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SENT BY THE KING

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



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

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

Volume VIII, Issue 1

Table of Contents

Book Review	Page 17
Carignan, Peopling of Canada	Page 4
Chamois, Marie-Claude	Page 13
Family Princess, My Quest to Find the....	Page 12
Faucheaux, Jeanne.....	Page 14
Getting My Start in Ancestral Research ..	Page 19
Morin, Charles, Diary of.....	Page 8
Museum of Work and Culture	Page 24
My First Annual Meeting and Soirée	Page 22
New Members	Page 16
Recipes	Page 23
Saguenay Region, Historical Heritage	Page 6
Summer Festivals	Page 21
The Taxi and the Indian	Page 10
Trottier, Maxine, Notes from.....	Page 3
United Skates.....	Page 18

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

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

Website: www.fillesduroi.org

E-mail: info@fillesduroi.org

President Dave Toupin, #F003

Vice President Elaine Smith, #F222

Treasurer Beverly Sherman, #F128

Genealogy Chair Elaine Smith, #F222

Secretary Harry Lazarus, #F381

Applications Beverly Sherman, #F128

Publicity vacant

Editor Antoine Dozois, #F323

NOTICE

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P.O. Box 220144

Chantilly, VA 20153-6144

E-mail: info@fillesduroi.org

ERRATUM

A reference to the cover photo on the inside cover of Volume VII, Issue 2, states that Trois-Rivières is in Ontario. It is in Quebec.

FRONT COVER ART

The Arrival of the French Girls at Quebec, 1667, a watercolor by C.W. Jefferys (1869–1951), from the National Archives of Canada, Ottawa. Courtesy of the C.W. Jefferys estate.

President's Message

Welcome back to *Sent by the King*, the newsletter of La Société des filles du roi et soldats du Carignan. As most of you know, we are an all-volunteer heritage association that honors our ancestors, the King's Daughters and soldiers of the Carignan-Salières Regiment of XVII century New France and their cultural and historical legacy. We had to put the publication of our popular newsletter on hold for about two years due to a lack of staff. But we're back, thanks to several new volunteers who came forward at our last annual meeting and directors' meeting in December 2003 to join the remaining hardworking officers who had kept our group alive during our hiatus and reorganization.

But first, I would like to thank all of you, our members and supporters, who have stuck with us through this difficult transition. It is not easy to maintain trust in a "virtual" organization that never holds meetings in person, that you only get to speak to by e-mail and that meets only online—but you hung in there. Your loyalty is much appreciated, and we will do our best to reward it with a revitalized Société. This issue of the newsletter is our first effort—hope you enjoy it!

I am honored that you have elected me as president of our association, and I thank you for your trust. I look forward to working with you to renew our effort to remember our ancestors and to promote their history and good genealogical practices.

Retirement of Yvonne Weber

Next, I would like to express the Société's deep appreciation for the wonderful dedication, tireless leadership and inspirational hard work of Yvonne Weber, who retired in 2003 from her posts as president of the Société and editor of the newsletter. Yvonne (from California) was a founding member of our association back in the early 1990s when we "met" each other on Prodigy's online French-Canadian genealogy bulletin board. Yvonne was

our first president, and later she assumed the editorship of the newsletter when no replacement could be found for Bev Sherman on her retirement as editor. Yvonne also created and maintains our website. She has been the "voice and face" of our organization, greeting our new members and answering the inquiries received through our website. And Yvonne has performed many other tasks for us, from printing our certificates to leading our online meetings and keeping us "on-task."

Without Yvonne, it is likely that our group would not exist today. It was the strength of her resolve that kept us focused on getting our group started, and it was her tenacity that held us together while many other volunteers took sabbaticals from their duties. The Société has honored Yvonne Weber with a plaque on the occasion of her retirement as president, which can be seen in the photograph (kindly provided by Elaine Smith) on the next page. Fortunately, Yvonne is continuing to share her many talents with us as a director of the Société and as a volunteer.

Our Dedicated Volunteers

We are very fortunate to benefit from the energy and abilities of some longtime volunteers, whose ongoing efforts have sustained our group. Bev Sherman (from Virginia) is our treasurer, a director and operates our snail-mail box. She previously served very successfully as our newsletter editor, introducing the improved larger format of our publication that continues today. She is joined on the board of directors by Elaine Smith (from Connecticut), the chairperson of our genealogy committee, responsible for the certification of lineages and for answering your genealogy questions. I thank Bev and Elaine for their hard work and willingness to assume the responsibility for their very important tasks.

I am very pleased to welcome our new volunteers, who have eagerly engaged in the job of

reviving our newsletter. Antoine "Tony" Dozois is our new editor, and he brings his valuable experience as a professional writer and magazine editor to bear on the task. He is joined by enthusiastic volunteers Roseanne Bensette, Diane Brouillette, Margie Fuller, Dorothy Hauschild, Bernice Heiter, Harry Lazarus, Emil L'Homme, and Bill Kane. And an extra special thank you to Sarah Elizabeth Bass, whose generous contribution of design and layout work made this issue possible. *Merci!*

What You Can Do to Help

How can you help? Here are a few things you can do to join in our effort to honor our ancestors:

- Write us with your new e-mail and snail-mail addresses (we cannot keep in touch with you unless you send us your updated information).
- Send us your articles and short items for publication in the newsletter.
- Have you come across an interesting tidbit concerning French-Canadian or Franco-American culture in your local newspaper? Send it to us!
- Do you take photos of historical sites? Do you travel to Quebec or France? We'd love to publish your travelogues and pictures.
- Give us your favorite articles from other genealogical publications or other sources to include in *Sent by the King*, or send us the names and addresses of authors who might write for our newsletter.
- Volunteer to help with the newsletter or other tasks in our organization: We especially need help with desktop publishing and layout for this publication.
- Recommend friends and family members—we would like to increase our membership.
- Please remember to pay your dues in a timely fashion when you receive our notice (we will resume dues collection in September).

Again, thanks for your loyalty under difficult circumstances! *À la prochaine!*

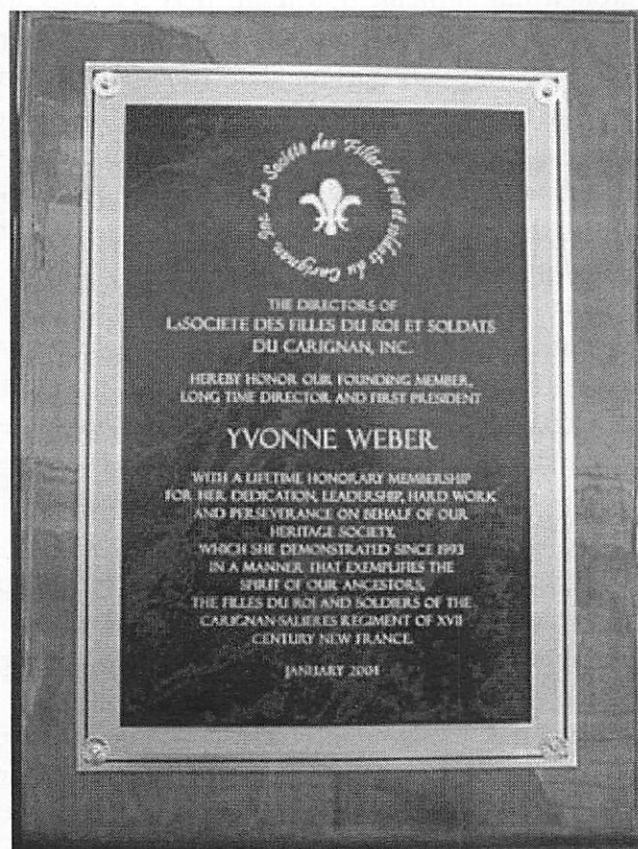
—Dave Toupin, president, member #F003

Yvonne's Thank You Note

The mail just arrived and to my surprise was a very nice gift from you. I thank you all very much (but I wish you wouldn't have done this!). It humbles me to be honored for something I enjoy doing. Back in 1993, when someone posed a question on the Prodigy Bulletin Board, little did I think that one question would lead to so much. It is nice to belong to an organization like this. Thank you all again!

Yvonne

P.S. When I saw the box and it was from Elaine, I thought she was sending back certificates that I had to do over again!!!



Notes From an Author

By Maxine Trottier, member #A356

An author is often asked where she or he gets ideas. It is a difficult question to answer. An innocent conversation, a few bars of music, the way the sun shines on the walls of an old building—any of those things might cause a plot to slowly emerge within the mind of a writer, especially a writer of historical fiction. And when you live in Canada, when your roots stretch far back to a time when the country was on the edge of what it would eventually become, those inspirations are everywhere. Sometimes you must look for the idea; sometimes it seems to come looking for you. A tiny fact, a piece of history, a shred of information about an ancestor will be the springboard for work that will take over your life.

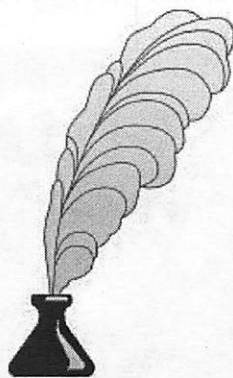
A few years ago I was approached by Scholastic Canada to write a novel for its Dear Canada series for young people. The books are all done in the same diary format, but they span many different periods in Canadian history. Although they are researched by the author, once the manuscript is finished the work is proofed for accuracy by historians and a vigilant fact checker. They are, of course, fictional, but it is important to remain as true as possible to actual events.

I was pleased and honored to have been included in the project. When my editor asked me for possible topics, many came to mind and I set them out. But then she said, "What about les filles du roi?" What about them, indeed! I thought, and so I began work on a project that has taken me on a rather remarkable journey.

I need not tell anyone interested in genealogy how the research became a full-time job in itself. I turned to my own family history as I often do. I had known for a long while that my mother's family has been in Canada since the 17th century. The exact date when my Pierre Chesne dit St. Onge arrived is unknown, but he is listed as being a 28-year-old tailor in the 1681 Montréal census. He had married Louise-Jeanne Bailly on November 29,

1676, in Montréal. When Louise-Jeanne died in June 29, 1699, Pierre Chesne married his second wife, Marie Moitié, on October 9, 1700.

I had never paid much attention to this woman, since I was not one of Marie's direct descendants. Her first husband, Jean Magnan dit Lespérance, had been a soldier in the Dugué Company of the Carignan Regiment. She is listed in the Montréal records as having been a cabaretière; it appears that she kept a hotel and restaurant with her husband until his death in 1693. Until she married Pierre, she alone was likely the proprietor of the establishment.



Then the most remarkable fact emerged. Marie Moitié, my step-grandmother, had been a fille du roi. Although she would not be the main character—that would be reserved for a young girl—I decided to base one of the characters around Marie Moitié. The inn, her name, and the sort of woman she might have been all became part of the story. I could picture a character, a widow, dealing with the events and the people of Montréal during those difficult times. A fictional version of someone and, eventually, many people who lived long ago began to come to life as I wrote. The names St. Onge, Chesne, Moitié, the streets of the town, the cruel winter weather, the hardships—things about which I had always known, but which now seemed so real—took on a rather more personal meaning.

History isn't just a collection of events that have happened. It isn't simply facts and dates, or inventories and records. History has happened to people, to brave men and women who can no longer tell their own stories. Those who are devoted to genealogy do it for them. So, we hope, do authors. §

*Maxine Trottier is the author of many books for young people (www.execulink.com/~maxitrot/maxine.htm). Her historical novel *Alone in an Untamed Land: The Filles du Roi Diary of Hélène St. Onge* was published in 2003. She is also a member of *Le Detachement* (members.aol.com/Dyg46), a group of reenactors who portray the habitants of New France in the 18th century.*

The Carignan Regiment and the Peopling of Canada

By William F. Kane, member #F365

At the time of its departure from France, the Carignan-Salières Regiment was the largest force ever assembled for service overseas. Neither the English, the Dutch, or the Spanish, all of whom had navies much larger than France's, had ever even assembled such a large force to defend its colonies. It would be almost a hundred years before the British would put together a larger force to invade and conquer Canada. The logistics required in 1664 and 1665 to put this regiment together, supply it with enough equipment and keep supply lines open was a formidable task that was almost beyond comprehension at that time. That Louis XIV was willing to take on this task, which was paid for out of the royal treasury, is monumental in itself. The 1,200 to 1,300 men who made up the regiment had to be assembled in one place for the departure to Quebec. For this task each company had to recruit new members to fill their ranks and march their men across France from their existing posts to La Rochelle, the point of departure. All of the troops had to be billeted along the way to La Rochelle and then in that city when they arrived, a major task.



Courtesy of the Canadian Heritage Gallery

A fleet of ten ships had to be assembled to transport the troops. Because France was not a major naval power at the time, some of the fleet needed to be leased from foreign owners, and at least one of the ships used was not very seaworthy. The two best ships in the navy had already put to sea the year before to carry the Marquis de Tracy, newly appointed as lieutenant general of all of New France, to the West Indies and then on to Quebec to meet up with the troops. The cost of the supplies assembled in La Rochelle for shipment to Quebec came to a total of 218,026 livres, a fortune at that time. In spite of this, when the troops got to Canada, it was apparent that they were ill-equipped to fight in the extreme conditions of the

cold Canadian winters, nor did they have the proper equipment to build the forts along the Richelieu River, their first task. Finally, in May of 1665, the first of the ships left for the arduous journey to Quebec City. Ships continued to depart from La Rochelle all summer until the last one left in September carrying the new governor, Courcelles, and the intendant, Talon. Of the almost 1,300 men who set out on this journey, somewhere between 300 and 500 are believed to have died in Canada before the regiment was disbanded in Quebec in 1668. Some of these died on the voyage to the New World. Estimates of 60 to 300 more died in the ill-fated winter campaign of Governor Courcelles in January 1666. Finally, another group died of illness, Indian attacks, drownings or other accidents during the two and a half years they were in Canada. More than 400 of those left decided to remain in Canada. Only about 300 to 400 troops actually left Canada to go back to France.

This article is mainly concerned with the 400 soldiers who remained in Canada, because many of them became our ancestors. In his book *The Good Regiment*, Jack Verney seems to point out that few of these 400 remained because they were interested in marriage and settling down in the colony. While looking at the early number of marriages this may appear true, but over time most of the men of the regiment did marry and become habitants in this new land. Verney points to the few who got married before Tracy left Canada in the fall of 1667. There were, he points out, only three officers who married before then. One was the 71-year-old Captain Antoine Pécaudy de Contrecoeur, who became the seigneur of the town named after him. His bride was the 15-year-old Barbe Denys, and their marriage lasted 20 years and produced three children before he died at 91. Another, the 33-year-old Lieutenant René Gaultier de Varennes,

married the 12-year-old Marie Boucher. Neither of these marriages seemed to be based on love or passion. Verney states in his book that Marie's father was the governor of Trois-Rivières, who hoped to resign his position so that he could spend more time in the more lucrative fur trade. More likely, Boucher resigned his post because he had been granted a large seigneurie on the St. Lawrence opposite Montréal and he went to develop this new town of Boucherville. After the marriage, he resigned and recommended his new son-in-law for the job of governor. Two other officers also married later that year, as did at least four ordinary soldiers in 1667. Interestingly, these four soldiers all married filles du roi.

The first marriage of a Carignan Regiment soldier to a fille du roi took place on October 10, 1667,

when Antoine Adhémar married Geneviève Sageot. This was quickly followed by Gabriel Gibault and Suzanne Durand on October 30, and

André Poutré and Jeanne Burel on November 3. Last, but not least, was my ancestor Bernard Delpêche, who married the fille du roi Marguerite Jourdain on November 30. These were the first marriages of filles du roi to members of the Carignan Regiment. Although these four soldiers are the only ones mentioned by Verney in his book, further research indicates that at least 25 soldiers of the regiment were married by the end of 1667. Many more would follow in the years to come. It was not unusual that so few married in 1667. Verney indicates that most of them were more interested in becoming *coureurs de bois* than becoming subsistence farmers. A few of them did take off to try to make their fortunes in the fur trade. While some of the officers became quite rich trading in furs, very few of the ordinary soldiers fared well in this venture. A few went west and were never heard from again. There were other more compelling reasons why those who stayed didn't marry right away. Most in the regiment had signed on for a three-year enlistment in the spring of 1665 and therefore their enlistments did not run out until spring of 1668. Further, the men were all

asked to reenlist to man the forts at the new seigneuries that were being set up to defend the country. Many did and they went to live in the new towns along the Richelieu and St. Lawrence Rivers. To get married before their enlistments ran out, they would have to get the permission of their captain and also permission to leave the service to start their new lives in Canada, although some stayed in the service after their marriages. Most of the regiment had not yet decided whether they would stay or go back to France in the fall of 1667, and no ships would be available to take them back to France until summer of 1668. Even so, many of those who stayed in Canada but did not reenlist did not get married immediately. Most of these soldiers on discharge, however, received small stipends and parcels of land to clear and farm. This, along with the soldiers' pay they had

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received over their enlistment time, gave them a stake to get started. Many of them still did not marry right away. They were not good prospects for marriage until they had cleared and cultivated some land and had built a home, no matter how rudimentary.

Let's look at a couple that was quite typical of the regimental soldier and the fille du roi who got married in Canada. This couple were also my ancestors. The woman was Elisabeth Roy, who was born around 1642 in the town of Senlis, about 30 miles north of Paris. Her parents were Antoine Roy and Simone Gaultier, who were both dead by the time she was 22, leaving her to fend for herself, with few prospects for marriage in France without a dowry. Her parish priest probably informed her of the fille du roi program, and she was recruited to go to Quebec to seek a new life with the promise of a dowry from the King. She left Dieppe on the vessel *Le St-Jean Baptiste* in the summer of 1665 with 81 other women and 130 male workers (*engagés*) signed up to work in Canada. These 212 people, along with

Un héritage historique du royaume du Saguenay

By Simon Gilbert, *rechercheur historique*

De nos jours, avec Internet et la technologie de la haute vitesse, la vie file à vive allure. Parfois, il est agréable de s'installer près du feu, une tasse de café à la main, et réfléchir à nos origines, à notre histoire commune.

Longtemps, la traite des pelleteries a représenté la seule richesse de la région. Notre histoire est liée à ce commerce des Français avec les autochtones montagnais, leurs fournisseurs. Elle est également inséparable de celle des missionnaires jésuites venus pour convertir ces derniers au catholicisme.

