

A HISTORY OF THE ROY - COLLETTE FAMILY

By Remi Roy © 2025



Early Winter- Beaumont, QC Andrew Meredith

Eight generations of Roys lived in Saint Etienne de Beaumont, Quebec (1676-1860), and seven generations of Roys have lived on the Lampman farm or in Lampman, Saskatchewan since 1903.

Où sont les neiges d'antan?

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THE ROY & COLLETTE FAMILY



This house was built for the Leroy family in 1720 in Beaumont, Québec.

My name is Remi Roy. I was born on a farm in Lampman, Saskatchewan, close to the North Dakota and Manitoba borders. My ancestors have always been farmers since they came to Canada. Most of the male colonists from France were not peasants; they were mainly soldiers, artisans, and tradesmen from urban centers. They became peasants (*habitants*) in Canada. Most of the women also came from cities, and many from Paris. Many were orphans (king's daughters). I traced every ancestor who immigrated from France to Canada (about 400) and found biographies of every one of these adventurous people. ¹

I am a direct descendant of Nicolas Leroy (the name was changed to Roy in the late 1700s) and Jeanne Lelièvre, who came from Dieppe, Normandy, to Canada in 1661. Roy is the old spelling of Roi - king. The pronunciation of Roy in English comes from the old pronunciation of Roy by the Normans when they were in England. My grandmother Lottie Mae Collette Roy pronounced

¹ See my book Roy, Remi, *Biographies of the Roy-Collette Colonists*, Laval, Québec, 2023

it this way (Rway) with a rolled R.² I am also a descendant of François Collet³, who came to Canada from Brest, Brittany, in 1757 at the age of sixteen. He married Marguerite Tanguay, a descendant of Nicolas Leroy, in 1762 (her mother was Marie Josephte Roy).

These are the parents and grandparents of my father's parents, Joseph Roy and Mae Collette, and great-grandparents of Mae.

Absolom Roy and Séraphine Bellerive Philippe Collette and Émilie Samson
Hilaire Roy and Léocadie Chevalier Denis Collette and Mathilde Vermette
Joseph Bellerive and Adelaide Langis Narcisse Samson and Marie Gervais
Louis P. Gervais and Marie Tremblay

My father's parents, grandparents, and four of his great-grandparents were *Canadiens* (French Canadians) who came to Western Canada from the United States. They had initially emigrated from Québec, where they were *habitants*. The sojourn in the United States, between Québec and Western Canada, ranged from ten years for the Roys to over eighty years for Mae Collette and her maternal ancestors. Both of my father's grandfathers came to the USA at the age of sixteen. My grandmother, Lottie Mae Collette, married my grandfather, Joseph Roy, in Ste-Elizabeth, Manitoba, in 1913, and they went by train to the Roy homestead in Lampman, Saskatchewan.

Joseph Roy was born in Walhalla, North Dakota. He came to Saskatchewan from North Dakota with his parents, Absolom Roy and Séraphine Bellerive, in 1903. There were twelve children in the family. Both Absolom Roy and Séraphine Bellerive came to St-Jean Baptiste, Manitoba, from Massachusetts with their parents in 1876-1877. Their parents had previously moved from Québec to work in the cotton mills in Massachusetts. Absolom and Séraphine were married in St-Jean-Baptiste in 1883 and, shortly after that, moved to North Dakota and then in 1903 to a homestead close to Lampman, Saskatchewan.

Lottie Mae Collette was born in Anoka, Minnesota, now a suburb of Minneapolis. She moved to Ste-Elizabeth, Manitoba, from Oakwood, North Dakota, with her parents, Philippe Collette and Émilie Samson, in 1901. There were also twelve children in this family. Philippe Collette was born in Saint Henri de Lauzon, Québec, the same town where Narcisse Samson, the father of his wife Émilie, was born. Narcisse moved to Minnesota in 1847, probably straight from Saint Henri, at the age of nineteen. Philippe Collette arrived in Minnesota in 1864, probably with his family. He farmed in Minnesota and North Dakota before moving to Manitoba.

Émilie Samson was born in Minnesota. Her mother, Marie Gervais, was born in New York State, and her mother's mother, Marie Tremblay, was born in Kingston, Ontario. Five generations of women lived in the United States, from Marie Tremblay's mother, Marie Pinsonnault, born in 1770, to Lottie Mae Collette. Yet all these people were still 100% *Canadien* (French Canadian) in every way.

² For the sound listen to The French Medieval Song: *Le Roy Engloys*.
<https://www.youtube.com/watch?v=xdCIKfwKJ40>

³ Around 1875 the family name became Collette for some unknown reason.

Marie Pinsonnault and her husband, Amable Tremblay, left Lower Canada (Québec) and moved to Kingston in Upper Canada around 1812. After the birth of their daughter Marie Tremblay, they moved to the United States in the 1820s. Beginning in the 1820s, the *Canadien* diaspora "spread throughout the United States and Canada, forming clusters of hundreds and tens of thousands of people. These small bands, spreading from coast to coast, formed a cultural and linguistic archipelago within the United States" (Vermette). When they moved to the United States, they expected to preserve their language and culture as they had done in Canada.

In tightly knit enclaves, they inter-married and kept their language, religion, and traditions for generations. A commitment to '*survivance*' contributed to the desire to live in *Canadien* neighborhoods. The unwavering desire to preserve the French language, Roman Catholic faith, and ancestral customs meant maintaining a separate identity in America. "Because these men and women were the descendants of one of the founding nations of the New World - along with England and Spain, preserving their French identity weighed more heavily upon them than other immigrant groups." "They continued the struggle for the survival of the *Canadien* language and culture" (Lacroix, Patrick).

Grandma came from a thriving French-speaking area of Manitoba, a cluster of francophone villages. She lived entirely in French and spoke very little English when she moved to Saskatchewan in 1913, one hundred years after some of her ancestors had left French Canada (Quebec), according to her daughter, Joanne.

In this history, I will begin with Mae Collet and Joseph Roy and work back to their ancestors, the French colonists who came to Canada. I will explain as best I can the odyssey from France to New France, the Saint Lawrence Valley, and Acadia, and then Ontario, New York State, Massachusetts, Minnesota, North Dakota, Manitoba, and Saskatchewan. I will discuss the role of Roy and Collette relatives as pioneers of these places and in the Dakota War of 1862, the insurrection of 1837 in Lower Canada, the War of 1812, the American invasion of 1775, the French and Indian War and conquest in 1759, in the seigneuries from the 1600s to the 1800s and their part of the original colonization of Canada, beginning in 1608.

LOTTIE MAE COLLETTE (1890-1998)



St Stephen's Church (St. Étienne) in Anoka, dedicated in 1889, where Lottie Mae was baptized. Postcard

Lottie is a diminutive version of the name Charlotte. “Meaning ‘little and womanly,’ it is of French origin.” (thebump.com). However, it has almost certainly never been a French Canadian name (La Liberté, August 5th, 1976). These days, it is mostly given to children in the UK. I have only once encountered the combined name Lottie Mae (the American singer Lottie Mae Prenevost). Since my grandfather, Joseph Roy, died before I was born, I got information about my ancestry from my grandmother. It was very little. In her later years, we talked in French. The only grandparent she mentioned to me was Denis Collet.

At every family reunion, held every five years, beginning in the sixties, when she was seventy, Grandma gathered the family to say that this would probably be the last time they would see her, and she wished them well. Dad said she complained about her health for as long as he could remember. However, she lived in good health until late in life. Lottie Mae died in 1998 in her 108th year.

Grandma was born in *le deuxième lit*, ‘*du sofa*’ (from a second marriage), said her brother Euclid (*Reflets de Ste Élisabeth*). All of the children of Philippe Collette and Émilie Samson were born in Oakwood, North Dakota, except Mae, who was born in Anoka in 1890. Her father had bad asthma, so they went to Anoka, Minnesota (where his wife's parents lived) for the winter, thinking the climate would be better. While they were there, Grandma was born on December 17th, 1890. Anoka is situated on the mighty Mississippi River.



In 1891 Mae Collette lived in Oakwood ND, 40 miles from Joseph Roy, who lived in Walhalla ND. She live 55 miles from Ste. Elizabeth, Man. where her family would move in 1901.



Mississippi River at Anoka, looking downstream. Photo by Dick Bernard

According to Collette family lore, when her parents married, the children of her father’s first marriage were sent to an Indian residential school. One of Mae's half-brothers, Édouard, later moved to Montréal and became vice president of the Rawleigh company. His progeny is all francophone today. Another half-brother, Alfred, was a soldier in the Filipino-American War in 1898-1899. He later became a successful businessman in the Philippines but lost everything during WWII. Shrapnel killed one of his daughters during the battle for the liberation of Manila. I remember Grandma reading a letter from him from the Philippines, which I found so exotic. She commented on his flowery language. The boarding school experience did not seem to have harmed them, except perhaps for the loss of culture passed down from the Métis ancestry through their mother. It appears that Alfred told his children about the residential schools but Édouard did not. The older siblings were probably educated only in English, becoming bilingual, while the younger ones were educated in French in Manitoba.



Alfred Collette, lower right, and Cousin Henri Bernard, upper left, 1898, at Presidio, San Francisco as the group prepared to embark for the Philippines.

The following four pages contain excerpts from notes taken by Aunt Evelyn's oldest child, Judy, about Grandma's early life that Grandma recounted to her granddaughter during a visit. They were included in a book of family stories that Aunt Evelyn wrote.

Grandma's brother Eddie took up Canadian citizenship to work in Montréal. He teased her that she would have to kiss the Queen's behind at the border to become a Canadian. In 1900, they came to Saint Elizabeth, Manitoba. They had a lovely big farm home built for them. It wasn't quite ready to move in, so they stayed in nearby Saint Jean Baptiste until it was ready. It was a beautiful big home with a lovely veranda around three sides (in the old French Canadian style of the St. Lawrence Valley). There were many bedrooms to accommodate the large family. The area they were moving into was beautiful, with many oak bluffs. They burned the trees to make more land available; the stumps had to be removed. It was tough work, and only *Canadiens* would do that for only \$3 per day.



The Collettes had one of the finest houses in Ste. Elizabeth, like this abandoned one. “It would have been a beautiful house in its prime, with a wrap-around covered porch” (Gamache).

Photo by Gamache, Donna

Grandma’s growing years were comfortable and secure, and when her father moved his family to homestead land in Ste. Elizabeth, near Morris, Manitoba, their prosperity continued. She and her sisters remained in their father’s home until they married. She was not required to work very hard in her mother's home.

The evenings were spent sitting around the big dining room table, playing cards, reading, cutting blocks for quilts, embroidering, or just visiting. Sunday was a special day, starting with attending mass. They had a special meal and often invited some friends or neighbors to join them. Often, they would join other families and have a party. There was a lot of singing but not much dancing. (Roy Petroski)

Mae was sent, like a sister and a brother, to a French-speaking convent at St-Jean Baptiste on the Red River, 10 miles away from Ste. Elizabeth, for two years, *Le Couvent des Sœurs des Saints Noms de Jésus et de Marie* built in 1897-1898. The convent, still standing, is the oldest in rural Manitoba. She received a good grounding in religion, prayer, etiquette, and written composition taught by the nuns. “School inspectors even evaluated students' level of French, as well as other aspects such as the quality of teaching by teachers and compliance with school regulations” (Keller). When she was at the convent, Hilaire Roy, the grandfather of her future husband, was

also living in Saint-Jean Baptiste. *La Rivière Rouge* (Red River) was often mentioned when Mae talked of her youth, her son Phil Roy wrote. Eventually, a school was built on the corner of the property, and they could stay home and go to school. "Only history, writing, reading, and arithmetic were taught. They were taught half a day in French and the other half in English. All the schools did it that way then" Grandma said (Roy Petroski).

The writer Gabrielle Roy said that this was also the case in her classrooms when she was a student, although, by her time, it was illegal in Manitoba to teach in French. "In preparation to receive the sacraments of communion and confirmation, Grandma went to catechism for six weeks in the summer" (ibid.). When someone from North Dakota was coming to visit, they would say, "the Dakotas are coming." wrote Evangeline Collette (Bernard, 2010).



Partie de Cartes, 1910, in the film Maria Chapdelaine, based on the novel by Louis Hémon, Maria was born in 1890, the same year as Grandma. They talked the same way. For example - the Anglicism 'clairer le terrain' (clearing the land) instead of défrichage.

"Grandma stayed home and helped with the chores outside, milking, etcetera. She preferred working outdoors rather than doing housework, so she joined some of her brothers. There was a cheese factory in Saint Elizabeth. It was taken there after the milk was cooled" (Roy Petroski).

Grandma's brother Euclid recalled "that two or three families got together in winter to make some *péquat* (moonshine) that they would distillate from a copper boiler. '*On y goutait de temps en temps et par le temps qu'on a fini tout le monde commençait à être pas mal chaud*'. [We tasted it occasionally, and everyone was getting pretty tipsy by the time we'd finished]" (*Reflets de Ste. Elisabeth - A History of Ste Elizabeth*).

In 1911, her sister, Delphine, married Adrien Bellerive. Adrien was a cousin of my grandfather Joseph Roy. During the winter of 1911, Joseph went to Winnipeg to take a business course. Adrien introduced him to Mae at a party at Christmas time when Mae was 21 years old.

Aunt Evelyn Wrote,

They had a great visit and went to parties as a family, with no pairing off. But my *maman* made an impression on my *papa*, and he returned to Winnipeg with the promise that he would write when he returned to Saskatchewan. They

corresponded for two years. Theirs was a distant courtship with perhaps one or two visits during 1912. At Christmas time in 1912, he visited *Maman* in Saint Elizabeth and stayed to make plans for the wedding. It was a nice church wedding with many guests from both couples. Following that, there was a delicious wedding dinner and visiting for a while” (Roy Petroski). “Then they went by horse and sleigh to Winnipeg, where the wedding pictures were taken” (Roy Henderson).

“Then, they took the train to Grafton, ND. My *papa's* uncle, who was his godfather, lived there. After introducing his lovely new bride and catching up on the events of his growing years and his life in Saskatchewan, they attended a party given by his cousin. After a beautiful evening and visiting a few more relatives, they left for Oakwood, North Dakota. They stayed in Oakwood for a week; Mother had many uncles, aunts, and cousins as she lived there until age 10. It was a big time for my *papa*, meeting all mother's relatives. There was a reception, and meals were held at each place in their honor. It was a memorable week, filled with laughter, singing old French songs, and plenty of fun, which everyone thoroughly enjoyed. After the week ended, they returned to Saint Elizabeth and stayed for about a month” (Roy Petroski).



Convent of the Sisters of The Holy Names of Jesus and Mary, *Couvent des Sœurs des Saints Noms de Jésus et de Marie*, St. Jean Baptiste, Manitoba, built in 1897-1898

Joseph, a descendant of Nicolas Leroy in four different lines through three of his children (Guillaume, Nicolas, and Elizabeth), married Mae Collette, a descendant of François Collet and Nicolas Leroy in two lines (through his children Nicolas, ancestor of Mae's father and Marie Jeanne, ancestor of her mother). She once showed me a frilly box for chocolates containing thread and needles that a suitor had given 50 years before. She told me, " He said, 'Mae, if you marry Joseph, you'll be on the farm the rest of your life', and he was right". Like all of her siblings (except Alfred) and her parent's siblings, she married a *Canadien*, also born in the USA. Grandma's father, Philippe, provided a generous dowry, \$500, which was a lot of money in those days. It bought a team of heavy work horses and a wagon” (Roy Henderson, 1999).

When it was time to leave, "there was a tearful goodbye, for they would miss mamma, who seemed to be going so far away" (Roy Petroski). “They took the train to live on the Roy farm near Lampman, Saskatchewan. Grandma began a new life, courageously committed to the homestead with Grandpa—her comfortable life in Ste. Elizabeth was over, and much hardship and hard work awaited ahead” (Roy Henderson, 1999). Like her experience as a youth, she never

let her daughters do much hard work at home. She did not want anyone in her kitchen, including them.

Unlike her perfectly bilingual husband, Grandma initially struggled with her English, although they both spent their early childhoods in North Dakota. According to her daughter Joanne, "When she arrived in Lampman, Grandma's English was rather poor as she spoke only French in their home," even though some of her ancestors had lived in the United States and Manitoba for five generations, about one hundred years. "Grandma was self-conscious about this and vowed to become more proficient in the language she would have to use in her new environment." On the other hand, Aunt Evelyn wrote that Grandma told Judy that she learned to speak English in school in Manitoba.

In contrast to the settlement in Manitoba of compact blocks of *Canadiens*, francophones were more dispersed in Saskatchewan, which rendered cultural survival very difficult. Lampman was in one of the areas of French-speaking settlement in Saskatchewan. In the place where they lived, northwest of Lampman and past Benson, most of the neighbors at that time were French-speaking *Canadiens*. While some spoke English with an accent, Grandma and Grandpa did not.

Canadiens and Métis of Grandma's age interviewed in the 1970s, born in St-Jean Baptiste, Manitoba, and neighboring communities, spoke French much like Grandma. They discussed local history, old farming methods, indigenous remedies for various ailments, recipes for traditional *Canadien* food like *tourtière* and old *Canadien*, and *Métis* songs and expressions (St-Jean Baptiste, Manitoba, *documents sonores*). Many of those interviewed came from North Dakota, like her. However, their language was closer to how French was spoken in Québec in their youth than grandma's. This may reflect the older accent and manner of speech passed down by the ancestors in her maternal line, who left Lower Canada around 1813. Many *Canadien* colonists who lived in the area where she lived until her marriage came from New England but were born in Québec.

Grandma had many *Canadienne* neighbors from North Dakota, Minnesota, Manitoba, and Québec. One of her best friends was Laura Côté, born in Red Lake Falls, Minnesota, founded by the famed Metis leader Pierre Bottineau, Grandma's great uncle. Laura's grandson, my friend Donald, called his other grandmother, Madame Blanche Carrière Bélanger, *mémé*. Amanda (Aunt Maude) Richotte Côté was a Métisse friend, born in Leroy, N.D., close to Walhalla. Another friend was Emma Lacharité Nadon and her Métis husband, Venance, both born in Saint Joseph, Manitoba, close to Ste. Elizabeth, as were the Boires, neighbors as well. I remember my best friend Aimé and I eating delicious *tourtières* (spiced meat pies) prepared by his mother, Dora Gauthier Nadon, daughter-in-law of Venance and Emma. Aimé's old uncle Eugène, who lived with the family, had lost his hearing in childhood and could only lip-read in French. We teased him relentlessly, hurling insults at him in French. In response, he angrily yelled back in French, cursing us and making us laugh. His increasing anger only added to our amusement and delight.

There was also Madame Annie Brasseur Grimes, the wife of an Irish neighbor. She was born in Québec. Grandma took in Délima Dubé, also born in Québec, and "sheltered her from an abusive situation. They remained lifelong friends" (Roy Petroski). When telephones were first

introduced, the neighbors shared party lines. Some women would "rubberneck," listen in on the conversations and then spread the gossip. They were frustrated when Grandma talked to her *Canadienne* friends in French. Grandma spoke on the phone with *Madame* Grimes every day. In many French-Canadian homes, family members appreciated *la catalogne* (a homemade rug) when they got out of bed on a cold winter's morning.

In the thirties, many *Canadien* families left the area and went to the *Canadien* settlement of Leoville in Northern Saskatchewan, where there had been more rain (Lapointe and Tessier). They left by the dozens; among them were members of the Côté, Boire, Lair, Rivard, Rivet, Menard, Blain, Dame, and Renaud families and others. "They thought it was paradise compared to the dried out southern country" (*After the Dust. The History of Leoville and Community*). A big part of the French-Canadian community left *en masse* as a group. This explains why the Lampman area was initially more francophone than it became later. Many families from the Metis village of Willow Bunch also moved to Leoville.

In the early days, the majority of the Catholic parishioners of the Lampman area were *Canadien* (see Roy archives, the old cemetery). The priests were French-speaking *La Salette* missionaries. They were much more liberal than the Oblates, who were the first to come out West. The first missionary was *l'abbé* Marius Michel, from Québec. He was replaced by *curé* Albert Dufresne, who baptized my father and then *l'abbé* Aimé Giguère. My father said his first confessions, sitting on the knee of the *curé*. *La Salettes* now preach liberation theology in Latin America. The diocese bishop was also *Canadien*, the monseigneur archevêque Olivier Elzéar Mathieu, who came to Saskatchewan from Québec in 1911. "He affirmed the importance of the French language and a spirit of cooperation with others. He promoted the expansion of *Canadiens* on the Prairies". These are the impressions of a traveler upon meeting the priest in Lampman "*Nous arrêtons ensuite à Lampman pour le diner*". (translated) "We then stopped at Lampman for dinner. I met the priest there. I spoke to him in English, which is unfortunately all too common. I was well punished, and I should have expected it. This good priest was, like the vast majority of western clergy, French-speaking. He told me he ministered to many *Canadiens* in various places" (*Le Patriote de l'Ouest*, December 16, 1915). The masses were in Latin. The priests spent five years learning the language at the seminary. To enter the church, women had to cover their heads. For a few weeks in the summer, catechism was taught every day. *Curé* Hippolyte Gérard from the Forget parish taught in French while *curé* "Michel taught in English, which he spoke with a very strong French accent. . . *Curé* Michel kept the first church records in French. Replacing *curé* Michel in 1916, *curé* Dufresne spoke better English and began to keep documents in English" (Heidinger). When Aunt Joanne attended catechism, she said children far from Lampman slept in the church basement on piles of hay. She envied them; it looked like fun. The teaching of catechism in the summer continued into the 1960s when I was a child. While we received religious instruction from the nuns, lucky protestant children played in the street. Every day, catechism was followed by a long and agonizing church service (in Latin).

Aunt Evelyn wrote,

Another memory I would like to share about Christmas Eve is going to midnight Mass. It was so exciting getting all dressed nicely, warmly, and under blankets at the bottom of the sleigh. I remember the sleigh rides being pleasant and soothing,

the jingling of the harness, the sound of the horse's hooves, and the crunch of the runners on the snow. The Mass was beautiful, and the choir was at its best. The hymn I remember best is *Minuit, Chrétiens*⁴ (O Holy Night), sung in French by Madame Lalonde.

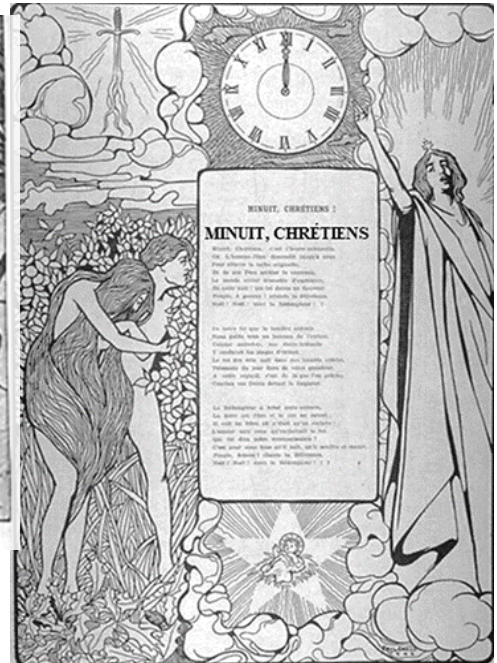
The song began:

<i>Minuit, chrétiens, c'est l'heure solennelle</i>	Midnight, Christians, it is the solemn hour,
<i>Où l'Homme-Dieu descendit jusqu'à nous</i>	When God as man descended among us
<i>Pour effacer la tache originelle</i>	To expunge the stain of original sin
<i>Et de son Père arrêter le courroux</i>	And to put an end to the wrath of his father

After coming home from midnight Mass, there was the celebration of *le réveillon de Noël* (Christmas Eve Meal).



Retour de la messe de Minuit au Manitoba Albert Brodeur **Returning after Midnight Mass**



Grandma was very much part of the farm operation, lending a hand with the outside work whenever needed. She helped with the harvesting; She drove the binder, which four horses pulled. Grandpa put the bundles in stooks. Then, the threshing machine and crew arrived. The device was a steam-powered outfit, a giant, awkward behemoth. The colossal engine sputtered and belched out smoke, water, and steam. It was fired with the straw that came from the threshing machine. It crawled along at a plodding speed, pulling the threshing machine, which was towing the bunk car where the men slept, which was pulling the cook car. There were eight teams of horses, each pulling separate implements to keep the whole operation going. Besides the drivers, two more men assisted in loading the racks. There was also the engineer, the fireman, the separator operator, and the man hauling the water for the engine (Roy, Phil).

⁴ [Marie Denise Pelletier - Minuit, chrétiens \(Paroles\)](#)



Le Réveillon de Noël, un retardataire (a latecomer), 1900

Edmond Joseph Massicotte

Collection du Musée national des beaux-arts du Québec

Reveiller (to wake up). The repast after midnight Mass was meant to wake people up.

Evelyn wrote,

Maman was a hard worker and was always there to help *Papa* whenever he needed it, helping to harness horses and many chores that had to be done. Besides the many things to be done in the house, *Maman* managed to grow a large garden, which took much of her time. She loved the outdoors and worked hard at beautifying the farm by planting trees and growing a variety of flowers. Even when we were small, *Maman* helped with milking the cows. We were placed in a manger where she could keep an eye on us. In those days, the farm was busy with many cattle, horses, pigs, and chickens who all had to be cared for and fed.

Grandma and Grandpa had very different personalities. This is how Aunt Evelyn compared them:

I had my *Papa's* laid-back nature. *Maman* had to push him and encourage him. She was the more aggressive one, but both were very hard-working. *Papa* came from an easygoing family, and it didn't matter to them if their lives were disorganized. They had a modest income, eking out a living off a not-too-productive farm. Their home was small and rather crowded but filled with fun and laughter. *Maman*, on the other hand, came from a well-established middle-class family. She was educated in a convent school and remained home until her marriage. She prepared for marriage by filling her 'hope chest' with many linens and fancy work to beautify her home. The difference in their personalities was what they needed to have a successful marriage. They drew on each other's strengths to see them through their hardships. My *Papa's* fun-loving nature had to be counterbalanced by my *Maman's* more serious nature to get necessary things done.

Joanne wrote, “If it hadn't been for her devotion, the farm would never have become the successful business that it was.” Grandma was the driving force in the couple. The Yankee perception of *Canadiens* in New England, *amiable, fun-loving, yet shrewd and reliable*, described the characters of both Grandpa and Grandma.

Mae had six children, all born at home with the assistance of a midwife. In those days, when Grandma gave birth, she would remain in bed at home for two weeks while a neighbor managed the household—one of the few times women ever had a chance to rest. Childbirth was perilous, and many women lost their lives, including the first wife of Grandma’s father and the mother of one of her daughters-in-law. Women often felt closer to death than men, aware of the fragile line between life and loss.

Grandma lived in or near Lampman until the day she died. She regretted not having more children, feeling it was her duty to the church, but she could no longer bear children after the sixth. The *Canadiens* were a minority in the area. Most of the settlers in the region were ethnic Germans, mainly from the Russian Empire. There were also Irish and Ukrainians. The Lampman area was one of the German ethnic block communities in Saskatchewan. Two of her sons, Wilfred Hector and George Lyon, would marry Schnell sisters, granddaughters of Black Sea Germans, thus broadening the gene pool for the first time in 300 years. It also broadened the gene pool on the wives' side, as their ancestors had lived together in enclaves in Alsace and the Russian empire inter-marrying for centuries. Only one of Mae's children, Philippe Alphonse, married a *Canadienne*. As a matter of fact, he married two. His children have a colossal amount of *Canadien* ancestors, well over 600 original colonists from France and over 6,000 *Canadien* ancestors who were descendants of the colonists; only four of these 6,000 were not *Canadien*. Her oldest son, *Jean Baptiste* (John), married a girl from a French-speaking family, but they were from Belgium. She continued speaking French all her life. One of Mae's daughters, *Marie Jeanne d'Arc Therèse* (Joanne), married a protestant. Mae and Joseph had misgivings but not as much as her fiancé's parents. But they finally decided that although she was French Canadian, and Catholic, she was different. It was not the case with her husband's best friend, who cut off all relations from that time. Nevertheless, Joanne remained a devout Catholic all her life, as did all her siblings. Evelyn married a champion boxer of Polish descent. She lived to the age of 105.



First Church in Ste. Elizabeth, where Mae and Joseph were married.

Grandma and *Jean Baptiste* (John). 1915



Lottie Mae Collette and Joseph Roy, Winnipeg, 1913.

PROVINCE OF MANITOBA.

OFFICIAL NOTICE OF MARRIAGE

Registration Division of

Protestant

1. Name of GROOM (surname first)	Surname <i>Roy</i> Given name <i>Joseph Thomas</i>
2. Rank or profession	<i>Farmer</i>
3. Bachelor, widower or divorced	<i>Bachelor</i>
4. Age	<i>25 years</i>
5. Religious denomination	<i>Catholic</i>
6. Usual residence (if in Manitoba, give exact location; if in Canada, state province and city, town, village or nearest post office; if foreign, state country)	<i>Osea, Saskatchewan.</i>
7. Name and surname of father	<i>Abraham Roy. (Deceased)</i>
8. Rank or profession of father	<i>Farmer</i>
9. Name and maiden surname of mother	<i>Seraphine Bellerive Collette.</i>
10. Name of BRIDE (surname first)	Surname <i>Collette</i> Given name <i>Mae</i>
11. Rank or profession	
12. Spinster, widow or divorced	<i>Spinster</i>
13. Age	<i>22 years</i>
14. Religious denomination	<i>Catholic</i>
15. Usual residence (same as item No. 6)	<i>St. Elizabeth, Manitoba</i>
16. Name and surname of father	<i>Phillippe Collette</i>
17. Rank or profession of father	<i>Farmer</i>
18. Name and maiden surname of mother	<i>Emilie Samson</i>
19. When married	<i>3rd day of Feb 1913</i>
20. Where married (name of church or clergyman's residence; if in dwelling house, give exact location)	<i>St. Elizabeth Church.</i>
21. How married (licensed or banns; if by license, give number)	<i>Banns</i>
22. Names and addresses of witnesses	Name <i>Archie Lanthier</i> Address <i>St. Jean Baptiste, Man.</i>
	Name <i>Phillippe Collette</i> Address <i>St. Elizabeth, Man.</i>
23. Signature, address and religious denomination of person solemnizing marriage	The above-stated particulars are true to the best of my knowledge and belief.
	Signature of officiating clergyman <i>Shep. P. O'Connell</i>
	Address <i>St. Elizabeth, Man.</i> Religious denomination <i>Roman Catholic</i>
24. Registered number	<i>1</i> filed at this office this <i>5th</i> day of <i>Feb</i> 1913
25. Signature of Division Registrar	<i>Leslie M. Smith</i>
26. REMARKS:	

Write in legible handwriting with unfading Black Ink. Do not abbreviate.

Marriage certificate of Joseph Roy and Mae Collette, Ste. Elizabeth, February 3, 1913
Grandpa was a 25 year old bachelor, Grandma was a 22 year old 'spinster'



Joseph and Mae Roy with their six children, Philippe, Joanne, Wilfred, George, Evelyn, John, 1929



Back John, Philippe, Evelyn. Front: Wilfred, George, Joanne

All the children were baptized in the church in Lampman. During the summer of 1913, the fine church of wooden frame construction, measuring 34 by 60 feet, was erected under the direction

of *l'abbé* Michel. The new church was consecrated to Our Lady of Seven Sorrows (*Notre-Dame-des-Sept-Douleurs*). It burned to the ground in 1950, just before Grandpa died.



Wilfred, Evelyn, Frank Petroski, and Joanne, 1941



Wilfred, Evelyn, Albert Mainil, Anna Mainil (John's future wife), John with George in front of him, the teacher Josephine Yunker, Phil, and Joanne. 1932

Grandma, keeping the Collette tradition, was a jack of all trades. But she learned many of her skills from her mother, *Émilie* Samson, whom she greatly resembled, wrote Aunt Evelyn. Gifted with a green thumb, she always had abundant gardens, vegetables, and beautiful flowers, not to overlook her excellent touch in the kitchen. Grandma learned from her mother how to bake bread and delicious pies. She was a very talented seamstress; she sewed like a magician. “She made bloomers and petticoats from hundred-pound flour sacks” for her daughters. Mae also made towels from these sacks. She made comforters and pillows from the feathers of the geese and ducks she raised”. They were so well made they lasted for many years. In later years, she “created beautiful patchwork quilts.” She made soap and bridles for the horses every year. She also later took up beekeeping (Henderson Roy, 1999).

Over the years, her vast vegetable garden supplied the farm table. Later, she grew enough corn to feed the families of both her sons on the farm. Her meals could have been more balanced in corn season; only corn was served at the table. Mae was an expert at canning large quantities of pickles, tomatoes, and vegetables from the garden as her ancestors had always done. The pickles and sauerkraut were stored in five- and 10-gallon crocks and tomato juice was stored in beer bottles. In the summer, they had an icehouse, a shed some distance from the house.

Inside, a well was dug into the ground about twelve feet or more deep with a ladder along one side to reach the ice surface on which we placed the perishable foods. During the winter, Grandpa and the boys cut big blocks of ice from our lake or from some other slough when our lake was dry. These were placed in the well with sawdust around and over the blocks until they reached a few feet from the top of the well. A wood cover with hinges covered the well. As the summer progressed, the ice melted slowly, and by the end of the season, we were climbing down the ladder to the bottom of the well to get our food. We kept our potatoes, carrots, beets, turnips, and onions in bins down there, and Grandma's row upon row of canned fruits and vegetables. (Roy Henderson, 2000)



Icehouse



***Marie Jeanne d'Arc Thérèse
Roy (Aunt Joanne)***

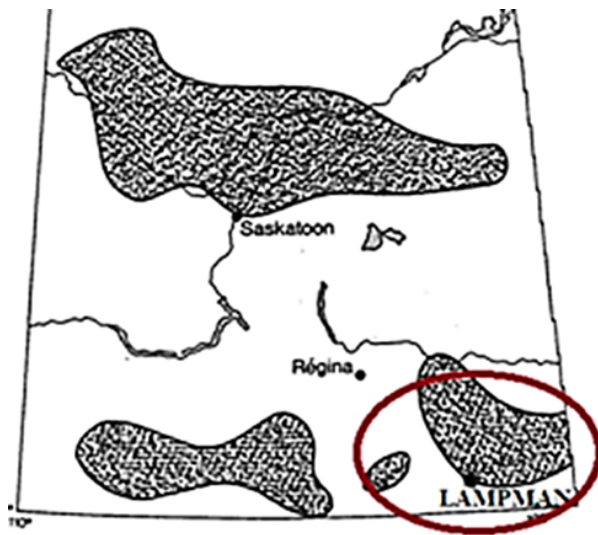
The early years, especially the twenties, were good for the Roy family. But then came the depression, drought, and crop failures. The Roy family was one of the only ones in the area not to be on relief. They lived off the food they had produced. “In the winter, we kept all our meat frozen. When the deep cold came, we would butcher our own beef and pork and make sausages and headcheese” Uncle Phil wrote.

Our income during the depression was derived mainly from the sale of cream; we were hand-milking 10 to 13 cows a day and shipping 5-gallon cans of cream each week to the dairy for \$2 each. The skim milk was fed to the calves. Some income was derived from selling eggs at 10 cents per dozen; we also sold steers for \$40 each, and a 200-pound hog sold for \$4. Mamma sold her cream and dill

pickles to special customers in town. *Papa* would take these into town weekly and pick up items we needed that the farm could not provide: coffee, tea, sugar, flour, etc.

Grandma was a good cook. She prepared many traditional *Canadien* dishes; one was *bouillie*. Evelyn wrote, "My mother used to give my siblings and me a special treat called 'bouillie.' It was heated milk thickened with cornstarch and sprinkled with sugar". Grandpa's favorite food was *ragoût de pattes de cochon* (pig feet stew), prepared by Grandma as her ancestors had done for hundreds of years. She started the recipe by making a roux. She also made oyster soup, following her mother-in-law's old recipe.

"Mrs. May Roy recalls that one of the activities for fundraising for the Lampman Church in 1913 was a bazaar held in mid-December at which was served the inevitable oyster soup. Mrs. Roy's mother-in-law, who was an expert at it, made the soup. 'You just couldn't have a supper without oyster soup!' said Mrs. Roy. This French-Canadian custom followed the early settlers to the west" (Our Lady of Seven Dolors Church, history, Poet's Corner). The *Canadiens* traditionally held *parties d'huitres* (oyster parties) in oyster season.



Population of French Origin in Saskatchewan
Lapointe, Richard



Old Lampman Catholic Church

In 1938, the dust of the thirties was still in the air, and many families had left the district. Despite all this, Joseph and Mae made a big decision. They borrowed money and bought a new tractor and plow. It was the first one with rubber tires in the district, quite a risky proposition. They also bought more land. It paid off as the much-needed rain came, and the price of grain increased because of the threat of war. They now had one of the biggest, most prosperous farms around.

Then the war came, and the ration books. Three of her sons enlisted in the Air Force and were sent overseas. Mae was a real worrier. She received air-o-grams (one-page letters that were

heavily censored) from her sons, and she constantly worried about them. She did not know it, but Wilfred was sent on a dangerous mission near Nazi-held territory near the war's end. One of her husband's cousins had been killed in WWI. One of her relatives from Oakwood was killed at Pearl Harbor, and another two from Ste. Elizabeth were killed in Sicily and North Africa, and as already mentioned, a niece was killed in the Philippines. She added special prayers for the boys to her long list of daily prayers. Mae was much relieved when the war ended, and her sons came home.



Frank Bernard, cousin of Wilfred Roy was killed at Pearl Harbor on December 7, 1941, aboard the USS ARIZONA. In this picture taken in Honolulu in 1940, he was proudly showing off pineapples, which his family back home in North Dakota had never seen.



Mae Collette Roy and son Wilfred, 1942

Grandma was a silent, stoic type. Joanne wrote, “She endured excruciating headaches and then the *tic douloureux*, which caused indescribable pain that sometimes drove her to tears, but she usually suffered without ever showing it. While the family was enjoying outings, she, on the other hand, felt someone had to milk the cows, feed the animals, and do chores, so she stayed home.” Later in life, she regretted having this attitude, not wanting to have fun like everybody else, and being the ‘martyr’. Mae was still doing farm chores like shoveling grain and driving cattle until her late eighties. She would also participate in butchering, cutting off the tongue, which she pickled.

Like her husband, Mae Collette was very religious. Her deep faith came from her parents, Philippe and Émilie. She passed it on to all her children. She often gathered the children, kneeling around the dining table to pray the rosary and evening prayers. “We were given our turn

to lead parts of the rosary to keep up our interest, but Grandma pretty well led the prayers in French” (Henderson Roy, 1999).

On New Year’s, she wished me *bonne heureuse année*. In her living room, above the door, hung an engraving of an old *Canadien* father blessing his children on New Year's Day, *la bénédiction paternelle* as her father, Philippe, had done, in North Dakota and then Manitoba, she said. This tradition, kept by the *Canadiens* in the West, was largely forgotten in Québec. On New Year's Day, the eldest child would ask the father or grandfather if he lived with them to bless the family. The father would not say much, but he placed his hands on the heads of everyone. It was often such an emotional event that the father would cry, and so would those being blessed. Here is the engraving.

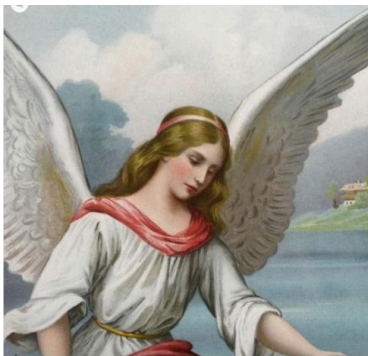


La bénédiction paternelle - Jour de l'an
Edmond-Joseph Massicotte

According to the situation, Mae's repertoire of prayers to the appropriate saints, which she recited in French, was encyclopedic, as was her knowledge of various religious rituals such as Novenas, fasting, processions, and the proper use of holy water. “Grandma always had holy water on hand, which was kept in a lovely, frosted crystal bottle with a sprinkler attached to the cover (which she called an *aspergeur*). This glass bulb had a sponge at its end and was dipped in the jar of water and sprinkled about”. This was likely *l'eau de Pâques* (Easter water), believed to hold miraculous properties. The water had to be collected at sunrise on Easter Sunday, drawn from a stream or small river using special containers. Once filled, those gathering it would watch the sunrise, as tradition held that on Easter morning, the sun danced in celebration of Christ's resurrection. Easter water was believed to protect against bad weather—lightning, thunder, and strong winds—and to ward off evil spirits, misfortune, and accidents. It was also used to bless the house, often with the help of blessed branches (*Clin d'œil sur nos traditions*). When cyclone clouds appeared, holy water was sprinkled on the windows before entering the cellar, where blessed candles were lit wrote Aunt Joanne. When a tool was lost on the farm, she Grandma prayed to *Saint Antoine de Padoue*, the patron saint of lost items. Before a trip, Grandma prayed to *Saint Christophe*, the patron saint of travelers. She had a statuette of Saint Christopher hanging from the mirror of her car. When a family member underwent surgery, like my sister

Jenny, she led nine-day novenas and even thirty-day novenas with prayers to Saint Anne and *Saint Raphael l'Archange*, the patron saint of healing. In English, she always said, "thanks God." Grandma prayed in French until her last days on earth. She never learned the prayers in English. When my sister had to have medical treatment in Regina for a few months, Grandma was with her and wrote home every day.

Grandma's house was filled with religious articles called *sacramentaux*. The walls were adorned with large, framed pictures of Jesus, Mary, Saint Anne reading to the Virgin Mary as a child, and other saints. "Over the dining table hung The Last Supper. A picture of the holy family hung in the same room. In every bedroom was a crucifix (the cross with Jesus hanging on it), large framed pictures of saints and angels, and statues of saints on the dressers. Large pictures of a beautiful Angel, our guardian Angel, and *Ste-Thérèse de l'Enfant-Jésus*," (patron saint of Joanne), "hung in the girls' room" (Aunt Joanne). However, Grandma did not keep a Bible in her home. Owning one, much less reading it, was discouraged due to the risk of misinterpreting its words and using them against the Church, as Protestant "*athées*" had done, leading to their *perdition*, their spiritual ruin. It was the role of the *curé* to serve as the intermediary between scripture and the congregation in his "*sarmons*".



"I wish to spend my heaven doing good upon earth." *Sainte Thérèse de l'Enfant-Jésus*

SAINT ANGE GARDIEN,
soyez mon Guide et mon Défenseur
dans la voie du Salut.

Holy Guardian Angel "Be my guide and defender on the path to salvation".

Her children were just as religious, her daughters especially so. Every night, the girls (Evelyn and *Marie Jeanne d'Arc Thérèse*, (Joanne), the name on all her official documents for her whole life) knelt at their beds. "They prayed many long prayers aloud: Our Father, Hail Mary, the Apostle's Creed, the Confiteor (the prayer asking God's forgiveness for the sins committed that day), followed by the Acts of Faith, Hope, Love, and Contrition. In addition, they recited the Ten Commandments and the Six Commandments of the church, followed by a prayer to their guardian Angel and then a few personal prayers of their own making" (Roy Henderson, 2000). Joanne's strongest oath was "oh my sainted aunt" said her daughter Debra, in the eulogy at her funeral. Evelyn wrote, "We knelt for a very long time every night." Sometimes, she would fall asleep while kneeling. Her mother found her on her knees, asleep, slumped on her bed, and helped her get into it.

One night, Grandma awoke suddenly with a premonition that something was wrong, and she had to go upstairs and check on the children. She caught a hired hand attempting to molest one of her daughters. Evelyn wrote that she believed these presentiments were interventions of the

children’s guardian angels. “*Maman* was a strong woman, always there for everyone. When Grandpa came down with the terrible flu of 1918, Grandma nursed him through it with mustard plasters and prayer. She spent many hours looking after and praying for us when we were sick and never counted the cost. *Maman* was very protective of us, and, with her good care and prayers, we escaped any accidents or serious trouble.” “Grandma had a strong and abiding faith in the intercessory power of the saints and, in particular, the Blessed Virgin Mary and her mother, Saint Anne,” Joanne wrote. When Joanne had polio, Grandma prayed to Saint Anne, one mother to another. She always considered that Joanne's recovery was an answer to these prayers.



Day 1 (of Novena) “Saint Anne, mother of the very holy virgin Mary, pray for us, help save us”.



L’Oratoire St. Joseph, on one’s knees, praying to Saint André

When Grandma went to see her brother, Edouard, in Québec, she made pilgrimages to shrines, like *Ste. Anne de Beaupré*, where young newlyweds went on honeymoons to visit the many attractions. It is the oldest pilgrimage in North America; in 1658, Louis Guimont, an ancestor through her mother, was miraculously healed of a back ailment in the course of placing three small stones in the foundation for the chapel at *Sainte-Anne-de-Beaupré*, which became part of *Sainte-Anne-de-Beaupré* Basilica. This healing was the first of many such *miracles*. He later died a martyr. The Basilica was filled with crutches and canes of people cured by *Ste. Anne*. Grandma gave thanks to *Ste. Anne* for curing her daughter. She made *le chemin du croix* at the breathtaking outdoor stations of the cross at *Sainte-Anne*, with the appropriate prayers for each station.



**Seventh Station of the Cross.
VII, *Jésus tombe une deuxième fois*
Jesus Falls the Second Time
Post Card; *Ste. Anne de Beaupré***



Musée royal. Ste. Anne de Beaupré
 “Martyrdom of Louis Guimont, Ste. Anne, 1658”. Postcard

“He was captured and tortured. His lips were cut off so he would stop praying. His heart was ripped from his body while still alive” (A witness).

Grandma also made a pilgrimage to the vast Saint Joseph's Oratory Basilica in Montréal. She climbed the massive steps (233) on her knees, praying to *le frère André*, and visited the vault where they keep his heart. Saint André, the humble founder of the Oratory, miraculously cured many sick people. She then visited his little chapel shrine, where he lived and where many crutches of the cured were stacked.

Lottie Mae always spoke French with her parents and siblings. When Grandma's brother Euclid visited, they conversed in French. According to the 1921 census, her children only spoke French. By the 1931 census, all six of her children could speak English and French. The oldest child, Jean Baptiste (John), boarded at the French-speaking St. Joseph Convent in Forget for his first two school years. Uncle Phil mentioned in his memoir that Grandpa sometimes drove the whole family on the twenty-mile, two-hour trip in the old Chev to visit John. When John and his brother Philippe initially attended the nearby English school, they spoke French with their Italian and Irish friends. However, as the school was in English, it eventually became the children's primary language. Despite this shift, John and Phil continued to speak good French for the rest of their lives.

1931 Canadian Census

	Yea	Head	M	M	Age	Birthplace	Birthplace of Father, of Mother	Immigration Year	Race	Language				
										Speaks English	French			
Joseph Roy	Yea	Head	M	M	44	U.S.A.	Canada	Canada	1903	Can.	French	Yes	No	Fr
May		Wife	F	M	40	U.S.A.	Canada	U.S.A.	1900	Can.	French	Yes	No	Fr
John		Son	M	S	17	Canada	U.S.A.	U.S.A.	1900	Canada	French	Yes	No	Fr
Philip		Son	M	S	15	Canada	U.S.A.	U.S.A.		Canada	French	Yes	No	Fr
Evelyn		Daughter	F	S	13	Canada	U.S.A.	U.S.A.		Canada	French	Yes	No	Fr
Wilfred		Son	M	S	12	Canada	U.S.A.	U.S.A.		Canada	French	Yes	No	Fr
Joanne		Daughter	F	S	8	Canada	U.S.A.	U.S.A.		Canada	French	Yes	No	Fr
George		Son	M	S	6	Canada	U.S.A.	U.S.A.		Canada	French	Yes	No	Fr

Aunt Evelyn wrote,

In my preschool days, I spoke French as this was the language spoken at home. One day, when we were on an adventure, we experienced something special. Our mother cat, who was expecting kittens, decided to give birth while we were there. This was the first time we had experienced this, and we had no idea what was happening. When we got back to the house, I remember saying to my mother in French, "*Maman, la chatte a chié des petits chats,*" which translated means, "Mama the mother cat pooped out some little kittens." My mother was horrified to think that we had witnessed this perfectly natural thing. She seemed to think we should have been shielded from this, especially the girls.

Maman taught us our prayers in French. We learned them kneeling at her knees. She was successful with my brothers and me but had to give up when it came to Wilfred; he didn't want to learn his prayers in French despite her valiant efforts.

My father heard the older siblings speak English when they came home from school, which he decided was the language of the future. He asked his mother to teach him his prayers in English. She did her best to make rough translations of a few of them from French. But Dad never lost his mother tongue entirely. When he was in Montréal, he spoke with the spouses of his cousins in French, and he served as a translator in Belgium during the war.

Grandma died 48 years after her husband's death. They had lived as man and wife for 37 years. When Grandpa died, his open coffin was in the front room, as was customary. While Grandma was preparing food in the kitchen, someone urged her to join the others in the living room. She replied with words to this effect, "I've never had time to spend with him when he was alive, and here I am, too busy again." (Roy Henderson, 1999). Grandma lamented that she hadn't been good enough to her husband, but her children reassured her that this was untrue. "*Maman* was very strong and bore up well as she relied on her deep faith to see her through. I am sure it was lonely for her, but she was a self-reliant woman," wrote Evelyn. After his death, Grandma did not dwell on it but turned over a new leaf. She was only sixty years old but not interested in other men at all. One was enough, she would say. Grandma was quite critical of older men in general.

Aunt Joanne wrote,

When Grandpa's will was read, I can safely say we were shocked to learn he had left our mother only one quarter of the land and the family home on it. This parcel of land had only a small portion on which to grow a crop; the rest was the lake. The remainder of the family farm was divided between his four sons, with some provisions made for his two daughters.

My mother already knew what was in that will, having tried to reason the unfairness of such a will but had had to accept his decision. Grandpa was a product of his time in the patriarchal system, leaving land only to sons. It seems unbelievable that Grandpa's decisions didn't consider how his wife was to live on the limited income derived from so little arable land. I have never really

considered how unfair to Grandma this was. She had devoted her entire life to making the farm what it was, and all that blood, sweat, and tears had gone unacknowledged. I felt her pain the few times she shared this time of her life with me. She even made excuses for my father, saying he had agonized over the matter until she felt it was affecting his already poor health but couldn't do this any other way. Grandma lived simply, and managed well on her income, whatever it was, and was very generous to a fault with what she had.



Mae Collette Roy in mourning with her children after the death of her husband in 1950.

In many ways, Grandma was very modern. In 1918, Grandma and Grandpa bought a car, a Chevrolet, which replaced the horse and buggy, and even though the speed limit was ten miles per hour, the distance between their neighbors and the trips into town seemed very much shortened. Grandma learned to drive the car. She managed to start that car that had to be cranked from the front end. If it was done the wrong way, it could result in a broken arm. She was slender but tough as nails. She was the only woman to drive a car in the area for many years. None of her friends ever learned to drive. She drove them to bingo until her later years. Once, she drove one of her daughters and her husband to Ontario to pick up a new car, so she had to return by herself. She planned her trip carefully, with one stop to visit her brother Archie in Kansas City. There were many more trips to Calgary and Regina to help friends get appointments or visit, wrote Evelyn.

She was also the first in her community to bob her hair. In the mid-1920s, shortening the hair and the hem on skirts became the rage. When she visited back to the old homestead, Aunt Josephine, Grandpa's sister-in-law from California, talked Grandma into a short bob, and off went her beautiful, long, shiny auburn hair, which she had been wearing in a bun or braids. It must have taken her some time to get used to this new look, but she enjoyed the freedom it afforded. (Roy Henderson 1999)

Grandpa didn't like this at all.

She traveled extensively to visit with her children and relatives, from PEI to Vancouver to California, until her late eighties. She went wherever she needed to help her children, especially when a new grandchild was born. She also helped financially when required. At first, she traveled by train, but later, she had no problem being among the first in her family to travel by air, which she did well into her eighties. When her daughter Joanne congratulated her on this confidence, which she never had, Mae replied, "All it took was a tongue in one's head and the good sense to use it." "That summed up my very practical and uncomplicated mother," Joanne wrote. She had the newest and best car on the farm, run by two of her sons, when she bought the 1950 Meteor and again when she bought the 1967 Mercury. Grandma drove it until the age of 90. She would lend the Meteor to my father for special occasions. Joanne said that Grandma ground coffee beans with a manual grinder to make her brew and drank it with fresh cream from her cow. We drank instant coffee with condensed milk from a can, the *dernier cri* we thought, but in hindsight, her coffee was much superior to ours. However, she refused to install running water in her little house, used a water pump above the sink in the kitchen, and used the *bécosse* (backhouse) in all weather. Grandma's zest for life continued to the end. She asked for a new dress for her 100th and her 105th birthday. At her funeral, her son George, a good singer, led the choir.



Mae Roy née Collette on her 100th birthday with her children. Back: Wilfred, George, John and Phil. Front Joanne, Mae and Evelyn, Lampman, 1990.



Grandma's Meteor about 1958. Dad borrowed it for my sister Jennifer's first communion (he only had a pickup truck then). In the back Jeffrey, Jennifer, Remi. In front, Marcia and Jocelyn.

FIVE GENERATIONS OF FRANCO-AMERICAN WOMEN

Marie Marguerite PINSONNEAULT dit LAFLEUR. Born 1770. St. Constant, Québec. Married Amable Tremblay in 1785. Died in Coopersville, New York, 1851. They had a daughter, Marie Tremblay.

Marie TREMBLAY. Born 1815 Kingston, Ontario. Married Louis Pierre Gervais in 1829, Champlain, New York. Died in 1882, in Osseo, Minnesota. One of their daughters was Marie Gervais.

Marie GERVAIS. Born 1832, Champlain, New York. Married Narcisse Samson, 1852, Osseo, Minnesota. Died in 1916 in Osseo Minnesota. They had a daughter, Emilie Samson.

Émilie SAMSON. Born 1868, Osseo, Minnesota. Married Philippe Collette 1886, Osseo, Minnesota. Died in 1951, in Morris Manitoba. She was Grandma's mother.

Lottie Mae COLLETTE. Born 1890 in Anoka, Minnesota, Married Joseph Roy (born in Walhalla, North Dakota) in Ste. Elizabeth, Manitoba, in 1913. She died in Lampman, Saskatchewan, in 1998.



**Our Lady of Seven Dolors Cemetery
Lampman**

THE RANSOMED AMERICAN ANCESTOR OF MAE COLLETTE, ESTHER SAYWARD

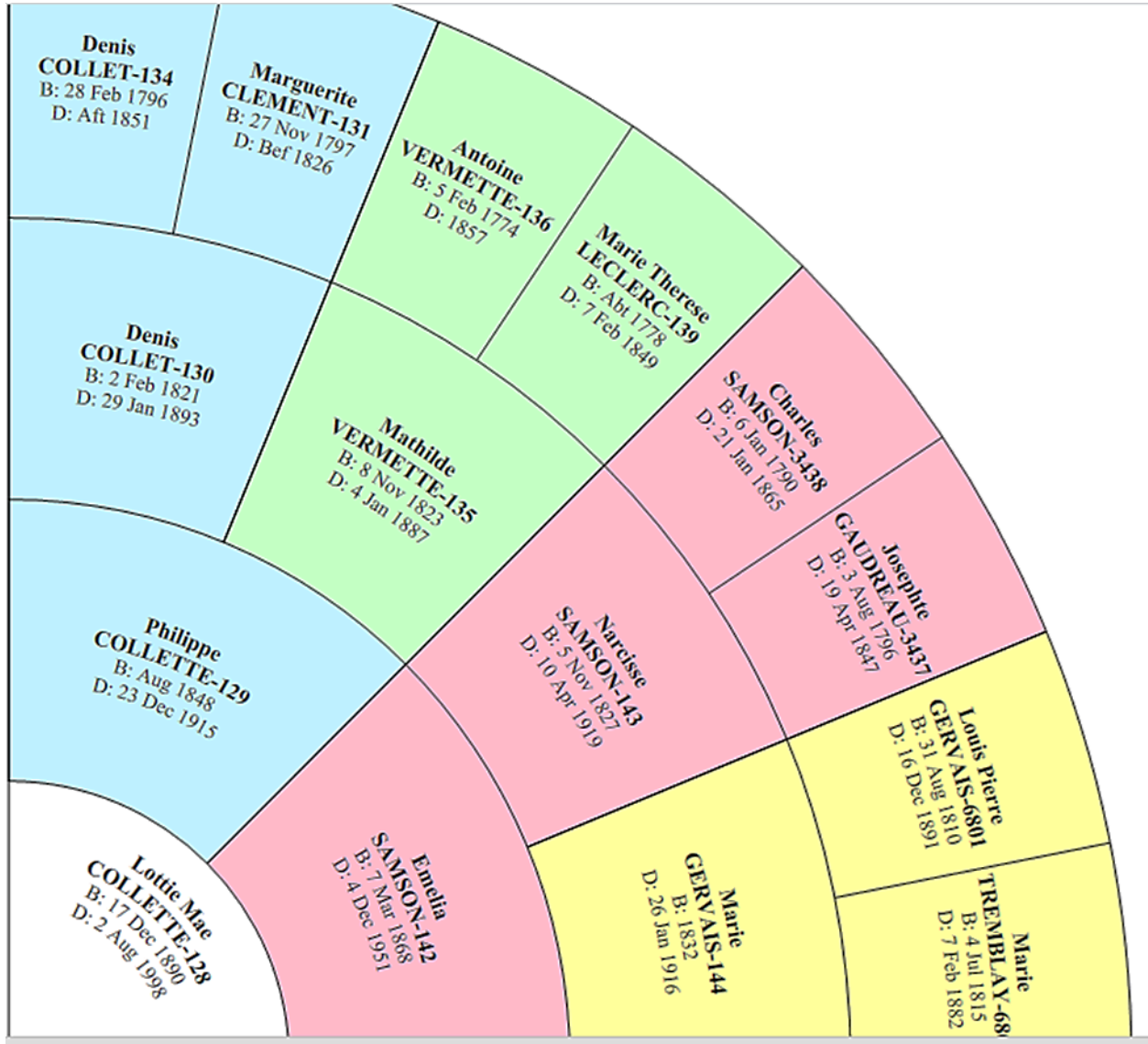
In 1692, Abenaki warriors staged one of the most significant attacks of its kind in American history on York in the Maine district of Massachusetts, known as the *Candlemas Massacre*. The town was wiped out, and 300 people were killed or taken prisoner. One of the captured was seven-year-old Esther Sayward from a well-known Puritan family. She, a sister, a cousin, and others were eventually ransomed to New France. Esther and her relatives were converted to Catholicism and brought up in convents, and Esther had lost her ability to speak English.

Between 1690 and 1760, close to two thousand New Englanders were taken captive by French Canadians and their Native American allies during five intercolonial wars. "The English female captives often made good marriages to French merchants rather than returning home to a colony where the oppressive law and church so restricted their choices. Some 229 female English captives remained in New France, marrying their Amerindian or French captors" (Foster). Historian William Henry Foster argues that the Catholic religion offered these English women "*a balm to the soul,*" a liberty unavailable to Puritan believers. "In New France, women could manage their husbands' land and property and enter a community of religious women where they were hugely influential, and their skills were much in demand" (Foster).

Esther married Seigneur Pierre Lestage, a prosperous Montréal textile merchant (*Marchand Bourgeois*), owner of the Seigniorship of Berthier and vast estates in France. After his death, "she took over the business, buying and selling cloth and finished dresses in Montréal's market square. Esther ranked among the colony's most influential and successful businesspeople, an unthinkable career for a woman in New England" (Baker). She sold the "Seigniorship of Berthier in 1765 for a life annuity of 1500 Livres Tournois (Moreau), "which, with an annual income from her husband's estates in France, handsomely supplied her wants" (Baker). Esther had one child who survived, Pierre Lestage Junior (Tanguay, see Gervais Tremblay archives). He married Marie Rivet. Their daughter, Marie, married Jean Tremblay. One of their granddaughters, Marie Tremblay, was a great-grandmother of Mae Roy née Collette. (see lineage below).

Esther SAYWARD-b.1685→Pierre LESTAGE- b.1714 →Marie LESTAGE- b.1748 →Amable Godefroy TREMBLAY- b.1766 →Marie TREMBLAY- b.1815 →Marie GERVAIS- b.1832 →Émilie SAMSON- b.1868 →Lottie Mae COLLETTE- b.1890





ANCESTORS OF LOTTIE MAE COLLETTE

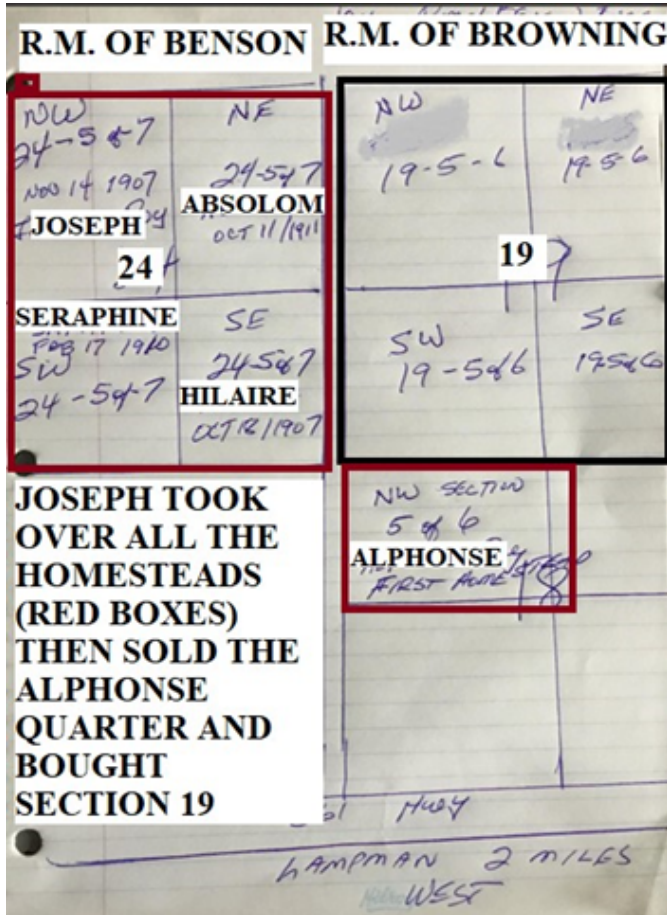
JOSEPH ROY (1887-1950)



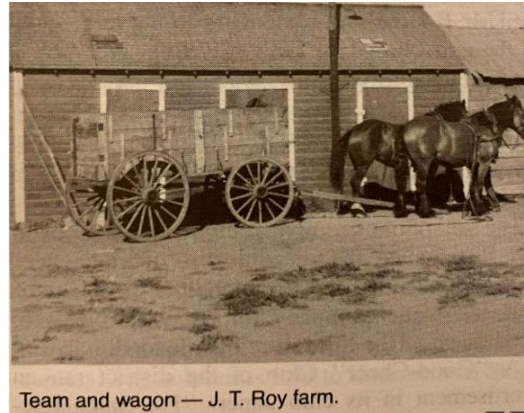
Joseph spent the first years of his life in Walhalla, North Dakota, where he went to school for six years. In 1888, the year after he was born, a monument was erected in the protestant cemetery dedicated to the "*Walhalla Martyrs*." Killed by Indians" was written on some of the gravestones. Some protestant missionaries had been shot with arrows in the so-called "*Walhalla Massacre*" of 1854 by aggrieved Dakota warriors. Walhalla was about 40 miles northwest of Oakwood, where the Collettes lived. Both were in the Red River Valley. From 1890 to 1900, Mae Collette and Joseph Roy lived close to each other in North Dakota. There was much *va et vident* between Walhalla and the Oakwood area. Joseph had an aunt and an uncle who lived in Grafton, close to Oakwood, where Grandma once lived.

In 1903, with his family, Grandpa moved from North Dakota to Lampman, in the Northwest Territories, where he had staked a 160-acre (one-quarter of a square mile) homestead claim at sixteen. His grandfather, Hilaire, father, Absolom, and brother Alphonse, also staked claims. Grandpa retained dual citizenship. As the family was poor and trying to get established, Grandpa went to work on a farm to build a stone barn for \$1 per day (Roy, Philip). His father died when he was only eighteen years old. Widows with dependents could also obtain homesteads, which Séraphine did after the death of her husband. Grandpa farmed his parents' land with his older brother Alphonse until 1912, when he bought his brother out. Joseph combined his homestead with those of his grandfather, father, mother, and brother. He now had more than a section of land (one square mile) under cultivation, a large farm in those days. Grandpa would later buy another section. The even-numbered sections were held exclusively for free grants. The odd-numbered sections were reserved for the Canadian Pacific Railroad. These sections were offered for sale. According to the system, settlers had the right to reserve quarters adjacent to their homesteads on odd-numbered sections for a \$10 fee. The cost of this land was generally \$2.50 an acre, payable in installments during the three-year residency period. This was how

Grandpa obtained section nineteen. He came from a modest family but became a prominent wheat farmer with the prodding of Grandma.



JOSEPH TOOK OVER ALL THE HOMESTEADS (RED BOXES) THEN SOLD THE ALPHONSE QUARTER AND BOUGHT SECTION 19



Team and wagon — J. T. Roy farm.

Team and Wagon – J. T. Roy Farm



Grandpa in front of the house

After he married Grandma in 1913, Aunt Evelyn wrote,

Papa didn't have a home to take his bride to, so they had to live with his parents until late fall. There are many siblings, and they were a very easy-going family; what didn't get done today would be done tomorrow, live and let live. It was uncomfortable for *Maman*; she was brought up differently. *Papa's* mother had married a second time, to Peter Ketter, after losing her first husband at such an early age. He was of German descent, very rigid and set in his ways, and sometimes things were a bit tense.

He had a nasty temper, quite unlike the *complaisant* Roy family. They had a wonderful summer putting in a crop, and *Maman* started doing the garden. She loved the outdoors; she never minded helping with the work outside. *Papa* appreciated that, especially when he didn't have hired men to help when harvesting." They both worked very hard in the fields, and by 1923, life was much easier.

Both Grandma and Grandpa were products of strong Catholic homes and continued to bring up their children in this tradition. Like Grandma, Grandpa was a man of great faith and trusted God

in all things. The family kept all the commandments to the letter, and there were many strict rules to be followed. They were pillars of the church, and it took a very big blizzard to keep them from Sunday mass, perhaps an hour's journey by horse and sleigh in subzero temperatures (Roy Henderson, 1999). Evelyn wrote, "If I had been allowed to choose a family to be born into, I couldn't have chosen a better one. My *Maman* and *Papa* were very devoted to their faith and to making a good home for us. Not that we had a lot of material things, but we were well provided for, and we were shown by example how to live a good Christian life.



Joseph and Alphonse Roy

Unlike Grandma, Grandpa had lived in English-speaking communities and was fully bilingual. He went to school for six years in North Dakota, probably in English. He had very good handwriting and a diploma in penmanship.

The Collette side remained French speakers, while most of the Roys, except my grandfather and one of his sisters, Dora, became mainly English speakers. Grandma and Grandpa spoke English in the presence of anglophones, like my mother, but when they were alone, they spoke in French to the end. When my mother overheard them talk in French in another room, she would ask my father what they were saying, sometimes getting quite funny answers, like "*Maw* said, after your trip to California, I see that you still fart" (*Je vois que tu pètes toujours*). Aunt Dora and Uncle Rémi, her husband, also spoke to each other in French. When I saw them in the 1970s, we conversed in French. My mother's German-Russian family was quite laconic. She was intimidated by the boisterous, loud, and talkative French Canadian Roy family at the supper table. She couldn't get a word in edgewise.

Joseph Roy had eleven brothers and sisters. His parents had arcane biblical names, Absolom and Séraphine, but they did not give their children original names. My grandfather's name was Joseph; he had a sister named Josephine. A brother was named Alphonse, and sisters were named Alphonsine and Clementine. Grandpa was the only one who stayed on the farm in Lampman; some of his siblings went to California. When they visited the homestead, they all wanted nostalgic comfort food such as *lard salé* (salt pork). My father hated salt pork since this

was a staple food in the dirty thirties. He could not imagine why some fancy aunt from Sacramento could relish such "*disgusting*" food.



In the back are Wilfred, Irene, Phil, Evelyn, George, Patsy, Grandma Schnell, Grandma Roy, Grandpa Schnell, and Grandpa Roy. In front Greg, Paula and Judy. 1949

Aunt Josephine was particularly fascinating. She had adopted the California lifestyle. She ran a big beauty salon and had become quite wealthy after the settlements of her three marriages. She was glamorous and wore very stylish clothes and lots of make-up. She always came with a massive box of cosmetics of every color imaginable. Her hair was dyed jet black. She seemed pretty sophisticated to us. In contrast, Grandma's main concern was her family and her religion.

The following is a description of Grandpa Joseph Roy by his daughter Joanne.

He was very sociable and outgoing. He attended many sporting events, community gatherings, and countless meetings. Grandma always said that Grandpa took after his mother, who put her socializing ahead of caring for her home and family. He was a *bon vivant* – he loved life, and he loved to laugh. I can still picture him sitting at the head of our table, his eyes dancing with glee, trying to tell us the last joke he'd heard, all the while Grandma attempted to shut him up, fearing the joke was inappropriate for our ears. He usually succeeded in telling the joke, throwing his head back and giving his hearty laugh.

Joanne wrote that she found him quite affectionate, "I recall time spent rocking with Grandpa in his big leather rocking chair when I was a little, my brother George and I taking turns for that place of honor" (Roy Henderson, 1999). There were many sides to him. Aunt Evelyn wrote, "*Maman* and *Papa* were not very demonstrative in showing their love, but deeply cared for us and our well-being. They sacrificed much for us without ever counting the cost." My father recalled that when he went with Grandpa on the long trip to Lampman by horse and wagon to sell grain, he was aloof and never spoke the whole way.

Grandpa loved animals, especially dogs. His dog's name was *Pitou*, which is not very original since it means doggie in Canadian French. Aunt Joanne wrote,

He was so close to Grandpa that whenever he went into town by buggy or wagon in the summer or sleigh in the winter, *Pitou* ran alongside the vehicle all the way into town, a distance of four miles. While at church, the dog sometimes found the waiting outside too long and would start baying and barking. Everyone inside knew Joseph Roy's hound was causing the disturbance.



**Dog lovers.
Uncle Bun
and Wilfred
with *Pitou***



**Joanne and
*Pitou***

**Back Row Grandpa, Evelyn's mother-in-law, far right Grandma
Front Row. George, Evelyn, Judy, Wilfred.**

Uncle Phil wrote that after New Year's Eve, there was always a house party every Friday night until Lent. About five or six families got together at someone's place. The families were large, so the small houses were crowded. A room was cleared, and cornstarch was sprinkled over the linoleum to make a good dancing surface.



Step Dancing Charles Stanniland, *Graphic Magazine*, 1887

Joanne wrote, "they danced to a fiddle, accordion, and mouth organ. During the parties, they passed bottles of red wine from very large jugs from person to person, each taking a swig." Sometimes it was *péquat* (moonshine). When they made it, they said that they *faisaient la lune* (were making moon).

Joanne continued

As the evening wore on, the talk and laughter became louder. Grandpa's hearty laugh was the loudest and most boisterous. He had real *joie de vivre*. Towards the end of the evening, a call would go out for some step dancing. "The step dances were not too unlike the jigging of the Red River dance. Up stepped Grandpa and his Irish neighbor, and as the fiddle played, one tried to outdance the other. Although he was a stocky man, Grandpa was very light of foot.

Evelyn added, "There was music and dancing and some card games. I remember one night when there was a lot of step dancing; Alfred Menard had the floor and didn't want to give it up. *Papa* had a bright idea; he opened the trap door to the cellar, and Fred danced all the way down."

The *Canadiens* had learned the *gigue* from the Irish 100 years before. In a jig, there is little movement above the waist. On special occasions like New Year's Eve, gin might be available.

Most *Canadiens* drank clear alcohol because they thought it was purer. The parties lasted until the wee hours, broken up by a midnight meal (Roy, Philip). "One time, a storm came up, and the party went on till morning; the smaller kids were sleeping in all available space. Every month, the party was at a different home; the mode of travel was the sleigh, all tucked in and warm" (Roy Petroski). Of course, the parties and dancing ended with the beginning of *le Carême* (Lent). The prescriptions for fasting, penance, and mortification during Lent were severe, so they looked forward with relief to Holy Week and its long ceremonies, especially on Holy Saturday, which marked the end of Lent. Joanne wrote, "Lent ended with the Holy Saturday morning service, and the party began when we got home!" Grandpa immediately poured himself a large glass of gin, which he had foregone for forty days.

When a shipment of oysters came in when the children were little, Grandpa, my dad said, would buy a box, park somewhere in his 1918 Chevy with all the kids in the car, and then take a swig of whisky straight from the bottle after downing each oyster. Aunt Joanne also wrote of Grandpa pouring a little whiskey on each oyster that he consumed. "Grandpa loved his pipe and always had a nip of liquor daily for medicinal purposes, he said. *Prendre un p'tit coup c'est agréable*.

In 1928, a new Plymouth car was purchased for \$950 to replace the old touring Chevy. That year, they went with it to Manitoba to visit the Collette relatives. "On the way, they stopped to camp for the night. It was the first time that they had used a tent. With the boys, they pitched the tent in a hollow. After a scary electrical storm that night, they found themselves in a sea of water. Grandma was not amused. The rest of the holiday was fun for everyone, especially the children" (Henderson Roy, 1999). Evelyn wrote about the visit: "Later that day, we arrived at *Maman's* home place, a farm home not far from Saint Elizabeth. It was the home where she grew up: a large white frame house with green trim and an open veranda. Grandma Émilie Collette still lived there. In her later years, she lived in a little house in the village of Saint Elizabeth. I had never seen my grandmother before; I remember my *Maman* was quite like her mother" (as usual, they spoke in French).

They did the same thing in the Fall, to visit Grandpa's mother, Séraphine, now remarried to a German, in southwestern Saskatchewan. Evelyn wrote, "We went to Gouverneur to visit my papa's mother and stepdad. Two of his brothers were visiting from California. He and his siblings had such a good time; there was so much fun and laughter, and Grandma Séraphine was happy to have her family around her". They also visited the family of Grandpa's sister Dora and her husband, Rémi Boutin, who lived in Cadillac, a French-speaking community nearby.

However, soon, the depression meant that gas was no longer affordable. The Plymouth was put away on blocks, and the old Chev was converted into a horse-drawn vehicle. It was called the "Bennett Buggy." The car was so named because much of the wrath the people suffered through those depression years was directed at Prime Minister Richard Bennett. "It took us a long time to get anywhere, so we had time to visit and sing and just have fun," Evelyn wrote. In the fall of 1937, there was not a blade of grain to harvest, so Grandpa and sons Phil and Wilfred went to harvest in the Red River Valley in Manitoba, where relatives still lived, and the drought had not been as severe. They worked long, back-breaking days, earning two dollars daily (Roy, Philip).

Joseph was proud of his three oldest boys, who enlisted in the Air Force and went overseas during the war. The Air Force was considered the place for the "more educated" boys (ibid).

After the war, the boys came home and took over the farming as Grandpa was becoming unwell - the onset of heart disease for which, at that time, there was little to be done. His arteries were completely corroded. He was told to change his diet and little else. Grandpa loved to eat, and he ate all the wrong things: thick cream, butter, fatty salt pork, well-marbled beef, all those pies grandma loved to make, eggs every day of the week, and the list was endless. He loved fried salt pork and sopped the grease on the bottom of the plate with bread. To tell him to abstain from these foods just didn't do it for a man of his appetites (Roy Henderson, 1999).

Itinerant workers from the East came to work during the harvest. Some of them returned year after year and became friends with the family. Aunt Joanne wrote about one of them,

Migrant workers from Ontario and Quebec came West to work on the farms during the harvest, and one such worker was a nice young man, Sylvestre Prouteau. I loved and intended to marry him, although it was well known that he was besotted with the girl who lived on the next farm. I sat on his lap at every opportunity, and he said I was his girl. When the harvest was over, and it was time for him to return to his home, Sylvestre surprised and delighted my family and me with the gift of a beautiful doll.

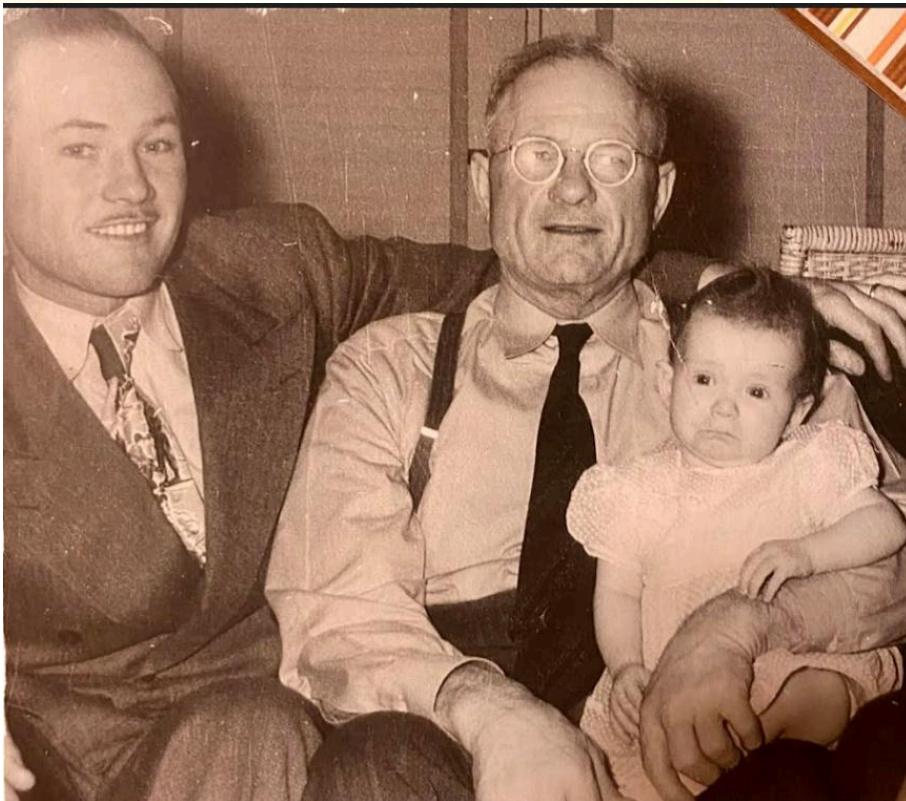
Why would these *batteux* come so far out West to do such hard work? Because threshing wages were very high compared to those paid elsewhere in Canada. In 1915, for example, when there was a record harvest in Saskatchewan, wages were as high as \$6.00 and even \$8.00 a day. In 1915, in Québec, the average wage for a laborer was \$1.60 for a ten-hour day. The Canadian government even subsidized their train fare. Because they didn't speak English, they preferred working for *Canadien* farmers.



An itinerant threshing crew from Eastern Canada, Lampman Area. Poet's Corner



Batteux from Minnesota were also recruited for the harvest. In this poster, a *Canadien* with a stereotypical red sash invites Minnesotan agricultural workers to harvest. Trip from St. Paul to Estevan by rail in 1911 - \$12.00. Estevan is 25 miles from Lampman.



Wilfred and Joseph Roy in California in 1950

Grandpa passed on his passion for sports to his boys, who in turn passed it onto their sons and grandsons. "*Papa* loved listening to sports on the radio" (Roy Petroski). The 1931 census indicates that he owned a radio, which was considered significant. It was powered by batteries, which had to be taken to town frequently to be charged. My dad idolized Grandpa. He thought his *papa* could beat Jack Dempsey, the heavyweight champion, in a boxing match. Baseball was the love of Grandpa's life. Aunt Joanne wrote,

The men in our family were into sports. During the summer months, they followed baseball, and because they were in the fields at the only time the baseball scores were given on the radio each day, it was Aunt Evelyn's and my job to write them down. We had to write fast to keep up with the announcer, and we sometimes missed one or two, and we were held accountable. At the end of the season, the World Series games were broadcast. This coincided with potato picking time, and Grandpa, being such an ardent fan, usually gave the boys some time off to listen to a game or two.

She added, "He was extremely proud of George's pitching arm and never missed a game. He was an exuberant man but never more so than on the cheering line – everyone knew that Joseph Roy was in attendance." George was a baseball star. He was a good pitcher and a great hitter. Once, he hit a home run so far on a windy day that the outfielders didn't budge. They sent a boy on a bicycle to retrieve the ball.

Grandpa was vague, often not saying directly what he meant as he got older. He died peacefully during the night of September 1st, 1950. Aunt Joanne wrote,

The winter before, he had spent a few months in California visiting his sisters and brothers. His so-called dieting was probably cast aside due to all the festivities that had made his holiday so enjoyable. The church in Lampman that he and Grandma had helped build and served for so many years burned to the ground while he was in California. This had been a devastating blow to Grandpa. His funeral service was held in the movie theater, which was not the setting we would have chosen for him. It was sad that the funeral could not be held in the church that he had served so faithfully, and which had brought him such joy and comfort. It has always been a consolation for me to know how joyfully he spent his last day on Earth.

He had had a good day; he died happy and painlessly, but too early. He was sixty-three. His wife lived for forty-eight more years.

This is the version of Aunt Evelyn:

The summer was not good for *Papa*, and he ended up in the hospital with a heart attack. He did not eat wisely. It was inevitable that he would suffer another heart attack. God was good to him on his last day on earth and gave him a perfect day. It started with Mass, confession, and communion. It was First Friday, and *Maman*

and *Papa* always made a special effort to attend Mass that day, and confession was part of it. *Papa* died with the peace of mind of a clean slate.

“*Papa* looked at all the fields to see if they were ready for swathing. It was late fall, and harvesting had been delayed.” He had to go to Estevan to shop, and while there, he took in a ball game in which his boys were playing. “He brought a case of pears for *Maman* to can.” There was a boxing match on the radio. Grandpa listened to it and then went to bed.

Maman went to bed sometime later; she looked in on him, and he seemed to be sleeping, but he was so still, and she was worried, so she went to get George, who lived in a little house on the same property. Her fears were realized; *Papa* had died in his sleep. It wasn't unexpected because of his poor health, but a shock, nonetheless. It was a custom then to have the body at home and have a wake for all the neighbors to come and show their respect. Prayers were being said continually by someone, and there was a lot of food around, brought by neighbors who were always kind and thoughtful in situations like this. The funeral was very well attended as he had lived and been so active in the community for so many years.



Le premier vendredi de chaque mois est sanctifié par la dévotion au sacré cœur de Jésus.

'First Friday' is the first Friday of the month and is often marked by a special devotion to the Sacred Heart of Jesus since Jesus died for us and won our salvation on a Friday.

The years before the Roys staked their claims were dry. Their claims happened to be situated on the lowest part of an extensive lowland, which flooded in the following years and significantly reduced their arable land. A Wikipedia article states, “to the north-west of Lampman is Lake Roy, which is a shallow lake that often floods into town.” “*Le lac Roy*” comprised much of the home quarter. Evelyn wrote,

I should mention Roy Lake. Our farm was surrounded on the West and the South by a lake. When we had a lot of snow and significant runoff, it could cause problems. The lake had its source in the low-lying area to the West of us. These areas would fill up and cause the water to flow into the lake. Shortly after my *papa* had taken his homestead and settled in, the water rose so high that they had to go in and out by boat. This must have caused him to wonder why he had chosen that particular parcel of land. The lake attracted a great variety of

waterfowl. It was wonderful to go out in the evenings and hear the various sounds wafting in. Looking towards the West at sundown was breathtaking; the setting sun cast a golden glow over the water. *Papa* loved to go duck hunting on the lake.

It was located between the farm and the school. In the winter, it wasn't a problem when the lake was frozen, and we could head straight south (*by cutter*) for about two miles, and we were there. In the summer, it was quite another matter; we had to go around by the main road, about four miles. At one point, we had to miss a few months of school due to the lake flooding and washing out a portion of the road. My brother John was the only one who could go, on horseback.

Children and grandchildren rafted on the lake in summer and skated on it in the winter. There was an islet close to the farmyard where pelicans alit. It was called 'Pelican Island.'

When the ice was the right depth and strength, we all piled into the old Chevy, and off to the lake we would go. *Papa* gave us quite a ride with spins that made us squeal with delight. *Maman* wasn't as excited about it and cautioned *Papa* to slow down. I think *Papa* enjoyed it as much as we did. The lake gave us many happy memories of growing up on the farm. It also served us well in many ways, such as providing a shortcut to school when frozen over and in drought years; it was a godsend, we could water the garden. (Roy Petroski)

Hundreds of acres of fields on the Roy farm were at one point covered with water up to a depth of 12 feet. The lake in the home quarter was much deeper. For a time, only 40 acres out of 640 could be farmed. The lake was once eleven miles long by one mile wide. One could go from one end to the other by boat. It was shown on some maps of the area. The *Lake Roy* watershed was much more extensive and flooded the whole area occasionally, threatening the town of Lampman, four miles away. The watershed extended all the way to Forget, eighteen miles to the north.

Lampman was just north of a rock formation that Métis called *La Roche Percée*, where they believed the spirit of a *rougourou* (werewolf in Métis French) resided. In 1874, the well-known Québec journalist and artist Henri Julien wrote,

After the horses had quenched their thirst, the Mounties (Royal Canadian Mounted Polic) traveled farther west to *La Roche Percée*, a massive sandstone arch beneath which the Métis maintained, was a giant underground cavern in which various Indians, over the years, had hidden from enemies. There were a number of ancient Neolithic petroglyphs carved into the megalith's exterior, along with the hand-carved words, 'And his Scouts 1873,' – words carved by scouts belonging to United States General George Armstrong Custer's Seventh Cavalry.

The regiment would meet its famous demise in three years at the hands of Sitting Bull's Sioux. The rock was once nearly covered with pre-contact carvings of animal, human, and geometric forms thought to have been created by Siouan speakers. Historical accounts state that the Nakota (Assiniboin) regarded the site as sacred, never passing the rock without leaving offerings. My mother lived there as a young girl. It is pronounced *Rotch Pursey* and is close to Bienfait, pronounced *Bean Fate*. Many other sketches by Julien are included in this history.

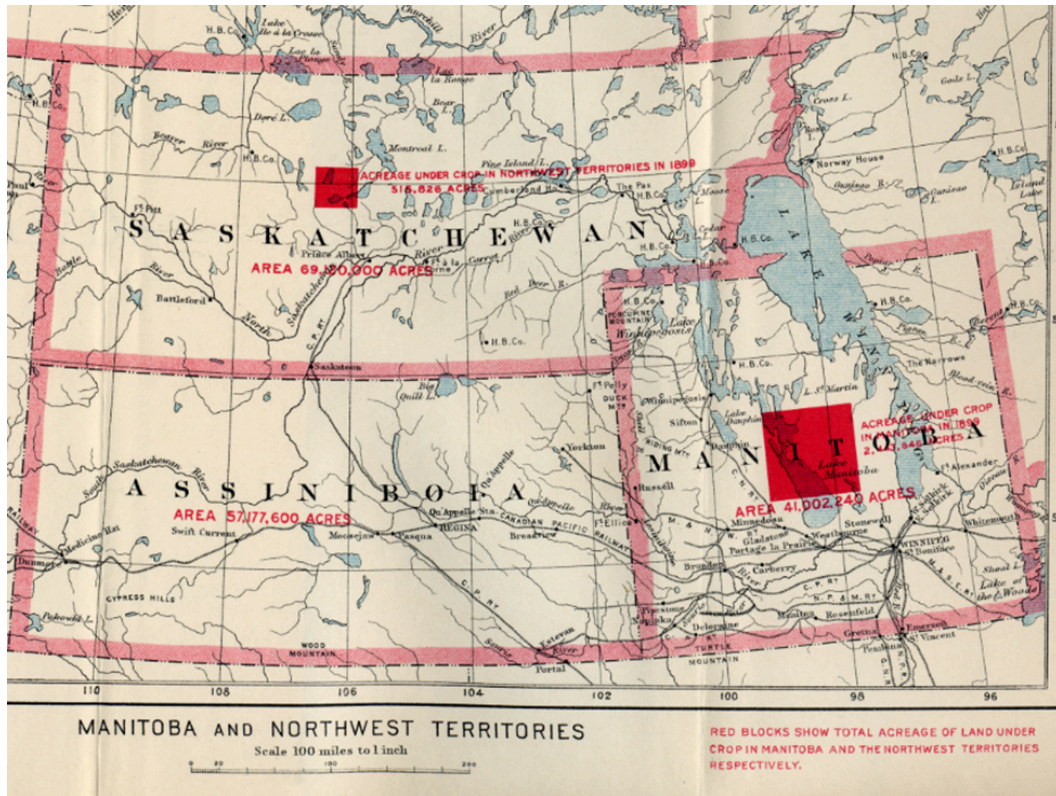


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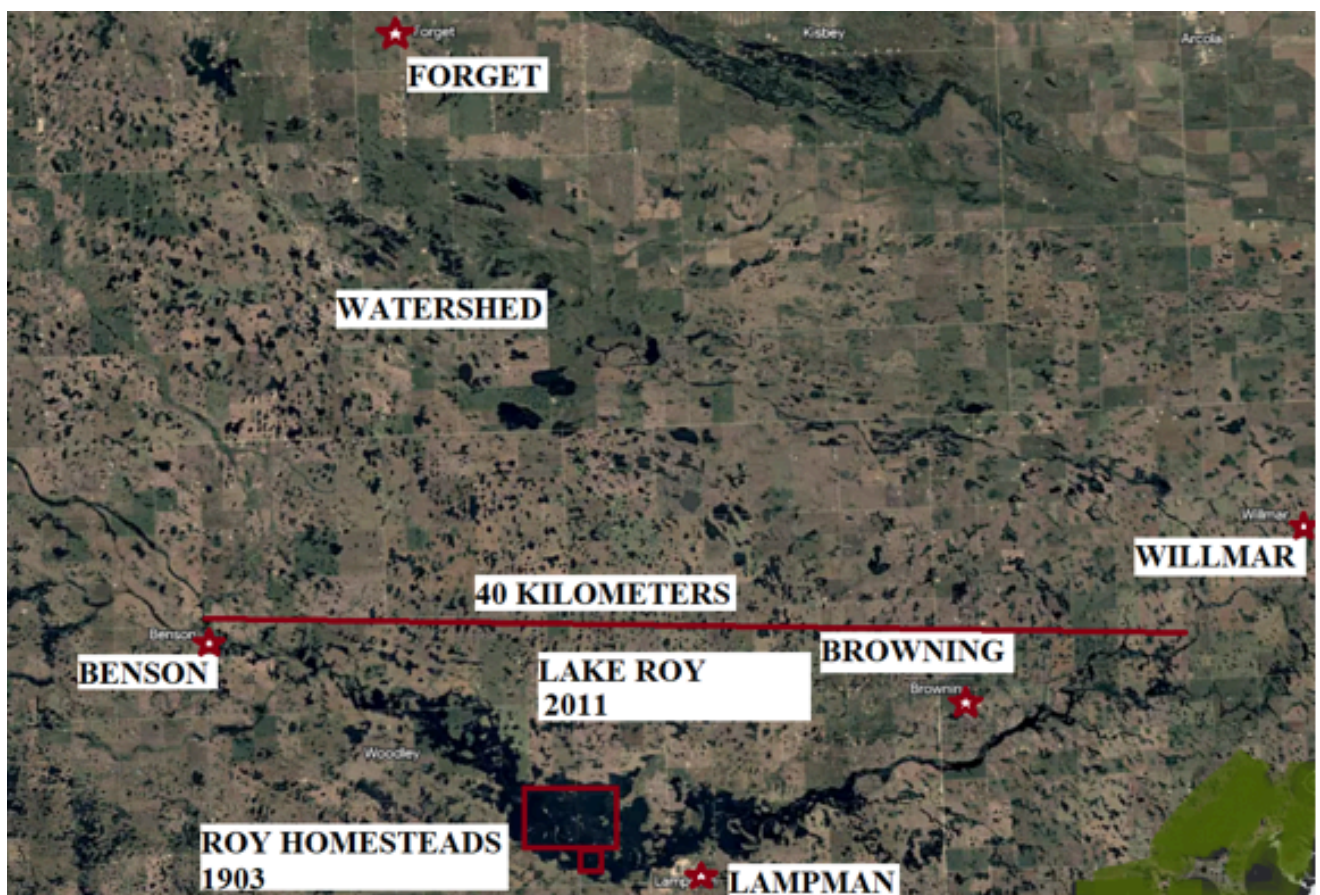
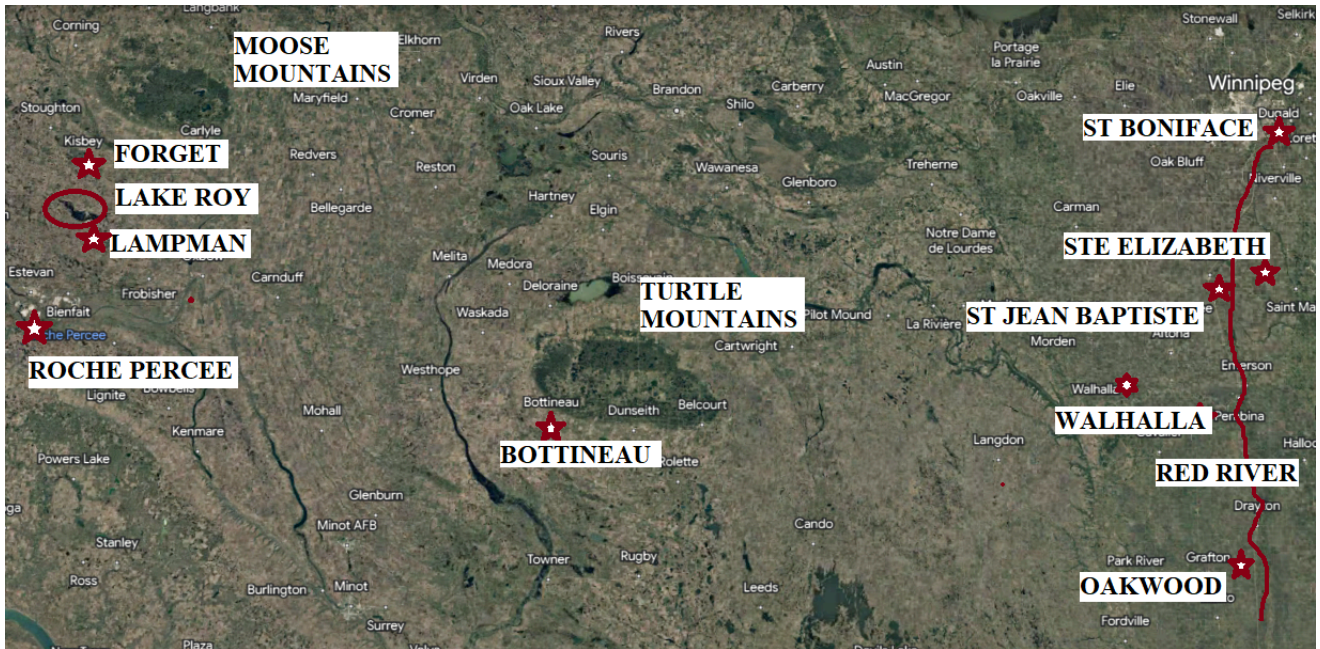
LA ROCHE PERCÉE

Société historique de Saint-Boniface

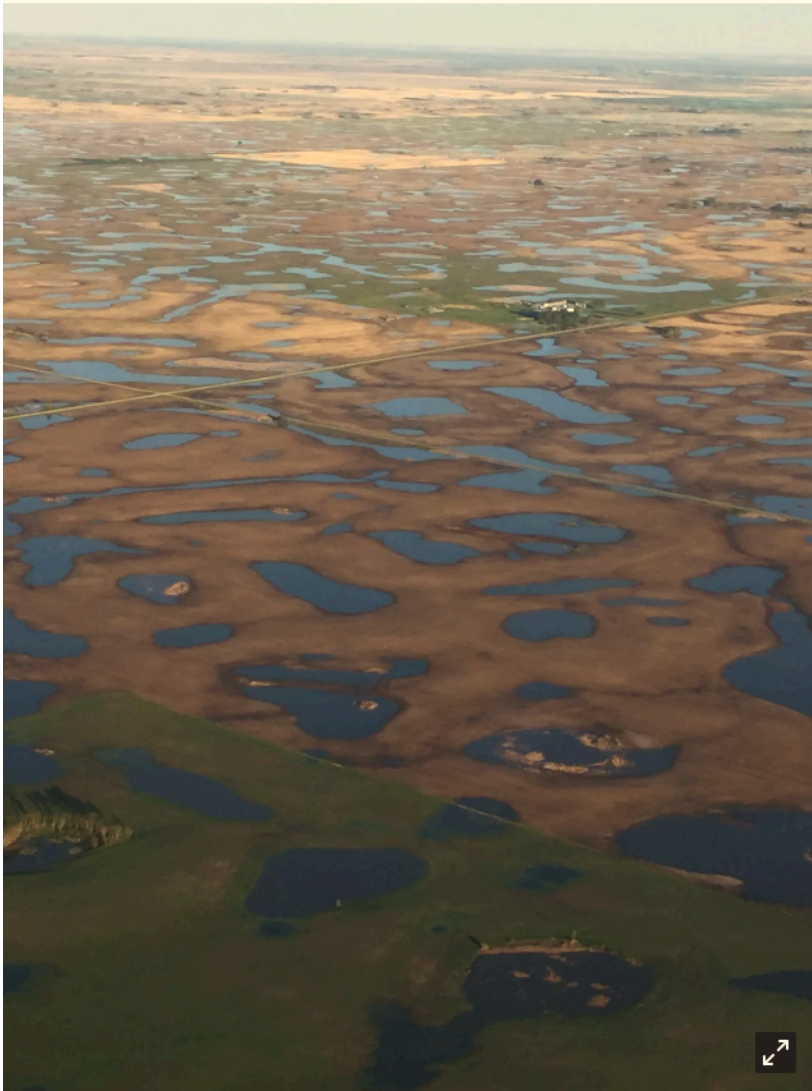
«La Roche percée», gravure par Henri Julien. *L'Opinion publique*, vol. 5, no 41, 8 1874, p.497



Map of Manitoba and Northwest Territories, White, James Geographer . [Ottawa]: Dept. of the Interior, 1900.: University of Manitoba: Elizabeth Dafoe Library: Map Collection



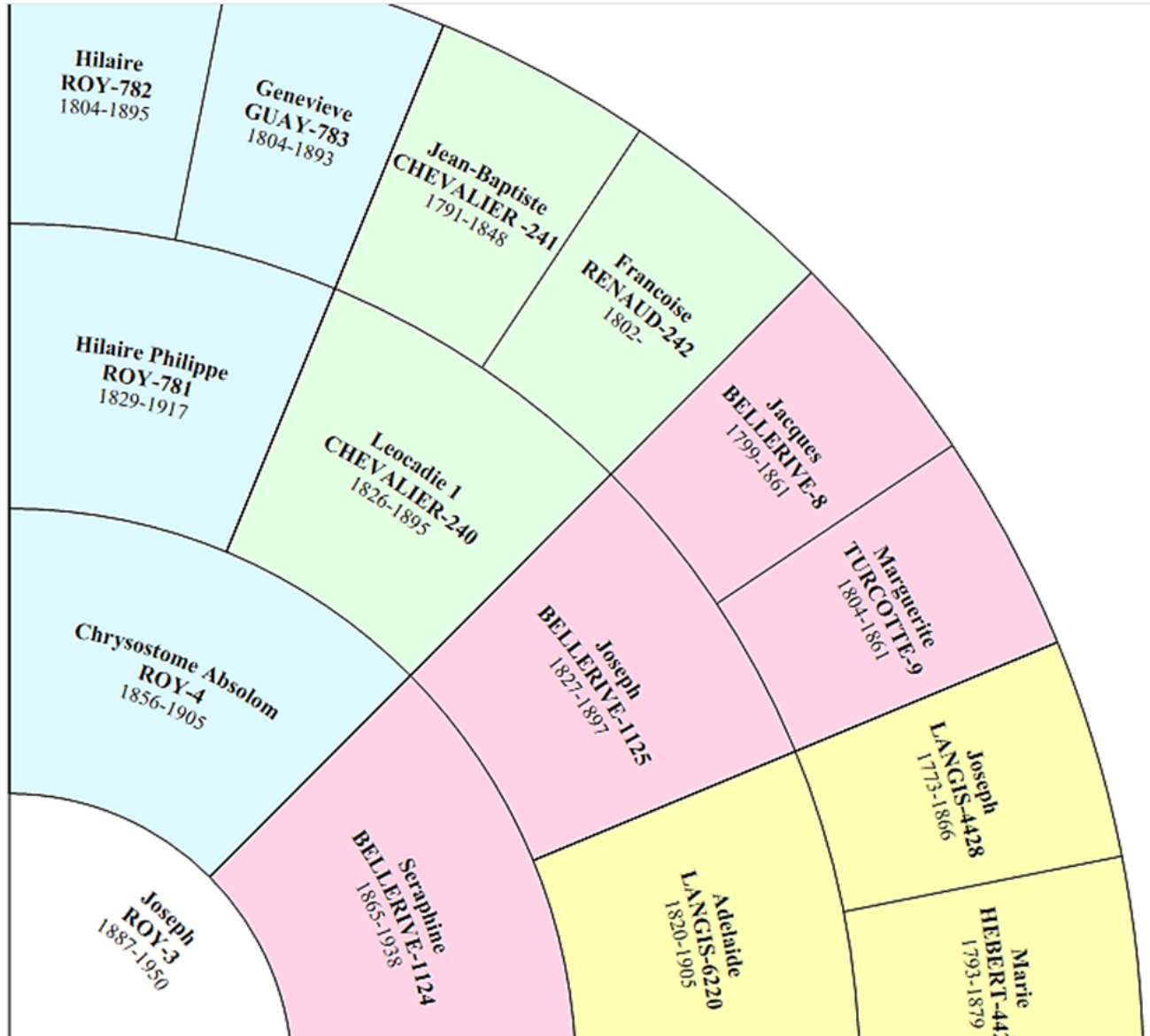
2011, A BAD PLACE TO STAKE CLAIMS



Lake Roy watershed in a flood year in the Lampman – Forget area.



