



# Les Chabotteries

Association des Chabot

Vol. 1 No 3 June 2008



*Museum of Dr J.A. Noé Chabot  
located at Sainte-Claire de Bellechasse*



*Dr J.A. Noé Chabot*

*...what beautiful  
stories to tell you !*



Les Chabotteries is a quarterly newsletters published by the "Association des Chabot".

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## President's line



June 18, 2008 is an important date for the Chabot families, our association creators and our members. We celebrate our Association's first anniversary. In counterpart, we have to ask you to renew your membership and to keep your membership card by paying your annual fees so you can participate and keep your association alive.

I am very proud of the work accomplished by our entire team. L'Association des Chabot has presently over 200 members. Overall, we are publishing our third newsletters "Les Chabotteries" which is now registered to the National Library.

I have put a lot of time in preparing our next Chabot annual general assembly which will be held on Sunday September 28, 2008 at St-Lazare-de-Bellechasse. We hope that the Chabot families will be pleased to take part in this, and perhaps will take this opportunity to invite the youngsters along so that someday they can take the reins and continue this journey.

At his time, I would like to let you know that we need your input, first about our theme-song by our fellow-member Paul-Henri Lachance. We did not receive any replies about this subject. There is still time to give your opinion.

Secondly, there was no response to our coat of arms. We were hoping to get input into the design. It seems very important that we go forward and choose a design together. For this purpose, I am once again writing to you to make you aware about this delicate subject, heraldry.

### REPORT

At the Hotel des Gouverneurs in Ste-Foy, they held their 25th annual meeting for the "Fédération des familles-souches" from April 25 to 27, 2008. I agreed with pleasure to take part in it, so that I could understand better how the system of this organization works and also to let them know about our Chabot association, which is presently a member of the Federation.

For the 400th anniversary of the foundation of Quebec, lots of projects are on the go involving the "familles-souches" or root families. It would be too long to enumerate them, but you can have a look at

them via the web site of the Federation des familles souches du Québec at: [www.ffsq.qc.ca](http://www.ffsq.qc.ca). It would be a learning experience for any of you to take part in on your own.

Thanks, and see you soon!

*Claude Chabot*

## Editor's line



Our review takes a continuous form. Each number will have the following headings: we will have a talk with one of our members who is distinguished and whom we want to make known to you; we will make the genealogy of one of our first ancestors; our members will tell stories of their Chabot family which should not be forgotten, and we will analyze an historical document relating to the Chabot in its sociological context.

In this number, we meet Léandre Chabot of Montmagny, a very colourful man who was part of a biography. We devote our genealogy to Joseph Chabot, second son of our ancestor Mathurin Chabot. To continue on the same subject, Jean-Louis Chabot will share with us his discovery of a genealogy center, and will initiate us with a search for his ancestor's family tree. Marcelle Chabot will make us discover her brother Louis-Philippe, mara-thon champion. On her side, Nicole Chabot will speak to us about Doctor Noe Chabot, the doctor of the poor of Ste-Claire in Bellechasse County. Finally, we will analyze marriage at the time of Mathurin, starting from the authenticated contract and the religious act of his marriage. We will examine the marriage in a sociological context. The observations are astonishing.

Do not forget to take part in our publication by sending us your articles and letting us know your comments.

Good reading!

*André Goggin,*

*(Chabotté by his mother Florence Chabot)*

## Joseph Chabot, 2<sup>nd</sup> son of Mathurin

*Note:* To simplify the text, we use the following abbreviations: N for birth, B for Baptism, D for Death, and S for burial.

**Joseph Chabot**, N August 31, 1664, B September 1<sup>st</sup>, 1664 at Château-Richer. He will die on September 24, 1738 at St-Laurent, Isle of Orleans, at age 74 (S at the same location, on September 27, 1738).

On November 24, 1692 at St. Pierre, Isle of Orleans, he marries Françoise Pouliot, daughter of Charles Pouliot and of Françoise Meunier. Françoise was born November 25, 1676 (B December 3, 1676) at Ste-Famille, Isle of Orleans. She will die on June 5, 1725, at the age of 48 at St-Laurent, Isle of Orleans (S June 6, 1725).

At his marriage, Joseph is 28 years old. Françoise will be 16 the day after her wedding. The couple will give birth to 13 children, who, unless stated otherwise, were all born at St. Laurent.

