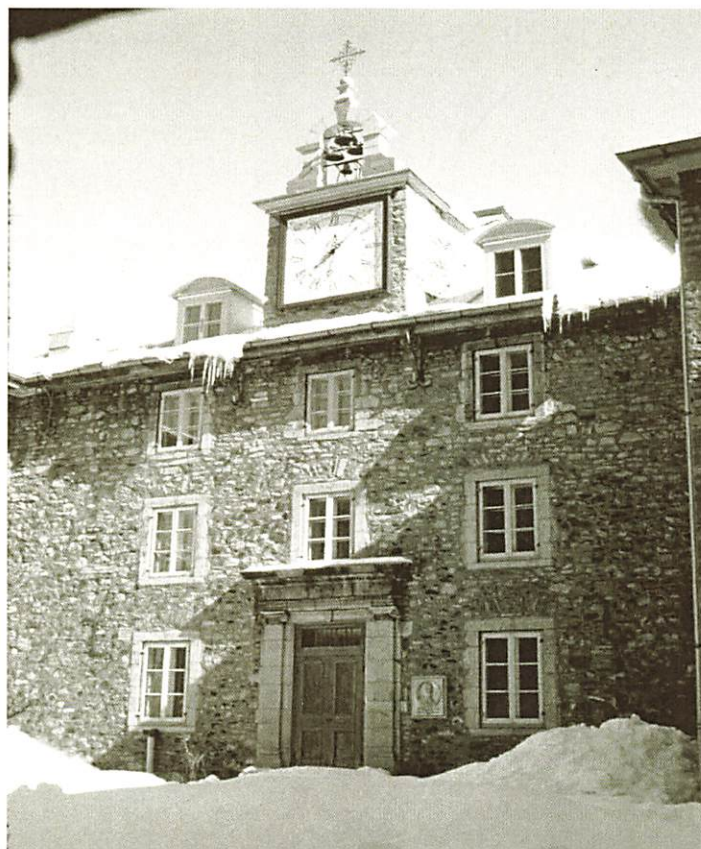


# SENT BY THE KING

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 VII, Issue 1**

---

---

## Table of Contents

A Family Story .....	Page 2
Book Review .....	Page 9
Commonly Used French Words .....	Page 16
Detroit 300 .....	Page 10
Did You Know .....	Page 11
Les Franco-Américains .....	Page 6
Marchand - Name Study .....	Page 7
Morin, Charles - Diary of .....	Page 4
New Members .....	Page 15
Pork Takes Center Stage .....	Page 17
Quebec Marriage Certificates .....	Page 11
Sense of Family .....	Page 7
Ships of the Regiment .....	Page 8
Ste-Croix 2004 Celebration .....	Page 14
Websites .....	Page 11
Who Are They? .....	Page 15

---

**SENT BY THE KING** is published twice a year. It is the newsletter of La Société des Filles du roi et soldats du Carignan, Inc., a not-for-profit corporation in the State of New York, a tax-exempt charitable organization registered with the IRS and the New York State Department of Education, with mailing address at PO Box 423, Coram, NY 11727-0423.

**MEMBERSHIP:** Membership information and forms are also available on our web site at <http://www.fillesduroi.org>

**ADVERTISEMENTS:** Do you want your advertisement to be seen by genealogical researchers or have a service or a product you want to advertise? Contact Dave Toupin for details.

**QUERY POSTING:** Looking for an elusive fille or soldier, others researching the same names, an out of print publication? Each member is eligible to post three queries per newsletter.

**PHOTOCOPY FEES:** The fee for photocopies of lineages, original certificates, etc. is 5¢ per page. Contact Dave Toupin for more information.

## 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)

**President - Yvonne Weber, #F001**  
16191 Fairway Lane., Huntington Beach, CA 92649  
[yvonne@fillesduroi.org](mailto:yvonne@fillesduroi.org)

**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**

**Genealogy Committee - Elaine Smith, #F232**

**Newsletter Committee - Jerry Breton, #F259, Gary Brodeur, #A256, George Sopp, #F101**

---

Front Cover photograph: Sulpician Seminary, Montreal, Quebec. (The seminary is next door to Cathedral Notre-Dame-de-Montreal) Submitted by Gary Brodeur, #A256

Graphic on page two from Scottish Military Tradition In Canada - Ian McCulloch ([http://reseau.chebucto.ns.ca/Heritage/FCNS/Scots\\_NS/Sct\\_Military/Scot\\_Military\\_Canada.html](http://reseau.chebucto.ns.ca/Heritage/FCNS/Scots_NS/Sct_Military/Scot_Military_Canada.html)) David M. Stuart Museum/Francis Back. With Permission.

# SENT BY THE KING

Volume VII, Issue 1

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.*

## A Family Story

*By Patrick Martin-Beaulieu  
Copyright 2001 All rights reserved.  
Published with permission of the author*

My Dear Children: This is a family story you will find interesting because it takes place against the background of some very important events in North American history. Most Franco-Americans assume that all their Québec ancestors (except for an occasional Native-American connection) originated in France. While it is true that most of the colonists who settled in Québec in the 17th century came from France, not all of them did. Some of your ancestors came to the New World from Portugal, Germany, Switzerland, and Ireland. They were promptly absorbed into the French culture of Québec, and even their names acquired a new form: MUELLER became MOLLEUR; O'BRENNAN, AUBRENNAM or AUBRY; RODRIGUEZ, RODRIGUE.

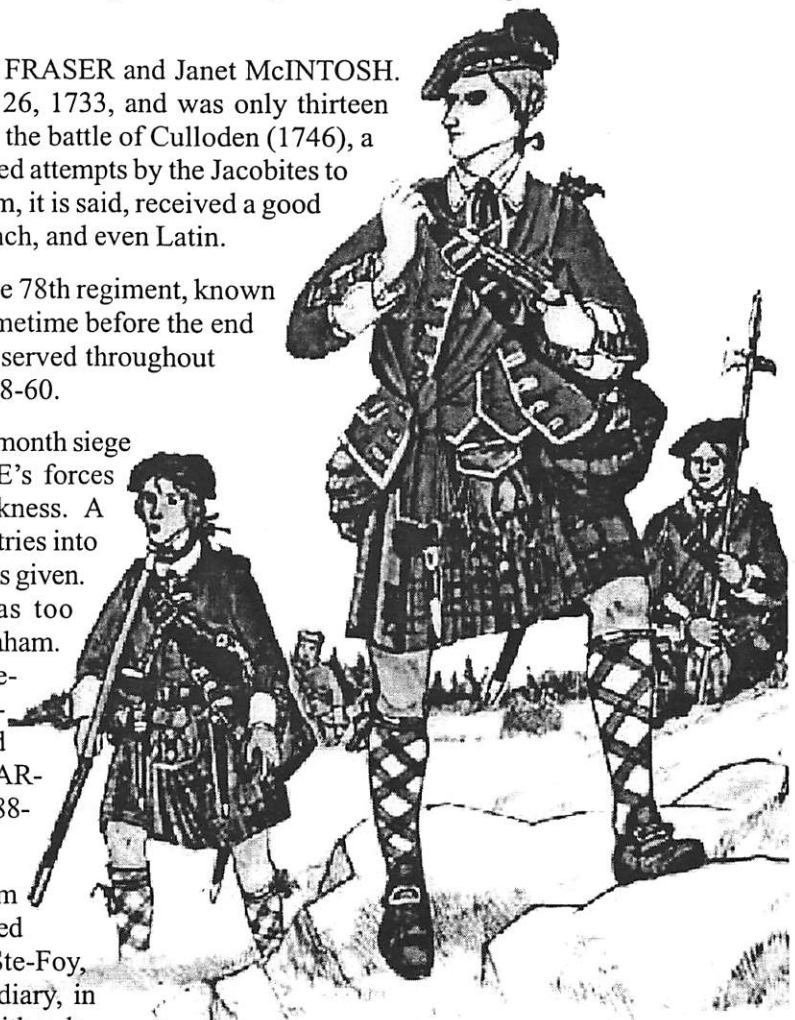
In the mid-eighteenth century, some came as invaders from Scotland and England with the forces of General James Wolfe, and many of these remained in Québec after the conquest. One of your more interesting lineages arises in Scotland.

Malcolm FRASER was the only son of Donald FRASER and Janet McINTOSH. He was born in Abernethy, Inverness, on May 26, 1733, and was only thirteen years old when his father died at the age of 34 in the battle of Culloden (1746), a forty-minute skirmish in which the redcoats dashed attempts by the Jacobites to restore the Stuarts to the English throne. Malcolm, it is said, received a good education, and could speak Gaelic, English, French, and even Latin.

In 1757 he obtained a commission as ensign in the 78th regiment, known as Frasers Highlanders, and came to Canada sometime before the end of the French and Indian war (1754-1763). He served throughout the campaigns at Louisbourg and Québec in 1758-60.

On the night of September 12, 1759, after a three-month siege that began on June 23, General James WOLFE's forces scaled the heights at Québec under cover of darkness. A Scotsman fluent in French misled the enemy sentries into believing the soldiers were French, so no alarm was given. When the French discovered the ruse, it was too late.....WOLFE's forces were on the plains of Abraham. Some believe the Scotsman who carried out the deception was Malcolm FRASER, by then an officer. [Note: The Plains of Abraham are named for their original landowner, pioneer Abraham MARTIN, nicknamed l'Écossais, "the Scotsman" (c.1588-1664), another of your ancestors.]

Next day, in the battle of the Plains of Abraham just south of the walled city, Malcolm was wounded slightly, then more seriously in the Battle of Ste-Foy, some six months later. He kept a journal, or diary, in which he recorded details of the battles, along with a de-



*(Family, Continued on page 2)*

*(Family, Continued from page 1)*

tailed account of the army's activities on the Ile d'Orléans (the island of Orléans, just below Québec) and along the Beaupré coast during the months prior to the Battle of Québec, adding personal observations that are not always favorable to his fellow officers. He shows himself to be an intelligent, objective, and sensitive observer.

[Note: It is likely that FRASER recorded his experiences and events prior to 1759, and that his habit of recording events was kept up in later life. When extracts were made from the journal in 1860, the original manuscript remained in the possession of his son John Malcolm FRASER. These extracts were published by the Literary and Historical Society of Québec in 1868 and have been used by PARKMAN and other historians. However, the original manuscripts have not been found.]

FRASER's journal excerpts begin May 8, 1759, with his squadron's departure from Sandy Hook (New Jersey), where they had wintered following the siege and capture of Louisbourg the year before. The fleet consisted of about twenty-eight sail. On May 17, nine days after leaving Sandy Hook, they sailed into Louisbourg harbor. Fraser hears one of the men has shot himself on one of the ships.

*"...for fear, I suppose, the French should do it. If he was wearied of life, he might soon get out of it in a more honourable way."*

On Monday, June 4, 1759, the fleet set sail for Québec, and on June 23, a whole division of the fleet anchored near Ile-aux-Coudres, about 120 kilometers north of Québec City. Upon their arrival at Québec a few days later, the Highlanders were sent to Point Lévy on the opposite bank of the St Lawrence where they pitched their tents. FRASER's company requisitioned the church of St. Joseph there. Meanwhile, the Canadians carried on guerilla warfare, firing on the British from the woods. Fraser was shocked at the horrid practice of scalping.

On July 2, he writes: *"While we were out, I observed several dead bodies in the road not far from our camp. They were all scalped and mangled in a shocking manner. I dare say no human creature but an Indian or Canadian could be guilty of such inhumanity as to insult a dead body."*

He was to see worse atrocities committed on his own side. On July 10, still at Point Lévy, he writes of the doings of a company of the colonial scouting force, the Rangers, commanded by Captain GORHAM, who soon after deserted Malbaie.

*"A party of our rangers having been sent out on this side of the river, the south, on the 9th, they took one man prisoner; and two boys, his children, having followed him a little way making a little noise, were in a most inhuman manner murdered by those worse-than-savage Rangers for fears, they pretend, they should be discovered by the noise of the children. I wish this story was not fact, but I'm afraid there is little reason to doubt it, the wretches having boasted of it on their return, though they now pretend to vindicate themselves by the necessity they were under."*

*"But I believe this barbarous action proceeded from the cowardice and barbarity which seems so natural to a native of America, whether of Indian or European extraction. In other instances those Rangers have hitherto been of some use and showed in general a better spirit than usual. They are for the most part raised in New England."*

On the night of July 28, the French tried to destroy the British fleet by launching a "fire ship". FRASER writes: *"This night, the French sent down a large fire raft which they did not set fire to until they were fired on by some of the boats who are every night on the watch for them above the shipping. Our boats immediately grappled it and, though it burned with great violence, they towed it past all the shipping without any damage. We know from other sources that one of the sailors engaged in dragging away the fire ship likened it to having hell fire in tow."*

On August 15th, a detachment, including FRASER, was sent to the Ile d'Orléans. It was bent on the work of devastating the Canadian parishes, whose people persisted in warring on the British. On Thursday, August 16th, the detachment, consisting of 170 officers and men, marched the length of the island, and on the 17th, crossed to St. Joachim, the fertile flats lying almost under the shadow of Cap Tourmente. There, they met considerable resistance, and Malcolm expresses disapproval at the ruthlessness of some of his fellow officers.

*(Family, Continued on page 3)*



(Family, Continued from page 2)

*"We were ordered to lie behind the fences till the Rangers, who were detached to attack the enemy from the woods, began firing on their left flank, when we advanced briskly without great order and the French abandoned the houses and endeavored to get into the woods, our men pursuing close at their heels. There were several of the enemy killed and wounded, and a few prisoners taken, all of whom the barbarous Captain MONTGOMERY, who commanded us, ordered to be butchered in a most inhuman and cruel manner, particularly two prisoners I sent by a sergeant.*

*After giving them quarter and engaging that they should not be killed, were one shot and another knocked down with a tomahawk, a little hatchet, and both scalped in my absence by the rascally sergeant, neglecting to acquaint MONTGOMERY that I wanted them saved, as he, MONTGOMERY, pretended when I questioned him about it. But even that was no excuse for such an unparalleled piece of barbarity. However, as the affair could not be remedied, I was obliged to let it drop."*

After this skirmish, the British forces set about burning the houses and wheat fields, and felling the fruit trees until they came to the church of St. Anne [the now famous shrine of St. Anne de Beaupré], where they put up for the night. The destruction continued the next day in the coastal villages of Ange-Gardien and Château-Richer, so that hardly a house was left between Montmorency and the Saguenay when, on September 3rd, WOLFE abandoned the camp at Montmorency and began massing as many troops as possible above Québec on the south side of the river in preparation for the assault on Québec ten days later.

On September 6, six hundred of the Highlanders, together with the 15th and the 43rd, marched six miles above Point Levy and boarded ships. Fraser says:

*"We are much crowded. The ship I am in has about six hundred on board, being only about 250 tons. On the 7th and 8th, it rained, and the men must have been very uncomfortable in the narrow quarters. For some days still they remained in this condition. Meanwhile were issued to the men careful instructions as to what they should do. The army was to drop down the river in small boats and to attempt to make a landing on the north shore."*

*"On the evening of September 12 came the final effort so carefully planned. About nine o'clock the night of the 12th, we went into the boats as ordered."*

*"Thursday the 13th September, 1759. The light infantry under the command of Colonel HOWE immediately landed and mounted the hill. We were fired on in the boats by the enemy who killed and wounded a few. In the short time, the whole army was landed at a place called Le Foulon, now Wolfe's Cove, about a mile and a half above the town of Québec, and immediately followed the light infantry up the hill. There were a few tents and a picket of the French on the top of the hill, whom the light infantry engaged and took some of their officers and men prisoners."*

It was an arduous climb of about three hundred yards, very steep, rocky, covered with trees and brush; but by ten o'clock the main body of the army had reached the Plains of Abraham, and faced the battlements of Québec, about a mile to the north.

FRASER describes the preparation for battle and the initial exchanges of musket-fire and cannon as the French marched out of the walled town of Québec:

*"The army was ordered to march on slowly in line of battle, and halt several times till about half an hour after ten, when the French began to appear in great numbers on the rising ground between us and the town. And they having advanced several parties to skirmish with us, we did the like. They then got two iron field pieces to play against our line. Before eleven o'clock we got one brass field piece up the hill, which being placed in the proper interval, began to play very smartly on the enemy while [they were] forming on the little eminence. Their advance parties continued to annoy us and wounded a great many men."*

About eleven o'clock, the French army advanced in columns, and then tried to form in line of battle. But the British artillery (still a single brass cannon) made this very difficult. Still, the French continued to advance.

(Family, Continued on page 12)

# The Diary of Charles Morin - Part 10

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. This installment finds Charles Morin working with a Catholic mission on the western coast of Vancouver Island in western Canada. It is the Fall of 1877.*

When we were within a mile of shore, the storm increased and it took all our strength to keep afloat. The waves became so high they dashed over our heads and finally the canoe took water and we could not go forward or backward as it refused to move. By now it was very dark and we could not see anything. Half an hour went by with we two on the open sea and nothing to show us the direction to go.

We finally saw an Indian campfire on shore at a distance of about four or five hundred feet. The wind had calmed down so I decided to walk through the mud to the campfire and ask where we were. We tied the canoe to a stump and Father and I started walking in the dark towards the campfire. After stumbling through the brush and almost breaking our necks we finally arrived. Father Brabant had not said one word during our ordeal on the open sea. After getting directions from the Indians, we finally arrived at the little cabin we called our home. We were soaking wet and cold, so I prepared something warm to eat and we both felt better then, also after we had changed into dry clothes.

Father Brabant told me he had never seen anything as bad as this storm since he had been living on the coast. He then sang me a little song he always sang to me when I had been in bad humor. "In this world everything is fine, I don't know of anyone to blame, Except the one who grumbles!" Many times in working with the Indians, I would lose my temper as it was hard for them to do as I told them as they were awkward, did not always understand, or when it rained heavily, when we had to work cutting down trees in the dense forest. I would many times return home in bad humor.

The third Sunday in December 1877, after Father Nicolaye arrived, not an Indian showed up for mass. Father asked me to go with him to see what was the matter. We started out in a canoe, passing a piece of land which jutted far out into the ocean. We were about a mile from the Indian camp by then and the wind and the current were dragging us out to the open sea. Seeing we would be lost if we went too far, we finally were able to land on the point after a tremendous effort not to be dragged out to sea.

Where we landed was a sheer mountain that dropped right down into the sea. Darkness was falling to add to our troubles. We followed the shore but, where it was impossible because of rocky precipices, we went across through almost impassable forest. Finally, after coming within a half mile of the Indian camp, we found a deep chasm in the rocks with ocean between us and the other side. I told Father Nicolaye I would attempt to cross by hanging on to tree branches and swing myself across. I asked him to do the same but he could not take the risk.

I jumped from rock to rock and finally saw a tree branch that I thought I could make it with. I made a swing and letting the first branch go, I attempted to grab another. The branch broke and I fell head first into the sea below. I reached the other side by swimming and Father having seen me fall thought I had drowned. He had shouted at me to return but I had not heard him, as there was a sort of a cape between us. I was soaking wet and one hand was bleeding badly as I had cut it on the jagged rocks. I had made a jump of about ten feet when the branch broke and I fell into the sea. So, after scrambling back on the rocks, I walked until I reached the Indian camp.

***Everything is so damp out here that sometimes our clothes would rot before they could dry.***

I sent the Indians to warn the priest of my safe arrival. I told them where he was and they found him. He had built himself a fire expecting to pass the night there and was surprised to hear I had reached camp as he thought I had drowned. He came with one of the Indian guides.