Lampman, 2011



ANCESTORS OF JOSEPH ROY

LEROY Nicolas (1639-1688) and LELIEVRE Jeanne (1640-1728)

Nicolas Leroy

The only child of Louis Roy, Nicolas was baptized at St-Remy de Dieppe, a church started in about 1000 and completed in 1522. He was a cod fisherman (or knife maker). Nicolas had his ocean crossing paid for through a friend of the family and likely received a contract from this friend to work in the colony for three years. He arrived in Québec City on August 22, 1661, on the ship *le Jardin de Hollande* with his wife Jeanne Lelièvre, mother Anne Lemaitre (she lived to be 100), and two children.

After his work contract was almost done, in 1664, Nicolas was granted land by the widow of Guillaume Couillard, one of the colony's first landowners. The widow, Guillemette Hébert, was the daughter of the very first farmer of the colony, Louis Hébert. The land was in *L'Ange-Gardien*, a small parish outside Québec on the northern side of the St. Lawrence River. His land was about 2 acres by 126 acres. Together, Nicolas and Jeanne struggled to carve out a homestead in the wilderness. By 1667, Nicolas owned four animals and seven acres of workable land.

Besides the two children born in Dieppe, seven more children were born in *L'Ange-Gardien*, and a tenth and final child was born in *La Durantaye*. Nicolas worked on the land to raise crops and was also a fish warden for the seigneurs of this area of Beaupré, who granted fishing and hunting rights to their tenants. Several tragic and traumatic events could have led Nicolas and Jeanne to seek another location for the family. In 1669, the couple sought justice for the rape of their five-year-old daughter Marie-Jeanne by a neighbor named Jacques Nourry. The accused was found guilty and hung from the gallows, after which his head was severed and displayed on a pike. The harsh punishment was to prevent other single men in the colony from considering bachelorhood or doing violence against innocent girls and women. As for Marie-Jeanne, she grew up quite normally. She became the wife of Jean Gaudreau and was the mother of 3 children. She is an ancestor of Émilie Samson and Mae Collette. The second tragic event was that in 1670, a house fire killed two of their children, Anne and Jean, who were both infants.

The couple sold their land to their two neighbors on either side of them in 1679 after having moved to the seigneurie of *La Durantaye*, where Nicolas worked for the seigneur Olivier Morel, an officer in the Carignan-Salières regiment who was also a merchant in the fur trade and lived in Québec City when he wasn't traveling. On July 27, 1677, Olivier Morel *de la Durantaye*, ancestor of Léocadie Chevalier *de la Durantaye*, granted Nicolas Leroy, ancestor of Hilaire Roy, a farm lease and rent for a farm and smallholding, which was 3 acres wide on the river's edge. The first year there, he owned eight animals, 20 arpents of usable land, and a gun. His two elder sons had their land alongside their father. Nicolas died between April 1690 and October 1691. He has about 250,000 descendants (*Généalogie des Français d'Amérique du Nord, Filles du roi*).

Signature of Nicolas Leroy, our ancestor (1663)



Signature de Nicolas le Roy, notr
archivé au Canada 1663

Jeanne Lelièvre

The daughter of Guillaume Lelievre and Judith Riquet from Saint-Rémi de Dieppe in Normandy, she entered into matrimony around 1658 with Nicolas Leroy, the son of Louis Leroy and Anne Lemaitre. Their union blessed them with nine children: Louis, Nicolas (ancestor), Noel, Marie-Jeanne (ancestor), Guillaume (ancestor), Anne, Jean, Elizabeth Isabelle (ancestor), Jean, and Jean-Baptiste. Guillaume Lelievre, her father and a widower, migrated to New France after 1656, and his positive reports prompted Nicolas and the family to join him in the new country. The family, consisting of Nicolas, his wife, his mother, his son Louis, and baby Nicolas, made the courageous decision to embark on this new chapter together. She resided in *L'Ange-Gardien*, *La Durantaye*, and *Beaumont*.

After the death of her first husband, she entered a second marriage with Francois Molinet. No children were born from this union. On October 22, 1707, she sold a plot of land and dwelling in La Durantaye to Martin Leblanc for 500 livres. Her final resting place was in Saint-Vallier, where she was buried on January 11, 1728.



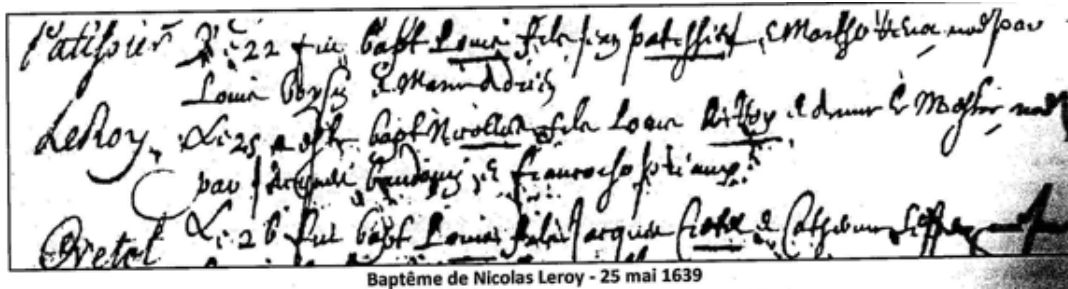
St Rémy de Dieppe Church where Nicolas Leroy was baptized in 1639. Adolph Mugendre



Dieppe Canadian War Cemetery *Avant d'oublier* (Lest we forget).

Back to their roots. Our father, Wilfred Roy, and many other descendants of Nicolas Leroy, born in Dieppe in 1639, were sent to France in WWII. The name Roy is etched on gravestones in the Dieppe Canadian War Cemetery and other war cemeteries in Normandy. The locals in Normandy were astonished to be liberated by soldiers who spoke French with a Norman accent. The French people were impressed with how devoted the *Canadiens* were to the Catholic church, judging from all the talk they heard about items on the Church altar, holy places, holy vestments of the priest, etc. But the truth came out later that practically every *Canadien* swear word had something to do with religion.

Baptism of Nicolas Leroy, 1639



LeRoy le 25 a este bapt Nicollas fils Louis Leroy le Roy et Anne le mestreSt Rémy de Dieppe

(Leroy le 25 [1639] was baptized Nicolas, son of Louis Le Roy and Anne Lemestre . St Rémy de Dieppe)

NICOLAS LEROY, ANCESTOR OF JOSEPH ROY THROUGH FOUR LINES

NICOLAS LEROY- B.1639 → GUILLAUME LEROY- B.1667 → PIERRE LEROY- B.1706 → PIERRE LEROY- B.1733 → JEAN FRANÇOIS ROY- B.1764 → HILAIRE ROY- B.1804 → HILAIRE PHILIPPE ROY- B.1829 → CHRYSOSTOME ABSOLOM ROY- B.1856 → JOSEPH ROY- B.1887

NICOLAS LEROY- B.1639 → ISABELLE ELIZABETH LEROY- B.1671 → JEAN TURGEON- B.1693 → AGATHE TURGEON- B.1739 → JEAN FRANÇOIS ROY- B.1764 → HILAIRE ROY- B.1804 → HILAIRE PHILIPPE ROY- B.1829 → CHRYSOSTOME ABSOLOM ROY- B.1856 → JOSEPH ROY- B.1887

NICOLAS LEROY- B.1639 → ISABELLE ELIZABETH LEROY- B.1671 → GENEVIEVE TURGEON- B.1707 → MARGUERITE COUILLARD- B.1736 → JOSEPH GUAY- B.1772 → GENEVIEVE GUAY- B.1804 → HILAIRE PHILIPPE ROY- B.1829 → CHRYSOSTOME ABSOLOM ROY- B.1856 → JOSEPH ROY- B.1887

NICOLAS LEROY- B.1639 → NICOLAS LEROY- B.1661 → FRANÇOIS ROY- B.1708 → MARIE- ROY- B.1748 → FRANÇOISE ELIE- B.1778 → FRANÇOISE RENAUD- B.1802 → LÉOCADIE CHEVALIER- B.1826 → CHRYSOSTOME ABSOLOM ROY- B.1856 → JOSEPH ROY- B.1887

ANCESTOR OF PHILIPPE COLLETTE, FATHER OF MAE COLLETTE

NICOLAS LEROY- B.1639 → NICOLAS LEROY- B.1661 → ETIENNE LEROY- B.1690 → MARIE ROY- B.1714 → MARGUERITE TANGUAY- B.1744 → DENIS COLLET- B.1768 → DENIS COLLET- B.1796 → DENIS COLLET- B.1821 → PHILIPPE COLLETTE- B.1848 → LOTTIE MAE COLLETTE- B.1890

ANCESTOR OF ÉMILIE SAMSON, MOTHER OF MAE COLLETTE

NICOLAS LEROY- B.1639 → MARIE JEANNE LEROY- B.1664 → JEAN BAPTISTE GAUDREAU- B.1682 → AUGUSTIN GAUDREAU- B.1713 → FRANÇOIS PROSPÈRE GAUDREAU- B.1747 → JOSEPHTE GAUDREAU- B.1796 → NARCISSE SAMSON- B.1827 → EMELIE SAMSON- B.1868 → LOTTIE MAE COLLETTE- B.1890

NICOLAS LEROY IS AN ANCESTOR OF THE ROYS, COLLETES AND SAMSONS AND ALSO MADONNA, CELINE DION, JACQUES KEROUAC, GABRIELLE ROY, ALANAS MORISETTE, JUSTIN BEIBER.AND A COUPLE HUNDRED THOUSAND OTHERS,

CHRYSOSTOM ABSOLOM ROY (1856-1905) AND SÉRAPHINE BELLERIVE (1865-1938)



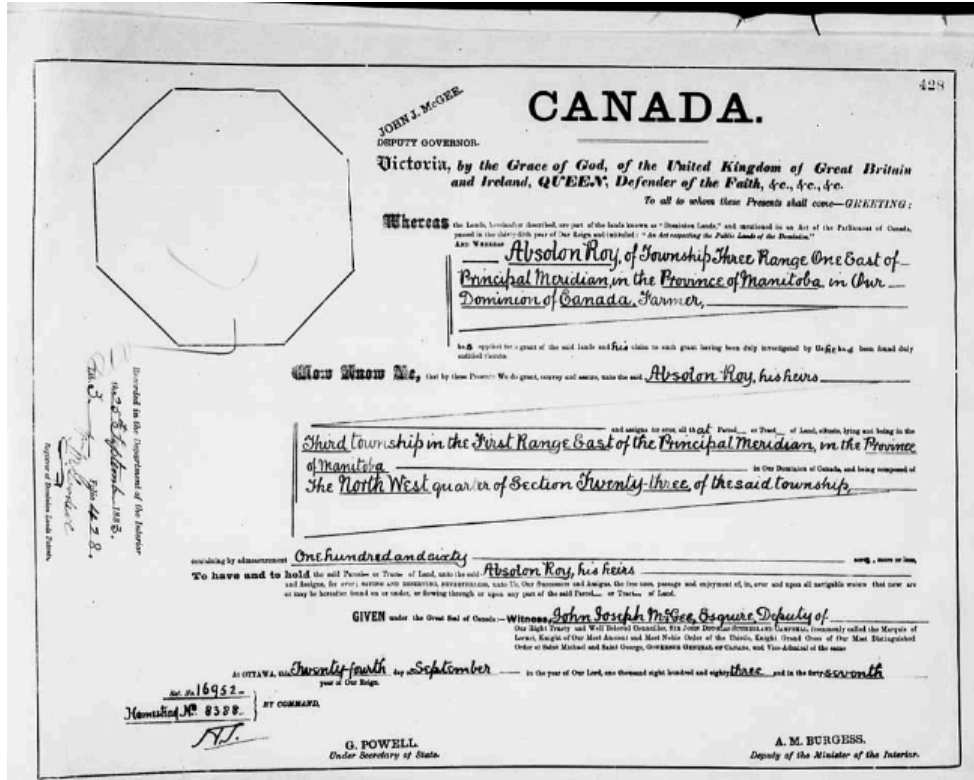
A wandering *Canadien*

Absolom Roy was a tormented, restless wanderer who could not settle in one place for more than a few years during his short life. He was born in 1856 in the village of Beaumont, Québec, south of the Ile d'Orléans, in the Québec City area. He was baptized in a church, on the door of which General Wolfe had affixed a warning to the *Canadiens* during the British invasion of 1759. At age four, he lived with his family in Buckland, Québec, halfway between Beaumont and the US border. When he was older, he undoubtedly helped his father clear the forested rocky land by back-breaking labor, only to leave at the age of sixteen to work in the sweatshops of New England; the cotton mills in Fall River, Massachusetts, for four years, from 1872 to 1876. Only entire families went to New England, not individuals; the whole family's participation was essential to survive. Usually, children ten and over toiled in the factories. Absolom learned English in the mills, but his parents were too old and did not. Census data indicates that he never went to school and never learned to read and write.

MANITOBA

In 1876, at age twenty, Absolom migrated to Manitoba with his father. They traveled by steamboat on the Great Lakes from Sarnia to Duluth, passing by the straits of Mackinac, between Lake Huron and Lake Superior, where the ancestor of his mother, Olivier Morel *de la Durantaye*, had established Fort Michilimac, which was the furthest garrison west of Montreal two hundred years before. "*They nearly perished while sailing on the Great Lakes, stranded on the ice for eight days*" (*Moissonneurs de la Rouge* - Reapers of the Valley). They settled in the Métis village of St-Jean Baptiste, Manitoba, in what would become the Rural Municipality of Montcalm, about 45 miles south of Winnipeg.

In 1881, 1882, and 1883, he received \$6 for two weeks of drill as a private with the local Militia, *l'Infanterie légère des Montagnards de Saint-Jean-Baptiste, Premier bataillon provisoire*. He signed his pay receipt with an X (See archives). Having occupied and cleared the land, Absolom was granted title to 160 acres after three years in 1883.

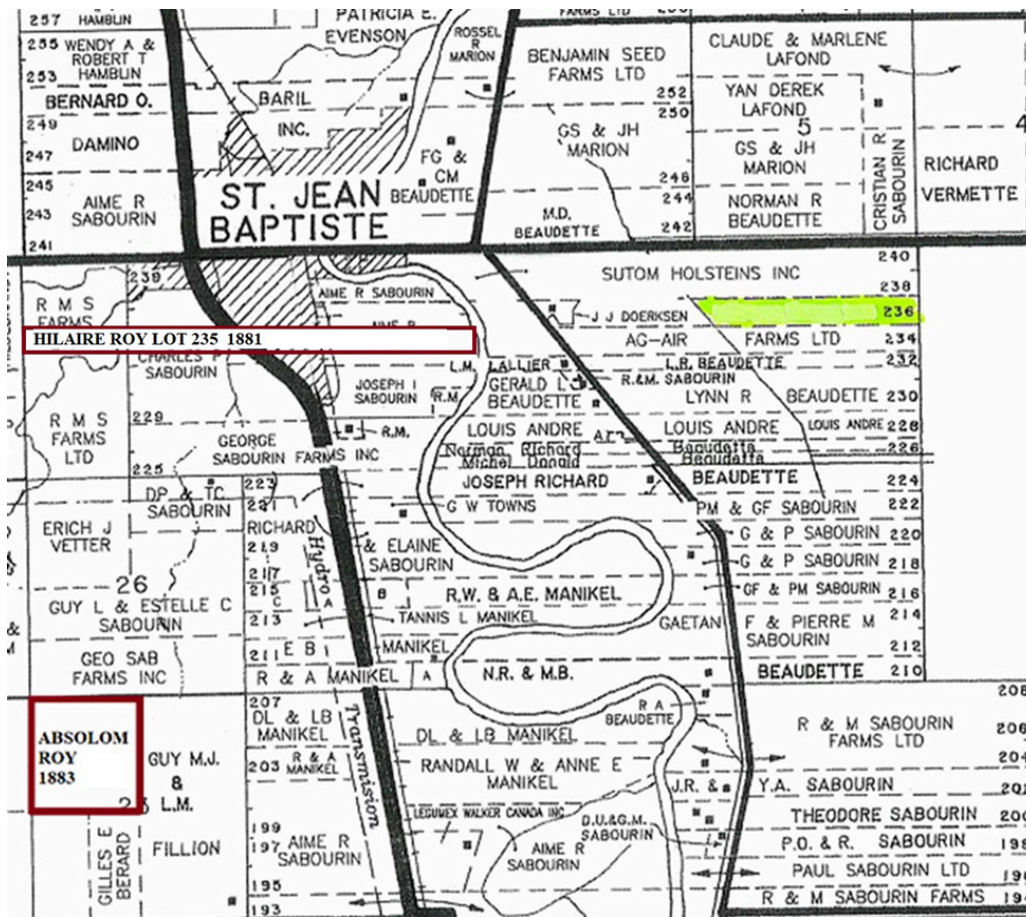


Deed for one hundred sixty acres, granted under the reign of Victoria QUEEN, by the grace of God (of the British Empire), Defender of the Faith, to Absolom Roy and his heirs. Province of Manitoba. 1883

Also in 1883, at age twenty-six, Absolom married eighteen-year-old Séraphine Bellerive in St-Jean Baptiste. Séraphine was born in Cap de la Madeleine, Québec, in 1865. She was baptized in the oldest church in Canada, where daily mass is still celebrated. Absolom was baptized in the second-oldest church. The priest who baptized Séraphine witnessed two miracles, which led to a sainthood. Her family emigrated to Lowell, Massachusetts, before 1871. In 1877, she migrated with her family to St-Jean Baptiste. Séraphine was twelve when the family left Lowell, so she probably worked in the cotton mills like Absolom. She learned to speak English, possibly at the night school, where she probably also learned to read and write.

Absolom is a very rare French Canadian name. Absalom was the third son of King David. The name means father of peace. He was baptized Chrysostome Absolom. Chrysostom is even rarer; it is of Greek origin and means golden-mouthed. His namesake, *St. Jean Chrysostom*, is often accused of being anti-Semitic⁵. Séraphine is a Hebrew word meaning glowing or shining snake.

⁵ "St John Chrysostom is known not only as the greatest preacher in a Christian pulpit and the most prominent doctor of the Orthodox Church but also as the preacher of the eight sermons *Adversus Judaeos* (Against the Jews)." "In them, Chrysostom accumulates against the Jews bitterness, sneers, and jibes". "He accused the Jews of corporately murdering Christ, saying that they were morally degenerate, and this 'because of their hateful assassination of Christ'; he considered them as being cursed and outcasts because of their unbelief, and, as such, rightly enslaved, and so on" (Mihoc).



Homesteads of Absolom and his father, Hilaire. Absolom owned 160 acres, Hilaire owned a river lot.

Absolom and Séraphine had two children in St-Jean-Baptiste. There was a severe depression in Manitoba beginning in 1883. The price of wheat dropped drastically, as did the price of land. Wheat prices fell to levels not touched for a century. The economic conjuncture had changed so much that "insolvencies multiplied, and many of the new rich became the old poor once more" (Painchaud, 1969).



The first church in St-Jean Baptiste, where Absolom and Séraphine were married, built in 1877. in *Les Moissonneurs de la Rouge*



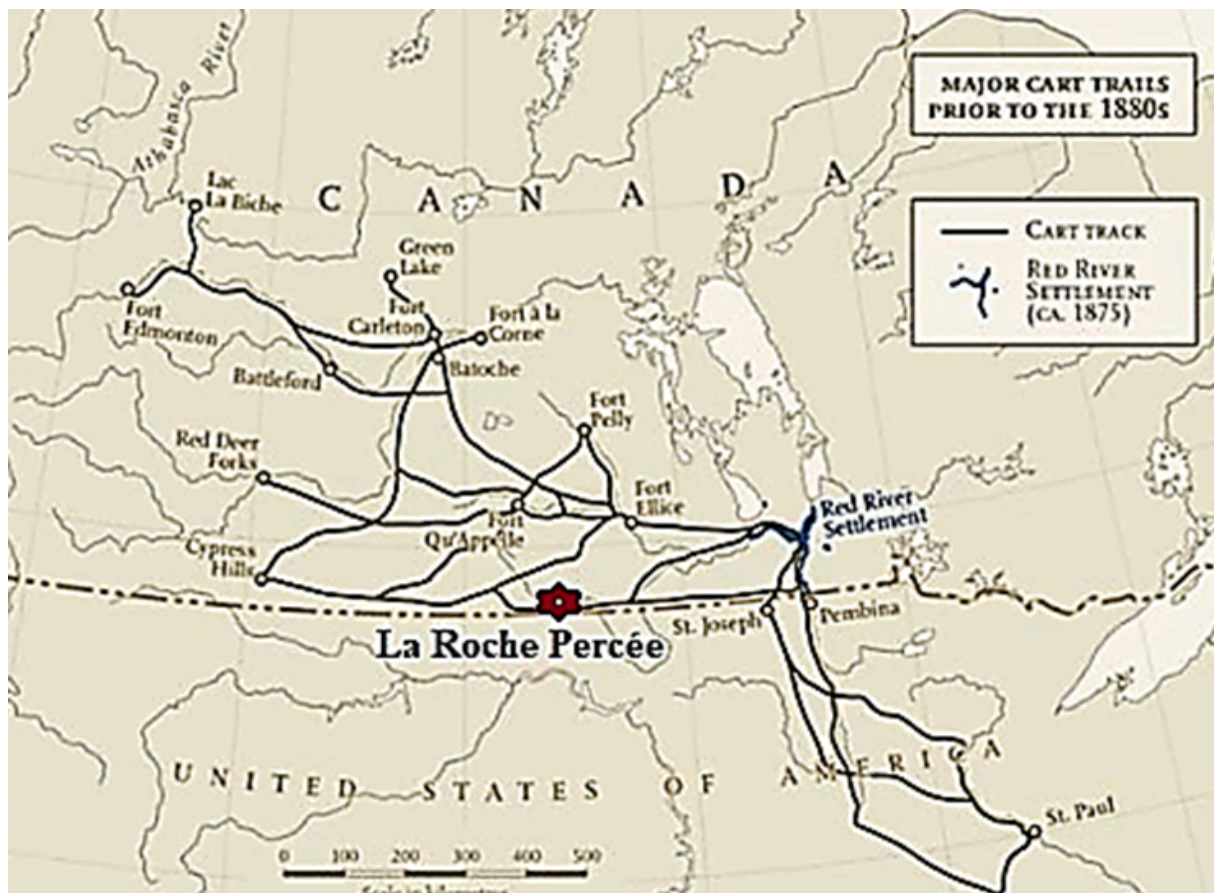
In 1865 Father Luc Desilets baptized Séraphine Bellerive in Our Lady of the Cap Shrine, built in 1720. It is the oldest church in Canada where daily Mass is celebrated. Two years later, “*In 1867, the pastor Desilets had an astonishing experience. Upon investigating a noise, he had heard in the church; he found a small pig chewing on a rosary. He was saddened that people were no longer praying the rosary. He then consecrated himself to the Blessed Mother and re-introduced the devotion of the rosary in the parish*”. This occurrence led to two miracles, a beatification, a canonization and sainthood.

Absolom was baptized in 1856 in the St. Etienne de Beaumont church, built in 1733, one of the oldest churches in Canada where Mass is still celebrated. Ancestors Hilaire Roy and Léocadie Chevalier, Hilaire Roy and Geneviève Guay, François Roy and Angélique Paquet, and Pierre Leroy and Agathe Turgeon were married in this church from 1759 to 1850.

NORTH DAKOTA

Perhaps for this reason, the young family picked up stakes and moved to Walhalla (formerly St. Joseph), Dakota Territory, about 30 miles south of St-Jean Baptiste, just south of the Canadian border in 1886. While Grandpa claimed to be born in Neche, North Dakota, records indicate that he and his siblings were actually born in Walhalla. The larger population of Neche at the time could explain the discrepancy, or perhaps he was born in a hospital there, although most births occurred at home.

Other than the original 13 colonies, the Pembina-Walhalla area is among the oldest permanently European-settled regions in the United States. The settlements at Pembina and St. Joseph (Walhalla) can be dated before 1800 and are likely older. Walhalla was in the Red River Valley and had been in the Selkirk Colony along with the Red River settlement in Manitoba. Walhalla and nearby Pembina were trading posts that became the two oldest towns in North Dakota. It has the oldest building in North Dakota. The first Northwest Company fur trading post, established at St. Joseph's in 1797, was one of the starting points for the large Métis buffalo hunts. St. Joseph was home to large numbers of Métis families. At its peak in 1858, St. Joseph had a permanent population of more than 1,200 and even more during buffalo hunts. 5,000 Métis lived in the area by 1843 (Rivard and Littlejohn). For over two decades, St. Joseph was the center of Métis culture in Minnesota and the Dakota territory.



Cart trails in 1876, when Absolom and his father arrived in Manitoba. St-Paul, St. Joseph (Walhalla), Red River settlement, La Roche Percée, Cypress Hills, Qu'Appelle, Batoche, Fort Edmonton. Indigenous People's Atlas of Canada, Canadian Geographic (IPAC)

In the Oxcart era, from about 1840 to 1870, there was a lot of traffic on trails from Fort Garry (Winnipeg) through Walhalla to St. Paul in Minnesota. These were trails that were first used by natives and then by Métis. Parts of this trail are preserved in Park River, North Dakota, not far from Oakwood. They modified the ox cart to adapt to the conditions on the trails and called them *charettes* (Red River carts). They were made entirely of wood, and the wheels were enlarged to more than 5 feet and had spokes. When the wheels were taken off, they could be used

as rafts to cross a river, and then the wheels would be put back on to continue on their way. They didn't grease the axles because the dust it would attract clogged up the wheels, so the long trains of *charettes* made a loud shrieking noise that could be heard miles away. "For a short while, around 1860, thousands of these carts went back and forth between Winnipeg and St. Paul yearly. It was estimated that Métis traders with as many as 1,500 Red River Carts camped outside St. Paul for weeks in the summer, selling their wares before returning north. At times, there were trains of 1,500 Métis charettes leaving St. Joseph simultaneously" (Rivard and Littlejohn).



Métis Red River ox cart train leaving St. Joseph (Walhalla) SHSND



Métis Cart Brigade

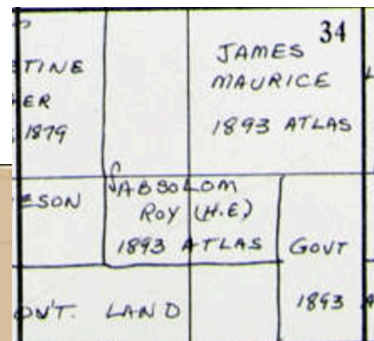
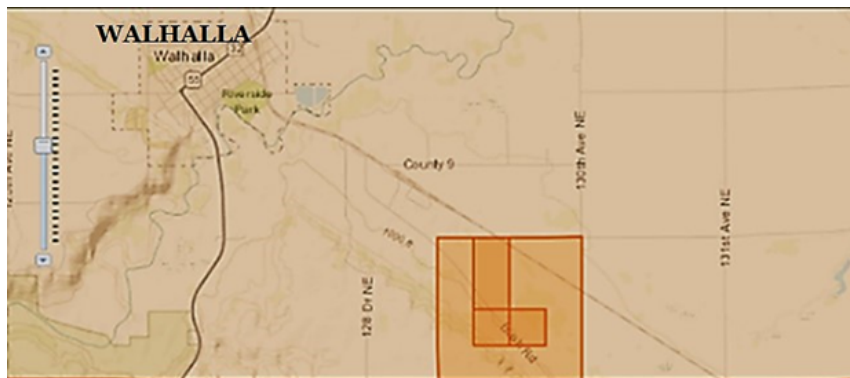


A Métis family camping on Canada's Plains in 1872 (IPAC)

When the Roys moved to Walhalla, Dakota Territory, in 1886, most of the Métis had left, and French had become a minority language. Many went to the territory, now Saskatchewan, in the southwest and the northwest, where there were still abundant herds of bison. Icelandic settlers started moving in in 1877, and by 1886, they had changed the name from St. Joseph to Walhalla and were in the majority in the village. In 1900, Absolom received US citizenship, and in 1901, he received a patent for the 160 acres he was farming one mile southeast of Walhalla. But he had two bad years, according to my dad, so he was ready to move on again.

Absolom and Séraphine had nine more children in Walhalla, in the Dakota territory, before moving to the Lampman area, in the district of Assiniboia, Northwest Territories, in 1903. In 1905, it became part of the province of Saskatchewan. Saskatchewan is derived from an anglicized version of a Cree word, *kisiskâciwanisîpiy*, meaning 'swiftly flowing river'. It was used for the first time in 1882 to designate a district of the Northwest Territories.

Map of Absolom Roy's homestead near Walhalla, North Dakota, 1900 (in dark orange). Patent Image, 1900. Grand Forks Land Office. The name on the document is Absolom Roy, 5th Meridian.



Township 163N Range 56W Section 34. Homestead maps of of Pembina County, 1893, North Dakota Atlases and Plat Books

SASKATCHEWAN

At that time, the Canadian government was looking to settle in Western Canada and offered parcels of land free for the taking, called homesteads. The Western *Canadien* missionary colonizers were actively recruiting to repatriate *Canadiens* from North Dakota to Manitoba to the Northwest Territories. They wanted American settlers familiar with dry farming methods. In 1902, Absolom, his father Hilaire from Manitoba, and his two eldest sons, Alphonse and my grandfather, Joseph, all qualified for a quarter section in the Lampman area. According to the rules, the minimum age for making a claim was eighteen years; my grandfather was only sixteen.

The most significant influx of settlers to the Lampman area occurred from 1902 to 1905. It was much more thickly populated than it is today. In 1903, the whole family moved there from North Dakota. When Absolom Roy and his family moved to Lampman, they brought all they owned: 12 horses, 30 head of cattle, six hogs, and six sheep by train. "The importance of the livestock to the pioneer family can be attested to the fact that Absolom's first task was to erect a sod barn (30' X 60') to house his livestock. His family lived in a tent." (Roy Henderson, 1999 and Roy G.).

Like in Manitoba and North Dakota, the government publicity promised civilization and a place with good roads and infrastructure. There was nothing but desolate bald prairie.



A sod barn (*Ecurie en terre*) on a homestead in the Lampman area, 1910 Poet's Corner

Moving for the fifth time, he had to start all over again, as he had done with his father in Buckland, then Manitoba, and North Dakota. But the soil here was not rich like in the Red River Valley, and it was full of stones that had to be removed. The rock piles that dot the landscape along the roads are symbols of the harshness of the land. The following spring, they commenced breaking the ground. "They cleared it of brush and small trees and plowed the soil with a one-furrow plow pulled by horses to sow small crops, and each year more land was broken, and more crops were planted" (Roy Henderson, 1999). He started taming the land, as he had done so many times before, but this time, death prevented him from completing the process. Patent for his land was not given until 1911 when his wife *S raphine* received title after she had already remarried.

Absolom's life reflected that of the father in *Maria Chapdelaine*, the quintessential novel depicting the rugged life of *Canadien* settlers. Samuel, the father in the story, is a frontiersman with a deep sense of purpose: turning the wilderness into productive farmland. After successfully establishing a working farm after back breaking labour, he relocates his family deeper into the wilderness and repeats the process multiple times.

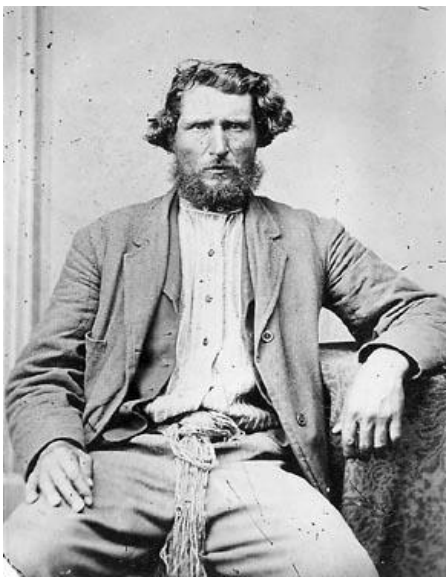
In 1905, Absolom died from brain cancer. The death was excruciatingly painful. He was only forty-nine. Absolom is buried in the old Lampman cemetery. His large headstone is inscribed with a beautiful *homage* in French. In the Catholic part of the cemetery, over half the buried were *Canadiens*.

The family members went to *Notre Dame de La Salette* parish in Forget (pronounced in French like *Forzhay*), a French-speaking parish just north of Lampman, for some religious ceremonies. Forget is named after *Am d e Forget*, the first Lieutenant Governor of the Province of Saskatchewan. Their oldest daughter, *Alphonsine*, was married in Forget, the same year Absolom died, in 1905. The eldest son *Alphonse* was present and witnessed another marriage there that same day (see Roy archives). Since then, there has been an annual pilgrimage to the

shrine of Our Lady of *La Salette*. A pilgrimage is "a journey to a shrine or sacred place to be healed, have questions answered, or achieve some other spiritual benefit."

Forget's most famous settler was Louis Riel's former lieutenant during the Manitoba troubles of 1869-1870, Ambroise Lépine. Louis Riel is widely regarded as the Father of Manitoba (see Howard). Lépine was a Métis politician, farmer, and military leader under the command of Louis Riel during the Red River Rebellion of 1869–1870. From the beginning of the Red River Resistance, he was Louis Riel's military lieutenant and chief enforcer. Lépine headed the tribunal that tried Thomas Scott, found him guilty, and declared that Scott should be executed. The following day, he was shot by a Métis firing squad. Upon learning about Scott's death, the Canadian Dominion government dispatched the Wolseley Expedition to Fort Garry to seize the fort and force Louis Riel and Lépine, now branded murderers, to flee the settlement. He and Riel fled to the United States and ended up at the Catholic mission of St. Joseph, later called Walhalla, where Grandpa Roy was born. The Scott incident was pivotal in the history of the Canadian Confederation. It led to the creation of the province of Manitoba, the marginalization of Métis peoples, and their dispersal in the Northwest Territories. In 1875, when Absolom was in Fall River, the *Canadiens* there contributed \$20 for Lépine's legal defense (*en faveur de l'infortuné condamné - Le Métis*, January 30, 1875). *He played himself in Buffalo Bill's Wild West Show at the 1889 Exposition Universelle in Paris.* By 1902, Ambroise was homesteading near Forget, close to his sons. Sometime after 1909, he sold his land. He is buried in the churchyard of the St. Boniface Cathedral next to Riel. (Dictionary of Canadian Biography, *Musé virtuel francophone de la Saskatchewan* and Barkwell).

Eight generations of Roy ancestors had lived in Beaumont, Québec. Seven generations of Roys have lived in Lampman since Absolom arrived with his father and family. Séraphine remarried a German neighbor and lived with him in southwestern Saskatchewan until she died in 1938. Absolom and Séraphine presently have over one thousand descendants.



Ambroise Lépine



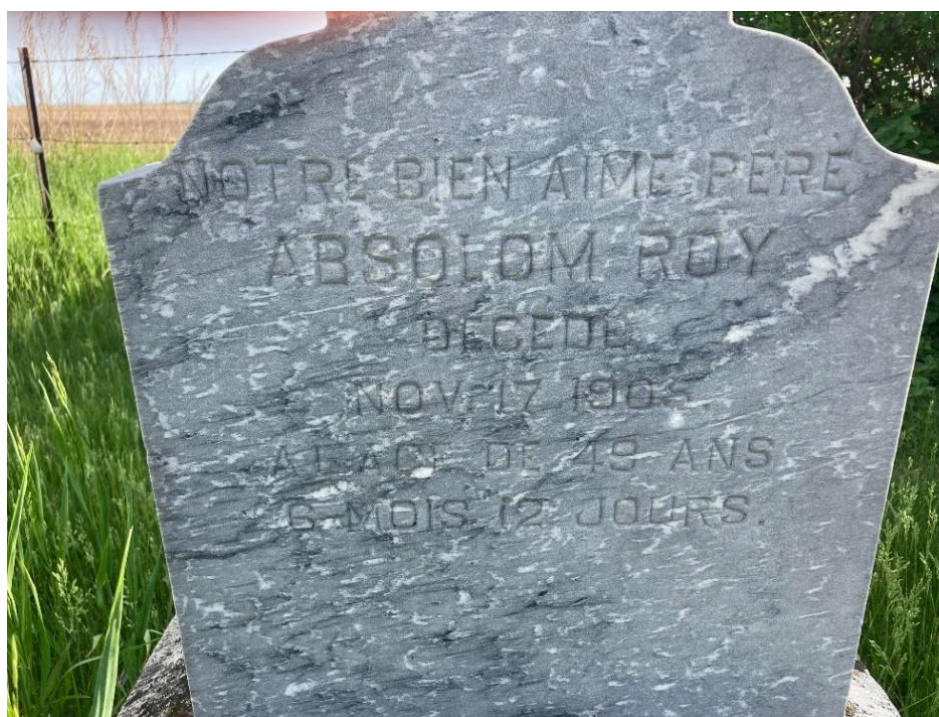
A depiction of the execution of Thomas Scott outside the gates of Fort Garry ordered by Lépine, that appeared on the cover of the April 23, 1870, edition of *Canadian Illustrated News*.



Sèraphine and John Ketter, married in 1909.



The headstone of Absolom Roy



EN MÉMOIRE DE NOTRE TRES BIEN AIMÉ PÈRE ABSOLOM ROY DÉCÉDÉ LE 17 NOVEMBRE 1905 À L'ÂGE DE 49 ANS 6 MOIS 12 JOURS

IN MEMORY OF OUR BELOVED FATHER ABSOLOM ROY, DECEASED ON THE 17TH OF NOVEMBER 1905 AT THE AGE OF 49 YEARS, 6 MONTHS, 12 DAY. Old Lampman Cemetery

Canada
Province of Saskatchewan

Unto the Surrogate Court

OF THE JUDICIAL DISTRICT OF *Cannington*
IN THE MATTER OF the Estate of *Absalom Roy*, Deceased.
The Petition of *Seraphine Ketter* ^{formerly Seraphine Roy} wife of *John Ketter*, of the *Post Office*
of *Campman* in the Province of Saskatchewan,

Humbly Sheweth

1. THAT *Absalom Roy* late of *Township 5 Range 7 West 2nd T.M.*
in the Province of Saskatchewan, *Farmer*, deceased, died on or about the *Seventeenth*
day of *November* 1905 at *Township 5 Range 7 West 2nd P.M.*, and
that the said deceased at the time of his death had his fixed place of abode and was residing at
Township 5 Range 7 West 2nd T.M. in the Province of Saskatchewan
and Judicial District of *Cannington*

2. THAT the said deceased died _____, leaving Real and
Personal property without having left any Will, or Codicil or Testamentary paper whatever.

3. THAT the said deceased died, leaving him surviving as next of kin, his widow
this deponent, seven sons, Aphonte C Roy, Joseph Thomas Roy, Albert Louis
Roy, James Roy, Wilfred Roy, Archie Roy, and Absalom Roy, and five
daughters, Aphontine Michaud (nee Roy), Clementine Forner (nee Roy), Mary
Rose Roy, Josephine Roy and Ida Roy

4. THAT your Petitioner is the ^{*Ketter*} widow of the deceased and has since the
death of said deceased become the wife of *John Ketter* aforesaid

This is part of a petition by Seraphine in 1910 for the estate of Absolom (\$1,600). He did not leave a will. The children are all listed.

Baptism of Absolom Roy, Beaumont, Québec, 1856

1856
Septième paroisse
Le Sept Mai mil huit cent
Chrysostome Absalom, né hier, fils légitime
Absalom Baptiste Chrysostome Absalom, né le 6
Roy. Son légitime mariage de Hilaire Roy com-
merçant, et de Léocadie Chevalier de
cette paroisse. Parrain Chrysostome Roy
Marraine Céline Roy qui n'ont pu
signer sans plus que le père -
P. Bélanger

St Étienne de Beaumont. On May 7th, one thousand eight hundred fifty six, we undersigned, baptized Chrysostome Absalom, born yesterday, of the legitimate marriage of Hilaire Roy (commerçant ?) and Léocadie Chevalier of this parish. The Godfather Chrysostom Roy and godmother Céline Roy could not sign, nor could the father. Priest ...

Baptism of Séraphine Bellerive, Cap de la Madeleine, Québec, 1865

Cap de la Madeleine. On February 25th one thousand eight hundred sixty-five, I curé (Luc Desilets) baptized Marie Séraphine, born this day, of the legitimate marriage of Joseph Bellerive, laborer, and Marie Adelaïde Langis of this parish. The godfather Adonise Bellerive, and the godmother, Maria Victoria Langis declared that they could not sign. Luc Desilets, Priest.

The song ‘Un Canadien errant’ (The Wandering Canadian) was written about the ancestors of some of my cousins, who were sentenced to death after the failed rebellion in Lower Canada in 1837 and then exiled to Australia. The song would also become popular outside Quebec, particularly in Louisiana, the American Midwest, Western Canada, and New England, where francophones had also experienced the pain of exile. It begins:

Un Canadien errant
 Banni de ses foyers
 Parcourait en pleurant
 Des pays étrangers

And ends

Ô jours si pleins d'appas
 Non, vous êtes disparus
 Et mon pays, hélas
 Je ne le verrai plus

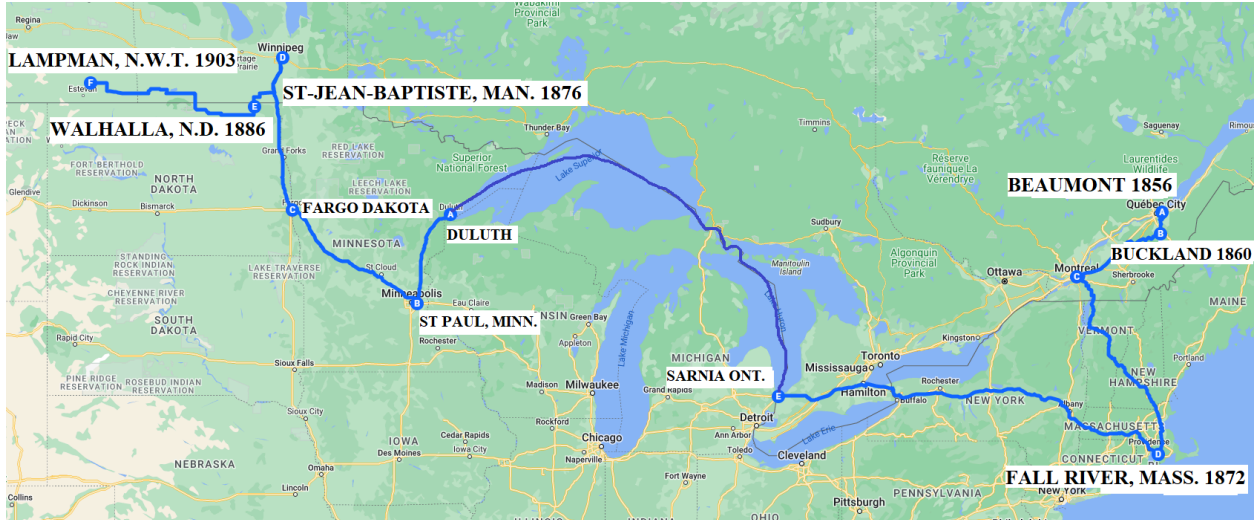
Once a Canadian lad
 Exiled from hearth and home
 Wandered, alone and sad
 Through alien lands unknown

My own beloved land
 I'll not forget till death
 And I will speak of her
 With my dying breath

This song was sung in French by Paul Robson, Leonard Cohen and many others



▶ Leonard Cohen - The Lost Canadian (Un Canadien Errant) (Official Audio)



THE JOURNEY OF ABSOLOM ROY FROM QUÉBEC TO THE NORTHWEST TERRITORIES



Absolom Roy family, 1903. Back: Albert, Clementine, Alphonse, Alphonsine, Joseph, John. Middle: Absolom, Josephine, Rose, Wilfred, Seraphin holding Arthur, Dora in front.

190

FORM 10.

FORMULE 10.

SCHEDULE B.—MARRIAGES. CÉDULE B.—MARIAGES.

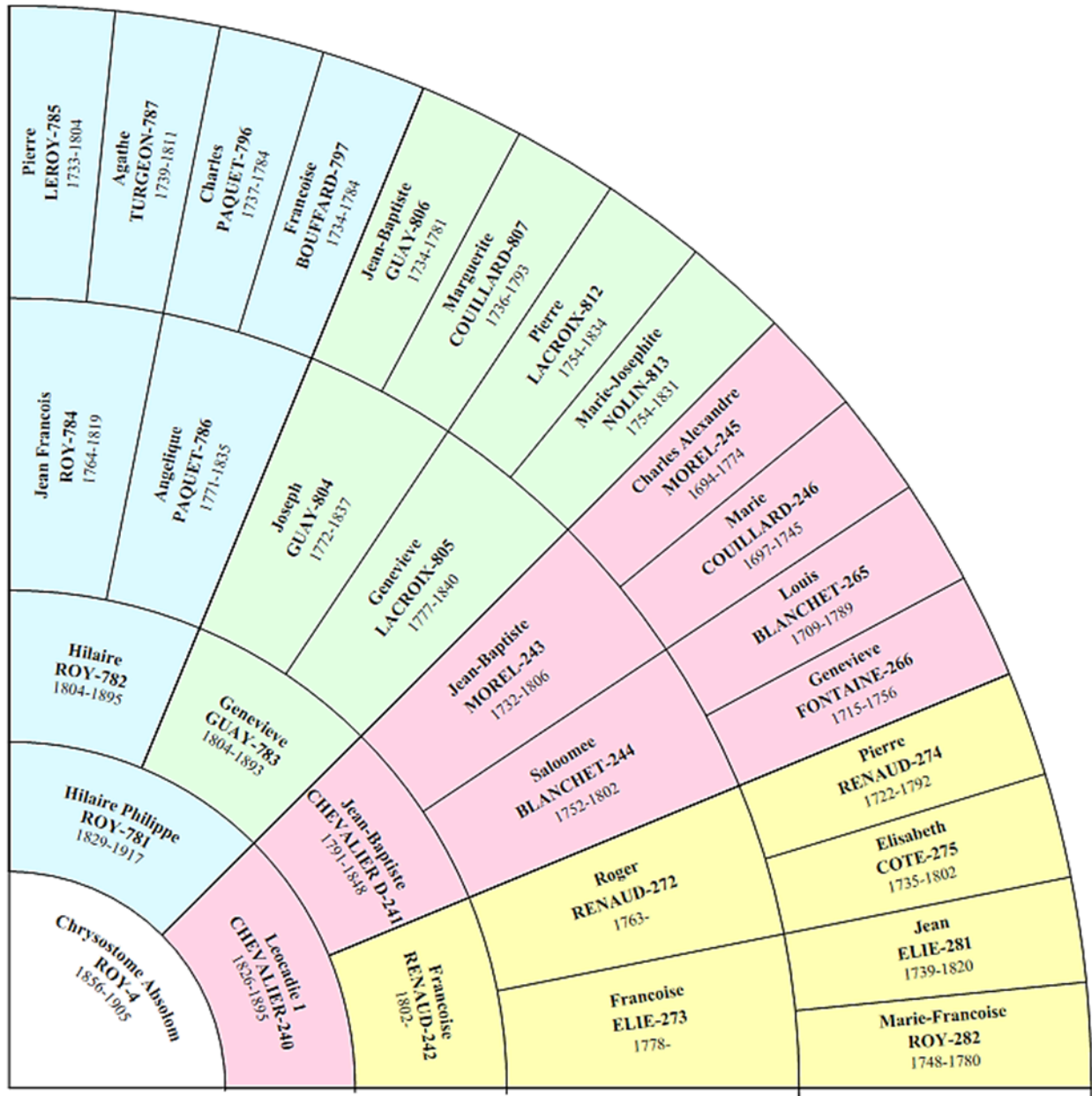
Municipality of

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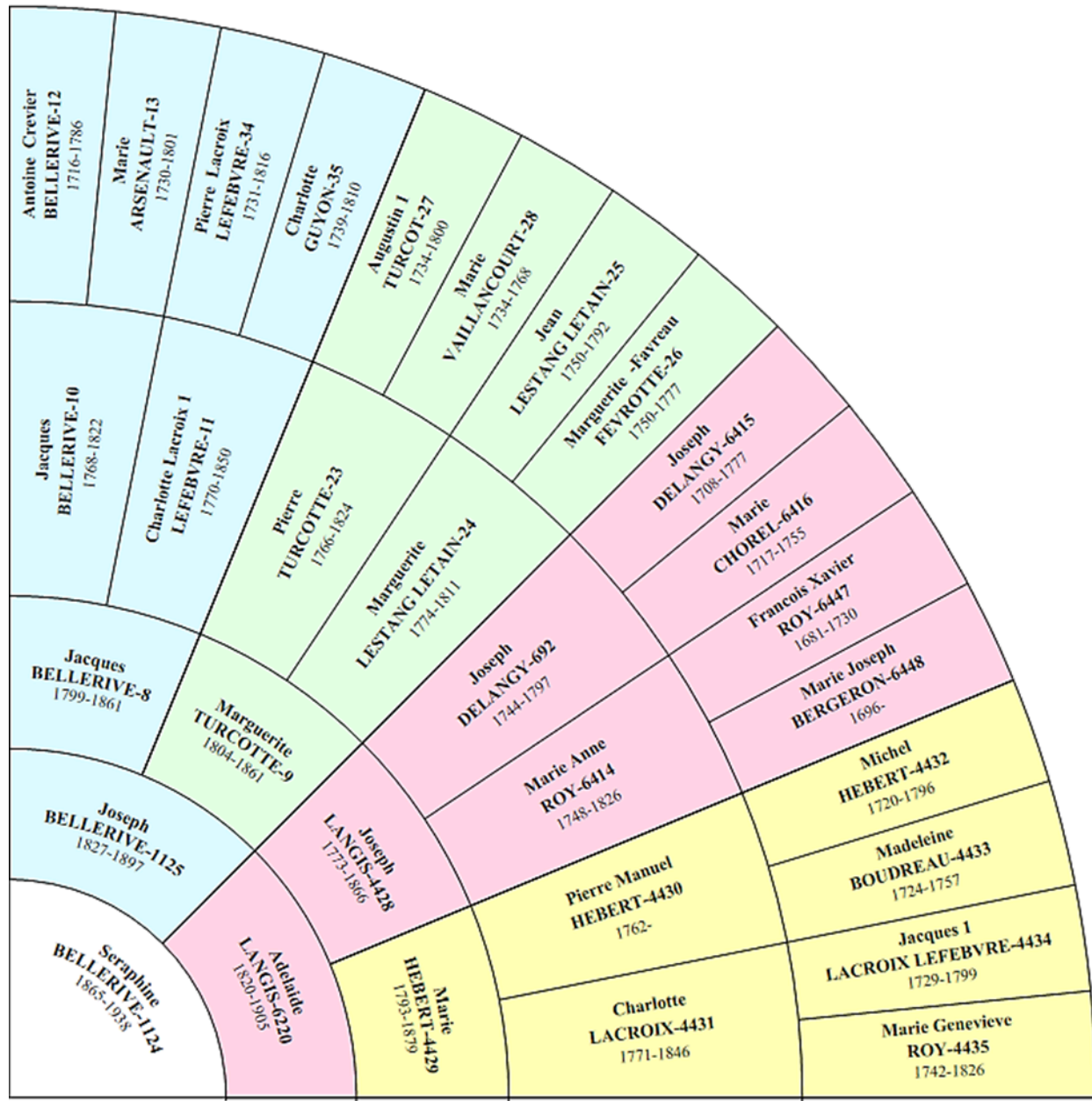
No. 4

HIS NAME. Son Nom.	<i>Absolom Roy</i>	ABSOLOM ROY
	Age. Âge.	<i>26 years</i>
Residence when Married. Résidence lors de son Mariage.	<i>St Jean-Baptiste</i>	ST JEAN-BAPTISTE
Place of Birth. Lieu de sa Naissance.	<i>Beaumont, Québec</i>	BEAUMONT, QUEBEC
Bachelor or Widower. (M. or W.) Célibataire ou Veuf.	<i>Bachelor</i>	BACHELOR FARMER
Rank or Profession. Profession ou Occupation.	<i>Farmer</i>	
Names of Parents. Noms de ses Parents.	<i>Hilaire Roy Léocadie Chevalier dit La Durantaye</i>	HILAIRE ROY LÉOCADIE CHEVALIER DIT LA DURANTAYE
HIS NAME. Son Nom.	<i>Séraphine Bellerive</i>	SÉRAPHINE BELLERIVE
Age. Âge.	<i>18 years</i>	18 YEARS
Residence when Married. Résidence lors de son Mariage.	<i>St Jean-Baptiste</i>	ST JEAN-BAPTISTE
Place of Birth. Lieu de sa Naissance.	<i>Cap de la Madeleine</i>	CAP DE LA MADELEINE
Spinster or Widow. (M. or W.) Fille ou Veuve.	<i>Spinster</i>	
Names of Parents. Noms de ses Parents.	<i>Joseph Bellerive Adelaide Langis</i>	JOSEPH BELLERIVE ADELAIDE LANGIS
Names and Residences of Witnesses. Noms et Résidences des Témoins.	<i>J. B. Talbot Philippe Roy St Jean-Baptiste</i>	
Date and Place of Marriage. Date et Lieu du Mariage ou de la Célébration.	<i>2nd April 1883 St Jean-Baptiste</i>	2 APRIL 1883 ST JEAN BAPTISTE
Religious Denomination of Groom. Religion du Marié.	<i>Catholic</i>	
Religious Denomination of Bride. Religion de la Mariée.	<i>Catholic</i>	
By Whom Married. Par qui Marié.	<i>Rev. J. M. Marsal</i>	
By License or Banns. (M. or W.) Par Licence ou par Banns.	<i>by Banns</i>	
REMARKS. REMARQUES.	<i>St Jean-Baptiste and St Pie-Habitée</i>	
I hereby certify the foregoing to be the true and correct copies of all Marriages returned to me for the half year ending 30 June 1883.		
Given under my hand this <i>14</i> day of <i>July</i> A. D. 1883 <i>Cap. Bellerive</i> Clerk of Municipality of <i>Montcalm</i>		
Je certifie que la présente est une copie vraie et correcte de tous les Mariages de ce demi-an qui ont été retournés à moi pour les six mois expirant le 30 Juin 1883.		
Signed and sealed on this day of <i>July</i> A. D. 1883		
CLERK OF LA MUNICIPALITÉ DE		

Marriage certificate, Absolom Roy and Séraphine Bellerive, 2 April 1883.

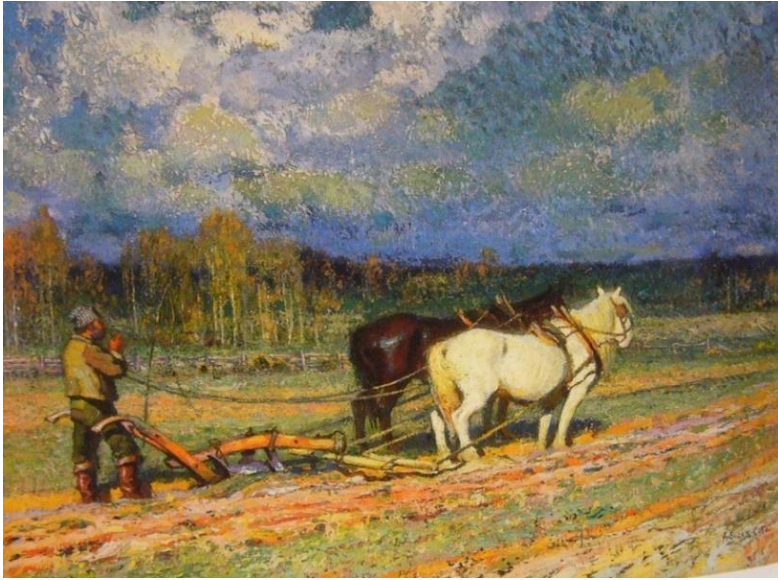


ANCESTORS OF ABSOLOM ROY



ANCESTORS OF SÉRAPHINE BELLERIVE

PHILIPPE COLLETTE (1848-1915) AND ÉMILIE SAMSON (1866-1951)



Premier Labour. “Breaking the land in the Canadian Northwest” Marc-Aurèle de Foy Suzor-Coté

FROM QUEBEC TO MINNESOTA

Philippe was born in St. Henri, on the south shore of Québec City, in 1848. His naturalization document states that he came to the USA in 1865. He would have been sixteen and would have come alone. This could have been a mistake, and he, in fact, came with the family to St. Anthony at age fifteen. In St. Anthony, the family apparently lived in a single house they did not own. This is suggested by the 1870 census, which shows fourteen Collettes under one roof (Bernard, 2002). Four of the family are described on the census as working at a paper mill powered by St. Anthony Falls waterpower (one was Philippe). He may have started working in the paper mill at age sixteen.



River Mill, Hennepin Island, 1860s

Individual #3550961

Philippe COLLET
Father : Denis COLLET
Mother : Martine VERMET
[Family](#)

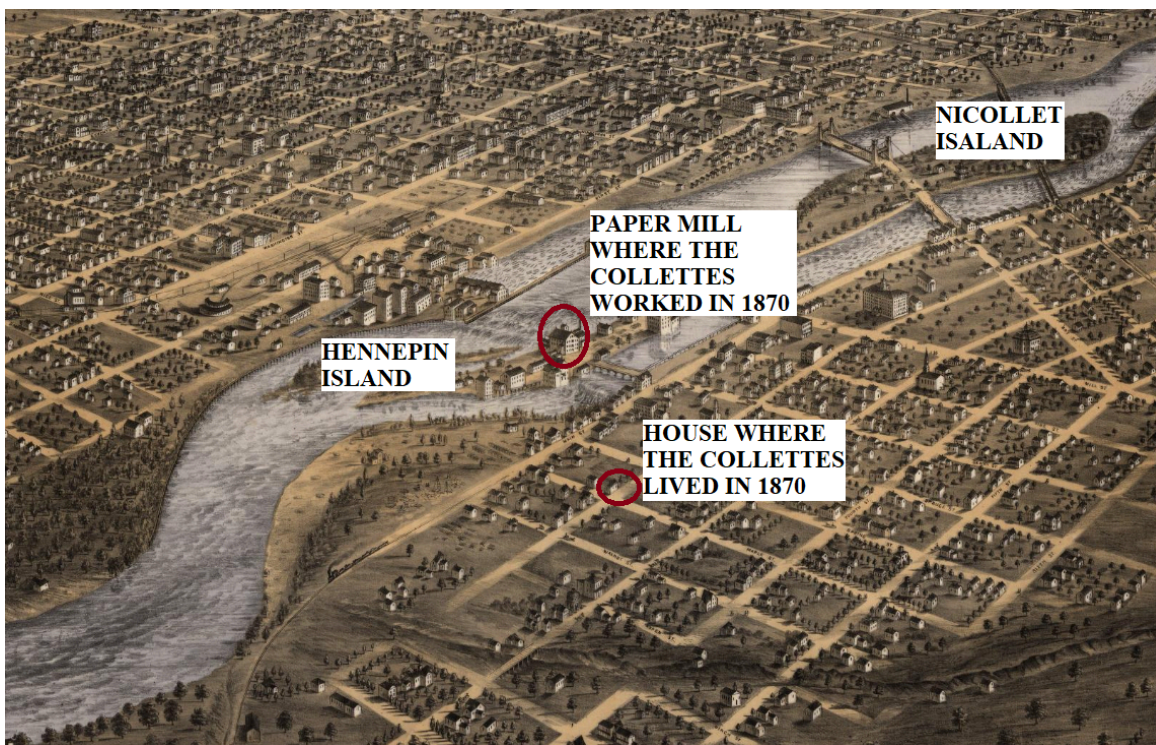
Birth : **23-Aug-1849**
Baptism : **23-Aug-1849 St-Henri-de-Lauzon (St-Henri)**

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Philippe Collette

147	152	Collet Dennis	49	M	N	Worked in paper mill	250	Canada	1	1
		— Emma	46	F	N	Philip's house		Canada	1	1
		— Adeline	23	F	N	Worked in paper mill		Canada	1	1
		— Philip	21	M	N	Worked in paper mill		Canada	1	1
		— Actire	18	M	N			Canada	1	1
		— Brid	14	M	N			Canada	1	1
		— Omar	11	M	N			Canada	1	1
		— Emma	9	F	N			Canada	1	1
		— Ephraim	8	M	N			Canada	1	1
		— Joseph	5	M	N			Minnesota	1	1
		— William	1	M	N			Minnesota	1	1
153		Collet Octave	23	M	N	Worked in paper mill		Canada	1	1
		— Clara	20	F	N	Philip's house		Canada	1	1
		— Octave	1/2	M	N			Minnesota	1	Apr

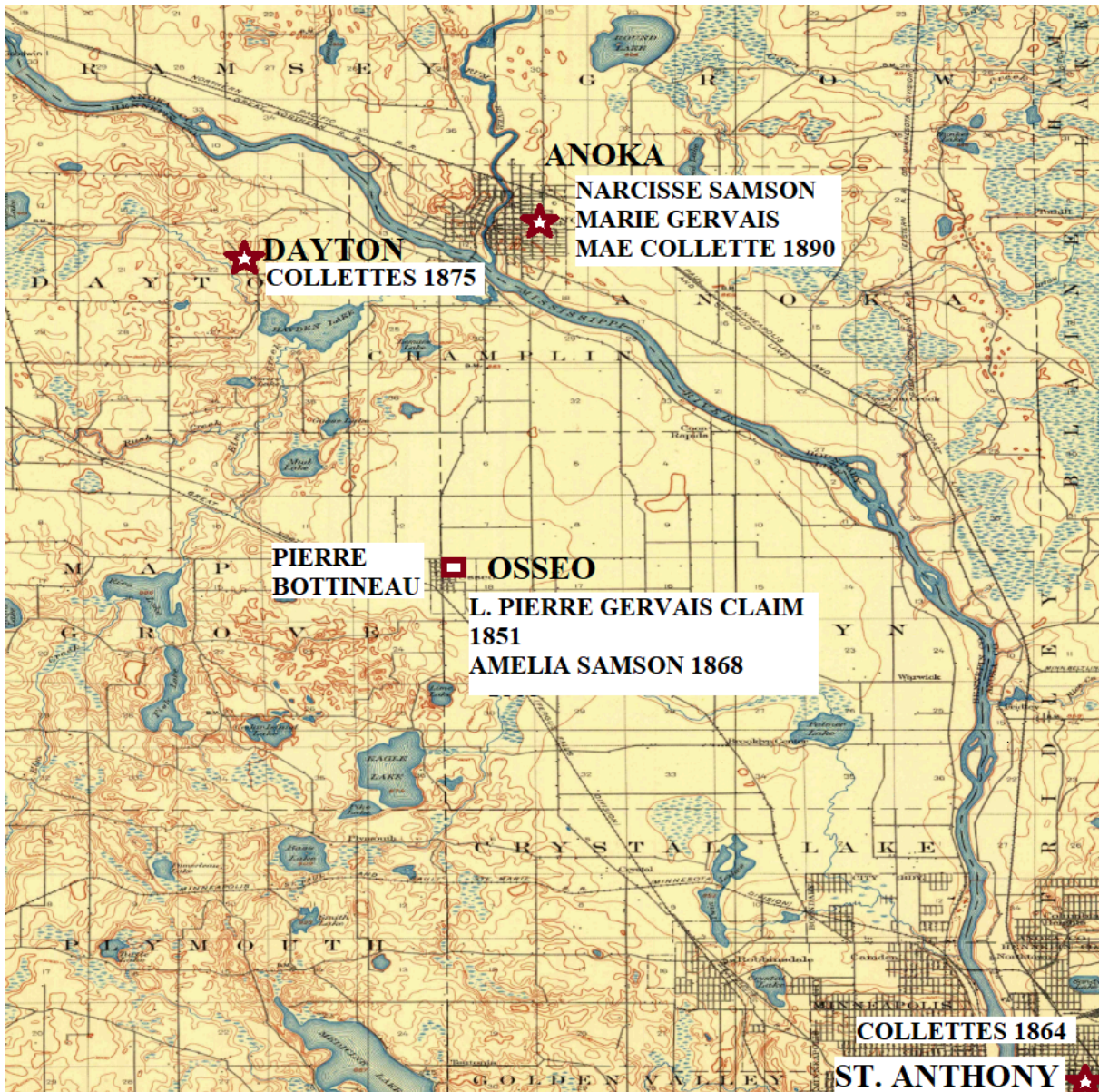
Census Minnesota, 1870



Vue à Vol d'Oiseau (Bird's Eye View), St. Anthony, 1867. Drawn by A. Ruger
Library of Congress Geography and Map Division Washington,

About 1874, Philippe and a brother moved upstream on the Mississippi River about thirty miles and bought land for farms in the Dayton-Albertville area. The Minnesota census of 1875 indicates that the whole family lived there. In 1877, Philippe married Julie Boutin in Dayton. Julie's family was probably among the Métis who lived in the Pembina-Walhalla area before moving to St. Paul in 1841. Julie was a niece of the famed Métis leader, Pierre Bottineau, and

great-granddaughter of an Assiniboine woman, born near Walhalla, Techomehgood, who married Charles Bottineau, *à la façon du pays* (in the custom of the country), about 1797. Charles was a *voyageur* and fur trader, one of the first whites to settle in the West.



Minneapolis area map, 1890

NORTH DAKOTA

Shortly afterward, Philippe, Julie, and several members of the Collette family relocated to Oakwood, Dakota Territory. Philippe Collette was recorded in the 1880 U.S. census in the Dakota Territory as a 30-year-old farmer residing with his wife, Julie Boutin, and their first son, Alfred. Julie gave birth to four more children. Tragically, she died after childbirth in 1885 at the age of thirty four.



**Sacred Heart Cemetery Oakwood,
North Dakota** Photo by Dick Bernard



Julie Boutin



Grafton, North Dakota, circa 1900

Since 1858, what became the Dakota Territory had been open for settlement; however, there were few takers. But beginning in 1878 and continuing for almost the next two decades, the region experienced a boom. From 1870 to 1890, the population increased from 11,766 to more than 328,000 people. The Collettes moved to the Dakota Territory at the beginning of the Dakota boom.

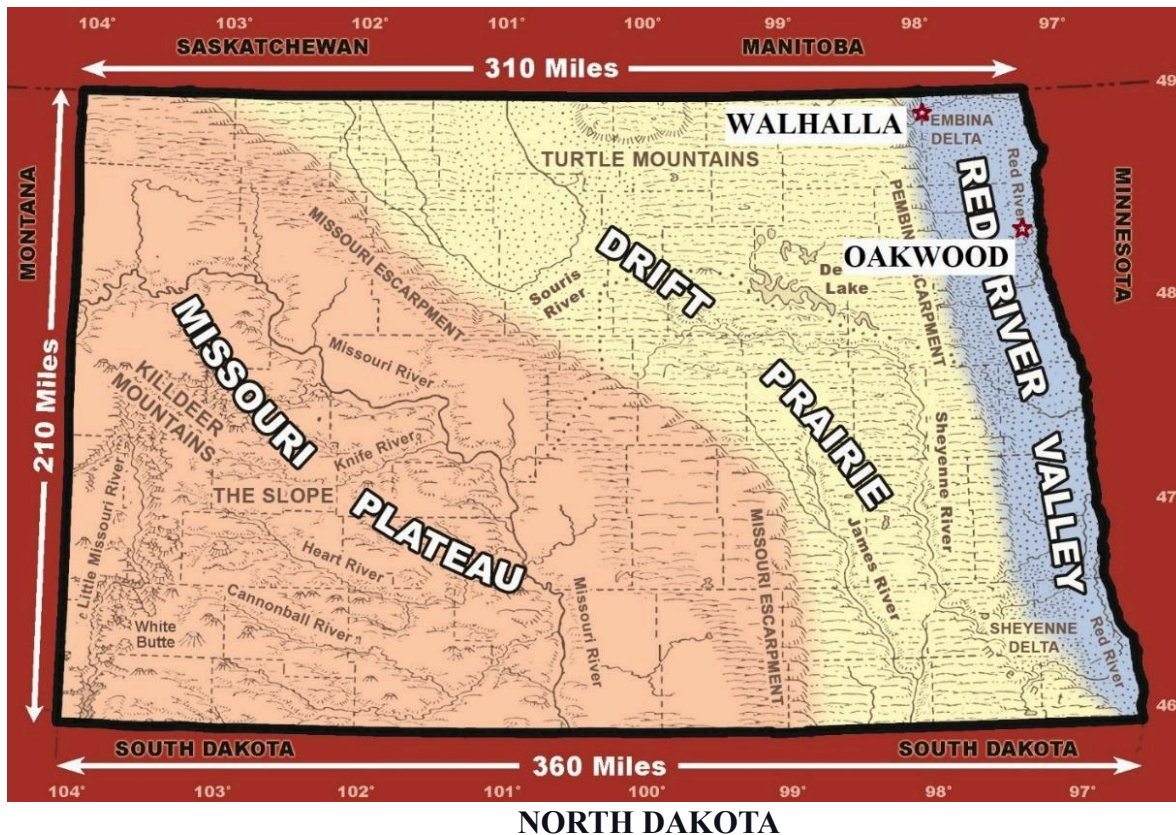
Richard Bernard, a Collette cousin, wrote,

In 1877, the railroad was completed from Minneapolis to Winnipeg, and in 1878, the road was opened to settlers. In 1878, four of the Collette brothers took the lead

in setting up homesteads around Oakwood, Dakota Territory, a tiny unorganized place that began with a few settlers along the Park River in what is now northeastern N.D. (Grafton, then consisting of only a few settlers along the same Park River, was not formally founded until 1882, North Dakota became a state in 1889). While there are no records, it is safe to assume that the family members traveled by an immigrant train to the railhead closest to Oakwood - perhaps, initially, Stephen MN. - then walked and carried their possessions by cart to their new homestead, ferrying across the summer-time narrow Red River of the North at the then-river towns of Acton or St. Andrews, Dakota Territory.

An immigrant train had both passenger cars and boxcars. Families could rent boxcars to transport their belongings. Some people brought farm animals, plows, and other farm implements, furniture, and household items. Others traveled lightly, intending to buy materials in a town near their claim. Still, the Collette family could have saved money and come by cart. Cousin René Collette said his father claimed they walked to North Dakota with ox carts carrying their possessions.

In the early days of immigration in North Dakota, the region was more like a “salad bowl” than a “melting pot.” Rather than blending their cultures, the different ethnic groups remained separate, each keeping its language and customs. Most *Canadien* families established communities in northeastern North Dakota and Wild Rice in the Red River Valley. The prairie of the Red River Valley, with unparalleled rich soil, lay ready and waiting, *without stone, stump, or tree to hinder the plow.*



The early settlers at Oakwood faced exceptionally challenging conditions, far beyond what we consider basic comforts today—1878-80 marked the arrival of the first settlers in the Grafton-Oakwood region. Many settled along the picturesque Park River, roughly twenty miles west of the Red River. Their land claims, typically 160 acres each, were rectangular, one mile long and a quarter-mile wide. Part of their claims included timberland by the river, as the prairie land was then seen as having minimal value (*A History of the Red River Valley, Past and Present*, in Bernard, 2002).

In 1879, more settlers joined those along the Park River, but none were willing to endure the hardships of living on the desolate open prairie. These pioneers, mostly lacking financial resources, faced challenges. Transporting their initial harvests to markets like Grand Forks or Pembina, located 30-40 miles away, was a necessity, often done using ox teams as the primary means of transport (ibid).

Throughout the long winters, the pioneers were isolated from the outside world. The landscape was bleak. Only a handful of settlers lived within miles of today's Grafton, residing along the riverbanks. Across the prairie, there wasn't a single visible house or indication of human settlement. A few residents lived in log houses within the timbered areas. Back then, no one anticipated the settlement of prairie lands for many years, if at all. However, two years later, every desirable land within miles had been claimed. The influx of settlers during 1880 and '81 was unprecedented, leading to a rush to stake claims unlike anything witnessed before (Driscoll, North Dakota state treasurer, in Bernard).

Oakwood did not get the railroad. This was the death knell for the community. What remains of Oakwood is the church, a tavern across the street, and a couple of houses. The church is beautiful, especially the stained-glass windows.

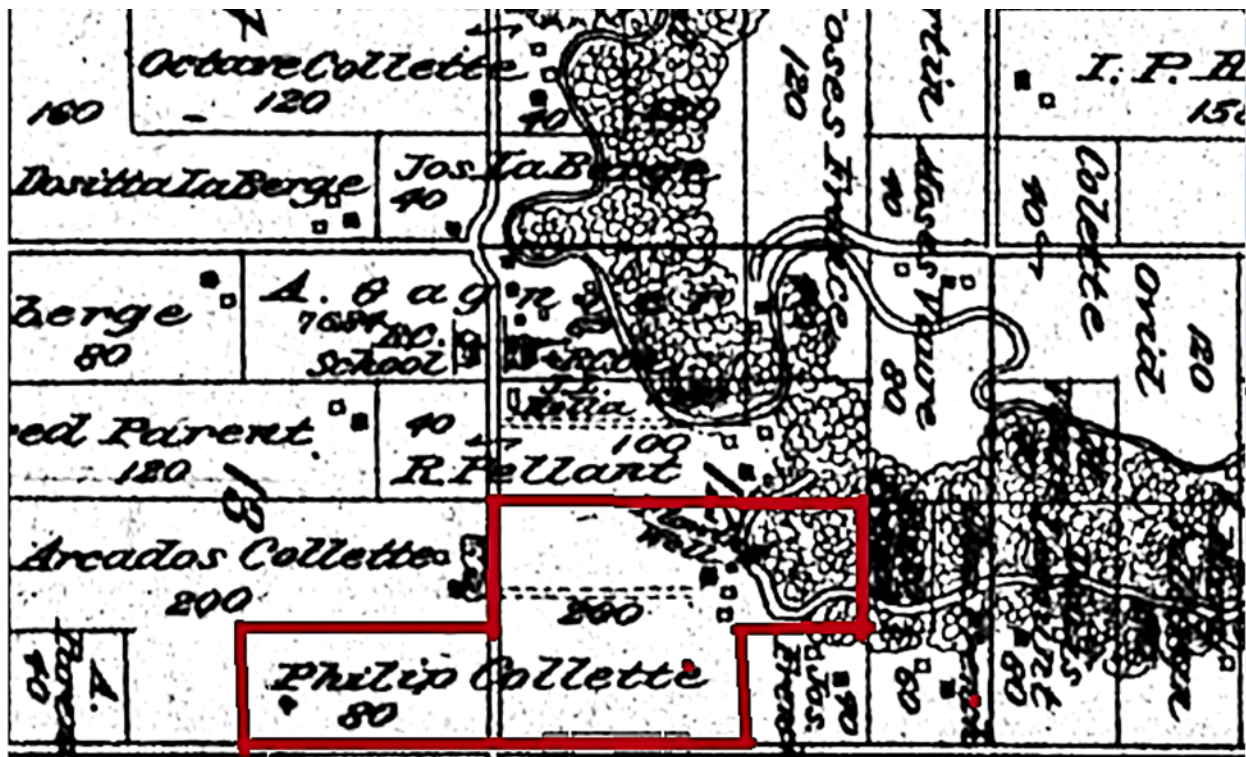
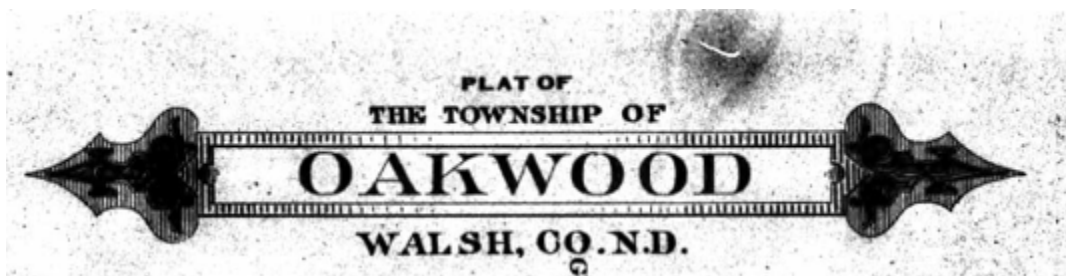
Philippe kept contact with *Canadiens* in Minnesota, for on April 6, 1886, he married Émilie Samson in Anoka, in the greater Minneapolis area, after his first wife's death. Émilie was only 18 years old, 19 years younger than her husband. All their children were born in Oakwood except Grandma Mae, who was born in Anoka, Minnesota, now part of Minneapolis. In the 1900 Census, it was stated that Philippe and his wife Émilie could read, write and speak English. Grandma was a ten-year-old attending school.

Life in Oakwood probably resembled that in another *Canadien* community in North Dakota, Wild Rice. In an interview that Virgil Benoit did with an old resident, we learn a lot about the first years of Wild Rice and the daily life in this community at the beginning of the 20th century. It was very much like how Grandma described her youth.

Dans la maison..." (translated), In the house, we spoke French; the parish spoke French. Church was in French; Father Lalonde spoke only French. He thought that the whole world should speak French. He said it was the best language there was. But when there was a stranger, a Norwegian, we changed to English. We had a small parish with Norwegians surrounding us. My wife Loretta wrote in French, which she learned from the nuns. She wrote regularly to our relatives in Canada.

We *Canadiens* did not celebrate Christmas Day, but rather New Year's. On this day, everyone shook hands and wished each other '*bonne heureuse année.*' Every New Year, my father gave us his blessing. We knelt, and he put his hand on our heads. Father Lalonde went to picnics on Saint Jean Baptiste Day. He spent the afternoon watching the contests and games. (*La Fête de la St Jean Baptiste* is a patriotic holiday celebrated every year on June 24 by *Canadiens* in the heart of the North American continent to show their pride in their language and traditions). There were parties at the neighbors in the winter. The houses were tiny, and we danced in the living room. Toward the end of the evening, lunch was served. My father played the mouth organ, and two of his brothers played the fiddle. (Benoit, 2017)

1893



Part of a plat map of Oakwood in Walsh County, North Dakota in 1893 when Grandma was three years old. The map also shows the land of Phillippe Collette and his brothers, Octave, Arcadius, and Ovid. The Plat shows that the Oakwood area “was French as you can get” (Bernard).

ON TO MANITOBA: ‘*The United States is the cemetery of our race.*’

Philippe farmed at Oakwood for twenty-three years. In 1893, he owned 240 acres of land. “However, the settling in Oakwood did not mean the migration was over for Collette's. Soon, no land remained to expand existing farms near Oakwood, but rich farmland remained available north of the border in Manitoba's Red River Valley” (*Reflets de Ste. Elisabeth*). After the first wave of colonists to the Montcalm municipality in Manitoba, from 1876 to 1880, repatriated *Canadiens* from New England, and the second wave, from 1880 to 1900, recruited settlers from Quebec, the bishops suggested that the missionaries direct their efforts toward Minnesota and North Dakota for the third wave. *Canadiens* were lured from North Dakota by *Canadien recruteur* clergy.

The missionary colonizers called their efforts "propaganda." Manitoba, they claimed, was “*une terre où coulaient le lait et le miel*” (a land of milk and honey). They described the land as an idyllic promised land. Repatriated *Canadiens* from North Dakota were particularly prized because of their experience in dryland farming in the West. “The pioneering qualities of the French Canadian in the American Midwest were well known. He was accustomed to prairie farming; an unbroken expanse of grass was not a terrifying scene. He struck out boldly and confidently, knowing how to turn the sod and plant the wheat.” There was a need for settlers with the machinery and capital to buy land near existing French-Canadian communities. “For the francophones already farming in the American West and burdened with a heavy mortgage that he could not hope to clear, a new start on a homestead promised possible independence” (Hansen).

North Dakota farmers experienced terrible years. In 1890, a propagandist wrote of the hardships *Canadiens* were experiencing in parts of the Dakota territory in the mid-1880s. The following is the testimony of a *Canadien* in Bottineau County, North Dakota, in 1890, describing the situation of compatriots who had arrived there in 1885 -86.

Il m'est impossible d'exprimer toute la pauvreté qui règne dans notre place (the following is translated). "I can't express all the poverty that reigns in our place. Families who came here 4 or 5 years ago, having harvested nothing since their arrival, have been reduced to extreme poverty. They witnessed the almost complete ruin of their crops by drought. We have never seen such widespread misery: it must be seen to be believed. They are in absolute poverty; the children are barefoot, and the women are in rags. By dint of their misery, they have contracted all sorts of diseases. The women and children have become so weak that they can barely walk. Many mothers are disabled for life. Men froze their limbs and found themselves crippled. This is unsurprising, considering they were half-dead and weakened by hunger. Parents have died from deprivation, leaving their families even more miserable. If we hadn't received some relief from 'foreign places,' many families would have died of hunger and cold. It must be said, however, that *Canadiens* and Catholics have been almost forgotten in the distribution of the relief. (St Pierre)

A lengthy pamphlet by Manitoba official T. Alfred Bernier inciting *Canadiens* in the United States, including North Dakota, to leave the *Protestant if not atheist republic* and to repatriate to

Manitoba waxed eloquent: *Les États-Unis, c'est le cimetière de notre race* (the following is translated).

The United States is a foreign land; it is exile. It is the cemetery of our glorious race, of which we are so proud. Here in the plains of Manitoba, you will be in your country. In your old age, you will have the profound sentiment of happiness knowing that you have escaped the worries that so overwhelm those of you who ask if your children and grandchildren will keep their faith and language and remain Canadien.

Listen to what some sad *Canadiens* in North Dakota have imparted: 'We colonists of North Dakota humbly implore to be allowed to take up homesteads in Manitoba. The reason we make this demand is excessive taxation. Not only land but all our machinery, even our pocket watches, everything is taxed. We are ready to abandon our Dakota claims to return under the English flag.' (Bernier)

Canadiens had misgivings about the Canadian West because of the treatment of Métis. *Canadiens* from North Dakota and Minnesota were deeply moved by the hanging of the Métis leader Louis Riel.

On December 19, 1885, the Gentilly community assembled to render homage to Louis Riel, who had just been hanged. He was considered a martyr to the French-Canadian cause. On this occasion, a speech was made after mass, and it was resolved that a national party was the only way of supporting the French-Canadian movement. It was also agreed upon to take up a collection for Riel's family. Other supporters of Riel visited sister parishes, such as those located among French Canadians in Duluth and Red Lake Falls. (Benoit, 1975)

Nevertheless, in 1900, Philippe and his brother Octave Collette looked northward to Manitoba.

Propaganda was not the primary cause of the migration across the line. Some *Canadiens* came to Manitoba not in response to calls or promotions but like good frontiersmen on their own. "Expanding population forced emigration from the farms of the Midwest, and opportunity directed the course of the current toward Canada. The farmer with several sons growing into manhood was anxious regarding their future. The homestead he had pioneered had by 1900 become a valuable farm" which could be sold for a pretty sum. But it would be too expensive to buy more land in North Dakota. In Canada, one could get a homestead for free or land much cheaper (Hansen). *Canadien* farmers from North Dakota were advised to buy land in a good location rather than to take a free homestead in a bad one. "National motives prompted this advice. By settling in specific areas, rather than on scattered homesteads, French-Canadians could be near each other, the better to maintain their identity" (Silver).

In March or April of 1900, Philippe bought land from an American speculator, the owner of the Emmert Holding Company, rather than claiming a homestead (*Reflets de Ste. Elisabeth*). Emmert had purchased vast holdings in the Red River and Assiniboine River valleys in hopes of selling to American farmers (Julius Degen). The land was close to the Ste-Elizabeth mission, as it was called at this time. It was founded in 1898. It was a French-speaking community close to Morris,

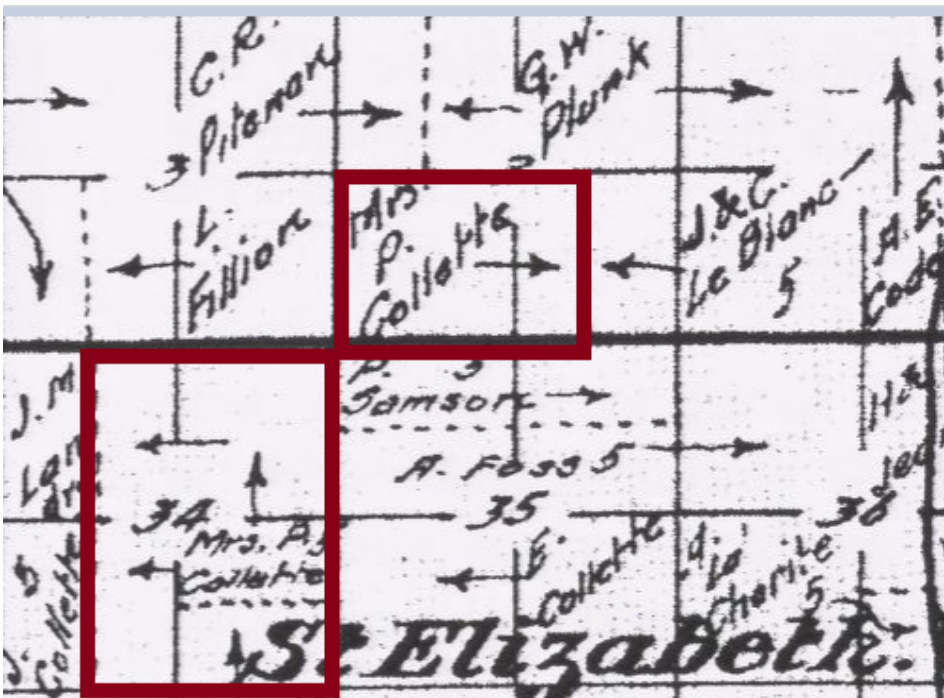
60 miles north of Oakwood and 40 miles south of Winnipeg. Samsons and Bellerives were already living in Ste. Elizabeth, Roys, and Bellerives lived nearby St-Jean Baptiste.

The best time to go to Manitoba was to be on the land by June 1. At that time, the settlers could plant a patch of potatoes and do the plowing for the following year's crops. Philippe spent that summer clearing the land covered with oak trees, his son Euclid said. It was back-breaking work for a man who was fifty-two years old but still strong. The following year, he brought his family from North Dakota by covered wagon and horses. According to Evangeline Collette, "Having a second family, he could not expand in North Dakota; the farmlands were already taken." "They were going back and forth between Oakwood and Ste. Elizabeth, where the Hutterites are owners now, opening the land and building a home for the family when the land was ready to produce a crop" (in Bernard, 2010). Grandma said they retained dual citizenship, so there was no big deal at the border.

Le Manitoba, 1900-03-28

MM. P. Collette, de Grafton, N. D.; Octave Collette, de Oakwood, N. D., et Osias French, de Caskill, S. D., sont arrivés samedi dernier à Winnipeg dans l'intention de venir s'établir dans notre province. Ces messieurs ont chacun un capital suffisant pour acheter et exploiter plusieurs centaines d'acres de terre. Nous leur souhaitons la bienvenue.

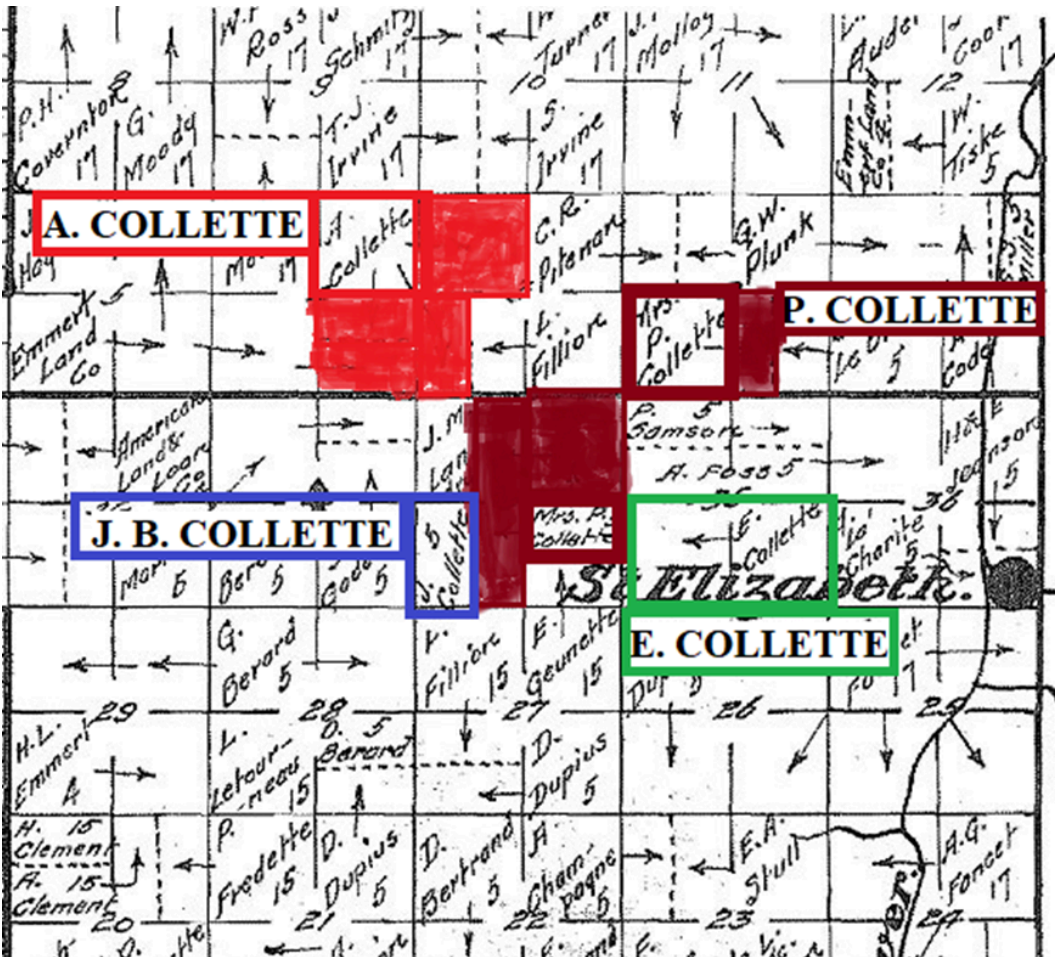
P. Collette of Grafton, N. D. Octave Collette of Oakwood, N. D. and Osias French of Caskill, S.D. arrived last Saturday in Winnipeg intending to settle in our province. These messieurs have sufficient capital to buy and exploit several hundred acres of land. We wish them 'bienvenu'.



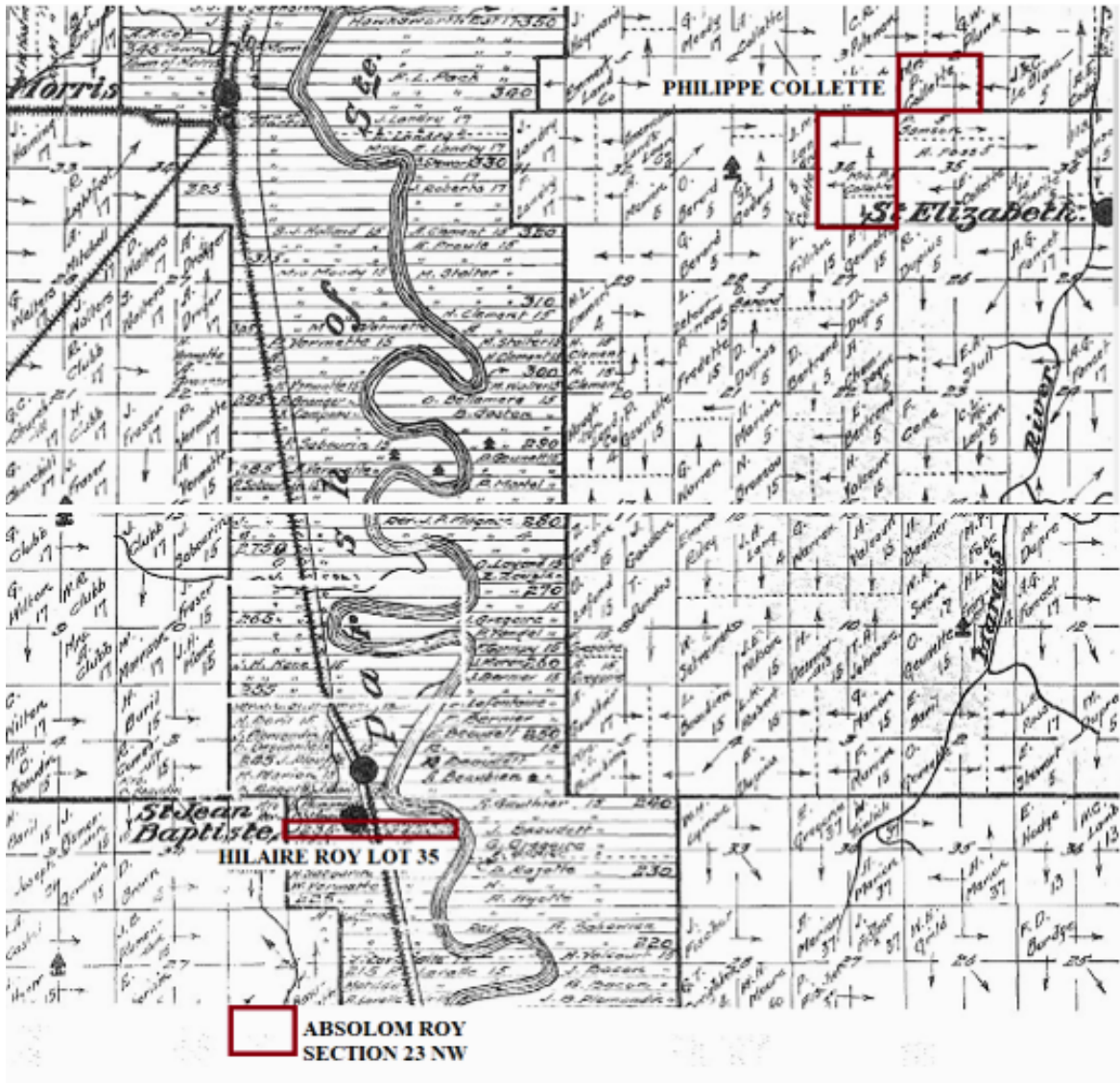
Land division in the Ste Elizabeth area in 1918. Land of Mrs. Philippe Collette.



S'attaquant à une souche - Tackling a tree stump.
 Marc-Aurèle de Foy Suzor-Coté



The Collette family had 1,480 acres of abutting land, which dominated the area.



Map of land division in St-Jean Baptiste, Ste-Elizabeth, and Morris in 1918, showing the location of the Roy homesteads in 1883 and Philippe's land in 1901. in *Reflets de Ste. Élisabeth*

St. Elizabeth was established through the efforts of Father David Fillion, parish priest of St-Jean Baptiste, who had also served St. Joseph (Walhalla) in North Dakota. Father Fillion had, in the late 1870s, traveled to the mill cities of New England to fulfill his dream of French-Canadian settlement. He met with families who had moved from Québec for work and persuaded them to move to Manitoba. Over the following years, French-Canadian settlers arrived from elsewhere in the U.S. and from Québec, but it was not until 1901 that the parish of Ste. Elizabeth was officially founded. "In 1910, Ste. Elizabeth was a small but flourishing town, having two stores, a poolroom boarding house, a post office, a pool room, two blacksmith shops, a school, a large catholic church, a rectory with a resident Priest, a community hall, several homes, and two bootleggers" (*Reflets de Ste. Elisabeth*). Ste. Elizabeth was never large but did at one time contain

about 15 homes, a bank, a credit union, a livery stable, a restaurant, and eventually a garage for those owning a car (Gamache).

The Ste. Élizabeth - St Jean Baptiste area was still over 96 % French speaking in 1913 when Mae married and moved to Lampman. The Montcalm R. M. milieu was perhaps not unlike that described in a tract from Polk County, Minnesota, luring *Canadiens* from the East, written in 1888. By the early twentieth century, *Canadiens* owned more than half of the land in Gentilly Township. That Petit Canada was perhaps more authentic than those of Lowell, Fall River, and the likes—since it also replicated the rural way of life of most people in Québec. « *Nous avons des paroisses canadiennes qui ont des églises et des écoles où les enfants reçoivent l'éducation civile et religieuse* » (the following is translated).

We have *Canadien* parishes with churches and schools where children receive civil and religious educationthe *Canadien* emigrant, leaving his homeland to seek a livelihood elsewhere, will find in Polk County all that he has left behind in his country, his compatriots, his language, his customs, his church steeple, and his Priest... we have several *Canadien* doctors whose degrees have been acquired at well-known schools in Canada (Description). [for another description of *Canadien* life in Gentilly, Polk County, see Benoit. 1975]

The Collettes prospered. Philippe and his nephew had the biggest farms in the area, 540 acres each. He also had the most extensive dairy operation. He supplied most of the milk for the cheese factory in Ste-Elizabeth, sometimes over 1,700 pounds a week (see Collette archives). Grandma said they were milking more than twenty-five cows. “In the early 1900s, dairy farming in a typical dairy farm might boast between five to twenty head of cattle, and not much more” (Feiereisel). When the Collettes left Lower Canada (Quebec) by the mid-1800s, farmers had massively shifted from grain to dairy farming. Many *Canadien* farmers in Manitoba then practiced subsistence farming that blended small-scale production of field crops with raising livestock as opposed to *les anglais* (the other farmers), who were primarily commercial grain farmers. Grandma said that threshing machines had to be run by a tractor, and a large belt connected the two (Roy Petroski).



“This grain harvesting scene was taken in Ste-Elizabeth, before 1910” in *Reflets de Ste. Elisabeth*

Grandma said that her father “could read both English and French, he was self-taught and enjoyed reading the paper to friends who could not read. He was deeply religious and taught the children catechism” (Roy Petroski). He blessed the family on New Year’s Day, as his ancestors had always done. He enjoyed playing cards. Grandma Mae lived there until her marriage in 1913. As in Oakwood, Ste. Elizabeth did not get the railroad, and the community gradually disappeared. No remnants of Ste. Elizabeth remain except for the cemetery and the church, which descendants of the community have restored. A ghost town aficionado wrote it is “probably the closest to an actual ghost town as it gets” (Gamache Donna). Philippe had an intestinal disease that caused the intestines to swell and was sick quite a few times. He died suddenly of appendicitis in 1915. Émilie lived much longer, until 1951. They are both buried in the Ste. Elizabeth Cemetery (see death certificates in Collette archives).