- ◇ **Marie Françoise**, N January 20, 1695, (B January 21, 1695). She will die a month later (S February 28, 1695).
- ◇ **Joseph**, N and B February 24, 1696, He will die at St-Pierre, Isle of Orleans on April 2, 1743 at 47 years old (S April 3, 17743). He will marry Marie-Madelaine Coulombe on February 15, 1733 at St-Laurent, Isle of Orleans. Marie-Madelaine (N and B October 4, 1714 at St-Laurent) is the daughter of Louis Coulombe and Hélène Poulet. Marie Madeleine will have a second marriage to Jean-Baptiste Vaillancourt on August 19, 1743 at St-Laurent, four months after the death of Joseph. She will have other children from this marriage. We do not know when she passed away, but she went to the wedding of Madelaine Chabot in 1768. Joseph and Marie-Madelaine will have 6 children, among which Louis will be militia captain and may have been the one who played an important role during the American attack against Quebec in December 1775. We know that a militia captain Chabot was in command of

those who killed the American General Montgomery, putting an end to the attempt of Americans to conquer New France.

- ◇ **Françoise**, B January 6, 1698.
- ◇ **Jeanne**, N and B September 25, 1700. She was still-born (S September 28, 1700 at St. Laurent).
- ◇ **Marguerite**, N and B October 1, 1701. She will die in her 18th year. (S May 28, 1718 at St-Laurent). The religious burial document does not give a first name for the young deceased girl, but it says that she is 18, and that she was an “innocent” daughter of Joseph. Today, we would say that she suffered from mental retardation. This term has often been attributed to Françoise. It is more probable that it was Marguerite, as they specify that she was 18. Françoise was almost 20.
- ◇ **Marie-Madeleine**, N and B April 4, 1704. Deceased January 15, 1736 at l'Hôpital Général de Québec (S January 16, 1736). She was 31. It is written that she was a girl, an “innocent and imbecile who died suddenly”.
- ◇ **Jean-Baptiste**, N and B March 6, 1706. We do not know his date of death. He will marry Marie Josephe Danis, also known as Tourangeau on January 23, 1732 in Montreal. N on the 11th, and B on September 13, 1711 at Lachine. She is the daughter of Honoré Danis and of Catherine Brunet. They will have 4 children who will all die at a young age.
- ◇ **Élisabeth**, N and B July 5, 1708. We know nothing of her death.
- ◇ **Pierre**, N the 26th, and B the 27th of July, 1710. He will die of whooping cough on November 2, 1714 at 4 years old (S November 3, 1714).  
*In 1712*, a child will be stillborn. We know that he was privately baptized.
- ◇ **Nicolas**, N the 7th and B March 10, 1713 at St-Jean, Isle of Orleans. D on the 7th and S on November 9, 1714 at St-Laurent. The child was one year old.
- ◇ **Pierre**, N and B May 18, 1715. He was a carpenter. D the 4th and S the 5th of November, 1797 at Laprairie. He died at an advanced age for the times, 82 years old. He first marries Cécile Joanne on Novem-

ber 6, 1741 at St-Laurent. Cécile is the daughter of Marc Joanne and of Angélique Plante. She was baptized on October 6, 1720 at St-Laurent, and will die after 7 years of marriage at the age of 28 (S December 17, 1748 at Beaumont). From this marriage, we count 4 children. Two years later, Pierre will marry a second time to Angélique Gagné. The marriage will take place on April 29, 1751 at Québec. Angélique is the daughter of Denis Gagné and of Angélique Guyon, also known as Dion. N the 8th and B the October 9, 1721, she will live to be 78 years old (D the 26th and S February 27, 1799). This second marriage of Pierre will bring 9 other children around the table.

◇ **Marie Geneviève**, N and B June 9, 1720. She will die less than a year later (S the 27 of April, 1721 at St-Laurent).

#### COMMENTS :

- Only three of the sons of Joseph will marry: Joseph, Pierre, and Jean-Baptiste. As the children of Jean-Baptiste will die very young, only Joseph and Pierre will perpetuate the name Chabot for this branch.
- Joseph and his wife Françoise will lose 6 of their children at birth or at a young age.
- Two daughters of the couple will suffer mental retardation. This detail may certainly have been important as this is underlined in the burial documents. It is rather rare that this comment is made.
- Joseph marries Françoise Pouliot. Three of the sisters of Joseph (Marie, Marie-Louise, and Marguerite) will follow suit by marrying into the same family to the three brothers of Françoise. The families Chabot and Pouliot will have very close bonds.

By André Goggin

#### Erratum

We wish to draw attention to an error in our last issue. In the genealogy of Michel Chabot, his spouse Angélique Plante died at the age of 72, and not at 55 years old.

