteillerie and of La Roche-Guyon AND Isabeau Morhier  
(m. about 1450)

Catherine de Gavre d'Escornaix, Dame of Vaux-sur-Orge and of La Boissière AND Guy I Le Bouteillier, Seigneur of La Bouteillerie and of La Roche-Guyon  
(m. after April 1419, about 1425)

Isabelle de Ghistelles AND Arnould VI de Gavre, Baron of Escornaix  
(m. about 1380-1390)

Roger de Ghistelles, Seigneur of Dudzeele and of Straten AND Marguerite, Dame of Dudzeele  
(m. in or a little before 1357)

Jean IV, Seigneur of Ghistelles AND Marie de Haverskerke, Dame of Straten  
(m. a little after June 1337)

Marguerite de Luxembourg AND Jean III, Seigneur of Ghistelles  
(m. 1284, before June 1289)

Mathilde de Clèves AND Gérard de Luxembourg, Seigneur of Durbury  
(m. 1253)

Élisabeth de Brabant AND Thierry de Clèves, Seigneur of Dinslaken  
(m. 19 March 1233, Louvain [Belgium])

Maire de France AND Henri I, Duke of Brabant  
(m. 8/22 April 1213, Soissons [Aisne Dept])

Philippe II *Auguste*, King of France AND Agnès d'Andechs de Méranie  
(m. June 1196)

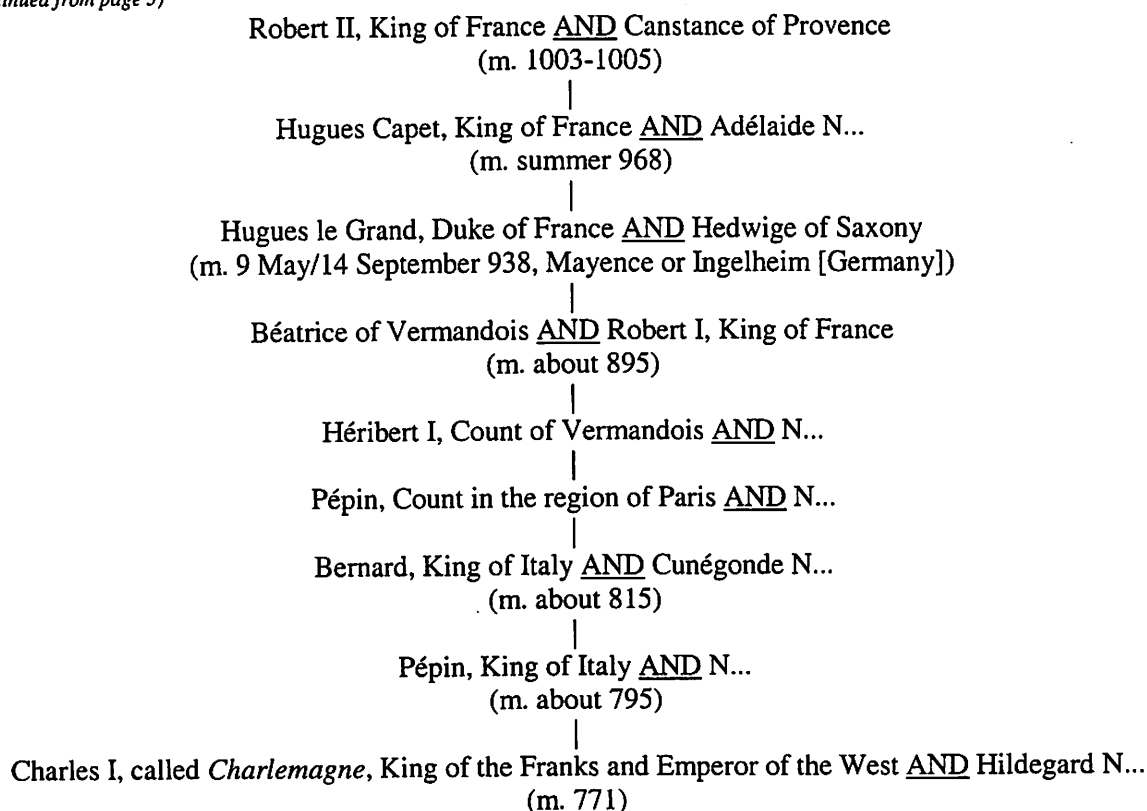
Louis VII, King of France AND Adèle of Blois of Champagne  
(m. 18 October 1160)

Louis VI, King of France AND Adélaïde of Savoy  
(m. 1115)

Philippe I, King of France AND Berthe of Holland  
(m. 1071-1073)

Henri I, King of France AND Anne of Russia  
(m. 19 May 1051, Reims [Marne Dept.])

(Baillon, Continued on page 4)

*(Baillon, Continued from page 3)*

The research team made use of the existing, well-established genealogical findings regarding the connection from Philippe II to Charlemagne. The authors point out that there are several ways to trace Philippe II's ascendancy to Charlemagne, in addition to the line listed above.

A review of the article written by Jetté, DuLong, Gagné and Moreau is of great interest, not only to descendants but also to amateur researchers seeking to increase their knowledge. It illustrates how genealogists may use various types of historical documents in their research, in addition to the traditional baptismal and marriage records, in their proof of ancestral connections. In this instance, resort was made to acts partitioning property, marriage contracts, coats-of-arms, chronicles, records of donations, homage to a fief and transfer of a seigneurie, among other documents.

For information on the Internet visit:

- <http://habitant.org/baillon>
- <http://www.psouth.net/~pauger/forms/Baillon.ged.sit> (for gedcom MAC version of Baillon ancestry)
- <http://www.psouth.net/~pauger/forms/Baillon.zip> (for PC gedcom version of Baillon ancestry) •

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## **ANNUAL MEETING NOTICE**

La Société des Filles du roi et soldats du Carignan, Inc. will hold it's annual meeting online November 18, 2000 at 9PM EST. Log on to [www.fillesduroi.org](http://www.fillesduroi.org) and go to the Message Center page, click on the "Chat Now" button and join us. All members are encouraged to attend but only full members are allowed to vote.

Don't miss out on notices and newsletters. Do we have your current address and/or email address? Email us at [info@fillesduroi.org](mailto:info@fillesduroi.org) or mail us an update to the address on the back of this newsletter. •

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## Welcome New Members

A=Associate Member  
F=Full Member  
P=Pending Full Membership  
H=Honorary Member

A306 Philip Montminy  
P307 Jacqueline Doty  
P308 George Dufour  
P309 Simon Larocque  
F310 Thomas St. Aubin  
P311 Theresa Joubert  
P312 Elizabeth McDonald  
P313 Bruce Mitchell  
P314 Lorraine Ennis  
P315 David Fournier  
A316 John Strom  
H317 Jean-Guy Houde



## HOUSE HISTORIES: RECONSTRUCTING YOUR ANCESTORS DAILY LIVES

"Luther Tibbetts bought a farm." These simple words begin a tale that unfolds for more than a century. It includes celebrations of births and weddings, somber seasons of death, happy moments of newlyweds and aging couples lounging on the porch swing, stepmothers and maiden aunts preparing picnics on the lawn, children roller skating down the lane, and fathers building a garage to fit the new family car. All are details to a story. A family saga? No, the history of a house. Houses and the land they stand upon have histories, just as individuals and families do. Family historians can learn a variety of things when tracing the history of a house, ranging from new perspectives on land records, in particular the function and significance of the chain of title, to a greater understanding of the key role of physical surroundings in the lives of their ancestors. Read the entire article by George Ryskamp in *ANCESTRY Magazine's* online archive (Sept/Oct 2000 Vol. 18 No. 5) <http://www.ancestry.com/library/view/ancmag/2347.asp>. Previously published by RootsWeb.com, Inc. •

## Board of Directors Meeting February 8, 2000 & March 26, 2000

February 8, 2000.

An e-mail meeting was held for the approval of a \$213.00 expenditure for the new website ([www.fillesduroi.org](http://www.fillesduroi.org)). The cost covers domain name registration and hosting for one year.

Motion approved by unanimous resolution.

Motion to adjourn to continue a Meeting of Directors on March 26, 2000. Motion approved by all.

March 26, 2000.

An online meeting at the [fillesduroi.org](http://fillesduroi.org) website was opened at 5:30PM EST by President Yvonne Weber. Present were Yvonne Weber, Dave Toupin, Jane Cote, and Dottie Hanussak.

Discussion of best ways to use increased Society revenue in order to earn interest. Motion to invest surplus of \$2,000 to \$2,500 in a 6 month renewable CD at Bank of New York . Motion unanimously approved.

Discussion regarding draft version of the society logo; likes, dislikes, recommendations for change. Ideas offered by all present.

Discussion to create a "flag logo" which could also be sold for revenue to members and others. Motion of "flag logo" approved by all. Task of conveying exactly what we want was given to Dorothy Hanussak, Secretary.

Move to adjourn by Dave Toupin, Treasurer. Seconded by Dorothy Hanussak and Yvonne Weber.

Meeting adjourned at 6:40PM EST.

Respectfully submitted:  
Dorothy Hanussak, Secretary.

## Les Franco-Americans

## More On Canadianisms

by Juliana L'Heureux

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Originally published in the Portland Press Herald

Franco-Americans are frequently asked what kind of French they speak? As if there is any other human language named French! Jane Rossignol, the vice-president of the Franco-American Genealogical Society of York County, recently responded to an earlier column about the "real" French. She says the real French is a sum of experiences. Indeed, many Franco-Americans learned "Canadianisms", or special words learned in Quebec. "My memere always knitted colorful pichous (a Canadianism for "slippers"). She sewed felt soles on for us. Also, we had a cat named Minou (a pussywillow or colloquial word for "kitty"). About "bibites", I hadn't thought of that one for so long! It is too bad to be losing these charming colloquial words", writes Rossignol. Jim Hogan, a reader from York, ME explains how, "tete de piroche" was another colloquial saying in his neighborhood (in Massachusetts). "I think it meant cabbage head but I could be wrong", he writes. Indeed, "piroche" is colloquial for "small rock". The entire phrase means "little rock head". Although the translation sounds harsh, the intent of the "tete de piroche" is quite benign. Usually, the phrase is used in jest.

On the other hand, "a entete" is the insulting phrase for "pigheaded".

Another unkind Canadianism is "e palotte!" meaning a clumsy person. Franco-Americans do not like to be called "palotte". In polite French, the standard word for clumsy is "maladroit". Words like "palotte" and "entete" are "pas-fin" in Quebec but "pas gentil" in standard French. Either way, they are not nice words.

There are probably hundreds of "Canadianisms", or French words adopted by the French-Canadians to reflect their knowledge of the environment. Generally, Canadianisms are not widely used in the standard French, at least, as colloquial phrases. Usually, Canadian words are interpreted in the context of their literal translation.

For example, let's look at the use of the endearing

word "chou". Literally translated, the word means "cabbage", but "petit-chou" means "my little cabbage". French-Canadian sweethearts enjoy referring to one another as "petit-chou". It's a term of endearment.

Young French-Canadian and Franco-American boys once wore "le col" (a necktie) to parochial school every day. In France, the boys wore "la cravate".

Even though French is the same language wherever in the world it is spoken, some grammatical points distinguish the colloquial Quebec French from standard European French. Most frustrating for those trying to learn the language is the difference in gender distinctions applied to words borrowed from the English. Rarely do the French adopt new English words, but it does happen. In standard French, most of the adopted English words are given a masculine gender, whereas in Quebec, the same words are randomly assigned a gender without apparent regard for how this is determined.

For example, the word "shop" is feminine in Quebec, but in France the word is masculine. Language purists will screech about how the word "shop" is not standard French due to its English origin. Although the correct translation for "shop" is "le magasin", the word is used in both Quebec and in France.

A good source of information about the language issue is "Dictionary of Canadian French" by Sinclair Robinson and Donald Smith. •

*Donald Smith's Web Page*

Books on Quebec and Acadian literature and society, Dictionary of Canadian French, French at Carleton University

<http://superior.carleton.ca/~donsmith/>



## Les Franco-Americans

## Relics of North American Martyrs

by Juliana L'Heureux

*Published with permission by the author**Originally published in the Portland Press Herald.*

Madeleine Giguère, a noted Franco-American sociologist from Lewiston, is the somewhat unlikely owner of relics from three canonized Jesuit North American Martyrs. The North American Martyrs are 17th century colonial French Jesuits who traveled to New France to convert the Indians to Christianity as well as to help the Quebec settlers. In Canada, the men are called the Canadian Martyrs.