It was five hours before we reached our home and all this time I was in soaking wet clothes. This was on December 24<sup>th</sup>, 1878. Everything is so damp out here that sometimes our clothes would rot before they could dry. I think the sun out here can be seen only about 50 days out of a year.

The Indians who inhabit the coast are fine, nice looking, tall men. Their women are nice in a physical manner but let themselves get too stout. In each tribe there are four chiefs, one above the other in power. The first, of course, has the most power. Each family, too, has a chief who is always the oldest member of the family. When he dies,

(Morin, Continued on page 5)

(Morin, Continued from page 4)

the next oldest man is chief of that particular family.

The four high chiefs who are in power own all the land along the river or banks. Here they spear salmon as it goes up the river to spawn, that is the salmon who come close to the banks of the river. Any family who sees anything in the middle of the river or away from the banks has a right to catch it and each family chief and his family has this privilege.

When a whale is killed, the head chief has the first right to it and chooses the part he wants. The next in line is the one who has killed it, then the others according to their ranks. Each Indian is entitled to all other fish or game which they may catch or kill. If two are together, they divide it in half. They also kill seals and sea otters for which they use bow and arrows. They skin and tan the fur and sell them to the fur traders. In catching salmon, they use spears made out of wood.

They are well paid for these beautiful furs and with this money they buy blankets and food consisting of biscuits, molasses and potatoes. They also have a curious custom of eating only one thing for the whale meal. If it is potatoes, it is only that and, if it is biscuits and molasses, that too comprises the full meal. All the salmon they catch they dry in the sun for their winter food.

When an Indian has a big supply of blankets, he gives some of them to other Indians. At certain times, the Big Chief invites other tribes to come and visit with them. There is much feasting for seven or eight days. They are presented with blankets. But no Indian gives without expecting something back. If, for instance, this tribe which was invited receives 200 blankets, then they too are expected later to extend the same invitation and give them back 200 blankets. The Indian does not give away anything freely. If they help someone sooner or later, they will expect that certain someone to do him the same favor.

Every tribe has his own medicine man who keeps them under his control through superstition. They also believe in one supreme being and the moon is their god. The sun is his wife and the stars are their children. They also believe that, after death, those who have children will live on in some other place. Those who are single they believe will not live on, so they burn everything that he owns. All Indians beat their wives and they fear only one thing and that is death itself.

If a person or persons cannot earn a living because of old age, some children will take care of them and, if not, he or they are taken to an island of which there are many here. They are left with a food supply for one day only. Then they leave him to die of hunger. Those who are sick too long receive the same treatment as those who are sick with a disease unknown to the medicine man.

One day, when I was there among the Indians working, a woman of a neighboring tribe was found abandoned on a point of land by the storekeeper. He brought her home, nursed her and saved her life. The tribe she belonged refused to take her back once she was well. They kept telling her she was dead and to go back to the point of land where they had abandoned her. It was only after much coaxing that they finally accepted her back in the tribe.

The medicine men are sort of magicians in our way of thinking. When a person becomes sick, they say his soul has gone. They go in search of it in the woods and only the medicine man can see it in the form of a tiny dwarf. Sometimes he even dives to the bottom of the sea to find it. When he comes back he makes signs over the head of the sick person and tells him he will get well. Two days later he may be dead. The medicine man also, when first the person falls sick, will rub the sick person's belly with their hands and sing that he will get better, but uses no medicine.

Two months before the birth of a child, the medicine man rubs the woman's belly with his hands every day until she gives birth. Sometimes the medicine man will go to an Indian and tell him to give him two blankets or he will take his soul away. The Indian, believing him, gives the medicine man the two blankets. Another way he uses to cure sores or wounds is to suck on it.

The Indians are generally covered with a blanket made from cedar bark or wool. All women wear dresses and petticoats and are quite modest. When the older men are working in or around camp, they are still completely naked. But as this is the habit with them, no one pays any attention to it. To ask an Indian to wear a pair of pants is like trying to harness a young horse. Those who work with white men to wear pants but not only one pair. They wear two or three pairs.

The younger Indian boys wear shirts which they never take off. It falls apart with age. They go barefooted summer and winter and wear nothing on their heads either.

When a baby is born, they tie him to a board and wrap it and the baby in blankets leaving his feet bare. The mother usually goes two or three days without going out of the door. But, when the Indian becomes a father, he is three days without food or drink or sleep. He does not go into the water to wash for one month. Then he invites the whole tribe to come and feast with him. They all congratulate the father and tell him his son will be a wonderful hunter when he grows up. *To be continued.* ♦

## Les Franco-Américains

### Legend of Quebec waterfall tells

#### tragic, yet romantic, story of love

By Juliana L'Heureux

*Published with permission by the author*

*Originally published in the Portland Press Herald*

Legends about tragic love stories also make interesting tourist attractions, like the sad story of the White Lady of Montmorency Falls in Quebec.

Like all legends, this one begins with a semblance of fact. Summertime was when Franco-Americans typically took time off from work in the New England mills to visit family and friends in Quebec.

Along the way, the Franco-Americans became accustomed to seeing the lovely Montmorency Falls, between Quebec City and Isle d'Orleans. The falls are quite high and were named by Samuel de Champlain in 1613 after Henri II, duc de Montmorency who served as vice-roy of New France from 1620 to 1625.

A visit by Franco-Americans to the Montmorency Falls usually accompanied a religious pilgrimage to the nearby shrine of St. Anne-de-Beaupre.

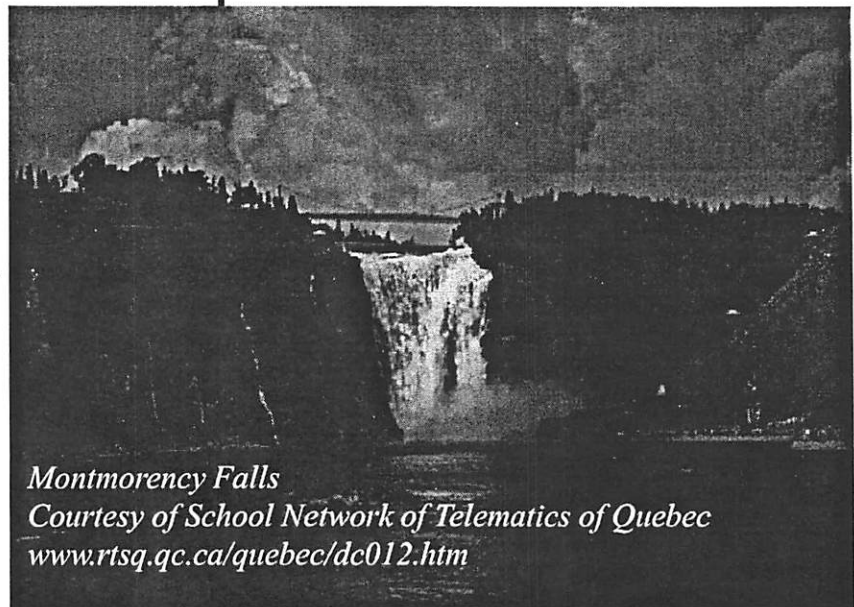
In the French Canadian legend, a beautiful Quebec maiden was in love with a proud and handsome French soldier. They became engaged and were ecstatically happy as they prepared their wedding plans.

One day the young man was unexpectedly called to military action in the colonial war against the British. Of course, the beautiful maiden's heart was broken. She feared her fiancé would not return after the summer military campaign. Following a battle at Montmorency Falls in 1759, the commanding officer came to visit the maiden to break the sad news of her beloved's death on the battleground.

The maiden was inconsolable. Every evening she searched for her beloved, calling his name, convinced in her heart that he would return. After a year of mourning, the maiden could stand her emotional pain no longer. One moonlit night, she put on her wedding dress and threw herself into the Montmorency Falls. As she fell, her long white wedding veil blew off in the wind like a velvet mist and slowly tumbled down the stone wall adjacent to the falls. Her body was never recovered.

Since that time, local people say they can see the maiden dressed in her white wedding gown through the mist that is created by the shimmering water cascading off Montmorency Falls. The legend says the maiden's wedding veil was transformed into a smaller waterfall, creating still another beautiful natural attraction.

Once familiar with this legend, it is fairly easy for visitors to Montmorency Falls to understand how the two waterfalls resemble old-fashioned wedding veils.



*Montmorency Falls*

*Courtesy of School Network of Telematics of Quebec*

[www.rtsq.qc.ca/quebec/dc012.htm](http://www.rtsq.qc.ca/quebec/dc012.htm)

This legend has likely survived as a result of the longing felt by separated French-Canadian families as they waited for reunions with their loved ones in Quebec. Today, family visits to Quebec take place in the form of large family reunions as Franco-Americans research their extensive genealogies while reconnecting with their French language, culture, and heritage.

*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). ❖*



## 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 IV

*We left off with Joseph Gagné who married Marie Cameron. His parents were Francois Gagné and M. Elisabeth-Isabelle Corriveau who were married in 1791. Marie Cameron's parents were Thomas Cameron and Marie Canac Dite Marquis who married in 1821.*

#### Direct Descendants of Joseph Gagne

- 1 Joseph Gagné 1798 - 1858 b: Abt. 1798 +Marie Cameron 1822 - ? m: February 23, 1846 St. Anselme, County Dorchester, Canada b: June 29, 1822 in St Gervais, Bellechasse
- 2 Jean-Anselme Gagné Dit Blais 1853 - ? b: October 23, 1853 St. Anselme, Cty Dorchester, Canada +Josephine Brochu m: May 24, 1880 in Notre-Dame-De-Levis, Quebec City
- 3 Anselme (Gagné) Blais 1891 - 1966 b: August 18, 1891 Lévis, Quebec, Canada

When I was raised, I was always told I was full-blooded French, and nothing else. It does something to you when you discover another side of your heritage. Your sense of yourself becomes larger somehow. You begin to understand the fact that we are actually all related in some way or another. My paternal second great-grandparents opened a whole new heritage to me that I don't feel my father ever knew about. This compels me to say, when you are doing your research, **do not rely solely on word of mouth for evidence.** Verify everything you can with a birth, marriage certificate and anything else you can. And with this, allow me to introduce you to my Scottish side:

#### Direct Descendants of JOHN CAMERON

- 1 JOHN CAMERON b: in Inverness, province de Ross, Roshire, Ecosse +MARY ANN FRASER
- 2 Thomas Cameron 1746 - b: 1746 +Marie Françoise Roy 1744 - m: July 06, 1772 in St Vallier, Bellechasse b: October 31, 1744 in St Vallier, Bellechasse County, Quebec
- 3 Jean-Baptiste Cameron 1762 - ? b: August 19, 1762 +Rosalie Roy m: October 06, 1788 in St Gervais, Bellechasse, Quebec
- 4 [2] Thomas Cameron 1797 - 1846 b: 1797 in St Vallier, Bellechasse +Marie Canac Dite Marquis m: January 22, 1821 in St Gervais, Cty Bellechasse

## Name Study Marchand

By Gerard A. Breton, Member #F259

This name has its origin in France. Sometime during the thirteenth century the people began using family names, which gradually were passed on to succeeding generations. About the time of the fifteenth century it became difficult to keep records of the people for tax, census, religious, and other purposes since there were so many bearing the same family-names. To alleviate this problem, dit-names were used as an addendum to the surname to insure proper identification.

Dit-names were simply the nicknames of the individuals. The practice took rise of using someone's occupation, appearance, or special attribute to create this dit-name. Though this name was created for its first user, it became a fast label and handed down along with the family name. Today we use social security numbers for extra identification.

A dit-name sometimes identified its user as mean, short, strong, honest, sympathetic, or just living in an area having special import. Sometimes the name pointed out that the first-user was a German, Italian, or Protestant. The dit-names were used so much that the original surname was dropped and gradually, for the sake of brevity, the dit-name took over as the official surname and was so noted in all public, church, and family records.

Marchand is a dit-name that replaced the real surname. It was derived from the occupation of the first user, who probably was a storekeeper or other type of merchant. The English translation for this name is merchant. Since merchants became numerous, over the years many were so-named. As the population grew, the name Marchand later became very common among the French and was later brought to Canada by French migrants where this history repeats itself. ♦

5 [1] Marie Cameron 1822 - ? b: June 29, 1822 in St Gervais, Bellechasse +Joseph Gagné 1798 - 1858 m: February 23, 1846 in St. Anselme, County Dorchester, Canada b: Abt. 1798

6 Jean-Anselme Gagné Dit Blais 1853 - ? b: October 23, 1853 in St. Anselme, County Dorchester, Canada +Josephine Brochu m: May 24, 1880 in Notre-Dame-De-Levis, Quebec City

7 Anselme (Gagné) Blais 1891 - 1966 b: August 18, 1891 in Lévis, Quebec, Canada

Sadly, I have never been able to get further back than this. I would welcome hearing from anyone who has. Stay tuned.

# Ships of the Carignan-Salières Regiment

The following is a listing, prepared by Eric Fortier and Michel Larocque, of the ships that brought the Carignan-Salières Regiment to New France in 1665. For a listing of all the ships that arrived in New France please visit their website, Les Navires de Nouvelle-France ([www.perso.republica.fr/navires](http://www.perso.republica.fr/navires)).

*Reprinted with permission of Michel Larocque*

List of the ships that arrived in New France in 1665						
<u>Ship</u>	<u>Tonage</u>	<u>Captain</u>	<u>Origin</u>	<u>Arrival</u>	<u>Remarks</u>	<u>Company</u>
Le Chat de Hollande	250 t	Charles Babin	La Rochelle 27 April	18 June Quebec	155 laborers aboard Left 03 August	Not of the regiment
Le Vieux Simeon	200 t	Sieur Pierre Le Gaigneur	La Rochelle 19 April	19 June Quebec	Left 03 August	Chambly Froment Latour Petit
Le Breze	800 t	Job Forant	La Rochelle 26 February 1664 via La Guadeloupe 25 April 1665	30 June Quebec	Tracy aboard, moored in Tadoussac. or Perce. Two small ships transport the regiment to Quebec.	La Durantaye (Chambelle) Berthier (L'Allier) La Brisardiere (Orleans) Monteil (Poitou)
Le Marie- Therese	?	Sieur Poulet	Harve 10 May	16 July Quebec	M. Bourdon, 12 horses & 8 women aboard Left 03 August	Not of the regiment
L'Aigle d'Or	300 t or 400 t	Sieur de Villepars	La Rochelle 13 May	18 August Quebec	Ancient & decrepit ship of the King. Left 19 September	Grandfontaine La Freddiere La Motte Salier
La Paix	180 t or 300 t	Jean Guillon Sieru de Laubertiere	La Rochelle 13 May	19 August Quebec	Accompanied L'Aigle d'Or Left 19 Sept. Shipwrecked near Matane. Passengers transferred to the Le Saint-Sebastien.	La Colonelle Contrecoeur Maximy Saurel
Le Jardin de Hollande	300 t	Sieur Des Bouiges	La Rochelle 22 June	12 Sept Quebec	Supply ship Left 14 Sept	Regiment
Le Saint- Sebastien	250 t	Sieur du Pas de Jeu	La Rochelle 24 May	12 Sept Quebec	De Courcelles & Jean Talon aboard. Left 14 October	La Fouille Laubia Dugue Saint-Ours
La Justice	?	Sieur Guillet	La Rochelle 24 May	14 Sept Quebec	Infectious disease aboard, 100 sick people - accompanied Le Saint- Sebastien Left 14 October	Rougemont Naurois La Varenne De Porte
Le St-Jean Baptiste	300 t	Pierre Fillye	Dieppe	02 October Quebec	82 women & 130 workers aboard Left 04 November	Not of the regiment



## Book Review

## King's Daughters and Founding Mothers

By George Sopp, Member #F101

Book Review of Peter J. Gagné, *King's Daughters and Founding Mothers*, *The Filles du Roi, 1663 – 1673*; copyright 2001; Pawtucket, Rhode Island: Quintin Publications; ISBN 1-58211-950-3 (Vol 1) and 158211-731-4 (Vol 2).

As a prior reviewer wrote, "I thought everything possible had already been written about the subject, but I was wrong." Many references and articles have been written about our "ladies" and "founding mothers" which have made the genealogy of Quebec alive with dreams that made these families from which I have descended become real people with problems we all have encountered. This two volume set, written in English, allows me who, till this time, has had only an English-French dictionary, to enjoy fully histories of the New France which are written in French, to know now more fully the documented lives of my Filles du Roi. The work by Yves Landry, *Orphelines en France pionnières au Canada. Les Filles du Roi au xvii<sup>e</sup> siècle*, since its publication, has been the source from which persons would be recognized as Filles du Roi in our Society. Prior works by Silvio Dumas and Joy Reisinger and Elmer Courteau included women who Landry did not accept as Filles du Roi. This review gives the names of each lady that Peter J. Gagné presents as not within the requirements as Filles du Roi. This will help all who are still doing their genealogy and/or need to send documentation to be Full Members and benefit from the list of husbands, lists of when the women arrived, and possibly the list of the women who returned to France. Every person who does genealogy in Quebec, and especially those with Filles du Roi, should have a copy of these books!

Let us start with the Introduction: Peter J. Gagné writes, "The Filles du Roi is a subject that 'touches me most closely.' While doing my research, I found that I had eighty-three out of the 768 Filles du roi among my ancestors. These women were literally the founding mothers of a new nation, giving birth to a people. Much speculation and generalization have been generated about the Filles du Roi, and with most of the source material in French, it is difficult for Anglophones of French-Canadian descent to obtain accurate information on these women. I have attempted to use the most accurate sources in the original French and 'translate' them into a clear and comprehensive compilation of the facts and – where possible – a correction of previous mistakes or misinterpretation." The author writes, "This book is largely a biographical dictionary

of the Filles du Roi. While most of the previous sources have been social or demographic studies, some with a repertoire biographique at the end, this work seeks to be the opposite – a biographical dictionary with an Historical Section at the beginning."

It is historical fact, "Quebec needs Women," and in 1663, the population on the north shore of the Saint Lawrence between Quebec City and Montreal was 2500 people. There were more men than women, about 14 times as many, and this "impeded population expansion" with many males returning to France. If women who could be wives were to be available in Quebec, they would have to be "imported." In 1663, the King took over direct control and initiated an organized system of recruiting and transporting marriageable women to the colony. The English had sent women to Virginia, and Spain to the West Indies. In Quebec, only slightly more than fifty women arrived in the first two years of the Filles du Roi program. Contrary to the male immigrants, most of whom were from the country, the majority of the Filles du Roi came from urban areas of France. Only one out of each ten Filles du Roi had any known family in New France when they arrived. From those women with known histories 11.3% were orphans where both parents were dead, but the majority, 56.7% had lost their father and 19% had lost their mother. 64.4% had lost one or both parents.

The names of some of the ships that arrived with Filles du Roi are known. About five or six arrived each year, and if passenger lists were kept, they have not survived. The exact arrival date is known for only twenty-three of the Filles du Roi. Crossing the Atlantic between France and Quebec took two months. At that time, seagoing ships were between seventy-five and one hundred feet long and thirty feet wide, with a hold that ran the entire length of the ship, accessible from deck by a spiral staircase. "In addition to the space for the immigrants, the hold also carried the ship's cargo: barrels of water, crates of provisions, salted fish, lard, cooking implements and 'perishable' food – live animals. Chickens, pigs, and cows were onboard to be butchered for meals during the crossing. The passengers slept side-by-side on thin mattresses, with single men occupying the front of the ship, married couples and families in the center, and single women at the back of the ship." Little could be done to relieve sickness and

(Review, Continued on page 10)

(Review, Continued from page 9)

suffering from dysentery, scurvy or boils. Landry wrote, "it is estimated that at that time, approximately ten percent of all passengers died during the crossing." It therefore can be expected that at least sixty Filles du Roi would have perished during the trip.