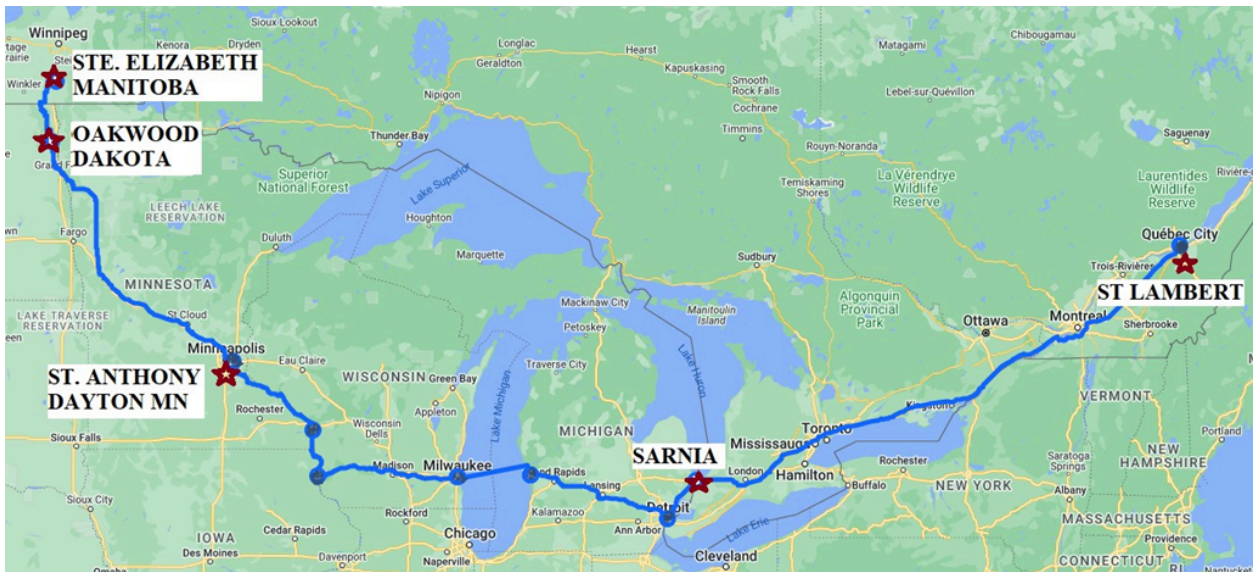
In 1900, Phillip Collette and his brother Octave came to clear the land they had bought in Montcalm Municipality. They had left Oakwood, North Dakota, U.S.A., with his sons in “Covered Wagon; and horses for farm work.

When his work was in progress, he brought his family to what was known then as “St. Elisabeth mission”. The priest from St-Jean-Baptiste, Father Fillion served the mission.



Reflats de Ste-Elisabeth

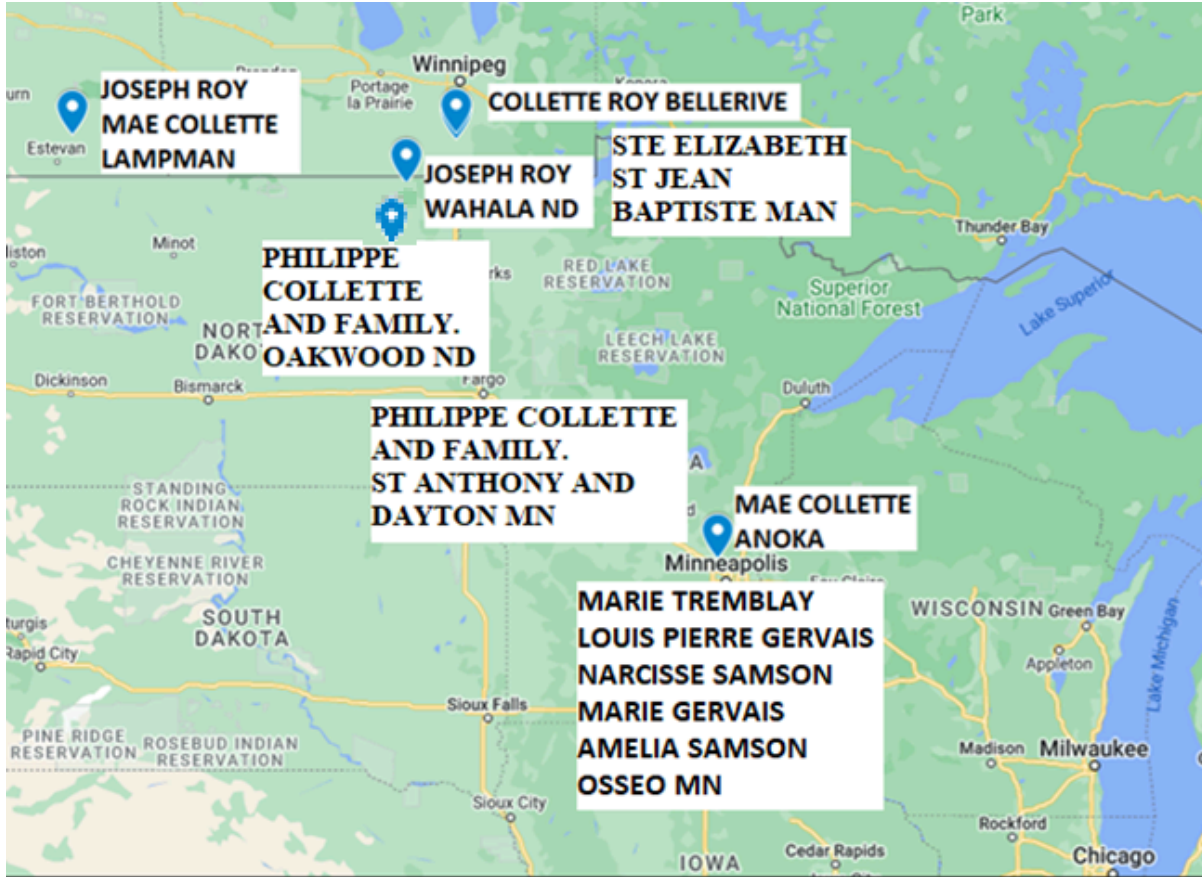
Sainte Elizabeth Cemetery



THE LIKELY JOURNEY OF PHILIPPE COLLETTE FROM QUÉBEC TO MANITOBA



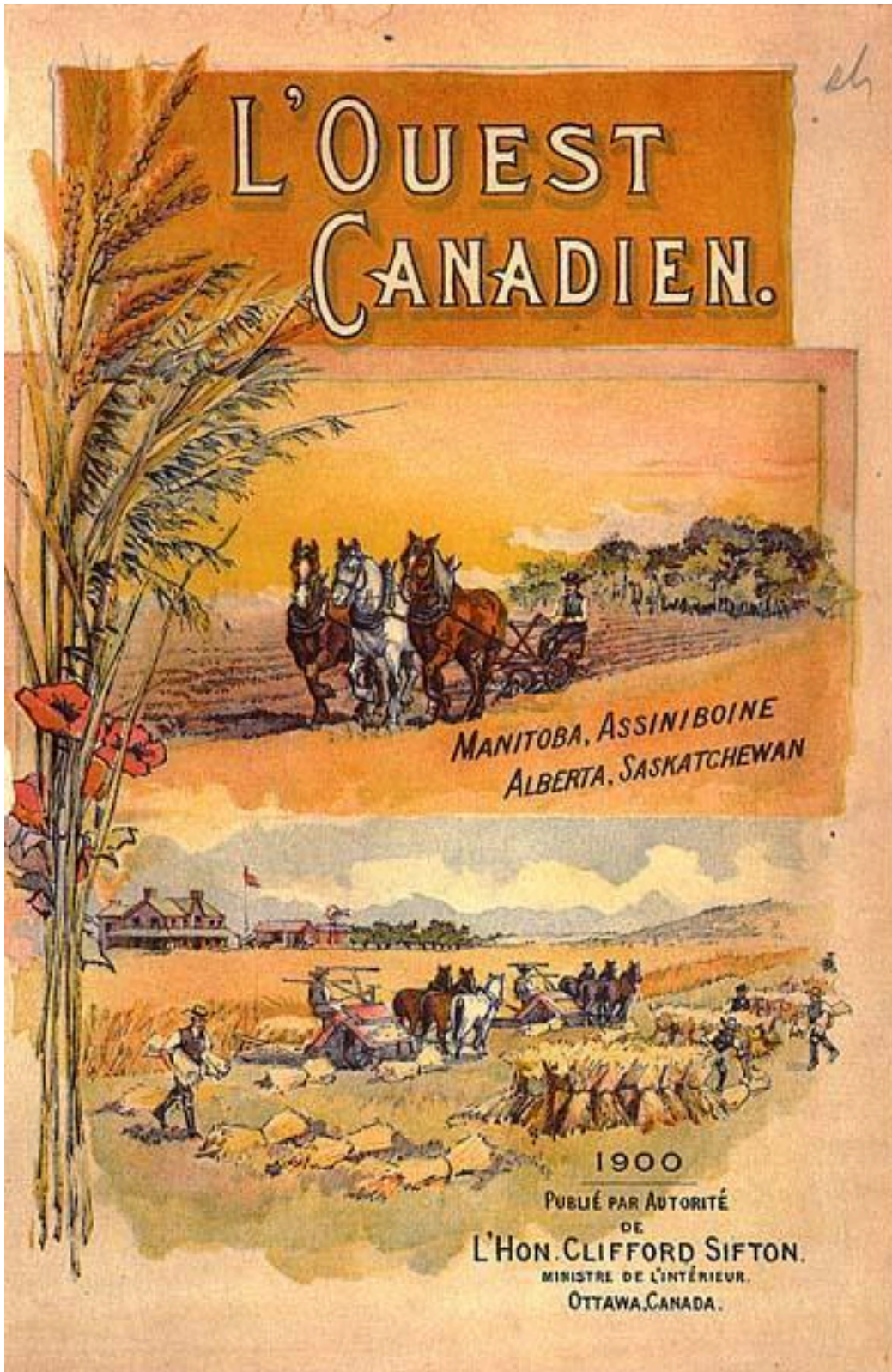
Émilie Samson and Philippe Collette 1885



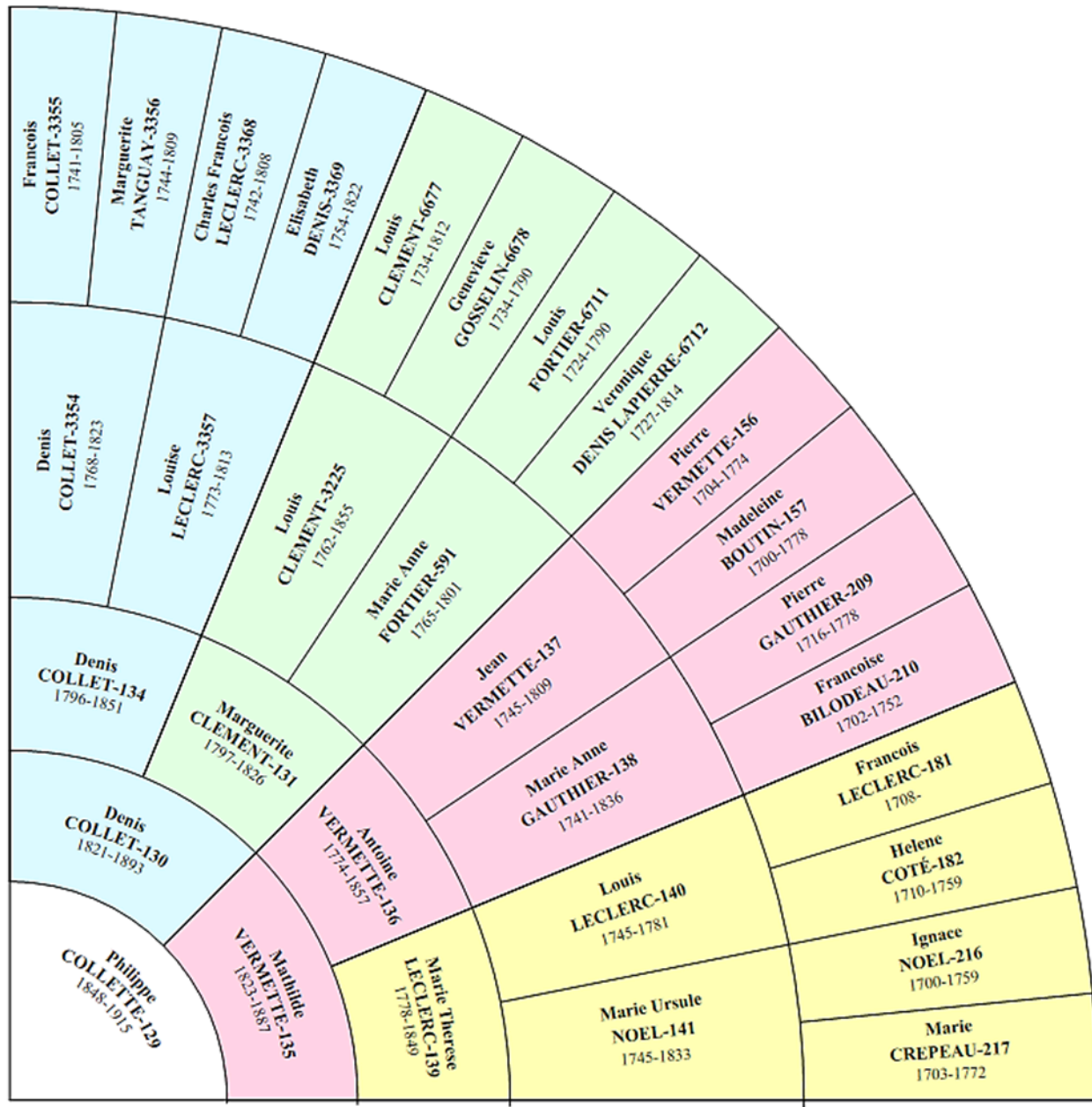
**WHERE THE ANCESTORS LIVED IN THE WEST (1847-1998)
MINNESOTA, NORTH DAKOTA, MANITOBA, SASKATCHEWAN**



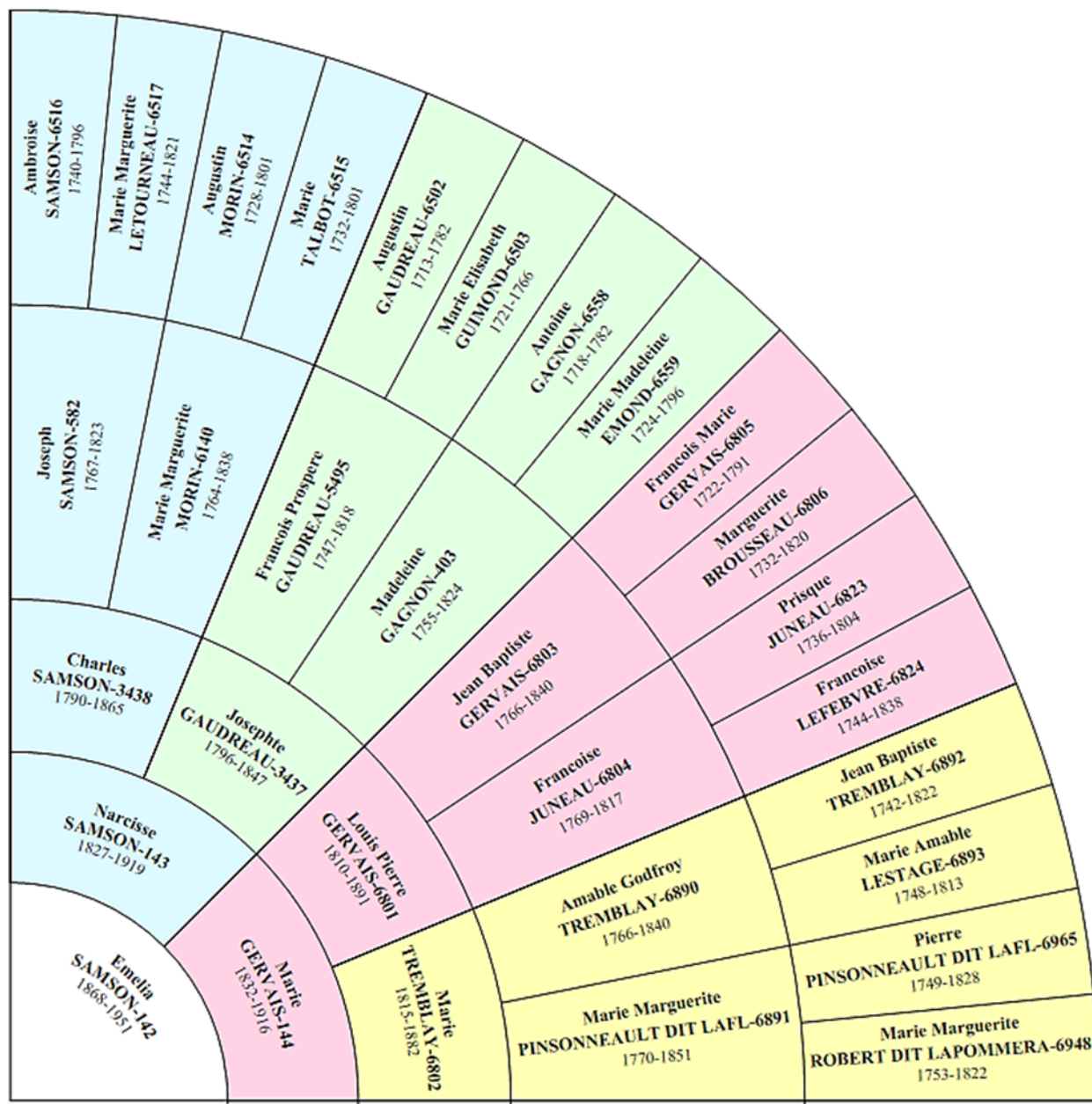
Assiniboia district in the Northwest territories and Manitoba, 1900



“Propaganda” poster inviting *Canadiens* to Western Canada from North Dakota in 1900, at the time when the Roys and Collettes came.



ANCESTORS OF PHILIPPE COLLETTE



ANCESTORS OF ÉMILIE SAMSON

HILAIRE ROY (1829-1917) AND LÉOCADIE CHEVALIER (1826-1895)



Le sèmeur (The Sower), 1850 Jean François Millet

When Léocadie married Hilaire Roy in Beaumont in 1850, it must have been for love because it was not for money. They were both poor, according to historical accounts and inference. Interestingly, while Léocadie was illiterate, as indicated in census information, her ancestors, hundreds of years before, were wealthy, highly educated, and well-known to kings of France, part of *le beau monde*. The name Léocadie is extremely rare; Hilaire is quite rare as well. Hilaire means happy, derived from the Latin *hilarius* (the word hilarious is also). The name Léocadie is derived from Greek. The name means “pure as the light.”

Hilaire's baptism was conditional, *à la va vite*, possibly meaning that he was not expected to survive. The 1851 census indicated he was a servant, living with his wife in his parent's home. He could not read or write. At the baptism of his children, Hilaire was listed at times as a farmer, laborer, or "*commerçant*."

Hilaire Roy, Léocadie Chevalier, and four of their children moved from Beaumont, Quebec, where Absolom was born, to Buckland by 1861. With overcrowding and a shortage of land in the St-Lawrence Valley, and to counter the emigration to the United States, a project called *colonisation de terres incultes* was launched (colonization of [marginal], uncultivated land). Buckland is mentioned in the propaganda pamphlet, *Emparons-nous du sol si nous voulons conserver notre nationalité* (Let's colonize the land if we want to keep our nationality) (Drapeau). It was opened for colonization in 1857. Hilaire and one of his brothers were among the first colonists. They only remained there for about ten years. The soil was of poor quality, even worse than in Beaumont and La Durantaye, which was the least fertile on the *Côte-du-Sud*. There was

hardly any topsoil, *and* it was very rocky and forest-covered, requiring the clearing of tree stumps and stones. Grain farming proved to be unviable. They likely practiced subsistence farming, including dairy. The 1871 census indicates that they were still in Buckland. The forest has now reclaimed the land around Buckland. There is minimal cultivated land left, only dairy farms. They were like many *défricheurs* (land clearers) who decided to move to the mills of New England (Dubuque). Hilaire may have borrowed money to obtain this land and left without paying his debt, as many did. By 1880, one-third to one-quarter of all the arable land in Quebec had been abandoned as families found they could not survive on their farms. French Canadians sought a new life across the border in New England's booming mill towns.



Lopin de terre en défrichement, 'clairer le terrain', a new clearing.
Lamontagne et Duchesne

BIRDS OF PASSAGE, THE MIGRATION TO NEW ENGLAND

From about 1870 to 1929, over one million *Canadiens* left Québec for the United States, mainly New England. The Roy and Bellerive ancestors were among these. It was *la grande hémorragie*, the great migration. It was primarily for economic reasons, a shortage of land and jobs, and to escape crushing poverty at home. It was often the women who were the instigators of migration. They had enough of living "*entre le pain et la viande*" (Frenette 1998). They left behind family and friends to crowd themselves into the working-class neighborhoods of New England cities.

Indebtedness was the first reason French Canadians from the countryside flocked to New England. These rural people chose to go to work temporarily in the United States. The French-Canadian migrants who flooded New England in the 1870s had one goal: accumulating the money needed to pay their debts and return to Canada as rapidly as possible. This demanded total family involvement; they believed that by putting the whole family to work and reducing their expenses to the strict minimum, they could accumulate the greatest savings in the shortest possible time. (Roby, 2000)

To this end, they were ready to make the most extraordinary sacrifices. They thought themselves to be '*oiseaux de passage*' or '*pierres roulantes*' - 'birds of passage' or 'rolling stones'; Fall River

residency was but an interim period of their lives. They looked upon this sojourn as a term in prison.

Employers encouraged people to come as family units, assuring them that all the children old enough to work would find employment. Only families with children old enough to work left Québec for New England in the 19th century. Because of word of mouth from already-established relatives and friends, the migrants were quite aware of the fact that a worker could not, with his single wage, meet his family's needs and, even less so, manage to save money. Only families with children old enough to work could hope to succeed. (ibid)

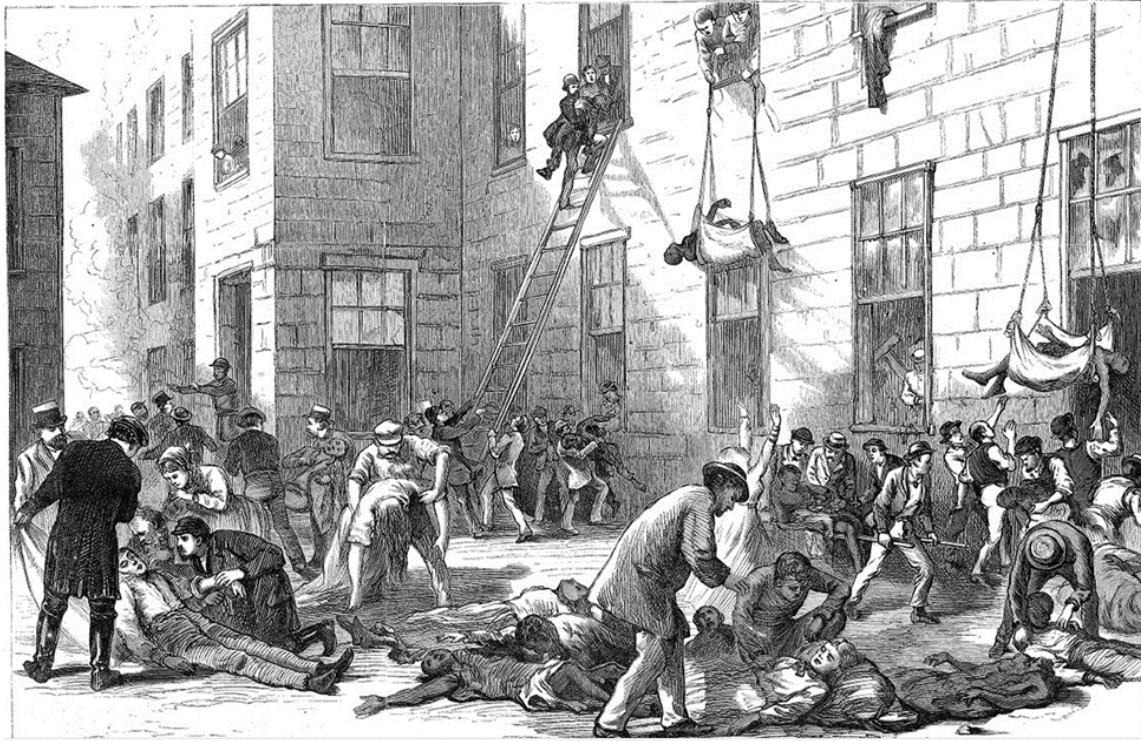
It was estimated that the average wealth of *Canadiens* who moved to New England was five times lower than in the province of Québec (St Pierre). They were attracted to New England's textile factories, which barely paid a living wage. But at least they earned enough to survive, which they couldn't do back home. They had no experience with factory work, and their poverty gave them little choice but to accept lower wages than those paid to others. *Canadiens* were well regarded by their employers, having a reputation for being "*hard-working and docile*." Even inexperienced workers and children found work in the mills, which was to the liking of the *Canadiens*. After the Civil War, the demand for *Canadien* workers increased because of these qualities. "Their inability to speak English was considered an advantage since it limited their political influence and interaction with the organizing Irish" (Early, 1979). They were more reliable than the Irish immigrants who often did not show up for work the day after payday.

Jeanne la fileuse, by Honoré Beaugrand, was the first Franco-American novel, published in Fall River in 1878. It was written for the readership still in Canada. At that time, Beaugrand wrote, "The trip from Montréal to Fall River, by rail, - 363 miles - (via Boston) was only a matter of twenty-four hours and could be made for ten dollars." Sometime after 1871, Hilaire and his family migrated to Fall River, Massachusetts, and worked in the cotton mills. The family was probably in Fall River by 1872 because his brother, Jean Baptiste, who had also lived in Buckland, had a son baptized there in 1872. They probably lived in Flint village, where the *Canadiens* lived, and Jean Baptiste was one of the first residents, as alluded to in a newspaper obituary. Gedeon Roy was eighteen, Absolom was sixteen, Emma was twelve, and Willamine was eight. All the children probably worked in the mills at some point.

Another reason the Roys probably came to Fall River before 1873 was the severe depression between 1873 and 1878 that led to massive layoffs in the textile industries of New England. Wages were drastically cut, and there was a sharp deterioration of working conditions, which became more and more unbearable (*Le Métis*, 1876; all quotations from *Le Métis* are translated from French). If they were out of work, it would have probably been impossible to pay the high rent of the tenements and the high cost of living. The rent was three dollars a week (Beaugrand). Also, the horrific Granite Mill fire of 1874 in Fall River, which killed 21 and maimed 30 for life, may have been a factor. The victims were teenage girls and children from ages ten to twelve. Three *Canadien* children were killed, and five were severely injured. After fires like this, there always were extensive layoffs.

Parish records show that shortly after the American Civil War, a trickle of French Canadians quickly grew into a great flow of hopeful people seeking work and fortune in a land of great

promise. Fall River was second in the world to only Manchester, England, in terms of output in the textile industry. When Hilaire Roy left Fall River for Manitoba in 1876, the population of *Canadiens* was six thousand. When he returned to Fall River in 1917, forty-one years later, it had become the third largest French-Canadian city in importance, after Montréal and Québec City. Hilaire was listed as a laborer in the 1876 Fall River directory, living on Thomas Street. His brother Jean Baptiste was living on that street when he died in Fall River in 1921. Hilaire was probably living with him there when he died in 1917. The average yearly income for male laborers in the 1870s was about \$400; teens earned \$280, and children \$160.



Granite Mill Fire, Fall River, Illustration, *Frank Leslie's Illustrated Newspaper*, New York, October 3, 1874. Wood engraving on paper, E. R. Morse.

To house the thousands of new workers, mostly *Canadiens*, "housing in Fall River consisted of thousands of wood-framed, multi-family tenements, usually three-floor 'triple-deckers' with up to six apartments" owned by the companies" (Wikipedia). The *Canadiens* clustered in their own neighborhoods, segregated from the English and Irish. They lived in French, as they had done in Québec. "As the emigrants would slowly take over a factory, French sometimes became the language of work on the shop floor, and perplexed anglophone foremen sought to learn a few key French words and phrases to keep things running smoothly" (Belanger). On *la fête de la Saint Jean Baptiste*, "Most of the mills shut down at noon, owing to the large number of employees away, and the streets presented a holiday appearance, many buildings displaying the French tricolor" (Boston Globe in Lacroix, Query the Past). On St. Jean Baptiste day and other religious *fêtes* in Fall River, up to three thousand *Canadiens* participated in processions in the streets. *La fête de la Saint-Jean* was first celebrated in 1834. At the time, French-Canadians were looking for a celebration to emulate their Irish counterparts, who had just inaugurated the St. Patrick's

Day parade. *Ô Canada! mon pays, mes amours* (O Canada! my country! my love!) was first sung on June 24, 1834, at the official founding of the *Société Saint-Jean-Baptiste*.

The tenement slums were among the most overpopulated in the country. When journalist William Bayard Hale visited the tenements in Fall River, he

entered them and spoke to their inhabitants. At the Borden mill tenements, he found 16 blocks with a central courtyard *littered with refuse*. ‘One threads one’s way among unsavory heaps,’ writes Hale. Beneath the roof of every block, he saw piles of potato peels, eggshells, and other garbage. “This description must pause,” continues Bayard, “...for it dare not tell how the center of the court – which is the playground of children and the thoroughfare for all – is occupied....In certain details of filth, hideous indecency, and indescribable shame, this place is probably not matched outside of Fall River anywhere in what we call civilization. And in the center of all stands a pump.

He concluded.

it would be an abuse to house a dog in such a place...The tenements were deserted because rats had driven the human beings out of their homes. Another clutch of tenement dwellings do not compare favorably with old-time slave quarters. (Quoted in Vermette)

Repeated typhoid fever and diphtheria outbreaks ran through the overcrowded tenements where *Canadiens* lived. Articles in the *Protecteur canadien* from Fall River described working conditions as “very hard, especially for women and children; [and] that in these manufactories anything but good is learned; that wages are diminishing daily, and that many families in the factories here live poorly and in misery.” They also referred to religious challenges, saying that because parents are “keeping their children at the factory six months in the year, the parents are, in many places, obliged to send them during the other six months, not to Catholic schools, which are nullities before the law, but to the public schools, which are hotbeds of Protestantism.”



The three-story tenements in Flint Village, Fall River, ca.1880 Fall River Collection--Historic Postcards



Canadien child workers, Kerr thread mill, Fall River Lewis W. Hine/Library of Congress

REPATRIATION TO MANITOBA *'The time has come to leave the servitude of Egypt',
'the onions of Egypt.'*

The settlement in the Red River colony began when *voyageurs*, retired servants of the fur companies, took up farming and married Native American women. The Métis culture of the Great Lakes and the colony was unique in North America, unlike anywhere else. Many Métis self-identified as *Canadien*. In 1870, the majority of the population of Manitoba was French-speaking, mostly Métis. However, after the failed Red River insurrection, many Métis left Manitoba and moved to what was to become Saskatchewan to preserve their way of life. In 1875, the newspaper *Le Métis* expressed the sentiment that if more *Canadiens* didn't come to Manitoba, they would soon be swamped by a sea of immigrants from Ontario and Eastern Europe. *Canadiens* now accounted for only 20% of new immigration, so French was probably no longer the majority language, "but in French strongholds along the Red River south of Winnipeg, over 98% were Franco-Catholics" at this time (Fontaine). This place was where the Roys and the Collettes would settle. French-speaking missionaries who came to the colony to administer to the Métis wanted to recreate a new Québec.

Rapatriement is a French word that means to repatriate. It was explicitly used to describe the intense efforts of *Canadien* missionary colonizers, from the 1870s onward, to bring back to Canada those French Canadians that had immigrated to the United States, particularly to the New England area. By moving to the United States, a land dominated by anglophones and Protestants,

they argued that the emigrants put their faith and language in great danger. Their salvation was put on the line in a country where materialist values predominated. By losing the shelter of rural society, they risked becoming acculturated and thus assimilating to the American way of life.

Life in manufacturing centers was so difficult during the economic downturn in the 1870s that immigration promoters thought it would be easy to promote homesteading on the prairies as an ideal option despite all the challenges with land and climate in Manitoba. However, only a few thousand out of several hundreds of thousands answered the call. Many *Canadiens* returned to Québec during the recession, but some disappointed *Canadiens* disaffected by the working conditions in the mills were convinced by agents to migrate to Manitoba. An emigration agent in Massachusetts said,

While there are families here who cannot succeed in the mills, who cannot make a home, make a future for themselves and their children, and we, knowing that, try to take out those families and settle them in Western Canada, on land to cultivate. They were farmers before coming here, and we think that by trying again under more favorable circumstances, they would make a better future for their families.
(Wright)

In 1874, French-Canadian missionary colonizers formed *la Société de Colonisation du Manitoba*. They convinced the Dominion Government of Canada to launch a repatriation program that sought to establish Franco-Americans on farms in the Canadian West. It aimed to persuade French-speaking Catholics in Québec and New England to come to Manitoba. They placed ads in newspapers and hired immigration agents to encourage French-speaking settlers to take up the offer of free land. Father Lacombe, the most important missionary colonizer, wanted to create the conditions for the *Canadiens* and Métis living already in Manitoba to keep their language by bringing *Canadiens* from Eastern Canada and the United States to Manitoba (Morissette). The first group of settlers were *Canadiens* from New England in 1876 and 1877, four hundred forty-one families.

Hilaire Roy and Joseph Bellerive no doubt attended conferences given by the missionaries from Manitoba. In a speech just before Hilaire's journey to Manitoba, Reverend Lacombe lauded the colonists,

In a few days, on the 5th of May, the first contingent will leave. We honor you, compatriots who have decided to go, and may you find a reward for your energy and spirit of enterprise. Remember that hundreds of other *Canadiens* have their eyes on you and the report you will make of your first impressions once you arrive.

Abandoning these dark and evil factories with the foul air one breathes, you will go and create pretty parishes in this beautiful land. You will have to work hard and suffer many hardships, but what is work when it brings joy and contentment? Isn't it true that you rarely feel real satisfaction in the United States? We know your heart bleeds every morning when you must wake up your dear children, still young, and take them to the factory. In the evening, when sitting by the fire with your spouse, you think of your children's future, and you feel profound sadness.

You say to yourself, is it true that they will be enslaved all of their lives? Isn't there a way to get out of this impasse? Yes, there is a way that we offer you. Do you have the courage and the ambition that our ancestors had when they came to settle the uncleared lands of Lower Canada? *Your departure for Manitoba will be epic in the history of our nation. Who knows, perhaps the 5th of May will become a national holiday for all Canadiens in Manitoba.* (*Le Métis*, May 18, 1876)

In another conference, Father Lacombe said,

“You'll find compatriots and friends having the same language as yours, the same political system as in the province of Québec, French and Catholic schools and priests of your origin ready for sacrifices in the exercise of their ministry like those who serve you so well here. I don't say that everyone will succeed in Manitoba, for not everyone has the same blessings from God. Still, it's a country with a future, and *Canadiens* from the United States will feel at home as much as they could feel at home far from the province of Québec. A good number of *Canadiens* in Manitoba will greet you with open arms”. A well-attended audience often applauded the speaker. (*Le Métis*, April 29, 1876)

An article in a *Canadien* newspaper in Fall River extolled the departing *Canadiens* also.

Children of Canada living under foreign skies, *the time has come to leave the servitude of Egypt.* There waits for you, a blessed land. Gird your loins, take the baton of the traveler, and migrate to the vast plains where immense herds of bison still roam. The eagle's claws are choking you. Rid yourself of its fatal constraint; free yourselves under a free sky. (*Le Protecteur canadien*, May 14, 1876)

The Dominion Government of Canada paid for transportation (\$19). Hilaire would not have been able to make the journey without this aid. The recruiters wanted more well-off candidates; however, some were unemployed and destitute because of plant closures. In 1889, Hilaire's son Gédéon stated that he arrived at St-Jean Baptiste with \$3 in 1877 (*Le François*). Settlers from Fall River came with an average amount of about \$600, considered the minimum necessary to get established on a homestead. It is safe to assume that Hilaire and Absolom arrived with about the same amount as Gédéon. The rural municipality of Montcalm's history reveals, "In 1877, thirty poor families came to St-Jean Baptiste from the East" (*Les Moissonneurs de la Rouge*). Some families were poorer than others. The *Canadiens* repatriated from New England were more illiterate than settlers who came from Québec. Hilaire and his son Absolom were among the uneducated. While Hilaire may have planned to return to Québec after saving money to pay his debts, the decision to move West meant that separation from Québec was now irrevocable; there was no turning back, and settling in the West would be permanent.

However, the *Canadiens* who moved to Manitoba intended to keep their language and traditions, extending *la nation canadienne* further. Unlike the present-day concept of the Québécois nation as a geographical entity, *la nation canadienne* was primarily a cultural identity during that time. It encompassed the French-speaking descendants of the original *Canadiens* of the Saint Lawrence Valley, whether they resided in Quebec, Ontario, the Prairie provinces, New England, the American Midwest, or wherever they happened to live. *Canadien* emigration to the United

States, considered desirable for expanding French and Catholic ideas from 1865 to 1870, was now deplorable. Now it was Manitoba that assured “*l’avenir de notre sainte religion et de notre noble nationalite*” (the future of our holy religion and our noble nationality [Bernier]). They were told they would be coming to a little Québec in the West, and their emigration was essential to keep it that way.

Hilaire Roy and Absolom, twenty years old at the time, left Fall River on May 5, 1876, for Manitoba. They were among the 125 *Canadiens* who departed from Worcester, Mass. Some were whole families, but many went to scout out Manitoba to determine if it would be suitable for settling their family. This was probably the case with Hilaire and Absolom. The journey took three weeks. The route was from Fall River and other cities in New England by train. They took a train from Worcester, Massachusetts. It passed through Montréal on the Vermont Central Line. From there, the Grand Trunk Rail Line to Prescott, through Kingston and Toronto to Sarnia on Lake Huron, like Philippe Collette and his family, who had come from Québec twelve years earlier. They arrived in Sarnia on May 9th. The route through Duluth was called “*la route des Lacs*”, which was “*la plus agréable*”. Settlers from the East at that time “considered it more convenient and smoother to take a Great Lakes steamer from Sarnia to Duluth” via St. Paul on their way to Manitoba (Ham). The trip by train from Sarnia to St. Paul, taken by the Collettes, was one day quicker, but the Great Lake route was more economical.

Hilaire and Absolom then boarded and boarded the steamer 'Ontario.' They sailed from Sarnia through Lake Huron and Lake Superior to Duluth. The trip was a nightmare. While crossing Lake Superior, they were caught and powerless for eight days in the ice floes blocking the narrow Duluth Bay. They very nearly perished from the cold and lack of food as days went by without being able to move ahead. One hundred *Canadiens* prayed and prayed; others joined them.

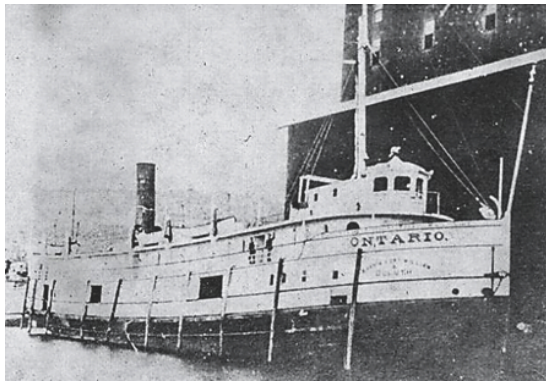
Finally, about fifteen of the men, sensing the alarm of everyone on board, undertook to walk the distance on the ice floes, hoping to reach help at Duluth, twelve miles away - they even had to rest at night on the ice, sitting back-to-back. They had no blankets and nothing to eat, as what little there was, they had left for the people on board. They would rather walk anyway to keep awake and from freezing. They walked on ‘*glaces mouvantes*’, moving ice floes. One false step could have caused a fatal fall, but they arrived hale and hearty. Luckily, with help, the 'Ontario' was rescued and made it to shore. These courageous settlers were well initiated to life out west. (Le *Métis*, June 1, 1876)

Many fool-hardy people have been caught there on those floes, even as recently as 2020. Many shipwrecks in Lake Superior also occurred in Duluth Bay. They then took the train to Moorhead (Fargo), Dakota Territory where they boarded the Steamboat, the *International* on the Red River, and traveled up to St. Boniface, Manitoba (ibid.). The boat trip from Moorhead to Winnipeg occupied a couple of days and nights (Ham). The first large group to sail down the Red River from Minnesota to new homes in Manitoba was in 1876. “In 1876, with the aid of barges, a steamboat carried 423 Mennonites, 125 French Canadians, and 27 Scandinavians, all on one trip from St. Paul to Manitoba”. Parts of the rivers were muddy and shallow, and there were sharp

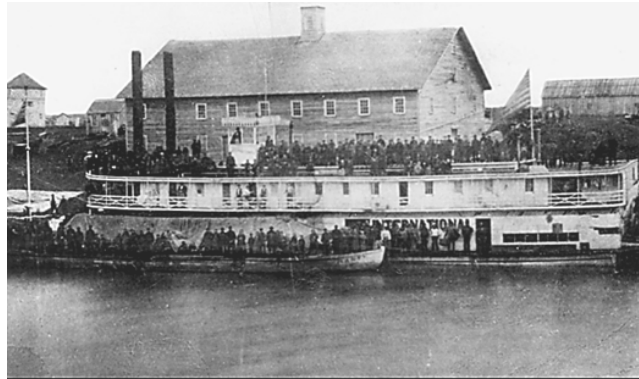
bends. The oxbows made the 220-mile trip, *à vol d'oiseau* (as the crow flies), twice as long. They arrived at St. Boniface on May 30, 26 days before the Custer massacre at the Little Bighorn

An article in *Le Métis* acclaimed the arrival of the *Canadiens*:

Last Tuesday, May 30, was a memorable day of celebration for St. Boniface and all of Manitoba; the first influx of *Canadien* emigrants from the United States arrived, and we greeted them as friends, countrymen, and brothers." "One can imagine the fatigue and privations of all kinds which must have marked such a journey. Nevertheless, good humor, gaiety, and satisfaction were to be seen on the faces of all these brave colonists. (*Le Métis*, June 1, 1876)



The Great Lakes Steamer *Ontario*



The Red River steamboat *International* unloads the first group of repatriated *Canadien* colonists from New England, St. Boniface, 1876

De Fall River, Mass.
 F' X. Bertrand, Joseph Pélacier, Madame Joseph Pélissier, Louis Marcil, Madame Louis Marcil, un enfant, Antoine Lavallée, père, Madame Antoine Lavallée, Antoine Lavallée, fils, 4 enfants, Edmond Marcoux, Louis Malo, Absalon Roy, Hilaire Roy, Edmond Nadeau, Onesime L'Heureux, Daniel Miller.

Roy, Hilaire

Hilaire Roy, his wife Léocadie (born Chevalier) and his son Gédéon from St. Etienne de Beaumont, ventured toward the Canadian West in 1877. The last part of this trip from St Paul, Minnesota to St. Jean Baptiste was done by River Boat. On this occasion Gédéon met a young girl of his liking, Adèle St. Godard. After his arrival in St. Jean Baptiste, Hilaire farmed a piece of land south of town. Hilaire died in 1917.

Moissonneurs de la Rouge (Reapers of the Valley)

This article from *Le Métis*, June 1, 1876, documented the arrival in Manitoba of the first group of 125 settlers repatriated from the New England states. The vast majority settled along the Red River in the vicinity of Rivière-aux-Prunes (Saint-Jean-Baptiste). This part lists the colonists from Fall River.

St-Jean Baptiste was established by Métis originally from St. Norbert, near Winnipeg, in 1868, on land granted by the Hudson's Bay Company. By 1871, a mission had been founded. By 1876, twenty Métis families had settled in the area, residing on narrow riverfront lots, like in the original Red River colony, which followed the riverside settlement model of the Saint Lawrence Valley. Initially known as the Rivière-aux-Prunes (Wild Plums) Mission, the settlement was later

renamed St. Jean Baptiste in 1876 when Hilaire, Absolom, and other families arrived from New England.

A missionary said of the Métis : *Tout y était propre et à l'ordre, la vie de famille était respectée, la pureté des mœurs, la charité, la paix, l'hospitalité, la simplicité, la vénération du Missionnaire, l'amour de de la religion, l'étude du catéchisme étaient les ornements des foyers métis.* (“Everything was clean and tidy; family life was respected, purity of morals, charity, peace, hospitality, simplicity, reverence for the missionary, love of religion, and study of the catechism were the hallmarks of Métis homes” [Trémauden]).



The Red River from Moorhead-Fargo to Lake Winnipeg. The drainage basin (in yellow), from Minnesota to Saskatchewan includes the Souris River on which La Roche Percée is located.

Until 1876, the area was populated only by Métis. In 1873, Father Joseph Fillion, a missionary priest who had just arrived from Québec, wrote,

Je m'attendais arriver dans un pays à peu près sauvage (translated) I expected to come to an untamed country with uncivilized inhabitants (*sauvages*) who kept almost all of their old wild customs, but on the contrary, I found myself in a veritable Petit Canada, not finding any difference with our beautiful Saint Lawrence valley except the inhabitants were less numerous and a little poorer, but possessing much richer soil (*Le Métis*)

The very fertile black soil was rich in organic deposits with a depth from two and one half to twenty feet (Practical Handbook). It was among the richest in the Red River Valley and the world. The topsoil depth on the land that Hilaire farmed in Quebec was two or three inches and was much less fertile.



The meandering Red River, north of St-Jean Baptiste; endless oxbows into the horizon.

Upon his arrival, Hilaire was no doubt pleased with what he saw. Articles in the newspaper, *Le Métis* raved,

Our compatriots who have arrived in Manitoba wrote to their families and friends that the prairies enchant them. Our *Canadiens* of Fall River, who left for Manitoba a few weeks ago, have written to their families, who are still there. Our friends seem very satisfied with their trip, and they hope to realize in Manitoba all their dreams, happiness, and prosperity for the future of their families. They speak very favorably of this province, which will undoubtedly convince many others to settle there. *Canadien* colonists in Saint-Jean-Baptiste were delighted by their crops (*Le Métis*, December 10, 1876)

All our recently arrived compatriots were agreeably surprised by our province's intellectual and material condition. They admit they hardly considered seeing such an advantageous state of civilization and progress. All of those we have seen seem enchanted by their decision to come to Manitoba. The fertility and beauty of the soil are much better than they had heard about. Also, they feel as if they were in Lower Canada. They feel supported and at home. (*Le Métis* 6 August)

Upon receiving Hilaire's message to join him in Manitoba, his wife Léocadie, along with three other children, Emma, Gédeon, and Willamine, followed suit in 1877, along with the Bellerives, who arrived as part of a group of four hundred from New England.

In 1877, the itinerary was changed: "Future recruits traveled by rail over four days from Massachusetts to Montréal then on to Toronto, Sarnia, Detroit, Chicago, Saint Paul, and finally the railhead at the Red River in Fargo, North Dakota" (*Le Travailleur*, 19 April 1877, cited in

Sylvester). They traveled first class and were treated with politeness. The Dominion government almost entirely subsidized the trip. The fare for the whole trip was \$19; the government subsidy was \$17. They then took the 57-hour journey on the International Steamboat to St Boniface. An account of the trip a year later in *Le Métis* on the same steamer detailed the ill-treatment:

For them (the *Canadiens*), the scenes of yesteryear were repeated on the International Steamboat. They were treated with revolting brutality, and only after threats from the indignant passengers were the crew forced to show some regard for the women and children. There was a complete lack of preparation to accommodate and transport so many immigrants. This is what our compatriots had to suffer during this short and final part of the voyage. And so it is with all the steamers on this line. All those who arrive have nothing to say but curses about the steamer that brought them. Horses and cattle are treated better here than humans.

The population of Manitoba at that time was about 20,000. When Léocadie arrived, “*white women were still relatively rare in Manitoba*” (Klassen). All of the original settlers of St-Jean Baptiste were repatriated *Canadiens* from New England.

The Métis very much helped the settlers during their first winter. “*Les Métis étaient hospitaliers et faciles d'accord avec les nouveaux colons. Plusieurs furent sauvés dans des circonstances malheureuses par la charité des premiers habitants de la Rivière Rouge*” (Caron). (The Métis were hospitable and easy to get along with. Several colonists were saved in unfortunate circumstances by the charity of the first inhabitants of the Red River).

“The Métis people bravely did their duty by welcoming as brothers the first *Canadiens* who came to swell their ranks; may this noble example never be forgotten” (*Le Métis*, April 18, 1878). “Already, we can see the reinforcement of our *Canadien* settlers by the growing crowd at church, by the air of contentment that reigns everywhere, among Métis and old colonists alike” (*Le Métis*, August 6, 1876). After having spent a few years in the destructive atmosphere of American factories, *Canadiens* are happy to come here and take up the plow again, work the soil, and make it produce the riches it contains (*Le Métis*, September 27, 1877).

In the first year, 1877, a complete crop failure occurred, with grasshoppers causing extensive destruction; there was much hunger (*disette complète*). Faced with discouragement, some colonists contemplated returning to Fall River. However, the *curé* advised against lamenting the hardships, *drawing a parallel to the biblical tale of the Israelites regretting the onions of Egypt (regretter les oignons d'Égypte)*, in this case, the envelope that contained the weekly salary from the cotton factory. He called it “*la maladie de l'enveloppe*” (Caron). He urged them not to emulate the Hebrews who desired to return to slavery in Egypt even after being liberated by Moses. The analogy conveyed that sometimes, allowing others to dictate one's actions might seem easier than assuming personal responsibility, but *le bon curé* emphasized embracing freedom and being masters of their destiny (ibid).

By 1880, the district would become a thickly populated French Canadian farm community. There was a strong cultural exchange between *Canadiens* and Métis during the first wave of French-Canadian migration between the creation of Manitoba in 1870 and the Métis uprising of

the North-West in 1885. In 1877, in St. Norbert, there were more marriages (25%) between Métis and *Canadiens* than between *Canadiens (Déploiements)*. In 1882, Hilaire's youngest child, Willamine, married Louis Gaudry, a young Métis man from the colony. One of her sons enlisted in the Canadian Army in 1916. He referred to his mother as "Mary King" (the English equivalent of Roy). He was wounded and died in 1919. "With the arrival of many French Canadian settlers, the Métis in the Red River valley largely merged with the more populous Francophone community. However, Métis presence and culture never completely died out" (Province of Manitoba 5.0 Settlement Groups).

The following are excerpts of the early history of St-Jean Baptiste, written by a grade seven student from the town in 1967 in impeccable French:

In 1875 *Monseigneur* Taché et le Père Lacombe, devoted *missionnaires*, gave conferences to *Canadiens* in New England. The two priests explained that they '*risquaient de perdre et leur langue et religion*' (risked losing their language and religion) if they stayed in the United States. They said there was good land in the Red River Valley, but they would have to live without the facilities of the city. The words were not in vain. On the 5th of May 1876, 125 compatriots left for the West.

The first pioneers discovered the fertility of the land around St-Jean Baptiste. They had to '*abattre les arbres à la hache, arracher et brûler les souches*' (cut down the trees with axes, pull out, and burn the tree stumps). They cultivated the land with rough plows pulled by oxen or horses. Often, they could only clear a few acres a year. Initially, the grain was '*semé à la main*' (sown by hand). The farmer carried a big sack. He held the bag open with one hand, and with the other, he took handfuls of grain that he strewed on each side. After that, he passed a harrow pulled by horses or oxen. The houses were made of '*billots equarrés*' (squared-off logs, in the style of the Métis houses [Butterfield]), The cracks were filled with moss and clay. The Cabins were poorly heated with a small stove made of tole. The roof was covered with '*foin et de glaises*' (hay [or straw] and clay).

The first church was also made of squared-off logs. Every year for 30 years, the *abbé* Fillion organized *La Fête de la Saint-Jean*. Mass was celebrated in the morning, and then everyone went to the exhibition grounds, where there were games and patriotic speeches.

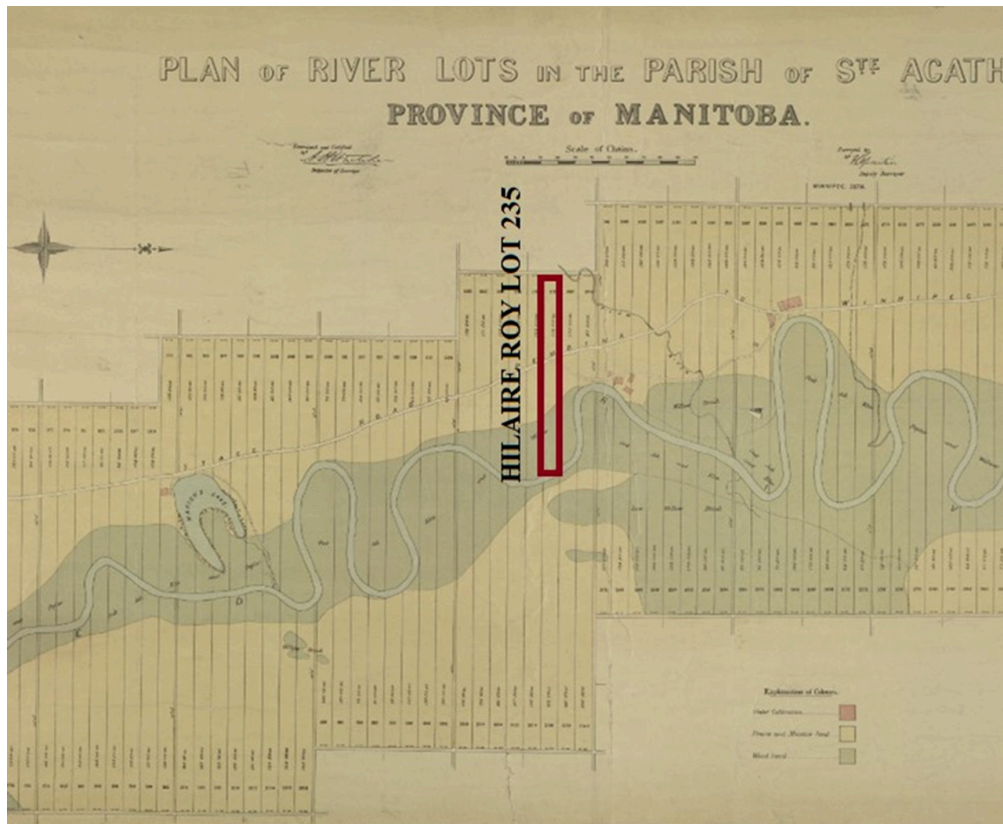
In 1870, the Pope was in danger of being attacked, so he called on brave men to defend him. These young men were called *Zouaves*. They considered themselves to be the Crusaders of the 19th century. Monsieur Parent of St-Jean Baptiste was one of them. Luckily, there was no battle because the enemy did not attack. Monsieur Parent was very old when he died.

Insufficient food and lodging and the distance from relatives, friends, and any center caused them bitter grief and condemned them to exile. But the brave settlers were not discouraged; they adapted to their new situation and paved the way for their descendants. (Beaudette)

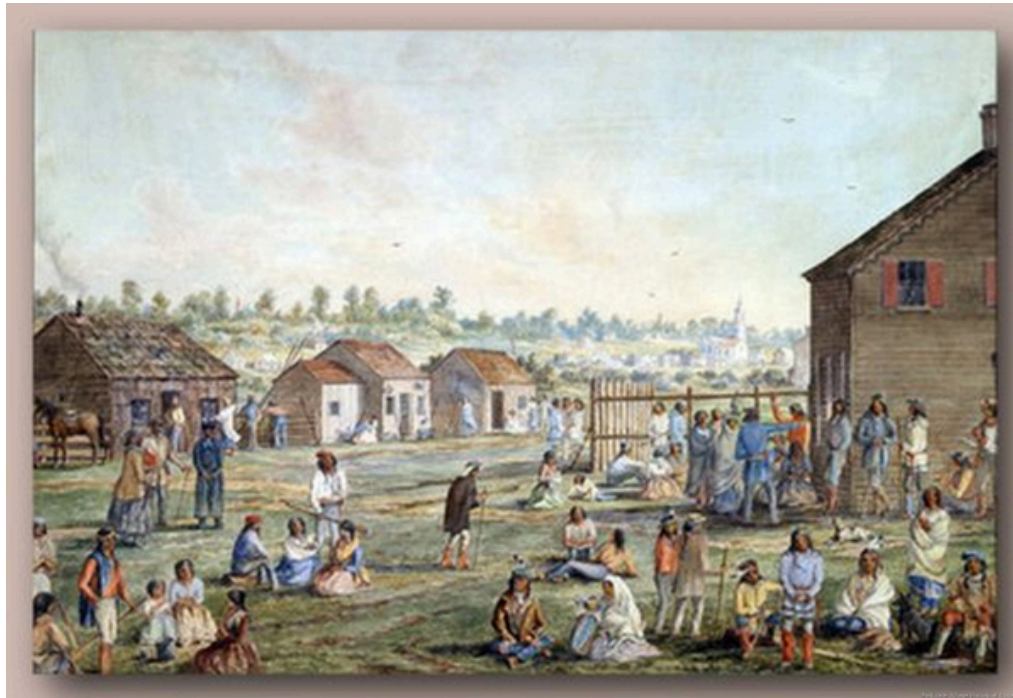
Until the train came in 1885, it took 15 days to haul grain to Winnipeg by *charrette* (cart) and oxen since horses were scarce.

Absolom's brother Gédéon married Adèle St-Godard. They had twenty children. Some of their descendants still live in St. Jean-Baptiste. Emma married Frederic Leclair in St-Jean-Baptiste and moved to Neche, N. D. when Absolom's family moved to nearby Walhalla. Emma and Frederic were Grandpa's godparents. They moved to Grafton, N.D., before 1913.

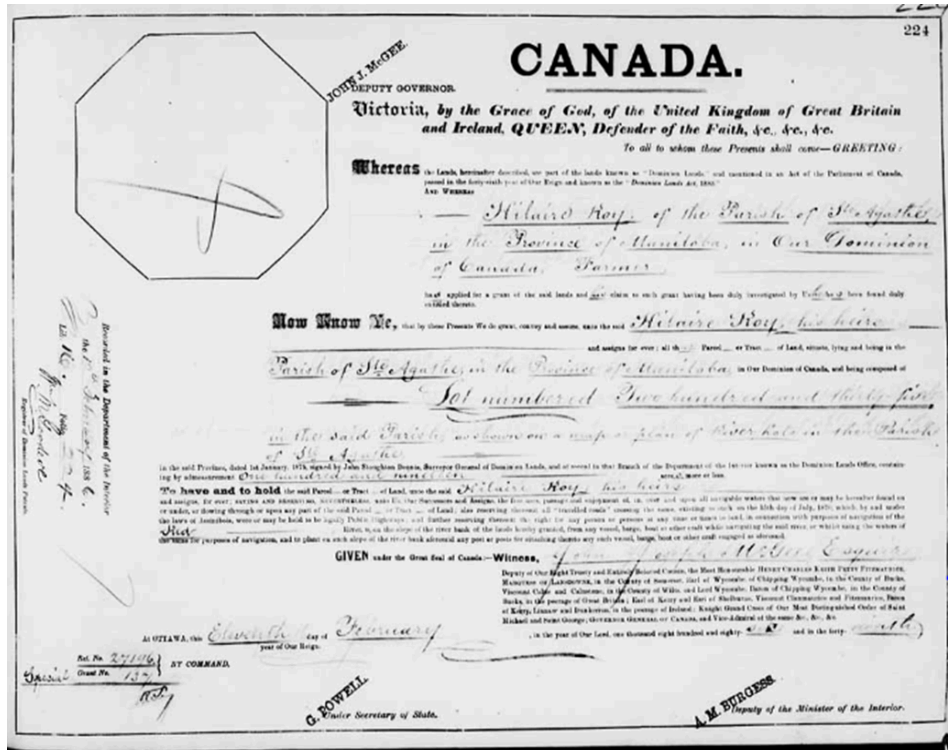
The banks of the Red River were surveyed in narrow lots after the tradition of Québec and of the Métis of the Red River colony, based on the French "*rang*" system of riverside settlement. "The Catholic Church used the creation of new river-lot parishes along the Red River as an additional tool in attracting French Canadian settlers to this region of Manitoba by providing a familiar, and therefore comfortable, physical environment in which to live" (Province of Manitoba. History, 5.0 Settlement Groups). "This model of settlement mirrored those in New France where farmers built their houses on the shores of the river or lake and their farm lots would extend up the valley in narrow strips of land that included a variety of eco-zones in one farmstead" (Foxcurran). These river lots were designed to allow farmers to take maximum advantage of the river. Farms were laid out so each family preserved a woodlot in the river-bottom forest. The house and barn were situated at the elevation of the bank, and fields, pasture, and hayland stretched back from the river. Hilaire's river lot was just south of the village of St-Jean-Baptiste. It was a few hundred yards wide and about two miles deep. Two-thirds of the land was prairie and meadow; one-third was woodland that bordered the Red River.



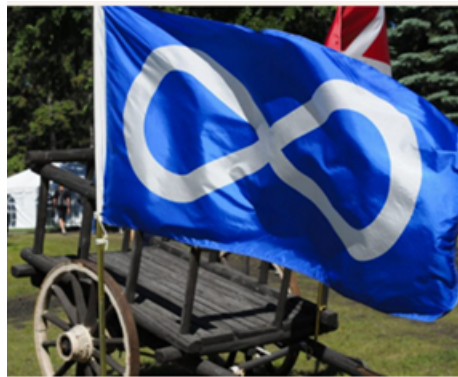
This plan of river lots was published in 1875. Parish of Ste. Agathe



Métis settlement, 1870, Manitoba (the house on the left appears to be a log house with a straw-clay roof) by William Wallace Armstrong



Title to the homestead of Hilaire Roy, Ste Agathe Parish, 1881, River Lot 235.



The faith that Métis culture shall live on forever and the mixing of the European immigrants and the First Nations peoples, with the two conjoined circles symbolizing the unity of two cultures.

On September 13, 2019, the Village of St-Jean-Baptiste unveiled a life-size statue commemorating the arrival of the first permanent residents in the village 150 years ago. People also saw the Métis and Franco-Manitoban flags as a reminder to everyone that the village was established by our Métis and French-Canadian ancestors. The statue was inspired by a photo from 1928, which shows Antoine Vandal, a Métis man who was one of the first people to settle in the small French community, next to a young French-Canadian boy whose family moved from Québec to reside in St-Jean. A descendant of the first pioneer recalls that there was a blending of two cultures in St. Jean Baptiste from the village's earliest days: "There has always been a nice mix of Métis and eastern French-Canadian culture (Sculpture unveiled in St Jean, The Carillon, Sep. 20, 2019).

The journal *Le Métis* later mentioned that Hilaire was a trustee of the *Société Jean Baptiste*. It was the oldest patriotic association in French North America. With branches at once located throughout the continent, it was engaged in *la survivance*, fighting for the linguistic and identity battles of francophones in North America, including Western Canada and the United States. *La St Jean* was observed in Saint Jean Baptiste every year. In 1913, 4,000 *Canadiens* participated in *La Fête de la St-Jean* in St. Boniface. Hilaire could well have been among the participants.



Saint Jean Baptiste, the forerunner of the Messiah, Patron Saint, and protector of *Canadiens*, pray for us.

• Depiction of *St-Jean-Baptiste* as a child.

In 1895, Léocadie passed away. According to the death certificate, she died of *vieillesse* (old age) in St-Jean Baptiste at the age of sixty-eight. At about this time, historian Emond Roy, in his book *Nicolas Leroy, et ses descendants*, mentioned his uncle Hilaire residing in Beaumont, Québec, and his cousin Hilaire Philippe in Manitoba. Hilaire Senior lived to the age of 91, and his wife, Genevieve Guay, lived to the age of 89. They were married for 66 years. Hilaire visited his relatives in Québec in 1900 (*Le Métis*). In the 1901 census, he was listed as a pensioner in St-Jean; he could not speak English.

In March 1903, Hilaire put his house in St-Jean for sale or rent. He staked a claim near Lampman, Saskatchewan, with his son Absolom and grandsons Alphonse and Joseph in October 1903. Hilaire lived there from 1903 to 1906, as listed in the census. On November 30, 1905, just after the death of Absolom, Hilaire was present as the godfather of a great-grandson in Forget. He was probably still on the farm in 1907 when he received the title to his homestead, and he could have remained on the farm until 1910. Hilaire then sold or gave his land to his grandson Alphonse. In 1905, after the untimely death of his son, Absolom Senior, at age forty-nine, Hilaire Philippe said of the one-year-old child named after his father, "*pauvre petit bonhomme*" (poor little guy). Hilaire always called him *mon bonhomme* after that, and the name stuck. At some point, the whole family shortened it to be pronounced as 'bonne.' When he went to California, it was anglicized to 'Bun.' I'm sure that Uncle Bun preferred his nickname to Absolom. The 1911 census indicated that Hilaire was back in St-Jean Baptiste and was listed as an 82-year-old blacksmith living with his son Gédeon. Hilaire died in Fall River, Mass., in 1917, at age eighty-eight, forty-one years after leaving it in 1876. He must have gone there to live with his brothers, who were living there, or to visit them; quite an age to be traveling in those days.

A VENDRE AU A LOUER
 MAISON DE COMMERCE avec
 ses dépendances comprenant : ja
 din, étable, etc.
 Le tout, situé près d'un moulin
 farine et d'une gare du C.N.R.
 Dimensions de la maison : 32
 24, 4 épaisseurs de planches, a
 murailles.
 S'adresser à M. Hilaire Roy,
 Jean-Baptiste, (Man.)

FOR SALE OR RENT House of Commerce with adjuncts, including a garden, stable, etc., close to the flour mill and the CNR train station. Dimensions of the house 32 X 24 The walls have four layers of boarding. Apply to M. Hilaire Roy, St-Jean Baptiste (Man.). (*Le Manitoba*, March 12, 1903)



Saint Jean Baptiste before 1910. In the background is the convent that Grandma attended. *Les Moissonneurs de la Rouge*

Baptism of Hilaire Roy, 1830

N. 33. Les vingt-six août mil huit-cent-trente par Nous Prêtre sous-signé Curé de St Michel a été baptisé sous condition, Pierre Hilaire né aujourd'hui du légitime mariage d'Hilaire Roi Cultivateur de Beaumont et de Geneviève Guay. Parrain Pierre Alexis Roi, marraine Catherine Patry qui ont déclaré ne savoir signer, le père absent.

N. C. Fortier *Prêtre Curé*

St. Etienne de Beaumont, The 26th of April, one thousand thirty, by we, undersigned curé of St. Michel, was baptized 'under condition,' Pierre Hilaire, born today of the legitimate marriage of Hilaire Roi, farmer of Beaumont and of Geneviève Guay. Godfather, Pierre Alexi Roi, and Godmother Catherine Patry, who declared they could not sign; the father was absent. N. C. Fortier, priest curé.

Baptism of Léocadie Chevalier, 1826

1826 Le onze août mil huit cent vingt six. nous avons baptisé Marie Léocadie née d'un mariage légitime par Baptiste Chevalier de la Durantaye et de Marie Reneau Parrain Daniel Fournier marraine Marie Jeanne François Blais qui ont déclaré ne savoir signer.

J. P. François *P*

On the eleventh of August, one thousand eight hundred twenty-six was baptized Marie Léocadie, born today (St. Claire parish) of the legitimate marriage of Jean Baptiste Chevalier de la Durantaye and Marie Reneau, Godfather Daniel Fournier, Godmother Marie Jeanne François Blais declared that they could not sign, (Priest) Lefrançois

Couple		# 269853 [Family]
of	Hilaire ROY	and Leocadie CHEVALIER MOREL DELADURANTAYE
	Father : Hilaire ROY	Father : Jean Baptiste MOREL DELADURANTAYE CHEVALIER
	Mother : Geneviève GUAY	Mother : Françoise Marie RENAUD
	Couple	Couple
Marriage : 29-Oct-1850 Beaumont (St-Étienne)		
© PRDH-IGD		www.prdh-igd.com

Marriage of Hilaire Roy and Léocadie Chevalier, 1850

Dix neuvième feuillet

Le vingt-neuf Octobre mil huit cent cinquante, après la publication de trois bans de mariage faits au prône de nos messes paroissiales entre Hilaire Roi domicilié en cette paroisse, fils mineur de Hilaire Roi, cultivateur et de Genevieve Guay de cette paroisse, d'une part; et Léocadie Chevalier de Cadurantan aîné domicilié en cette paroisse, fille majeure de Jean Baptiste Chevalier de Cadurantan et de Marie Reneau de la paroisse de Ste. Claire, d'autre part; ne trouvant aucun empêchement nous, soussigné, Curé de cette paroisse, sur le consentement des parties, avons reçu leur mutuel consentement de mariage et leur avons donné la bénédiction nuptiale en présence de Hilaire Roi, père de l'époux, de Louis Paquet, beau-père de l'époux, de Joseph Guay, oncle de l'épouse et de plusieurs autres parents et amis qui les uns ont signé avec nous, les autres ont déclaré ne savoir signer, ainsi que les époux leurs mots d'usage sont vus.

L. Pril. Curé

No 11
Hilaire
Roi
&
Léocadie
Chevalier
de Cadurantan

St Étienne de Beaumont. On the twenty-ninth of October one thousand eight hundred fifty, after the publication of three marriage bans announced at our parish masses, the marriage between Hilaire Roi domiciled in this parish, minor son of Hilaire Roi, farmer, and Genevieve Guay of this parish, on one hand, and Léocadie Chevalier de la Durantaye, of this parish, the adult daughter of Jean Baptiste Chevalier de la Durantaye and Marie Reneau of the parish of Ste. Claire, on the other hand, finding no impediment to the said marriage, we, undersigned curé of this parish, having the mutual consent of the spouses gave the nuptial blessing in the presence of Hilaire Roy, father of the groom and Louis Paquet, father-in-law and Joseph Guay, uncle of the bride and other relatives and friends who, along with the newlyweds, declared that they could not sign ... Signature of the Priest.



**HILAIRE ROY EPOUX DE
LÉOCADIE CHEVALIER
DÉCEDEÉ LE 27
DECEMBRE 1917 AGÉ DE 88
ANS**

**(HILAIRE ROY SPOUSE OF
LÉOCADIE CHEVALIER
DIED ON 27 DECEMBER
1917 AGED 88).**

**NOTRE DAME CEMETERY,
FALL RIVER, MASS.**

Below. Death Certificate of Léocadie Chevalier, 17, juin, 1895, St-Jean Baptiste, F. 68 ans. Épouse de Hilaire Roy, cultivateur, Catholique, Province de Québec, Vieillesse, Dr Lauthier, Hilaire Roy, Gedéon Roy. (17, June 1895, Female. 68 years, Spouse of Hilaire Roy, Farmer, Catholic, Prov. Québec, old age).

✓ 111.244.
Léocadie Chevalier
17 juin 1895
St-Jean-Baptiste
68 ans
Épouse de Hilaire Roy
Cath.
Prov. Québec
Vieillesse
Dr Lauthier
Hilaire Roy Gedéon
St-Jean-Baptiste
17 juin 1895
Joseph Bail

Individual #2697810

Marie Leocadie MOREL DELADURANTAYE CHEVALIER
 Father : Jean Baptiste MOREL DELADURANTAYE CHEVALIER
 Mother : Françoise Marie RENAUD
[Family](#)

Birth : 12-Aug-1826
 Baptism : 12-Aug-1826 Ste-Claire (Dorchester)

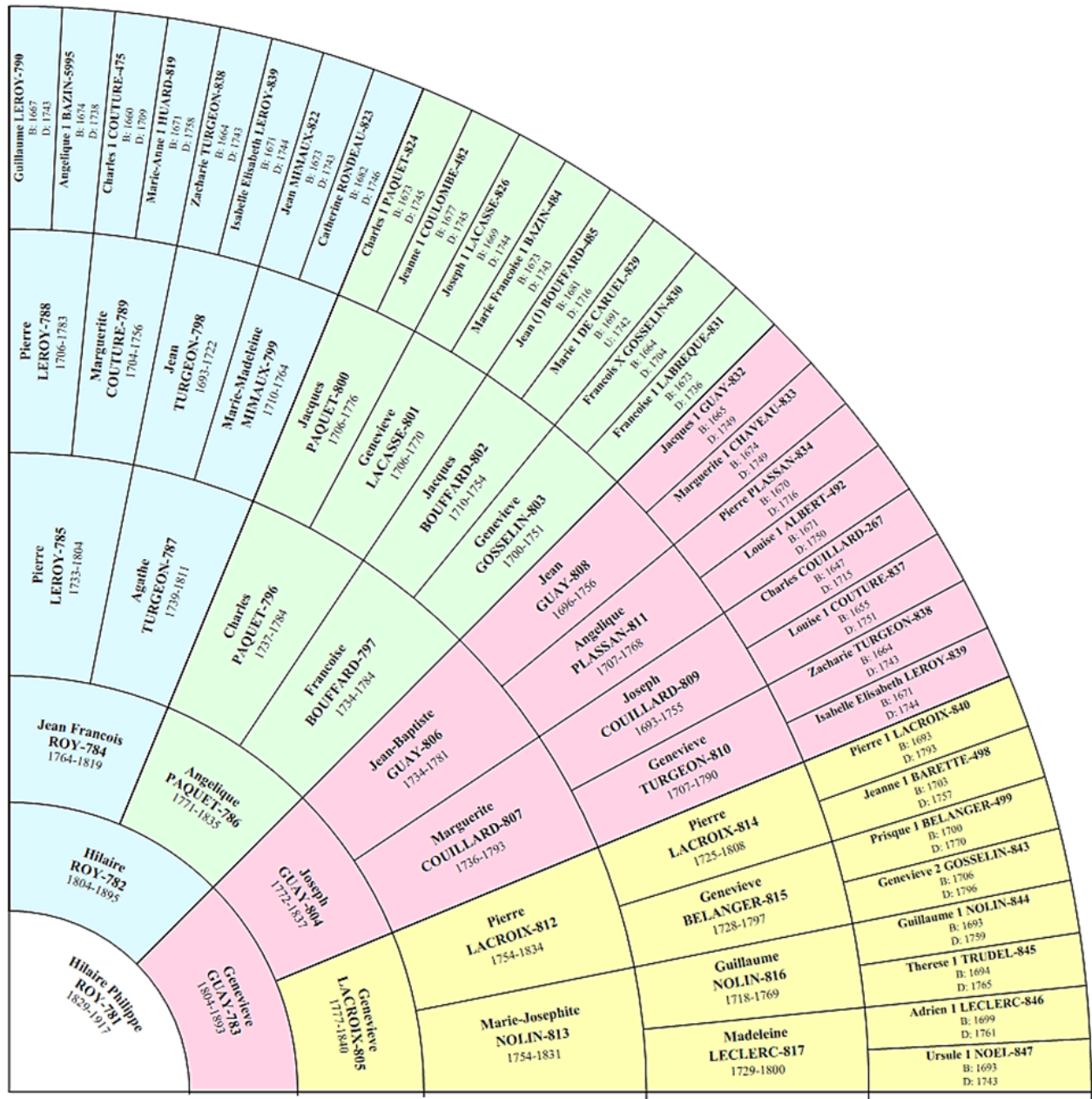
© PRDH-IGD www.prdh-igd.com

Individual #924362

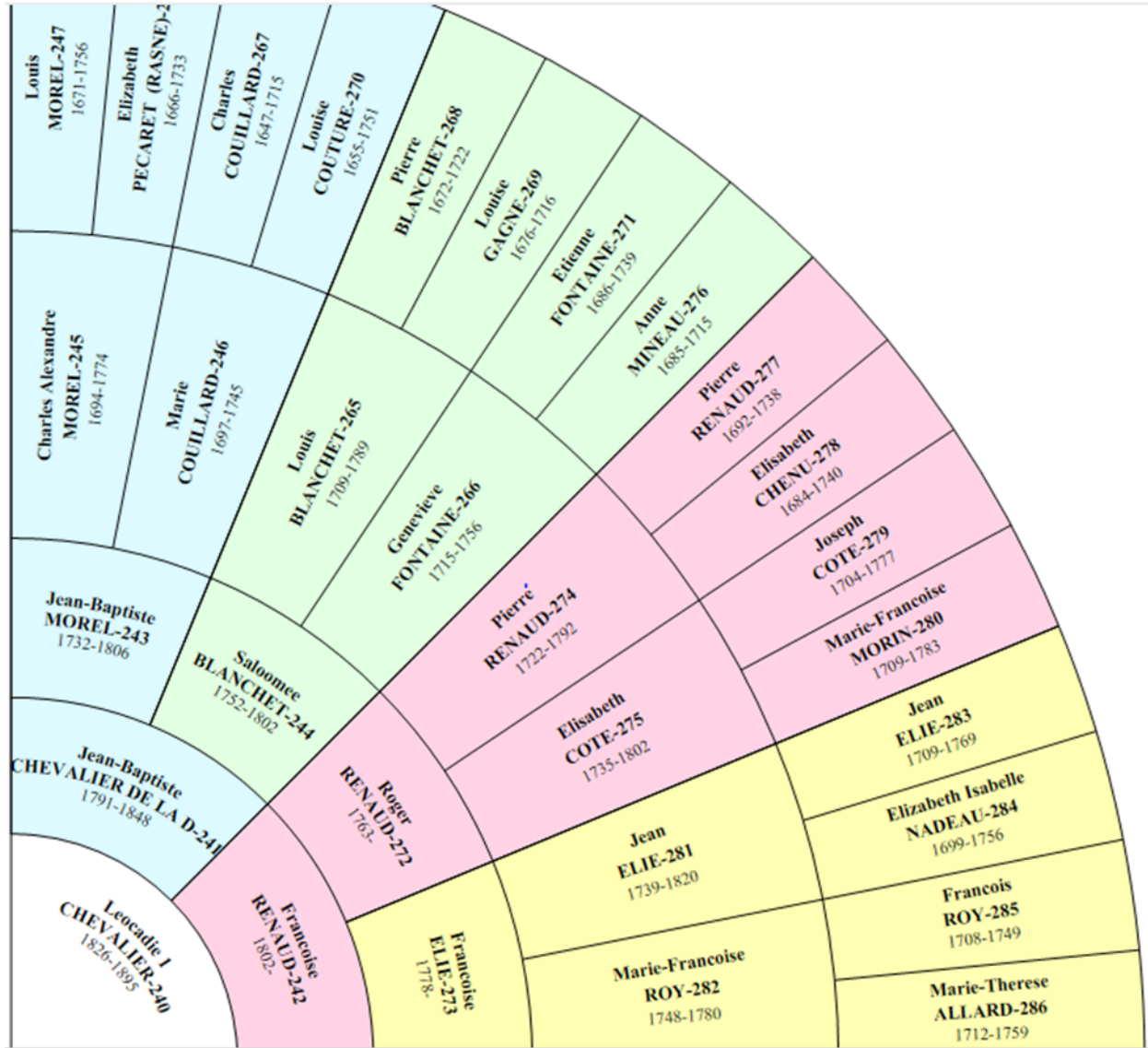
Hilaire ROY
 Father : Hilaire ROY
 Mother : Genevieve GUAY
[Family](#)

Birth : 26-Apr-1830
 Baptism : 26-Apr-1830 La Durantaye (St-Michel)

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ANCESTORS OF HILAIRE ROY



ANCESTORS OF LÉOCADIE CHEVALIER

JOSEPH BELLERIVE (1827-1897) AND ADELAIDE LANGIS (1820-1905)



Manitoba settler's House and Red River Cart, 1870 William George Richardson

The Bellerives had lived in the Trois Rivières region for over 200 years since Christophe Crevier, from Rouen, Normandy, settled there in 1639 (See maps of houses where the family lived in Trois Rivières and Québec City, and land owned in Bellerive - Crevier Archives). When the Bellerives came to Canada, their name was Crevier. Our ancestor of the second generation, Nicolas Crevier, owned an island called Bellerive, which means beautiful riverbank, and the surname changed. This name does not exist in France. He and his wife, the *Fille du Roy*, Marie Louise Lecoutre have about 1,500,000 descendants, so his parents, Christophe and Jeanne Evard, must have close to 2,000,000 descendants (*Généalogie des Français d'Amérique du Nord, Filles du Roy*).

Many French colonists lived in *Acadie* for over one hundred years until *le grand dérangement*. The *Acadiens* were a distinct people with a different history, traditions, and dialect, with a unique accent and vocabulary, setting them apart from the *Canadiens*. The English expelled most *Acadiens* because they refused to pledge allegiance to the crown. Thousands of *Acadiens* secretly moved to Québec during this event, around 1755. Many made their way to the Trois Rivières area. Adelaide Langis had four great-grandparents and one grandmother born in *Acadie* (Marie Anne Roy). They came to Champlain and Cap de la Madeleine. Those who moved to St. Lawrence Valley were rapidly assimilated into *Canadien* culture. Their *Acadien* identity disappeared completely.

Adelaide Langis was married at age thirty-one, which was quite rare. She was seven years older than her husband. The marriage record specified that there was "*consanguinité au quatrième degré*" (consanguinity of the fourth degree - they were third cousins) from which they received dispensation, which was costly. There are not many people today who know who their great-great-grandparents are. Their common ancestors had lived in the village where they were born for 200 years since the first colonists arrived from France. This might explain their awareness. Because most *Canadiens* were descendants of 3,000 colonists, meticulous records

were kept to avoid intermarriage. Knowledge of the ancestors was essential to *Canadiens*. They had a sense of obligation to their ancestors. "*The mother tongue, transmitted from generation to generation, was passed on as a quasi-sacred relic*" (Roby, 1987).

LOWELL

Joseph Bellerive and his family left Cap de la Madeleine, near *Trois Rivières*, after the birth of Séraphine in 1865 and before the census of 1871. In the baptismal record of Séraphine, Joseph is referred to as a laborer, so he probably did not own any land. The family went to Montréal by train and then Portland, Maine, before going to Lowell, Mass., where Joseph worked as a mason. They may have considered their sojourn in the United States to be temporary. They lived in Lowell for about ten years.

The first *Canadien* arrived in Lowell in 1833. In the 1850s and 1860s, it was common for *Canadiens* to travel to Lowell in carts or wagons, a five-week journey. Philippe Lemay, an old *Canadien* textile worker, recounted his trip from Quebec to Lowell in 1864, perhaps two years before the Bellerive family arrived. In order to gather sufficient funds for purchasing railroad tickets for the family and covering expenses such as food, accommodations, and other necessities during the journey, they had to conduct *encans* (auctions) and sell off all their household belongings.

The 300-mile trip by train in 1864 was terribly slow and it was expensive. The *voyageurs* had little comfort because we had to stop over more than once, and even children were obliged to pay full fare. Train engines weren't big and powerful in those days. Besides, they were wood-burners, and you couldn't put enough wood in the tender to make long trips. So, trains didn't run far and never during the night. We had to find lodgings every night. At last, on the fifth day, we landed in Lowell. (*The French-Canadian Textile Worker*)

When we arrived, Lemay said:

Money was practically all gone when we arrived. All we possessed was the clothes we had on our backs. Parents and children alike were dressed in homespun and homemade clothes, and we were recognized as coming from Quebec province the very moment they left the train.

"The factories were a dream come true for many emigrants who had lived under far harsher conditions on Québec farms. It was their first real contact with the wonders of electricity, running water, and a steady paycheck when there was work" (*Bélanger, French Canadian Emigration*).

Lemay explained,

The pay was fifty cents a day in the mills, and the board cost two dollars a week. The workday began at five o'clock in the morning and finished at eight o'clock at night. Nobody complained because everybody was happy and content. It was good to have a steady job and steady pay with the assurance that you didn't have to loaf unless you wanted to. We owed our success in the mills to the fact that we were faithful, honest

workers, giving our attention to what we had to do instead of wasting time talking to our fellow workers.

The children in the family, Séraphine and two elder brothers, probably worked in the mills. She was twelve years old when the family left Lowell. In 1873, there were 4000 *Canadiens* in Lowell. By 1877, Lowell had a population of eleven thousand *Canadiens*. *Lowell would become the fourth largest French-Canadian city after Montréal, Québec City, and Fall River.* Working conditions were just as bad as in Fall River. "Work-related accidents were frequent. The heat created by the machines and the lack of ventilation was stifling; cotton dust was everywhere and coated the workers' lungs. Working hours were long, from 10-12 hours a day, up to six days a week, and much of it was spent standing while keeping an eye on several machines" (ibid). *A fast-paced work routine took its toll.*



Canadien children workers in Lowell Lewis Wickes Hines, National Child Labor Committee Collection, Library of Congress.

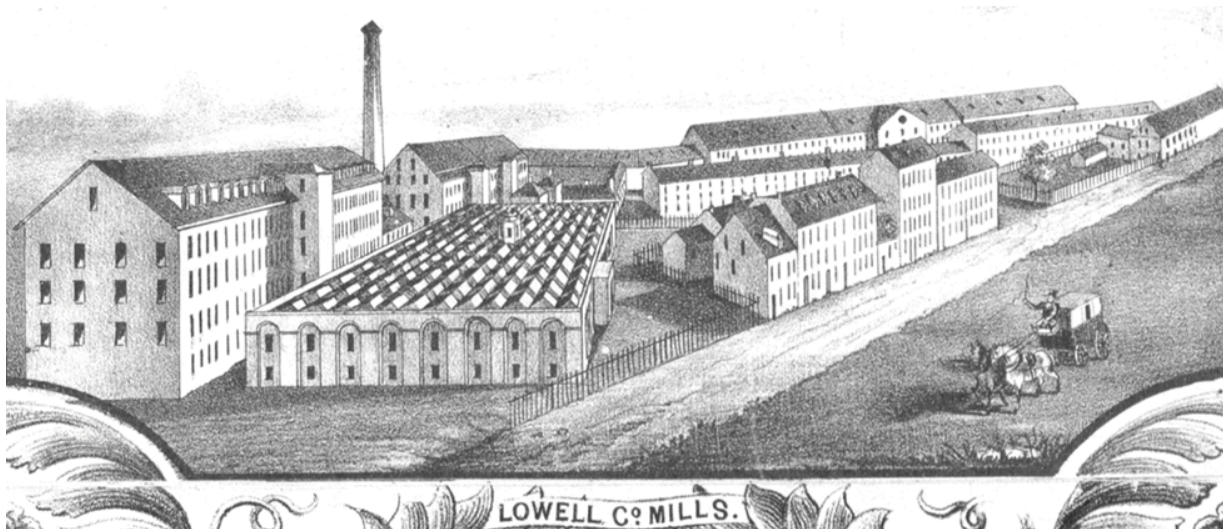
“The lives of most French Canadians in Lowell were not easy. Children had to work for families to make ends meet. The vast majority over ten were gainfully employed. 67% of children between eleven and fifteen worked in 1870”. Nine in ten *Canadien* families relied on the secondary wages of children to survive. “Nine of every ten children worked in textile factories where the work week for children by law was 60 hours” (ibid.). In the Lowell Directory of 1876-77, Joseph Bellerive was listed as a mason living in Suffolk Hall. In 1870, there were three *Canadien* masons. The average yearly income for male laborers was \$376. Teenage girls earned

\$280, and children \$159. Masons made \$536. Although families headed by skilled workers might not have depended on children's earnings for basic survival, parents sent their children out to work anyway. The payoff was a more comfortable life, even savings (Roby). As a skilled worker, Joseph probably earned about 50% more than textile workers. This may explain why he came to Manitoba with significant savings compared to Hilaire Roy, who had none.

Bellerive Joseph, mason, house 11 Suffolk hall Lowell Directory, 1876-77



Tenements in rear of Suffolk Street



Detail from: Plan of the city of Lowell, Massachusetts Author: Sidney & Neff Publisher: Moody, S. Date: 1850 Location: Lowell (Mass.)

Housing conditions varied, but French Canadians frequently lived in poorly constructed, overcrowded buildings and surroundings that were filthy and unsanitary. Poor working and living conditions contributed to a high death rate among *Canadiens*, especially children. The death rate in Little Canada was the highest of any district in Lowell in 1880. A *Canadien* priest

in New England at that time complained he “buried more children than he had baptized”. They lived in overcrowded buildings owned by the Mill companies. Conditions in the tenements, wrote an observer, “show a degree of brutality almost inconceivable in a civilized community. ... A sight even to make a Christian swear” (ibid).

“*Canadiens* who came to Lowell in the 1870s found a parish-centered community to which they could easily attach themselves. In the early years, especially, a sense of peoplehood brought *Canadiens* together to build their French language church and to organize their parish-based community institutions. The grassroots support and funding enabled the construction of the church in 1868” (Early, 1977).

When the Bellerives arrived in Lowell, the church had a seating capacity of 2,100, filled three times on Sunday (Wright). A dedication to “*la survivance*” motivated immigrants to reside in French Canadian communities. *The Canadien* approach to preserving a distinct identity in America was influenced by the Quebec experience, emphasizing the union of faith, language, and ethnicity. “On behalf of *la survivance*, French Canadians erected fortresses of *Canadien* culture, mentally and physically organized around the magnificent cathedrals that sprang up in the dismal proletarian districts of New England cities and towns” (Petrin).

In 1873, Little Canada was in its infancy in Lowell. “*Canadiens* in Lowell felt set apart in North American society by their particular history and culture. They wished to maintain this sense of separateness in America as they had in their native land, even if this involved some material sacrifice” (Early, 1977).

In New England, *la Fête de la Saint-Jean* allowed *Canadiens* to show they could maintain their inherited cultural identity while respecting American laws and asserting their commitment to U.S. republican institutions. On *Saint Jean Baptiste* day in Lowell in 1873, thousands of *Canadiens* paraded in the streets proclaiming their loyalty to *la nation canadienne* and the United States. There were contingents from Fall River and other cities. It was perhaps the largest parade anywhere (ibid.). Priests led the parades with procession crosses and *thuribles* (censers suspended from chains) spreading incense. This ‘*papist pageantry*’ bewildered onlooking old stock New Englanders.

The *Canadiens* faced the most challenges from fellow Catholics—the Irish immigrants, who were considered the least privileged among immigrants before the arrival of the *Canadiens*. Lemay recounted:

Our troubles came mostly, not to say entirely, from Irish people who, it seems, were afraid that we had come here to take their jobs away from them in the mills and who tried hard to send us back to Canada by making life impossible for us in America. Like many others, they hated to hear French spoken. They called us “frogs” and told us to “*talk United States.*”

Before the first French church was constructed, attending Mass meant traversing through the Irish neighborhood to their church.

We couldn't pass there without having our Sunday clothes ruined by filthy swill thrown at us from yards and alleys. Rocks flew also, and many of us youngsters received painful

beatings from young Irish Americans who were nearly always armed with sticks. The only way to save our clothes and skins was to go to church by making a long detour. Irish lads sat behind us in church and, with needles or pins stuck in the ends of their boots, they'd dig into us.

Despite the provocations, *Canadiens* refrained from fighting back due to the fear of legal consequences and the repercussions of being perceived as foreigners. Irish boys armed with sticks and stones would chase *Canadien* children through streets, backyards, and even into homes. However, the most devastating incident was the murder of Lemay's friend Jean Baptiste Blanchette, a member and leader of the *Fanfare Canadienne* French Band, simply because he was speaking French. The *Fanfare*, composed of textile workers, had evolved into an established institution. It frequently participated in parades within the city, drawing large audiences to its well-attended concerts. Fraternal groups often enlisted its services, and it even traveled as far as Quebec.


Lemay explained how the *Canadiens* amused themselves. In old Quebec, home dances were prohibited due to the prevailing belief that the devil would be present as a *cavalier* whenever people danced, resulting in tragic consequences. However, in Lowell, there was no fear of the devil being in homes as long as people behaved respectably. Family reunions, primarily on Sundays, provided a source of entertainment.

They were real *veillées canadiennes du bon temps*, as we had them in Canada, and we certainly enjoyed ourselves. We sang songs of old Quebec and danced square and round dances and jigs. The music was furnished by a fiddler who always played the same tune as long as you wanted him to--he knew no other. We played games like l'assiette tournante (Spin the Platter) for forfeits and played cards for the fun of it. There were also *chansons à repondre*, a solo with certain lines repeated in chorus by la *compagnie*, the gathering. We sang *Vive la Canadienne* and other popular songs of *Canadien* folklore, sentimental songs.

Vive la Canadienne, composed by a voyageur oarsman was the anthem of *Canadiens*⁶.

In the early years, many *Canadiens* often returned to their farms. Lemay recounted:

The older immigrants had a touch of homesickness each spring and fall. Most of them still had farms in old Quebec. "I want to see if it is still where I left it," they'd smilingly told the boss when they asked permission to be away for five or six weeks. So, they went back to Canada twice a year. At heart, *Monsieur*, they were still farmers like their ancestors had been, and they wanted to get something out of those farms, some of which had been in the family for many generations.

⁶  [Vive la Canadienne \(with English lyrics\)](#)

MANITOBA

Missionary colonizers considered *Canadien* émigrés in the USA moral weaklings

“who succumbed to the American mirage, cowards frightened by the hard work of colonization, and traitors to the land of his ancestors. And naive one that! For America was rich, yes, but it was thanks to the labor of these new slaves who toil and ruin their health in the insalubrious factories of New England. What a sad and arduous life compared to the idyllic benefits of rural Canada. America is also the city, the kingdom of infernal forces, where, left to his own devices, the exile loses his faith and betrays his nationality” (Belanger, French Canadian Emigration)

Repatriation agents in New England wanted immigration that would strengthen French-Canadian nationality in Manitoba by pulling poor *Canadiens* out of the "*Plague of the American abyss*, where they risked ruining their moral and family health in the impure atmosphere of the factory" (Painchaud, 1976). They wished to "attract farmers who, after having spent a few years in the destructive atmosphere of American factories, are happy to come here and take up the plow again, work the soil, and make it produce the riches it contains." (*Le Métis*, 27, Sept. 1877) An article in *Le Métis* lauded the virtues of the colonists.

As the repatriation movement gains momentum, a good number of *Canadien* emigrants are planning to leave for Manitoba. These are the adventurers, the bold voyageurs of yesteryear. Manitoba will considerably benefit from the immigration of our compatriots from the eastern United States. Most are former farmers who became tradesmen. So, they are very adept at agriculture and industry. We're counting on them to counterbalance English immigration, *hoping to see Manitoba become a province at least half French in the future* (*Le Métis*, 3 March 1876)

Another article argued that

The future of the French race in North America will depend on the possession of this province today so small. Let's make this *Canadien* immigration towards Manitoba a veritable national question. You will have a beautiful mission to fulfill in this land of Manitoba. Kings and masters of the fields, you will increase in strength the *Canadien* nationality. Your names will be passed on to posterity as the first *Canadien* colonists who did not fear coming to the vast northwest and laying the foundations for a beautiful colony of *Canadien* farmers. The noble desire to move to Manitoba is generous and patriotic. (*Le Protecteur canadien*, 14 May 1876)

This "propaganda" seemed to have convinced the Bellerives. They were among the 561 recruited by the Worcester agency in 1877 and among the over four hundred who came from New England to Manitoba on the same riverboat as Absolom and Hilaire Roy had come in 1876. The Canadian Dominion Government subsidized their transport. The Bellerives settled in St-Jean Baptiste also. Joseph arrived with \$600, about the average amount with which the colonists to St-Jean Baptiste came. In 1889, he was worth ten times more (*Le François*). They were in St-Jean-Baptiste by 1877 because Joseph Bellerive attended a meeting there on January 08, 1878.

They likely followed the same route as Léocadie Chevalier and her children, possibly even traveling on the same train from Massachusetts to the railhead at the Red River in Moorhead, Dakota Territory, before continuing by riverboat to Winnipeg. Mennonites also joined them, at least on the Red River part of this journey. Upon arriving in Manitoba, they settled in their colonies, living side by side with the *Canadiens* and some even intermarrying. One descendant of Joseph Bellerive, Judith Bellerive, whose mother was a Mennonite, highlighted the differences in her family dynamics. She compared her fun-loving Bellerive father with the authoritarian men and the "dictatorial society" in which her mother was raised.

“In your research you talked about the families travelling by riverboat and Mennonite families being on the same boat. Those also, were my people, and it’s so amazing to think that they came to Manitoba around the same time and built their separate communities where both sides remained clannish, trying to retain their individual identity. People like my parents kind of messed that up for them. To paraphrase Miriam Toews, a well-known Canadian author who was a Mennonite from Steinbach Manitoba, “we were being prayed over so that we would stop partying in the bushes with French boys. We wouldn’t stop, we couldn’t stop. It was too much fun!” Haha. In my mind now, this is how I picture my parents meeting. Those darn French boys, showing those Mennonite girls a little reckless fun!”

The Mennonites lay claim to being pacifists, but that sentiment seldom extended to their families “Hence I guess, her attraction to my cute and fun Dad. He was so the opposite of the men in her family. Sadly though, she had to continue to be the responsible one. She was a very determined and accomplished woman who was stern and tough on her children.”

“My French family all loved to laugh, even the responsible ones! My favourite childhood memories include the adults playing cards around the kitchen table. Remembering their huge bursts of laughter still makes me smile!”

Unscrupulous railway and government agents went to Québec and Massachusetts to offer free homesteads or reasonably priced land in Manitoba with all necessary infrastructure. The *Canadiens* believed the attractive promises, and many traveled from a great distance at considerable expense. There was nothing there, no roads, no infrastructure, nothing. They took possession of vacant lots on the Red River, built houses and stables, and started breaking the land. The Government then demanded \$5 per acre for the land. They could have bought from already established *Canadien* settlers and Métis, land under cultivation and with buildings closer to Winnipeg, in St. Norbert and Ste. Agathe, for \$1 an acre. The Government did not seem to include river lot tracts as part of the Homestead Act. The settlers reacted with a plea to the Dominion government: "We will not be able to pay the \$5 per acre, having spent all our money building houses and stables. These exorbitant, fatal, and disastrous prices will force us to vacate the land and leave without a cent to start our lives again somewhere else. This will discourage and prevent future immigration" (*Le Métis*, January 17, 1878). They held a meeting attended by Hilaire Roy and Joseph Bellerive. Hilaire would shortly become the father-in-law of Joseph’s daughter, Séraphine. The following are parts of the proceedings.

Minutes of a meeting held at St-Jean Baptiste in Provencher County, January 8, 1878, to consider the question of \$5 per acre demanded by the Government of the Dominion from the settlers established on the vacant lands along the Red River. Moved by N. Lavallée, *seconded by H. Roy*.

4. This assembly wishes to represent to the government that if five *piastres* (dollars) per acre is demanded of them, it will have the effect of bringing about the ruin of several hundred families of hard-working and industrious settlers, while the amount to be collected from this source will be an insignificant increase in the dominion government treasury, the compensation being totally disproportionate, *proposed by J. Bellerive*.

« *La question des terres* » (The land question) *Le Métis*, 17, January, 1878

A L'Honorable
Ministre de l'Intérieur
Ottawa.

Procès verbal d'une assemblée
tenue à St. Jean Baptiste dans le
Comté de Provencher, le 8 janvier
1878, pour prendre en considération
la question des \$5 par acre deman-
dés par le Gouvernement de la
Puissance, des colons établis sur les
terres vacantes le long de la Rivière
Rouge.

Proposé par A. Lavallée, secondé
par H. Roy :

4. Que cette assemblée désire re-
présenter au gouvernement de la
Puissance, que si le prix de cinq
piastres l'acre est exigé d'eux, il aura
pour effet d'opérer la ruine de plu-
sieurs centaines de familles, de col-
ons laborieux et industrieux, tandis
que le montant à être perçu de cette
source ne sera qu'une augmentation
insignifiante dans le trésor de la
Puissance, la compensation étant
tout-à-fait disproportionnée.

Proposé par J. Bellerive, secondé
par J. St. Godard :

Joseph Bellerive presented the subsequent proposal during the meeting in French, and it was later translated into English in the *Manitoba Free Press*. Despite the likelihood that he did not write these words personally, the expression was remarkably eloquent.

Proposé par J. Bellerive, secondé
par J. St. Godard :

5. Que cette assemblée désire re-
présenter qu'une piastre l'acre pour
ces terrains serait un prix raisonna-
ble et que, comme ce sont de nou-
veaux colons, établis sur ces terres
vacantes seulement dans la dernière
ou l'avant dernière saison, n'ayant
pu encore retirer aucun bénéfice ou
revenu de ces terres, étant privés de
communications, de chemin de fer
pour exporter leurs produits, il leur
soit accordé pour le paiement de ce
terrain, un terme suffisant pour leur
permettre de tirer quelques revenus
de leurs fermes, tout en prenant leur
vie, et ils désirent suggérer que ce
terme soit au moins de trois ou qua-
tre années.

Le Métis, 17,
January 1878

Moved by M. J. Bellerive, seconded by M.
J. St. Godard, That they desire to represent
that one dollar per acre for such lands
would be a fair and reasonable price, and
as they are now settlers, having only within
the last or previous season settled on those
vacant lands, having reaped yet no benefit
or revenue from the same, and being de-
prived of railway communication to export
their produce, that they may be allowed for
payment a term sufficient to enable them
to make something out of their new farms,
while they have to take their living on the
same, and they wish to suggest that said
term be at least from three to four years.