Our apologies

#### Happy Birthday to :

**Jacques A Chabot** of St-François de Montmagny  
July 11th → 84 yrs

**Rollande Chabot** of Limoilou  
July 12th → 75 yrs

**Gaétan Chabot** of Ville St-Pierre  
July 12th → 84 yrs

**Gertrude Chabot** of Swift Current, Saskatchewan  
July 27th → 91 yrs

**Jean-Paul Chabot** of Lévis  
July 30th → 85 yrs

**Marcelle Chabot** of Longueil  
August 1st → 77 yrs

**Léo Chabot** of Beaumont  
August 29th → 85 yrs

**Jeannette Chabot** of Québec  
September 11th → 82 yrs

**Léandre Chabot** of Montmagny  
September 15th → 83 yrs

**Denise Chabot** of St-Lazare-de-Bellechasse  
September 16th → 77 yrs



**Gilles Chabot** of St-Augustin, on June 23 th, will celebrate his 51th anniversary of his religious life.

*Congratulations !*

*As per compiled by Luc Chabot*



On May 14th 2008, Richard Chabot's mother (watch-maker ref: Vol 1 No. 2) has passed away. We would like to take this opportunity to offer him and his family our deepest sympathy.



Also we would like to offer our deepest sympathy to three of our members touched by the death of M Michel Chabot of St-Pierre I.O. on June 6th 2008, his son Richard Chabot and his two sisters, Madeleine and Cécile Chabot

*The administration board*

## *J.A. Noé Chabot : country doctor*

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The career of this countryside doctor is exceptional and the man is exceptional also. His nickname "Doctor of the poor", Noe knew well how to manage his business. Born on June 7, 1874, child of François-Xavier Chabot and Rosalie Fortier of Ste-Claire de Dorchester (Bellechasse, Qc), he did graduate at 24 years from the Medical college of the "University Laval".

Once, he has completed his internal at the Hotel-Dieu Hospital in Quebec.

In 1900, he became the first doctor of Ste-Claire born in the parish. The hospital is more than two hours of bad roads, Dr. Chabot was more than a doctor and gynaecologist, he is also the dentist and the pharmacist and often he performed small surgeries with much dexterity: the results confirm that he was an excellent doctor. Under difficult conditions, he visited his patients in sleigh, later by car and the coach and by velocipede during the construction of the railroad. He would take care of them up to exhaustion during the Spanish influenza. During more than sixty years, he took care of patients bodies, hearts and delivered nearly seven thousand children, of three generations. Just before his retirement, he commented that some claim to give birth to the twenty first child of a family of which he could claim he also delivered their parents.

This fidelity, his duration is impressive. We are correct to praise about a vocation. What could happen in a profession that he gave so much of himself for others? In the "Bulletin de la Société historique de Bellechasse"<sup>1</sup> dedicated to Dr Chabot, Andre Beaudoin mentions an excellent article written by Daisy Chabot (Ursuline Congregation sister) on her father. It is written that as a child, Noe was strongly shaken by the death of his sister Claire when she was seven years age. Dying of the meningitis, she begged her big brother that they will not bury her alive. Mr. Beaudoin advances, with accuracy that could have been one of the major events that could play a part in the choice of the career of the young Noe.

His family life ensures a beautiful balance for him. He married Georgiana Eva Evanturel on September 2, 1901. His family life ensures a beautiful balance for

him. He married Georgiana Eva Evanturel on September 2, 1901 in Quebec. She passed away twenty-seven month later by leaving two children, Rita and Arthur who joined his mom at the age of three years old. Noe waited until October 8, 1907 when he married for a second time to Annie Lagueux of Levis. From this second marriage they had Daisy, Veronique, Jacqueline, Justine, Pauline, Charles and Charlotte. The passion of the profession is transmitted; Charles became a doctor too just like his father.

It is said that behind a great man there is a great woman. Noe was surrounded by several great ladies. According to the testimony of the girls, their mother was an extremely invaluable help as medical assistant. At the time of minor surgeries, she was the one who put the patients asleep with chloroform. In the waiting room, while the doctor was away, she informed them, listened to them, comforted them and advised them. Her audacity and her love will save Noe, victim of the typhoid fever and condemned by the doctors of the "Hotel-Dieu Hospital" of Quebec, while he was just barely turning forty years old. Annie and her daughters will also give a hand by sending the medications by sending by the post office at every Tuesday and many times the girls will accompany their father while he was visiting his patients. After the death of her mother, Jacqueline took care of her father till his death.

Joseph Arthur Noé Chabot has left a splendid heritage of love to his family and to his community. Ordered and methodical man, he always showed as a man devoted and of compassion for his patients and his generosity for his fellow-citizens. He was president-founder and during fifty years with the head of the "Caisse Populaire Desjardins" of Ste-Claire. He left this earth very quietly on February 4, 1972 at the age of 97 years old.

His residence, Victorian Style, became a museum.

A nice tribute was made to Dr. Chabot and to all of his colleague who practise or practised medicine under difficult conditions.