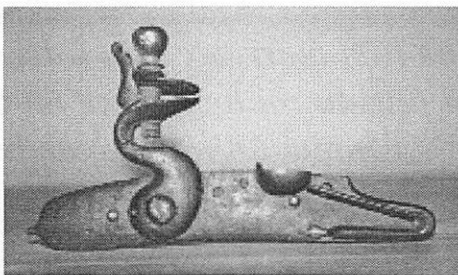
C'était au temps de la Nouvelle-France, celle qui nous fait tant rêver. L'époque des guerres coloniales, les hauts faits d'armes de nos ancêtres. Avons-nous, encore aujourd'hui, un héritage de cet ancien régime? Que nous reste-t-il du temps des postes de traite français sur le territoire saguenéen?

En lisant les recherches du réputé historien et auteur Russel Bouchard, j'ai fait une fabuleuse découverte. Dans deux de ses publications, M. Bouchard mentionne l'existence d'une pièce rare de notre patrimoine. Cet objet, témoin de notre histoire et datant du XVII^e siècle, nous ramènerait aux premiers jours du pays. Il existe bel et bien un lien physique concret avec notre passé. Quel est-il donc?

Il s'agit d'une platine de fusil à silex datant des années 1660. On appelle «platine» la partie mécanique de mise à feu d'un fusil. Celle dont il est question ici provient de l'ancienne collection du défunt Musée du Saguenay et avait été retrouvée sur les rives du lac Manouan, il y a plusieurs dizaines d'années. Le nom de l'habile artisan qui l'a forgée est toujours lisible, entaillé sur la queue de la platine, à la verticale. «DVPRE» pour Dupré, (le Jeune) Henri, un marchand d'armes de Saint-Étienne, dans la vallée de la Loire, en France, et qui serait décédé en 1687. La platine avait été retrouvée dans un état de conservation exceptionnel. Elle dégage un sentiment de vieillesse, elle nous parle d'elle-même avec sa couleur métallique noircie par plus de trois siècles d'exposition au dur climat

québécois. C'est une partie méconnue de notre histoire qui se reflète en elle.

La surface de la platine est arrondie, comme le chien (partie arrière pivotante en forme de «cou de cygne»), ce qui est typique du XVII^e siècle. Après observation, on peut se rendre compte de l'absence de vis de fixation. Ceci indique que la platine n'était pas partie prenante d'une monture lors de sa perte ou de son abandon. Il s'agit donc d'une pièce détachée, sans doute récupérée dans un poste de traite pour une réparation éventuelle. Par sa construction, la platine est de qualité supérieure et par sa taille (14,8cm), nous pouvons déduire un usage militaire. Il est fort probable que les vieux fusils



brisés ou en piteuse condition, qui accumulaient la poussière dans les magasins du Roy à Québec, aient été recyclés pour la traite de la fourrure. De qui proviennent donc ces fusils? Qui les a amenés ici au milieu du XVII^e siècle?

Après quelques recherches, je n'ai trouvé qu'un seul régiment pouvant avoir amené ces armes dans la colonie: le Carignan-Salière, car l'envoi suivant de militaire ne se fera qu'en 1683 et sera composé de Compagnie Franche de la Marine.

Le Carignan-Salière est arrivé en 1665 pour défendre de la colonie qui était continuellement sous la menace iroquoise. Le régiment était armé de mousquets à mèche et de 200 fusils à silex avec baïonnette, une nouveauté à cette époque. Très peu d'exemplaires d'armes à feu françaises du milieu du XVII^e siècle sont parvenus jusqu'à nous. Par contre, beaucoup de familles québécoises descendent de ce légendaire et prestigieux régiment. Plusieurs officiers et soldats ont pris femme parmi les filles du Roy et se sont installés ici. Ils forment une partie importante des ancêtres des Canadiens français.

La platine Dupré est présentement dans une collection privée. Qui sait? Peut-être un jour retrouvera-t-elle les murs d'un musée dans son écrin saguenéen? Les trésors ne sont pas toujours fait d'or. Quelques fois, ce sont des objets beaucoup plus simples, mais combien précieux. §

A Historical Heritage of the Saguenay Region

Translated by Elaine Smith, member #F222

Today, with the Internet and high-speed technology, life is fast-paced. Sometimes it's just nice to sit by the fire with a cup of coffee and think about our origins, our common history.

For a long time the fur trade produced the only wealth of the region. Our history is bound with this trade between the French and the Montagnais, their supplier. It is equally inseparable with that of the Jesuit missionaries who came to convert the latter to Catholicism.

It is the time of New France that we are thinking about. The time of the Colonial Wars, the brave deeds of our ancestors. Have we still, today, a legacy of that old regime? Can this journey of the French in the Saguenay territory still remain with us today?

In reading the research of the noted historian and author Russel Bouchard, I have made a wonderful discovery. In two of his publications, Mr. Bouchard mentions the existence of a rare piece of our

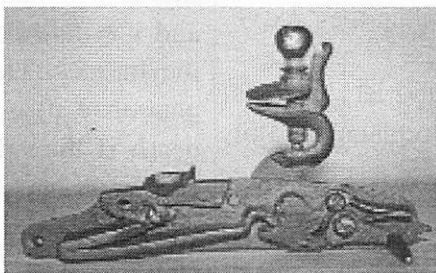
heritage. This object, witness to our history and dating from the 17th century, brings us back to the first days of New France. It exists entirely as a physical link with our past. What is it then?

It concerns the lock or plate of a flintlock gun dating from the 1600s. The lock is part of the flintlock firing mechanism. This particular item was from the former collection of the defunct Museum of the Saguenay and was retrieved from the shores of Lake Manouan many years ago. The name of the capable artisan who forged it is still readable, vertically engraved on the shank of the lock. It is "DVPRE" for Dupré (the young) Henri, a gun merchant of Saint-Étienne in the valley of the Loire in France and who died in 1687. The lock was found in a state of exceptional preservation. It emits a feeling of age, with its metal turned black from more than three centuries of exposure to the Quebec climate.

The surface of the lock is rounded like the hammer (the part behind swiveling in the shape of the neck of a swan), which is typical of the 17th cen-

tury. After examining it one notices the absence of a fixing screw. This indicates that the lock was not attached to the original stock, when it was lost or abandoned. One can assume it was detached for its eventual repair at a trading post. By its construction, the lock is of superior quality and by its dimensions (14.8 cm) we can deduce it was for military use. It is probable that the old flintlock guns were broken or in bad condition and gathering dust in the warehouses of the King at Quebec and had been recycled for the fur trade. What is the source of these guns? Who brought them here in the mid-17th century?

After some research I have found that only one regiment could have brought these arms into the colony—the Carignan-Salières, because no other military unit came to Canada until 1683, when the *Compagnies franches de la Marine* arrived.



The Carignan-Salières Regiment landed in 1665 to defend the colony, which had been continually under the menace of the Iroquois. The regiment was armed with matchlock muskets and 200 flintlock guns with bayonets, a novelty at this time. Very few examples of French firearms from the mid-17th century have survived up to today. On the other hand, many Quebec families descend from this prestigious and legendary regiment. Many officers and soldiers married women from among the *filles du roi* and settled here. They constitute an important percentage of our French-Canadian ancestors.

The Dupré lock is presently in a private collection. Perhaps one day it will return to the wall of the museum in its Saguenay case. Treasures are not always made of gold. Sometimes simple things are more precious. §

Simon Gilbert, a Canadian historical researcher, can be contacted at viveleroy@hotmail.com.

The Diary of Charles Morin—Part 12

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 14 children. This segment begins in January 1876, on an Indian mission on Vancouver Island.

In January they begin to move on because each family has homes in different localities. They move from place to place, five or six times in one year. They take two of the big canoes, lay boards across forming a platform between the two canoes. On this they lay their pots and pans, blankets, carpets woven out of dry cedar bark, guns and their fishing equipment. Usually, after they leave one camp, no one can enter it because of bad odors left behind. They lift the roof off and let the rains wash it out. When they return, they replace the roof and once more make it their home for a time.

On the second day of February, I was through with my work at the mission, so I decided to take a trip along the coastline. I came to a cape where it was impossible to walk any farther on land. I climbed on a high rock to have a look and saw a boat that had burned below. Looking more closely, I saw many pieces of the boat and a lot of broken glass. Knowing Indians do not own glass in any form, this aroused my curiosity. "White men have perished here," I said to myself, "unless they were killed by Indians." I began to search and saw a cave beneath the overhanging rocks. With difficulty and by hanging on to branches, I managed to get to the bottom. There I found two trunks solidly tied with ropes and with stones on them so that the high tides would not carry them away. Kneeling down, I removed the stones and cut the ropes and opened the trunks. In them I found corpses so decayed that I could not tell whether they were Indians or white men. I closed the trunks on a tragedy which no one would ever solve.

One November night while I was still with Father

Brabant and we were fast asleep, we were awakened by a pounding of fists and feet on our cabin door. We both jumped out of bed at the shouting of "We want the priest." Father asked them in their own language, "What do you want?" After telling me to be very careful and to be on the lookout for almost anything, he opened the door. Two Indians appeared covered only with blankets and with the most terrified faces one can imagine. After Father Brabant had a long conversation with them in their language, he turned to me and told me that the fourth chief of the tribe had drowned. He was the Indian who had the greatest influence on the coast and it would be a terrible thing to announce it to the Indians. These two Indians wanted Father to announce it as they were afraid of being put to death if they did. They had come to Father for advice on how best to announce it.

We had a small bell and Father told me to ring it to summon the Indians together. In the meantime, the two Indians had built a big fire and were sitting cross-legged before it. Hearing the bell, the others

I found corpses so decayed that I could not tell whether they were Indians or white men. I closed the trunks on a tragedy which no one would ever solve.

at camp, not knowing the reason, came at once. There were men, women, and children who came, each one wrapped up in a blanket. In about 15 minutes about 150 Indians were sitting around the fire. Then Father had me stand beside him and began his announcement standing in the doorway of our cabin. After telling them all in their own language, the two who had brought the news stood up, saying, "Kachidlic, Kachidlic ciaska your chief is dead. He is dead. He was out on the open sea when a terrible wave came along and smashed his canoe and he is now at the bottom of the sea! He is dead! He is dead! He is dead!" Every time he repeated this, everyone present shivered. Then an

elder stood up and said, "He is not dead. He is not dead because he lives again in these his children. He is not dead. He is not dead." They then dispersed, sorrowing and went back, each to his own camp.

The Indians of Nowka were the very first to see the explorer Captain Cook before he set foot on land. When they saw the ship approaching, they thought these were their dead people coming back to them. All the men went out in canoes to meet the boat but soon found out they could not understand them. They were very surprised to think they had forgotten their own language.

Captain Cook gave them tobacco and biscuits and the Indians returned to their camp. After trying to eat the tobacco and finding out how bad it tasted, they threw it all away into the ocean. They decided not to die because of the bad food the dead had to eat. So a lot of good tobacco was wasted on this tribe of Indians.

In November of the year 1877, I decided to return to Victoria to spend the winter among civilized people. I was amazed at what civilized men could do after spending six to seven months deep in the mountains and woods. Most of them spent their money on whiskey, staying drunk for months at a time. Then, when their money ran out, they would try to drink with the promise of paying later.

On the 7th of May, 1878, I left for New Westminster, which is located on the mainland of Canada in British Columbia. Being out of work just then, I and a couple of other men I knew decided to go over there to have a look around. It was a beautiful day when we left and I saw for the first time the east coast of Vancouver Island; it is comparatively flat from the west coast of the island. We sailed near the Island of San Juan, and in about four hours we entered the Fraser River. We passed many sand bars at the mouth of the river. These sand bars extend for three or four miles up the river and we finally landed at New Westminster. This town seems to be a quiet place

with a population of about 1,500 people. It will become bigger because every day people are arriving to settle here.

Upon my arrival, I met a friend by the name of Demers. He was a gold prospector and we discussed plans of his, which he had made to go to the gold fields of the Klondike in search of gold. I did not care to go so far away, but I lent him \$20 so he could go. If he found anything, I would come in for a share.

Miners are curious men to my way of thinking. They always have hopes of making a fortune. I met some who had been mining for 25 years and yet did not have a penny to their names, but always there is the hope of finding gold. They leave at the

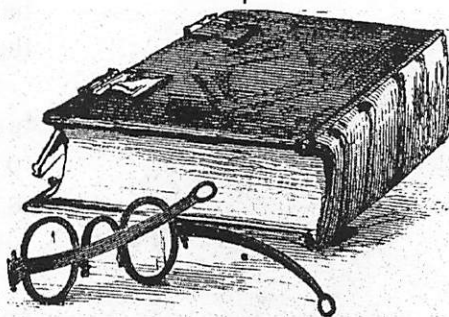
end of February or the beginning of March, travel 500 miles by steamboat, then the rest of the way by sled on which they place food and equipment. They then travel 200 to 300 miles on the ice to the gold fields. Some go so far they take two to two-and-one-half months for the trip. They have to

bring everything they will need because they are leaving civilization behind. What a miserable life to lead in order to find this gold, which somehow always seems to elude them.

The day after my encounter with Demers, I left to return to Victoria. I left May 9th at 2 a.m. and arrived in Victoria at 8:30 in the morning. I was without work for about eight days, as work is very hard to find around here.

In October of this same year, 1879, I left for Cawichini to make repairs on a building called Ste-Anne's Orphanage. Cawichini is 50 miles from here on the east side of Vancouver Island. There is a large bay and many Indians live here. It is the very first mission founded after Victoria. The priest, Father Rondeau, who opened this mission is still here after 25 years. Almost all the Indians have become Christian and are fairly good.

I met a Canadian living here who for the last 50



The Taxi and the Indian

By Lynne Pett, member #F340

Our grandpa was a magical person; he could really do magic tricks. He was the best grandpa in the world. He would take my brother and me out at night and put us on lawn chairs, after he wrapped us in blankets to keep the autumn chill away from our little bones. He pointed to the sky, picking a star here or a comet there, then tell us its name and history. A shooting star would make him laugh, and slapping his knee he'd say, "By golly, will you look at that." In the mornings he would take us out to the strawberry patches, where giant crimson fruit dangled from the heavy bushes. After picking the fruit, he would pop one in each of our mouths. As the juice dripped down our chins, Grandpa would say, "Yummm ...". Behind the strawberries the sweet corn stood like protective soldiers over the farm, little tufts of yellow hair sticking out of the tops of their peaked hats, or so Grandpa would say. Grandpa knew my brother was filling his trouser pockets with strawberries; he never said anything to Grandma but he should have. Grandma had to give my brother's pants a quick iron so he would look neat for church. I don't

think God would have liked what Grandma said when the iron hit the pocket full of strawberries. Come to think of it, that stain never did go away.

Some nights Grandpa would play the banjo and the mouth organ. Then, just to show off, he would grab a pair of spoons, rattling a kind of tune he called his "spoon music." If we didn't have to kneel down on the hardboard floors every night and say the rosary, it would have been the best time of our lives. Back then we did not know that Grandpa was a rumrunner. Not that we would have cared. We loved him.

He was not our real grandpa; he was our step-grandpa. Our mother would never talk about her father, and my dad said, "Don't ever ask your mother about that again," putting an end to the topic. After mother died here in Australia, I took

my daughters to Canada to meet their great grandmother. It was on this visit I asked about my real grandfather. Grandma stared at me with the angriest face I had ever seen: "You just never you mind about all that, young lady. You just worry about the here and now; you understand me?" I knew that was, once again, the end of the topic. The topic sure had a lot of endings, but not for me.

Some years later, Grandma passed away. She was the last source of family information. Now I would have to research this all on my own. I knew only three pieces of information about my real grandfather: his name, that he was French, and that

he was the inventor of the sign on the top of vehicles that read TAXI.

Having come to the ever-lurking brick wall in genealogy, I decided to throw the three pieces of information into cyberspace. Unless I found him, it would end the search of my family tree. Within 24 hours an e-mail arrived with a list of questions for me. What was my mother's name? Her brother's name? And so on. The e-mail was from a woman who had the same grandfather as I did. She knew who we were and had looked for

us for years. We never knew of the existence of her or her family until that moment. I was in a state of information overload. Never expecting to find my grandfather I was not mentally prepared for the events that followed. Each morning opening my e-mail another fountain of information would flow from my screen. She even scanned the patent for the TAXI sign he had invented along with his original sketches. Next came an e-mail from her mother, Mother's half-sister who had looked for my mother for over 30 years. She was distressed that Mother had died many years ago. A photo arrived that day. I was staring into the eyes of my real grandfather. For the first time in over 50 years I had a face to put with the name. I was holding the printed photo and crying when my husband came in from work. He was pleased that I had found the



Miami Chief Little Turtle

Courtesy of the Indiana Historical Society

missing pieces to my life. All this information came from Upper Canada, more than 16,000 miles from my computer, but it did not make it any less real. Finally I had found the link to my mother's side of our family. My feelings were a confusion of elation, excitement and uncertainty.

Within months, our daughter had to work in the United States for six weeks. Before returning to Australia, she flew with her husband to meet the new "other half" of our family. She brought back videos, photos and amazing memories of our new extended family.

During my family research I discovered a more astonishing fact: I am a blood member of the Miami Indian Nation and WEA Indian tribes in America; my tribal name is "Makiikweemina Pehsquonatah" (Blackberry Flower). I received my tribal name from the chief. My name and that of my daughters and my husband are registered on the tribal roll. The part of my family that is not Native American Indian is French and goes back to Paris before 1502. My archive files bulge with certificates of birth, marriage and death. The journey has been arduous, joyful and sad.

If I could change anything, what would I want? My answer: to have my mother and step-grandfather back, to sit under the stars at night and pick strawberries on a hot summer day. §

Long-Distance Research

Dispatch From Down Under

As far as researching family from Australia, I think I just got "good old-fashioned lucky."

Being so limited in researching genealogy from Australia I had to use every single Internet resource available. The big sites like Ancestry.com have been helpful, but I am not telling anyone anything new. However, I have found you have to use these sites continually until you strike gold. When you think hope is lost, a single e-mail will come to you one morning containing the information you have been looking for forever.

Use the notice boards on all these sites. Be sure you have an active e-mail address that people can

reach and go back and check your notice boards and read others. I've tried to stay away from these "pay for everything" sites. The Australian dollar is worth just over half the U.S. dollar, so for me everything is expensive down here. Because there are so many free sites and people willing to help, you don't have to spend big dollars to get results.

For my French-Canadian ancestors I cannot recommend highly enough the use of PRDH, the University of Montréal genealogy site. It is a wealth of information at a very cheap cost, you can download and print your proof certificates right online, and they are accepted by all of the genealogy associations I've dealt with. I have been told they are also accepted by the DAR, but I haven't had personal dealings with them yet.

