

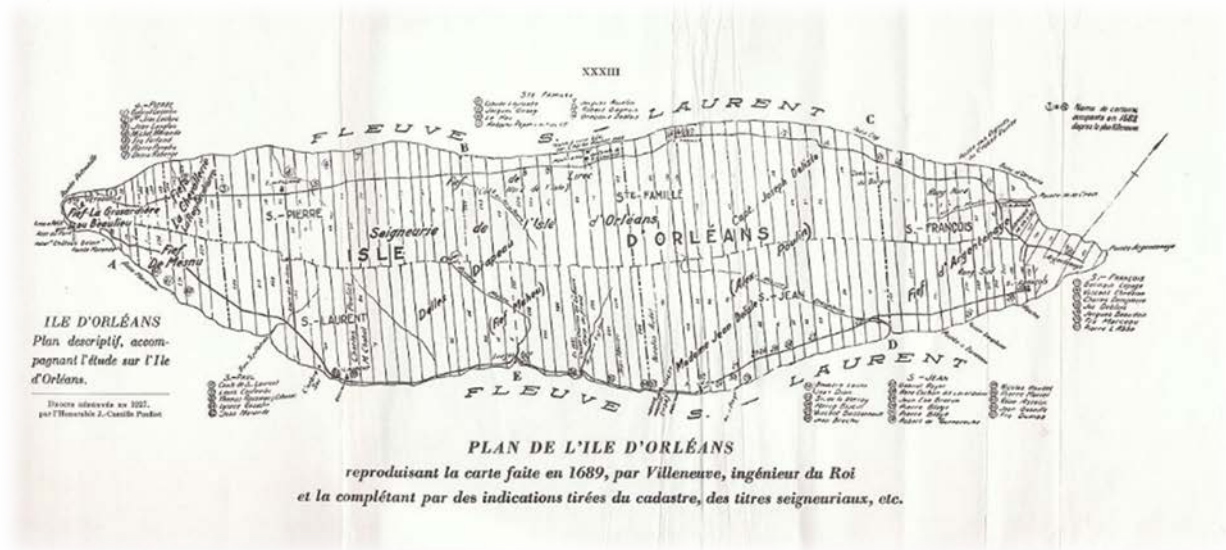
History of the Ile d'Orleans

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History of the Ile d'Orléans

by

L.P. Turcotte



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Translated into English by

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TRANSLATOR'S PREFACE

It is estimated that, today, there are about 20 million North American descendants of the relatively small number of French immigrants who braved the voyage across the Atlantic to settle the colony of New France in the 17th and early 18th centuries. In fact, Louis-Philippe Turcotte tells us that there were fewer than 5,000 inhabitants in all of New France in 1667, but that number increased exponentially with new arrivals and with each new generation of French *Canadiens*. By the mid-19th century, the land could no longer support the population, and the push and pull of political and economic forces led to a massive emigration of French-Canadians into the United States in the late 19th and early 20th centuries. Due to this migration, about half of today's 20 million descendants of the early French colonists are U.S. citizens, and many no longer speak the language of their ancestors.

This English translation of L.P. Turcotte's *Histoire de l'Ile d'Orléans*, originally published in French in 1867, will give today's English-speaking descendants of the early French colonists a peek into the lives of the 17th-century settlers of New France. This book focuses on the history of the Ile d'Orléans – a small island in the middle of the river just north of Québec City – where many early settlers established their homesteads.

The French came to New France largely for opportunities that eluded them at home: the opportunity to farm their own plot of land, to grow their families, and to live surrounded by the beauty and bounty of nature. While the historical realities of the establishment and growth of the French colony in North America are much more complex than this, the Ile d'Orléans – with its bucolic fields, expansive river views, charming villages, stone churches, and rocky shores – remains a symbol of our French ancestors' hopes for their new lives in this new land.

Innovations in technology allowing for easier access to digital records, along with DNA testing and popular genealogical research platforms online, are leading more and more U.S. descendants of French North Americans to discover our ancestral ties to 17th and 18th century Québec. Many – if not most – people of French North American descent can trace their family lines to one or more of the founding families of the Ile d'Orléans.

Through genealogical research, we can find important facts from vital records: birth certificates, marriage records, census data, death records, wills and deeds. While this text does offer some facts about the lives of the early inhabitants of the Ile d'Orléans – some with sources scrupulously cited by the author and some without source information – it more importantly tells us stories about our ancestors. Who wouldn't want to know if their ancestors were involved in establishing the first homesteads on the island? Or if they helped design the great fireworks display in 1637? If they fought against the Iroquois or the British? If they saved the lives of shipwreck victims or fell

victim to the sea themselves? Turcotte provides more than vital records can share. Through his various anecdotes, describes the character of various individuals and recounts in detail certain events, both happy and tragic, that marked the lives of the early settlers.

As a translator, I can not vouch for the historical accuracy or veracity of any of Turcotte's descriptions, anecdotes, observations or quotations from other sources. However, as a descendant of early settlers of Québec myself, I can tell you that the stories in this book offer wonderful insights into what our ancestors might have been like as people, what they valued and how they lived their lives in those early years.

As you read, keep in mind that this text was written in the mid-19th century. Some aspects of the text may seem lacking in political correctness to today's modern readers, including the text's portrayals of Native Americans, its focus on the authority of the Catholic church, and its reverence for the pre-French Revolution seigneurial system (a feudal system that was imported to New France with the colonists and was officially abolished in Canada only a decade or so before Turcotte penned this work). As a translator, I have tried to faithfully reproduce the substance and tone of the original text, which can also tell us a lot about the worldview and values of 19th-century French-Canadians like Turcotte, for our ancestors began to migrate to the U.S. shortly after this book was published.

A few notes about terminology:

- I have kept place names in French; generally, "Québec" is used to mean Québec City, where Champlain's early French settlement was located.
- French honorific titles have been kept mostly in French; I use "*Monsieur*" where the author used "M." and keep "*Sieur*" (roughly equivalent of "Sir") and "*Seigneur*" (roughly equivalent of "Lord") in French so that the individual's social status is known within the French system; ecclesiastic titles, however, have been given English equivalents (i.e., "monsignor" "pastor" "priest" "vicar" "father").
- I have generally translated "*habitant*" as "inhabitant" except where it seemed that the 17th-18th century meaning of the term was intended; a New France "*habitant*" was a settler who established a homestead and cleared land for farming in a seigneurie with a land grant from a Seigneur.
- Measurements have been converted into approximate American English equivalents.
- The titles of books referenced by Turcotte in the text and in his footnotes have been kept in the original French so that curious researchers might locate the original sources.

- I have kept Turcotte's footnotes but have also added notes of my own where I felt some additional information or clarification might be useful. These are labeled so it is clear which of us is the author of the note.

I would like to thank Salem State University in Salem, Massachusetts for supporting my work on this translation and for publishing it in their digital commons so that it will be available for free to readers and researchers. I also appreciate the support and wisdom of the many professional and amateur historians and genealogists of French-Canadian descent who have animated discussions about our ancestors in online forums. I hope this translation will help bring some of you closer to understanding your ancestry and provide all readers insight into the global migrations that have changed the landscape of North America over the past 500 years.

Bonne lecture!

Dr. Elizabeth Blood, Professor of French, Salem State University

Summer 2019

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INTRODUCTION

The Ile d'Orléans is one of several places in Canada that are extremely rich in terms of historical significance. This island was the site of remarkable events, of bloody conflicts, that should be of interest not only to its inhabitants but to all Canadians in general.

Thanks to its proximity to Québec and to its extraordinarily fertile land, the Ile d'Orléans was one of the first places inhabited by the French in Canada and soon began to produce colonists for the rest of the country.

It has also produced many eminent and distinguished men of all social classes. So many families, including quite distinguished ones, have ancestors who were inhabitants of this island!

A number of well-known writers have already given us wonderful descriptions of this charming island. M.H.N. Bowen, Notary, published an interesting brochure a few years ago entitled: *An Historical Sketch of the Isle of Orleans*. This work was read at the Société Littéraire et Historique du Québec, of which Mr. Bowen is a prominent member. Further, Dr. F.A.H. LaRue, professor at the Université Laval, also provides certain historical facts and recounts several beautiful legends from the island in his *Voyage autour de l'Ile d'Orléans*. This work, written by such an accomplished author and one who was born on the Ile d'Orléans, was published in the *Soirées Canadiennes* in 1861. Finally, one last writer who signs his work J. and who is reputed to be a prominent member of the clergy, favorably reviewed Mr. Bowen's brochure in the *Journal du Québec* in 1864 and expanded upon it with several historical notes of his own.

Despite the value of these three works, we thought that we might be able to present this information differently, if not in an even better way. Of the previously published works about the Ile, one is in English and the others were published in literary journals or newspapers, so they were only read by a limited number of people. Most of the inhabitants of the Ile have thus been deprived of a full and complete history of the place that is so important to them.

This work, we hope, will remedy the situation; all of the inhabitants will be able to procure it, as it is written particularly for them. Furthermore, this work will include some very important information, facts omitted by our predecessors that are at risk of being entirely forgotten, including among others: a list of the first colonists of the Ile, the many shipwrecks in which a great number of the island's inhabitants perished, the names of the priests who served in the parishes, the dates of construction of the churches, etc., etc. Finally, there will also be several little anecdotes which, we believe, will be of particular interest to some of our readers.

We have had the opportunity to conduct lengthy research at our leisure. We have visited the parish archives and read the seigneurial acts of the Ile; we also read a great number of documents that had been stashed away in our libraries. The greatest care was taken to ensure that facts are presented with painstaking exactitude and the sources of our information are presented whenever possible.

We owe our most sincere thanks to the pastors and seigneurs of the Ile, to the librarians at the Université Laval, and to several others for the documents and information they gave us. We are profoundly grateful for their assistance.



HISTORY OF THE ILE D'ORLÉANS

I

Size and description of the Ile d'Orléans – Jacques Cartier visits the Ile – Place names on the Ile – The Hurons on the Ile – The Massacre of Monsieur Jean de Lauzon – Anecdote about Anne Baillargeon – Disappearance of a young girl from Sainte Famille

The Ile d'Orléans, located in the St. Lawrence river just over 3 miles from Québec City, is about twenty miles long and five and a half miles wide. That means 70 square miles, or 47,923 acres, which are divided into five small parishes: Saint Pierre, Sainte Famille, Saint François, Saint Jean and Saint Laurent.

Thanks to its advantageous location in the middle of the majestic St. Lawrence river and so close to the former capital of Canada, its elevation which creates a kind of amphitheater above the water, its fertile soil, its coastline of beautiful sand on one side and green prairies brimming with game on the other, its picturesque sites and its grand vistas, it is, without a doubt, one of the most beautiful islands in Canada, and perhaps in the entire world.

It is admired by travelers who are struck by the grandeur and beauty of the place. The earliest explorers took particular care to describe this magnificent island in their travel journals, an honor denied to other areas in the countryside.

Champlain, the first Governor of Canada, visited the Ile d'Orléans. Following is the description he gave in his work *Voyages*:

“So we followed the river along the southern coast of the Ile d’Orléans, which is six leagues long and one and a half wide in certain parts, a beautiful island loaded with all kinds of vegetation that we have in France and bordered by prairies on the northern side that are flooded with water twice a day. In several areas, there are a number of small streams and springs, and lots of grapevines. On the northern side of the island, there is another passage. Though a tideway, it is three fathoms in the lowest section, but there are several shallow spots with rocks that rise up dangerously and passage is difficult, except for small boats that can make short trips. Between the island and the land to the north, there is about a half of a league, but the channel is narrow; the land to the north is very mountainous. Along the coast, there are numerous little rivers which mostly dry up during low tide; there is an abundance of all kinds of fish in these rivers and an infinite quantity of game, like on the island and in the prairies of Cap Tourmente. A beautiful place, pleasant to behold...”

In another passage, Champlain writes: “The Ile d’Orléans is six leagues long, very beautiful and pleasant due to its diversity of woods, prairies, and grapevines found in several parts; with walnut trees, the tip of the western edge of the island is called Cap de Condé.”

Jacques Cartier was the first European to set foot on the Ile d’Orléans, during his second voyage to America. This famous navigator, sailing up the St. Lawrence for the first time in 1535, dropped anchor between the *northern land* and the *big island*, and disembarked to find a group of people fishing. When they saw him approaching, the natives fled; but they were easily calmed once they met Taiguragny and Domagaya¹, who served as Cartier’s interpreters. Then they began to dance and show the French great expressions of joy.

During the day, they made their way over to Cartier’s ships and gave him presents of fish, millet, and melons.

The next day, Cartier was still near the island and was visited by the chief Donnacona, the leader of Canada, accompanied by twelve canoes filled with Indians.

He then made his way to the Sainte-Croix river (the St. Charles river), where he moored his ships.

Cartier then ordered the preparation of small boats to visit the Ile, for the beauty of its trees and the nature of the land had enthralled him:

“Being on the aforementioned island, we found plenty of very beautiful trees, like oak, elm, pine and cedar and other trees like ours, and we also found many grapevines, which we had previously seen all around; because of this, we named the island Ile de

¹ Turcotte’s note: Taiguragny and Domagaya were two Gaspesians that a native chief gave to Cartier in 1534.

Bacchus. This island is about twelve leagues long, and has beautiful land full of woods with no trace of agricultural activity, just a few small houses where they (the Indians) do their fishing..."²

The name of Bacchus was almost immediately changed. In the spring of 1536, Cartier named it the Ile d'Orléans, as is stated in the following passage: "Saturday, the sixth day of May, we weighed anchor from the Sainte Croix harbor and stopped at the edge of the Ile d'Orléans, about twelve leagues from the aforementioned Sainte Croix."

Cartier does not explain why the name Orléans replaced that of Bacchus; but Thévet, his close friend and a famous navigator who visited Canada shortly after Cartier, tells us that it was named for the Duke of Orléans:

"It should be known," said he, "that when this Canadian land was first discovered by the French seeking to make it their colony, and when they discovered the land surrounding the river here, they were interested in memorializing the names and lives of the princes and kings of France. So, when they set foot in a remarkable place or on an island, they would give it the name of a prince or princess of France, as they did with this island which they named the Ile d'Orléans in honor of a French royal then living who called himself Valois, Duke of Orléans, son of the great Valois king of France, the first of this name (François I)."

Thévet also tells us, in a different part of the text, that the Ile d'Orléans had been called Minigo³ by the natives:

"I forgot to tell you that an island named Orléans by the French and Minigo by the natives is the place where the river is the narrowest... The island of Minigo is a place where the people of this country retreat to when they are being followed by their enemies, and when they capture them alive, they put them there if they want to hold them for several days or moons, so they can later slaughter them in the exact way that their enemies did to them when they had been caught, either on land or sea. Around this island, one finds the best fishing in the whole ocean, and it is where you often find whales. The Basques and the Spanish and others fish there to capture these great whales⁴."

During their stay on the Ile in 1651, the Hurons gave it the holy name of Ile de Sainte Marie, as a reminder of their previous home in the land of the Hurons.⁵

² Turcotte's note: from the *Second Voyage* of Jacques Cartier.

³ Turcotte's note: Lahontan tells us that the natives called the Ile d'Orléans Baccalaos; but this explorer is not always correct.

⁴ Turcotte's note: A. Thévet, the *Grand Insulaire*.

⁵ Turcotte's note: *Relations des Jésuites*.

In 1675, the Ile belonged to Mr. François Berthelot and was elevated to the status of county with the name *Ile et comté de Saint-Laurent* (Island and County of Saint Lawrence).⁶ From that time on, until around 1770, it was alternatively called either Saint-Laurent or Orléans. The name of Saint-Laurent, however, is found in the earliest public acts and documents. Since around 1770, it has only been called the Ile d'Orléans.⁷

Now that we have provided a description and overview of the names of the Ile, we will move on to some historical facts of general interest to the islanders, including the land concessions and the first buildings on the island.

In 1651, the Hurons settled on the Ile d'Orléans and stayed there for several years. Following are the circumstances.

When the colony was first being established, this brave nation lived on a vast territory next to the lake that bears their name. There were, at the time, about 35,000 souls among them, who lived in peace and were respected by other native peoples.

The missionaries easily evangelized this nation, for they lived in a fixed location; they established several missions there and were quite successful.

The ferocious Iroquois envied the power and prosperity of the Hurons. In 1648, they resolved to exterminate them.⁸ They began their destructive venture by attacking the village of St. Joseph; they then destroyed the villages of St. Ignace, St. Louis, and St. Jean; and, in less than two years, this land, which had previously been quite

⁶ Turcotte's note: See the notarized act making the Ile d'Orléans a county. Father LeJeune, in 1632, gave the island the name Saint-Laurent: "Before arriving in Kébec, you encounter an island about seven leagues long named Ile de Saint-Laurens in the middle of this great river. Its western edge is not more than one league from the home of the French." It may be that he made an error by calling the island by this name since it appears no where else prior to 1675.

⁷ Turcotte's note: In the past, people have called the Ile d'Orléans the *Ile des Sorciers* (Island of Sorcerers) for two likely reasons. First and foremost is the following: In the early days of the colony, French vessels rarely stopped at the port of Québec; maybe two or three ships at most. The Canadians were often anxious for the arrival of the vessels, especially if they were bringing provisions during a time of famine or troops during a time of war. This cruel anticipation often resulted in them consulting the inhabitants of the Ile, who were well versed in the arts of navigation, to find out when the vessels would arrive. Those good people would pray for a time and then give some kind of answer. They must have been correct a few times, and so naturally people started to call them sorcerers. As P. Charlevoix remarked, having made a few good guesses, people started to believe that it was a true power and that they must have consulted with the devil. The second reason is as follows: eels were once very abundant along the coast of the Ile d'Orléans. Each farmer had a fishing spot at the far edge of his tract of land and would go there every day. Because of the variation of the times of the tides, sometimes they would have to go at night, using torches to light their way. These lights that would move this way and that, swirling around and then disappearing, were a unique sight to behold. People who lived across the river to the north or the south thought these lights to be something magical or diabolical and were scared by them. So, of course, they naturally thought that the Ile was populated by sorcerers, werewolves, and *feux-follets* (spirits that shine like lights).

⁸ Turcotte's note: The description of the stay of the Hurons on the Ile is almost exclusively taken from the *Relations des Jésuites*.

prosperous, was completely destroyed. Then, famine and contagious illnesses decimated those Hurons who escaped the massacres.

Completely discouraged after so many disasters, the Hurons decided to disperse. Some went to the Manitoualin island; others sought refuge with neighboring Indian nations; an entire village was annexed by the Onnontague Iroquois; finally, a last group begged the missionaries to take them to live in Québec. The Jesuits agreed, in order to save what was left of a people called to faith by God and one that could serve to spread Christianity to other native peoples.

On July 26, 1650, four hundred Hurons, accompanied by the missionaries, arrived in Québec for the winter. In the spring of the following year, they were settled in the southwest corner of the Ile d'Orléans, a place called Anse du Fort.

Miss Eléonore de Grandmaison sold a part of her cultivated land for the Huron settlement. On April 18, the lands were distributed; each family had at least twenty rods and up to a half acre.⁹ The Hurons were happy with this land and soon began to build cabins and sow their fields. They adopted this new place and, as we said earlier, gave it the holy name of Sainte Marie in memory of their former home.

Several Huron families, scattered here and there, came to join this growing colony which soon numbered six hundred.

Two Jesuits, Father Chaumonot and Father Garreau, accompanied by several servants, went to live among them so they could continue to evangelize them.¹⁰ Here is what one of these Fathers wrote in 1652:

“We helped these good people to clear their land, as you will soon find out. This year, they harvested a good quantity of corn, though it will still not be enough to provide for all of them. We will come to their aide, as we have others, through the donations that will be sent to us from France. We built a Refuge or a kind of Fort, to defend against the Iroquois; it is about the same size as the one that the Hurons had at the place they call Ahouendaé. We also set up a nice little chapel and built a small house for ourselves. The huts of the good converts are near us, sheltered by the fort. The Iroquois have obliged us to rescue the bodies of these poor exiles so that we may save their souls...

“Devoutness and faith reign in this little refuge; in addition to the prayers that they say in their huts each morning and evening, they attend public prayer services at the church. We can hardly distinguish work days from Sundays and holy days, except for

⁹ Turcotte's note: *Journal des Jésuites*.

¹⁰ Turcotte's note: Father Ragueneau also lived in the Huron village on the island for a time.

the difference in frequency of Communion that we give and for the recitation of the rosary during the day, which they say out loud in two rounds in lieu of vespers...

“The beauty of their voices is exceptionally rare, particularly among the girls. We composed some songs in Huron, to the tune of church hymns; they sing them wonderfully. It is a holy wonder to hear the fields and the woods resonate so melodiously with praise for God in the middle of a country that not too long ago was considered barbarian wilderness...

“The thing that really helped to inspire the spirit of this Huron colony this past year is their devotion to honoring the Virgin. Our priests, who care for them, encouraged them by creating a congregation where the only people admitted are those who live exemplary lives and are worthy of grace due to their virtue. On Sundays and holy days, they gather at dawn. Instead of the Office of the Blessed Virgin, which they can not recite, they say the rosary in two groups, the men on one side and the women on the other...”¹¹

The Ursulines had adopted several young Huron girls, to whom they provided free food and education. When the convent of these holy women was destroyed due to a fire, the Hurons wanted to show them how they felt about them and express their gratitude to them. As their custom in similar situations is to bring gifts to people of great worthiness to console them in their grief, the Hurons decided to present them with two porcelain necklaces, each having twelve hundred beads. So, they went to find these good religious women, who had been staying at the Hospital since the fire. A leader named Louis Taiaeronk presented the necklaces to them on behalf of his compatriots and gave the following speech:

“Holy women, you see but poor carcasses, the remains of a once flourishing nation, and that is not all. In the land of the Hurons, we were devoured and chewed to the bone by war and famine. These carcasses are only standing because you are holding them up: you learned about it through letters, and now you see our extreme misery with your own eyes. Look at us well and decide if there is any reason we should not lament our situation and shed torrents of tears. Alas! The horrible accident that happened to you is rekindling our sadness and the tears that were just beginning to subside are starting to flow again! Seeing that beautiful house of Jesus, that house of charity, reduced to cinders by flames that did not respect the very holy people who lived there, this makes us remember the fire that destroyed all of our houses, all of our villages, and our entire land. Must fire follow us everywhere we go? Let us cry, dear compatriots; yes, let us cry for our misfortunes which we now share with these innocent women. Holy women, you have been reduced to the same misfortune as your poor Hurons, for whom you have

¹¹ Turcotte’s note: *Relation* dated 1654

shown such tender compassion. You have no homeland, no houses, no food and no aid, except from above, which you never lose sight of. We came here to console you, and before coming here, we looked into your hearts to try to discern what might be troubling you since the fire, so that we might be able to bring some kind of remedy. If you were people like us, the custom would be to give you one gift to dry your tears and a second to bolster your courage; but we see that the ruins of your house have not diminished your courage and not one of us has seen even a half of a teardrop fall from your eyes to lament this misfortune. Your hearts are not saddened by the loss of earthly belongings, for they are too focused on those found above; and so we seek no remedy for that. We fear only one thing that would be a tragedy for us; we fear that news of the accident will worry your family in France more than it worries you; we fear they will call you back home and that you will be moved by their tears. How can a mother not despair when reading letters that explain how her daughter has been left without clothes, without food, without a bed and without all of the comforts that she had known as a child; naturally, the first thoughts of a devastated mother are to call you back home, to console you in the best way possible and to provide for you. A brother would do the same for his sister, an aunt and uncle for their niece, and we would be in danger of losing you and of losing the support we hoped you would give in teaching our girls the faith that we have just started to benefit from. Have the courage, young women, to resist the call of your parents' love, show them that the compassion that you have for us is stronger than the comforts of home. To strengthen your resolve, here is a gift of twelve hundred porcelain beads that will plant your feet so strongly in this land such that neither the love of your parents nor the love of your homeland will be able to move them. The second gift that we hope you will accept is a similar necklace of twelve hundred porcelain beads, to fund the founding of a new building which will be the house of Jesus, a house of prayer, and where classes will be held to teach our young Huron girls. These are our desires, and these are yours, for you would never die in peace if on your deathbed you were accused of failing to administer to the health of so many souls that you have loved in God because your parents loved you too much. This work will be your crown in Heaven."

"That was the oration of the Huron leader," said the Jesuit priest who recounted the incident, "to which I have added nothing, and you hear it without even knowing the gracefulness of the tone of his voice and the look on his face. Nature can be eloquent, and even though they are savages, they lack neither the body, the mind, nor the soul of a man, and are of the same origin as our own men."

In the month of June 1652, the Huron colony lost six of its best Christians and three children who had gone to Tadoussac to exchange corn flour for pelts. A storm surprised them in the middle of the river, and they were swallowed into the water, such that

neither the bodies nor the canoe were ever recovered. Their compatriots sincerely mourned this loss.

The Hurons lived in peace for several years in their new home. They quietly tended to their crops in the fields. The second harvest yielded as much corn as they had typically harvested in their land. They owed this prosperity to the missionaries who had provided almost all of their food during the first two years and who had helped them in their endeavors. They showered these good Jesuits, who had given them everything without holding anything back for themselves, with thanks and blessings. This happy life helped them to forget their earlier misfortunes. Surrounded by the French colonists and protected by their fort equipped with several canons, they thought they were safe from any dangers initiated by their enemies.