*By Nicole Chabot*

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(1) Bulletin de la Société historique de Bellechasse, vol.17, no 2, printemps 2005 ( p.29) Consulter le site Internet : <http://www.municipalite.sainte-claire.qc.ca/intro.html>

## Louis-Philippe Chabot, expert in long distance running



Louis-Philippe Chabot, my brother and my godfather, was born on July 11, 1924 at Ste-Justine Dorchester County. Son of Apollinaire Chabot and Marie-Berthe Laflamme, he was the second of a family of 11 children.

At the age of eight years old, he was violently hit by a car; he had a skull fracture as well as legs fracture and remained in coma for thirty days. It wasn't until the age of thirteen years old that he had completely recovered. Shortly after this

he became interested in running and that passion staid with him all his life. I have on hand some note that were written between the ages of thirteen and eighteen, regarding some races with the boys of his age and even older one. Very meticulously, it mentions the distance they ran, their time to covered the distance and even his ranking in the classification

Having an independent character, he lived mainly outside from the family house, may be embarrassed to be born in a family that counts eight girls. He remained single. In 1942, at eighteen years old, he left to work in forest, then later in at the lumber site in Abitibi and in Ontario Northern part, probably to avoid the military draft. He did not an word to the family during the Second World War to the great despair of our mother who longed to know of her son.

It appears to me that during several years he worked for seven to eight months in different sites and the remainder of his time he took part to different foot racing.

Only at twenty years old, he met Gerard Cote, four time winner of the Boston Marathon in the 40's. He become his trainer and his sponsor. Philippe (in the family this is how we call him) ran to his sites almost everywhere into the province, even into others Canadian provinces, he ended the race on second, third and even fourth place when Cote was the winner. Philippe did participate himself four times at the Boston Marathon in 1950, 1955, 1956 and 1969, having his best result on April 19, 1956 by ending 13<sup>th</sup> out of 216 participants.

His greatest event remains the solo race from Valleyfield to Drummondville, a race of 100 miles that took him 24 hours, 42 minutes on September 22, 1956.

The event was followed and sponsor by the Drummondville Canadian Legion where we stayed at the time. By this result, he had established a record in North America. Did Philippe really run with Gerard Cote in 1948 at the London Game? Has he run in Helsinki in Finland, a trip paid by the Canadian Government? Has he ran in Melbourne in Australia in 1955 ending second on 139 runner for a 100 kilometres run? Myself, I would believe that he had done so. I do find this in his notebook at a few places and always with precision when you look at the date, the timing and the rank. And we are not layer in our family...

Shortly after his race Valleyfield-Drummondville, Philippe had to be hospitalized. He went probably too far beyond his physical and psychological capacity. The doctors did assumed that the accident he had in his childhood could have been an element release of what happened: he spent the following twelve years to the Hospital Robert-Giffard in Quebec, a psychiatric hospital. When finally released he rented an apartment not far from there, in the Saint-Roch district. He worked then in various fields: maintenance, painting but especially he cumulated abandoned metal that he resold thereafter.

In 1969, he did participate for the last time in the Boston Marathon then he satisfied himself by running regularly. He came rarely to our family reunion sometimes for Christmas or in his summer holiday when our parents were living together. He did write to me sometimes but he had his second family in the St-Roch district where he was well known.

In a documentary on the revitalization of St-Rock entitled "Memories of a small city", an important place was granted to him. According to the scenario written by Valerie Lavoie; "he illustrated perfectly the humans and community facets of the downtown district".



On September 1, 2003 while he was doing his trade of metal recycler he felt and it was deadly for him. The entire St-Roch district tribute him by doing exceptional funeral

*By Marcelle Chabot (155)*

## Interview with Léandre Chabot



Into a splendid book, written by Jacqueline Gauthier, we can relate to the life of our guest, Leandre Chabot, who received us at his home in Montmagny. We found a book of our good old days and customs.

**AG** - At the time of our gathering last October, you did present us an autobiographical book. How did it happen?

**LC** - They have been asking me since 15 years to write about myself. Several people wanted to write my life. I did not want to put this project into the hands of an unknown person. The right occasion happened during a supper of the Knights of Columbus. A lady who I knew forever but who I had not seen for 40 years approached me. This woman, Jacqueline Gauthier, had already written a book about a 90 year old lady. I agreed to entrust my memories to her. I would never have written the book myself.

**AG** - You have passed your entire life in Montmagny?

**LC** - I am born in Montmagny, We did leave to a place known as "Le Bras de Nicolas" which happened to be located today at 2km south of highway 20. I never stayed outside of Montmagny.

**AG** - You seem to have strong link with your grandfather?

**LC** - My grandfather Louis-Arthur Chabot was a farmer. He calls me "Ti-gars". He brought me everywhere on the farm. My father, Rosaire, was doing the trade of ploughing implements and for this reason, he was absent quite often. When my grandfather was getting older, he did come to live in our home. I do remember I shaved because he said he could not see very well.