In 1890, he proposed a motion criticizing the Manitoba government's plans to close separate French Catholic schools (*Le Métis* 1890). In the summer of 1892, Joseph received \$6 for two weeks of drill as a private with the local Militia in *l'Infanterie légère des Montagnards de Saint-Jean-Baptiste* (Ancestry.ca).

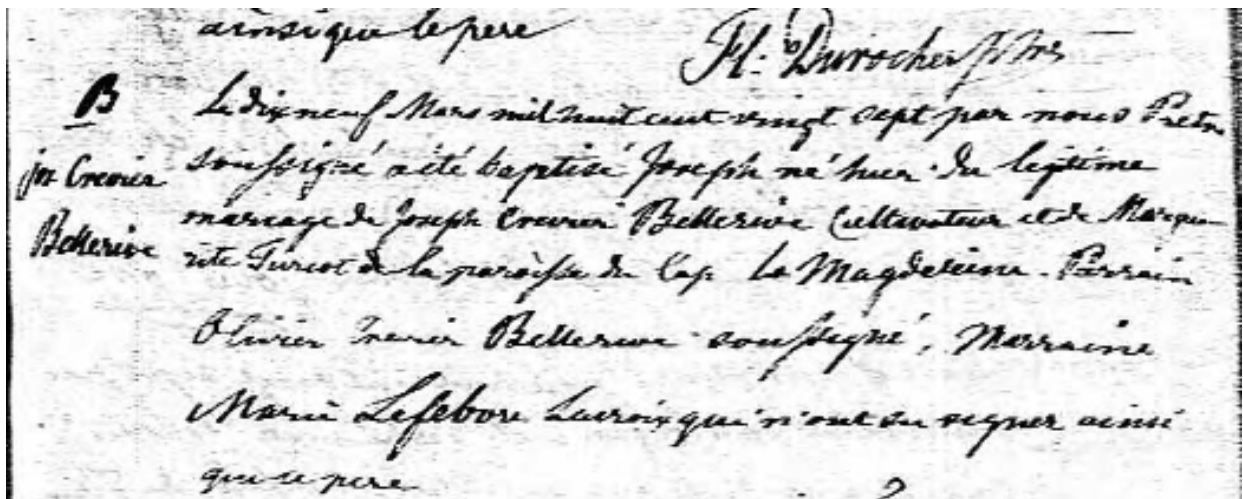
At times, the settlers became nostalgic and had regrets about their endeavor. They found themselves longing for the weekly salary they received in New England. " The *curé* Fillion hurried to visit the saddened and discouraged families who wanted to leave and return to the East. The situation was not pretty.

The newly arrived families had to face many difficulties. First, most were very poor and had to do with bare necessities. Their inexperience in a new land caused them to suffer poor living conditions, lack of food, hunger, and loneliness. All these factors caused them many worries and pain and gave them a feeling of banishment. They had to walk impossible treks through marshes and sloughs and cross rivers to get to the nearest settlement to obtain food and necessities from Fort Garry or St. Boniface. Carrying them on their backs or having them shipped by riverboats, the settlers demonstrated resilience, leading to the flourishing of our small town. (Caron)

Bishop Taché attested, "*les femmes ont été les plus courageuses*" (the women were the most courageous). Whenever the men were on the point of abandoning, they "usually wiped a tear from the corner of their aprons" but then would cheer up and say '*attendons l'année qui vient*' (let's wait until next year to go back) and that year never came. The woman was the obscure heroine who saved many desperate situations and has been a solid pillar in the town's founding" (ibid).

In the 1901 census, Adelaide indicated she could not read, write, or speak English. Like Hilaire Roy and Léocadie Chevalier, Joseph and Adelaide were too old to learn to speak English when they left Québec. Joseph died in St-Jean Baptiste in 1897, and Adelaide followed in 1905.

Baptism of Joseph Bellerive, 1827



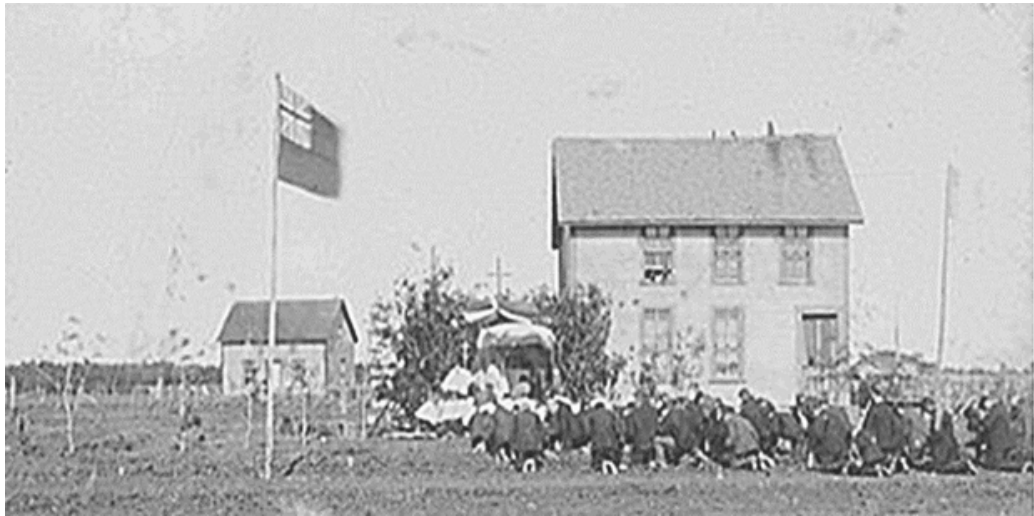
Trois Rivieres. On the nineteenth of March, one thousand eight hundred and twenty-seven was baptized Joseph, born yesterday of the legitimate marriage of Joseph Crevier Bellerive, farmer, and Marguerite Turcot of the parish of Cap de la Madeleine. The godfather, Olivier Bellerive, the godmother, Marie Lefebvre, and the father did not know how to sign.

Baptism of Adelaide Langis, 1820

Le vingt Mars mil huit cent vingt nous par le
 Monsieur Curé sousigné a eue baptisé Marie Adelaide née
 Adelaide hier d'un mariage légitime de Joseph De Langis
 Delangis Cultivateur de cette paroisse et de Marie Hebert dite
 Manuel, par ses parrains, Monsieur Angèle
 Hebert dit Manuel qui ainsi qu'il est dit
 Clément Parvi signés.

Fr. J. Pivard

Parish of the Visitation, Champlain. On the twentieth of March, 1820, we, Priest Curé undersigned, have baptized Marie Adelaide, born yesterday of the legitimate marriage of Joseph Delangis, farmer of this parish, and Marie Hebert dit Manuel; godfather Joseph Vivier, godmother Angèle Hébert dit Manuel who, as well as the father, declared that they could not sign Priest...



Parishioners of St-Jean Baptiste, Manitoba, prostrating themselves to a *reposer* during a procession of *Fête-Dieu* (Corpus Christi), 1900. in *Les Moissonneurs de la Rouge*

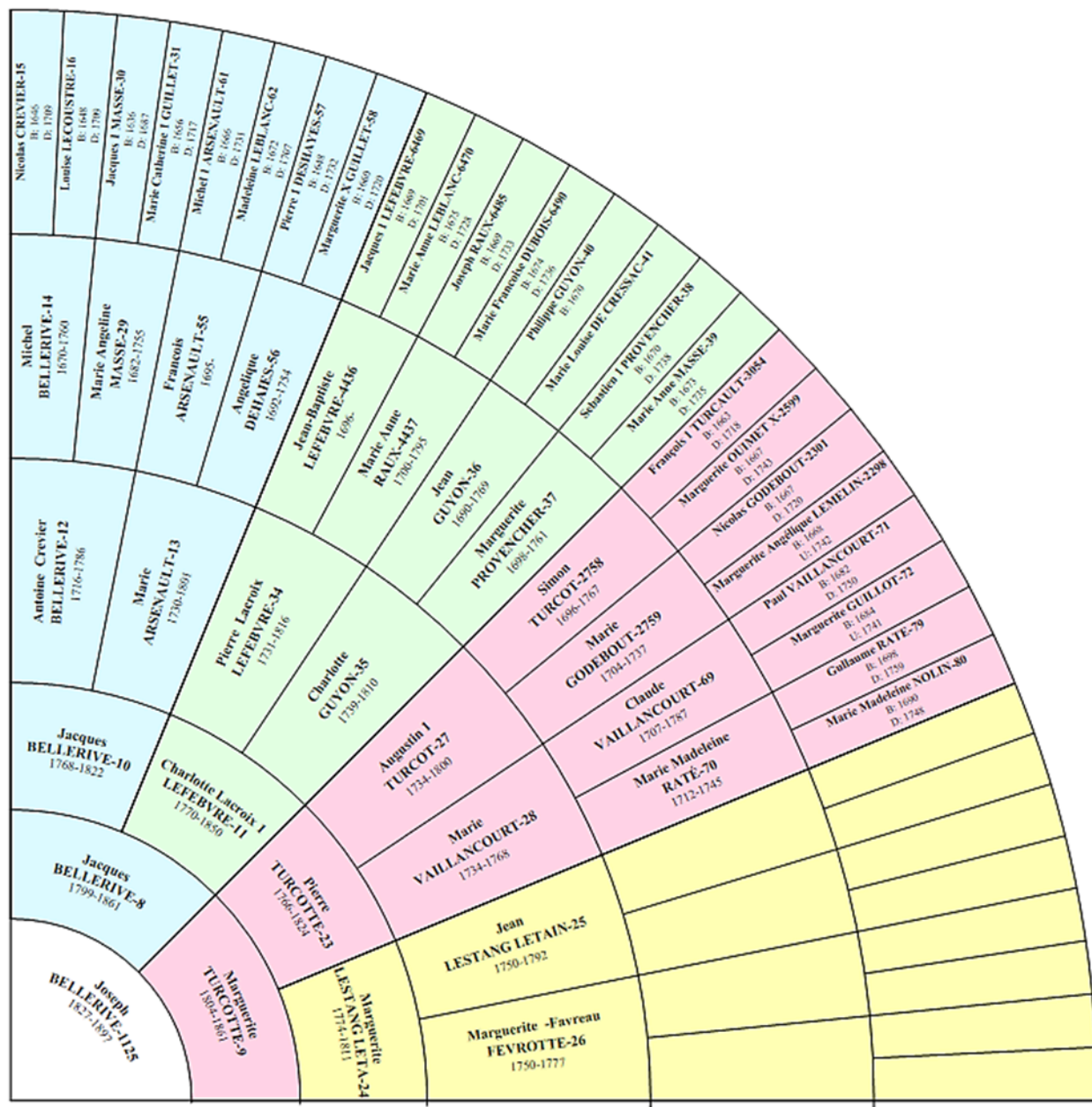
Couple		# 272612 [Family]	
of	Joseph CREVIER BELLERIVE	and	Adelaide LEVREAU LANGIS
	Father: Joseph CREVIER BELLERIVE		Father: Joseph LEVREAU LANGIS
	Mother: Marguerite TURCOT		Mother: Marie HEBERT MANUEL
	Couple		Couple
Marriage: 03-Mar-1851 Champlain (Notre-Dame-de-la-Visitation)			
© PRDH-IGD		www.prdh-igd.com	

Marriage of Joseph Bellerive and Adelaide Langis, 1851

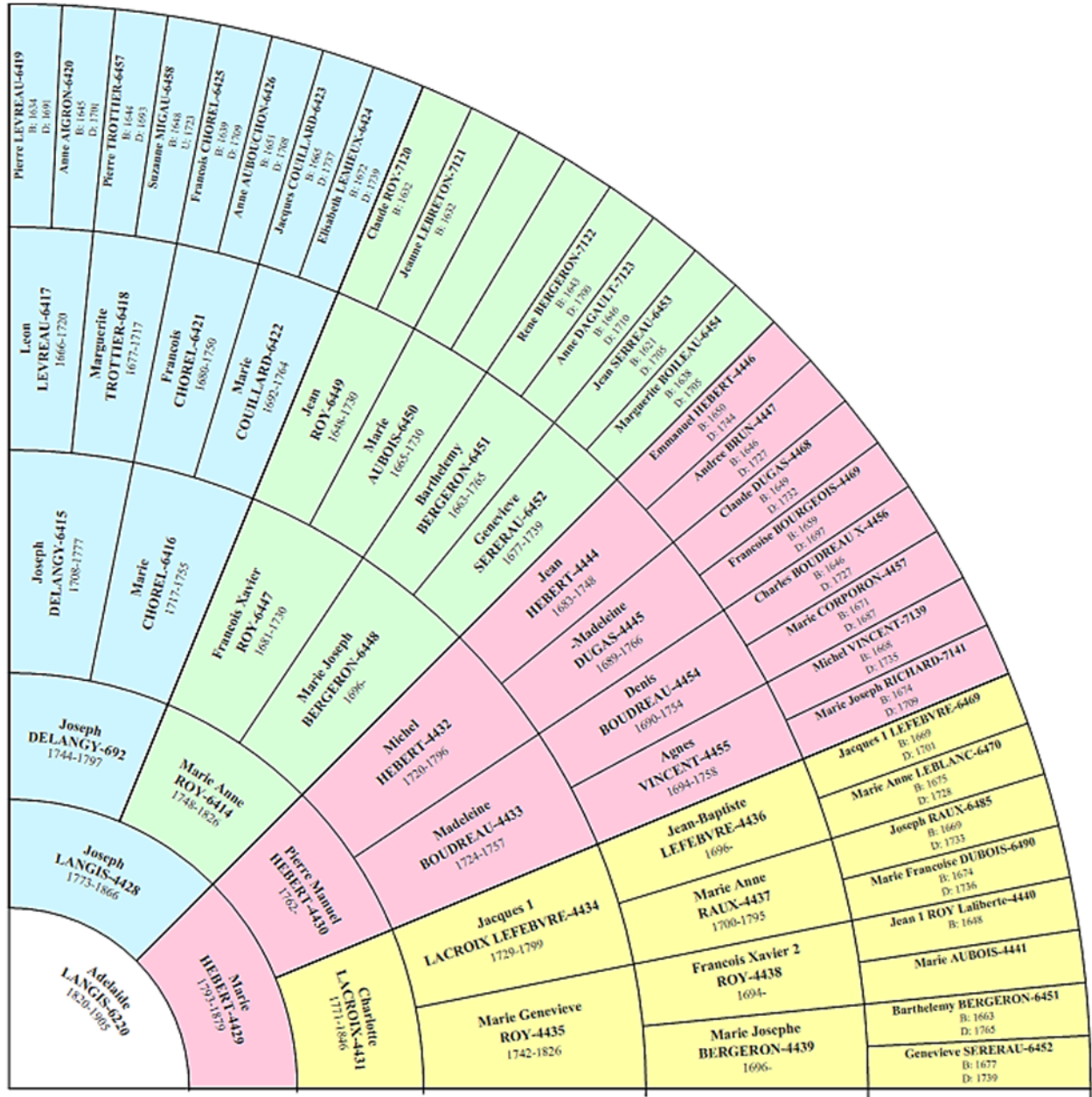
M. le
Joseph Crevier
Bellerive
et
M. Adelaide
Leveau de
Langis

Nous soussignés curé de ce paroisse que nous que le
père n'ont eu signé. M. D. Marcouffat
Le trois mars mil huit cent cin-
quante-un, vu la publication de bans dans
la paroisse de mariage faite au prône de nos
messes paroissiales entre Joseph Crevier
Bellerive, cultivateur, domicilié en cette
paroisse, fils majeur de Joseph Crevier-Pelle-
vier et de Marguerite Turcotte de la
paroisse de Capla Madeleine, d'une part
et Marie Adelaide Leveau de Langis,
fille majeure de Joseph Leveau de Langis
et de Marie Hébert Emmanuelle de cette
paroisse, d'autre part, ne s'étant déjouant
d'aucun empêchement que celui de consan-
guinité au quatrième degré dont les parties
ont obtenu la dispense de M. l'évêque
Vicarius général de ce District en date
du vingt-cinq du présent, nous soussignés
curé de cette paroisse avons reçu leur mu-
tuel consentement de mariage & leur
avons donné la bénédiction nuptiale

The third March, one thousand eight hundred and fifty-one, after the publication of marriage bans announced in the masses of this parish between Joseph Crevier Bellerive, farmer of this parish (Champlain), the adult son of Joseph Crevier Bellerive and Marguerite Turcotte of the parish of Cap de la Madeleine, on the one hand, and Adelaide Levreau Langis adult daughter of Joseph Levreau Langis and Marie Hébert Emmanuelle of this parish on the other hand, having no impediment other than consanguinity of the fourth degree from which they have received dispensation (by the authorities - general) of this district on the twenty-fifth of the present. We, the undersigned, curé of the parish, having received their mutual consent, have given the nuptial blessing. Priest...



ANCESTORS OF JOSEPH BELLERIVE



ANCESTORS OF ADELAIDE LANGIS

DENIS COLLETTE (1821-1893) AND MATHILDE VERMETTE (1823-1887)



Second Church of St. Henri where Denis Collet and Mathilde Vermette were married in 1842 and Denis Collet and Marguerite Clément were married in 1820.

The Collettes came from the Québec City south shore, St. Henri de Lauzon. The Collette family mainly had lived on the seigneurie of St. Henri de Lauzon, about ten miles from Beaumont in the Durantaye Seigneurie, since colonist François Collet came to New France in 1757. Denis was born there, as was his wife, Mathilde Vermette. Mathilde's father and grandfather also lived in St. Henri. Jean Vermet, grandfather of Mathilde, was a pioneer and founding colonist of St. Henri. In the 1762 census, he had 3 acres of broken land, two cows, two sheep, one horse, and one pig (Lemay and Mercier). Denis and Mathilde had children in St. Henri de Lauzon, St-Lambert de Lauzon, and Minnesota. The ancestor colonists of Mathilde, Antoine Vermet, and Barbe Mesnard, have over a million descendants in North America. (*Généalogie des Français d'Amérique du Nord, Filles du roi*). One descendant, Antoine Vermette, was an NHL hockey star; there are also actors and writers like the Franco-American historian David Vermette, whose valuable book influenced this history.

When Philippe was an infant, his father Denis III and the whole Collet family moved to St. Lambert de Lauzon in about 1850, about 13 miles southwest of St. Henri on the Chaudière River, and lived there for about fourteen years before moving to Minnesota. The parish had just been founded. Denis bought land around St. Lambert. from "*la couronne*:" – the Crown, at least twice.



An early view of the *St. Lambert de Lauzon* church. This image likely shows the church as it existed at the time the Collette family migrated to Minnesota in 1864. It is known that Collette's donated the land for this church.

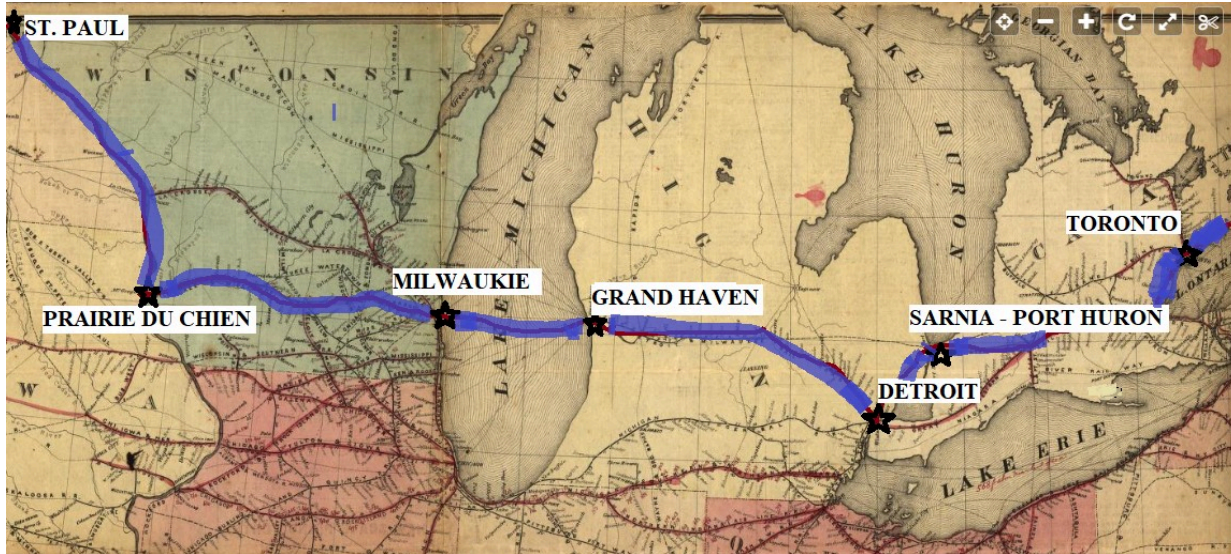


Collet farmhouse, *St. Lambert de Lauzon* in Collette Clément, Evangeline.

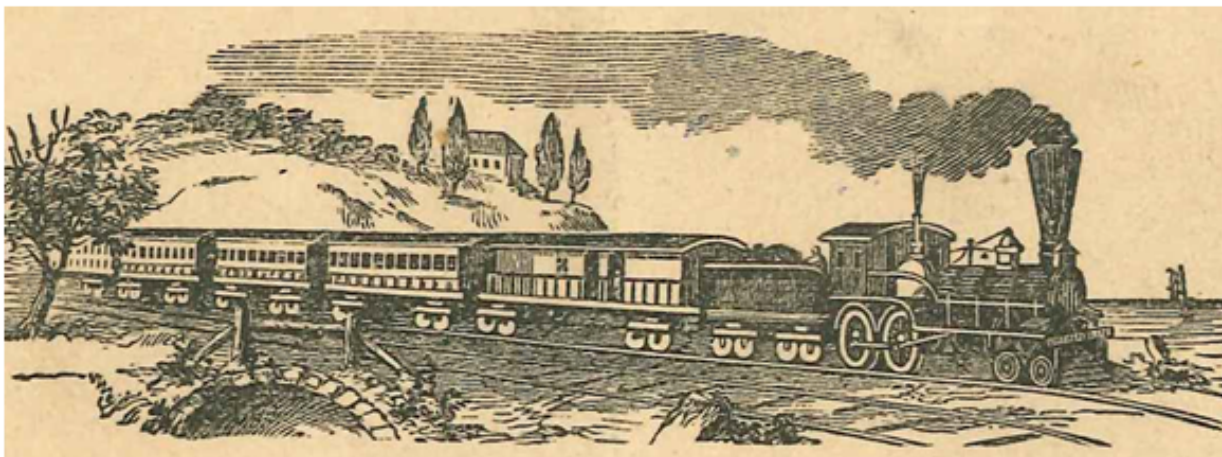
Denis' great-grandfather was François Collet, who had come to Canada from Brittany. His grandfather was Denis I, and his father, Denis II, was a blacksmith and still alive in 1857, according to the Canada Directory for 1857- 58. Another document, the death record of his third wife, shows that he was a veteran of the War of 1812. He was also involved in land transactions. As for Denis himself, he did a massive amount of wheeling and dealing (*Greffes de notaire*).

Denis' half-brother, Samuel Collet, was the first to move to Minnesota. in 1857. He had served as a private in the Dakota conflict (Bernard, 2010). Other half-brothers also moved to New England (Ancestry). "No records have been left explaining why the Collet family moved about 1865 to the very young state of Minnesota. They could have easily joined those heading to the nearby and already bustling milling districts of New England (where three of his brothers went), but this family did not make that choice" (Bernard).

By 1860, a 650-mile Grand Trunk mainline railway had been completed, connecting Lévis through Montréal and Toronto to Sarnia. The portion between Montréal and Toronto, which took fourteen hours, provided a much more convenient alternative compared to the five-day journey before the railway's establishment (Grand Trunk Railway, Toronto Railway Historical Association). Denis Collette, as indicated in a naturalization certificate filed in the Dakota Territory in 1886, arrived in the United States at the Port Huron point of entry (across from Sarnia) in July 1864, during the Civil War, likely with his entire family. During that period, immigrants from the East traveling to Minnesota often preferred the route by train to Detroit, then to Grand Haven (near present-day Grand Rapids) at Lake Michigan, followed by a perilous 80-mile steamboat crossing of Lake Michigan to Milwaukee, a 180-mile rail journey to Prairie du Chien, and finally, a 200-mile trip up the Mississippi River to St. Paul by steamer. The Collettes might have chosen this route as it was the shortest, fastest, and most economical. They probably went directly to St. Anthony, which, at that time, had a population of about 5,000.



Possible Collet route, 1864. Outline map of the north-central United States showing the railroad network, 1859. Sage (J.) & Sons, Buffalo. Library of Congress Geography and Map Division



A Bee Line Train; Bellefontaine Railway 1864 Annual Report Cover. Courtesy of the Indiana State Library.

Québec suffered a deep and prolonged agricultural depression in the mid-1800s. By 1880, one-third to one-quarter of all the arable land in Québec had been abandoned as families found they could not survive on their farms. Evangeline Collette, a granddaughter of Philippe Collette, daughter of Edouard, wrote that the Collette family left St. Lambert "because there was no land to establish the boys" (Bernard, 2010). Yet, curiously, it seems that Denis did not apply for land but instead worked in a paper mill. However, the census of 1880 indicated that he was a farmer in Dayton, now a suburb of Minneapolis.

Canadiens who emigrated to the West were usually wealthier than those who moved to New England. The trip was much more expensive, especially with large families like the Collets. The move was also riskier. "The penalty for being a unilingual francophone was higher in the West than for a cotton mill worker in New England. It was possible to get by without speaking English

in towns such as Woonsocket, Rhode Island, or Fall River, Massachusetts" (Painchaud, 1976). Also, their journey was not sponsored, like the Roy family trip from New England to Manitoba, which was heavily subsidized. Almost all the *Canadiens* in the 1860s and '70s who went to New England planned to return home after a few years working in mills. But the Collets made a clean break from their past; remaining in the West was set in stone.

In the baptismal records of his children, Denis was listed as a farmer, but he was also a major real estate agent, probably his primary occupation. He was involved in over two hundred notarized real estate transactions from 1840 to 1864 (*Greffes de Notaire, 1709-1953; District Judiciaire de Montmagny*). He was a guarantor of someone's mortgage of 50 pounds (more than \$115,000 U.S. today) and 'other amounts' in St-Lambert. The guarantee probably involved one of his clients. When *Canadiens* left for the United States, merchants hired agents to recoup unpaid debts, but Minnesota was perhaps too far away, which left him off the hook. On the 2nd of January 1865, a *décharge de cautionnement* (guarantee discharge) released him from any responsibility for the mortgage (ibid., see Collet archives).

The railroad trip was a new and exciting adventure for the emigrants. Many had never seen a train before. "But the railroad company also knew how to take advantage of the passengers. Often, they used dirty cattle wagons containing only some planks and a barrel of water, and the emigrants were stowed in for a journey that could last for several days." (Norway Heritage). The cars were crowded, stuffy, and uncomfortable. Coal-burning stoves were used to heat the cars. By the time the passengers reached their destinations, they were often covered with soot from the burning coal.

The following are excerpts from Richard Bernard's history of the Collette family.

In about 1865, the family of Denys III and Mathilde Vermette, already comprising ten adults and children, decided to move as a group to the frontier, ending at the small but rapidly growing city of St. Anthony, MN, which would, in a few years (1873) be merged into Minneapolis. St. Anthony was located on the Mississippi River directly across from what would a few years later become downtown Minneapolis. Five years before there was a place called Minneapolis, in 1849, St. Anthony existed as a thriving village. Close by was the famous St. Anthony Falls, the power source for the developing lumber milling industry." "Exactly how Collet's traveled the 1300+ miles from near Québec City to the fledgling predecessor of Minneapolis is not known... The most likely means of getting to St. Anthony was primarily by train, a very long trip which had to be a very difficult experience for the family of travelers, among whose number was a possibly pregnant spouse and certainly very young children, possibly three and four years old. These early trains did not have Pullman and Club Cars, flush toilets, or air conditioning (other than opening a window if the smoke and cinders weren't blowing your way!)

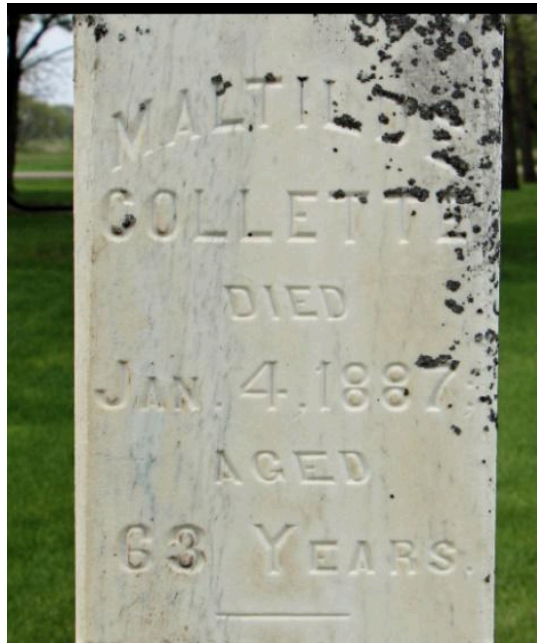
By this time, a massive influx of immigrants (about 250,000) had dwarfed the *Canadien* population of Minnesota. Denis and some of his children worked in a paper mill in St. Anthony for a few years. The average wage in the industry was \$35 a month. In 1864, there

were two paper mills in Minnesota, both in Hennepin County, which employed 69 hands. A Minnesota government publication wrote in 1868, “The year 1865 marks a peculiar era in the history of Minnesota. It closed a period of war, drouth, and savage outlawry, and began an epoch of peace, plenty and prosperity” (Statistics for Minnesota).

Bernard continues,

A few years passed, and the family, or at least portions thereof, began again to move towards the west. By now, railroads were being completed to the west, farmland was opening, and settlement was occurring rapidly. The Collets were not city people, and one can surmise that as Minneapolis grew larger and larger, they began to get itchy feet for the country. ...About this time, the family name became Collette for some unknown reason...By the mid-1870s, the Dayton, MN, area was becoming central to the Collette family.

Nearly all the pioneers of Dayton were *Canadiens*. The 1870 US Census indicated that Denis could read and write. Mathilde could read but not write. They could not speak English. Denis and Mathilde, with some of their children, then moved to North Dakota. Mathilde Vermette died in 1887, and Denis Collette died in 1893. They were buried in Oakwood, North Dakota.



**Denis Collette
Mathilde Vermette
Sacred Heart
Cemetery Oakwood
North Dakota.**

<p>Individual # 801653</p> <p>Denis COLLET Father : Denis COLLET Mother : Marguerite CLEMENT LABONTE Family</p> <p>Birth : 02-Feb-1821 Baptism : 02-Feb-1821 St-Henri-de-Lauzon (St-Henri)</p>	<p>Individual # 801654</p> <p>Martine VERMET Father : Antoine VERMET Mother : Marie Therese LECLERC Family</p> <p>Birth : 08-Nov-1823 Baptism : 08-Nov-1823 St-Henri-de-Lauzon (St-Henri)</p>
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Father Louis Hennepin seeing Saint Anthony Falls. 1680 Stephen A. Douglas Volk

United States of America, }
 TERRITORY OF DAKOTA, } ss.
 COUNTY OF GRAND FORKS. }

Denis Collette personally appeared before the subscriber, the Clerk of the District Court of Grand Forks County, Dakota Territory, being a Court of Record, and made oath that he was born in *Canada* on or about the year eighteen hundred and *Twenty one* that he emigrated to the United States and landed at the port of *Port Huron* on or about the month of *July* in the year eighteen hundred and *Sixty four* that it is bona fide *his* intention to become a Citizen of the United States, and to renounce forever all allegiance and fidelity to any foreign Prince, Potentate, State or Sovereignty whatever, and particularly to *The Queen of Great Britain + Ireland* whereof he is a subject, and that he will support the Constitution and Government of the United States. *Denis Collette*

Subscribed and sworn to this *30th* day of *October* 1886 }
G. F. Shutt Clerk.

Naturalization document, 1886, Denis Collette, Dakota Territory, stated that he came to the USA in July 1864 through the point of entry of Port Huron-Sarnia

November 23, 1858

COME TO MINNESOTA

THE 32ND STATE



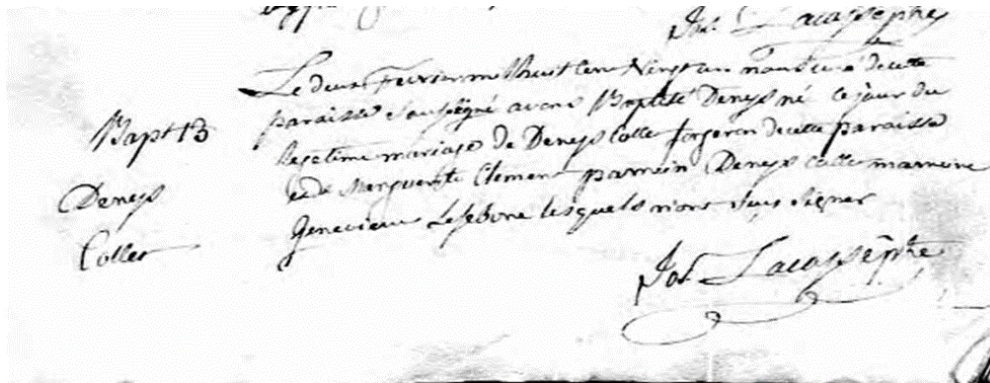
WE HAVE RICH, NUTRIENT FILLED SOIL THAT IS PERFECT FOR FARMING, COUNTLESS WATER SOURCES THAT MAKE FOR EASY TRANSPORTATION, AND VAST FORESTS FILLED WITH LUMBER FOR YOU! WITH A POPULATION OF ONLY 150,000, THERE IS PLENTY OF ROOM FOR YOU!

HURRY, MORE SETTLERS ARE COMING BY THE DAY!



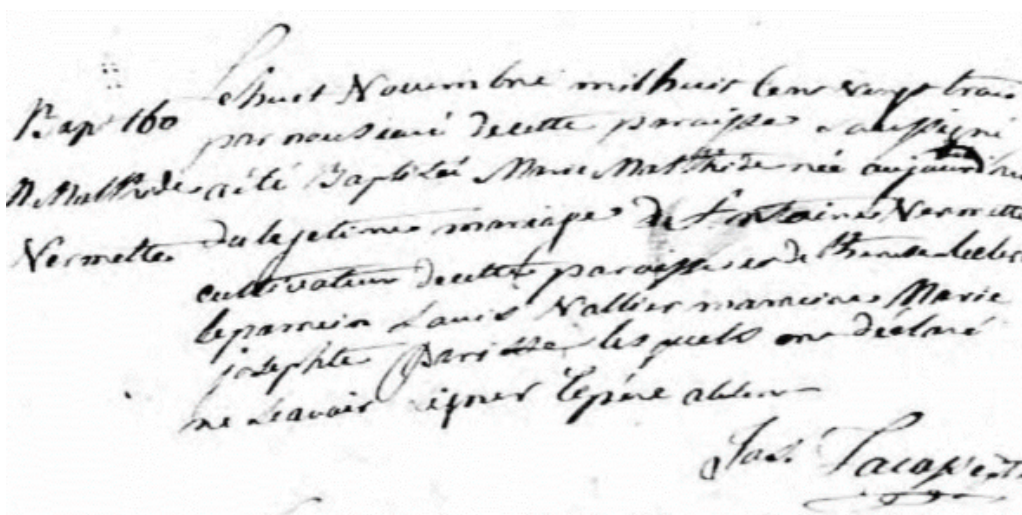
An early poster inviting settlers to Minnesota, 1859

Baptism of Denis Collet, 1821



On the second of February one thousand eight hundred twenty-one in this parish (St Henri de Lauzon) was baptized Denys Collet on this day, legitimate son of Denys Collet of this parish and Marguerite Clément. Godfather Denys Collet and Godmother Geneviève Lefebvre who could not sign.

Baptism of Mathilde Vermette, 1823



St Henri de Lauzon parish. Born on the eighth of November 1823, was baptized Marie Mathilde, born today of the legitimate marriage of Antoine Vermette, farmer of this parish, and of Thérèse Leclerc. The godfather Louis Vallier and the godmother Marie Josephte (Parisse ?) both declared that they could not sign. Priest Jos. Lacarpentier.

Couple		# 221090 [Family]
of	Denis COLLET	and Martine VERMET
	Father : Denis COLLET	Father : Antoine VERMET
	Mother : Marguerite CLEMENT LABONTE	Mother : Marie Therese LECLERC
	Couple	Couple
Marriage : 17-Oct-1842 St-Henri-de-Lauzon (St-Henri)		
© PRDH-IGD		www.prdh-igd.com

Marriage of Denis Collet and Mathilde Vermette, 1842

Trente quatrieme jour

Mortier 23
Denys Collet
Christine Vermette

Le dix sept Octobre mil huit cent quarante deux apres la publication de trois bans de mariage fait au pres de nos messes paroissiales entre Denys Collet cultivateur fils majeur de Denys Collet forgeron en de depute Marguerite Clement dite la Bonté les père comme de cette paroisse d'une part et Martine Vermette fille mineure de feu Antoine Vermette et de Thérèse Leclerc les père comme de cette paroisse d'autre part, ne s'étant trouvé aucun empêchement au mariage nous leur avons donné la bénédiction nuptiale apres la lecture des sermons des époux nous leur avons donné l'absolution nuptiale en présence de Denys Collet père et de sonne Collet leur père et Augustin Gagnon beau père Thérèse Leclerc mère de la jeune et de plusieurs autres personnes et de plusieurs autres avec la permission de nos supérieurs

Denis Collet
 Éléonore Collet

J. P. Mortier

St Henri. "The seventeenth October, eighteen forty-two, after the publication of three marriage bans announced at our parish Masses, between Denys Collet, farmer, adult son of Denys Collet and the defunct Marguerite Clément dit la Bonté on the one hand and Martine Vermette, minor daughter of Antoine Vermette and Thérèse Leclerc of this parish on the other hand, finding no impediment of the marriage I undersigned priest curé, with the mutual consent of the parents of the spouses give the nuptial blessing in the presence of the father, Denys Collet and Éléonore Collet, sister of the groom and Augustin Gagnon, father-in-law, Thérèse Leclerc, mother of the bride and many relatives and friends of the newlyweds, of whom Denys Collet and Éléonore Collet could sign (their signatures). Priest ...



The Collette men, probably pictured at the time of the funeral of their wife and mother, Mathilde, in Oakwood, ND, 9 Janvier 1887. Seated from left: Philippe, Denis Sr., Guillaume, and Father Barrette; standing from left: Ovide, Arcadius, Octave, Alfred, Theodules, Joseph. Missing from the photo are the four Collette sisters: Sophronie (Lessard), Obeline (Gagné), Emma (French), and Marie Odile

FRANÇOIS COLLET (1741-1805)

Patriarch of the Collette Family

François Collet, born around 1741, remains one of the more enigmatic ancestors. He arrived in from Brittany in 1757 at just sixteen years old, the second last of our forebears to settle in Canada. His arrival coincided with France's military reinforcement during the Seven Years' War. From 1755 to 1758, warships from Brest transported thousands of soldiers to North America. Too young to enlist, François likely secured passage as a ship's boy or drummer, as there were no immigrant ships during that period. When his vessel anchored near Île d'Orléans and the south shore of the St. Lawrence River that summer, François may have jumped ship and made his way to St-Vallier.

On July 26, 1762, in St-Vallier, François Collet married Marguerite Tanguay, who had been baptized there on September 22, 1744. Marguerite was the daughter of André Tanguay and Marie Josephte Roy who was a great-granddaughter of Roy family ancestors Nicolas Leroy and Jeanne Lelièvre. Therefore, all descendants of François Collet are also descendants of these early Roy ancestors. In the marriage record, François stated that

he was from the parish of St-Louis in Brest, one of the city's four parishes, and identified his parents as Alexis Alain Collet and Marie Mau. L'Abbé Cyprien Tanguay, in *Dictionnaire Généalogique des Familles Canadiennes*, describes François as a *menuisier* (woodworker) from the diocese of Lyon, also referred to as the diocese of St. Pol de Léon, where the parish of St-Louis was located.

The surname "Collet" is both French and Breton in origin. While François may have been ethnically Breton, his upbringing in Brest—a cosmopolitan port city where French was the dominant language—makes it likely that French was his first language. This linguistic and cultural background likely distinguished François from the Tanguay family, whose Breton heritage was probably more pronounced. Marguerite's grandfather, Jean Tanguay, originated from Ploudiry, a town in the same diocese about 20 miles from Brest. He immigrated to Canada in 1691 and was among the last of our ancestors to settle in New France, though this occurred 66 years before François Collet's arrival. At the time, French was predominantly spoken in Brest, while the surrounding areas primarily used the Breton language. This linguistic divide persisted until the French Revolution, which significantly accelerated the spread of French across Brittany.

Brest records reveal several interconnected Collet families descended from Estienne Collet, born around 1650, who worked as blacksmiths and woodworkers in the shipyards. François was a skilled woodworker, reputed for carving the pulpit for the church in St-Vallier. In 1759, he also contributed to constructing a house in St-Jean-Port-Joli that still stands today.

Before marrying, François testified that he had spent five years in St-Vallier, living with Pierre Corriveau and François Brideau. Later, Pierre married Marguerite's sister. Pierre's cousin was the infamous Marie-Josephte Corriveau, better known as *La Corriveau*, a notorious figure in Canadian folklore. Convicted by a British military court for murdering her husband, she was hanged, and her body was displayed in an iron cage at Pointe-Lévis as a public warning. Given their familial connection, François undoubtedly knew of her, adding an air of intrigue to his own story.

François lived to the age of 82, passing away in 1805 in St-François-de-la-Rivière-du-Sud. Marguerite followed in 1809, dying in St-Henri-de-Lévis, where some of their descendants lived for generations. Together, François and Marguerite had 17 children, of whom eight married—their descendants now number in the thousands across North America. Among them, their son Denis married Louise Leclerc. Their grandson Denis II married Marguerite Clément, and their great-grandson Denis III married Mathilde Vermette, continuing the lineage to Philippe Collette and his daughter Mae Collette.

François COLLET-b. 1741 → Denis COLLET- b.1768 → Denis COLLET- b.1796 → Denis COLLET- b.1821 → Philippe COLLETTE- b.1848 → Lottie Mae COLLETTE- b.1890

LA CORRIVEAU

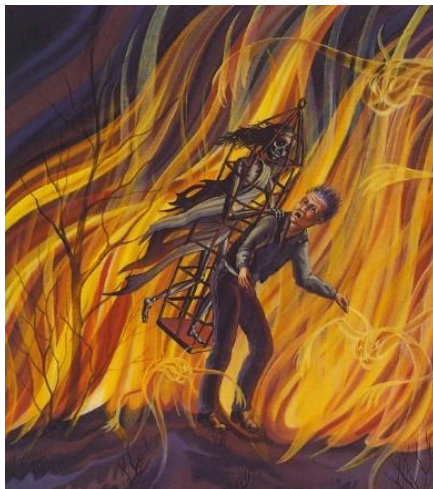
According to his testimonial before his marriage to Marguerite Tanguay in 1762, François said that he had spent five years in the village of St. Vallier, living with Pierre Corriveau. Corriveau's cousin, Marie-Josephte Corriveau, is “perhaps the most well-known figure in Canadian folklore. Scarcely any woman in all of Canadian history has a worse reputation than Marie-Josephte, generally called La Corriveau. This wretched woman died over two centuries ago but continues haunting the imagination” (Canadian Encyclopedia).

She was arrested, tried in English by the military court, and unjustly convicted of murdering her second husband. Had the trial had been fair, she would have been dismissed for lack of evidence or acquitted on the grounds of self-defense, given that her husband had beaten her. Instead, she was hanged, and her body was hung in an iron cage in Point Lévis to serve as an example. Her story has become a legend in Québec and is the subject of many books and plays. The figure of La Corriveau still inspires novels, songs, and plays and is the subject of arguments concerning guilt. Oral tradition is also perpetuated and remains alive (Histoire de St. Vallier)

La Corriveau has also inspired artists, including sculptor Alfred Laliberté, who created a striking bronze piece displayed in the Musée du Québec. In the small village of St. Vallier, with a population of just 900, it is almost certain that François Collet would have known La Corriveau personally.



The first church in St. Vallier, where François Collet and Marguerite Tanguay were married in 1762. They had seventeen children. Marguerite was a great-grandchild of Nicolas Leroy.



MASTER WOODWORKER AND CARPENTER

François was a skilled woodworker; he carved the pulpit for the church in St. Vallier in 1778-1779.

**LIST OF MASTER-WOODWORKERS,
WOODWORKERS AND CARVERS**

The following is a list, of necessity incomplete, of the many Master-woodworkers, woodworkers and carvers who lived in French Canada and who plied their trades during the seventeenth, eighteenth and nineteenth centuries. The dates in brackets that follow the name of a craftsman indicate the years of his birth and death or the years during which he was active. In some cases a date indicates the year in which certain objects were made or in which a craftsman was active. It would not have been possible to compile this list without the existence of the early parish account books, the Annals, the Records of Receipts and Expenses of the various religious orders, the Public Archives of Canada, the Judicial Archives of Montreal and Quebec, the Inventory of Works of Art of the Province of Quebec, the works of Marius Barbeau, and Émile Vallancourt's book, "Une Maîtrise d'Art au Canada", which lists Louis Quevillon's apprentices.

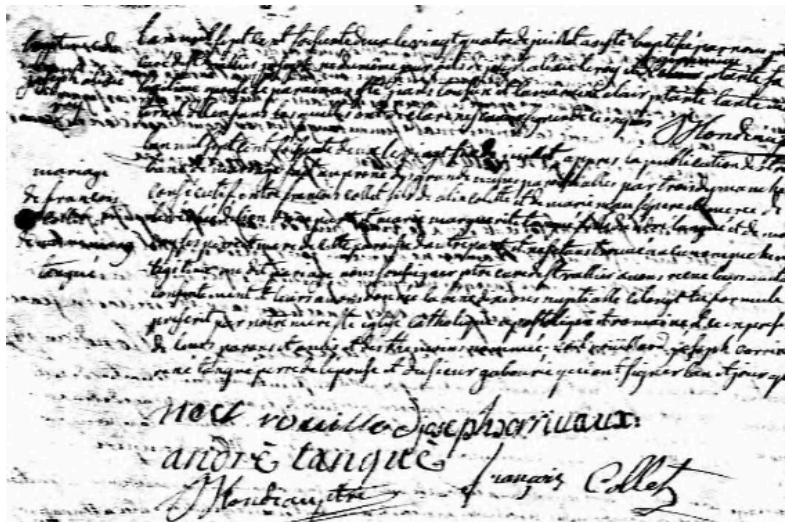
CHARRON, Amable. Saint-Roch-des-Aulnaies, 1811, restable; L'Islet, 1816. Apprentice to Quevillon.
 CHARTRAND, Vincent. Ile Dupas, 1831, confessional; 1836, Sault-au-Récollet, pulpit. Apprentice to Louis Quevillon.
 CHAUSSAT, Armand-Joseph. 1752 : Quebec, Jean Baillairgé's partner.
 CIRIER, Antoine. 1746 : Varennes, Repentigny.
 CIRIER, Martin. Longue-Pointe, 1731, vuilr; Pointe-aux-Trembles (M), pulpit.
 CLÉMENT, Sieur. Ursulines, Quebec, 1751, tables.
 CLICHE, Sieur. Quebec, Varennes, 1730-1740, door and lectern; drew up Claude Filiou's inventory in 1730.
 COKEERY, Sieur. Saint-Vallier, 1778-1779, pulpit.
 CONSTANT, Marc (Recollect). Saint-Damase, L'Islet, 1800-1802, pulpit.

THE JEAN MARIE BABIN HOUSE BUILT BY FRANÇOIS COLLETTE IN 1759



In 1759, François Collet was involved in building a house that still stands today in St-Jean Port Joli, Québec. In the contract, François was to build part of the house for J.M Babin. “François Collet is to build the frame for the house (roof, floors, 3 dormer windows, one frame wall and a fireplace space).” J.M Babin would provide the wood, along with food for François and a helper. He’d be paid 32 Spanish piasters once done and two before starting. French Canadians still today often refer to dollars as “piasses”.

MARRIAGE OF FRANÇOIS COLLET AND MARGUERITE, TANGUAY, 1762



St. Philippe et St. Jacques parish, St. Vallier. The 26th July 1762... marriage of François Collet, son of Gaulin Collet and Marie Magant Mau on the one hand and Marguerite Tanguay daughter of André Tanguay and Marie Josephte Roy on the other handsigned André Tanguay and François Collet.

**Marriage of Etienne Roy, grandson of Nicolas Roy and Marie Lacasse 1709 Beaumont
Marriage of Daughter Marie Josephe and André Tanguay, 1743, St. Vallier (in red box)**

Union N° 85767 [Famille]

de Etienne **ROY** et Marie **LACASSE**

Décès : 03-déc.-1749
Sépulture : 04-déc.-1749 St-Vallier (St-Philippe-et-Jacques)
Père : Nicolas **ROY**
Mère : Marie Madeleine **LEBLOND**
[Union](#)

Sépulture : 05-janv.-1764 St-Vallier (St-Philippe-et-Jacques)
Père : Joseph **LACASSE**
Mère : Marie **BAZIN**
[Union](#)
[Union suivante](#) avec Jean Baptiste **BROCHU**

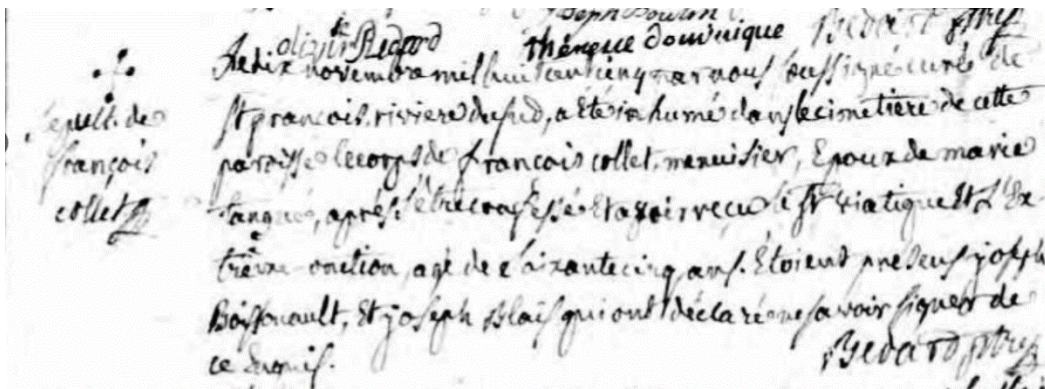
Mariage : 18-nov.-1709 Beaumont (St-Étienne)

Liste des enfants mariés :

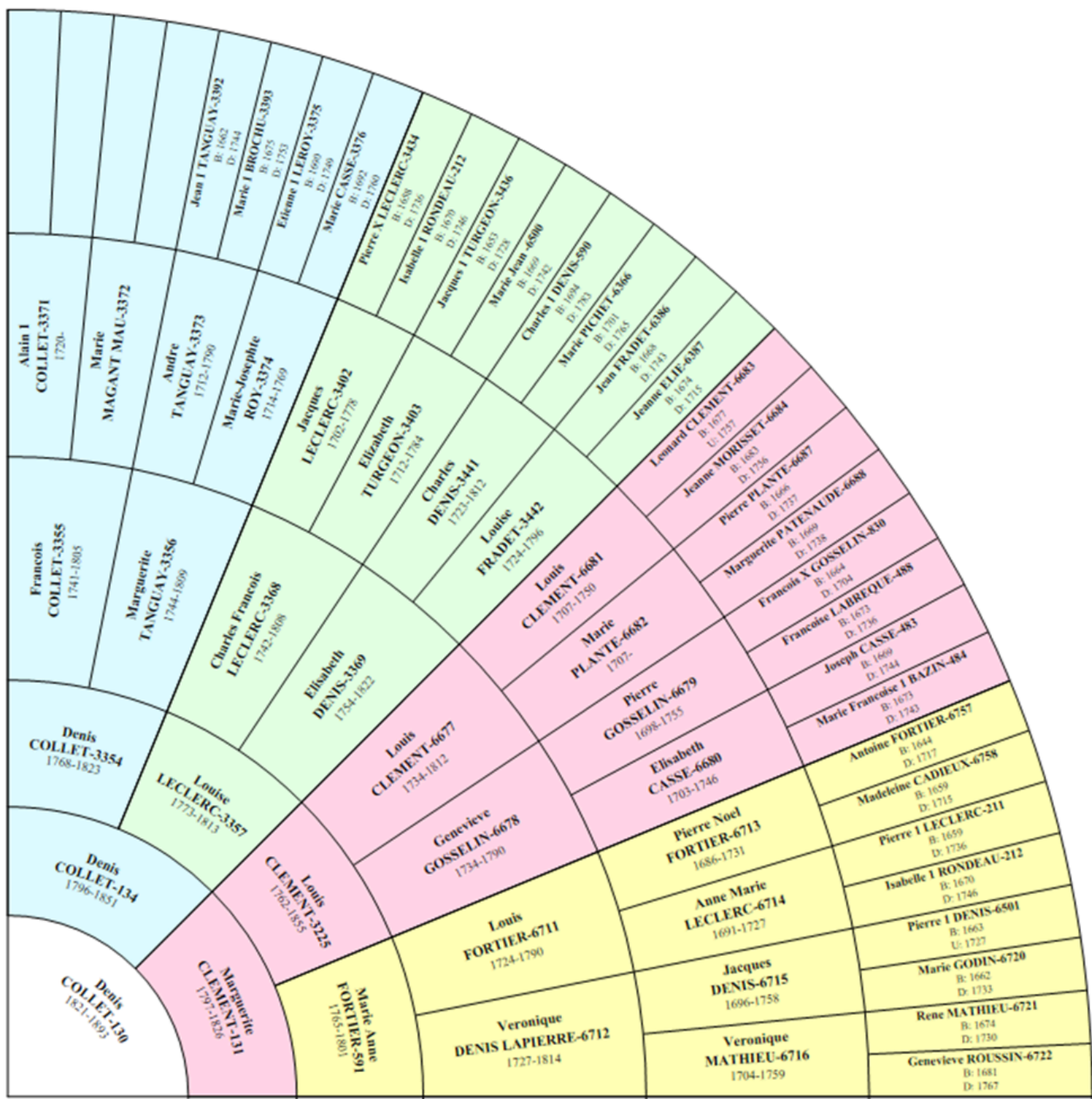
Sexe	Date de mariage Lieu	Prénom de l'enfant Nom du conjoint
m	1739-11-23 La Durantaye (St-Michel)	JOSEPH [Union] Genevieve FILTEAU
f	1743-08-06 St-Vallier (St-Philippe-et-Jacques)	MARIE JOSEPHE [Union] Andre TANGUAY
m	1747-08-07 St-Vallier (St-Philippe-et-Jacques)	ETIENNE [Union] Marie Marthe MORISSET
f	1739-08-04 St-Vallier (St-Philippe-et-Jacques)	MARGUERITE [Union] Joseph FORTIER
f	1744-11-23 St-Vallier (St-Philippe-et-Jacques)	ELISABETH ISABELLE [Union] Joseph GAUTRON LAROCHELLE
m	1750-11-09 St-Vallier (St-Philippe-et-Jacques)	PIERRE [Union] Marie GAUTRON LAROCHELLE
f	1753-07-30 St-Vallier (St-Philippe-et-Jacques)	MARIE GENEVIEVE [Union] Pierre BROCHU

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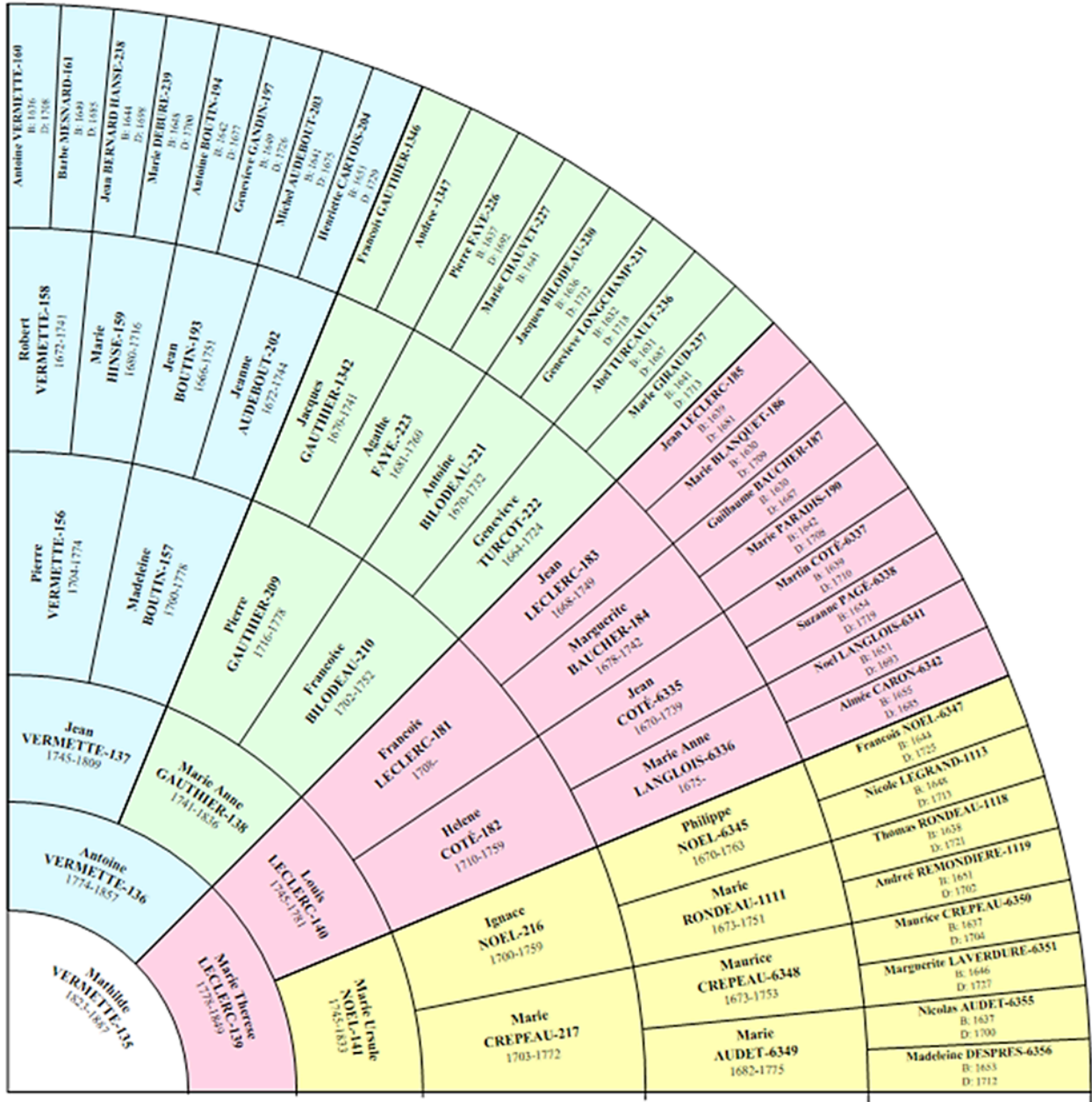
FUNERAL OF FRANÇOIS COLLET 1805



On the tenth of November 1805, in the seigneurie of St. François Rivière du Sud was buried in the cemetery of this parish, the body of François Collet, carpenter, husband of Marie Tangué, after having received the sacrament of extreme unction, aged sixty-five years. Present were Joseph Boissonault and Joseph Blais who declared not able to sign. Bédard Priest



ANCESTORS OF DENIS COLLET



ANCESTORS OF MATHILDE VERMETTE

NARCISSE SAMSON (1827-1919) AND MARIE GERVAIS (1832-1916)

Niagara Falls & Buffalo!

FARE REDUCED!

1847 1847



Royal Mail Steamers!

Montreal to Kingston.

PASSPORT, (New Iron Steamer,) Captain BOWEN,
 HIGHLANDER, Captain STEARNS,
 CANADA, Captain LAWLESS,
 HENRY GILDERSLEEVE, Captain MAXWELL.

Passengers by this Line, leave Montreal, in commodious four horse Coaches, every morning, at half-past 11 o'clock, week days, and at 10, on Sundays, for

LACHINE,

Where they take one of the above **SPLENDID STEAMERS FOR**

KINGSTON,

CALLING AT  BEAUHARNOIS, WILLIAMSBURG, OGDENSBURG,
 CÔTEAU DU LAC MATILDA, BROCKVILLE,
 CORNWALL, PRESCOTT, and GANANOQUE.

Passing through the Rapids of the Saint Lawrence and the delightful Scenery of the Lake of the Thousand Islands, by daylight, and

Arriving at Kingston in about 26 hours from Montreal!

The above Steamers are commanded by the most **EXPERIENCED CAPTAINS**, and their **Saloons and State Rooms on the Upper Deck**, are fitted up in the most **MODERN STYLE**, no expense having been spared to render them unequalled for elegance and convenience as they are unsurpassed for **SPEED AND COMFORT!**—Passengers for any part of **CANADA WEST**, OR FOR

Niagara Falls or Buffalo,

Will find this much the most expeditious Route they can travel, as the **ROYAL MAIL STEAMERS LEAVE KINGSTON** immediately after the arrival of this Line, for **Coburg, Port-Hope, Toronto, Hamilton, Queenston, Lewiston and Niagara Falls.**

Montreal to Niagara Falls in 54 Hours!

N. B. The above Mail Boats carry no indigent, or sick Emigrants.

Canada Stage and Steamboat Office,
40 MCGILL-STREET.

J. KER, Agent.

J. W. Harrison, Printer, McGill-Street, Montreal.



Marie Gervais Samson

An 1847 poster advertising a 54-hour trip from Montréal to Buffalo. It specifies “no indigents or sick emigrants.”

Narcisse is an unusual name to give a child. It is derived from the myth of Narcissus, who, captivated by his reflection in the water, fell in love with it and ultimately took his own life as he couldn't attain his desired object. Narcisse Samson arrived in the Wisconsin Territory in 1847, as per the 1900 Federal US census. His origins trace back to St. Henri de Lauzon (Lévis) in Lower Canada (Québec), where the Collets resided during that period. Samson relatives had married Collet relatives there (PDRH). The Samsons had lived in the Lévis-Lauzon area since the beginning of the colonization of New France. As the first ancestor to venture West, Narcisse Samson made the journey alone to St. Paul, near Fort Snelling, at the age of nineteen. A brother followed later. Other siblings migrated to New England. The population of the USA was about twenty million at this time.

The *Canadiens* and Métis were the catalysts that contributed to the rise of the United States. The narrative of the West largely revolves around the interaction between the French Canadian and the Indigenous peoples, as described in Morissette's words: "*L'histoire de l'Ouest était essentiellement l'histoire de la rencontre entre le Canadien et l'Indien*.'" Narcisse came into a world where the French language was still widespread. "French was the continental *lingua franca*" from the St. Lawrence Valley across the Old Northwest and the Great Plains, up the Missouri and the Canadian prairies, all the way to the Pacific coast"(Foxcurran). "When Lewis and Clark reached the Pacific Ocean, there were already French speaking settlements in Oregon and Vancouver " (ibid).

In California in the late 1840s and early 1850s, French speakers, whether they were *Canadien* or Frenchmen, "outnumbered Spanish speakers for a number of years in the 1850s"(ibid). *Canadiens* were still a majority of the population in the Oregon Country, which had just been annexed by the United States just the year before Samson arrived in Minnesota (Jetté). French was the working language, even on the Pacific coast. Londoner George Roberts recalled, 'when I came to this country little more than French was heard'" (ibid). Sixty years after Lewis and Clark traveled through (1804), Voyageur French was still the *lingua franca* of the Dakotas" (ibid). Seventy years after the American Revolution, some settlements in the Midwest, like present-day Kansas City, and in the St. Louis area were still "entirely French-speaking" (Johnson).

Detroit was home to French, Chippewa and various other groups. Solomon Sibley, the first mayor of Detroit in 1806 said he found "no pleasure in listening to their French nonsense—they speak no English & I speak no French." The lonely Solomon hated this "country of savages and Frenchmen." (Bergstrom). When the French political philosopher Alexis de Tocqueville visited Detroit and the American "wilderness" a few years prior to Samson's departure for the West, the French presence still thrived. He observed "a very large number of French families." The "wilderness" he then visited was "teeming with *Canadiens*", with the French language still central to the fur trade (Tocqueville, 1998). His observations of the *Canadiens* in both the American "wilderness" of Michigan and the already densely populated farmlands of the St. Lawrence Valley helped crystallize his thoughts on what it means to be both French and American and how the two nations also differ. This would influence the writing of his best-known work, *Democracy in America*. He saw the *Canadiens* as having the French national character and as comparable to the French peasantry, though morally superior.

Tocqueville wrote that the *Canadiens* were more generous, cheerful, and easy-going than the Americans. Another difference, Tocqueville pointed out, was the Puritan ideology of manifest destiny: the idea that God had chosen the Americans to do whatever they wished in the pursuit of profit (Tocqueville, 1973). “*À mesure qu’on creuse plus avant dans le caractère national des Américains, on voit qu’ils n’ont cherché la valeur de toutes les choses de ce monde que dans la réponse à cette seule question : combien cela rapporte-t-il d’argent ?*” (As one digs deeper into the national character of the Americans, one sees that they have sought the value of everything in this world only in the answer to this single question: how much money will it bring in?). (Tocqueville, 1831). They admired the wealthy and aspired to be like them. Many *Canadiens*, on the other hand, resented the rich. Someone well-off must be a *croqueur* (crook). In contrast to the Protestant belief that God chose the rich, that wealth was the sign of God's grace, to be pursued at any cost, the *Canadien* Catholics thought the opposite. The rich would not go to heaven. “*Le Royaume des cieux est un lieu où l’avare et le gain égoïste n’existent pas*”. (The Kingdom of Heaven is where greed and self-centered gain do not exist). *Vous ne pouvez pas servir à la fois Dieu et l’argent. Personne ne peut servir deux maîtres.* (You may serve God or money. You cannot serve both). The *Canadien* worldview was similar to that of their Indian kin. They did not share the Yankee newcomers' ambition to accumulate wealth and status. Instead, their values centered around family, conviviality and mutual support, and they worked hard towards these goals without the intention of getting rich (Wingerd, 2016). While many Americans, influenced by the Protestant ethic, focused on profit-making, the *Canadiens* invested their resources in building beautiful churches in Quebec and later in New England, the American Midwest, and Manitoba.

Until the Civil War, most *Canadiens* who emigrated to the United States settled in the Midwest. Narcisse Samson arrived as the dispossession of the indigenous peoples, the Métis, and the 'decanadienisation' in the Midwest began with the arrival of the *Yanqui*. The Yankees believed they had the divine right to seize all of North America by any means necessary.

Anglo-Americans, according to a stereotype familiar to *Canadiens*, were “*avidés, violents, impatients, tous politiciens; véreux et cyniques, somme toute pas gentils.*” (greedy, violent, impatient, all politicians, that is to say crooked, cynical and corrupt hypocrites, and all in all, not nice) (Ekberg, 1998). *Canadiens* called them ‘*les angla*’ (*anglais* - the English). They also called the Yankees *les autres* (the others); *fesses serrés* and *têtes carrées* (tight asses and square heads). When referring to someone speaking English, they would say “*il parle l’américain*” ([he speaks American] Miller). Plains Natives also called all Americans the English.⁷ English was not an ethnic but rather a linguistic description. For many Métis and natives, “the term 'White' was reserved for Anglo-Americans” (Peterson, 1978). “Native Americans considered the English (and Americans) wicked; they did not have the pure heart (*coeur blanc*) of the French, and they were not welcome” (Ekberg, 1998).

Following the resolution of the northern U.S. border after the War of 1812, Fort Snelling was built in 1819 near St. Anthony Falls. Its purpose was to control traffic on the Mississippi River and protect American interests in the fur trade. Dakota villages and fur trading posts already occupied this area at the juncture of the Mississippi and Minnesota Rivers. “In an account from around 1720, an unknown Frenchman recorded *the Dakota belief that the first of their people came from the ground on the prairie between the mouth of the Minnesota River and the Falls of*

⁷ For example, in the miniseries *The English*.

St. Anthony” (Westerman and White). The first steamboat arrived from St. Louis in 1822. At that time, wealthy St. Louis French-speaking traders controlled the steamboat industry on the Mississippi.

The first settlers on the Fort Snelling reservation, which surrounded the fort, were Métis from the St. Joseph-Pembina area. Then, *Canadiens* from the Red River Colony arrived, like Benjamin and Pierre Gervais. One hundred fifty-seven squatters had settled on the Fort Snelling reservation by October 1837. The Gervais brothers were the uncles of Samson's future wife.

The ability to speak French was expected, even of the Anglos (*les angla*) in St. Paul. J. Fletcher Williams, in his History of the City of Saint Paul, wrote that "a knowledge of the French language was indispensable to a trader." It was a language "every fur trader, even American, had to learn" (Louder). A historian of Minnesota wrote, "In the early days of the territory, nearly all the people were French, and that language was usually spoken. The town of Mendota was almost exclusively French and half-breed Sioux, the latter speaking French if they deviated from their native tongue" (Flandreau). At the first trial in St. Paul, the judge was impressed by how seriously the jury took everything. Henry Silbey (Soloman's son), who would later become the first Governor of Minnesota and was fluent in French, explained to the judge that it was because none of the jurors understood a word (Wingerd, 2016).

Narcisse Samson and Denis Collet, Lottie Mae Collette's grandfathers, along with Louis Pierre Gervais, her great grandfather, and Hilaire Roy, migrated from Quebec via Detroit, through Milwaukee, Chicago, and Duluth before reaching St. Paul, Minnesota, between 1847 and 1876. When these ancestors were born, Chicago and Milwaukee were small French Canadian and Métis communities comprising around a hundred residents. By the time of Hilaire Roy's passing in 1917, the population of Chicago had soared to 2,700,000.

In the 1900 US census, Narcisse stated that he arrived in Minnesota in 1847. A *Canadien* who went to Michigan in 1845 explained why he left Lower Canada. "*J'avais envie de voyager, de voir cette grande république dont j'avais entendu faire tant d'éloges par les orateurs politiques de 1837. Le long du lac Champlain, il y avait déjà plusieurs Canadiens*" (St Pierre). (I wanted to travel to see this great republic that I had heard so much about from the political orators of 1837 [republican *patriotes* of the rebellion]. Along Lake Champlain, there were already many *Canadiens*).

Immigrants to the American Midwest in 1847 took steamboats from the East through Buffalo and Detroit to Milwaukee and Chicago on the Great Lakes. At the time of its incorporation in 1846, the population of Milwaukee stood at 9,508. The population of Chicago and Detroit wasn't much more. The trip from Montréal to Buffalo, NY, took 54 hours. The fare from Buffalo to Milwaukee was as little as \$4 in steerage, \$150 today. The steamboats sailed about six miles an hour, so the trip must have taken close to ten days.

The Steamboat Association was again in control in 1844 with a fixed rate between Buffalo and Chicago of fourteen dollars cabin class and seven dollars steerage, but within a year or so, independent operators were cutting that rate to as low as four dollars steerage. The tide of immigration from Europe was now at its height,

and the Sentinel makes mention of the piers being congested with boxes and bales. (Inland Seas Journal)

The journey was treacherous. There were many shipwrecks and fires. In the same year, 1847, the propeller *Phoenix*, loaded with emigrants from Holland, burned just north of Sheboygan (close to Milwaukee), resulting in the loss of one hundred and ninety lives. It was one of the saddest catastrophes of the lake, with whole families perishing.



Railroads in Michigan with steamboat routes on the Great Lakes, 1848. The Distances are from Buffalo. John Doggett. Library of Congress, Geography and Map Division.

STEAM BOAT ROUTES.	
Detroit to Buffalo.	
Mouth of Detroit River	20
Plaisance Bay	20 40
Maunee Bay	10 50
Toledo	8 58
Fort Clinton	35 93
Sandusky City	30 123
Cleveland	54 177
Fairport	30 207
Ashtabula	32 239
Fairview	28 267
Eric	11 278
Burgetts Town	17 295
Portland	18 313
Dunkirk	18 331
Cattaraugus	13 344
Sturgeon Point	10 354
Buffalo	16 370

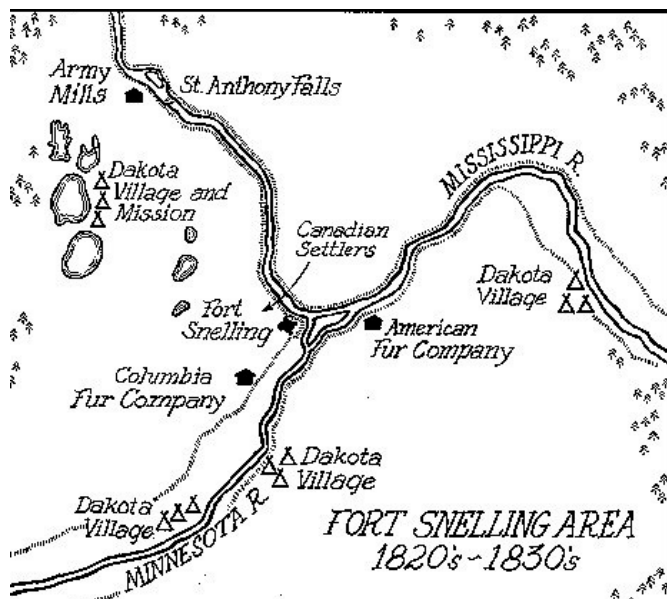
This inset from the 1835 Tourist's Pocket Map Of Michigan shows steam boat routes from Detroit to Buffalo, Detroit to Fort Gratiot, Detroit to Chicago via Michilimackinac, and Niles to St Joseph.

Detroit to Chicago.	
Fort Gratiot	74
White Rock	38 112
Rogers Point	37 149
1 ^{re} aux Barques	11 160
Thunder Bay I ^{le}	37 197
Sandy Bay Islands	22 219
Presqu' Isle	60 279
Point de Tour	45 324
S ^t Josephs I.	12 336
Sailor's Encamp ^t . I.	18 354
Sugar I.	12 366
Sault de S ^t Mary	12 378
Point de Tour	54 432
Bois Blanc I.	25 457
Mackinac	10 467
Green I ^{le}	7 474
Beaver I ^{le}	45 519
Entrance of Green Bay	30 549
Chambers I.	32 581
Green I.	13 594
Mouth of Fox River	11 635
Fort Howard	2 637
Entrance of Green B.	88 725
Pine River	75 800
Sac River	54 854
Milwauky Bay	45 899
Grosse Point	63 962
Chicago	18 980

Steamboat Routes, 1835. Detroit to Buffalo 370 miles. Detroit to Chicago miles 980 miles.



Probable journey of Narcisse Samson from St. Henri to Fort Snelling - St. Paul, 1847. The route was all by steamboat, except the stretch between Milwaukie and the Mississippi River (Dubuque). Humphrey Phelps Map of the United States, 1846



Old Fort Snelling Map with the fur companies, Dakota Villages, mission, and Canadian and Métis settlers. 1820s-1830s. This area is the red box in the map below.

From Milwaukie, pioneers traveled on a one-hundred-and-thirty-mile-long trail used to transport lead from the Galena mines near Dubuque. From Dubuque, travelers took a two-hundred-mile steamship trip up the Mississippi to St. Paul. “By 1840, lead was regularly going overland to Milwaukie (from Galena) reaching Eastern markets more cheaply than via the Mississippi. Packet steamer service began a Galena to St. Paul route in 1847” (Tweet).



Upper Mississippi River and Red River



Ball play of the Women, *Prairie du Chien*, 1836, George Catlin Smithsonian American Art Museum

St. Paul was notably absent from maps in 1847. In the Fort Snelling area, the maps only displayed sawmills and Native American villages, including Black Dog Village. The closest significant settlement depicted on the map was the *Canadien* and Métis community of *Prairie du Chien*. It began as a “*Great Lakes Creole*” settlement (see Murphy). Early French visitors to the site found it occupied by a group of Fox Indians led by a chief whose name *Alim* meant *chien* in French ('dog' in English). They named the location *Prairie du Chien*, French for 'dog's meadow.' It was one of the four oldest colonial settlements west of Montréal in New France. Narcisse would have encountered it during the steamboat journey to St. Paul, the birthplace of Minnesota. He wasn't seeking land, as the region had no agriculture then. The only employment opportunities available were in the fur trade and logging, including the sawmills along the nearby St. Croix River. Pioneer historian Fletcher Williams asserted that "when the territory of Minnesota was established in 1849, the *bona fide* 'white' population could not have been more than 1,000 persons." Most were French-speaking *Canadiens*. St Paul was situated on the cusp between the great plains and the vast woodlands. The mass extermination of tens of millions of bison on the plains had just begun.



Buffalo grazing near the mouth of the Minnesota River, 1840s. (St Paul area) Watercolor by Seth Eastman, MNHS.

In 1852 Narcisse married Marie Gervais in Osseo. Her family had come to the area from New York State the year before. According to the 1880 United States census, Narcisse had learned to speak English, but Marie did not, although she had lived in the United States all her life. However, in the 1900 census, she declared that she could speak English.

Sampson, Nelson ²⁻¹

 Marie

1900 Federal United States Census. Minnesota
 >Hennepin>Osseo

Age	Marital S	Years M	Children	Children	Birthplace	Father's Birthplace	Mother's Birthplace	Immig Year	Years in
69	m	47			Canada Fr	Canada Fr	Canada Fr	1847	53
65	m	47	10	7	New York	Canada Fr	New York		

Here is what the Fort Snelling and St. Paul area looked like when Narcisse and Marie Gervais arrived in Minnesota.



View of Fort Snelling around 1850 Edward K. Thomas

Leaves are turning color and starting to fall. A flag hangs limp in the crisp air, high over the fort on the bluff. Smoke rises from tipis on the island mid-river. The drums of a group of Dakhóta dancers are the only sounds to break the quiet. It is a fine day for a soldier-artist from the fort to cross the river and paint the scene. With its sharp detail, Sergeant Edward Thomas' painting seems a true record of

the landscape on that day around 1850. His picture records the meeting of two ways of life on the eve of rapid change.

But of all the structures in the picture, the painter seems to have been most interested in the Dakhóta tipis in the foreground. The Dakhóta campsites, painted in the same browns and reds as the hills around them, become almost a part of the landscape. But unlike the stone fort in the distance, they would soon vanish from the scene. With the Treaty of Mendota, signed near this spot in 1851, the Dakhóta lost all but a thin strip of land further west along the Minnesota River. **Oil on canvas, The Minneapolis Institute of Art**

Their daughter, Émilie, was born in Osseo in 1868. She is listed in the 1880 U.S. census as a 12-year-old schoolgirl living with her parents. Nelson (Narcisse) was a farmer. He and his wife, Marie Gervais could not read or write. In the 1900 U.S. census, he stated that his profession was capitalist (businessman investor, supposedly). Marie Gervais Samson died in 1916, and Nelson died in 1919 at age ninety-one. In approximately 30 pages of documents filed as part of his testament in 1916, composed in English in Anoka, it was revealed that Narcisse bequeathed \$2,500 to his descendants. The following excerpt is part of the will, scribed in 1916, with Narcisse signing using an X.

Lastly—I hereby constitute and appoint my daughter Annie Martin

to be the executrix of this my Last Will and Testament.

In Witness Whereof, I have hereunto subscribed my name, affixed my seal, and declared this to be my Last Will and Testament, in the presence of the witnesses who have subscribed their names hereto at my request and in my presence this second day of February 1916.

Nelson X Sampson (SEAL)
his mark

The foregoing instrument, consisting of _____ sheets of paper, was on this second day of February 1916, exhibited to us by the above named Nelson Sampson, declared by him to be his Last Will and Testament, signed by him in our presence, and by us subscribed in his presence and in the presence of each other at his request as witnesses thereto.

Charles E. Green residing at Anoka, Minn.
Mr. Anthony Marchand residing at Osseo Minn.



St. Vincent Cemetery,
Osseo (Photo by Dick
Bernard)

Baptism of Narcisse Samson, 1827



On the fifth of November 1827, was baptized by the curé of St. Henry parish, Narcisse, born yesterday from the legitimate marriage of Charles Samson, farmer and Josephte Gaudreau of this parish. The godfather was Joachim Bernier, and the godmother was Adelaide Samson, who declared that they could not sign. Bernier, Priest ...

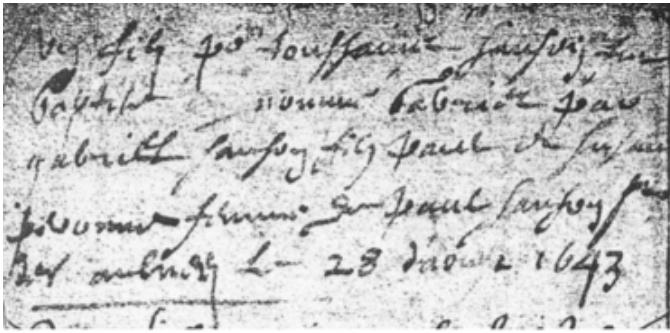
Individual # 2730765

Narcisse SAMSON

Father : Charles SAMSON
 Mother : Josephte GAUDREAU
[Family](#)

Birth : 04-Nov-1827
 Baptism : 05-Nov-1827 St-Henri-de-Lauzon (St-Henri)

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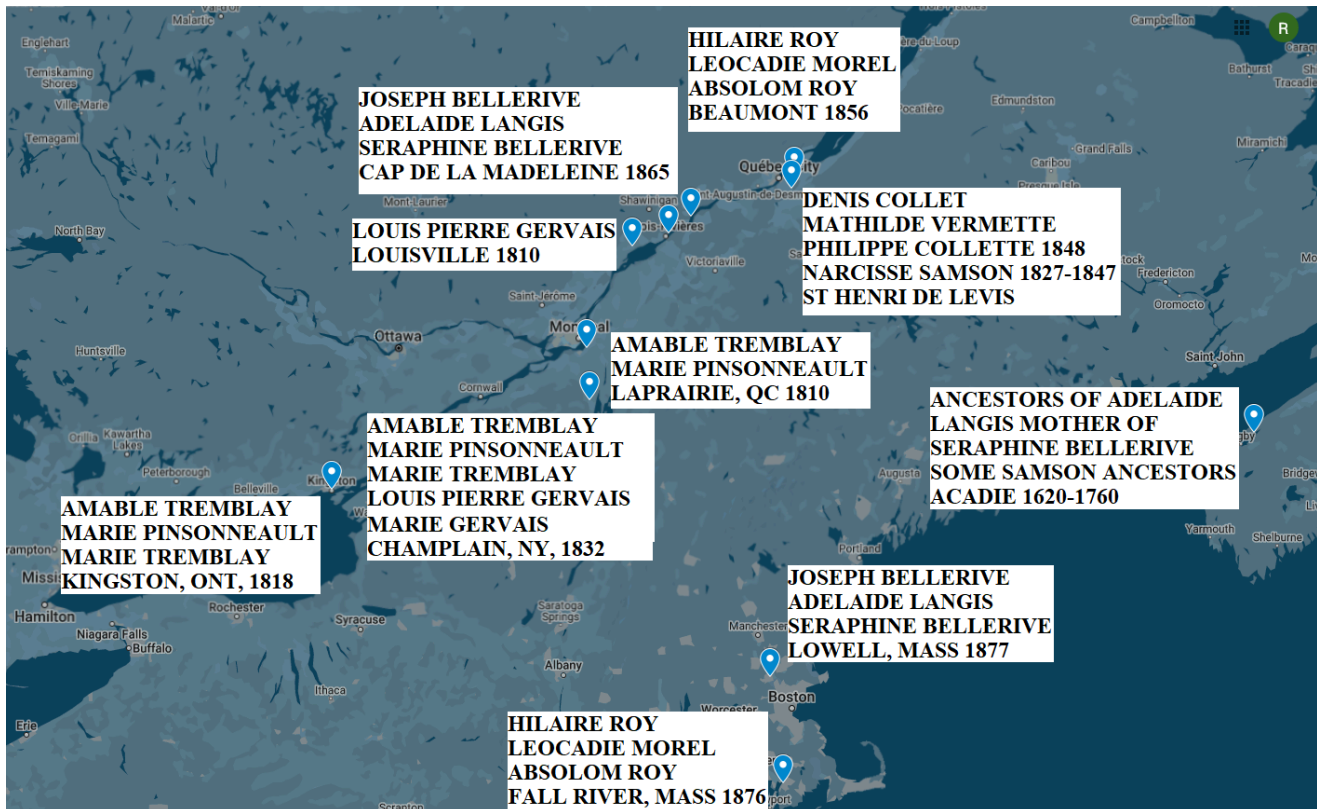


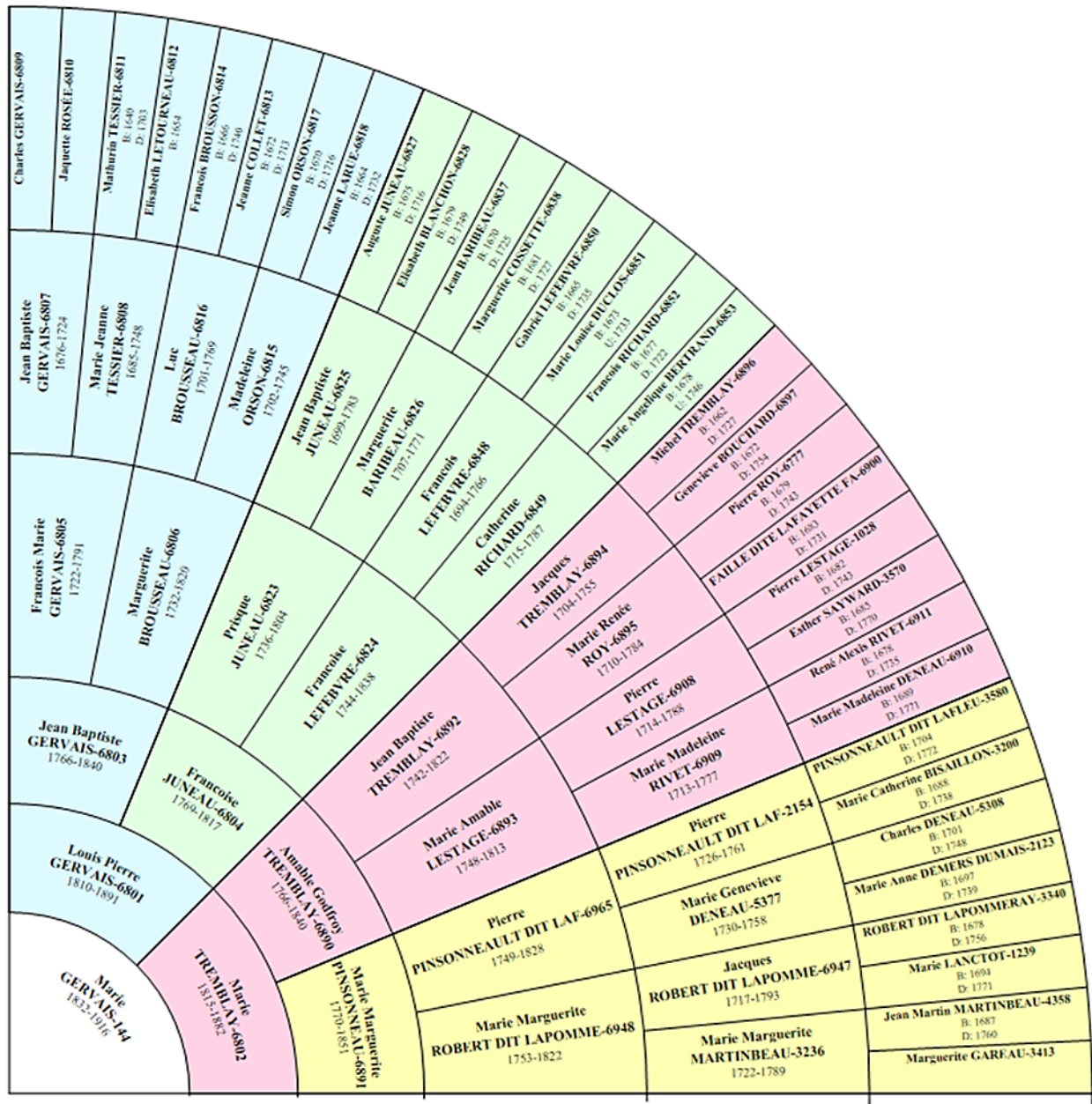
**Baptismal record of Gabriel Samson.
St. Gatien des Bois, Calvados, 1643.
Gabriel came to Canada in 1665**



**Church where Gabriel Samson,
ancestor of Narcisse, was baptized,
St. Gatien des Bois, Calvados.**

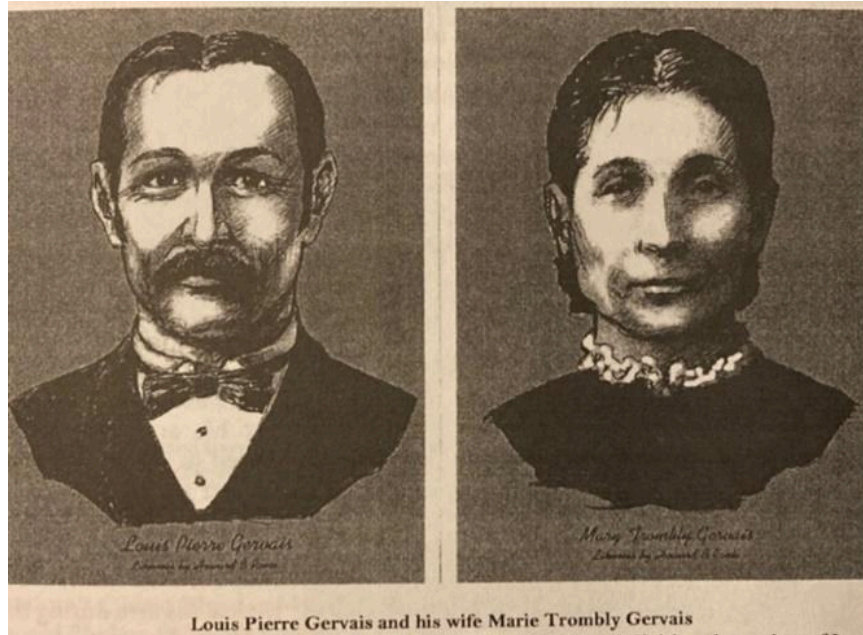
WHERE OUR ANCESTORS LIVED BEFORE MOVING WEST (1608-1872) QUÉBEC, ACADIE, ONTARIO, NEW YORK STATE, MASSACHUSETTS





ANCESTORS OF MARIE GERVAIS

LOUIS PIERRE GERVAIS (1810-1891) AND MARIE TREMBLAY (1815-1882)



THE TREMBLAYS: ST. PHILIPPE TO KINGSTON

Moving to *Canadien* communities close to the border with Lower Canada (Québec) in Upper Canada and the United States, the emigrants felt that they were expanding the territory of *la nation canadienne*, to which they maintained their fidelity. They expected to preserve their language and traditions as they had done in Canada. Some descendants of Amable Tremblay and Marie Pinsonneault have done so for over two hundred years in *Canadien* enclaves in New York, Minnesota, North Dakota, Manitoba, Saskatchewan and then back in the Montreal area once more.

Amable Tremblay was born six years after *la Conquête* (the British conquest of New France) in St-Philippe, on the Montreal south shore in the seigneurie of Laprairie (see Lavallée). By 1812, “almost all the original grants were cut up into narrow strips of land, some not much broader than an ordinary road” in places like St-Philippe. “Overpopulation produced a landless rural proletariat...Over 40 percent of heads of families were laborers” (Ouellet). On baptismal records of his children, Amable was designated a laborer, no doubt landless.

The French had a military post, *le fort de Frontenac*, which became British after the conquest. A Loyalist settlement grew up around the fort and was named Kingston. In 1803, some *Canadiens* returned to this place and established a neighborhood called *Picardville* or Frenchtown by the British. During the War of 1812, “the small francophone community in Kingston was strengthened with the arrival of compatriot soldiers and artisans who accompanied the regiments” (Frenette, 1998). In 1812, four contingents of 250 *Canadien voltigeur* soldiers were stationed at a military encampment in St. Philippe. The militia was sent from St. Philippe to Kingston in 1813 to protect it from the American invasion. One contingent remained in

Kingston with their families in 1814 and later. At this time, Lower Canada had a population of about 300,000; Upper Canada had a population of 90,000. Kingston was about 160 miles from St. Philippe.

Sometime after 1808, Amable Tremblay, his wife, Marie Pinsonnault, *dit Lafleur*, and four of their children moved from the south shore of Montréal to Kingston, which is now part of Ontario. *Canadiens* who moved out of Lower Canada “felt like strangers in a strange land.” “The stabilizing force was their faith” (Lamay et al). The francophone Ste. Marie parish records in Kingston documented the marriages of their daughters Ostithe in 1816 and Marie Louise in 1818, mentioning that Amable and his wife Marguerite were parish members in 1816 and former parish members in 1818. It is speculated that Marie Tremblay might have been born in Kingston in 1815. Still, some census and genealogical records suggest she was born in New York State (some census records of Marie Tremblay and her daughter Marie Gervais indicate that she was born in New York State; see also genealogical records of Holt, Sylvia, *Tromblay History*). This raises the possibility that part of the Amable Tremblay family had moved to Champlain in Clinton County, New York, with their son Abraham by 1815. Champlain was just two miles south of the Canadian border. Clinton County was the earliest meeting place for *Canadien* culture and American life, and it was the first *Petit Canada*.

LOUIS PIERRE GERVAIS AND MARIE TREMBLAY IN CHAMPLAIN, NY. The first *Canadien* colony in the USA.

French Canadians immigrants to the United States were unique because they thought of themselves as Americans before they came to the U.S. “The French Canadian is as American as someone born in Boston,” said Civil War hero Edmond Mallet. Around 1816, the Tremblay family moved from Kingston to settle in Champlain, New York, Clinton County, in the area known as ‘the refugee tract’. This area was part of Canada until 1763 and became part of the United States in 1783. The population of the USA was about nine million at this time. Amable and his wife, Marie, were about fifty years old when they joined the established Tremblay clan. In those years, *Canadiens* started seeking employment in upper New York State in the lumber industry (Brière). Their daughter, Sophie Elmire, gave birth to a child in Champlain in 1824. She married outside Lower Canada, so it could have been in Champlain around 1823. A portable chapel was established in Champlain in 1820 to provide for the religious needs of the *Canadiens*.

The name Tremblay is still common in Clinton County today. Trombley Bay on Lake Champlain was named after Laurent Bruno Tremblay, a second cousin described as 'a man of education and culture.' Laurent Bruno was a Colonel in the American army during the Revolution and 'a pensioner of the United States and a recipient of bounty land for his services' (Sullivan and Martin). He had settled in Clinton County in 1786, the first *Canadien* colony in the United States. This colony was established to provide a haven for French-speaking *Canadien* refugees who had supported the American invasion of Canada in 1775 and then the American Revolutionary cause. Children of the Amable Tremblay family and the Laurent Bruno Tremblay family were baptized in Acadie on the Montreal South Shore, just twenty miles north of Champlain, between 1790 and 1793. This suggests that Laurent Bruno and Amable were likely acquainted. In the 1840 U.S. census Amable was listed as employed in agriculture.

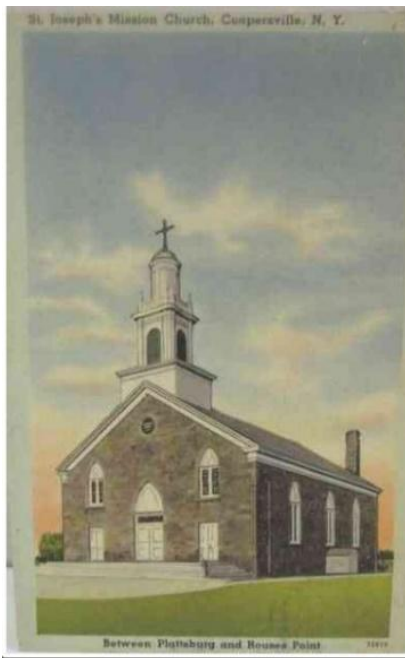
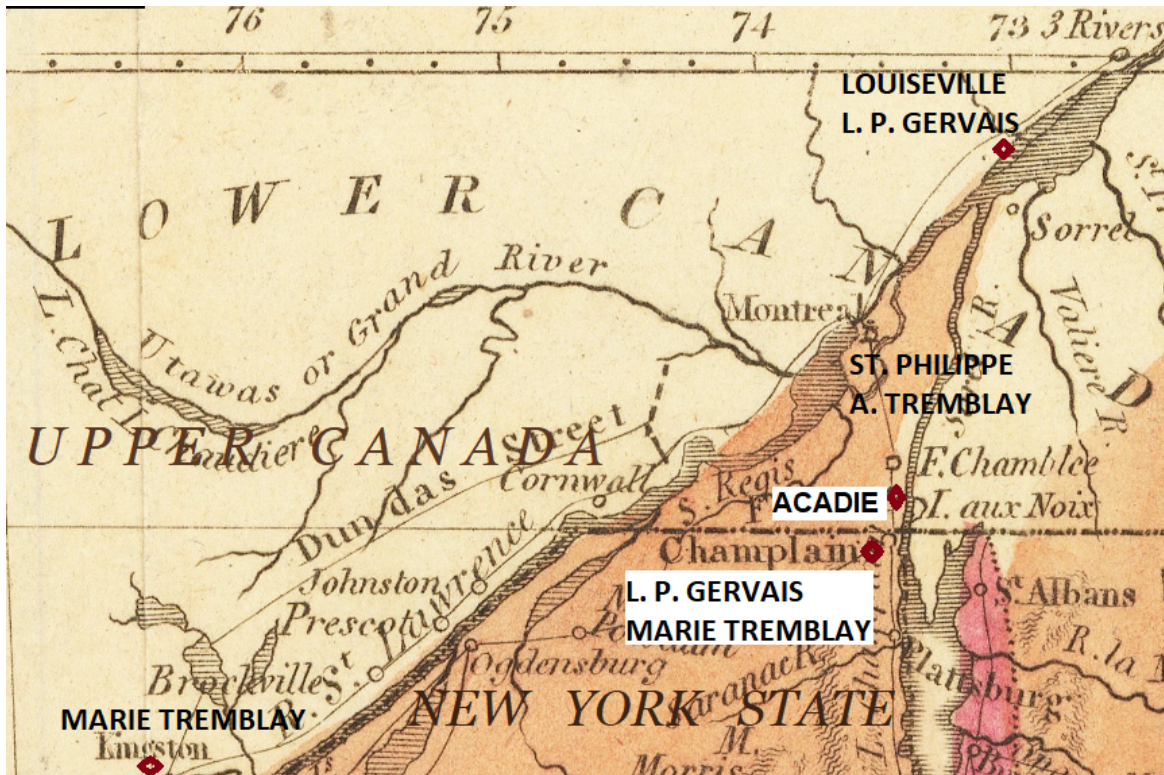
Born in a poor family in Louisbourg, then called *Rivière du Loup*, Québec, in 1810, Louis Pierre Gervais left home at the age of sixteen (Neill and Williams, J. Fletcher). Three Gervais brothers left Lower Canada for the United States (see Gervais-Tremblay archives for family details). His older *voyageur* brothers, Benjamin and Pierre, had migrated to the Red River settlement near Fort Garry (now Winnipeg, Manitoba) years before and then relocated to the Fort Snelling area in the United States. But Louis Pierre, for some reason, chose the nearby state of New York. The youngest of the brothers, he was also the first to settle permanently in the USA. He moved to Champlain around 1826 at age sixteen. Louisebourg is 125 miles from Champlain. He came alone and was only nineteen years old at the time of his marriage. He married Marie Tremblay in Champlain in 1829 in a double-ring wedding with Marie's brother, Abraham, and Rosalie Chagnon. Marie was fourteen and had her first child at age sixteen or seventeen. Their daughters Marie and Marthe Gervais were born in 1832 and 1836, respectively.