But the Iroquois did not let them enjoy this happiness for long. They wanted to draw them into their lands and came to Québec in 1654 with the aim of signing a peace treaty with the Governor and the Hurons. There had been several assemblies on this topic, including one at the Huron village on the Ile which was attended by Monsieur de Lauzon¹² and several other dignitaries.

After having made several peace offerings, the Iroquois gave additional ones to the Hurons to entice them to go live in their lands and to join them in making one nation.

Hearing such a proposition, the Hurons were very upset. They thought it was a trap that would lead to their destruction. After much deliberation, they requested a reprieve of one year in order to make a decision. During that time, the Iroquois were supposed to build, in their land, a home for the missionaries and the French who wished settle there; then, the Hurons would move to live among them.

The Iroquois were happy to receive this news, and they made many promises to maintain peace before they left. It was later discovered that these meetings were only held in order to draw the Hurons into enemy lands so they could be massacred and then they could launch an attack on the French. In the years that followed, they continued on the warpath throughout all of Canada.

In the spring of 1656, two Iroquois hiding in the woods on the Ile d'Orléans fired their weapons upon two Hurons who were landing on the shore. One dropped dead immediately, and the other, though seriously wounded, was able to escape. Upon hearing this news, twenty Hurons departed to hunt down the killers. After walking seventy miles, they caught one and brought him to the village for a trial.

The missionaries would have liked to have spared the life of the prisoner. They could have used him to deter a group of three hundred Iroquois who were threatening the

¹² Translator's note: Jean de Lauzon (1584-1666) served as Governor of New France from 1651 to 1656.

Huron colony on the Ile, but people's tempers were heated after the murder. The parents of the young Huron who was killed demanded justice; they were well-known in the village and had lost their only son, a young man of many talents, destined to be a leader, who had even previously spared the lives of five Iroquois prisoners. Despite the warnings of the missionaries, the prisoner was condemned to death and died in great torment.

It was expected that the Iroquois would come at any moment to revenge the death of their brother. Father Lemoyne¹³ was sent to offer them gifts, hoping to calm their anger and stop their acts of revenge. He promised them that the Iroquois would disperse and return to their lands.

This news reassured the Hurons, who had become quite fearful. But they had little trust in the perfidious spirit of the Iroquois nation.

During the night of April 19 to 20, these connivers used the darkness to descend the river unseen and come ashore just below the Huron village. They hid in the woods surrounding the corn fields.

After attending mass, the Hurons, as is their custom, dispersed to go work their lands. When the signal was given, the Iroquois attacked their unarmed victims. They slaughtered many and took a great number of prisoners. Others sought shelter in the well-fortified home of the Jesuits. After such an audacious attack, these traitors led their prisoners away triumphantly, passing by Québec City in the middle of the day. The Governor did not want to pursue them, for he feared compromising the whole colony.

The French farmers on the Ile d'Orléans who encountered the Iroquois that day were neither attacked nor taken captive by these barbarians, who even respected the homes where women lived. They did, however, pillage several houses that had been abandoned by their owners. Later, they apologized to the French, blaming the insolence of their youth who were difficult to control in the wake of their victory while also condemning the French for abandoning their homes and reacting too strongly.

Seventy-one Hurons were lost in this massacre, either killed or taken prisoner. The latter suffered terrible torture by their enemies. Their heads were shaved; boiling water and hot ashes were poured on their bare heads; the most sensitive parts of their bodies were burned with fiery embers; blazing hot metal collars were put around their necks. These were tortures invented by the devil himself. Even worse, they would often let the prisoners rest for a time to regain their senses, so they could prolong their pleasure in

¹³ Translator's note: Father Simone Le Moyne, S.J. (1604-1665) was a Jesuit priest who was called to mission in the land of the Hurons. He lived among them when they moved to Québec and was known for seeking peace between the Hurons and the Iroquois.

torturing them and hear the cries that some of them could not help but let out. Most of the victims, however, endured the cruel torture without a word.

Jacques Oachouk, leader of the Congregation and one of the most devout Christians, was among the captives. In the moments of greatest pain, rather than boast of his prowess in war, as was their custom, prayed to God and consoled his unfortunate companions. "Don't cry for me," said he, "don't consider me unhappy, for I will be happy in heaven. I do not fear the fires that my blood can not extinguish, I fear the fires of hell which will never be extinguished." He spoke loudly, shooting his eyes towards the heavens and pronouncing these words: "Jesus, have pity on me," and each time felt his pain decrease and an increase of strength and courage.

These details were described by one of the prisoners who was able to escape. He had been half-burned, and his fingers had been cut off; but when his torturers, of whom there were fifty, fell asleep, he took advantage of the moment, freed himself from his ties, and escaped. He walked for fifteen days, unarmed, with no food, naked and broken, and he would have died had he not encountered several Frenchmen who came to his rescue. Some of the other prisoners were burned in the same way, others were forced into slavery.

After the defeat of the Hurons on the Ile, those who remained sought peace from the victors; it was granted on condition that they would all go live among the Iroquois and join them in making one nation. Unfortunately, they agreed, and the Iroquois promised to come get them in the spring.

At the agreed upon time, a hundred young warriors came, with great resolve, to make the Hurons stick to their word. The Hurons, with good reason, were afraid to turn themselves over to their enemies. They would have loved to have devised a pretext not to leave with them. But, there were no options; they had to walk or die. Some of the Hurons were convinced by the promises of the Iroquois and decided to go live with them. After saying good-bye to the French and to their brothers, the tribes of the Rock and the Bear left for the lands of the Iroquois. Only the tribe of the Cord¹⁴ remained on the island.

So, the majority of the good Hurons left with the Iroquois. They had been promised an inviolable trust; they would be treated as brothers. These barbarians finally achieved their goal, which was to draw the Hurons closer in order to be rid of them faster. They had the core of the once great nation in their hands. There are still some families spread

¹⁴ Turcotte's note: The Hurons were divided into three tribes: the tribe of the Rock, the tribe of the Bear, and the tribe of the Cord.

out here and there, but they have been annexed by other peoples and no longer form a nation, given their small number and dispersion.

The treachery of the Iroquois could not long be hidden. Upon the signal, they attacked the strongest Hurons; the personal effects of the women and children were taken, and they were distributed to the traitors as slaves. During their captivity, they suffered tortures worse than death. Nonetheless, these poor exiles kept their faith intact and practiced the same pious activities as they had on the Ile.

The Hurons of the Ile d'Orléans, reduced to such a small number by war and migration, no longer felt safe in their village; they wanted to be closer to Québec. Monsieur d'Ailleboust,¹⁵ the Governor, allowed them to set up their huts near the St. Louis fort. After seven years, they were forced to leave the Ile that had been such a peaceful home for them for quite some time.¹⁶

These good Hurons stayed in Québec for several years. In 1667, they moved five miles from the city and founded the mission of Notre Dame de Foye. Several years later, they had to move further away from this residence in order to be closer to the woods and have more land. They settled in Notre Dame de Lorette. Years after that, there was one more move which led them to found the village called Jeune Lorette.¹⁷ What remains of such a once powerful nation can be seen there today.¹⁸

The year 1661 was a year of misery and challenges for Canada. The Iroquois, continuing their hostilities, no longer spared the French. Beginning their campaign early in the morning, they first attacked Montréal, where they captured or killed twenty-three colonists in two battles. Next, Trois-Rivières, where they slaughtered another fourteen Frenchmen. Thirty Algonquins and two Frenchmen, who were heading up the St. Maurice river, were also chopped into pieces by one of the group. They went as far as Tadoussac, where several more French were killed. Heading back towards Québec, they set upon the Beaupré coast and the Ile d'Orléans with fury. "On (June) 18 at 8am," says the *Journal des Jésuites*, "began the slaughter or capture of several people in Beaupré and on the Ile d'Orléans by Iroquois coming down from Tadoussac...That day, they claimed 8 in Beaupré and 7 on the Ile d'Orléans, which turned out to be true." You can imagine

¹⁵ Translator's note: Louis d'Ailleboust de Coulonge (1612-1660) was Governor of New France from 1648-1651 and acting Governor from 1657-1658.

¹⁶ Turcotte's note: The lands that belonged to the Hurons during their stay on the Ile d'Orléans are now part of the property owned by M.N.H. Bowen, Notary. Mr. Bowen says he has discovered the exact location of the original Huron fort. During excavations near his house in 1856, he discovered a wall that was five feet wide covered by a foot of earth.

¹⁷ Turcotte's note: According to P. Martin's translation of P. Bressani's *Relations*.

¹⁸ Translator's note: Wendake, an urban reserve of the Huron-Wendat nation, is located in the Haute-Saint-Charles borough north of Québec City, an area previously called Loretteville. A reconstructed Huron village in Wendake welcomes tourists to come learn about Huron history and culture.

the terror that the presence of these barbarians, stationed there for several days, caused among the inhabitants of the Ile. Almost all abandoned their homes to avoid the carnage that several of them had been victims of.¹⁹

When news of the massacres reached Québec, Monsieur Jean de Lauzon, Seneschal of New France and the son of the Governor, wanted to engage the Iroquois in full battle. This brave and determined man could not witness the murders and the devastation caused by the Iroquois without pursuing them. He was prevented from doing so, and with good reason, for there were not enough men to face them in battle. But when he learned that Sieur Couillard de l'Espinau, his brother-in-law, was hunting in the area of the Ile d'Orléans and that his lady was quite worried about him, he resolved to go warn his relative of the dangers he was exposing himself to and to help him if needed. He left in a rowboat with seven other young men. The northeast wind forced them to land at the Maheu river, in the middle of the Ile d'Orléans. He sent two of his men to go see if there was anyone at the home of Monsieur René Maheu, a guide. Upon opening the door, they found themselves confronted by eighty Iroquois who killed one of them with a blow from an arquebus and took the other captive after he had tried to defend himself but was forced to surrender. Letting out their war cry, they came to find the French and surrounded them on all sides. The Seneschal saw that it was impossible to flee, for unfortunately the low tide had grounded the boat. The Iroquois were so sure of capturing their prey that, three times, they ordered Monsieur de Lauzon to give himself up, promising him safety. He responded to them with his rifle; he knew the enemy well enough not to trust them, and he would rather a glorious death than a shameful captivity.

The French began the attack with an ardent prayer, repeated three times aloud. They resolved to make their lives count and defended themselves in this unequal battle with exceptional fervor, killing a great number of their enemies. They were all slaughtered at that site, with the exception of one who, seriously injured in the arm and shoulder, was taken captive by his victors only to become the victim of their fury and cruelty.

The Seneschal was one of the first men killed. The Iroquois taunted him for some time, hoping to wound him enough to keep him out of battle but keep him alive so they could take him prisoner, but they did not achieve their goal. He was found with his arms wounded and chopped by blows meant to force him to lower his weapons. The victors cut off his head, which they took with them to their land as a trophy. After having burned the bodies of their fallen warriors, as is their custom, they left in haste, bringing along several prisoners.²⁰

¹⁹ Turcotte's note: According to *Lettres Historiques* by Marie de L'Incarnation.

²⁰ Turcotte's note: According to *Lettres* by Marie de L'Incarnation, *Relations des Jésuites*, and *Histoire de l'Hôtel-Dieu*.

Monsieur de l’Espinay, returning from his hunt, heard the gunfire. He took sail immediately to warn that there was trouble. When he found out that it was on his account that these good men had sacrificed themselves, he nearly died of anguish. The Governor soon sent two well-armed boats of men under Espinay’s command, but it was too late; the Iroquois were gone. All that was left were horribly mutilated bodies, though he recognized the body of his young brother, Sieur Couillard de Belleruche, only twenty years old. On the 24th, the bodies of these poor men were brought to Québec. Three were buried in the church: Monsieur de Lauzon, Nicolas Couillard dit Belleruche, and Ignace Sévestre dit Desrochers, all three gentlemen. That same day, the four others killed in that battle were buried in the cemetery: Elie Jacquet dit Champagne, Jacques Perroche, and two servants of Sieur Couillard, one called Toussaint and the other François. The massacre of these heroes was deeply felt by the inhabitants of Québec. The French grieved in particular the loss of the Seneschal, for they loved and respected him due to his courage and devotion. He charmed everyone with his goodness and his friendliness, such that the French were happy to fight under such a leader. At the slightest signal from him, they were ready to follow him everywhere.²¹

During this raid, the Iroquois took a large crucifix from an Argentenay house and brought it back to their land. Father Lallemand provides the details of this in his 1662 *Relation*:

“I can not imagine a better ending than my glorious encounter with a crucifix that was about two feet high, taken by the Agnieronon Iroquois last year at Argentenay on the Ile d’Orléans when they perpetrated the losses we described. I do not know if they took this statue out of admiration or mockery; whatever the case, they took it to their land and showed it off in their huts as if it were one of the most precious relics of the French. Garakontié, protector of the French, had gone to Aquié and had seen it by chance; since he knew how much we respect statues like these, he did not want this one to be profaned. He attempted to purchase it back by giving a nice gift to them, and to ensure they would not refuse, he praised the crucifix in a way that better befitted a preacher than a barbarian. He procured it, due to the quality of his gift and the eloquence of his speech. Upon his return to Onontagué, basking in the glory of his good deed, though he did not know the extent of its importance, he placed the crucifix on the altar of the little chapel where each day the French, the Hurons, and the Iroquois would go to pay homage. And so it was that God used the hand of a barbarian to make his cross triumph in a barbarous land.”

It was mentioned earlier that the Iroquois either killed or took prisoner seven people from the Ile d’Orléans. Among them was a young girl named Anne Baillargeon, whose

²¹ Turcotte’s note: From *Lettres* of Marie de L’Incarnation, the *Relations des Jésuites*, etc.

father, Nicolas Baillargeon, was working a tract of land near the Maheu river in the Saint Laurent parish.²² Nicolas Baillargeon, originally from Loudigny in Angoulême, is the ancestor of Monsignor C.F. Baillargeon, Bishop of Tloa.²³

Marie de L'Incarnation tells a miraculous story about this young woman in her *Lettres Historiques*:

“A young girl, nine years of age, named Anne Baillargeon,” she says, “was taken by the Iroquois and brought to their land, where she lived for almost nine years. She enjoyed the customs of these natives so much that she had resolved to stay with them for the rest of her life. When Monsieur de Tracy forced this nation to surrender all of the French they were holding captive, she fled to the woods for fear of having to return to her land. When she thought she was safely away, a nun appeared to her and threatened to chastise her if she did not return to the French. Fear forced her from the woods, and she joined the other captives who were freed. Monsieur de Tracy gave her fifty *louis* as a dowry for her to marry, but first he wanted to place her with the Ursulines, so she could recapture the spirit of Christianity that had been weakened during her time with the Iroquois. When she saw the painting of Mother Marie de St. Joseph, she cried: Oh! She is the one who spoke to me and she was wearing the same habit. During her captivity, living among pagans, it was not unlikely that she had committed some errors against the holiness of Christianity; nonetheless, she had remained very pure, and it is believed that this Mother became her angel to preserve her integrity, as she had with several others in other encounters.”

Long ago, another young girl from the Ile d'Orléans disappeared and was kidnapped, but in a different way. This young girl, at the age of maybe nine or ten, belonged to a family by the name of Baucher dit Morency; her parents, it seems, did not lead exemplary lives. One day, she left to go bring lunch to her father, and she was never seen again. Several years later, a letter was written to the Bishop of Québec by the Sisters in a convent in Louisiana. This letter gave the following details: A young girl was found one morning on the steps of our convent. Upon questioning, she said she was from the Sainte Famille parish on an island and that she was going to bring lunch to her father when she was kidnapped by a large white woman who took care of her and deposited her on the steps of the convent. The Sisters took pity on the unfortunate girl; they adopted her and educated her. Later, she became a nun in the same convent. This letter also informed the bishop of the death of the young lady, asking him to convey the information to her parents.²⁴

²² Turcotte's note: See the map of the Ile d'Orléans from 1689.

²³ Turcotte's note: Noted in the church registers of Notre Dame de Québec.

²⁴ Turcotte's note: This incredible story was told by M.G.H. Besserer, former pastor of Sainte Famille.



II

Founding of the convent in Sainte Famille – Sisters Marie Barbier and Anne Hioux move to the Ile – Suffering and hardships of the Sisters – Gifts from Monsieur Lamy and other individuals

It was in 1685 that the convent was founded in the Sainte Famille parish, a wonderful institution that has served the inhabitants of the Ile d'Orléans well for almost two centuries.²⁵

After seeing the venerable results of their efforts wherever practiced their ministry, Monsieur François Lamy, the first pastor of the Sainte Famille parish, resolved to invite some of the Sisters of the Congregation to his parish, convinced that they could do some good work there. He asked Monsignor St. Valier to approach Sister Bourgeoys, the founder of that well-known community, about his request. Sister Bourgeoys soon approved this mission, which was one of the first that she initiated in the countryside.

Marie Barbier and Anne Hioux were the sisters named to lay the foundation for this new institution. They were aware of the difficulties they would encounter and of how much they would have to give up in undertaking this enterprise in an area where they would not have everything they were used to; but when it came to doing good, these pious souls never hesitated to make the greatest sacrifices.

Anne Barbier, the daughter of Gilbert Barbier, was born in Montréal on May 1, 1663. Her father spared nothing to give her the most excellent religious education possible; she responded well to the views of her pious parents. From a young age, she practiced piety and virtue. She decided to dedicate herself to the cult of the Holy Virgin, and at the age of fifteen, she entered the community of Sister Bourgeois. She took her vows in 1680 and was the first Canadian girl to join the Congregation of Notre Dame. This holy child was chosen to establish the Providence house in Québec and the mission in Sainte Famille; but she lived mostly in Montréal, where she fulfilled her duties to the

²⁵ Turcotte's note: The details we are providing about the founding of the convent in Sainte Famille have been taken largely from the *Vie de la Soeur Bourgeoys* by Father Faillon. This sage historian borrowed some of his facts about the convent from the *Vie de la Soeur Barbier*, a work we have been unable to locate.

community with zeal and was even appointed Superior for a time. She was known as a holy woman throughout the country, and her memory has always been revered.

Anne Hioux, born in France, followed Sister Bourgeoys to Canada and was the first nun accepted into the community of Notre Dame.

Sister Barbier was called from the mission at De la Montagne to come to Montréal to prepare for her departure to the Ile d'Orléans: "I had a feeling," she said, "that I would be sent to the Ile d'Orléans and a kind of inner certitude that my spiritual well-being depended upon it; that I would have the chance to lay to rest all of my bad inclinations. Before my departure for De la Montagne, Monsieur Guyotte, a Sulpician priest and pastor of Ville-Marie, mentioned in conversation that they had not yet selected a companion for my Sister Anne. I told him it would be me. He seemed surprised, and told me that there could be any number of reasons for the decision. I begged him not to say anything more, and told him he would see in the end that it was God's will to send me to the Ile d'Orléans. Several days later, the pastor told me that another girl, whom he named, was already selected to be Anne's companion for this mission and that the community had opposed it. I laughed and told him that I wouldn't believe it unless I saw her in the boat and that it would indeed be me. Then, I was called to the mission at De la Montagne, where for months I was thought to be the only one considered for the Ile d'Orléans.

"However, the community changed its mind regarding the sister who would be chosen to go, wanting one sister one day and another day. The priest who was accompanying us, Monsieur Bailly, who had himself excluded me from those who might be chosen to go to the Ile d'Orléans, was forced into a secret vote in order to give more control to the sisters. All of them voted for me, for each one of them thought that she would be the only one to vote for me. In the end, I received all of their votes, and everyone was happy. So, I returned to the community and shipped off two days later."

The two missionaries suffered horribly due to the cold temperatures on the way to their new home; they were dressed lightly and had only a thin blanket to protect themselves against the rigors of the season. Each carried a small bag of clothes which represented all of their worldly possessions.

Since a house had not yet been prepared for them, they had to start their work while living with a widow whose manor was a half mile from the church. It was uncomfortable for them to live with the children and the domestic servants in the house. Also, they had to walk quite a distance to get to the church, where they went to attend mass each day. They often returned in wet clothes covered in ice, but dared not approach the fireplace.

One morning, as they were returning from church, it was quite windy and the blinding snow was making it difficult for them to see where they were going, and Sister Barbier fell in a large ditch filled with snow: "My companion," she said, "was far in front of me, as I was struggling. I could not get out of the ditch, having no more strength, and snow was starting to cover me over little by little. So I prayed to the Holy Child Jesus to help me, to spare my life for his glory and to give me a chance to do penance. I was completely buried in snow, only the top of my hat would be seen. Its black color made some of the villagers think it was one of their animals that had fallen in the ditch. They ran over and pulled me out with some difficulty, leaving me on the edge of the ditch from whence I struggled to return to the house. That, along with the cold weather and all of the inconveniences I suffered living in that home in the winter, led me to fall quite ill. As long as God's will is done and my pride defeated, I am content. God's mercy towards me is great; from that time on, it has been one blessing after another; may He be eternally blessed."

The work of these two zealous missionaries soon became successful. Due to their devotion and their patience, they overcame all obstacles. In addition to their schools for young girls, they established a group for all of the youth in the parish. Every Sunday, they would gather together and would teach them about their duties and how to conduct themselves faithfully in the world.

In 1688, Monsieur Lamy constructed a small wood house for them on a piece of property given to them by Sieur Berthelot: it was the first residence of the nuns. He had already purchased them a property of three contiguous acres in the middle of the Ile, with a house and barn, so that they would have some revenue to ensure their establishment would last; he donated these things to them on September 5, 1692.²⁶

Around this time, an individual from Québec named Toussaint Le Franc, gave them three thousand pounds to serve as a pension for a poor girl that they would provide education for each year and that they could use for household expenses.

Monsieur Lamy was delighted to see the inspiring results of the efforts of these fervent missionaries in the parish. He wanted to procure a more comfortable home for them. In 1699, he built them a stone house with outbuildings surrounded by a large garden. In order to afford this, the good pastor had to incur some debt.

This last building has been the residence of the women from the Congregation since that time, much to the benefit of the people of the Ile and, in particular, the parishioners of Sainte Famille. Around sixty young girls receive an excellent education there each year. For almost two centuries, so many generations have received religious and classical education from this community! So many young girls, inspired by the example

²⁶ Turcotte's note: Another acre of land next to the others was also given to the Sisters around the same time.

of their holy school mistresses, have left the world and dedicated their lives to God in order to provide for the education and sanctification of other youth!

It is that convent, built in 1699, that can be seen today next to the Sainte Famille church. It was renovated and expanded in 1858. It is surely one of the oldest buildings on the Ile d'Orléans.²⁷



III

The Ile d'Orléans during the war of 1759 – Evacuation of the Ile – Wolfe lands on the island and sets up his camp – Destruction of the Ile by the British – Anecdote about a Sister in Sainte Famille

The Ile d'Orléans is one of the places in Canada that was most affected by the British conquest of this country, as they used it as the base for their operations.

As soon as they learned that the British fleet was coming up the river (in May 1759), the authorities ordered the inhabitants of the Ile to evacuate immediately and seek shelter in Charlesbourg.

Here is what a witness from that time wrote about the evacuation of the Ile:²⁸

“As soon as news arrived in Québec that the French fleet sent to relieve the colony had assembled down river, there was great alarm, for until that moment people did not believe the British threat was real. In early spring, at the start of May, orders had been sent to all the parishes below Québec to require farmers and heads of families to build shelters in the woods, to stock them with provisions, and, as soon as they received news of the enemy approaching, to go there with their children and all of their household goods, farming equipment, livestock, etc. They sent messengers to say that these orders should be executed, adding that the Ile d'Orléans and the Ile aux Coudres should be completely evacuated.

²⁷ Turcotte's note: A part of the convent's basement has been divided into compartments, each only several square feet in size, that resemble little cells. No one has been able to determine what purpose these served.

²⁸ Turcotte's note: We borrowed this quote from the writer who critiqued Mr. Bowen's brochure about the Ile. In the notes that accompanied his critique, this wise writer provided some information included in this history.

“These orders, hastily sent and likely not well thought out, were misinterpreted and badly executed. Fear, panic, and animosity are bad counselors. Blunders and haste did more wrong to thousands of landowners than the enemy ever could have done. A number of families were completely ruined by this useless urgency; three-fourths of the livestock perished, and it was a long time before the farmers of the Ile aux Coudres and the Ile d’Orléans, who had owned at least five thousand large animals, would recover from this loss. Not to mention there were people, women and children, who sadly perished in this disarray, having flocked to the far ends of the islands without there being boats to transport them, without provisions to sustain them. Worse, there had been little thought about where to shelter them...

“Around June 10, it was reported in Québec that, before evacuating, the inhabitants of the Ile d’Orléans had hidden all of their grain in the woods, but in places where it might easily be found. The authorities immediately gave the order to seize it, but with the condition that anyone who declared ownership of it would be paid. Nearly 20,000 bushels of grain were seized, a prodigious quantity in that season given that the Ile had only 2,500 settlers, and this did not include other amounts that remained hidden or the provisions people took with them...

“A detachment was stationed on the Ile d’Orléans. Around June 20, the position of the enemy was determined and four canons were sent to the Ile, but to no avail. At the same time, steps were taken to send reinforcements for the detachment, including five to six hundred Canadians and several Indian troops who came down from the *Pays d’en Haut*.²⁹ Their goal was either to stop the British from setting foot on land until their own fleet outnumbered the British one or to simply slow their progress until they were ready to engage in battle.”

The idea of protecting the island in order to stop the British from landing there was later abandoned, due to the numerical superiority of the enemy troops. The French detachment evacuated the Ile on July 3 and crossed over to the camp at Beauport. Imagine the pain of the inhabitants of the Ile when they were forced to abandon their peaceful homes on such short notice, leaving them for the enemy to pillage. In each parish, tears were shed in every home as people said goodbye and headed to Charlesbourg with their venerable pastors. The elderly and the sick were transported on beds and never saw their family homes again. Several children were born and baptized in the woods.