Another tip: If you think you have American Indian blood, write to the tribe's genealogist. All the tribes have someone who will help, and most tribes are looking for their bloodlines. As I have both Miami and Wea blood in my line, I've found the tribes fantastic and interesting. You will find e-mail addresses on their websites.

The Canadian War Records Department cannot be praised enough for all the help they have given me. I was looking for the war records of my uncle killed at the Raid of Dieppe in WWII; I wrote a simple request letter and I could not believe the information and help they sent me back. These records held so much more information than I had ever hoped to find.

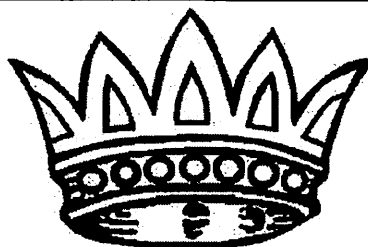
As I obviously cannot walk into my local records office and be a "real researcher" like most people (I am *so* envious of those who can) the aforementioned is how I have traced my family tree back to 1502 in France and which contains over 4,000 individuals so far. I have two archive boxes of certificates (about 1,800 certificates) from PRDH to download to my genealogy program, which will immensely increase the family members again.

Each week I still get requests for information and have added many new long-distance cousins to my family. —Lynne Pett, Victoria, Australia

Lynne Pett can be reached at pett@bigpond.net.au.

My Quest to Find the Family Princess

By Roseanne Bensette, member #F338



When I started my family tree 20 years ago there were no home computers, programs for storing information or the Internet. My research was based on family documents, personal family interviews and family stories that had been passed down from generation to generation. The most intriguing story was one that included a great-grandmother of royal descent. The story related to me by my grandmother was that a DeLisle grandfather had married a princess. The names of this couple had long been forgotten, as had their place of residence. I knew that New France didn't have royal family members living there, so I assumed this couple must have lived in France. Helping to further my belief in this theory was the fact that a DeLisle man had written "La Marseillaise," the national anthem of France. There must be a connection, I thought.

A couple of years ago I purchased a new computer and began to surf the Internet to see what I could find on the subject of genealogy. Much to my amazement names from my family tree began to surface on websites like RootsWeb.com and Ancestry.com. I began to contact people on the message boards who were related to the DeLisle families. Before I knew it I had traced my DeLisles back to the 1600s and the first man in my DeLisle line to New France, Louis DeLisle. Although there is no concrete proof, Louis was most likely a Carignan soldier. His connections to the Petit Company of the Carignan Regiment were high-ranking. On October 15, 1669, Louis married Louise Desgranges in Notre Dame Church. Further research on this couple gleaned a simple note with Louise Desgrange's name that said "fille du roi." With my limited French-language skills I could translate this simple note to "daughter of king." Wow, I thought, here is my long-lost princess; her name is Louise Desgranges.

I wanted to find out more about this family princess, so I typed the words "fille du roi" into my search engine. I soon discovered that although Louise was indeed a "daughter of the king" it was not in the same sense as the family story I had been told. She was one of nearly 800 women who were sent to New France in hopes that they would marry and populate the new province of France.

Just as I discovered Louise Desgranges and began to search for more information, Peter J. Gagné was publishing his new book *King's Daughters and Founding Mothers: The Filles du Roi, 1663-1673*. I called Quintin Publications and ordered Gagné's book and waited with great anticipation for it to arrive. Two weeks later it was delivered and I was thrilled to see my ancestor Louise Desgranges among the names of the women Gagné had researched. It was confirmed; I had found my family princess.

I looked into La Société des filles du roi et soldats du Carignan to see how to become a member. This began my documentation process to receive a certificate for Louise Desgranges as an official fille du roi. This, I thought, was the end of my fille du Roi involvement. I could not have been more mistaken. I am now documenting 25 other filles and seven Carignan soldiers. Finding the family princess has led to a passion for educating myself about these most interesting women, their time period and New France. I continue to research my family tree and find that most of my lines lead back to this great time when Canada was born, and I am always honored when I discover another family princess. §

The Story of Marie-Claude Chamois

By Elaine Smith, member #F222

Marie-Claude Chamois was the daughter of Honoré Chamois, King's secretary and Herald of the Arms of France, and Jacqueline Girard. She was born January 8, 1656, and baptized on the 29th of the same month in the parish and church of Saint Gervais, Paris diocese.

At birth she was taken to the home of Madame Bouthillier, who was her wet nurse. This was the custom among the wealthy families. At the proper time she was returned to her family.

Marie-Claude was the youngest of four children. Marie was the eldest (she later married Pierre Mareuil), then came the two boys—Henri and Phillipe-Michel. The father died when Marie-Claude was four years of age. From then on she spent an unhappy childhood in the rented house in Faubourg Saint Antoine rejected by her mother and harassed by her brothers. At age 13 she left home. The Vicar of the parish of Saint-Paul took pity on her and had her taken to the Hôpital de la Pitié under the name of Marie Victoire. She stayed there for a few days and then was brought to the Hôpital de la Salpêtrier. In a wing reserved for young girls, she was taught manners and homekeeping. After a year she emigrated as a King's Daughter bound for New France, arriving in October 1670. A marriage contract was signed on October 16, 1670, with Pierre Forcier, but it was annulled. She was 14 years of age when she married François Frigon in November of 1670, possibly in Cap-de-la-Madeleine.

François and Marie-Claude settled in Batiscan and had the following children: Jean-François, 1674; Madeleine, about 1676; Marie, about 1678; Marie-Françoise, March 29, 1681; Jeanne, August, 14, 1683; and Antoine, July 27, 1685.

In the year 1685, Marie-Claude learned that the last of her siblings had died in Paris, making her the heir to her father's fortune, along with her mother. François agreed that she should assert her rights, so she left for France in November 1685. Her youngest child was only four months old. The children were all left in her husband François' care. Upon her arrival in Paris, her mother refused to recognize her, accusing her of being an impostor.

Marie-Claude then turned to the courts to claim her share of the inheritance. The case moved slowly, and on April 21, 1693, it was brought before the Court of the Parliament of Paris.

This time Jacqueline Girard was the plaintiff. Marie-Claude was represented by the distinguished Henri-François d'Aguesseau, who showed that she was entitled to her share of the inheritance. Her mother claimed that her daughter disappeared years before and that she had given her up for dead. However, as the trial progressed a notarized document was brought forth disproving the mother's claims. The court found in Marie-Claude's favor and ordered her mother to treat her as a daughter and to give her her share of the inheritance. By this time Marie-Claude had been away from her family for eight years. When three of François and Marie-Claude's children married in 1695 and 1700 she was still in France. She returned in the summer of 1703 or before.

On October 15, 1705, she was before notary Lacetière to borrow "one thousand livres" from Nicolas Gillet, the wig-maker of Quebec, to buy provisions for her return to France on one of the last ships to leave Quebec for the winter. So despite the court's verdict, her inheritance had not been settled with her mother. François provided emotional support to his wife during this struggle.

Marie-Claude died between 1705 and 1710 in France. François died and was buried May 13, 1724, at Batiscan. §

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Jeanne Faucheux, an Example of a Hardy Fille du Roi

By Beverly Sherman, member #F128

The filles du roi, or King's Daughters, have a reputation of being hardy and courageous young pioneers whose reproductive health was equalled only by their hard work and caring for their families. Even we, the filles du roi boosters of the 21st century, after years of reading about our heroines, can take these virtues for granted. So it is always worth the effort to explore the life of such a brave young woman whose toil and perseverance helped to found a new nation.

In this case, it is the tale of Jeanne Faucheux, a young woman from the parish of St.-Pierres-Liens, in Huisseau-sur-Mauves, a village west of Orleans, in France. She may have been only 17 years old—or perhaps it was 22, we can only guess from the typically contradictory contemporary records—when Madame Bourdon and Elisabeth Étienne recruited her in France to be a fille du roi. Jeanne's parents were Noël Faucheux and Jacqueline Trion. An authority on the filles du roi, demographer Yves Landry, does not list any parent for Jeanne, and we lack his usual information as to whether her parents were living when Jeanne arrived, or whether she was an orphan, as were many of the filles du roi. Also, Landry believes that Jeanne arrived in Canada and married Antoine before 1671, although every other source disagrees.



So, in the summer of 1671, Jeanne sailed with a large group of filles du roi to the young French colony of Canada. In those days, to make this dangerous voyage across the vast Atlantic Ocean—with strangers, on the promise to be introduced to yet another stranger for a married life together in a hostile and barely colonized new world—certainly took courage.

In France, Jeanne had received a certificate of good behavior and had lived briefly in a convent with 124 other girls in La Rochelle until their ship left for New France. A total of 150 filles du roi arrived in Canada during that summer of 1671 to fulfill King Louis XIV's grand plan to populate the colony by providing suitable marriageable women for the overwhelmingly male population. After she arrived in Quebec, she stayed with the Ursulines and Hôtel-Dieu nuns until she met and married her first husband, Antoine Leduc, in Quebec during that same year of 1671.

Antoine Leduc was born in 1647 in Louvetot, near Rouen in Normandy, France, and had been a *coureur de bois* and a domestic servant in Canada. His parents were Jean Leduc and Jeanne Desobrie. Antoine had arrived in Canada at least as early as 1666 and at least as young as age 17 or 19, as he was recorded in the 1666 census in Trois-Rivières, working for a Claude Harlin (who, mysteriously, does not appear at all in René Jetté's Dictionnaire except under Antoine's entry).

Jeanne and Antoine established their first home on the south shore of the St. Lawrence River, east of the Gentilly River. Then they moved across the St. Lawrence River to Grondines. Their first child, Marie-Françoise, was born in Quebec City on October 2, 1675. During June 1676, Jeanne was one of a number confirmed by Bishop Laval. Then they moved again, this time to Ste. Anne de La Pérade, which is near Trois-Rivières. There they established their long-term home, and two sons, Jean-Baptiste and Pierre, were born there in 1678 and 1680, respectively.

It was only on February 17, 1682, that Jeanne and Antoine finally entered into a marriage contract, in their case before notary Roy Châtellerault. In the marriages of filles du roi at the time, it was very com-

mon to sign such a prenuptial agreement a few days prior to the religious marriage, certainly not almost 11 years later. Within their contract in 1682, Jeanne and Antoine acknowledged their wedding in Quebec by a Catholic priest back in 1671. But note that Jeanne had only been confirmed as a Catholic in 1676, five years after the marriage. Perhaps someone, such as her parish priest, had picked up on the fact that she had not yet been confirmed as a Catholic when she married in the Catholic ceremony in 1671, and thus urged the couple to sign a solemn contract reconfirming the marriage.

Sadly, Antoine passed away prematurely sometime between the date of this contract in 1682 and February 29, 1688, in La Pérade. On this latter date, Jeanne married for a second time, at the age of 33 or 38, to Pierre Vaillant in Batiscan. Their marriage contract is dated the same day before notary Merommont. Pierre was born in about 1660 in Lavoux, Poitiers, Poitou, the son of Philippe and Jacqueline Héritière. So he was about 27 years old. Between 1689 and 1697, Jeanne and Pierre had four children: Pierre-René (1689 in Batiscan), Marie-Anne (about 1694), Louis (1696, La Pérade) and Marie-Madeleine (after 1696).

Thus, Jeanne was at least between the ages of 42 and 47 years old when she gave birth to her last child, Marie-Madeleine. She could have been older, as we do not know the year of this daughter's birth. But Jeanne persevered with her frontier life, living on to the declared age of 72 years old, raising these children in La Pérade. The youngest, Marie-Madeleine, is cited in a record in La Pérade on May 25, 1712.

Jeanne died on November 20, 1721, at La Pérade. The religious record of her burial the following day noted that she was 72 years old, which is one source of her estimated year of birth and age. Her second husband, Pierre, passed away in 1735 in the home of his son-in-law, Claude Biguet. He was buried on September 12 of that year at the parish of Ste-Anne-de-la-Pérade.

Jeanne had lived an ordinary life for a settler of New France at the time. And yet one could say she

lived a heroic and important life, as she braved the ocean and dangers of a new frontier and raised seven children, who in turn led to many further generations in both Quebec and beyond. One of her many descendants is the famous Montréal cleric Brother André. Here is a list of Jeanne's children with her two husbands:

(1) Jeanne Fauchoux m. 1671, La Pérade, to Antoine Marie Leduc.

1. Marie Françoise Leduc, b. 2 Oct. 1674, Quebec (recorded at Hôtel-Dieu May 22, 1692)

2. Jean-Baptiste Leduc, b. about 1678 La Pérade, m. 9 Nov. 1705, Ste. Foy to Marie-Angélique Gaudry, daughter of Jacques Gaudry and Anne Poirier.

3. Pierre Leduc, b. 28 Jan. 1680 La Pérade, m. 22 Jun. 1710, Batiscan to Marie-Madeleine Viel (widow of Simon Labétolle), daughter of Pierre Viel and Marie-Madeleine Trottier.

(2) Jeanne Fauchoux m. 29 Feb. 1688, Batiscan, to Pierre Vaillant.

1. Pierre René Vaillant, bapt. 24 May 1689, Batiscan, m. 23 May 1717, Varennes to Marie-Anne Gauthier, daughter of Mathurin Gauthier and Nicole Philippeau.

2. Marie-Anne Vaillant, b. about 1694, m. 7 Jan 1722, La Pérade, to Claude Biguet dit Nobert, son of Étienne Biguet dit Nobert and Dorotheé Dubois.

3. Louis Vaillant, born 15 Mar. 1696, La Pérade (he contracted to work in the West from May 25, 1723 to May 28, 1730).

4. Marie-Madeleine Vaillant, born after 1696 (recorded in La Pérade on May 25, 1712).

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(Morin, continued from page 9)

years has been here and for 42 years had been married to an Indian woman, a squaw. He has taken up all their habits and lives just like an Indian.

Today is the 9th of July, 1880, and I am now 30 years old. I have been working in Victoria on my own erecting buildings for Bishop Seghers. I have hopes of making more money now and of saving some. In two years I have saved 500 dollars after all my expenses have been paid. With good health and working in partnership with a Mr. Seymour, I pray and hope, with God's help, I will succeed.

It is now three years since I have come to Victoria, and life has changed very much for me since my arrival. Now I am well known, I have money, and I have all the work I could possibly wish for.

For the last month, I have been working and building for a Mr. Rossi. I am drawing plans and figuring specifications and am making a first-class name for myself. Some even refer to me as the architect. At night I study architecture and English. I can write it now. Many people are surprised at what I have accomplished when I tell them that just two years ago I was only a common laborer. I hope to keep on progressing in my chosen profession and, with the help of God, I want to become a first-class builder and architect. I have a contract to build a church at Panallikut beginning in March 1881. The Indians come to meet me numbering about 60 men. They come in canoes and I shall be working here for quite sometime. *To be continued.* §

F.Y.I.

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F381 Harry A. Lazarus Jr

F382 Lorraine Sullivan

F383 Edson Gebo

F384 Ignatius Lacombe

F385 Richard Leo Remillard

F386 Sandra Lee Czuba

F387 Michael John Czuba

F388 Christopher Daniel Czuba

F389 Janet Joy

F390 Constance Wrightson

F391 Claude Laurence

F392 Pauline Agnes Baldwin

Marie Grandin: Sent by the King, by Elise Dallemagne-Cookson

Book review by Dorothy C. Hauschild, member #F375

Perhaps one of the most valuable inheritances that family historians can have is documentation that puts “flesh and bones” on their ancestors. Although the foundation of all research lies in finding where our families were born, married and died, in the novel *Marie Grandin: Sent by the King*, Elise Dallemagne-Cookson has skillfully blended historical research with imaginative storytelling. She has brought life to early New France’s settlement through the eyes of her ancestor Marie Grandin, who began her adventure as a fille du roi, sent by Louis XIV to marry and raise a family in the New World.

As if she were writing in a diary, Marie tells us of her experiences aboard the *Helene de Flessinge*, which sailed in 1670 from La Rochelle, France. Of special interest is how Dallemagne-Cookson conveys the workings of the ship and the daily routine of the passengers and crew, especially Marie’s eventual acquaintance and conversations with Jean Talon, the royally appointed *intendant* of Nouvelle France, who played a major role in the successful marriages of many filles du roi. Throughout her lifetime Marie encounters many friends and family who narrate their experiences to her, thereby providing the historical background that enhances this novel.

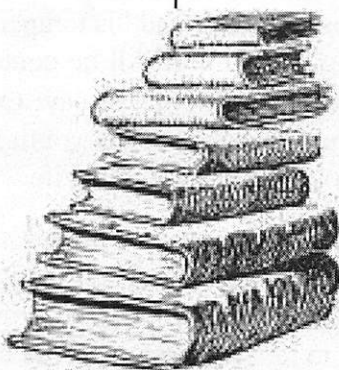
The highlight of the novel is Marie’s marriage to Jean Baudet, a young, energetic farmer and militiaman. The author devotes an entire chapter to the birth of their first child, Marie-Louise, and the happiness she brings to her parents. But the most intriguing chapter is chapter 13, “The Phantom Ship.” Dallemagne-Cookson’s storytelling skill is at its peak in this segment. Marie travels downriver to visit friends and encounters a ghostly vessel. “The ship was huge and fast bearing down on her little canoe ... there were skeletons busy at all the riggings ... then it was hanging there, above the

surface of the water ... then it disappeared.”

Dallemagne-Cookson has creatively and successfully portrayed her ancestor Marie Grandin’s life within a historical novel format. Her extensive research is displayed in each chapter, woven into the story she has chosen to honor Marie’s memory. I am grateful to have had the opportunity to read this book, for it gives me a chance to imagine what *my fille du roi*, Anne Seigneur (who preceded Marie’s arrival), might have experienced when she married and settled in Nouvelle France.

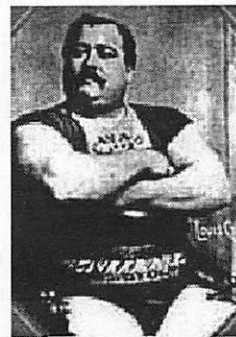
In that vein, Indian attacks were an ongoing danger within that experience. In the chapter “Rescue,” Marie dramatically saves her daughter from Mohawks then, fraught with doubt, ponders what lies ahead: “I am nothing but an exile from my own homeland, she thought. ... All of us are exiles, including Frontenac, La Salle, even Bishop Laval. ... My children, born in a land stolen from the native people, are surrounded by enemies. What will finally become of us? She turned from the river and trudged back up the hill to her house, filled with foreboding for their future.” §

Marie Grandin: Sent by the King is available at bookstores, on www.xlibris.com, or by calling Xlibris at 888-795-4274.