**AG** - You were the oldest of a family of 21 children?

**LC** - Yes, but we were never 21 kids at the same time at home. Seven of my sisters have passed away before they reached 5 years old.

**AG** - A large family and a father on the road to be able to provide a good living for his family, that must of require a lot from your mother?

**LC** - My mother, she was gold. She has peeled plenty of potatoes. In autumn, we entered 100 pockets of

100 pounds (10 000 pounds). Moreover, there was cabbage, turnip and carrot. She did a lot of canning about 1,200 to 1,500 cans. Everything that could be canned was. When someone showed up for a visit, mom was proud to have canned stuff available. She felt it was necessary. And then, when we were 15 children around the table plus our girlfriends! We did need also 12 woods cords (cords of 16 feet). Not the downtown cords of 8 feet; true cords of 64 square feet of wood.

**AG** - You kept your grandparents at home?

**LC** - Yes, I remember "Aurelie" my great-grandmother. Dad, who had the paternal homeland of father. They called that "rachever les vieux". (to keep, to look after them and to bring them to their death in their home.)

**AG** - You have started to work at a young age?

**LC** - Yes, I did start to work on the farm with my grandfather. Then at 18 years old, at the beginning of December, I left home to go to work at the lumber site in Abitibi. It was the first time I spent Christmas away from my family. But, I had to do so if I wanted to build myself a home one day. Even if I didn't have any girlfriend at the time, I had some future visions. Then in 1947, I did work for Quebec Telephone on the North Shore. I took a chainsaw agency. When I sold my first chainsaw, I went and bought myself a piece of land for \$200.00. I remember in 1947, we were paid 25.00\$ to chop down 1 000 feet of wood, and 2\$ per day to do a road so the horse could get it out. We earn 3 cents by log for 6 persons to bring the wood out (half a cent each); this is how we were able to make a salary.

**AG** - Afterward, you came back into the region?

**LC** - I came back to work as lumberjack in Notre-Dame-du-Rosaire in Montmagny. This is where I have started to be interested in first aid. To follow some course in first aid, I stopped to cut tree at 3 o'clock in the afternoon. I was changing my shoes, was walking 8 miles to go home, had supper, then was walking another 2 miles to go to the village, followed my course, when back home another 2 miles to walk to go to bed. The next morning, I had to be awake early to go back to the lumber site (8 miles to walk) to be with the others when they started their day of work.

**AG** - This is your taste for first aid that brought you to

play veterinary?

**LC** – No. I had a neighbour who showed me his knowledge. At the farm, it was very useful. I wasn't very big but I was quit strong. This helped me when they did ask me to help a cow to give birth to its calf. The birth does not always go so easily and then we must rescue if necessary.

**AG** – You were also a little butcher. Tell us about it?

**LC** – There were no freezer at the time. At the time when arrived the Immaculate Conception (December 8th) we were doing slaughter.

During a week, we were killing pork's and the next week it was the beefs turn. We did bury the meat in squares with grains. Oats served as insulator. All people of the countryside did that. When spring arrived, a calf was killed. Then chickens, we had a lot to do. Later, when I was working for the Company Belanger Stoves, I was laid off. I took this time to learn the trade of butcher. I have learned how to cut the meat. Another trade which I did practiced for two years.

**AG** – After all those trades, you have found out your vocation; and became dynamiter-excavator?

**LC** – In fact, I had started to do some dynamiting at 18 years old. I did not have the age to own a permit, but they were not very strict at the time. We did use some dynamites to blow out rocks in the farmers fields. Everybody did have some in their hangar; it was open bar. I did own 57 dynamite permits. I am more then likely the one who had the greatest amount of permits. My first permit goes back to 1946 or 1947.

**AG** – From dynamiter who did went to excavator?

**LC** – Excavating is an enterprise link to dynamiting. That goes very well together. I have started my own excavating enterprise in 1961. At the beginning, people who wanted to dig for a basement rented a tool to drill their holes; they did not know the default in the ground layers. It was more dangerous for me. Today, it is my son who owns and operates the business. Even if I still have my office, I answer the phone when my son is on a work site and I do some small commissions.

**AG** – Dynamiting, still this is a dangerous trade?

**LC** – I have learned with a dynamiting expert when we have dug the river near by. He has taught me how to use the electric cap. Before, we were using dynamite wicks; that was very hard. Even with that, the acci-

dents were seldom. Dynamite is burning like grease. If you used dynamite with some elementary precautions this is not that dangerous.