The inhabitants of the Ile spent three long months in that place, filled with worry and living in utter destitution. From there, they could see the damage and devastation that

²⁹ Translator’s note: The *Pays d’en Haut* was a vast territory of New France, west of Montréal, roughly the area we now call the Great Lakes region.

the British were causing, as they had made their camp there. Several had to witness the burning of their homes. From time to time, strong young men were sent to see what was happening on the island and returned with the sad details of the pillaging.

The British troops, under the command of General Wolfe, landed near the Saint Laurent church on June 27, 1759. Almost as soon as they had landed, a violent storm struck and caused considerable damage to the fleet. Several large ships had broken away from their anchors and went aground; a great number of boats and other smaller vessels were tossed into each other and sunk. This first failure distressed the young British general. The French, wanting to take advantage of the disarray caused by the storm, sent several fire ships in the direction of the enemy boats; but the fires had been started too early, such that the British were able to see them and tow their boats away from the fleet towards the shore where the flames could be quickly distinguished.

Upon arrival at the Ile d'Orléans, Wolfe sent a long proclamation to the Canadians, to no avail. He sent the troops to the southwestern end of the Ile, where he set up his camp. He constructed fortifications and hospitals for the sick and injured.³⁰

The British camp was directly across from the camp at Beauport and the city of Québec. Considering its formidable citadel bristled with canons and surrounded by an entrenchment that extended all the way up the coast to the Montmorency falls, Wolfe found himself in a situation more difficult than he had imagined.

On June 30, he sent some of his troops to the peak at Lévis to bombard the city. Within a month, the city of Québec was almost completely destroyed.

He then decided to attack the left wing of the French army at Montmorency falls and had the majority of his troops cross from the Ile d'Orléans to Ange-Gardien. On July 31, the two sides entered into battle. However, the French were so well-prepared and defended themselves so energetically that the enemy was defeated and forced to flee in great disorder. A strong rain fell at that moment, allowing them to retreat to the Ile.

The loss of this first battle discouraged the British general. He exacted revenge by pillaging the countryside, ordering complete destruction, so that the Canadians would be forced to defend their properties and the French army would be weakened. All the parishes from Malbaie to the Montmorency falls were burned and destroyed; the same was done on the southern coast of the river. The Ile d'Orléans was not spared: "It was ravaged from one end to the other..." says the historian Garneau, "From the Beauport camp, burning fires could be seen on the Beaupré coast, on the Ile d'Orléans and on part

³⁰ Turcotte's note: *History of Canada* by Smith.

of the right bank of the river... more than 1,400 houses were reduced to ash during these raids..."³¹

At first, the British showed some benevolence by sparing the Saint Laurent church, on which a sign had been hung asking them to respect the building; but unfortunately this conduct did not last. Six companies of troops scoured the island and returned to camp with many stolen possessions.

During this raid, which lasted two days, many houses were burned. The elders tell us that they remember their fathers saying that from the Sainte Famille mill to the beginning of Saint Pierre, only one old farmstead still stood. Even the churches were not respected. The British soldiers camped for several days in the Saint François church, and destroyed the interior of this structure, according to the archival notes of Monsieur Leguerne, then pastor. People say that the bell was stolen and that the church wall was pierced in several places by enemy cannonballs. Near this edifice are the ruins of a fort built during that time.

Wolfe had sent a detachment of troops, commanded by Colonel Carleton, to take control of the northeastern end of the Ile and build fortifications there. That explains why the British stayed there and the construction of the fort mentioned above. The seigneurial manor, occupied today by Monsieur François Marc Turcotte, bore traces of enemy cannonballs for quite a long time.

After ravaging the countryside, the British general decided to attack the city from Cap-Rouge. During the night of September 13, part of the troops who had embarked on their ships the day before and passed by Québec unseen, disembarked at Foulon. The next morning, the British army was lined up for battle on the Plains of Abraham. General Montcalm went to engage them, but the fate of the Canadians was sealed: they had to yield during this bloody battle. Several days later, the city of Québec was in the hands of the enemy.

After the surrender, the settlers who had fled to the woods sadly returned to their homes. The islanders gazed painfully upon the destruction caused by the British. A great number of them, finding themselves homeless with a long winter approaching, built small cabins on the sites of their former homes. Over three-fourths of the livestock had been destroyed. The harvest, which had been ruined, was worthless; the grain was scattered on the ground. Families were completely impoverished, and it took many years for them to return to their former stature.

³¹ Turcotte's note: "On September 1," says Lord Ramezay in his memoir, "the British set afire all of the houses above Montmorency and on the Ile d'Orléans, and they even burned their camp, which they evacuated on the 3rd..."

The sisters of the convent in Sainte Famille also had to abandon their mission when the British came. One of them, while fleeing, passed by Pointe-aux-Trembles, where she was sheltered by the nuns of that parish. But soon the British came and also invaded their convent, which had been abandoned at the sight of their approach. Father Faillon tells the following anecdote about the sister from Sainte Famille:

“The missionary sister from the Ile d’Orléans, who had fled to the woods when the British came, continued running until day’s end, not knowing where she was going. When night fell, she became very worried, being alone and exposed to capture by enemy soldiers who had spread out and were circling the area. In this sad state, she immediately begged for God’s help and then saw a gatehouse near the river with a soldier who approached her and kindly said: ‘My sister, you are in danger of being taken by the enemy; come into the gatehouse. Have no fear, I will stand guard outside and protect you.’ Without a thought to the contrary, she went into the gatehouse and spent the night in prayer. At the first light of day, the stranger who had kindly taken her in said confidently: ‘My sister, you can now go to your convent; take this road that will lead you there.’ So, she began her walk to Pointe-aux-Trembles, thanking God for his protection; her gratitude was so great that this good sister always remained convinced that the stranger was none other than her guardian angel. Thus, she arrived safely at the Congregation’s house where the other sister who had fled joined her.”

This sister from the Ile, thinking she had abandoned the convent too hastily without concern for the safe-keeping of its most precious possessions, decided to return there to put everything in order. Upon her return, her companions at Pointe-aux-Trembles were no longer there, as they had fled to Montréal. So she went to the sisters of the Champlain parish, where she stayed for several months. Later, she rejoined her companions in the community of Montréal.

During the Siege of Québec, the Sainte Famille mission was interrupted for two years. But in 1761, at the request of the inhabitants of the Ile, Monsieur Murray, who was in charge of Québec for the King, allowed its reestablishment; and the sisters of Saint Etienne and Saint Ignace were sent there.³²



³² Turcotte’s note: *Histoire de la Soeur Bourgeoys* by Father Faillon.

IV

The Ile d'Orléans becomes a county with the Constitution of 1791 – County representatives – In 1840, the Ile d'Orléans and the Beaupré coast unite to form one county

In 1792, at the first meeting of the Legislative Assembly established by the constitution of 1791, the Ile d'Orléans formed its own county, called the Comté d'Orléans, and entrusted Monsieur Nicolas G. Boisseau, Notary of Saint Thomas, to be its representative.

He was replaced in 1796 by Monsieur Jerome Martineau, merchant, born in Sainte Famille. Monsieur Martineau was a well-respected man known for his integrity and civic values.

From 1810 to 1819, Captain Charles Blouin, born in Saint Jean, represented the Comté d'Orléans.

Although a simple farmer, and almost without any formal education, he was chosen above men who were more erudite because of his wisdom and good judgement. This respectable citizen, remembered fondly by the inhabitants of the Ile, served his fellow citizens and his country through the good works he supported with his votes. In the Assembly, he earned the esteem of his colleagues, and when there were complex issues, he always consulted with a trusted member of the Chamber.

Here is a story that illustrates his religious character. The Assembly was in session, and Easter had arrived. Captain Blouin, always faithful to his duty, stood and asked the Speaker for a small break to go celebrate Easter in his parish. This break, of course, was granted. They thought it was really wonderful, though today people might be embarrassed to make such a request.

In his parish, he fulfilled his responsibilities, to everyone's satisfaction. He died at the age of 91, and though blind for 13 years, he remained of sound mind until he died.

In 1820, Monsieur François Quirouet, a merchant from Québec City, replaced Captain Blouin.

In 1829, the Assembly allowed several densely populated counties to have two representatives; this was the case for the Comté d'Orléans.

Monsieur J.B. Cazeau, brother of C.F. Cazeau, the Vicar General of the Archbishopric, was elected in 1830 and represented the county alongside Monsieur Quirouet. The latter was replaced by Monsieur Alexis Godbout, born in Saint Pierre, in 1834; he is now county registrar in Dorchester.

Monsieur Cazeau obtained two hundred crowns from the Assembly for the road that leads from Saint Jean to Sainte Famille. It is the only grant, we believe, ever given to the Ile by the Legislature. This respectable citizen died in Saint Jean on May 13, 1865. He had spent his life trying to do good for the Ile d'Orléans; he served the community as a Justice of the Peace for over twenty years.

When the two Canadas were united,³³ the Ile d'Orléans was annexed to the Beaupré coast to form one electoral unit, taking the name of the Comté de Montmorency.

The Honorable F.A. Quesnel, a lawyer from Montréal, was elected in 1841 and represented the county until 1844. Shortly thereafter, he was named a lifetime member of the Legislative Council. He was replaced by the Honorable Joseph Cauchon, one of the oldest members of the Legislative Assembly.

For 23 continuous years, Monsieur Cauchon has represented this county. He is the only Canadian representative to have the unfailing support of his electorate. It should be noted that it was the Ile d'Orléans that gave him the majority when his seat was contested. It is an honor for the Ile to be represented by such a distinguished member. This eminent statesman has twice been part of the Canadian Ministry; and in all circumstances, he has defended the cause of French Canadians with the greatest talent and the utmost energy.³⁴



V

The Ile d'Orléans granted initially to Sieur de Caën – The Ile given by concession to Sieur Jacques Castillon – Seigneurs of the Ile

The Duke of Montmorency, who purchased the office of viceroy of New France in 1620, gave the Ile d'Orléans and Cap Tourmente to the Sieur de Caën: "On August 1 (1624)," Champlain writes, "the Sieur de Caën arrived in Québec. On the 4th he left for Cap

³³ Translator's note: The Act of Union was passed by the British parliament in July 1840, uniting Upper Canada (roughly the area of Ontario) and Lower Canada (roughly the Province of Québec) to create the Province of Canada.

³⁴ Turcotte's note: Information regarding the representatives of the Ile d'Orléans was excerpted from the *Journaux* of the Legislative Assembly.

Tourmente, which had been given to him by Monseigneur de Montmorency, along with the Ile d'Orléans and several nearby islands. On the 10th, he returned to Québec."

History provides no further details about this acquisition. Several years later, Canada became the property of the Compagnie des Cent-Associés (Company of One Hundred Associates). This famous company wanted to grow the colony and assist those who could help in this noble enterprise. On January 15, 1636, they granted the entire Ile d'Orléans to Sieur Jacques Castillon, a Parisian bourgeois³⁵ and one of the founding members of the society. Sieur Castillon was required, as were his successors, to pay homage and give a show of faith to the Governor at each change of ownership; this was done by paying a link of gold weighing a half ounce and the revenue of one year's worth of the *cens* and rents collected from his farmers.³⁶ Further, the men brought to Canada to live on the seignury were to be included in the count of colonists that the company was required to bring to New France each year.

The seignury in Beaupré was granted that same year to Antoine Cheffaut, Sieur of Regnardière. This two seigneurs each held their lands in separate titles, as the grant papers show. However, the following February 29th, they declared that they had not acquired these seigneuries for themselves alone; for they recognized that the lands were for them but also for François Fouquet and Charles de Lauzon, Counsellors to the Governor, for Monsieur Berruyer, Seigneur of Manselmont, and for Jean Bozé, Jacques Duhamel and Juchereau, merchants; that is, the eight associates who each owned one-eighth of the society.³⁷

These influential men had joined together to help encourage the colonization of the land and also to make a profit. Monsieur Olivier Letardif was the representative of this company in 1650.

The colonization of lands in these two seigneuries began slowly, for Father Dequen had counted only 200 people occupying the region from Beauport to Cap Tourmente, including the Ile d'Orléans, when he was returning from his mission in 1648.

³⁵ Translator's footnote: In this era in France, a "bourgeois" was a person who had wealth—through business or trade or a good marriage—but did not have a noble title. Some of the investors of the Cent Associés were bourgeois merchants or financiers.

³⁶ Translator's footnote: In New France, there was a system of "seigneuries," large tracts of land or fiefdoms usually granted to a French nobleman by the Governor or the Intendant of the colony. The Seigneur was the land owner and often lived in a large manor house on the property. He would divide his land into smaller plots that were given to settlers (called "*censitaires*" or "*habitants*") to farm. In exchange for working on the land, the *censitaires* would pay a *cens* (a token payment) and rent (in money or goods). A *censitaire* could pass his land on to his heirs, provided they continue to pay the *cens* and rent on a regular basis. The Seigneur was obliged to build a mill for his *censitaires* and donate land for the building of a church. This system was officially abolished in 1854, but some *censitaires* continued to pay rents well into the 20th century.

³⁷ Turcotte's note: *Archives* of the Seminary of Québec.

The profits that the associates had hoped for did not materialize. The lack of success of this enterprise led them to each sell their shares, one after the other. Between 1662 and 1668, Monsignor Laval, the first Bishop of Canada, bought all of them from the various owners.

In 1674, this noble prelate obtained an agreement from the Compagnie des Indes Occidentales (French West India Company) that would discharge these two seigneuries from paying the fee of a year's *cens* and rents at each change of ownership, such that the Ile d'Orléans was only obliged to pay the link of gold.

On April 24, 1675, Monsignor Laval traded the Ile d'Orléans for the Ile Jésus, which had belonged to Sieur François Berthelot, Counsellor from Paris, Secretary to Madame la Dauphine (heir to the French throne), and Secretary General of the Artillery, Gunpowder and Saltpeter of France. Monsieur Berthelot happily paid 25,000 francs for it, for the Ile d'Orléans, which was inhabited from one end to the other, was worth much more than the Ile Jésus.³⁸

The Ile d'Orléans was its own seignery from that time forward. On April 6, 1676, it was elevated to the status of noble fiefdom for Monsieur Berthelot; it was named the Ile et comté de Saint Laurent and Monsieur Berthelot took the title of Comte de Saint Laurent (Count of Saint Laurent).

This noble seigneur was very generous to his *censitaires*. He gave several plots of land to the churches of the parishes on the Ile; he also made donations to the sisters of the convent in Sainte Famille. Monsignor St. Valier showered him with praise and said he was known throughout the land for his zeal in embellishing the churches and establishing schools for children.³⁹

On February 25, 1702, Monsieur Berthelot sold the seignery of the Ile to Charlotte-Françoise Juchereau, of the Duchesnay family. This woman, who bore the title of Comtesse de Saint Laurent, was the wife of Monsieur François de la Forest, Captain of a company of naval troops.

Monsieur de la Forest, a close relative of the Chevalier de Tonti, was the Governor of Catarakoui, also called Fort Frontenac. He served in the army for a long time and fought in several glorious battles. In 1695, D'Iberville left him in command of Fort Bourbon in Hudson Bay. This brave officer courageously defended this fort against the British; but in the end, he was forced to surrender and, contradictorily to what the

³⁸ Turcotte's note: The Ile d'Orléans never belonged to the Seminary of Québec, as several writers have claimed. Monsignor Laval donated lands to the Seminary several years after he had traded the Ile d'Orléans for the Ile Jésus.

³⁹ Turcotte's note: *État présent de la colonie*.

articles of surrender stated, he was made prisoner and sent to England where he was held for four months.⁴⁰

Madame de la Forest was no longer able to fulfill the conditions of the purchase, so the seignery of the Ile was sold again on December 7, 1705 to Monsieur Berthelot who had decided to repurchase it. He held it for some time, and then sold it in 1712 to Monsieur Guillaume Gaillard, a rich merchant from Québec.

Upon his death in 1738, the seignery of the Ile d'Orléans was divided between his two sons. the southwest part (today, the Seignery Drapeau) was given to Joseph-Ambroise, and the northeast part to Jean-Baptiste.

Monsieur Joseph-Ambroise Gaillard, who was called to an ecclesiastical vocation, was the Canon of the Cathedral of Québec for a long time. He was ordained a priest on June 15, 1726 and served in the parishes of Sorel and Lanoraie until his death. In 1752, he sold his share of the seignery to Monsieur Jean Mauvide.

Monsieur Mauvide was born in France and come to Canada as a surgeon in the army. He married a young woman named Anne Genest from Saint Jean and continued to practice his profession on the Ile, where he was very well-respected.

On January 15, 1779, his seignery passed to Monsieur René-Amable Durocher, who had married one of the Mauvide daughters. Monsieur Joseph Drapeau purchased the southwest part of the seignery of the Ile from the Durocher and Mauvide heirs. Today, it is owned by the Drapeau women.

The Durocher family left the Ile d'Orléans around 1800 to move to Montréal. Several members of this family were called to religious life: Monsieur Alexis Durocher, a priest, died in 1835. He was the first director of the Collège de Nicolet. There was also Reverend Father Durocher, Oblate of Mary Immaculate, and Reverend Sister Eulalie Durocher (Mother Mary-Rose), founder of the Sisters of the Holy Names of Jesus and Mary.

The northeast part of the seignery, which includes the parishes of Saint Jean and Sainte Famille, passed to Monsieur Jean-Baptiste Gaillard, Counsellor of Québec and brother of the Canon Gaillard. His children, who inherited the seignery upon his death, were: Louis-Joseph Gaillard, Sieur of Saint Laurent and Lieutenant of the Dauphiné regime; Louise Gaillard, wife of Philippe Denis, Sieur de la Ronde, Chevalier of the Order of Saint Louis; and Catherine Gaillard. They sold their shares of the seignery in 1764 to Monsieur Jacques Murray, Lieutenant of the 68th Infantry Regiment, who then passed it to Captain Malcom Fraser.

⁴⁰ Turcotte's note: *Histoire de la Nouvelle-France* by Father Charlevoix.

Louis Poulin, who had been his lawyer for quite some time, bought it from Mr. Fraser on February 12, 1806. Today, it belongs to Monsieur Alexandre Poulin, his grandson. Monsieur Louis Poulin, the respectable pastor of Saint Isidore, is the grandson of Seigneur Louis Poulin.⁴¹



VI

First settlements on the Ile d'Orléans – Madame de Grandmaison, René Maheu, Jacques Gourdeau, Claude Charron, etc. – Concession of the fiefdoms of the Ile

The first settlements on the Ile d'Orléans, which we have ascertained from the titles of concessions, date back to 1651.⁴² At that time, several plots of land had already been granted. In 1650, Monsieur Olivier Letardif granted eight acres of frontage to the Ursulines, adjacent to the lands belonging to the Sisters of Hôtel-Dieu. The latter had acquired that property before 1650.

The *Journal des Jésuites* tells us that Father Vimont went to the Ile d'Orléans on June 22, 1646 to choose some prairies for the establishment of two religious houses.

As early as 1648, there were already French people living on the Ile, since Father Dequen went there on a mission trip: "On the 14th (of January 1648)," says the *Journal des Jésuites*, "Father Dequen returned from his mission where he traveled from Beauport to Cap Tourmente and the Ile d'Orléans; he found 200 souls and more than 140 communicants."

At that time, Madame Eléonore de Grandmaison must have been living on the Ile. Monsieur Ferland, in his *Notes sur les registres de Notre-Dame de Québec*, tells us that she was living with her family on the Ile d'Orléans for several years before 1652. In the month of March 1651, as we mentioned earlier, she sold part of her land at Anse du Fort

⁴¹ Turcotte's note: This succession of the seigneurs of the Ile is found in the acts of sale or those of homage and faith, which belong to the seigneurs of the Ile.

⁴² Turcotte's note: According to Champlain, Cartier had charged Roberval to begin a settlement on the Ile d'Orléans in 1542, and he constructed a house where he lived for a time. But this fact is apparently completely incorrect; it is contradicted by Roberval himself and several other historians. Cartier, instead of coming to establish a settlement on the Ile, returned to France.

to create the Huron settlement. Thus, we can consider her the first person who settled on the Ile.

Madame Eléonore de Grandmaison, widow of Antoine Boudier, Sieur de Beauregard, took Monsieur François Chavigny de Berchereau as her second husband.

Originally from Créancey in the Champagne region of France, Monsieur de Chavigny was granted two seigneuries, one of which was located at Sillery. He held an important position in the colony and on several occasions was asked to replace the Governor when the latter was traveling outside the region. Poor health forced him to return to France, where he died around 1651. His wife laid claim to his lands, which were going to be confiscated because he had not fulfilled the conditions imposed by the Compagnie des Cent-Associés. She obtained them in 1652 from Monsieur de Lauzon, Governor of Canada.

That same year, Madame de Grandmaison married for a third time, this time to Sieur Jacques Gourdeau de Beaulieu, and after his death, she took a fourth husband, Sieur Jacques Descailhaut de la Tesserie.

This remarkable woman, who died at the age of 70, was survived by many children. Her long life was marked by numerous hardships. On March 8, 1652, her manor house on the Ile was destroyed by fire. In the month of May 1663, her third husband, Sieur Gourdeau, was murdered by his servant. In 1667, she lost her son-in-law, Sieur Douaire de Bondy, who drowned near the Ile d'Orléans. He has been married to Marguerite de Chavigny.

A number of distinguished families are descended from Monsieur de Chavigny and Eléonore de Grandmaison, including the families of Chavigny de la Chevrotière, de la Gorgendière, Rigaud de Vaudreuil, Taschereau and Lemoyne.⁴³

Monsieur René Maheu was one of the first *habitants* to settle on the Ile d'Orléans. On January 15, 1651, Monsieur Olivier Letardif granted him a small fiefdom of fifteen contiguous acres. An honorable man, René Maheu, as he was often called in official paperwork, had been born in Mortagne en Perche and was a guide on the Saint Lawrence river. He was the first guide on the Ile and one of the earliest in all of Canada. His home was at the entrance of the little river that bears his name, which is called the St. Louis river in a title from 1659.⁴⁴

⁴³ Turcotte's note: From *Notes sur les registres de Notre-Dame de Québec*.

⁴⁴ Translator's note: The Maheu river is in the Saint Jean section of the Ile d'Orléans.

In the month of March 1651, as described previously, a group of Huron Indians came to settle in Anse du Fort, on land owned by Madame de Grandmaison. They left after seven years.

On March 1st, 1652, on behalf of the seigneurs of Beaupré and the Ile d'Orléans, Monsieur Jean de Lauzon granted to Sieur Jacques Gourdeau a fiefdom known as Beaulieu, Gourdeau or Grosardière. This fiefdom consisted of forty contiguous acres spread all along the southwest end of the Ile.

Monsieur Jacques Gourdeau de Beaulieu, son of Nicolas Gourdeau de Beaulieu who was a former lawyer at the royal seat of Niort in Poitou, married Eléonore de Grandmaison, widow of Chavigny, in 1652. This gentleman, respected and loved by the French, was known throughout the country as a skilled pyrotechnist. The *Relations des Jésuites* offers a description of a fireworks display he organized. It was in 1637, on the feast of St. Joseph, patron and protector of Canada; this holiday was always celebrated by our ancestors with great formality. Here are the details of the fireworks, written by one of the Jesuit priests:

"...On one side was a panel on which the name of St. Joseph glowed with lights; above this holy name were lots of flickering candles from whence emanated eighteen or twenty serpentine rockets, which were dazzling. Behind this panel were fourteen large rockets which were shot off one after the other, much to the amazement of the French and even more so for the Indians, who had never seen such a thing; they all admired the rain of gold, or of fire, and the stars which seemed to fall from high above. The rockets were then fired straight up, creating an arch, and were high in the sky.

"Nearby, they had made up a miniature château that was well-proportioned and brightly colored; it was surrounded by four turrets filled with flaming candles whose light allowed you to see the whole array. Around this device were sixteen huge rocket launchers covered with explosives. From every corner you could see wheels turning and another larger one above the château that turned around a cross lit by burning candles that made it seem covered in diamonds. Further, equidistant from the château, they had placed four huge cylinders filled with three dozen serpentine rockets that shot off six by six, and four dozen other rockets that shot off twelve at a time.

"Sieur Bourdon had set up this machine, and Sieur de Beaulieu had designed the fireworks. In the evening, the Governor and the Seigneur of the Ile, along with all of the other gentlemen, left the fort to go to the church for the fireworks display. All of the inhabitants of New France living near Québec attended this celebration; when darkness fell, Sieur de Beaulieu presented the Governor with a botefeux to light the fuse for the machine and said to the Indians, especially to the Hurons, that the French were more

powerful than demons, that they could create fire, and that if they wanted to burn the villages of their enemies, they could.”

In the month of May 1663, Monsieur Gourdeau was brutally murdered by one of his servants who, to cover up his crime, burned the house of his master. After a trial, the murderer was condemned to be whipped and shot on the gallows. The *Journal des Jésuites* describes this horrible crime:

“That same day (May 29, 1663), around 9 or 10 at night, Sieur de Beaulieu was burned in his own house on the Ile d’Orléans, along with his valet; the fire was an accident...

“June. It turns out that the fire that took place at the home of Sieur de Beaulieu was not an accident, but the evil doing of a servant after killing his master and another fellow servant; he was convicted and condemned to have his fist cut off, hung and burned, and the Governor consented to his death on the gallows; on June 8, after he was whipped by the executioner, he was shot.”