All of the Filles du Roi first landed at Quebec City. There were allegations at the time "that the best girls were kept in the capital and those that went unpicked were sent along" to Montreal and Trois-Rivieres. When selecting a Fille du Roi, the Canadian suitor looked beyond the mere beauty of his intended and considered the practical attributes of a bride. A letter stated "From now on, we only want to ask for village girls who are as fit for work as men, experience having shown that those who are not raised (in the country) are not fit for this country. It was the right of any of the Filles du Roi to refuse any marriage offers that were made (to her). The girls asked questions of their would-be husbands, inquiring about their home, finances, land and profession, among other concerns." Having a home of one's own was one of the most important factors in her decision. Some girls did go unpicked and were household servants. Thomas Costain wrote, "An unwanted King's Girl was a tragedy, her lot sadder than that of a confirmed spinster, for she had publicly proclaimed her willingness to be chosen." The program ended in 1673, probably a result of a war with the Dutch republic, possibly due to finances.

The name "Filles du Roi" was probably first used in 1697 or 1698. The earlier references were "filles à marier (marriageable girls)." Gustave Lanctot wrote, "I only call Filles du Roi the female emigrants – girls, women or widows – who went to Canada on the expenses of the King in convoys recruited and conducted by the French authorities, who at marriage received the King's gift of fifty livres for commoners and 100 livres for demoiselles and sometimes (but rarely) even more." The women who died are not included. The seven who returned to France are not included. Also excluded are the 50 women who married in Canada but returned to France. In addition, there are thirty-two Filles du Roi who did not marry in New France nor appear as a witness to others' marriages or in contracts of their own that were annulled. With these rules, the author has 768 Filles du Roi for whom biographies appear in this new work. How does this differ from the Landry reference that is used by our Society as the standard?

In prior issues of "Sent By the King," the 770 women classified as Filles du Roi by Yves Landry were listed with some biographical notations. In this work of Peter J. Gagné, he has eliminated three of these: Françoise Fauvreau, Anne Giraud and Renée Rivière. They are pre-

sented in the section "Not Filles du Roi (page 563)" as are other women who were presented by Landry and others who do not meet their definitions. This author does add one new Fille du Roi, Anne Elizabeth de Tarragon. In order to use the listings in the "Sent by the King" some additions are needed: Two ladies were skipped over, Catherine Guillet and Marie Paviot. In addition, when the listing went from one issue to another, there are nineteen ladies with surnames starting with "R" not printed in the next issue. These begin with Madeleine Rou to end with Nicole Royer. With these corrections then, the Landry list will have 768 Filles du Roi.

If you intend to do genealogy and include any of the Filles du Roi, I suggest the biographies and the many notes of this author, including the table of husbands, may help your effort. Remember in order to be a full member of La Société des Filles du Roi et Soldats du Carignan, Inc. the lines need to be documented! I think the new two-volume book is well worth the cost. ♦

*Note: Another book by the author, Before The King's Daughters: The Filles à Marier 1634-1662, is due to be published Fall 2001.*



Detroit, Michigan is celebrating it's tricentennial this year with events planned throughout the year. Antoine de Lamothe, sieur de Cadillac, Commander at Mackinac, was in the midst of fur trading between the French and Indians of the Great Lakes area. He knew if the French were to control the fur trade and keep the allegiance of the Indians, they would need a fort at Detroit.

With permission of his superior at Montreal and the King of France, he began his voyage on 2 June 1701 from Montreal by the northern route to Detroit on the Ottawa River, into Lake Nepissing and Georgian Bay and down the coast of Lake Huron to Detroit. He and his party of one hundred men arrived on 24 July 1701 and established Fort Pontchartrain in honor of his friend and benefactor, Jerome Phelypeaux, Count Pontchartrain, minister to Louis XIV of France.

For more information:

" Website - [www.detroit300.org](http://www.detroit300.org)

" Mail - Detroit 300

Albert Kahn Building, Suite 310  
7430 Second Avenue  
Detroit, MI 48202

" Phone - 1-877-338-2001



## Quebec Marriage Certificates

In need of a marriage certificate to make your research well documented? Vital records before 1900 are available from The National Archives of Quebec for \$0.25 per page with a \$2.00 minimum per order. Below is a sample letter in French that you can use. For more detailed information visit the National Archives of Quebec website at <http://anq.gouv.qc.ca/> or call them at 514-873-3065.

Make the check payable to: Ministre des Finances du Quebec

Les Archives Nationales du Quebec  
535 avenue Viger Est  
Montreal, Quebec H2L 2P3.

Cher/e Monsieur/Madame:

Je vous ecris pour obtenir un certificat de mariage pour lesuivant. (*use "les suivants" if more than one certificate*)

Epoux: (*name of groom*)

Fils de: (*his parents' names*)

Epouse: (*name of bride*)

Fille de: (*her parents' names*)

Mariés en date de: (*date of marriage*)

Mariés entre les années: (*use the range of dates if you don't have a definite date*)

J'inclus un chèque en montant de \$2.00. (*include a check for \$2.00 per request*) Merci pour votre assistance.

Sincèrement votre,

(*Your signature & address*)

### NOTICE

Please notify the Société if you move or change your email address. We have had newsletters and emails returned without a forwarding address. Keep us up-to-date so you can be up-to-date.

SFDRSC  
PO Box 423,  
Coram, NY 11727-0423  
Email: [info@fillesduroi.org](mailto:info@fillesduroi.org)

### Carignan-Salières Regiment Websites

- <http://habitant.org/carignan.htm>
- <http://racinesrochelaises.free.fr/carignan.html>
- [http://www.geocities.com/~crignan/03\\_rollcarignan/E3rollcrignan.html](http://www.geocities.com/~crignan/03_rollcarignan/E3rollcrignan.html)
- [http://www.mcq.org/histoire/filles\\_du\\_roi/officer.html](http://www.mcq.org/histoire/filles_du_roi/officer.html)
- <http://vmnf.civilisations.ca/popul/militaires/milito5-en.htm>

### Did You Know?

Jean Ratier dit Dubuisson, member of the Chambly Company, Carignan-Salières Regiment, born ca 1643, son of Pierre & Ozanne Chatte of St. Jean-d'Angely, Saintes diocese, Saintonge (Charente-Maritime), France, died 21 May 1703 Hotel-Dieu, Quebec, was accused of murdering Jean Couc at St. Francois-du-Lac and was sentenced to hang at Trois-Rivieres on 31 Oct 1679. He appealed and was condemned again 31 Dec 1680. His death sentence was repealed upon his agreeing to take the vacant job of executioner.

Jean married Marie Rivière, fille du roi, b 1643, d 17 Jan 1703, daughter of Abraham Judith Pelisson, on 16 Feb 1672 Trois-Rivieres. Jean and Marie had 6 children.

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

Reisinger, Joy & Courteau, Elmer. The King's Daughters. 1988 ❖

*(Family, Continued from page 3)*

*"...[advancing] at a brisk pace till within about thirty or forty yards of our front, when they gave us continued firing very hot for about six, or as some say, eight minutes when, the fire slackening and the smoke of the powder vanishing, we observed the main body of the enemy retreating in great confusion towards the town, and the rest toward the river St. Charles."*

*"Our regiment were then ordered by Brigadier General MURRAY to draw their swords and pursue them, which I dare say increased their panic but saved many of their lives, whereas if the artillery had been allowed to play, and the army advanced regularly, there would have been many more of the enemy killed and wounded, as we never came up with the main body."*

*"In advancing, we passed over a great many dead and wounded, French regulars mostly. Lying in front of our regiment who - I mean the Highlanders - to do them justice, behaved extremely well all day as did the whole of the army. After pursuing the French to the very gates of the town, our regiment was ordered to form fronting the town on the ground whereon the French formed first."*

*"At this time the rest of the army came up in good order and General MURRAY, having himself been put at the head of our regiment, ordered them to face to the left and march through the bush of wood toward the general hospital. When they got a great gun or two to play upon us from the town, which however did no damage, but we had a few men killed and officers wounded by some skulking fellows with small arms from the bushes and behind the houses in the suburbs of St. Louis and St. John's."*

*"After marching a short way through the bush, Brigadier MURRAY thought proper to order us to return again to the high road leading from Porte St. Louis to the heights of Abraham where the battle was fought, and after marching till we got clear of the bushes, we were ordered to turn to the right and go along the edge of them towards the bank at the descent between us and the general hospital, under which we understood there was a body of the enemy who no sooner saw us than they began firing on us from the bushes and from the bank."*

*"We soon dispossessed them from the bushes and from thence kept firing for about a quarter of an hour on those under cover of the bank. But as they exceeded us greatly in number, they killed and wounded a great many of our men, and killed two officers, which obliged us to retire a little and form again."*

FRASER's 78th regiment was soon reinforced, and the force, now totaling about five-hundred men, drove the French down the meadow that lay between the hospital and the town, and eventually across the St. Charles river. FRASER describes some of the casualties of the battle, many of whom he knew by name.

*"It was at this time and while in the bushes, that our regiment suffered most. Lieutenant RODERICK, Mister NEAL of Banner, and Alexander McDONALD, and John McDONALD, and John McPHERSON, volunteer, with many of our men, were killed before we were reinforced."*

*"And Captain Thomas ROSS, having gone down with about one hundred men of the 3rd Regiment to the meadow after the enemy, when they were out of reach ordered me to desire those on the height would wait till he would come up and join them, which I did. But before Mister ROSS could get up, he unfortunately was mortally wounded in the body by a cannon ball from the hulks in the mouth of the river St. Charles, of which he died in great torment but with great resolution in about two hours thereafter."*

Later that day, BOUGAINVILLE [Louis Antoine de BOUGAINVILLE, 1729-1811, navigator and aide-de-camp to General MONTCALM] arrived from Cap Rouge to the south, where he had been positioned to prevent a landing. His force consisted of Canadians and Grenadiers numbering about two thousand, sufficient to turn the tide of battle, perhaps. But Bougainville did not attack.

FRASER writes: *"... he [BOUGAINVILLE] formed in a line as if he intended to attack us. But the 48th Regiment with light infantry and 3rd battalion Royal Americans, being ordered against him with some field pieces, they fired a cannon shot at him when he thought proper to retire."*

*(Family, Continued on page 13)*

(Family, Continued from page 12)

FRASER gives the following account of the relative strengths in numbers of the French and British forces, and the number of casualties on both sides:

*"The enemy's numbers I have never been able to get an exact account of. We imagined there were seven or eight thousand. This has been disputed since. However, I am certain they were greatly superior to us in numbers, as their line was equal to ours in length, though they were in some places nine deep, whereas ours was no more than three deep. Add to this their advanced parties and those in the bushes, on all hands, I think they must exceed five thousand."*

*"Our strength at the utmost did not exceed a thousand men in the line exclusive of the 15th Regiment and 2nd battalion Royal Americans, who were drawn up on our left fronting the river St. Charles. With the 3rd battalion Royal Americans and light infantry in the rear, and the 48th regiment who were drawn up between our main body and the light infantry as a corps of reserve. So that I am pretty certain that our numbers did not exceed four thousand men, the regiments being very weak, most of them under three hundred men each."*

*"We had only about five hundred men of our army killed and wounded, but we suffered an irreparable loss in the death of our commander, the brave Major-General James WOLFE, who was killed in the beginning of the general action. We had the good fortune not to hear of it until it all was over."*

*"The French were supposed to have about one thousand men killed and wounded, of whom five hundred killed during the whole day, and among these, Monsieur le Lieutenant-general MONTCALM [Louis-Joseph de Montcalm 1712-1759], the commander-in-chief of the French army in Canada; one brigadier general, one colonel, and several other officers. I imagined there had been many more killed and wounded on both sides as there was a heavy fire for some minutes, especially from us."*

Of his own wound, he writes:

*"I received a contusion in the right shoulder, or rather, breast before the action became general, which pained me a good deal, but it did not disable me from my duty then or afterwards."*

FRASER concludes his description of the battle of the Plains of Abraham on something of a patriotic note.

*"Thus ended the battle of Québec, the first regular engagement that we fought in North America, which has made the king of Great Britain master of the capital of Canada, and it is hoped ere long will be the means of subjecting the whole country to the British dominion; and if so, this has been a greater acquisition to the British empire than all that England has acquired by conquest since it was a nation, if I may except the conquest of Ireland in the reign of Henry II." ❖*

*Continued in next issue.*

#### Sources:

Dictionary of Canadian Biography. Vol. IV. 330-331.

Journal of Malcolm Fraser. Literary and Historical Society of Québec, 1860.

Le June, Rev. Louis-Marie. Dictionnaire General Du Canada. Vol. I. 659. Note: the author has incorrectly described the paternity of Malcolm Fraser.

Lizotte, L.-P. La Vielle Riviere-Du-Loup, ses vieilles gens, ses vieilles choses (1673-1916)

Wallace, W. S. "Notes on the Family of Malcolm Fraser of Murray Bay." Bulletin des Recherches Historiques Vol 39: 267-271

Wrong, G.M. A Canadian manor and its seigneurs: the story of a hundred years, 1761-1861. Toronto 1908

# Ste-Croix 2004 International Celebration

By Juliana L'Heureux

Originally published *The Times Record*, May 2, 2001

Published with permission from the author.

Although still three years away, the Ste-Croix 2004 Coordinating Committee is busy organizing an international celebration to commemorate the founding of the first French settlement in North America. Ile Ste-Croix is a tiny uninhabited island located in the St. Croix River, between Maine and New Brunswick, Canada. If the complete plans work out, the island will receive international attention during the intended celebrations supported by the governments of France, Canada, Maine, and the United States Park Service.

In the summer of 1604, French explorer Sieur de Mons, his crew and 78 settlers sailed into the mouth of Passamaquoddy Bay, between Northern Maine and Canada, in search of a suitable site to establish a permanent settlement. They decided to colonize a tiny island in the St. Croix River, which de Mons named Ile Ste-Croix (Island of the Cross) because, legend says, the French settlers discovered a cross left behind by previous visitors. Along with settlers, the French shipped prefabricated buildings to construct an attractive working community. Predictably, the project failed due to severe weather conditions during the winter of 1604-05. As the French explorer, Samuel de Champlain (1567-1635), founder of New France wrote, "It is very difficult to ascertain the character of this region without spending a winter in it, for, on arriving here in summer, everything is very agreeable."

In early March of 1605, a group of Passamaquoddy Native Americans canoed to Ile Ste-Croix where they found 42 survivors of the original 78, most dying of scurvy. Thanks to the diligence of the Native Americans, these survivors were nurtured back to health and moved, along with their buildings, to Port Royal in Acadia (Nova Scotia) where they became the ancestors of the Acadians.

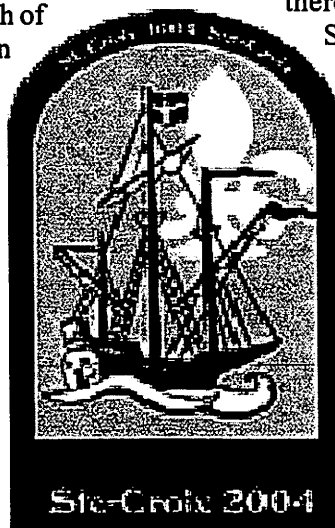
Certainly, celebrating the 400-year anniversary of a failed settlement on Ile Ste-Croix is about the French dominance over the English in North America. Nonetheless, this first European colonial settlement, albeit short lived, is a local memorial located on our international boundary with Canada. Moreover, Ile Ste-Croix was the first Christian settlement in North America, where the first Catholic Mass was celebrated. Protestant French Huguenots were included in the settlement as well. By 1604 standards, Ile Ste-Croix was intended to be an ecumenical community.

Furthermore, Ile Ste-Croix was the proverbial "foot in the door" to the more successful French settlements to follow. Mike L'Abbe, a communications professional from Topsham [Maine], is a descendent of French-Canadians who migrated to Illinois from Montreal in the late 19th century and recognizes the national impact of Ile Ste-Croix. "When the French started looking at the first settlement in Maine, it was the open door to the United States. The French built their plan to claim North American on the backs of the Ile Ste-Croix settlement. They moved from Nova Scotia, to Quebec and into Illinois. For example, there are connections with the French Jesuit

Sebastian Rale, remembered for his martyred life in Norridgewock Maine, but who lived for two years (1692-1695) as a missionary in Kaskaskia on the Mississippi, in Western Illinois," says L'Abbe. "Living conditions in Illinois were as harsh as in Maine where the Native Americans along with the English were very hostile toward anyone who interfered with their fur trade," he adds.

Stephanie Walsh is Executive Director of the Ste-Croix 2004 Coordinating Committee located in St. Stephen, New Brunswick and in Calais, Maine. "Our committee is using information from the tercentenary celebration of the Ile Ste-Croix settlement held in 1904, to build a similar international event," says Walsh.

On June 25, 1904 on Ste Croix Island, guests included the Honorable James P. Baxter, President of the Maine Historical Society and Brunswick [Maine] resident Major General Joshua L. Chamberlain, a native Maine Civil War hero and previous state governor. A detailed report of the 1904 events describes international ships from Britain, the US, Canada and France anchored north of the island during the commemoration, plus many steam yachts and smaller craft. Unfortunately, less than perfect weather marred the ceremony with showers, but a tent was provided for the many guests, adorned with flags of the United States, Great Britain, France, and Canada. Chamberlain eloquently described how the failure of Ste-Croix seemed like a "baffled endeavor" at the time. Nevertheless, Chamberlain observed, "this little spot where broken beginnings were the signal of bold imagination and knowing no limit but each one's daring dream." Baxter spoke about the heroism of Samuel de Champlain, who used his influence





(*Ste-Croix, Continued from page 14*)

with French King Henry IV (1553-1610), supporting settlements in New France.

Maine's Franco-Americans should see the 400-year anniversary as a cultural blockbuster to teach everyone about the extended history of the French in North America, particularly in Maine. Brunswick [Maine] resident Henry Gosselin, a retired journalist and author of two historic novels about his French and French-Canadian ancestors, says the occasion is important. "At first, just a few French immigrants settled in Northern Maine. By the last half of the 19th century, and the first half of the 20th century, the French-speaking immigrants from the Provinces of Quebec and New Brunswick flocked in droves as the textile industries grew and required a constantly expanding group of workers. The economic opportunities were most welcome to the French Canadians who were desperately seeking means of supporting their large and growing families. Today, about one-third Maine citizens - some 340,000 - are of French, French Canadian or Acadian origin. Indeed, the French-Canadian contribution to the growth and culture of the Maine has been tremendously valuable," says Gosselin.

Although events are planned for Ste-Croix Island, other regions of Maine can participate by organizing museum exhibits, music concerts, spiritual memorials and art shows to highlight the occasion.