Louis Cyr (1863–1912)

Born in St. Cyprien de Napierville, Quebec, and a onetime resident of Lowell, Mass., Cyr was recognized as “the Strongest Man Who Ever Lived” for good reason. In his prime, the “Amazing Canadian” lifted a staggering 4,337 pounds—and 550 pounds with one finger. More than a century has passed since Cyr’s astonishing feats, but strongmen of today still find his records beyond their grasp.



United Skates

By Margie Fuller, member #A373



Our family has an interesting story about an ancestor's first venture into the United States. David Ménard was my great-grandfather. He was descended from Pierre Ménard dit Saintonge and fille Marguerite Deshayes, as well as soldat Jacques Surprenant dit Sanssoucy and fille Jeanne Denot, fille Jeanne Servignan and Jean Ronceray dit LeBreton, and soldat Mathieu Gervais dit Parisien and Michelle Picard. David's parents were Benony Ménard and Melanie Boutellier.

As a child David lived on a farm in Henryville, a short distance up the Richelieu Valley from L'Acadie. Born in 1842, David was the ninth of 14 children. As was typical in large farm families, the children were expected to help with the chores. The job of hauling in firewood for heating, cooking and cleaning fell to David and his brother Joel. This was hard work and David did not think that Joel did his fair share. One day, when David was about nine years old, Joel would not help at all. David complained to his father. Instead of being sympathetic, Benony told David to do all the work by himself.

Of course, David did not think that was fair at all. As David left the house, he grabbed his ice skates. Instead of going to the woodpile, David ran to the river bank and put on his skates so he could "run" away from home. As David headed across the river and his temper cooled down, he realized that he had made a mistake, as the ice was cracking behind him. All he could do was skate on toward the United States. He headed for the first bit of light in a cabin that he saw. One version has him ending up in New York. However, his obituary says that he spent part of his youth in Vermont. David was taken in by a childless couple, a postmaster (or a schoolteacher) and his wife.

I wonder how long it was before David was missed. Besides teaching David to speak and read English, the couple who took David in made sure that David let his family know that he was safe. But I'm curious how long that took. The ice was too thin for skating and probably too thick for a boat. I have no idea how far it may have been to reach a bridge across the river, if in fact one even did exist. There were no phones or Internet. Also imagine the culture shock for David going from a large French family to live with an English-speaking, childless couple. At any rate, David was back with his Ménard family in Canada by the time of the 1861 census. Later he moved to Kankakee, Illinois, where he married my great-grandmother, Ludivine Breault, on April 29, 1867. Ludivine is also descended from a soldat, Louis Bolduc. §

If anyone knows a way for me to verify this family lore, please let me know (margiefuller@mchsi.com).

Did You Know?

In the Catholic countries of the 17th century there were about 140 days of abstinence per year when consumption of meat was forbidden. Beaver was plentiful in the colony of New France, so the inhabitants raised the question of whether the beaver, which spent most of its time in water, was a mammal (therefore meat) or a fish. If it were the latter, it could show up on the table any day of the year. The Bishop of Quebec, François de Laval, submitted this grave question to the theologians at the Sorbonne and to the doctors at the Hôtel-Dieu in Paris. After long, arduous discussions and consultations, the experts arrived at the conclusion that the beaver was more fish than mammal, because of its scaled tail and swimming ability. And this, to the great pleasure of the inhabitants, was very much appreciated, as it ranked high as a tasty dish.



Submitted and translated by James Carten, from Une Histoire de Quebec, by Jacques Lacoursierre.

Getting My Start in Ancestral Research

By Emil L'Homme Jr., member #F195

In June 1993 I set out to find all my ancestors back to the immigrants from Europe. The original intent was to locate the ancestors of my grandparents only. The endeavor has been so interesting that I decided to find all the ancestors possible. After finding a list of names, I sought stories to go with them.

Our ancestors were people a lot like us, but they saw the world from a much different perspective than we do today. To better themselves economically, many of our ancestors moved to new locations. The further back we go, the fewer the records available for the researcher. Almost the only records remaining from a thousand years ago are those of the nobility. None of my French-Canadian lines researched go back to nobility. The earliest ancestor found lived in the 13th century. Many of my ancestors had a military background, and this makes me fall in step, having spent 23 years in military service. Many were farmers in Canada, which helped to feed their families until better times came.

The easiest job was tracing French Canadians. They are the best documented people on the planet. It was French law that the clergy record all marriages, baptisms and burials. This practice carried over to New France. Also, there have been many books compiled by other genealogists through the years. The Mormons also microfilmed the church records in Canada and Europe, which makes research easier as long as you know the female spouse's name and which parish you are looking for.

The intended audience for my research was my children and grandchildren. Most of the material found was written in French, and I am thankful to this day that I can still read and speak French. In my younger years I did not take too easily to being bilingual. (I can thank the nuns and priests who were my teachers for their persistence in making me learn the French language.) My reward for this undertaking has been the pleasure of finding cousins in Quebec, British Columbia, and the United States. I have also met other people interested in genealogy and read the great history of my ancestors. At times I have felt their presence and even their guidance in what I was doing or what I was looking for.

The data was gathered in many ways. Rarely have I gone to the primary sources or done original research. I have used courthouse sources for those ancestors who immigrated to the United States in the 1800s and 1900s. Primary resources were: *Dictionnaire généalogique des familles du Quebec des origines a 1730*, by René Jetté; *Dictionnaire National des Canadiens Français, 1608-1760*, three volumes by Institut Drouin; *Dictionnaire généalogique des familles Canadiennes*, seven volumes by L'Abbé Cyprien Tanguay; corrections and additions to Tanguay by LeBoeuf; microfilm of Quebec parish records and other sources available at LDS (Mormon) family history centers; published Quebec parish repertories by various authors and genealogical societies in Canada and the United States.

Several writers have compiled a series of family histories in French called *Nos Ancêtres*. I have used that series and some English translations by Thomas J. Laforest. Family associations have also been helpful. Many genealogists and family members whom I met along the way have added their knowledge to my files. The latest reference that I have acquired is a four-volume *Dictionnaire Biographique des Ancêtres Québécois (1608-1700)*, by Michel Langlois; this reference is in French and is based on records found in the Quebec archives.

Some individuals and families have whole books devoted to them. Much of my endeavor has been to distill the information found down to a manageable size. There is, of course, more information available at Genealogical Societies in Canada (Montréal, Sherbrooke, Joliette) and the United States (Manchester, N.H.; Tolland, Conn.; Pawtucket, R.I.). LDS (Mormon) Family History Centers have a wealth of information for anyone interested in learning more about his/her ancestors. Happy hunting! §

For guidance with your genealogical research, Emil L'Homme can be reached at ealhomme@earthlink.net.

(Regiment, continued from page 5)

the ship's crew and stores, were crammed onto this small ship in rather deplorable conditions for the three-month trip across the Atlantic Ocean. Elisabeth arrived in Quebec on October 2, 1665, but had little time to prepare herself for a new life. She was taken with the other women to a hall where prospective suitors were waiting to meet them. She met and was looked over by several men and finally, about three months after her arrival, she married the widower Pierre Paillereau, who was 15 years her senior. They settled in St-Jean on the Île-d'Orléans on a plot of land on the south side of the island. In 1669, her husband died leaving her a widow.

Meanwhile, the 16-year-old Antoine Leblanc dit Jolicoeur had landed in Quebec on August 19, 1665, with the Maximy Company of the regiment de Carignan after a voyage of over three months. He served in the campaign against the Iroquois in the fall of 1666. When his enlistment was up, he decided to remain in Canada. He was mustered out of the regiment, received all of the pay that was coming to him, along with a stipend of 50 livres and a year's rations, for remaining in the colony. He was also allotted a small plot of land to farm on the Île-d'Orléans. He made the trip from Quebec downstream to the island. At that time no bridge existed, so his first view of his land was after landing by canoe with all his earthly possessions, including the year's rations. His land was on the north side of the island, a long narrow strip extending inland to the island's midpoint. We must assume that his land either abutted or was close to that of the Paillereau's, on the south side of the island. Antoine, who was only 19, lived alone, clearing his plot of land and cultivating it as he cleared. This was backbreaking work without draft animals or any help except what he could exchange with his neighbors. He also had to build a permanent shelter, and we can assume that he constructed a small one-room cabin or house for himself. For almost two years he did this as a



Courtesy of the Canadian War Museum

bachelor, but then his neighbor Pierre Paillerleau died, and within three months Antoine married his widow, Elisabeth Roy. She moved into Antoine's house, which we assume Antoine now expanded to some extent, as they produced five children between 1671 and 1683. Two of these children, ages 6 and 3, died on January 5, 1682. We assume that it was some catastrophe, such as a fire, because they died on the same day, or it could have been a communicable disease that had hit the area. Many families lost children from ailments like diphtheria that spread through communities quickly. The other three children, Joseph, Marie-Marguerite and Marie, grew to adulthood, married and had children of their own. Antoine died on December 18, 1687, leaving Elisabeth Roy a widow for a second time.

Our ancestors did not remain unmarried for long. A widow had a hard time caring for young children and a farm, and a widower needed a wife to care for his home and young family. Remarriages often took place quite soon after the death of a spouse. The same was true for Elisabeth. Six months after Antoine's death, she married another neighbor, Charles Flibot, widower of Marie Rousselot, also a fille du roi. He already had six children, so Elisabeth's three surviving children swelled his household to 11 people. Her son Joseph Leblanc married Charles' daughter Marie Flibot, giving me another ancestral link to the filles du roi. Their descendants located farther afield, first to the Montréal and Richelieu valley area. My Leblanc branch finally settled in Massachusetts. But from my Leblanc lineage I trace back to three filles du roi and two members of the Carignan Regiment. Most of the members of the regiment that stayed reenlisted and were assigned to captains who had been granted a seigneurie and had also agreed to remain in the military. One of my ancestors, François Chevrefils dit Lalime, a member of the St-Ours company, did just this. He rejoined his company and was assigned to St-Ours, where he spent the next three

years. In 1671, after his second enlistment was up, he married Marie Lamy, who was a King's Daughter and he was given a parcel of land to cultivate and live on.

I have identified more than 400 members of the regiment who stayed in Canada, and of these at least 300 married. Of those, about 160 married filles du roi. I have found only 86 for whom I can find no marriage record, and another 29 who died from various causes (drownings, Indian attacks, accidents and natural causes) and two who became priests. Many of us are descended from the soldiers of the Carignan Regiment who remained in Canada. We are even more indebted to the filles du roi. Almost all of the 770 young women who came over from France married, sometimes two or three times, and produced thousands of children. They truly can be called the mothers of New France. What a pity that they were unable to pass their names on to any of their progeny. In many cases, their names are unknown to those of us who are descended from them. Fortunately, La Société des filles du roi et soldats du Carignan is doing its best to keep these names alive and to make those of French-Canadian ancestry aware that almost all of us are descended from these women. §

The list of the members of the Carignan-Salières Regiment who married filles du roi will be published in the fall issue of Sent by the King.

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Jesuit Relations, 1665 and 1666, Volumes 49 and 50, Reuben Goldthaites.

The Musket and the Cross, Walter D. Edmonds; Little, Brown and Company.

The Old Regime in Canada: France and England in North America, Francis Parkman; Little, Brown and Company, 1907.

Dictionnaire National des Canadiens Français, 1608-1760, Institut Drouin.

List of members of the Carignan-Salières Regiment who remained in New France, compiled by the American-Canadian Genealogical Society from the following sources: *The Carignan Regiment*, Elmer Courteau, as it appeared in "Lost in Canada"; *Le Regiment de Carignan*, la bibliothèque de l'institut Canado-Américain, collection Desjordy; *Canadian Settlers From the Carignan Regiment*, David Kendall Martin, NNYACGS #377.

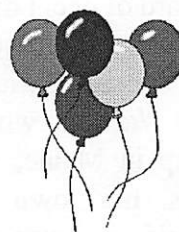
Genealogy Gems

Addicted to Genealogy? Love libraries and research? Interested in learning about new resources? The Allen County Public Library Historical Genealogy Department in Fort Wayne, Indiana, is pleased to announce its free electronic newsletter, "Genealogy Gems: News from the Fort Wayne Library."

To subscribe, send a message with ACPL NEWSLETTER SUBSCRIBE in the subject line to kspears@acpl.lib.in.us.

2004 Summer Festivals

- **Festival Francophone de Fredericton**, May 28-30, Fredericton, New Brunswick
- **Le Festival Franco-Ontarien**, June 17-26, Ottawa, Ontario
- **La Kermesse Franco-American Festival**, June 24-27, Biddeford, Maine
- **Festival de la Baie Française**, June 24-27, Saint John's, New Brunswick



- **Festival de Joie**, July 30, 31, August 1, Lewiston, Maine (www.festivaldejoie.org)
- **Acadian World Congress/Congrès Mondial Acadien**, July 31-August 15, across Nova Scotia (www.worldacadiancongress.com)
- **New France Festival**, Quebec City, PQ, August 4-8 (www.nouvellefrance.qc.ca)
- **Rhode Island Franco-American Heritage Festival**, August 29, West Warwick, R.I.

My First Annual Meeting and Soirée

By Beverly Sherman, member #F128

In my search to learn more about my father's family, I joined a few French genealogical societies in New England. Every year they send notices of their annual meetings. Every year I say to myself, maybe next year. The past year was no different, but my busy life in Fairfax, Virginia, opened up at the end of September, so I decided to attend the 30th Anniversary Conference of the American-Canadian Genealogical Society in Manchester, N.H., and the "soirée" held the evening before the conference.

To get ready, I printed out my father's ancestors in both Ahnentafel and tree formats plus all information about the conference, speakers and library and put the sheets into a binder. I also put tabs on the pages where I wanted additional information.

After landing at Boston's Logan Airport, I picked up a rental car and headed to Manchester and the ACGS library. I spent the rest of the afternoon looking up answers to my problem ancestors using their blue Drouin books and online with PDHR. The volunteers were extremely helpful with suggestions.

Growing up in Adams, Mass., which had a large French-Canadian community, I had never been to a soirée—or even heard of one. I didn't know what to expect. That evening, I found an empty seat at the restaurant where the soirée was held. After the buffet dinner, Josee Vachon, who was born in Quebec and grew up in Maine, sang traditional songs as well as her own compositions. Accompanying herself on guitar and tapping her feet, she was fabulous.

I rode back to the motel with two folks who were scheduled to speak at the next day's meeting, Georges Arsenault and Barbara LeBlanc. I found it amazing how Georges and Barbara could converse, switching from French to English and back. Although I rarely use my French, I was proud that I was picking up quite a bit.

The next morning I drove to the meeting, where there were six speakers. The first, Paul Cyr, a librarian in New Bedford, Mass., spoke about the

Acadians and French Canadians who had lived in that area over the years. I learned that New Bedford once had hula dancers and that some of the Acadians who had been expelled in 1755 to other colonies had made their way through New Bedford on their way to Acadie with papers giving them free passage through the other colonies.

The second speaker, Dennis Beauregard, talked about the many resources available at the Société Généalogique Canadienne Française. He has been very involved with getting resources onto the Web. The third speaker, Gail Moreau, a retired high school French teacher, spoke of the French Canadians identified as the founders of Detroit. She also showed slides of her trip to several cities in France searching for the origins of these founders. She has also been very involved in tracing the ancestors of fille du roi Catherine de Baillon, but she said nothing of that research.

Georges Arsenault spoke next of what became of the Acadians deported from Ile Saint-Jean (P.E.I.) in 1758. He is a historian, a folklorist and the host of Radio-Canada's morning radio show for Prince Edward Island.

Last to speak was Barbara LeBlanc, a university professor in Nova Scotia. She showed slides about the Evangeline legend fostered by the railroad and of how she has incorporated this information into a book, *Postcards from Acadie*. After the session I ordered several copies of her book, which arrived in time to make wonderful Christmas gifts.

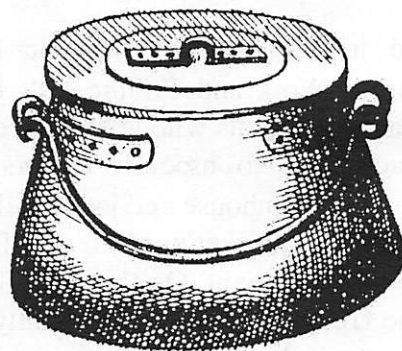
President Marcel Jussaume then led the annual business meeting. Among the topics were ways to attract more members.

As I drove in the dark to Woburn, Mass., I thought about the day and decided I was happy I attended. I had learned more about my father's family and much from the experience. Would I attend another meeting? I don't know. I have also learned that Southwest Airlines flies into Manchester for \$79 each way, a whole \$100 cheaper than I paid. Mmmm. §

Cretons—Breakfast Pork Spread

Submitted by Dorothy C. Hauschild, member #F375

1-1/4 pounds ground pork
3/4 cup finely chopped onion
1 teaspoon minced garlic
1 teaspoon salt
3/4 teaspoon pepper
1/2 teaspoon ground cloves
1/4 teaspoon cinnamon
1/4 teaspoon ground ginger
1/4 teaspoon nutmeg
3/4 cup whole milk
1/4 cup fine bread crumbs



Cook pork in a large sauté pan for three minutes on medium to high heat. Add onions and garlic. Cook for one minute then add spices, followed by milk and bread crumbs. Reduce to medium heat for one minute, then reduce to low, cover and simmer for one hour and 15 minutes. Remove the lid and cook for 15 minutes. Remove mixture to bowl, cover with plastic wrap right on top of meat, and chill overnight. Serve the next morning with sliced French bread or croutons.

Tourtière—Quebec Meat Pie

Submitted by William Kane, member #F365

There are as many recipes for this dish as there are French-Canadian cooks. Every housewife has her own formula for making the tastiest pie. Here is my mother's.

Sauté one onion (chopped fine) in a little margarine or shortening. Add one pound ground pork and one pound ground beef and cook slowly until nearly done. If there is a lot of fat in the pan, pour some off. Add seasoning: 1/2 tablespoon of allspice, 1/2 tablespoon of poultry seasoning, and pepper to taste. Add 1/2 cup chopped celery and about ten saltines rolled into crumbs. Taste for seasoning and add salt and other seasonings if desired. Make your favorite piecrusts or buy frozen, ready-made piecrusts from your grocery store. Spoon the mixture into the pie shell and cover with the other shell. Bake in 350-degree oven for about 30 minutes or until crust is nicely browned.