We have been assured that the house that was built on top of the ruins of the one that was burned down still exists today: it is occupied by Monsieur François Gourdeau Sr., a direct descendant of the original owner; this means that it has been in existence for over two hundred years. It is certainly the oldest building on the Ile d’Orléans.

Monsieur François Gourdeau Jr., Superintendent of Guides, is the owner of the Gourdeau or Beaulieu fiefdom, owned continuously for over 200 years by this respectable family.

On July 23 of 1652, the Argentenay fiefdom was granted to Monsieur Louis D’Ailleboust, Seigneur de Coulonge, who governed Canada from 1648 to 1651. The fiefdom includes the entire little parish of Saint François.

Argentenay is the name of a small village in the Champagne region of France. Monsieur D’Ailleboust, originally from that region, named his fiefdom in honor of that place. In 1670, Madame D’Ailleboust sold it to the Sisters of the Hôtel-Dieu,⁴⁵ who in turn sold in 1700 to Sieur Jacques Perrot. Today, it is owned by Monsieur André Lemelin.

Two other domains were granted in 1652, one to Jacques Levrier and the other to Gabriel Gosselin. The latter was granted by Monsieur Jacques Gourdeau de Beaulieu.

Gabriel Gosselin was born in Combray, near Thury in Normandy, and was married to Françoise Lelièvre. His manor house was near Anse du Fort. He has many descendants, among them Monsieur Antoine Gosselin, the venerable pastor of Saint Jean.

⁴⁵ Translator’s note: This refers to the Augustinian nuns who, in 1644, established the Hôtel-Dieu, the first hospital in New France located in Québec City where the current Hôtel-Dieu stands.

In 1653, Jean de Lauzon granted to Claude Charron, Sieur de la Barre, ten contiguous acres neighboring the fiefdom of René Maheu, at the edge of the Saint Jean parish. This respectable citizen, who married Claude Camus, was elected magistrate of Québec. In April of 1653, he was almost killed by two of his servants who wounded his throat. According to the *Journal des Jésuites*: "On the 29th, Monsieur Charron was wounded in the throat by a blow from a pistol, attacked in his house on the Ile d'Orléans by two of his servants."

Several land grants were made in 1656 by Monsieur Charles de Lauzon, Seigneur de Charny, and his son Jean de Lauzon, Governor of Canada.

According to the deed of 1636, we see that Charles de Lauzon was one of the eight owners of the seigneuries on the Ile d'Orléans and the Beaupré coast. In 1657, he sold his share to Monsieur Julien de Belle-Fontaine. However, from 1656 to 1666, he owned the seignury of Lirec, located on the Ile, and therefore made a number of grants. This seignury included the parish of Sainte Famille and a part of Saint Pierre. We can not explain how, after having sold his share of the seignury, he still possessed the seignury of Lirec, but he granted it to Monsignor de Laval on September 2, 1666.

Charles de Lauzon, who bore the title of Grand Master of Forests and Waterways of New France, was interim governor of the colony from 1656 to September 1657. He married Marie-Louise Giffard, daughter of Robert Giffard, Seigneur de Beauport, on August 12, 1653. When he became a widower, he left for France where he was called to an ecclesiastical life and later returned to Canada with Monsignor de Laval to practice his ministry. For several years, he was the pastor of Beauport and vicar general for the Bishop of Québec.

The Lauzon family played an important role in the early years of the Ile d'Orléans. We have already mentioned that Jean de Lauzon Sr. had served as representative for the seigneurs of the Ile and Beaupré for several years. His eldest son, Jean de Lauzon, Seneschal of New France, was killed by the Iroquois in 1661 at the mouth of the Maheu River. His second son, Charles de Lauzon, Seigneur de Charny, was one of the seigneurs of the Ile. His third son, Louis de Lauzon, Sieur de La Cité, had purchased the domain of Pierre le Petit near Anse du Fort in 1657; he drowned two years later, along with two other Frenchmen, Lachevesque and Jérôme, coming back from the Ile d'Orléans in a canoe overturned by the northeast wind.⁴⁶

On April 2, 1656, Charles de Lauzon granted lands in the seignury of Lirec to the following people: Guillaume Beaucher (Baucher) dit Morency, born in Montmorency, France; Jacques Perrot; Robert Gagnon of Tourouvre in Perche, Normandy; Claude Guyon (Dion); Denis Guyon; Michel Guyon (all three of the previous were sons of Jean

⁴⁶ Turcotte's note: *Journal des Jésuites*.

Guyon du Buisson of Beauport, originally from Mortagne in Perche); Pierre Nolin dit Lafeugière, from Paris; Pierre Loignon ou Lognon; Guillaume Landry, from Ventroase in Perche; Simon Leureau; Louis Côté; René Mézeray dit Nos, from Thury in Normandy; Jacques Billodeau and Maurice Arrivé.

We should mention three others who also settled on the island around that time but whose land grants have not be found: Pierre le Petit, from Auneil in Picardy; Gabrielle Rouleau dit Sansoucy and Jacques Delagré, from La Rochelle in Aunis.

Nearly all the colonists named above settled in the Sainte Famille parish, just northeast of the church, which we know from a 1689 map of the Ile d'Orléans⁴⁷ made by Monsieur Villeneuve, Engineer to the King. This very interesting map gives the names of all of the French people who had settled on the Ile at that time and the location of each of their homesteads. The rivers and even the little streams are very well drawn.

From 1657 to 1660, lands were granted to Jean Lehoux; Louis Houde, born in Manou in Perche; Adrien Blanquet, of Acqueville in Normandy; Jacques Bernier dit Jean de Paris, from the City of Paris; and Pierre Labrecque of Dieppe in Normandy. Labrecque's homestead was in the little fiefdom of Monsieur Maheu, at the beginning of the Saint Laurent parish.

In 1660, a number of land grants were made, including one to Paul Vachon, Royal Notary. Monsieur Vachon, originally from Copechaignère in Poitou, was the lawyer for Monsieur Charles de Lauzon. Later, he was the financial lawyer for Monsignor de Laval for the two seigneuries on the Ile d'Orléans and the Beaupré coast. He was the earliest notary on the island.

In 1661, Louis Péronne, Sieur de Mazé, acquired a small domain from Monsieur de Lauzon; it was next to the Gourdeau fiefdom and consisted of fifteen contiguous acres on the north side of the Ile. Sieur de Mazé, who was a member of the Sovereign Council of Québec, gave half of his land to his close friend Jacques Descaillhaut, Sieur de la Tesserie, in 1665. Descaillhaut, who was also a counsellor in Québec, married Eléonore de Grandmaison. He was highly respected by the French. In 1666, he was sent by Intendant Talon to Baie St. Paul as a civil engineer and mineralogist; there, he discovered a mine with an abundance of iron. He had even hoped to find copper and silver.⁴⁸

⁴⁷ Translator's note: This map is in the public domain and is available online in the Wikimedia Commons: https://upload.wikimedia.org/wikipedia/commons/6/67/Plan_de_l%27%C3%AEle_d%27Orl%C3%A9ans_de_Joseph-Camille_Pouliot_reproduisant_la_carte_fait_e_n_1689_par_Villeneuve.jpg

⁴⁸ Turcotte's note: This site is currently being mined, and the quality of the iron is excellent.

The fiefdom of Sieurs Mazé and de la Tesserie is probably the fiefdom known today by the name de la Regnardière; it is the same size and was granted in the same year.

The Mesnu fiefdom, granted on March 12, 1661 to Jean-Baptiste Peuvret, Sieur de Mesnu, consists of forty contiguous acres along the south coast of the Ile, to the northeast of the Gourdeau fiefdom. This domain, situated in the Saint Laurent parish, belongs to Monsieur James Motz, lawyer.

Sieur Mesnu was a financial lawyer in Québec and was named to his post by the Compagnie des Indes Occidentales (French West India Company). He married Catherine Nau, the widow of Louis de Lauzon, Sieur de la Cité.

On September 7, 1661, Monsieur Charles de Lauzon also granted land to Jean Juchereau, Sieur de la Ferté, and to Nicolas Juchereau, Sieur de St. Denis; they were the sons of Jean Juchereau, Sieur de Maure, who had been born in Ferté-Vidame, in the diocese of Chartres.

There was another fiefdom, that of de la Chevalerie, which is today the property of Charlotte Riverin. It is located in the Saint Pierre parish and is about twenty-eight contiguous acres.

The owners of these fiefdoms or secondary fiefdoms recognized the seigneurs of the Ile as their suzerains who had certain rights and to whom they were faithful and to whom they paid homage. Due to an agreement made between Drapeau and Poulin, the fiefdoms of Gourdeau, Mesnu, de la Regnardière and de la Chevalerie fell under the seigneurie of Drapeau, and the fiefdom of Argenteau under the seigneurie of Poulin.

We will list some more names of Frenchmen, ancestors of the main families, who settled on the island between 1660 and 1670. A full list of all of the first inhabitants of the Ile can be found in Appendix A.

Jacques Asseline (Asselin), born in Normandy; Jean Baillargeon, from Angoumois; Emery Bellouin (Blouin) dit Laviolette; Charles Allaire, from Poitou; Abel Turcot, from Moulleron; Mathurin Chabot, from Poitou; Joseph Bonneau, from Poitou; David Estourneau (Létourneau), from Saintonge; René Emond, Ile de Ré; Grégoire De Blois, from Poitou; Nicolas Godbout, from Normandy; Louis Martineau, from Saint-Onge; François Marceau, from Poitou; Germain Lepage; Nicolas Odet dit Lapointe, from Poitou; Jacques Paradis; François Noël, from Poitou; Jean Prémon, from Normandy; and Gabriel Royer, from Poitou.⁴⁹

⁴⁹ Turcotte's note: These details about the early land grants on the Ile were found in the deeds that the seigneurs of the Ile have had the goodness to procure for us, and in the parish registers, etc.



VII

Population of the Ile at various times – Details about the origins and location of the first inhabitants of the Ile – Report on the Ile after a visit by Monsignor de St. Valier – Soil and crops on the Ile – Customs of the inhabitants

The first French colonists on the Ile d'Orléans chose to settle in different areas. Near Anse du Fort, in the Saint Pierre parish, we find Jacques Gourdeau de Beaulieu and Gabriel Gosselin; on the southern coast, around the Maheu river, René Maheu and Claude Charron; on the north coast near the Sainte Famille church, Claude Guyon, Robert Gagnon, Guillaume Baucher, etc.

Ten years later, in 1666, the Ile was settled from one end to the other. According to a census taken by Intendant Talon, the population was then 471. It was one of the most populous locations in Canada at that time. For a long time, it outnumbered the population of Québec.

In 1667, the entire population of the colony was 4,312, divided as follows: Québec 448, Ile d'Orléans 529, Beaupré coast 656, Beauport 123, coast of St. François, Saint Michel and Sainte-Geneviève 187, Notre Dame des Anges and Rivière St. Charles 458, Cap Rouge and St. Ignace coast 366, Lauzon coast 113, Trois-Rivières, Cap de la Magdeleine and Tour Champlain 666, Montréal 766.⁵⁰

The census of 1681 put the population of the Ile at 1,080 and the city of Québec at 880.

Monsignor de Laval, in his *Plan général de l'état présent des missions du Canada*, written in 1683, gives the following details about the population in the five parishes of the Ile:⁵¹

Saint Pierre: 34 families, 183 people

Saint Paul: 42 families, 242 people

Saint Jean: 32 families, 175 people

Saint François: 30 families, 165 people

⁵⁰ Turcotte's note: *La France aux Colonies* by E. Rameau.

⁵¹ Turcotte's note: See Appendix B.

Sainte Famille: 51 families, 384 people

Total: 189 families, 1,149 people

Here are the population numbers of the Ile according to censuses taken in different years:

In 1739: 2,318 people

In 1825: 4,022 people

In 1852: 4,416 people

In 1861: 4,837 people

The *habitants* who settled on the Ile d'Orléans are mostly from Normandy, Poitou, and Perche. Of the 100 heads of household whose origins are known, 56 are from these three French provinces: 21 from Normandy, 25 from Poitou, and 10 from Perche. The others come from the provinces of Aunis, Saintonge, Brittany, Maine, etc. The large families of Lachance, Gosselin, Godbout, Prémont and Asselin are from Normandy; The Dion, Morency, Gagnon and Pouliot families are from Perche; the Chabot, De Blois, Allaire, Odet and Noël families are from Poitou.

The first colonists of the Ile were almost all honest and virtuous craftsmen and tradesmen who came to this country to make a modest living and to find more peace. A few, though quite rare, belonged to distinguished families of means; the others, though poor, were people known for their integrity and their piety. As Father Charlevoix recounts, there was great attention paid to selecting those who would go to settle the lands in New France.

These good colonists survived many challenges and deprivations in the early years. Without any mills on the Ile, they had to go to Beaupré or to Québec to have their grain milled. There were no mills prior to 1667.

There were long intervals between visits by the missionaries, and the inhabitants of the island were deprived of their ministry for quite some time. Separated far from each other, they rarely had the opportunity to enjoy the company of their compatriots, but as more and more colonists arrived, their hearts were lifted. Soon, they had regular visits from the missionaries, and churches were built in different locations. At first, these were very modest structures, but they were sufficient. French-Canadians are never content without a chapel and a parish priest in the area: these are essential to their happiness.

It took several years before the settlers on the Ile were able to attain a certain level of material comfort. Monsignor de St. Valier, during a pastoral visit in 1686,⁵² found them

⁵² Turcotte's note: Mgr. de Laval had already visited the Ile in November 1665 (*Journal des Jésuites*)

to be quite poor, but good people. Here is the report that he wrote, containing some precious details:

“In the winter, I went to Cap Tourmente, the Beaupré coast, and the Ile d’Orléans, which they are calling the Comté Saint Laurent and which belongs to Monsieur Berthelot, Secretary to Madame la Dauphine and well-known in Canada for his zeal in decorating the churches and for the establishment of schools for children. I spoke with all of the settlers who lived along my route, inviting them to come to the parishes as I was making my visits; most of them came, and I found solace in the fact that some of them attended prayer services and exhortations and accepted the sacraments in order to earn the indulgences that I had brought them.

“There are three pastors on the Beaupré coast, including Sainte Anne, Château-Richer and Ange-Gardien, and five on the Ile d’Orléans, which are Sainte Famille, Saint François, Saint Jean, Saint Pierre and Saint Paul.

“These eight pastors are supervised by four priests, one of whom is at Sainte Anne’s, a pilgrimage site visited throughout the year; the other serves Château-Richer and Ange-Gardien; the third divides his time between Sainte Famille and Saint-François, and the last is in charge of Saint Jean, Saint Paul and Saint Pierre. Each parish will have its own parish priest in the future, as soon as it is able to provide for his needs and more priests are available. All of these places seem very poor to me. There are only three or four churches built of stone, done with the support of the men from the Seminary of Québec. The others are made of wood and need to be repaired, rebuilt, completed or decorated inside; others are lacking some of the sacred vessels, ornamentations, linens, baptismal fonts, or have closed cemeteries, or have rectories that lack nearly everything, such that the pastors are obliged to live as boarders in secular homes, which is not ideal. Nevertheless, they have been able to live virtuously up until now, and I attribute the good state of the inhabitants to their efforts. The inhabitants are generally good people and their children all seem well behaved.”⁵³

Due to their hard work and courage, the situation of the settlers of the Ile began to improve. The fertility of the soil provided abundant crops. Father Charlevoix, during a visit in September 1720, found them well-off: “We went to tour around the Ile d’Orléans, where the countryside, which is all cultivated, seems like a great amphitheater and is a pleasing sight... I found the countryside beautiful, the land fertile, and the inhabitants quite at ease... The land produces good wheat and excellent fruit. They are also starting to grow tobacco, which isn’t bad either.”

The soil of the Ile d’Orléans is fertile almost everywhere. On the high lands, it is good light soil mixed with sand or with sand and clay; in the lower elevations, there is a

⁵³ Turcotte’s note: From *État présent de l’Eglise de la Nouvelle-France*.

beautiful black soil that, near the river, is also mixed with sand.⁵⁴ The terrain rises gradually to the middle of the island; with the exception of a few small hills, it is very uniform and very easy to cultivate.

The Ile d'Orléans has always been known as one of the most fertile places in Lower Canada,⁵⁵ and old chronicles show this. If you opened the *Relations des Jésuites* from 1663, you would read the following: "The Ile d'Orléans is remarkable for its size, having a circumference of about 40 miles. It is abundant with grains of all kinds, which grow easily; farmers need but scratch the land to have all that they require. And this has been going on for 14 or 15 years without fail."

Many other authors speak to this topic in much the same way; all agree upon the richness of the soil and the quality of the crops grown there. The elders still remember that happy time when all of the farms were producing an abundance of crops and when all of the inhabitants were living quite comfortably. In recent years, there has been a change, and the former prosperity of the Ile seems to have declined. Certain plots of land, overturned so many times during more than two centuries, have become barren and refuse to reward even the most hardworking farmers. If this continues, the future of some of our farmers may be in jeopardy. A dramatic change is needed.

Dear farmers, if you want to conserve the lands that have been handed down to you by your ancestors, lands that you cherish, change how you cultivate them. Your old ways are no longer working. Embrace progress and follow the example of others who are improving their lands with new systems. You are killing yourselves by trying to grow crops on plots of land that give little return; let them rest. Rather, spend some time every few years to improve the few plots of land that you have neglected, and you will be rewarded. Perhaps you think that you do not have the means to undertake this kind of change. Well, then! Try on a small scale what others are doing on a large scale. At least try, and see what the results are. This advice does not come from a young man with no experience; it comes from all of the sensible people who want to see you succeed.⁵⁶

Despite this, the parishes on the Ile are still flourishing and in no way reflect what is happening in the surrounding countryside. Most of the farmers live comfortably and

⁵⁴ Turcotte's note: From *Topographie du Canada* by Monsieur Bouchette.

⁵⁵ Translator's note: Lower Canada (or Bas-Canada) was the name given to the former colony of New France by the British from 1791 to 1841.

⁵⁶ Turcotte's note: We are happy to see that a prominent citizen of Saint Jean, Monsieur George LaRue, Notary, has made significant improvements to his land in recent years. His crops are now flourishing. We congratulate him and invite other farmers on the island to visit his property and follow his example, as their means allow, even if they can not do it on such a large scale.

honor their commitments, and some of them, thanks to their industriousness and hard work, have even amassed what we in the countryside call a small fortune.

The census of 1861 provides the following data about agricultural products from the Ile d'Orléans: 6,825 bushels of wheat; 93,106 bushels of oats; 9,863 bushels of rye; 74,876 bushels of potatoes; 7,214 bushels of beans; 10,550 bushels of other grains and vegetables; in all, 202,434 bushels. In addition, 171,000 pounds of lard; 55,885 pounds of butter; 54,813 pounds of maple syrup; 4,653 pounds of cheese; 10,272 pounds of wool; 7,085 pounds of tow (fibers prepared for spinning). That same census states that there are 13,637 animals, including: 7,442 heads of cattle, 795 horses, 3,640 sheep, and 1,760 pigs. In this year, the good Canadian women of the Ile have also handmade the following: 6,215 yards of cloth, 5,447 yards of flannel, and 7,840 yards of canvas. This same census estimates that 31,730 acres of land have been cleared for cultivation and that 16,192 acres are still forest.

Some of the products from the Ile are well-known throughout the country. The particular climate of this place, along with the quality of the soil, are the reasons that its products are superior to those from other areas of Lower Canada. The potatoes and peas are top notch; you can not find better quality elsewhere. For this reason, they sell at a high price at the markets. The lard prepared here is also highly sought after. And the delicious little fancy cheeses are not to be overlooked; they are preferred over the best cheeses of Europe. There are also some types of fruit that grow here. The plums from the island are remarkably sweet and juicy; people think they are superior to those grown in Montréal. While the apples from the Ile do not rival those from Montréal, they are also of good quality. The orchards on the Ile were a great source of revenue for a number of inhabitants in the past; but over the past few years, they have been damaged by either ice or drought.

The inhabitants of the Ile d'Orléans, who are all of French origin, have preserved some of the customs and traditions of their ancestors. Separated from surrounding parishes by natural barriers, they had little interaction with other populations in the region. These good islanders have almost always intermarried, and a great number of them still own the same lands that were granted to their ancestors over two hundred years ago, as lands were passed from father to son. All of these circumstances have resulted in the preservation of old traditions.

So here, in most families, we find that exquisite purity of manners, that frankness so sought after in the markets, that civility and gaiety of the old Canadian farmer. Happy are the families who have been able to preserve these wonderful qualities and avoid the vices that are invading other parts of this country!

The inhabitants of the Ile are generally teetotallers. In all the houses, you can find the beautiful temperance cross, always there to remind them of the promises they made at the altar. The people are also quite peaceful and gentle souls; elections for representatives and other public offices are marked by agreement and goodwill. The violent and detestable scenes that play out in other locations do not happen here. This happy state is certainly due to the vigilance of the pastors of the Ile who do all they can to preserve the good qualities of the people here.

The hospitality of the good Orleans islanders is practiced to excess, and everyone knows this. You, unfortunate travelers, you have experienced this many times when some misfortune required you to ask for their help: all you needed was given to you, and without any remuneration. Tourists and travelers of all kinds, you too have experienced it a thousand times on your walks, when you knocked on a door seeking a quick repose. You were welcomed with open hearts and great joy. While chatting with the farmer who never stopped smiling, his companion served you numerous delicacies like a pile of succulent crêpes drizzled with maple syrup or a delicious cheese, foods that are renowned throughout the land and prepared surprisingly skillfully by our good Canadian women.

Another quality of Canadians from the Ile is their generosity, which has been proven time and again. Suffice it to say that since the establishment of the Propagation of the Faith in 1836,⁵⁷ islanders have raised a tidy sum of twelve thousand dollars for this worthy cause. People support each other everywhere. If some misfortune, like a fire, strikes one of the islanders, everyone rushes to help them. A few young people leave the island each year to go settle new lands; if they are poor, a collection is taken up in their parish to provide them with seed and provisions to help them begin to work their land. This custom deserves much praise, and we hope it will always exist.

Now would be a good time to talk about how the Ile d'Orléans has generated a great number of people who have settled other parts of Lower Canada. For many years, the limited size of the island has been insufficient to feed its ever-growing population. Each year, several courageous young people regretfully leave their cherished island and head off into the forest.

According to Monsieur Rameau, author of *La France aux Colonies*, "The Ile d'Orléans and the Beaupré coast quickly generated emigrants for the rest of Canada and can be considered the incubators of the colony." Indeed, people from the Ile or their descendants can be found throughout the country. Many of them can be found in certain parishes around Québec and certainly within that city itself.

⁵⁷ Translator's note: The Society for the Propagation of the Faith was a fundraising association founded in 1822 to support Catholic missionaries and nuns with prayers and alms.

Now we will describe each of the parishes of the Ile d'Orléans individually, providing details that are unique to each.



VIII

SAINT PIERRE

Boundaries of the Saint Pierre Parish – The first chapel on the Ile – Churches of Saint Pierre – List of priests who served the parish – Population – The Foot of St. Roch – Wharf at the tip of the Ile – Construction of the Columbus and the Baron Renfrew

Saint Pierre is the parish that is closest to Québec. It includes the entire southwestern end of the Ile and extends about 8.6 miles along the north coast to the Pot-au-Beurre river, which separates it from Sainte Famille.

The first chapel was built in the Saint Pierre parish near Anse du Fort by the Jesuits who were charged with evangelizing the Hurons living in that area. Construction began on this chapel, the first ever built on the Ile d'Orléans, in 1651, and it was blessed on July 2, 1653 by Father Lallemant in honor of the Visitation of the Blessed Virgin.⁵⁸ It served both the Hurons and the French living on the Ile, and registers of baptisms, marriages and burials were kept for both populations.

It was in this modest edifice that Father Chaumonot married Sieur Jacques Gourdeau de Beaulieu to Madame Eléonore de Grandmaison in 1652.⁵⁹ It is likely the first mariage ever celebrated on the Ile.

After the departure of the Hurons in 1658, this chapel seems to have been abandoned. The missionaries serving the Beaupré coast also served the Ile d'Orléans and the registers for the French populations in both locations were held in Château-Richer. This was the practice until 1666 when the registers for the Ile d'Orléans began; these are held in the archives of the Sainte Famille parish.

In addition to the Huron chapel described above, a parish church was built in 1675; it was 52 feet long and 22 feet wide. This modest timber-post structure was located at the foot of the hillside along the old Chemin Royal. A second church was built along the coast about two acres north of the current church. Traces of it can still be seen.

The current church was constructed in 1769. The year of construction is engraved on one of the stones on the front of the building. This edifice, which has not been altered, is 93.5 feet long and 28 feet wide.

The first registers found in the archives of Saint Pierre date to July 12, 1679. Here is a list of the names of the priests who have served in the parish since that time:⁶⁰

⁵⁸ Turcotte's note: From the *Journal des Jésuites*.

⁵⁹ Turcotte's note: Details from the registers of Notre-Dame de Québec.

⁶⁰ Turcotte's note: The lists of priests from Saint Pierre and the other parishes of the Ile were found in the registers of the parishes.