Marie Gervais, the grandmother of Lottie Mae Collette, witnessed a Bible burning as a child. In 1842, in Champlain, New York, a *Canadien* priest burned as many as 300 French Bibles. When Protestant missionaries distributed French editions of the Bible, which the Catholic clergy saw as "adulterated", a priest demanded that the *Canadiens* surrender these Bibles, which were then publicly burned at *St. Joseph de Corbeau* Church in Champlain. News of the Bible burning spread across the United States, reported in nearly every major newspaper, sparking widespread outrage. This fueled a surge of anti-Catholic sentiment and bolstered the rise of nativist, anti-immigrant, and anti-Catholic "America First" movements, such as the Know Nothing Party and, later, the Ku Klux Klan.



According to the 1850 census, Louis Pierre Gervais was a farmer in Champlain. He and Marie Tremblay could not read or write. In 1851, Marie Tremblay's mother, Marie Pinonnault *dit* *Lafleur*, was buried in the *St. Joseph du Corbeau* church cemetery in Coopersville, NY. It was the first French-speaking *Canadien* parish in the United States. Louis Pierre Gervais attended the

funeral. We have not found out about Marie's father, Amable Tremblay, although he was still alive for the 1840 New York census. The population of Champlain in 1850 was 5,000; 2,000 were *Canadiens*.



Map of the United States (Philadelphia: J. Melish, 1817)

*P. 31. août 1851. a été inhumé dans le
Cimetière de Corbeau le 10, Marguerite
Pinsonneault épouse de God. froi-
tremblay décédée hier - a 83 ans
alors de 83 ans - en présence de Pierre
Gervais vicaire de la paroisse -
P. P. Dumoulin*

St Joseph du Corbeau parish, Coopersville, State of New York. On the 31st of August 1851, was laid to rest in this cemetery; Marguerite Pinsonneault, the spouse of Amable Tremblay, died yesterday at the age of 83 years. In the presence of Pierre Gervais and Pierre Dumoulin.

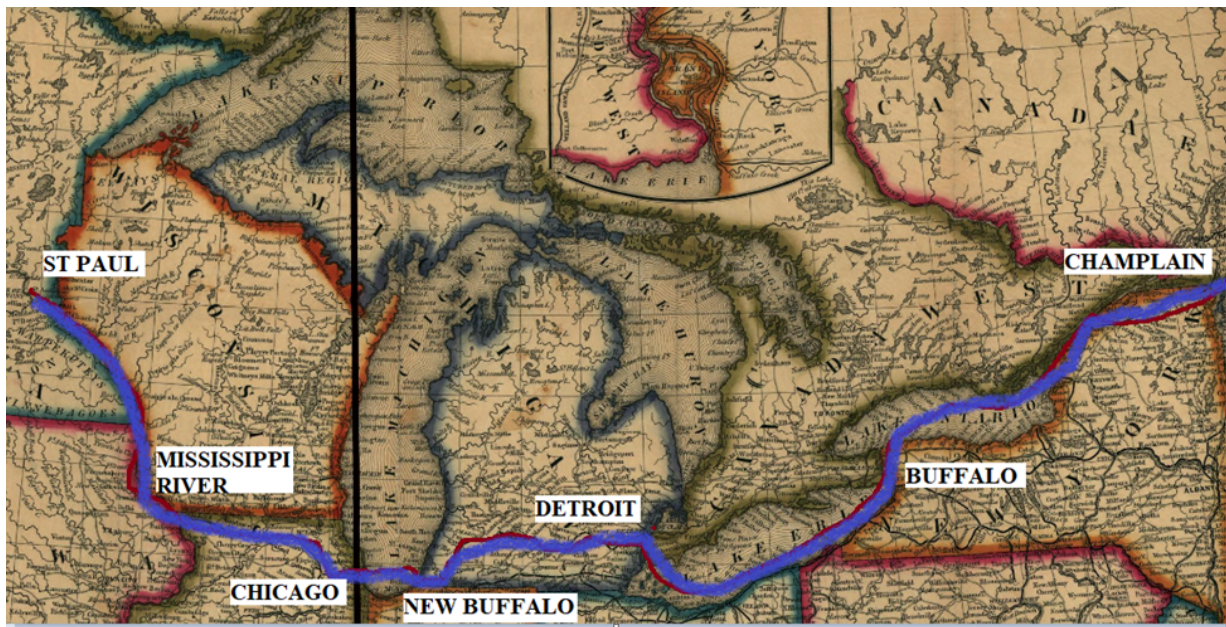
St Joseph du Corbeau church built in 1845.

THE GERVAIS FAMILY IN MINNESOTA

In that same year, 1851, Louis Pierre brought his family from Champlain to St. Paul, Minnesota. Minnesota had just become a territory. They could have taken a route like that of Narcisse Samson four years before, sailing on a steamship from Montréal to Buffalo, the Great Lakes to Milwaukee, and then by road to Mississippi and steamboat to St. Paul. The speed of steamboats increased dramatically since 1847 due to the introduction of the screw propeller, which was much more efficient than the paddlewheel. However, they could have taken a new route, mainly by railroad.

In April 1851, a popular mode of transportation was offered by the Michigan Central Railroad Line, a trip that crossed both Lake Erie and Lake Michigan by steamer. At Detroit, Chicago-bound passengers met a scheduled train, which took them from Detroit to Hillsdale, Michigan, and then to New Buffalo. Once at New Buffalo, passengers boarded a Lake Michigan steamboat that ran daily between New Buffalo, Mich., Chicago, and Milwaukee. The timeframe for a trip from Buffalo, N.Y., to Milwaukee was about 45 hours (Inland Seas Journal).

From there they would have made their way by cart to the Mississippi and by steamer to St-Paul.



Possible route of the Gervais family, 1851. Map of the eastern half of the United States and part of Canada, c1852, c1851. Williams, W. (Wellington). Library of Congress Geography and Map Division

Louis Pierre joined his brothers, Benjamin and Pierre, who had moved there by *charette* (Red River cart) from the Red River colony in what is now Manitoba "after five months of hard traveling by oxcart and boat to reach Fort Snelling" (Wingerd). They were well known as among the first white pioneers of St. Paul in the Fort Snelling area and, thus, of Minnesota. Historical records often blur the lines between Louis Pierre and Pierre Gervais, adding to the intrigue of the Gervais brothers' story. They are both referred to frequently as 'Pierre' and sometimes even as 'Peter,' creating a puzzle for historians to unravel. The memorial of the first Chapel of St. Paul, erected in seven days for \$65 in October 1841, documents the names of the eight builders. Two Pierre Gervais are listed among them,

presumably indicating Pierre the elder and Pierre the younger (Louis Pierre [Labine. 2022]). The chapel was named St. Paul and the settlement took its name from it. As already mentioned, the journey from Champlain, New York, to St. Paul was made possible by the development of transportation routes in the mid-19th century. An ox cart trail that connected Prairie du Chien on the Mississippi River to St. Paul further facilitated transportation. Louis Pierre probably traveled to St. Paul initially to see his brothers, a common practice before making a permanent move. It was typical for men in families to explore new areas before relocating their families from the East. He might have decided that St. Paul was not yet a place for a family. A decade later, he moved with his family to Minnesota.



Chapel of St. Paul by Alexis Jean Fournier, 1888. Minnesota Historical Society



The first log chapel can be seen in this fresco in 1851



St. Paul, 1853, Max Strobel



Chapel Memorial with names of builders. In October 1841, eight men gathered here with their axes to build our city's first chapel: Pierre & Charles Bottineau, two men named Pierre Gervais, Vital Guerin, Isaac & Joseph Labissonniere and Francois Morin.

Benjamin Gervais embarked on his first journey as a canoe *voyageur* to Fort Garry (now Winnipeg, Manitoba) in 1809 when he was just seventeen years old. His brother Pierre followed in his footsteps to the Red River colony. Pierre became the first of the siblings to migrate to the Fort Snelling area to work for a fur company (Vanek). The Gervais brothers hailed from a lineage deeply entrenched in the tradition of *voyageurs*. The grandfather of their mother, Françoise Juneau, ancestor François Lefebvre, was a *voyageur* who journeyed to *La Baie* (Green Bay) in 1734. The maternal grandfather of the Gervais brothers, ancestor Prisque Juneau, was also a *voyageur* who ventured to *Grand Portage* in 1784. Solomon Juneau, a cousin of Prisque,

was called "the founder of Milwaukee." He married the daughter of Angeline Roy and Jacques Vieau, who was related to Mae Collette. Meanwhile, another cousin, Joseph Juneau, established Juneau, Alaska. One of Prisque Juneau's grandfathers, our forebear Jean Baribeau, born in 1670, and his brother Louis were also actively engaged in the fur trade. Louis set off to the Western territories to try his luck as a *coureur-des-bois* and was never heard of again.

The *voyageurs* and *coureurs de bois* and fur traders mingled with the Natives, married *à la façon du pays*, and fathered a new people, the Métis. When Minnesota Territory was created in 1849, it was home to less than 5,000 settlers and approximately 31,000 Native Americans--all spread over an area about two and half times the size of what became, in 1858, the state of Minnesota. The territory that would become the state of Minnesota had closer to 4,000 settlers. Most of the population was in the Fort Snelling area. The largest settlements, St. Paul, St. Joseph-Pembina (Metis), and Mendota, were primarily French speaking. At least one-third of this population was comprised of Métis. There was much fluidity between Metis and *Canadien*, self-identification. Many Metis considered themselves *Canadien*. "Indigenous women raised their mixed-race children *à l'indienne*, which contributed to the "*ensauvagement*" (indigenization) of the French-Canadian husbands" (Ekberg, 1998). In the unions of *Canadien* men and Native women, "the changes in French behavior were often more dramatic than the changes in Indian behavior. As the Jesuits frequently lamented, French fur traders were more inclined to become Indian than to remain Frenchmen" (Sleeper-Smith). "Many *Canadiens* had many "drops" of Indian blood." "The vast majority of Indians who inhabited the middle Mississippi River valley considered French settlers and traders just as indigenous as themselves" (Ekberg, 1998).

In 1851, when Louis Pierre Gervais and his family arrived, the majority of the white inhabitants in the area were still *Canadien*. Voyageur French remained the predominant European language in the American Midwest, as it had been for 200 years, spoken by *Canadiens* and *Métis*. The presence of *Canadiens* in what is now the U.S. Midwest dates back to the days of New France. As Foxcurran et al. note, 'The western lands settled by *Canadiens* mostly ended up in the U.S. and not Canada.' Very few *Canadiens* repatriated to Western Canada. There are many more descendants of Louis Pierre Gervais and Marie Tremblay in the United States than in Canada. It is likely that only one of their one hundred and thirteen grandchildren, Émilie Samson, moved to Canada (specifically Manitoba). Émilie probably had over sixty cousins on her father's side as well, who also remained in Minnesota.

When Louis Pierre arrived in Minnesota, there was no agriculture to speak of (Statistics of Minnesota, 1869). Louis Pierre's brother, Pierre, initially worked for the American Fur Company. However, his other brother, Benjamin Gervais, later became one of the first agricultural settlers in the state of Minnesota (Vanek). By the time that Minnesota had reached statehood there was a massive increase in homesteads. According to the 1860 census Louis Pierre was now listed as a farmer.

In 1851, Louis Pierre Gervais, with the larger-than-life Métis leader Pierre Bottineau, first laid eyes on what would become Osseo in Minnesota, close to St. Anthony Falls and St. Paul. "*Ah dis is zee plaze, c'est le paradis*," Bottineau exclaimed as they "stepped forth from the deep woods and scanned the beautiful prairie before them" (Hallberg). The author Henry W. Longfellow mentions the word Osseo 28 times in his poem "*The Song of Hiawatha*" he also wrote a poem

about the Acadians, *Evangeline*. It is said that he visited the place. Pierre Bottineau and Louis Pierre Gervais staked claims there.

Bottineau was born in a camp near what is now Grand Forks, North Dakota. At that time, it was called *Les Grandes Fourches*. By the 1740s, it was a vital rendezvous point for French fur trappers. During the mid-19th century, *Les Grandes Fourches* was a stopping point for the Red River ox carts that carried goods on the Red River Trails from *Prairie du Chien* to St. Paul, Minnesota, and Fort Garry. It became a vital steamboat port on the Red River.

Bottineau's early years were spent in the Red River, Pembina, Fort Garry, and Lord Selkirk settlement environs. He was of Ojibwa, Sioux, and French ancestry and spoke French, English, Sioux, Chippewa, Cree, Mandan, and Winnebago. He accompanied parties of Sioux and Chippewa chiefs three times to Washington as an interpreter. He saw Abraham Lincoln three times. "No one in the northwest ever had a life of more romantic adventures and thrilling experiences. He traveled over nearly every square mile of the northwest". In 1837, Pierre departed the Red River colony for Fort Snelling and was a guide and interpreter. "Experienced in all the particulars of frontier life. He was equally proficient as a hunter, trapper, boatman, guide, interpreter, trader, and businessman". In 1844, he moved to what became St. Anthony. Bottineau was considered "one of two founders of St. Anthony and thus the second or third real settler of Minneapolis." (Hallberg). Later, he, along with one of Benjamin Gervais' sons, Isae, founded the colony of Red Lake Falls, part of the Polk colony.

Louis Pierre Gervais and the settlement of Osseo

History of Hennepin County and the City of Minneapolis, Neill, Edward D. and Williams, J. Fletcher.

FIRST SETTLEMENT.

The stillness of the forests which covered much of the territory now embraced within the limits of the town of Maple Grove, had never been disturbed, except by the stealthy tread of the Indian, until Louis P. Garvais, in 1851, broke the silence which for ages had pervaded the wilderness. He settled on the southeast quarter of section 12, and sounded the first notes of civilization from that point. With his family he labored, battling with the forest and wild beasts, and with the more formidable Winnebagos, who, two years after his settlement, were removed to their reservation.

Louis Pierre Garvais was born at Wolf River, near Montreal Canada, in 1810. Lived there sixteen years, and moved to Lake Champlain, New York, where he resided for twenty-two years; then came to Saint Paul, remained there two years, and one year in Saint Anthony, after which he came to what is now Maple Grove. He made his claim on what is known as Bottineau Prairie, and was the first settler in this town. For nearly two years their only neighbors were

the Winnebago Indians. After he had been here nearly two years, the whites began to settle around him. He married Mary Twombly, in New York, October 15th, 1830. They have had ten children, four boys and six girls, all living, with the exception of the first-born, who died at the age of eleven, in York State. On the 15th of October, 1880, Garvais and wife, celebrated their golden wedding, at Osseo, impressive ceremonies being held at the church. Eight children, and seventy-five grand children were present.

Louis Pierre Gervais' claim of five acres became known as *Bottineau's Prairie*, and in 1854, he built the first frame house in what became known as Osseo in 1856 (McCann). Bottineau also built a house there that same year. In 1852, Bottineau married Louis Pierre's daughter Marthe Gervais, and Narcisse Samson married daughter Marie Gervais. The daughter of Narcisse and Marie, Émilie Samson was born in Osseo in 1868. As already mentioned, she married Philippe Collette in 1886 in Osseo. Their daughter, Mae Collette, born in 1890 in Anoka, was a grandniece of Bottineau.

When Minnesota became a state in 1858, St. Paul, the capital, was still majority French-speaking, as were Osseo and other settlements close by (Wingerd). There was relative mutual respect between the *Canadiens*, the Métis, and the Native Americans; they were in constant contact. However, political and economic power was in the hands of *les anglais* (the Yankees). Most had contempt for these people, especially the Natives and the Métis, and were dishonest and greedy. The massive flood of foreign and Yankee immigrants changed the dynamic of relations between the settlers and the Natives. The overwhelming mass of white settlers were hostile and disrespectful to the *Canadiens*, *Métis* and the original peoples.



Pierre Bottineau, 1845

A Notable Wedding.

A golden wedding of quite an unusual character took place at Osseo Monday. It was the fiftieth anniversary of the marriage of Mr. and Mrs. Louis Pierre Gervais, and Mr and Mrs. Abraham Tremble. Both of these aged couples were married at Champlain, New York, in 1830, on the same day and by the same clergyman. Louis Pierre Gervais migrated to New Canada, this State, in 1851. He is a brother of Benjamin Gervais, one of the founders of St. Paul. He afterwards removed to Osseo with Pierre Bottineau, where he has since lived.

The golden wedding Monday was solemnized at the Catholic church, and a large number of friends and relatives witnessed the ceremony. The presents were many and valuable, and the refreshments at the residence of the first named couple were abundant. There are ninety-one children, grand children and great grand children in Mr. Gervais' family, and ninety-six in the family of Mr. Tremble.

**Golden anniversary
of Louis Pierre
Gervais and Marie
Tremblay**
St. Paul Globe Nov.
10, 1880

Living in Osseo in those days was stressful because of deteriorating relations between the native population and the whites. Dishonest government officials and traders lied to the Dakotas and cheated them of their land, and even withheld the meager payments they were owed, causing the Natives to starve. A flood of German immigrants illegally settled in the little Dakota land they still held. Natives kidnapped an Osseo girl and demanded ransom. It was Bottineau who persuaded them to give up the girl. Another time, "a group of unknown hostile Indians approached, and the guard ran away. The Indians rode their ponies around the Bottineau house, whooping it up and sticking their guns in the windows, but they did no harm other than scaring Martha Gervais Bottineau and their children" (Hallberg). Her sister, Marie Gervais Samson, was living there with her. They lived through the bloodiest conflict involving Native Americans in the history of the United States, which took place close to where they were living. As a result, innocent people lost their lives, among the white settlers and the Natives.

In 1862, wronged and disgruntled Dakota warriors attacked settlements in Minnesota around the Fort Snelling area and killed nearly 400 white settlers. This started the US-Dakota war. Residents of Osseo, like those of other settlements, were panic-stricken.

Osseo was not attacked. "Some thought this could have been due to the sturdy log fort with lookouts that the townspeople built and because Pierre Bottineau had a home there." "In this fort, nearly all the families who, out of fear, had not moved to Minneapolis, took refuge at night." "The Indian never brandished the tomahawk in the moonlight of Osseo, although there were many scares that turned out to be false alerts, everyone ran around hatter scatter screaming with fright, seeking a place for refuge or hiding whilst the brave men prepared their weapons for the fight." "The Natives never molested the inhabitants of Osseo. Perhaps this is to be attributed to the fact that their leader, Bottineau, would often dress up in all his Indian regalia to go visit his Indian friends for weeks at a time." His mixed heritage made him a walking peace pipe. (ibid)

But Bottineau's relationship with Dakota was often conflictual. Later, a band of Dakota killed one of Bottineau's sons.

Individual # 2244819

Pierre GERVAIS
Father : Jean Baptiste GERVAIS
Mother : Marie Francoise JUNEAU LATULIPPE
[Family](#)

Birth : **31-Aug-1810**
 Baptism : **02-Sep-1810** Louiseville (St-Antoine-de-la-Rivière-du-Loup)

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The Gervais brothers
Louis Pierre, 31- Aug-1810
Benjamin, 03-July-1792
Pierre, 09-May-1803
 pdrh (The Research Program in Historical Demography, Université de Montréal)

Individual # 2074437

Pierre GERVAIS
Father : Jean Baptiste GERVAIS
Mother : Marie Francoise JUNEAU LATULIPPE
[Family](#)

Birth : **09-May-1803**
 Baptism : **10-May-1803** Ste-Geneviève-de-Batiscan (Ste-Geneviève)

© PRDH-IGD www.prdh-igd.com

Individual # 451816

Benjamin GERVAIS
Father : Jean Baptiste GERVAIS
Mother : Marie Francoise JUNEAU LATULIPPE
[Family](#)

Birth : **03-Jul-1792**
 Baptism : **03-Jul-1792** Ste-Geneviève-de-Batiscan (Ste-Geneviève)

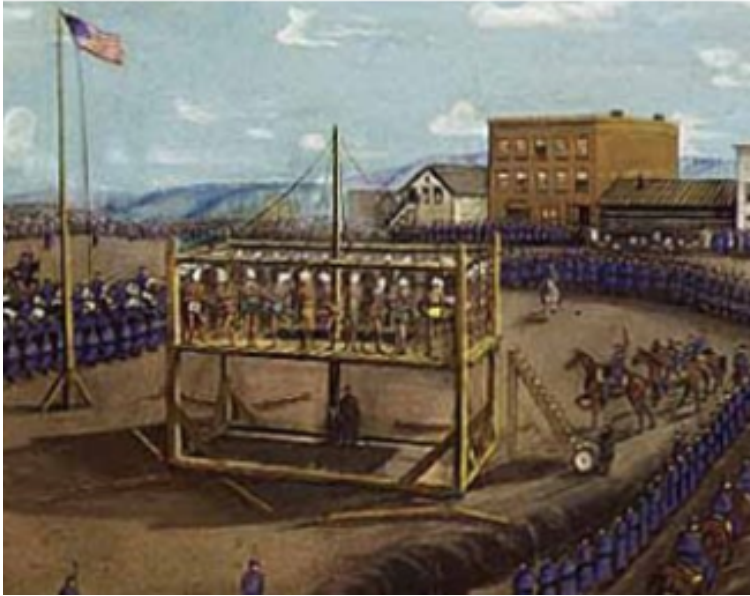
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The conflict spurred the white population to hatred, vengeance, and extreme racism. After the Dakota were defeated, they thought they would be treated as prisoners of war. However, a military commission sentenced 303 of them to death. Some of the trials lasted no longer than five minutes. Prisoners and children were attacked and killed by mobs in the streets of Minnesota cities such as New Ulm. President Lincoln spared the lives of most captives. But thirty-eight Dakota and Métis *freedom fighters*, according to some Dakota natives, were hanged simultaneously, the largest mass execution ever in American history. Some of those executed were innocent, including one young white man who had been adopted by the Dakota at an early age and who had been acquitted. About 1,700 Dakota, mainly women and children, were interred in a "*concentration camp*," say some, at Fort Snelling until 1863, many died. Then, all Dakota land in Minnesota was confiscated, and they were expelled to the Dakota territory.

Until then, natives and white settlers had frequent encounters and a grudging *modus vivendi*. After the war, most Minnesotans never saw a native again. In the 1870 census, there was one 'Indian' in Ramsey County (where Osseo was situated) and no 'half-breeds.' The Métis and even *Canadiens* were also treated with hostility. Some Métis moved to Indian reserves or tried to blend in. Many Métis and *Canadiens* anglicized their names and hid their past or moved to *Canadien* settlements like Little Canada, founded by Benjamin Gervais. However, our ancestors maintained close contact with Métis in Minnesota and later in North Dakota, Manitoba, and Saskatchewan. The role of *Canadiens* and Métis in the early history of Minnesota was utterly obscured and forgotten. By 1865, the population of Minnesota was a quarter of a million, and *Canadiens* were a tiny minority. Nevertheless, the motto of Minnesota is in French: *l'Étoile du Nord*. Marie Tremblay died in 1882, and Louis Pierre followed at eighty-one in 1891. They are both buried in Osseo. He gave the land on which stood the first Osseo church.



This map shows the landholdings of Louis Pierre Gervais (in red), Pierre Bottineau, and sons in Osseo.



**The execution of the 38 Dakotas,
Mankota, Mn. Dec 26, 1862**
J Thullen



The internment camp at Fort Snelling,
David Geister

Obituary of Louis Pierre Gervais, 1891, Osseo Minnesota

Wednesday, the 16th, at 8:10 in the morning, passed away in Osseo; Mr. Louis Pierre Gervais, after an illness of 14 weeks, suffered with the resignation of the faithful Christian, surrounded by his children and with the help of religion. "Such life, such end" can never be applied except in this death. Father, venerable husband, model, and honest citizen, he had spent his life doing good. When death ended his pain, it was only a transition from a life of virtues to eternal life where he enjoys the rewards God bestows on all his good servants. Louis Pierre Gervais was born to poor parents at Riviere du Loup in Québec, Canada, on August 24, 1810. He had to, very young, leave his father's house to go and earn the bread that God said, "You will earn by the sweat of your brow," he went to settle in Champlain, New York, where after a few years of laborious work, he befriended in 1832 Miss Marie Tremblay with whom he lived for 51 years, he raised a large family among whom we count, Mr. Alf Gervais, Isaiah Gervais, Mesdames Narcisse

Samson, Pierre Bottineau, David Marchand, Francois Champlain, Joseph Menard, and Joseph Scott. He also leaves to mourn his loss, 113 grandchildren and 63 great-grandchildren.

In 1851, he came to settle in Little Canada, where Pierre Bottineau and Louis Pierre discovered the 'Bottineau prairie' in the company of other colonists. He settled there in 1852, where he remained until his death. He is one of the pioneers of Hennepin County. He gave the land on which the Church of Osseo stands today. The funeral service occurred at the Church of Osseo amid a great entourage of relatives and friends. The solemn funeral ceremony was performed by the Rev. Father Durant, curé of Stillwater, and services were sung by curé Pettigrew; the choir, assisted by several Minneapolis cantors, was conducted by Miss Hamm, the organist. After the service and before the absolution, the Rev. Père Durant, in very moving terms, pronounced the funeral prayer; recounted with the eloquence recognized by all, the salient points of the very Christian life of the deceased, and thanked his children on his behalf, for all the excellent care that he had never lacked during his illness and urged not only these but all those who knew him to follow in his footsteps. The pall bearers were Mr Pierre Turgeon, Isaac Labissoniere, Joseph Potvin, Peter Wilmes, Edouard Samson, Daniel Lavalée. The family led mourning. Not only his children but the whole parish in Osseo will keep for a long time the memory of he who, having been a good Christian in this life, now enjoys the happiness of the chosen (*Echo de l'Ouest*, 24 December 1891).

Original below

NECROLOGIE

Mercredi, le 16 courant, à 8:10 heures du matin, s'éteignait à Osseo, M. Louis Pierre Gervais, après une maladie de 14 semaines, soufferte avec la résignation du véritable chrétien, entouré de tous ses enfants et muni des secours de la religion. "Telle vie telle fin" ne peut être jamais appliqué que dans cette mort. Père vénéré, époux modèle, citoyen honnête, il avait passé sa vie à faire le bien et quand la mort est venue mettre fin à ses douleurs, ça n'a été qu'une transition d'une vie de vertus à la vie éternelle où il jouit des récompenses que Dieu accorde à tous ses bons serviteurs.

Louis Pierre Gervais naquit à la Rivière du Loup en haut P. Q. Canada, le 24 Août 1810 de parents pauvres et lui fallut, tout jeune encore quitter le toit paternel pour aller gagner le pain que Dieu a dit "tu gagneras à la sueur de ton front", il alla se fixer à Champlain, N. Y., où après quelques années d'un travail laborieux, il se maria en 1832 avec Mlle Marie Trambly avec laquelle il vécut pendant 51 ans. Il éleva une famille nombreuse parmi lesquels nous comptons, MM. Alf. Gervais, Isidore Gervais, Mesdames Narcisse Samson, Pierre Bottineau, David Marchand, François Champlain, Joseph Menard, Joseph Scott; il laisse de plus nous déplorer sa perte 113 petits enfants et 63 arrière petits enfants.

En 1851 il vint s'établir au Petit Canada, mais lorsque la prairie Bottineau fut découverte par Pierre Bottineau, en compagnie d'autres colons il vint s'y établir en 1852 où il demeura jusqu'à sa mort, de sorte qu'il compte parmi les pionniers du Comté Hennepin, et ce fut lui qui donna le terrain sur lequel s'élève aujourd'hui l'Eglise d'Osseo.

Le service funèbre a eu lieu à l'Eglise d'Osseo, au milieu d'un grand concours de parents et d'amis. La levée du corps a été faite par le Rev. Père Durant, curé de Stillwater et le service a été chanté par M. le curé Pettigrew; le chœur aidé de plusieurs chantres de Minneapolis était sous la direction de

Mlle Hamm, organiste. Après le service et avant l'absoute le Rev Père Durant, en termes très-émus, prononça l'oraison funèbre, il raconta avec l'éloquence reconnue par tous les points saillants de la vie toute chrétienne du défunt et remercia au nom de celui-ci ses enfants pour tous les bons soins qui ne lui avaient jamais manqué durant sa maladie et exhorta non seulement, ceux-ci mais tous ceux qui l'avaient connu à marcher sur ses traces.

Les porteurs des coins du poêle étaient Messieurs Pierre Turgeon, Isaac Labissonière, Joseph Potvin, Peter Wilmes, Edouard Samson, Daniel Lavalée. Le deuil était conduit par la famille. Non seulement ses enfants mais toute la paroisse à Osseo conserveront longtemps le souvenir de celui qui ayant été bon chrétien sur cette terre jouit aujourd'hui du bonheur des élus.

R. I. P.



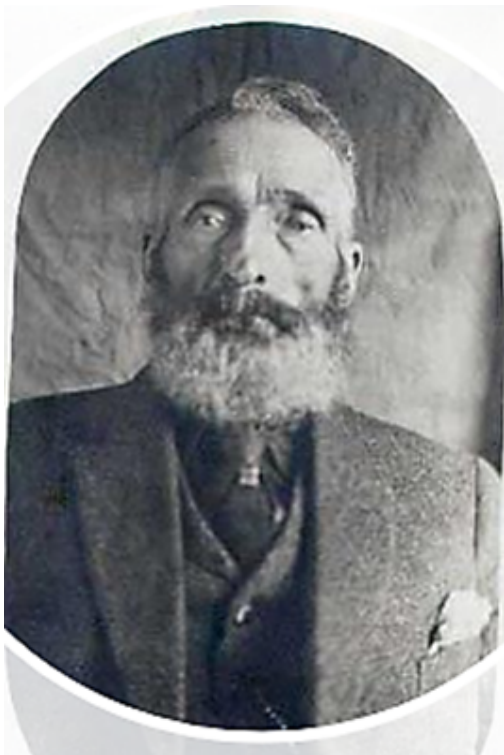
St-Vincent-de-Paul Church, built in Osseo on land donated by Louis Pierre Gervais



Mrs Pierre Bottineau of Red Lake Falls is in Osseo visiting M. Pierre Gervais, who is gravely ill. *Echo de L'Ouest*. Nov. 19, 1891.

Madame **Pierre** Bottineau de Red Lake Falls, est à Osseo en visite chez M. **Pierre Gervais**, gravement malade.

“Mary T, Peter Garvias” St. Vincent Cemetery Osseo, Mn.

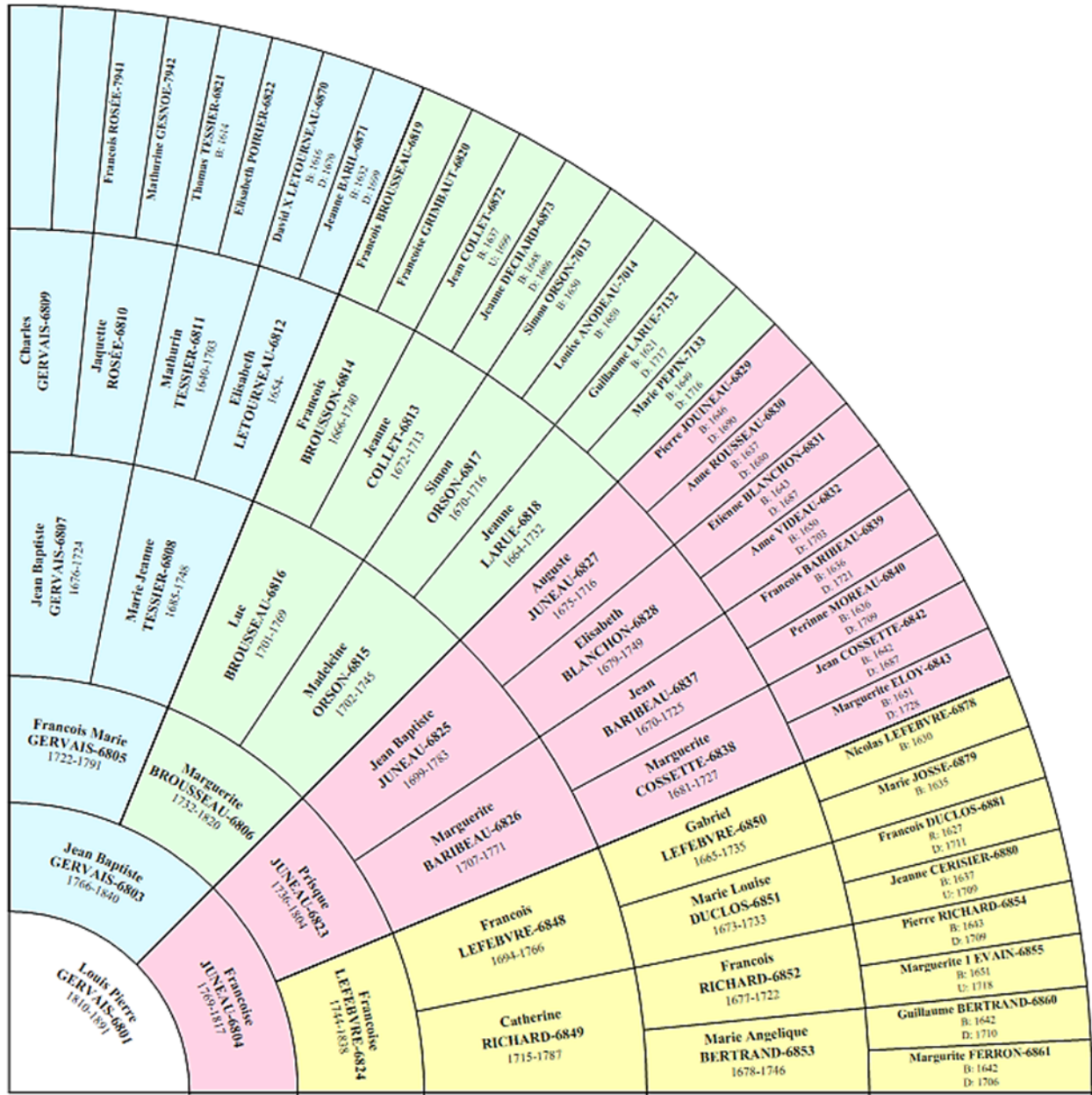


Benjamin Gervais, “the first settler of St. Paul”, the legendary brother of Louis Pierre.

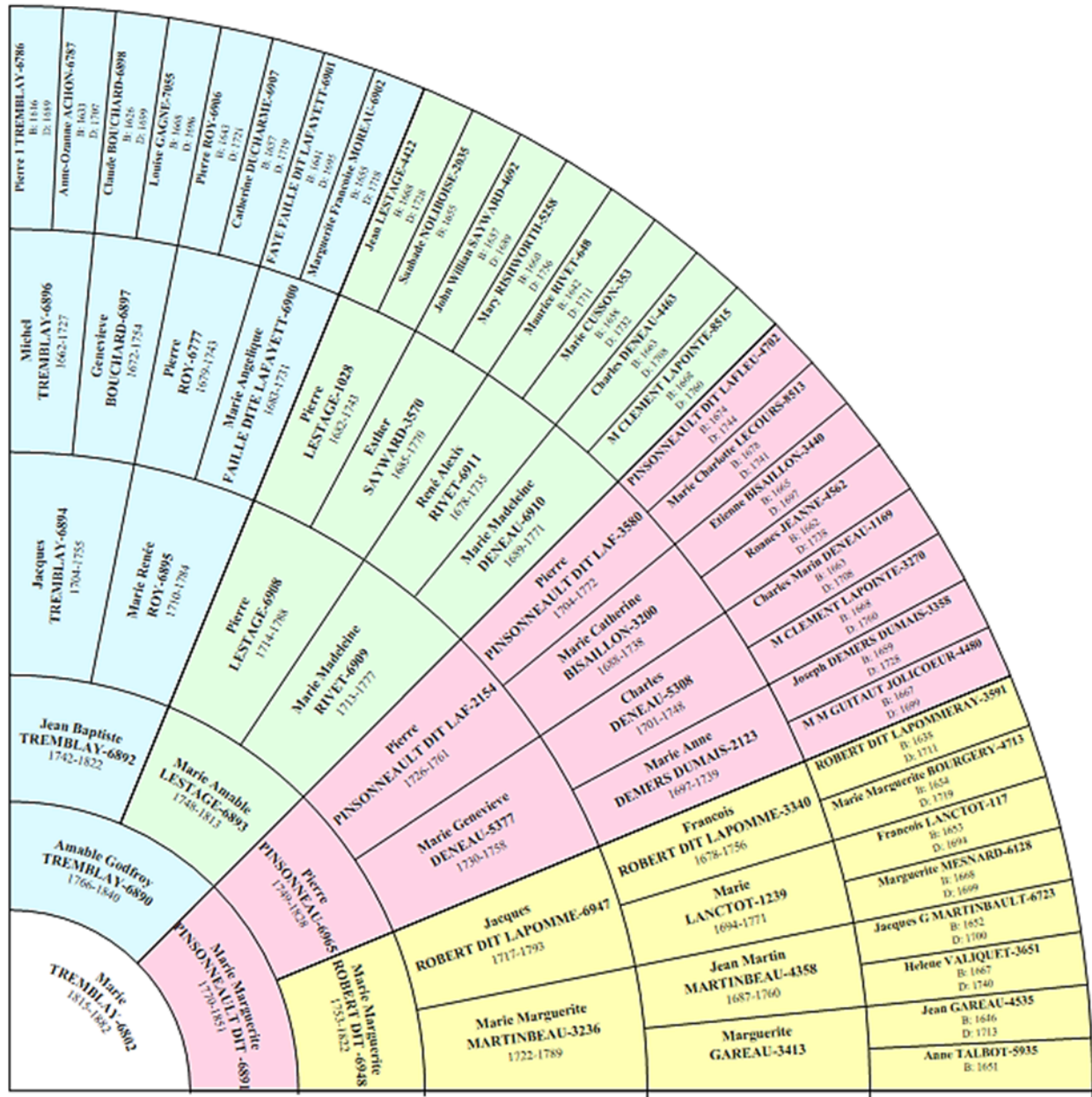


The Gervais sisters. Daughters of Louis Pierre Gervais and Marie Tremblay.

Left bottom row: Marthe Bottineau, Marie Samson. Left to right top: Laura Marchand, Émilie Carpentier, Julie Menard and Celina Scott. Their parents' farm was near Osseo. They were born in Champlain, New York. Photo courtesy Audrie Anderson and Naomi McGarry.



ANCESTORS OF LOUIS PIERRE GERVAIS



ANCESTORS OF MARIE TREMBLAY

THE ESTABLISHMENT OF AMERICAN CITIES AND RELATIONSHIPS TO ROY-COLLETTE PIONEERS

Many founders of *Canadien* settlements had ties with the Collette and Roy families. Jean Nicolet, a Collette ancestor, was the first European to discover Lake Superior in 1634. On this exploration, he became the first European to reach Green Bay and possibly the Mississippi River (see Risjord, 2013). His daughter Eurphrosine, our ancestor, was one of the first Métis in New France (see biography, Laura M.).

In 1683, Captain Olivier Morel de *La Durantaye*, ancestor of Absolom Roy's mother, Léocadie Chevalier *de la Durantay*, assumed the first command of Fort Michilimackinac, situated on the strait connecting Lake Ontario and Lake Huron, the westernmost garrison beyond Montréal. This location, known as Mackinac, was recognized as "the first metropolis in the Western Great Lakes" (*Chemins de la Francophonie, Mackinaw*). In

1685, "Olivier Morel *de la Durantaye* oversaw the construction of Fort Chicago" (*Chemins de la Francophonie, Chicago*). Continuing his endeavors, in 1686, "Morel received directives to establish outposts at *Fort Pontchartrain du Détroit* (Detroit) and *Fort Rouillé*" [Toronto] (Dictionary of Canadian Biography). In the subsequent year, 1687, he collaborated with Daniel Greysolon, Sieur du Lhut—the first to explore the region where Duluth is now located—in a joint effort against the Senecas (ibid, see also Morel, J.P., *Olivier Morel de la Durantaye, officier et seigneur en Nouvelle-France*).

Seigneur Christophe Crevier Bellerive, an influential figure in New France and the ancestor of Joseph Roy's mother, Séraphine Bellerive, was the forefather of many well-known *Canadiens* who shaped the history of North America. He was notably the father-in-law of the renowned explorer, author, and Governor of Trois Rivières, Pierre Boucher. Pierre de la Verendrye and his sons were the first Europeans to cross the Great Plains and reach the Saskatchewan River, the Black Hills (still called *côtes noires* in 1825 [Foxcurran]), and the Rocky Mountains (Smith, W.). Pierre was a great-grandson of Crevier.

Louis St. Ange de Bellerive was also a great-grandson of Crevier. "As commandant of Upper Louisiana, Bellerive was responsible for a huge swath of North America. In 1765, he became the first commander and governor of St. Louis and was considered its true founder. Bellerive named the new outpost after his patron saint, St. Louis " (Ekberg and Person, *St. Louis Rising: The French Regime of Louis St. Ange de Bellerive*). Marguerite Josephite Blondeau, the first white woman in St. Louis, arrived with her father, Thomas, a brother of Clothilde Blondeau's great-grandfather (Ekberg and Person). Clothilde married Octave Collette, a brother of Philippe Collette. She was the foremother of many Collette cousins like the Bernards.

In 1721, Louis Bellerive's father, Robert St Ange, accompanied the first historian of New France, the priest-chronicler Pierre François Xavier de Charlevoix, on his journey to New Orleans. A few years earlier, a Canadian explorer had founded New Orleans, Mobile, and Biloxi. Charlevoix described New Orleans as "a place of a hundred wretched hovels" (occupied by *Canadiens*).

Many settlements in the American Midwest, like St. Paul, were also founded by *Canadiens*, including Detroit, Chicago, Milwaukee, *La Baye* (Green Bay), Kansas City, *Les Grandes Fourches* (Grand Forks), Duluth as well as *Prairie du Chien* and *Du Buque* in the Mississippi Valley. The parents of the founders of St. Paul, Detroit, Green Bay, and Milwaukee were ancestors of Lottie Mae Collette. Benjamin Gervais, who claimed he was the first settler of St. Paul, Minnesota, and the founder of Little Canada, was a brother of Louis Pierre Gervais, the first resident of Osseo, Minnesota. Louis Pierre was the great-grandfather of Lottie Mae Collette.

Numerous ancestral brothers played pivotal roles in the Cadillac Convoy, an expedition to establish the Detroit settlement led by Antoine Laumet de Lamothe Cadillac. Among these figures were Pierre, Michel, and Edmond Roy, sons of colonists Pierre Roy and Catherine Ducharme. These individuals are ancestors of Marie Tremblay, Mae Collette's great-grandmother. Additionally, Jean Cusson from Trois-Rivières, brother of Marie Tremblay's ancestor, Marie Cusson, was among the convoy participants. He took part in Nicolas Perrot expeditions with his five brothers, which included a journey through Fort Sainte Croix (now Duluth). This expedition ultimately established Forts Sainte Antoine and Saint Nicolas near what would later become St. Paul and Prairie du Chien. "*En effet six frères Cusson furent d'incorrigibles voyageurs avec Nicolas Perrot et Bissot de Vincennes, et ils se rendirent aux confins de l'Indiana en passant par Détroit, le lac Érié et le lac Supérieure* " (Six Cusson brothers were incorrigible travellers, with Nicolas Perrot and Bissot de Vincennes, and they made their way to Indiana country via Detroit, Lake Erie and Lake Superior [Auger]). Two brothers of Marie Fafard, an ancestor of Absolom Roy (Louis and François), were also part of this convoy. Claude Crevier Bellerive, another convoy member, was a grandson of Christophe Crevier Bellerive. After Detroit surrendered to the British in 1760 the Ottawa Indian chief, a friend of Louis St. Ange Bellerive, Pontiac, unsuccessfully besieged the city,

Pierre Roy married a Native Miami woman, and they had several children. Two other brothers also fathered children in Detroit. Louis, one of them, became an *engageur* in 1725. Later, he remarried in New Orleans in 1730, illustrating the interconnectedness between Montreal and New Orleans.

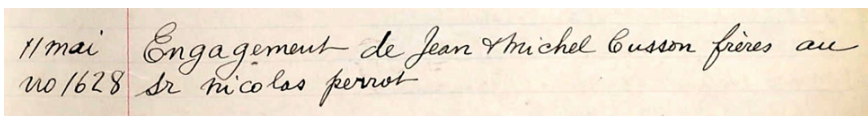
These offspring and their families formed the extensive Roy family, one of the twenty Métis families in Detroit's early years, according to Sommerville's "*The Roy Family*, Russell; *the 1710 Detroit census and roy2*." Detroit surrendered to the British in 1760 and was then unsuccessfully besieged by the Ottawa Indian chief Pontiac, who was a good friend and ally of Louis St. Ange de Belleverive.

Some families migrated to the St. Louis region. Pierre Roy, an *engagé* (literally a hire or employee) in the Lewis and Clark expedition (1804-1806), was born in Ste. Geneviève, near St. Louis. He was part of the 'French contingent' (*Biographical Roster of the Corps of Discovery*) and (Barkwell, *The Metis Men of the Lewis and Clark Expedition*). "Over a quarter of the expedition's 43 members were French speaking *Canadiens* and *Métis*. They were hired mainly at St. Louis, enlisted for their special skills that the expedition could not obtain any other way". "The maps used by the expedition leaders, Lewis and Clark, were mostly signed by French Canadians" (*La grande Louisiane Française*).

The grandchildren of Louis, another brother of Detroit founder Pierre Roy—Amable, Joseph, and Pierre Roy were integral members of the founding group of Métis families in *La Baye* (Green Bay). They were related to the Métis leader Charles Laglande, who established the settlement in 1763 (see Trask and Rootsweb 1785-1786 and 1812-1814). Joseph Roy married a Menominee native woman. One of their daughters, Angeline Roy, married Jacques Vieau. They were the first settlers of Milwaukee in 1795 (see Jung). "Louis became an *engageur* in 1725. Then, in New Orleans, on April 16, 1730, he married for a second time

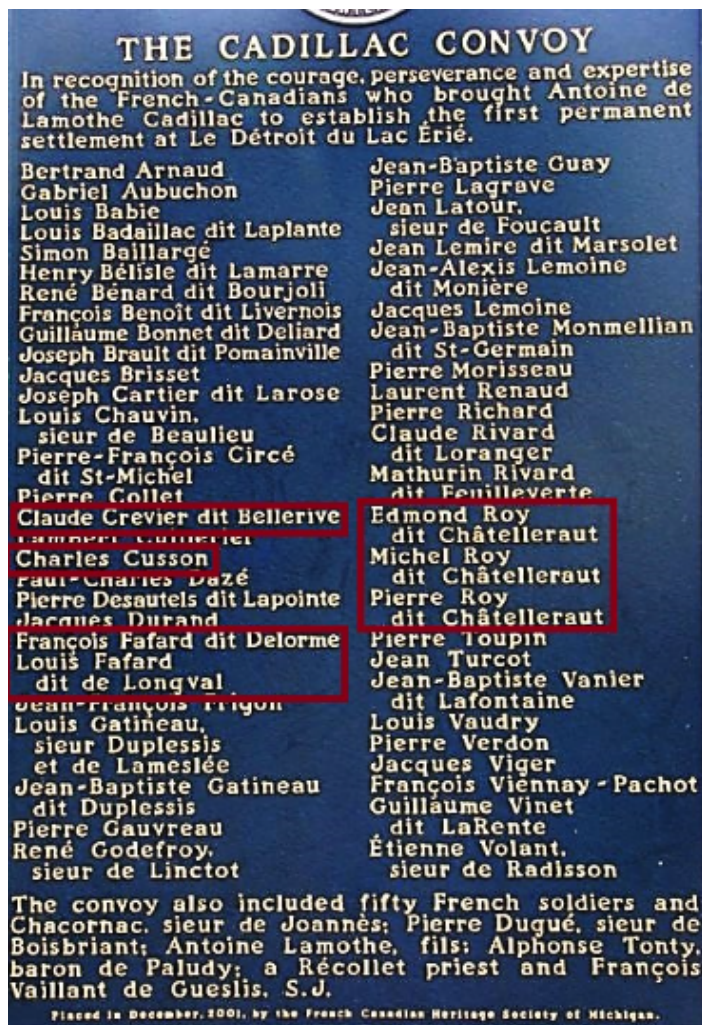


The Nicolet Route of 1634 and later *Canadien* Settlements



Engagement of Jean and Michel Cusson brothers to Sieur Nicolas Perrot

Jean Baptiste Gervais, a relative of Marie Tremblay, was a founder of the first settlement in Oregon, now called Gervais (see Jetté). Marie's mother, Marguerite Pinsonneault, and Gervais were cousins (his grandmother was a Pinsonneault). "The history of the Gervais family is the history of Oregon." "Joseph Gervais had crossed the continent by canoe, horse, and on foot." When he first arrived in 1812, he stopped at a stream where his Native wife prepared his favorite delicacy, blood pudding (*boudin*), made from an elk he had shot. "Gervais gratefully named the spot *Rivière de Boudin*, now called Pudding River ." "In World War II, a tanker was christened the S.S. Gervais in honor of Joseph's contribution to the state of Oregon (Scott, *Gervais Family - Story of Old Oregon*). Laurent Bruno Tremblay, a cousin of Marie's father Amable, was among the founding settlers of Clinton County, New York. A bay in Lake Champlain is named after him.



Voyageurs shooting the rapids.
 Frances Anne Hopkins

Plaque in downtown Detroit

EXODUS 1812 - 1872

CHAMPLAIN N.Y. 1820 - 1851. *The first Franco-Americans.*

George F. *Kenngott*, who edited a book about Lowell, Massachusetts, wrote, "The French Canadians objected to being called 'foreigners' and counted themselves Americans." The American politician Henry Cabot Lodge, in a speech on immigration, said, 'The French of Canada' are hardly to be classed as immigrants in the accepted sense. They represent one of the oldest settlements on this continent. They have been, in the broad sense, Americans for generations, and their coming to the United States is merely a movement of Americans across an imaginary line from one part of America to another." (cited in *Kenngott*). They considered themselves Franco-Americans as opposed to Anglo-Americans.

Champlain, New York, was part of the first *Canadien* colony in an American state, founded in 1784 by *Canadien* refugees who had supported the American invasion of 1775 and were driven out of Canada with the Americans. In 1800, there were 225 *Canadiens* in Clinton County (Lacroix, Patrick). After these *Canadien Patriotes* settled in upstate New York, some *Canadiens*, generally young men searching for work, arrived on American soil from the 1790s onwards.

Whether it was economic instability or the traditional wanderlust of the *Canadiens*, a small number of families departed Lower Canada for the U.S. as early as the 1820s. "It (Champlain) was the earliest meeting place of *Canadien* culture and American life, the first *Petit Canada* " (Frenette, 1998). However, it was around 1826 that the first reports appeared depicting migration to the United States as a collective phenomenon. "From the 1820s onward, the outflow of *Canadiens* from the St. Lawrence River valley reinvigorated the French-speaking, Catholic population in the Champlain region". The Amable Tremblay family and Louis Pierre Gervais migrated to Champlain at this time. "The region was not only an economic refuge but, once again, became a political refuge. During the *Canadien* Rebellion of 1837, latter-day *Patriotes* escaped to the perceived safety of northern New York " (Lacroix, 2017).

THE AMERICAN MIDWEST 1847 - 1900 *Permanent Settlers*

Several thousand place names in the United States have names of French origin. Eleven state capitals are French words or of French origin. Fifteen state names are French or Native American words rendered by French speakers. *Grand Teton* Mountain was so named because *Canadien* explorers said it looked like a '*big tit*.' Topographical terms like coulee, butte, plateau, or prairies that could not be found in an English dictionary two centuries ago figure prominently in the maps of the United States.

Among the French names in the Wisconsin Territory were odd names like *Butte des Morts* (Hill of the Dead), *Lac Courte Oreilles* (Lake Short Ears), *Prairie du Sac* (Prairie of the Sac People), *Lac Qui Parle* (Lake that Speaks), *Lac Vieux Desert* (Lake of the Old Clearing), *Rivière Pomme de Terre* (Potato River), *L'Eau Qui Court* (Rapids). "The journals and maps authored by Lewis and Clark were rife with French topographical terms. If one relied solely on the expedition's topographical maps, one could conclude that the French were the sole inhabitants of the lands visited by this American expedition" (Foxcurran).

What is now the U.S. Midwest had a *Canadien* presence since the days of New France. About 5,000 voyageurs were out West at the peak of their activity, and there were about 5,000 marriages "in the custom of the country." French-speaking Métis had been in the West for eight generations by 1850. With their hand-made violins, they played the Celtic music and *gigues* to the reels, taught them by *voyageurs* and *coureurs de bois*.

"The voyageurs sang all day. They sang to mark the timing of their paddle strokes, to lift their mood, to increase their speed, to give themselves energy, and sometimes just for the sheer joy of the sound. A voyageur with a good singing voice might be hired because of his voice and paid more than other voyageurs" (Tiellet).

Some Métis developed a new language, *Michif*, a French Cree dialect. Many aspects of Métis French remained identical to the old *voyageur* accent and manner of speaking, frozen in time. They sang the *chansons* like those so integral to every activity of the *voyageurs*. In the *Michif* language, often, the nouns were French, and the verbs were Cree, like the last verse of the *chanson à répondre* (call and answer song) *La Montagne Tortue*.

La Montagne Tortue ka-itohtânân We're going to Turtle Mountain,
En charette kawitapasonân , We're going in a Red River cart,
Les souliers moux kakiskênân We're going to wear moccasins,
La viande pilée kamicinan We will eat pemmican,
L'écorce de boulot kamisâhonân We'll wipe our asses with birchbark! (Bakker, 1997)⁸

"By the end of the 1820s, after eight generations, the population of Métis communities in the South and West of Lakes Superior and Huron had reached ten to fifteen thousand in four dozen communities" (Peterson, 1985). The Michigan Territory "was in many ways the cauldron of a continental *Canadien* culture and tradition that

⁸ Listen to the song. <https://omeka.cmu.ca/s/Riel-Heart-of-the-North/item/730> Also, Métis Songs. Gabriel Dumont Institute Virtual Museum; <https://www.metismuseum.ca/browse/index.php?id=212>.

became Métis” (Foxcurran). With the influx of white settlers, many Metis sensed the end and migrated northwest to the Red River. "*Many human roads led to the Red River*" (Peterson, 1985).

“*Canadiens* and their Metis offspring did not take native spouses for lack of accessible European women, but rather out of shrewd choice. Indian women were preferable - as cooks, guides, herbal physicians, house builders and transporters, farmers and stoic companions during long and hazardous migration” (Peterson, 1978). A French observer wrote *Les Sauvages aiment plus les François que les gens de leur propre Nation, parce que ces premiers ils sont assidus auprès d’une Maîtresse*. (The Native women love the Frenchmen more than the people of their proper Nation because the former are very attentive to their lovers [Foxcurran]). In French *sauvage* often had a positive connotation (unspoiled, of the wilderness), like the Genevan philosopher (*philosophe*) Jean Jacques Rousseau’s *bon sauvage* - noble savage. Unlike many other minority groups, the Métis were non-conformist. “Part of this non-conformism owed to a blend of Indian ‘reticence’ and Gallic *joie de vivre* and extrovertedness” (Douaud, 1983 and Podruchny).

Detroit was named for its meaning, 'strait' in French.' It was the first significant European settlement west of Montréal, forming a part of '*le pays d'en haut*' (Upper Country situated west of Montréal) that stretched from *Fort de Frontenac* (Kingston, Ontario) to the western Fort *St. Louis* (Duluth) and as far south as Vincennes (now part of Indiana). By 1730, *le pays d'en haut* had expanded to near what is now Minneapolis (Fort Beauharnois) and (Fort La Reine), close to what became the Red River Colony and stretching further west to the Rockies (present-day Alberta and Idaho). While traversing the forests of the Great Lakes in 1831, Alexis de Tocqueville recounted a remarkable encounter with a man who, though outwardly indigenous, spoke fluent French with a Normand accent. Reflecting on the encounter, Tocqueville remarked, 'Had my horse spoken to me, I would not have been less surprised... He revealed himself as the son of a *Canadien* and an Indian woman... At that moment, I was captivated by the simple joy of conversing in my mother tongue' (Tocqueville, 1998).

The long-lot, riverfront land division system of the St. Lawrence River Valley spread to settlements around the Great Lakes, such as Detroit. It then expanded through chain migration, forming a continuous arc of *Canadien* communities from Montréal through Detroit, *Fort Duquesne* (Pittsburg), *le pays des Illinois* (Illinois Country - present-day Illinois, Indiana, Ohio, and Kentucky), *Haute Louisiane* (Upper Louisiana, from Prairie du Chien to Ste. Geneviève and St. Louis) to the Gulf of Mexico, including Texas (Ekberg, 1998). *Canadiens* founded Galveston. The riverfront land division system spread all the way to the *Canadien* settlements in Oregon (Jetté). In the early 1700s, there were many settlements, towns, and farms where French prevailed as the primary language in the Ohio, Mississippi, Missouri, and Wabash River valleys. Jacques-Nicolas Beilin's 1755 map of the Illinois Country highlighted the concentration of French-speaking villages on the east side of the Mississippi (Ekberg and Person). Many of these settlements emerged from Indigenous villages, with most settlers originating from the Montreal region. St. Louis was founded by *Canadiens* in 1765. After the British Conquest, many Illinois *Canadiens* relocated to St. Louis and New Orleans in more friendly Spanish Louisiana. Even more did so after the American Revolution. For a time, St. Louis was the most "thoroughly French community in the Mississippi River valley; no community in Louisiana was so convincingly French as St. Louis, surpassing even New Orleans in its French essence" (ibid). The population of St Louis "remained predominantly French speaking until well into the 19th century" (Johnson). It was called the *Paris of the West* during its pioneering days (Explore St. Louis).

The descendants of French-Canadian fur traders who had settled the Missouri opened the Santa Fe Trail to New Mexico. “French-Canadians had become prominent citizens of New Mexico prior to its conquest by the United States, with many of them settling in Taos.” They sided with the United States in its conflict with Mexico, “facilitating the rapid transfer of New Mexico to the American military and civil authorities in 1846” (Foxcurran).

When the United States purchased Louisiana in 1803, there were 40,000 French speakers in the territory (ibid). The Mississippi River served as a vital waterway, facilitating travel between Canada and New Orleans. Consequently, a notable portion of the early settlers in New Orleans hailed from *Canadien* families. Over time,

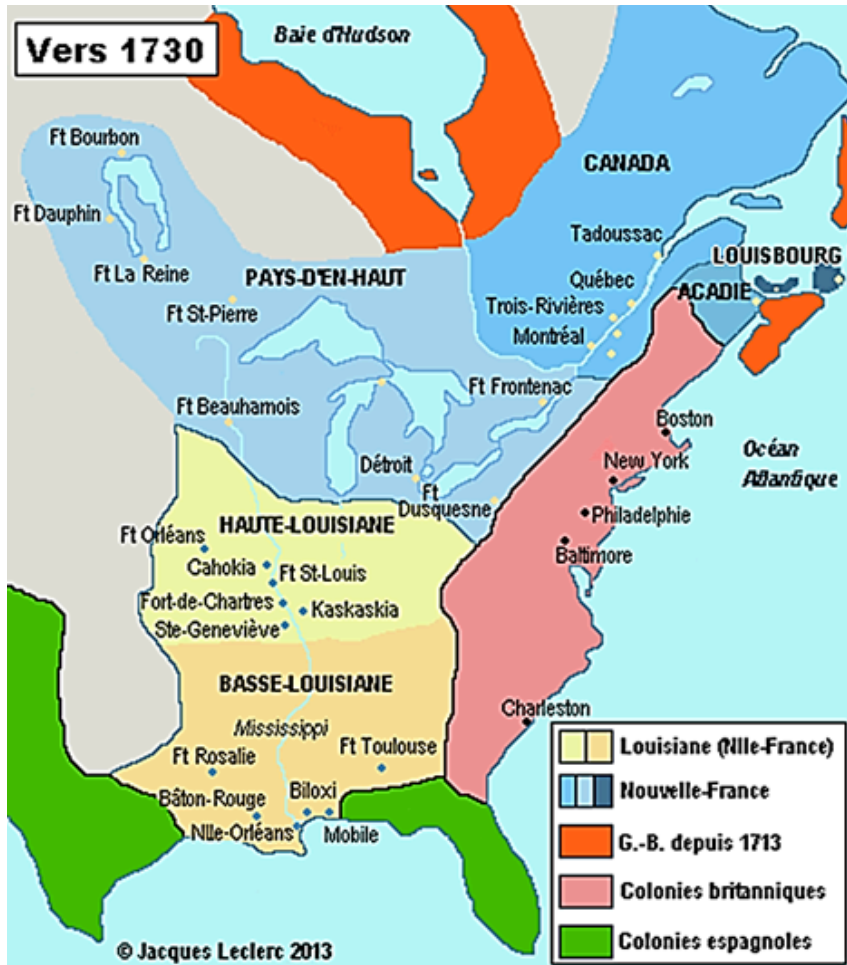
however, immigration from France and the Antilles gradually surpassed the *Canadien* population in New Orleans. In contrast to the "gay and fickle Parisian" residents, the *Canadiens* were often described as "staid and sober." It was not until the end of the 19th century, after more and more '*Americains*' moved into New Orleans, that English replaced French as the primary language (Ekberg, 1998).

By the end of the eighteenth century, *Canadien* traders and *voyageurs* in Montréal and Michilimackinac began to acquire land at *Prairie du Chien*. They also used the *rang* river lot system of land division. Illinois *Canadiens* also moved to *Prairie du Chien*, and from there, a string of communities cropped up between there and St. Paul. "The stretch of land between present-day St. Paul, Minnesota, and *Prairie du Chien*, Wisconsin, served as a highway for Native and Métis fur traders during the seventeenth and eighteenth centuries. Building on Native trade networks, they created new communities, adapted to cultural change, and contributed to Minnesota's recognition as a state in 1858" (Skinner and Antoine). Métis and *Canadiens* also migrated to Minnesota from the Red River Colony in present-day Manitoba and Pembina in present-day North Dakota. *Canadiens* from Lower Canada (Quebec) then reinforced the French speaking population.

Until 1860, more *Canadiens* were attracted to the Midwest than New England. Before the Civil War, there was a migration of farm families from Québec to the U.S. Midwest. Many of these farmers moved to states such as Michigan, Illinois, Wisconsin, and Minnesota. The rural Midwest offered the *Canadien* farm families an opportunity to continue the agricultural way of life they knew in Lower Canada (Québec). While many of New England's Franco-Americans remained a transient population before the Civil War, the *Canadiens* of the Midwest represented a permanent settlement in the United States. Their decision to leave Lower Canada was definitive. By 1885, it was estimated that the French-Canadian population in Northern Minnesota varied from five to eight thousand souls" (Hansen). Over 400,000 Minnesotans claim to have French-Canadian heritage (Girard). "French-speaking ancestors in Minnesota and surrounding states numbered in the hundreds of thousands" (French-American Heritage Foundation of Minnesota). According to the 1980 U.S. census, the Midwest boasted the highest concentration of people of French descent in the United States, totaling around 3,700,000 individuals. Similar to New England, the majority of this population was overwhelmingly of French Canadian origin (Monnier). More individuals and families settled in the American Midwest than in Western Canada (Green et al). As a result the population of *Canadien* origin is much greater in the American Midwest, than in Western Canada.



French World of Mid America in Gitlin, Jay, *The Bourgeois Frontier; French Towns, French Traders, and American Expansion*



1730 map of North America
 New France
 Canada – dark blue
 Upper Country - light blue
 Upper Louisiana (Illinois Country) - yellow
 Lower Louisiana - orange
 British Colonies - pink
 Great Britain since 1713 -red
 Spanish Colonies-green
 © Jacques Leclerc, 2013

NEW ENGLAND 1871 - 1876 “The United States is a foreign land; it is exile”.

In every corner of the province, the exodus continued day after day. Families sold their furniture at auction, locked up their houses and left. Every Sunday, from the church steps, the town criers announced as many fire sales; for most, this was the only way they could procure the money they needed to make the voyage. Neighbors followed the example, then others set out; it was like a contagion, like an epidemic. In the parishes, entire concessions were soon emptied, with all the houses boarded up and all the land offered for rent or for sale, or simply abandoned. Small centers were depopulated, and the train stations overcrowded. At Saint-Jean many hundreds of train tickets were sold each day. At Richmond, a railway junction, emigrants spent the night stretched out on waiting-room benches. People were deserting Quebec as if a malediction had struck the land (Robert Rummily).

People from Québec emigrated to New England on account of bad farming conditions and the old inheritance system, “which subdivided farms among the many children of large families reduced to narrow strips too narrow to produce an adequate living.” The British Empire and its proxy governments in Canada did little to stem this emigration tide (Frenette 1998).

Franco-Americans were among the earliest U.S. immigrants recruited to serve as industrial factory workers.

At that time, New England was the second most industrialized region in the world. Its proximity to Canada made it most attractive to *Canadiens*, most of whom had experienced poverty in their native country. Québec of the time was rightly compared with Ireland or the other backward countries of northern Europe. Due to the geographic proximity, *Canadiens* were not forced to leave their native country for good; their proximity to Québec gave them a particular self-assurance. In their new surroundings, French Canadians could feel that their old way of life had not been totally abandoned. They could and did make frequent journeys back to Québec to visit relatives and participate in cultural events like *La Fête de la Saint Jean-Baptiste*. Whether skilled or unskilled, the New England factory owners favored *Canadien* workers. (Bélanger)

Someone testified at a hearing in 1881, "Every one of our fathers and mothers who came here from Canada always came here to stay two or three years" (Wright). So, there was no need to learn English or the customs of the protestant republic. There was no question of losing their national identity.

Why didn't they move to Western Canada? "All told, the risks of coming to New England were smaller than heading to the sparsely populated Prairies – and poor families of Québec had a low margin for risk. Remaining in Canada simply cost too much for many more impoverished Québec families" (Vermette).

Hoping to return to Québec after accumulating the most savings possible in the shortest interval, there was no question that they or their children would take part in the strikes for reforms or improvements that would not affect them. Schooling in America seemed superfluous and nonsensical. Their children would go to school when they returned to Canada. "They continued the struggle for '*la survivance*,' the survival of the *Canadien* language and culture." *Survivance* had been maintained in Canada against overwhelming odds ever since the defeat of the French by the British in the mid-18th century" (Roby, 1987).

By the early 1870s, there was a solid ethnic community centered around a *Canadien* parish church in cities like Lowell and Fall River, Massachusetts, where the Bellerive and Roy families emigrated between 1865 and 1872. The community provided a sense of belonging and psychological security and offered welfare assistance. Few *Canadiens* requested public assistance. Instead, they established their charitable institutions. (Early)

The mills operated at a high speed, lacking adequate safety measures, and with fatigued and inexperienced workers subjected to monotony. This combination led to numerous severe accidents, such as severed fingers, crushed hands, mutilated arms and even death. Industrial diseases, more insidious, awaited workers after spending prolonged hours in poorly ventilated, excessively humid, and dusty rooms. Migrants were particularly susceptible to periodic epidemics, with winter bringing influenza, tuberculosis, and diarrhea, while summer's poor sanitary conditions contributed to ailments like diarrhea, dysentery, typhoid fever, and cholera. Life in the mills proved challenging, and not many *Canadiens* could endure it for more than a decade. However, the hardships in the mills were no more demanding than toil on farms in Québec, where young individuals worked strenuously.

For the teenage *Canadiens*, the mills became their daily life, daily bread, dictators, and paternal overseers. They started in the morning and worked until early evening, six days a week. And after their week's toil, after giving most of the money to their parents, they had barely enough allowance left to keep themselves alive." "They moved from factory to factory since work was dependent on orders, and layoffs were common after a factory order was completed. (Belanger)

Almost no *Canadien* mothers worked in the factories. Besides domestic tasks, the women were entrusted with teaching the children respect for traditional Catholic values.

The disciplinary power of the women extended throughout the whole tenement house. That is why in those vast houses for workers, which sometimes numbered between 20 and 30 families, one finds an astonishing regularity; most of the time, disorders are rare. Due to these

women, these truly Christian mothers, the law of God reigned in the whole block. There were an average of eleven *Canadien* occupants in one apartment. The mother's disciplinary rule encompassed the entire ensemble of the worker houses. With a network of relatives and friends, she was at the heart of the solidarity that developed in the Little Canadas. (Roby, 1996)

As emigration patterns began to fill certain New England towns with *Canadiens*, neighborhoods began to acquire a French flavor. Life in them was predominantly French and Catholic. "Around their local church and school, life appeared much the same as in some parts of Québec. In these Little Canadas, Franco-Americans could often speak French to their Priest, grocer or doctor" (Vermette). In these enclaves, they inter-married and kept their language, religion, and traditions for generations, in the case of some of our ancestors.

MANITOBA 1876 - 1913 *Repatriation to the promised land*

Between 1870, when Manitoba became a province and 1880, a few thousand *Canadiens* left Québec and New England for Manitoba. They settled in areas reserved for them, close to places around the Red River where the Métis already lived. Without the Métis and *voyageurs* in the West after the American Revolution and throughout the War of 1812, the United States would have absorbed these territories. Métis and *voyageur* combatants employed by the North-West Company volunteered to take up arms against the American invaders. These fighters played a vital role in defending the Western territories and Upper Canada.



Coueurs des Bois au Manitoba,
artist unknown, Archives du Canada

Only a few thousand out of several hundreds of thousands of *Canadiens* in New England were recruited to Manitoba. An article in *Le Métis* admonished those who refused to answer the call. "Kowtowing to your masters' proud and arrogant attitude. You're only fit to work for others and undertake nothing on your own." It hailed the colonists who settled in the province, "The efforts our compatriots in the U.S. are making to repatriate should convince those in Canada that life is always happier at home than abroad" (*Le Métis*, 22 March, 1876). "They find themselves at home. Let our settlers see straight away that they are no longer in a foreign land." Among these colonists were the Roy and Bellerive families.

Many *Canadiens* being repatriated to Manitoba in the 1870s from New England were "kidnapped" by American agents en route and diverted to *Canadien* communities in Minnesota and the Dakota Territory. The Canadian government responded by sending agents to Duluth and St. Paul to "escort" them to Manitoba (Hansen). "By either of these routes, the settler will be met by American land and railway company agents who will endeavor to persuade settlement in the United States is preferable to Canada. They will do all they can to prevent settlers from reaching Canada" (A Year in Manitoba).

THE CLANS



L'installation des premiers colons
Archives nationales
du Canada

On July 27, 1677, Olivier Morel, ancestor of Léocadie Chevalier, seigneur of La Durantaye, granted Nicolas Leroy, ancestor of Hilaire Roy, one of the first inhabitants, a farm lease and rent for a farm and smallholding located in the *seigneurie de La Durantaye*. Roy descendants still farm that land today. It was one of the largest seigneuries in Québec, the size of the island of Montréal. The Breton noble Morel had arrived in Canada in June 1665 as a captain in the *Carignan-Salières* regiment.

The clans lived together and intermarried for 100 years without moving more than a few miles. For family cohesion, marriage was preferably between people of the same parish or an adjoining parish. This desire of maintaining family sociability was expressed in the oral culture: “*Marie toi quelqu'un devant ta porte avec quelqu'un de ta sorte*” (marry someone from next door and of your kind).

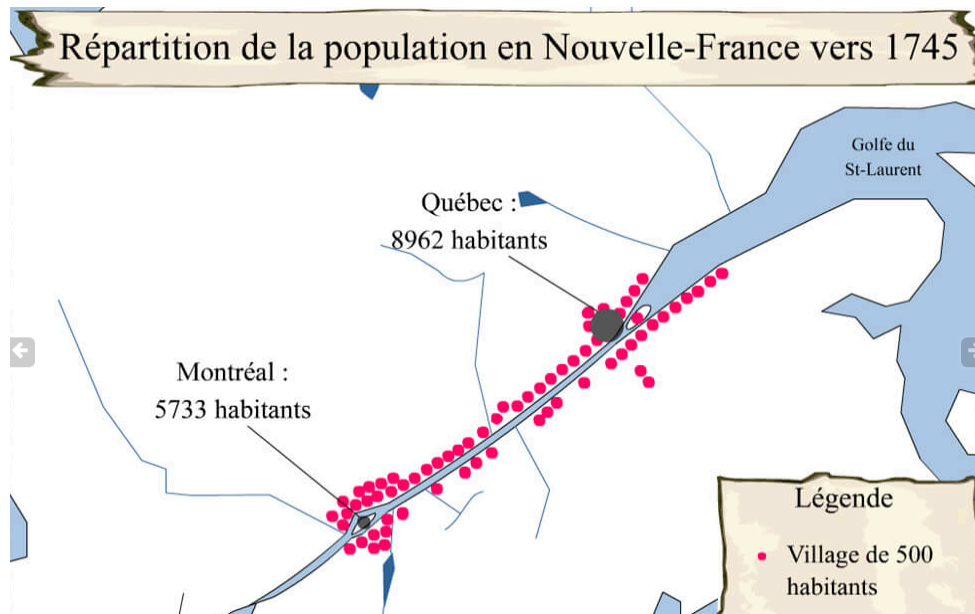
In 1757, sixteen-year-old François Collet arrived from Brest. As already mentioned, in 1762, he married Marguerite Tanguay, great-great-granddaughter of Nicolas Leroy. The Collets lived in St. Henri de Lauzon (now called St. Henri de Lévy) for five generations. Seven generations of Samsons lived around the Levis-Lauzon area. The Collet and Samson families resided in St. Henri simultaneously before leaving for Minnesota. They knew each other and it's likely they were aware of the extensive Roy clan dominating the nearby Beaumont. Everyone was related to everyone else many times over. There are sixty-five common Roy-Collette ancestors. Joseph Roy and Mae Collette are distant cousins over eighty times (see Roy-Collette Ancestors section).

In the 1681 census, Nicolas Leroy (*filis*), ancestor of Joseph Roy and Mae Collette, was twenty and had a gun and two cultivated acres. On June 25, 1696, he was granted a concession of three acres wide on the St-Lawrence River and a cumulative strip of 40 acres. He had fishing and hunting rights on the non-ceded part of the seigneurie. In return, he had to pay taxes to the Seigneur Olivier Morel *de la Durantaye* on St- Martin's Day, November 11, at the Morel house

in Québec. He had to pay 20 *sols* or *sous* (\$4 Canadian) and one live capon. He had to give the first salmon caught each spring to the *seigneur* and one out of every 20 salmon and other fish caught on the *seigneurie* thereafter. “When they went to pay their annual rent, all the tenants waited in their carriages with their wives dressed in their best in the seigneur's backyard. All of the men smoked pipes assiduously, and some of the women too. The *seigneur* would usually send a bottle of brandy to counter the nippy weather. This would loosen tongues, and the gossip would start” (Sylvestre). It's worth noting that Nicolas Leroy's (*fil*s) daughter, Angélique, met a tragic end, being murdered by her second husband, who was subsequently hanged for the crime.

The Bellerives lived in Cap de la Madeleine in the Trois Rivières area for over 240 years, and the Gervais lived in Batiscan for 200 years, both since the beginning of colonization. The Gervais family moved to Rivière du Loup (now Louiseville) just before Louis Pierre was born in 1810. Both settlements were close to Trois Rivières. Some ancestors of the mother of Séraphine Bellerive lived in Acadia for 100 years. The maternal ancestors of Marie Tremblay lived on the south shore of Montréal for 200 years, mainly in the *Madeleine des Prairies seigneurie*.

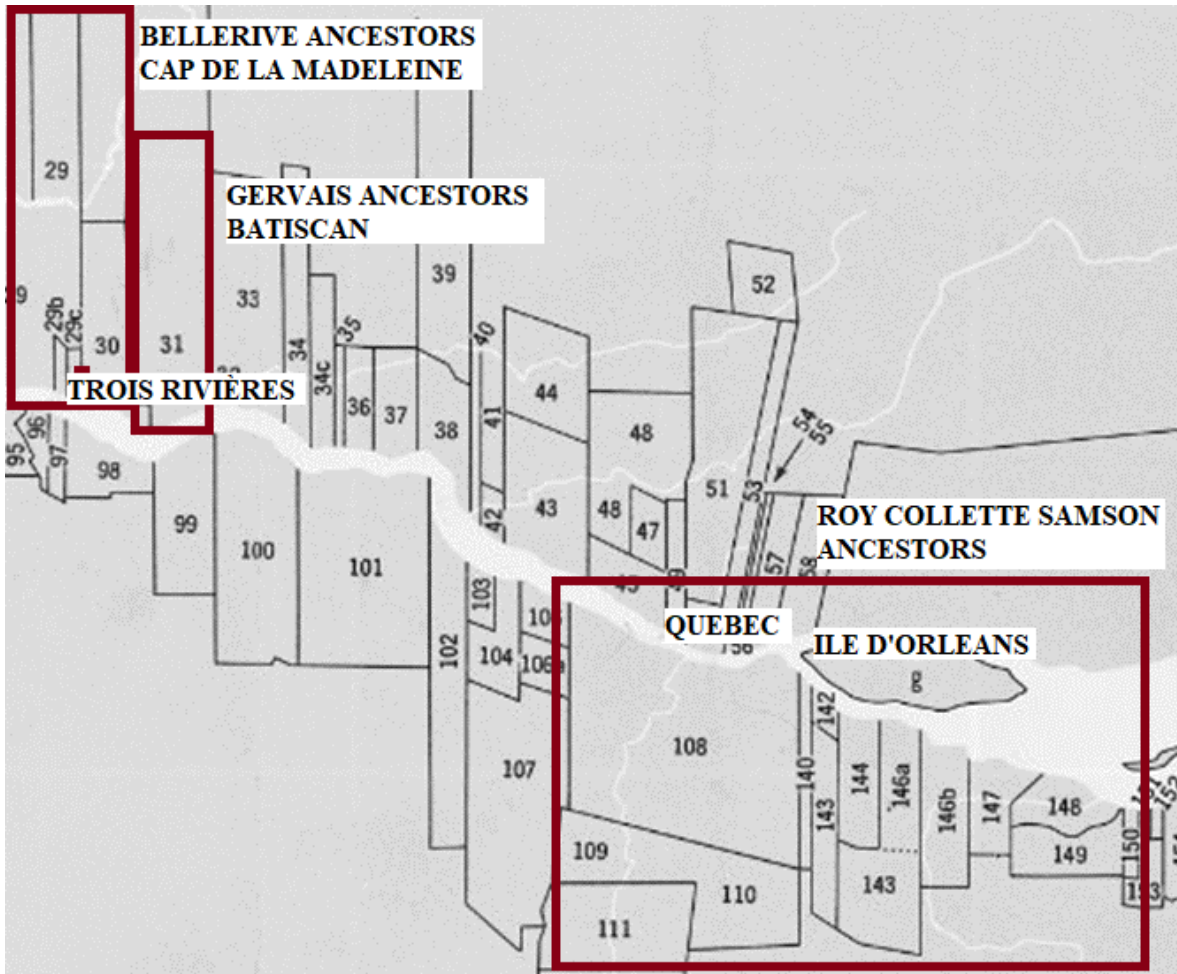
The *seigneuries* were usually five by fifteen kilometers in size. They were generally divided into river lots, as in Normandy. Each tenant who had to live on the land was granted a holding of about three by 30 or 40 acres. The *habitants'* customary frontage on the river was from about a thousand to two thousand feet; his farm extended rearwards a distance from a half-mile to three miles. “The long rectangular strips facilitated interaction between neighbors and provided multiple access to the river.” This was enough to provide farmers with a good living compared to the living they could have made in France. “Many large houses built in Beaumont, St-Michel, and St-Vallier in the early 1700s still exist and bear witness to this wealth. “The seigneur had both onerous and honorary rights. The financial obligations and tithes to the church were much more than the tributes to the seigneur” (Trudel see also Coaxes).



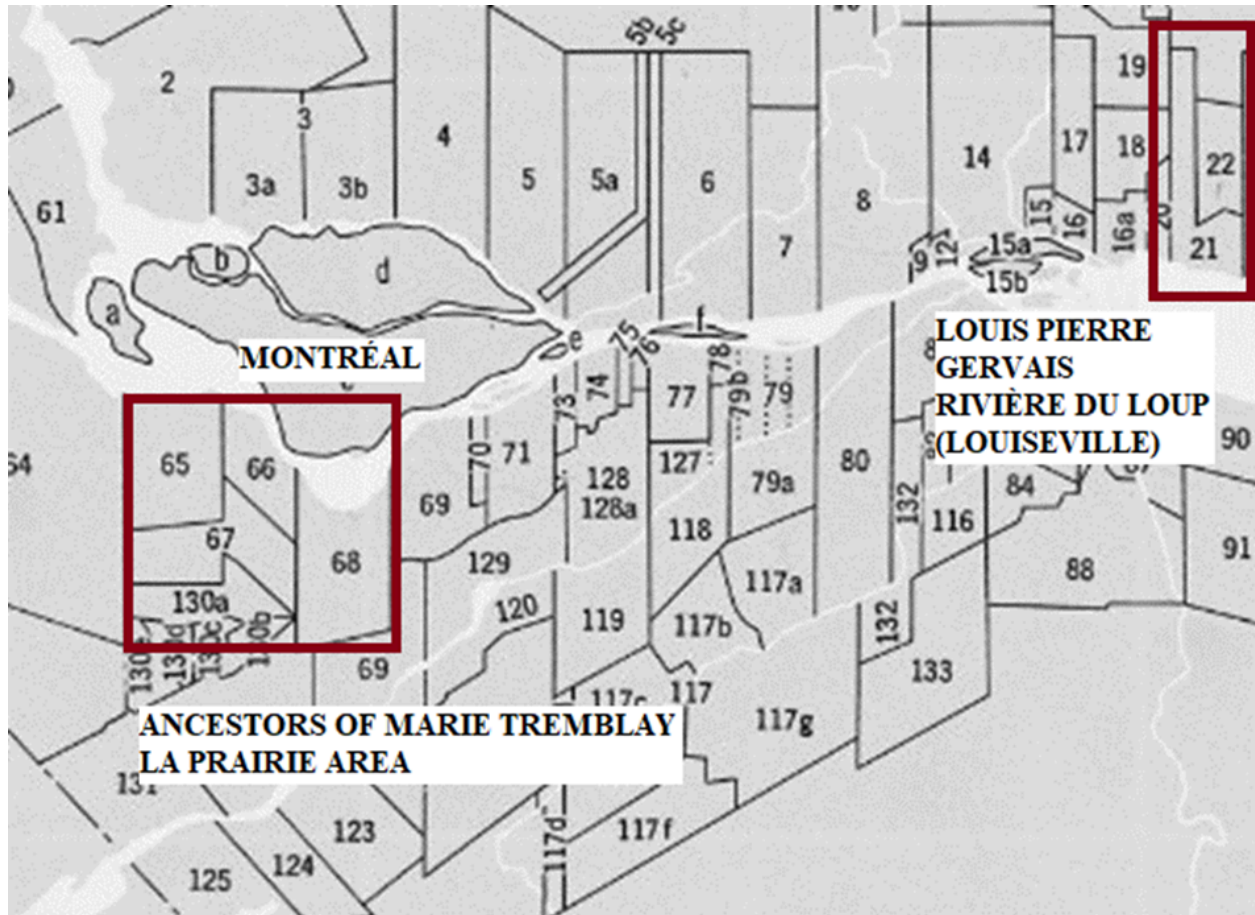
Distribution of the population of New France in the St. Lawrence Valley in 1745. Villages of more than 500 inhabitants: one long village extending from Montréal to Québec. récit universal social

THE SEIGNEURIES

Courchène A.E.B. *Seigneuries-du-Bas-Canada.jpg* (2003×809) Numéroté selon la carte de, 1923



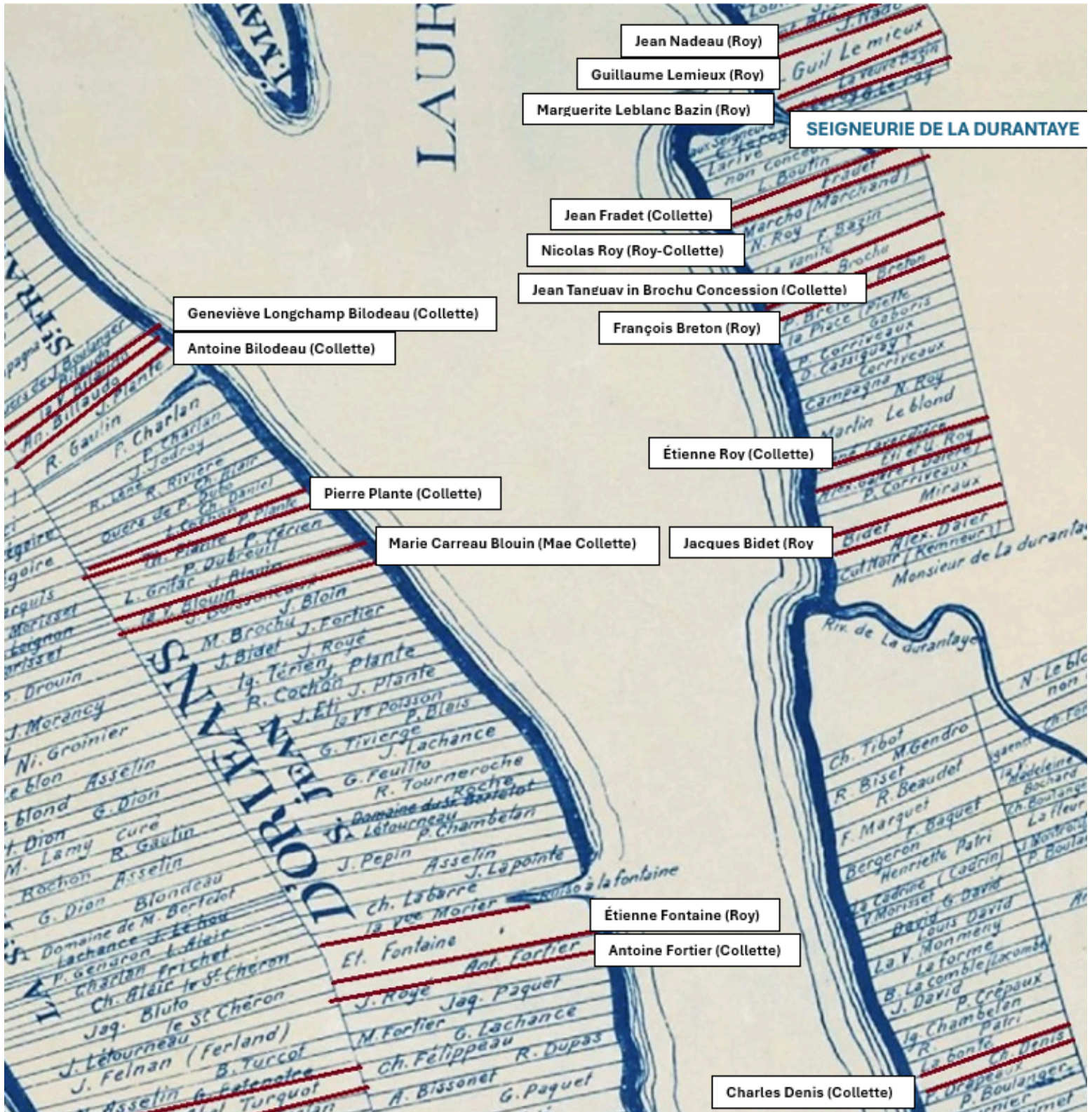
Almost all of the ancestors lived in the *seigneuries de la rive sud*. Seigneuries of Beaumont (144), La Durantaye (146), St-Vallier (147) Lauzon (108) and Bellechasse (146) across the St. Lawrence River from Québec, for over 200 years. The Bellerive ancestors lived for over 200 years in Cap de la Madeleine since the first Crevier (Bellerive) settled there, Seigneurie (29), right next to Trois Rivières. From the beginning, the Gervais' lived in the Batiscan seigneurie (31).



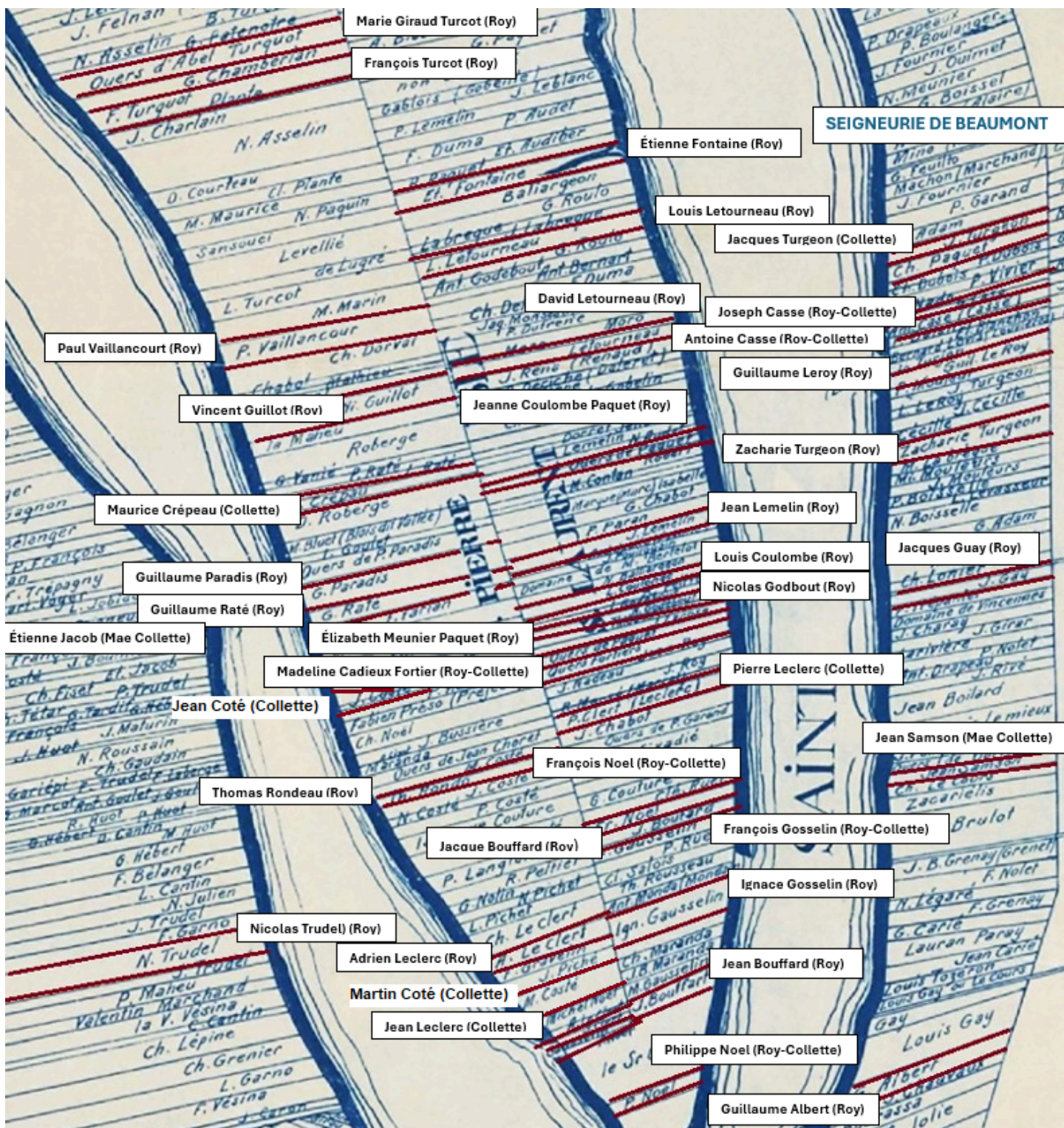
Marie Tremblay's ancestors on her mother's side lived in the Prairie de la Madeleine seigneurie (65) on the Montréal south shore since about 1680. Louis Pierre Gervais' family moved from Batiscan to Riviere du Loup, now Louiseville, around 1808.



Intendant Jean Talon granted the Roy ancestor Sieur Olivier Morel the seigneurie of La Durantaye in 1672. In 1712, he ceded it to Collette ancestor Jean Fradet.



ROY-COLLETTE ANCESTOR CONCESSIONS IN THE SEIGNEURIES OF ÎLE D'ORLÉANS AND LA DURANTAYE IN 1709



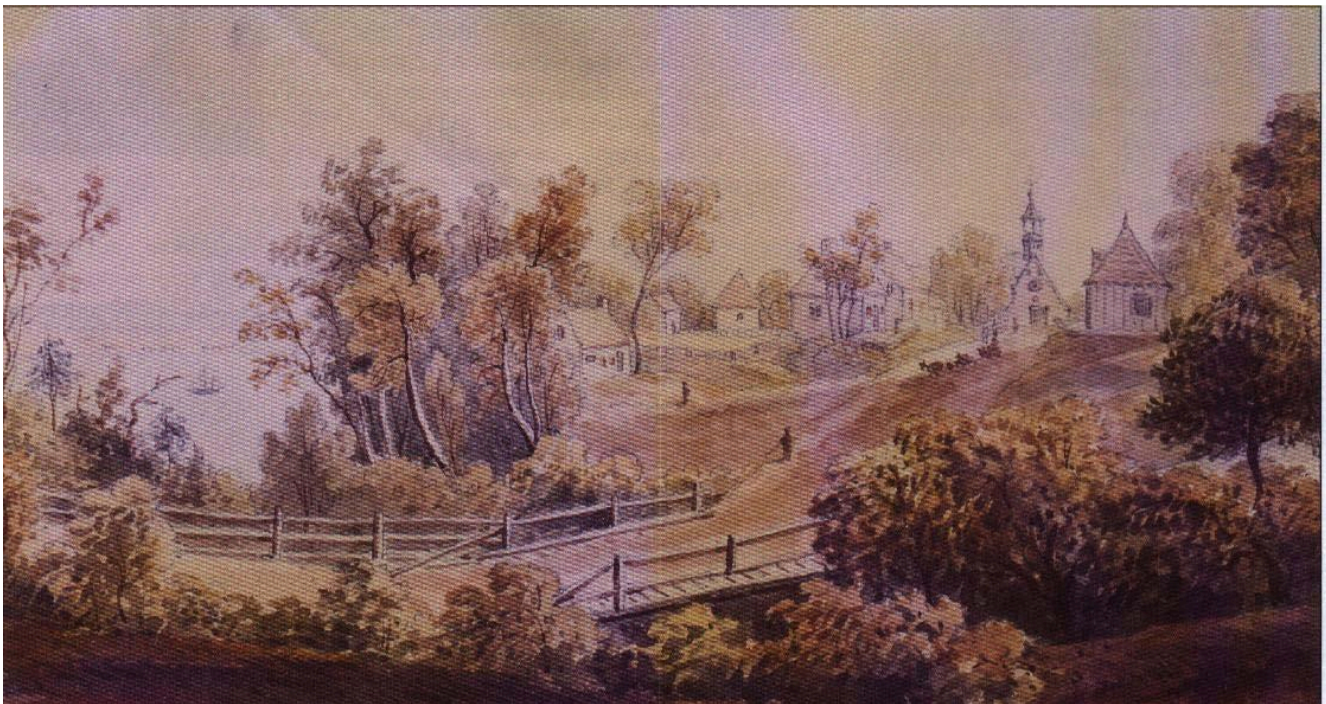
ROY- COLLETTE ANCESTOR CONCESSIONS IN THE SEIGNEURIES OF ILE D'ORLÉANS, BEAUMONT, AND LA CÔTE-DE-BEAUPRÉ IN 1709



Roy house in Beaumont

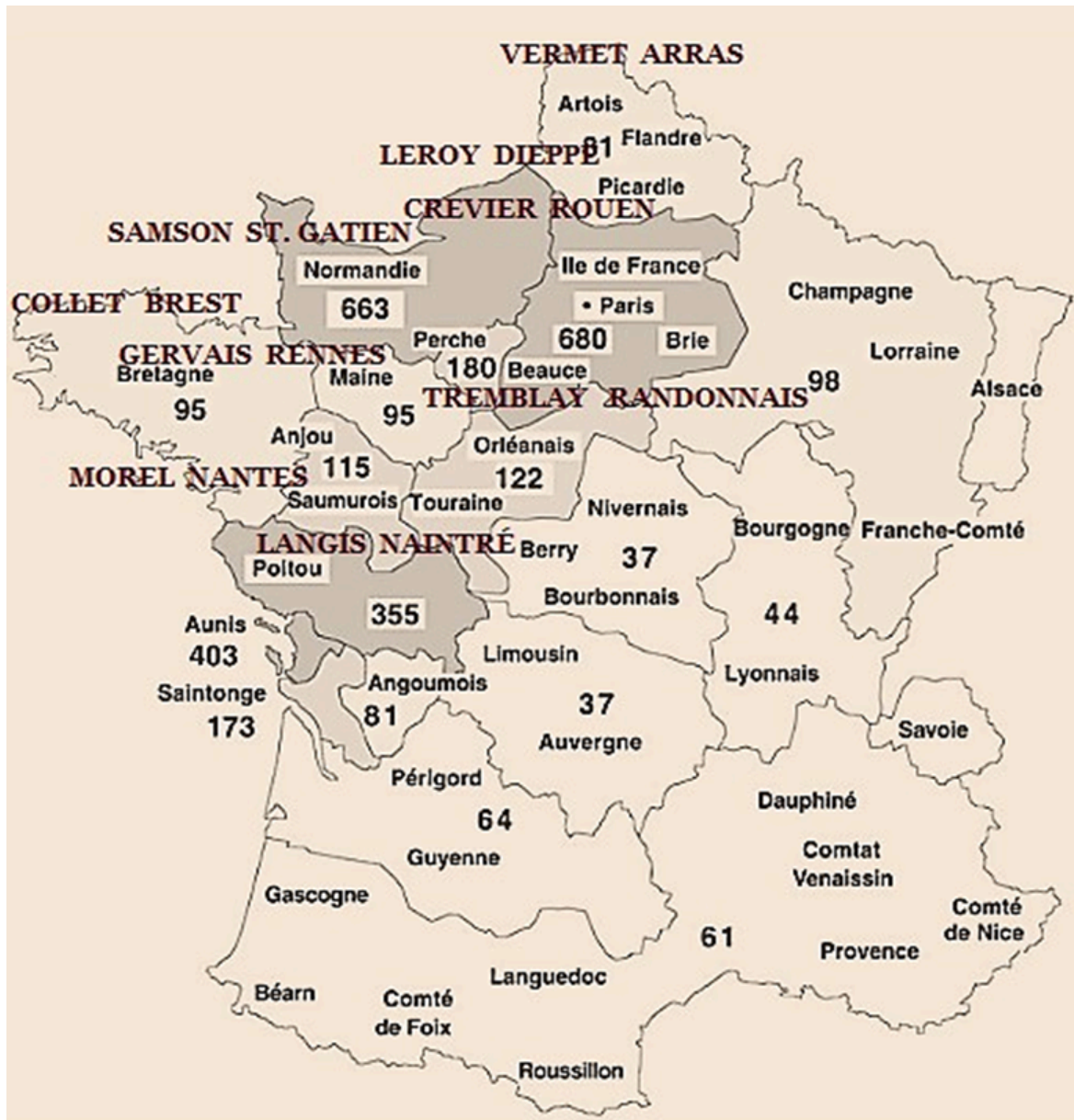


Manoir de la Durantaye



Aquarelle of Beaumont, 1824 anonyme, Collection du Musée du Québec

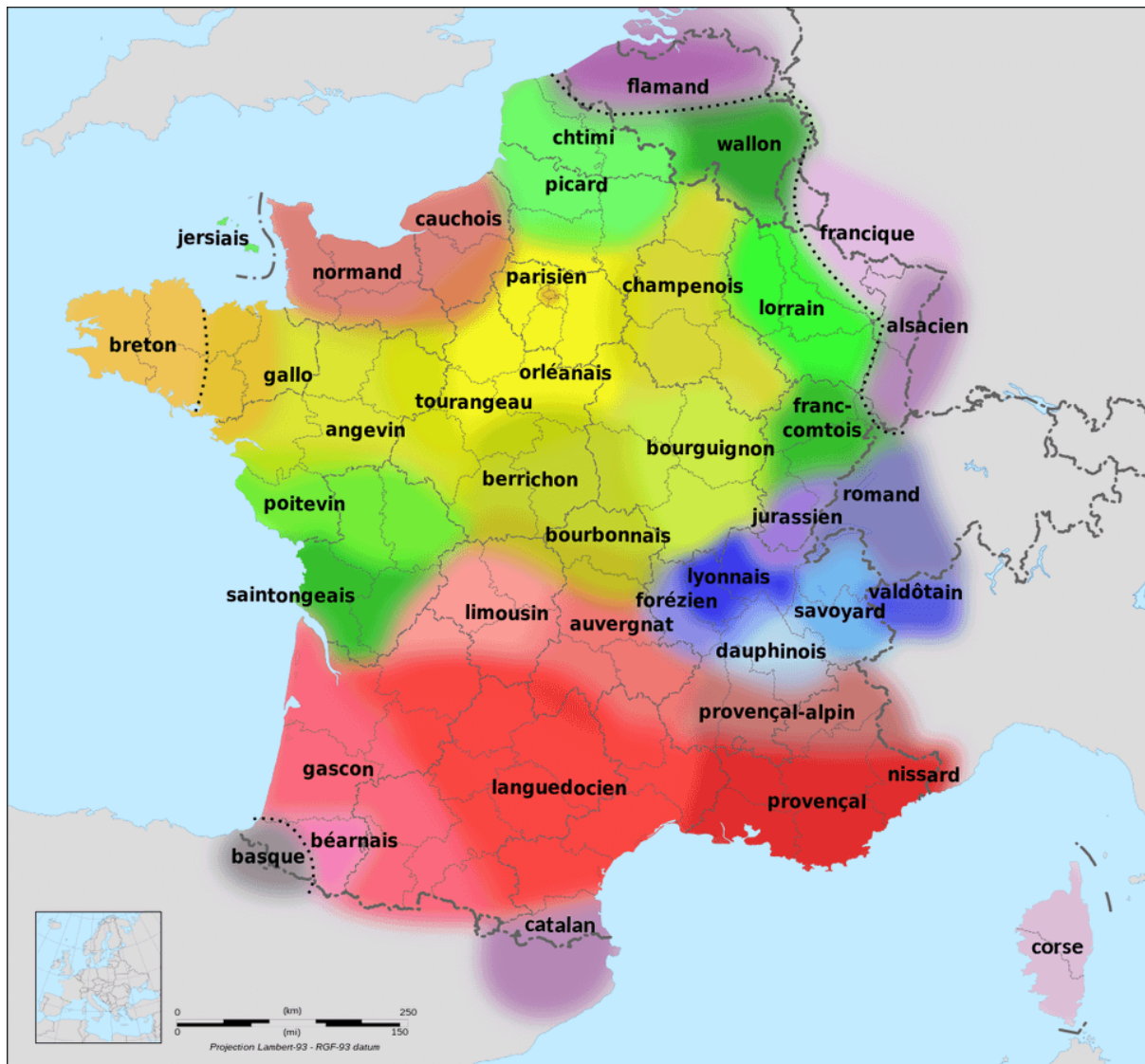
THE COLONISTS



Map depicting the regions of origin of the colonists, along with the respective numbers.