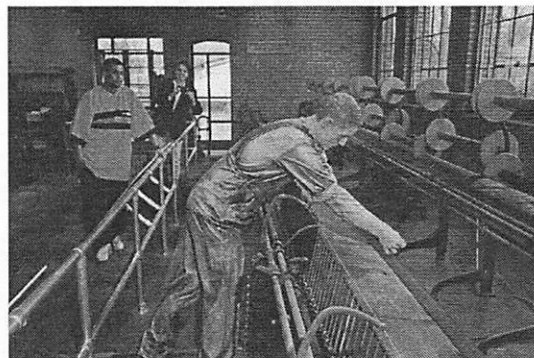
My mother also used this mixture to stuff the Thanksgiving turkey. Some cooks use mashed potatoes instead of the saltines. We always served the pie with mashed potatoes on the side.

Museum of Work and Culture

42 South Main Street (Market Square), Woonsocket, RI 02895
401-769-9675; 401-767-2905 (fax)

*Hours: Monday–Friday, 9:30 a.m. to 4 p.m.; Saturday, 10 a.m. to 5 p.m.; Sunday, 1 p.m. to 5 p.m.
Admission: \$6 for adults; \$4 for seniors and students; \$4 group rate (ten or more)*

Located in Woonsocket's historic Market Square, the Museum of Work and Culture tells the story of French-Canadian immigrants who left Quebec to work in the mills and factories of Woonsocket. Visitors begin their tour at a rural Quebec farmhouse and journey through the workaday world of Woonsocket's residents, from the early 20th century to the present. On the shop floor of a textile mill, from the front porch of a three-family tenement, sitting in church, at a school desk, in the union hall, visitors are immersed in a narrative of the working class in America.



Courtesy of the Museum of Work and Culture

Operated by the Rhode Island Historical Society, the museum includes six walk-through displays, two movies, many interactive audio presentations and hundreds of photographs. A predominant theme of the museum is the transformation immigrants undergo in "becoming American." While the museum focuses on the immigration of the French Canadians to Woonsocket, the story is similar to that of millions of immigrants and workers from cities and towns across the United States.

Major Exhibition Marks 400 years of French Presence in North America

The year 2004 marks the 400th anniversary of an event that changed the course of Canadian, North American and world history: the decision of a small group of merchants from France to establish a permanent settlement in the New World. In June 1604, they founded a colony on an island in the Bay of Fundy and called it Sainte-Croix. To commemorate this, Canada's national history museum is mounting a major exhibition on life in New France. "Once in French America" will be presented at the Canadian Museum of Civilization, Gatineau, Quebec, from June 11, 2004, to March 28, 2005.

"Once in French America" will exhibit 500 objects from 40 Canadian and foreign collections, from important institutions such as the Musée national de la Marine in Paris, the Louisiana State Museum in New Orleans and the Stewart Museum in Montréal. They include a wide range of period furniture, paintings, ceramics, clothing, silverware, religious ornaments, engravings, sculpture and other items that speak volumes about life in New France. The exhibition will be accompanied by lively public programs highlighting the rich heritage of New France, including concerts, theater, demonstrations, and activities related to crafts, food, genealogy and more.

For more information, visit the museum's website at www.civilization.ca. The museum's 24-hour general information service can be reached by phoning 819-776-7000, or call toll-free, 800-555-5621.

"We are linked by blood, and blood is memory without language." —Joyce Carol Oates

At Christmastime I reunited with two first cousins I had not seen since the mid-'60s. (Suffice it to say, our estrangement was a byproduct of family politics.) Wiser and more wizened than when we last met as teens during the LBJ administration, we are now making up for lost time, enjoying one another's emotional presence after such an unfortunate absence. Although our separation had troubled me for a long while, it was not until the Internet age that much hope existed for reunion—or healing. After suffering in silence for years, I received an e-mail within one month of seeking them out in a far-reaching online forum: "Dear Antoine, You have truly found your cousins Rose Ann and Terry...."

Perhaps that's only marginally related to genealogy, but it has everything to do with blood ties. Until a decade ago my sole link to my paternal ancestors—"my French side"—was an envelope filled with faded memorial prayer cards, *en français*, bearing fuzzy black-and-white photos of departed relatives with such names as Gauthier, Labrie, Dupré and my *mémère's* maiden name, Moquin. But ten years back, when relatively few had Internet access, I made an online discovery that stirred my interest in genealogy and began making those ethereal names come alive. I typed "Dozois" into a search engine and found the website of a Montréal woman with the same rare surname. Possessing scant background of my French side—such as knowing *pépère* emigrated from Quebec to Lewiston, Me., to Fall River, Mass., then Newark, N.J.—I e-mailed her, suggesting we might be related, distant cousins perhaps.

"Cousine" Chantal, writing in French, told me that her father had researched the Dozois family tree—I didn't know then how popular genealogy was among French Canadians. By way of *le courrier électronique*, she shared the information she had—in fact, we have ancestors in common—reaching back to our 17th-century progenitor Pierre Chicoine dit Dozois, who boldly journeyed from Channay-sur-Lathan, near Tours, and settled in New France. Our pedigree may have been familiar to Chantal, but it was a revelation to me, and the historical context it provided has enriched my name, lending it newfound resonance.

Moreover, I became *so* grateful for the Internet, without which these connections probably would not have been made. If I hadn't ventured, virtual-

ly speaking, onto the Information Superhighway to Montréal and reached out to a stranger, I might never have learned about my intrepid forefather Pierre Chicoine dit Dozois and my link not only to Chantal but also to King Louis XIV's France.

Quelle excitement!

I didn't know at the time that the woman Pierre Chicoine married, Madeleine Chrétien, was a *filles du roi*. Nor did I have any idea what a *filles du roi* (or a "dit name") was or the historical role the King's Daughters played. Several years later I would learn about that when I chanced upon the SFRSC website. With the patient assistance of our new president, Dave Toupin, who answered my initial e-mail questions about lineage, and our genealogical chair, Elaine Smith, who generously volunteered her time and research expertise, giving me a boost onto the limbs of my family tree, I began to make sense of my roots and was introduced to the scrupulous record-keeping that would certify my link to the King's Daughter Madeleine Chrétien. I soon embraced my relationship to the courageous *filles du roi* and valiant *soldats du Carignan*, and in me bloomed a consciousness that continues to fuel my imagination. The Web, I remind myself, made all this discovery—so much of it self-discovery—happen.

But my praise for the Internet doesn't end there. Recently, thanks to guidance from "cousins" Jacques and Robert L'Heureux, an online database of the L'Heureux clan led me to yet another fun genealogical eureka moment. The line of my great-grandmother Elmiere L'Heureux has yielded two notables I am delighted to call (seventh) cousins: the pop star Madonna, whose mother was a Fortin, and the literary lion of Lowell Jack Kerouac. Through this fertile bloodline, I suspect I could also document a kinship to Alanis Morissette, Baseball Hall of Famers Nap Lajoie and Leo Durocher, and all five Dionne quintuplets.

And so I propose a toast: Be they iconic or simply long-lost, a distant seventh or a close first, deceased for centuries or alive and well—and only recently discovered—*Americains* or *Quebecois*, here's to cousins ... everywhere.

Vive l'internet!

—Antoine Dozois, editor, member #F323

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

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Listing of the King's Daughters

Listing of the soldiers in the Carignan Regiment

SFRSC

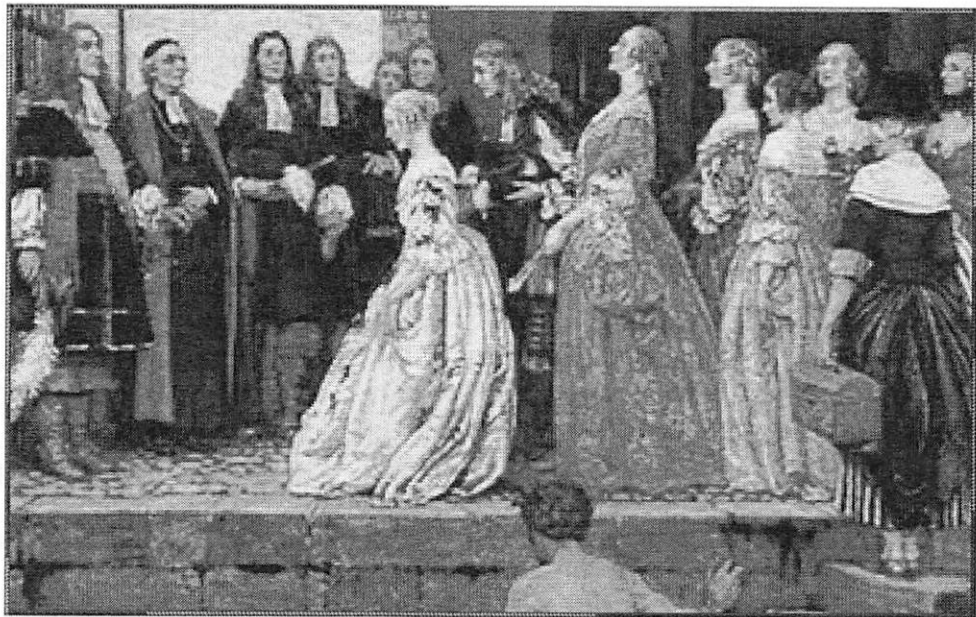
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gw LHA

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 are
evident in the strength of their descendants.*

Volume VIII, Issue 2

Table of Contents

Diary of Charles Morin	Page 1
Book Review	Page 2
President's Message	Page 3
Historical Analysis of a French Officer's Gorget	Page 4
List of Carignan Soldiers Who Married Filles du roi	Page 7
Ancestor Commandments	Page 11
List of Members' Ancestors	Page 12
How to Get the Proofs You Need	Page 22
Captives of the French-Indian Wars	Page 22
Filles du roi Marie Martin and Soldat Christophe Février	Page 24

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

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

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

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On the Cover...

"Les Filles du roi, Quebec"
by Brickdale (courtesy of the National
Archives of Canada).



The Diary of Charles Morin-Final Part

Editor's Note: This is the 13th and last installment of "The Story of a Courageous Man" by Clara Morin Des Chene. Written from the memoirs of her father, Charles Napoleon Morin, and her memories of him. This segment begins in December 1887 on Vancouver Island where he has been building churches.

I left Esquimalt on the 20th of December, 1881, for Canada on the steamboat, George Elder, at 11:50 AM. The temperature was magnificent, moderately warm, and with the sun shining. Next day the 21st, we encountered a strong wind but the temperature still was very mild. On the 23rd, we ran into a bad storm and between 7 in the morning and 7 at night we sailed only eleven miles, running into strong winds and heavy rain. Most of the passengers became very ill and could not eat at all. The ship plunged encountering fifty foot waves, which swept the deck. The captain and crew said they had never seen such a storm before in all their years of navigation.

We arrived in San Francisco on December 24th at 4PM. The temperature here was also very nice and I spent five days here visiting around before I took the train for Canada on my return trip home. This was on the 29th of December, 1881. We left Oakland at 4 PM passing Duck Flat where the only active mine here is still in operation.

December the 31st we passed Hot Springs where we see steam apparently rising from the ground. Then crossing the Sierra Nevada mountains we beheld a deep valley stretching for 500 miles and 7000 feet deep in places. We were in Ogden, Utah, on January 2nd, then Cheyenne arriving in Omaha January 6, 1882.

I spent some time at different cities on the way back to Canada arriving home in Deschambault on

February 13, 1882.

I stayed two years in Deschambault working on the farm and building in the surrounding small towns. Then, again, the spirit of the wanderer took over and on February 17, 1884, I left for St. Paul and Minneapolis, Minnesota, USA. There I spent a few days looking around and finally decided to go to Argyle, Minnesota, where three of my brothers had gone and were living on homesteads, George, Hercule, and Elisee. My brother, George, had married Lena Perrault, whose family originally came from Deschambault. They had moved to Somerset, Wisconsin, and finally to Argyle. Hercule and Elisee were still single. This was the year 1884.

The town of Argyle was very young and I found plenty of work. I built many public buildings and private homes. I bought a quarter of a block on Third Street in town, the northwest corner. Andrew Olson had the northeast corner, Pete Holen the southeast, and Charles Ohmer the southwest corner. Nice homes were built on these lots and I also built my home as I had no intention of homesteading. I built a two story house using the downstairs for a carpenter shop. This house was 20 by 26 feet and I used the upstairs for living quarters, which consisted of three good sized rooms.

In the meantime, a family by the name of Schiller had arrived from Massachusetts, consisting of three daughters, four sons and the father and mother. They arrived in Argyle on July 1st, 1885. They had bought a farm on Middle River, five miles northwest of Argyle, which had very nice buildings, a big home and barn, etc. With three pretty daughters it caused quite a flurry among the bachelors of the town. We flocked to this large home for dances and also to play ball. Three of the boys

were wonderful ball players, Hector, Alfred and Leon. Although their name was German, they were French people having had a German ancestor by the name of Jonathan Van Schiller. All the family had been born in St. Maurice, Quebec, Canada but had left Canada in 1875 and moved to Rhode Island and then to Massachusetts where all the children, nine years old and over, worked in the woolen mills of New England.

After ten years of slaving in the mills, they had saved enough money to move to Argyle, Minnesota, and buy a half section of land with all the buildings needed for the large family still with Mr. and Mrs. Dolphis Schiller.

I met and fell in love with the oldest of the girls, Victoria. We were married on February 15, 1887. I was then 37 years old and my wife was 27 years old. We set up housekeeping in the upstairs rooms of our home.

After some time, I finished the downstairs into three rooms with a lean-to kitchen, which was our home until 1901. I then built a larger kitchen with utility room in the rear, adding another bedroom upstairs, which gave us four upstairs bedrooms.

In the meantime, we raised a family. Five children were born to us. The oldest, a beautiful, little girl whom we named, Emma, died at the age of ten days and left us childless for the time being. Then we had four more children, Joseph, Clara, Josephine, and Omer.

I, being the oldest son in my family was in line to inherit the family estate in Canada. But, both my wife and I decided to make our home permanently in Argyle, so I relinquished my rights to my brother, Hercule, in exchange for the homestead he had in Argyle. He wanted to return to Canada so I took the farm, built a house and barns on it, and had tenants to farm it. This farm was 3-1/2 miles south of Argyle.

Before finishing the downstairs as a home for my family, I bought two lots across the street from where I lived where I constructed a large shop to

do my carpenter work in. I had room for a large garden, also bought two lots across the road, west of these lots which I made into a pasture to keep a horse and cow.

Here I hope to raise my family giving them the opportunity of good schooling and having a good home which they would never leave until they got married. I had lived a hard and very lonesome life and I want to spare my four children from this. With God's grace I hope I shall succeed.

NOTE: Charles Napoleon Morin was born on July 9, 1849 and died on July 5, 1922, four days short of his 73rd birthday.



Book Review: "The French-Canadian Heritage In New England"

A Book by Gerard Brault

If I were to describe this book in one phrase it would be: "Soup to Nuts". The author has clearly established his skill in blending Canadian history with an emphasis on the cultural and societal factors that make Canadians unique. In his first chapter Brault explains that French Canadians were adamant in adhering to their mother tongue and customs, known as "La survivance". The population of Quebec Province was predominantly Catholic, and the parish priest held the most important and pivotal role in community's survival. The author includes a comprehensive view of daily life augmented by the various holy days of the calendar. He also includes the significance of the major events in French-Canadians' lives—i.e., birth, marriage, death, and how the family nuclear system expands and interacts within the community.

In the first chapter, "The Roots of Franco American Culture," the author includes stories that his mother told him as a child, which he refers to

as her repertory. Brault recorded these stories and poems that originated in France and have been passed on to succeeding generations of his family. One particular story entitled "The Peppermint Leaves" tells of a brother and sister who are out in the woods gathering peppermint leaves so that their mother could bake them a pie. The sister is quite ambitious and gathers a pail full, while the brother was playing. When the sister would not give him any of her leaves he became angry and threw her in the river, where she drowned.

As a child Brault recalls the horror he felt when he heard the tragic conclusion to this story. "So far as Les Petites Paparmanes is concerned, I have always felt that the point was: do not be mean to your sister!"

Brault goes on to provide the impetus for the emigration to New England, a better life and wages for families willing to move. He offers an un-biased approach in his report of how Franco-Americans adapted to their new environment and their encounters with multi-ethnic groups. Of note is Brault's incorporation of demographics, but only to augment his presentation of the human experience. The author devotes a chapter to his own family history with interesting stories and records of their experiences. Also included in this book are illustrations and photographs depicting Franco-American social life and some memorabilia.

One writing technique that the author does not use is that of footnotes at the bottom of the page for any notes or quotations. He devotes a section in the back of the book called "Notes," which significantly contributes to easier reading and flow of content. The reader has the choice to consult the footnote or continue on with the book, thereby allowing the casual reader and/or the more expert researcher an opportunity to consume the volume at their own level.

I highly recommend this book to anyone who is looking beyond the rhetoric of names, dates and places to find the "flesh and bones" of our ancestors. Gerard Brault has accomplished a masterful,

down-to-earth presentation of the Franco-American cultural and traditional heritage that we can be proud to acknowledge.

Dorothy C. Hauschild, BA



President's Message

First, I would like to thank co-editors Harriet Kankash and Dorothy Hauschild for their hard work and persistence in order to get this issue to the printers and mailed out to the membership. Next, I wish to thank the dedicated leaders of our group, Bev Sherman and Elaine Smith, for their valiant labours and their long-term commitment to the goals of our organization. And lastly, I would like to thank you, our members, for your patience and continuing support despite delays in publication of the newsletter.

At our online Annual Meeting in December, 2004, we announced the establishment of an award for the best article written by a member of our group for publication in our newsletter. The prize has been named The President's Award and honors of our founder and long-time President (and also an editor of this newsletter), Yvonne Weber. As is typical of Yvonne, she thanked us for the honor but asked that the award not be named after her, but rather be called the President's Award. She hopes, as do the Directors of our Société, that the Award and accompanying prize will inspire you all to write articles, short and long, for our upcoming issues of the newsletter, so as to ensure both lots of good content for "Sent By the King" as well as your future reading pleasure.

So now the challenge has been set for you, our members. Please put pen to paper, and start

Continued on page 10

Historical Analysis of a French Officer's Gorget Found at the Mouth of Smither's Creek, West Virginia

A rare find was made in 1947 by a mysterious, "T. R. BAKER". Who was he? We may never know, but for all of us it was definitely a most fortunate find. It has been identified as a rare piece of North American history, a French officer's gorget. The following is a summary of where it was found, and data pertaining to identification and period of use. A gorget was worn suspended from the neck, and designated the wearer as an officer. It was used both while in garrison and on campaign, and is the last vestige of medieval armor.

The inscription on the gorget reads, "COPPER GORGET MOUTH OF SMITHER CREEK AND RIVER T. R. BAKER 47".