Roman Catholic religious tradition holds relics as items worthy of religious veneration, especially if they are associated with a saint, or a martyr or both. Giguère owns small relics from three sainted French Jesuits murdered in 1649 by Iroquois Indians. She possesses the relics of Saints Jean de Brébeuf, Gabriel Lalemant, and Charles Gunier.

Actually, the relics are small bone fragments. "They are considered to be first class relics in the Roman Catholic tradition," claims Giguère. She keeps them securely stored in a little reliquary about 3.2 centimeters round. In fact, these relics are prepared in a particular way, whereby, they can be placed inside of a golden cross or crucifix.

Perhaps the best known of the martyred saints is Brébeuf (1593-1649) because he spent about 25 years with the Huron people in Ontario, Canada. He founded the mission Sainte Marie among the Hurons in the area of Georgian Bay, Lake Huron. In 1649, Iroquois braves at war with the Hurons captured Brébeuf and Lalemant, his associate, and tortured them to death. After their death, the Hurons retrieved the bodies of the Jesuits and took them back to Quebec.

All eight of the North American Martyrs died particularly gruesome deaths by tortures disproportionate to the acts they performed when baptizing the native people who they converted to Christianity. Most Jesuits helped some local Indians and taught many how to read and write. Giguère inherited the relics from her late father, a physician who prac-

ticed general medicine for 50 years, between 1922-70, in Lewiston. Dr. Eustache Giguère obtained the relics from a former pastor of "Sainte Marie" (St. Mary's) Church in Lewiston.

The pastor obtained the relics in Quebec but kept them in Lewiston. Although Giguère cannot recall the name of the pastor, she knows her father was given the relics because he provided medical care for the priest. "Also, he knew my father was keenly interested in the relics," says Giguère. Now Giguère is looking for an appropriate home for the three Jesuit's relics because she wants to preserve them from being lost or misplaced. •

## Internet sites for information on Jean Brébeuf

- Jean de Brébeuf —  
[www.catholic-forum.com/saints/saintj52.htm](http://www.catholic-forum.com/saints/saintj52.htm)
- Brébeuf's Instructions to the Missionaries —  
[www.sfo.com/~denglish/wynaks/instruct.html](http://www.sfo.com/~denglish/wynaks/instruct.html)
- Saints Lived Here —  
[www.ukans.edu/kansas/wn/saints.htm](http://www.ukans.edu/kansas/wn/saints.htm)
- Huron Carol —  
[www.rockies.net/~spirit/charlene/huroncarol.html](http://www.rockies.net/~spirit/charlene/huroncarol.html)
- St. Marie Jesuit Mission —  
[www.sfo.com/~denglish/wynaks/wn\\_stmar.htm](http://www.sfo.com/~denglish/wynaks/wn_stmar.htm)
- The Jesuit Relations (1632—1673) —  
[www.sfo.com/~denglish/relations](http://www.sfo.com/~denglish/relations)

**St. Jean de Brébeuf**

*Photograph courtesy of [www.catholic-forum.com/saints](http://www.catholic-forum.com/saints)*

## A Sense of Family

By Dorothy Anne Blais Hanussak, Member #F184

*Editor's note: A Sense of Family will be a continuing series of articles written by Dorothy Hanussak about what she went through to find her roots and how she felt more of a sense of family the longer she searched.*

### The Lost Child—Part II

One piece of advice I would give to anyone in my age bracket, which is fifty, is to understand how little our parents and grandparents spoke of their heritage. I have often asked myself why this is so and continue to come up with many different answers. Did they have such a sad childhood that they wanted to forget? Did they place so little value on the struggles they had that they did not see how much they accomplished? I could go on with these questions but the sad answer is that we will never know.

I started my search with my paternal side of the family. I had the theory that since there were so few of them remaining I had better get moving to preserve some facts.

My father was easy. I knew his birth and death dates and I thought I knew his family history. I was raised being told I was full blooded French Canadian. I would soon prove this wrong in many ways.

I went to city hall to get birth certificates for my father, his brothers and sister. Here I hit a snag. I could only find his sister and one brother. I was fortunate in this as I knew someone at city hall who helped me with hints and most of all—her patience. His other brother, who took longer to find, was a half brother! Here the mystery began to unfold. The lady I always saw sitting in the rocker was not my grandmother! She was my step-grandmother!

My next step was to get my grandfather's marriage certificate. I used some thought on this and asked for a marriage certificate for the span two years before my father was born. Voila! Asking for a genealogy copy of the document you need is such a great help! His marriage certificate had my grandparent's names, ages at marriage, and both their parent's names. I was really moving, for a while anyway. Stay tuned. •

## My Cousin, My Self

By Duane F. Alwin

*Published with permission by the author*

*Previously published by Julia M. Case and*

*Myra Vanderpool Gormley, CG,*

*Missing Links, Vol. 5, No. 38, 20 September 2000*

The word "cousin" has a variety of meanings, some of which are more precise than others. We often use the word in a general way to refer to any collaterally related persons more distant than siblings who share a common ancestor. When we want to be more specific, we use the term in a different way: cousins (or first cousins) are the children of siblings. That is to say, the children of my aunts and uncles are my first cousins.

Second cousins, on the other hand, are the children of first cousins, and third cousins are the children of second cousins, and so on. In other words, my second cousins are the children of my parents' first cousins, and my third cousins are the grandchildren of my grandparents' first cousins.

The degree of cousinness, thus, simply follows generational lines, given kinship relations defined by a common ancestor. By contrast, when one crosses generational lines to express relationships among cousins in an adjacent generation or across several generations, one normally expresses these cousin relations as "once removed" or "twice removed" according to how many generations separate the related individuals. Thus, one is a first cousin once removed (1C1R) to his or her parents' first cousins, or to the children of his or her first cousins.

I have always gotten a kick out of telling people that I am a cousin to myself. My maternal grandparents were first cousins once removed — my grandfather married the daughter of his first cousin. His cousin was 15 years his senior and he was a few years older than my grandmother. In any event, following the above definitions — second cousins are the children of first cousins — we can see what may appear to be a contradiction. Because they are both daughters of first cousins, my mother is a second cousin to her own mother. This makes me a third cousin to my mother, as she and I are both children of second cousins in the same ancestral

*(Cousin, Continued on page 20)*

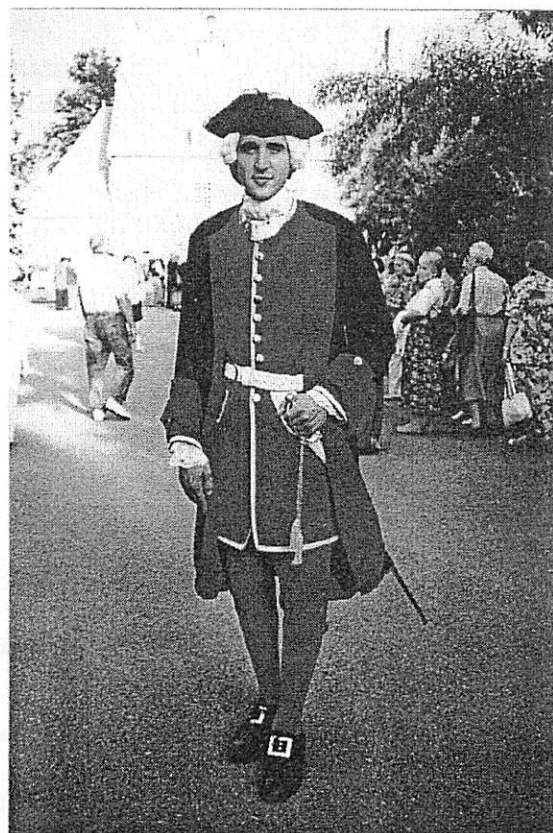
## The Compagnies Franches de la Marine



Re-enactors portraying the Compagnies Franches de la Marine.

The Compagnies franchises were the only regular soldiers in French Canada until 1750. They were engaged in all military actions in the colony from 1684 through 1755, including those against the Iroquois in the 1680's and 1690's. They provided desperately needed protection after the disbanding of the remnants of the Carignan Regiment in 1671 left only the newly formed militia (in 1669) and the tiny garrisons at Quebec City (27 soldiers), Trois-Rivières (10 soldiers) and Montreal (10 soldiers) to defend New France. •

In 1669, a new branch of government was formed in France to govern the overseas colonies: the Ministry of the Marine. It established colonial troops, separate from the marines serving on ships, in independent companies known as "Compagnies franchises," paid by the Marine. In 1683, three companies of the Compagnies franchises de la Marine arrived in Quebec. Eventually, an additional 32 companies were dispatched to Canada through 1688. By 1687, the Marine began recruiting officers from New France, and by 1755, almost all officers were from the colony..



A re-enactor as an officer of the Compagnies Franches de la Marine.

*Photographs by Sister Marie-Paule Toupin, SASV, Member #F172*

## Jean Besset dit Brisetout and Anne Seigneur

*By L. David Toupin, Member #F-003*

The story of Jean Besset and Anne Seigneur is typical of the life and times of the early settlers in Canada. He was a Carignan soldier, who married a King's Daughter shortly after she arrived in the colony. And their family suffered greatly from the conflict between the original residents of region, the Iroquois, and the recently arrived Europeans that marked the early history of New France.

Jean Besset dit Brisetout came to Canada on June 18, 1665 as a soldier in the Latour Company of the Carignan-Salières Regiment. Jean had departed from La Rochelle, France on April 19, 1665. He made the voyage in The Joyeux Siméon along with the soldiers of four Companies of the Regiment. They landed in Quebec, where soldiers of the Latour Company, among others, accompanied Captain Jacques de Chambly on the trip down-river to Trois-Rivières. From there, as author Verney explains, they made their way to the Richelieu River where they built the first stockade, Fort Saint-Louis, in their campaign against the Iroquois Indians. Although we cannot be certain, it is likely that Jean was among these soldiers.

Jean was originally from the town of Cahors, on the Lot River, in the Midi-Pyrénées region of Guyenne, in southwest France. Few immigrants to New France were from this region of France, according to LaForest. His nickname, "Brisetout", translated as "break-all", may have meant "The Wrecker", though the origin is unknown. Often these "dit" names resulted from military service.

The first mention of this early settler appears in the record of religious confirmations performed by Monseigneur Laval at Fort Chambly on May 20, 1668, in the year when many soldiers of the Carignan were released from their service in the Regiment and were permitted to settle in Canada. Jean was received in the Catholic church along with fellow soldiers Jean Piet dit Trempe (Sorel Company) and Jean Poirier dit Lajeunesse (Chambly Company, and also from Cahors).

This was also the year of Jean's marriage to fille du roi Anne Seigneur, who had arrived in the colony in either 1667 or early in the Spring of 1668. Did Anne reside briefly in the home of Marguerite Bourgeoys in Montreal, as was common among the filles du roi at that time and in that region of the colony? Although it would seem to be a logical assumption, there does not appear to be a record of her residence, according to the research of Marie-Louise Beaudoin, C.N.D.

Anne and Jean entered into a marriage contract on July 3, 1668 before a fellow Carignan soldier, notary Antoine Adhémar dit Saint-Martin (of the Sorel Company) at Chambly. This record recites that Jean was a "soldier at present living at fort St. Louis". This was the first marriage recorded by the famous notary. The record of the religious marriage has not been found. Unfortunately, the marriage contract does not list information about Jean's parents.

However, we do know something of Anne Seigneur's background. She was from the parish of Saint-Maclou, in Rouen (Seine-Maritime), in Normandy, France. Anne is the daughter of Guillaume Seigneur, who was deceased at the time of her marriage, and Madeleine Sauvé, who resided in France. She was baptised in St-Maclou on March 1, 1649. Thus she was age 19 at the time of her marriage.

Although she was a King's Daughter, there was no mention of a dowry in the contract of marriage. One of the witnesses to the marriage was Jacques D'Harcinval, a nobleman (also from Rouen). The best man was Jean-Baptiste de Poitiers, sieur du Buisson, of the Chambly Company of the Regiment.