Jean Basset, priest, from 1679 to 1680
François Lamy, priest, from 1680 to 1681
Pierre de Francheville, priest, from 1681 to 1689
Jean-Henri Tremblay, priest, from 1689 to 1692
G. Thierry Erbory, priest, from 1692 to 1693
Augustin Dauric, priest, from 1693 to 1713
Pacôme Legrand, Recollet friar, from 1713 to 1714
Pierre Caillet, priest, from 1714 to 1731
Jean Valois, priest, from 1731 to 1734
L.P.M. D'Esgly, priest and bishop, 1734 to 1788
Antoine Hamel, priest, 1788 to 1789
Joseph Ducondu, priest, 1789 to 1791
Edmond Burke, priest, 1791 to 1794
Joseph Boissonneau, priest, 1794 to 1813
Charles Berthelot, priest, 1813 to 1825
Louis Gingras, priest, 1826 to 1832
Philippe A. Parant, priest, 1832 to 1842
Joseph Tardif, priest, 1841-

Pierre de Francheville was born in Québec in 1651. He was one of the first students of the Collège des Jésuites and one of the first Canadian priests. He was ordained on September 19, 1676, and in 1683 he was put in charge of three parishes, Saint Pierre, Saint Paul and Saint Jean. He died in Montréal on August 16, 1713; he was 62 years old.

Augustin Dauric was the first pastor named to Saint Pierre. He served the parish for 20 years and was buried in the old church on May 10, 1713. His bones now rest in the sanctuary of the current church.

Louis-Philippe-Mariaudeau d'Esgly, ordained in 1734, was almost immediately named missionary to the Saint Pierre parish; later, he was named pastor of that parish. In 1770, he was selected by the Canadian clergy as coadjutor to Monsignor Briand. A bull from Pope Clement XIV, dated January 22, 1772, named him Bishop of Dorylée *in partibus*. In the month of December 1784, when Monsignor Briand stepped down, he became the Bishop of Québec. As bishop, Monsignor D'Esgly continued to live in Saint Pierre, where he carried out his duties as pastor until his death. He served the parish for 54 years, including 38 years as priest and 16 as bishop. He died at the ripe old age of 78 and was buried on June 6, 1788 in the sanctuary of the church, below the balustrade door. A burial stone indicates the location of his ashes.

This respected prelate, who came from a distinguished family, is the first Canadian-born priest to become bishop. The simplicity of his behavior were complemented by charity and zeal without bounds. The inhabitants of the Ile, especially those from Saint

Pierre, were greatly grieved by his death. He had earned the esteem and affection of the people through his good counsel and his firm and prudent administration of the parish.

P.A. Parent, ordained a priest on September 30, 1810, was pastor of Saint Pierre for ten years and died there at the age of 57. He was buried in the sanctuary of the church, next to the bishop, on February 25, 1845. This good pastor donated the school next to the church to the parish.

The census of 1861 states that there are 1,022 inhabitants living in Saint Pierre. After Saint Jean, Saint Pierre is the second most populated parish on the Ile d'Orléans. This population includes 150 heads of household, of which 80 are farmers and the others are sailors or artisans.

In the past, some of the farmers of this parish built their homes near the foot of the hills, along the old Chemin Royal. Many of them only moved to the coast in recent years. The great number of elegant and proper new buildings recently constructed there make this parish one of the grandest in the countryside around Québec.

One mile from the tip of the Ile, on the land of Monsieur Alexis Ferland, there is a natural curiosity called the "Foot of St. Roch." It's a large rock in the middle of a field on which there is the footprint of a man running from the northeast towards the southwest. The tracks of a dog running in the same direction and the point where a cane was used by the person passing through can also be distinguished. These marks are still visible and very distinct. This curiosity, which is almost unknown today, was once very famous, and people came from all over to see it.

In 1855, attorney H.N. Bowen built the wharf on the tip of the Ile near Anse du Fort. Before that time, only small boats could make the trip across from Québec to the Ile d'Orléans. This quay, which is about 150 feet long, stands in water that is twenty feet deep at low tide. The first steamboat to provide crossing from the city to the Ile was called the *Petit Coq*, and beginning in that same year of 1855, it would make the crossing regularly two or three times per day.

By building this wharf, Monsieur Bowen had another goal in his sights: the establishment of a village in the surrounding area. To that end, he purchased a considerable amount of land, which he carefully divided into smaller lots. A few houses have already been built there, and it is probable that a decent little village will spring up in that location within a few years.

This enterprising citizen also opened a magnificent road that extends from the hills of Saint Laurent along the southern coast of the Ile to the wharf. This road, which was a significant financial investment on his part, is very useful for the inhabitants of the Ile.

In the past, there was a construction site for ships in Anse du Fort. From 1824 to 1825, two huge ships were built there: the Columbus and the Baron Renfrew. They were the biggest ships built to date and have only been surpassed in size and tonnage by the Great Eastern. These vessels were built by a Scottish company owned by Mr. Wood, of Glasgow. The Columbus was launched on July 28, 1824, in front of a great crowd of people who had come from all over the province to witness the launching of the ship, a marvel of construction at that time. Here is the description from the *Gazette de Québec* about the long-awaited launching:

“The Columbus, which can carry 3,700 barrels of cargo and which we believe to be the largest vessel ever built, was launched yesterday morning at 8am without incident.

The crowd, which had begun to gather the day before and continued to grow during the early hours of the morning, was as big as any we have seen in Canada; there were at least 5,000 people there, not including the great number who went to Lévis on the other side of the river, about two miles across in that location. There were many people from other parts of the province. Seven steamships at the port had been requisitioned to transport the passengers, and they anchored near the construction site. There were also around a hundred rowboats and other small craft that had arrived early to be in front. The boats, along with the activity on the site, the beauty of the surrounding countryside, and the serene weather, created a scene unlike any other in the country, one that an artist might have chosen to paint. We have been told that a number of sketches were made by people watching from Lévis.

“The Columbus belongs to a Scottish company and was built by a Mr. Wood, a young man from Glasgow who has shown a lot of talent and who combines his practical experience with a knowledge of the theory of art. His concerns about this new enterprise, the complexities of which can surely not be understood, must have been great, given that the project relied upon a lot of capital and his own reputation. He must have felt relieved to see it brought to conclusion.

“The vessel was launched into the water evenly and majestically, and only advanced about six hundred feet in the river. During this time, the 68th regiment band, which was on land, and the 71st, which was aboard the Swiftsure, played ‘God Save the King,’ which was followed by great applause and a discharge of canon fire from land and from aboard the steamships.

“Some fires started in the surrounding area and spread to the wood chips nearby, but they were easily extinguished.

“The vessel went up with the tide for a distance of about one and a half miles where it was met by the steamships Malsham, Swiftsure, and Sherbrooke, which led it to its mooring near the Montmorency falls, about six miles from the city. It should be ready

for sail in about three weeks. While it has a heavy appearance, it is solidly built, and currently only draws thirteen feet of water; once it is sea-worthy, it should only draw about twenty feet. It has four masts and a bowsprit, like other ships, and will cross the Atlantic by sail. It is commanded by an experienced mariner, and his team of about ninety men is composed of sailors sent from Scotland last fall and spring.

“Here are its exact dimensions: 301 feet, 6 inches long; 50 feet, 7 inches wide; 29 feet, 4 inches deep; portage of 3,690 barrels.

“The largest ships of the Royal Navy have a keel of 240 feet. Their length and depth surpass the Columbus, but their tonnage is much lower, for competent specialists tell us that the Columbus will carry 9,000 tons of wood...”

The Baron Renfrew was launched on June 25, 1825. Seven days earlier, they had tried to put it in the water but had to stop because the oil on the wood chips had caught fire due to the friction.

It looked better on the water than the Columbus; it was eight feet longer and ten feet wider, but exactly the same shape. Here are its dimensions: 309 feet long; 60 feet wide; interior depth of 38 feet; exterior depth of 57 feet; tonnage of 5,888 tons; weight of the anchor, almost 5 tons.

To build it, they used 3,000 tons of wood, 135 tons of iron, and 13 tons of tow. It is supposed to carry 9,000 tons of wood when they are finished loading it; it was already carrying 4,000 when it was launched.⁶¹

These two ships happily crossed the ocean, but they did not last long. The Columbus, they say, was lost at sea returning to Canada, and the Baron Renfrew crashed on to the banks of the Thames a few months after its arrival in England. The owners of these two vessels suffered considerable losses, and they have ceased constructing ships like them.⁶²



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⁶¹ Turcotte's note: *Gazette de Québec*, June 27, 1825.

⁶² Turcotte's note: These ships were built with the intention of being deconstructed upon arrival in Europe, in order to evade the tax on wood in the United Kingdom.

SAINTE FAMILLE

Boundaries of the Sainte Famille parish – First registers on the Ile – First missionaries – Churches in Sainte Famille – List of the pastors of the parish – Population – School

The Sainte Famille parish, located on the northern coast of the Ile, comes after Saint Pierre and is about seven miles long. It extends from the Pot-au-Beurre river to Louis Guérard's property, which separates it from Saint François.

For a long time, this parish was the most populous one on the Ile; most settlers went there, and for that reason it had a church and a resident priest several years before the other parishes.

The earliest church registers from the Ile d'Orléans are held in the archives of the Sainte Famille parish. Monsieur Pommiers and Monsieur Morel kept these early missionary registers for the Ile. The first entry found in them, dated April 12, 1666, is the baptism of Barthélemy Landry, son of Guillaume Landry and Gabrielle Barré.

Until 1679, there was only one register for the entire island. The Sainte Famille church is mentioned for the first time in a burial entry from 1671 which says that a Frenchman "was buried in the cemetery close to the Sainte Famille church, on the Ile d'Orléans."

In 1675, the other churches and parishes, Saint Pierre, Saint Paul (Saint Laurent) and Saint Jean, were described in the same way for the first time. The division of the Ile into parishes must have occurred around that time.

The act that made the Ile into a county, recorded on April 6, 1676, mentions that the Ile was divided into four parishes or villages and that churches had been built or were being built. We have excerpted the following passage:

"The Ile d'Orléans is about 24 miles long and 7 miles wide, and a good portion of it has already been cleared for agriculture; it is populated by more than a thousand people who are divided into four parishes. Of these parishes, one already has a church built, two others are under construction and will be completed this year, and the fourth will be built next year. So, there are four large villages that are already formed, in addition to several large fiefdoms..."

Saint François had not yet been created as a parish; it is not mentioned as a parish until around 1678, and registers begin to be recorded there the following year.

Here are the names of the missionaries who served the Ile d'Orléans from 1666 to 1679, when they began to keep registers in each parish:

Hugues Pommiers, priest, 1666

Thomas Morel, priest, from 1666 to 1671
Benoît Duplein, priest, from 1671 to 1676
Gabriel Gauthier, priest, from 1673 to 1674
Charles Amador Martin, priest, from 1676 to 1678
Jean Basset, priest, from 1676 to 1679

The first Sainte Famille church, built of stone as early as 1671, was 80 feet long and 36 feet wide, but it had a straw roof. In 1686, this thatched roof was replaced by planks in 1686. This edifice, one of the most impressive of the time, was located one and a half acres to the north of the current church. It is said that it was constructed thanks to the generosity of several wealthy individuals from Québec and certainly with the help of the gentlemen from the Seminary.

The first stone of the current church was laid in 1745, and four years later it was consecrated by Monsignor de Pontbriand. There have been no changes made to this historic edifice, except for two towers added during the ministry of Monsieur Joseph Gagnon. It measures approximately 95 feet long and 40 feet wide.

Here are the names of the priests who served in Sainte Famille from 1674 to the present:

François Lamy, priest, from 1674 to 1715
Girard Devorlay, priest, from 1715 to 1732
Pierre-Jean Chardon, Jesuit, from 1732 to 1734
Joseph Dufrost, priest, from 1734 to 1756
Joseph François Youville, priest, from 1747 to 1748
Gilles Eudo, priest, from 1756 to 1779
Jean-François Hubert, priest, from 1779 to 1781
Jacques Guichaux, priest, from 1781 to 1789
Jean-Baptiste Gatien, priest, from 1789 to 1806
Joseph Gagnon, priest, from 1806 to 1840
Jean-Baptiste Chartré, priest, from 1839 to 1841
Joseph Asselin, priest, from 1841 to 1844
Augustin Beaudry, priest, from 1844 to 1847
M. Denis Marcou, priest, from 1847 to 1848
George-Hilaire Besserer, priest, from 1848 to 1865
Ulric Rousseau, priest, from 1865

François Lamy was the first pastor in Sainte Famille; he served for 41 years. He arrived in Canada in 1673 and was almost immediately assigned to this parish and this placement was made irrevocable in letters from Monsignor de Laval dated November 3, 1675. This esteemed pastor, who died on November 2, 1715 at the advanced age of 75, had earned

the eternal gratitude of the inhabitants of the Ile, especially those from Sainte Famille, for the important role he played in the establishment of this parish. He expended all of his own resources and even took on some debt in order to secure funding for the sisters and, by doing so, ensure the success of their mission to educate young girls in the parish.

Joseph Dufrost, who was pastor of Sainte Famille for 22 years, was from Lajemmerais and was the brother of Madame Youville, foundress of the Sisters of Charity of Montréal. He died in November of 1756 and was buried in the sanctuary of the church. Monsieur *Joseph-François Youville*, who assisted him for one year as vicar, was his nephew, as he was the son of Madame Youville. Later, he served as pastor in St. Ours and died in 1778.

Gilles Eudo, a Frenchman by birth, was born on August 27, 1724 in Lamballe, Brittany. He arrived in Canada in 1754 and two years later was named pastor of Sainte Famille, where he served for 23 years. He died there in 1779 and was buried in the church on April 24; he was only 55 years old.

Jean-François Hubert left an impression on the Sainte Famille parish even though he was only there for two years. This distinguished person was ordained a priest on July 20, 1766 and was named Bishop of Almyre and coadjutor of Monsignor d'Esgly in 1784. After the death of d'Esgly in 1788, he became Bishop of Québec.

Joseph Gagnon was ordained a priest on October 14, 1787, arrived in Sainte Famille in 1806, and was pastor for 34 years. This venerable pastor donated a sum of three hundred *louis* to the parish for the establishment of a school for boys and gave one hundred *louis* to the convent to support the education of two young girls who would be selected from amongst the poorest families. He gave the same amounts to the schools in the Saint François parish, which he also directed for 29 years. The ashes of this beloved pastor rest in the sanctuary of the Sainte Famille church where he was buried on November 16, 1840. He was 77 years old and had been named archpriest several years before his death.

George-Hilaire Besserer, archpriest, died on June 9, 1865 after having served the Sainte Famille parish since 1848. He was 75 years old and had previously been pastor in Sainte Thérèse, Lavaltrie and Lanoraie. In 1820, he had entered the seminary in Québec where he studied for 8 years. In 1828, he was assigned to the parish of Saint Joachim, which he left to come to the Ile. This worthy pastor, beloved by his parishioners, had celebrated his fiftieth anniversary as a priest one year before his death.

According to the census of 1861, the population of Sainte Famille was 888. This small parish is comprised of 77 farmers and 38 other residents. The farmers, who are generally well-off, annually collect large quantities of hay from the natural prairies that line the river banks; this allows them to raise a larger number of cattle than is possible in other parishes.

These prairies, or pastures, are well-known to be one of the best places to hunt in the Québec region. In spring and fall, many hunters go there. Who hasn't heard of the brilliant feats of the famous hunters of the Ile d'Orléans, hunting fowl among flocks of ducks and geese? Who hasn't heard of the most famous of them all, the renowned Labranche, who was such an expert marksman?

The school for boys in Sainte Famille was established in 1830. In addition to Father Gagnon's donation of three hundred *louis* mentioned above, another five hundred and seventy-five *louis* were bequeathed to the parish for this same purpose from Monsieur Joseph Meneuf dit Chateauneuf. This donor, who had been employed by the seminary in Québec for quite a time, had been born in Sainte Famille.

Thanks to these donations, the farmers did not have to pay one cent for the education of their children, as these gifts were sufficient to cover the salaries of the teachers, pay for school repairs, etc., etc.



X

SAINT FRANÇOIS

Boundaries of the Saint François parish – Parish churches – List of the priests who served the parish – Population – An accident that happened at Argentenay – Anecdote about a young girl from Saint François

The Saint François parish includes the entire fiefdom of Argentenay, which is at the northeastern tip of the Ile. The parish is about ten miles long: extending about 5 miles east from Louis Guérard's land on the north coast and about five miles up the southern coast from the Bellefine river, which separates it from Saint Jean.

Saint François became a parish in 1678 and was first served by François Lamy, pastor of Sainte Famille. As early as 1683, its courageous settlers had already built a small chapel

about 30 feet long and 20 feet wide, located about one and a half acres south of the current church; they were few in number, for there were only thirty families at that time, and they dedicated the chapel to St. François de Sales.

The first mass was celebrated in the current church in 1736. This edifice is 89.5 feet long and 38 feet wide.

Saint François did not always have a resident pastor. For more than 75 years, it was served by pastors from Sainte Famille or Saint Jean. Here is the list of priests who served the parish from 1679 to the present day:

François Lamy, priest, from 1679 to 1688
P. Germain Chabaud, priest, from 1688 to 1690
G. Thierry Erbory, priest, from 1690 to 1692
Antoine Danion, priest, from 1692 to 1693
G. Thierry Erbory, priest, from 1693 to 1698
George Coeur de Roy, priest, from 1698 to 1701
Ovide Calon, priest, from 1701 to 1702
George Coeur de Roy, priest, from 1702 to 1707
Pierre Hazeur, priest, from 1707 to 1712
Jacques Bisart, priest, from 1712 to 1713
Alexis Cloutier, priest, from 1713 to 1758
François Leguerne, priest, from 1758 to 1789
Alexis Pinet and Jean-Baptiste Gatien, priests, from 1789 to 1797⁶³
Joseph Gagnon, priest, from 1797 to 1826
Charles F. Baillargeon, priest, from 1826 to 1827
Cuthbert Loranger, priest, from 1827 to 1830
Jean-Baptiste Marena, priest, from 1829 to 1832
François X. Leduc, priest, from 1831 to 1838
Antoine Gosselin, priest, from 1838 to 1839
Joseph Asselin, priest, from 1839 to 1841
Siméon Belleau, priest, from 1842 to 1850
Thomas F. Destroismaisons, priest, from 1850 to 1866
F. Narcisse Fortier, priest, from 1866

Alexis Cloutier was the first priest to assume the title of pastor of Saint François. Ordained a priest in 1713, he was almost immediately placed in this parish, where he

⁶³ Turcotte's note: From 1789 to 1797, Alexis Pinet, pastor of Saint Jean, served the southern half of Saint François while Jean-Baptiste Gatien, pastor of Sainte Famille, served the northern half.

served for 44 years and where he died in 1758. He was buried on April 10 in the sanctuary of the church.

François Leguerne, originally from Brittany, arrived in Québec in 1751. After several years serving as a missionary in Acadia and then as a professor in the seminary of Québec, he was named pastor of Saint François in 1758. He led this parish for 31 years. People say that in his will, he bequeathed all of his furniture and all of his books to the seminary, to be distributed among the students. He was a great writer and an especially good poet. The ashes of this venerable priest rest in the Saint François church, where he was buried on December 8, 1789.

Jean-Baptiste Marena, born in Saint Laurent, served the Saint François parish for three years. He died in Arichat on March 10, 1850, according to a biographical note published in the newspapers of the day. From 1815 to 1823, he was a brilliantly successful student, after which he dedicated himself to the church and served, successively, the parishes of Saint Jean and Saint François on the Ile d'Orléans, then Château-Richer, where he stayed until 1835 when he left the diocese to dedicate himself to service among the Acadians of Arichat, in Nova Scotia. This worthy and virtuous priest was praised for his exemplary life and his charity, having earned the esteem of all social classes. Monsieur Marena followed his calling for 24 years and died at the age of 47.

Thomas-Ferruce Destroismaisons dit Picard died in Saint François on April 5, 1866, after serving as pastor for 16 years. This venerable priest, born in Saint Pierre at Rivière du Sud, was ordained on October 17, 1819. He first served as vicar in Saint Hyacinthe, then was sent as a missionary to Rivière-Rouge. In 1827, he was named pastor of Saint Urbain, where he lived for 6 years. In 1833, he was transferred to Saint Germain in Rimouski to carry out the missions there. This beloved pastor was buried on April 9 in the Saint François church in the presence of all of the parishioners he had so wisely and so kindly served for so long.

The 1861 census indicates that there were 561 people living in Saint François. This small parish is almost exclusively comprised of farmers: there are 61 of them, all well-off, and only 7 other residents.

Two schools educate the children of this parish: one located in the north and the other in the south. The latter was donated, along with the land, by Madame Lawrence Organ, a most charitable person.

Here, near the Saint François church, the countryside is enchanting. Travelers visiting this place enjoy the most magnificent panoramic view. You can walk for miles, never losing sight of the majestic Saint Lawrence river, which is about 17 miles wide in this location, looking out over the charming islands of Madame, Réaux and Grosse-Isle and the many villages along the southern coast. If you head to the northern coast, following

the nice road that crosses the Ile, you will encounter another magnificent vista: Cap Tourmente and the long chain of the Laurentides mountains at the foot of which you find the beautiful parishes of Sainte Anne and Saint Joachim.

The Réaux and Madame islands, situated in the Saint Lawrence river about three and a half miles off the southern coast of Saint François, are served by this parish. The Réaux island was granted to the Jesuits in 1638 by Monsieur de Montmagny. This island belonged to Dr. Douglass for several years, is comprised of two hundred and fifty acres, and is in an excellent state for farming.

The name Argentenay was given to part of the Saint François parish, on the north coast at the tip of the Ile.⁶⁴ The long pastures that border the land in this location are covered with natural prairies that the sea floods with each tide, and there you find abundant game in the fall and spring. It is one of the best locations for hunting.

In 1858, a sad accident occurred in the pastures of Argentenay. It was in the month of August during the harvesting of hay. The farmers, spread out here and there, were toiling arduously to bale the hay that they had just harvested. There was a river that twisted through the area, but the rising tide was already covering part of the beach making it hard to tell the direction of the current. The workers were rushing to pick up the hay before it was swept away by the water. In this haste, a young man, who did not see the river, fell in and was swept under the swells. His father, who was working alongside him, jumped in to save him. He reappeared above the waves, holding his son in his arms. People nearby rushed over to assist these unfortunate men. One of them was in front of the others and noticed his master battling to stay alive. This good young man did not hesitate to risk his own life and jumped into the river. This noble act, unfortunately, was not successful. They all succumbed to this fatal abyss before help could arrive. Several other workers arrived at this horrible scene. One of them, another son, wanted to rush into the depths of the river to save his poor father, but he was held back by his companions who thought it was impossible to save them. Everyone arrived at the riverbank, and the young man headed back to his father's home to announce the sad news to his poor mother. Several hours later, the tide started to recede, revealing the bodies of the three victims who were found at the bottom of the river. Here are their names: Xavier Plante, his son Siméon Plante, and Hubert Blanchet, the brave servant who sacrificed himself for his master.

Long, long ago, a young girl from Saint François did something unusual and, at the same time, heroic, and the story merits being told here. We are excerpting this interesting tale from Dr. F.A.H. LaRue's *Voyage autour de l'Ile d'Orléans*:

⁶⁴ Turcotte's note: The property in Saint François called Argentenay belongs to only nine farmers.

“A young girl from Saint François became sadly famous in the past history of the colony. It was 1695 or 1696, and the Governor of New France, Monsieur de Frontenac, was preparing for a raid against the Iroquois. To that end, the militia had been called and among them were several young men from Saint François, including the brother and the boyfriend of our heroine.

“The young girl was sixteen years old. The bellicose notions of the Governor were not shared by this love-struck lass, who invented the following scheme to foil the Governor’s plan and, thus, prevent the departure of her lover.

“After having changed into her brother’s clothes, cross-dressed as a man, she walked to the tip of the island. There, she found a boater who agreed to take her across the river, for she claimed to have important news that had to be communicated to the Governor.

“During the crossing, she told the boater that she had just come from prison in Boston where she had been held for three years and from whence she had escaped. She told him that she stopped at the home of Sieur de St. Castin, who gave her a packet of letters addressed to the Governor and provided her with a canoe and an Indian who would transport her to Québec. She said they stopped and spent the night on the southern coast of the Ile, but that her canoe had been stolen, so she headed north and the Indian went in the opposite direction.

“She added to this story, saying that Sieur de Villebon had died of illness and that D’Iberville had gone to fight in Boston with two battalions, had been taken prisoner and burned to death, and that she herself had been forced to participate in the barbaric execution. She also announced that 10,000 to 11,000 British were headed towards Canada, and that as she passed through Rivière-du-Loup, she had seen four British frigates up by Tadoussac and that forty others were about to leave Boston. If she could convince the Governor that an attack on Québec was imminent, the girl believed he would reverse his decision to raid the Iroquois and that she would not be separated from her lover.

“Upon arrival in Québec, she quickly spread this news, which caused a great uproar in the city. She went to the Governor to tell the same tales, but luckily, her scheme was discovered, and she was sent to prison. The details of this curious trial can be found in the archives of the Société Historique de Québec, which is where I discovered them.”



XI

SAINT JEAN

Boundaries of the Saint Jean parish – Parish churches – Pastors who served the parish – Population – Schools – Saint Jean Wharf

The Saint Jean parish, located to the west of Saint François on the southern coast of the Ile d'Orléans, is approximately 7 miles long, extending from the Bellefine river to the Maheu river, which separates the parish from Saint Laurent.

The Bellefine river crosses through some of the farms in Saint Jean and is one of the largest waterways on the island. It powers two flour mills and two saw mills. But Bellefine is not the real name of this river. We see on the 1689 map of the Ile that it was called the Dauphine river, probably named in honor of Madame la Dauphine of France by Monsieur Berthelot, who owned the island and was formerly the Secretary to Madame la Dauphine.