Smithers Creek runs into the Kanawha River southeast of Charleston, West Virginia, and it was at this location the gorget was found. This is possibly the route of war parties operating out of Fort Duquesne, en route to the southwestern Virginia settlements, most of which were accompanied by French officers, one of whom may have lost the gorget. There is also the possibility it may have been given to an Indian of some importance and lost by him at this location. A third, and more interesting possibility, is that it may have been lost by a French officer who was a member of the Celoron* expedition in 1749. The Celoron expedition traversed the Ohio River, north to south, claiming the land for the King of France, and on August 18, 1749, camped at the mouth of the Kanawha River (referred to by the French as, "river Chinodaista"),

A journal entry for August 18, 1749 states, "THAT SAME DAY I DEPOSITED A LEADEN PLATE AT THE ENTRANCE OF THE RIVER CHINDAISTA, AND HAD THE ARMS OF THE KING ATTACHED TO A TREE. THIS RIVER BEARS CANOES FOR FORTY LEAGUES

WITHOUT MEETING RAPIDS AND TAKES ITS RISE NEAR CAROLINA."

The journal makes no mention that the river itself was explored, but the last line of the entry surely indicates it may well have been done. Were canoes sent down the Kanawha River to determine this information? If so, they would have been accompanied by one or more officers.

Let me elaborate on the area involved. In the 1740's and 1750's this was strictly, "Indian land", with no white settlements nearby. The area was occupied by the Shawnee, the Delaware, and the Mingo, with the Choctaw being further south. The colonies of Virginia and the Carolinas lie to the east and southeast, while Maryland was to the northeast.

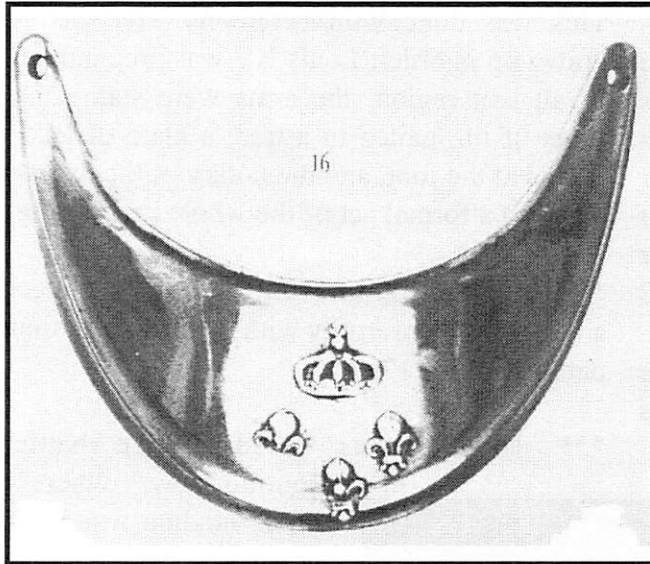
We shall no doubt never know the what, when, and who of the gorget, but I firmly believe it reached its location by one of the means discussed.

Bertrand Malvaux, author of the book, "Le Hausse-col Français", (The French Gorget), has identified it as one of the first regulation models.

At the end of the 17th century, the gorget was made of iron. Then, in the early 1700's, it was made of copper and was perfectly plain. Between 1750-55, it changed to brass. During the period, 1755-65, four ornaments, which included three individual silver fleurs-de-lys and one King's Crown, were added on the copper and brass gorgets following the current fashion. As reference, we can verify the information by looking at inventories after death in New-France and a brass gorget circa 1755-65 in a French collection. With the new Ordinance dated 25 April 1767, a single silver shield in the middle of the gorget was added which included the three fleurs-de-lys and King's Crown. The gorget artisans had observed and strictly respected the design of the single silver shield drawing in the Ordinance until his interdiction on 21 September 1792, upon the abolishment of the French Monarchy. **

Two plain and double-bossed Gilt Officer's gorgets

Continued on page 6



Gilt officer's gorget of Pierre Trudelle of the Canadian militia. This is the plain, older double bossed gorget used from about the 1720s and apparently the most prevalent type well into the 1760s. Trudelle was killed at the battle of Montmorency, where the British landing was repulsed during the siege of Quebec on 16 July 1759. (Musée des Ursulines, Quebec City)

Photo above, LE HAUSSE-COL FRANÇAIS, Bertrand Malvaux, Michel Petard, Edition du Canon, 1997, page 25, No 16.

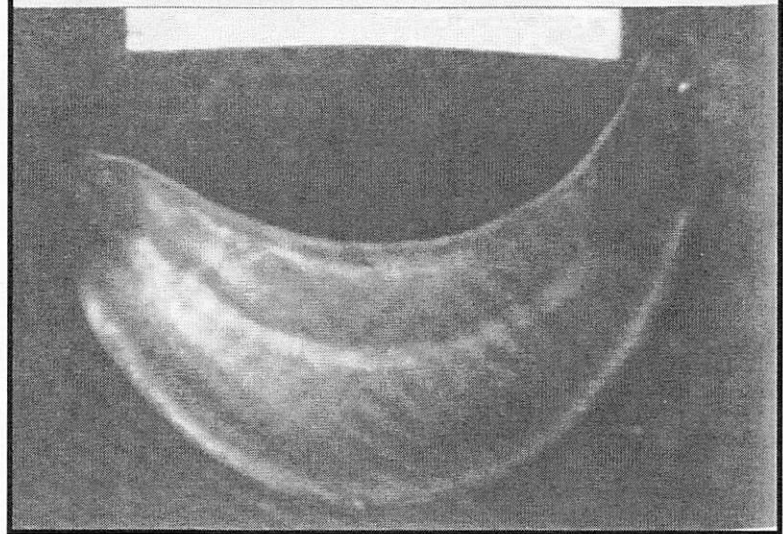
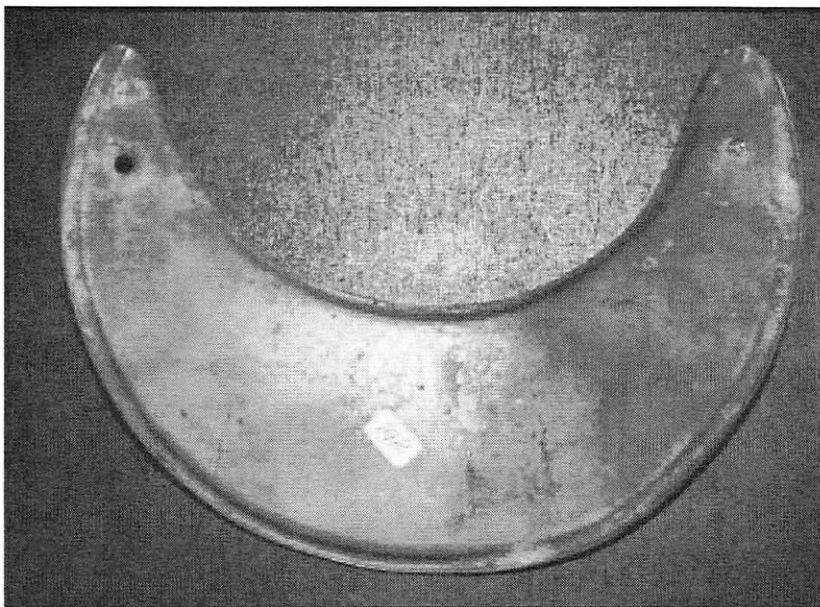


Photo left, Baker gorget, Simon Gilbert, from a private collection.



from the middle 18th century are recorded in collections, one from Pierre Trudelle, Canadian Militia.*** The location of this gorget is unknown, as it was lost in history, (Old Collection of the Ursulines Museum, Quebec City). The other gorget is in a collection in France and was also of militia use (Bourgeois Militia). Perhaps the double-bossed gorget was particular to the militia?

I hope this short article will prompt future publication on other hidden and unknown pieces of our patrimony.

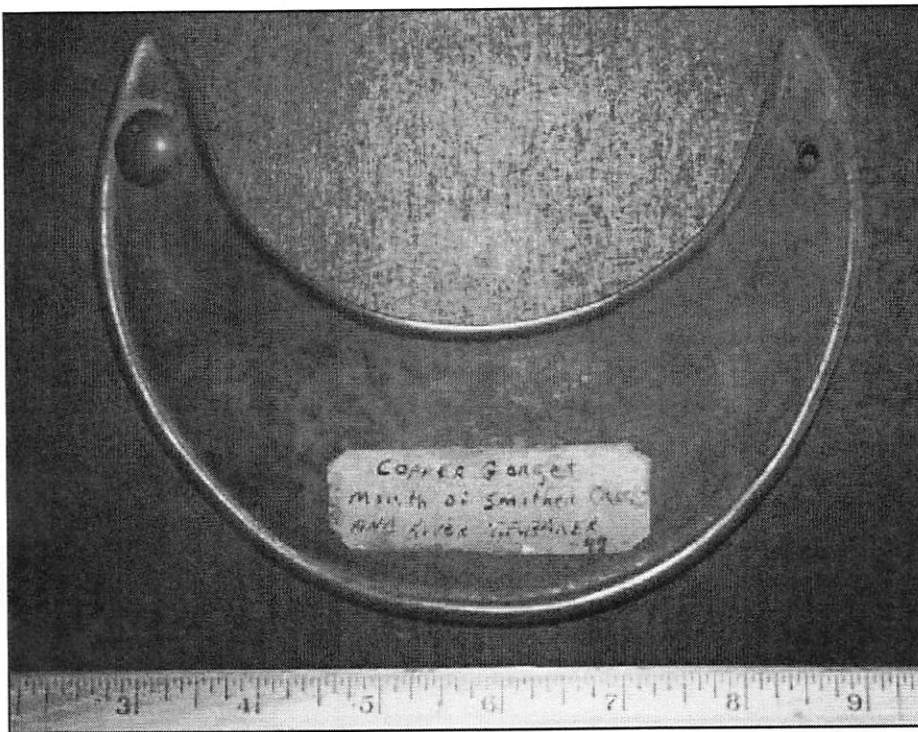


Photo: Baker gorget, Simon Gilbert, from a private collection.

Notes:

* Captain Celeron de Bienville, knight of the military order of Saint Louis, was acting under the orders of the Marquis de la Gallissonniere, Governor-in-Chief of New France, to drive back intruders and vindicate French rights in the Valley of the Ohio. He had under him a chaplain, eight subaltern officers, six cadets, twenty soldiers, 180 Canadians and thirty Indians. Celeron planted six leaden plates at the mouths of various streams, signifying a renewal of possession of the country.

This was done with ceremony. His men were drawn up in order; Louis XV was proclaimed lord of all that region; the arms were stamped on a sheet of tin, nailed to a tree; a plate of lead was buried at the foot, and the notary of the expedition drew up a formal act of the whole proceeding.

** Park's Canada in Ottawa has in its collection, a Gorget, in conformity with the French Ordinance dated 25 April 1767.

*** Trudelle was killed at the battle of Montmorency, where the British landing was repulsed during the siege of Quebec on 16 July 1759.

References:

- (1) Les travaux de Mars ou l'art de la Guerre, Alain Manesson Mallet, ingénieur du roi Louis XIV et sergent-major d'artillerie, précise, a la 44e page du tome III: "Le Hausse-col, qui est d'ordinaire de fer ou de cuivre dore...", (The Gorget is normally made of iron or copper...).
- (2) L'école de Mars, M. de Guignard, Chez Simart, 1725, 2 tomes, tome I, p.607: "Ceux des Français sont de cuivre jaune...", (Those of the French are made of yellow copper...).
- (3) Encyclopédie...ou dictionnaire des sciences, des arts et des métiers, Diderot et d'Alembert, 1751 à 1772, "Le hausse-col n'est plus qu'un morceau de cuire...", (The Gorget is but a piece of copper...).

Simon Gilbert
Historical Researcher
E-Mail: viveleroy@hotmail.com



Members of the Carignan-Salières regiment who married Filles du Roi

We all have an interest in our ancestors who were members of the Carignan Regiment. There is a list of the just less than four hundred members of that regiment who settled in Canada. A little of more than three hundred of these married and raised families in New France. One hundred and sixty-three, or over one half of those who did so, married a fille du roi. This is a first attempt at identifying the members of the regiment and the fille du roi whom they married. I realize that there are apt to be mistakes in this list, and I look forward to hearing from readers who might be able to add or delete to improve it.

Bill Kane

Note: Names in () are alternate spellings of name.

Achin, (Archin), André, dit St-André, m. Françoise Piéton, 24 Oct 1667

Adhémar, Antoine, dit St-Martin, m. Geneviève Sageot, 10 Oct 1667

Audet, Nicolas, dit Lapointe, m. Madeleine Després, 15 Sep 1670

Augrand, Pierre, dit Lapierre, m. Marguerite Andrieu, 19 Sep 1673

Bacquet, François, dit Lamontagne, m. Anne Philippe, 12 Nov 1671

Badel, André, dit Lamarche, m. Barbe Duchesne, 26 Oct 1671

Balan, Pierre, dit Lacombe, m. Renée Biret, 09 Jun 1672

Barbarin, (Barbary) Pierre, dit Grand Maison, m. Marie Lebrun, 24 Feb 1668

Bariteau, (Baritault), Louis, dit Lamarche, Marie Vara, abt 1671

Barsa, André, dit Lafleur, m. Françoise Pilois, 02 Dec 1669

Beaugrand, (Bougran) Jean, dit Champagne, m. Marguerite Samson, 1668

Belleau, Blaise dit LaRose, m. Hélène Calais, 25 Sep 1673

Besnard, (Bénard) Mathurin, dit La Jeunesse, m. Marguerite Viard, 11 Oct 1672

Benoît, Étienne, dit La Jeunesse, m. Nicole Chandoiseau, 07 Oct 1670

Bergevin, Jean, dit Langevin, m. Marie Piton, 26 Nov 1668

Bernier, Mathurin, dit LaMarzelle, m. Jeanne Vilain, 28 Oct 1670

Bertin, Bernard, dit Languedoc, m. Noëlle Tiremont, 23 Sep 1670

Besset, Jean, dit Brisetout, m. Anne Seigneur, 03 Jul 1668, contract Adhémar

Betourné, André (Adrien), dit Laviolette, m. Marie Deshayes, 1668

Bidet, Jacques, dit Desroussels, m. Françoise Desfossés, 18 Oct 1669

Biville, François, dit LePicard, m. Marguerite Paquet, 26 Nov 1670

Blet, Jean, dit Gazaille, m. Jeanne Beauveau, 16 Apr 1674

Boesmé, Jean, dit Bohémier, m. Marie Hué, 07 Jan 1668

Boissonneau, Nicolas-Vincent, dit Saintonge, m. Anne Colin, 18 Oct 1669

Bolduc, (Boulduc), Louis, dit Bosleduc, m. Élisabeth Hubert, 20 Aug 1668

Bordeleau, Antoine, dit Dampierre, m. Pérrette Halier, 15 Oct 1669

Bouin, (Boin), Julien, dit Dufresne, m. Marquerite Berrin, 02 Jul 1675

Boyer, Étienne, dit La Fontaine, m. Marie-Thérèse Viel, 26 Oct 1671

Brard, (Brac), Jean, dit La Reverdra, m. Charlotte Coy, 12 Nov 1669

Breton, Francois, m. Barbe Dumont, 11 Nov 1668, contract LaRue

Brin, Jacques, dit LaPensée, m. Marie Malo, 24 Sep 1670

Brouillet, Michel, dit LaViolette, m. Marie Dubois, 03 Nov 1670

Brunion, Pierre, dit LaPierre, m. Charlotte Coy, 24 Apr 1678

Bussiére, Jacques, dit LaVerdure, m. Noëlle Gossard, 16 Oct. 1671

Buy, Laurent, dit Lavergne, m. Denise Anthoine, 11 Oct 1670

Cambin, Laurent, dit La Rivière, m. Françoise Baiselat, (Boisela), 16 Aug 1668

Charbonnier, Louis, dit St-Laurent, m. Anne Blainvillain, 01 Jan 1672

Charles, Étienne, dit Lajeunesse, m. Madeleine Niel, 24 Oct 1667

- Cherlot, Jean, dit DesMoulins, m. Jeanne Mansion, 09 Oct 1669
- Chevrefils, François, dit Lalime, m. Marie Lamy, 1671
- Chiron, Louis, m. Marie Voguer, 04 Nov 1669
- Choquet, Nicolas, dit Champagne, m. Anne Julien, 12 Nov 1668
- Colin, Mathurin, dit La Liberté, m. Jacqueline Labbé, abt. 1668
- Collet, Jean, dit LePicard, m.1. Jeanne Déchard, 16 Feb 1668, m. 2. Marguerite Éloy, 19 Oct 1688
- Content, Étienne, dit Berry, m. Anne Lâiné, 14 Oct 1669
- Coquin, Pierre, dit LaTournelle, m. Catherine Beaudin, 12 Oct 1671
- Couillard, François, dit Lafontaine, Esther Dannessé, dite De Longchamps, 17 Oct 1668
- Coulon, Auffray, dit Mabrian, m. Françoise Tierce, 13 Oct 1671
- Deguire, François, dit Larose, m. M. Rose Colin, abt. 1671
- Delpêche, Bernard, dit Belair, m. Marguerite Jourdain, 25 Nov 1667
- Deniger, Bernard, dit Sanssoucy, m. Marguerite Raisin, 1669
- Denis, Louis, dit LaFontaine, m.1. Marguerite Sellerin, 12 Oct 1671, m.2. Catherine Isambert, 09 Sep 1673
- Desmoulins, Jacques, m. Hélène Bonneau, 18 Jul 1667
- Dessureaux, François, dit Laplante, m. Marie Bouart, 03 Mar 1672, contract Cusson
- Dompierre, Charles, dit St-Martin, m. Marie Agnès Destouches, 27 Oct 1669
- Doublet, Jacques, dit Delisle, m. Marie Bremaillé, 22 Jan 1667
- Dubois, Jacques, m. Catherine Vieillot, 18 Oct 1667
- Dubord, Julien, dit LaFontaine, m. Catherine Guérard, 12 Feb 1670, contract Larue
- Duchiron, Mathurin, dit DesLauriers, m. Marguerite Roussel, 28 Sep 1673
- Dufresne, Antoine, m. M. Jeanne Fauconnier, 04 Dec 1668
- Dumas, René, dit Rencontre, m.1. Marie Lelong, 12 Oct 1671, m. 2. Jeanne Gilles, 01 Jun 1689
- Dumesnil, Jacques, dit Heury. M. Marguerite Chabert de La Charrière, 17 Sep 1668
- Dumont, Julien, dit LaFleur, m. Catherine Topsan, 02 Nov 1667
- Dupré, Antoine, m. Marie Jeanne Guérin, dite Brunet, 13 Jul 1667
- Duval, Jean, m. Marie Lamy, 1678
- Émery, (Coderre), Antoine, dit Coderre, m. Marie Devault, 13 Apr 1674, contract Adhémar
- Énaud, Jacques, dit Canada, m. Marie Leroux, 1673
- Faure, Moïse, dit Saint-Vivien, m. Marie Lépine, 29 Oct 1677
- Favreau, Pierre, dit Deslauriers, m. Marie Benoît, 1668
- Faye,(Faie), (Faille), Mathieu, dit La Fayette, m. Marguerite-Françoise Moreau, 30 Sep 1670
- Faye, (Faie) Pierre, dit Villefagnan, m. Marie Chauvet, 16 Aug 1668
- Février, Christophe, dit Lacroix, m. Marie Martin, 16 Nov 1671
- Forgues, Jean-Pierre, dit Monrougeau, m. Marie Robineau, 16 Oct 1668
- Gaigneur, Jean, dit Laframboise, m. Élisabeth Lequin, 05 Jul 1668
- Gauron, Michel, dit Petitbois, m. Marguertie Robineau, 17 Oct 1668
- Gazaille, Jean, dit St-Germain, m. Jeanne Touzé, 08 Oct 1668
- Gély, Jean, dit Laverdure, m. Ursule-Madeleine Turbar, 19 Oct 1667
- Genest, Jacques, dit Labarre, m. Catherine Doribeu, 1669
- Gibault, Gabriel, dit Poitevin, m. Suzanne Durand, 30 Oct 1667
- Grégoire, Mathurin, m. Françoise Loiseau, 07 Oct 1669, contract Becquet
- Gros, (Le Gros) Antoine, dit LaViolette, m. Jacqueline Aubry, 09 Sep 1670
- Guérard, Martin, dit Legrapt, m. Marie Bouet, 24 Oct 1667
- Guillaud, (Guillaume) Nicolas, dit LaChaume, m. Marie Madeleine Routy, 22 Oct 1668
- Guillet, Jean, m. Marie Meunier, 21 Nov 1690
- Hébert, Michel, dit Laverdure, m. Anne Galet, 01 Sep 1670
- Herpin, Jean, dit Tourangeau, m. Madeleine-Judith Valleé, 03 Oct 1669
- Inard, (Inaid), Paul, dit Provençal, m. Marie Bonheur, 27 Oct 1669