Jean received title to land on October 14, 1673 in the seigneurie of Captain Jacques de Chambly, near today's St-Mathias de Rouville. One of the witnesses to the contract was Gilbert Guilleman, a soldier and surgeon of the Saint Ours Company of the Regiment. It was one of 29 concessions given by Captain Chambly at Fort Saint-Louis (present-day Chambly, Quebec). As Laforest tells us, it was common to find that the families of the Carig-

*(Besset, Continued on page 18)*



## Alphée Massicotte

*By Jean-Guy Houde, Member #H317*

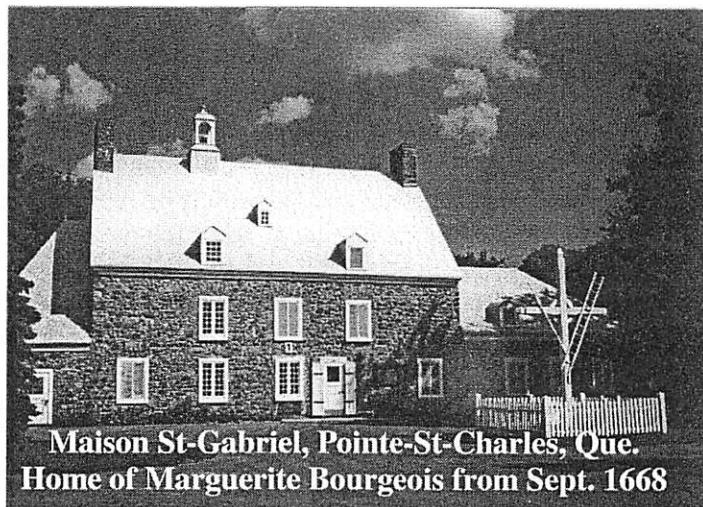
Jean-Guy Houde (#8 below) translated the fillesduroi website into French. His lineage (not certified) is shown below. Alphée Massicotte (#5 below, pictured right [courtesy of Jean-Guy Houde]) was a zouave and went to Rome to assume the Pope's defense. (See inside back cover for introduction to Jean-Guy.)

1. Marie Charpentier m. Pierre-Jean Gendras
2. Ursule Gendras m. Charles Vallée
3. Angélique Vallée m. Charles Massicotte
4. Augustin Massicotte m. Marguerite Frigon
5. Alphée Massicotte m. Eugénie Baril
6. François-Xavier Massicotte m. Adiana Trudel
7. Isabelle Massicotte m. Diomède Houde
8. Jean-Guy Houde m. Cécile Landry



## Maison St. Gabriel

This photo shows us "la ferme St Gabriel," the restored home of Marguerite Bourgeoys, founder of the Congregation de Notre-Dame of Montreal. The original building was purchased by Mother Bourgeoys from François LeBer in September 1668. It was rebuilt and expanded upon in 1698, after a fire had destroyed a large part of the original building several years earlier. A complete restoration of the building and its later additions was accomplished in 1965. It is located in Point St. Charles, in Montreal. It is open to the public and is highly recommend as a "must-see" on your next trip to the City.



**Maison St-Gabriel, Pointe-St-Charles, Que.  
Home of Marguerite Bourgeois from Sept. 1668**

Marguerite Bourgeoys and her assistants primarily taught school for the children of the Ville Marie colony by day, without remuneration, and performed manual labor in the evening to support themselves. But Mère Bourgeoys performed another important function for the community — she received and housed the newly arrived "filles du roi" in Montreal (and gave them their name), as well as their predecessors the "filles à marier." Serving as a chaperone, she aided in the introduction of these marriageable young women to their future spouses, as well as instructing the women in preparation for married life. In 1671, her education program received its Letters Patent and was formally recognized as a religious order. It was the first non-cloistered female religious community, unheard of in the 17th century.

*Photograph by Sister Marie-Paule Toupin, SASV, Member #F172*

## The Diary of Charles Morin - Part 8

Submitted by Raymond J. Deschenes, Member #F106

*Editor's Note: This is a continuation of the Diary of Charles Napoleon Morin. He was born in Deschambault, Quebec, on July 9, 1849, the oldest of fourteen children. He is in San Francisco a few days after his arrival in the Spring of 1877. He is with a man he just met in front of his hotel.*

We left together and while walking along with me, he asked me if I had any money. I answered him I was not rich but had enough to last me for a little while until I got work. He told me, "Don't be angry, but let me give you a little advice. Never leave any money in your coat pocket at the hotel because I know a friend who was robbed of a hundred dollars there and could not bring any charges against the hotel keeper." We walked for an hour and finally reached a narrow and dirty street. He told me this section of the city had a bad appearance but here was located one of the best hotels in the city and this was where Primeau always came, when in town.

The outside of the hotel looked very bad to me but he told me not to go by that as the inside was very nice. We entered and the bartender went and shut the door behind us. He then returned to his position behind the bar. My companion asked him if Primeau was in. He answered, "No," and said he had gone down the street for a shave but would be back in a few minutes. Then he invited us to sit down at a table in a dark corner where we could hardly see. There were only two rooms as far as I could see, the bar and a small apartment. We sat down and I paid for a couple of beers for the two of us.

The stranger told me he had played cards with Primeau that very morning but only for treats. He then asked me if I wanted to play cards with him but all the card games I knew he had never heard of. He didn't insist but began to tell me how he had come to California. It was in 1852 at the age of sixteen. He and a caravan of 60 men had crossed the plains on foot. In this caravan was one woman. One day she asked him if he knew how to play cards and he said, "No." Then she went on to ask him how many cards in a deck and he answered, "52." "Well," she answered, "there are 52 weeks in a year. How many months? There are twelve," and then went on to explain there were twelve face cards in a deck. "How many seasons in a year?" He said, "Four," and she explained there were four different kinds of trumps. Then she showed him how to read the future. "I bet you," he said, "I can tell you your age, the month, and day of your birth."

The bartender laughed at the stranger and bet him \$10 he could not do it. My companion said, "All right!" and threw a \$20 bill on the table. Then he asked me to be the judge. The bartender called me, told me his age and birth date and then sat down at the table with us. My companion mixed the cards, divided them into two stacks and extracted two jacks from the pack, then shuffled them together. The two jacks came up together. The bartender then bet him another \$20 he could not do it a second time. The first one put down \$20 and bet him he could do it again.

My partner then said he had only \$10 and would I lend him \$10. I told him I had no money but he was very persistent. I began to see they were gambling companions. I stood up to leave and backed into the corner so in case of attack by them I could reach the door. One of them grabbed me by the arm and I warned him to let me go and putting my hand on my revolver he let me go seeing I was armed. After he let me go, I backed to the door. I never tried to see Primeau again or asked about him.

*It was the most terrible thing I had ever seen in my life. I asked myself how can this large and growing city tolerate such goings on in their theaters?*

On the 10<sup>th</sup> of April, having nothing to do, I decided to go and visit the Redwoods which I had heard so much about. I took a steamboat and rode about forty miles, then took a train the rest of the way. The trees here are unbelievably large measuring 20 to 22 feet in diameter. I noticed a stump near a hotel and found it measured 36 feet in diameter. I didn't see any more trees that large but many 20 to 22 feet and that is really spectacular. Here also were a few houses and a mill.

I took the train back to Santa Rosa which is about 50 miles from San Francisco. I had the address of a Canadian who lived there and I wanted to look him up. I went to see him and he was very nice to me. We spent a whole day talking about Canada. I stayed a day and a night with him and then left for San Francisco. This was the 14<sup>th</sup> of April which fell on a Sunday.

I had noticed a theatre on a corner of a street near my hotel and I decided to spend the evening there. I entered

(Morin, Continued on page 13)

(Morin, Continued from page 12)

and paid 25 cents. They put me in a private loge with four chairs in it. The loge was very nice and trimmed with curtains. I said to myself, "How can one get all this for 25 cents." I soon found out.

The play had not yet started when I walked a girl. She said, "Good Evening," to me and then proceeded to sit in another chair near me, throwing one of her legs over my lap. I realized right away what this was all about so I pretended I could not speak English. She talked and talked and all I answered was, "Yes! Yes!" She asked me to buy her a drink, but I kept saying, "Yes! Yes!" She thought I could not understand her so she showed me by putting her hand up to her mouth that she was thirsty and I said, "No! No!" She then asked me if I was German and I said, "Ja!" She became disgusted with me and left the loge.

Two minutes after, another one came in and acted exactly the same. I answered, "Ja! Ja!" to every question she asked. Finally, she asked me if I was French. I answered, "Oui!" and she too left. I thought to myself whatever their little game is, I am going to see it to the end. Finally, another girl came in and said, "Bon Soir," to me. She asked me in French if I would buy her a drink, telling me that it cost only 25 cents a piece. I told her I had no money to which she answered, "A man without money is like a body without a soul." She then left the loge and I was left alone to enjoy the play on the stage which was about to begin.

I was in for a surprise and a disappointment for the play was entitled, "Women of the World." The actresses came on the stage with topless gowns and the story was about an innocent girl of fifteen who became a prostitute. Her companion is her agent who makes contacts with boys and girls to come to her apartment for immoral purposes. There were scenes from this house of prostitution that are unfit to write about. It was the most terrible thing I had ever seen in my life. I asked myself how can this large and growing city tolerate such goings on in their theaters? Their language too was gutter talk which I was shocked to hear. I promised my self I never again would go into a place like this one. What got me was that people laughed and applauded at all this filthy language and these shocking scenes. "What curious people there are in this big city," I thought.

One day I went to see a museum that was very beautiful and also very terrible to see. Here was represented all kinds of diseases and also childbirth. Here we saw natural childbirth, also Caesarean operations on women who cannot have a child normally. Venereal diseases, also leprosy and many other kinds of sicknesses were displayed here. This tour through the museum cost me 50

cents and we were conducted by a guide who explained what we were seeing.

I also visited many cemeteries, monuments, and important public buildings. It is a nice city but mostly built of wood. It faces north and at the left is a cape of mostly rocks. All the business streets are built very straight. At ten o'clock the wind starts to blow so hard we can't hardly see the other side of the street. By nighttime the sidewalks are covered with sand which is blown in from the mountains to the back of the city. The wind is so furious that at times the horses refuse to move facing the wind.

At the right side of the city is what is called Chinese Town. Some of the streets of this section of town are so dirty no white man would go through this section. It is especially bad on a warm day. Just off Chinese Town are the houses of prostitution. Every prostitute has her room with a door facing the street. These doors are in two sections and with the bottom part closed, she leans on her chin on it and invites you in. You see hundreds of them, something like four or five complete streets with only this to see. In other sections of Chinese Town these people have rooms and restaurants. At night on every street corner you see these women inviting you to come in.

To me the Chinese who are in this section of the city are the dirtiest and most filthy race of human beings I have ever encountered. They work day and night and try all kinds of things to make money. Even the wives are prostitutes. The men wear large loose pants with a shirt over them that almost reaches their thighs. The men wear their hair braided in the long braid that almost reaches their heels. The rest of their head is shaved. The women wear the same kind of outfit with longer shirts but their hair is not shaved but built up into a high kind of hair-do. They wear no hats.

The skin of these people is yellow and with an olive tint to it. Some are very rich and much of the commerce is in the hands of the Chinese. Their writing consists of symbols and each word has a different mark. Their food consists of rice boiled in water and sometimes sausages are added.

They have a very strange burial ritual. They bury their dead but on their grave they burn a pig. After one year they dig up the grave, either burn the bones or send them back to China. They will have nothing to do with the white race and stay by themselves. Their New Year's Day is in February and they throw a big party on the public square. They set tables and it is loaded with expensive food of which everyone shares.

(Continued on page 15, Morin)

## François Banliac dit Lamontagne

*By David Toupin, Member #F003*

Jack Verney, in his book "The Good Regiment" (1991), provides a nominal "roll" of the Carignan Regiment in which he lists François Bousbard dit La Montagne, a soldier in the LaFouille Company of the regiment. There is no listing on this roll for a François Banhiac dit Lamontagne, who Drouin lists as being a member of the LaFouille Company (in "Dictionnaire national des Canadiens Français 1608-1760" by Drouin, vol II p. 744), as recently pointed out to me by an email correspondent. The SFDRSC did not include a "Banhiac" on our website listing of the Carignan soldiers who settled in Canada.