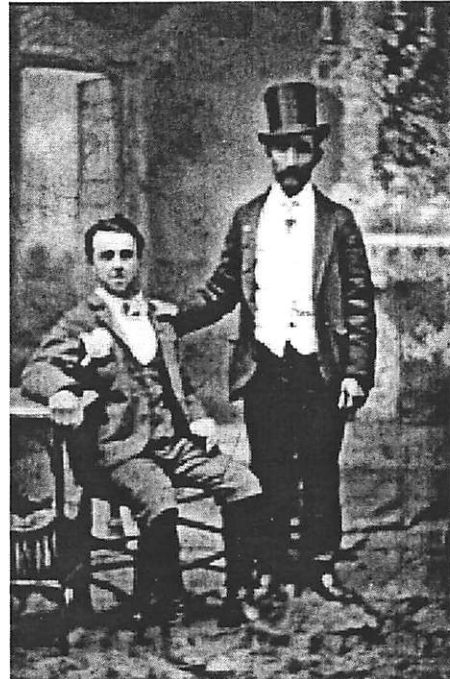
For more information:

- " Website - [www.stecroix2004.org](http://www.stecroix2004.org)
- " Email - [celebrate@stecroix2004.org](mailto:celebrate@stecroix2004.org)
- " Mail -  
The Ste-Croix Coordinating Committee  
P.O. Box 3  
St. Stephen, New Brunswick E3B 2W9



*Pierre Dugua, Sieur de Mons.*

## Who Are They?



**Do you know these men?** They are most likely from the lines of St. Arnault, Langlois, Berube, Moisan, Dery, Moffet, or Dubuc. The original picture is a deurotype and was among my mother's belongings. If you can help identify the men in this picture please email Dottie Hanussak at [dottie@fillesduroi.org](mailto:dottie@fillesduroi.org) or mail to 81 Laidlaw Ave., Jersey City, NJ 07306.

## Welcome New Members

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

- A323 Antoine Dozois
- A324 Norman-Guy Goudreau
- F325 Norma Forgue-Odell
- P326 Colleen Carlson
- P327 Lisa Baur
- P328 Henry Gabler III
- P329 Elsie Dallemagne-Cookson
- F330 Vernon Forgue
- A331 Jacqueline Keller
- F332 Marie Forgue-Bieker
- A333 Lucille Bousquet
- P334 Brenda Chabot

## Meaning of Commonly used French Words, Phrases, and Symbols Found in French Genealogical Sources

accouchement .. to give birth	marié (masc) ... married or groom
acte de mariage ..... marriage certificate	mariée (fem) .... married or bride
acte de naissance ..... birth certificate	marraine ..... godmother
Anglais, Anglaise ..... English or Englishman/woman	mère ..... mother
ans ..... years, as in years old	mourir ..... die
arrondissement district, near	
archevêché ..... archdiocese	né (masc) ..... born
avant ..... before	née (fem) ..... born
	noce ..... wedding
baptême ..... baptism	notaire ..... notary
belle-fille ..... stepdaughter	
beau-fils ..... stepson	omis ..... omitted - such as name of parents
beau-frère ..... brother-in-law	
belle-mère ..... mother-in-law	paroisse ..... parish
beau-père ..... father-in-law	parrain ..... godfather
belle-soeur ..... sister-in-law	
bru ..... daughter-in-law	recensement .... census
	remarier ..... remarried
cité (citée) ..... living at	
de ..... from	sans postérité ... without children
décédé (masc) .. deceased	sauvage ..... Indian man
décédée (fem) .. deceased	sauvagesse ..... Indian woman
décès ..... death	Seigneur ..... Lord of the manor, nobleman
denier ..... smallest unit currency	seigneurie ..... domain, manor
dit ..... also known as	sépulture ..... burial
	sieur ..... gentleman (business or professional)
enfant ..... child	soeur ..... sister
enfant naturel .. illegitimate child	soussigné ..... undersign or the undersigned
engagé ..... enlisted, engaged, hired	
entre ..... between	témoin(e) ..... witness
épouse (fem) .... wife or spouse	tue, tuer ..... kill, killed
époux (masc) ... husband or spouse	tuteur ..... guardian and/or teacher
femme ..... woman and/or wife	vers ..... about, near
feu ..... late, deceased	veuf ..... widower
fille aînée ..... eldest daughter	veuve ..... widow
fil aîné ..... eldest son	
frère ..... brother	Symbols:
	b ..... baptism
gendre ..... son-in-law	ct ..... marriage contract
	d ..... death
habitant ..... resident or settler	f ..... late, deceased
Hôtel-Dieu ..... hospital	id. .... the same place
	m ..... marriage
inventaire ..... inventory (after death)	n ..... birth
	rem ..... remarried
mari ..... husband	s ..... buried
	v ..... town

## Les Franco-Américains

### Pork Takes The Center Stage at Summer Family Reunions

*By Juliana L'Heureux*

*Published with permission by the author*

*Originally published in the Portland Press Herald*

Pork continues to play a major role in Franco-American recipes, particularly at family reunions in the summer.

Families share recipes for calorie-rich delicacies such as creton (pork paté), tourtière (pork pie), boudin rouge (blood sausage), fromage de tête de cochon (hogshead cheese), gras de porc (fat pork), and patate brun (roast pork with potato). Practically every part of a pig is used to create these old-fashioned recipes.

Fromage de tête de cochon is made using almost the entire head of the slaughtered pig. Although several European cultures claim variations of hog's head recipes, cinnamon and cloves seasonings are the hallmark of the Franco-American version.

Every year, Pépère (Grandfather) went to the local "la boucherie", where pigs were butchered. There, the blood of the pig was saved to make the thick boudin rouge. The head, feet, and rump were sold to families who used them in dozens of creative and flavorful recipes. A prize purchase from this visit to la boucherie was the hog's head.

Seeing a pig's head in the kitchen sink, where it was placed face side up until the eatable parts were dissected for cooking, was a grotesque visual experience shared by almost every first generation Franco-American family.

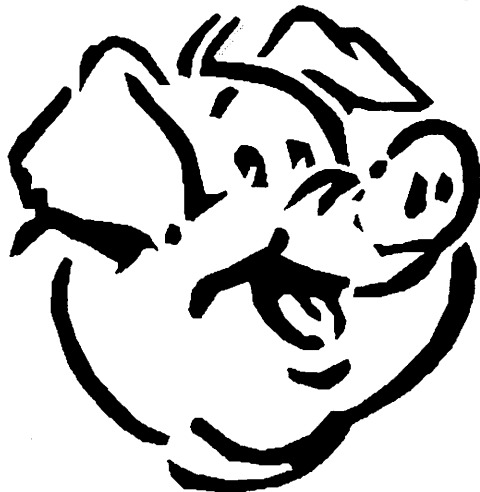
"It was not an appetizing sight," says my husband, Dick, who saw his father bring home a pig's head every year.

One of the most popular pork recipes is creton. This consists of a pound of ground pork simmered for at least one hour in its own juice, with finely chopped onion, chopped garlic, salt and pepper to taste. After the pork is thoroughly cooked by simmering on the stove, cinnamon and cloves are added in equal amounts to taste. Simmer the mixture for an additional hour after the seasoning is added. Add more seasonings if necessary. Drain off excess liquid from the meat by placing the mixture in a steel colander. Place the cooked creton in several small containers and refrigerate. Serve creton cold as a spread on French bread or crackers. Creton is a good appetizer before a festive meal or served as a picnic snack.

Many Franco-American pork delicacies, such as tourtière, tête de fromage, creton and ragout, are seasoned with salt, pepper, cinnamon, and cloves or allspice.

Another fatty variation of creton is "paté de porc gras" or "fat pork," which is made by cooking the entire fresh pork butt, topped with loads of chopped onions and garlic, simmered on the stove top until the juices become a gelatinous coating and the meat falls off the bone.

These recipes are nostalgic and excellent for special occasions, but are not especially healthy for routine eating. Recipes for more Franco-American pork recipes are available from me by sending a self-addressed stamped envelope.



*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). ❖*

For more French-Canadian recipes visit The Recipe Box - this site is in both English and French:

<http://frenchcaculture.miningco.com/aboutcanada/frenchcaculture/library/cookbook/blrec000.htm>

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

## JOIN TODAY !

☐ Please send me an application for membership to La Société des Filles du roi et soldats du Carignan, Inc.

☐ Please sign me up as an Associate Member (newsletter subscription only). Enclosed is my check or money order for US\$10.00 payable to La Société des Filles du roi et soldats du Carignan, Inc.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

E-Mail: \_\_\_\_\_

Return coupon to:  
SFDRSC, PO Box 423, Coram, NY 11727-0423

OR Go to [www.fillesduroi.org](http://www.fillesduroi.org) for a membership application!

*Outside the USA: Please make payment by bank check drawn on a US branch.*

## FULL MEMBERSHIP

For direct descendants of a King's Daughter and/or a soldier of the Carignan Regiment: One time application and verification fee of US\$20.00 together with documented lineage plus US\$10.00 annual dues. Membership includes newsletter, *SENT BY THE KING*, certificate of descendancy, suitable for framing, and full voting rights within the Société.

## ASSOCIATE MEMBERSHIP

For those searching or who have no direct ancestor: US\$10.00 annual dues. Membership includes newsletter, *SENT BY THE KING*.

Visit us on-line at:  
<http://www.fillesduroi.org>  
[info@fillesduroi.org](mailto:info@fillesduroi.org)

Membership applications  
Listing of the King's Daughters  
Listing of the soldiers in the Carignan Regiment

SFRSC  
PO Box 423, Coram, NY 11727-0423



# 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 VII, Issue 2**

Table of Contents

A Family Story - Part 2 ..... Page 2  
Chambly on the Internet ..... Page 6  
Confirmations at Chambly ..... Page 1  
Henri, Marie Rose ..... Page 18  
Morin, Charles - Diary of ..... Page 4  
New Members ..... Page 20  
President's Message ..... Page 21

*It's the constant and  
determined effort that breaks  
down all resistance and  
sweeps away all obstacles.  
Claude M. Bristol*

**SENT BY THE KING** is published twice a year. It is the newsletter of La Soci   des Filles du roi et soldats du Carignan, Inc., a not-for-profit corporation in the State of New York, a tax-exempt charitable organization registered with the IRS and the New York State Department of Education, with mailing address at PO Box 423, Coram, NY 11727-0423.

**MEMBERSHIP:** Membership information and forms are also available on our web site at <http://www.fillesduroi.org>

**ADVERTISEMENTS:** Do you want your advertisement to be seen by genealogical researchers or have a service or a product you want to advertise? Contact Yvonne Weber for details.

**QUERY POSTING:** Looking for an elusive fille or soldier, others researching the same names, an out of print publication? Each member is eligible to post three queries per newsletter.

**PHOTOCOPY FEES:** The fee for photocopies of lineages, original certificates, etc. is 5  per page. Contact Yvonne Weber for more information.

Copyright 2002 All Rights Reserved  
La Soci   des Filles du roi et soldats du Carignan, Inc.

**La Soci   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)

**President - Yvonne Weber, #F001**  
16191 Fairway Lane, Huntington Beach, CA 92649  
[yvonne@fillesduroi.org](mailto:yvonne@fillesduroi.org)

**Vice President - Bev Sherman, #F128**  
2566 Plum Dale Dr., Fairfax, VA 22033  
[bsherman@erols.com](mailto:bsherman@erols.com)

**Treasurer & Genealogy Chair - Vacant**  
  
**Secretary - Vacant**

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

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

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

**Genealogy Committee - Elaine Smith, #F232**

**Newsletter Committee - Jerry Breton, #F259, Gary Brodeur, #A256, George Sopp, #F101**



**Front cover photograph:** Manoir Boucher de Niverville, 68 Bonaventure St., Trois-Rivi  res, Ontario. Courtesy of Yvonne Weber, F001.

This house was once owned by Francois Chastelain, seigneur of Sainte-Marguerite. After his death in 1761, the home passed to his daughter Joseph  , who was married to Claude-Joseph Boucher, sieur de Niverville.

President's Message

## We Need You!

It is with deep regret that I announce the resignation of our Treasurer and Genealogy Chair, Dave Toupin, and Secretary, Dottie Hanussak. Dave is a founding member of the société and without his dedication this organization would not be what it is today, a well respected authority on the Filles du Roi and Carignan Regiment. Dottie has been a great asset to the organization and has been instrumental in keeping us together. Thank you both for your dedication and fortitude! You both will be greatly missed!

La Société des Filles du roi et soldats du Carignan, Inc. is still a sound organization and will continue to be so for many years to come. I am hoping that you, the membership, will not abandon the société. I ask that you give Vice President, Bev Sherman, and myself six to eight months to get ourselves reorganized. There are many administrative duties that need to be taken care of in the next month and a reevaluation of the duties that need to be covered. Elaine Smith has graciously consented to be the Genealogy Chair. She has been helping Dave with the applications and does an excellent job. LeRoy Valyou, Publicity Chair, has been a valuable asset in promoting the société and will continue to do so. Member Cathy Cadd will still be mailing out applications to interested parties.

Reorganization will require the need of volunteer help from our membership. I have listed below areas where we need some assistance. These duties are not "cut in stone" and can always be rearranged to fit people's needs. They can even be divided among several members. I just need to know what you're interested in doing. The more help there is the less work for everyone!!

First and foremost, we need someone to take over the Secretary position. Duties would consist of keeping track of the member database, using Access or Excel, keeping minutes at the meetings, and sending out dues notices.

Another position is that of Membership Chairman. Duties would include sending out welcome letters to new members, printing and mailing certificates, and mailing back issues of the newsletter. A general knowledge of Word and a color printer are preferred. These duties could be divided among several people.

We also need someone to become the editor of our newsletter, *Sent By The King*. I have attempted to keep on schedule with three issues a year but my personal commitments have prevented that. Knowledge of Publisher or PageMaker is preferred. This job could be divided into two positions, one person to be the editor (collect and/or write the articles) and another person to put it into print form.

We also need someone to answer general questions regarding the Filles du Roi and Carignan Regiment that come by email or postal service. I've received a few responses on this area and I will be contacting you in the near future, but we are always in need of backup assistance.

Our motto states we are "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." I'm counting on your strength to carry us through this temporary setback.

If you are interested in volunteering in any capacity or have any ideas for the reorganization, please email me at [info@fillesduroi.org](mailto:info@fillesduroi.org). I look forward to hearing from you.

Yvonne Weber, President

---

---

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.*

---

## Confirmations at Chambly 20 May 1668

By Peter J. Gagné

---

While doing research for my recent book on the *Filles du Roi*, I came across the fact that some of the girls were confirmed in 1668 at Chambly. Knowing that Chambly was a military fort connected with the Carignan Regiment, I did some additional research and found out that a total of 66 people – all adults – were confirmed this same day at Chambly. All of the women confirmed that day (six) were *Filles du Roi*. I assumed that all the men were Carignan soldiers, but soon found some who weren't. "Why were these men there if they weren't soldiers?" I wondered, "And why were so many adults confirmed on the same day at the fort?" To answer these questions, I looked into the early history of Chambly and tried to identify the 66 adults confirmed that day.

### Creation of Fort Saint-Louis (Chambly)

Our early French-Canadian ancestors lived in a constant state of war against the Iroquois, ever since Samuel de Champlain traveled up the Richelieu River in 1609 to attack this tribe with a force of Montagnais, Algonquin and Huron allies. As Benjamin Sulte points out in his study of Fort Chambly, "The necessity of the colony in defending itself against the Iroquois – who constantly assassinated the settlers in the countryside from Lac Saint-Pierre to Québec City – inspired the idea in 1665 of constructing forts at the Chambly and Sainte-Thérèse rapids and where the town of Sorel now stands."

In addition to the Iroquois, the French were also thinking of defense against the English, who greatly outnumbered them. The main route of invasion for the Iroquois – and later the English – was the interconnected system of rivers and lakes stretching from New York City up the Hudson River through Lake Champlain, down the Richelieu River and emptying into the Saint Lawrence at Lac Saint-Pierre. Since dense forests and the Appalachian Mountains effectively prevented an overland invasion of New France, the main route open to invaders was this water route that ended with the Richelieu. Because of this fact, the French concentrated their efforts on fortifying the Hudson-Champlain-Richelieu route. In all, five forts were built along this route by the Carignan Regiment in 1665-66. Originally, these forts were conceived not as points of defense, but as a string of fortified supply posts, allowing the Carignan Regiment to strike deep into enemy territory.

Shortly after his arrival in Canada on 18 or 19 July 1665, Captain Jacques de Chambly of the Carignan Regiment set out on a mission to build a fort to replace Fort Richelieu, which was built in 1642, abandoned in 1646 and burned by the Iroquois in 1647. This fort was to be the key to the military control of the western frontier of the colony, along the invasion route of the Amerindians – the Richelieu River, or "River of the Iroquois."

On 10 August, Chambly set out with the troops that had been at Trois-Rivières to cross Lac Saint-Pierre. He then ascended the Richelieu River to the base of the rapids near the basin at the command of a flotilla of forty longboats and launches, each with twenty men. Since the number and quality of boats in the colony were lacking, the expedition's boats had to be specially constructed before their departure. In the week of 25 August 1665, Chambly began construction of a fort that he named Saint-Louis, in honor of the King and his patron saint, whose feast day was celebrated that week. The fort was to house the Chambly and Petit companies of the Carignan Regiment.

The original fort was a square wooden stockade 15-20 feet high and 144 feet long on each side. In addition to its military functions, which included lodging soldiers and sheltering the surrounding settlers in time of attack, the fort was to serve as a sort of warehouse where merchandise, provisions, arms and powder would be stored. Inside the

---

(Chambly, Continued on page 9)

---

# A Family Story

By Patrick Martin-Beaulieu  
Copyright 2001 All rights reserved.  
Published with permission of the author

---

*Part 2 - Continued from Volume 7, Issue 1. Fraser continues with the battle of the Plains of Abraham.*

The winter that followed was brutal, and the forces that remained to secure the victory endured a number of hardships: freezing temperatures, inadequate clothing, and widespread illnesses, including scurvy.

*"December 20th. The winter is become almost insupportably cold. The men are, notwithstanding, obliged to drag all the wood used in the garrison on sledges from Ste. Foy, about four miles distance. This is a very severe duty. The poor fellows do it, however, with great spirit, though several of them have already lost the use of their fingers and toes by the incredible severity of the frost, and the country people tell us it is not yet at the worse. Some men on sentry have been deprived of speech and sensation in a few minutes, but hitherto, no person has lost his life, as care is taken to relieve them every half hour or oftener when the weather is very severe."*

*"The garrison in general are but indifferently clothed, but our regiment in particular is in a pitiful situation, having no breeches, and the philibeg [a kilt] is not all calculated for this terrible climate. Colonel FRASER is doing all in his power to provide trousers for them, and we hope soon to be on a footing with other regiments in that respect."*

*"The scurvy, occasioned by salt provisions and cold, has begun to make fierce havoc in the garrison, and it becomes every day more general. In short, I believe there is scarce a man of the army entirely free from it."*

Of the garrison of five thousand six hundred and fifty-three, no less than twenty-three hundred were on the sick list, when on the 26th [April] came the great crisis of the defense of Québec.

FRASER writes: *"On the night of the 26th April, a man of the French army who with some others had been cast away in a boat that night came down the river on a piece of ice, and being taken up next morning at the town, gave the general information that the Chevalier de Lévy was within twenty miles of us with an army of about twelve thousand men made up of regulars, Canadians, and savages."*

The long-anticipated and dreaded counter-attack by the French forces of the Chevalier de LÉVIS [François Gaston, duc de Lévis, second-in-command to MONTCALM] was imminent. On the morning of the 28th, the whole garrison (ten regiments, according to FRASER) marched out of the town with twenty pieces of field artillery. About three-quarters of a mile out, the advance parties of LÉVIS's forces came into view, and the British forces were ordered into battle positions.