Lambert, Aubin, dit Champagne, m. Elisabeth Aubert, 29 Sep 1670
 Lancougnier, Pierre, dit Lacroix, m. Marie Liardin, 09 Oct 1668
 Laquerre, Jean, dit Rencontre, M. Marie Croiset, 29 Aug 1671, contract Larue
 Laspron, Jean, dit Lacharité, m. Anne-Michelle Renaud, 07 Oct 1669
 Laurent, Christophe, dit Champagne, m. Marie-Thérèse Petit, 29 Oct 1669
 Lauzé, Jean, dit Matha, m. Marie Jalais, 26 Aug 1669
 Leblanc, Antoine, dit Jolicoeur, m. Elisabeth Roy, 26 Jan 1670
 Lenoir, Francois, dit Rolland, m. M-Madeleine Charbonnier, dite Seigneur 02 Jan 1673
 Leroux, François, dit Cardinal, m. Marie Renaud, 25, Oct 1668
 Letendre, Pierre, dit LaLiberté, m. Charlotte Morin, abt.1668
 Limousin, Hilaire, dit Beaufort, m. Antoinette Lefebvre, 09 Nov 1671
 Lucas, Toussaint, dit Lagarde, m. Marguerite Charpentier, 11 Jun 1669
 Mageau, Louis, dit Maisonseule, m. Marguerite Jourdain, 08 Jan 1689
 Magnan, Jean, dit L'Espérance, m. Marie Moitié, 19 Mar 1672
 Marais, Marin, dit Labarre, m. Marie Deschamps, 1672
 Marsan, Pierre, dit LaPierre, m. Françoise Baiselat, 22 Sep 1670
 Merienne, Jean, dit LaSolaye, m. Barbe Baron, 02 May 1672
 Mignier, André, dit Lagacé, m. Jacquette Michel, 23 Oct 1668
 Montreau, Léonard, dit Francoeur, m. Marguerite Levaigreur, 01 Mar 1668
 Moreau, Marin, dit LaPorte, m. Catherine Lucos, 14 Nov 1671, contract
 Mouflet, (Monflet), Jean, dit Champagne, m. Anne Dodin, 18 Aug 1669
 Olivier, Jean, m. Elisabeth Renaud, 20 Sep 1673
 Paquet, (Pasquier), Étienne, m. Henriette Rousseau, 06 Nov 1668
 Paris, Jean, dit Champagne, m. Marie Lefebvre, 13 Oct 1671
 Paviot, Jacques, dit La Pensée, m. Anne Michel,

1668
 Péladeau, Jean, dit St-Jean, m. Jeanne Roy, 1670
 Perrault, (Perrot), Paul, dit Lagorce, m. Marie, Chrétien, 04 Nov 1670
 Perrier, Jean, dit LaFleur, m. Marie Gaillard, 06 Oct 1669
 Perthuis, Pierre, dit Lalime, m. Claude Damisé, 10 Dec 1668
 Piet, (Piette), Jean, dit Trempe, m. Marguerite Chemereau, 1670
 Pinsonnault, (Pinsonneau), Jean-François, dit LaFleur, m. Anne Leper, 1673
 Pion Nicolas, dit Lafontaine, m. Jeanne Amiot, 19 Sep 1673
 Poirier, Jean, dit LaJeunesse, m. Marie Langlois, 18 Mar 1668
 Poitevin, Jean, dit Laviolette, m. Madeleine, Guillodeau, 19 Aug, 1669
 Poitiers, Jean-Baptiste, dit du Buisson, m. Elisabeth Jossard, 06 Oct 1670
 Pothier, (Potier), Étienne, dit Laverdure, m. Michelle De Lahaye, 09 Sep 1670
 Poutré, André, dit Lavigne, m. Jeanne Burel, 03 Nov 1667
 Prévost, Élie, dit Laviolette, m. Marie Pothier, 24 nov 1670
 Prunier, Nicolas, dit Picard, m. Antoinette Legrand, 03 Oct 1669
 Raimbault, Étienne, m. Jeanne Raimbault, abt.1672
 Ratier, (Radier), Jean, dit Dubuisson, m. Marie Rivière, 16 Feb 1672
 Renaud, Guillaume, dit Regnault, m. Marie Delamare, 27 Nov 1668
 Renaud, Pierre, dit Locat, M. Françoise Desportes, 05 Nov 1669
 René, Jean, m. Jeanne Gruaux, 09 Sep 1670
 Robin, Jean, dit LaPointe, m. Jeanne Charton, 10 Oct 1667
 Rognon, Michel, dit Laroche, m. Marguerite Lamain, 14 Sep 1670
 Rousset, Pierre, dit Beaucourt, m. Jeanne Chartier, 03 Nov 1669
 Roy, Antoine, dit Desjardins, m. Marie Major, 11 Sep 1668
 Roy, Michel, dit Chatellerault, m. Françoise Aubé, (Hobbé), 08 Oct 1668
 Saint-Ours, Pierre, dit L'Echaillon, m. Marie Mullois, 08 Jan 1668

Salois, Claude, m. Anne Mabile, 1666
 Salvail, Pierre, m. Catherine Roy, 1673
 Séguin, Francois, dit Ladéroute, m. Jeanne Petit, 31 Oct 1672
 Seleurier, Jean, dit Deslauriers, m. Anne Rivière, 1676
 Siret, Rene, dit Lafleur, m. Anne Fayet, 08 Sep 1670
 Soucy, Jean, dit Lavigne, m. Jeanne Savonnet, 1670
 Surprenant, Jacques, dit Sanssoucy, m. Jeanne Denot, 16 Aug 1678
 Téchenay, Alexandre, m. Marie Bouillon, 16 Aug 1668

Thoery, Roch, dit L'Ormeau, m. Marie-Rogère Lepage, 05 Dec 1667
 Toupin, Pierre, dit LaPierre, m. Mathurine Graton, 30 Sep 1670
 Trottain, (Trollain), François, dit St-Surin, m. Jeanne Hardy, 16 Aug 1668
 Viau, Jacques, dit L'Espérance, m. M. Madeleine Plouard, 21 Jan 1670
 Vignault, (Vignau), Paul, dit Laverdure, m. Françoise Bourgeois, 03 Nov 1670

Bill Kane



President's Message *continued from page 3*

writing us about your ancestors and lineages, about the history of the era they lived in, about your more recent ancestors, about your local French-Canadian culture, about your trips to Quebec, to France or in the search of information on your family, and about events and sites of likely interest to our readers. Perhaps you have a good story to relate concerning your research, or you can share tips on how to find that skeleton in the closet. Maybe you're inspired to tell us what you have found on a historical figure of note, or to write us about your local French-Canadian historical society. Best of all, please grace us with your favorite French-Canadian recipe, song, children's story, or legend.

We need your help and support, especially with the newsletter. Can you write for us, or can you do desktop publishing or some other task to help us with publication, mailings, etc? If so, please contact me through our P.O. Box or website email. And remember to keep us up-to-date with your snail mail and email addresses, so we can stay in touch.



Lastly, many have asked about dues payment. The Directors have delayed asking for new dues, due to delays in publication of the newsletter. We will resume collection of dues in September 2005. You are welcome to mail us your check for \$10 US, drawn on a US bank branch, either in September or at this time. We will send out billing statements to members who have not yet paid dues in September 2005. Thank you again for your patience and understanding as we attempt to re-organize and get up to full steam.

Dave Toupin, President

Ancestor Commandments

Courtesy of Emil L'Homme Jr.

Thou shall use the same forenames for at least one person from every generation, preferably at least once in every family in every generation, just to cause confusion.

Thou shall wait the maximum amount of time before registering births and deaths, or better still somehow forget to get them registered at all.

Thou shall have 2 forenames, and use them both separately on official records, but never both together.

Thou shall change your forename at least once during your lifetime.

Thou shall use every conceivable spelling for your surname, and make up a few as well.

Thou shall never use the same year of birth or birth date. Always vary it, adding on a couple of years here and taking away a couple of years there.

Thou shall use the house name and county as your place of birth, and not the village or town.

Thou shall completely disappear without trace for at least 15 years of your life, and suddenly turn up again.

Thou shall use at least 2 versions of your father's name.

Thou shall not use family members as your witnesses at your wedding.

Thou shall get married somewhere that neither of you live.

Thou shall not have all of your children baptized, and shall not always use the same church.

Thou shall move between counties at least once every 10 years.

Thou shall move hundreds of miles from your hometown at least once.

Better still would be to move to another country.

Thou shall make life as difficult as possible for your descendents when they decide to research you.

Thou shall use as many of these commandments as is possible during your lifetime, but not all are necessary.

"Genealogy - disturbing the dead, and irritating the living"



List of Members' Ancestors- Part 1

The following is a list of members and the Filles-du-Roi and/or Carignan Soldiers that they have submitted to the SFRSC as their ancestors. The ancestors for which a member has been certified are marked with a "Y". The ancestors which have not been certified (documentation not yet submitted or approved in support of the lineage) are marked with an "N".

If there is any error or omission in this list, we apologize and ask that you send us the correction, so that we may publish it and amend our records. Please also send us your additions to this list, based on your research.

ANCESTORS	MEMBERS	CERTIFIED?
ALBERT, MARIE	Carmen Smith	N
ANCELIN, FRANÇOISE	Donna Rae Lipert	Y
ANTHOINE, DENISE	Donald Lavergne	N
ARCOUET, JEAN DIT LAJEUNESSE	Donna Rae Lipert	Y
	Harold J Arcouet	Y
	George Sopp	Y
	Alice Freeman	N
	Jerome Lothamer	Y
ARDION, MARGUERITE	Barbara Sanford	N
AUBE, FRANÇOISE	Sunny Branch	Y
	Debra McBrier	Y
	Susan Scheffer	
	Anita Willey	Y
	Carrie Willey	Y
AUBRY, JACQUELINE	Donna Rae Lipert	Y
AUDET, NICOLAS DIT LAPOINTE	Ralph Odette	N
	Beverly Sherman	Y
	Ronald Audet	Y
	Dorothy Hanussak	Y
AUVRAY, MARIE MADELEINE	Angela Smith	N
	Lorraine Booker	Y
BABIE, JACQUES SGT.	Elaine Smith	Y
BABEL, ANDRE	Edmund Rapin	N

ANCESTORS	MEMBERS	CERTIFIED?
BACQUET, FRANÇOIS	David Toupin	N
	M-Paule Toupin	N
	J-Jacques Toupin	N
	Lorraine Deschenes	Y
BADAILLAC, LOUIS DIT LAPLANTE	Carmen Smith	N
BAILLY, MADELEINE	Douglas Miller	N
BAISELAT, FRANÇOISE	Donald E. Marsan	N
BALAN, PIERRE DIT LACOMBE	David Toupin	N
	M-Paule Toupin	N
	J-Jacques Toupin	N
	Douglas Miller	N
	Beverly Wesling	N
	Ignatius Lacombe	Y
BALLIE, CATHERINE	Jacqueline Fortier Doty	Y
BAMONT, M-ANNE	Reg Arnold	N
BARBANT, MARIE	Donna Rae Lipert	Y
	Jacqueline Battiston	Y
BARBARY, PIERRE DIT GRANDMAISON	Robert Harvey	Y
BARBIER, JEANNE	Harry A. Lazarus, Jr.	Y
BARDOU, MARIE LOUISE	Diane Wilson	N
BARTON, FRANÇOISE MARTHE	Audrey Brooks	N
	Yvette Strom	Y
BASSET, CATHERINE	Lorraine Booker	Y
	Jacqueline Battiston	Y
BEAUDON, ETIENNETTE	Stephen Fitzgerald	Y
BEAUGRAND, JEAN	Lisa Bauer	Y
BEAUNE, JEAN	Jacqueline Battiston	Y

ANCESTORS	MEMBERS	CERTIFIED?
BEAUVEAU, JEANNE	Carmen Smith	N
BELLEHACHE, MARIE	Elaine Smith	Y
BENOIT, MARIE	Daniel Noren	N
	David Toupin	N
	M-Paule Toupin	N
	J-Jacques Toupin	N
	Robert Favreau	N
	Elaine Smith	Y
BERGEVIN, JEAN DIT LANGEVIN	Daniel Noren	Y
BESSET, JEAN DIT BRISETOUT	Alberta Noble	Y
	Elaine Smith	Y
	Lucille Bousquet	Y
	Dorothy C. Hauschild	Y
BIDET, JACQUES DIT DESROUSSELS	Lois Tucker	N
	Leroy Valyou	Y
	Janet Lanou	Y
BILODEAU, JEANNE	Charlie Wright	N
	Jacqueline Battiston	Y
BIRET, RENEE	Douglas Miller	N
	Dave Toupin	N
	M-Paule Toupin	N
	J-Jacques Toupin	N
	Beverly Wesling	N
	George J. Dufour	N
	Ignatius Lacombe	Y
BIVILLE, FRANÇOIS DIT LE PICARD	Thomas Stevens	Y
BLANCHARD, MARIE	Donna Rae Lipert	Y
	Jacqueline Battiston	Y
BLET, JEAN-PIERRE DIT GAZAILLE	Carmen Smith	N
BOISSONNEAU, VINCENT	William F. Kane, Jr.	Y

ANCESTORS	MEMBERS	CERTIFIED?
BOIVIN, FRANÇOISE	Gerald Lamoureux	Y
	Elaine Smith	Y
BOLDUC, LOUIS	Margaret Fuller	Y
BOLPER, M. LOUISE	Jacqueline Battiston	Y
	Margaret Fuller	Y
BONHEUR, MARIE	Anthony Savageau	Y
BOUART, MARIE	Douglas Miller	N
BOUCAULT, JEANNE	Thomas Schick	N
BOUET, MARIE	Peggy Rasche	N
	George Sopp	Y
	Donna Rae Lipert	Y
BOUIN, JULIEN DIT DUFRESNE	Opal M. Dufrene	Y
	Jacqueline Battiston	Y
BOURGEOIS, CATHERINE	Douglas Miller	N
BOURGEOIS, FRANÇOISE	Alice Brown	N
BOYER, BARBE	Marguerite Fontaine	N
	Reg Arnold	N
BOYER, ETIENNE DIT LAFONTAINE	Charlie Wright	Y
BRACONNIER, JEANNE	Diane Wilson	N
BRICAULT, JEAN DIT LAMARCHE	Joseph H. Lamarche	Y
BRIGNON, PIERRE DIT LAPIERRE	Joan Philipps	Y
BROUILLET, MICHEL DIT LAVIOLETTE	Angela Smith	N
	Diane Brouillet	N
BUOT, MARIE	Janet L. Joy	Y
	Constance Wrightson	Y

ANCESTORS	MEMBERS	CERTIFIED?
BUREL,JEANNE	Robert Harvey	Y
	Reg Arnold	N
	Roseanne Bensette	Y
	Marvis Jeannette Bailey Porter	Y
	Donna Rae Lipert	Y
BUY, LAURENT DIT LAVERGNE	Donald Lavergne	N
CAILLE, JEANNE	Roseanne Bensette	Y
CAMPION, MARIE	George Sopp	Y
	Dorothy Staples	Y
	Suzanne Harris	Y
	Lois Tucker	N
	Eloise Vaughan	Y
	Brenda J. Chabot	Y
	Marjorie A. Ricker	N
CARBONNET, M-Paule	David Toupin	N
	N-Paule Toupin	N
	J-Jacques Toupin	N
CARTIER, JOSEPH	Jacqueline Battiston	Y
CHAMOIS, M. CLAUDE	Gary Carleton	Y
	Gerald Carleton	Y
	Robert Harvey	Y
	Elaine Smith	Y
CHANCY, MARIE	Roseanne Bensette	Y
CHANFRAIN, RENEE	Douglas Miller	N
	Elaine Smith	Y
CHARLES, ETIENNE DIT LA JEUNESSE	Barbara Sanford	N
	Diane Willson	N
	Peggy Rasche	N
	Henry Edward Gabler III	Y