It should be noted that René Jetté, in his "Dictionnaire généalogique des familles du Québec" (1983), does not have a listing for either a "François Bousbard" or for a "François Banhiac."

Verney's roll does list another possible candidate for this "François Banhiac" from Drouin's reference: François Bacquet dit Lamontagne, of the Monteil Company. There is a listing for a François Bacquet in Jetté, but he is listed as having married Anne Philippe in 1671. Drouin notes that François Banhiac married Marie-Madeleine Doyon in 1677, and then married Marie-Angélique Pelletier in 1680. However, Jetté does not list Bacquet as a member of the Carignan.

Jetté seems to answer the problem at page 43 of his Dictionnaire, where he provides that a François Banliac dit Lamontagne married Marie-Madeleine Doyon and later married Marie-Angélique Pelletier, similar to Drouin's reference to "François Banhiac." Thus, François Banliac and François Banhiac appear to be the same person. But is he a Carignan soldier? Again Jetté does not list "Banliac" as having been in the Regiment. Could "François Bousbard" from Verney's roll be the same person as "François Banliac" from Jetté's Dictionnaire (and thus be a Carignan veteran, as Drouin states)?

First, in reviewing Jetté's Dictionnaire, the only other "Lamontagne's" who are Carignan soldiers appear to be different individuals: there is Pierre

Dupuis dit Lamontagne, of the Petit Company; and Honoré Martel dit Lamontagne, of the Berthier Company of the L'Allier Regiment (detached to the Carignan). There is also a François Dilay dit Lamontagne, but though he is listed as a soldier from the St-Ours Company, there is no reference in Jetté to either the Carignan or that he was present in Canada in the 1600's (he is listed only as having died in Canada in 1723). Jetté usually lists the "Carignan Regiment" name along with the Company name for an ancestor, though his sources do not always agree with those of Jack Verney and some speculation may be involved in the designation.

There are two "Lamontagne" listings on Verney's roll without detail as to the full names of the individuals: one in the LaVarenne Company and one in the Loubias Company. There are no other "La Montagne's" listed by Verney on his nominal roll (other than Dupuis, Martel, Bacquet, and Bousbard mentioned above.)

So, who is François Bousbard? My guess is that he is the same François "Banhiac" or "Banliac" that is found in Drouin and that Jetté lists as having the same wives as "Banhiac." It is common for names from this era in history to be misspelled, or have various spellings or even pronunciations, given the low rate of literacy in the population and the evolving nature of surnames at the time. However, there will be a question mark next to this entry in our website listing of Carignan soldiers who settled in Canada, given the speculative nature of this connection. Further research and resort to original records from that era will be needed in order to resolve the issue. Any further information on this subject from our members and readers would be greatly appreciated. •

If any member/reader has an inquiry or has found any information of interest regarding a fille du roi or Carignan soldier, please write to us about it at: SFDRSC, PO Box 423, Coram, NY 11727-0423, or email Dave at [dave@fillesduroi.org](mailto:dave@fillesduroi.org) so that we may share it in our next issue. •



## Monday Marriages

*Reprinted with permission of the  
American-French Genealogical Society (AFGS) News,  
Jan-Feb 2000, Paul P. Delisle, Editor*

Whether you realize it or not there was a habit of marrying on Mondays or, a bit less on Tuesdays, in Quebec and in Acadia. The other days of the week were exceptions.

It all started with the bishop of the Quebec Diocese (all of New France and Acadia) and the Quebec Synod of 1690.

Let's consider the choice of a day of the week. Fridays and Saturdays were bad days because of the Catholic obligation, at the time, to fast and therefore, not feast. Sundays was not good either because you had to attend church in your own parish, so you would not easily have attended a marriage in a far parish, even your own. Then the 1690 Synod decreed that Monday would be best. The priests were told that they should only marry in the morning after having made sure that the bride and groom had had Holy Communion (these good people thought that it was incorrect to have God and sex on the same day).

On the practical side of things, since most people had farms and animals, taking care of them was an every day chore, so no day was really free or ideal.

The custom remained until around World War II. It appears that people started having Saturdays off more often. Before this century, about 50-60% of the marriages are on Mondays, about 25-30% on Tuesdays and the rest spread about evenly on the other days. L'Assomption (near Montreal) had its own regular habit of Tuesday marriages.

All of this is explained in Yves Landry's book "Les Filles du roi au XVII<sup>e</sup> siècle", page 186, which is also, by the way, the definitive book on les Filles du roi; it tells all. •

*(Morin, Continued from page 13)*

None of these Chinese are Christians. They will accept the Christian faith to get a job but as soon as they get it, they don't practice and as far as I can see do not practice any religion whatever. I noticed another thing. They eat their food with little stocks.

I have met many Canadians who have come here but they all seem to belong to the poor class of people. Some don't even have decent clothes to wear. Most of them go to the taverns every morning hoping to get a glass of free beer. Almost all of them have abandoned their faith in God and I met only two church goers in all the Canadians I met in San Francisco. Some belong to secret societies of which there are many here. I met men who were working in the best stores in Montreal who are sweeping the streets of this city. Others who I know belonged to the richest families in Montreal are begging for 10 cents to buy themselves some supper. Four or five times I paid for the supper of fellow Canadians, some of whom had been two days without food. I got so disgusted at seeing all this I finally decided to leave the city. *To Be Continued.*

## Name Study "Beaulieu"

*Gerard Breton, Member #F259*

The surname Beaulieu is composed of two distinct parts, compounded from beau and lieu. At first sight it seems that beau (a variation of beauty) and lieu (a variation of place) when united would simply mean beautiful place. However, it just isn't that simple because many individuals used the same names differently, meaning to convey the thought they wanted to impart.

Beaulieu could very well reflect a place of beauty. But consider the alternatives of the word lieu (the root). It could mean: room, apartment, premises, lineage, or extraction; also position or rank. Instead, consider French uses in ordinary formal conversation: "en aucun lieu," nowhere; "en dernier lieu," as a last resort; "en haut lieu," in high quarters; "en lieu sur" in a safe place; "lieu commun," commonplace; "lieu d'aisance," water-closet (toilet); "mauvais lieu," a place of debauchery; "s'allier à bon lieu", to marry into a good family. In converting the word lieu to a surname, some had smart cookies for ancestors. They weren't leaving the interpretation to chance. Mr. Commonplace, Mr. Debauchery, and Mr. Water-closet had to be ruled out. This was accomplished by preceding the word with one to steer thought in the right direction; an adjective to convey the user's sentiments. Some chose beau, thus being certain we had the idea they was fostering. Now, with pride, all Beaulieus can point out it must have been a beautiful place their ancestors came from.

*Note: Have you conducted any research into the meaning of the Beaulieu surname or any other French surname? If so, send it to SFDRSC, PO Box 423, Coram, NY 11727-0423 or email it to [info@fillesduroi.org](mailto:info@fillesduroi.org) and we will share it with our members. •*

*(Sulpicians, Continued from page 1)*

Olier's religious society was founded in 1641 and named after his parish, which honored the sixth-century bishop, Sulpicius Severus. St-Sulpice, whose see was at Bourges, is credited with having written a popular biography of his contemporary, St. Martin of Tours. St-Sulpice also is honored for his leadership while conducting a scholarly, "interior" Christian life.

Olier was inspired by the congregations of the Oratory founded by Cardinal Pierre de Bérulle in 1611. Olier's chapels would comprise secular (diocesan) priests who served to train and support other priests — they would act as companions, mentors and role models. His religious society was concerned with teaching priestly students theology, philosophy, liturgy and chant, but especially mental prayer and the Christian virtues.

Although some were wealthy, the priests of the society would practice poverty or at least sacrificial giving, and remain submissive to local bishops. The membership of the Société St-Sulpice was kept small — numbering less than 80 until after the French Revolution — because the fervor of its members' faith was counted as more desirable than sheer numbers.

The Sulpicians, through their seminaries and "petite seminaires," also joined the battle against the heresy of Jansenism by attempting to provide a superior education. In brief, Jansenism denied two things: that the will could resist sin — a notion akin to some Protestant thinking — and that Christ died for all people. Although condemned in 1642 by Pope Urban VIII and in 1653 by Innocent X, the heresy took hold in France and was centered at the 'campuses' Port Royal — Port-Royal-de Paris, a 'petite école' in Paris; and Port-Royal-des Champs (of the fields), a reclaimed monastery about 15 miles outside the capital.

Olier had another desire — to recruit settlers and missionaries to develop the Roman Catholic relig-



*Photograph courtesy of The Society of St. Sulpice*

## Fr. Olier

ion among all the inhabitants of New France. He was joined in this proposed enterprise by a like-minded "gentilhomme" named Jérôme Le Royer, Sieur de la Dauversière, receiver-general of taxes in La Flèche. Later, a wealthy widow named Madame de Buillon and a soldier named Paul de Chomedey, Sieur de Maisonneuve, were to play crucial and continuing roles in Olier's grand endeavor in New France.

With Dauversière, Olier started the Société de Notre Dame de Mont-Réal (or Compagnie de Notre Dame de Mont-Réal). The two men's desire for this enterprise resulted from independent but shared visions to found a city in New France to honor the Blessed Virgin Mary. That city would serve as headquarters for Indian missions and be a stronghold against the Iroquois.

With money collected from investors, Maisonneuve departed La Rochelle with colonists who were recruited by the Société de Notre Dame de Mont-Réal and attended by Jesuit priests who would establish the mission.

Upon their arrival at Québec, Gov. Montmagny offered the group land on Ile d'Orléans. However, Maisonneuve insisted on settling upstream at the island of Mont Réal - despite the Iroquois menace.

*Continued in next issue. •*

## Major Sources:

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"The Society of St. Sulpice." <http://www.sulpicians.org>

"Virtual Museum of New France." <http://www.vmnf.civilization.ca>

### ***The Sulpicians—a note on Bérulle's 'French School' of Catholic Spirituality***

The ability of France to begin colonizing the New World in the 17th century coincided with the progress of reforms in the Catholic Church. Because of the spiritual renewal instituted by the Council of Trent (1545-63), the Church in France promoted evangelization at home and abroad.

Although less recognized than some of his contemporaries, Fr. Jean-Jacques Olier (1608-57) worked behind the scenes of this Catholic renewal, serving the needs of students at the Sorbonne, his own parishioners at Vaugirard, his seminarians at St-Sulpice and ordained parish priests.

Encouraged to become a priest by St. Francis de Sales, Olier also was influenced by the work of St. Vincent de Paul; Fr. de Condren, superior of the Oratory; and especially by Cardinal Pierre de Bérulle, Bishop of Bourges (1575-1629). Bérulle had followed the example of St. Philip Neri in Italy, starting his own Oratory for priests in France. Besides Olier, he influenced the likes of St. John Eudes, who founded two noteworthy congregations: the Priests of Jesus and Mary and the Sisters of Our Lady of Charity. But more than inspiring evangelization among Catholics, Bérulle revolutionized French Catholic spiritualism, drawing on the works of saints Augustin and Dionysius.

The high point of Bérulle's thinking paralleled that of the Copernican Revolution. Rather like Copernicus' new view of our solar system, in which Earth revolves around the sun — quite the opposite of that day's prevailing thought — Bérulle's achievement of spiritual insight was in placing Christ at the center of universal life. From that time on, French religious thought would revolve around the Incarnation and the corporal and spiritual sacrifices of Jesus Christ.

Bérulle's school of spirituality also enhanced the stations of Christ and mankind in the celestial hierarchy, elevating both above the station of the angels because human dignity was restored and its redemption was realized through the Crucifixion and Resurrection of the Son of God.

More specifically, Bérulle's "French School" said humankind was related to God the Father in

Heaven through the mystery of the paschal sacrifice, and that by celebrating Holy Communion in the Eucharist and practicing self-denial at three progressive levels — through charitable works, denial of selfishness and subjection of the whole self to the Will of God — the faithful could share in the full blessings of the Holy Trinity.

Besides the temporal rewards our French Canadian ancestors sought in New France, those colonists in the area of Montréal were particularly influenced by this vigorous religiosity to live and work with perseverance and self-sacrifice, which was brought to New France by Fr. Olier's Société de St-Sulpice. — Gary Brodeur.