*"In this order we advanced about a hundred paces when the cannonading began on our side, and we observed the French advanced parties retiring and their main body forming in order of battle at the edge of the wood about three hundred paces distant. We continued cannonading and advancing for some minutes. The enemy on their side played against the left of our army, where our regiment happened to be with two pieces of cannon, and killed and wounded us some men."*

The battle soon favored the numerically superior French forces, and the British, under fire from their front and flanks and in danger of being surrounded, were obliged to retreat. But FRASER appears to fault the French for failing to pursue.



(Family, Continued from page 2)

"Most of the regiments attempted to carry off their artillery, but the ground was so bad with wreaths of snow in the hollows, they were obliged to abandon them . . . Every regiment made the best of their way to town, but retired, however, in such a manner that the enemy did not think proper to pursue very briskly, otherwise they must have killed or made prisoners many more than they did."

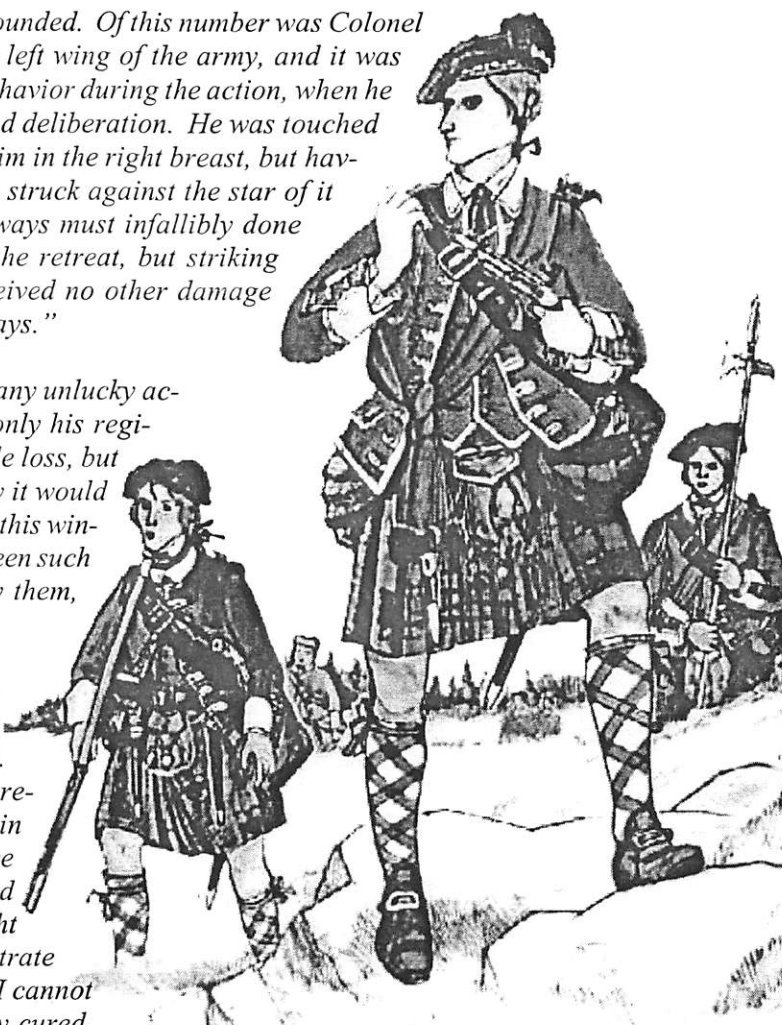
"Our loss was about three hundred killed and about seven hundred wounded, and a few officers and men made prisoners. We had about three thousand in the field, one-third of whom had come that day voluntarily out of the hospitals. Of these, about five hundred were employed in dragging the cannon, and five hundred more reserved, so that we could have no more than two thousand in the line of battle, whereas the enemy must have had at least four times as many, beside a large body in reserve, and notwithstanding their great superiority, we suffered very little in the retreat."

"Some regiments attempted to rally, but it was impossible to form in any sort of order with the whole till we got within the walls. Our regiment had about four hundred men in the field, near one-half of whom had that day come out of the hospital out of their own accord. We had about sixty killed and forty wounded, and of thirty-nine officers, Captain Donald McDONALD, who commanded the volunteer company of the army, and Lieutenant Cosmo GORDON, who commanded the light infantry company of our regiment, were both killed in the field. Lieutenant Hector McDONALD and Ensign Malcolm FRASER died of their wounds, all very much regretted by everyone who knew them."

"We had twenty-three more officers wounded. Of this number was Colonel Simon FRASER, who commanded the left wing of the army, and it was with great pleasure we observed his behavior during the action, when he gave his orders with great coolness and deliberation. He was touched at two different times. The first took him in the right breast, but having his cartouche box slung, it luckily struck against the star of it and did not penetrate through, otherways must infallibly done his business. The second he got in the retreat, but striking against the queue of his hair, he received no other damage than a stiffness in his neck for some days."

"Here I cannot help observing that if any unlucky accident had befallen our colonel, not only his regiment must have suffered an irreparable loss, but I think I can without any partiality say it would be a loss to his country. His behaviour this winter, in particular to his regiment, has been such as to make him not only esteemed by them, but by the garrison in general."

"Captain Alexander FRASER of our regiment was wounded in the right temple, and thought very dangerous. The rest are mostly flesh wounds. I received a musket ball in the right groin which was thought dangerous for three or four days, as the ball was supposed to be lodged, but whether it has wrought out walking into town or did not penetrate far enough first to lodge, or is still in I cannot say, but in twenty days, I was entirely cured,



(Family, Continued on page 7)

# The Diary of Charles Morin - Part 11

*Submitted By Raymond J. Deschenes, Member #F106*

*This is the 11<sup>th</sup> installment of the diary of Charles Napoleon Morin. He was born in Deschambault, Quebec on July 9, 1849. This part finds him in 1877 living in a Catholic mission on the western coast of Vancouver Island in western Canada. We continue with his description of the Indian customs.*

Before the young girls reach the age of puberty, any man who would try to take them away would be killed. When she does reach the adolescent age, her father invites the whole tribe to come to a feast and proclaims she has become a woman. While the men are eating, the women take her to the ocean for a bath. Then, they take her back and tie little weights to the end of her hair to let the absent one know she has become a woman. When these others meet her, they congratulate her. Three months later her father invites the tribe again and proceeds to announce that she is for sale. After a while, young men come to bargain for her. Usually these men who come are from a different tribe.

This is how it usually is done. When a young Indian decides to get a wife, knowing one from the neighboring tribe is available, he invites his whole tribe to dinner, announces his intentions and invites them all to accompany him. The next day, they embark in about ten canoes and arrive at the place where the young girl is up for sale and marriage.

The young man who is looking for a wife on arrival sings and makes a speech. He stays in his canoe, then sings again and proceeds to offer four pairs of blankets. If no one pays any attention to him, he places the blankets on the shore and keeps on singing and talking. He then says she will be happy with him, that he has lots of food and blankets and other things to give her and to come out to him. He repeats this three times. If no one comes, he starts over again offering another five blankets and going through the same procedure, sometimes for two or three days, without eating.

When the tribe who has a girl up for marriage gets tired of all this, the father of the girl comes out and invites the other tribe to bring their canoes to shore and into his camp. The girl is given away whether she likes it or not. She leaves with these Indians but not in the canoe of her future husband. They can't talk to each other until they are in their own home. Four or five days later, the father of the girl returns the blankets and invites the tribe to a dinner. If the married couple have no children, the husband returns his bride to her own people and bargains for another one.

These Indian mothers nurse their children for seven or eight years so you seldom see a mother with more than two or three children. When a child cries, they feed him at once and later give him other food besides the mother's milk. If the child should happen to die, the father shaves his head while the mother mourns him for a year or more.

When a chief or anyone in his household is dying, after the medicine man says there is no hope, the whole tribe goes there to eat and cry. It is so astounding to see this going on. They sobbingly tell him that he is going to die. If he is old, they tell him what a great chief he was and if he is young, what a great chief he would have been. This goes on for an hour or two after which all return to their own camp. If he is not a chief, nobody goes to lament over the dying man.

After the chief dies, the whole tribe comes and laments over him. This causes such an uproar it can be heard two miles away. As soon as he dies, they fold his legs upon his stomach like a newborn baby and tie him with strings made of hide. They cut four boards about two feet long, put one on top of him, one under and one on each side and tie all this together in the form of a box, again with

## *The young people, those under forty years old, paint themselves with all kinds of colors.*

hide strings. They then proceed to lay this box on an elevated platform between two trees as they never bury their dead. They put a blanket over the place where he died and never take him out by the door the family uses as they believe the first one to enter by that door will die.

Each morning for fifteen days the older women of the tribe go where the platform and box is and lament near it. Then, after this period of mourning, the mother in that particular family embarks in a canoe, goes out for a distance from shore and laments again for a couple of hours. This is done every morning for a period of one year.

You cannot go around an Indian camp without stepping on bones. The vultures and crows make quick work of the flesh, but the bones are left until the box the body is in decays and then falls to the ground. Some boxes are laid near the roots of hollow trees.

*(Morin, Continued on page 5)*

*(Morin, Continued from page 4)*

### The Mission

The first time mass was said in the new mission was on Christmas Day. The church was as yet without floor or windows, so Father Brabant said mass in the house. As this was rather a small room for many people, we arranged boards on blocks of wood using about thirty boards to serve as seats. The Indians began to appear at about nine o'clock and at 10:30 there were about 150. Then Father Brabant started to say mass. Of this whole group not one had ever attended mass before. When Father came out in his vestments many stood up and said, "Oh! Oh! Oh!" Father told them in their own language to keep quiet. He speaks the Chinook language quite well so they calmed down and kept quiet.

The position these Indians took while attending mass is almost beyond my ability to explain. Some were leaning on their elbows, others sitting cross-legged, some had climbed up near the ceiling and were looking down, others had their back ends up and heads on the ground. Mothers were nursing children, seven to eight years old, during the services. Every time I gave the responses to the mass, they'd say, "Sheps," which is the name they call me.

As soon as mass was over, the chief spoke, "Oiotte! Oiotte! (The name of the tribe) You all know I am your chief, great among others. Twelve times I distributed blankets to other tribes. I am a great chief." This he repeated three times. Then he continued. "This priest and I have one heart. We both have the hearts of chiefs; two strong hearts. It is I who gave the land to build this mission for the High Chief Cecal Tanquey. This is the name of the great God for whom it is built, Cecal Tanquey. I am a great chief and I want to make the priest a Greater Chief. We are all willing to do what this Great Chief tells us to do. I and my people will work with him. I do not talk only in my name but in the name of all this Oiotte tribe. I say no more wars against other tribes, no more disputes in camp, no more women beating, and no more women stealing. We will keep our own women and I will support this priest in what he says and he can talk to me without fear. I want to believe the story he has just told us of the Great God. We will no longer worship the Cheyha (devil) only the Cecal Tanquey and what this priest tells us. He will listen to us and help us. We will listen only to this priest."

"Oiotte, I am getting old, but I want to live for a long time before I die. I want to be one with the priest in heart. When I die, I want to go to this Great God he has spoken to us about, where I will still be a great chief. I will have much to eat and have no worry about food. My son will be the next great chief here after I die. My heart

will be with him here but my soul will be with God. My heart also will be with this priest."

The first baptism Father Brabant performed here was for a boy seven years old. As soon as he had laid salt on the tongue of the boy, the mother wiped it off believing it was poison.

Some tribes won't sell anything to the priest. They think, if a white man eats the fish they catch, no more will come back.

### Indian Games

The game season for the Indians opens about the third week in November. The whole tribe is then in camp. Then the palelach begins. This is their word for banquets. Each Indian invites someone for dinner. They start eating early in the morning and keep it up all day as much as then to fifteen times in one day. Each invited guest then makes a little speech. They congratulate the host and tell him what a great hunter and fisherman he is. They also speak of their own exploits which all in all takes about an hour. This season of festivities lasts about three weeks.

This is followed by games. They play for blankets and sometimes for everything they possess. A group of them sit in a circle. One stands in the middle with two little bones in his hands — one dark and one white. Then he dances inside the circle on the ground. There are two sides of players and while dancing the one with the bones concealed under his blanket asks the opposite side which hand it's in. If they are right, it counts a point. Then he passes the bones on to the winning side and the games go on and on. The winners get the prizes and they become so enthused playing this game that they even play for the shirts off their backs. The elders of the tribe do not play — only the younger men.

They also play another game called tacoma. This begins by singing and shouting which lasts a week. No one can sleep as everyone sings, plays and dances around. They beat a rhythm with sticks. Some are naked, others are dressed like bears, wolves, etc. All are in costume and their lamentations and shouts could make a mountain shake. Some go into the woods and imitate the growls of bears and others act according to the costume they are wearing.

They go around shooting with bows and arrows. The women and children get frightened at the commotion and run and hide. Some even jump into the water to get away. The noise is terrific as can well be imagined with 400 Indians on the rampage at one time.

*(Morin, Continued on page 6)*

*(Morin, Continued from page 5)*

Then the big chief arrives and his name is "Tacoma." He walks alone toward the Indians in their costumes of bears and wolves. Wrapped in blankets and wearing a head-dress formed by sticks in a circle measuring four feet in diameter and covered with white blankets and with the women and children following him, he scares the bears and wolves away. After a while, they come back and the same game is repeated over and over. This goes on for as much as fifteen days.

Every day during the festivities some Indians prepare a big dinner. At night they all go into a single camp. They take sticks of wood, dip it into fish oil, then set fire to them. This gives a light that resembles gas lights. They then start to sing while beating sticks together, repeating a sing-song kind of a chant like, "Ah-ah-ah."

The young people, those under forty years old, paint themselves with all kinds of colors. They then sing and dance inside a circle of the elders. Some dance around with arms held high in the air, others jump through the spread legs of some of the men dancers. Most of these men are naked but the women are very modest and wear clothes. This dancing and chanting goes on until two or four o'clock in the morning.

After this game season come the days which the Indians call, "The days when the sun has stopped." This is the time of the year when one cannot see the sun move—the equinox to us white people. These Indians are very superstitious and say the sun has stopped for the eight days of its duration. All the men of the tribe fast for five days and do not sleep. During each night of these five days, the men all go down to the sea to wash themselves sometimes as many as ten times in one night. When the sun rises in the morning, they perform an act of adoration to it repeating the two words, "health, long life." They repeat these words continually for one hour. They then

pray to the evil spirit whom they call Cheyka, "You are good, don't let me drown, don't let any accident happen to me this coming year, give me much to eat."

Indian camps are curiously constructed. You find some that are 100 feet long made of cedar boards chopped two inches thick. The frame of the building is four posts, two and one-half feet in diameter, placed on the ground but without checking if they are level. They place on these posts a huge piece of timber the desired length of the camp. The middle post which will hold the roof is about three feet higher in the middle. This last piece of lumber is chopped smaller at each end and wider in the middle. I have seen some three feet in diameter and one hundred feet long placed up to a height of twelve to fifteen feet.

It is curious to see how they manage to lift these heavy pieces of timber. Fifty to sixty men lie on their backs and lift these huge logs with their feet. Others place blocks of wood under it and continue one log at a time until all are in place. Sometimes it may take three days just to place one log but they don't seem to mind how long it takes. On the sides they put cedar boards held in place with sea weeds or wooden nails. The roof is put on in this same manner and although it rains through at times, no one seems to mind. Each family chooses a spot for their own and that is where they live while in camp.

The Indians make cedar canoes of all dimensions. Some are small, just large enough for a small boy, others can carry a ton. These large ones are made for the open sea. Each family have their own canoe with a capacity of carrying four to eight people. These canoes are very well made and reminded me of the boats of ancient historical times. They are very clever at using these canoes, because when eight to ten men are in one of the larger ones, no storm at sea, however severe, seems to bother them. *To be continued.* ❖

## Chambly on the Internet

**Official Historic Site:** <http://parkscanada.pch.gc.ca/fortchambly/>

**Milice de Chambly:** [http://www.multi-medias.ca/Milice\\_Chambly/Jeanplam/](http://www.multi-medias.ca/Milice_Chambly/Jeanplam/)

**City of Chambly:** <http://www.ville.chambly.qc.ca/>

**Chambly Beer!:** <http://www.unibroue.com/products/blanche.html>

(Family, Continued from page 3)

*and the wound which was at first but small, was entirely closed up."*

*"We had very little chance of beating an army four times our number - an exaggeration, they were not twice as numerous - in a situation where we could scarce act, and if the enemy had made a proper use of their advantage, the consequences must have proved fatal to us, as they might have got betwixt us and the town, cut off our retreat, and by that means ruined us to all interests."*

*"Our situation now became extremely critical. We were beat in the field by an army greatly superior in numbers and obliged to rely on what defense we could make within the walls of Québec, which were hitherto reckoned of very little consequence against a superior army. The French, that very night after the battle, opened trenches within six hundred yards of the walls, and went on next, the 29th April, with their works pretty briskly. For the first two days after the battle, there was very little done by us, and on the 1st of May, the largest of our blockhouses, small square redoubts of logs, musketproof, was blown up by accident, and Captain CAMERON of our regiment and a subaltern of the 48th with several men dangerously burned and bruised. On the third day after the battle, the general set about to strengthen, or I may say, fortify the town, and the men worked with the greatest alacrity. In a few days, there were about one hundred additional guns mounted with which our people kept an incessant fire on the enemy and retarded their works very much."*

On the 9th of May, an English frigate, the Leostar, arrived from England with the news that a squadron was on its way to Québec with supplies and reinforcements. The news had a profound effect on the morale of the garrison, and the general [Brigadier-General MURRAY] announced his intention to defend the garrison to the last.

LÉVY resumed the siege on the 11th, but FRASER suggests the effort was largely ineffectual.

*"... the French opened two batteries mounting thirteen guns and one or two mortars. Their heavy metal consisted of one 24- and two 18-pounders. The rest were all light. They did not seem to confine their fire entirely to any particular part of the walls, otherwise I believe they might in time have made a breach, and their fire was not very smart. We were masters of a much superior fire and annoyed the besiegers at their batteries very much. Their fire became every day more and more faint, and it was generally believed they intended to raise the siege."*

Five days later, on the 16th of May, the British ships arrived and immediately began attacking the French frigates that lay at anchor in the bay above Cap Diamant, sinking one and scattering the others. That night, some deserters arrived at the town and reported that most of the French army had departed. The news seemed too good to be true, so scouts were sent to observe the enemy positions.

*"About twelve o'clock at night, the general sent out a party who found the trenches entirely abandonned and next morning, 18th of May, 1760, we found ourselves entirely freed of very disagreeable neighbors, having left behind all their artillery with a great part of their ammunition, camp equipage, and baggage. What made them retreat with such precipitation we could not guess, but it seems they were seized with a panic. It appears they allowed the savages to scalp all the killed and most part of the wounded, as we found a great many scalps on the bushes. I have been since informed by Lieutenant MCGREGOR of our regiment, who was left on the field wounded and narrowly escaped being killed, having received two stabs of a bayonet from two French regulars that he saw the savages murdering the wounded and scalping them on all sides, and expected every moment to share the same fate, but was saved by a French officer who luckily spoke a little English."*

---

(Family, Continued on page 8)



*(Family, Continued from page 7)*

Thus ends FRASER's account of the two sieges of Québec. He served in a third siege (1775-76), and was still alive (at 79 years of age) in 1812-15 to give counsel when Québec was again menaced by the Americans.

After the conquest of Québec, your ancestor chose to remain in Canada, and was stationed at Beaumont, a short distance from Québec, where he met Marie ALLAIRE, the daughter of François-Marie Allaire and Joséphe Molleur, whom he married against the advice of his friend and comrade-in-arms, John NAIRN.

