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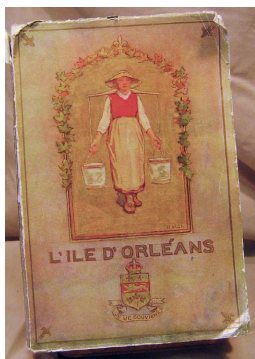
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L'Ile D'Orléans - 1928

CA0327



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About this CD.

This 505 page English language book was created and published by "The Historic Monuments Commission of the Province of Quebec" in 1928. Authorship is credited to Pierre Georges Roy who was secretary to, and a member of, the Commission. Its introduction makes it clear this is NOT a traditional history book, but it IS intended to capture some of the essence, culture and traditions of this exceptionally picturesque island, set squarely in the southern access to "La Belle Province."

Given that, initially, the St Lawrence river offered the most obvious "highway" into the interior of Canada, and that the Isle of Orleans was one of the most attractive staging places along this highway it is inevitable that it should play a visible and important role in the exploration and exploitation of that vast and unexplored territory. And so it is no surprise that the opening chapters discuss the visits of such as Cartier and Champlain, these being but the first of a vast array of adventurers of all stripes who made this island a stepping stone on their adventure in the new lands.

Having dealt with the discovery, or more precisely recognition, of the Island the book goes on in a series of short chapters each of which tells of one story, or event, in a chronological sequence. In this way the history of the Island unfurls in much the same way that the events of life combine to form a personal experience of a place. This is a refreshing change from the more conventional way of history books, which generally sketch their subject as a continuum of stages, viewed with the benefit of hindsight. This brings a freshness and interest to the book which is so often missing from the more conventional "history."

This "story" format naturally leads to the inclusion of the names of the story's participants. In addition the author has taken every opportunity to include the names of as many characters associated with the tales as he can, making this a valuable tool for identifying ancestors. Or it does in this digital version which makes the location of specific names a simpler process, without the need to re-read through many pages - and then to miss the actual reference on the next page!

One of the most striking features of this book is the number and quality of illustrations it contains. In the main these are provided as reproductions of known and recognized paintings held in galleries and museums - a few in full color, many more as greyscale and black & white reproductions. Of special note is the number of facsimiles of the signatures of featured individuals, which brings an extra depth of personality to the stories. An estimate made from the extensive list of illustrations indicates that something like 75% of the pages include, or are only, illustrations.

Perhaps this book is not the the best source of raw statistical genealogy information but it is hard to think that there can be a better source through which to glimpse the experience of being an early settler in Quebec or, of course, on L'Ile d'Orleans.

L'ÎLE D'ORLÉANS

Our past is simple and the healthy and guileless habits of our ancestors should be made known to the whole world. Every man could say of his parish, his village and his hamlet, with the pride of Virgil: "*Mantua me genuit.*"

J.-EDMOND ROY

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In 1730, Archdeacon Chartier de Lotbinière, finding the church "in a state of decay," and about to fall, ordered stone to be collected for a new place of worship; he also chose the site.

The parishioners moved slowly. They carted the stone from 1731 to 1732, then the plans were elaborated and finally in 1733, the contractor, Thomas Allard of Quebec, started the construction. The frame-work was set up in 1735, the steeple in 1737. M. de Miniac celebrated the first mass in the new church in the autumn of 1736 but it was not yet finished in 1739, since M. Chartier de Lotbinière, in the course of a visit as bishop's delegate, ordered its completion. In 1759, the English used the church of Saint-François as a hospital for their sick and wounded.

This is the church which still serves the parishioners of Saint-François. It has, however, undergone a good many alterations and repairs. To give but one example, the front was formerly ornamented with three niches, containing statues of Our Saviour, Saint James and Saint François de Sales. These statues, having been too long neglected, were destroyed and the niches themselves are to-day hidden under panelling put up in 1864 ⁽¹⁾.