## **What's New With SFDSC**

### **✓ Check out the message center!**

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### **✓ Membership Directory**

The Board of Directors is considering making available, with the member's permission, a Membership Directory which would include the surnames being researched and the member's address. Write us with your opinion.



*(Besset, Continued from page 10)*

nan veterans had settled their lands long before receiving title to them. Many settled in the seigneuries of former officers of the Regiment, such as Captain Chambly and Captain St-Ours.

Jean went on to record several land transactions, as Laforest tells us. On July 22, 1674, Jean sold a land concession to Brochérieux dit LaSoulaye, who also may have been known as Jean Merienne, a soldier of Grandfontaine Company. Then, on July 29, 1674 he purchased 80 arpents of land in Sault St-Louis from François Prudhomme. Apparently, he had moved his family from the south shore of the St-Lawrence River to the Island of Montreal.

Jean and family returned to Chambly in 1677, owning one half of a concession of 4 arpents of frontage on Belhair (Beloeil) coast, according to a contract entered into before notary Adhémar on July 19, 1678. At the time of the 1681 census, Jean was said to be 39 years old and was relatively prosperous, living in Chambly and owning a gun, 3 head of cattle, with 6 arpents of land under cultivation. Note that the record of his death suggests that he may have been 19 years older.

The first child of the family arrived in 1669. Eventually, Jean and Anne would have nine children, though three would not survive childhood. Marie was born in 1669, and later married Laurent Perrier dit Olivier in 1690 (with a marriage contract before long-time family notary Adhémar in 1691) and had 8 children; she died May 19, 1714. Laurent went on to remarry and have another 5 children.

Their daughter Jacqueline dite Marguerite Besset was born in Chambly on February 5, 1671, and in 1699 married Jacques Poissant dit Lasaline, a soldier of the Noyan Company; they had 9 children.

Son Jean was born on December 27, 1672 with a twin who did not survive. Jean went on to marry Marie-Anne Benoît in 1695. Apparently his father vigorously objected to the marriage to Marie-Anne, who was a widow with 3 children (a fourth child did not survive). Her husband had been killed by the Iroquois in 1690. Jean and Marie-Anne would not be deterred, and avoided Jean's father by having the local priest go "all the way to the church of Ville-Marie at 6 o'clock in the morning", across the St-Lawrence River, to marry them on May 16, 1695, according to the record in the registry of Laprairie.

Sadly, Marie-Anne died at the hands of Iroquois Indians in 1697, shortly after the death of their only child. However, Jean married Madeleine Plamondon in 1700 in Laprairie, and they went on to have a family of 7 children in Chambly.

The next child born to Anne and Jean was Simon, born in 1676. He is believed to have died sometime after the 1681 census, as there is no record of him after that time. Then came daughter Marie-Anne, born in about 1679, who went on to marry Louis Haguenier in 1708, and have 9 children of her own. The next child of Jean and Anne, Pierre, was born in 1682 in Chambly, but died five years later in Sorel.

Son François was welcomed into this world on July 27, 1685 in Chambly, and married Marie-Claude Dubois on February 9, 1716. They had at least 8 children. Lastly, Jean and Anne had a daughter Thérèse-Charlotte, who died on April 3, 1707 at the age 17 from drowning. Tragically, her body was not found until May 10th at Sorel.

Jean Besset and Anne Seigneur experienced other difficulties and tragedies in Chambly, some more serious than others. According to court records, in 1685 Jean was successful in his claim for damages against his neighbor Jean Péladeau, who had allowed his bull to get loose and chase cows through Jean's grain fields, and even threaten harm to the neighbors.

On a graver note, his family lived in an area subject to the attacks of the Iroquois Indians during the wars of the 1690s. Nearby in Lachine, 75 souls were victims of the infamous attack in 1689. In 1691, Contrecoeur and Saint-Ours were burned down. Meanwhile, Laprairie suffered 8 attacks between 1690-97, including 3 in 1697 alone.

On November 26, 1690, it was recorded in the marriage contract of daughter Marie and husband Laurent Perrier that her father, Jean Besset, was a prisoner of the Iroquois and unable to be present at the event. Apparently Jean

*(Besset, Continued on page 19)*

*(Besset, Continued from page 18)*

later escaped his ordeal, though there is no record of the circumstances of his release.

The next year, in 1691, his son Jean was attacked by Iroquois Indians at St-Lambert near Montreal. The young man was scalped but lived, and settled in Laprairie. Conditions seemed to have improved for the younger Jean with the purchase of land there in 1694. But as mentioned above, his wife Marie-Anne Benoît was captured by Iroquois Indians in August 1697, less than 3 months after burying their first (and only) child, and she later died of her wounds and was buried on August 9, 1697. Two of the younger Jean's sons from his second marriage (to Madeleine Plamondon) continued the family's military tradition by enlisting as soldiers and serving at Michillimackinac (present-day Sault Sainte-Marie).

The elder Jean died on Jan 5, 1707. He was listed as being age 84 at the time of his death, though the earlier census entry would have him as age 65 in 1707. Anne is recorded to have lived until July 4, 1733, when she would have been 84 years old.

One of their 19<sup>th</sup> century descendants was born Alfred Bessette on August 9, 1845. He was later known as Brother André, the famed door keeper at the College de Notre-Dame. He was the son of Isaac Besset and Clothilde Foisy (see the lineage that follows), and was a 7th generation descendant of Jean and Anne. Brother André began his religious life as a brother of the Congregation Sainte-Croix. He went on to become a co-founder of Saint Joseph's Oratory in Montreal.

The following are three lineages descended from Jean Besset and Anne Seigneur: those of member Polly Noble, who contributed to this article; member Elaine Smith; and of Brother André.

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#### Lineage of Polly Noble F-265:

1. Jean Besset dit Brisetout (Carignan soldier) m. Anne Seigneur (fille du roi) (contract of marriage July 3, 1668; notary Adhémar, Chambly)
2. Jean Besset m. #2 Madeleine Plamondon (Sept. 27, 1700, LaPrairie)
3. Jean-François Besset m. #2 Marie-Josephte Girard (May 4, 1751, Chambly)
4. Joseph Bessette m. Marie Françoise Barrière (Oct. 25, 1773, Chambly)
5. Louis Pascal Bessette m. Marie Anne Collette (November 4, 1805, St. Mathias, Que.)
6. Cajetan Bessette m. Eleonore Nadeau (Sept. 25, 1832, Marieville, Que.)
7. Joseph Bessette m. Adeline Levasseur (Sept. 27, 1857, Bourbonnaise, IL)
8. Napoleon Boni Bessette m. Nelda Bolduc (Oct. 23, 1893, Purcell, OK)
9. Albert Henry Bessette m. Virginia Marie (name omitted\*) (Sept. 18, 1917, St. Peters, Aurora, KS)
10. Alberta Pauline (Polly) Bessette m. William Noble

*(Besset, Continued on page 20)*

(Besset, Continued from page 19)

**Lineage of Elaine Smith F-222:**

1. Jean Besset dit Brisetout m. Anne Seigneur (contract of marriage July 3, 1668; notary Adhémar, Chambly)
2. François Besset m. Marie-Claude Dubois (Feb. 9, 1716, Chambly)
3. Clément Besset m. Charlotte Lamoureux (June 18, 1753, Chambly-St. Joseph)
4. Pierre Bessette m. Marie Josephte Maillot dite Mailloux (Oct. 3, 1791, Saint Mathias, Que.)
5. Pierre Adolphe Bessette m. Françoise Ménard (Feb. 10, 1817, Saint Mathias, Que.)
6. Antoine Bessette m. Josephine Massé (Oct. 17, 1848, Saint Mathias, Que.)
7. Pierre Bessette m. Rosalie Jasmin (Feb. 2, 1867, Mittineague (now Springfield, MA)
8. Pierre Bessette m. Marie Jessie Vanasse (Aug. 15, 1892, St. Theresa, Agawana, MA)
9. Pierre Leon Bessette m. Marie Ida (name omitted\*) (Oct. 11, 1915, Chicopee, MA)
10. Elaine Claire Bessette m. Paul Henry Smith

**Lineage of Brother André (Alfred Bessette):**

1. Jean Besset dit Brisetout m. Anne Seigneur (contract of marriage July 3, 1668; notary Adhémar, Chambly)
2. Jean Besset m. #2 Madeleine Plamondon (Sept. 27, 1700, LaPrairie)
3. Jean-François Besset m. #2 Marie-Josephte Girard (May 4, 1751, Chambly)
4. Joseph Bessette m. Marie Françoise Barrière (Oct. 25, 1773, Chambly)
5. Joseph Bessette m. Angélique Georges (Aug. 8, 1803, Saint Mathias, Que.)
6. Isaac Valentin Bessette m. Clothilde Foisy (Sept. 27, 1831, Saint-Mathias, Que.)
7. Alfred Bessette (Brother André, C.S.C.)

\* For reasons of confidentiality, it is our policy to omit the surname of the mother of members. •

(Cousin, Continued from page 8)

lineage. And, of course, to myself I am a third cousin, once removed (3C1R). Thus, when I use my genealogy software to print out the descendants of Samuel CHACEY (our common ancestor) I appear twice (and in different generations) — once as a descendant of my grandfather and once in my grandmother's line. What better proof that I am my own cousin. Matings between cousins are called consanguineal, meaning that the members of the pair have one or more common ancestors. In some geographical areas at some times such matings can be quite common. Whether we know it or not, each of us probably has some consanguineous marriage in their pedigree. Most cultures have rules that regulate the degree of relationship permitted between two individuals who wish to marry.

In many societies, including our own, marriages between first cousins, uncles and nieces, and aunts and nephews, are typically discouraged or in some cases outlawed. Although it would mean fewer grandparents to keep track of, such matings are probably not a good thing. Individuals with rare recessive sex-linked traits are often the offspring of such matings. On the other hand, such consanguineous matings are not necessarily undesirable. Charles DARWIN married his first cousin Emma WEDGWOOD, and the entire Darwin-Wedgwood lineage was highly inbred. Some have speculated that the pre-eminence of this lineage in the arts, sciences, and the professions may have resulted from some inbred genetic trait. But this is probably the exception, and genetic diversity in families is probably healthier over the long run.

[Duane F. Alwin is Professor of Sociology at the University of Michigan, where he teaches social psychology, the family and research methods. In his spare time he actively pursues the history of his own family.] •

## Introducing ....

### Jean-Guy Houde

Allow me to introduce myself: I am 70 years old, former claims manager for the province of Quebec with Royal Insurance (Royal-Glove in the US) and now retired since 1993. I live in Charlesbourg, a suburb of Québec City with Cécile Landry, my wife since 1954; we have two sons, Paul and Denis. Paul has 3 daughters and one son while Denis has two sons.

Genealogy is my main hobby. I work mainly with Jetté which I purchased a couple of years ago as I was sick and tired of going to the local library for my research work. I have tried my hand at paleography with a view to studying ancient documents and contracts concerning my ancestors from Louis Houde and up as far as the law will allow us to view these documents. I am a member of the Société de généalogie de Québec and of the Houde Association which is called *Les Descendants de Louis Houde et Madeleine Boucher (1665) Inc.* ([www.mediom.qc.ca/~famhoude](http://www.mediom.qc.ca/~famhoude))

My interest in the Filles du Roi came about in a very unusual way: one day my brother Pierre told me I should read Yves Landry's book on the King's Daughters; he also mentioned a book by Silvio Dumas. I read both and finally, I asked myself if there was any link between my lineage and the Filles du Roi. I first started looking at my database but soon realized that it was far from enough to have a full picture. I then decided to search all of the Filles du Roi's descendants in the Jetté dictionary. It took close to 3 years to complete this task. I now have prepared something I hope to publish one day both in book form and on CD.



## President's Message

By Yvonne Weber, Member #F001

Every now and then a person enters your life when you least expect it and wonderful things happen. This happened to me, rather I should say, to US as a Society, in July. That's when Jean-Guy Houde (see article in adjacent column and lineage on page 11) entered our lives. He unselfishly volunteered -, or maybe he just couldn't say no - to translate our website into French. He made the transition very easy for me as he is fluent in both French and English and I only know English (sometimes!) With a name like *Yvonne Godette* one would assume I should know how to speak and write the French language but not so, it ended in my family with my Grandfather. To make a long story short, our website is now accessible in both French and English! I believe that is a feather in our cap and will make us one of the most respected sites on the King's Daughters and Carignan Regiment.