In 1762, he obtained from Governor MURRAY a signory east of the Malbaie river, which he named Mount Murray (at Murray Bay) in honor of his commanding officer. He later acquired the signory of L'Islet-au-Portage or St-André de Kamouraska. On March 8, 1771, he granted his wife, Marie ALLAIRE, a farm in the first row ("premier rang") of Beaumont. In 1775, he was promoted to captain, and later colonel in the 84th Royal Emigrants. For thirty years he held the signorial rights at Rivière-du-Loup, leased to him by General Murray.

Although he is thought to have fathered a considerable number of illegitimate children who took the names of their mothers, he seems to have had eight children who were, to use the English expression, "heirs of his body". They were the children of Marie ALLAIRE, and include their first son, Alexander, who would be your ancestor. Alexander was born in 1763, and was baptized in 1765 in the Catholic church at Beaumont. He became one of the founders of the Northwest Company (fur-traders) at Montreal. While he was stationed in the northwest (today Saskatchewan), he married Amerindian Angelique MEADOW (Angel of the Meadow) in accordance with native customs (probably Cree) after she intervened to save his life.

Malcolm FRASER's signature appears in the register recording the baptism of his grandchildren (the three children of Alexander and Angel of the Meadow) in the Presbyterian church of St. Andrew, in Québec, on October 8, 1801. The eldest daughter Angelique married Ignace Beaulieu in 1806. She is your 4th great-grandmother.

Colonel Malcolm FRASER died at Québec on June 14, 1815, at the age of 82, and was buried in the cemetery of St. Matthew on the rue S.-Jean. His remains were later transferred to Mount Hermon cemetery in Sillery (Lot 309, Section 2, HS Forsythe) where they remain today just a few yards from the grave of his friend John NAIRN. ❖

Sources:

Dictionary of Canadian Biography. Vol. IV. 330-331.

Journal of Malcolm Fraser. Literary and Historical Society of Québec, 1860.

Le June, Rev. Louis-Marie. Dictionnaire General Du Canada. Vol. I. 659. *Note: the author has incorrectly described the paternity of Malcolm Fraser.*

Lizotte, L.-P. La Vielle Riviere-Du-Loup, ses vieilles gens, ses vieilles choses (1673-1916)

Wallace, W. S. "Notes on the Family of Malcolm Fraser of Murray Bay." Bulletin des Recherches Historiques Vol 39: 267-271

Wrong, G.M. A Canadian manor and its seigneurs: the story of a hundred years, 1761-1861. Toronto 1908

---

Welcome to the Plains of Abraham!

[www.odysseecanada.com/accueil800.htm](http://www.odysseecanada.com/accueil800.htm)

---

---

(Chambly, Continued from page 1)

walls, there was a stock shed and a house for the commander and his staff, which was surrounded by huts that served as barracks for the soldiers. There was also a chapel at the fort, known as Saint-Joseph, which was served by Jesuit missionaries (including Father Albanel) from 1665 to 1667 and by priests after that time. When the Carignan Regiment was recalled to France in 1668, some of the soldiers stayed on as part of the garrison at Chambly. After 1670, the fort became a trading post for the region and was important enough to have a resident priest. From 1666 to approximately 1690, the district of Chambly was part of the government of Trois-Rivières. Captain Chambly was named commander of the fort and on 29 October 1672 was given the land grant for the fort and surrounding area, which was then known by his name.

When he arrived in Canada in 1672, Governor Frontenac named Captain Chambly “commander of all the *habitations* from Rivière-du-Loup (Châteauguay) to Saint-François (-du-Lac) and as far as Long-Saut (on the Ottawa River), with the exception of the Isle of Montréal.”<sup>2</sup> Frontenac also noted that the *habitation* of Fort Saint-Louis de Chambly was the nicest in all of Canada.

It would be expected that Captain Chambly began bringing colonists to his *seigneurie* about 1670-73, but it was not until 1674-75 that the area began to be settled, under the stewardship of François Hertel, *Sieur de Lafresnière*, who administered the *seigneurie* while Captain Chambly was commanding in Acadia. In 1681, only about 15 families were settled on the land, including those of Jean Besset *dit* Brisetout [#9], Bernard Deniger *dit* Sanssoucy [#14], Jean Poirier *dit* Lajeunesse [#28] and Étienne Raimbault [#29].

When the fort was badly in need of repair in 1693, Frontenac himself advanced the money to repair it and was apparently never reimbursed. After its refurbishment, the fort housed a military and civilian population of 500-600. It stood until 1702, when it was partly burned by the Iroquois like Fort Richelieu, which it replaced. This was not the result of an overpowering attack, however. The fort had been temporarily abandoned and the natives took advantage of this lapse to damage the fort. A stone fort was rebuilt on the site in 1709-10. In 1713, the colonial authorities began to seriously colonize Chambly, and there was even talk of creating a town and erecting it as a government center, like Québec City, Montréal and Trois-Rivières. However, all this came a great deal later than 1668, when these confirmations were performed.

### Confirmations at Chambly

The overriding question concerning the confirmations performed 20 May 1668 at Chambly is this: Why were these 66 adults not confirmed as children? The assumption may be that they were Protestants, but while that may be true for a minority, it is not the case for most of those confirmed that day. The simple answer is this: They just weren't confirmed. “The bishops in France greatly neglected confirmations at that time. [Even] Paul Chomedey de Maisonneuve, founder of Ville-Marie [Montréal], wasn't confirmed.”<sup>3</sup> So for Bishop François de Laval, the first bishop of Canada, one of his first concerns was to see to confirming his flock. The remoteness of Fort Saint-Louis and its location on the “River of the Iroquois” made the fort an infrequent venue for confirmations, however.

Bishop Laval only traveled to Fort Saint-Louis de Chambly three times to perform confirmations. The first time (and the one that concerns this article) was on 20 May 1668, when he confirmed 66 adults. Bishop Laval, who had his residence in Québec City, had performed confirmations nine days earlier (11 May 1668) at Montréal. The bishop returned to Fort Chambly the following year on 21 May to confirm eight adults. The third and final visit of Bishop Laval to Chambly was on 11 June 1681, when he confirmed ten children and one adult. The bishop kept a confirmation register in which he noted the name of the confirmed and his or her parish of origin.

In the *Dictionnaire Généalogique des Familles du Québec des Origines à 1730*, René Jetté incorrectly lists most of these confirmations as taking place on 20 May 1669. However, the correct year is 1668. The 1669 confirmations took place on 21 May, and did not include any of the individuals on the following list.

### The Population of Fort Saint-Louis

Benjamin Sulte refers to the “small population” of the fort in the 17<sup>th</sup> century. As can be assumed, most of the population of the fort and many of those confirmed this day were soldiers of the Carignan Regiment. Many of them married *Filles du Roi*. In the confirmation roll, after the names of the soldiers I have given their company affiliation.

It is significant that all six women confirmed on this day were *Filles du Roi*. As Archange Godbout states, these

(Chambly, Continued on page 10)

(Chambly, Continued from page 9)

brides-to-be were conducted to the fort, since it was “abounding with potential suitors.”<sup>4</sup> One of the sure ways of enticing the demobilized soldiers to remain in the colony was to ensure that they had brides that would “tie them to the land” and give them a reason to remain. It can be safely assumed that other *Filles du Roi* – already confirmed – were sent to the fort and do not figure on the confirmation list.

There was also apparently a certain civilian population of the fort. However, Captain Chambly did not receive the land grant until October 1672 and Benjamin Sulte states that “No colonists would be found on this land in 1672 or 73, when Monsieur de Chambly was at Pentagoët.”<sup>5</sup> This leads to the conclusion that the civilians on the confirmation roll were either in some way “support staff” for the fort or had traveled a great distance to be at the fort that day for the confirmation. From the information available, it does appear that some of those confirmed came from Longueuil, Sorel and Boucherville in present-day Chambly County, while some may have come from as far away as Trois-Rivières.

This fact that there was a “support staff” of civilians at the fort is supported in a report on the fort drawn up in 1752. While it dates from nearly a century after the date that concerns this article, it nonetheless describes typical life at the fort. The report points out that in addition to the buildings for the soldiers, officers and stock or warehouse areas, there are also facilities for “other people that the service requires,” including a bakery. I have been able to identify a carpenter, harness maker, cobbler, butcher and surgeon among the civilian population confirmed that day.

Fully, one third of the people on the list (22 out of 66) are unable to be identified beyond their name and diocese of origin. It can be assumed that some of these men are unidentified soldiers from the Carignan Regiment. Some of the company rolls for the regiment list only a soldier’s nickname, not his given name as appears on the confirmation roll. These men may have returned to France after being confirmed and therefore do not appear again in the Canadian records. Also, misspelling may be the cause of the lack of identification for some. The name given on the confirmation roll may appear different from the “correct” name as spelled in other records.

The roll of those confirmed 20 May 1668 is presented according to the classification of the individual (*Filles du Roi*, Carignan Regiment, civilians, unidentified). For non-soldiers, I have attempted to give the individual’s profession in order to indicate why he may have been at the fort. I have listed all individuals by their name as standardized in Jetté, but have given the spelling as it appears on the confirmation roll in parentheses. References to other individuals on this list are enclosed in brackets [#].

### Filles du Roi

1. **Burel, Jeanne** – Born about 1648 in the parish of Saint-Denis in Duclair (arrondissement and archdiocese of Rouen), Normandy, the daughter of Daniel Burel and Anne Le Suisse. She came to Canada as a *Fille du Roi* in 1667. On 03 November 1667, Jeanne married André Poutré *dit* Lavigne at Québec City (marriage contract 01 November, notary Rageot). André was a soldier with the Saurel Company of the Carignan Regiment. The couple settled at Sorel and had 12 children. Jeanne Burel was buried 17 April 1724 at Pointe-aux-Trembles. André Poutré *dit* Lavigne died 01 June 1724 and was buried the next day at Pointe-aux-Trembles.

2. **Charton, Jeanne** – Born about 1653 in the parish of Saint-Pierre-le-Guillard in Bourges, Berry, the daughter of Claude Charton and Madeleine Dumont. She came to Canada as a *Fille du Roi* in 1667. On 10 October 1667, she married Jean Robin *dit* Lapointe in Québec City (marriage contract 09 October, notary Rageot). The couple settled at Longueuil and had ten children. Jean Robin *dit* Lapointe died at Longueuil between 07 July 1699 and 03 September 1702. Jeanne Charton was buried 06 June 1703 at Longueuil.

3. **Deshayes, Marie** – Born about 1655 in the archdiocese of Rouen, Normandy, though her parents’ names are unknown. She came to Canada in 1668 as a *Fille du Roi*. Some time during 1668 or 1669, Marie married Adrien Bétourné *dit* Laviolette.<sup>6</sup> The couple settled at Repentigny and had two children. Marie was buried 18 December 1707 at Montréal. Adrien Bétourné died at Mouille-Pieds 01 March 1722 and was buried at Laprairie.

4. **Grandin, Marie** – Born about 1655 in the archdiocese of Rouen, Normandy, though her parents’ names are unknown. She came to Canada in 1667 as a *Fille du Roi*. About 1670, Marie married Michel Morel and settled at Trois-Rivières, where they baptized son Amador *dit* François 18 January 1671. Michel Morel died at Trois-Rivières some time in 1671. About 1672, Marie married Claude Robillard in the Trois-Rivières area. They had seven children. Marie died 31 October 1708 at the *Hôtel-Dieu de Montréal* and was buried the same day,

(Chambly, Continued on page 11)

(Chambly, Continued from page 10)

probably the victim of a mysterious epidemic that struck the colony that year. On 27 January 1709, Claude married *Fille du Roi* Françoise Guillin.

5. **Leroux, Marie** (Marie Lero) – Born about 1645 in the archdiocese of Rouen, Normandy, though her parents' names are unknown. She came to Canada as a *Fille du Roi* in 1668. Some time before 1673, Marie married Jacques Énaud *dit* Canada at Sorel. Jacques was a soldier with the Saurel Company of the Carignan Regiment. The couple settled at Berthier-en-haut and had one child. Jacques Énaud *dit* Canada was buried 02 December 1690 at Berthier. Marie married Pierre Borneuf at Sorel in 1691. They lived at Berthier-en-haut but did not have any children together. Marie Leroux died 05 April 1717 at Berthier and was buried the same day at Sorel.

6. **Levaigreur, Marguerite** (Marguerite Levaigneus) – The daughter of Jean Levaigreur and Perette Cailletot. She was born about 1651 in the parish of Saint-Saëns (arrondissement of Dieppe, archdiocese of Rouen), Normandy and came to Canada in 1667 as a *Fille du Roi*. On 25 October 1667, notary Basset drew up a marriage contract between Marguerite and Bernard Delpêche, but it was annulled on 22 November. On 01 March 1668, she married Léonard Montreau *dit* Francoeur of the Carignan Regiment [#22]. Jean Houssy *dit* Bellerose [#19] and several other Carignan soldiers were present as witnesses to the marriage contract drawn up 29 February by notary Basset. The couple settled at Boucherville, where daughter Barbe was born about 1669. Marguerite Levaigreur died at Varennes after 25 December 1685.

### Carignan Regiment

Soldiers from the following seven companies were confirmed this day: Chambly, Froment, La Noraye, Latour, Petit, Saurel and Saint-Ours. Other soldiers from the Saurel Company of the Carignan Regiment were confirmed 24 August 1665 at Québec City.

7. **Abilliard, Étienne** – *Affiliated with the Lamotte Company*. From the diocese of Luçon, Poitou. *Valet de chambre* of Pierre de Saint-Paul, *Sieur de Lamotte*, commander of the Montréal garrison and former captain of the Lamotte Company of the Carignan Regiment. He signed the marriage contract of Abraham Bouat (*valet de chambre* of Abbé Gabriel de Queylus) and *Fille du Roi* Marguerite de Névelet 11 March 1670 at Montréal (notary Basset). No trace of him after that.

8. **Badaillac *dit* Laplante, Louis** (Louis Badaillat) – *Froment Company*. From the diocese of Périgueux, Périgord. About 1672, he married *Fille du Roi* Catherine de Lalore, a.k.a. Catherine Lawlor. She was born in London, England, the daughter of Englishman Philippe Lawlor and Catherine Després. The couple settled at Sorel and had eight children. They could still be found at Sorel in the 1681 census. Catherine de Lalore died between 04 July 1690 and 14 June 1694. Louis Badaillac *dit* Laplante died between 16 July 1702 and 04 January 1705.

9. **Besset *dit* Brisetout, Jean** (Jean Becede) – *Latour Company*. Born about 1642 in Cahors, Guyenne. On 03 July 1668 (marriage contract, notary Adhémar), married *Fille du Roi* Anne Seigneur at Chambly, with Jean-Baptiste De Poitiers [#15] acting as a witness. Anne is the daughter of Guillaume Seigneur and Madeleine Sauvé. They had nine children together. Captain Jacques de Chambly [#13] served as godfather at the baptism of daughter Jacqueline on 18 February 1671 at Fort Saint-Louis (Chambly). On 14 October 1673, Jean was granted land at Chambly by Jacques de Chambly himself. He was a prisoner of the Iroquois in 1690 and was released by 1695 at the latest. Jean died 05 January and was buried 07 January 1707 at Chambly. Jean is the ancestor of the Bessette families.

10. **Coulon *dit* Mabrian, Auffray** (Alfred Collon) – *Latour Company*. Born about 1640 in La Chapelle-Bâton (arrondissement of Saint-Jean-d'Angély, diocese of Saintes), Saintonge, the son of Jean Coulon and Marie Pibelin. He arrived in Canada with the Latour Company of the Carignan Regiment on 18 June or in September 1665. On 13 October 1671, he married *Fille du Roi* Françoise Tierce in Québec City. Captain Jacques de Chambly [#13] was a witness to the marriage contract drawn up 11 October by notary Becquet. At that time, Auffray was still living at Fort Saint-Louis. The couple first lived at Québec City, then moved to Sorel. They had two children before Auffray died 30 March 1677 and was buried the same day at Sorel. On 02 May 1677, Françoise married Pierre Guignard *dit* d'Olonne in Sorel.

11. **Croisy *dit* Le Lorrain, Guillaume** (Guillaume Croisil) – *Probable, unknown company*. The son of Antoine Croisy and Jeanne Breton, from the diocese of Saint-Flour. He was godfather at the baptism of Guillaume



(Chambly, Continued from page 11)

Poirier, son of Jean Poirier [#28] and Marie Langlois, at Fort Saint-Louis 23 January 1674. Captain Jacques de Chambly gave him a land grant 15 October 1673 (notary Adhémar). He had several business dealings with Mathurin Drouet *dit* Grandmaison [#37].

**12. Dauvernier *dit* L'Orange, Louis** (Louis Dupernay) – *Froment Company*. He is from the diocese of Nevers, Nivernais and is said to have settled in Canada in 1668, though no marriage information has been found.

**13. De Chambly, Jacques** – Captain of the *Chambly Company*, arrived in Canada 18 or 19 June 1665. He is from Chamouille (arrondissement and diocese of Laon), Picardy, the son of squire Philippe de Chambly and Louise de Laune. After building Fort Saint-Louis, he participated in *Chevalier de Tracy's* campaign against the Iroquois in 1666. Chambly returned to France in 1668, but came back to Canada in 1669. He was once again commander of Fort Saint-Louis from 1670 to 1673, receiving the grant of the *seigneurie* of Chambly on 29 October 1672. He was made commander at Pentagoët in Acadia (on the coast of Maine) in 1673 and on 10 August 1674 his post was attacked and Chambly was seriously wounded by pirates, who brought him to Boston as a prisoner. Governor Frontenac paid to have him ransomed at the end of 1675 and Chambly became governor of Acadia from 20 May 1676 to 1677. He was then promoted to commander of the Antilles, became governor of Grenada in 1679 and governor of Martinique in 1680. Jacques de Chambly died in Martinique 15 August 1687.

**14. Deniger *dit* Sanssoucy, Bernard** (Bernard Denige) – *Froment Company*. Born about 1627 in the archdiocese of Bordeaux, Guyenne, though his parents' names are unknown. He arrived in Canada 18 June 1665 with the Froment Company of the Carignan Regiment. In 1670 or 1671, Bernard married *Fille du Roi* Marguerite Raisin at Chambly. The couple settled at Chambly, where Bernard received a land grant from Captain Jacques de Chambly [#13] on 14 October 1673 (notary Adhémar). They had seven children. Bernard Deniger *dit* Sanssoucy died at Laprairie between 27 October 1686 and 25 November 1700, the date Marguerite Raisin died and was buried at Laprairie.

**15. De Poitiers, *Sieur du Buisson*, Jean-Baptiste** – *Chambly Company*. Born about 1645 in Saint-Martin d'Annecour (diocese of Amiens), Picardy, the son of Pierre-Charles de Poitiers, *Sieur du Buisson* and Hélène de Belleau. He arrived in Canada in the summer of 1665 with the Chambly Company of the Carignan Regiment. On 06 October 1670, he married *Fille du Roi* Élisabeth Jossard (marriage contract 05 August, notary Becquet). The couple first lived at Chambly, where they had two daughters. The family then spent several years (1674-1699) in what is now New York state, where Jean-Baptiste was an interpreter of Dutch and English. Five more children were born in Flushing (Queens), Staten Island and in the town of Esopus near Albany. Jean-Baptiste De Poitiers died 27 March 1727 at the *Hôtel-Dieu de Montréal* and was buried the next day. Élisabeth Jossard died 09 November 1728 at the *Hôtel-Dieu de Montréal* and was buried the next day.