The first church was built in Saint Jean around 1675. It was located to the west of the current church, on the other side of the cemetery. The Chemin Royal used to pass by the shore there. It was a modest timber-framed edifice that was only 15 feet long and 20 feet wide. In 1683, it still was not finished. There were only 32 French families in Saint Jean at that time.⁶⁵

There is nothing in the archives to indicate the exact date of construction of the current church. However, it is said that René Portneuf, pastor of Saint Jean in 1735, initiated its construction. This church, which was enlarged by 25 feet in 1852, now measures 125 feet long and 44 feet wide. It is the largest church on the Ile d'Orléans. Long ago, the Saint Jean rectory also sometimes served as a chapel.

The earliest documents in the Saint Jean archives are dated May 19, 1683. Father Pierre de Francheville was serving the parish at that time. Registers should have been started for the parish in 1679, as in the other parishes, but up until 1759, some of them are missing and those remaining are illegible due to deterioration from the humidity. People believe they must have been hidden in a humid location during the British Siege of Québec.

Here are the names of the twenty priests who served this parish from 1683 to the present day:

Pierre de Francheville, priest, from 1683 to 1688

P. Germain Chabaud, priest, from 1688 to 1690

G. Thierry Erbory, priest, from 1690 to 1692

⁶⁵ Turcotte's note: See Appendix B.

Antoine Danion, priest, from 1692 to 1698
George Coeur de Roy, priest, from 1698 to 1707
Nicolas Boucher, priest, from 1707 to 1727
Jean-Baptiste Bréault, priest, 1727
Charles Rageot, priest, from 1728 to 1729⁶⁶
Jean Valois, priest, from 1729 to 1732
René-Philippe Portneuf, priest, from 1732 to 1735
François-Charles Mazurier, priest, from 1736 to 1739
François Guillory, priest, from 1739 to 1758
Dominique Devoble, priest, from 1758 to 1765
Joseph-Nicolas Martel, priest, from 1765 to 1766
Pierre Menard, priest, from 1766 to 1777
Charles Perrault, priest, from 1777 to 1778
Alexis Pinet, priest, from 1778 to 1800
Jean-Marie Fortin, priest, from 1800 to 1828
Edouard Faucher, priest, from 1828 to 1829
Jean-Baptiste Marena, priest, 1829
Antoine Gosselin, priest, 1829

Nicolas Boucher earned, in every respect, a special place in the hearts of the inhabitants of Saint Jean. Born in Boucherville to a noble French family, this worthy prelate found himself heir to a substantial inheritance, more than he needed to live independently. So he immediately made donations to his parishioners and to his church. In his will, which is in the Saint Jean archives, we see he left twenty thousand francs for the mill. He was pastor of the parish for twenty years.

François Guillory arrived in Canada in 1738 and was assigned to the Saint Jean parish the following year. He served there for nineteen years. He died in 1758, a victim of his devotion to the sick, as he was struck down by the same illness that was decimating the population of the parish that year. He was buried on April 19 in the sanctuary of the church.

Jean-Marie Fortin was ordained a priest on August 17, 1777 and was assigned to lead this parish in 1800. After 29 years of wise and firm administration, he left Saint Jean for the Hôpital-Général where he died in December of that year. After his death, all of the parishioners went to the tip of the island for the arrival of his body, and they tearfully accompanied it to his former church, where he was buried in the sanctuary to the left of the altar. Almost all of the inhabitants of the Ile attended the burial.

⁶⁶ Translator's note: The original manuscript says 1728 to 1829, but this is obviously an error. The end date should be 1729.

The body of Charles Genest, former pastor of Saint Constant who died in Saint Jean, is also buried in this church. He had been born in Saint Jean and had been ordained a priest on November 25, 1787.

We would also like to say a few words about Father Antoine Gosselin, the current pastor of Saint Jean, who has earned the respect and esteem of all of the inhabitants of the Ile and especially of his beloved parishioners. Although he was not born in the Ile d'Orléans, Father Gosselin can lay claim to being from the island because his grandfather was born on the island, and he has spent half of his life living among the islanders who all love and respect him.

Born in Beloeil in 1793, Monsieur Gosselin devoted himself to the church. He was ordained a priest on June 12, 1824. For a time, he served as Secretary to Monsignor Panet, who was living in Rivière-Ouelle, and then was vicar of that parish for a year and a half. After that, he was assigned to lead the Saint Michel parish in Bellechasse, where he lived until 1829. That is the year he was named pastor of Saint Jean, which he has administered with wisdom and zeal.

According to the 1861 census, the population of the parish is 1,433; in 1821, it was 1,300. It is the largest parish on the Ile d'Orléans. The population includes 204 heads of households, of which 81 are farmers and the others are sailors and artisans of all kinds.

Throughout time, many skilled sailors have come from the Ile d'Orléans, and especially from the Saint Jean parish. From the early days of its settlement, around 1660 to 1666, René Maheu and Nicolas Godbout worked as guides. Today, there are about 150 people who work as sailors, and among them there are at least 60 who work as guides on the Saint Lawrence river below Québec. Forty of them come from the parish of Saint Jean. These sailors have demonstrated great skill in their profession, and several have held or still hold important posts in that field.

On April 26, 1830, the Saint Jean mill purchased a house and the land around it where the current academy is located in order to establish a school. On May 3 of that year, the school was open. It was the first school on the Ile d'Orléans, not counting the convent school in Sainte Famille. Before that time, children were only educated by teachers who would come to their homes and instruction was limited to reading, writing, and a little

math.⁶⁷ Later on, two other schools were established, one at each end of the parish. In 1855, the central school became the academy.⁶⁸

In the spring of 1858, several enterprising people in Saint Jean, led by Father Antoine Gosselin, the notary Monsieur N. LaRue and the merchant F.X. Turcotte, undertook construction of a wharf for the parish. The parish council approved a loan of two thousand *louis* from municipal funds for this project, but shortly thereafter, they ceded the rights to twenty owners who were each responsible for one hundred *louis* of the cost. Construction of the wharf began and was completed in the fall of that year. The steamship Grosse-Isle began regular service crossing over and back three times a week, and that service has continued with the *Industrie*, the *Fashion* and the *St. George* steamships.

This wharf, centrally located just 9 acres west of the church, is 660 feet long and 30 feet wide. It can accommodate all needs and is a safe shelter for schooners and smaller vessels.

The associates showed great skill and frugality in constructing this impressive structure with very little capital. They deserve recognition from the inhabitants of the Ile for having provided them with this beneficial development.

It is about 7 miles from the Saint Jean church to the Saint Laurent church. The Chemin Royal travels along the base of the hills and is always beautiful and well-maintained. A great number of homes belonging to river guides and artisans line this route; the farmers' homes are all built closer to the coast and are connected by private roads.

Grandiose and diverse scenery is abundant here. So much pleasure and satisfaction can be gained from traveling this route in the beautiful summer season. The road is shaded here and there by old maple trees or Lombardy poplars, or lined by fields of healthy crops or magnificent gardens surrounding elegant homes, or sometimes beautiful sandy riverbanks where waves wash gently against the shore just steps from the traveler. And what a magnificent view to take in if you look across the river, dotted with boats

⁶⁷ Turcotte's note: Monsieur Pierre Descombes was a teacher on the Ile d'Orléans for almost twenty years. He had been born in Bordeaux, in the Sainte Croix parish, on January 19, 1746. He served under Napoléon in the navy and was taken prisoner and thrown into the pontoons anchored in the Thames. Weakened by the suffering he endured there, he unfortunately agreed to join the British Navy and fight against his homeland. He was in the battles of Aboukir and Trafalgar and saw Admiral Nelson fall at his feet from a gunshot wound. Around 1830, still tormented by his situation and moved by feelings of repentance as the vessel he was on entered the Québec harbor, he decided to desert and jumped into the water with his brother, who had shared his fate. He was able to make it to shore but unfortunately, his brother perished in the Saint Lawrence. He moved to the Ile d'Orléans and, having a decent level of education, began to work as a teacher, a profession that lasted twenty years. Since there were no schools, he would go to people's houses. Later, he became the teacher at the Saint Jean school, then also taught in Sainte Famille. He died in 1858, at the age of 111 years and nine months; until the end, he still had all of his intellectual faculties. He was the eldest of all of the teachers in Canada and perhaps in the entire world.

⁶⁸ Translator's note: An academy is like a high school or secondary school.

heading in all directions and punctuated by picturesque villages across on the southern shore! A truly enchanting countryside that nature has embellished with all of its wonders!

The Maheu river separates Saint Jean from Saint Laurent. Its name derives from the first *habitant* who came to settle on its shores: René Maheu.



XII

SAINT LAURENT

Boundaries of the Saint Laurent parish – Parish churches – List of the pastors who served the parish – Population – Trou St. Patrice – The Caverne de Bontemps – An episode on the Route des Prêtres

The Saint Laurent parish extends for about seven miles from the Maheu river to the farm owned by François Marena, which it includes and which separates it from Saint Pierre.

It was originally called Saint Paul, a name it bore until 1698. People say it was at the request of Monsieur Berthelot, Seigneur of the Ile et comté de Saint Laurent, that the name was changed to Saint Laurent.

The first church in this parish, dedicated to Saint Paul, was built around 1675 at a place called Arbre Sec, several acres to the west of the current church, at the base of the hills. This edifice, which was 50 feet long and 20 feet wide, had not been well-built, for it had to be replaced twenty years later.

There is nothing in the archives to indicate the date of construction of the second church in Saint Laurent, which was recently demolished. It is believed that it was constructed in 1697. It was expanded in 1702 to twenty feet, under Monsieur Poncelet, the pastor at the time. Its dimensions were: 75 feet long, 22 feet wide.

Construction of the current church began in 1860. The following year, it was blessed and inaugurated by Monsignor C.F. Baillargeon, Bishop of Tloa. This magnificent edifice is made of carved stone covered in white iron; the interior measures 113 feet long and 38 feet wide. It is the pride of the inhabitants of Saint Laurent, who have always been very generous.

Here is a list of the pastors who served this parish from 1679 to the present day:

Jean Basset, priest, from 1679 to 1680
François Lamy, priest, from 1680 to 1683
Pierre de Francheville, priest, from 1683 to 1689
Jean-Henri Tremblay, priest, from 1689 to 1692
G. Thierry Erbory, priest, from 1692 to 1693
Augustin Dauric, priest, from 1693 to 1696
Bonaventure Flecourt, Recollet, from 1696 to 1700
François Poncelet, Jesuit, from 1700 to 1712
Yves Le Riche, priest, from 1712 to 1729
Pierre-Jean Chardon, Jesuit, from 1729 to 1731
François Martel, priest, from 1731 to 1764
Joseph-Nicolas Martel, priest, from 1764 to 1767
Louis M. de Kerberio, Jesuit, from 1767 to 1769
Jean-Baptiste de la Brosse, Jesuit, from 1769 to 1770
Chartier de Lotbinière, Recollet, from 1770 to 1772
Louis P.M. D'Esgly, Bishop, from 1772 to 1774
Pierre-Joseph Compain, priest, from 1774 to 1775
Alexis Pinet, priest, from 1775 to 1777
Charles-Joseph Duchesnaux, priest, from 1777 to 1778
Pierre Huot, priest, from 1778 to 1781
J.B. Guillaume Durouvray, priest, from 1781 to 1783
Antoine Hamel, priest, from 1783 to 1786
Charles Duchouquet, priest, from 1786 to 1787
Jean-Baptiste Gatien, priest, from 1787 to 1788
Alexis Pinet, priest, 1788
Joseph Ducondu, priest, 1788 to 1791
Edmond Burke, priest, from 1791 to 1794
Joseph Boissonneau, priest, from 1794 to 1798
P. Bernard de Borniol, priest, from 1798 to 1818
Jean-Marie Fortin, priest, from 1818 to 1822
F. Gabriel Le Courtois, priest, from 1822 to 1827
Louis Gingras, priest, from 1827 to 1829
Célestin Gauvreau, priest, from 1829 to 1833
Jean N. Naud, priest, from 1833 to 1859
Edouard Bonneau, priest, from 1859 to 1865
Michel Forgues, priest, from 1865

François Poncelet, a Jesuit, was the first pastor of Saint Laurent. He arrived in Canada in 1699 and was almost immediately assigned to this parish, which he served for twelve years. He died of scarlet fever at the Hôtel-Dieu in Québec, and his body was transported to his parish. He was buried in the church on August 31, 1712. He was only 42 years old.

Three other pastors are buried in Saint Laurent: François Martel, who died in 1764 at the age of 53; P.B. Borniol, who died in 1818 at the age of 77; and G.F. Courtois, who died May 18, 1828. The latter was 64 years old at his death and had been pastor for 7 years.

Monsignor D'Esglys, pastor of Saint Pierre, also served the parish of Saint Laurent for two years. He continued to lead the parish for several years after that, but the vicars were the ones who typically met the religious needs of the families in the parish.

Edmond Burke was the pastor of Saint Laurent for three years. He also served the parish of Saint Pierre during that time. In 1817, this distinguished man was called to lead the diocese in Nova Scotia, which had just been named an apostolic vicariate. He was anointed in Québec the following year with the title of Bishop of Sion.

According to the 1861 census, the population of Saint Laurent was 833. There are about 130 landowners, including 60 farmers.

Three schools serve the children of this parish. The central school became an academy a few years ago.

The inhabitants of Saint Laurent are highly skilled in the construction of rowboats and other small craft. More than forty landowners practice this profession. They are the ones who usually supply the rowboats used by the ships built in Québec.

In 1865, a tower was built in Saint Laurent with a light used to guide vessels in the river. This tower is located close to the church, on the eastern side.

About one and a half miles west of the Saint Laurent church is the famous harbor or bay called Trou St. Patrice, where ships going up or down the river stop to seek shelter during storms. "It is a safe and well-sheltered cove," writes Monsieur Bouchette in his *Topographie du Canada*, "where ships heading to foreign lands typically come to drop anchor while waiting for their final instructions before setting sail."

No one knows where this name came from. But, it has been called this since 1689, according to the map of the Ile from that time.

Several years ago, Madame Cookson operated a hotel there, a godsend for Canadian sailors. In the past, there was also a large construction site on the shores of that harbor, but it has been abandoned for forty years.

Two miles or so west of Trou St. Patrice, on François Marena's land, is a remarkable grotto known as the Caverne de Bontemps. It gets its name from a man called Bontemps who used to take shelter there from time to time. This grotto, which is very interesting to see, is located at the foot of the hills. It is made of jagged rock and can be up to twenty feet deep.

To the west of the Saint Laurent church is a road called Route des Prêtres. It crosses the Ile to Saint Pierre in the north. In the early 18th century, it was the site of an interesting event, the details of which we have borrowed from Dr. LaRue's *Voyage autour de l'Ile*:

"Saint Laurent used to be called Saint Paul. One day, Monsignor de St. Valier gifted a precious relic to the parish, enclosed in a silver reliquary. The relic was a small piece of bone from the arm of the Apostle St. Paul.

"Several years later, St. Paul changed its name to Saint Laurent and Saint Pierre took the name of Saint Pierre and Saint Paul. So, at the request of Monsieur Dauric, pastor of the latter parish, the pastor of Saint Laurent exchanged the relic of St. Paul for another that Monsieur Dauric gave him.

"This exchange was decided upon against the wishes of the inhabitants of Saint Laurent, and they were far from pleased. A short time later, a few inhabitants of Saint Laurent thought it would be appropriate to go during the night and take the precious relic from the Saint Pierre church, replacing it with the one their pastor had received in exchange.

"After that, a big squabble occurred between the two sides. The issue was finally decided by the Bishop, who ordered each of the parishes to take possession of their respective relic. In order to do so, the inhabitants of the two parishes were to line up and walk in procession, each on their own side, to the middle of the Route des Prêtres where the exchange was to take place. This occurred, and the large black cross that you can see today in the middle of the road indicates the location of the exchange."

We will end this work about the Ile d'Orléans by describing a number of shipwrecks that, unfortunately, have become quite well-known. We hope that the inhabitants of the island will find this interesting, since many of them are related to people who lost their lives in these accidents.



XIII

Shipwreck of P. Curodeau – Shipwreck and lament of the Beaudoins – Shipwreck of Monsieur Hubert

The Ile d'Orléans is unfortunately famous for numerous shipwrecks which led to the deaths of many of its inhabitants. From time to time, horrible accidents such as these have led to grief and mourning for the islanders. Following are the details of one of the earliest shipwrecks on the Ile, one that is known by few people today.

Around 1759, there was a family in Saint Jean by the name of Curodeau. One of the family members, Pierre Curodeau, had shown an interest in travel from a very young age. With some difficulty (education was hard to come by then), he was able to acquire a certain level of education in his area of interest and formulate projects for future travels. As soon as he was old enough, he headed off on long voyages.

Pierre Curodeau was reliable, honest, and sober. He was especially known for his gentle character and his prudence. He was well-liked, respected, and quite popular with everyone.

He took several trips to Europe and to the Caribbean; and thanks to hard work, frugality, and above all good conduct, he was able to acquire a certain sum of money that allowed him to purchase a brigantine.

From that time on, Curodeau traveled independently. A short time later, he married Angélique Gosselin, the daughter of Gabriel Gosselin, a former farmer on the Ile. He successfully continued his travels for several more years and did so well that he amassed a small fortune that would allow him to live happily and comfortably. With Angélique Gosselin, he had two children, Pierre and Marie Curodeau.

During one of his voyages to La Rochelle, he met a Creole from Martinique named Thomas Cornon who also owned a brigantine. They traveled together to Québec. Cornon spent the winter in Canada, and his friend Pierre Curodeau invited him to spend it on the Ile d'Orléans. It was during this stay that Thomas Cornon met and married Françoise Gosselin, the sister-in-law of Pierre Curodeau.

Thomas Cornon was a generous man who was enthusiastic and adventurous, but he had a haughty character and was an independent thinker with strong opinions. He was incapable of accepting advice, even from his most cherished friends. In a word, he had the character of the Creoles from his country.

Pierre Curodeau was getting older and was starting to think about retiring from commerce and travel. During that winter, he resolved to sell his ship after a final voyage to Europe in the spring, if he could get a reasonable price for it. His only son,

Pierre, then 14 years old, showed a keen interest in making this final voyage with his father. What a wonderful opportunity for a healthy young man, full of imagination and his father's adventurous spirit, to make such an extraordinary voyage across the seas to visit far-off lands. It was irresistible. The fears and worries of the mother, the concerns of the father, all were overcome and the voyage was decided upon.

In the spring of 1756, Thomas Cornon and Pierre Curodeau left for Europe, each in his own vessel. Upon arrival in France, Pierre Curodeau sold his brigantine. He spent the rest of the year visiting the cities and ports of France until April 1757. Then, he asked his brother-in-law Cornon to take him and his son aboard his ship to return to Canada. Thomas Cornon happily agreed to accommodate his brother-in-law's request.

Preparations were made, and around the middle of April, they sailed from La Rochelle on favorable winds. The weather was magnificent, everyone's hearts were filled with joy and peace, and a happy voyage was predicted. They would soon see their homeland again, and their relatives, their friends, a wife and beloved children. All were comforted by these sweet thoughts as the vessel charged across the ocean. The crossing was one of the most expeditious.

Before entering the gulf, still a distance away from Newfoundland, captain Cornon, buoyed by the swift, successful crossing, made the bold decision to try to reach Québec by May 1. The project was fixed in his mind; all the calculations were made, and favorable wind or not, he was determined to complete the most extraordinary expedition of all time.

He rushed to share his resolution with his brother-in-law. "Brother," he said to Pierre Curodeau, "this will be the most amazing expedition ever accomplished in Canada; we must be in Québec by May." Pierre Curodeau, who was an experienced sailor, was quite familiar with the climate in Canada and knew how to navigate the river in the spring season. Calmly, he explained to his brother-in-law, "Captain, it seems dangerous for us to rush this leg of the journey; at this time of year, there is ice descending the river from the north, and this makes navigation quite difficult and very dangerous. I think it would be prudent for us to swing further south and advance just a little each day." Captain Cornon did not like this advice. His mind was set on one thing: reaching Québec as quickly as possible. That was his wish, his goal; and, according to him, he would succeed. He reissued his orders to the crew, kept the ship on the same course, and went down to his chambers to rest.

Pierre Curodeau, pensive and silent, stayed on the bridge; he paced back and forth, absorbed by his sad and somber thoughts. This was no longer the man he knew. The crew immediately noticed the old sailor's anxiety, and one of them asked him the reason for his silence and his sad demeanor. Curodeau responded that he was very

worried and feared they were making a mistake. "In my view," he said, "I think we should change course and head south to avoid the ice floes that will inevitably surround us." One of the concerned sailors replied, "But will we avoid this predicament if we go that way?" The old man responded, "I believe so, but we mustn't think of it; if the captain found out that we contradicted his orders, he would be furious with all of us." Several sailors listening to the conversation joined in and exclaimed, "Who cares! Our lives come first!"

They went to work and in an instant, the ship had changed course. Despite their skill and their prompt execution of this maneuver, captain Cornon woke up quite suddenly, dashed to the bridge, glanced at the compass and realized that the ship had changed direction. He became very angry and, without waiting to hear the crew's reasons or explanations, he exploded in a rage and blasted the crew members with the most horrible castigations. He returned the vessel to its original course and again reissued his orders in a most strict and imperious way.

But the temperature was already dropping; the freezing weather was soon covering the vessel in a layer of ice, and the winds blew in a thick fog. The old sailor had noticed the ice floes in the distance, and a kind of despair overtook his soul. In silence, profoundly introspective, he paced back and forth on the bridge as tears rolled down his cheeks.

Young Curodeau had followed the authoritative orders of Captain Cornon, and had noticed how anxious and worried his father was. He, too, understood that there was imminent danger ahead. A deep sadness washed over his father, and he was unable to shake it; he went to his father and asked, "What is happening, father, are we in danger of losing our lives?" Father Curodeau responded, with tears in his eyes, "Yes, my child, there is no way for us to avoid death now." "Father, am I to die at such a young age??" But the father did not respond.

After a moment of silence, the child spoke: "But, father, you know that my traveling trunk can float in the water; if you close me inside of it and throw me into the water, I may have a chance of reaching land and saving myself from death." Upon those words, the child ran to his chamber and returned in an instant with his traveling trunk. Incredibly, the father, who was no longer in his right mind, agreed to his son's plan, and without saying a word, closed him in the fatal trunk. In his delirium, he threw the trunk into the waves himself.

The sailors saw the elder Curodeau's desperate act, but it was too late. They ran screaming to the captain's quarters and explained what the elder Curodeau just did to his son. Captain Cornon rushed to the bridge and said to his brother-in-law: "Brother, what have you done? What have you done to your son? Is there no salvation for us?" The old sailor responded, "All is lost."

The captain threw himself at the feet of his brother-in-law, begging for forgiveness for his stubbornness and admitting that his willful nature and his refusal to follow wise advice were the causes of their suffering.

But it was too late; the air was freezing, the wind was gusting violently, and the fog had already obscured the crew's view of the water. There was no way to alter the vessel's course, for everything was covered in ice. A minute later, the ship hit an ice flow, a part of the mast crashed down onto the bridge, and it began to sink.

There were cries of fear and consternation, and everyone tried to save themselves. Captain Cornon, with seven sailors, jumped down onto the ice and, despite the cold and their fatigue, they managed to move from ice floe to ice floe and make it to land. They were unable to convince the elder Curodeau to follow them. He remained alone on the ship's hull, as if he had lost senses.

When they reached the land, the shipwrecked sailors realized that they were on Ile de la Magdeleine. At that time, there were no settlements on that island. What was to become of them? Exhausted, with no fire, in those freezing temperatures? They had no time to think about how to survive; the cold was penetrating their bodies, and they were going to die. The castaways forged on to the edge of the riverbank where they saw that the sea had already thrown the boat's wreckage onto the shore. They rushed over and, among other things, found a quart of drink. Six sailors tore it open, drinking this sinister liquor to satisfy their thirst and warm their frozen limbs; but it only ended in death. A numbness spread through their bodies and they could no longer walk; they instantly died right there on the shore.

The seventh sailor, named Lachance,⁶⁹ did not drink as the others did, but rather ran along the shore trying to warm himself through activity; he collected pieces of the sail, tins of biscuits and other provisions, and moved them to safety on land. He was able to make a tent with the pieces from the sails, found a way to make fire, and huddled next to poor Cornon, who was overwhelmed with worry and regret and half frozen to death.

Following the captain's request, Lachance returned to the shore to look for Curodeau and his son. He soon returned and reported that he thought he had seen the old man on the hull of the ship and that he had found the son, young Curodeau, but he had suffocated to death in the trunk. At that moment, captain Cornon almost completely lost his senses. Lachance found him with his legs thrust into the fire; he was immobile, his legs roasting, with fat dripping off of them. It was quite a sorry state. "But, Captain, you are burning," said Lachance when found him. The poor man still had the courage

⁶⁹ Turcotte's note: This Lachance is the ancestor of the family of Pepin dit Lachance, known in Saint Jean as Guéguenne and Bigon.

to respond and said: “Oh! I don’t feel it.” His two legs were frozen up to his knees and his two hands up to the wrists.

Thanks to his activity and his diligence, Lachance was able to avoid any frostbite. So, he devoted himself completely to helping the poor captain and tried to provide as much relief as possible. He had been able to find enough provisions to last a month or so, and he rebuilt the tent to make their shelter more comfortable. They spent nearly three weeks on that deserted island, living in anguish, uncertainty, and cruel suffering.