Speaking of our website, we now have a message board and chat room available. It is there for you to use, so take advantage of it. It's very easy to use and you may get some answers you're looking for. The annual meeting, November 18, 2000, 9PM EST, will be held in the chat room. All members are invited to attend but only full members are eligible to vote. Recommendations for websites are always welcome so if you happen across an interesting site write to us at [info@fillesduroi.org](mailto:info@fillesduroi.org) and we'll check it out.

Winter is coming and it seems to be the time of year most of us get back into genealogy full time. Take this time to complete and submit your lineage and become a full member. Family memberships are available. This would make a great Christmas present — certificate included!

I know I always talk about volunteerism but I can't stress the importance of it in our daily lives. Whether you choose to volunteer with us (and we are looking for officers, directors, newsletter editors, etc.) or in your community it makes your whole life complete and who knows....

*a wonderful person may just appear out of the blue!*

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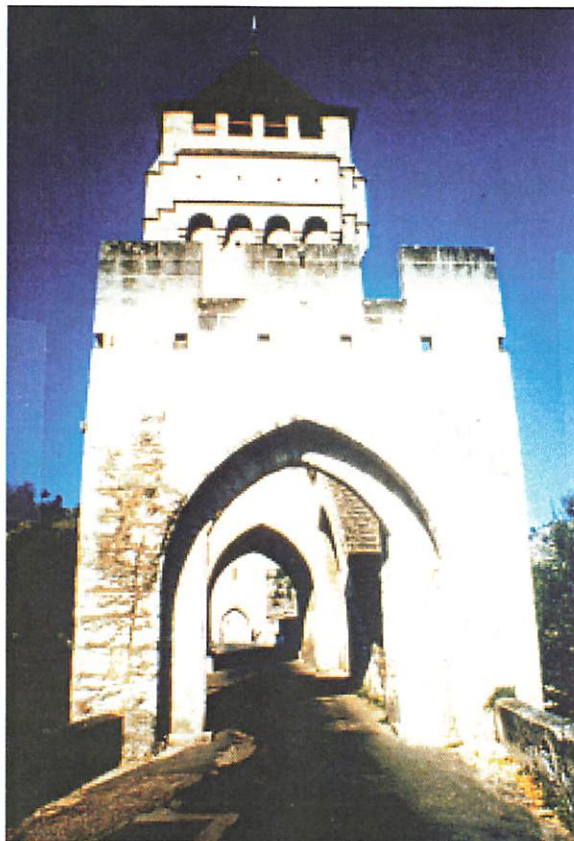
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# SENT BY THE KING

Newsletter 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.*

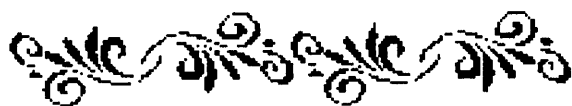
*Their courage, independence, and self-sacrifice is  
evident in the strength of their descendants.*

**Volume VI, Issue 2**

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Front Cover photograph: Pont Valentré, Cahors, France. Courtesy of Elaine Smith, Member #F222. See article on page 8.



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**Web site:** <http://www.fillesduroi.org>

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**Vice President** - Bev Sherman, #F128  
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**Applications** - Cathy Cadd, #F223  
10047 - 17th Avenue NE, Redmond, WA 98052  
[cathycadd@aol.com](mailto:cathycadd@aol.com)

**Publicity** - LeRoy Valyou, #F240  
Two Mill Stream Lane, South Berwick, ME 03908  
[abacus-colonel@prodigy.net](mailto:abacus-colonel@prodigy.net)

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F=Full Member

P=Pending Full Member

H=Honorary Member

F318 Neil Mitchell

F319 Gabrielle Emerzian

F320 Joseph LaMarche

F321 Donald Forgeue, MD

F322 Suzanne Fleury

# SENT BY THE KING

Volume VI, Issue 2

Newsletter 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 is evident in the strength of their descendants.*

## The Sulpicians - Part 2

### Visionary Founders of Montreal

By Gary Brodeur, Member #A256

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On May 18, 1642, after receiving visionary direction from the Blessed Virgin Mary, the party led by Maisonneuve landed on the island that essentially had been vacated by the Algonquin tribes. The party, including the governors of Québec and Mont-Réal, their officers, soldiers, the priests and 21 settlers landed at Pointe Calières near a rivulet they called the St-Pierre. Maisonneuve, the Jesuit priests, Jeanne Mance, a protégé of Mme. Bouillon and founder of Mont-Réal's Hôtel-Dieu, and the other pioneers dedicated to the Virgin Mother the mission Ville-Marie de Mont-Réal, which would include a church and Mance's hospital.

Fr. Vimont, at the celebration of Mass, said to the assembly, "Look, gentlemen, what you see here is but a grain of mustard seed, but it is sown by such pious hands and so moved by faith that this seed will grow into a great tree, be multiplied and spread to all parts."

The population of all of New France at the time numbered about 240 French inhabitants. But the population in Mont-Réal increased every year as priests and colonists were recruited through the efforts of Olier's societies.

One of those in the first company was Charles LeMoyne, age 17. LeMoyne worked with Jesuit missionaries among the Indians, becoming proficient in native languages, especially the tongue of the Huron. He would go on to be appointed 'garde' of the town, rise to the highest rank in the French colonial military and garner three estates: Cap de la Trinité, Châteauguay, and the far-flung fief of Longueuil.

LeMoyne, and others in his family and the region, became wealthy as Ville-Marie de Mont-Réal grew with the burgeoning fur trade. At least one of his sons, Jean-Baptiste LeMoyne, Sieur de Bienville (1680-1768), explorer and governor of Louisiana, and co-founder of New Orleans, Biloxi, Miss., and Mobile, Ala., began his education at the Montréal seminary of the Sulpicians.

By the time Fr. Jean-Jacques Olier died in 1657, his Société St-Sulpice was firmly established, having been approved by Roman Catholic and French government authorities. The society was based at its original Paris Seminary and had added provincial seminaries in Viviers, Le Puy, and Clermont. That year, the chapel Bonsecours in Montréal was erected in the open at the east end of Rue St-Paul. The Sulpicians were invited to assume the task of administering Ville-Marie de Mont-Réal.

The arrival of the society's first contingent of four members, including the Abbé de Queylus, was delayed by the death of Olier. Their arrival in Ville-Marie de Mont-Réal began a new field of endeavor for the Sulpicians in the missions field, based upon the operation of a seminary.

Because there was no bishop for all of New France, and the Sulpicians were secular priests submissive to local bishops, they realized one of their own members might serve in that capacity. An appointment was sought from the Assembly of French Bishops for the Abbé de Queylus. After Queylus landed in Quebec City, he received a letter of appointment as vicar-general for the entire colony from the Archbishop of Rouen. The archbishop based his authority on the fact most ships and emigrés sent to New France were from his diocese. While in Montréal, Queylus assumed the title Abbé de Loc-Dieu.

The Jesuits, whose vows precluded them from submitting to a bishop, fought the appointment of Queylus in the royal court. After political wrangling, Pope Alexander VII conferred the office of vicar apostolic of New France, a position directly responsible to the Pope, on François Xavier de Laval-Montmorency, Abbé de Montigny. The Jesuits supported that appointment.

(Sulpicians, Continued on Page 2)

*(Sulpicians, Continued from Page 1)*

On 16 June 1659, Laval arrived in Québec. He saw to it that Queylus was sent back to France. But Queylus returned on 3 August 1661 after obtaining bulls from the office of the curia in Rome, confirming the independence of the Sulpicians in Montréal. In the meantime, two of the original Sulpicians sent to Montréal with Queylus, Frs. Vignal and LeMaître, had been slain by the Iroquois.

Laval was infuriated over Queylus' illegal entry into Canada and tried to have him confined until the king was advised of the situation. Queylus responded by stealing upriver to Montréal in a canoe. Laval then sent to Montréal an order barring the abbot from exercising his priestly duties. Following the King's orders, Gov. Argenson apprehended Queylus and deported him to France. The bulls issued to Queylus were revoked and the Archbishop of Rouen renounced his claim of authority over New France.

Despite those troubles, after the Company of New France had its charter revoked and its investors disbanded, the Sulpicians were granted the seigneurie of the island Mont-Réal in 1663. The society paid 130,000 livres in debts and pledged never to alienate the property of the island.

Eleven Sulpicians labored in Ville-Marie de Mont-Réal by 1668. The first parish church built there by the Sulpicians was begun in 1672, and dedicated to St-Nom-de-Marie (the Holy Name of Mary) in 1678. Its successor stands today as the Basilique Notre-Dame-de-Montréal.

The Sulpician Seminary, the oldest building standing in Montréal, was begun in 1684. It was designed by François Dollier de Casson, Father Superior of the Sulpicians in Montréal at that time.

By about 1700, the Montréal seminary was one of 10 the Société St-Sulpice had under its care. About the same time, the name Ville-Marie fell out of use and the island and its city became known simply as Montréal. ♦

*The first horse to be brought to the nation was given to the Governor Charles Huault de Montmagny, by the residents of Quebec.*

*Quebec Register, June 25, 1647*

## The Sulpicians since 1700

During the 1700s, the Sulpician society numbered from 60 to 80 members, vigorously resisting the Jansenists and the rising influence of Philosophism until the French Revolution (1789-99), when expulsions and executions thinned its ranks in France. The closure of the society's seminaries there ended much of its work during the upheaval. However, no Sulpicians signed the Civil Constitution of the Clergy, and 18 died for their faith.

Some Sulpicians in France fled to Québec and to the United States. The refugee priests bolstered the diminishing presence of the society in Montréal. Others made their way to Baltimore, Md., in 1791. They were involved in establishing a diocesan seminary and Georgetown College. The Sulpicians had much influence in attracting students from Louisiana and the Caribbean, until political circumstances and a resulting change in the college's presidency in 1798 brought an increasingly "American" tenor to the institution, under Jesuit guidance.

After a concordat was signed between the Roman Catholic Church and Napoleon I of France, the Sulpician Seminary in Paris was reopened. Today, that structure is nearly abandoned, but the society still functions in three "provinces": France, Canada, and the United States.

Sulpicians continue their work in North America as diocesan priests who assist bishops in preparing candidates for the priesthood, and as missionaries who principally serve fellow priests in Third World countries.

*Gary Brodeur. ♦*

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## A Sense of Family

By Dorothy Anne Blais Hanussak, Member #F184

*Editors Note: A Sense of Family is a continuing series of articles written by Dorothy Hanussak about what she went through to find her roots and how she felt more of a sense of family the longer she searched.*

### The Lost Child - Part III

When I received my paternal grandfather's birth and marriage certificates in the mail I was thrilled, but this would be short lived. I could not seem to connect to his father, even though I knew my Grandpère's birthplace. I worked on this alone for many months. Finally, near frustration and almost ready to quit, I learned of a genealogist in Canada who charged reasonable rates and hired her. After a few months of her efforts, even she could not come up with anything. Being a seasoned genealogist, she put this search aside and began working on some of my other lines. Then one day, magically, while searching for another relative she came across a note in the column of a Church record book pertaining to my Grandpère. It read Anselme Blais AKA Gagné!

The reason I could not find his father was that my grandfather's last name was NOT Blais. It was Gagné!! It seems that my great-great grandfather was Joseph Gagné who was married to Marie Cameron. This is where the change from my actual family name of Gagné begins. When Jean Anselme's father died, his mother remarried to Damas Blais. Damas raised Jean Anselme as his own. Jean Anselme "used" the name of Blais and it became his alias. When Jean-Anselme's son, my grandfather, was born, he was also using the name of Blais. I could not connect because my line was Gagné and not Blais! Discovering where my lines really were was like getting a huge present.

Along with this discovery came a shock! I had been raised thinking I was full-blooded French, totally. Marie Cameron was a Scot! This opened a totally new and different search for me, along with massive curiosity. I could not understand why there were no paternal relatives who knew we were part Scot.

This Gagné line would prove to be an honorable one for me. Stay tuned.