**16. D'Harcinval, Jacques** (Jacques Dharcinuas) – *Non-commissioned officer*. A nobleman from the archdiocese of Rouen, Normandy. He was a witness to the marriage contract of Jean Besset *dit* Brisetout [#9] and Anne Seigneur, drawn up at Chambly 02 July 1668. He returned to France in 1668.

**17. Dupuis *dit* La Montagne, Pierre** – *Petit Company*. From the diocese of Angoulême, Angoumois. Arrived in Canada in September 1665. On 04 February 1671, Pierre Dupuis, resident of Chambly, was brought before the *Conseil Souverain* on charges of sedition and speaking ill of the monarchy. Already imprisoned, he was sentenced to be led to the *Château Saint-Louis* (in Québec City) by the official executioner, "naked, except for a nightshirt, with a rope around his neck and a torch in his hand...and to beg forgiveness of the King." From there, he was to be led to the stocks of the *basse ville* to have a *fleur de lys* branded on his cheek and to be put in the *carcan* (iron collar) for half an hour. On 19 October 1672, he had notary Adhémar draw up a receipt discharging Jean Peladeau *dit* Saint-Jean from a debt.

**18. Frappier, *Sieur de Beauregard*, Valentin** – *Lieutenant of the Chambly Company*. He is from the diocese of Luçon, Poitou and arrived in Canada on 18 or 19 June 1665 with the Chambly Company. Valentin replaced Monsieur de La Barthe as company lieutenant in 1667. He is said to have returned to France in 1668, but on 26 July 1669, he acted as representative of Intendant Jean Talon when he signed a work contract with Isaac Paquet, Léonard Létourneau, Léonard de Bordes and Jean Bourgeois. He also signed his name as a witness to the marriage contract of Philippe Gaultier de Comporté on 23 October 1672 (notary Becquet).

(Chambly, Continued on page 13)

(Chambly, Continued from page 12)

19. **Houssy dit Bellerose et L'Irlande, Jean – Latour Company.** He was born about 1641 in the parish of Saint Lawrence in Dublin, Ireland. Jean (probably “John”) is the son of Mathieu Houssy and Elizabeth Ougan. He arrived in Canada in the summer of 1665 with the Latour Company of the Carignan Regiment. Jean was previously (1667) married to Isabelle Martin, with whom he had two children. He was present at the marriage contract of fellow Carignan soldier Léonard Montreau [#22] and *Fille du Roi* Marguerite Levaigreur [#6] 29 February 1668. On 11 October 1672, he married *Fille du Roi* Marie-Marguerite de Provinlieu at Québec City. The couple lived at Chambly, but did not have any children before apparently returning to France later in 1672. They had three children in France before returning to Canada. The family can be found in the 1681 census at Montréal, with the children from Jean’s first marriage.

20. **Laurent dit Champagne, Christophe – Chambly Company.** Born in Saint-Gervais (commune of Dormelles, arrondissement of Melun, archdiocese of Sens), Champagne, the son of Michel Laurent and Lupienne Lachaume. He arrived in Canada 18 June 1665 with the Chambly Company of the Carignan Regiment and became a master edge-tool maker after he was discharged. He was a witness to the marriage contract of fellow soldier Léonard Montreau dit Francoeur [#22] on 01 March 1668. On 29 October 1669, he married *Fille du Roi* Marie-Thérèse Petit at Québec City (marriage contract 18 October, notary Duquet). Marie-Thérèse annulled a marriage contract with Louis Delisle [#35] drawn up 29 September 1669 by notary Duquet. The couple had two children before Christophe died at Contrecoeur between 29 March and 19 July 1676. Marie-Thérèse married Jean Coitou dit Saint-Jean at Contrecoeur later in July 1676.

21. **Martinet dit Fonblanche, Jean – La Tour Company.** Born about 1645 in Saint-Paul or Moutier-Saint-Jean (arrondissement of Montbard, diocese of Langres), Burgundy, the son of merchant Paul Martinet and Catherine Ducas. He arrived in Canada with the Latour Company in September 1665. On 14 July 1670, Jean married Marguerite Prudhomme at Montréal (marriage contract 13 July, notary Basset). They had two children. A master surgeon, Jean worked at the *Hôtel-Dieu de Montréal*, where he also taught students and founded a school for surgeon apprentices. He also served as a sort of coroner and medical expert for the town of Montréal. Jean Martinet died 07 November 1701 and was buried the next day at Montréal.

22. **Montreau dit Francoeur, Léonard (Léonard Montreau) – Froment Company.** Born about 1646 in Maillé (diocese of La Rochelle), Poitou, the son of Léonard Montreau and Jeanne Canin. He arrived in Canada 18 June 1665 with the Froment Company of the Carignan Regiment. On 01 March 1668, he married *Fille du Roi* Marguerite Levaigreur [#6] at Montréal. Jean Houssy dit Bellerose [#19], Christophe Laurent dit Champagne [#20] and Jean Poirier dit Lajeunesse [#28] were witnesses to the marriage. Both spouses were confirmed 20 May 1668 at Chambly. They settled at Boucherville, where daughter Barbe was born about 1669. Marguerite died after 25 December 1685. Léonard Montreau dit Francoeur died 15 February 1699 in the fief of Tremblay and was buried the next day at Boucherville.

23. **Morin, Pierre – La Noraye Company.** Born about 1643 in the diocese of Saintes, Saintonge, though his parents’ names are unknown. He arrived in Canada in September 1665 with the La Noraye Company and can be found in the 1681 census as an *habitant* at Lachine. At that time, he and six other men were working at “La Présentation,” a large domain owned by the Récollet Fathers who ran the Montréal seminary. The domain included a fort and mission, run by the Récollets, and was located across from the “Îles Courcelles,” one of which is known today as Île Dorval.

24. **Pastourel dit Lafranchise, Claude (Claude Patourel) – Saurel Company.** Born about 1644 in the parish of Saint-Saturnin in Clermont-Ferrand, Auvergne, the son of Antoine Pastourel and Marie Dachez or Dathel. He arrived in Canada 17 August 1665 with the Saurel Company and settled in the *seigneurie* of Saint-Ours, selling his land in 1673 to François Chevretils for 33 livres, 3 hatchets and 3 pick-axes. He then moved to Boucherville, where he rented a cow from Jean Gareau on 24 March 1675 and bought some land from François Sénécal on 26 March (both transactions, notary Frérot). About 1676, he married Marie Leclerc, who gave him two children. Marie was buried 12 May 1681 at Boucherville. Claude married Marie Mousseau 23 August 1685 at Repentigny. They had seven children. The couple sold land at Boucherville to Michel Charbonneau on 20 April 1691 (notary Moreau) and bought 50 *arpents* of land at the *Côte Saint-Joseph* in Boucherville from Jean Charbonneau (notary Moreau) on 27 November 1691. Claude Pastourel died and was buried 21 June 1699 at Montréal.

(Chambly, Continued on page 14)

(Chambly, Continued from page 13)

25. **Piet dit Trempe-la-Croûte, Jean** (Jean Piel) – *Saurel Company*. Born about 1641 in the diocese of Saintes, Saintonge, of unknown parents. He arrived in Canada 17 August 1665 with the Saurel Company of the Carignan Regiment. Some time in 1669 or 1670, Jean married *Fille du Roi* Marguerite Chemereau. The couple had six children. On 28 September 1676, Captain Saurel granted Jean some land in his *seigneurie* (notary Adhémar), but the family can be found in the *seigneurie* of Villemur (Berthier-en-haut) in the 1681 census. Marguerite Chemereau died 14 September 1715 and was buried the next day at Sorel. At the division of her estate, her sons' names are given as Pierre Piette dit Trempe, Antoine Pierre dit Fresnière and Jean Piette dit Courville. Jean Piet dit Trempe-la-Croûte was buried 17 February 1730 at Berthier-en-haut.

26. **Pinsonnault dit Lafleur, François** (François Pinsonneau) – *Saint-Ours Company*. Born about 1646 in the diocese of Saintes, Saintonge, though his parents' names are unknown. He arrived in Canada 12 September 1665 aboard the *Saint-Sébastien* with the Saint-Ours Company of the Carignan Regiment. Some time in 1673, he married *Fille du Roi* Anne Leper. The couple had seven children. The family settled at Saint-Ours, but moved to Montréal in 1681, to Longueuil in 1696, then to Laprairie in 1710. On 22 July 1724, Anne and François gave all their possessions to their children, on the condition that they be taken care of for the rest of their lives in return. François Pinsonnault dit Lafleur died about 8 p.m. 26 January 1731 and was buried the next day at Laprairie. Anne Leper died at Laprairie 29 January 1732 and was buried there the next day.

27. **Poinot dit Laverdure, Pierre** (Pierre Poincet) – *Chambly Company*. From the diocese of Poitiers, Poitou. Pierre "Poino" is listed as a "soldier and corporal of Monsieur de Chambly's Company" at the marriage of Jean Poirier dit Lajeunesse [#28] and Marie Langlois on 18 March 1668. He seems to have returned to France or otherwise disappeared from the colonial records.

28. **Poirier dit Lajeunesse, Jean** – *Chambly Company*. Born about 1647 in Molières (arrondissement of Gourdon, diocese of Cahors), Guyenne, the son of Jean Poirier and Jeanne Ribairo or Vibrayre. He arrived in Canada 18 June 1665 with the Chambly Company of the Carignan Regiment. On 18 March 1668, Jean married *Fille du Roi* Marie Langlois in Montréal. The couple settled at Chambly and had had ten children. Jean received a land grant at Chambly from Captain Chambly himself on 15 October 1673 (notary Adhémar) and sold this land to fellow soldier Auffray Coulon dit Mabrian [#10] on 27 November 1674. Jean and Marie had a marriage contract drawn up 08 April 1680 by notary Adhémar. The contract states that the couple got married "about 12 years ago and don't have a marriage contract, since there was no notary back then." Marie Langlois died at Chambly between 01 July 1687 and 08 November 1688. On this last date, notary Moreau drew up a marriage contract between Jean and *Fille du Roi* Catherine Moitié (widow of Désiré Viger). The two had a child who was born, given an emergency baptism and buried 30 August 1689 at Boucherville. Jean Poirier dit Lajeunesse was buried 18 February 1722 at Boucherville, where Catherine Moitié was buried 21 October 1727.

29. **Raimbault, Étienne** (Étienne Rambaut) – *Froment Company*. Born about 1637 in the diocese of Saintes, Saintonge, though his parents' names are unknown. He arrived in Canada 18 June 1665 with the Froment Company of the Carignan Regiment. About 1670, Étienne married *Fille du Roi* Jeanne Raimbault. The couple settled at Chambly and were neighbors of Jean Poirier dit Lajeunesse [#28] and Marie Langlois at the *Côte du Huron* on the Chambly basin. They had four children. Jeanne Raimbault died some time after the 1681 census, when the family was living at Chambly (Fort Saint-Louis). Étienne Raimbault died after 31 January 1682.

30. **Rousselot dit Laprairie, Nicolas** (Nicolas Roussel) – *La Noraye Company*. Born about 1645 in the parish of Saint-Étienne-du-Mont in Paris, the son of Adrien Rousselot and Jeanne Provost. He arrived in Canada in September 1665 with the La Noraye Company. On 17 October 1673, he married *Fille du Roi* Apolline de Lafitte at Québec City (marriage contract 09 October, notary Duquet). The couple settled at Québec City, but did not have any children. In 1681, Nicolas, a prominent *bourgeois*, was commander of the guard at Fort Saint-Louis (Chambly). Three years later, he was schoolmaster and cantor at Pointe-aux-Trembles. Apolline De Lafitte died 17 September 1685 and was buried the next day at Québec City. In 1686, Nicolas married Marie Hurault, who gave him ten children. Nicolas Rousselot dit Laprairie died 20 August 1708 and was buried the next day at Québec City.

(Chambly, Continued on page 15)

*(Chambly, Continued from page 14)*

### Civilian Population

1. **Blain or Abelin, François** (François Ablein) – Born about 1645 in the parish of Saint-Sauveur in Bignay (arrondissement of Saint-Jean-d'Angély, diocese of Saintes), Saintonge, the son of laborer Mathurin Abelin and Suzanne Crolet or Courelle. François annulled a marriage contract with 12-year-old Nicole Filiatrault, drawn up 21 January 1674 by notary Basset. On 07 June 1681, he married *Fille du Roi* Jeanne Barbier at Chambly, though the act is recorded in the Contrecoeur register. Jeanne is the daughter of Guillaume Barbier and Liesse Hubert and is the widow of Julien Plumereau *dit* Latreille, plowman & master baker at Chambly. François was present at their marriage in 1670. He and Jeanne had four children. Jeanne Barbier died at Chambly between 07 August 1687 and 10 November 1689. François Blain moved to Lachine before 1705. He died there 23 October 1708 and was buried the next day.

2. **Bonnet *dit* Lafontaine, Étienne<sup>1</sup>** (Étienne Bonneteau) – *Carpenter*. Also known as “Jean Péladeau. He was born about 1644 in Curac (arrondissement and diocese of Angoulême), Angoumois, the son of François Bonnet and Marie Dupré. In the 1666 census, he is listed as the servant of *Abbé* Jean Lesueur de Saint-Sauveur in the *seigneurie* of Saint-Jean et Saint-François in Québec City. Étienne then settled at Chambly, where he married *Fille du Roi* Jeanne Roy in 1670. They had one daughter. Étienne Bonnet died at Chambly between 26 January and 21 December 1670.

3. **Bourgeois, Claude** – *Harness maker*. Born about 1632 in the diocese of Beauvais, Picardy (parents unknown). He can be found in the 1666 census in Montréal at the age of 23, had a wife in France and could sign his name. He was present at the marriage contract of *Fille du Roi* Anne Talbot in 1670. On 4 April 1673, he received a land grant from Pierre Boucher (notary Frérot), which he then sold to Désiré Viger (husband of *Fille du Roi* Catherine Moitié) on 23 November 1674 (notary Frérot). At the time of the sale, Claude was living at Contrecoeur. He then moved to Saint-Ours, but in the 1681 census, he can be found at Lavaltrie. Claude entered into a marriage contract with *Fille du Roi* Marie Hatanville (widow of Charles Martin) on 21 January 1686 at Boucherville (notary Moreau), but the contract was annulled 13 February. Claude Bourgeois died after 21 April 1698.

4. **Cauchon *dit* Laverdière, René** (René Cochon) – *Surgeon*. He was baptized 04 September 1640 in the parish of Saint-Christophe in Bléré (arrondissement and diocese of Tours), Touraine, the son of René Cauchon (from the parish of Lauverdière) and Charlotte Citolle, who were married 09 February 1637 in Lauverdière. René may have been attached to the troops that remained in Canada after the Carignan Regiment's surgeon Vincent Basset Du Tarte “presumably returned to France in 1667 or 1668.”<sup>22</sup> On 10 November 1670, he married *Fille du Roi* Anne Langlois (marriage contract 04 November, notary Becquet). In addition to being a surgeon, René was a judge on the Île d'Orléans from 1683 to 1687. The couple settled at Sainte-Famille, Île d'Orléans, moving to Saint-Jean about 1680. They had 13 children. René died 12 December 1714 and was buried two days later at Beaumont. Anne Langlois died 06 December 1724 and was buried the next day at Saint-Jean, Île d'Orléans.

5. **Delisle, Louis** – Baptized 11 April 1645 at Dompierre-en-Bray (arrondissement of Dieppe, archdiocese of Rouen), Normandy, the son of Charles Delisle and Marguerite Petit. His godparents were nobleman Louis Godart (*curé* of Dompierre) & Renée Sanglier. Louis annulled a marriage contract with *Fille du Roi* Marie-Thérèse Petit, drawn up 29 September 1669 by notary Duquet (Marie-Thérèse married Carignan soldier Christophe Laurent *dit* Champagne [#20]). On 15 October 1669, Louis married *Fille du Roi* Louise Desgranges at Québec City (marriage contract 30 September, notary Duquet). The couple settled at Neuville and had ten children. Louis Delisle died 10 September 1693 at the *Hôtel-Dieu de Québec*. Louise Desgranges was buried 11 November 1721 at Neuville.

6. **Doux *dit* Ladouceur, Louis** – From the diocese of Poitiers, Poitou. No marriage information is available for him, but he was involved in several business and land transactions. On 02 February 1671, Jean Voyne sold him some land (notary Basset) and on 09 December of the same year, he sold land to Claude Raimbault. On 25 October 1675, he assigned a claim to Pierre Chantreau (notary Basset) and the same day transferred 15 *minots* of wheat to Chantreau (notary Cabazié).

7. **Drouet *dit* Grandmaison, Mathurin** – Born about 1638 in Tuzie (arrondissement and diocese of Angoulême), Angoumois, the son of François Drouet and Marie Harssepied. On 30 September 1669, he married *Fille du Roi* Louise Bardou, in Québec City (marriage contract 26 September, notary Becquet). The couple settled at Sorel, where they had five children, before moving to Contrecoeur, where they had four more children. On 05

*(Chambly, Continued on page 16)*



(Chambly, Continued from page 15)

November 1672, Mathurin sold his land at Chambly to Captain Jacques de Chambly [#13]. Jean also signed some business dealings with Guillaume Croisy [#11]. Marie-Louise Bardou died in childbirth 11 January 1688 at Chambly, along with the unnamed baby, who was buried the same day. Marie-Louise was buried 13 January at Chambly (registered at Sorel). Mathurin Drouet *dit* Grandmaison died after 19 March 1699.

8. **Dupuis *dit* Maisonneuve, Jean<sup>3</sup>** – Born about 1644 in the diocese of Aire, Artois. On 15 October 1673, he received a land grant from Captain Jacques de Chambly [#13] (notary Adhémar). He can be found at Chambly in the 1681 census, which lists him alone, with a rifle, four horned animals and four *arpents* of land under cultivation. He was still living at Chambly on 26 November 1690, when he was a witness to the marriage contract of Olivier Perrier and Marie Besset (daughter of Jean Besset *dit* Brisetout [#9] and Anne Seigneur).

9. **Guillot *dit* Larose, Guillaume – Butcher.** Born about 1643 in Allemans-de-Dropt (arrondissement of Marmande, diocese of Agen), Gascony, the son of Abraham Guillot and Jeanne Desorcis. On 23 November 1676, he married Geneviève Trépanier in Québec City (marriage contract 10 August, notary Gilles Rageot). They had nine children together. Guillaume appeared before the *Conseil Souverain* several times. He died at Québec City between 10 March and 03 November 1700. On 03 March 1701, notary Rageot drew up an inventory of his estate.

10. **Hus, Paul (Paul Huë)** – Baptized 16 February 1642 in Montigny (arrondissement and archdiocese of Rouen), Normandy, the son of Léonard Hus and Marguerite Lenfant. He arrived in Canada in 1663 and is listed in the 1666 census as the indentured servant of *seigneur* Robert Giffard at Beauport, though at the time of his marriage he was living at Sorel in the *seigneurie* of Richelieu. On 16 June 1669 (contract, notary Cusson), he married 14-year-old Jeanne Baillargeon at Cap-de-la-Madeleine. Among the witnesses to this act were Louis Badaillac *dit* Laplante [#8]. Paul and Jeanne settled near Fort Saint-Louis, then at Sorel. They had 15 children and their descendants bear the names Paul, Paulhus, Paulet, Latraverse, Millet, Cournoyer, Despins, Beauchemin and Lemoine-Capistran.