The primary regions from which our ancestors originated are as follows:

- Normandie (81)
- Perche (40)
- Aunis (39)
- Poitou (38)
- Ile de France (Paris-37)
- Saintonge (22)
- Picardie (13)
- Bretagne (10)



The Main languages of most *Canadien* colonists were Parisian French and Normand French, the language of most *Acadien* colonists was Poitevin *Carte Linguistique de la France*, Jacques Leclerc, 2007

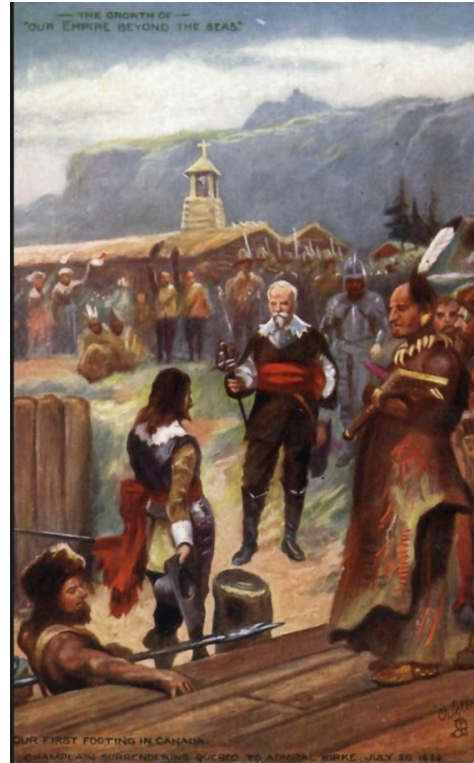
About 3,000 of our ancestors were descendants of our 400 original colonists from France. Only three ancestors of these 3,000 were not of French origin: a Native American woman (“*Sauvagesse Nipissing*” who had a daughter with explorer Jean Nicolet), an ancestor of the Collettes, and a Micmac woman (Marie Auboiss, ancestor of the Bellerives). There was also a girl from New England, kidnapped and ransomed to New France, Esther Sayward, ancestor of Mae Collette’s mother, Émilie Samson. As far as I can reckon, my father, Wilfred Roy, is nearly 99 percent French Canadian, going back four hundred years. Apart from indigenous DNA, he also has a little Scotch and Welsh DNA, probably from Sayward.

A few notable examples of our ancestors are listed below. Louis Hébert was the first European Canadian farmer and came to Canada with Champlain in 1608. Guillaume Couillard was the first Canadian resident (1613) and was highly thought of by Champlain. Helene Desportes (born in

Québec in 1620) was the first child of European descent born north of Spanish America who survived and remained in North America. Abraham Martin was granted 12 acres on the plateau where the British defeated the French in 1759, now known, in honor of him, as the Plains of Abraham. In 1629, the English occupied Québec for three years. Most of the French, including Québec's founder, Champlain, fled back to France. Eight of the twenty-two people who remained in Canada in 1632 were our ancestors.



Plaque of the first 94 colonists. Thirty-eight are our ancestors. Of the first 48 colonists, 26 are our ancestors (in bold).



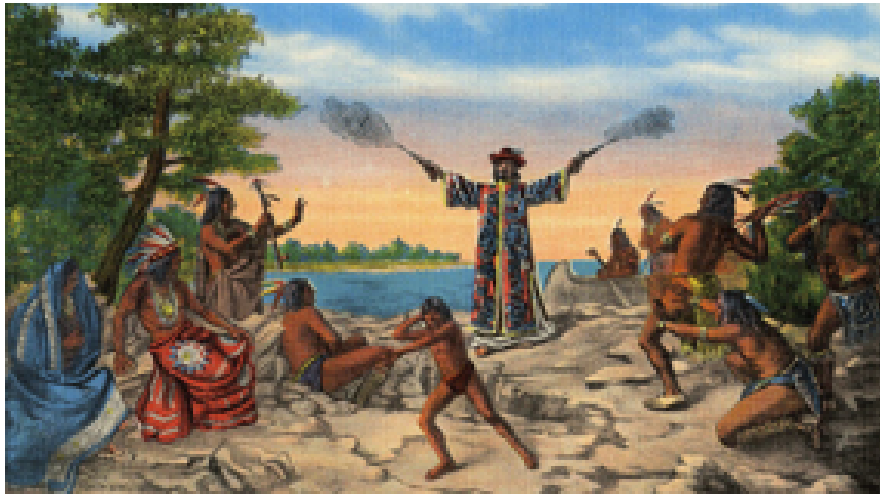
Champlain surrendering Quebec to Admiral Kirke, July 20, 1628. drawing by R. Caton Woodville.

THE FIRST FORTY-EIGHT COLONISTS (OUR ANCESTORS IN BOLD)

LOUIS HÉBERT (1617), MARIE ROLLET; GUILLAUME COUILLARD (1618)-M.-GUILLEMETTE HÉBERT; ABRAHAM MARTIN-MARGUERITE LANGLOIS; Nicolas Marcolet-Marie Le Barbier; Nicolas Pivert-Marguerite Lesage; **PIERRE DESPORTES-FRANÇOISE LANGLOIS;** Étienne Jonquest-Anne Hébert; Olivier Le Tardif-Louise Couillard; **JEAN NICOLET;**-Marguerite Couillard; **NOËL MORIN-HÉLÈNE DESPORTES; NOËL LANGLOIS-FRANÇOISE GARNIER;** Guillaume Hubou-Marie Rollet; Robert Giffard (1634)-Marie Renouard; **GUILLAUME FOURNIER-MARIE HÉBERT; JEAN GUYON-MATHURINE ROBIN;** Jean Guyon-Madeleine Boulé; Jean Bourdon-Jacqueline Potel; François Marguerite-**LOUISE CLOUTIER; ZACHARIE CLOUTIER-XAINTÈS DUPONT; JEAN CÔTÉ-ANNE MARTIN;** Gaspard Boucher-Nicolas Le Maire; **PHILIPPE AMYOT-ANNE CONVENT;** Jean-Paul Godefroy-Madeleine Le Gardeur; Jean-Baptiste Godefroy-Marie Le Neuf; **MARIN BOUCHER-PERRINE MALLET.**

Of the next 46, 12 are ancestors, 38 out of 94 in all.

Jean Nicolet, a Collette ancestor, came to Canada in 1618, and at the age of twenty, soon after arriving, he was sent to live among the Hurons. He lived among the natives for fifteen years and learned some of their languages. Nicolet was the first European to explore the Northwest when he was sent by the king of France and Champlain in search of the *Mer Du Nord* and China in 1634. It is said that he dressed in full bright red silk Chinese garb, decorated with flowers and birds of diverse colors (for he thought he would be meeting the Chinese, but the story is not true, see Jung, 2018). In reality, he was somewhere west of present-day Green Bay, Wisconsin, where he met the peaceful Winnebagos (meaning people of the sea). There are paintings of this amusing scene in museums (below). The Winnebagos baptized him as a “magnificent man.” He may have reached or nearly reached the Mississippi River. New France was considered an island between Europe and China until well into the 18th century, and there exist letters written from France to the Morel ancestors in the middle 1700s that began “*to our cousins on the island of New France.*” Many American schoolchildren are taught about Nicolet, called the ‘Father of Wisconsin.’



Landing of Jean Nicolet at Green Bay Franz Edward Rohrbeck



Abraham Martin



Louis Hebert



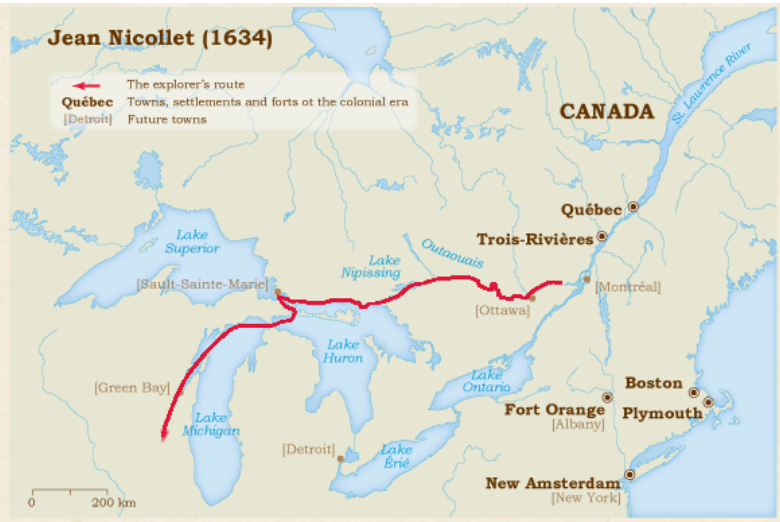
Guillaume Couillard



Guillaume Couture



Marie Rollet



Monument of Jean Nicolet, The Father of Wisconsin, at Red Banks, Wisconsin

Most people of French-Canadian origin can trace most of their ancestors who came to North America. The French kept impeccable records of immigration, marriages, and births. Only about 9,000 French immigrants settled in New France. Of the 8,000 men, 5,000 were soldiers. The rest, who came from France's west coast, were mainly tradesmen, sailors, or fishermen like Nicolas Leroy, a cod fisherman. As already mentioned, most colonists were not peasants in France but tradespeople or soldiers. Only 25% had a peasant background.; 2/3 came from urban centers. Most were less than thirty years old. They were much more modern and francophone than most French subjects in *la France profonde* (Choquette). They became peasants (*habitants*) when they came to New France. Most of those who came to Canada returned to France after a short stint. About 2/3 of the genes of French Canadians are derived from 3,000 people. Most of the St. Lawrence Valley settlers came from the northwestern French coast, especially Normandy and the Paris region.

Some of our ancestors met on the ship that took them to Canada. We must not forget that 30% of those who boarded in France died before reaching Canada, and these were young, healthy people. Some ancestors were jealous husbands who killed the men found in bed with their wives. As a *crime de passion*, they were not punished. One caught in the act killed a jealous husband and was punished. Some drowned, like the explorer Jean Nicolet, or were found frozen to death or died in fires. Some female ancestors married as early as eleven and had their first child as early as thirteen, like Anne Aubuchon. Some died having their first baby; Madeleine Paradis was only fifteen years old. They often died of an infection after giving birth. These tragedies were often due to the unsanitary habits of the doctors, who took the place of midwives, who understood the importance of hygiene. They married men as old as 62. One bore 23 children. One male ancestor married at age 65 and fathered 5 children.

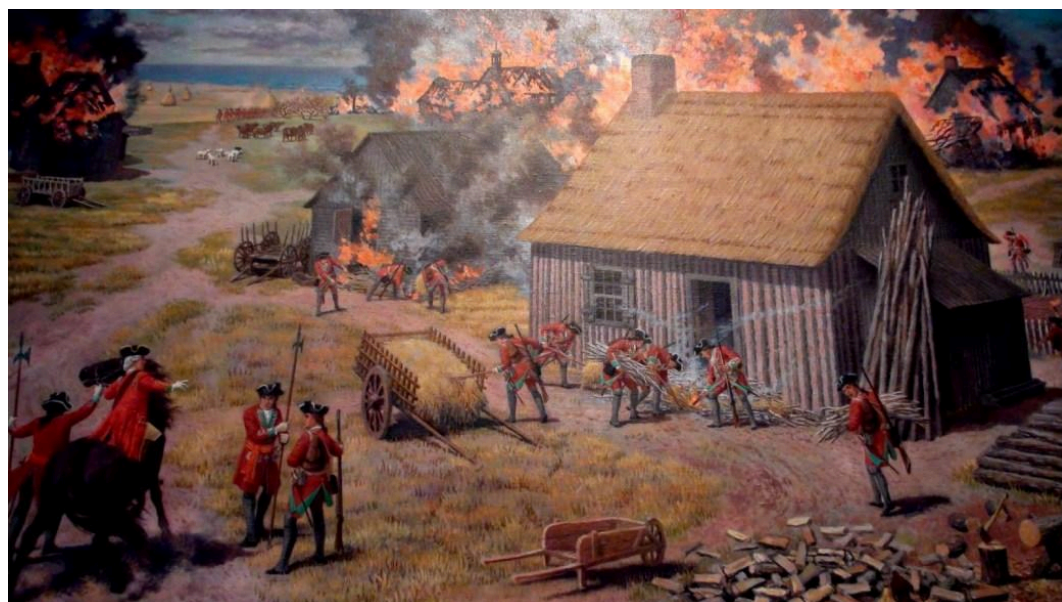
Living in similar natural conditions in the New World as the English-American colonists, by 1700, *Canadiens* felt more American than French. "The Amerindians, with whom the French settlers maintained close relations, influenced their '*façons d'être*' and way of doing things. This was the first phenomenon of acculturation in Canada. Thus, the French became *Canadiens* (St. Lawrence Valley, Great Lakes, Western Plains), while *Acadiens* (maritime regions of the Northeast) remained Frenchmen until the end of the French Regime (Choquette). The settlers' cultural characteristics can explain this original distinction (between *Canadiens* and *Acadiens*), the specific features of the environments in which they settled, and their geostrategic position" (Frenette, 1998). The *Canadiens* never referred to themselves as *Canadien Français*. French Canadian is an exonym, how others identified them. First, they were French, and then around 1690, *Canadiens* or *Canayens*.

The other French colony was established in Acadia, in what is now the maritime provinces. They came from the southern coast of France, mainly Poitou. The English expelled most *Acadiens* to colonies from Maine to Georgia between 1755 and 1759. Many ended up in Louisiana, where there are over one million descendants called Cajuns. There are about three million descendants of the *Acadien* diaspora in all. Many *Acadiens* returned to their homeland, where about 300,000 live today. As previously mentioned, many of our ancestors on the Bellerive maternal side lived in Acadia for over one hundred years until the great upheaval when they made their way to the Trois Rivières area. Some Samson ancestors were also *Acadiens* who ended up in Montmagny.

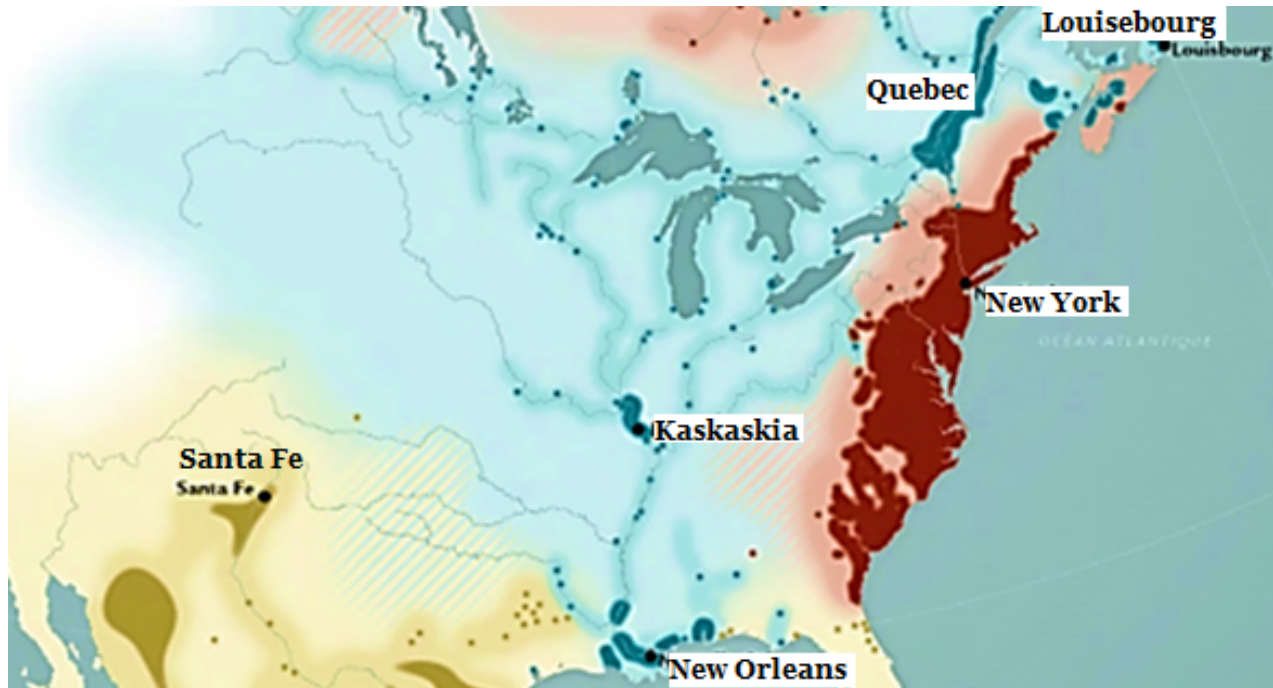


**Acadian
Expulsion- *Le
Grand
derangement.*
The Great
Upheaval
1755-1759**

**“Ships take
Acadians into
exile” by Claude
Picard**



**Acadian
Settlements
Are
Burned by
the British
by Claude
Picard**



Conception cartographique : Marc St. Hilaire, Philippe Desaulniers and Étienne Rivard
 Source, American Heritage Publishing, 1966



LES FILLES À MARIER, LES FILLES DU ROY AND LE RÉGIMENT DE CARIGNAN-SALIÈRES

Most female colonists (75%) were from urban centers and spoke French (Choquette). Female immigration to New France happened twice. From 1634 to 1662 and from 1662 to 1673. During the first period, 262 young girls or widows from 15 to 40 years of age left individually or in groups of 3 to 4. They were called *Filles à marier* (marriageable young women). The majority originated from western France. The average age of these women was 22. 57% were from rural areas, and 43% were from urban areas. 21% were related to previous immigrants. They had an average of 6.7 children. They arrived in New France before September 1663. Parents did not accompany them, and they were not accompanied by a husband or going to join a husband.



Filles à marier

After 1663, until 1673, about 800 *Filles du Roy* (King's Daughters) were sent by the king to help populate the colony. Because of the lack of women in New France, the king of France had offered 150 pounds to any Native woman who married a colonist, but by 1663, only four had taken up the offer. It wasn't that they were repelled by the Europeans, as is evident in the relationships Native women had with the *voyageurs* and the *coureurs des bois*. It was instead the restrictive, sedentary European lifestyle that many Native women disliked. So, in 1663, the king sent sturdy young French women to New France to boost the population.

Another one of Louis XIV's objectives was also met with the *Filles du Roy*. They were responsible for the proliferation and standardization of the French language in New France. French is still spoken in Canada today, in large part thanks to them. According to some specialists, it is estimated that 80% of them spoke French, and nearly half were Parisian, helping to extend the influence of the King's French. Most were brought up in orphanages and learned to read and write. Most spoke a *non-patoisant* French close to the language of the king. Despite their modest backgrounds, these girls received an excellent education. They would go on to become the mothers of an entire generation of *Canadiens* as the country's demographics evolved. The *Filles du Roy* played an essential role in the linguistic unity of the colony since it is estimated that these 764 young girls had a total of some 4,500 children. When they came, there were barely 3,000 people in the colony. Fifteen of our *Filles du Roy* ancestors have between 1,000,000 and 2,500,000 descendants (*Généalogie des Français d'Amérique du Nord, Filles du roi*). Most of the others have several hundreds of thousands.

Before *les filles*, the population was already converging towards Parisian French as the common language of communication, the *lingua franca*. This process was hastened by the arrival of the king's daughters. Around 1663, roughly one-half of the men spoke very little French or none at all. Some estimate that about half of the *Filles du Roy* could not converse with their husbands at

the time of their marriage (Landry). Many of their future husbands spoke regional patois dialects and were illiterate, though some spoke French as a second language. As the family's literate ones, the *Filles du Roy* generally played the dominant role in the relationship. Since then, women have often been the pivotal figure in *Canadien* families. This was not and is not the case in France. Grandma was one of these women. Women had more latitude than in France, and they made their voices heard. In 1757-1758, the women provoked the riots when the authorities rationed bread (Frenette, 1998).

The *Filles du Roy* represent half of the women who immigrated to New France early in the colony's history. Their place in history is undeniable, even though they weren't the only French women to immigrate here. Most people of French-Canadian origin can trace their heritage to the *Filles du Roy*. The term "founding mothers" is more than appropriate. Over one-third of our founding mother ancestors were either *filles à marier* (34) or *filles du Roy* (32).⁹



Arrival of the Filles du Roi at the Maison Saint-Gabriel” Marguerite Bourgeoy in the foreground. David Mackie

The linguistic unity of the colony was further strengthened with the arrival of the French-speaking *Régiment Carignan-Salières* in 1665. Nearly 1,500 men disembarked in the colony to secure the area against Iroquois threats. Approximately 400 soldiers stayed and settled in the colony—many married *Filles du Roy*. Fifteen of our ancestors were soldiers from the *Carignan-Salières Regiment*. The highest-ranking officer was the ancestor, Olivier Morel. At least eight married a *Fille du Roy*. One of these couples, Jean Brochu and Nicole Saulnier, ancestors of Philippe Collette have about 1,800,000 descendants, another soldier, an ancestor of Absolom Roy, Isaac Paquet, has about 2,500,000 descendants (*Généalogie des Français d'Amérique du Nord, Régiment Carignan-Salières*).

⁹ See lists below in sections *Filles à marier ancestors* and *Filles du Roy ancestors*.

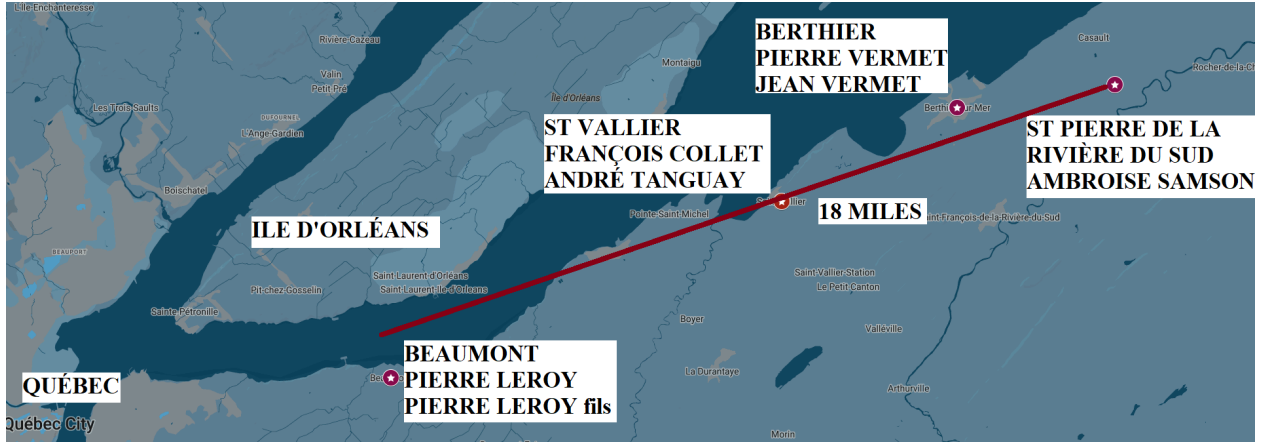


*Régiment de
Carignan-Salières, 1665-1668*

**THE CONQUEST, LA MILICE CANADIENNE, THE BRITISH
AND THE AMERICANS. 1759 - 1760**



This 1797 engraving is based on a sketch made by Hervey Smyth, aide-de-camp to General Wolfe, during the siege of Québec on September 13, 1759.



WHERE SOME ANCESTORS LIVED DURING *LA CONQUÊTE*, 1759-1760

In 1759, British soldiers and American militia attacked *Canadien habitants*. Between 12,000 and 15,000 militia were mobilized, all the “*population masculine valide*,” all able-bodied men between the ages of 16 and 60. It affected every *Canadien* family. The *Canadien* militia were a pretty sulky lot, irritating with their demands, “exasperating the French officers to no end” (Deschênes, Gaston). But They fought valiantly for their families, property, and values. Many died in the siege of Québec and in the final battle on the Plains of Abraham. They sustained 40 % of the casualties on the French side.

In the census taken in 1759 in St. Vallier, André Tanguay is listed but not François Collet. He was still a young man of 18, living with his future brother-in-law. The Roy and Tanguay men and François Collet were probably mobilized in the militia, as all able-bodied men were. The villages were left with only women, children, invalids, and elders during the British invasion. Three militia from St. Vallier were killed in the siege of Québec. One was Michel Roy, the uncle of the future wife of Francois Collet (PDRH) and grandson of Nicolas Leroy. They could have known each other. As previously mentioned, the population of St. Vallier was only 900 at this time.

On the south shore, a few hundred *Canadiens* tried to stop the 3,000 British soldiers who, from Beaumont moved to the Pointe De Lévy area to join those coming down from the ships. British warships stopped at St. Vallier, and on June 30, 1759, a brigade disembarked at Beaumont and posted a message that General Wolfe, the commander of the British side, had prepared two days earlier on the church door. It warned the inhabitants of the *Côte du sud* (south shore of Québec City from Beaumont to Kamouraska) to remain neutral. But this warning did not have the desired effect. It was immediately ripped off, and as Wolfe wrote, “old men of seventy and boys of fifteen posted at the edge of the forest fire on our detachments and kill or wound our men.” In mid-July, he had warned the inhabitants to return home quietly before August 10; otherwise, ‘if they persist in taking up arms,’ he would have their properties ravaged.



Artist's concept of French-Canadian militia members on patrol during the French Indian Wars (source: Osprey) Canadian Virtual Military Museum



Rodger's Rangers, St. Francis, 4 October 1759
Gary Zaboly/Osprey Publishing

Wolfe ordered that the south shore be sacked. The pillage spread from Rivières du Loup to Berthier and Bellechasse. The American Rangers did the dirty work. There were about 2,300 of this militia in all. The houses and farms of many of the *habitants* of this region were burned to the ground. In Saint Joachim, across the Saint Lawrence River from Bellechasse, the Americans murdered many *Canadien* prisoners in cold blood. Then, they scalped them after killing the priest and burning the church. The Rangers killed and scalped 12 men in Beaumont alone in two separate skirmishes. Their corpses were then horribly mutilated. In Beaumont, some women and children were burned alive as they hid between cords of wood in the basement of a house set on fire by the rangers. In his journal, when he recalled the dying screams of these innocents, Officer Knox wrote: "Alas, these are the sad consequences of war." A Scottish officer, sickened by the barbarism of the Americans, wrote, "These Rangers are worse than the Indians, but I think this savage act is explained by the cowardice and barbarity that seems so natural to the people of America" (Roy, J. E., 1898). Many relatives lived in Beaumont during all this carnage, including ancestor Pierre Leroy and his son Pierre Roy.

The English commanders bragged about leaving a desert of ashes. In September 1759, a detachment of English soldiers led by George Scott burned 225 buildings on the Kamouraska *seigneurie* of seigneur Charles Morel, the great-grandfather of Léocadie Chevalier, mother of Absolom Roy. This was a catastrophe for the 135 families who lived on the fief (Roy, Edmond). A brother-in-law of Charles, in the *Milice Canadien* (Militia), was killed in the siege of Québec (Mathieu et Imbeault and PDRH). The Samson ancestors also saw a lot of devastation and desolation. On the *Côte du sud*, 1000 houses were burned to the ground.



British troops placard on the door of the church in Beaumont a warning from General Wolfe. British warships are in the background.
Bernard Duchesnes in Deschenes, Gaston.

Absolom Roy was born in this church.

In May 1760, nine months after the capitulation of Québec, the captain of the militia of St-Michel de la Durantaye, the miller Joseph Nadeau, a son-in-law of ancestor Elizabeth Leroy, was accused of inciting the *Canadien* militia and feeding French soldiers. It is said that he was hanged from his mill, and his body was left on the noose for three days. He was executed, but the details are unclear (see Deschênes, Gaston, and PDRH). This terrified the rest of the *Canadiens* into final submission. The English had also confiscated their arms. These were tough times for most of our ancestors. Many homes and farms lay in ashes, most animals had been slaughtered, and their arms were confiscated. They had to use bows and arrows to hunt for meat, but their resourcefulness enabled them to rebuild.



Villages burned by British troops and American Rangers. Côte-du-Sud, east of St. Vallier. View from l'Île d'Orléans
Bernard Duchesne in Deschenes, Gaston



The Massacre of St. Joachim. American Rangers killing and scalping disarmed *habitant* militia as English and Scottish soldiers look on. August 23, 1759. Julian Peters Comics

The generosity of the Scottish Highlanders, who had fought for the English during the terrible winter of 1760, is still remembered today in Beaumont. There was a famine in the whole region. They sympathized with the plight of the *Canadiens* and gave part of their salaries to the poor. Many stayed in Canada and married *Canadien* women. The descendants of the Campbells, the Frasers and Camerons, and others became *Canadiens* themselves. Despite his name, Marvin Campbell, son of a Collette mother from Oakwood, is 99.9% French. One of my friends, Ronald Cameron, does not speak English. Then there were the Hessian mercenaries, part of the 30,000 Germanic mercenary soldiers who came to North America to fight for the British in Canada and then against the American revolutionaries. Between 1776 and 1783, they were used to surveil the *Canadien* population for the British. The Americans considered them the most bloodthirsty combatants in the Revolutionary War. Between 1,000 and 1,500 of the Hessians decided to remain in Canada. They married *Canadien* women, converted to Catholicism, and many of their names were gallicized. Two of my uncle Philippe Roy's children are descendants of a Hessian soldier.

Canadiens became hostile toward the French, who had invested almost nothing in Canada and abandoned them. This shaped their attitude toward the old country to the present day. Generally speaking, the *Canadiens* disapproved of the terrible consequences of the French Revolution. After the revolution, France was demonized by the Catholic Church in Canada. The French Revolution confirmed the ecclesiastics' conviction that the Conquest was a happy, providential event that allowed Canada to escape the unfortunate circumstances in the old mother country. The Augustinian (Jansenist) fanatics were expelled from France after the revolution began dominating the church in Canada. They criticized the Jesuit Thomists for moral laxity and imposed suffocating domination. The masses hated this rigorous, puritanical position in Christian ethics, but after the English conquest, they became dependent on the church for everything from health care to education.

Between 1759, the year of the conquest, and 1765, only 450 English immigrated to Canada. When the United Empire Loyalists came to Québec after the American Revolution, they settled mainly in new areas, away from the established population concentrations. They were considered to be imperialist colonists by the *Canadiens*. There was a great deal of physical distance between French and English. "The majority of the French-Canadian population was strung out in sparse rural conglomerations, as opposed to being concentrated in urban areas. The vast majority of the population was tied to the earth, to the seigneurial system, in more or less a subsistence rural agrarian economy" (Denton). This allowed them to keep their language and culture.

The removal of France as a North American power increased the confidence of the British American colonies, which subsequently agitated for greater independence from Great Britain. After the conquest, the British did not know if the *Canadiens* would rally to the Americans, so they allowed them to keep their language, religion, and civil law in the Québec Act. Many Americans and Loyalists were furious that the British caved into the "papists" and didn't seek to assimilate them. They also considered it a land grab, taking territory from American colonists territory. It was one of the direct causes of the American Revolutionary War. However, in the long run, the British did want to assimilate the *Canadiens*, but because of the numbers, they couldn't. National sentiment, timid in the French regime, was stimulated by the presence of the British colonizer. In nationalist memory, the Québec Act would become the founding myth, the *Canadien* nation's saving victory.

The English and United Empire Loyalists who came to Canada did not want to have anything to do with the *Canadiens*; they sure did not call themselves Canadian. When the British spoke of the Canadian militia, *les voltigeurs*, in Lower Canada in the War of 1812, they referred to the French Canadians and not the English-speaking loyalists of the Eastern Townships. To the *Canadiens* the English Loyalists in Canada were indistinguishable from their ex-countrymen, the Americans. *Canadiens* saw the loyalists' descendants as *Americans manqués*, insecure about their identity. The English-Canadian relationship with the U.S. was like a feud between brothers. They were anti-American, the *Canadiens*, not so much. Only almost 200 years after the British conquest did English Canadians begin calling themselves Canadian.

After 1830, Irish workers arrived *en masse*. Being Catholics, they married *Canadien* women. The Irish and the Scottish, like the *habitants* from Breton, were of Celtic origin. The Highlander Celtic music blended with the already present Breton Celtic music, and later, the Irish added their Celtic music to the mix. These are the origins of traditional Celtic *Canadien* music, still popular in Canada today *pendant le temps des fêtes* (Christmas and New Year's Eve), and especially at *la cabane à sucre* (sugaring time). The Natives had shown the *Canadiens* how to make maple syrup and sugar from the sap of maple trees in the spring. This was the children's favorite time of the year, for this was the only time they got to eat all the sweets they wanted. They especially loved *tire*, a toffee made by pouring thickened syrup on snow to stiffen it. They also loved *les oreilles de crisse* (Christ's ears; deep fried pig rinds) and *les pets de soeur* (nun's farts), maple sugar rolled up in a flat piece of dough, baked and cut into round cookies.



Le Rigodon chez Batissette Augé Henri Julien



Native American sugar camp, 1853, Nicollet Island, Minnesota Leth Eastman

THE QUEBEC ACT

After the Québec Act of 1774, Detroit became part of the Province of Québec, which sparked dissatisfaction among American colonists. The expanded boundaries of the Province of Quebec encompassed much of the former Province of Quebec and significant portions of the extensive territories of *le pays d'en haut* (Upper Country) and *le pays des illinois* (Upper Louisiana). During that period, Detroit was the third-largest city in the Province of Québec, with a population of 2,100, ranking below Montréal and Québec. The Province of Quebec's territorial expansion stretched to the Mississippi River, including *Prairie du Chien* and the Falls of Saint Anthony, and extended southward to the Ohio River. Notably, this territory extended further south than St. Louis, situated on the opposite side of the Mississippi in Spanish Louisiana. The region below the Ohio River and west of the Appalachia was labeled 'Indian Territory,' where white settlement was forbidden, a designation that deeply angered the American colonists, who perceived it as an unjust land grab.



The Quebec Act of 1774 led to the enlargement of the Province of Quebec's boundaries.

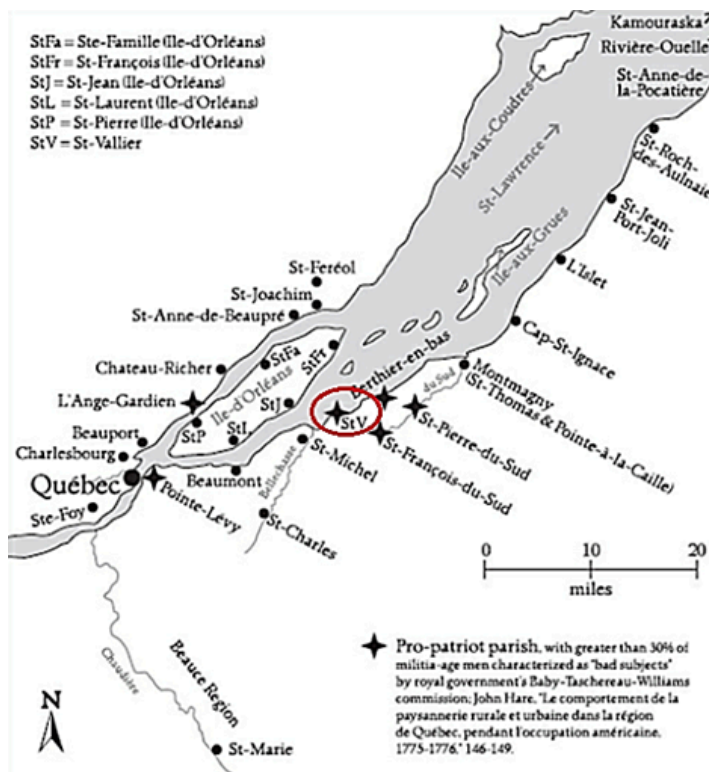
THE AMERICAN INVASIONS - 1775 AND 1812

It is a miracle that the United States did not absorb Canada. The Americans invaded Canada twice. In 1775, during a failed attempt by the Americans to "conquer into to liberty" the *Canadiens*, in what was then the Province of Québec, from the clutches of the British during the Revolutionary War (Cohen). Most *Canadiens* remained neutral. They saw it as *a chicane de famille*, a fratricidal fight between two English camps. The events of 1759 and the cruelty of the British troops and the American rangers were still vividly etched in our ancestors' memories. Most *Canadiens* distrusted the Americans (they called them *Bastonnais*), who had long campaigned to conquer their colony, insulted the Catholic religion, and belittled their culture. In general, they wished for a pox in both the houses of the English factions. Most saw the Americans as liars.

The English enrolled *Canadiens* with the help of some nobles and ecclesiastics. They thought they could recruit 15,000 *Canadiens* to fight against the American invaders. Between 1775 and 1783, they only enrolled 500 collaborators. A much greater number were rebels who supported the Americans. The Americans thought that the *Canadiens* would not only welcome "liberation" but would actively support it, and some did.

British rule had deprived the seigneurs and clergy of their political prominence and, with it, their last hold over the habitants, who became noticeably more spirited and independent (or rude and disobedient, depending on the observer's view). The habitants had become as independent-minded as the Americans, and the Americans saw this as a weapon that they could use in their struggle. (Anderson, Mark)

FRANÇOIS COLLET AND THE "BAD" PARISHES IN 1775



The "Bad" pro-American parishes of 1775. One is St. Vallier where François Collette was living. The ones with stars are the "bad" ones (in Anderson, Mark).

The pro-American *habitants* were called *patriotes* or *rebelles*. The *Côte-du-Sud*, the south shore of Québec City from Kamouraska to Beaumont, was the scene of a civil war. Fathers against sons, brothers against brothers: 170 joined the pro-British militia, against 150 who joined the pro-American militia (Lacroix, Yvon). It seems that most of the population where our ancestors lived in La Durantaye and Bellechasse were pro-American. The *habitants* resisted the pro-British stance of the clergy. They were not as beholden to the church as they later became. When the English tried to recruit the *habitants* of Bellechasse to fight against the English, they refused *en masse*. Many rebels sided with the Americans because France supported their cause. They hoped the French would return to America if the rebels succeeded in ousting the British. Our relatives of the unfortunate Nadeau, who had been hanged during the conquest, who were in all of the parishes around St-Michel de la Durantaye, spread rumors to the effect that since the French supported the Americans, an alliance between the *Canadiens* and the Americans would lead to the ouster of the English and the return of French rule in Canada (Roy, Raoul). Had the majority of *Canadiens* wished to join the Revolutionary Americans, the British didn't have the numbers to stop them.

About 1/3 of the *habitants* were accused of being bad subjects of the king. Some settlements in the Québec area were pro-American and labeled "*bad parishes*" (Anderson, Mark). One was Saint Vallier, where ancestors François Collette and the Tanguays lived. The Tanguays, according to local tradition, were known to be anti-British rebels (Raoul Roy, J.E. Roy, and P. Marie-Antoine). Eustache Roy of St. Vallier, a cousin of François Collet's future mother-in-law and grandson of Nicolas Leroy, was a *patriote* who provided ammunition to the American Rebels (Demarce). François probably knew him. Other relatives were *patriotes* Eloy and Baptiste Roy of St. Michel de Bellechasse, also grandchildren of Nicolas Leroy. After the invasion, an inquiry was held concerning the Roys and other relatives (Roy, Raoul).

When the American revolutionaries withdrew their forces in 1776, some *patriote habitants* followed them and fought with the rebels against the British. Anticipation of life in a freer society or a desire to help drive the British out of Canada pushed some *habitants* to choose what they thought was a temporary exile from their homeland. After the end of the Revolutionary War, many *patriotes* decided to remain permanently in exile, as they would have faced severe retribution had they returned to Québec. They were among the first refugees in the United States and the first American francophones in the new republic. Many of them were given grants of land in the new United States. New York established tracts for the reception of *Canadien* exiles in Clinton County when it became part of the United States in 1783. They were the first white settlers of the area. It was just south of the border, where our Tremblay and Gervais ancestors would soon settle.

THE *VOLTIGEURS* AND DENIS COLLET- THE WAR OF 1812

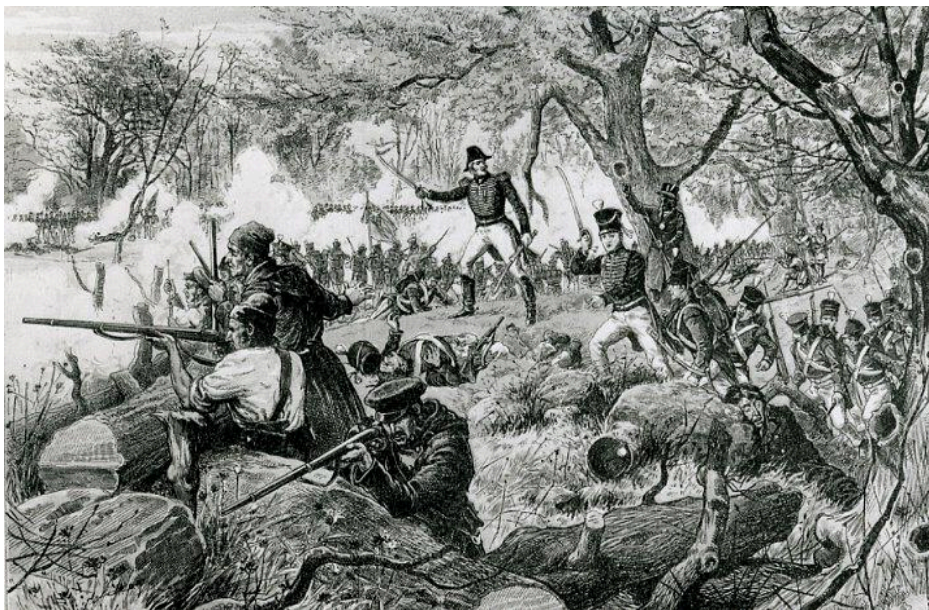
When the Americans invaded again in the War of 1812, the participation of the militia units, such as the *Voltigeurs Canadiens*, was of great importance for the defense of Lower Canada and Upper Canada, as already noted. *Canadiens*, in general, were deeply suspicious of American

intentions. As one British officer said, "Perhaps they did not love the English government or people, but they liked the Americans even less" (Chartrand., 1998). The *Canadiens* remembered the American contempt in the invasion of 1775. They shrewdly and correctly surmised that they had a better chance of preserving their nation under British rule. They feared that under American rule, their language and culture would rapidly disappear.

During the War of 1812, unlike in earlier periods, the *Canadiens* eagerly rallied to the British cause and willingly fought to defend British North America from American invasion. The *voltigeurs* were simple *habitants*. Some were stationed in a training camp in Saint Philippe that had been part of the *seigneurie* of *Madeleine des Prairies*, where our ancestor Amable Tremblay, father of Marie Tremblay Gervais, was living. With "*Algonquin Indians*," they fought wearing bearskin caps. The *Voltigeurs* were able to neutralize numerous American invasion attempts. Altogether, this impressive participation in the war dissipated the British authorities' fears that the *Canadiens* were disloyal subjects. The *Voltigeurs'* victories became the pride of all of French Canada. Their victory at *la Bataille de Chateauguay* in 1813 was the decisive battle in the war that ended the American invasion. In the Great Lakes region and further west, the *Voyageur Voltigeurs*, which included many *Métis* (Lawrence, 2012) and Native Americans from both sides of the border, played an essential role in the defense of Canada in this war. But Most of the *Canadiens* in the United States fought on the side of the Americans. "The *Canadiens* proved their mettle both for the British fighting the Americans, and for the Americans fighting the British. The American Civil war is often depicted as brother fighting brother, yet for the *Canadiens*, the War of 1812 was equally fratricidal, though the contribution of the *Canadiens* on either side of the border" (Foxcurran) . After the War of 1812, the Americans ceased to dream of annexing Canada. If not for the *voltigeurs*, Canada would be an American state today. One of these *voltigeurs* was our ancestor, Denis Collet, born in 1796, only sixteen at the time.

Décès
A Ste Anastasie de Nelson, le 8 du courant, dame Magdeleine Vermet, épouse de Denis Collet, ancien soldat de 1812 Elle était âgée de 64 ans.

Death at Ste Anastasie de Nelson, on the 8th of this month, Madeleine Vermet, spouse of Denis Collet, veteran of the War of 1812. She was 64 years old.



La Bataille de Chateauguay
Henri Julien



The *Constitutional Act 1791* was an act of the British Parliament. Also known as the *Canada Act*, it divided the Province of Québec into Upper Canada and Lower Canada.

This division continued until Confederation in 1867.

THE *PATRIOTES* AND THE INSURRECTION OF 1837

Alexis de Tocqueville came to America in 1831 to study American society and politics. He was one of the first Frenchmen to visit since the conquest. Before he wrote the classic *La Démocratie en Amérique*, he spent some time in Montréal and Québec City. He was astounded to find that people still spoke French in America. France had forgotten about its lost colony, which had multiplied tenfold since the conquest to 700,000. He wrote that they were more French than the citizens of France. They had not known the destructive French Revolution that had pitted one half of France against the other half. However, Tocqueville wrote, "if a great leader did not appear soon, the *Canadiens* would lose their language in a generation."

In 1837-1838, there was an attempted liberal republican insurrection in Lower Canada (Québec) and Upper Canada (Ontario). This was a time of economic hardships. The English now owned most of the *Seigneuries*. They had imposed more burdens on the tenant farmers, and there was a shortage of land. The leader of the rebellion, Louis Papineau, greatly admired the American political system. He had hoped to achieve republican institutions for Canada within the British framework. The superior British troops crushed the republican *patriote* insurrection. While the American government kept out of the affair, many *patriote* supporters were in Vermont, Massachusetts, and New York. After the defeat, leaders, like the Nelson brothers and Louis Papineau fled to New England to avoid arrest. Some *patriotes* took refuge in Clinton County, New York, where our Tremblay-Gervais ancestors lived at the time.



Introduced in 1832, the flag quickly came to represent the people of Lower Canada. The white is a symbol of purity; the red, a borrowing from the British flag; and the green an emblem of hope that the sovereign will correct abuses.

Twelve *patriotes* were hanged in Montréal, and over one hundred were exiled to Bermuda and especially Australia. Gedeon and Joseph Pinsonneault, nephews of Marie Pinsonneault (great-grandmother of Mae Collette), were accused of killing loyalist Armand Chartrand during the rebellion. In an *examen volontaire* Joseph said « *oui j'ai tirai moi-même et tirai un second coup qui en effet l'acheva* ». ("Yes, I shot him myself, and I fired a second shot that finished him off"). "*Lors du procès les accusés seront innocentés par un jury sympathique à la cause des patriotes* ». (At the trial, the accused were found innocent by a jury sympathetic to the *patriote* cause) (Messier, PDRH). Another nephew from St. Philippe, Pascal Pinsonneault, was found guilty of the murder of another loyalist and sentenced to death; he was later exiled to Australia in 1839. He was pardoned in 1843 and returned to Canada in 1845.

One of the great grandfathers of a cousin, Réne Collette, Jean Baptiste Laberge, a carpenter from Ste-Martine, Québec, was a leader in the Rebellion of 1838 in Beauharnois. Jean-Baptiste Laberge was imprisoned in Montréal on November 16, 1838, and received the death sentence on January 26, 1839, for his part in the uprising. The ruling was changed to deportation, and he was exiled to Australia, arriving in February 1840. Laberge and his fellow prisoners were later pardoned, and he was back with his family by the spring of 1844. Some *patriotes* remained in Australia and have many descendants bearing their names. Laberge was regarded as a hero in his local community. A monument has been erected over his grave. A son-in-law of ancestor Pierre Roy was a well-known *patriote*, Antoine Fournier, who played a rather considerable role during the rebellion of 1837. He was one of the most ardent members of the *Société des Fils de la Liberté* (Sons of Liberty). He was the one who facilitated the escape of the famous American prisoners who had participated in the rebellion on the side of the patriots, Dodge and Theller, detained at the Québec citadel. He hid them in his own house until the day when he was able to bring them safely to the border. Theller later wrote a history of the rebellion (Roy, Emond).

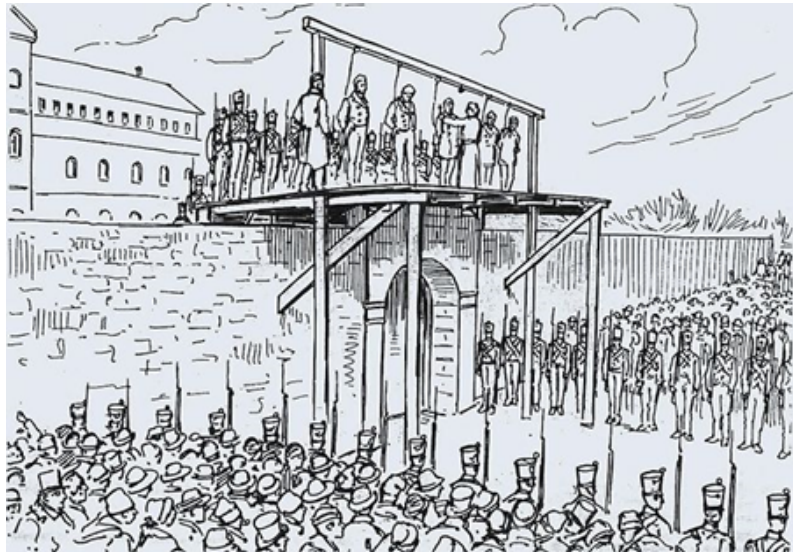


British and Patriots. *Bataille de St. Eustache* 1837, Charles Beauclerk

The control of the church, not so dominant before la *conquête*, had increased with the Québec Act of 1774. It gradually waned with the rise of republican ideology between 1810 and 1840, influenced by American politics. After the failed rebellion of 1837, the liberal republican perspective was defeated, leaving a political vacuum quickly usurped by the conservative Ultramontane church. The political project of a *république canadienne* was replaced by ethnic and religious nationalism, la *survivance*, subordinated to the church, which exercised a virtual theocracy in every village until the quiet revolution, which began in 1960. The puritanical extremism of the clergy clashed with the good-natured character of the *Canadiens*. The priests even frowned upon dancing. This resentment led to blaspheming related to all things religious (*sacres*). When the state replaced the church's role and took control of education, health, and welfare, the *Canadiens* in Québec left the church in droves. *Canadiens* in the West kept their faith but lost their language; in Québec, it was the opposite. Between 1820 and 1872, our ancestors moved to the United States.



The Beauharnois rebels, 1838. Jane Ellice



The execution of the *patriote* rebels, Montréal, 1839 Henri Julien.

Father Goiffon, who served the Métis and *Canadiens* in St-Boniface, Pembina, and St-Paul from 1858 for about twenty years, observed that the Métis never blasphemed. This was also the case with the *Canadiens* in the West. The reason seems to be that they left Québec before hatred for the Ultramontane, reactionary priesthood, had hardened after the failed insurrection of the patriots in 1837. The more liberal Thomists dominated the church in the West, and *Canadiens* there did not experience the monolithic repressive reign of terror imposed in Québec (Frenette, 1998). A Franco-American song compared the clergy in Canada to that in the United States (Deschênes, Donald).

XXII. LES CURÉS DU CANADA/THE PASTORS OF CANADA

It is easier also to have fun in the United States, where even the priests are more modern than the *curés* of Canada:

Les curés du Canada, Ils sav'nt pas nous conduire: Ils nous défend'nt les danses Et les veillées d'plaisir.	<i>The pastors of Canada, They don't know how to lead us: They forbid dances And evening parties.</i>
Les curés des États, Ils nous conduis'nt mieux qu'ça: Ils nous font des veillées, C'est pour nous fair' danser.	<i>The priests in the States, They lead us better than that: They hold parties for us Where we can dance.</i>

(XXII-3 and 4)

In old Québec, the priests cautioned *Canadiens* about the dangers of dancing (*le diable à la danse*). The Legend of the Handsome Dancer (*la légende du beau danseur*) is a French-Canadian legend set in the 18th century. There are over 200 different versions. It tells the story of Rose Latulipe, a frivolous and rebellious 15-year-old girl. The legend takes place during the *Mardi Gras* celebrations. As the Latulipes feast, a young man of extraordinary beauty invites himself to the party. Under the spell of the handsome stranger, Rose is drawn into a frenzied dance. Unaware of the passage of time, the young girl continues to dance beyond the stroke of midnight despite her father's warnings. Then, the stranger reveals his true nature: he's the Devil. Rose has sinned by dancing during *le carême* (Lent), and the Devil intends to punish her by claiming her soul and taking her with him to hell (Clin d'oeil).



« *Le diable beau danseur* » (Dessin W.A.F./RG dans *La Gaspésie Histoire, légende, ressources, beautés*, 1930)

LA LANGUE DE CHEZ NOUS



COLLETTE - ROY FRENCH; ‘*le frança*’

After mastering English in her twenties, Mae Collette, like her husband, spoke without an accent. Her first language, however, retained the old Montreal accent of her great-great-grandmother, born in 1770, who had migrated to the United States a century earlier. Despite their fluency, they often peppered their English with French expressions, using them to capture a sentiment or, more precisely, a *bon mot*. My father once referred to cuddling between one of his daughters and her boyfriend as *minouchage*. Sometimes, women discreetly referred to a certain man as a *maquereau* (mackerel - a skirt chaser). A *coulée* was a term from old western French-Canadian vocabulary first used by *voyageurs* in the American Midwest, denoting a large slough or backwater, now used by anglophones. In *mamanais* (baby talk), we said *avoir bobo* – to be hurt, *au dodo* – go beddy- byes, *cou cou* – peek a boo, *tou tou* – plush toy, *dou dou* – comforter, *faire caca* – to go number 2. The caution 'don't step in the *caca*' while driving cattle referred to cow dung (*bouse de vache* - pronounced 'booze'). My neighbour referred to his grandma as *mémé*, his grandpa as *pépé*. We always used the term *califourchon*, which implied the crotch (a word we never used). This French-Canadian word originates in Brittany, perhaps passed down from our Breton ancestor, François Collette. During Scrabble games, Grandma occasionally employed French words strategically, a tactic we playfully deemed as cheating.

Grandma called her mother tongue *le frança* (ais and ait were pronounced as a short a). In the New York censuses of 1840 and 1850, her great-grandfather, Louis Pierre Gervais, pronounced his name *Jerva*. The Virgin Mary was called *la Viarge*. She pronounced *moi* and *toi* ‘mway and tway.’ She called French Canadians *les Canadiens*, and she pronounced Canada —*Canado*.

When my father returned from France, the land of his ancestors, after the war, he had spent nearly a year billeted with a family in Paris, waiting to come home. Upon his return, he dismissed his parents' language as "*habitant patois*," considering it less than real French. He was wrong. The language was simply different, much like the distinctions between British and American English. The informal French spoken by *Canadiens* differed from the more refined language used in conversations with European francophones, strangers, or in formal contexts such as religious ceremonies, legal matters, and traditional songs. Communication between *Canadiens* and the many priests and nuns from France was seamless.

My grandmother, with her convent education, wrote with impeccable precision in the language of *Molière*. Her correspondence was flawless, and she recited her prayers in rapid, formal French. For most of my life, I spoke with her almost exclusively in French. Grandma's vocabulary and syntax were relatively modern, devoid of *patois* or anglicisms. Many French speakers in Canada may not realize they are using anglicisms, particularly if they do not speak English themselves. Grandma, however, made a clear distinction between her languages. Her French was notably more standard than what is spoken in many parts of Eastern Canada today and even more refined than in some regions of France. She once scoffed at the harsh, strident accent of a professor from southern France that I had mimicked, remarking that it sounded more like an Italian trying to speak French.

Grandma's ancestors on her maternal side, from mother to mother, left French-speaking Lower Canada around 1812. They had lived on Montréal's south shore for generations. Language is usually passed down from the mother's side, from generation to generation. She rolled her R's like in the plays of Molière. It soon disappeared in France and recently in Québec, except for older people. The unique 'R' sound reflected the linguistic heritage of the Montréal region, passed down through her maternal lineage, spanning five generations of women who lived in the United States. Her accent likely closely mirrored the French spoken in the Montréal region circa 1800.

Interviews with residents of the rural municipality of Montcalm in Manitoba, where Grandma was born, give an idea of how she spoke. Mae spoke French with the old *Canadiens'* slow, methodical cadence and resonance. The only exception was when praying. Once, she was traveling with one of my cousins, and there was a dangerous section of the road ahead. She said, "we must pray". My cousin said that she prayed in French at an unbelievably rapid cadence. He had never heard anyone talk so fast! He didn't understand a word she was saying. She spoke only French with my girlfriend from Québec, whose English was not very good. She found that Grandma had an Acadian accent. Many *Québécois* find the prairie accent to be somewhat so.

Having studied in French-speaking universities as a graduate student and taught in a French college, my pronunciation became more neutral "*Radio Canada* " French. Speaking with my father in the later years, when I used the expression "*Ça ne prend pas la tête à Papineau*" (it doesn't take a genius), I pronounced the word head as *tête* (like *tete a tete* in English [tɛt]). He remarked, "*we said it like tight*". My grandmother pronounced it like this, too. That is how it is still spoken by most people in Canada today (more precisely, it is now pronounced with a diphthong somewhere between *tight and tate* [tæɪt]).

Grandma frequently used the term *affaires* in various expressions, such as in the phrase "*aller au frette comme ça, c'est des affaires pour attraper la guédille au nez*" (going outside in such cold weather will make your nose drip - there's no English equivalent for 'guédille'). On one occasion, when I was a young child, I overheard her use a particularly unique expression with my father: "*le chien a pris ses précautions*" (the dog is foresighted, implying [it urinated before getting in the car]). At the time, I misunderstood and thought she said "prokosjǿ" and believed it meant to pee.

When itinerant workers from Québec called "*batteux*" came to harvest, Grandma Mae strictly prohibited them from using foul language inside the house or in the presence of children. Spitting on the floor was also forbidden. Like most *Canadiens* in the West, her family did not curse or blaspheme. She mentioned that Grandpa's most forceful exclamation was "*sacre!*" which means "oath." It sounded like he was saying "sugar!" (*sucre*). She recalled an incident where one of the *batteux* was calling a horse every conceivable religious object under the sun. Grandpa approached him and said, "*nous aut, on parle po comme ço icitte*" (we don't talk like that here). Although her father, Philippe, was very religious, Grandma mentioned that he did curse occasionally. She shared a metaphorical story about her mother washing his mouth with soap. Philippe was the first in his area to own a threshing machine, so he likely heard the colorful language of the threshing teams from Quebec, who had a lively repertoire of oaths.

My grandmother's brother, Édouard Collette, was promoted to vice president of a large company because of his mastery of both languages propelled him from peddling with a horse and wagon in rural southern Manitoba for the Rawleigh Company, where the English dubbed him the 'medicine man,' to the upscale neighborhood of Westmount in Montréal (*Reflets de Ste. Elisabeth, A History of Ste Elizabeth, Manitoba*). As the generations passed, his descendants gradually spoke less English. I had the privilege of teaching his grandson, a child of his son Richard, in a French college. He may not have spoken English; it was as if the century-long journey in his family's history in the USA and Western Canada had never occurred. The language of my Collette cousins in Quebec is that of educated Montréalers, like my children. The French I heard in my conversations with family members on the Roy side, like my *matante* Dora Boutin *née* Roy and her husband, my *mononcle* Rémi Boutin, was similar to Grandma's, although the accent was more modern.

My father boasted that his easiest subject at Champion College in Regina was French. Of course, he had an advantage as the class was tailored for English speakers. While stationed in Montréal as a soldier in 1942, he spent considerable time with his Uncle Eddie (Édouard). His French remained proficient enough to converse with his cousins' spouses, like Richard's, who did not speak English. Dad said that in Québec, they talked much faster than the slower pace he was accustomed to back home. During his military service, he received free standing-room tickets at the Forum to watch hockey games and became an ardent fan of *Le Canadien*. Later, he tuned in to hockey games on *Radio Canada* on the Gravelbourg French station in Saskatchewan. He taught me that the penalty *accrochage* meant 'tripping.'

When he was in French-speaking parts of Europe during the war, he was able to serve as an interpreter for his superior officers. After the war, he was billeted with a French family in Paris for almost a year while awaiting his return home. The family did not speak English. He noticed

the nasal accents of women upon returning to Montréal, having grown accustomed to hearing only European women's voices for years. He poked fun at the English-accented French words his children picked up from their English-speaking teachers at school, correcting their pronunciation. In his later years, he enjoyed hearing me converse with my francophone girlfriends.

While it's true that the majority of Grandma and Grandpa's descendants no longer speak French, the thread of our *Canadien* cultural traits remains unbroken. As David Vermette eloquently concludes in his book, *The Untold Story of Franco-Americans*, we "preserve – *joie de vivre*, combined with a keen sense of irony, a fierce love of family, and strong identification with their communities. Stoicism, fatalism, and aversion to 'complaining' shape the collective memory." This cultural resilience, despite the language shift, is a testament to the enduring strength of our shared heritage.

Voilà, c'est tout. That's all for now.

See below for a more in-depth analysis of Western French or skip this part.

PRAIRIE AND WESTERN FRENCH

There are three varieties of French in North America: *Acadien*, *Laurentien* (*Canadien*), and *Cadien*. *Cadien* is a *melange* of *Canadien*, *Acadien créole* (Cajun), and Parisian French, "further enriched by the presence of Amerindians, whose *lingua franca* trade language (Mobilian) at one point competed with French" (Poirier, 2009).

The French spoken before 1700 by *voyageurs*, *engagés*, and *coureurs des bois* came to be known as Great Lakes French. *Canadiens* from the Montréal region founded settlements like *Sault Ste. Marie* and *Détroit* around this time. Detroit was initially a Métis settlement, and their dialect is sometimes called *le français rat mousqué* (muskrat French). It is still spoken in the Great Lake St. Clair, Ontario area. The Great Lake Métis adopted elements of Great Lakes French, spoken by several thousand people in settlements such as Green Bay, Detroit, Chicago, Milwaukee, and Toronto. "As they migrated West, they influenced Métis French in Manitoba and the American Midwest."¹⁰

Settlements spread south from Montréal and Detroit through *le pays des Illinois* (Illinois Country) to Ste. Genevieve, St. Louis, and Kansas City in Upper Louisiana. Illinois French (*le français de Vincennes*) and Missouri French (*le français pau pau*) exhibited similarities to the Great Lakes dialect. Recordings of Missouri French provide insights into how some elements of French were likely spoken in New France, representing the earliest documented *accent canadien*.¹¹ *Fifi* meant *fil* (son), *sauvage* (savage) was pronounced *shwaz* as in Métis French

¹⁰ Listen to Michif Language, (Bakker and Fleury): <https://www.metismuseum.ca/browse/index.php/13147>

¹¹ The following excerpts are taken from *Les deux magiciens*, in Carrière, J., *Tales from the French Folklore of Missouri: C'étaient eune fouès ein vieux pis eune vieille. L'ontvaient eune grande bandes d'enfant, pis l'en ontvaient ein aut*. (Once there was an old man and woman. They had a big bunch of kids, and they had another one). *M'as vous dzire, quocé m'as faire. M'as êt' ein vieux pigeon cagou.* (I'm going to tell you what I'll do. I'll be a weak old pigeon). *Sontaient tou [s] apres dzire qu'c'était pas ben comme vieuz-la i'fesait.* (They were all saying

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and, *rat du bois* meant opossum. In the Ozarks, near St. Louis, specifically in *La Vieille Mine* (Old Mines), Missouri French was still widely spoken in 1940. This variety of French included some *Cadien* words and retained the old *accent canadien*. The old Missouri accent still lingers in the pronunciation of Chouteau Street (*show-tow*) in St. Louis, which is also the Métis pronunciation.

Métis French shares many characteristics with the *Magoua* French of the *Coureurs des bois*, who mostly came from the region of Trois-Rivières.¹² "Trois-Rivières became, in 1615, the first stronghold outside the city of Québec. *Magoua* is the most conservative of all *Canadien* French varieties. It preserves the *sontaient* ("étaient") characteristic found in Métis French, Missouri, and Cajun French " (Wittman).

The French language in the West (Minnesota, North Dakota, Manitoba, and Saskatchewan) was basically the old *Canadien* language of the St. Lawrence Valley. However, there were some differences. The *Canadiens* in the West retained some aspects of the old French language, which were no longer in use in Québec.

By 1700, Canadian (Laurentian) French was much more uniform than the French in France. Virtually everyone spoke French. After 1789, the French revolutionaries eliminated the Parisian aristocracy and their manner of speech. It was preserved in Canada. Like all colonists, they conserved language (words, expressions, and pronunciation) and traditions long forgotten in *la mère patrie*. In many ways, French in Canada was like the Parisian *langue royale* (the King's French) of pre-revolutionary France, mixed with other dialects with additional words. The old accent was also preserved. An excellent example of the old colonial pronunciation, which remains in Canada but not in France, is the very different pronunciation of the word *pain* (bread).¹³

After the conquest, the elite returned to France, leaving the *Canadien* populace isolated from France for at least 60 years. They were also isolated from English speakers.¹⁴ They became basically a one-class society. Until about 1867, the French of the *habitants* in rural Québec

that it wasn't good what the old man was doing). *M'as vous charzer avec toute sorte d'viande farouche acore* (I will load you up with all kinds of wild meat again). To hear how this was spoken refer to (<https://www.youtube.com/watch?v=TYhLMGmGRpU>). See also Carrière, J. M., *Phonology of Missouri French*.

¹² This was part of a sermon delivered in Métis French, by the missionary Adrien Gabriel Morice, which demonstrates a syntax influenced by indigenous languages : "*L'bon Dieu son garçon quand ça i devient la même chose comme nous autres, le Yâble c' lui-là quasiment tout le monde son bourgeois. Y en a il est faraud, y en a il est fou, puis quasiment tous i fait pas bon ene aut'sorte. Rien que que'ques-uns il est comme i faut: c' lui-là il est dans la Judée, l'bon Dieu ses gens son pays*" .” This translates as: “When the Son of God became man, the Devil was master of almost everyone. Many were proud, many were engaged in lechery, and almost all delivered themselves to other disorders. Only a few were just, and those ones were in Judea, the land of God’s people” (cited in Foxcurran).

¹³ <https://www.youtube.com/watch?v=Mikgat1dqjU>

¹⁴ There was virtually no contact whatsoever between the English and the *Canadiens*, so they preserved their language intact with no influence from the English language (Denton). Between 1759 and 1800, few people of one language knew the other. Few people had the impetus to learn the other language because there was no economic interdependence.

remained a pretty standard mix of old Parisian French of the aristocracy and other France-based dialects. There were no anglicisms and no blaspheming. Until then, oaths remained those of old France.¹⁵ They all came on ships to New France, and many nautical terms were part of their vocabulary.¹⁶ They kept old words for money.¹⁷ They also borrowed Amerindian words.¹⁸

Many well-off *Canadiens* in the cities married English speakers, and their French deteriorated. When he was in Lower Canada in 1831, Tocqueville observed that the language of lawyers was riddled with Anglicisms. These Anglicisms in the cities had yet to reach the *habitants* where our ancestors lived. But when in the late 1800s, many left the land to work in the cities, in industries controlled by the anglophones, everyday French speech mingled with English. This gave rise to *joual*, which included many oaths connected to religious objects. As already mentioned, after the failed rebellion of 1837, *sacres* began with mild invectives but eventually led to more disrespectful language and blaspheming. "Some estimate there were in the *canadien* repertoire up to 2,000 *sacres*, many of them euphemisms" (Turcot). Canadian French is the probably the only language where swear words can be used as adjectives or verbs. *Ça fait crissement mal!* (That really hurts!); *M'a t'en crisser une!* (I'm going to hit you!). *Sacre ton camp!* or *Décolisser!* (leave!).

In a novel, a distinguished author wrote,

Speech is quite naturally peppered with a repeated *sacre*, as some people season their food without even noticing it. *Crissé* – Christ, *baptême* – baptism, *ciboire* – ciborium, tabernac – tabernacle, and *hostie* – host, rain thick and fast without any idea of blasphemy. A laborer would be quite surprised to learn that his last twenty words contained at least eight *crisses* ringing through his sentence. (Viau)

Sacres became widespread after our ancestors left Quebec, so there was little cursing among them, as already mentioned.

Jack Kerouac, the father of the beat generation from Lowell, Massachusetts, a descendant of Nicolas Leroy, was the first to write in New England French Canadian vernacular in *Doctor Sax*. On the first page, he wrote, "*Eh batège, ya faite un grand sarman s'fois icitte* ("Holy baptism, he made a long sermon this time"). The first pages of *On the Road* were first written in French. His first novel, *La nuit est ma femme*, was written in French. In it, he wrote, « *Je suis Canadien, mis au monde à New England. Quand j'fâché j'sacre souvent en français. Quand j'rêve j'rêve souvent en français. Quand je braille j'braille toujours en français.* » (I'm a French Canadian, born in

¹⁵ Like *Sacre Dieu*, *Mort de Dieu* and *Dieu Merci (merci)* and, at worst, in a fit of rage, *jarnidieu* (« *je renie dieu* »-I renounce God). They said *accouche qu'on baptise* when they meant stop wasting time, don't beat around the bush (come on, push that baby out so we can go to the church and baptize it for Christ's sake!). *Il est Saint Joseph* meant he is a virgin. *Y va avoir du monde à la messe* (there will be a lot of people at mass) meant there will be a crowd.

¹⁶ For example, *embarquer dans un char* ('embark' in a car, *char* is an old French word) or *prendre une débarque* (take a debark-to be disillusioned, one-upped) and *couler un test* (sink a test-fail a test).

¹⁷ Like *piasse* (now a dollar) and *sou* (now a cent).

¹⁸ Like *atoka* (cranberries), *boucane* (smoke), *caribou*, *toboggan*, *maringouin* (mosquito) and *achigan*, (perch fish).

New England. When I get mad, I often curse in French. When I dream, I often dream in French. When I cry, I always cry in French) (Proulx). In an interview conducted in French in Montréal in 1967, he and others from Lowell in the program spoke in the old *canayen* accent similar to Mae Collette's¹⁹.

A decade later, the great Québécois playwright Michel Tremblay, whose mother was a Métis from Saskatchewan, wrote that "*Saskatchewan always floated around the apartment (on the plateau de Montréal)... a nostalgia for the great plains of the West.*" Maman told us about the "plains without beginning or end, the magnificent sunsets over oceans of wheat, the brush fires that spread with the speed of a galloping horse, the very horses she had loved so much" (Tremblay, 1994). His mother and the description of the prairies in the work of the great Franco Manitoban writer Gabrielle Roy greatly influenced his writing (Morency). He began writing in *joual*, the language of *la plateau de Montréal*. In this milieu, as in the time of the *Filles du Roy*, the women were *les patronnes* (bosses) in the family. In one of his plays, one of his characters says "*Y'a rien que les guidounes qui peuvent aimer les hommes, nous autes, on les endure*" (Tremblay 1971). (Only *guidounes* [whores] can love men; the rest of us put up with them). They preserved the French language that could have been lost because their husbands often had to work in English and brought home many English words, calques, and locutions. For example, in another play by Tremblay, « *Tu viens que t'es tellement spécialisé dans ta job steady, que tu fais partie de ta tabarnac de machine ! C'est elle qui te mène ! C'est pu toé qui watche quand a va faire défaut, c'est elle qui watche* » (Tremblay, 1978). (Your steady job becomes so specialized that you become part of the *tabernac* (bloody) machine. It controls you! You no longer watch the machine when it fails; instead, it watches you).

Since our ancestors were still *habitants* when they left Québec, their language was not influenced by changes in Québec after their departure. Still, there was prairie *joual*, original words and expressions only understood in some communities.²⁰ But being surrounded by a sea of anglophones, they did adopt many different anglicisms, probably even more than in Québec like, *factorie* from their experience working in factories in New England and *pomme de pin* (pineapple). Many of the Anglicisms were calques like *labour d'été* (summer fallow), *faillir un examen*— fail an exam, *faire la lune* (make moon - make moonshine), *courir ennehors de sel* (to run out of salt), *fleur* – flour. They transformed English words like *haspar* (horsepower), *wôpile* (woodpile) in Saskatchewan (Papen). Grandma did not use these calques; summer fallow was *jachère*, and flour was *farine*.

¹⁹ *Entrevue en français avec Jack Kerouac en 1967, archives, Radio Canada*
<https://www.youtube.com/watch?v=4Ij8dao3Kaw>

²⁰ For example, *d'à prochaine tournure, y faut que tu te ouates de cocon!*" -The next time you should use protective equipment – [concerning hockey], the verb *ouatter* – to make; *ils se sont mariés pour ouatter une famille* -they got married to found a family *j'canté ben de bonne heure l'aute soir* I went to bed early the other night... " *au forcaille de mettre tôt les pattes à terre ...* " "I had to wake up early in the morning, , " *su l'coteur quand k'y crient d'lait ou aute* -on the curb (or shoulder of the road), when they buy milk or other things... , *d'abord, afin d'être, pas loin à deux coins...* "first, to explain the situation, not far from where I live..." *chier su'l'bacul*, refuse to act because of lack of courage [in the old days when horses in a panic would defecate on the hitch] (Prairie & Western Canada French). In his dictionary, the Manitoban Léandre Bergeron has the entry *tiguidou rye trou s'a bine* (perfect, all is well in the best of worlds).

Pronunciation was different in the prairie accent; for example, the 'H' is pronounced in certain words like *hache* (axe) and *dehors* (outside). Grandma had a friend, she said, who pronounced *jupe* as 'H'upe. Many vowels were also pronounced differently (Bigot). Some Manitoba French speakers exhibit a vowel influenced by indigenous languages (Cree – Ojibwe [Papen and Hallion]). I already mentioned the heavily rolled /r/ of Mae Collette. A good example of this can be found in interviews done in Gravelbourg, Saskatchewan, in 1969.²¹ The Western /r/ is somewhere between the Spanish /r/ and the English /r/.

Virgil Benoit, a former professor of French at the University of North Dakota, confirms that when he was young, his family spoke French much the same way as Grandma. Virgil invited students from the University of Laval, Québec, to Fargo, North Dakota, in 1984. They said later that francophones they met there "spoke like their grandparents. The vocabulary of some was superb. "... "The pronunciation of the 'r' varied in different Minnesota and North Dakota areas. One couple pronounced an 'h' sound in quite a few words. The pronunciation seemed Acadian. The 'q' sound is what comes to mind. We would call animals by calling 'Qen.' I take this to be from what others pronounce 'Tiens,' as they would be a part of what the cows or sheep would get when they came in." Some Acadians pronounce *tiens* as *tchien* (Douaud). Others also have written that the Western accent sometimes sounded Acadian (*Prairie & Western Canada French accents*). As I wrote above, some thought my grandmother had an Acadian accent. One reason the Western accent is perceived to be similar to Acadian is because of the pronunciation of /t/ and /d/. Grandma pronounced them cleanly (called a hard /d/ and /t/ in Russian and other languages), as in Acadian and standard French and English.

In Canada, outside of *Acadie*, 'Are you Canadian?' is usually pronounced as '*tsu ts'est tsu canadzien?*' The affricate consonants /ts/ and /dz/ are distinctive elements of Canadian francophone language when preceding /i/ and /y/. This pronunciation stands as one of the most notable characteristics distinguishing Canadian French from European French. This pronunciation "appears less common in Saskatchewan" (Jackson). It is plausible that when some of Grandma's ancestors left Québec over 200 years ago, affricates were not as prevalent in the St. Lawrence Valley. Friesner suggests that "/t/ and /d/ affrication are innovations of Canadian French, spreading from the influential urban center of Montréal." However, the pronunciation of /t/ and /d/ as /ts/ and /dz/ in Missouri French implies that this accent was present in the Montréal region from the beginning.

Métis French exhibits a different, even older affricate.²² In Canadian French, '*tu dis*' is pronounced '*tsu dzi*.' Métis French 'carries a hushing fricative,' transforming the sounds of /t/ and /d/ to /tch/ and /dj/ respectively: "*tchu dji*." The best example is the pronunciation of Métis – Mitchif (the f is derived from old French dialects). This pronunciation was also present in archaic Acadian French, some medieval French dialects, and occasionally in Missouri and Louisiana French (Douaud, 1989). This affrication has become widespread in the vernacular of young people in France. For instance, they might say, '*Vendredji, Justchine est partchie à Saint-Etienne*' (Friday, Justine left for St. Etienne, [Lacasse]), completing a full circle in the evolution of this pronunciation. In Métis French, the pronunciation is identical. A study of the

²¹ *Les francophones de Gravelbourg en Saskatchewan en 1969*, Archives Radio Canada <https://www.youtube.com/watch?v=EDKEgvajIL8>

²² Listen to the Métis pronunciation, (Bakker and Fleury): <https://www.metismuseum.ca/resource.php/149520>

French spoken in Manitoba in communities like St-Jean Baptiste, where the Roys lived in Manitoba, around 1980 (among older people, like the age of Mae Collette), surprisingly showed "that the pronunciation is a lot closer to standard French than Québécois French" (Gaborieau, 1981). It would seem to indicate the further evolution of Eastern Laurentian French away from continental French after our ancestors departed from old Québec. At the same time, because of the conservative nature of Western French, pronunciation had not changed since their departure from the East.

Canadien words also took on different meanings. Western *Canadiens* continued to use some old words and expressions from *la langue royale*, no longer remembered in Québec, like *chienner* to-dawdle, *m'a ti aller?* -will I go? Grandma would say *Papa est ti là?*, dropping the I from *Papa est-il là*. The *ti* in this phrase was an old French question marker, like its continued use in certain regions of France today as an alternative to *est-ce que*. Over time, *ti* became generalized to other grammatical persons. So, grandma also said *il va ti aller?* (will I go?). In Québec French, for some reason, *ti* later became *tsu*, resulting in forms like *il va tsu aller?*

In a study of *Fransaskois* (Saskatchewan French), Jackson wrote, "they spoke fluently as long as the conversation was limited to questions of daily life, housework, and agriculture. However, as soon as we got into more technical and ultimately more modern areas, our interlocutors stumbled and hesitated." Sometimes, they learned the word for a new product after traveling. A woman in the American Midwest was "pleased when her brother who had participated in the liberation of France in World War II, came back with the word 'ampoule' and, thus, enabled her to cast aside the borrowing 'light bulb'" (Valdman, 2007).

Canadiens in the West adopted from Natives the names of some western plants and other indigenous words linked to phenomena like the climate in the prairies, like *saskatoon* and *chinouk*. The saskatoon gets its name from the Cree word "misâskwatômina, meaning "the fruit of the tree with many branches." Saskatoon berries are juicy, berrylike fruits that grow on shrubs or small trees. They're also sometimes called prairie berries. Saskatoon pie is considered by many the best in the world. A Chinook is a warm, dry, gusty, westerly wind that descends from the Rocky Mountains onto prairies. It causes the temperature to fluctuate at times, from minus 30 degrees Celsius to plus 15 degrees Celsius in just a few hours. It is named after *Chinuk Wawa*, a heavily Frenchified jargon still "spoken as a first language by some residents of Oregon, much as the Métis language Michif is spoken in Canada" (Foxcurran).

They also borrowed words from immigrants from the Russian Empire (Ukrainians and Russian Germans) who surrounded them, like *holopchi* (cabbage roll), *bortsch* (borsch-Ukrainian beet soup) and *pierogi* (stuffed Ukrainian dumplings). The word *gumbo* comes from Cajun French which describes a thick stew but also very rich soil that becomes a muddy mess when it rains (Valdman, 2010). Anglophones adopted the term, and *Canadiens* in the prairies borrowed it back.

Western *Canadiens* had close contact with French Métis, often picking up some of their words and expressions such as *chicoque* (skunk), *au temps de la prairie* (in the old days), *pisse tranquille* (slow worker), *soulier mou* (moccasin), and others. These words may have frequently included old *voyageur* terms that are no longer used in Eastern Canada but found their way back to prairie French through the Métis. An example is the term "*cabri*," which is the Métis word (derived from Cree) for the young of several species of deer (antelope, roe deer) that inhabit the Great

Plains. There is a town in southwestern Saskatchewan named Cabri, a nod to the influence of *Canadiens* in the region. Western *Canadiens* also coined new words, like *péquat* (moonshine) and *soignage* (livestock feed) in Saskatchewan.

The informal level of language (*la conversation du foyer*) was quite different from the written word, but it was not *joual*. It was and is primarily old *Canadien* French, which continued to be spoken by our ancestors when they left Québec, but some of which evolved differently in *La Belle Province* after their departure.

Many *Canadiens* in the West spoke and still speak excellent French. The language of some *Fransaskois* students in my classes at university was superb, as was that of some speakers in North Dakota, according to visiting students from the *Université de Laval*, Québec (Benoit, interviews). Gabrielle Roy, from St. Boniface, Manitoba, is one of Canada's greatest writers. Her father, a third cousin of Hilaire Roy, followed a similar path westward—moving from Beaumont, Québec, to Lowell, Massachusetts, before settling in Manitoba. Like my grandmother, Gabrielle was educated in French by nuns in Manitoba (see Roy, Gabrielle and Ricard, François). The impeccable language of the testimonies found in a description of Polk County, Minnesota, in 1883 is also a good example (*Description de la colonie du comté de Polk*).

When Grandma was born, a relatively homogeneous Laurentian French (the French of the St. Lawrence River valley) was spoken in Canada west of Acadia and the *Canadien* communities in New England and the American midwest. Her father spoke the French of Quebec in the 1860s. Her mother and her maternal grandmother were born in the United States, and her maternal great-grandmother was also born outside of Lower Canada (Quebec), so her language could have resembled an earlier form of *Canadien* French, passed down through daughters, spoken by her great-great-grandparents, born around 1770, who emigrated to the United States.

The language could have evolved and diverged somewhat from the old *canayen*. Pioneers from the Parisian region mainly colonized the Quebec City area, so their speech was similar to old Parisian Colonial French. Most of those who settled in the Montréal region were from Normandy, so their manner of speaking was closer to Normand French. It is also possible that the language of Séraphine Bellerive and Louis Gervais contained elements of the oldest *Canadien* dialect, the *Magoua* French of the Trois Rivières region. So, the Roys, Collettes, and Samsons from the Quebec City south shore, the Gervais and Bellerives from the Trois Rivières area, and Marie Tremblay's ancestors from the south shore of Montréal probably spoke somewhat differently before they met.

WILFRED ROY (1919-2005) FLANDERS FIELDS



IN PARIS AFTER THE WAR. MAY 1945 - JANUARY 1946. BACK TO HIS ROOTS

Wilfred Roy was born in 1919 on a farm near Lampman, Saskatchewan. His parents were Joseph Roy and Lottie Mae Collette. In 1942, he enlisted in the Royal Canadian Air Force. He was sent to McGill University in Montréal and New York for training as a radar technician. He was stationed in Newfoundland for a while. He was then sent to the UK and was seconded to the Royal Air Force. He was stationed in London during the bombing and at other posts in England.

After landing on the beaches of Normandy on D-Day, the First Canadian Army fought through France and Belgium to the Netherlands. After they liberated parts of Belgium in September 1944, Wilfred was stationed in Ghent, in East Flanders, right next to Flanders Fields. Being a French Canadian, he sometimes served as a translator for his commanding officers during operations.

Towards the end of the war, in about December 1944, he was sent to a radar station in a lighthouse on Walcheren Island in the Netherlands, 13 miles from Nazi-held territory, well within the range of German V-2 rockets, which killed thousands. It was part of a secret British RAF mission called "Operation Code Name Nelly" to prevent a German counterattack. He never talked about it, just that he was stationed there. The Germans had just been defeated in November in the crucial bloody battle of the Scheldt by the First Canadian Army on that island, known as Hitler's fortress. In fighting described by one survivor as 'worse than Dieppe and D-Day', the Canadian armed forces lost more soldiers in this brutal encounter than in any other battle. They took 42,000 prisoners but suffered 13,000 casualties in all. The vicious suicidal battle for the Walcheren causeway was the most horrifying. It was a turning point that led to the opening of the port of Antwerp and the invasion of Germany from the West by Canadian, American, and British forces. He flew on sorties at that time over enemy territory and was there in Holland when it was liberated from Nazi oppression by the Canadians. The Dutch have never forgotten. He finally ended up in recently liberated Paris, where many of his ancestors were born, waiting to be repatriated. He said everyone was so grateful.



**Our Lady of Seven Dolors
Cemetery Lampman**

OUR EIGHT ROY ANCESTOR COLONISTS FROM FRANCE

ROY Jean, also known as Laliberté (1646-1731)

ROY Jeanne (c. 1622-post 06-07-1679)

ROY Marguerite (c.1622-post 1670)

ROY Mathurin (c. 1611-ant.1681)

LEROY (ROY) Nicolas (1639-1688)

LEROY (ROY) Nicolas fils (1661-1727)

ROY Anne (1653-1719)

ROY Pierre (1641-1721) (LEROY)

FAMOUS COUSINS

Jean Guyon and Mathurine Robin are ancestors of the following people:

Madonna, Justin Bieber, Hillary Clinton, Beyoncé Knowles , Shania Twain, Ryan Gosling, Camilla Parker -Bowles, Duchess of Cornwall, Prime Minister Jean Chrétien, Céline Dion, Stéphane Dion, Ricky Gervais, Alanis Morissette, Jack Kerouac, Alex Trebek, Michael Sarrazin, Joseph Roy and Lottie Mae Collette.

Zacharie Cloutier and Sainte Dupont are ancestors of the following people:

Justin Bieber, Joseph-Armand Bombardier, Isabelle Boulay, Camilla Parker-Bowles; Queen Consort, Jim Carrey, Madonna Ciccone , Hillary Rodham Clinton , Céline Dion, The Dionne quintuplets, Marc-Aurèle Fortin, Ricky Gervais, Ryan Gosling, Angelina Jolie, Jack Kerouac, Beyoncé Knowles, Avril Lavigne, Alanis Morissette, Michel Tremblay, Prime Ministers Louis St. Laurent, Justin Trudeau , Pierre Trudeau, Alex Trebek, Shania Twain, Lottie Mae Collette and Joseph Roy.

NAMES

Rank	Family name	N
1	Roy	3068
2	Gauthier	2330
3	Gagnon	2329
4	Lefebvre	2158
5	Morin	2096
6	Boucher	1911
7	Côté	1846
8	Bélangier	1778
9	Pelletier	1762
10	Paquet	1684
11	Gagné	1636
12	Martin	1527
13	Parent	1505
14	Leclerc	1505
15	Langlois	1457
16	Renaud	1455
17	Fournier	1408
18	Caron	1369
19	Tremblay	1340
20	Perrault	1284

Canada (Québec, 2006)	France ^[11]
1. Tremblay	1. Martin
2. Gagnon	2. Bernard
3. Roy	3. Dubois
4. Côté	4. Thomas
5. Bouchard	5. Robert
6. Gauthier	6. Richard
7. Morin	7. Petit
8. Lavoie	8. Durand
9. Fortin	9. Leroy
10. Gagné	10. Moreau

Most frequent names in Quebec and France 2006

The most frequent family names in Québec before 1850.

Surnames are very different between France and Québec. For example, Bernard is 2nd in France and 110th in Québec. Leroy is 9th in France and less than one thousandth in Québec. Roy is 55th in France and 3rd in Québec. Collet is 156th in France and less than one thousandth in Québec. Today, not one of the top 10 names in France matches the top 10 in Québec. The most frequent family names in Québec before 1850 were Roy first. Tremblay 19th, Gervais, 50th, Bernard 139, Samson 281, Collet 626. (40 male Roy colonists came to Québec – the most of any, and many females as well – there were 2 Tremblay, 3 Collet, and 3 Samson colonists who came to Canada). In 2006 in Québec, 7 of the first top names were in the top 11 in 1850. Tremblay moved from 19th place to first place. Roy is now 3rd. Bernard is now 110th.,. Collet(tte) is less than one thousandth. In France today, Petit is 7th (205th in Québec), Thomas 4th (169th in Québec), and Leroy 9th (less than 1000th in Québec). In France, they kept the original Leroy; in Canada, it was shortened to Roy.

BIOGRAPHIES OF THE COLONISTS

For biographies of all the 400 colonist ancestors, see my book Roy, Remi, *Biographies of the Roy-Collette Colonists Ancestors*, Laval, Québec, 2024

The biographical information provided in these profiles draws heavily from the following sources:

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CREVIER (BELLERIVE) Christophe (1617-1663) and ÉVARD Jeanne (c.1619-c.1682)

Christophe Crevier

Christophe Crevier, son of Nicolas Crevier and Anne Basiret, was baptized on February 17, 1611, in St-Candé-le-Jeune parish, Rouen, Normandie, France. At 22, Christophe married 14 or 15-year-old Jeanne Evard or Enard, daughter of Robert Évard or Enard, in Rouen, Normandie, France. Around the time of his daughter Jeanne's birth, Christophe signed on with the Company of One Hundred Associates (*Compagnie des Cent-Associés*), agreeing to go to New France to serve as a baker, which had been his family's business for many years.

Christophe saw a future in New France, signed up for a second term, and sent for his wife and daughter to join him. However, she probably arrived in the summer or fall of 1639 as she gave birth to her third child in Trois-Rivières in May 1640. Two children were born during this first period in Trois-Rivières. Christophe was not content to remain merely a baker. His bakery was attached to a fur warehouse of the Company of One Hundred Associates, and Christophe was also interested in that trade. Although the specific reason is not documented, Christophe returned to France with his family in 1642 after the birth of his son Jean. They probably returned in late fall with the fleet's return, which arrived in the summer of 1642. They returned to Québec permanently. On July 16, 1651, the Creviers departed La Rochelle on board either Le Saint-Joseph or La Vierge and headed for Québec to settle permanently in New France.

The Creviers arrived in Québec on the 7th or 12th of October 1651. They settled in at the home Christophe had bought for them the previous year. On 9 Aug 1653, Christophe Crevier was appointed deputy syndic for the seigneurie Notre-Dame-des-Anges à Québec. A syndic was a representative of the inhabitants' interests with the governor and also had some responsibility for the construction of the church and other necessities for the local parish. Around the same time, he was also put in charge of the local militia for defending the coast of Notre-Dame-des-Anges from attack by members of the Iroquois tribe. In the fall of 1654, Christophe, his wife, and at least some of their children moved from Québec City to Trois-Rivières, where they had lived when Christophe first came to New France, Trois-Rivières was a better location for the fur trade in which Christophe's wife, Jeanne Enard, was heavily invested. On April 20, 1659, Christophe Crevier bought an island that he named Isle Saint-Christophe, as it is still called today. Later, Christophe Crevier traded the lands on the island to his son-in-law Pierre Boucher in exchange for other lands at Cap-de-la-Madeleine. The following month, on February 25, 1656, Christophe was in court in Trois-Rivières seeking compensation from Jean Thierry dit Saint-Martin for one of Christophe's pigs, which Thierry had killed. Thierry's defense was that the pig had wandered off of Christophe's property and done damage to Thierry's property. Several months later, on September 25, 1656, the court ordered Thierry to pay Christophe 30 livres for the pig, and Christophe was ordered to pay Thierry for the damage done by the pig.

It is unknown when Christophe Crevier acquired his first tract of land at Cap-de-la-Madeleine. On May 14, 1657, in Trois-Rivières, Christophe consented to or perhaps even arranged a marriage between his 12-year-old daughter, Marguerite, and Jacques Fournier. The marriage was annulled in August 1660 as it had not been consummated. Life as commander of the L'Espérance, sailing the Saint Lawrence River from Montréal to Trois-Rivières and on to Québec and

Tadoussac and back again, was not easy. These small settlements were under constant attack by the Iroquois. In the fall of 1657, the Iroquois murdered three residents of Montréal: Nicolas Godé, Jacques Noël, and Jean de Saint-Père. Five of the Iroquois were lured into the fort at Trois-Rivières. They were captured, picked up by Christophe Crevier, and transported to Québec aboard the L'Espérance for imprisonment. They arrived in Québec on November 3, 1657. On June 4, 1662, Christophe was granted the Crevier fief on the Gaspé peninsula, which made him a seigneur. However, between Sainte-Anne-des-Monts and Petite Tourelle, the land was far away from all his holdings around Trois-Rivières, and he was already too old and sick to do much with it. The Creviers eventually abandoned it. Between October 5 and October 9, 1662, Christophe and his two sons-in-law were summoned to appear before the court in Cap-de-la-Madeleine, being accused of mistreating the bodies of two men encountered outside the forts. After hearing several witnesses, the court ruled the defendants had exceeded their rights concerning the bodies by stripping the bodies of valuables and burying the bodies like dogs in shallow graves. The court ordered that soldiers be sent out to recover the bodies and turn them over to the priest for proper burial.

On December 1, 1662, in Trois-Rivières, Christophe Crevier executed his testament before the notary Sévérin Ameau. His wife, Jeanne Énard, his son, Jean Crevier, and his three sons-in-law, Pierre Boucher, Michel Gamelin, and Nicolas Gatineau, were all present and witnessed the testament. The testament indicates that in Dec 1662, Christophe was ill and confined to bed. The precise dates of Christophe's death and burial are unknown. Our ancestor of the second generation, Nicolas Crevier, owned an island called Bellerive, and the surname changed. His descendant, Séraphine Bellerive, was born in Cap de la Madeleine, where Christophe had lived 200 years before. She was the mother of Joseph Roy.

Christophe CREVIER- b.1611 → Nicolas CREVIER- b.1646 → Michel BELLERIVE Crevier- b.1670 → Antoine BELLERIVE Crevier- b.1716 → Jacques Crevier BELLERIVE- b.1768 → Joseph BELLERIVE Crevier- b.1799 → Joseph BELLERIVE- b.1825 → Séraphine BELLERIVE- b.1865 → Joseph ROY- b.1887

Jeanne Évard

Jeanne, the daughter of Robert Évard or Enard, was born around 1616-1618 in Rouen (Seine-Maritime), Normandy, France. The parentage of this ancestor remains unknown. In November 1633, she married Christophe Crevier, the son of Nicolas Crevier and Anne Basiret, at Saint-Cande-le-Jeune, Rouen, Normandy, at age fourteen. Their union resulted in the birth of ten children. She accompanied her husband to Trois-Rivières in 1639. After a few years, she returned to France, where she gave birth to a daughter in La Rochelle in 1647. Jeanne and her husband returned to New France in 1651 aboard the Saint Joseph, spending some years in Quebec City before settling permanently in Trois-Rivières. A woman of character, she frequently appeared at the *Prévôté de Trois Rivières*.

With Christophe gone for days and weeks, Jeanne handled a considerable amount of business on her own and on behalf of Christophe. She finds herself in court quite often. In May of 1661, Suzanne Duval, wife of Élie Ancquetin, sued Jeanne Enard for defamation, alleging that Jeanne had called her a thief. Duval was ordered to produce witnesses and prove her case during the first hearing. In response, Jeanne counter-sued. After hearing the evidence, Suzanne Duval was found to be a thief and was condemned to reimburse Jeanne Enard. Additionally, she was ordered to serve as an example to the public by holding a torch at the door of the church of Trois-Rivieres on a Sunday.

In June of 1662, Jeanne's husband, Christophe, acquired the Crevier fief, which made him a seigneur. However, he was already too old and sick to do much with it. It fell to Jeanne to continue to exercise her business acumen for the benefit of the family. In September of 1662, Jeanne found herself before the court again in a dispute between herself and her neighbor Claude Herlin, who claimed she was allowing her pigs to get out and roam onto his land, damaging his wheat and pea crops. Herlin requested the court to inspect Jeanne's fence. After hearing several witnesses, the court decided in Herlin's favor.

Following her husband's demise in December 1662, she assumed control of all their affairs. As a merchant, she actively engaged in the fur trade. On April 19, 1666, she purchased a house inside Fort Saint-François at Cap-de-la-Madeleine from François Duclos and Jeanne Cerisier, agreeing to pay 100 livres in moose and beaver skins. Jeanne Évard and her son, Jean-Baptiste Crevier dit Duverné, lived in Trois-Rivières during the 1666 census. In the 1667 census, she was 45 years old and still residing in Trois-Rivières with her children, Jean-Baptiste (age 16) and Jean-François (age 22). She possessed nine head of cattle. In 1666, she leased her land to Jean Hébert for three years. This lease was extended on March 18, 1669, for an additional three years in exchange for forty-four *minots* (bushels) of wheat, twenty bushels of peas, and sixteen cords of wood annually. On June 30, 1667, she agreed with Louis Beaudin and Antoine Dubuisson, providing them with all the trading goods required for their Outaouais voyage. The condition was that upon their return, they would reimburse her for the value of the goods and share half the profits from the furs they brought back. Unfortunately, luck was

not on her side, as both traders perished during the voyage. Consequently, she had to petition the Sovereign Council on September 12, 1670, to recover what was owed to her.

Jeanne continued her work in the fur trade by contracting to supply fur traders traveling to remote areas, particularly the Outaouaks. Some of these expeditions lasted for several years. They were risky, especially during the height of the Iroquois threat. In 1670, only three men survived from nine in several parties that had combined to trade together. Jeanne had provided the supplies for three of the deceased men in exchange for half of the furs they would bring back. Jeanne Évard was awarded 52 skins or about half of the skins of the six deceased men.

On December 1, 1671, she leased her Cap-de-la-Madeleine land to Julien Latouche for five years, receiving thirty bushels of wheat and fifteen bushels of peas per year. She also pledged to provide him with a dwelling, a barn for grain storage, two oxen, a cow, farm tools, necessary seeds, and twelve minots of wheat for sustenance. On May 24, 1672, Jeanne transferred her share of land and buildings at Beauséjour in Trois-Rivières to Nicolas Gatineau dit Duplessis. Subsequently, on Wednesday, May 24, 1673, Jeanne Picard summoned her to the *Prévôté de Québec*, seeking restitution for four coins of 40 sols, three coins of 20 sols, and two Louis of 5 sols. After extensive testimony by Charlotte Lacombe, she was condemned to pay Jeanne Picard the sum of 18 livres, six sols, and eight deniers. On March 8, 1675, she entered a three-year lease for two cows from Jean Hébert of Cap-de-la-Madeleine. In exchange, she agreed to provide 24 pounds of butter in the first year and 30 pounds in the following two years. Subsequently, on April 17, 1675, she granted Louis Gautier de La Vérendry land above Trois-Rivières. Eventually, she departed the Trois-Rivières region for Montréal, where she had Marguerite and Jean Gamelain in her service at the time of the census.