After that length of time, Lachance saw a ship that was setting sail for Europe. Since it was passing by close enough to be clearly seen, Lachance hurried to signal the ship, which stopped to rescue the castaways. They received excellent care on the ship, which crossed over to Europe. There, Captain Thomas Cornon was sent to a hospital where they amputated both of his legs and both of his hands. It was there that he recounted this detailed story of his adventure with his brother-in-law Pierre Curodeau. He died a few months later.⁷⁰



In October of 1787, a young man from Saint François was headed to Saint Joachim with several relatives and friends to celebrate his marriage to a young woman in that parish. After the ceremony, the young couple went to the bride’s parents’ home for the wedding party. The day was full of joyous activity, as is the custom on such occasions. The following day, the young groom left with his bride and several of her relatives to go to their new home.

During the trip, the passengers were quite cheerful. They spoke about the fun activities that would take place at the groom’s home, where the party was to continue. They were almost all the way across the river when suddenly a gust of wind capsized the rowboat near the tip of the Ile. Only two people were able to save themselves; thirteen others drowned just a short distance from the shore. Hearing the news of this sad accident, all of the inhabitants went to the shore to retrieve the bodies of these poor souls. They were transported to the home of the groom, weeping and moaning the whole way.

⁷⁰ Turcotte’s note: Cornon’s widow later married a German officer who was in the Québec army and moved to Germany with him. From there, she would write to her relatives on the Ile d’Orléans. Her sister, Curodeau’s widow, remained alone with her daughter, and after all of these unfortunate events, their home was pillaged by the British during the Conquest, and she was left without any means. In this state of indigence, she went to stay with her brother, Gabriel Gosselin, a farmer in the Verchères parish. Her daughter, Marie Curodeau, married Antoine Hiertin, a good man and farmer in that region. Reverend Father Antoine Gosselin, who provided the details of the story recounted above, personally knew Marie Curodeau, the daughter of the shipwreck victim described above.

What a sad reversal of fortune for them! One minute they were enjoying themselves and looking forward to a wedding party; the next, they lay cold and immobile on the tables where they were to be feasting, with the table linens draped over them as shrouds!

The following people were buried the day after the accident, on October 17, in the Saint François cemetery: Louis Beaudoin and Agnès Paré, the unlucky couple, Joseph Beaudoin, Angélique Toupin, Joseph Guérard, Louis Paré and Prisque Paré.

On October 18 in Saint Joachim, they buried the other drowning victims: Marie-Josephe Bolduc, wife of Joseph Paré, their daughter Félicité Paré, Jacques Talon dit L'Espérance, Marie-Josephe Lessart, wife of Pierre Paré, Marguerite Fugères, wife of Joseph Boucher, and Marie-Josephe Cauchon, wife of Jacques Fugères.

This event inspired a young man named Veilleux to compose a lament about this sad accident. It was a custom in those days to compose a song when such a misfortune occurred. This type of lament, which has twenty couplets, was very popular in the olden days; they even sang it in Montréal. Today, only a few people still remember the main couplets. From several individuals, we have been able to cobble together the following couplets, which have been preserved through oral tradition:

Good Christians, hear the lament
Of an honest man who had just married;
On a Sunday, the day before his wedding,
At high mass, he received the sacrament.

After the mass, he spread the news,
And invited his young friends as guests.
His older brother arrived at his house.
His heart breaking, he burst into tears.

Good young Louis greeted him thusly:
"My brother, why do you cry?"
"Oh, my dear brother, I weep for you,
And hope you avoid my unhappy fate!

I've been married these eleven years,
With never a moment of peace at home!
If you want to break this marriage,
I will pay whatever is necessary."

"My dear brother, dry your tears,
Come with me, you are my big brother."

Departed together, God watched over them,
And they disembarked safely at port.

Monday arrived, and it was time for mass;
The betrothed were wed.
Back at the house, the wedding party began,
And all were filled with joy and merriment.

The following day, the day after the wedding,
A day of bereavement and loss!
They all embarked filled with jubilation,
Fifteen in the boat that belonged to Louis.

Dear Louis, out of kindness,
Let a novice steer the boat.
Heading out towards Porte-Lance,
The boat veered from its course.

An orphan, who was in the dinghy,
Cried out: "My God, must we die!
Must we die so young!
Must we die with all of our friends!"

Thirteen died on the river's shore,
Thirteen died in the angry sea.
People came from everywhere.
People from Beupré saw them cross.

The riverbank was wet with tears,
As people identified their kin.
The bride and groom were found,
And the older brother with the orphan child.

Joseph Paré came to get his wife,
Two of his sisters, and three of their dear children.
"My dear child, why did your marriage
Cause so many deaths."

They thought they would dine together that eve,
Celebrating and enjoying the occasion.
The table was set, but cleared right away,
For the linens were used as their burial cloths.



On May 21, 1792, a horrible accident caused sorrow and consternation among the inhabitants of Saint Jean. A small boat from that parish belonging to the river guide Barthélemy Lachance was headed to Saint Jean from Québec with a strong northeast wind. Twelve people were on board, including Monsieur Hubert, a pastor in Québec, who was coming to visit his brothers on the Ile. When they realized that the winds were too strong to continue the crossing, they headed for Pointe-Lévis to make land; but, when it changed direction, the boat took on water and sunk a short distance from the shore. The inhabitants of that area hastened to the beach to try to rescue those in the boat, some even risking their lives. They were able to save the captain and a young man named Basil Thivierge; the others, all ten of them, were swallowed by the waves.

This was sad news for people in Québec, who mourned the loss of their pastor, and for the inhabitants of the Ile, who lost several heads of household. The death of Monsieur Laurent Mauvide, the son of Seigneur Jean Mauvide, was particularly painful, for he was one of the most respected and admired citizens on the entire island.

All of the inhabitants stopped work to go retrieve the bodies of those who died in the accident. Monsieur Mauvide's body was found right away, and he was buried on May 23 in the Saint Jean church. Monsieur Hubert's body wasn't recovered until several days later, and he was buried on June 6 in his parish church in Québec.

The *Gazette de Québec* dated May 24, 1792, speaks of this accident as follows:

"On Monday, the 21st of this month, at around half past noon, a heavily loaded rowboat left this city for the Ile d'Orléans. Unable to withstand the strong waves that threatened to submerge it, the boat shifted course and headed for Pointe-Lévis, but it had taken on so much water that it started to sink a short distance from the shore near the place called Cabane des Pères. Of the twelve people on board, ten lost their lives. Only two were saved by the swift response of several farmers in Pointe-Lévis who risked their lives in their praiseworthy attempt to rescue the victims. They saved the river guide, Lachance, who owned the boat, and a young man. Those who drowned were: Monsieur Hubert, pastor of Québec, Monsieur Mauvide from Saint Jean, Louis Fornier, Joseph Poulin, Pierre Turcotte, Castiche Pinet, Joseph Lachance, Marie Lapointe and Isabelle Fortier.

"This horrible accident took the lives of several family patriarchs, but the people of Québec were also afflicted by this event, for they lost their pastor, Monsieur Hubert,

who was generally admired in this city as both a priest and a citizen. He will be sincerely missed.”



XIV

Shipwreck of a boat from Sainte Famille in 1838 – Accident at Pot-à-l’eau-de-vie – Loss of the St. Laurent schooner – Loss of the Swallow – Capsizing of a rowboat in Sainte Famille in 1861 – Loss of three young people in Saint François – Shipwreck of Pierre Toussaint

On November 4, 1838, a small boat from Sainte Famille was arriving in Québec with a heavy load of agricultural products, pushed along by a strong northeast wind. As they made their way to the St. Paul market, a terrible gust of wind overturned the boat just feet from the wharf. No one was able to save the passengers in time, and to make matters worse, it was six o’clock at night and it was already dark. One of the apprentice river guides was able to save himself using a mast from the boat. The bodies of the eleven people who drowned were recovered at low tide. Here are their names: Pierre Marquis, Joseph Turcotte, Jean-Baptiste Leblond, George Leblond, Jacques Martineau, Joseph-Maxime Drouin, François Marquis, Marcel Dorval, Jérémie Pouliot, Joseph Gosselin, and Joseph Hébert. They were all from the Sainte Famille parish.

On July 28, 1839, a schooner named Alexandre-Victoire that was coming down the river to deliver river guides to foreign ships took on water near Pot-à-l’eau-de-vie. Some of the passengers wanted to spend the day on that charming island. On their way there, they picked up Moïse Lachance, a friend who was working aboard a ship nearby. After having spent the day enjoying themselves fully, they embarked in their little rowboat to return to the schooner. One of them, playing around, tilted the craft to one side; all of the others instinctively threw themselves to the opposite side, and they overturned the boat. Out of the eleven aboard, five of them managed to save themselves using the oars, though they struggled mightily; the six others, with no way to save themselves, clung to each other, which used up all of their strength, and they all died just feet from the shore. The bodies of these six unfortunate men, who only moments before were having so much fun together, were revealed by the sea as the tide receded.

Here are the names of the tragic victims: Moïse Lachance, guide; Jacob Pédic, guide; Jean Pouliot, guide, and his brother Thomas Pouliot, apprentice about to become a

guide; Edouard Torney, a young Irishman raised by Edouard Giguère; and Simon Forgues, guide. They were all from Saint Jean, except Simon Forgues, who was from Saint Michel.

The schooner left immediately to deliver the bodies of the victims to their grief-stricken families. The five from Saint Jean were all buried on the same day in the presence of many of the inhabitants of that parish, who were all distraught by this accident.

The shipwrecks we have described so far are nothing in comparison to the terrible catastrophe of a schooner called the St. Laurent which was completely lost in the month of September 1839, swallowed up by the sea along with twenty-one guides and apprentices, seventeen of which were from the Saint Jean parish. This schooner was heading down the river to lead in some ships from Europe. It was last seen on September 23 by another river guide schooner that anchored nearby. A violent storm blew in shortly after the two ships had parted ways, and the St. Laurent was never heard from again. The schooner was likely very old, was tossed over by the force of the hurricane, and was completely swallowed by the sea.

The inhabitants of the Ile were quite distressed when they realized that the St. Laurent was late in returning to port. They waited for weeks and then for months, but no news came regarding the unfortunate guides who were on board. This horrifying accident caused a period of general mourning in the Saint Jean parish.

Who can describe the consternation and despair of the sad widows, the many orphans, and all of the relatives of these victims? Who can imagine the profound sadness of a mother who loses three of her children in such a tragic way, or a widow who lost a cherished son along with her husband?

For a long time, people held out hope that the men lost at sea might return. They thought, perhaps, that they had washed ashore on a far-off land, that they might return in a year or two. Their hopes were in vain! Their relatives never even had the consolation of knowing that bodies were found or that they were buried according to their religious traditions. None of the bodies, no personal effects, not even any debris from the ship were ever found.

The tears of the widows and orphans have still not dried. They all lament this tragic event, which has deprived them of their loved ones and left them in poverty, lacking the basic necessities. A seventy-year-old mother recently explained: "I still mourn the loss of my eldest son; for a long time after this accident, whenever I would see someone approaching in the distance, I always thought it was him. I could never believe that he died in such a horrible way."

When they were almost certain that the schooner had sunk, there were articles about it in the newspapers. The names of all of the victims were listed. A call was made for all of the inhabitants of the areas around the gulf to inform the relatives of this news, to provide them with what details were known, and to take the necessary steps to deal with this tragedy. The following article was published in the *Canadien* about the shipwreck in question:

“Shipwreck of the schooner ‘Saint Laurent,’ no. 28, with 13 guides, 6 apprentices, and 2 crew members aboard.

IN THE NAME OF HUMANITY!

A call to the inhabitants of the coasts at the mouth of the St. Lawrence river and the gulf.

“There is now little doubt that the terrible and deadly hurricane that ravaged certain areas of the lower St. Lawrence river on the 26th and 27th of September caused numerous vessels to capsize or sink, including the schooner named St. Laurent, no. 28, which was transporting river guides to ships coming in from Europe. This unfortunate accident has plunged a dozen widows into mourning, left several children orphaned and without means to live or acquire an education, and bewildered many relatives and friends of the victims; indeed, all those who had the pleasure of knowing the deceased share in their grief.

“The entire parish of Saint Jean, or rather the entirety of the Ile d’Orléans and its surrounding towns, were thrown into a state of cruel anxiety for over two months, fearing they would never see their loved ones again. In the name of humanity, they are putting out a call to all the kind and charitable people who live along the coasts down the river to keep an eye out for any debris from the schooner, or even any of the bodies of the victims, that might wash ashore before the winter or next spring, and ask the readers of this newspaper to send any information as quickly as possible to the inhabitants of St. Jean, and in particular to the missionaries there, addressing their missives to either the Maison de la Trinité in Québec, to a responsible person in the city, to any relatives or friends in the area, or to their pastor. If any of the victims can be recognized based on the details given below, the interested parties desire that those who found them give them a religious burial in the closest burial ground; they request an official statement be made and signed by the Catholic missionary who performed the burial, or whomever is so entitled, and that it be sent to the individuals listed below. All reasonable costs and expenses will be reimbursed, with gratitude, as promptly as possible, to anyone who can provide the aforementioned information.

“DESCRIPTION – The schooner was on its foresail and had the number 28 on its sides and ‘La Saint-Laurent’ on the back; the main sail had holes in it from a fire, and below, it is about 8 square inches in size.

“PEOPLE ON BOARD – *From Saint Jean, married men:*

Joseph Jehan, age 53: medium height, dark complexion, medallion and rosary around his neck, timepiece.

François Curodeau, age 52: taller than average, curly black hair, rosary around the neck, white flannel country shirt, black silk tie, Indian boots.

Gabriel Pepin, age 46: short, pale complexion, country pants of grey cloth, medallion and reliquary around the neck, timepiece and guard.

Joseph Royer, age 45: medium height and stout, Job rosary and cross around the neck.

François Dupuys, age 45: medium height, dark complexion, scarred by smallpox; probably wearing a medallion around his neck with a rosary in his pocket, a timepiece without a case.

Pierre Pepin, age 38: a little taller than average, light complexion, bald head, medallion around the neck, rosary on his person, timepiece with a black ribbon, red wool tie, white flannel shirt and undergarment.

Louis Servans, age 46: average height, dark complexion, thick sideburns, black hair, a tattoo like the letter H on his left arm; medallion and reliquary around the neck, rosary and timepiece.

François Royer, age 37: medium height, dark complexion, scar on his head, timepiece, steel chain and silver guard.

Laurent Pâquet, age 27: light complexion, red hair, timepiece, hair chain, silver guard, medallion, reliquary around the neck, cross tattooed on his arm.

Saint Jean--boys:

Joseph Gobeille, age 27: a little taller than average, dark complexion, black hair, medallion around the neck, red flannel undergarment, white flannel stockings.

François (Paul) Pouliot, age 29: average height and stocky, dark complexion, black hair, medallion around the neck, red flannel undergarment, white flannel stockings.

From Saint Michel, Bellechasse county – married men:

Joseph Gagné, age 36: taller than average, dark complexion, light brown hair.

Hubert Chamberland, age 26: medium height, dark complexion, light brown hair.

“CREW – *From Saint Jean:*

Pierre Royer, age 39: medium height, dark complexion, scar on his upper lip.

Jean B. Turcotte, age 22: tall, dark complexion, medallion around the neck.

Pierre Dupuis, age 21: a little shorter than average, dark complexion.

George Pâquet, age 20: short, dark complexion, a tattoo of his name on his arm.

Ambroise Pâquet, age 22: medium height, dark complexion, curly hair.

Jean-Baptiste Jehan, age 21: average height.

Thomas Jehan, age 20: short and stocky.

“A man by the name of Chassé de l’Isle Verte, age about 22: medium height, dark complexion.

“Other than the descriptions above, it is likely that most of the guides listed above were wearing pants and sweaters of blue cloth or of patent cloth; a few were wearing pants of grey cloth.”⁷¹

The year before, another schooner named the Swallow, also sank down the river, losing men and goods. Five people disappeared with the ship, and no traces were ever found. Pierre Forbes, a river guide from Saint Jean, was among the victims.⁷²

Pierre Forbes was a good man, gifted with many talents, who did not deserve such a death. He had so often soothed the sick and other victims of shipwrecks, frequently at the risk of his own life. Several years earlier, he had taken heroic action to save the life of three of his fellow guides. His brave deed deserves a few lines in this book.

In the fall of 1834, three young river guides from Saint Jean left in a small boat during one of the worst storms in order to rescue a rowboat from being broken apart by the violent waves. They were only half way there when a huge wave washed into the little skiff and overturned it.

A prolonged gasp came from the shore. Relatives and friends had flocked to the scene and were filling the air with cries and wails. All believed their death was inevitable. But, luckily, there was one friend who had already saved the men several times: it was Monsieur Forbes, the benefactor of humanity. He had been retained at home due to a serious illness; but he had kept a careful eye on the little skiff. As soon as he saw it tip over, he flew from his sick bed to assist his fellow guides. His wife, seeing the dangers he would encounter, begged him to stay home and to follow the advice of his doctor

⁷¹ Turcotte’s note: From the *Canadien*, November 13, 1839.

⁷² Turcotte’s note: The other victims were: Gilbert Fortier, Paul Moreau, Thomas Normand and Fabien Moreau.

who had told him to stay out of the cold. To feel more safe, she locked the door with a key. Our hero, without a minute lost, opened the window, hurdled himself outside, and arrived at the shore as fast as lightening.

Without concern for the waves that were reaching extraordinary heights and crashing on the beach, he dove into water at his own peril and swam to the man who was most in danger, bringing him safe and sound to shore. He returned for the other two, and with superhuman strength, he laid them in front of the crowd, where the mood suddenly changed from desperation to intense joy. Everyone blessed this hero, who fell on the shore in exhaustion, and, with cheers and acclamations, they carried him back to his home and returned him to his sick bed.

The already weakened health of this brave man should have deteriorated and his actions should have had horrible consequences or even shortened his life. But, after several weeks of bed rest, thankfully, he started to regain his health.⁷³

Two other terrible accidents have marked the people of the island in recent years. The first happened on July 21, 1859. There was a boat from Saint François, commanded by J.B. Lemelin, that was going up to Québec with a load of freight. When it was passing near Ange-Gardien, a strong gust of wind capsized it. Of the 18 people on board, 9 were unfortunately swallowed by the sea. Here are the names of those victims: Charles Guérard, farmer; Marie Deblois and Céline Dompierre, from Saint François; Jean-Baptiste Martineau, farmer; Joseph Létourneau, widow of Jean Labranche, and her two daughters Marie Labranche and Delvie Labranche, all from Sainte Famille; and Madame Jean Asselin, with a young child, from Québec.

On November 18, 1861, a small boat from Sainte Famille, with 17 people from that parish on board, was arriving in Québec as night was falling. The steamship McKenzie accidentally hit the side of the boat and nearly broke it in two. Eleven passengers were able to jump into the steamship, the others did not make it in time and were drowned by the waves. Here are the names of the six victims who were all from Sainte Famille: Benjamin Turcotte, Pierre Gignière, Xavier Létourneau and his brother Louis Létourneau, and Joseph Asselin, all of whom were farmers, and Flavien Drouin, blacksmith. Only two or three of the bodies were recovered. The parish suffered greatly, as more than thirty people had died that year, including the drowning victims above. There was a universal expression of bereavement, as not a single family was without at least one close relative to mourn.

⁷³ Turcotte's note: The three guides saved by this brave man were: Pierre Toussaint, Antoine Fortier and Joseph Raymond.

If we told all of the sad stories of accidents that occurred on the Ile d'Orléans, this book would go on forever. But here is one more that we will describe in brief.

In the month of August 1841, three young people from Saint François were half way back from the pasture on Ile aux Grues in a rowboat filled with hay when a storm whipped up. The boat was overturned by the strong wind, and the three of them were swallowed by the waves. Here are the names of these three young men whose bodies were found several days after the accident: Urbain Golin, François Golin, and Baptiste Lognon.

Besides the many shipwrecks which have caused the deaths of so many people from the Ile, many sailors, and above all many apprentice guides, have died on voyages to Europe that they were required to make as part of their training. How many young men lost their lives on these long voyages! How many others were cast by storms onto deserted shores where they had to suffer in misery and deprivation! Here are the details of a grueling shipwreck that involved Pierre Toussaint and Joseph Dick, two apprentices from Saint Jean, during their travels abroad:

In the fall of 1813, these two young men left Québec for Europe aboard the same British ship. Navigation was easy in the beginning, even though it was late in the season. But as they approached the gulf, the temperatures dropped and the winds picked up quickly, blowing in a thick fog. A moment later, the storm appeared, with winds increasing the height of the waves, and the ship was tossed all around in the sea. To top it all off, the captain was incapable of steering the ship himself, for he had been in a continual state of drunkenness ever since they left port. The task fell to the second in command, and the sailors struggled against the storm. But their efforts were futile! They could not see where they were because of the fog and the darkness of night made things even worse. They all were in despair and thought that death was inevitable. And, actually, during the night, the vessel was tossed onto the shore and crashed against the rocks with a terrible force. Each wave broke off a piece of the ship, and death seemed imminent. They waited for daylight in a most anxious state, thinking that land must be close by. Several sailors jumped into the water and were able to reach the shore. The rest of the crew threw out a cable from the ship, and everyone used it to make their way to land, in between the waves.

The crew and the passengers were safe, but were distressed to realize that they were on a deserted island, the Ile d'Anticosti, where so many other castaways had perished! They had just escaped the greatest dangers, but found themselves in a situation almost worse than death. How would they survive on this deserted island, exhausted from fatigue, without shelter, without food, at the start of a winter that would last six months? Just thinking about it filled them with an icy terror, as they imagined themselves dying from the freezing cold and lack of provisions.

The ones with the most energy decided to explore the shore and examine the area. At that time, the receding tide allowed them to reach the debris from the ship. So, they were able to recover some provisions and several pieces of the sail, which they moved to a safe location. Everyone got to work chopping wood, and they were soon able to build a small cabin to protect themselves from the increasingly cold temperatures.

The provisions they were able to save were insufficient to feed everyone during the winter, as there were 21 people including the passengers and the crew. The captain, after making some calculations, decided that seven of them should try to head south. This would decrease the number of mouths to feed and make the provisions last until spring. This task fell to the two Canadians, Pierre Toussaint and Joseph Dick, and to five Americans who had been taken prisoner during the War of 1812 and who were being transported to England.

These seven castaways were upset by the captain's decision, for they believed they were being sacrificed so that the British could survive. Death stared them in the eyes; they could not imagine surviving such a long voyage in harsh weather, using a dilapidated rowboat that was far too heavy to be steered by so few people. However, they resigned themselves to it. They left with enough provisions to last only a few days.

For three days and three nights, these poor fellows fought death to try to get across to the southern shore. The cold was extreme, winds and snow tossed the boat around, and it was continuously taking on water. They worked tirelessly to scoop the water out of the boat and toss it over the side, causing pains in their sides and chest. On the third day, they finally approached the south coast, just seventy miles from Matane.

These unlucky travelers, numb from the cold and exhausted with fatigue, did not see any trace of a settlement there. They imagined themselves again without shelter, without fire, and almost out of food; they were in quite a sorry state, and the Americans were already starting to give up. Pierre Toussaint, the most determined of them all, made it his mission to start a fire. In this dire situation, that was their most pressing need. He noticed some dry birch trees on a hill; he went up there, took some bark off an old tree, and shaved off a piece of it. From that he was able to start a fire. Toussaint returned to his companions, welcomed as if he were their savior.

Though they had solved one problem, the castaways still had another: hunger. The two Canadians remembered that there was still a piece of beef in the boat. They fetched the frozen bit of meat and shared it with the Americans.

The castaways would not survive for long in this situation. So, they decided to put their boat back in the water and head up the river with the tide, hoping to come upon a place that was inhabited. They followed along the coast, stopping from time to time to rest, and after two difficult days, they came upon a settlement. They rushed over, but alas!

They discovered a family living there that barely had enough food to make it through the winter themselves. After much bargaining, they were able to obtain a half-bushel of potatoes for one *louis*. Nonetheless, they were happy to have this modicum of food which would allow them to carry on for a few more days until they could reach another settlement. They exchanged their large rowboat for a lighter canoe and, realizing they were overstaying their welcome, they decided to head further up the river to try to find a family with greater means.

During this leg of the voyage, the Americans were completely exhausted and unable to help steer the canoe. One of them, who was a Negro, was suffering horribly. He died shortly thereafter, and they threw his body into the water.

They finally reached Matane. After their arrival, the Canadians witnessed the deaths of two more of their unlucky American companions. The survivors were taken in by a Scottish family named McKinal, and the old matriarch of the family proved herself to be very hospitable. They were warmed by the fire, fed and comforted, and they slowly regained their health.

In the spring, Pierre Toussaint and Joseph Dick returned to their families and told them the sad details of the shipwreck, just as we have recounted them.⁷⁴

THE END



APPENDIX A

Following is a list in alphabetical order of almost all of the French people who settled on the Ile d'Orléans between 1651 and 1680. These colonists are the ancestors of most of the families that currently live on the Ile, and a great number of other French families in Lower Canada.

This list is certainly not complete; however, we are happy to provide it despite any holes it may have or errors that you might encounter. The land grant documents and

⁷⁴ Turcotte's note: Pierre Toussaint is the father of Monsieur F.X. Toussaint, a respected professor at the Ecole Normale Laval in Québec, and Joseph Dick is the father of Gabriel Dick, notary and registrar for the Beaupré coast.

registers that were used to obtain this information are notoriously difficult to decipher, and are even sometimes completely illegible.