11. **Isambert *dit* La Garenne, Jean (or Pierre)** – Born about 1650 in Aulnay (arrondissement of Châtellerault, diocese of Poitiers), Poitou, the son of Jacques Isambert and Marguerite Michel. On 29 July 1677, notary Basset drew up a marriage contract at Contrecoeur between Jean and 12-year-old Jeanne Tardé (Jean Tardé & Marguerite Damours), but it was annulled and Jeanne married Robert Drousson *dit* Lafleur in 1681. Jean did not marry. He died and was buried 20 February 1685 at Contrecoeur at the age of 35, most likely a victim of that year's typhus epidemic.

12. **Legrand, Pierre – Cobbler.** He was born about 1644 in the parish of Saint-Eustache in Paris, the son of master mason Étienne Legrand and Marie Regnard or Vigart. He can be found in the 1666 census as the 22-year-old servant of Pierre Biron in Québec City. Pierre annulled a marriage contract with Jeanne Charpentier (Jean Charpentier & Barbe Renaud) drawn up 06 March 1678 by notary Becquet. In front of the same notary, he signed an obligation to the Québec seminary on 31 March 1678 and an enlistment contract with Louis Joliet on 05 April 1678. Pierre married Marie-Anne Migneron at Cap-Rouge (Sillery). Their marriage contract was drawn up 15 December 1679 by notary Rageot. Son Jean-François was baptized 21 January 1685 at Neuville. Pierre Legrand is noted at the *Hôtel-Dieu de Québec* on 06 July 1690. He died at Neuville between 24 February 1695 and 1704, when Marie-Anne married Jean Bredel. Son Jean-François continued in his father's profession as a cobbler.

13. **Lesiège *dit* Lafontaine, Pierre (Pierre Leliège),** – Born about 1636 in the diocese of Sarlat, Périgord, though his parents' names are unknown. In 1671 or 1672, he married *Fille du Roi* Marguerite de Laplace at Lavaltrie. He and Marguerite had eight children and can be found in the 1681 census at Lavaltrie. Pierre Lesiège *dit* Lafontaine died at Lavaltrie between 31 July 1692 and 15 September 1696. On this last date, Marguerite married Pierre Brébant *dit* Lecompte at Montréal.

14. **Loret *dit* Lafontaine, Guillaume** – Born about 1649 in Auray (arrondissement of Lorient, diocese of Vannes), Brittany, the son of master roofer Guillaume Loret and Olive Le Beau. He can be found in the 1681 census as an *habitant* at Lachine. On 06 December 1683, Guillaume married Marie Perrier in Lachine (marriage contract 04 December, notary Cabazié). The couple had two daughters. Guillaume Loret died at Lachine before 19 October 1694. That year, Marie married Jean Brunet.

(Chambly, Continued on page 17)

(Chambly, , Continued from page 16)

## Unknown

1. Boudier, Léger (Leger Boucher) – From the diocese of Auxerres, Burgundy.
2. Bourgeois, François – From the archdiocese of Paris, Île-de-France.
3. Brilloing, Jacques – From the diocese of Saintes, Saintonge.
4. Buffeteau, René (René Butteteau) – From the diocese of Saintes, Saintonge.
5. Cerise, Pierre (Pierre Cerize) – From the diocese of Angers, Anjou.
6. D'Aufeux, Pierre (Pierre Daupeus) – From the diocese of Luçon, Poitou.
7. D'orguan, Joseph (Joseph Dorguan) – From the diocese of Auch, Gascony.
8. Dubert, Jean – From the diocese of Bordeaux, Guyenne.
9. Duchiron, Jacques – From the diocese of Tours, Touraine.
10. Girard, François – From the diocese of Sarlat, Guyenne.
11. Gorguet, Jean - From the diocese of Lyon, Lyonnais.
12. Grenon, François - From the diocese of Boulogne, Picardy.
13. Guitard, André – From the diocese of Angoulême, Angoumois.
14. Haut, Antoine – From the diocese of Saint-Omer, Artois.
15. Huguenin, Louis – From the diocese of Châlons (-sur-Marne), Champagne.
16. Lagrange, Guillaume – From the diocese of Angers, Anjou.
17. Legresle, Jean – From the diocese of Limoges, Limousin.
18. Mauger, Pierre – From the diocese of Bayonne, Gascony.
19. Merlet, Pierre – From the diocese of Bordeaux, Guyenne.
20. Métrivieux, Pierre (Pierre Metureus) – From the diocese of Tours, Touraine.
21. Pascal, Jean – From the diocese of Rodez, Guyenne.
22. Sugalet, Pierre (Pierre Defugalet) – From the diocese of Saintes, Saintonge. ❖

## Footnotes

<sup>1</sup> Sulte, *Chambly*, p. 11.

<sup>2</sup> Sulte, *Carignan*, p. 91.

<sup>3</sup> Beauregard, p. 8.

<sup>4</sup> Godbout, p. 194-95.

<sup>5</sup> Sulte, *Chambly*, p. 23.

<sup>6</sup> Raoul Raymond (p. 288) lists him as a soldier with the Carignan Regiment, but this is impossible, since he was confirmed in 1664, before the regiment arrived.

<sup>7</sup> Dumas, p. 270.

## Bibliography

- Beaudry, Yves. "François de Laval, un Bâtitteur: Entrevue avec Lucien Campeau, s.j." Cap-au-Diamants, Hors Série 1993. CD-ROM version.
- Dumas, Silvio. *Les Filles du Roi en Nouvelle-France*. Québec: Société Historique de Québec, 1972.
- Gagné, Peter. *King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673*. Pawtucket, RI: Quintin Publications, 2001.
- Gélinas, Cyrille. *The Role of Fort Chambly in the Development of New France, 1665-1760*. Ottawa: Minister of the Environment, 1983.
- Godbout, Archange. *Vieilles Familles de France en Nouvelle-France*. Québec: Centre Canadien des Recherches Généalogiques, 1976.
- "Études Généalogiques: Hablin, Blin." MSGCF (1:3), 193-96.
- Jetté, René. *Dictionnaire Généalogique des Familles du Québec*. Montréal: Presses de l'Université de Montréal, 1983.
- Lafontaine, André. *Recensement Annoté de la Nouvelle-France: 1681*. Sherbrooke: (self-published?), 1981.
- Larin, Robert. *La Contribution du Haut-Poitou au Peuplement de la Nouvelle-France*. Moncton, NB: Éditions d'Acadie, 1994.
- Raymond, Raoul. "Les Confirmés du Fort Saint-Louis (Chambly) 1668, 1669, 1681." *Mémoires de la Société Généalogique Canadienne-Française* (16:1), 282-297.
- Sulte, Benjamin. *Le Régiment de Carignan: Mélanges Historiques vol. 8*. Montréal: G. Ducharme, 1922.
- . *Le Fort de Chambly: Mélanges Historiques vol. 9*. Montréal: G. Ducharme, 1922.
- Trudel, Marcel. *La Population du Canada en 1666: Recensement Reconstitué*. Sillery: Septentrion, 1995.
- Verney, Jack. *The Good Regiment: The Carignan-Salières Regiment in Canada, 1665-1668*. Montréal: McGill-Queen's University Press, 1991.

# The Story of Marie-Rose Hetu

*By Charlotte LaPrade Scozzafava, Member #A292*

**M**y great-grandparents, Jean-Baptiste HETU and Amanda Maude PARISEAU dit Delpé, b. Canada (descendant of Jean Delpue dit PARISEAU, member of the Carignan Regiment), were married in Salem, Massachusetts on April 19, 1880 by Clergyman F.X. L. Vexina. Jean-Baptiste was 23 and Amanda Maude was just 17. They traveled between Canada and U.S. regularly. Jean-Baptiste, a stone mason by trade, built stone walls in both Rhode Island and in Canada. They were the parents of five children, three of whom were, 1) Marie-Rose HETU b. 04 Jul 1885 St-Valerien, Cte. Johnson, Quebec, 2) Sara b. ? 3) Alfred b. 1890.

Amanda Maude (Pariseau) HETU died about 1891 leaving Jean-Baptiste with five small children, ages two through six years old. My grandmother, Marie-Rose HETU was just six when she lost her mother. He took his young family back to Canada and put the children into the care of nuns at an orphanage, enabling him to work to earn money for the family's support. While the nuns instructed the children and taught them to read and write in both English and French, they were noted for their severity in discipline. My grandmother, Marie-Rose, related to me the harsh verbal abuse to which she was subjected and the occasional beatings. Needless to say, all five children hated their confinement and wanted more than anything to leave. One day, Sara discovered a chink in a rock wall which surrounded the convent. While peering to the outside world through this opening, Sara saw her beloved father working on a nearby section of the wall! She was elated and called out to him as loud as she dared, while not attracting attention from the inmates. When he heard his daughter's voice, he ran to her location. She related to him their experiences and how unhappy they all were. Jean-Baptiste vowed he would take them back to live with him just as soon as he could.

On February 13, 1893, two years after the death of his first wife, Jean-Baptiste HETU married Vitaline (Caisse) LAPRADE, daughter of Maxime CAISSE and Marie GALLIEN, and widow of Louis Lazare LAPRADE. They were married by George T. Mahoney, at Notre Dame Catholic Church, in Central Falls, Rhode Island. By this time, Jean-Baptiste's children from his first marriage were with him in Rhode Island. Vitaline had eight children from her first marriage. November 18, 1893, Vitaline and Jean-Baptiste HETU gave birth to the first child together, Joseph Arthur HETU.

After trying, apparently unsuccessfully, to harmoniously blend the two families, Jean-Baptiste arranged for his four younger children to be raised by a nearby Irish family. Vitaline was resentful of the attention he gave to his children by his first wife and was unkind to them.

Shortly before or after Vitaline and Jean-Baptiste's marriage, Vitaline's oldest son by her first marriage, Joseph Lazare LAPRADE, (a.k.a. Louis J.), went up to Canada to the orphanage and rescued his now teenaged step-sister, Marie-Rose HETU. My grandmother said that even though he was ten years older than she, to her, he appeared as her knight in shining armor. On August 18, 1902, when Joseph Lazare was 27 and Marie-Rose was just 17, they were joined in marriage by M.W.A. Prince at Notre Dame Church in Central Falls, Rhode Island.

They moved to Pawtucket, Rhode Island and between 1903 and 1922, Marie-Rose (HETU) and Joseph Lazare LAPRADE gave birth to a total of eleven children. Joseph worked as an electrician, a foreman, and a master mechanic. He was so highly thought of by the men who worked under his supervision, that they hosted a testimonial dinner for him in 1918 and presented him a small gift and a document, drafted in their most formal, elegant and impeccable French—an affirmation of the esteem in which they held him.

While celebrating Independence Day (also Marie-Rose's birthday) in 1914, a boy rode past their Newport Avenue home on a bicycle and threw a fire cracker at their five-year-old son Theodore. His clothing quickly caught fire. His mother, Marie-Rose rolled him on the lawn to extinguish the flames but he died in her arms on July 5, 1914. From then on, her birthday and Fourth of July was a bitter sweet occasion for her.

In 1918, Louis Lazare's mother Vitaline died. This death meant Marie-Rose lost both her step-mother and mother-in-law. In 1920, their fifth child and third daughter, nine-year-old, auburn-haired Viola with blue-gray eyes, developed heart disease and dementia and died. They carried her to St. Celcilia's Church put her on the altar and prayed for the bleeding to stop.

In 1925, Joseph Lazare LAPRADE bought a house and farm on Oak Hill Avenue in South Attleboro, Massachusetts and moved his family to the country. The widowed Jean-Baptist HETU came to live with them there.

*(Hetu, Continued on page 19)*

*(Hetu, Continued from page 18)*

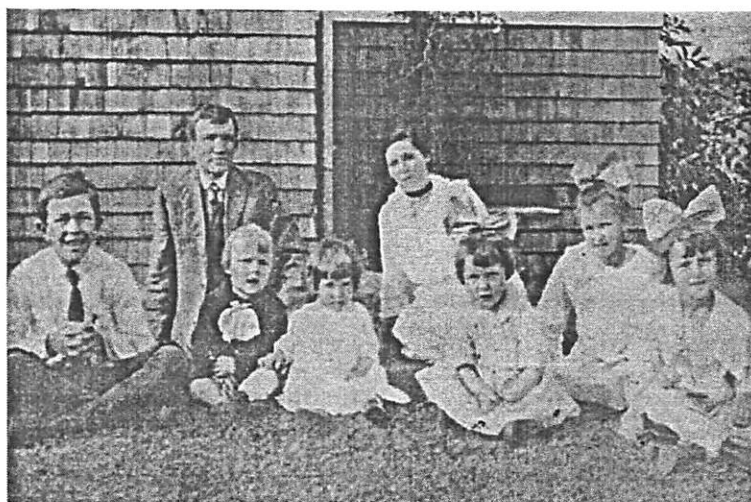
On July 13, 1929, at age 57, Joseph Lazarre LAPRADE died of arteriosclerotic heart disease. Marie-Rose had no job training nor employable skills and had a family of eight children still living at home to provide for. She was unable, during this period, to care for her aging father, so her sister, Sara (mother of 15 children) graciously welcomed Jean-Baptiste to her home. Just a year after her husband's death, in 1930 while the family was still living on the Attleboro farm, she lost her sixth child, Leo LAPRADE to tuberculosis, when he was just seventeen.

The farm was too much for Marie-Rose to manage on her own. She sought advice from her son-in-law, the husband of her eldest daughter, Eva Amanda. He suggested

While the family was living on the farm in Attleboro, Marie-Rose's fourth child and second daughter, Beatrice Stella learned to fly a plane. Her father had his pilot's license, which was unheard of in those days. She took off and landed right from the family farm. Beatrice Stella developed tuberculosis and nearly died. In 1948, she suffered a miscarriage and had to have a blood transfusion directly from her brother Edmund. In September of 1969, Beatrice Stella was watching her grandson practicing to drive in a field that she and her husband owned. The boy lost control of the car and hit and killed his grandmother.

Child number two, daughter Eva Amanda's attorney husband was involved in a number shady dealings which lead

*Left to Right:  
Arthur, Joseph Lazare (Louis),  
Leo, Doris, Marie (Hetu), Viola,  
Eva, and Beatrice LaParde.  
(Date not mentioned)*



that she trade the farm to a man named Boutin for three, two-apartment tenements on Poulin Avenue in Pawtucket as income property. Unfortunately, her natural kindness allowed her to be taken advantage of by unscrupulous tenants. Telling her they were unable to pay a month's rent, she would let them slide, until before long, she was unable to hold onto the buildings. She lost everything.

Marie-Rose's oldest son, Arthur LAPRADE, joined the U.S. Navy in 1924, developed pulmonary tuberculosis and died of a "brain fever" and dementia on December 18, 1941 at the age of 38 at Howard Infirmary in Cranston, Rhode Island.

The baby of the family, Norman Francis, lied about his age and joined the Army. He was sent to Guadalcanal where he encountered the Japanese Imperial Marine Corps. On a south sea island an ammunition dump blew up from under him and was left for dead. He had malaria a couple of times and jungle rot twice. Luckily, he survived all of this, but it caused his mother no end to worry.

her to develop a drinking problem. This, of course caused Marie-Rose much hand-wringing and worry.

Her youngest daughter, Estelle Noella Marie, married an unsavory character, whom she divorced in 1946, but not before he attempted to abduct their son Ronald. He was caught at the train station in Providence, Rhode Island, but this not before causing Marie-Rose much anguish.

Marie-Rose (Hetu) LAPRADE was tested more than most but she survived to see seven of her children marry and to enjoy nineteen grandchildren. She was a gifted singer, blessed with a radiant complexion, and superb good health, until shortly before her death in 1973 at age 88! I believe it is her lineage, that of being the descendant of the brave and hardy settlers of New France and a member of that courageous Carignan regiment, that gave her the stamina and fortitude to endure all that was her fate with her sanity and faith intact. ♦

## Welcome New Members

A=Associate Member

F=Full Member

P=Pending Full Member

H=Honorary Member

F335 Taylor Emerzian  
 F336 Brenda Lee Emerzian  
 P337 Greg LaLiberte  
 A338 Roseanne Bensette  
 A339 Margaret Spender  
 A340 Lynne Pett  
 A341 Pierre Riley  
 A342 Helene Lanthier  
 F343 Jeannette Porter  
 A344 Kelly McKay

A345 Lisa Ann McKay  
 A346 Jillian Renaud  
 A347 Krista Renaud  
 P348 Gerald Dufrene  
 P349 Opal Dufrene  
 A350 JoAnn Lewis  
 F351 Harold Arcouet  
 P352 Adrienne Clermont  
 F353 Richard Rossi  
 F 354 Jerry Snay



### Filles à Marier, 1634-1662

by Peter J. Gagné

#### *The untold story of female immigration to New France*

Before the state-sponsored immigration program that sent nearly 800 women known as Filles du Roi to Québec, 262 brave and adventurous women made the journey to New France on their own. Sent by relatives and religious organizations or enlisting on their own account, these women did not benefit from a paid passage and dowry drawn from the King's treasury, but they did face the same if not worse hardships and dangers. Known as the Filles à Marier or "marriageable girls," they were the first single women to set foot in the colony since its return from the English in 1632. True pioneers and heroines, they left their homes in France to found new ones in the New World.

This book – the first work dedicated solely to this group of pioneer women – tells their story, collectively and individually. It first examines the much-misunderstood early immigration of women to New France, explaining the need for women in the colony, the difficulties in increasing the population and the unfounded assertions that these women were prostitutes, not pioneers. The book then includes individual biographies of each of these 262 single women and concludes with a table of arrivals per year, an appendix of supporting documentation (marriage and enlistment contracts and inventories), a glossary, index of husbands and a comprehensive index to the book.

This book is currently being printed.

For price and release date contact:

Quintin Publications  
 22 Delta Drive  
 Pawtucket, RI 02860-4555  
 Tel: 401-723-6797 Fax: 401-723-0327  
[www.quintinpublications.com](http://www.quintinpublications.com)

*"Often overlooked in favor of their stepsisters the Filles du Roi, the women in this book are no less deserving of our respect, remembrance, and reverence. They are the Cinderellas of New France, ignored and prevented from going to the ball by the evil stepmother of History. This book is my glass slipper to them." Peter J. Gagné December 2001*



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

## JOIN TODAY !

☐ Please send me an application for membership to La Société des Filles du roi et soldats du Carignan, Inc.

☐ Please sign me up as an Associate Member (newsletter subscription only). Enclosed is my check or money order for US\$10.00 payable to La Société des Filles du roi et soldats du Carignan, Inc.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

E-Mail: \_\_\_\_\_

Return coupon to:  
SFDRSC, PO Box 423, Coram, NY 11727-0423

OR Go to [www.fillesduroi.org](http://www.fillesduroi.org) for a membership application!

*Outside the USA: Please make payment by bank check drawn on a US branch.*

## FULL MEMBERSHIP

For direct descendants of a King's Daughter and/or a soldier of the Carignan Regiment: One time application and verification fee of US\$20.00 together with documented lineage plus US\$10.00 annual dues. Membership includes newsletter, *SENT BY THE KING*, certificate of descendency, suitable for framing, and full voting rights within the Société.

## ASSOCIATE MEMBERSHIP

For those searching or who have no direct ancestor: US\$10.00 annual dues. Membership includes news-

Visit us on-line at:  
<http://www.fillesduroi.org>  
[info@fillesduroi.org](mailto:info@fillesduroi.org)

Membership applications  
Listing of the King's Daughters  
Listing of the soldiers in the Carignan Regiment

SFRSC  
PO Box 423, Coram, NY 11727-0423