The islands of Réaux and Madame, situated in the St. Lawrence, a league south of Saint-François, form part of this parish.

The following are missionaries and curés of Saint-François:

MM. François-Lamy, 1679-1688; P. Germain Chabaut, 1688-1690; G. Thierry Erbory, 1690-1692; Antoine Danion, 1692-1693; G. Thierry Erbory, 1693-1698; Georges Coeur-de-Roy, 1698-1701; Ovide Calon, 1701-1702; Georges-Coeur-de-Roy, first curé, 1702-1707; Pierre Hazeur, 1708-1712; Jacques Bizard, 1712-1714; Alexis Cloutier, 1714-1758; François Le Guerne, 1758-1789; Alexis Pinet, officiating priest, 1789-1797; Jean-Baptiste Gatien, officiating priest, 1789-1797; Joseph Gagnon, 1797-1826; Charles-François Baillargeon,

⁽¹⁾ For details on the church at Saint-François, and its interior decoration, one can consult the notes of M. Marius Barbeau, published in *Les vieilles églises de la province de Québec*, and the work of Mr. Ramsay Traquair, *The Church of Saint-François de Sales, Island of Orleans*, published in 1926.

and October. If one consults the archives of the parish of Quebec and the records of the notaries, one finds, each year, about that time, long lists of marriages and their contracts. The whole legislation of the colony tended towards encouraging matrimony and the increase of population. Special favours were granted to fathers who married their children at a certain age; the boys at sixteen and the girls at fourteen years. Those who refused wedlock were deprived of the privilege of trading or of hunting for skins. Families that gave ten children to the State received the King's bounty. In processions or public ceremonies it was ordered to reserve the best place to those who had the most numerous offspring. The day a fresh marriage was solemnized was something more than a private festival. All the notables wanted to take part in it and they esteemed it an honor to affix their signature to the deed. The names of the Governor, the Intendant, Councillors and Judges all appeared side by side with those of the most humble parishioner. The Marquis de Tracy himself endowed a number of these brides (1)."

The populace, who always select picturesque names, christened these spouses benefited by the King: *Daughters of France* or *King's daughters*.

La Hontan, who made fun of everything, even of those who did him nothing but good, attempted to sling mud at these mates from distant France. The historians Ferland, Sulte and J. Edmond Roy have dealt justly with this slander and falsehood from the Basque baron.

We see that in 1665, a hundred wenches landed in Canada who all married shortly after their arrival. The next year, the ships conveyed two hundred. In 1668, ninety-two more arrived and found husbands as soon as they disembarked. In 1669, Madame Bourdon brought out a hundred and fifty.

Mother Marie de l'Incarnation says on this subject:

"The vessels had hardly anchored when the young men went aboard in search of wives. They were wedded thirty at a time."

(1) From *Histoire de la seigneurie de Lauzon*, Vol. I, p. 196.

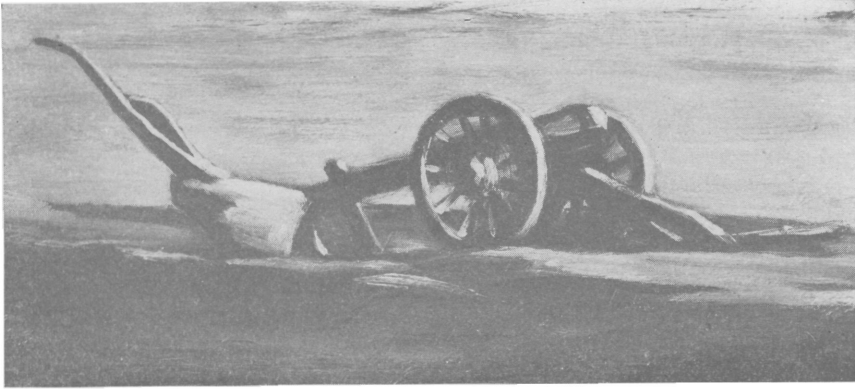


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