For some of the early settlers, we state their place of origin in France, the year they settled on the Ile, and the name of their spouse. Their places of origin were taken from the parish registers or from the list of the first colonists of New France found at the end of Volume 1 of Monsieur Ferland's *Cours d'Histoire du Canada*. For the colonists marked with an asterisk (*), the date given is the exact date they settled on the Ile based on their land grant; for the others, it is the date they were first mentioned in the registers.

We are grateful for the assistance of Reverend Father M.C. Tanguay, who furnished the names of several people on this list.

It should be noted that some Frenchmen who were granted land on the Ile never actually lived there; or, at least, they are never mentioned in the registers. Others only occupied their land for a few years and then moved to another parish. Also, some of them did not have any descendants.

Concerning the abbreviations, "*or. de*" means "originally from," "*m. à*" means "married to," and "*év.*" indicates the diocese or bishopric.

LIST OF THE FIRST COLONISTS OF THE ILE D'ORLÉANS⁷⁵

A

- * **Arrivé Maurice, m. a Jacquette Tourrant, Ste. Famille, 1650.**
- * **Aubin Michel, or. de Tourouvre en Perche, m. à Marie Prevost, St. Pierre, 1664.**
- * **Asseline (Asselin) Jacques, or. de Dieppe en Normandie, m. à Louise Roussin, Ste. Famille, 1665.**
- * **Allaire Jean, or. de St. Philbert en Poitou, m. à Perrine Terrienne, St. Jean, 1667.**
- * **Allaire Charles, or. de St. Philbert en Poitou, m. à Catherine Fièvre, St. François, 1668.**
- Asseline François David, m. à Marie Ondin, Ste. Famille, 1667.**

⁷⁵ Translator's footnote: This list was copied from the original text, which can be found online at: https://archive.org/details/cihm_23429/page/n5?fbclid=IwAR3UkPqwfdtrSt_IneH-xfMJC5fXJSw1hGuB5k2Utk-LddWfOgMdS2lpxlg

B

- * Billodeau Jacques, m. à Geneviève Longchamps, 1656.
- Baillargeon Jean, or. de Londigny en Angoumois, m. à Marguerite Guillebourday, St. Laurent, 1664.
- * Badeau Jean, m. à Marguerite Chalifour, 1667.
- * Bellouin dit Laviolette (Blouin) Emery, m. à Marie Careau, St. Jean, 1667.
- * Benoist Laurent, 1663.
- * Bidet dit Dérussel Jacques, or. de Chenet, év. de Saintes en Saintonge, m. à Françoise Desfossés, St. Jean, 1667.
- * Bossart dit le Prince de Conti Alexandre, 1667.
- Bled Pierre, m. à Anne Perrot, St. Jean, 1667.

- * Beaucher dit Morency Guillaume, or. de Montmorency, île de France, m. à Marie Paradis, Ste. Famille, 1656.
- * Bernier dit Jean de Paris Jacques, or. de la ville de Paris, m. à Antoinette Grenier, 1659.
- * Boulay Robert, m. à Françoise Grenier, 1664.
- * Beaudon, sieur de la Grange Jacques, m. à Françoise Paré, 1665.
- Boucher Pierre, m. à Marie St. Denis 1666.
- * Blanquet Adrien, or. d'Acqueville en Normandie, m. à Anne Lemaistre, St. François, 1658.
- Bussière dit Laverdure Jacques, or. de Salebert, év. de Bordeaux, m. à Noelle Gossard, St. Pierre, 1666.
- Brochu Jean, or. de St. Jean de Montaigu, év. de Luçon en Poitou, m. à Nicole Saunier, St. Jean, 1666.
- Beaudoin Jacques, or. de Fontenay-le-Comte, en Poitou, m. à Françoise Durand, St. François, 1674.
- Blureau Jacques, St. Famille, 1666.
- * Bouchard Claude, or. de Montigny-Lengrain en Picardie, 1668.
- Boissonneau Vincent, or. de St. Surin de Mortagne en Perche, m. à Anne Colin, St. Jean, 1668.
- Blais Pierre, or. de Dam, év. d'Angoulême, m. à Anne Perrot, St. Jean, 1669.
- Bonneau Joseph, or. de St. Joseph, év. de Poitiers en Poitou, m. à Marie-Anne Lelong, St. François, 1670.
- Benoist Abel, or. de St. Herman en Poitou, m. à Marthe Pointel, Ste. Famille, 1670.
- Burlon Pierre, m. à Jeanne Baillargeon, 1674.
- * Beloir ou Belouvre Matthieu, St. Pierre, 1663.

c

- * Charon, sieur de la Barre, Claude, m. à Claude Camus, St. Jean, 1653.
- * Cotté Louis, 1656.
- * Chaudreau Jean, 1661.
- * Chabot Mathurin, or. de St. Hilaire en Poitou, m. à Marie Mésanges, St. Laurent, 1665.
- * Courtois Charles, 1662.

- * Cotté Martin, m. à Suzanne Pagé, 1663.
- * Charet Jean, m. à Elisabeth Guillot, Ste. Famille, 1665.
- * Caquineau dit Maison Blanche Jean, 1667.
- * Chevalier René, or. de Channay en Anjou, m. à Jeanne Langlois, 1662.
- * Chartier Michel, m. à Marie Munier, 1662.
- * Crépeau Maurice, m. à Marguerite Laverdière, St. Pierre, 1662.
- Charland Claude, m. à Jeanne Pelletier, 1666.
- Charpentier Jean, or. de Pays de Caux en Normandie; m. à Barbe Renaut, 1666.
- Cordeau dit Deslauriers Jean, or. de Dangeau en Perche, m. à Catherine Latour, 1666.
- Cassé Antoine, or. de Douai en Flandre, m. à Françoise Dilois, 1669.
- Coulombe Louis, or. de Neufbourg, év. d'Evreux en Normandie, m. à Jeanne Boucaut, St. Laurent, 1670.
- Cochon René, or. de Bleray év. de Tours, m. à Anne Langlois, St. Jean, 1670.
- Content Étienne, or. de Bury, év. de Saintes en Saintonge, m. à Anne Laisné, 1673.
- Corriveau Etienne, or. de Fonterrevaux d'Angoulême, m. à Catherine Bureau, St. Jean, 1667.
- Campagnan Mathias, m. à Suzanne Aubineau, St. François, 1668.
- Chapelain Bernard, m. à Eléonore Mouillard, 1673.
- Chrestien Vincent, m. à Anne Leclerc, St. François, 1673.
- Carbonneau Hespery, m. à Marguerite Landry, St. François, 1670.
- Cinadier Louis, or. de Dansac, év. de Poitiers, m. à Agnès Olivier, St. Laurent, 1670.
- Chamberland Simon or. de Chartonnais, év. de Poitiers, m. à Marie Boileau, St. François, 1669.
- Contard Robert, m. à Suzanne Jaroussel, Ste. Famille, 1674.
- Couture Guillaume, St. Laurent, 1689.
- Catrain Nicolas, Ste. Famille, or. de St. Pierre, év. de Beauvais, m. à St. Françoise Delaunay, 1679.

D

- * De Lauzon sieur de la Citière Louis, m. à Catherine Nau, St. Pierre, 1657.
- * Denis Laurent, m. à Isabelle Augé, St. Pierre, 1660.
- Douaire sieur de Bondy Thomas, or. de Paris m. à Marguerite de Chavigny, St. Pierre, 1666.
- Descailhaut sieur de la Tesserie Jacques, m. à Eléonore de Grandmaison, St. Pierre, 1666.
- De Launay Nicolas, or. de Tourouvre en Perche, m. à Anne Durand, Ste. Famille, 1666.
- * DeBlois Grégoire, or. de Champagne-Mouton en Poitou, m. à Françoise Viger, Ste. Famille, 1668.
- Dupin Louis, m. à Catherine Grenier, 1670.
- * Dufresne Pierre, m. à Anne Patin, St. Laurent, 1664.
- * Desmarets Jean, or. de Brouville en Normandie, m. à Anne Lesong, 1664.
- * Dupont François, or. de Noyon en Picardie, m. à Suzanne Jarel, Ste. Famille, 1660.
- * Delugré Jacques, or. de La Rochelle en Aunis, m. à Marie Petit, Ste. Famille, 1664.
- * Dumont dit Lafleur Julien, m. à Catherine Topsan, St. Jean, 1637.
- D'alleret Marin, or. de St. Sauveur év. de Beauvais, m. à Anne Lafontaine, 1666.
- Dusault Elie, m. à Marguerite Nicolet, 1666.
- Dubois René, m. à Julienne Dumont, 1666.
- Duchesne Pierre, m. à Catherine Rivet, St. François, 1666.
- * Dubé Mathurin, or. de la chapelle d'Arer, év. de Luçon, m. à Marie Champion, St. Jean, 1667.
- * Delâge Nicolas, or. de St. Martin, év. de Saintes en Saintonge, m. à Marie Petit, 1670.
- Drouin Nicolas, m. à Marie Loignon, Ste. Famille, 1679.
- Dubois Jacques, m. à Catherine Vieillot, 1667.
- Dumas François, m. à Marguerite Foy, St. Jean, 1669.
- Dompiere Charles, or. de St. Martin en Normandie, m. à Agnès Destouches, St. François, 1669.

E

- Elie dit le Breton (Breton) Jean, or. de St. Gilles de Paris, m. à Jeanne Labbé, St. Jean, 1669.
- Estourneau (Létourneau) David, or. de Muron en Saintonge, m. à Françoise Chapelain, Ste. Famille, 1666.
- Estourneau Jean, or. de Muron en Saintonge, m. à Anne Dufresne, St. Laurent, 1668.
- Emond René, or. de St. Martin, Ile de Ré, m. à Marie Lafraye, St. Jean, 1666.
- * Esnault Michel, m. à Geneviève Macqueray, St. Laurent, 1670.

F

- Ferland François, or. du Poitou, m. à Jeanne Françoise Milois, St. Pierre, 1689.
- * Fouchet Jean, or. de Cressac en Angoumois, m. à Jeanne LeRiche, 1664.
- Filteau Pierre, m. à Gillette Savarre, St. Jean, 1666.
- Fortier Antoine, St. Laurent, 1689.
- Fontaine Etienne, m. à Marie Conille, St. Jean, 1683.
- Frichet François, Ste. Famille, 1689.

G

- Grandmaison Eléonore, veuve de François de Chavigny, St. Pierre, 1651.
- * Gourdeau de Beaulieu Jacques, or. de Niort en Poitou, m. à Eléonore de Grandmaison, St. Pierre, 1652.
- * Gosselin Gabriel, or. de Combray près Thury en Normandie, m. à Françoise Lelièvre, St. Pierre, 1652.
- * Guyon (Dion) Claude, or. de Mortagne en Perche, m. à Catherine Collin, Ste. Famille, 1656.
- * Guyon François, Michel Guyon et Denis Guyon, or. de Montagne en Perche, Ste. Famille, 1656.
- * Gagnon Robert, or. de Tourouvre en Perche, m. à Marie Parentelle, Ste. Famille, 1656.

- * Gerbert dit Lafontaine Mathurin, or. de la Bretagne, m. à Jeanne Letellier, Ste. Famille, 1660.
- * Gendron Nicolas, or, du Château d'Oleron, Ile d'Oleron, m. à Marie Hubert, Ste. Famille, 1661.
- * Gauthier Charles, m. à Catherine Camus, 1663.
- * Gaulin François, or. de St. Martin en Perche, m. à Marie Rocheron, Ste. Famille, 1665.
- Godbout Nicolas, or. de Berneval près de Dieppe en Normandie, m. à Marie Bourgoïn, St. Laurent, 1666.
- Gauthier Hélie, m. à Marguerite Moitié, Ste. Famille, 1666.
- * Genet dit Labarre Jacques, Ste. Famille, 1666.
- Guyonne Antoine, m. à Catherine Guory, Ste. Famille, 1665.
- Gabory Louis, m. à Nicolle Souillard, 1666.
- Gervais Pierre, m. à Marie Bellin, 1666.
- Girard Marc veuf, or. de Mans en Maine, 1666.
- Guillot dit Marena Jacques, St. Laurent, 1666.
- Gaultier de la Rose René, or. du Poitou, m. à Renée La Bastille, St. Laurent, 1666.
- Guillemet Nicolas, m. à Marie Selle, St. Jean, 1674.
- Gréffard dit le Poitevin Louis, m. à Louise Gautier, St. Jean, 1685.
- Gotereau Gilles, or. de LaRoche en Aunis, m. à Anne Vigneau, 1674.
- Garand Pierre, or. de Ste. Croix de Rouen en Normandie, m. à Renée Sanfrain, 1669.
- Gobeil Jean, m. à Jeanne Guyotte, St. Jean, 1672.

H

- * Houde Louis, or. de Manou en Perche, m. à Magdeleine Boucher, St. Pierre, 1658.
- Hardy dit Montmidy Jacques, or. de St. Godard, év. de Rouen en Normandie, m. à Catheriné Humelot, St. François, 1666.
- * Hénet Massé Gabriel, St. Jean, 1667.

I

- Inard Paul, or. de St. Rémy, év. d'Arles, m. à Marie Bor-
nille, St. François, 1667.
Isabelle Adrien, or. de Reux, év. de Lisieux, m. à Cather-
rine Poitevin, St. Laurent, 1667.

J

- * Juchereau sieur de la Ferté Jean, 1661.
- * Juchereau sieur de St. Denis Nicolas, m. à Marie Gif-
fard, 1661.
- * Jahan dit Laviolette Jacques, or. de Blois en Blaisois,
m. à Marie Pera, Ste. Famille, 1660.
- * Janne Robert, m. à Françoise Savard, 1665.
- * Jouanne Jean, or. de St. Germain, év. de Bayeux en
Normandie, m. à Anne Grimbaut, St. Laurent, 1667.
- Jinchereau Louis, m. à Marie Magné, St. François, 1667.

L

- * Levrier Jacques, 1652.
- * Leureau Simon, m. à Suzanne Jarousselle, Ste. Famille,
1656.
- * Le Petit Pierre, or. d'Auneuil en Picardie, St. Pierre,
1653.
- * Landry Guillaume, or. de Ventrouse en Perche, m. à
Gabrielle Barré, Ste. Famille, 1656.
- * Lognon Pierre, m. à Françoise Roussin, Ste. Famille,
1656.
- * Lehoux Jean, m. à Elizabeth Denion, Ste. Famille, 1657.
- * Levasseur dit Lavigne Jean, St. François, 1658.
- * Labrecque Pierre, or. de Dieppe en Normandie, St.
Laurent, 1659.
- * Lamothe Pierre, 1661.
- * Lat Pierre, m. à Françoise Crepel, 1662.
- * Leblond Nicolas, or. de Honfleur en Normandie, m. à
Marguerite Leclart, 1666.
- Lepage Germain, m. à Reyne Lory, St. François, 1666.

Lepage Louis, m. à Sébastienne Lognon, St. François, 1666.
 Labrecque Jean, m. à Jeanne Baillargeon, 1666.
 Langlois Jean, m. à Charlotte Bélanger, 1666.
 Leclerc Jean, or. de N.-D. de Temail, év. de Poitiers en
 Poitou, m. à Marie Couet, St. Pierre, 1666.
 Lavot dit Laforge Abel, m. à Claire Turjon, 1666.
 Lemieux Guillaume, m. à Elizabeth Langlois, 1666.
 Labé dit Lacroix Pierre, or. de Mans en Maine, m. à Mar-
 guerite Musnier, St. François, 1669.
 Leblanc Antoine, or. de Noyon, m. à Elizabeth Leroy, 1670.
 Lefèvre Claude, or. de Vigne, près de Rouen en Nor-
 mandie, m. à Marie Arcular, St. François, 1669.
 Lefort Antoine, m. à Marie Doyson, St. Pierre, 1675.
 Laisné Bernard m. à Anne Dionne, St. Jean, 1689.

M

* Mahou René, or. de Mortagne en Perche, 1651.
 * Mezeray dit Nos René, or. de Thury en Normandie, m.
 à Héleine Castel, Ste. Famille, 1653.
 * Martineau Louis, or. de St. Savinien en Saintonge, m. à
 Magdeleine Marecot, St. François, 1660.
 * Moreau de la Grange Jean, or. de Vilié en Bretagne, m.
 à Anne Couture, St. Laurent, 1663.
 Mourier Jean, m. à Marie Minaux, St. Jean, 1685.
 Montambeau Michel, or. de St. Cyr en Brie, m. à Anne
 Mesnou, Ste. Famille, 1665.
 Martin Pierre, m. à Marie Briot, St. François, 1665.
 Martin Joachim, or. de Aytré en Aunis, m. à Anne Petit,
 1666.
 Menu dit Chateauneuf Jacques, m. à Marguerite Lepeu-
 vrié, Ste. Famille, 1666.
 Marquet François, m. à Marie Dain, 1666.
 Mestayer dit Cupidon André, 1666.
 Marceau François, or. du Poitou, m. Marie Louise Beau-
 per, St. François, 1666.
 * Mondin Antoine, m. à Marie Janiot, St. Laurent, 1667.
 * Meunier Jean, m. à Marguerite Rousseau, 1667.

Moricet Jean, or. de Surgère en Aunis, m. à Jeanne
Choret, 1669.
Marendeau Jean, m. à Jeanne Cousin, 1669.
Minot René, St. Laurent, 1670.
Maillou Pierre, or. de Bourg-en-Brie, m. à Anne Delaunay,
1673.
Mesnil Etienne, m. à Catherine Laisné, St. François, 1674.

N

* Nobin dit La Feugière Pierre, or. de Paris, Ste. Famille,
1656.
* Niel Pierre, or. de St. Maximien en Provence, m. à
Jacquette Lefranc, 1663.
* Nados Joseph Ozani, m. à Marguerite Abraham, St.
Laurent, 1663.
Norrice Marin, or. de St. Ouen en Normandie, m. à An-
toinette Lamoureux, Ste. Famille, 1666.
Noël François, or. du Poitou, m. à Nicolle Legrand, St.
Pierre, 1666.
Nolin Jacques, m. à Françoise Chalifour, 1674.

O

Ouimet Jean, m. à Renée Gagnon, 1668.
Odet dit Lapointe Nicolas, or. de St. Pierre de Moli, év.
de Poitiers en Poitou. m. à Magdeleine Després, St.
Jean, 1670.
Ouellette René, m. à Anne Rinet, 1673.

P

* Perrot Jacques, m. à Michelle Leflot, Ste. Famille. 1656.
* Primont Jean, or. de Lamberville en Normandie, m. à
Marie Aubert, Ste. Famille, 1660.
* Péronne sieur de Mazé Louis, St. Pierre, 1661.
* Peuvret sieur de Mesnu Jean-Baptiste, 1661.
* Pepin dit Lachance Antoine, or. de Havre de Grâce en
Normandie, m. à Marie Côté, Ste. Famille, 1662.

* Patenostre Nicolas, or. de Berville en Normandie, m. à Marguerite Breton, Ste. Famille, 1662.
 Paillereau Pierre, or. de Vildonné en Aunis, m. à Isabelle Roy, 1664.
 Pelletier Jean, m. à Anne Langlois, 1666.
 Pichet Jean, m. à Magdeleine Leblanc, 1666.
 Poisson Martin, m. à Marguerite Prévost, St. Jean, 1666.
 * Paradis Guillaume, m. à Genevièvre Milois, St. Pierre, 1663.
 * Paradis Jacques, m. à Jeanne Milois, 1663.
 Poulet Antoine, or. de Dieppe en Normandie, m. à Suzanne Minville, St. Pierre, 1662.
 Ponsart Benoît, m. à Marie L'espérance, 1666.
 Paulin Jean, m. à Jeanne Barde, 1666.
 * Pasquier (Pâquet) Pierre, m. à Marie Caillette, St. Jean, 1668.
 Pouliot Charles, or. de Bellesme en Perche, m. à Françoise Musnier, St. Laurent, 1669.
 Plante Jean, m. à Mathurine DeLugré, St. Jean, 1688.

R

* Rouleau dit Sansoucy Gabriel, m. à Mathurine Lehoux, 1657.
 * Royer Jean, m. à Marie Target, 1661.
 * Rocheron Gervais, or. de St. Cosme, év. de Mans, m. à Marie-Magdeleine Guyon, Ste. Famille, 1660.
 * Roche Pierre, or. de St. Eustache de Paris, m. à Elizabeth Blais, 1663.
 * Rondeau Thomas, m. à Andrée Remondière, St. Pirree, 1663.
 * Rabouin Jean, or. de La Rochelle en Aunis, m. à Marguerite Ardion, 1663.
 * Ratté Jacques, or. de Laleu en Aunis, m. à Anne Martin, St. Pierre, 1664.
 Réal Jean, or. d'Angoulême, m. à Anne Arinart, St. François, 1666.
 Ruel Clément, St. Laurent, 1666.

Rondeau Pierre, or. de Marielly, év. de Malesais, m. à Catherine Verrier, St. Jean, 1667.
 * Royer Gabriel, or. de la par. Ste. Vierge, év. de Poitiers en Poitou, m. à Marie Delacour, St. Jean, 1667.
 Riché Jacques, m. à Anne Martin, 1668.
 * Rousseau Symphorien, or. de Surenne, Ile de France, m. à Jeanne Sinalon, St. Famille, 1668
 Roberge Pierre, or. de St. Germain en Normandie, m. à Antoinette de Beaurenom, St. Laurent, 1670.
 Rousse^t Pierre, m. à Jeanne Chartier, 1670.

S

* Sagot dit Laforge Abel, m. à Claire Turgeon, 1663.
 Salois Claude, m. à Anne Mabile, 1667.
 Seguin Charles, or. de Ste. Pefaine, év. de Poitiers en Poitou, m. à Marie Bertin, 1669.
 St. Denis Pierre, m. à Magdeleine Thibierge, Ste. Famille, 1675.

T

* Thibierge (Thivierge) Hippolite, m. à Renée Heroe, Ste. Famille, 1662.
 Turcot Abel, or. de Moulleron, év. de Mallais, m. à Marie Giroust, Ste. Famille, 1666.
 Thibault Denis or. de Châalon, m. à Andrée Caillaude, St. Laurent, 1668.
 Terrien Pierre, m. à Gabrielle Minaude, St. Jean, 1670.
 Tourneroché Robert, m. à Marie Targer, St. Jean, 1669.
 Thibaudeau Mathurin, m. à Marie Roy, 1668.

V

* Vachon Paul, or. de Copechaignère en Poitou, 1660.
 * Vaillancourt Robert, m. à Marie Gobille, 1663.
 Vallé Jean, m. à Marie Martin, 1666.
 Vignaux Paul, or. du Poitou, m. à Françoise Bourgeois, St. Laurent, 1668.

Vermet dit Laforme Antoine, m. à Barbe Menard, St. François, 1670.



APPENDIX B

Excerpt from *“Plan général de l'état présent des missions du Canada, fait en l'année 1683”*
(*“General Description of the Present State of the Missions in Canada, for the year 1683”*)

According to *L'Abeille*, “This document was the basis for a memoir that by Monsignor de Laval presented to the King in 1684 about the establishment of a number of parishes in Canada. It contains a census that was probably conducted by the pastors and missionaries and is as accurate as possible.”

ON THE ILE SAINT LAURENT (ORLÉANS)

“The Ile Saint Laurent is seven miles from Québec and is twenty-four miles long and forty-eight miles around, and it is inhabited on both shores. The north coast looks across to Beaupré and the other coast is across from the southern shore of the river. The island is served by two priests.

Monsieur Lamy, a priest who is 40 years of age and came from France in the year 1673, serves the Sainte Famille and Saint François parishes. He lives in Sainte Famille where he is a boarder in a private home.

Saint François: Saint François is 31 miles from Québec and 10 miles from Sainte Famille, located at the tip of the island. This parish is about 5 miles long and 3.5 miles wide. There are 30 families and a total of 165 people. There is a wooden chapel that is 30 feet long and 20 feet wide, but no rectory; the church is dedicated to Saint Francis de Sales.

Sainte Famille: Sainte Famille is about 21 miles from Québec, located on the north coast. There are 51 families and a total of 384 individuals. The church is made of stone and dedicated to the Holy Family. It is 80 feet long and 36 feet wide. It has a thatched roof that is decaying and needs to be repaired. There is a rectory, but it is no longer habitable.

Monsieur Franchefille, born in this country, age 34, serves the parishes of Saint Pierre, Saint Paul and Saint Jean. He lives in Saint Paul where he is a boarder in a private home.

The three parishes span over 26 miles.

Saint Pierre: Saint Pierre is 10 miles from Québec and 7 miles from Sainte Famille, located on the north coast across from Ange-Gardien. It is about 8.5 miles long. There are 34 families and 183 souls. The church, dedicated to Saint Peter, is made of timber and is 50 feet long and 22 feet wide, but the vaulted arch has not yet been completed.

Saint Jean: Saint Jean is about 21 miles from Québec on the south coast and is about 7 miles long. There are 32 families, 175 souls. the church, dedicated to Saint John, is made of timber and is 45 feet long and 20 feet wide, but construction has not been completed.

Saint Paul: Saint Paul is also located on the south coast, about 14 miles from Québec, 7 miles from Saint Jean and about the same distance from Saint Pierre. There are 42 families and a total of 242 people. The church is made of timber, about 50 feet long and 20 feet wide, with a bad roof." (*L'Abeille*, 1849)