*Note: The descendants of Joseph Gagné are listed in the next column and "tidbits" on the Gagne surname can be found on page 8. ♦*

## Descendants of Joseph Gagné

### Generation No. 1

1. JOSEPH was born abt. 1798, and died Oct 25, 1858 St. Anselme, Dorchester County, Canada. He married MARIE CAMERON Feb 23, 1846 St. Anselme, County Dorchester, Canada, daughter of THOMAS CAMERON and MARIE CANAC-DIT-MARQUIS. She was born Jun 29, 1822 in St Gervais, Bellechasse.

Children of JOSEPH GAGNÉ and MARIE CAMERON are:

- i. JEAN CHRYSOSTOME GAGNÉ
- ii. MARIE-ATTALIE GAGNÉ, b. Apr 06, 1847, St. Anselme, Dorchester County, Canada
- iii. JOSEPH GAGNÉ, b. May 27, 1849, St. Anselme, Dorchester County, Canada
- iv. MARIE-DELIMA GAGNÉ, b. Dec 16, 1850, St. Anselme, Dorchester County, Canada
2. v. JEAN-ANSELME GAGNÉ DIT BLAIS, b. Oct 23, 1853, St. Anselme, County Dorchester, Canada
- vi. MARIE-OLIMPE GAGNÉ-DIT-BELLAVANCE, b. Sept 17, 1855, St Anselme, County Dorchester, Canada

### Generation No. 2

2. JEAN-ANSELME GAGNÉ was born Oct 23, 1853 St. Anselme, County Dorchester, Canada. He married JOSEPHINE BROCHU May 24, 1880 Notre-Dame-De-Levis, Quebec City, daughter of FRANCOIS-XAVIER BROCHU and JULIE CARBONNEAU

Children of JEAN-ANSELME BLAIS and JOSEPHINE BROCHU are:

- i. LAVAL BLAIS
- ii. DAMAS BLAIS
- iii. ADELARD BLAIS
- iv. YVONNE BLAIS
- v. JOSEPHINE BLAIS
3. vi. ANSELME (GAGNE) BLAIS, b. Aug 18, 1891, Levis, Quebec, Canada; d. Dec 12, 1966, Salem, Essex County, MA
- vii. MARIE-JEANNE GABRIELLE (GAGNE) BLAIS, b. Feb 09, 1898, Notre-Dame-de-Levis

Sources: Birth, Marriage, and Death Certificates. ♦

# The Diary of Charles Morin - Part 9

By Raymond J. Deschenes, Member #F106

*Editor's Note: This is a continuation of the Diary of Charles Napoleon Morin. He was born in Deschambault, Quebec, on July 9, 1849, the oldest of fourteen children. In this installment he is leaving San Francisco for an adventure in British Columbia.*

On June the 9<sup>th</sup>, 1877, I boarded a steamboat for British Columbia. We left at noon on an iron built steamboat weighing 1200 tons, named the "City of Panama." Every nation it seemed—even Chinese—were aboard this boat. We had a nice trip although I was seasick the second day out. Four days after leaving, we arrived at Sovemaul. From there we were taken by a smaller boat to Victoria and arrived at one o'clock in the morning.

I went to the Colonial Hotel whose proprietor was French. I could not find work, hard as I tried to, so after three weeks, I was nearly out of money. The hotelkeeper offered me money but after another week I found work building a house. I worked nine days with this foreman and after this work was done, he offered me work on the outskirts of the city of Victoria. Here I worked for 22 days and again I found myself out of work. But living here was not too big a problem because a man could live a year on credit, that is pay when he found work. Living expenses were very cheap. I had paid all my debts and had a few dollars left.

I waited 15 days looking for work and finally found a job with a priest, Father Brabant, who was establishing a new mission on the west coast of Vancouver Island among the Indians. I left Victoria, Vancouver Island, on October 23<sup>rd</sup>, 1877, with Father Brabant and headed for Namacomine on Barclay Sound. We left in the morning on board a boat belonging to the company who traded with the Indians. We traveled all day and by night had traveled only forty miles so I went to bed. The wind was blowing hard all night.

By morning we were at Flatrice Cape which is at the entrance of the Straits of San Juan de Fuca. The wind was blowing so hard we sailed only fifty miles in twelve hours and finally arrived at Sage Cove where the ship was stopping for merchandise. As soon as the Indians saw our boat they all came to the shore to look us over. When they saw Father Brabant and I, they became afraid

and not knowing our intentions were very suspicious of us. We spent the night there, and next morning left and reached our destination by evening, where the mission was to be established and a church built.

We stayed on board as this was Saturday and no work could be done on Sunday. The following day, Monday, Father Brabant and I went to the other side of the Bay where the mission was to be established. It was three miles across so an Indian guided us there. We found the Indian Chiefs were away just then so Father and I chose a place to build the mission, after which we returned to the boat.

The following day, Father Brabant and I went to buy the wood at Ecomtte. It was five miles from this settlement but being late we spent the night there. Very early the next morning we sailed back to the location where we were intending to build the mission.

We were met by the Indians and were told if Father built his church in that location, the Indians would not come to his mission as it was too far away from their camp. We were then obliged to go and look for another location.

We finally found a nice place in a narrow valley between two hills with a magnificent view of the ocean. But first of all, roads had to be built through this wilderness. By then night had come and we set up a tent. After a supper consisting of sailor biscuits, Father and I retired for the night.

Next morning, very early, at about three o'clock, I was awakened by the sound of intense sobbing. I awakened Father and asked him what it could be that made a person sob like that. He told me it was an Indian mother mourning her dead child.

Early that morning, after breakfast which consisted again of sailor biscuit, I began with the help of ten Indians to open a road through the wilderness to get to the chosen spot where we were to build the mission. We chopped trees, some of which were twelve to fifteen feet on the stump. After eight days of work with my ten Indians, we cleared enough space to build a house.

First, I built a small cabin twelve feet by twelve feet for

***We had no horses  
so it was quite a job to  
haul all this lumber to  
the site where we were  
to build the church.***

(Morin, Continued on page 5)

*(Morin, Continued from page 4)*

shelter. We then proceeded to build two beds, installed a stove, and had room to store the window and the door needed for the church itself. We also stored food for six months for Father Brabant and I. So it left very little elbow room for the two of us. After this was finished with the help of the Indians, I began hewing square logs. I needed 250 feet of them and flat on all four sides. The Indians had never done any work like this and I had a difficult time instructing them on how it had to be done.

Before this, I had made a ladder to get to the top of the hill. It was so steep a man could hardly climb it. The ladder was made by laying trees we had chopped down, side by side to the length of 80 feet. Then I nailed short lengths of limbs to make the rungs of the ladder. With this crude ladder we could easily get to the top of the hill.

Three or four days later we were all finished with our cabin and started to live in it permanently. During the night it began to rain and it rained so hard it seeped through the roof. We were getting soaking wet but got up and set out the tent over the beds. Not knowing this country I had made a flat roof on our cabin. The next day I made a steep sloping roof over the flat one but with the fierce wind blowing out there when it rained, some of it still seeped through at times.

After I was through with the cabin, I started to make the doors. At times I had many Indians working for me and some days none would show up for work. Father Brabant would do the cooking and chopped wood for our stove. When the weather was nice, I would square off the logs. When the weather was bad, I would make shingles. After four months of work, I finally had enough wood to build the church and living quarters for the priest who would be assigned to this mission.

We had no horses so it was quite a job to haul all this lumber to the site where we were to build the church. It was 30 to 100 feet away and with no road, it was indeed a back breaking job. We paid the Indians fifty cents a day to help haul these heavy timbers and the rest of the materials needed.

With a food supply of only one more month left, we finally had the church and house built. This was all in one building 62 feet long by 26 feet wide. The church was at one end of the building and the living quarters at the other end. This consisted of three rooms—one for the priest, one for the Indians, and the other being the kitchen.

On the last day of December, a new missionary arrived and with him were five Indians. He came from about two hundred miles away. The next morning being New Years Day, we had mass for which I was the altar boy

and then I had the job of preparing breakfast for all of us. That afternoon I repaired the new priest's canoe. This new missionary was a man 27 years old of Dutch nationality and a person of about my own stature and it was for him that we had built this present church. He was to be permanently located here and was to work among the Indians.

Father Brabant had his own mission church about one hundred miles further on. He was a Belgian priest 34 years old and had been here in British Columbia for nine years. He was a man of massive build, six feet tall and weighing around two hundred pounds. He had a very young and handsome face, very interesting to talk to and with health to match. He could survive on dry fish and biscuits, could sleep outdoors and could pass days out in the open, rain or shine, as nothing seemed to bother him. He had been a teacher in Victoria at a college there before taking up missionary work among the Indians. This he had been doing for the last four years.

The Indians feared Father Brabant and called him the "Big Chief." The first year of his missionary work along the coast, the Indians were taken sick with smallpox. They feared this disease so much that an Indian affected with it would be abandoned to die alone. Father Brabant would go to these abandoned Indians, baptize and bury them.

When the Indian Chief saw him go and minister to these dying Indians, they began to call him the Bad Spirit. One day, one of them shot at him and two bullets hit him—one in his hand, the other in his back. He did not even fall, returned to his house and sent Indians to inform the bishop. Being 200 miles away from where they were, this trip took a long time by canoe. The coast guard frigate was then notified so it was two weeks before Father Brabant could get help. He was sick for five months and almost lost his right hand by the infection which had set in. Possessing wonderful health, he survived after these five months of fighting infections caused by the shots.

As soon as he was well enough, he returned again to the place where he had been shot. He was only skin and bones by then. The Indian who had shot him fled into the woods on seeing him and died there as he was afraid to show his face again. The other Indians on seeing him back alive thought he could not be an ordinary man thus giving him greater power among this tribe of Indians. That is why they feared him.

The new priest who was to occupy the church we had just built was called Father Nicalaye. He seemed as strong as Father Brabant, a man who could do almost anything. Father Brabant's only difficulty was using his right hand

*(Morin, Continued on page 7)*

## Les Franco-Américains

### French physician brandished a pioneering spirit in Quebec

By Juliana L'Heureux

Published with permission by the author

Originally published in the Portland Press Herald

An interesting account of Louis Hébert, one of Quebec's first prominent settlers, was found in a garage sale of old books. "The First Settler" is written by Thomas B. Costain, who wrote many historic novels about the 17th century settlers of New France. Unfortunately, his books are somewhat difficult to find outside of libraries.

Most books about Hébert are written in French, so Costain's book is a rare English-language account of his life.

Louis Hébert was a French physician who learned about the colonization of New France from his father, also a physician, who attended to Queen Catherine de Medici. The queen, who reigned from 1519 to 1589, is known as an instigator of the Massacre of Saint Bartholomew's Day, when 50,000 people were murdered and the Protestants were expelled from France.

After witnessing this tragedy, Hébert eagerly accepted an offer in 1616 from explorer Samuel Champlain to serve as a paid physician for an expedition to Acadia. But instead of going to Acadia, Hebert and his family landed on a warm summer day on the mosquito-ridden shores of Quebec.

Hébert believed he was blessed to witness the settling of the New World. He immediately claimed the 10 acres allotted him by the French Government. His first night in Quebec was spent sleeping under a tree with his family. The spot where the tree stood is still pointed out to curious visitors, Costain writes.

Despite his comfortable upbringing, Hébert soon demonstrated a pioneering spirit in the hostile environment. He cleared a considerable stretch of land, where he built a temporary house for his family and the one domestic servant who accompanied them. Later, Hébert built the first real house on Canadian soil. The one-story building was 38 feet long and 19 feet wide. He often entertained his old friend, Champlain, who visited the family with his dog, Matelot, according to Costain.

As the first physician in Quebec, Hébert prospered from the gratitude of the people he cared for. Today, the Hébert family prevails in Quebec through the marriage of his second daughter, Marie Guillaumette, to Quebec carpenter Guillaume Couillard, in 1621. Modern descendents of this marriage continue to be prominent Quebec citizens.