**AG** – Did you ever have any accidents?

**LC** – I was asking for a contract at Anticosti Island. We wanted to fix some log into the rock while they were doing an airport. The government wanted to create a tourist activity for deer hunting. I had completed my work. When the dynamite is in bad condition, we extend it and light a fire at it to burn it. We were cut by the rain. Nitroglycerin and water do not go very well together. Something I did not know. There was an explosion. The rocks blew up and wounded me everywhere on my body. They carried me to the hospital and it took a good two hours to remove all the pieces of rocks that wounded me. This is like if someone shot me with a twelve gauge gun. Since then, I am a bit deaf.

**AG** – Also, you do like a lot horses?

**LC** – When I was young, it was my passion. Today, at 82 years old, it is motorcycle. On those years, we woke up early in the morning to harness the horse and to go to church at the village for the 5 A.M. service. Presently, we would not ask this to a youngster.

**AG** – You still ride your motorcycle?

**LC** – For sure, we are ready to ride the big Honda. It has a few years; I did modify it a bit by adding two extra wheels at the back. I can not take any more chances because I was sick. At 82 years old, I do not have the strength to lift it. I cannot drop it, this is weighting 900 pounds. I have been riding my motorcycle since 56 years. This is very seldom that I do see people of my age riding motorcycle.

**AG** – Do you have a lot of Chabot in your area?

**LC** – There is a lot while going inland towards the American borders. I do remember one day, while excavating for a post office at Sainte-Sabine near Saint Philemon, they were eight Chabot in the basement, I was the ninth one.

**AG** – You are a man who volunteers a lot?

**LC** – I was responsible for the St John Ambulance for 30 years. We were always there for the festivity and all especially at the arena to take care of the wound. I spent between 300 to 400 hours per year and as boss, I was very often used as substitute

(Suite page 13)

## *Mathurin weds his beautiful Marie Mésangé*

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In this text, we will learn about the marriage contract made before notary Guillaume Audouart on November 3, 1661, as well as the marriage certificate at the church of Notre-Dame de Québec on November 17<sup>th</sup>. We will examine also the social rules surrounding marriage in the XVII Century.

### **Marriage contract between Mathurin Chabot and Marie Mésangé <sup>1</sup>**

Before Guillaume Audouart, secretary of the Council established by the King at Kebeck, notary in New France, and the undersigned witnesses were personally present Mathurin Chabot, son of the late Jean Chabot, a bourgeois living at Ste-Hilaire de Nalliers in Poitou, Diocese of Lusson, and of Jeanne Rodé, his father and mother on one part, and Marie Mésangé, daughter of Robert Mésangé, deceased bourgeois of the burg of LaVenterousse, Perche, and of Magdellaine LeHoux, her father and mother on one part. These parties are in the presence of Jacques LeHoux, grandfather of the aforementioned Marie Mésangé, and of Jeanne Jahan also mother-in-law; of Jean LeHoux uncle; of Robert Paré uncle because of his wife Françoise LeHoux; of Marie Olivier wife of Marcel Prévost, resident of the coast of Beauport; of Pierre Tremblay, resident, and Anne Anchon wife of the said Tremblay; of Jean De Sanis and on behalf of the aforesaid Mathurin Chabot, of Toussaint Toupin Sieur (see translator's note) Duclos, Jean Cloutier resident living on the coast of Beaupré, and of Julian Fortin, also known as Bellefontaine Lord of part of the Coast of Beaupré on the other part. These parties, in the presence of their parents and friends aforementioned, recognized and admitted to having an agreement and promise of marriage as follows, let it be known that the aforesaid Mathurin Chabot promised and promises to take the aforementioned Marie Mésangé as his wife and legitimate spouse as does the aforesaid Marie Mésangé promise to take the aforementioned Sr Mathurin Chabot as her husband and legitimate spouse. The said marriage to be made and solemnized before our Holy Mother the Roman Catholic Church as soon as possible and that it will be advised and deliberated among them, the aforementioned parents and friends, if God and our Holy Mother The Church consent to it and accord to the future bride and groom united and sharing in common all

goods, and movable and immovable property from the day of the aforesaid marriage. The future spouses will not be held liable for debts of one or the other created before the future marriage.