Despite many difficulties, she continued to engage in the fur trade. On April 4, 1689, the Sovereign Council in Québec decided the claims to the furs of the deceased trader Cornelius Aubry dit Thècle. The Council ordered that two-thirds of the furs or their value be paid to the heirs of the deceased Thierry Delestre Le Valon and Jeanne Evard, widow of Christophe Crevier LaMélée. On June 20, 1682, Jeanne gave testimony before the Montreal court regarding a complaint against Anne Lamarque. She mentioned that one of Lamarque's daughters had confided in her, claiming that one night, while in bed, she overheard Jean-Baptiste Le Cavelier sighing as he lay with her mother. Jeanne Evard died after June 1, 1693, in the parish of Saint-François-Xavier-de-Batiscan. This date comes from a dispute between two of her daughters over property she formerly owned in Trois-Rivières. She was still alive at the time of this dispute.

Jeanne Evard-b.1619 → Nicolas CREVIER- b.1646 → Michel BELLERIVE Crevier- b.1670 → Antoine BELLERIVE Crevier- b.1716 → Jacques Crevier BELLERIVE- b.1768 → Joseph BELLERIVE Crevier- b.1799 → Joseph BELLERIVE- b.1825 → Seraphine BELLERIVE- b.1865 → Joseph ROY- b.1887

GERVAIS Jean-Baptiste (c.1676-c.1724)

Son of Charles Gervais and Jacqueline Rosé, of Saint-Gervais, diocese of Rennes in Brittany, Jean Baptiste contracted marriage before the notary Roy, on Sunday, November 29, 1699, with Marie-Jeanne Tessier, born in La Pérade, on Tuesday, May 22, 1685, daughter of Mathurin Tessier and Élisabeth Létoumeau, and married her in La Pérade, on Saturday, January 9, 1700. From their union, nine children are born.

This soldier of the company of Monsieur de Louvigny was hospitalized at the Hôtel-Dieu de Québec on September 8, 1698. He settled in Sainte-Anne-de-Ia-Pérade. On February 20, 1723, Sieur Pierre-Thomas de Lanaudière granted him a piece of land of four arpents in front by twenty arpents in depth, the Sainte-Anne River, not far from the rapids. The precise date of his death is unknown, but he was no longer alive when his son Jean-Baptiste married Marie-Jeanne Gendras on February 3, 1725. His widow married Pierre Lévesque at Sainte-Anne-de-Ia-Pérade on November 30, 1726. She died on 29 September 1748 at Sainte-Anne-de-Ia-Pérade. Son François married Marguerite Brousseau.

Jean Baptiste GERVAIS- b.1676 → François Marie GERVAIS- b.1722 → Jean Baptiste GERVAIS- b.1766 → Louis Pierre GERVAIS- b.1810 → Marie GERVAIS- b.1832 → Emelia SAMSON- b.1868 → Lottie Mae COLLETTE- b.1890

LEVREULT DE LANGY Leon (1666-1740)

The Levrault family had resided near Naintré, a town in Poitou, since at least the 12th century. Charles Levrault, Joseph Léon's grandfather, held the title of lord of Naintré, and his castle, shaped like a small tower, still stands today. Married in

1628, he passed away in 1691, leaving behind his wife Marie Mésnard de Toucheprés, a son named Antoine, and another son, Pierre, who was born posthumously. Pierre entered into marriage with Madeleine de Beaugard in 1656 and subsequently with Anne Aigron in 1666. Joseph Léon, the eldest child of the second marriage, was born on December 18, 1666. Not entitled to inherit his father's title, Joseph Léon was drawn to the French navy, established by Colbert in the neighboring region of Rochefort-sur-Charente. He sailed for Québec City aboard the frigate La Diligence in 1687, and over time, he rose through the ranks as a soldier before being discharged in 1696. Settling in Batiscan, near the village of Champlain, he wed Marguerite Trottier, daughter of Pierre and Suzanne Mignaud, on November 25, 1705. Léon Levrault de Langy passed away in 1740 (buried on March 21 in Batiscan) at 73. His sons and daughters formed alliances with the Chorel family, known as Chorel dit Dorvilliers, prominent merchants and landowners in parts of Sainte-Anne. Following the conquest, these minor nobles transitioned to occupations as laborers or farmers. Joseph's son, Joseph, entered into matrimony with Marie Chorel, and they are direct ancestors

Leon LEVREAU DELANGY -b. 1666 → Joseph LEVREAU DELANGY-b.1708→ Joseph LEVREAU DELANGY- b.1744
→ Joseph LANGIS- b.1773 → Adelaïde LANGIS- b.1820 → Séraphine BELLERIVE- b.1865 → Joseph ROY- b.1887 → Wilfred ROY-b.1919

MOREL Olivier (1640-1716) sieur La Durantaye

When the Carignans stepped ashore at Quebec in 1665, one of their officers was Olivier Morel de la Durantaye, a captain in the regiment of Campelle but attached to the Carignan-Salieres for its Canadian expedition. In the first expedition against the Mohawks, he commanded the advance guard, and he was one of the small bands who spent the terrible winter of 1666-67 at Fort Ste. Anne near the head of Lake Champlain, subsisting on salt pork and a scant supply of moldy flour. Several casks of reputedly good brandy, as Dollier de Casson records, had been sent to the fort, but to the chagrin of the small garrison, they turned out to contain salt water, the sailors having drunk the contents and refilled the casks on their way out from France. Warlike operations continued to engross Durantaye's attention for a year or two. Still, when this work was finished, he returned with some of his brother officers to France, while others remained in the colony, having taken up lands in accordance with Talon's plans. In 1670, however, he was back in Quebec again and, having married a daughter of the colony, applied at once for the grant of a seigneurie. Ancestor Olivier Morel received from Jean-Talon, on 29 October 1672, the seigneurie of La Durantaye. This was given to him as a large tract, two leagues square, on the south shore of the lower St. Lawrence, between the seigneurie of Beaumont des Islets and the Bellechasse channel. To this fief of La Durantaye, adjoining lands were added by new grants, and in 1674, the seigneur also obtained the fief of Kamouraska. His entire estate comprised about seventy thousand arpents, making him one of the largest landowners in the colony.

Durantaye began his work leisurely, and the census of 1681 gives us the outcome of his ten years of effort. He had not taken up his abode on the land nor, so far as can be ascertained, had he spent any time or money clearing its acreage. With his wife and four children, he resided in Quebec, but occasionally, he visited his holding and brought new settlers with him. Twelve families had built their homes within the spacious borders of his seigneurie. Their whitewashed cottages were strung along a short stretch of the riverbank, separated by a few arpents. Men, women, and children, the population of La Durantaye numbered only fifty-eight; sixty-four arpents had been cleared; and twenty-eight cattle were reported among the possessions of the habitants. Rather significantly, this colonial Domesday of 1681 mentions that the sixteen able-bodied men of the seigneurie possessed 'seven muskets' among them. From its situation, however, the settlement was not badly exposed to Indian assault.

In terms of cleared lands and population, the fief of La Durantaye had made very modest progress. Ten years later, the fief of Durantaye made a somewhat better showing. The census of 1692 gave it a marked increase in population, lands made arable, and herds of domestic cattle. A house had been built for the seigneur, whose family sometimes occupied it but preferred the more attractive life in Quebec. Durantaye was not one of the most prosperous seigneuries; neither was it among those making the slowest progress. As Catalogne phrased the situation in 1712, its lands were 'yielding moderate harvests of grain and vegetables.' Fruit trees had matured in various parts of the seigneurie and were bearing well. Much of the land was well wooded with oak and pine, a good deal of which had been already, in 1712, cut down and marketed at Quebec.

Morel de la Durantaye could not resign himself to the mundane life of a cultivator. He did not become a *coureur de bois* like many of his friends and associates, but like them, he had a taste for the wild woods and pursued a career not far removed from theirs. In 1684, he was in command of the fortified trading post at Michilimackinac, and he had a share in Denonville's expedition against the Onondagas three years later. On that occasion, he mustered a band of traders who, with a contingent of friendly Indians, followed him down to the lakes to join the punitive force. In 1690, he was at Montréal,

lending his aid in defense of that part of the colony against raiding bands of Iroquois, which were once again proving a menace. At Boucherville in 1694, one historian tells us with characteristic hyperbole Durantaye killed ten Iroquois with his own hand. Mohawks were not, as a rule, so easy to catch or kill. Two years later, he commanded a detachment of troops and militiamen in operations against his old-time foes, and in 1698, he was given a royal pension of six hundred livres per year in recognition of his services. Having primarily engaged in these military affrays, little time had been available for developing his seigneurie. His income from the annual dues of its habitants was accordingly small, and the royal gratuity was undoubtedly a welcome addition.

In June 1703, Durantaye received the signal honor of an appointment to the Superior Council at Quebec, and this post gave him additional remuneration. For the remaining twenty-four years, the soldier-seigneur lived partly in Quebec and partly at the manor house of his seigneurial estate. At the time of his death in 1727, these landed holdings had significantly increased in population, cleared acreage, and in value. However, it cannot be said that this progress had been in any direct way due to the seigneur's active interest or efforts. He had a family of six sons and three daughters, quite enough to provide for with his limited income, but not a large family as households went in those days. Durantaye was not among the most effective of the seigneurs. Still, little is to be gained by placing the various leaders among the landed men of New France in sharp contrast, comparing their respective contributions one with another. The colony had work for all to do, each in his own way. His son Louis returned to France and married. When he returned to Canada, he became the seigneur of Kamouraska. He is an ancestor of Léocadie Chevalier, mother of Absolom Roy.

Olivier MOREL- b. 1640 → Louis MOREL- b. 1671 → Charles Alexandre MOREL- b. 1694 → Jean- MOREL- b. 1732 → Jean- MOREL- b. 1791 → Léocadie CHEVALIER- b. 1826 → Absolom ROY- b. 1856 → Joseph ROY- b. 1887

SAMSON Gabriel (1643-1690) and DURAND Françoise (1656-1713)

Gabriel Samson

The Jacques and Gabriel Samson brothers founded families in New France. Gabriel Samson was baptized on August 28, 1643, in Saint-Gatien. When the two brothers decided to come to Canada in 1665, both of their parents were already deceased. The elder brother, 23-year-old Gabriel, worked as a servant in 1666 for Norman François Becquet on the Lauzon Coast. The following year, during the 1666 census, he served under Eustache Lambert, along with companions Pierre and André Bergeron.

On July 23, 1668, Gabriel purchased the late André Albert's land for 1,300 livres. This six-arpent farm, situated in the territory of Bienville, was positioned between the lands of Guillaume Albert and Jacques Samson. Subsequently, on November 6, 1668, in the presence of notary Romain Becquet, Gabriel leased François Becquet's farm and homestead at Lauzon for four years. The property had three arpents in frontage, comprising a house, barn, and shed, along with a stable housing one cow, an ox, and two young steers. However, as part of the lease agreement, Gabriel was required to provide 30 bushels of wheat and 30 peas annually and adhere to various demands from the lessor. Additionally, on November 3, Gabriel committed to delivering 24 minots (bushels) of wheat, six minots of peas, and 1 barrel of eels to François as part of the lease for the mentioned Becquet farm.

The first of the Samson brothers to marry was Gabriel. His beautiful bride was Françoise Durand, a young Breton girl and daughter of Martin Durand and Françoise Brunet, likely born at La Tour-du-Chatel in the city of Quimper-Corentin. She arrived in Canada with her mother and sister, Jeanne, wife of Louis Begin, on October 10, 1668. Françoise received confirmation from Msgr de Laval on November 16, 1665. Gabriel and Françoise sought the nuptial blessing before Pastor Henri on November 29, 1669.

Paul Chalifour, a carpenter living at La Canardière, a few days before Gabriel's wedding in November 1668, offered to transport 'all the cordwood which the said Lemieux will cut on his homestead, to the jetty of St. Cosme. Payment: one-third of all the cordwood he will haul away.' With this, Gabriel and Jacques established themselves on the Lauzon Coast. The brothers spent their days in the seigneurie of Lauzon. From the documents they left behind, it appears that the elder Gabriel was the more active of the two brothers, although less prolific. On September 23, 1671, Gabriel renewed the lease on his farm for three years with the new owner, Charles Bazire, a farm of three arpents in width by 40 deep with a house, barn, stable, plowable land, and fishing rights. He delivered 50 cords of wood to the landlord around August 15 of each year to the edge of the shore of the said coast of Lauzon. He would receive two and a half livres per cord if he had more. It was agreed that Samson would pay 61 livres tournois to wipe out all his debts to his first employer."

Gabriel probably obtained an extension of his lease for three more years. However, what became of this family afterward? In the census of 1681, we find them as neighbors of ancestors Jean Guay and Jacques Samson. At 36 years old, Gabriel, along with his wife Françoise Durand (24) and their five children, owned nine head of cattle and one gun. Additionally, they had eight arpents of land under cultivation.

On August 3, 1684, Gabriel lodged a complaint with Intendant de Meulles. His second neighbor, ancestor Jean Chauveau dit Lafleur, and his wife, ancestor Marie Albert, spread rumors that Françoise Durand, her sister, and her mother had been prostitutes. Jacques de Meulle took action to extinguish the flames of this gossip. He reached an agreement with Jean Chauveau dit Lafleur on August 3, 1684, to settle a dispute over slander. Jean Chauveau, who had spread the rumor that Samson's wife, his sister, and their mother were "filles de joie" (ladies of the night), now claims that he has no recollection of having said such things. On the contrary, he declares that all these persons are good people and agrees to pay 32 sols to cover the expenses of the lawsuit.

Ancestor Gabriel Samson passed away at the Hôtel-Dieu of Québec on June 30, 1690. Despite the challenges, Françoise Durand, with her arms full of orphans, bravely continued her children's education. Yvon Richard, a habitant of Ile Percée and widower of Marie-Madeleine Doucet, encountered Françoise and proposed marriage. The blessing of their union took place on February 1, 1699, in Québec. Ancestress Françoise Durand lived until December 4, 1713. Her son Jean married Marie Charlotte Lecour, and they became the ancestors of Émelia Samson, who was the mother of Lottie Mae Collette.

Gabriel SAMSON- b. 1643 → Jean- SAMSON- b. 1677 → Etienne SAMSON- b. 1714 → Ambroise SAMSON- b. 1740 → Joseph SAMSON- b. 1767 → Charles SAMSON- b. 1790 → Narcisse SAMSON- b. 1827 → Emelia SAMSON- b. 1868 → Lottie Mae COLLETTE- b. 1890

Françoise Durand

Born on Thursday, June 29, 1656, and baptized on June 30, in the parish of Saint-Esprend de Quimper in Brittany (Finistère), she was the daughter of Martin Durand and Françoise Brunet. She married Gabriel Samson, baptized on Friday, August 28, 1643, the son of Toussaint Samson and Catherine Chevalier, of Saint-Gatien-des-Bois near Lisieux in Normandy, on Thursday, November 21, 1669, before notary Duquet. She arrived in the country with her mother in 1663 and resided in the seigneurie of Lauzon. From their union, ten children were born.

Jean Chauveau dit Lafleur and his wife, Marie Albert, spread rumors that Françoise, her sister, and her mother had been prostitutes. On August 3, 1684, the dispute over slander was settled. Jean Chauveau, who had initially spread the rumor that Samson's wife, his sister, and their mother were 'filles de joie,' later claimed that he had no recollection of having made such a statement and paid a fine.

Her husband passed away at the Hôtel-Dieu de Québec on Friday, June 30, 1690. On July 30, 1690, just one month after her first husband's death, she acknowledged owing 172 livres to Marie-Ursule Philippeau, the widow of Hugues Cochran. During the year 1694, she was hospitalized twice at the Hôtel-Dieu de Québec. She entered the hospital on February 17 and left on March 1, returning again on June 24 and leaving on July 28. On June 2, 1698, she arranged for her twelve-year-old son Louis to work for two years in the service of Charles Loignon, who provided him with room and board and promised to dress him in new clothes and pay him 30 pounds in wages at the end of his contract. She contracted marriage with Yvon Richard, of Saint-Gilles-sur-Vie in Poitou, widower of Marie Doucet, on Monday, January 19, 1699, and married him in Quebec City on Wednesday, February 1, 1699. No child was born from their union.

On August 31, 1705, she appeared before the Sovereign Council in a case against Marguerite Amyot, widow of Jean Joly. The trial continued on March 29, 1706. She was condemned to pay 352 livres, 12 sols, and 7 deniers for outstanding accounts with the widow Jolly. She died in Quebec City on December 4, 1713, and was buried the next day. Her son Jean married Marie Charlotte Lecour. They became ancestors of Amelia Samson, the mother of Lottie Mae Collette. Gabriel was the patriarch of the Samsons.

Françoise DURAND- b. 1656 → Jean- SAMSON- b. 1677 → Etienne SAMSON- b. 1714 → Ambroise SAMSON- b. 1740 → Joseph SAMSON- b. 1767 → Charles SAMSON- b. 1790 → Narcisse SAMSON- b. 1827 → Emelia SAMSON- b. 1868 → Lottie Mae COLLETTE- b. 1890

TANGUAY Jean (1662-1744) dit La Navette

Jean Tanguay, our Canadian ancestor, hailed from Ploudiry, a town now part of the Landerneau canton in the arrondissement of Brest, within the department of Finistere, Basse-Bretagne. This area falls under the diocese of Saint-Pol-de-Léon, the westernmost region of France. Jean, the son of Yves Tanguay and Marguerite Ascanil (or Ardgralle), was born on May 13, 1662. He was over 25 years old when he decided to settle in New France, or Canada.

Jean Tanguay's first recorded mention in Canada is his marriage contract, signed before notary Étienne Jacob on January 24, 1692, at the home of Vendée ancestor Jean Brochu and Nicole Saulnier. His bride, Marie Brochu, daughter of Jean Brochu and Nicole Saulnier, was born in Saint-Jean, Île d'Orléans, on July 13, 1675. The marriage contract was governed by the Coutume de Paris, and Jean offered a dowry of 300 livres, while Marie's parents promised an additional 300 livres, which included her wedding clothes.

The couple was married on February 6, 1692, in the church of Saint-Jean on Île d'Orléans, with her father and several parishioners as witnesses. As part of their marriage settlement, Jean Brochu and Nicole Saulnier granted the newlyweds a homestead in the seigneurie of La Durantaye, consisting of three arpents of land, and agreed to house and feed them for two years while allowing them to work and build their home.

It's possible that Jean had already been working at the Brochu household for some time before his marriage. In return for his work, he became the owner of land, which is believed to be part of a concession granted to Jean Brochu by Olivier Morel on August 3, 1691. Jean Tanguay occupied land number 10 in the first range of Saint-Vallier, now located in Bellechasse County, Quebec.

In 1694, Jean and Marie relocated to La Durantaye, where they raised their family. Their names appear in the parish registries of Saint-Michel-de-La-Durantaye, Beaumont, and Saint-Vallier, marking the births of their children. Later that year, Marie ratified an agreement between her husband and her brother regarding their rights to property in La Durantaye. Jean Tanguay, also known as Lanavette, had a public conflict with Pierre Corriveau in the fall of 1714, accusing him of "beating and insulting" him. Testimonies from the ensuing trial reveal that Marie Brochu reportedly struck Corriveau with a stick, with the incident unfolding in front of the church in Beaumont.

Jean and Marie's son, André, baptized in Beaumont under the name La Navette, married Marie-Joséphite Roy on August 6, 1743. The Tanguay family, now in its third generation, grew significantly. On April 27, 1735, Jean and Marie, then living in the seigneurie of Saint-Vallier, donated three arpents of land to their sons, Jean-François and André, along with farming tools, livestock, and buildings. In return, the sons were obligated to care for their parents by providing them with wheat, laundering their linens, cooking their bread, and tending to them in times of illness or infirmity.

Jean lived until August 24, 1744, when his death cast a shadow over the parish. Marie followed, passing away on February 7, 1753, at the age of 77, surrounded by her children and grandchildren. André's wife, Marie-Joséphite Roy, was a descendant of patriarch Nicolas Leroy. Their granddaughter, Marguerite Tanguay, married François Collet, an immigrant to New France and an ancestor of the Collette family.

Jean TANGUAY- b. 1662 → André TANGUAY- b. 1712 → Marguerite TANGUAY- b. 1744 →
Denis COLLET- b. 1768 → Denis COLLET- b. 1796 → Denis COLLET- b. 1821 → Philippe COLLETTE- b. 1848 →
Lottie Mae COLLETTE- b. 1890

TREMBLAY Pierre (c.1616-before 05-11-1689) and ACHON Anne (Ozanne) (1633-1707)

Pierre Tremblay

Son of Philibert Tremblay and Jeanne Coignet dite Lebreuil, Pierre Tremblay was born in France around 1626 in Randonnay, in the parish of Saint-Malo in the Chartres diocese, situated in the ancient province of Perche. In an engagement contract dated April 9, 1647, drafted by notary François Choiseau on behalf of Noël Juchereau, Pierre Tremblay declared himself a resident of "*la Filonnière*" in Randonnai, practicing as a laborer. He pledged to labor in Canada for three years for an annual remuneration of 75 pounds. The contract specified that the engaged individual would receive board and passage to and from the transatlantic journey.

On October 13, 1652, Jehan Trehard lent him 40 lives that his mother, Jehanne Coignet of Randonnay au Perche, would repay. Following the notarization of a marriage contract by Claude Auber on September 19, 1657, Pierre Tremblay wed Ozanne Achon, daughter of Jean Achon and Hélène Ragnaud, at Notre-Dame de Québec church on October 2, 1657. Ozanne was one of the "*filles à marier*," or marriageable girls, who crossed the Atlantic in 1657.

On April 4, 1659, he received a concession for a river lot at L'Ange-Gardien. In 1678 or 1679, he entered a 5-year lease to manage the farm of the Québec Seminary at Baie Saint-Paul. He worked as a farmer for Michel Fillion in 1661. On November 6, accounts were settled, with Pierre Tremblay owing Michel Fillion 721 livres and ten sols, in addition to sixty cords of wood, for which he would receive 25 sols per cord. On March 12, 1662, a transaction was made with Michel Fillion, wherein he was required to pay 65 livres and 15 sols for goods in addition to his previous debts. The Tremblay family is documented in the 1666 census residing in the Côte-de-Beaupré, which encompasses L'Ange-Gardien; according to the census, he possessed two cows and nine acres of land under cultivation. Another census conducted in November 1681 still lists Pierre and his family, along with a domestic servant, living in the Côte-de-Beaupré. Pierre is recorded as the owner of ten arpents of cleared land, two guns, and 16 heads of livestock. It appears that the family possessed two primary properties, one in L'Ange-Gardien and the other in Baie-St-Paul. Initially situated in the seigneurie of Beaupré, by 1684, following the tragic death of their son Jean, they were listed as residents of Baie-St-Paul.

On October 16, 1669, Martin Huan, Pierre's fellow traveler to New France, bestowed his goods and person upon Pierre as a token of gratitude for Pierre's consistent assistance, retiring after that to his home for the remainder of his days. Subsequently, on April 2, 1672, Pierre, acting on his behalf and behalf of his father-in-law, Pierre Tremblay and Jean Mathieu, creditors of Simon Trillot, declared the seizure of Trillot's possessions to settle his debts.

On December 1, 1678, Pierre secured a five-year lease from the Séminaire de Québec for the Baie-Saint-Paul lands and the house situated there in exchange for half of the harvested grain. Then, on October 29, 1687, he assumed an obligation of 55 livres to Charles Rainville. In 1684, Pierre relocated to live with his son Michel on a farm plot concession granted on October 12, 1685. Pierre passed away sometime between April 14, 1687, and November 6, 1689, the latter date being the occasion of his daughter Louise's marriage contract. The precise date of Pierre's demise remains unknown, occurring before November 5, 1689, when Ozanne, Pierre's wife, declared herself a widow. In the autumn of 1688, a severe epidemic ravaged Forts Niagara and Catarqui before spreading throughout the entire colony, raising the possibility that Pierre fell victim to this epidemic. By 1729, Pierre had left a legacy of 333 descendants.

In the Beaupré region, Ozanne and Pierre raised a dozen children. Their son Michel married Geneviève Boucard on November 15, 1685. They are ancestors of Marie Tremblay, the great-grandmother of Mae Collette. Their daughter Madeleine wed Nicolas Roussin on November 25, 1671. They are ancestors of the Collette lineage, Mae's father. Pierre Tremblay and Ozanne "Anne" Achon are the ancestors of the largest francophone family in North America. Tremblay is the most common name in Quebec.

Pierre TREMBLAY- b.1616 → Michel TREMBLAY- b.1662 → Jacques TREMBLAY- b.1704 → Jean Baptiste TREMBLAY- b.1742 → Amable Godefroy TREMBLAY- b.1766 → Marie TREMBLAY- b.1815 → Marie GERVAIS- b.1832 → Amelia SAMSON- b.1868 → Lottie Mae COLLETTE- b.1890 → Wilfred ROY-b.1919

Pierre TREMBLAY- b.1616 → Madeleine TREMBLAY- b.1658 → Geneviève ROUSSIN- b.1681 → Véronique MATHIEU- b.1704 → DENIS LAPIERRE- b.1727 → Marie Anne FORTIER- b.1765 → Marguerite CLEMENT- b.1797 → Denis COLLET- b.1821 → Philippe COLLETTE- b.1848 → Lottie Mae COLLETTE- b.1890 → Wilfred ROY-b.1919

Anne Achon

She was baptized on July 18, 1633, at Notre-Dame, Chambon, Saintonge (near Rochefort, Charente-Maritime), France, the daughter of Jean Achon and Hélène Regnault. Her godfather was André Martin, and her godmother was Ozanne Achon. Ozanne hailed from a humble background, as her parents were likely day laborers or sharecroppers. At the tender age of 12, in 1645, Ozanne began working as a servant in the household of Pierre De Hillerin at the Prieuré in the parish of Puyravault. It remains unclear whether she made this transition alone or if her parents accompanied her.

Anne embarked on her journey across the Atlantic in 1657, joining the ranks of the "filles à marier," or marriageable girls, seeking a brighter future in New France. A total of 262 such women ventured to New France with hopes of improving their lives. They were recruited by various individuals, including merchants, landowners, and religious organizations, signing contracts in France typically for domestic service. However, their primary aim was marriage and settlement, with no provisions made for their return to France. Once the contract was sealed, the "fille à marier" would set sail for Québec from ports like La Rochelle or Dieppe, often traveling solo rather than as part of a coordinated group. In June 1657, Ozanne Achon was among eighteen newcomers to arrive in New France, with thirteen originating from La Rochelle, four from Paris, and one from Touraine. Upon her arrival, she was taken in by a family who vouched for her character until her marriage, which promptly followed.

Anne arrived in New France in 1657 at the age of 24. The first recorded mention of Ozanne Achon in New France is found in her marriage contract. Drafted on September 19, 1657, before notary Claude Auber, the marriage contract between Ozanne Achon and Pierre Le Tremblé was executed in accordance with the Coutume de Paris (Custom of Paris). Since neither spouse could sign, they made their marks instead. Subsequently, on October 2, 1657, at Notre-Dame de Québec, Pierre Tremblé, described as a plowman and the son of Philibert Tremblé and Jeanne Coignet from the parish of Randonné in Perche, Chartres diocese, married Ozanne Achon, the daughter of Jean Achon and Hélène Regourde from the parish of Puyravault.

Following their marriage, the young couple settled on the Côte-de-Beaupré, where Pierre worked as a sharecropper on a local farm. It is presumed that they resided with the individual who had provided shelter to Pierre until then, as was common for newlywed households at the time. As winter approached, Pierre began searching for a permanent residence.

Their first daughter, Marie Madeleine, was born and baptized in Québec in July 1658. However, the couple did not remain in Québec for long. In April 1659, Pierre acquired possession of two arpents of land in L'Ange-Gardien, overlooking the Saint Lawrence River. On February 2, 1660, Anne received confirmation from Monseigneur de Laval at the church of Château-Richer, alongside 175 others. Since there was no church in L'Ange-Gardien at the time, this confirmation likely occurred in a neighboring parish. Pierre Tremblay passed away between April 14, 1687, and November 6, 1689, when Anne was referred to as a widow.

In March of 1696, Anne appeared before a notary to formalize a donation to her son Jacques, bequeathing him half a lot of land and a house. The agreement outlined that Jacques would care for his mother until her passing, ensure her burial, and arrange for 20 masses to be said in her honor.

Ozanne Achon peacefully departed at the age of 75, after fifty years of residence on Canadian soil, around Christmas of 1707. She left behind twelve children, 58 grandchildren, and 14 great-grandchildren, surrounded by family members who could be at her bedside. Anne was interred under the name Anne Tremblay, widow of Pierre Tremblay, on December 24, 1707, in the Notre Dame de Québec cemetery. Two of her children would go on to become our ancestors, Michel, and Madeleine.

Anne-Ozanne Achon -b.1633→Michel TREMBLAY- b.1662 →Jacques TREMBLAY- b.1704 →Jean Baptiste TREMBLAY- b.1742 →Amable Godefroy TREMBLAY- b.1766 →Marie TREMBLAY- b.1815 →Marie GERVAIS- b.1832 →Amelia SAMSON- b.1868 →Lottie Mae COLLETTE- b.1890 →Wilfred ROY-b.1919

Pierre TREMBLAY- b.1616 →Madeleine TREMBLAY- b.1658 →Geneviève ROUSSIN- b.1681 →Véronique MATHIEU- b.1704 →DENIS LAPIERRE- b.1727 →Marie Anne FORTIER- b.1765 →Marguerite CLEMENT- b.1797 →Denis COLLET- b.1821 →Philippe COLLETTE- b.1848 →Lottie Mae COLLETTE- b.1890 →Wilfred ROY-b.1919

VERMET Antoine (c. 1636-ant. 13-08-1713) dit Laforme and **MESNARD** Barbe (1649-1685)

Antoine Vermet

Antoine Vermet was born around 1636 in Arras, France, to Fleury Asquet Vermet dit Laforme and Marie Leblanc. At the time, Arras was part of the Spanish Netherlands, though it became French territory in 1640 during the Thirty Years' War. By 1669, Antoine had arrived in New France, where it is believed that he served as a Carignan soldier, though unconfirmed. If so, he would have sailed from La Rochelle on *L'Aigle d'Or* in May 1665, arriving in Quebec three months later.

On August 26, 1669, Antoine married Marie Barbe Ménard, one of the *filles du roi*. Born around 1653, Barbe was the daughter of René Ménard and Judith Veillon from La Rochelle. They had eight children, seven of whom survived into adulthood. The family settled in Sainte-Famille, later moving to Saint-François de l'Île d'Orléans on land with three arpents of frontage.

Despite the isolation and harsh conditions, Antoine thrived as a farmer. In 1682, he purchased additional land and rented livestock to sustain his family. However, financial challenges arose, prompting him to arrange for his daughters to work for local families. On August 1, 1684, he arranged for his daughter Marie-Anne to work for Étienne Landron, earning 36 livres for the first three years and 50 livres for subsequent years. Similarly, in January 1685, he arranged for his daughter Marie-Madeleine to serve Landron for 30 livres initially, rising to 40 livres.

Tragically, Barbe died in childbirth on June 16, 1685, leaving Antoine to care for their children, including their newborn. Facing continued financial difficulties, Antoine also contracted out his daughter Marguerite in 1688, and in 1702, he apprenticed his son Jean as a barber. Antoine's death date remains a mystery, adding an element of intrigue to his life story. It is believed to have occurred between October 15, 1708, and August 13, 1713, the latter being the date of his son Jean's marriage contract. Antoine and Barbe's son Robert married Marie Hinse, and they are direct ancestors of Mathilde Vermette, the mother of Philippe Collette.

Antoine Vermette Pierre-b. 1636 → Robert Vermette-b. 1672 → Pierre VERMETTE- b.1704 → Jean VERMETTE- b.1745 → Antoine VERMETTE- b.1774 → Mathilde VERMETTE- b.1823 → Philippe COLLETTE- b.1848 → Lottie Mae COLLETTE- b.1890

Barbe Mesnard

Barbe Ménard, daughter of René Mesnard and Judith Veillon, was born in the French coastal city of La Rochelle. As La Rochelle was a center of the Protestant Huguenot movement and considering that her mother was baptized in the *Temple Calviniste* in 1613, it is a reasonable assumption that her mother was raised as a Calvinist. Although her parents were married in a Catholic church, Barbe was likely raised in a Huguenot family despite their membership in the Catholic church. Huguenots in the deeply Catholic country of France were typically artisans and craftsmen. As Protestants, they were the subject of intense persecution and were periodically forced to emigrate, convert to Catholicism, or face execution. The diaspora of Huguenots played a significant role in developing Europe, the Mediterranean, and the original American Colonies.

Although Barbe may have been raised with Protestant influence, all indications are that she was a practicing Catholic in good standing before she left France, as the Catholic Jesuits were charged with recruiting "young women of good moral character and religious faith" to make the voyage to New France. We presume she came to the country with the contingent of *filles du roy* in 1669 at age 20, after her father's death.

She married Antoine Vermet dit Laforme on Monday, August 26, 1669. Following their marriage they lived in *Sainte-Famille de l'île d'Orléans*. Antoine and Barbe had seven children, three daughters, and four sons, before Barbe died giving birth to twins on June 16, 1685. She was buried the following day. Robert, his son, married Marie Hinse, and they were direct ancestors of Mathilde Vermette, the mother of Philippe Collette.

Barbe MESNARD -b.1649→Robert Vermette-b. 1672→Pierre VERMETTE- b.1704 → Jean VERMETTE- b.1745 → Antoine VERMETTE- b.1774 → Mathilde VERMETTE- b.1823 → Philippe COLLETTE- b.1848 → Lottie Mae COLLETTE- b.1890

ANCESTOR FAMILIES The Research Program in Historical Demography, Université de Montréal

ROY

Couple # 1107 [Family]

of **Nicolas ROY** and **Jeanne LELIEVRE**

Burial : [11-Jan-1728](#) St-Vallier (St-Philippe-et-Jacques)

Father : Louis **ROY** Father : Guillaume **LELIEVRE**

Mother : Anne **LEMAITRE** Mother : Judith **RIQUET**

[Couple](#)

[Next couple](#) with Francois **MOLINET TOURANGEAU**

Marriage : Feb-1658 France

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1682-05-20 Cap-St-Ignace (St-Ignace-de-Loyola)	LOUIS [Couple] Marie LEDUAN
m	1686-11-18 Ste-Famille (Île d'Orléans)	NICOLAS [Couple] Marie Madeleine LEBLOND
m	1690-04-27 Lauzon (St-Joseph-de-la-Pointe-Lévy)	NOEL [Couple] Marie Jeanne Therese LACASSE
f	1679-07-31 Québec (Notre-Dame-de-Québec)	MARIE JEANNE [Couple] Jean GAUDREAU GOTREAU
m	Avant 1690 Lieu indéterminé (au Québec)	GUILLAUME [Couple] Marie Angelique BAZIN
f	1691-10-24 Beauport (Nativité-de-Notre-Dame)	ELISABETH ISABELLE [Couple] Zacharie TURGEON
m	1694-04-29 St-Laurent (Île d'Orléans)	JEAN [Couple] Catherine NADEAU
m	1698-11-17 La Durantaye (St-Michel)	JEAN BAPTISTE [Couple] Marie Marguerite BAZIN

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of Guillaume **ROY** and Marie Angelique **BAZIN**
 Death : 03-Apr-1743 Burial : [23-Mar-1738](#) Beaumont (St-Étienne)
 Burial : [04-Apr-1743](#) Québec (Notre-Dame-de-Québec) Father : Pierre **BAZIN**
 Father : Nicolas **ROY** Mother : Marguerite **LEBLANC**
 Mother : Jeanne **LELIEVRE** [Couple](#)

Marriage : Avant 1690 Lieu indéterminé (au Québec)

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1712-11-23 Beaumont (St-Étienne)	GUILLAUME [Couple] Genevieve COUTURE LAFRENAY
m	1716-11-16 Beaumont (St-Étienne)	JOSEPH [Couple] Marie Jeanne COUTURE LAFRENAY
f	1712-11-23 Beaumont (St-Étienne)	MARGUERITE [Couple] Gabriel FILTEAU
f	1717-11-20 Beaumont (St-Étienne)	MARIE ANNE MARGUERITE [Couple] Etienne PAQUET VALLEE LAVALLEE PASQUIER
f	1721-09-22 Beaumont (St-Étienne)	MARIE FRANCOISE [Couple] Jean Baptiste FILTEAU
m	1728-11-08 Beaumont (St-Étienne)	CHARLES [Couple] Marie Josephe LECOURS
m	1730-11-20 Beaumont (St-Étienne)	PIERRE [Couple] Marguerite COUTURE LAFRENAY
m	1733-05-04 Québec (Notre-Dame-de-Québec)	MICHEL [Couple] Marie Marguerite EMOND
f	1731-11-13 Beaumont (St-Étienne)	ANGELIQUE [Couple] Joseph COUTURE LAFRENAY
f	1734-03-08 Beaumont (St-Étienne)	MARIE MADELEINE [Couple] Jean VALLIERE
m	1748-01-08 Lauzon (St-Joseph-de-la-Pointe-Lévy)	JEAN BAPTISTE [Couple] Marie Angelique HUARD
f	1737-02-27 Beaumont (St-Étienne)	THERESE [Couple] Guillaume NADEAU

Couple # 35406 [\[Family\]](#)
of Pierre **ROY** and Marie Agathe **TURGEON**
Death : 13-May-1804 Death : 08-Dec-1811
Burial : [14-May-1804](#) [Beaumont \(St-Étienne\)](#) Burial : [09-Dec-1811](#) [Beaumont \(St-Étienne\)](#)
Father : Pierre **ROY** Father : Jean **TURGEON**
Mother : Marguerite **COUTURE LAFRENEY** Mother : Marie Madeleine **MIMEAU**
[Couple](#) [Couple](#)

Marriage : [29-Jan-1759](#) [Beaumont \(St-Étienne\)](#)

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1787-02-06 Beaumont (St-Étienne)	PIERRE [Couple] Marie Anne GUAY
f	1786-11-28 Beaumont (St-Étienne)	MARIE [Couple] Augustin FOURNIER
f	1792-10-02 La Durantaye (St-Michel)	AGATHE [Couple] Laurent LEMELIN
m	1791-11-21 Beaumont (St-Étienne)	FRANCOIS [Couple] Marie Angelique PAQUET LAVALLEE
m	1788-08-26 Québec (Notre-Dame-de-Québec)	JOSEPH [Couple] Marie BRUNET
m	1800-08-18 Charlesbourg (St-Charles-Borromée)	JEAN [Couple] Victoire BERNIER
f	1800-01-20 Beaumont (St-Étienne)	MARIE ELISABETH [Couple] Joseph FOURNIER
f	1792-08-13 St-Jean (Île d'Orléans)	MARIE MARTHE [Couple] Aime TREMBLAY
f	1803-04-18 La Durantaye (St-Michel)	MARGUERITE [Couple] Jean Baptiste FOURNIER
f	1802-01-25 Beaumont (St-Étienne)	MARIE CHARLOTTE [Couple] Antoine FOURNIER

Pierre ROY

François ROY

Pierre Roy (Leroy became Roy in about 1800)

François Roy

Couple # 162912 [\[Family\]](#)
of Hilaire **ROY** and Genevieve **GUAY**
Father : Francois **ROY** Father : Joseph **GUAY**
Mother : Marie Angelique **PAQUET LAVALLEE** Mother : Genevieve **LACROIX**
[Couple](#) [Couple](#)

Marriage : [27-Nov-1827](#) [Beaumont \(St-Étienne\)](#)

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Family # 269853 [Couple]

of **Hilaire ROY** and **Leocadie CHEVALIER MOREL DELADURANTAYE**

Father : Hilaire **ROY** Father : Jean Baptiste **MOREL DELADURANTAYE CHEVALIER**
 Mother : Genevieve **GUAY** Mother : Francoise Marie **RENAUD**
[Family](#) [Family](#)

Marriage : 29-Oct-1850 Beaumont (St-Étienne)

Children born before 1862 :

Sex	Birth (Baptism) Place	Marriage Place	Death (Burial) Place	First name of the child Name of the spouse
f	1851-07-14 Beaumont (St-Étienne)			Adele
f	1853-04-16 Beaumont (St-Étienne)			Marie Elmire
m	1854-11-10 Beaumont (St-Étienne)			Jean Baptiste Gedeon
f	1856-05-06 Beaumont (St-Étienne)			Chrysostome Absalon
x	Vers 1860		1861-05-06 Buckland (Notre-Dame-Auxiliatrice)	Xxxxx
x	Vers 1861-05-06		1861-05-06 Armagh (St-Cajetan)	Xxxxx

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COLLETTE

Union # 39497 [Famille]

de **Francois COLLET** et **Marie Marguerite TANGUAY**

Sépulture : [10-nov.-1805](#) St-François-de-la-Rivière-du-Sud (St-François-de-Sales) Décès : 06-mai-1809
 Père : Alexis Gaulin **COLLET** Sépulture : [08-mai-1809](#) St-Henri-de-Lauzon (St-Henri)
 Mère : Marie **MAGANT MAU** Père : Andre **TANGUAY**
[Union](#) Mère : Marie Josephe **ROY**
[Union](#) [Union](#)

Marriage : 26-juil.-1762 St-Vallier (St-Philippe-et-Jacques)

Liste des enfants mariés :

Sexe	Date de mariage Lieu	Prénom de l'enfant Nom du conjoint
f	1820-07-04 St-Vallier (St-Philippe-et-Jacques)	MARIE MARGUERITE [Union] Joseph Marie BAQUET LAMONTAGNE
m	1794-09-23 St-Charles (Bellechasse)	FRANCOIS [Union] Ursule DUQUET DESROCHERS
m	1792-10-02 St-Charles (Bellechasse)	DENIS MARIE [Union] Marie Louise LECLERC
f	1794-02-25 St-Charles (Bellechasse)	JOSEPHE [Union] Francois LECLERC
f	1800-02-18 St-François-de-la-Rivière-du-Sud (St-François-de-Sales)	MARIE GENEVIEVE [Union] Joseph Marie GAULIN
m	1815-08-22 Lauzon (St-Joseph-de-la-Pointe-Lévy)	JOSEPH MARIE [Union] Marie Angélique CARRIER
m	1819-01-11 St-Hyacinthe (Notre-Dame-du-Rosaire)	GUILLAUME [Union] Theotiste CLOUTIER
m	1829-02-10 Deschambault (St-Joseph)	ANTOINE [Union] Marie Zoe BOUDREAU BEAUDREAU

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Union N° 6869 [Famille]

de Jean Baptiste **TANGUAY LANAVETTE** et Marie **BROCHU**

Sépulture : [25-août-1744](#) St-Vallier (St-Philippe-et-Jacques) Décès : 05-févr.-1753
 Père : Yvon **TANGUAY** Sépulture : [07-févr.-1753](#) St-Vallier (St-Philippe-et-Jacques)
 Mère : Marguerite **ACCRAAL** Père : Jean **BROCHU**
 Mère : Nicole **SAUNIER**

[Union](#) [Union](#)

Marriage : [06-févr.-1692](#) St-Jean (Île d'Orléans)

Liste des enfants mariés :

Sexe	Date de mariage Lieu	Prénom de l'enfant Nom du conjoint
m	1722-10-25 Lieu indéterminé (au Québec)	JEAN BAPTISTE [Union] Marie Françoise BLAIS
m	1734-07-20 Ste-Anne-de-Beaupré (Ste-Anne)	RENE [Union] Marie Rosalie SIMARD
f	1726-05-26 St-Vallier (St-Philippe-et-Jacques)	MARIE ANNE [Union] Jean Baptiste RICHARD MICHON
m	1729-02-28 Berthier-sur-Mer (Notre-Dame-de-l'Assomption)	JACQUES [Union] Marie Genevieve MERCIER
f	1729-11-07 St-Vallier (St-Philippe-et-Jacques)	MARIE ISABELLE ELISABETH [Union] Joseph ELIE BRETON
m	1736-06-05 St-Jean (Île d'Orléans)	JEAN FRANCOIS [Union] Marie Marguerite BOISSONNAULT STONGE
m	1743-08-06 St-Vallier (St-Philippe-et-Jacques)	ANDRE [Union] Marie Joseph ROY
f	1734-10-11 St-Vallier (St-Philippe-et-Jacques)	MARIE FRANCOISE ANNE JEANNE [Union] Nicolas BOISSONNAULT STONGE

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Couple # 71235 [Family]

of Denis Marie **COLLET** and Marie Louise **LECLERC**

Death : 26-Aug-1823 Death : 15-May-1813
 Burial : [28-Aug-1823](#) St-Henri-de-Lauzon (St-Henri) Burial : [17-May-1813](#) St-Henri-de-Lauzon (St-Henri)
 Father : François **COLLET** Father : Charles **LECLERC**
 Mother : Marie Marguerite **TANGUAY** Mother : Elisabeth Isabelle **DENIS LAPIERRE**

[Couple](#) [Couple](#)

[Next couple](#) with Genevieve Marie **COUTURE**

Marriage : [02-Oct-1792](#) St-Charles (Bellechasse)

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1820-02-14 St-Henri-de-Lauzon (St-Henri)	DENIS [Couple] Marguerite CLEMENT LABONTE
m	1820-10-03 St-Henri-de-Lauzon (St-Henri)	JOSEPH [Couple] Solange BELANGER
m	1830-02-02 St-Henri-de-Lauzon (St-Henri)	CHARLES [Couple] Rosalie GENEST LABARRE
f	1825-09-27 St-Henri-de-Lauzon (St-Henri)	MARIE ARCHANGE [Couple] Antoine GENEST LABARRE
m	1843-10-03 St-Henri-de-Lauzon (St-Henri)	PIERRE [Couple] Marie COUTURE
f	1839-01-22 St-Henri-de-Lauzon (St-Henri)	CESARIE [Couple] Joseph GENEST LABARRE

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Couple # 138532 [Family]
of Denis **COLLET** and Marguerite **CLEMENT LABONTE**
Death : 04-Mar-1823
Burial : [06-Mar-1823](#) St-Henri-de-Lauzon (St-Henri)
Father : Denis Marie **COLLET** Father : Louis **CLEMENT LABONTE**
Mother : Marie Louise **LECLERC** Mother : Marie Anne **FORTIER**
Couple Couple
Next couple with Marie Helene **TURCOT**
Marriage : [14-Feb-1820](#) St-Henri-de-Lauzon (St-Henri)

Enfant marié :

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1842-10-17 St-Henri-de-Lauzon (St-Henri)	DENIS [Couple] Martine VERMET

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Famille N° 39497 [Un]
de **Francois COLLET** et **Marie Marguerite TANGUAY**
Père : Alexis Gauvin **COLLET** Père : Andre **TANGUAY**
Mère : Marie **MAGANT MAU** Mère : Marie Joseph **ROY**
Famille Famille
Marriage : [26-juil-1762](#) St-Vallier (St-Phillippe-et-Jacques)
Enfants nés avant 1850 :

Sexe	Naissance (Baptême) Lieu	Marriage Lieu	Décès (Dépulture) Lieu	Prénom de l'enfant Nom du conjoint
f	1763-09-27 St-Vallier (St-Phillippe-et-Jacques)	1820-07-04 St-Vallier (St-Phillippe-et-Jacques)	1821-06-27 La Durantaye (St-Michel)	Marie Marguerite [Famille] Joseph Marie BAQUET LAMONTAGN
f	1765-03-07 St-Vallier (St-Phillippe-et-Jacques)		1765-07-18 St-Vallier (St-Phillippe-et-Jacques)	Marie Claire
m	1766-08-20 St-Vallier (St-Phillippe-et-Jacques)	1794-09-23 St-Charles (Bellechasse)	1810-12-27 St-Charles (Bellechasse)	Francois [Famille] Ursule DUQUET DESROCHERS
m	1768-08-12 St-Vallier (St-Phillippe-et-Jacques)	1792-10-02 St-Charles (Bellechasse)	1823-08-26 St-Henri-de-Lauzon (St-Henri)	Denis Marie [Famille] Marie Louise LECLERC
f	1770-01-04 St-Vallier (St-Phillippe-et-Jacques)	1794-02-25 St-Charles (Bellechasse)	1831-12-25 St-Henri-de-Lauzon (St-Henri)	Joseph [Famille] François LECLERC
f	1771-11-05 La Durantaye (St-Michel)	1800-02-18 St-François-de-la-Rivière-du-Sud (St-François-de-Sales)	1830-12-11 St-Vallier (St-Phillippe-et-Jacques)	Marie Genevieve [Famille] Joseph Marie GAULIN
f	1773-07-07 St-Vallier (St-Phillippe-et-Jacques)		1773-07-31 St-Vallier (St-Phillippe-et-Jacques)	Marie Marguerite
m	1775-02-17 St-Vallier (St-Phillippe-et-Jacques)	1815-08-22 Lauzon (St-Joseph-de-la-Pointe-Lévy)	1830-12-31 Ste-Marie-de-Beauce (Ste-Marie)	Joseph Marie [Famille] Marie Angelique CARRIER
x	1776-08-19 St-Vallier (St-Phillippe-et-Jacques)		1776-08-19 St-Vallier (St-Phillippe-et-Jacques)	Anonyme
f	1777-08-31 St-Vallier (St-Phillippe-et-Jacques)		1777-11-18 St-Vallier (St-Phillippe-et-Jacques)	Marie Victoire
m	1778-11-21 St-Vallier (St-Phillippe-et-Jacques)		1810-08-07 St-Henri-de-Lauzon (St-Henri)	Pierre
m	1780-01-02 La Durantaye (St-Michel)	1819-01-11 St-Hyacinthe (Notre-Dame-du-Rosaire)	1849-10-21 Beauport (Nativité-de-Notre-Dame)	Guillaume [Famille] Theotiste CLOUTIER
m	1781-10-05 St-Vallier (St-Phillippe-et-Jacques)		1781-11-15 St-Vallier (St-Phillippe-et-Jacques)	Antoine
m	1783-01-20 St-Vallier (St-Phillippe-et-Jacques)		1784-09-14 St-Vallier (St-Phillippe-et-Jacques)	Thomas
m	1784-02-24 St-Vallier (St-Phillippe-et-Jacques)	1829-02-10 Deschambault (St-Joseph)	1847-04-12 Cap-Santé (Ste-Famille)	Antoine [Famille] Marie Zoe BOUDREAU BEAUDREAU
m	1785-01-27 St-Vallier (St-Phillippe-et-Jacques)			Alexis
m	1786-12-11 St-Vallier (St-Phillippe-et-Jacques)		1848-09-03 Loisbrière (St-Louis)	Michel

VERMET

Union N° 101054 [\[Famille\]](#)

de Antoine **VERMET** et Marie Therese **LECLERC**
 Décès : 21-avr.-1831 Décès : 05-févr.-1849
 Sépulture : [23-avr.-1831](#) St-Jean-Chrysostome (Lévis) Sépulture : [07-févr.-1849](#) St-Isidore (Dorchester)
 Père : Jean Baptiste **VERMET** Père : Louis Philippe **LECLERC**
 Mère : Marie Anne **GAUTHIER** Mère : Marie Ursule **NOEL**
[Union](#) [Union](#)

Mariage : [04-juil.-1803](#) St-Pierre (Île d'Orléans)

Liste des enfants mariés :

Sexe	Date de mariage Lieu	Prénom de l'enfant Nom du conjoint
m	1835-02-10 St-Jean-Chrysostome (Lévis)	OLIVIER [Union] Therese ROBERGE LAPIERRE
f	1830-08-24 St-Henri-de-Lauzon (St-Henri)	HELENE [Union] Augustin GAGNON
f	1836-04-26 St-Henri-de-Lauzon (St-Henri)	MADELEINE [Union] Denis COLLET
f	1841-02-23 St-Jean-Chrysostome (Lévis)	CHRISTINE [Union] Anselme NOLIN
m	1842-01-11 St-Isidore (Dorchester)	ALEXIS [Union] Marcelline ROBERGE LAPIERRE
f	1842-10-17 St-Henri-de-Lauzon (St-Henri)	MARTINE [Union] Denis COLLET

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GERVAIS

Couple # 88717 [\[Family\]](#)

of Jean Baptiste **GERVAIS STMARTIN** and Marie Jeanne **TESSIER**
 Burial : [29-Sep-1748](#) Ste-Anne-de-la-Pérade (Ste-Anne)
 Father : Charles **GERVAIS** Father : Mathurin **TESSIER**
 Mother : Jacquette **ROSE_** Mother : Elisabeth **LETOURNEAU**
[Couple](#) [Couple](#)
[Next couple](#) with Pierre **LEVEQUE**

Mariage : [09-Jan-1700](#) Ste-Anne-de-la-Pérade (Ste-Anne)

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1722-05-18 Ste-Anne-de-la-Pérade (Ste-Anne)	PIERRE [Couple] Marie Elisabeth Isabelle VALLEE
m	1725-02-05 Ste-Anne-de-la-Pérade (Ste-Anne)	JEAN BAPTISTE [Couple] Marie Jeanne GENDRON GENDRA
f	1731-02-05 Ste-Anne-de-la-Pérade (Ste-Anne)	MARIE JEANNE ANNE [Couple] Jean Baptiste LALIBERTE ROY ROIREAU
m	1739-09-17 Québec (Notre-Dame-de-Québec)	JOSEPH [Couple] Marie Charlotte RAINVILLE DRINVILLE
f	1735-08-22 Ste-Anne-de-la-Pérade (Ste-Anne)	MARIE JOSEPHE [Couple] Ambroise BROUSSEAU LAFLEUR BROUSSEAU
m	1739-02-09 Ste-Anne-de-la-Pérade (Ste-Anne)	LOUIS JOSEPH [Couple] Marie Josephe GENDRON GENDRA
m	1746-02-14 Ste-Geneviève-de-Batiscan (Ste-Geneviève)	FRANCOIS [Couple] Marie Rose LAVIGUEUR BROUILLET

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Couple # 88755 [Family]

of Francois **GERVAIS** and Marie Marguerite **BROUSSEAU LAFLEUR BROUSSEAU**

Death : 22-Jul-1791
 Burial : [23-Jul-1791](#) Ste-Geneviève-de-Batiscan (Ste-Geneviève)
 Father : Jean Baptiste **GERVAIS STMARTIN**
 Mother : Marie Jeanne **TESSIER**

Father : Luc **BROUSSEAU LAFLEUR BROUSSEAU**
 Mother : Marie Madeleine **ORSON PISCINE**

[Couple](#)
[Previous couple](#) with Marie Rose **LAVIGUEUR BROUILLET**

Marriage : [20-Jan-1759](#) Ste-Anne-de-la-Pérade (Ste-Anne)

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
f	1781-02-26 Ste-Geneviève-de-Batiscan (Ste-Geneviève)	MARGUERITE [Couple] Francois BERTRAND STARNAUD
m	1789-11-03 Ste-Geneviève-de-Batiscan (Ste-Geneviève)	JEAN BAPTISTE [Couple] Marie Francoise JUNEAU LATULIPPE
m	1794-02-24 Yamachiche (Ste-Anne)	BENONI BENOIT [Couple] Christine BOISVERT
f	1797-02-06 Ste-Geneviève-de-Batiscan (Ste-Geneviève)	ANGELIQUE [Couple] Pierre LHERAULT LHEUREUX

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CREVIER BELLERIVE

Couple # 210 [Family]

of Christophe **CREVIER LAMESLEE** and Jeanne **EVARD**

Father : Nicolas **CREVIER**
 Mother : Anne **BASIRET**

[Couple](#)

Marriage : 06-Nov-1633 France

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
f	1652-07-09 Québec (Notre-Dame-de-Québec)	MARIE JEANNE [Couple] Pierre BOUCHER DEGROSBOIS DEBOUCHERVILLE
m	1663-11-26 Trois-Rivières (Immaculée-Conception)	JEAN [Couple] Marguerite HERTEL
f	1661-10-10 Lieu indéterminé (au Québec)	MARGUERITE [Couple] Michel GAMELIN
m	Avant 1666 Lieu indéterminé (au Québec)	NICOLAS [Couple] Marie Louise LECOUTEUR
f	1663-04-01 Lieu indéterminé (au Québec)	MARIE [Couple] Nicolas GATINEAU DUPLESSIS
m	1682-01-21 Champlain (Notre-Dame-de-la-Visitation)	JEAN BAPTISTE [Couple] Marie Anne Charlotte CHOREL STROMAIN

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Couple

150404 [\[Family\]](#)

of Joseph **CREVIER BELLERIVE**
Father : Jacques **CREVIER BELLERIVE**
Mother : Marie Charlotte **LEFEBVRE LACROIX**
[Couple](#)

and Marguerite **TURCOT**
Father : Pierre **TURCOT**
Mother : Marguerite **LETANG LETOILE**
[Couple](#)

Marriage : [01-Mar-1824](#) Trois-Rivières (Immaculée-Conception)

Enfant marié :

Sex	Date of marriage Place	Name of the child Name of the spouse
f	1848-05-16 Cap-de-la-Madeleine (Ste-Marie-Madeleine)	MARIE ELMIRE [Couple] Pierre MARCHAND

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Couple

122098 [\[Family\]](#)

of Joseph **LEVREAU LANGIS**
Father : Joseph **LEVREAU LANGIS**
Mother : Marie Anne **ROY**
[Couple](#)

and Marie **HEBERT MANUEL**
Father : Pierre **HEBERT MANUEL**
Mother : Charlotte **LEFEBVRE LACROIX**
[Couple](#)

[Previous couple](#) with Marie Anne **LEFEBVRE LACROIX**

Marriage : [04-Nov-1813](#) Champlain (Notre-Dame-de-la-Visitation)

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1842-04-03 Champlain (Notre-Dame-de-la-Visitation)	JOSEPH [Couple] Rosalie LEROUX SANSCHAGRIN
f	1849-02-19 Champlain (Notre-Dame-de-la-Visitation)	MARIE ROSE DELIMA [Couple] Olivier HEBERT MANUEL

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Individual

929432

Joseph **CREVIER BELLERIVE**

Father : Joseph **CREVIER BELLERIVE**

Mother : Marguerite **TURCOT**

[Family](#)

Birth : **18-Mar-1827**

Baptism : [19-Mar-1827](#) Trois-Rivières (Immaculée-Conception)

[First marriage](#) [03-Mar-1851](#) Champlain (Notre-Dame-de-la-Visitation)
with

Adelaide LEVREAU LANGIS

Father : Joseph **LEVREAU LANGIS**

Mother : Marie **HEBERT MANUEL**

[Family](#)

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Individual # 929433

Adelaide LEVREAU LANGIS
 Father : Joseph LEVREAU LANGIS
 Mother : Marie HEBERT MANUEL
[Family](#)

Birth : 19-Mar-1820
 Baptism : 20-Mar-1820 Champlain (Notre-Dame-de-la-Visitation)

[First marriage 03-Mar-1851 Champlain \(Notre-Dame-de-la-Visitation\)](#)
 with
Joseph CREVIER BELLERIVE
 Father : Joseph CREVIER BELLERIVE
 Mother : Marguerite TURCOT
[Family](#)

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MOREL DE LA DURANTAYE (CHEVALIER)

Union N° 3307 [\[Famille\]](#)

de Olivier **MOREL DELADURANTAYE** et Françoise **DUQUET**

Décès : 28-sept.-1716 Décès : 14-sept.-1719

Sépulture : 30-sept.-1716 St-Vallier (St-Philippe-et-St-Jacques) Sépulture : 15-sept.-1719 Québec (Notre-Dame-de-Québec)

Père : Thomas **MOREL** Père : Denis **DUQUET**

Mère : Aliette **DUHOUSSAY** Mère : Catherine **GAUTHIER**

[Union](#) [Union précédente](#) avec Jean **MADRY**

Mariage : 14-sept.-1670 Québec (Notre-Dame-de-Québec)

Liste des enfants mariés :

Sexe	Date de mariage Lieu	Prénom de l'enfant Nom du conjoint
m	1690-08-16 France	LOUIS JOSEPH [Union] Elisabeth PECARER RAMES
f	1687-10-14 Québec (Notre-Dame-de-Québec)	GENEVIEVE FRANCOISE [Union] Louis BONNEVILLE DECATDERAN

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Couple# 128904 [\[Family\]](#)of Jean Baptiste **MOREL DELADURANTAYE CHEVALIER** and Francoise Marie **RENAUD**

Death : 20-Dec-1835

Burial : [22-Dec-1835](#) Ste-Claire (Dorchester)Father : Jean Baptiste **MOREL DELADURANTAYE CHEVALIER**Father : Roger **RENAUD**Mother : Marie Salomee **BLANCHET**Mother : Marie Francoise **ELIE BRETON**[Couple](#)[Couple](#)**Marriage : [20-Aug-1816](#) Sts-Gervais et Protais (Bellechasse)****Liste of the married children :**

Sex	Date of marriage Place	Name of the child Name of the spouse
f	1839-04-30 Ste-Claire (Dorchester)	MARIE LOUISE [Couple] Jean Baptiste PAQUET
f	1840-02-25 Ste-Claire (Dorchester)	MARIE HENRIETTE [Couple] Antoine ROCHFORT
f	1848-08-08 La Durantaye (St-Michel)	MARGUERITE [Couple] Antoine PAQUET
m	1846-08-18 Ste-Claire (Dorchester)	JEAN BAPTISTE [Couple] Marie GOUPIL

SAMSON**Couple**# 3095 [\[Family\]](#)of Gabriel **SAMSON** and Francoise **DURAND**

Death : 30-Jun-1690

Death : 04-Dec-1713

Burial : [30-Jun-1690](#) Québec (Hôtel-Dieu)Burial : [05-Dec-1713](#) Québec (Notre-Dame-de-Québec)Father : Toussaint **SAMSON**Father : Martin **DURAND**Mother : Catherine **CHEVALIER**Mother : Francoise **BRUNET**[Couple](#)[Couple](#)[Next couple](#) with Yvon **RICHARD****Marriage : [29-Nov-1669](#) Québec (Notre-Dame-de-Québec)****Liste of the married children :**

Sex	Date of marriage Place	Name of the child Name of the spouse
m	1695-11-24 Québec (Notre-Dame-de-Québec)	PIERRE [Couple] Catherine GAUTHIER LAROUCHE
f	1691-06-12 Lauzon (St-Joseph-de-la-Pointe-Lévy)	MARIE PERRINE [Couple] Ignace GUAY GUILLET
f	1699-11-09 Lauzon (St-Joseph-de-la-Pointe-Lévy)	JEANNE [Couple] Francois Jean GRENET
m	1706-04-26 Lieu indéterminé (au Québec)	JEAN BAPTISTE [Couple] Marie Charlotte LECOURS
m	1704-04-07 Acadie	GABRIEL [Couple] Jeanne MARTIN
f	1706-01-04 Montréal (Notre-Dame-de-Montréal)	MARIE ANNE [Couple] Pierre BOURBEAU
m	1730-10-30 Lieu indéterminé (au Québec)	EUSTACHE [Couple] Marie Louise Francoise LEMIEUX
m	1711-01-26 Québec (Notre-Dame-de-Québec)	IGNACE [Couple] Marie Madeleine HUBERT
m	1704-04-07 Port-Royal	GABRIEL [Couple] Jeanne MARTIN

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Family # 123981 [Couple]

of **Charles SAMSON** and **Josephe GAUDREAU**

Father : Joseph Ambroise **SAMSON** Father : Francois Prosper **GAUDREAU**
 Mother : Marie Marguerite **MORIN** Mother : Marie Madeleine **GAGNON BELISLE**
 Family Family

Marriage : 06-Sep-1814 Montmagny (St-Thomas)

Children born before 1850 :

Sex	Birth (Baptism) Place	Marriage Place	Death (Burial) Place	First name of the child Name of the spouse
f	1815-11-13 St-Henri-de-Lauzon (St-Henri)	1838-08-07 St-Henri-de-Lauzon (St-Henri)		Josephe [Family] Jean AUDET LAPOINTE
m	1816-12-21 St-Henri-de-Lauzon (St-Henri)	1842-02-07 St-Anselme (Dorchester)		Charles [Family] Hermine LACROIX
m	1818-05-20 St-Henri-de-Lauzon (St-Henri)		1837-12-20 St-Henri-de-Lauzon (St-Henri)	Joseph
m	1819-12-14 St-Henri-de-Lauzon (St-Henri)	1845-09-02 St-Charles (Bellechasse)		Thomas [Family] Marie Madeleine CHABOT
f	1821-07-24 St-Henri-de-Lauzon (St-Henri)	1847-08-24 La Durantaye (St-Michel)		Marie [Family] Michel TANGUAY
m	1823-08-27 St-Henri-de-Lauzon (St-Henri)			Amable
m	1825-06-24 St-Henri-de-Lauzon (St-Henri)			Jean Baptiste
m	1827-11-04 St-Henri-de-Lauzon (St-Henri)			Narcisse
m	1829-12-12 St-Henri-de-Lauzon (St-Henri)		1830-11-18 St-Henri-de-Lauzon (St-Henri)	Edouard
f	1831-07-22 St-Henri-de-Lauzon (St-Henri)			Marie Vitaline
m	1833-04-18 St-Henri-de-Lauzon (St-Henri)			Edouard

FILLES À MARIER ANCESTORS

ACHON, OZANNE
 BITOUCET, JEANNE
 BRETON, MARGUERITE
 CERISIER, JEANNE
 COUTEAU, MARIE MADELEINE
 CREVET, MARIE
 DESPRÉS, GENEVIÈVE
 DESVAREUX, VINCENTE
 DECHARD, JEANNE
 ÉMARD, ANNE
 FAFARD, FRANÇOISE
 FORESTIER, CATHERINE
 FAFARD, FRANÇOISE
 GAMACHE, GENEVIÈVE
 GIRAUD, MARIE
 GRANDRY, MARIE
 GRENIER, ANTOINETTE
 GRENIER, FRANÇOISE
 GUILLEBOURDEAU, MARGUERITE
 LEBREUIL, LOUISE THÉRÈSE MARIE
 LECLERC, MARGUERITE
 LEROUGE JEANNE
 LOPPÉ, RENÉE

MÉCHIN, JEANNE
MÉRY, FRANÇOISE
MIGNON, JEANNE
MORIN, FRANÇOISE
PARENTEAU, MARIE
POISSON, MATHURINE
REBOURS MARGUERITE
RITON, MARIE
ROY, JEANNE
SAINT-PÈRE, JEANNE
SURGET, MADELEINE
VIDEAU, ANNE

FILLES DU ROY ANCESTORS

DATE OF ARRIVAL AND PLACE OF ORIGIN

MARIE ALBERT 1663, SAINT-PIERRE DE L'ÎLE D'OLÉRON
LOUISE MENACIER, 1663, ST-COLOMBE-SUR-SEINE, BURGUNDY
ANNE DUMONT, 1665, METZ, LORRAINE
MARGUERITE LAVERDURE, 1665, PARIS
SUZANNE LECOMTE, 1665
LOUISE LECOUSTRE, 1665, NORMANDY
ELIZABETH BLAIS, 1667, PARIS
CATHERINE TOPSAN, 1667, DIEPPE
MARGUERITE ELOY, 1667, DIEPPE, NORMANDY
ANNE ROUSSEAU, 1667
JEANNE BOUCAULT, 1668, PARIS
MARIE CHAUVET, 1668, SAINTES, SAINTONGE
CATHERINE FERRÉ, 1668, PARIS
MARTINE CROSNIER, 1669, FOINTAINE-LE-BOURG, NORMANDY
MARIE DESFOSSES, 1669, PARIS
JEANNE LABBÉ, 1669, PARIS
NICOLE LEGRAND, 1669, PARIS
BARBE MESNARD, 1669, LA ROCHELLE, AUNIS
NICOLE SAULNIER, 1669, PARIS
CATHERINE VERRIER, 1669, AVRANCHES NORMANDY
MADELEINE DESPRÉS, 1670, PARIS
MARGUERITE EVAIN, 1670 AMIENS PICARDIE
JEANNE FRESSEL, 1670, PARIS
MARIE ANNE LAGOU, 1670, LE MANS, MAINE
JEANNE LANGUILLE, 1670 ARTANNES, TOURAINE
MARGUERITE FRANÇOISE MOREAU, 1670, PARIS
ANNE TALBOT, 1670, ROUEN
HENRIETTE CARTOIS, 1671, PARIS
CATHERINE DUCHARME, 1671, PARIS
MARGUERITE FERRON, 1671, St. WAAST, FLANDRES
ANNE LEPER 1673

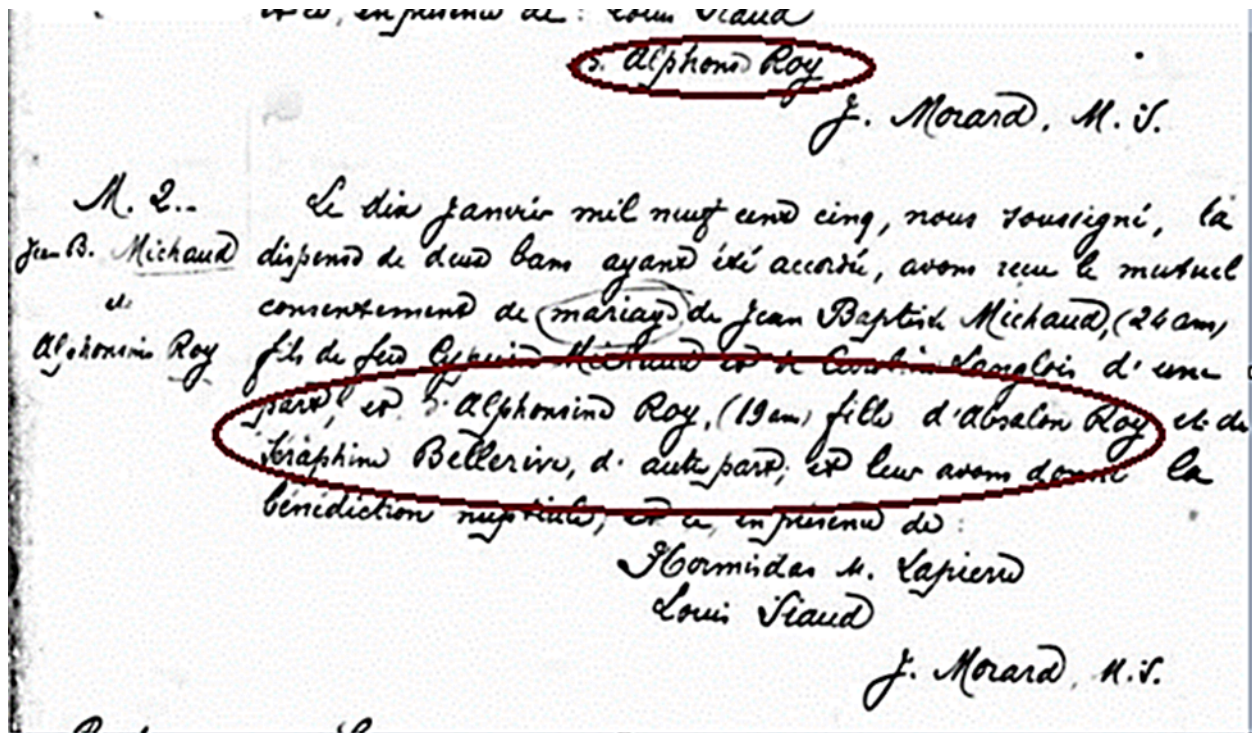
ROY ARCHIVES

PETER BELANGER
MARIE BRASSEUR
MARIE BELANGER
JOSEPH BELANGER
ISADORE BACHMEIER
ZENAIDE BOIRE
PETPO BYHKO
THOMAS BUTCHKO
JOSEPH BRASSEUR
EUGENE BOIRE
JULES BOIRE
LAZARE COTE
MILVIN CHILES
CLARISSE COTE
ONESYME COTE
CLARENCE COTE
FREDERIC COTE
JAMES COTE
RACHEL COTE
MELVINA COTE
ADELL COTE
AMANDA COTE
ERNEST COTE

LUGGER MENARD
VENANCE NEDON
AIME M. POURBAIX
ANDRE PILON
LOUISA PIERMANTIER
PERCY PUFFER
AGNES PILON
WILFRID ROY
MARIE RIVARD
LOUISE RIVARD
ANNA C. RIVARD
EDOUVARD RIVARD
MARY A. RICHARDS
MARTIN L. RESLER
PIERRE RONDEAU
CLARISSE RONDEAU
VICTORIA RITCHOTTE
ABSOLM ROY
JOSEPH SAVARY
NICHOLAS SOROKO
ARCHIE SERVAIS
PETER STELMASTUCK
ARNOLD STELMASTUCK
ALPHONSE SAVARY
CLARISSE R. SAVARY
MARY ANN THIEVEN
DORA TODD
EVA TURGEON

Some of the names of headstones in the old Lampman cemetery. 20 of the first 23 in alphabetical order are French Canadian. 21 of 28 in alphabetical order around Absolom Roy are French Canadian. Of the 121 souls in the Catholic part of the cemetery, 61 are *Canadiens*.

Marriage of Alphonsine Roy, Notre Dame de la Salette parish, Forget, Saskatchewan, 1905.



In Our Lady of La Salette, on January 10th nineteen hundred and five, we, the undersigned, the dispensation of two bans having been accorded, have received the consent of marriage of Jean Baptiste Michaud (24 Years old), son of the late Cyprien Michaud, and Caroline Langlois on the one hand and Alphonsine Roy (19 years old) daughter of Absalom Roy and Séraphine Bellerive; on the other hand, and gave them a nuptial blessing, and this in the presence of Hormidas M. Lapierre and Louis Liard . J. Morand, M. S. (Brother Alphonse Roy, see the top of the document, was witness to another marriage that day). (All records are translated from the French.)

Militia Drill 1881-1882 St. Jean Baptiste

MILITIA—REGIMENT OF CANADA										Company No.			
ANNUAL DRILL OF ACTIVE MILITIA*										AT Place		FOR 1881-82.	
ACQUITTANCE ROLL of the Officers, Non-Commissioned Officers and Men of the _____										for their Drill Pay, for the financial year ending on the 31st June, 1882.		of the _____	
of the _____										for the _____		for the _____	
No.	NAME.	NAME.	PERIOD.		No. of Days.	Pay of Officers, N. C. Officers and Men.		Pay for Women.		Total amount due to each person.	Signature of the Officer, N. C. Officer and Men.	Witness to the receipt of them who signed with.	REMARKS.
			From	To		Rate per Day.	Total.	Rate per Day.	Total.				
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Absolom Roy

ACTIVE MILITIA.

ANNUAL DRILL.

ACQUITTANCE ROLL

Philip Jean Baptiste P. P. Co
of the
Regiment of Active Militia for their Drill Pay for
the year ending 30th June, 1882.

Period from *July 10th*
to *July 29th* 1881

Total Amount of the Acquittance *236.⁰⁰*
Holl *236*
236.⁰⁰

Certified as correct,
P. P. Co
Paymaster,
Military District No. 10.

I certify that paragraph No 1 of Instructions on this Pay List has been complied with in my presence, and that the Corps has performed the drill according to Regulations, and is, in all respects, entitled to the Pay charged in this Pay List.

Ch. Faucher
Adj. Genl.
Military District No. 10

ANNUAL DRILL, 1881-82.

RATES OF PAY—Vide General Orders and Regulations.

DRILL IN CAMPS		Drill at Local Head Quarters, when not in Camps
PAY OF OFFICERS	PAY OF N. C. O. AND MEN.	PAY.
per diem.	per diem.	per diem.
Lt.-Colonel in Command of a Battalion \$1 00	Brevet Major \$1 00	Officers \$1 00
Major 75	Q. M. Sergeant 50	N. C. O. and Non-commissioned 50
Paymaster 50	Paymaster's Clerk 50	Honors, —
Adjutant, with rank of Lt. 50	Orderly Room Clerk 50	Mounted Officers of company 75
do do 2nd Lt. 50	Hospital Purveyor 50	Cavalry 75
Sergeant 50	Pay Sergeant 50	
Assistant Sergeant 50	Sergeant 75	
Veterinary Surgeon 50	Carpenter 50	
Quartermaster 50	Drummers and Trumpeters 50	
Captain 50	Petroler 50	
Lieutenant 50		
2nd Lieutenant 50		
Mounted Officers for each Battalion 50		

When Horses Forage and Transport have not been supplied by Government, —

Allowance for each Officer N. C. O. and Man — \$1 00

Forage — do do Horses — do

Transport — Allowance for distance from Head Quarters, as per Regulations

Cavalry and Field Artillery are not entitled to any Transport Allowance.

1. No Regimental Staff Officer can, under any circumstances, receive pay unless he has been regularly assigned to the Battalion or Provisional Battalion.

2. No pay can be granted for leave of absence of any kind.

3. Officers of the Regimental Staff entitled to pay for a Horse, are the, LEAD, CHIEF, ADJUTANT and QUARTERMASTER.

Written Certificate of Officer Commanding the Company — here, as per clause 2 of item of Pay List.

I hereby certify that each officer, non-commissioned officers, and men for whom pay is demanded, was present with his corps and performed the number of days of drill for 1881-1882 specified opposite their names respectively.

I hereby certify that I have examined this Pay List and found it to be correct.

I certify that this Pay List is correct.

Signature of the Commanding Officer of the Battalion in all cases where the Company is formed in Battalion.

Baptism of Hilaire Roy 1804 St. Étienne de Beaumont

Bapt. Le vingt quatre juillet mil huit cent quarante quatre
curé Souffrière a été Baptisé Hilaire né du jour même
D'Hilaire Du légitime mariage de François Roy cultivateur
Roy. dans cette paroisse, & de Marie Angélique Paquet, le
parrain a été Antoine Roy oncle de l'enfant, & la
maraine Marie Charlotte Buisson, qui ont déclaré
ne s'en souvenir, le père présent de ce requi-
sissant l'ordonnance. *Ch. Faucher*

July 24, 1804, I, the undersigned parish priest, baptized Hilaire, born on this day of the legitimate marriage of François Roy, farmer, and Marie Angélique Paquet. The godfather Antoine Roy, uncle of the child, and Charlotte (?) who declared that they could not sign....Ch Faucher Priest

Marriage Hilaire Roy and Geneviève Guay 1827

Mariage
 Hilaire
 Roy et
 Geneviève
 Guay

L'an mil huit cent vingt sept le vingt sept no-
 vembre après la publication de trois bans de
 mariage, faite, par trois dimanches consécutifs
 au presbiter de la messe de cette paroisse entre hi-
 laire Roy cultivateur domicilié en cette paroisse
 fils majeur de défunt François Roy et d'Angele
 Paquet d'une part et Geneviève Guay aussi
 domiciliée en cette paroisse, fille majeure de
 Joseph Guay et de Geneviève Lacroix d'autre
 part, ne s'étant point trouvé d'empêchement
 nous curé soussigné avons vu en leur mutuel
 consentement de mariage en présence de Pierre
 Ferreol et Antoine Roy frères de l'époux
 de Joseph Guay père de l'épouse de Pierre
 Guay

en vertu de
 Guay son oncle paternel et de plusieurs autres
 parents et amis dont les uns ont signé avec le
 prêtre et les autres ont déclaré ne le savoir faire

Ferreol Roy. Geneviève Guay
 Antoine Roy

On November 27, 1827, after the publication of three marriage bands pronounced in masses of this parish Hilaire Roy, farmer domiciled in this parish (St Étienne de(Beaumont), adult son of defunct François Roy and Angele Paquet, on the one hand, and Geneviève Guay, the adult daughter of Joseph Guay and Geneviève Lacroix, on the other hand, having found no impediment, I, the undersigned marry with their mutual consent in the presence of Pierre, Ferreol and Antoine Roy, brother of the groom and Joseph Guay, father of the bride, and Pierre Guay, her paternal uncle and several other friends and relatives of which some signed and others declared they could not. Signed Ferreol Roy, Geneviève Guay. Antoine Roi

Marriage of François Roy and Angélique Paquet 1791

(15)
 vingt et un novembre elle fut fait quatre vingt neuf après la publication
 de trois bans de mariage faits pendant les dimanches précédents
 de la grande messe de paroisse entre François Roy fils de Pierre Roy
 et de Agathe Turgeon sa mère et Marie de cette paroisse d'une part
 et Marie Angélique Paquet fille de défunt Charles Paquet et
 de Marie Angélique Bouffard sa mère et mère de cette paroisse d'autre
 part ne se trouvant aucun empêchement quel qu'il soit
 selon l'état civil de ces deux personnes et d'après les
 déclarations faites par eux devant le curé de cette paroisse
 le jour même de ce mariage par François Roy - Guillaume Roy - François Turgeon
 Antoine Labrecque Joseph Girard François Turgeon et plusieurs
 autres tant parents qu'amis qui ont signé les actes le curé ont
 déclaré n'y avoir aucun empêchement de ce genre
 J. Turgeon Joseph Girard J. Roy
 P. Curé

St Étienne de Beaumont. On November 12, 1771, after the publication of three bans pronounced in parish masses on three consecutive Sundays, between François Roy, son of Pierre Roy and Agathe Turgeon, father and mother of this parish on the one hand, and Marie Angélique Paquet, daughter of defunct Charles Paquet and Françoise Bouffard, father, and mother of this parish on the other hand, finding no impediment of the said marriage and with their mutual consent.... I undersigned, priest curé gave the nuptial blessing, according to the ceremonies of our holy mother church,in the presence of Pierre Roy, Guillaume Roy, François Turgeon, Antoine Labrecque, Joseph Girard, and many others both relatives and friends, some who have signed while others could not.

Funeral of François Roy, 1819

Le quatre novembre mil huit cent dix-neuf je curé
 de cette paroisse ai inhumé dans le cimetière le corps de fran-
 çois Roy domicilié et décédé en cette paroisse la sur-
 ville, âgé de cinquante cinq ans cultivateur et époux
 d'Angélique Paquet; furent présents Guillaume
 Roy et Pierre Guay qui n'ont su signer. M. Létourneau
 P. Curé

St Étienne de Beaumont. On the Fourth of November 1819, I curé undesigned buried in this cemetery the body of François Roi, domiciled and deceased in this parish, the day before last, at the age of fifty-five, the spouse of Angélique Paquet. Present were Guillaume Roi and Pierre Guay, who could not sign. Priest...

270
 Le sieur de trois docteurs de Lou. Mait. Louis. Louis. Louis.
 Le trois este baptise dans l'Eglise paroisiale de St.
 Etienne de Beaumont. par nous le sieur pasteur de
 de la paroisse. Pierre fils de Pierre Le Roy pasteur
 de la paroisse de St. Marguerite Lafranaye son épouse
 Legitime et sa femme de la paroisse de St. Jacques
 du matin se parait a la messe de la messe ou le dieu
 baptise et la maraine Marie al Roy Couture qui ont
 de ne pas avoir signé de la requête. Pierre Le Roy

Baptism of
 Pierre
 Leroy, 1733

On January 23, 1733, was baptized in the parish church of St. Étienne de Beaumont by the undersigned Priest, Pierre, son of Pierre Leroy and Marguerite Lafranaye Couture, his spouse. The godfather of the baptized Mario Labrecque and the godmother, Marie Leroy, could not sign. Priest

Marriage Pierre Leroy and Agathe Turgeon, 1759

262
 Le sieur de trois docteurs de Lou. Mait. Louis. Louis. Louis.
 Le trois este baptise dans l'Eglise paroisiale de St.
 Etienne de Beaumont. par nous le sieur pasteur de
 de la paroisse. Pierre fils de Pierre Le Roy pasteur
 de la paroisse de St. Marguerite Lafranaye son épouse
 Legitime et sa femme de la paroisse de St. Jacques
 du matin se parait a la messe de la messe ou le dieu
 baptise et la maraine Marie al Roy Couture qui ont
 de ne pas avoir signé de la requête. Pierre Le Roy

Le sieur de trois docteurs de Lou. Mait. Louis. Louis. Louis.
 Le trois este baptise dans l'Eglise paroisiale de St.
 Etienne de Beaumont. par nous le sieur pasteur de
 de la paroisse. Pierre fils de Pierre Le Roy pasteur
 de la paroisse de St. Marguerite Lafranaye son épouse
 Legitime et sa femme de la paroisse de St. Jacques
 du matin se parait a la messe de la messe ou le dieu
 baptise et la maraine Marie al Roy Couture qui ont
 de ne pas avoir signé de la requête. Pierre Le Roy

Pierre Leroy
 Agathe Turgeon
 Jean Turgeon
 Marie Mimaux
 Pierre Roy
 Jean Turgeon

St Etienne de Beaumont. On the 29th of January, 1759 after the publication of three bans of marriage for three consecutive Sundays, between Pierre Leroy, the son Pierre Leroy and Marguerite of this parish on one hand and Agathe Turgeon daughter of Jean Turgeon and Marie Mimaux on the other hand(signed) Pierre Roy and Jean Turgeon

Marriage of Pierre Leroy and Marguerite Couture, 1730

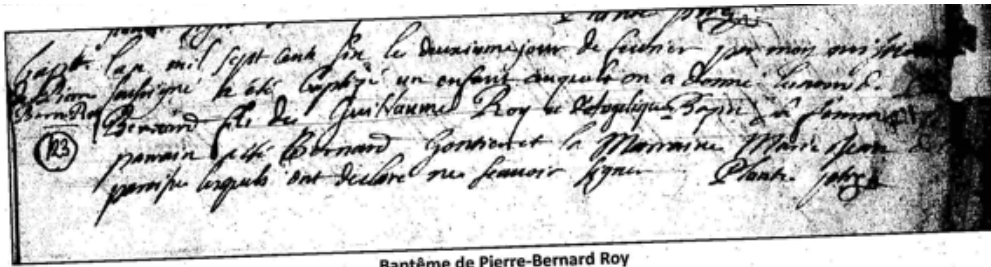
L

Le Vintiesme jour de novembre de l'an mil sept
 Cent trente a qu'ilz de publication de trois bans -
 de mariage entre pierre le roy fils de guillaume
 le roy et d'angelique bazin son pere et mere
 de cette paroisse de St. Etienne de Beaumont d'une
 Mariage part, et de marguerite Couture fille de feu
 Charles Couture et de Marie Huard et de Mario Huard
 Pierre Roy son pere et mere aussy de cette même paroisse
 et
 Marguerite ne se sont de concert aucun superfluité
 La Fenaye au mariage, nous soussigné vicaire curé de
 ladite paroisse, avons reçu deus mutuel
 contentement par paroles de present et deus
 avons donné la benediction nuptiale selon
 la forme prescrite par notre mere la s.
 Etienne son qualite de Joseph Roy frere de
 Joseph, et Juste Couture oncle de l'epouse
 d'equale. La benediction de l'epouse de Joseph
 de Joseph La Fenaye frere de l'epouse de Joseph
 Couture de Mario Joseph Couture et de plusieurs
 autres témoins qui ont signé a la reference de
 Juste; et Joseph Couture qui ont dit ne s'avoient
 signé de ce benediction aussy signé pierre roy Marguerite
 Couture, Joseph roy, Joseph Couture, Mario Joseph
 Couture

J. M. P. H. S.

On the 20th of November, 1730, after the publication of three bans of marriage between Pierre Le Roy, son of Guillaume Le Roy and Angelique Bazin, father and mother of this parish of St. Etienne de Beaumont and Marguerite Couture daughter of the late Charles Couture LaFrenaye and of Marie Huard, father, and mother of this same parish.....

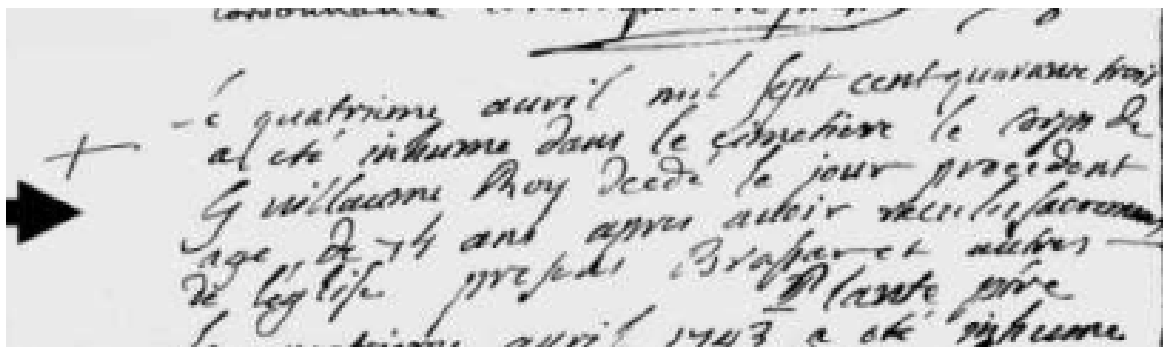
Baptism of Pierre Bernard Roy, 1706



Baptême de Pierre-Bernard Roy

St Étienne de Beaumont. In the year 1706 le 2nd day of February, I undersigned missionary, was baptized a child to whom was given the name Pierre Bernard, son of Guillaume Roy and Angélique Bazin, his wife, the godfather Bernard Gonthier and the godmother, Marie Jean of this parish declared that they could not signPlante Priest.

Funeral of Guillaume Leroy, 1743



On the 4th of April 1743, was buried in this cemetery the body of Guillaume Roy, who died the day before at the age of 74 years after having received the sacraments. Priest ...

MARRIAGE OF THE PARENTS OF LEOCADIE CHEVALIER DE LA DURANTAYE

Marriage of Jean Baptiste de la Durantaye and Françoise Renaud, 1816

18
1816
De
Jean
Baptiste
de la Durantaye
et
Françoise
Renaud

Le vingt et un août mil huit cent dix six après la
publication de trois bans de mariage faits
au presbytère de la messe paroissiale pendant
trois dimanches consécutifs tant en cette
paroisse qu'en celle de Saint Pierre de la
Rivière du sud entre les parents de la Durantaye
Jean Baptiste de la Durantaye père de la Durantaye
et de Françoise Renaud mère de Renaud
et de Françoise Hely père et
mère cultivateurs en la paroisse de Saint
Gervais. Seigneurie de Joliette d'une part
sans qu'il y ait eu aucun empêchement
au dit mariage formel rapporté
par le certificat de publication de mariage
écrit, curé de Saint Pierre de la
Rivière du sud. J'ai soussigné prêtre
avec l'agrément de mon évêque
curé de Saint Gervais de la Durantaye
bénédiction nuptiale devant les
cérémonies prescrites par la sainte
église catholique romaine après
avoir vu de leur consentement mutuel
en présence de Augustin Mathieu
Beaufre de la Durantaye et de
Le pou d'une part, et de Roger Renaud
père de celui qui se marie de l'autre.
D'autre part de un grand nombre de témoins
qui ont déclaré ne savoir signer.

J. B. Renaud Prêtre

Parish of St. Gervais, On August 20, 1816, after the publication of three bans pronounced in parish masses on three consecutive Sundays, in this parish as well as in the parish of St. Pierre de la Rivière du sud between Jean Baptiste de La Durantaye adult son of Jean Baptiste de La Durantaye and the defunct Marie Salomé, the father and mother being farmers in the parish of St. Pierre de la Rivière du sud on the one hand and Françoise Renaud minor daughter of Roger Renaud and Françoise Hely, father and mother farmers in the parish of St. Gervais, seigneurie of Joliette, having found no impediment to the said marriage I undersigned Priest give the nuptial blessing according to the ceremonies of the Holy Mother Catholic Church after the mutual consent in the presence of Who declared that they could not sign. Priest

COLLETTE ARCHIVES

SAINTE-ELIZABETH

Jendredi le 23 décembre, décédé à Sainte-Elizabeth, M. Philippe Collette, âgé de 66 ans et 4 mois.

Le service et la sépulture ont eu lieu lundi le 27, à Sainte-Elizabeth. Conduisaient le deuil: Mme Philippe Collette, épouse du défunt, et ses enfants; Alfred Collette, de Jackson, Minn.; Eddie Collette, de Saint-Jean-Baptiste; Archie Collette, de Cour d'Alène, Idaho; Mme A. Demers, de Sainte-Anne des Chênes; M. Georges Collette, M. Jos. Collette, Mme Adrienne Bellerive, de Notre-Dame de Lourdes; Mme Jos. Roy, de Lampron, Sask.; Mme D. Dupuis, de Sainte-Elizabeth; Mmes Olive et Eva Collette, et M. Euclide Collette, de Sainte-Elizabeth; ses gendres: M. Jos. Roy, Adrienne Bellerive, D. Dupuis; sa bruce Mme Edouard Collette et ses deux fillettes, Lillian et Evangéline; ses neveux: Arthur Collette et Edmond Collette, Georges Lessard, Alex. Collette, Albert Collette, Richer Gagnier, tous de Oak Wood, N. D.; ses belles-sœurs: Mme William Collette, de Oak Wood, N. D.; Mme Alfred Collette, Alberville, Minn., Mme Jos. Lessard, de Oak Ward, N. D.; Mme Henry Potvin; Osker Minni, soeur de Mme Collette; ses neveux Arcidas et Alere Collette, Sainte-Elizabeth.

Les porteurs étaient: MM. Octave Collette, Alfred Collette, William Collette, Arcadius Collette, Odile Collette, tous frères du défunt et résidant à Oak Wood, Minn., et Jos. Lessard, neveu.

M. **Philippe Collette** est mort presque subitement à sa demeure.

Nous offrons à la famille toutes les sympathies et condoléances

Un abonné

MRS. AMELIA COLLETTE, 83, of Morris, died Monday. Surviving are six sons, Alfred, Edouard, Archie, George, Joseph and Euclid; five daughters, Mrs. O. Demers, Mrs. A. Bellerive, Mrs. M. Roy, Mrs. M. Dupres and Miss Eva; 40 grandchildren and 54 great-grandchildren. She was a member of the Ladies of Ste. Anne. Requiem high mass will be sung Friday at 10 a.m. in the Roman Catholic church, Morris.

Form C. PROVINCE OF MANITOBA.

OFFICIAL NOTICE OF DEATH.

Particulars to be registered touching a death to be supplied to the Division Registrar of Phillip Collette Moncton by informant other than Physician or Coroner before a permit of burial can be issued.

1. Full name of deceased (initials only not accepted; if an unnamed child, give surname preceded by "un-")	Surname <u>Phillip Collette</u>
Given name	<u>Phillip</u>
2. Sex	<u>Male</u>
3. Color or race (white, black (negro or negro descent), Indian, Japanese, Chinese or others)	<u>White</u>
4. Date of death	Month <u>December</u> day <u>twenty third</u> 19 <u>15</u>
5. Place of death (street and house number or lot and block number or number of parish or river lot, or fractional section, township and range; if in a hospital, etc., give its name)	<u>South East 1/4 of Section 34, Range 5, 2E</u>
6. Date of birth	Month <u>August</u> day <u>twenty first</u> 19 <u>50</u>
7. Age	<u>Sixty five</u> years <u>four</u> months <u>—</u> days
8. Place of birth (if in Manitoba, give exact location; if in Canada, province, city, town, village or nearest post office; if foreign, state the country and post office address)	<u>Levis Province of Quebec</u>
9. Length of residence at place of death and in Province	At place of death <u>fifteen years</u> in Province <u>Manitoba</u>
10. Occupation (children and adults not engaged at some gainful employment should be marked "None")	<u>Farming</u>
11. Single, married, widowed or divorced	<u>Married</u>
12. Full name of father	<u>Dennis Collette</u>
13. Birthplace of father (same as item No. 8)	<u>Levis Province of Quebec</u>
14. Maiden name of mother	<u>Mary Bernette</u>
15. Birthplace of mother (same as item No. 8)	<u>Levis Province of Quebec</u>
16. Name of physician who attended deceased (where physician did not attend state probable cause of death)	<u>Dr. R. G. Ross.</u>
17. Your relationship to deceased	<u>Wife</u>
18. Were you in the house at the time of death?	<u>Yes</u>
19. Signature and address of informant	Signature of Informant <u>Mrs Phillip Collette</u> Address <u>St Elizabeth's Man</u>
20. Date of registration	<u>December the twenty third</u>
21. Registrar's number	<u>462</u> 19 <u>15</u>

Write in legible handwriting with unfading Black Ink. Do not abbreviate.

Death Certificate
Phillipe Collette

PROVINCE OF MANITOBA
OFFICIAL REGISTRATION OF DEATH

06- 007337

For use of Registrar General only

1. PLACE OF DEATH { If in Rural Municipality (Name) Sec. Twp. Rge. 11
If in City, Town or Village Street House No. 7
If in hospital or institution, give name *Morris Hospital* 156

2. LENGTH OF STAY (in years, months and days) In Municipality where death occurred *4 years* In Province *50 years* In Canada (if immigrant) *50 years 07*

3. PRINT FULL NAME OF DECEASED *COLETTE* Surname or Last Name *AMELIA* 2
All given or Christian Names (*Louise*) 37

RESIDENCE *MORRIS MAN.* (Usual place of abode - If urban, give street and number and name of city, town or village. If rural, sec., tp. and rge.) 37

4. SEX *female* 5. NATIONALITY *Canadian* 6. RACIAL ORIGIN *French* 7. Single, Married, Widowed or Divorced (*Write the word*) *Widowed* 8. BIRTHPLACE (If in Manitoba, give exact location; if in Canada, province, city, town, village or nearest post office; if foreign, state the country and post office address) *OSSEO, MINN. U.S.A.* 3

9. DATE OF BIRTH Month *March* Day *7* Year *1868* 10. AGE IN Years *83* Months *8* Days *27* If less than one day hrs. or min. *36*

OCCUPATION 11. Trade, profession or kind of work as spinner, teamster, office clerk, etc. *housewife*
12. Kind of industry or business as cotton-mill, lumbering, bank, etc. *etc.*
13. Date deceased last worked at this occupation *March 1951* 14. Total years spent in this occupation *life*

15. If married, widowed or divorced give name of husband or maiden name of wife of deceased *PHILIP (COLETTE) COLLETTE*

PARENTS 16. Name of father *NARCISSE SAMPSON* 17. Birthplace of father *(unknown) P.Q. Quebec* 18. Maiden name of mother *MARIE BERTARNAIS* 19. Birthplace of mother *BUFFALO, N.Y.* 36

The above stated particulars are true, to the best of my knowledge and belief.

20. Signature of informant *Emelide Collette* 21. Relationship to deceased *son*
Address *Morris, Man.*

22. Place of burial, cremation or removal *St. Elizabeth, Man.* Date of burial *December 7 1951*

23. Burial Permit was issued by *(Andrew J. ...)* Address *Box 300, Morris, Man.*

24. Signature of Undertaker *(Signature)* or person acting as Undertaker *(Signature)* Address *M. Boisjoly*

MEDICAL CERTIFICATE OF DEATH 25. DATE OF DEATH *6.03.51* (Hour) *4* (Day) *December* (Month) *1951* (Year)

26. I HEREBY CERTIFY that I attended deceased from *May* 19*51* to *Dec. 4* 19*51* and last saw her alive on *Dec. 4* 19*51*

Death Certificate Emelia Samson Collette

ROY—LOTTIE MAY passed away peacefully on Monday, August 3rd, 1998 at the age of 107 at the Lampman Health Center. She is predeceased by her husband Joe in 1950; her son John; her daughters-in-law Lina, Anna and Henrietta; and her grandchildren Michelle, John, Betty, and Judy. She is survived by her brother Euclide and his wife Olivine of St. Ann, Manitoba; three sons Phil, Wilfred (Irene), George (Patricia); two daughters Evelyn (Frank) Petroski, Joanne (Fred) Henderson; 38 grandchildren; 93 great grandchildren; and 38 great great grandchildren. May Collette was born in Anoka, Minnesota on December 17th, 1890. She grew up in Morris, Manitoba. She married Joe Roy on February 2nd, 1913. They settled on her husband's homestead near Lampman, Saskatchewan. Grandma, as she was so aptly called, enjoyed her 68 years on the farm that she and her husband had first started. She especially enjoyed her large vegetable garden and flowers. Up until a few years ago she enjoyed fairly good health and still maintained a keen interest in the farm and her family. Prayers will be said on Wednesday, August 5th, 1998 at 7:30 p.m. at Our Lady of Seven Sorrows Catholic Church in Lampman. Funeral mass will be celebrated at 10:30 a.m. on Thursday, August 6th, 1998. Internment to follow in the Lampman Church Cemetery. Father Keith Heiberg will be officiating. In lieu of flowers, donations may be sent to the Lampman Health Center. Arrangements are entrusted to the Sacred Funeral Home, Estevan.