*As the first physician in Quebec, Hébert prospered from the gratitude of the people he cared for. Today, the Hebert family prevails in Quebec through the marriage of his second daughter, Marie Guillaumette in 1621.*

Sadly, it was a severe loss to Quebec when Hébert suffered a fall and died on January 25, 1627. ♦

*Juliana L'Heureux's column about Maine's Franco American population appears Thursday's in the Portland Press Herald. She can be contacted by writing to her at 26 Hickory St., Brunswick, ME 04011 or by email at [jrhappy@gwi.net](mailto:jrhappy@gwi.net). Some of her articles can be found at The Franco-American Connection, [www.happyones.com/franco-american/index.html](http://www.happyones.com/franco-american/index.html)*



# Lineage of Louis Hébert

By David Toupin, Member #F003

Nicolas Hébert (apothecary to the Queen, grocer) m. Jacqueline Pajot

Louis Hébert, b abt 1575 (arrived in Quebec 15 Jul 1617; prior, in Port Royal, Acadia, 1606-1607, 1611-1613)  
m. bef Jul 1602, Paris to Marie Rolet (Rollet) (rem 1629 Guillaume Hubou) d 25 Jan 1627

1. Guillaume Hébert m. 1 Oct 1634 Quebec to Hélène Desportes
  - a. Joseph Desportes b 1636, m 1660 Marie-Charlotte de Poitiers
  - b. Françoise Desportes b 1638, m 1651 Guillaume Fournier
  - c. Angélique b 1639, d bef 1666
2. Marie Guillemette Hébert b abt 1608, m. 26 Aug 1621 Guillaume Couillard
  - a. Louise b 1625, m 1637 Olivier Tardif
  - b. Marguerite b 1626, m 1637 Jean Nicolet
  - c. Louis b 1629, m 1653 Geneviève Desprès
  - d. Elisabeth b 1631, m 1645 Jean Guyon
  - e. Marie b 1633, m 1648 François Bissot
  - f. Guillaume b 1635, killed by Iroquois (news received 1662)
  - g. Madeleine b 1639, d bef 1666
  - h. Nicolas b 1641, killed by Iroquois 1661
  - i. Charles b 1647, m 1668 Marie Pasquier, fille du roi
  - j. Catherine-Gertrude b 1648, m 1664 Charles Aubert
3. Anne Hébert (d in childbirth 1619-1620) m early summer 1618 Etienne Jonquest (d aft 1620)
  - a. anon d 1619-1620



Canadian stamp honoring  
Apothecary Louis Hébert

Sources: Jetté, René. *Dictionnaire généalogique des familles du Québec*. 1983

Tanguay, Msgr., Cyprien. *Dictionnaire généalogique des familles canadiennes*. ❖

(Morin, Continued from page 5)

which had been shot through by the Indian several years before. At night Father Brabant and I used to argue, discuss, and also sing together. We were never lonely as we were too occupied with the present.

On Sunday he used my tool box as an altar to say mass and I was the altar boy, after which I prepared breakfast. Then we would go out and explore the wilderness surrounding us. One Sunday about three weeks after we had been at Namacomine, Father Brabant and I left in a canoe to go across the bay to a store on the other side. We arrived there at about three o'clock in the afternoon. After chatting a while with the proprietor and buying some supplies, he invited us to stay for supper. When we were through, we found it had started to rain and the wind was blowing fiercely. But we decided we'd leave to go back to our mission anyway. We had barely set out when a big wave threw us and our canoe back on shore and filled it with water. I jumped out, bailed out water, and again we started out. *To be continued.* ❖

## Did You Know?

Enseigne Jean-Vincent d'Abbadie de Saint Castin, b 1652 France, son of Jean-Jacques, arrived at Quebec in 1665 as a member of the Berthier Company, Carignan-Salières Regiment. He returned to France and was directed to Acadia as a lieutenant in 1670. Being friendly with the Abenakis he learned their language and adopted their customs and married the chief's daughter, Marie-Mathilde Pidicwanmiskwe. Upon his father-in-law's death he became chief and accompanied d'Iberville with 240 Abenakis at the siege of Pemaquid (Maine) in 1696. The King granted him a concession along the Saint Jean River in what is now New Brunswick. Upon his death his son, Bernard-Anselme, took over as chief of the Abenakis.

Sources: Arsenault, Bona. *Histoire et Généalogie Des Acadiens*.

Verney, Jack. *The Good Regiment: The Carignan-Salières Regiment in Canada 1665-1668*. 1991 ❖

## Cahors, France

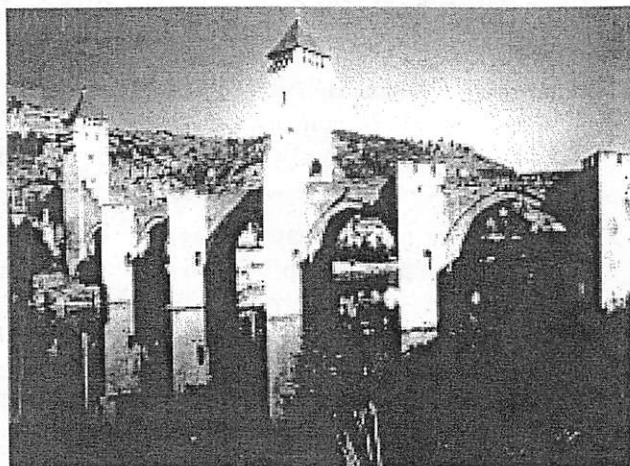
*By Elaine Smith, Member #F222*

Cahors, France is the birthplace of Jean Besset dit Brisetout, Carignan soldier. Soldat Besset is a name that comes from the Latins and the Gauls meaning birch wood or birch trees. Jean Besset dit Brisetout came from Cahors—the 'h' and the 's' are silent in its pronunciation. This town was in the old French province of Guienne in that part known as the "Quercy" which comes from the Latin "Cadurci" meaning oak.

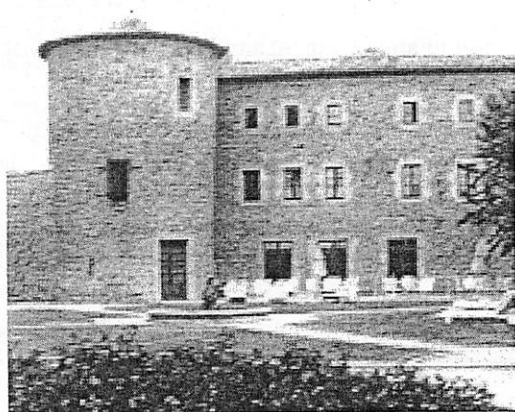
It was located in the former kingdom of Aquitaine on the western edge of the Massif Centrale. The "Quercy" is famous for its fatted, truffled goose liver and preserved duck; its walnuts and prune liquor. It is also cave country with some having prehistoric paintings. Today Cahors is the chief town of the Department of Lot.

The Romans in Cahors and the Gauls before them worshipped "Divona," a sacred spring. The Carthusian Monks were the first to pipe water from it to the town. It still supplies Cahors with its water and is now known as the "fontaine des Chartreux" gushing from a pit more than 40 meters deep.

Cahors was a fortified town. It is located in the southern part of a peninsula formed by the Lot River. Italian bankers from Lombardy established the first banks there. King Henry IV abolished the privileges of the wine warehouses—thus ending their source of prosperity. The "black" wine of Cahors was famous. The town was in decline when Jean left.



*Pont Valentré, Cahors, France*



Cahors was the homeland of Jacques Duese who became Pope Jean XXII. He endowed the town with a university that later was suppressed. Fenelon was one of its pupils. The poet, Clement Marot and Joachim Murat, King of Naples and relative of Napoleon also came from there.

There are four parishes in Cahors—St.Barthelemy, Notre-Dame, St.Urcisse and the Cathedral-St.Etienne, seat of the Bishop. Hopefully some day someone will search these records to find Jean and his family. The civil records do not appear until 1684.

Cahors was originally called

Divona Cadurcorum, and then it became Cadurca and today Cahors. Natives there are called Cadurciens and Cadurciennes.

Sources: Laforest — Vol. XII, pages 37-38;  
Nouveau Petit Larousse Illustré, Histoire-Geographie; 23  
edition, Paris 1925 ❖



*Above and right: Chateaux Le Besset  
Courtesy of Elaine Smith*

## Louis Gasnier

*By Dorothy Anne Blais Hanussak, Member #F184*

Louis Gasnier to Pierre Gasnier and Louise Faure-dit-Planchet (Kings Daughter).

The first of my ancestors to arrive in Quebec (about 1644) was Louis Gasnier. With him were his wife, Marie Michel and their one-year-old daughter Louise, who would be the future spouse of Claude Bouchard, ancestor of all the Bouchards of America.

Louis was born in September 1612 in St-Come-de-Vair, ar. Mamers, ev. LeMans, Maine (Sarthe). His godfathers were François Valliant and Rene Laireau, his godmother was Françoise Launay. He may have been taken prisoner in 1661 along with seven other Frenchmen from the coast of Beaurpré to the land of the Iroquois in the northern part of what is now New York State. Louis probably died around 1661. However, the place of his death and burial and the circumstances surrounding his disappearance are not known. Cyprian Tanguay, Tanguay Dictionary, (Volumes 1 - 7), Volume 1, Page 245 lists his death as being in the year 1670.

Marie was born in 1626 in de St-Martin du Vieux-Belleme, ar. Mortagne, ev. Chartres, Perche, Orne. They were married June 11, 1638 (marriage contract Regnard, Perche, France). Marie was interred at St. Anne de Beaurpré, November 12, 1687.

Louis and Marie were the parents of Pierre Gasnier who married Louise Faure dite Planchet. Louise was a King's Daughter. Pierre was born March 27, 1647 (Jette Dictionary) in Beaurpré, Quebec. Pierre received a land grant from his cousin, Louis Gasnier Gagné, Seigneur de la Fresnaye, March 13, 1679 and possessed in 1681, 10 head of cattle and 14 arpents under cultivation.

Louise was born about 1642 in de St-Barthelemy, v. ar. et. La Rochelle, Aunis (Charente-Maritime). Her parents were Jean Faure and Osanne Planchet. Pierre and Louise entered into a marriage contract before Notary Aubert on October 28, 1668.

Their children were Pierre, Jean, Marie-Anne, Joachim, Marie, François, Louis-Augustin and Elizabeth.

Sources:

Jetté, René. Dictionnaire généalogique des familles du Québec. 1983, pgs. 447 to 448.

Dictionnaire National des Canadiens Français 1608-1760; Volume I, Pg: 526

Gagné Family Association. ❖

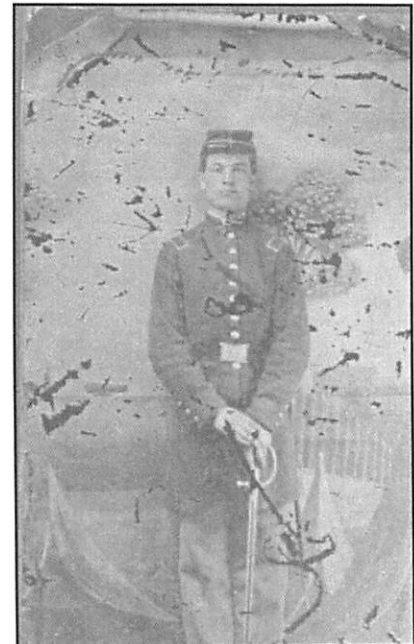
## Correction

### Alphée Massicotte

The picture on page 11 of Volume VI, Issue 1 contained the wrong picture of Alphée Massicotte. The correct picture is below. Our apologies for the error.



*Alphée Massicotte*



This picture in Volume VI, Issue 1 was to be a query of whether or not anyone knew if the uniform was that of a Union soldier. ❖



## King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673

by Peter J. Gagné



*Arrival of the Filles du Roi at the Maison Saint-Gabriel* by David Mackie

A groundbreaking biographical dictionary of the nearly 800 women and girls sent from France to populate Québec between 1663 and 1673. The introduction explains the need for the program, compares it to similar initiatives by the British and Spanish, dispels misconceptions about the *Filles du Roi* and gives a history of the program in Canada. After defining who can be considered a *Fille du Roi*, this work presents comprehensive biographies of all the “King’s Daughters,” including a wealth of information **never before available in English**. This 2-volume set also includes 20 photographs and reproductions of artwork relating to the *Filles du Roi*, biographies of 36 women falsely identified as *Filles du Roi*, a table of all the King’s Daughters by year of arrival, an appendix with supporting documentation, a glossary, thematic index and an index of husbands.

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