*(Translator's Note: The title Sieur did not denote membership in the nobility. It was a title often given to gentlemen who were either businessmen or professional).*

Also, if there are any debts, they will be paid and acquitted from the goods of the one who incurred and created them; and the aforesaid future husband endows the aforesaid future wife with four hundred pounds to take in preference over all and each of his goods, be it in this country or elsewhere situated, and this, to be paid only once. The aforesaid future husband pays the future bride with all the rights, names, rates, and shares that are held at present and could be due and could occur as much by succession as by donation or otherwise. At the death of the aforesaid future husband or the aforesaid future wife without child issued or procreated in their marriage, the aforesaid future spouses give to the survivor of the two all goods and property movable and immovable, that are in their possession on the day of death of the first to die, wherever they are situated so that the survivor may have full use, possession and enjoyment of during all his/her life only; to insure future justice wherever it belongs, this to be done within four months of today. Following ordinance, the aforesaid future spouses have made and constituted as their legal representative the holder of the present documents to whom they give power of attorney to do whatever is required, and to petition and to require adherence to this official document of promise, being bound (illegible) and submitting to it. Completed and passed at Beauport in the home of Jacques LeHoux, grandfather of the aforesaid future bride the third of November one thousand six hundred sixty in the presence of the undersigned parents and friends; and the aforementioned future bride declares herself unable to write or sign the following ordinance, as do also Sieur Jacques LeHoux "Father-Grand", Jeanne Jehan "Mother-Grand", as also the aforesaid Sieur Duclos and Tremblay, Anne Achon wife of the aforementioned Tremblay, Jean De Sanis, and Robert Paré and Julien Fortin, who all have declared not being able to either write or sign this document, following the ordinance.

Mathurin Chabot      Cramont

Marie Olivier

C. Foucault      Audouart, notaire

### Text of the marriage certificate at the church of Notre-Dame de Québec<sup>2</sup>

Year sixteen sixty-one, the 17th day of November, after the engagement and the publication of the marriage banns during the parochial masses of the 6th, 11th, and 13th of November, and after having found no legitimate impediment, Father Paul Ragueneau interrogated Mathurin Chabot, son of Jean Chabot and Jeanne Rodé his father and mother of the parish of St. Hilaire in the diocese of Lusson on one part, and Marie Mésange, daughter of Robert Mésange and of Madelaine LeHoux on the other part, and having obtained their mutual consent, solemnly by word joined the present husband and wife in marriage, and have given the nuptial benediction in the presence of the known witnesses, Guillaume Audouart also known as St-Germain, and Toussaint Toupin.

Signed *Paul Ragueneau*

### In analyzing these documents and the historical context, we discover that :

#### ◆ Context

- ◇ When Mathurin and Marie married in 1661 the population of all of New France was inferior to 3,000 people.
- ◇ Women are rare. Before 1663, the year that King Louis XIV took charge of the development of the colony, there was a clear disproportion between the number of men and women in the colony. The proportion was 6 men to one woman. This created a real problem in the development of the colony, as many new immigrants (two thirds) returned to France, as they desired a spouse no matter what the cost.<sup>3</sup>
- ◇ From the start of the colony to 1663, 200 young unmarried women came to New France. They are called marriageable girls. Their recruitment is quite strict as religious communities are in charge of them.<sup>4</sup>
- ◇ Between 1663 and 1673, King Louis XIV sent about 800 marriageable girls. These King's Girls, of whom maybe 20% are between 12 and 15 years of age, are of good repute, contrary to what

has been suggested, and they are the King's answer to the problem of the disequilibrium between the sexes. They had a dowry to facilitate their marriage. They were hoped for. Men were waiting on the quay to be the first to find the chosen one. The arrival of these women permitted the colony to rapidly re-balance its population.

- ◆ *There are many more invited guests at the signature of the marriage contract than there are at the church.*
  - ◇ It is a social event of importance. The signature of the marriage contract constitutes a ceremonial to which parents and friends are generally invited. Second weddings incite such manifestations less often.<sup>5</sup>
  - ◇ At the signature of the marriage contract, each of the two clans are rivals in the presentation of their witnesses. They try to impress by attracting people who are well-established in colonial society.
  - ◇ In the clan of Mathurin, they present Julien Fortin also known as Bellefontaine, lord of the Coast of Beaupré, as well as the bourgeois Toussaint Toupin of Château-Richer (bark shipmaster who had hired Mathurin by contract at his arrival in that country).<sup>6</sup>
  - ◇ It is after the signature of the marriage contract that the wedding seems to occur. One takes advantage of the presence of the guests. "Marriage is a big affair. It is the promise of a new family as well as the pride of the parents. Even in the most modest colonial family, the wedding lasts at least five days. There is but one meal a day, but it is a veritable banquet."<sup>7</sup>
  - ◇ The church marriage constitutes a more intimate ceremony.<sup>8</sup> We do not count many witnesses at the religious marriage of Mathurin and of Marie: only his notary and Toussaint Toupin, his "boss" at Château-Richer. Did they still have too much of a headache for another feast?
  - ◇ The signature of the marriage contract and the wedding take place on Fridays (facts stressed by our colleague Gaetan Chabot in his studies). Thus, one got married during the week! Moreover, Fridays and Saturdays were days of fasting!
  - ◇ The day of his wedding, Mathurin would have borrowed the sum of 100 pounds from Charles Aubert de la Chesnaye (the most important merchant of the colony), with promise to pay that back when

the next ship arrived in the country. We are unaware of the reason for this loan and to what purpose it was used!<sup>9</sup>

◇ Adouart, the notary, went to his clients. He was known to do this. He assists also the church wedding. He was more available than the notaries of today!