ANCESTORS	MEMBERS	CERTIFIED?
CHARLIER, MICHELLE	Kathleen Hall	N
	David Toupin	N
	M-Paule Toupin	N
	J-Jacques Toupin	N
CHARPENTIER, MARIE	Douglas Miller	N
CHARPENTIER, M-REINE	Sylvia Cotton	N
	Douglas Miller	N
	Lois Tucker	N
CHARRON, JEAN DIT LAFERRIERE	Daniel Noren	N
CHAUVET, MARIE	Lorraine R. Henner Booker	Y
CHEMEREAU, René	Rene Rondeau	N
	Elaine Smith	Y
CHERLOT, JEAN DIT DESMOULINS	Bette Locke	Y
CHEVALIER, JEANNE	Jane Cote	Y
	Marguerite Morse	Y
	Carmen Smith	N
CHEVREAU, MARIE	Reg Arnold	N
CHEVREFILS, FRANÇOIS DIT LALIME	William F. Kane, Jr.	Y
	Elaine Smith	Y
CHOQUET, NICOLAS DIT CHAMPAGNE	Carmen Smith	N
CHRETIEN, MADELEINE	Diane Wilson	N
	Reg Arnold	N
	Antoine Dozois	Y
	Carolyn Long Carlisle	Y
	Marjorie Long Conte	Y
	Doris Long Whelan	Y
	Beverly Smith Hornby	Y
	Roberta Long Smith	Y

ANCESTORS	MEMBERS	CERTIFIED?
CHRETIEN, MARIE	Joyce Lower	Y
	Emil L'Homme	Y
CLERICE, CATHERINE	Douglas Miller	N
	Myrtle Pletos	Y
	Barbara Sanford	N
	Carmen Smith	N
	Lucille Bousquet	Y
	Colleen Lussier Carlson	Y
COLIN, MARIE ROSE	Carmen Smith	N
	Marvis Jeannette Bailey Porter	Y
COLIN, ANNE	William F. Kane, Jr.	Y
COLLET, MARGUERITE	Peggy Rasche	N
	Lucille Bousquet	Y
CONFLANS, FRANÇOISE	Elaine Smith	Y
COUILLARD, FRANÇOIS	Lorraine Henner-Booker	Y
COUILLAUD, PHILIBERT DIT ROCQUEBRUNE	Bernice Heiter	Y
	Lorraine Sullivan	Y
COULON, AUFFRAY DIT MABRIAN	Lucille Bousquet	Y
COUTURE, ANNE	Alice Brown	N
	William F. Kane, Jr.	Y
	Elaine Smith	Y
COUTURIER, GILLES DIT LABONTE	Lee R. Couturier	Y
COY, CHARLOTTE	Joan Philipps	Y
CRETEL, ELISABETH	Peggy Rasche	Y
CROSNIER, MARTINE	Carmen Smith	N
	Cathy Cadd	Y
	Joanne Darcy	N
CURE, FRANÇOISE	Reg Arnold	N

ANCESTORS	MEMBERS	CERTIFIED?
DALLON, MARIE	David Toupin	N
	M-Paule Toupin	N
	J-Jacques Toupin	N
	Cathy Cadd	Y
	Margaret Fuller	Y
DAMISE, CLAUDE	Douglas Miller	N
DAMOIS, MARIE	Peggy Rasche	N
	Roseanne Bensette	Y
DAMOURS, HELENE	Robert Harvey	Y
DANNESSE, ESTHER DITE LONGCHAMPS	Edmund Rapin	N
	Lorraine R. Henner Booker	Y
DE BAILLON, CATHERINE	Esther Ann Barillas	N
	Raymond Deschenes	Y
	Susan Rood	N
	Beverly Sherman	Y
	George Sopp	Y
	Lois Tucker	N
	Carmen Smith	N
	Paul Lajoie	N
	Annette Desmarais	Y
	Mary Michaud	Y
	Lorraine Henner Booker	Y
	Gerald Joseph Dufrene	Y
	Richard Filip Rossi	Y
	Susan R. Westphal Copelan	Y
DE CHARMESNIL, FRANÇOISE	Douglas Miller	N
	Marjorie Chapman	Y
	Donna Rae Lipert	Y
	Constance Wrightson	Y
	Janet L. Joy	Y
DE CHEVRAINVILLE, CLAUDE	Diane Wilson	N
	Elizabeth Isham	N
DE CHEVRAINVILLE, MARIE MADELEINE	Elaine Smith	Y

ANCESTORS	MEMBERS	CERTIFIED?
DEGUIRE, FRANÇOIS DIT LAROSE	Carmen Smith Marvis Jeannette B. Porter	N Y
DE LAGUERIERE, ELISABETH	Elaine Smith	Y
DE LAHOGUE, M. CLAIRE	William F. Kane, Jr. Elaine Smith	Y Y
DE LALORE, CATHERINE	Carmen Smith	N
DE LAMARRE, MARIE	Marguerite Fontaine Richard Whiteoak William Brinkman Robert Brinkman Henry J. Brinkman Elaine Smith	N N Y Y Y Y
DELESTRE, ANNE	Reg Arnold	N
DELPE, JEAN DIT PARISEAU	Florence Boyle	Y
DELPECHE, BERNARD DIT BELAIR	Rene Rondeau Claude Laurence William F. Kane, Jr.	N Y Y
DENIGER, BERNARD DIT SANSSOUCY	Alice Freeman Lynn Pett Kelly Mckay Lisa Ann Mckay	N Y Y Y
DENOT, JEANNE	Bette Locke Roseanne Bensette Diane Willson Reg Arnold Alice Freeman Jill Nevills Keith B. Ashley Margaret Fuller	Y Y N N N N N Y
DENOYON, MARIE	Douglas Miller	N

ANCESTORS	MEMBERS	CERTIFIED?
DESCHALETS, CLAUDE	Jon Cincebeaux	N
	Nancy Foster	Y
	Elaine Smith	Y
DESCHAMPS, MARIE	Marguerite Fontaine	N
	Elizabeth McDonald	Y
	Richard Gervais	Y
	Raymond Scott St.Peter	Y
	Albert Gosselin	Y
DESFOSES, FRANÇOISE	Lois Tucker	N
	Leroy N. Valyou	Y
	Janet Lanou	Y
DESGRANGES, LOUISE	Peggy Rasche	N
	Roseanne Bensette	Y
	Lynn Pett	Y
	Kelly McKay	Y
	Lisa Ann McKay	Y
DESHAYES, MARGUERITE	Lowell Napper	N
	Peggy Rasche	N
	Theresa A. Kimmes	Y
	Elaine Smith	Y
	Margaret Fuller	Y
DESPRES, MADELEINE	Ralph Odette	N
	Beverly Sherman	Y
	Douglas Miller	N
	Ronald Audet	Y
	Dorothy Hanussak	Y
DE TARRAGON, ELISABETH	Lee R. Couturier	Y
DEVAULT, MARIE	Elaine Smith	Y
DODIN, ANNE	Cathy Cadd	Y
DOIGT, AMBROISE	Donna Rae Lipert	Y
	Elaine Smith	Y

Editor's note: This issue of the Newsletter contains the first third of the list of ancestors. The rest will be published in two more installments in future issues.

How to Get the Proofs You Need to Become a Full Member

To some this may seem like an impossible task but it's not, believe me! Not only will it help you gain full membership but it will round out your family tree.

For all records in Quebec up to 1799, we may be able to help you if you're not near a genealogy library or Society. We have secondary proofs from Jetté, PRDH, Drouin, Tanguay, LaForest, marriage record books from various parishes, Fr. Archange Godbout, O.F.M.'s "Origins of French-Canadian Families", Weis' "Ancestral Roots" and various other books pertaining to French as well as English origins, as well as Acadian records from Arsenault and White.

Marriages in Quebec after 1799 can be obtained from the Quebec Archives by using a form (we can send to you) and a \$2 personal check. This is truly a bargain—you can receive up to 5 or 6 different, primary records for this small fee.

The records of events after 1899 can be obtained from the church where the event took place or often from the Family History Center operated by the Mormons. The latter is listed in the yellow pages under Church of the Latter Day Saints and can be found in most cities.

A lineage form must be completed for each of your fille du roi or Carignan ancestors (married ancestors are combined). However if the proofs are the same as those you submitted previously, they need not be repeated. Simply mark on the proof line the Fille or Soldat you previously submitted it for and the generation number(s) it applied to. With your original application you can include only those that are the same from Generation II on.

Full members pay a fee of \$30, which includes the one-time verification fee of \$20. Any additional certification costs \$5 each. Upon verification of your lineage you will receive a certificate that is suitable for framing. Honorary certificates can be issued for family members in their names for any of the member's verified ancestors for a \$5. fee. Yearly dues are \$10 and will be due in September.

Elaine Smith

From a Fille-Du-Roi to Captives of the French and Indian Wars

The city of Metz is located in Lorraine, now called Moselle, in France. There, in about the year 1646, Samuel Dumont and his wife, Marie-Anne d'Anglure welcomed a baby girl, Anne-Julienne. When she reached about 19 years of age she volunteered to go to New France as a Fille-du-Roi in 1665.

Soon after her arrival in Quebec she met and married René Dubois dit Brisebois. Father Henri de Bernières was the priest who married them on 25 November 1665 at The Church of Notre-Dame, Quebec City, Quebec. René was a farmer, the son of Louis Dubois and Jeanne Naudin. René was baptized 27 March 1639 in Cisse, diocese of Poitiers, Poitou (now Vienne), France. He came to Quebec in about the year 1658. On 27 February 1659 he was granted a plot of land at Beauport and in 1660 another plot on the Ile-d'Orleans.

René died April 1700 at the village of St.Francois-du-lac. Anne-Julienne died there between 25 June 1704 and 03 August 1704.

René Dubois' father had married Jeanne Naudin 21 January 1636; his grandfather, André Dubois, who was married to Esther, was born about 1564 and was buried on 19 October 1634 at 70 years of age.

The children of René and Anne-Julienne were:

- (1) Dorothée - n 01 October 1666, Quebec; m. 1680 Jean Janvier
- (2) Jean-François - n 25 June 1668, Chateau-Richer; m. 1693 Cunegonde Vinet
- (3) Marie-Madeleine - n 05 April 1670 Chateau-Richer; m. 1685 Etienne Lafond
- (4) Marguerite - n 10 January 1672, Ste.Famille, I.O.; m. 1705 Michel Carle
- (5) Françoise - n 03 March 1674 Ste.Famille, I.O.; m. 1695 Joseph Rault
- (6) Jean - n LaCanardiére, b 20 February 1676, Quebec; s 20 March 1699 Batiscan
- (7) Louise - n 31 January 1678 Quebec; m. 1697 Louis Philippeau

- (8) Charles - n et b 05 December 1680; m. 1704 Marie-Ursule Adams
 (9) Elisabeth - n 21 February 1683; Cap-de-la-Madeleine; m. 1703 Jacques Ritchot
 (10) Jean-Baptiste - n---; m. 1704 Marguerite André.

THE CAPTIVES

The children of René Dubois and Anne-Julienne Dumont who married Captives were Charles and Elisabeth. First we'll discuss Charles' wife, who is my 6th great grandmother.

Mercy Adams was born 13 March 1674 in Oyster River Plantation (now Durham), New Hampshire, the daughter of Charles Adams and Rebecca Smith. On 18 July 1694, there was an Indian raid on Oyster River Plantation. Mercy's parents, her brother, Samuel, his wife and children-a total of 14 people-were all killed and their garrison house was destroyed. Mercy was captured and brought to the Abenaki village of St. François-du-Lac. The Commandant of the Fort there was Charles Plagnol. He and his wife, Charlotte Giguere, adopted Mercy. Mercy was baptized as Marie Ursule Plagnol on 06 April 1697. She was now 23 years of age.

Marie Ursule married Charles Dubois dit Brisebois on 03 August 1704 at St. François-du-Lac. She was buried 15 September 1728 Yamaska. Their children were:

- (1) Marie-Catherine-n-----; m. 1724 François Gamelin dit Launière.
- (2) Marie-Ursule-b 30 September 1708 St. François-du-Lac, m. Alexis Lefebvre 1734
- (3) Marguerite-Josephe-n vers 1710, s 19 December 1727 Montreal.
- (4) Marie-Apolline-n 09 July 1713 St. François-du-Lac, s 15 April 1728 Montreal
- (5) Marie-Françoise- n 21 July 1716 St. François-du-Lac; m Jean-Fr. Comparet 1734
- (6) Catherine-n 09 June 1718 St. François-Lac; m. 1748 Joseph Baillargeon dit Lavallée.
- (7) François-Regis-n 08 April 1720 Yamaska; d Yamaska, s 09 September 1720 id.
- (8) François-Régis-n 21 November 1723

St. François-du-Lac

- (9) Joseph-Marie 07 July 1726 Yamaska; m. Catherine Renoux 18 Jan. 1750 id.

The other Captive, Jacques Ritchot*, was married to Elisabeth Dubois. He was born Richard Nason about 1680/82 in Maine. The son of Jacques and of Suzanne Calquet.**

He was captured by the Indians on 27 March 1689 at Sturgeon Creek, Maine. He was taken to St. François-du-Lac where he was baptized on 06 January 1691 as Jacques Ritchot, English. He married Elisabeth Dubois 23 September 1703 at St. François-du-Lac. Jacques died and was buried on 08 April 1729, Yamaska. Elisabeth was s 17 January 1742 at St. François-du-Lac. Their children were:

- (1) Madeleine-n----, m. 18-Oct. 1723 to Michel Pinard St. François-du-Lac.
- (2) Jean-Baptiste-b 30 Sept. 1708; s 14 August 1710 St. François-du-Lac.
- (3) Marie-Claude-b 13 March 1711; s 07 July 1712 id.
- (4) François-Joseph-b 05 June 1713; m. 14 Oct. 1737 Marie-Anne Geroux a Laprairie
- (5) Pierre-Louis-b 13 March 1715; m. 12 Nov. 1742 M. Claire Lefebvre a Montreal
- (6) J-B-Michel-b 10 Jan. 1717; m. 08 June 1750 M. Anne Brouillard
- (7) Dorotheé-b 05 July 1719; s 16 August 1770
- (8) Marie-Joachim-b 26 Dec. 1721
- (9) Marguerite-b 24 June 1723; m. 02 June 1749 Antoine Bibaut.
- (10) Charles-Joseph-b 10 August 1724
- (11) Geneviève-b 16 August 1727; m. 06 Feb. 1758 Joseph Carry

Elaine Smith

Footnotes:

* *Jacques Richot's parents may have been Richard Nason and Shuah Calcord.*

** *Parents according to Jetté*

Jetté-Dictionnaire Généalogique des Familles du Québec.

Gagné-King's Daughters and Founding Mothers, Vol. I

Stackpole & Meserve-History of Durham, N.H. Vol. 2, pg. 1

Noyes-Genealogical Dictionary of Maine and New Hampshire

Savage-Genealogical Dictionary of New England, Vols. 1 and 4

Tanguay- Dictionnaire Genealogique, Vol. 6



Fille du roi Marie Martin and her husband, Soldat Christophe Février, sieur de Lacroix.

By Elaine Smith

Marie Martin was baptized in 1648 in the parish of Saint-Pantaleon located in Ravières, diocese of Langrès, in Champagne (now Yonne), France. She was the daughter of Abraham Martin, a gentleman, and Suzanne Jeanne d'Ailleboust, who were married in about 1640-1645 in the Church of Saint-Pantaleon in Ravières. Marie's parents had six known children of which three are documented, including Marie, born 1648, François, born 26 February 1661, and Nicolas, born 6 June 1664. All were born in Saint-Pantaleon.

Sometime in 1671, Abraham Martin died, and Marie Martin decided to go to New France as a fille du roi. Marie had relatives in the colony. Her uncle, Charles d'Ailleboust, and her great-uncle, Louis d'Ailleboust, had arrived years earlier, in 1648, and were involved in the governance of New France.

Marie arrived in New France that same year, 1671, and soon afterwards married Christophe Février, sieur de Lacroix, in Montreal on 16 November 1671. Christophe was the widower of Antoinette Sirois, with whom he had a son who had also died in France. After losing his family, Christophe came to Canada as a soldier in the LaFouille company of the Carignan-Salières Regiment, landing in Quebec on 18 June 1665.

The son of wine merchant Eustache Février and Renée Legrand, Christophe has been baptized on 8 March 1634 in the Church of Saint-Maclou, in Nantes-sur-Seine, diocese of Chartres, in France. His father Eustache was born on 17 May 1599 and died on 11 April 1669. His mother Renée Legrand was the daughter of wine merchant Nicolas Legrand and his wife Jeanne Bertrand.

A family of seven children was born to Christophe Février and Marie Martin in Boucherville, where they had settled. This included two sets of twins, but unfortunately six of the seven children did not live to reach adulthood.

Marie Martin died on 14 July 1680 and was buried the next day in Boucherville. Christophe married again, this time to Claire-Françoise Gauthier. This couple had eight children. Out in his fields on 29

September 1695, Christophe was surprised and killed by an Iroquois raiding party. He was buried the

next day.

Dorothée de Montet, Marie Martin's grandmother and the wife of Nicolas d'Ailleboust, is the daughter of Jean de Montet, seigneur d'Argentenay, of the house of the Counts of Monteth and the Barons of Kerse of Scotland. When the record of his parent's marriage is found, proving he is of nobility, then we will be able to trace his lineage back to William the Conqueror and thence to Charlemagne.

Sources: MSGCF, Spring 2000-Autumn 2000

Peter Gagné, King's Daughters and Founding Mothers

René Jetté, Dictionnaire généalogique des familles du Québec, 1983

Lineage of Elaine Smith from Christophe Février m. Marie Martin

Christophe Février m. Marie Martin
16 November 1671, Montreal, Quebec

Marie Anne Février m. Louis Ménard dit Lafontaine
12 December 1691, Boucherville, Quebec

Jean-Baptiste Ménard m. Françoise Bau (Lebeau)
3 February 1722, Boucherville, Quebec

Marie Françoise Ménard m. Antoine Maillot
8 July 1754 St. Joseph-de-Chambly, Quebec

Marie Josephe Maillot m. Pierre Bessette
27 September 1791, St. Mathias, Rouville, Quebec

Pierre Bessette m. Françoise Ménard
10 February 1817, St. Mathias, Rouville, Quebec

Antoine Bessette m. Josephine Masse
17 October 1848, St. Mathias, Rouville, Quebec

Pierre Bessette m. Rosalie Jasmin
2 February 1867, Mittineaque (now part of West Springfield), Massachusetts

Pierre Bessette m. Marie Jessie Vanasse
15 August 1892, Agawam, Massachusetts

Pierre Leon Bessette m. Marie Ida ---
11 October 1915, Chicopee, Massachusetts

Elaine Claire Bessette m. Paul Henry Smith

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