1^{ère} Répartition
du 13 Mai au 31 Mai 1902 (inclusivement)

Nom des Patrons.	Livre de lait apporté	Argent pour le lait		Fromage aux Patrons	Argent du Fromage	Balances à remettre:
		\$	¢			
Philippe Colette.	3346	31	11	27%	3 11	28 00
Henri Fontaine.	1033	9	60	30%	3 40	6 20
Joseph Labelle.	791	7	35	28	3 15	4 20
Rev. Elie B. Rocau.	616	5	72	22	2 53	3 19
Alfred Lacharité.	1250	11	62	29	3 27	8 35
Doria Palletier.	1780	16	55	2%	28	16 27
Omer Marion.	2739	25	47	—	—	25 47
Edolphe Lacharité.	1243	11	55	7	79	10 76
	12798	118	97	146%	16 53	102 44
Fromage vendu aux Patrons Répartition						16 53
						\$ 118 97

Milk delivery to the cheese factory in Ste-Elizabeth, Manitoba, May to 31 May, 1902. Philippe Collette - 3346 pounds, \$31.11

N^o 98 } 2^e Février 1865 ~ } Décharge de
cautionnement par

Noël Beaudoin
en faveur
de Stenis Collet
S.C.

Aujourd'hui, le deuxième jour de Février de l'année mil huit cent soixante-et-cinq, Est comparu, pardevant les Notaires Publics dans et pour le Bas-Canada, soussigné, Noël Beaudoin, Juge de Paix et cultivateur, résidant à St. Henri de Lauzon, lequel a, par ces présentes, déchargé le Sieur Stenis Collet, de la paroisse de St. Lambert, cultivateur, de la garantie et solidarité par lui contractés envers le dit Beaudoin, comme caution solidaire, de Julien Mercier, suivant une convention d'hypothèque consentie au dit Comparant par le dit Collet, et passé devant

Mortgage
Discharge,
Beaudoin
Collet
Mercier.
February
2, 1865

N^o 98

2^e Février, 1865 -

Décharge de
cautionnement par

Nicolas Beaudoin,
en faveur
de Denis Collet
A. B.

Aujourd'hui, le deuxième jour de Février de
l'année mil huit cent soixante-cinq,
Est comparu pardevant les Notaires Publics
dans et pour le Bas-Canada, soussignés,
Nicolas Beaudoin et Levesque, Juge de Paix
et cultivateur, résidant à St. Henri de Lauson

J. C.

Lequel a, par ces présentes, déchargé le
Sieur Denis Collet, de la paroisse de St.
Lambert, cultivateur, de la garantie et
solidarité par lui contractées envers le
dit Beaudoin, comme caution solidaire,
de Julien Clercier, suivant une conven-
tion d'hypothèque consentie au dit
Comparant par le dit Collet, et passé devant
M^{rs} J. Bourget et son confrère, Notaires, en
date du treize Janvier mil huit cent
soixante pour raison d'une somme de
Cinquante Louis courant, montant prin-
cipal d'un Transport consenti au dit
par le dit Denis Collet au dit Beaudoin,
portant acceptation par le dit Clercier
et passé devant M^{rs} J. Bourget et son

+ transportés confrère, Notaires, en date du vingt-cinq Juin
au dit Beaudoin mil huit cent cinquante-neuf; pour
par le dit assurer davantage & laquelle somme de
Collet, ce des-Cinquante Louis, avec certaines autres
nier sommes dues par diverses autres personnes

A. B. le dit Collet affecta, obligé et hypothéqua
S. L. S. B. les immeubles au long désignés dans la
Convention d'hypothèque sus-datée.

Et en conséquence, le dit Nicolas Beaudoin
renonce à exercer aucune action ni
recours, pour la dite somme de Cinquan-
Louis, contre le dit Collet, à raison du dit
cautionnement de la somme de Cinquante
Louis, consentant qu'il soit considéré

comme nul et sans effet, en ce.

Dont acte, &c. Fait et passé susdite
paroisse St-Henri, demeure du dit
Beaudoin, les jour et an susdits, sous
le Numero Cent quatre vingt dix-huit
et a le dit Comparant signé avec nous,
Notaires, après lecture faite. Un rem
en marge bon et lise - neuf mots
rayés sont nuls. Nul Beaudoin

Jes
P. Lahey S. P.

L. D. Carrier, S. P.

Birth Denis Collet 1796

Bapt. le vingt huit Mars de l'an mil sept cent quatre-vingt dix six par
nous soussignés Prêtre Curé de St Charles a été baptisé dans
D'avis de Denys Collet Cultivateur de cette Paroisse et de Louise
Leclerc son épouse légitime, Parrain Joseph Brochu, marraine Josephite
Collet épouse de François Leclerc qui ont déclaré nous avoir signés
ainsi que le père présent J. J. Roy prêtre

St. Charles de Bellechasse. On the 28th March 1796 by us Priest Curé, was baptized Denys, born yesterday, son of Denys Collet, farmer of this parish, and Louis Leclerc, his legitimate wife; godfather Joseph Brochu, godmother Josephite Collet as well as François Leclerc who declared along with the father also present, that they could not sign. J.J. Roy Priest.

Marriage of Denis Collet and Marguerite Clément, 1820

Le quatorze Février mil huit cent vingt
 11 après la publication de trois bans de mariage
 faite aux priores de nos mesmes paroisses
 entre Denis Collet forgeron en cette
 paroisse de St. Ansoy de Denis Collet
 veuf de défunte Louise Leclerc de cette
 paroisse de St. Ansoy & Marguerite
 Clément dite Labonté fille mineure de Louis Clément
 dit Labonté veuf de défunte Marie Anne
 Fortier aussy de cette paroisse d'autre part
 me, et lors de ce jour aucun empêchement
 au dit mariage nous deux de cette paroisse
 de St. Ansoy nous en sommes mutuellement
 consentans de consentement des parents
 et leur avons donné l'habine d'union nuptiale
 en présence de Denis Collet père de
 Joseph Collet frère de la fiancée de Louis
 Clément père de la dite fiancée
 de la part de la fiancée et de ses parents
 et autres des parents qui nous ont
 déclaré avoir signé

Fait et accepté

On February 14, 1820, after the
 publication of three bans
 pronounced in parish masses
 was married Denys Collet of
 this parish, the adult son of
 Denys Collet and defunct
 Louise Leclerc on the one hand,
 and Marguerite Clément dit
 Labonté of this parish, minor
 daughter of Louis Clément dit
 Labonté and the defunct Marie
 Anne Fortier of this parish, on
 the other hand, finding no
 impediment of the said
 marriage I undersigned priest
 curé, with the mutual consent
 of the parents of the spouses
 gave the nuptial blessing, in the
 presence of the father of the
 groom Denys Collet and Joseph
 Collet, brother on the one hand
 and of Louis Clément brother
 of the bride on the other...
 declaring not able to sign.
 Priest....

Décès
 A Ste Anastasie de Nelson, le 8 du
 courant, dame Madeleine Vermet,
 épouse de Denis Collet, ancien soldat
 de 1812 Elle était âgée de 64 ans.

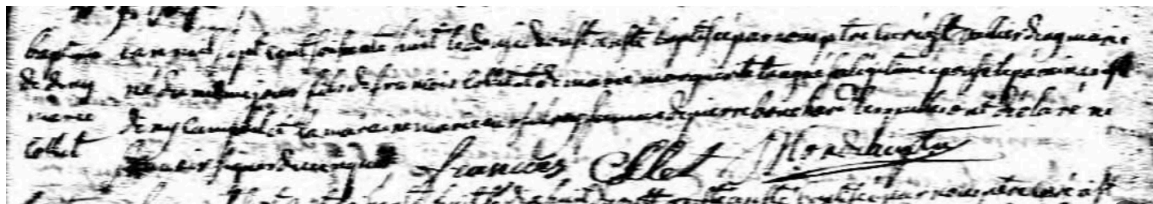
Death at Ste. Anastasie de Nelson, on the 8th of this month, Madeleine Vermet, spouse of Denis Collet,
 veteran of the War of 1812. She was 64 years old.

Marriage of Denis Collet and Louise Leclerc, 1792



St. Philippe et St. Jacques parish, St. Vallier. On October 2, 1792, after the publication of three bans of marriage pronounced in this parish was married Denis Collet, son of François Collet and Marie Tanguay of the parish of St. Vallier on the one hand, and Louise Leclerc, daughter of Charles Leclerc and Elizabeth Denis of this parish, finding no impediment of the said marriage I undersigned, Priest curé gave the nuptial blessing, according to the ceremonies of our holy mother church, in the presence of François Collet, father of the groom, and Charles Leclerc, father of the bride and Thomas Roy of this parish... signed François Collet and the Priest.

Birth of Denis Collet 1768



St. Philippe et St. Jacques parish, St. Vallier Was baptized Denys, son of François Collet and Marie Tanguay, his legitimate spouse, of this parish, godfather... godmother .. who except the father, could not sign. Signed François Collet

Birth of Marguerite Tanguay, 1744

1744
Le samedi sept. Cinquante quatre le jour de
septembre jésus baptisé Marie Marguerite fille d'André
de Tanguay et de Marie Le Roy son épouse se parant
marier Etienne Le Roy prêtre de la paroisse Marie
Tanguay Le Rocher grand et grande dolinfant naïve

St. Philippe et St. Jacques parish, St. Vallier On the 24th September 1744 was baptized Marie Marguerite, daughter of André Tanguay and Marie Roy, the godfather Etienne Leroy and godmother Marie Laroche ...

Funeral Marguerite Tanguay

Marie Tanguay
Marie Tanguay a été inhumée dans la sépulture de la paroisse
Tanguay munie des sacrements de Dieu ayant hier été
de soixante et cinq ans environ femme de François
Collet de cet paroisse de cette paroisse de même
Jacques Beaud et Jean Baptiste Guillemette et plusieurs
autres qui n'ont pu signer P. Seclet

St Henri de Lauzon, On the 8th May 1809, by us the undersigned cure have buried in the cemetery the body of Marie Tanguay, having received the sacraments, died yesterday at the age of about sixty-five years, wife of François Collet, carpenter of this parish, were present Jacques Beaud and Jean Baptiste Guillemette and several others that could not sign. Priest ...

GERVAIS – TREMBLAY ARCHIVES

Tanguay, Cyprien, *Dictionnaire des familles canadiennes*

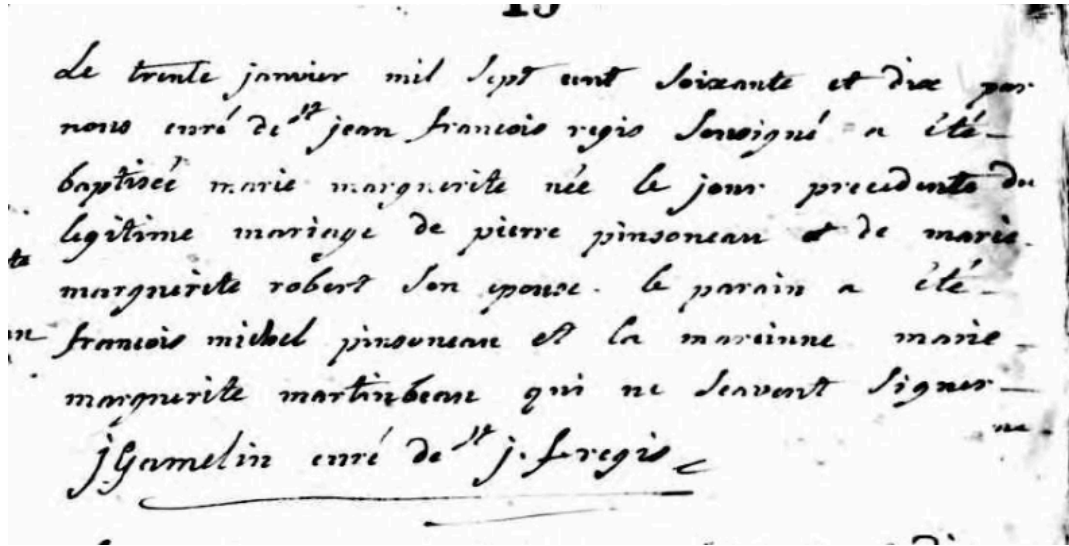
1712, (5 janvier) Montréal. ⁶
I.—DE L'ESTAGE (2), PIERRE,
b 1681; s ⁶ 22 déc. 1743.
SAYER (3), Marie-Joseph, . [GUILLAUME I.
b 1685.
Marie-Joseph, b ⁶ 1^{er} oct. 1712; s ⁶ 30 nov.
1716. — Jacques-Pierre, b ⁶ 25 août 1714; s ⁶ 17
janvier 1715. — Pierre, b... m 22 juillet 1737, à
Marie Madeleine RIVET, à Laprairie.

Baptism of Louis Pierre Gervais, 1810, Louisville.

Le deux de septembre mil huit cent dix j'ay signé (c'est tout ce que j'ai pu faire)
de Baptême Pierre né hier de la légitime union de Jean Baptiste
Gervais agriculteur de cette paroisse et de Françoise Juneau. Le parrain
c'est Jean Baptiste Trepanier, et la marraine Catherine Levesque femme
de François Caron qui ainsi que le peront déclaré ne savaient signer de la
C. enquis de
B. Le deux de septembre mil huit cent dix

St Antoine de Rivière du Loup (Louisville), September 2, 1810, I, the undersigned curé, baptized Pierre, born the day before yesterday from the legitimate marriage of Jean Baptiste Gervais, farmer of this parish, and Françoise Juneau. The godfather, Jean Baptiste Trepanier, and the godmother, Catherine, wife of François Caron, declared that they could not sign. Priest signature.

Baptism of Marguerite Pinsonneau 1770 translated from the French.



St Philippe de Madeleine. On the 30th of January we, the curé of Jean François Régis, baptized Marie Marguerite, born yesterday of the legitimate marriage of Pierre Pinsonneault and Marie Marguerite Robert, his spouse. The godfather was François Michel Pinsonneault and the godmother was Marguerite Martinbeau, they didn't know how to sign. J. Gremlin, Curé of Jean François Régis

Individual #229344

GODEFROY AMABLE TREMBLAY
 Father : JEAN BAPTISTE TREMBLAY
 Mother : MARIE AMABLE LESTAGE
[Family](#)

Birth : 1766-12-08
 Baptism : 1766-12-08 St-Jean-François-Régis (St-Philippe)

First marriage 1789-10-19 St-Jean-François-Régis (St-Philippe) with
MARIE MARGUERITE PINSONNAULT LAFLEUR
 Father : PIERRE PINSONNAULT LAFLEUR
 Mother : MARIE MARGUERITE ROBERT LAPOMMERAIS
[Family](#)

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There is no record of the birth Marie Tremblay, but this the that of her brother Abraham

Individual #2225396

JEAN ABRAHAM TREMBLAY
 Father : GODEFROY AMABLE TREMBLAY
 Mother : MARIE MARGUERITE PINSONNAULT LAFLEUR
[Family](#)

Birth : 1808-03-21
 Baptism : 1809-06-12 St-Jean-François-Régis (St-Philippe)

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Couple # 67279 [Family](#)

of Godefroy Amable **TREMBLAY** and Marie Marguerite **PINSONNAULT LAFLEUR**
 Father : Jean Baptiste **TREMBLAY** Father : Pierre **PINSONNAULT LAFLEUR**
 Mother : Marie Amable **LESTAGE** Mother : Marie Marguerite **ROBERT LAPOMMERAIS**
[Couple](#) [Couple](#)

Marriage : 19-Oct-1789 St-Philippe (St-Jean-François-Régis)

Liste of the married children :

Sex	Date of marriage Place	Name of the child Name of the spouse
f	1820-02-03 Montréal (Notre-Dame-de-Montréal)	SUZANNE [Couple] Simon METIVIER
f	Avant 1826	SOPHIE ELMIRE [Couple] Charles LAMONTAGNE BONNEAU

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Marriage Godefroy Amable Tremblay and Marguerite Pinsonneau

The image shows a handwritten document in French, likely a church record of a marriage. The text is written in a cursive script. It begins with 'Le dia neuf octobre mil sept cent quatrevingt cinq' (The 9th day of October, 1785). The document describes the marriage of Godfrey Amable Tremblay and Marguerite Pinsonneau. It mentions the publication of three bans (publications) in the parish of St. Philippe de Laprairie. The groom is identified as Godfrey Amable Tremblay, son of Jean Baptiste Tremblay and Marie Lestage. The bride is Marguerite Pinsonneau, daughter of Pierre Pinsonneau and Marie Marguerite Robert. The document states that there was no impediment to the marriage and that the curé (priest) of St. Philippe de Laprairie, Jean Francois Régis, gave the nuptial blessing in the presence of the parents and other witnesses. The document concludes with the signature of the curé, J. Gremlin.

St Philippe de Laprairie. 19 October, 1785 after publication of three bans pronounced in parish masses on three consecutive Sundays, between Goderoy Tremblé, son of Jean Baptiste Tremblé et de Marie Lestage of this parish on the one hand and Marie Marguerite Pinsonneault daughter of Pierre Pinsonneault and Marie Marguerite Robert also of this parish on the other hand , finding no impediment of the said marriagewe curé of Jean Francois Régis undersigned, having received their mutual consent, gave the nuptial blessing, according to the form ascribed by our holy mother church, and this in the presence of Jean Baptiste Tremblé father, Joseph Tremblé, uncle and Pierre Lestage, uncle of the groom and Pierre Pinsonneault, father, Jacques Robert, grandfather and Jean Robert, uncle of the bride and many others who, along with spouses did not know how to sign . J Gremlin curé of J F Régis

Marriage of Osithe Tremblay and Henri Menard, Kingston, 1816

Mise
Le 25 mil huit cents seize, le vingt sept d'août, par nous Prêtre soussigné, a
Henri Menard été reçu, après la publication d'un Ban, et la dispense des deux autres, le consen-
t-
tement de Mariage entre Henri Menard fils Majeur de Louis Menard et
Osthe Tremblé d'Elisabeth Crevier de la Paroisse de St Eustache de la Riviere du Chene, residing en-
la presente, d'une part; et Osthe Tremblé, fille d'aimable Tremblé et de
Marguerite Pinsonneau de cette Paroisse d'autre part, et leur a été donnée la Bén-
diction nuptiale, selon les regles de notre Mere la St^e Eglise, en présence de Paul
Grasset dit la Grandeur, Noel Gothier dit St Germain, Louis d'Agénais, et Aimable
Tremblé pere de la Mariée qui n'ont signé pour ne savoir
P. T. La Mothe Prêtre

The 25 August 1816 by I undersigned priest received after publication of one ban and the dispense (waivering) of two others, the consent of marriage of Henri Menard, adult son of Louis Menard and Elizabeth Crevier of the Parish of St. Eustache de la Rivière du Chêne on one hand, presently residing, and Osithe Tremblé daughter of Aimable Tremblé and Marguerite Pinsonneau of this parish on the other hand and have given the nuptial benediction according to the rules of our mother, the Holy Church, in the presence of Paul Grasset dit la Grandeur, Noel Gothier dit St. Germain, Louis d'Agénais and Aimable Tremblé, father of the bride, all who did not know how to sign. P T La Mothe, Priest

Marriage of Marie Louise Tremblay and Antoine Chabot, Kingston 1818

Ontario, Canada, Roman Catholic Baptisms, Marriages, and Burials, 1760-1923 for Marie Louise Tremblay
Not Stated > Kingston > Various Records Wolfe and Howe Islands Townships, Kingston, 1816 - 1821-29

Mise
Le 10 mil huit cent dix huit le dix d'août après la publication d'un seul
ban sans empêchement ni opposition entre Antoine Chabot fils Majeur
de défunt Michel Chabot & de défunte Marguerite Achin de cette paroisse
d'une part & Marie Louise Tremblay fille mineure d'Amable Tremblay
& de Marguerite Pinsonneau cœuf de cette Paroisse d'autre part Le Consentez
Tremblay avec ses Parents & leur aiant accordé dispense de deux Bans

Kingston, Ontario, Canada: Roman Catholic Marriages 1760-1923; married: One thousand eight hundred and eighteen [1818] on the tenth [10] of August after the publication of banns without impeachment or opposition, was Antoine CHABOT, adult son of deceased Michel CHABOT and of deceased Marguerite ACHIN of this parish, with the hand of Marie Louise TREMBLAY, minor child of Amable TREMBLAY and of Marguerite PINSONNEAU, formerly of this parish, the consent of the parents, and accordingly dispensed (waivered) the Bans

Family

45948 [Couple]

of [Pierre PINSONNAULT LAFLEUR](#) and [Marie Marguerite ROBERT LAPOMMERAIS](#)

Father: Pierre **PINSONNAULT LAFLEUR**
 Mother: Marie Genevieve **DENAULT**
[Family](#)

Father: Jacques **ROBERT LAPOMMERAIS**
 Mother: Marie Marguerite **MARTINBEAU**
[Family](#)

Marriage : 03-Apr-1769 St-Constant (La Prairie)

Children born before 1850 :

Sex	Birth (Baptism) Place	Marriage Place	Death (Burial) Place	First name of the child Name of the spouse
f	1770-01-29 St-Philippe (St-Jean-François-Régis)	1769-10-19 St-Philippe (St-Jean-François-Régis)		Marie Marguerite [Family] Godefroy Amable TREMBLAY
f	1771-01-17 St-Philippe (St-Jean-François-Régis)		1771-04-16 St-Philippe (St-Jean-François-Régis)	Marie Louise
f	1772-09-13 St-Philippe (St-Jean-François-Régis)	1791-11-08 St-Philippe (St-Jean-François-Régis)	1836-10-11 St-Édouard (Napierville)	Elisabeth [Family] Marcel GIROUX
m	1773-10-08 St-Philippe (St-Jean-François-Régis)		1773-10-27 St-Philippe (St-Jean-François-Régis)	Pierre
m	1774-09-29 St-Philippe (St-Jean-François-Régis)	1800-11-17 St-Philippe (St-Jean-François-Régis)		Pierre [Family] Cecile SMITH
x	1776-03-18 St-Philippe (St-Jean-François-Régis)		1776-03-18 St-Philippe (St-Jean-François-Régis)	Anonyme
m	1777-02-03 St-Philippe (St-Jean-François-Régis)			Jacques
f	1779-01-08 St-Philippe (St-Jean-François-Régis)	1799-11-18 St-Philippe (St-Jean-François-Régis)	1837-01-15 L'Acadie (Ste-Marguerite-de-Blairfindie)	Suzanne [Family] Jean Baptiste SURPRENANT SANSOUCY
f	1779-12-26 St-Philippe (St-Jean-François-Régis)		1780-08-27 St-Philippe (St-Jean-François-Régis)	Marie Anne
f	1781-02-10 St-Philippe (St-Jean-François-Régis)		1781-03-18 St-Philippe (St-Jean-François-Régis)	Genevieve Scholastique

f	1782-04-08 St-Philippe (St-Jean-François-Régis)	1810-10-29 St-Philippe (St-Jean-François-Régis)		Catherine [Family] Joseph DAVID
m	1783-07-06 St-Philippe (St-Jean-François-Régis)		1783-07-19 St-Philippe (St-Jean-François-Régis)	Charles
m	1784-10-28 St-Philippe (St-Jean-François-Régis)	1810-10-01 St-Constant (La Prairie)		Simon Jules [Family] Amable LANCOT
f	1785-12-07 St-Philippe (St-Jean-François-Régis)		1807-12-17 St-Philippe (St-Jean-François-Régis)	Marie Irene
f	1786-11-28 St-Philippe (St-Jean-François-Régis)		1812-10-30 St-Philippe (St-Jean-François-Régis)	Apolline
m	1788-01-09 St-Philippe (St-Jean-François-Régis)	1814-10-17 St-Philippe (St-Jean-François-Régis)		Amable [Family] Marie BEAUDIN
f	1789-01-01 St-Philippe (St-Jean-François-Régis)		1791-07-11 St-Philippe (St-Jean-François-Régis)	Felicite
m	1790-06-18 St-Philippe (St-Jean-François-Régis)		1790-07-03 St-Philippe (St-Jean-François-Régis)	Alexis Francois
m	1791-08-23 St-Philippe (St-Jean-François-Régis)		1791-09-02 St-Philippe (St-Jean-François-Régis)	Louis Frederic
m	1793-04-03 St-Philippe (St-Jean-François-Régis)		1793-06-02 St-Philippe (St-Jean-François-Régis)	Jean Baptiste
m	1796-04-26 St-Philippe (St-Jean-François-Régis)	1817-10-06 La Prairie (La-Nativité-de-la-Ste-Vierge)		Rene [Family] Elisabeth Isabelle GAGNON

BELLERIVE-CREVIER ARCHIVES

Marriage of Joseph Crevier Bellerive and Marguerite Turcot, 1824

Montel
Joseph
Crevier
et
Mars
Turcote

Le premier de mars mil huit cent vingt quatre,
après la publication de trois bans de mariage,
faits au presbytere de nos messes paroissiales, pendant
trois Dimanche consécutifs, parait publication,
ayant été faite dans la paroisse de Gentilly,
entre Joseph Crevier dit Bellerive, fils majeur
de feu Jacques Crevier dit Bellerive, et de Charlotte
Lacroix, ses père et mère du Cœur de Marie de
dans Paris, et Marguerite Turcotte, fille mineure
de Pierre Turcotte, et de feu Marguerite Letain
ses père et mère de la paroisse de Gentilly d'une
part, ne s'étant découvert aucune empêchement
à ce mariage, et avec le consentement des pa-
rents soussignés, Curé de cette Ville, avons reçu
leur mutuel consentement de mariage, et
leur avons donné la Bénédiction nuptiale,
en présence de François Crevier dit Bellerive oncle
de l'époux, paschal Bellerive son frère, de Pierre
Turcotte père de l'épouse et Alexis Turcotte son
frère qui ainsi que les époux n'ont pu signer.

L. M. Cadieux p[re]s

The 1st of March 1824, after the publication of three bans pronounced in parish masses on three consecutive Sundays, and the same publication in the parish of Gentilly between Joseph Crevier dit Bellerive, adult son of Jacques Crevier dit Bellerive and Charlotte Lacroix, father and mother of this parish on the one hand, and Marguerite Turcotte, minor daughter of Pierre Turcotte and the late Marguerite Letain, father and mother of the parish of Gentilly, on the other hand, finding no impediment of the said marriage and with their mutual consent of the parents We, undersigned, curé of this city and with their mutual consent of marriage, gave the nuptial blessing, in the presence of François Crevier dit Bellerive uncle of the groom and Pascal Crevier, brother Pierre Turcotte, father of the bride, and Alexis Turcotte, brother, who along with the groom could not sign.
L. M. Cadieux, priest

Family

6193 [Couple]

of **Robert GROTON STANGE** and **Marie Marguerite Louise CREVIER BELLERIVE**

Father : Jean **GROTON**
 Mother : Marie Jeanne **REBOURSERAU**
 Family

Father : Nicolas **CREVIER BELLERIVE**
 Mother : Marie Louise **LÉCOUTEUR**
 Family

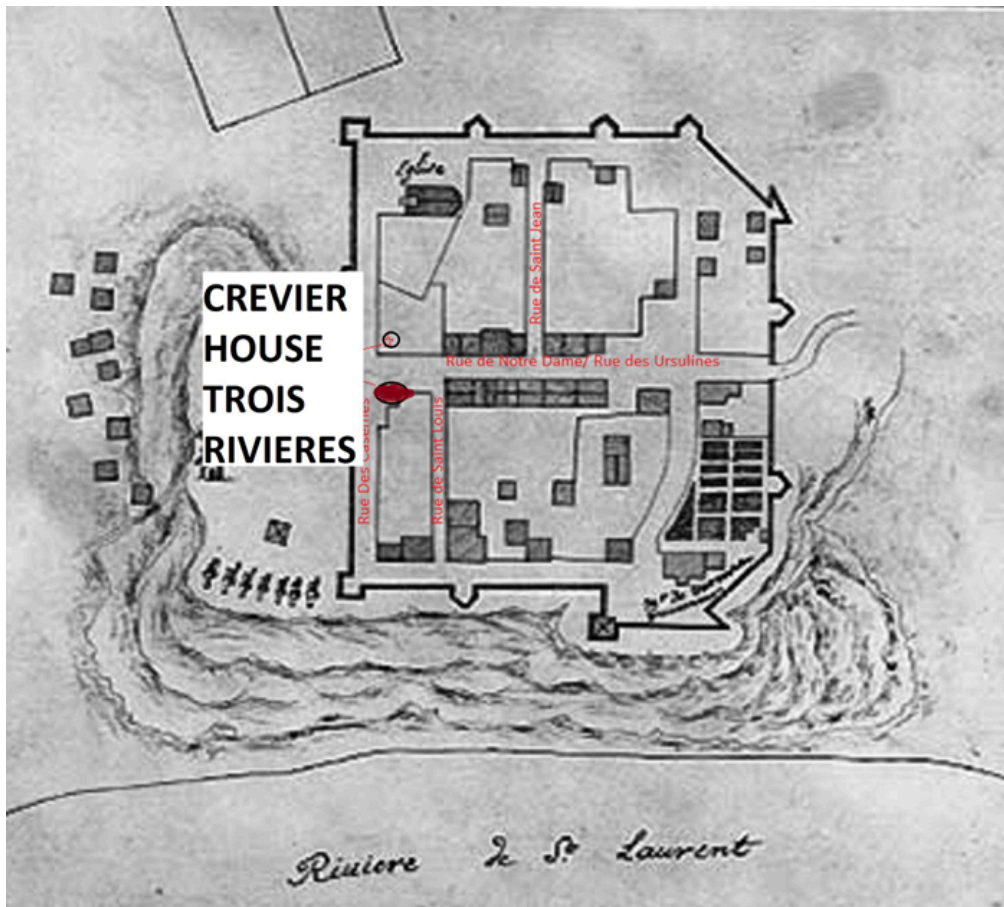
Marriage : 10-Oct-1688 Lieu indéterminé (au Québec)

Children born before 1850 :

Sex	Birth (Baptism) Place	Marriage Place	Death (Burial) Place	First name of the child Name of the spouse
m	1693-11-16 La Prairie (La-Nativité-de-la-Ste-Vierge)			Pierre
m	1694-10-31 La Prairie (La-Nativité-de-la-Ste-Vierge)	1716-02-23 Montréal (Notre-Dame-de-Montréal)	1717-01-16 Montréal (Notre-Dame-de-Montréal)	Joseph [Family] Marie GOTREAU
m	1695-12-16 La Prairie (La-Nativité-de-la-Ste-Vierge)		1696-02-09 La Prairie (La-Nativité-de-la-Ste-Vierge)	Jacques
f	1697-01-24 Montréal (Notre-Dame-de-Montréal)			Marie Madeleine
m	1698-10-16 La Prairie (La-Nativité-de-la-Ste-Vierge)			Louis
m	1699-10-29 La Prairie (La-Nativité-de-la-Ste-Vierge)	1727-02-23 Montréal (St-Laurent)		Dominique [Family] Marie Catherine FERTE LAMOTHE
f	1701-01-29 La Prairie (La-Nativité-de-la-Ste-Vierge)	1718-06-20 Varenes (Ste-Anne)	1719-05-21 Varenes (Ste-Anne)	Marie Marguerite [Family] Joseph BRODEUR LAVIGNE
m	1702-02-13 La Prairie (La-Nativité-de-la-Ste-Vierge)			Louis Daniel

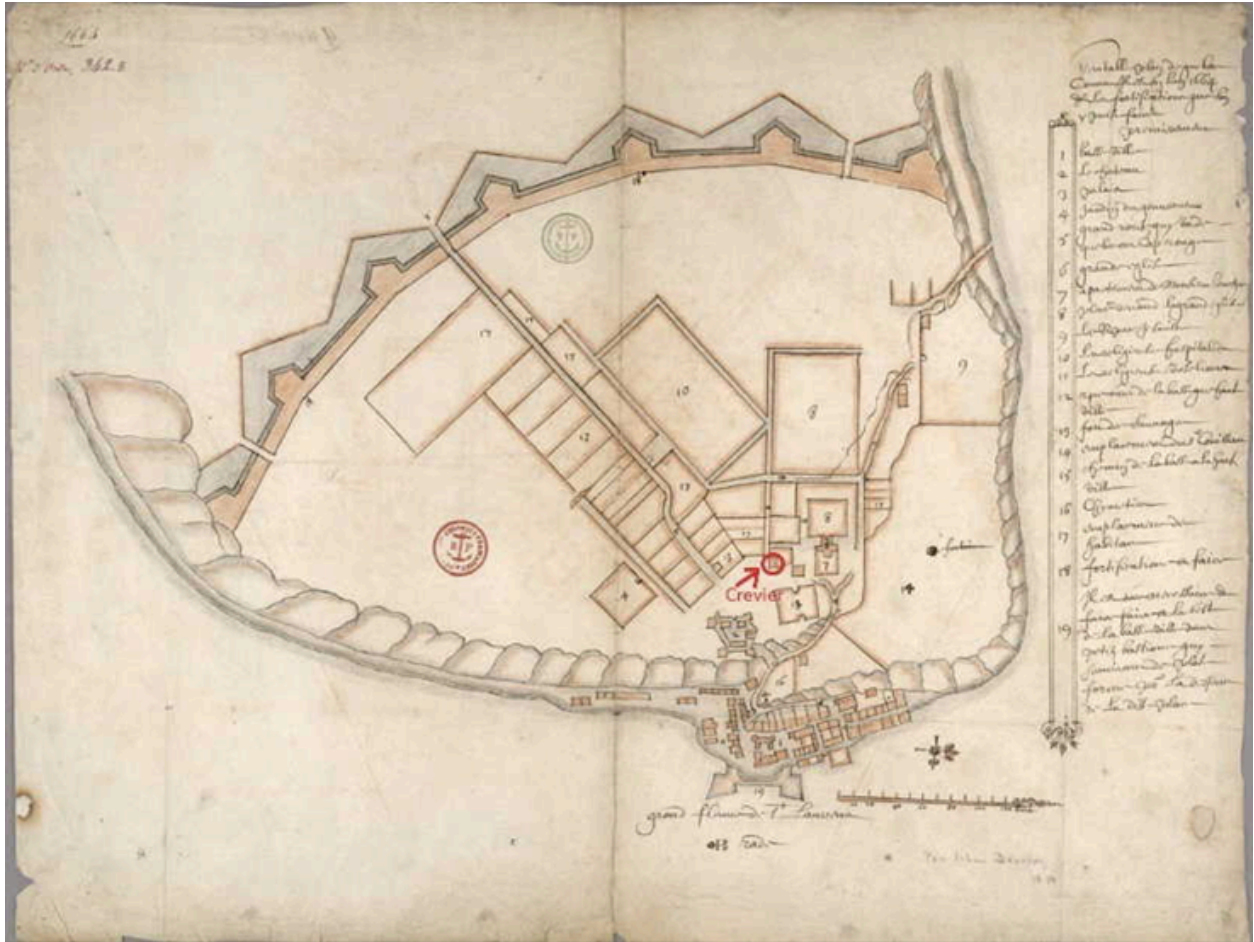
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1600S

278



Map Showing
Crevier House
1650s
Quebec City



Cette tour, qui domine toujours la rue aux Ours, est tout ce qui reste de l'église Saint-Candide-le-Jeune, où le pionnier Christophe Crevier a été baptisé en 1611.

This tower which still dominates the *rue aux Ours*, is all that remains of the Church Saint-Candide-le-Jeune where the pioneer Christophe Crevier was baptized in 1611.

OBITUARIES OF THE CHILDREN OF JOSEPH ROY AND LOTTIE MAE COLLETTE

JOHN ROY



1914-1992

John was born in 1914. He was sent to boarding school for his first two years at the convent run by French-speaking nuns in Forget. After that, he drove the horse and buggy to Cote school in the summer and winter by cutter. He terrified his siblings with his antics while driving the buggy home, like starting a little prairie fire at one time to show that he was in charge. He amazed the family with his inventiveness. After much research, he built a high tower and mounted a propeller that he carved out of wood to catch the wind and generate electricity. It was used to charge radio batteries, which until then had to be taken into town for charging. John married Anne Mainil in 1937. Her parents came from Belgium in 1902. She had completed her high school at the same convent as John. They both could speak French for the rest of their lives. At this time, he was farming rented land. He joined the RCAF in 1942 and continued military service until 1965. They had nine children, and the family lived on service bases all across the country. Upon retirement from the armed forces, the family resided in Welland, Ontario. He worked in the aircraft manufacturing industry until he retired in 1979. He brought his family to the farm in Lampman for family reunions every five years. In his last years, he had Alzheimer's Disease. He died in 1992.

PHILIP ALPHONSE ROY



1916 –2013

Phil passed away peacefully at Foothills Medical Centre on May 10, 2013, at the age of 97. Phil was born in Lampman, SK, in 1916. He served in the RCAF during WWII. Following the war, Phil worked for the CO-OP and the Credit Union movements in Saskatchewan. Moving to Calgary in the 1950s, he was employed by Baker Lovick Advertising for many years as office manager. Phil was a life member of the Knights of Columbus, a member of the Secular Franciscan Order and of the Society of St. Vincent de Paul, as well as being a charter member of St. Gerard's parish, and a member of the Royal Canadian Legion 285. He was President of Toastmasters Bow Valley International for three years. Dad's zest for life, his sense of humour, and his inquiring mind are an inspiration to his children and his grandchildren. He climbed mountains in his seventies and golfed in his nineties. His remains have been donated to the Medical Science Faculty at the University of Calgary. Phil is survived by his children, Ray (Nancy), Deb, Phil Jr. (Dale), and his grandchildren: Douglas, Jason, David, Ryan, Heather, Veronica, Ian, and Jenny. He is also survived by his great-granddaughter Emery, his dear friend Stella Torchia, his brother George (Patricia), and sisters Joanne and Evelyn. Phil was predeceased by his parents, Joseph and Lottie Roy, his first wife, Lina (LaPlante), and his wife Henrietta (Dubois), and by his brothers John and Willie.

EVELYN DORA PETROSKI NÉE ROY



1917-2023

Our sweet Mother passed from this world on Friday, February 10, 2023, at the age of 105. She was predeceased by her parents and siblings, husband Frank; daughter Judy LaBelle; and son-in-law Myles Gillespie. Evelyn is survived by her children, Greg (Marilyn), Mary-Lynne Gillespie, Bradley (Nancy Stoeber), Laurie (Brian Culp); and son-in-law Danny LaBelle. She had numerous grandchildren, great-grandchildren, and great-great-grandchildren. Rest well, Evelyn, yours was a life well lived, and we will miss you.

It is hard to write about and pay homage to a person of 105 years whose life spanned many decades of change. Her world today bears little likeness to her early childhood on the Roy Farm in Lampman, Saskatchewan. She knew and loved the horses that helped till the fertile soil, the farm dogs and barn cats, and all those animal babies born to the cattle, pigs, etc. It fostered a lifetime of loving animals, backyard birds, and gardening. She played with her brothers, no doubt tormenting them a bit as one of two sisters to four boys is wont to do. She regaled us many times with stories of their antics. Growing up on the farm fostered a deep love of land and family, the foundation upon which she built her life. Her mom and dad, Mae and Joseph Roy, taught their children about life and passed their faith on to their offspring.

Time passed, and so the focus of her life changed to that of a single office girl in Regina employed at the Saskatchewan Wheat Pool. Mom was and remained a very beautiful woman throughout her life, so it was not surprising that she was attracted to the handsome young boxer and grain accountant Frank Petroski. Courtship was long walks, shoulder to shoulder, in the summer and winter. Their pictures could have come from a movie poster, such as a handsome couple, arm in arm with stars of love sparkling in their eyes. The styles of the 40s were glamorous. In their years before children and for a few years after, they danced at the Saskatchewan Hotel, resplendent in long dresses for Mom and a suit for Dad. Speaking of children, Evelyn was a good mother. She was nurturing and capable. Life after the war was tough. It was a time of hope, of course, but mod cons were not a thing yet, and so, laundry, cloth diapers, and clothes for all of us was a time-consuming chore with the old wringer washer.

Mom cooked, cleaned, and shepherded us safely day after day until we moved to the glory of the new house that Dad built for us with Mom's help. She served her church community by participating in and leading the CWL at Holy Rosary for many years. Mom and Dad deepened their commitment to their faith by participating in the Love of God Community. It became the center of their lives for many years. Part of their commitment to service was volunteering at the Marion Centre. It focused on practical help for the homeless and those living in poverty.

Later years were laced with joy and sorrow. We were all busy with families of our own but visited over tea often. There was always lots of laughter and lively conversations punctuated by children's plays. Judy sadly predeceased them by many years, passing away in 1984, gone but still loved fiercely. They both remained healthy, suffering the ravages of time, but they were happy. Mom cared for Dad as his congestive heart failure became more advanced. He died in 2001, saying goodbye to his Ebbie, the love of his life. Theirs was a love story, forming a solid foundation of support for all the trials and tribulations of life. Mom moved to Marion Chateau soon after and enjoyed living there for 15 years. It was the gathering place for tile rummy, birthday celebrations, and laughter until her failing health prompted her to move to Santa Maria Seniors Residence. She did very well until her failing skeleton forced her to become bed bound for her last year. Even after 105 years, it was still hard to be with her when she died. Her death was peaceful, and we were glad she was freed from pain and the inevitable boredom of living beyond her senses of sight and hearing with limited mobility. I am sure she received a warm welcome from Dad and Judy, her parents, and siblings. We miss her and love her very much. Mom's life was centered on love, maternal, in marriage, for community, and ultimately for God. Thanks, Mom, for your life and example. Rest well.

MEMORIAL VIDEO AND EULOGY

<https://paragonfuneralservices.com/tribute/details/2024/Evelyn-Petroski/memorial-video.html#content-start>

WILFRED HECTOR ROY



1919-2005

Wilfred passed away on April 19 at the age of 85 years. He was born and raised on the farm of his parents, Joseph and Mae Roy, and farmed near Lampman for most of his life. Willie served in the Second World War as a radar technician in the RCAF. He spent some time in Newfoundland, then was attached to the RAF and served in England, Belgium, and Holland. After the war, he resumed farming and was married in 1949. By 1957, he was the father of six children. He was a pillar of the Lampman community, taking leadership roles in the Knights of Columbus, Legion, school board, Heart Foundation, telephone company, Co-op, R. M. committees, and various charities. He is survived by his wife of 55 years, Irene, and six children who are grateful to have had him as a father: Remi Roy (Natasha Grebenuk), Jennifer Miller (Garth), Jeffrey Roy (Shirley Runge), Jocelyn Ayers (Larry), Marcia Hirsch (Stanley), and Wendy Roy (Garth Cantrill). He is also survived by fifteen grandchildren and five great-grandchildren and by his siblings, Philip Roy, Evelyn Petroski, Joanne Henderson, and George Roy (Patricia). He was predeceased by his brother, John, and several of his brothers-in-law and sisters-in-law. He was devoted to his family, and they will remember him for his sense of humour and his love of sports. In his younger days, when he played first base, he was known to his teammates as Whitey. He golfed and curled, played bridge, and kept up on current affairs. Above all, he was a man of integrity; he was kind, generous, honorable, and fair in all his dealings. When the last years of his life were ravaged by Alzheimer's Disease, he accepted even that with his usual stoicism.

JOANNE HENDERSON NÉE ROY



1923-2019

Joanne passed away peacefully at the age of 95 after a short illness. She was predeceased by her parents, Joseph and Mae Roy, and four brothers – John, Phil, Willie, and George. She is survived by her older sister, Evelyn, of Regina, SK. Joanne grew up on the family farm in Lampman, SK, before attending finishing school in Regina. In 1946, she moved to Calgary to work as a secretary at Westinghouse, where she met her husband, Fred Henderson. They were married in November of 1947 and celebrated their fifty-sixth anniversary just before his death in 2003.

Joanne was the matriarch of a large and rambunctious family. She was mother to nine children: Bill (Shawn), Jim, Diana (Carlo), Debbie, Ron, Kathy, David (Jin-me), Harry (Denise), and Anne, who will forever miss the warmth of her love and are thankful to have had her support and gracious example as long as they did. Extended family included Coreen Henderson, Penny Lyons, and Angela Horrobin. Her thirteen grandchildren: Hanna (Iain), Jen (Mike), Kate (Dustin), Joe, Maddie, Allie, Erica, Karen (Cole), Hanum, Kihan, Fergus, Seamus, and Hilary; 4 step-grandchildren: Anne, Lori, Aila, and Theo; as well as her seven great-grandchildren: Isobel, Monet, Violet, Otis, Merrick, Eleanor and Simone, whom will treasure memories of cuddles and sing-songs in the rocking chair, and happy days at the ‘Henderson Hotel’.

She instilled values of discipline and hard work into her children and was always active, both in and outside the house. She enjoyed cooking, baking, sewing, knitting, gardening and was an all-round super homemaker. Joanne and Fred were avid bridge players, and she played with the same group of women for over forty years. Even in casual games of cards or scrabble with her family, she could become competitive, but always with a sense of mirth- “you can’t catch me; I’m the gingerbread man!” Joanne and Fred played golf for over 30 years and belonged to Gallagher’s Golf Club in Kelowna. She was also active in the Kiwanis Club. Joanne enjoyed the Okanagan Symphony and played at the Community Theatre, and performed in a couple of productions herself. She loved to sing and had a beautiful voice. In her later years, she wrote the stories of her childhood for her grandchildren, illustrating them with her own watercolor paintings.

Joanne also had a very strong faith and was involved with the Catholic Church, first Immaculate Conception, and then St. Charles Garnier Parish. She was a member of the Catholic Women’s League (CWL) for over 60 years as well. Fred and Joanne moved to Kelowna in September 1964. After a lifetime of working in the furniture business, Fred opened Alpine Furniture in 1971 with Joanne as a partner. The success of their business was a blessing and enabled them to build a new home in the Mission and travels, which took them to Europe and cruises on the Caribbean. After retirement, they enjoyed winters in Florida, Arizona, and Hawaii.

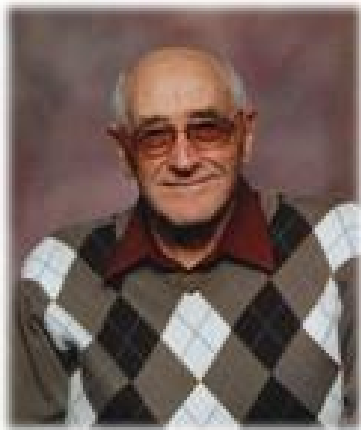
Joanne gave so much love to her family and was given so much love and respect in return. She had a great sense of humour and shared so much laughter with the family right to the end of her long life, including throughout her final days. She will be remembered by her family and all who knew her as an elegant, compassionate, and strong woman of tremendous grace.

EULOGY AT HER FUNERAL

by Debra Henderson

<https://www.springfieldfuneralhome.com/obituaries/henderson-joanne-nee-roy/>

GEORGE LYON ROY



1925 - 2015

George died peacefully at St. Joseph's Hospital in Estevan, SK in his 91st year surrounded by his loving family. He was predeceased by his parents, Joseph and Lottie Mae; brothers, John, Wilfred, and Phillip; and daughter Mary Michelle. George is survived by his beloved wife and best friend of 66 years, Patricia (nee Schnell); loving father of Rebecca (Douglas), Rodney (Sharon), Lindsey (Bonny), Sheldon (Anna), Dennis (Lorna) and Melissa (Larry); adoring grandfather and great grandfather of Sarah, Nicholas, Taryn (Andrew), Ashley (Chelsea), Genna-Rae, Preston, Kyrah, Schuyler, Jordan, Michelle (Jason), Lisa (Ryan), Trysten, Kayden, Taylor, Noah, Cassidy, Kalib, Hayley, Shania, Joshua, and Xander. George is also survived by his sisters, Evelyn Petroski and Joanne Henderson, as well as numerous nieces and nephews. He will also be lovingly remembered by the Schnell family.

George was born and raised on the farm which his father and mother homesteaded. He hoped to join his brothers fighting in the Second World War, but his farming skills were needed at home to support the war effort. At the end of the war, he was accepted into the School of Agriculture at the University of Saskatchewan. During his time there, he participated in all athletics. His contribution to the sports at the university was recognized with his appointment to the position of Student Athletic Director after only one year, an unheard-of honour. At the end of his second year, he graduated and was given a second athletic award reflecting his sporting skills.

On his brother Wilfred's return from the war, they formed a partnership to farm their family's land. Their

farms and their families entwined for almost 50 years. George lived his life with generosity, honesty and integrity in service of the community he loved. In his church community, he led the choir for over 50 years. He was a member of the Knights of Columbus and served as Grand Knight for a number of years.

In the Lampman community, he served on a variety of boards, including the school board, the curling and hockey committees, the Lampman golf course, and the low-rental housing board, to name a few. George loved all sports, but baseball was his true passion. He quickly rose to be a superb pitcher, catching the eye of a baseball scout from whom he was offered a tryout in the USA. His farming commitments prevented him from accepting this offer. Listening to the distant signal of the AM radio baseball broadcasts filled his many days and nights on the farm fields. George's love of sports was passed on to his children and grandchildren. He loved watching them grow and play. George's TV set had one channel: sports. Those interested in other TV fare found other TVs.

In his life, George showed his love of God, a love of his beautiful wife Patricia, and the children and grandchildren that flowed from their union. In his dying, George showed his family the gift of a good death. He was generous and kind to everyone who visited him during his final days, giving his love and comfort while receiving theirs.

ROY-COLLETTE ANCESTORS: THE 400 COLONISTS

DATE OF ARRIVAL AND PLACE OF ORIGIN

Guillaume Couillard, 1613, St-Malo, Brittany	Antoine Brassard, 1636, Normandy
Guillaume Hebert, 1617, Paris,	Robert Caron, 1636, unknown
Guillemette Hebert, 1617, Paris	Françoise Corbineau, 1636, Se Etienne de Chinon
Louis Hébert, 1617, Paris	Catherine Gauthier, 1636, Paris
Marie Rolet, 1617, Paris	Jeanne Lemarchand, 1636, Caen
Jean Nicolet, 1618, Cherbourg, Normandy	Annie Leneuf, 1636, Caen
Pierre Desportes, 1619	Michel Leneuf, 1636, Caen
Marguerite Langlois, 1620, unknown	Pierre Martin, 1636 St. Germain de Bourgueil
Abraham Martin, 1620, unknown.	Françoise Méry, 1636
Marin Boucher, 1634, Mortagne, Perche	Marie Pichon, 1636, Paris
Charles Cloutier, 1634, Mortagne, Perche.	Guillaume Trahan, 1636, Bourgueil Indre et Loire
Jean Cloutier, 1634, Mortagne, Perche	Jeanne Trahan, 1636, Bourgueil Indre et Loire
Louise Cloutier, 1634, Mortagne Perche	Catherine Vigneau, 1636, Touraine
Zachacrie Cloutier, 1634 Mortagne, Perche	Michel Boudreau, 1637, La Rochelle, Aunis
Zachacrie Cloutier, (fils), 1634 Mortagne, Perche	Marie Crevet, 1637 Beneauville, Normandy
Sainte Dupont, 1634, Mortagne Perche	Denis Duquet, 1637, unknown
Jean Guyon, 1634, Tourouvre, Perche	Jean Cochon, 1638, Dieppe, Normandy
Marie Guyon, 1634, Tourouvre, Perche	Marguerite Cochon, 1638, Dieppe, Normandy
Noel Langlois, 1634, St-Léonard des Larcs, Normandy	Pierre Lemieux, 1638, Rouen, Normandy
Perinne Mallet, 1634, Mortagne, Perche	Jean Milloir, 1638, St. Leger
Mathurine Robin, 1634, Tourouvre, Perche	Michelle Aucoin, 1639, La Rochelle, Aunis
Mathieu Amiot, 1635, Picardie	Christophe Crevier, 1639, Rouen, Normandy
Philippe Amiot, 1635, Picardie	Jeanne Evard, 1639, Rouen, Normandy
Jean Côté, 1635, Mortagne, Perche	Germain Doucet, 1640, Coupvraie, Brie, Picardie
Anne Convent, 1635, Soissons, Picardie	Guillaume Couture 1640, Rouen
Jean Gagnon, 1635, Tourouvre, Perche	Abraham Dugas, 1640, Toulouse, Languedoc
Pierre Gagnon, 1635, Tourouvre, Perche	Renée Roger, 1640, Perche
Anne Martin, 1635, unknown	Jacques Bourgeois, 1641
François Bélanger, 1636, Lisieux, Normandy	Charles Cadieux, 1641, Thury-Harcourt, Bayeux diocèse, Normandy

Antoine Desrosiers, 1641
 Jean Blanchard, 1642 Vienne Rhône Alpes
 Jean Desvarieux, 1642, St-Vincent d'Aubermail, Caux, Normandy
 Vincente Desvarieux, 1642, St-Vincent d'Aubermail, Caux, Normandy
 Pierre Guillet, 1642, La Rochelle, Aunis
 Radegonde Lambert, 1642, France
 Pierre Morin, 1642, Coulonges-les-Royaux, Poitou
 Guillaume Pepin, 1642, Saintonge
 Jacques Aubuchon, 1643, Dieppe, Normandy
 Étienne Demers, 1643, Dieppe
 Barthelemy Gandin, 1643, La Rochelle, Aunis
 Jean Leblanc, 1643, St-Lambert-sur-Orne, Normandy
 Jacques Mesnard dit Lafontaine, 1643, Marvent, Poitou
 Jean Mignault, 1643, Paris
 François Savoie, 1643, Martaize
 Andrée Guyon, 1644
 Louis Gasnier, 1644, St-Martin d'Ige, Perche
 Marie Michel, 1644, St-Martin du Vieux Bellême, Beauce
 Mathieu Chorel, 1645, La Rochelle, Aunis
 Denis Godet, 1645, Martaize, Poitou
 Jean Godet, 1645, Martaize, Poitou
 Marie Godet, 1645, Martaize, Poitou
 Jeanne Mechin, 1645, La Rochelle
 Pierre Picard, 1645, Vaucelles, Normandy
 Mathurine Poisson, 1645, Mortagne, Perche
 Renee Suronne, 1645, Calpapaos, Normandy
 Jean Barette, 1646, Beuzeville-en-Caux, Normandy
 Louis Carreau, 1646, Bordeaux, Guyenne
 Jean Guet, 1646, Berneuil, Saintonge.
 Louis Lefebvre LacRoyx, 1646, Paris
 Jacqueline Archambeault, 1647, Dompierre, Aunis
 Jacques Archambeault, 1647, Dompierre, Aunis
 Marie Besnard, 1647, Paris
 Marthe Cognac, 1647, Marans Aunis
 Madeleine Couteau, 1647, St-Jean d'Angély
 Marguerite Louise Doucet, 1647
 Anne Emard, 1647, St-André de Niort, Poitou
 Madeleine Emard, 1647, St-André de Niort, Poitou
 Françoise Fafard, 1647, Bayeux, Normandy
 Louis Guimont, 1647, Champs Perche
 Pierre Loignon, 1647, Moussonvilliers, Perche
 Mathurin Meunier, 1647, Clermonmt-Créans, Maine
 Françoise Morin, 1647, La Rochelle
 Mathurin Roy, 1647, La Rochelle, Aunis
 Françoise Touraud, 1647, Dompierre, Aunis
 Pierre Tremblay, 1647, St-Malo de Randonnay, Perche
 Madeleine Bergeron, 1648, Normandy
 Paul Chalifou, 1648
 Marie Denot, 1648, Porcheresses, Angouleme Angoumois
 Catherine Loiseau, 1648, St-Martin d'Igé, Perche
 Raymond Pagé, 1648, unknown
 Jeanne Saint-Père, 1648, St-Jean d'Angely
 Pierre Trottier, 1648, St-Martin, D'Igé, Perche
 Jules Trottier, 1648, St-Martin d'Igé, Perche
 Sébastienne Veillon, 1648, La Rochelle, Aunis
 Étienne Vien, 1648, Marenne, Saintonge
 Vien, 1648, Marenne, Saintonge
 Jean Lanctot, 1649
 Jean Plante, 1649, Laleu,
 Charlotte Maugis 1649, St. Germain, Saintonge
 Marie Miville, 1649, Notre Dame de Brouage
 Pierre Miville, 1649, Fribourg, Suisse
 Gabriel Gosselin, 1650, Combray, Bayeux, Normandy
 Jean Baillargeon, 1650, Londigny, Poitou
 Claude Bouchard, 1650, St. Cosme De Vair, Orne
 Marie Renée Brault 1650, La Chausse Poitou
 Andrée Brun, 1650, La Chausse Poitou
 Vincent Brun, 1650, La Chausse Poitou
 Julien Fortin, 1650, Le Mans, Maine
 Marie Gauthier, 1650, France
 Marie Gendre, 1650, Surgeres Saintonge
 Marguerite Guilleboudreau, 1650, Marçay, Poitou
 Etienne Hébert, 1650, Balesemes
 Léonard Leblanc, 1650, Limoges, Marche
 Catherine Lejeune, 1650, France
 Marie Riton, 1650 Bons-sur-la-Roche, Poitou
 Jean Roussin, 1650, Tourouvre, Normandy
 Jean Labrecque, 1651, Dieppe, Normandy
 Nicolas Patenaude, 1651, Berville en Caux, Normandy
 Marguerite Breton, 1651, Paris
 Geneviève Despres, 1651, Paris
 Guillaume Fournier, 1651, Coulmer, Normandy
 Michel Richard, 1651, France
 Françoise Roussin, 1651, Tourouvre, Perche
 Nicolas Roussin, 1651, Tourouvre, Perche
 Jeanne Roy, 1651, Anger Anjou
 Jeanne Bitouset, 1652, Paris
 Jean Baptiste Bourgerie, 1652, St. Nicolas, La Rochelle
 Geneviève Gamache, 1652, Breval, Beauce
 Nicolas Gamache, 1652, Breval, Beauce
 Nicolas Gamache fils, 1652, Breval, Beauce
 Jeanne Mignon, 1652, La Rochelle, Normandy
 Jacques Rate, 1652, La Rochelle, Aunis
 Guillaume Baucher, 1653, Montmorency, Paris
 Marin Deniau, 1653, Luché, Laflèche dioceses of Le Mans in Maine
 Louis Gasnier, 1653, St. Come de Vair, Maine
 Pierre Gasnier, 1653, St-Martin d'Ige, Perche
 Barbe Guyon, 1653, Mortagne, Perche
 Françoise Lelievre, 1653, Nancy, Lorraine
 Jeanne Lerouge, 1653, Joinville, Champagne
 Perrine Meunier, 1653, Clisson, Nantes, Bretagne
 Guillaume Paradis, 1653, Mortagne, Perche

Marie Paradis, 1653, Mortagne, Perche
 Pierre Paradis, 1653, Mortagne, Perche
 François Roynay, 1653
 Marguerite Rosee, 1653, La Mans, Maine
 Jean François Valiquette Laverdure, 1653, St. Vincent du Lude, Anjou
 Nicolas Godebout, 1654, Rouen
 Jacques Bilodeau, 1654, Poitiers, Poitou
 Nicolas Leblond, 1654, Lisieux, Normandy
 Geneviève Longchamp, 1654, unknown
 Jean Trudel, 1654, Paradonvale, Saintonge.
 Pierre Vincent, 1654
 Guillaume Albert, 1655, St-Pierre-de-l'Ile d'Oléron, Sanitonge.
 Marie Albert, 1655, St-Pierre-de-l'Ile d'Oléron, Saintonge. Fille du Roy
 Marie Saint-Denis, 1655, Dieppe
 Pierre Saint-Denis, 1655, Dieppe
 Antoinette Grenier, 1655, Paris
 Elisabeth Halay, 1655, Chartres,
 Jean Baptiste Halay, 1665, Chartres,
 Madeleine Macard, 1655, unknown
 Marie Parenteau, 1655, La Rochelle, Aunis
 Jean Picard, 1655, Calpapaos, Normandy
 Marguerite Thomas, 1655, Stavelot, Belgium
 Jean Chauveau, 1656, St-Pierre-de-l'Ile d'Oléron, Saintonge.
 Jean Baptiste Cusson, 1656, Rouen
 Marie Foubert, 1656, Rouen
 Philippe Foubert, 1656, Rouen
 Robert Gagnon, 1656, Ventrouze, Perche
 Charles Godin, 1656, Rouen, Normandy
 Guillaume Lelievre, 1656, Honfleur, Normandy
 Marie Jeffine Rivière, 1656, Rouen
 Anne Achon, 1657, Chambon, Aunis Fille du Roy
 Catherine Forestier, 1657, La Rochelle
 Jean Lemelin, 1657, Chartes, Beauce
 Marie Renée Loppé. 1657, St-Jean de la Mothe, Maine
 Mathurin Tessier, 1657, Ste-Ausonne d'Anouleme, Augoumois
 Marguerite Bire, 1658 Aunis,
 Jeanne Baril, 1658, Saintonge
 Adrien Blanquet, 1658, Bacquville, Normandy
 Marguerite Blanquet, 1658, Bacqueville, Normandy
 Louis Chapelain, 1658, Lubersac, Limousine
 René Dubois, 1658, Cissé Poitou
 Jean Leclerc, 1658, Dieppe, Normandy
 Louis Chapelain, 1658, Lubersac, Limousine
 Pierre Leclerc, 1658, Dieppe, Normandy
 David Letouneau, (père), 1658, Muron, Saintonge
 David Letouneau, 1658, St. Sixte de Muron, Saintonge
 Jeanne Perrin, 1658, La Rochelle, Aunis
 Jean Clément dit Lapointe, 1659, Nancy, Lorraine
 Louise Garnier, 1659, La Rochelle

Pierre Goguet, 1659, Marans
 Jean Mathieu, 1659, Tapy, Aunis
 Jean Ouimet, 1659, Vrigny, Champagne
 Thomas Pageot. 1659, Le Mans, Maine
 Jean Pichet, 1659, unknown
 Alexandre Raoul, 1659
 Marie Surget, 1659, Soubise, Saintonge
 Mathurine Valet, 1659 Chartres
 Marguerite Rebours, 1659, Paris
 François Chorel, 1660, Lyon
 François Duclos, 1660, Manerbe, Normandy
 Michel Lecour, 1660, St-Gemmes-le-Robert, Maine
 Sebastien Provencher, 1660, Pithiviers
 Jean Serreau St-Aubin, 1660, Poitou
 Marie Marthe Bourgoûin, 1661, Paris, Fille du Roy
 Antoine Boutin, 1661, Vernon, Poitou
 Jean Fradet, 1661, Blaye, Bordeaux
 Jean Morisset, 1661, St-Giron, Guyenne
 Françoise Chapelain, 1661, Lubersac, Limoges
 Maurice Crépeau, 1661, Les-Roches-Baritaud, Poitou
 Françoise Dechaux, 1661, Lubersac, Limousine
 Marie Giroux Girard, 1661, Aunis
 Marguerite Leclerc, 1661, Dieppe, Normandy
 Jeanne Lelievre, 1661, Honfleur, Normandy
 Annie Lemaistre, 1661, Dieppe, Normandy
 Nicolas LeRoy, 1661, Dieppe, Normandy
 Nicolas LeRoy, (fils) 1661, Dieppe, Normandy
 Abel Turcot, 1661, Maillezais, Poitou
 Marguerite Manchon, 1662, Artenay, Fille du Roy
 Thomas Rondeau, 1662, St-Souille, Aunis
 Robert Boulay, 1662, Mortagne, Perche (now considered part of Normandy)
 Vivianne Bugnel, 1662, Dieppe
 Françoise Grenier, 1662, Mortagne
 Guillaume Larue, 1662, Rouen
 Nicolas Leblanc, 1662, Paris
 Pasquière Lefebvre, 1662, Mortagne, Perche
 Charles Turgeon, 1662, Mortagne, Perche
 Jacques Turgeon, 1662, Mortagne, Perche
 Anne Aubouchon, 1663, Larocheville, Normandy
 Nicolas Audet, 1663, St-Pierre-de Maulais, Poitou
 Pierre Bazin, 1663 Touque, Normandy
 Jean Bernard, 1663, Tionville, Lorraine
 Françoise Brunet, 1663, Quemper, Brittany
 Antoine Casse, 1663, St-Pierre de Douay, Anjou
 Pierre Dufresne, 1663; Dieppe, Normandy
 Françoise Durand, 1663, Quemper, Brittany
 Antoine Fortier, 1663, Dieppe, Normandy
 Noel Fortier, 1663, Dieppe, Normandy
 Toussaint Ledran, 1663, St-Michel-de-Berzy-le-Sec, Picardie
 Louise Menacier, 1663, St-Colombe-sur-Seine, Burgundy, Fille du Roy
 Suzanne Migaud, 1663
 Anne Patin, 1663, Dieppe, Normandy
 Emery Bellouin, 1664, Etusson, Poitou

Marguerite Boileau, 1664, Loudon, Poitier, Fille à marier
 Jeanne Cerisier, 1664, Touraine, Languedoc, Fille du Roy
 Guyon Chiasson, 1664, La Rochelle, Aunis
 Pierre Richard, 1664, Ecoyeux, Saintes, Saintonge
 Maurice Rivet, 1664, La Rochelle
 Pierre Rondeau, 1664, Marsilly, Poitou
 Jacques Bidet, 1665, Le Chenet, Saintonge
 Jean Brochu, 1665, Lucon, Poitou
 Jean Gobeil, 1665, Niort, Poitou
 Marie Gobeil, 1665, Niort, Poitou
 Jeanne Guyet, 1665 Niort Poitou
 François Arsenaut, 1665
 Jeanne Bernard. 1665, unknown
 Jacques Bernier, 1665, Paris
 Guillaume Bertrand, 1665, Il de Re, Aunis
 Etienne Blanchon, 1665, Riom, Auvergne
 Jean Charron, 1665, St-Porchere, Saintonge
 Jean Collet, 1665, Regny, Picardie
 Marie de Bure, 1665, Rouen, Normandy Fille du Roy
 Anne Dumont, 1665, Metz, Lorraine, Fille du Roy
 Julien Dumont, 1665, Bernieres, Bayeux Normandy
 Mathieu Faye, 1665, Saint-Jean d'Aubrigoux
 Clermont, Auvergne
 Jean Huart, 1665. Autheuil, Perche
 François LacRox, 1665, Etouville, Normandy
 Marguerite Laverdure, 1665, Paris, Fille du Roy
 Suzanne Lecomte, 1665, Fille du Roy
 Louise Lecoustre, 1665, Normandy, Fille du Roy
 Elisabeth Letourneau, 1665, Muron
 Jacques Massé, 1665, St-Pierre-de-Cholet, Anjou
 Olivier Morel, 1665, le Gavre, Brittany
 Françoise Pilois, 1665, Paris
 Jean François Pinsonneault, 1665, Saintes, Saintonge
 Louis Robert, dit Lafontaine 1665 La Rochelle
 Robert Vaillancourt, 1665, St. Nicolas d'Aliermont, Normandy
 Pierre Dehayes, 1666,
 François Noel, 1666, Chire, Poitou
 Pierre Blanchet, 1666, Sansterre, Picardie
 Jacques Bouffard, 1666, St-Martin-du-Pont, Normandy
 Louis Coulombe, 1666, Paris
 Philippe DesTroysmaisons, 1666, Montreuil, Picardie
 Rémi Dupil, 1666, Ponchon, Picardie
 Jean Gareau, 1666, La Rochelle
 Etienne Jacob, 1666, Paris
 Jacques Guitaut, 1666, de La Flèche, Anjou
 Jacques Nolin, 1666, La Rochelle, Aunis
 Andrée Remondière, 1666, La Rochelle, Aunis
 Renée Rivière, 1666, La Rochelle
 Pierre Roy dit Lambert, 1666, St. Michel de Clouq, Poitou
 Gabriel Samson, 1666, St-Gatien-des-Bois, Normandy
 Elisabeth Blais, 1667, Paris, Fille du Roy
 Catherine Topsan, 1667, Dieppe, Fille du Roy
 Antoine Vermet, 1667, Arras, Artois
 François Allard, 1667, Blaqueville, Normandy
 Marie Blanchard, 1667, Rouen
 Mathieu Brunet dit Lestang, 1667, Rai Normandy
 Jean Cossette, 1667, Maillezais, Poitou
 Jeanne Déchard, 1667, Mezy-Moulins, Picardie
 Marguerite, Eloy, 1667, Dieppe, Normandy Fille du Roy
 Jean Grondin, 1667, Brouage, Aunis
 Anne Rousseau, 1667, Fille du Roy
 Jean Elie, 1668, Menéac, St-Malo diocese, Brittany
 Pierre Faye, 1668, Villefagnan, Angoumois
 Jeanne Boucault, 1668, Paris
 Jeanne Caille, 1668, Fontenay-le-Comte, Poitou
 Marie Chauvet, 1668, Saintes, Saintonge, Fille du Roy
 Jean Corporon, 1668, Poitou
 Catherine Ferré, 1668, Paris, Fille du Roy
 Vivien Jean, 1668
 Barbe Letarte, 1668. La Poterie, Perche
 Elisabeth Drouet, 1669, unknown
 François Baribeau, 1669,
 Martine Crosnier, 1669, Fontaine-le-Bourg, Normandy, Fille du Roy
 Marie Anne d'Anneville, 1669, Paris
 Marie Desfosses, 1669, Paris, Fille du Roy
 Marie Giton, 1669, La Rochelle
 Louise Goulet, 1669, St-Pierre-de-la-Poterie, Perche
 Jeanne Labbé, 1669, Paris
 Nicole Legrand, 1669, Paris, Fille du Roy
 Anne Letarte, 1669, St-Pierre-de-la-Poterie, Perche
 René Letarte, 1669, St-Pierre-de-la-Poterie, Perche
 Barbe Mesnard, 1669, La Rochelle, Aunis, Fille du Roy
 Rene Mineau, 1669, Fontenay-le-Comte, Poitou
 Perinne Moreau, 1669
 Isaac Paquet (Pasquier), 1669, Lucon, Poitou
 Marguerite Roy, 1669, Paris
 Nicole Saulnier, 1669, Paris, Fille du Roy
 Catherine Verrier, 1669, Avranches Normandy Fille du Roy
 Marguerite Evain, 1670 Amiens Picardie, Fille du Roy
 Jeanne Fressel, 1670, Paris, Fille du Roy
 Jean Baptiste Gaudreau, 1670, La Flotte, Aunis
 Vincent Guillot, 1670, La Rochelle, Aunis
 Pierre Juneau Latulip, 1670, La Rochelle, Aunis
 Marie Anne Lagou, 1670, Le Mans, Maine, Fille du Roy
 Jeanne Languille, 1670 Artannes, Touraine, Fille du Roy
 Marguerite Françoise Moreau, 1670, Paris, Fille du Roy
 Anne Roy, 1670, St-Hilary-sous-Romilly, Burgundy

Jean Roy, 1670, St-Malo, Brittany
 Anne Talbot, 1670, Rouen, Fille du Roy
 Michel Audebout, 1671, Thoringné-sur-Dué, Maine
 Henriette Cartois, 1671, Paris, Fille du Roy
 Catherine Ducharme, 1671, Paris
 Marguerite Ferron, 1671, St. Waast, Flandres, Fille du Roy
 Noel Sommereux, 1671, Picardie
 Jacques Martinbeau, 1675, Bolbec
 Anne Videau, 1675, Marennes, Saintonge
 Madeleine Després, 1679, Paris, Fille du Roy
 Etienne Bisaillon, 1680, Saint-Jean-d'Aubrigoux, Auverne
 Marie Conille, 1680, La Rochelle, Aunis
 Pierre Emond, 1681, Rochefort, Saintonge
 Etienne Fontaine, 1683, Isle Dieu, Poitou
 Simon Orson, 1685, La Rochelle
 Jacques Gauthier, 1691, St-Radegonde de Poitiers, Poitou
 François Brousseau, 1688, Picardie
 Gabriel Lefebvre, 1688, Paris
 Leon Levreaualt de Langy, 1688, Naintre, Poitou

Jean Baptiste Mignault, 1688, St-Germain-de-Lazis, Burgundy
 Charles de Caruelle, 1690, La Havre, Normandy
 Marie de Caruelle, 1690, La Havre, Normandy
 Marie Dubuc, 1690, Le Havre, Normandy
 Pierre Denis, 1691, St-Martin de Lyrac, Gascogne
 Jean Tanguay, 1691, Ploudiry, Brittany
 Jean Ferron dit Sancerre, 1692, Sanxay, Vienne ev. Poitiers, Poitou
 Pierre Plassan, 1692, Baurech Bordeaux
 Léonard Clément, 1693, Clamency, Nivernais
 Esther Sayward, 1693, York, Maine
 Ane Pecaret (Rasne), 1694
 Jean Nadeau, 1695, Velluire, Poitou
 Barthelemy Bergeron, 1696, d'Ambroyse, Beauce
 Jean Baptiste Gervais, 1697, St-Gervais, Brittany.
 Jean Mimaux, 1698, Poitiers, Poitou
 Jacques Talbot, 1698, Rouen, Normandy
 Pierre Lestage, 1700, Bayonne
 Jean Guyon, 1717, Dordogne
 François Collet, 1757, Brest region, Brittany
 Pierre Renaud, 1758, La Rochelle

COLONIST ANCESTORS OF JOSEPH ROY

ALBERT Guillaume (1635-1708) dit Lafontaine.
 ALBERT Marie (1643-1702)
 ALLARD François (c.1637-1726)
 AMIOT Mathieu Sieur de Villeneuve (c.1627-1688)
 Anne CONVENT- b.1601
 AMIOT Philippe (-ant.26-09-1639)
 ARCHAMBAULT Jacques (c.1604-1688)
 ARCHAMBAULT Jacqueline (1633-1700)
 ARSENAULT François (1625-1669)
 AUBOIS Marie (1665 - 1731)
 AUBUCHON Jacques (1617-1701) dit Le Loyal
 AUCOIN Michelle
 BAILLARGEON Jean (1612-1669)
 BARETTE Jean (1630-1708)
 BAZIN Pierre (1646-1699)
 BÉLANGER François (1612-1687)
 BERGERON Barthélemy (1663 - 1736)
 BERNARD Jeanne (-ant. 06-10-1683)
 BERNIER Jacques (1634-1713) dit Jean de Paris
 BESNARD Marie (1631-1682) (BÉNARD)
 BIDET Jacques (c.1646-post 04-02-1715) dit Des Roussels
 BIRÉ Marguerite (1616-1675)
 BITOUCSET Jeanne (1636-1707)
 BLAIS Élisabeth (1643-1692)

BLANCHARD Jean (1611~1680)
 BLANCHET Pierre (1642-1709)
 BLANQUET Adrien (c.1604-ant. 06-08-1684) dit La Fougère
 BLANQUET Marie (1630-1709)
 BOILEAU Marguerite (1638-1705)
 BOUCAUT Jeanne (1651-1696)
 BOUDROT Michel (c 1600-1693)
 BOUFFARD Jacques (1655-1727)
 BOURGEOIS Jacques (1619-1701)
 BOURGOUN Marie-Marthe (1638-1682)
 BRASSARD Antoine (c.1609-1669)
 BREAU Marie Renée (c 1616-1677)
 BRUN Andrée (1646-1727)
 BRUN Vincent (1611-1693)
 CAILLÉ Jeanne (1631-1711)
 CARON Robert (1612-1656)
 CASSÉ Antoine (1640-1709) (LACASSE)
 CHALIFOU Paul (1612-1679) (CHALIFOUR)
 CHAUVEAU Jean (c.1637-ant.12-10-1695) dit Lafleur
 CHIASSON Guyon (c.1641-)
 CHOREL François (1640-1709) sieur de Saint-Romain
 CLOUTIER Jean (1620-1690)
 CLOUTIER Zacharie (1590-1677)
 CLOUTIER Zacharie (1617-1708)

COCHON Jean (1591-1673)
 COCHON Marguerite (1620-1699)
 CONILLE Marie (1665-c.1711)
 CONVENT Anne (1601-1675)
 CORBINEAU Françoise (1615-1665)
 CORPORON, Jean (1646-1713)
 COUILLARD Guillaume (c.1591-1663)
 COULOMBE Louis (1641-1720)
 COUTEAU Marie-Madeleine (1606-1691)
 COUTURE Guillaume (1618-1701)
 CREVET Marie (1621-1695)
 CREVIER Christophe, (1611-1662) (CRIVIER)
 DE CARUELLE Charles (-1708) dit Belleville
 DE CARUELLE Marie (1688-1742)
 DESFOSSÉS Françoise (1646-1711)
 DESHAYES Pierre (1647-1732) dit Saint-Cyr
 DESPORTES Pierre
 DESPRÉS Geneviève (c.1639-1706)
 DESROSIERS Antoine (1620-1691)
 DESVARIEUX Jean
 DESVARIEUX Vincente (1624-1695)
 DOUCET DE LA VERDURE Germain (1620-)
 DOUCET Marguerite (1620-1707)
 DUBOIS René (1639-1699) dit Brisebois
 DUBUC Marie (1658-1708)
 DUFRESNE Pierre (1627-1687)
 DUGAS Abraham (1616-)
 DUMONT Anne-Julienne (1646-1704)
 DUPONT Sainte (1604-1680)
 DUQUET Denis (1615-1675)
 DUTEAU Madeleine (1649-ant. 02-11-1694)
 ÉLIE Jean (1617-1699) dit Breton
 ÉMARD Anne (1627-1700)
 ÉMARD Madeleine (1626-1708)
 ÉVARD Jeanne (c.1619-c.1682)
 FAFARD Françoise (1624-1702)
 FERRÉ Catherine (c.1629-c.1694)
 FERRON Marguerite (abt 1750 - abt 1779)
 FONTAINE Étienne (c.1661-post 07-1717)
 FORTIN Julien dit Bellefontaine (1621-1689)
 FOURNIER Guillaume (1623-1699)
 GAGNON Jean (1610-1670)
 GAGNON Pierre (1612-1699)
 GAMACHE Geneviève (1636-1709) dite Lamare
 GAMACHE Nicolas
 GASNIER Louis (1612.1661) (GAGNÉ)
 GASNIER Louis dit BELLAVANCE (1643 - 1698)
 GASNIER Pierre (1610-1656)
 GAUDET Jean (1575-1678)
 GAUDET Marie (1633-1710)
 GAUTHIER Catherine (c.1615-c.1702)
 GAUTHIER Martine (1619~1675)
 GIRAUD Marie (1641-1713)
 GITON Marie (1649-1708)
 GOBEIL Jean (1627-c. 1702)
 GOBEIL Marie (1665-1714)
 GODEBOUT Nicolas (1635-1674) (GODBOUT)
 GOSSELIN Gabriel (c.1620-1697)
 GOULET Louise (1628-c.1706)
 GRENIER Antoinette (1638-1713)
 GRENIER Françoise (1610-1665)
 GUET Jean (1626-1691) (GUAY) (GUYET)
 GUILLEBOURDEAU Marguerite (c. 1625-1662)
 GUILLET Pierre (1626-1695) dit Lajeunesse
 GUILLOT Vincent (1645-1716) (DIOTTE)
 GUYET Jeanne (c.1634-post 13-08-1697)
 GUYON Andrée (1615-1687)
 GUYON Barbe (1617 – 1700)
 GUYON Jean Dubuisson (1592-1663)
 GUYON Jean (1699-1769)
 GUYON Marie (1624-1729)
 HALAY Elisabeth (1649-1726)
 HALAY Jean-Baptiste (1607-1672)
 HÉBERT Etienne (1621-1670)
 HÉBERT Guillaume (1606-1639)
 HÉBERT Guillemette (1608-1684)
 HÉBERT Louis (1575-1627)
 HUART Jean (1637-1708) (WARD)
 LABBÉ Jeanne (1640-1715)
 LABRECQUE Jean (1634-1673)
 LACROIX François (1641-1710)
 LAMBERT Radegonde (1621~1690)
 LANGLOIS Françoise
 LANGLOIS Marguerite (-1665)
 LANGLOIS Noël (1606-1684)
 LANGUILLE Jeanne (1647-1711) (ANGULLE)
 LEBLANC Léonard (1626-1691)
 LEBLANC Nicolas (c.1637-ant. 07-01-1704) dit Labrie
 LEBLOND Nicolas (1637-1677)
 LECLERC Jean (1639-1680) dit Lafleur
 LECLERC Marguerite (1640-1705)
 LECOMTE Suzanne (-1666)
 LECOUSTRE Louise (c.1648-post 07-12-1708)
 LEFEBVRE Louis (1626-1683) dit Lacroix (La Groye)
 LEFEBVRE Pasquiere (c.1627-ant. 14-08-1704)
 LEGRAND Nicole c.1648-1713)
 LEJEUNE Catherine (1633---)
 LELIEVRE Françoise (1636- ant. 28-09-1677)
 LELIEVRE Guillaume (c.1616-post 09-03-1677)
 LELIEVRE Jeanne (1640-1728)
 LEMAISTRE Anne (1619-1718)
 LE MARCHANT Jeanne (c.1580-c.1647)
 LEMELIN Jean (1632-1717) dit Tourangeau
 LEMIEUX Pierre (1616.1661)

LENEUF Anne (1632-1711)
 LENEUF du Hérison Michel (1601-1672)
 LEROY Nicolas (1639-1688)
 LEROY Nicolas fils (1661-1727)
 LESTANG LETAIN Jean (abt 1750 - aft 1792)
 LETARTRE Barbe (1664-1750)
 LETARTRE René (1626-1699)
 LEVREAULT DE LANGY Leon (1666-1740)
 LOISEAU Catherine (c.1595-1656)
 MANCHON Marguerite (1637-1688)
 MARTIN Abraham (1590-1664) dit l'Ecosais
 MARTIN Anne (1603-1684)
 MARTIN Pierre (1601-1689)
 MASSÉ Jacques (1636-1687)
 MAUGIS Charlotte (1607-1676)
 MERY Françoise (1621-1671)
 MEUNIER Mathurin (1619-ant. 27-07-1679)
 MICHEL Marie (1620-1687)
 MIGAUD Suzanne (c.1648-1723)
 MIGNON Jeanne (1636-1701)
 MILLOIR Jean (c.1616-post 05-10-1679)
 (MILLOIS-MILLOUER) dit Dumaine
 MIMEAU Jean (1673-1743)
 MINEAU René (1658-1687)
 MIVILLE Marie (1632-1702)
 MIVILLE Pierre (1602-1669) dit Le Suisse
 MOREL Olivier (1640-1716) sieur La Durantaye
 MORIN Pierre (c.1616-ant.20-04-1697) dit Boucher
 NADEAU Jean (c.1668 -1745)
 NOEL François (1644-1725)
 NOLIN Jacques (1645-1729) dit Deschastelets
 OUIMET Jean (c.1635-1687)
 PAGEAU Thomas (1642-1706) (PAGEOT)
 PARADIS Guillaume (1644 - 1716)
 PARADIS Pierre (1604-1675)
 PASQUIER Isaac (1636-1702) (PAQUET) dit Lavallée
 PATIN Anne (c.1634-1700)
 PECARET Elisabeth (-post 11-08-1733) (RASNÉ)
 PERRIN Jeanne (1615-
 PICARD Jean (1635-1700) (LE PICARD)
 PICARD Pierre 1607-1676) (LE PICARD)
 PICHON Marie (-1661)
 PILOIS Françoise (1640-1713)
 PLASSAN Pierre (1670-1716)
 POISSON Mathurine (c. 1617-ant.1666)
 PROVENCHER Sébastien (1634-1710)
 RAOUL Alexandre (1633-1692) (RAULT-RHEAULT)
 RATÉ Jacques (c. 1630-1699)
 RENAUD Pierre (1722-1792)
 REMONDIERE Andrée (1651-1702)
 RICHARD Michel (1630~1688)
 RITON Marie (1623-1674)
 ROBIN Mathurine (c.1630-1662)
 ROGER Renée (1580 -post 09-09-1647)
 ROLET Marie (1580-1649)
 RONDEAU Pierre (1642 -ant. 21-01-1692)
 RONDEAU Thomas (1638-1721)
 ROSÉE Marguerite (c.1615-post 1681) (ROUZÉE)
 ROY Jean, also known as Laliberté (1646-1731)
 ROY Jeanne (c. 1622-post 06-07-1679)
 ROY Mathurin (c. 1611-ant.1681)
 SAINT-DENIS Pierre (c.1626-1686)
 SAINT-PERE Jeanne (1627-ant. 18-11-1669)
 SAVOIE François (1621---)
 SERREAU Jean de Saint-Aubin (1621-1705)
 SURONNE Renée (1616-1677)
 THOMAS Marguerite (C.1632-1695)
 TOPSAN Catherine (.1638-1693)
 TOURAULT Françoise (c. 1599-1663)
 TRAHAN Guillaume (1601-1684)
 TRAHAN Jeanne (1629-c.1700)
 TROTTIER Jules (c. 1591 -1655)
 TROTTIER Pierre (avant 1643 - 1693)
 TURCAULT Abel (c. 1631-1687) (TURCOT)
 TURGEON Charles (1621-ant.14-08-1704)
 TRUDEL Jean (1631-1699)
 VAILLANCOURT Robert (1664-1699)
 VALET Mathurine (c. 1609-1686)
 VERRIER Catherine (c.1646-ant 22-08-1683)
 VIGNEAU Catherine (1604-1677)
 VINCENT, Pierre (1631-1686)

COLONIST ANCESTORS OF LOTTIE MAE COLLETTE

ACHON Anne (Ozanne) (1633-1707)
 ANNEVILLE Anne (1647-1711)
 AUDET, Nicolas (1641-1700)
 AUTEBOU Michel
 ACHON Anne (Ozanne) (1633-1707)
 ANNEVILLE Anne (1647-1711)

AUDET, Nicolas (1641-1700)
 AUTEBOU Michel
 BAILLARGEON Jean (1612-1669)
 BARIBEAU François (1636-1721)
 BARIL Jeanne (c.1632-post 1699)
 BAUCHER Guillaume (1630-1687) dit Morency
 BAZIN Pierre (1646-1699)
 BELLOUIN Émery (1641-1707) dit Laviolette
 BERGERON Madeleine (1614-1687)
 BERNARD Jean dit Hanse (1644-1698)
 BERNARD Jeanne (-ant. 06-10-1683)
 BERNIER Jacques (1634-1713) dit Jean de Paris
 BERTRAND Guillaume (1642-1710)
 BILODEAU Jacques (1636-1712)
 BISAILLON Étienne (1660-1697)
 BITOUCSET Jeanne (1636-1707)
 BLANCHET Pierre (1642-1709)
 BLANCHON Étienne (c.1643-c.1687) dit Larose
 BLANQUET Adrien (c.1604-ant. 06-08-1684) dit La Fougère
 BLANQUET Marie (1630-1709)
 BOUCHARD Claude (1626-1699)
 BOUCHER Marin (1587-1671)
 BOULAY Robert (1630-1707)
 BOURGERY Jean Baptiste (.....-1657)
 BOUTIN Antoine (1642-1677) dit Laplante
 BRETON Marguerite (1631-1695)
 BROCHU Jean (1640-1705) dit Lafontaine
 BROUSSON François dit Lafleur (c. 1666-1740)
 BRUNET François (1635-1668)
 BUGNEL Vivienne (1626-1699)
 CADIEUX Charles (1629-1715) sieur de Courville
 CARON Robert (1612-1656)
 CARREAU Louis (1619-1693) dit Lafraicheur
 CARTOIS Henriette (1651-1729)
 CASSÉ Antoine (1640-1709) (LACASSE)
 CERISIER Jeanne (1637-1709)
 CHAPELAIN Louis (1614-1700) dit Letourneur
 CHAPELAIN Françoise (1646-1729)
 CHARRON Jean (1641-1702) dit Laferrière
 CHAUVET Marie (c.1641-post 24-03-1695) ou QUINQUENEL
 CHIASSON Guyon (c.1641-)
 CHOREL Mathieu (c.1624-1664)
 CLÉMENT, Jean (1620-1690) dit Lapointe
 CLÉMENT Léonard (1677-1757) dit Labonté
 CLOUTIER Charles (1629-1709)
 CLOUTIER Jean (1620-1690)
 CLOUTIER Louise (1632-1699)
 CLOUTIER Zacharie (1590-1677)
 COGNAC Marthe (c.1606-1689)
 COLLET François (1741-1805)
 COLLET Jean (1637-1699) dit Bon Courage et Le Picard
 COSSET Jean (1642-1687) dit le Poitevin
 COTÉ Jean (-1661)
 CRÉPEAU Maurice (1637-1704)
 CREVET Marie (1621-1695)
 CROSNIER Martine (c.1645-post 09-02-1713)
 CUSSON Jean (1630-1718)
 DE BURE Marie (c.1648-)
 DECHARD Jeanne (1646-1686)
 DECHAUX Françoise (1621-1695)
 DEMERS Étienne (c 1626-1697) (DUMETS)
 DENIAU Marin dit Destaillis
 DENIS Pierre (1663-1727) dit Lapierre
 DENOT Marie (1606-post 1681) dite de La Martini
 DESPORTES Pierre
 DESPRÉS Madeleine (1653-1712)
 DESTROISMAISONS Philippe (1637-post 20-08-1716) dit Picard
 DROUET Élisabeth (About 1650-1700)
 DUCHARME Catherine (1657-1719)
 DUCLOS François (1627-1711)
 DUPIL Rémi (1641-1700)
 DUPONT Sainte (1604-1680)
 DURAND Françoise (1656-1713)
 ÉLIE Jean (1617-1699) dit Breton
 ÉLOY Marguerite (1651-1728)
 ÉMOND Pierre (c.1664-c.1717) dit Le Baron
 ÉVAIN Marguerite (c. 1651-1718) (HÉVAIN)
 FAFARD Françoise (1624-1702)
 FAYE Mathieu (c-1641-1695) (FAILLE) dit Lafayette
 FAYE Pierre (1637-1692) (FAGNAN) dit Villefagnan
 FERRON Marguerite (1642-1706)
 FORESTIER Catherine (1635-1694)
 FORTIER Antoine (1644-1708) (FORESTER)
 FORTIER Noël (1617-1683)
 FORTIN Julien dit Bellefontaine (1621-1689)
 FOUBERT Marie (1640-post 14-03-1710)
 FOUBERT Philippe (- c. 1660)
 FOURNIER Guillaume 1623-1699)
 FRADET Jean (1668-1743)
 FRESSEL Jeanne (1653-1738)
 GAGNON Robert (1628-1703)
 GAMACHE Geneviève (1636-1709) dite Lamare
 GAMACHE Nicolas
 GAMACHE Nicolas (1639-1699) known as Lamare
 GANDIN Barthélémy (1613-1697) (GAUDN)
 GAREAU Jean (1646-1713) dit Saintonge
 GARNIER Louise (1632-1712)
 GAUDET Denis (1625-1709)
 GAUDREAU Jean (1649-1685)
 GAUTHIER Jacques (1670-1741) dit Sanscartier
 GENDRE Marie (1615-1699)
 GERVAIS Jean-Baptiste (c.1676-c.1724)
 GIRAUD Marie (1641-1713)
 GODIN Charles (1631-1708) (GAUDIN)
 GOGUET Pierre (1619-1684) (GOYETTE)
 GOSSELIN Gabriel (c.1620-1697)
 GOULET Louise (1628-c.1706)
 GRENIER Antoinette (1638-1713)
 GRENIER Françoise (1630 - 1709)
 GRENIER Françoise (1610-1665)
 GRONDIN Jean (1640-1714)
 GUILLEBOURDEAU Marguerite (c. 1625-1662)
 GUIMONT Louis (1625-1661)
 GUITAUT Jacques (1639-post mai 1691) dit Jolicoeur

GUYON Andrée (1615-1687)
 GUYON Barbe (1617 – 1700)
 GUYON Jean Dubuisson (1592-1663)
 HÉBERT Guillaume (1606-1639)
 HÉBERT Louis (1575-1627)
 JACOB Étienne (c. 1648- post 1721)
 JEAN Vivien (1620-1708)
 JOUINEAU Pierre (1646-1690) (JUINEAU)
 LABBÉ Jeanne (1640-1715)
 LABRECQUE Jean (1634-1673)
 LAGOU Anne (1649-1728)
 LANGLOIS Françoise
 LANGLOIS Marguerite (-1665)
 LANGLOIS Noël (1606-1684)
 LANQUETEAU Jean (1620-1654) (LANCTOT)
 LARUE Guillaume (1636-1717)
 LAVERDURE Marguerite (1646-1727)
 LEBLANC Jean (1623-1662) dit Lecourt
 LEBLANC Léonard (1626-1691)
 LEBLOND Nicolas (1637-1677)
 LEBREUIL Louise (1636-1727)
 LECLERC Jean (1639-1680) dit Lafleur
 LECLERC Marguerite (1640-1705)
 LECLERC Pierre (1659-1736)
 LECOUR Michel (c.1639-1685)
 LECOUR Michel (1642- ant. 30-11-1705)
 LEDRAN Toussaint (1634-1711)
 LEFEBVRE Gabriel (1665-1735) dit Lataille
 LEFEBVRE Pasquiere (c.1627-ant. 14-08-1704)
 LEGRAND Nicole c.1648-1713)
 LELIEVRE Françoise (1636- ant. 28-09-1677)
 LELIEVRE Guillaume (c.1616-post 09-03-1677)
 LELIEVRE Jeanne (1640-1728)
 LEMAISTRE Anne (1619-1718)
 LEPER Anne (1647-1732)
 LEROUGE Jeanne (1627-1696)
 LEROY Nicolas (1639-1688)
 LEROY Nicolas fils (1661-1727)
 LESTAGE Pierre de (1682-1743)
 LETARTRE Anne (1654-1696)
 LETARTRE René (1626-1699)
 LETOURNEAU David (c.1616-1670)
 LETOURNEAU David (1642-1709)
 LETOURNEAU Elizabeth (1655-1708)
 LOIGNON Pierre (1621-1690)
 LONGCHAMP Geneviève (1637-1718)
 LOPPÉ Renée (c.1643-ant.19-02-1679)
 MACARD Madeleine (1637-1700)
 MALLET Perrine (1606-1687)
 MARTIN Abraham (1590-1664) dit l'Ecossois
 MARTIN Anne (1603-1684)
 MARTINBEAULT Jacques (1652-1700)
 MATHIEU Jean (1640-1699)
 MECHIN Jeanne (c.1632-ant. 23-02-1678)
 MENACIER Louise (1635-1687)
 MESNARD Barbe (1649-1685)
 MESNARD Jacques (1628-1707) dit Lafontaine
 MEUNIER Mathurin (1619-ant. 27-07-1679)
 MEUNIER Perinne (1621-1694)
 MIGNAULT Jean (1622-1679) dit Châtillon
 MIGNAULT Jean (1665-1735) dit Labrie
 MOREAU Marguerite-Françoise (c. 1655-1718)
 MOREAU Perrine (1636-1721)
 Morin Françoise (c.1647 c.1663)
 MORIN Noel (1609-1680)
 MORIN Françoise (c.1626 c.1663)
 MORIN Pierre (c.1616-ant.20-04-1697) dit Boucher
 MORISSET Jean (1641-1699) (MORICET)
 NICOLET Jean (1598-1642) sieur de Belleborne
 NOEL François (1644-1725)
 ORSON Simon dit la Piscine (1670-1716)
 PAGÉ Raymond (1602-1683) dit Quercy
 PARADIS Marie (1642 - 1708)
 PARADIS Pierre (1604-1675)
 PARENTEAU Marie (1641-1705)
 PATENOSTRE Nicolas (1626-1679) (PATENAUDE)
 PEPIN Guillaume (1615-1697)
 PICHET Jean (1636-1699) (PEGIN)
 PILOIS Françoise (1640-1713)
 PINSONNEAULT Jean François dit Lafleur
 (1646-1731)
 PLANTE Jean 1626-1706)
 REBOURS Marguerite (c. 1645-after 29-08-1693)
 REMONDIÈRE Andrée (1651-1702)
 RICHARD Pierre (1643-1709)
 RITON Marie (1623-1674)
 RIVET Maurice (c.1642-anL30-01-1712) (RIVEST)
 RIVIÈRE Jeffine ou Marie (c. 1605-1681)
 RIVIERE Renée (1632-1699)
 ROBERT Louis (1638-1711) dit Lafontaine
 ROBIN Mathurine (c.1630-1662)
 ROLET Marie (1580-1649)
 ROINAY François (1628-1688)
 RONDEAU Thomas (1638-1721)
 ROUSSEAU Anne (1637- 1680)
 ROUSSIN Françoise (1631-1691)
 ROUSSIN Jean (1597-ant. 06-04-1682)
 ROUSSIN Nicolas (1635-1697)
 ROY Anne (1653-1719)
 ROY Marguerite (c.1622-post 1670)
 ROY Pierre (1641-1721) (LEROY)
 SAINT DENIS Marie Sainte (1647-1705)
 SAMSON Gabriel (1643-1690)
 SAULNIER Nicole (c.1651-1714)
 SAYWARD Esther (1685-1770)
 SOMMEREUX Noel (1649-1677)
 SURGET Madeleine (c.1636-ant- 28-02-1697)
 TALBOT Anne (1651-1740)
 TALBOT Jean-Jacques (-ant 10-04-1731) dit Gervais
 TANGUAY Jean (1662-1744) dit La Navette
 TESSIER Mathurin (1640-1703) dit Maringouin
 TREMBLAY Pierre (c.1616-ant. 05-11-1689)
 TURCAULT Abel (c. 1631-1687) (TURCOT)
 TURGEON Charles (1621-ant.14-08-1704)
 TURGEON Jacques (1653 - 1728)
 VALIQUET Jean (1632-1696) dit Laverdure
 VEILLON Sébastienne (1626-1698)

VERMET Antoine (c. 1636-ant. 13-08-1713) dit Laforme
VIDEAU Anne (1642-1695)
VIEN Étienne (-before 26 01-1653)

VIEN Marie (1637-1667)

COMMON ROY - COLLETTE COLONIST ANCESTORS

BAILLARGEON Jean (1612-1669)
BAZIN Pierre (1646-1699)
BERNARD Jeanne (-ant. 06-10-1683)
BERNIER Jacques (1634-1713) dit Jean de Paris
BITOUCET Jeanne (1636-1707)
BLANCHET Pierre (1642-1709)
BLANQUET Adrien (c.1604-ant. 06-08-1684) dit La Fougère
BLANQUET Marie (1630-1709)
CARON Robert (1612-1656)
CASSÉ Antoine (1640-1709) (LACASSE)
CHIASSON Guyon (c.1641-)
CLOUTIER Jean (1620-1690)
CLOUTIER Zacharie (1590-1677)
COTÉ Jean (-1661)
CREVET Marie (1621-1695)
DESSPORTES Pierre
DUPONT Sainte (1604-1680)
ÉLIE Jean (1617-1699) dit Breton
FAFARD Françoise (1624-1702)
FORTIN Julien dit Bellefontaine (1621-1689)
FOURNIER Guillaume 1623-1699)
GAMACHE Geneviève (1636-1709) dite Lamare
GAMACHE Nicolas
GIRAUD Marie (1641-1713)
GOSSELIN Gabriel (c.1620-1697)
GOULET Louise (1628-c.1706)
GRENIER Antoinette (1638-1713)
GRENIER Françoise (1610-1665)
GUILLEBOURDEAU Marguerite (c. 1625-1662)
GUYON Andrée (1615-1687)

GUYON Barbe (1617 – 1700)
GUYON Jean Dubuisson (1592-1663)
HÉBERT Guillaume (1606-1639)
HÉBERT Louis (1575-1627)
LABBÉ Jeanne (1640-1715)
LABRECQUE Jean (1634-1673)
LANGLOIS Françoise
LANGLOIS Marguerite (-1665)
LANGLOIS Noël (1606-1684)
LEBLANC Léonard (1626-1691)
LEBLOND Nicolas (1637-1677)
LECLERC Jean (1639-1680) dit Lafleur
LECLERC Marguerite (1640-1705)
LEFEBVRE Pasquiere (c.1627-ant. 14-08-1704)
LEGRAND Nicole c.1648-1713)
LELIEVRE Françoise (1636- ant. 28-09-1677)
LELIEVRE Guillaume (c.1616-post 09-03-1677)
LELIEVRE Jeanne (1640-1728)
LEMAISTRE Anne (1619-1718)
LEROY Nicolas (1639-1688)
LEROY Nicolas fils (1661-1727)
LETARTRE René (1626-1699)
MARTIN Abraham (1590-1664) dit l'Ecosais
MARTIN Anne (1603-1684)
MEUNIER Mathurin (1619-ant. 27-07-1679)
MORIN Pierre (c.1616-ant.20-04-1697) dit Boucher
NOEL François (1644-1725)
PARADIS Pierre (1604-1675)
PILOIS Françoise (1640-1713)
REMONDIÈRE Andrée (1651-1702)
RITON Marie (1623-1674)
ROBIN Mathurine (c.1630-1662)
ROLET Marie (1580-1649)
RONDEAU Thomas (1638-1721)
TURCAULT Abel (c. 1631-1687) (TURCOT)
TURGEON Charles (1621-ant.14-08-1704)

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