◇ Mathurin signe le contrat de mariage. Marie ne le signe pas, déclarant ne savoir ni écrire ni signer. On ne connaîtra jamais sa signature.

◇ We find again in the contract the classical notarial format in which a marriage had to be “solemnized” before the Roman Catholic Church with the least delay.

◇ Mathurin was 24 and Marie was 18 years old; thus, they were both minors.

- During all the French Regime, the age of majority is 25 years. It is a serious obstacle to marriage and to obtaining a seigneurial land grant.

- Mathurin, who had crossed to New France all alone, was only 24 years old; as he was well supported by Toussaint Toupin and by a seigneur, he experienced no difficulty. It sufficed that he had two witnesses who were over the age of majority.

- Marie was but 18 years old. It is her grandfather who gives his consent. This “Father-Grand” receives all the guests at his home for the signature of the contract. It is he who pays for the wedding. Notice that they use an expression similar to the one in the French story of Little Red Riding Hood where one spoke of “Mother-Grand”.

- Marie probably arrived in New France in the course of the summer of 1661, only a few months before her marriage. The time they spent together was thus very short. She had come to rejoin her grandfather Jacques LeHoux.

- Marie was neither a “marriageable girl” nor a “King’s Girl”.

- They rarely got married by love, but with the time and with the newborns kids, the complicity was building up and love would develop by itself.

#### ◆ Contents of the marriage contract

◇ Mathurin signs the marriage contract. Marie does not sign it, declaring that she neither writes nor signs. We will never know her signature.

◇ The seigneur of the Coast of Beaupré, Toussaint

Toupin and the grandfather admit their inability to sign. For Lord Fortin, to admit this fact before all the guests and possibly the censitaires, people of a social class inferior to his, must have been very embarrassing. According to the historian Marcel Trudel, 62% of the men knew how to sign, and 35% of the women.<sup>10</sup>

◇ Knowing how to sign was surely a pretentious act. Caution! Knowing how to sign does not signify that one knows how to write. Knowing how to sign eliminated the necessity of having two adult witnesses capable of doing so when they presented themselves before the notary.

◇ Mathurin bestows a dower of 400 pounds to Marie (which corresponds to the salary of a hired person for more than a year) to be taken as much in this country as in another, which indicates that Mathurin does not abandon the idea of a possible inheritance from France. The dower consisted of a donation whereby the wife would enjoy the property belonging to the children after the death of her husband, under the form of Usufruct. The dower could be customary (half of the personal property of the husband at the time of the marriage) or prefix (a fixed amount) as in our case.<sup>11</sup>

◇ Marie did not bring any dowry. She is not an exception; contrary to the King’s Girls, most girls did not bring one.

#### ◆ Disparity of ages at marriage<sup>12</sup>

◇ The historian Marcel Trudel studied the ages of marriages up till 1663. On average, the man marries at the age of 29. Before talking a wife, he must first establish himself, be granted land, or buy a land grant. It is rare that a man marries before the age of 25. Mathurin marries without having his own land grant!

◇ The woman marries much younger. At her wedding, her average age is 20.

◇ Out of 359 marriages at that time, where the age at marriage is known, only seven couples marry at the same age, or 2%.

◇ It is often reported that women married very young at that time. The facts prove the contrary. There are exceptions which confirm it, but it is not the rule: the King’s Girls constitute the great exception.

#### ◆ The engagement

◇ It is certain that the girls were closely watched, and that the taker had little time at his disposal to declare himself.<sup>13</sup> The rarity of girls had as consequence that all had to be known about those who were available. The lads would certainly not have missed Sunday mass; it was surely an opportunity for daydreaming.

◇ The religious marriage shows us that Mathurin and Marie were engaged. At the time of Monsignor Laval (from 1659), we know that a majority of marriages were preceded by an engagement.<sup>14</sup>

◇ A few years later, they were forbidden by Monsignor Saint-Vallier, as he claimed that long delays before marriage led to more prenuptial births!<sup>15</sup>

◆ *The marriage seasons*<sup>16</sup>

◇ One did not marry during Advent and Lent. The fasting had long repercussions.

◇ Summer and autumn were the most favorable seasons. The young women arrived from France in the summer with the boats, and the men had more time to prepare a dwelling and to finish the work of clearing the land.

◇ One also married in winter, between Advent and Lent.

◆ *The rights of the spouse*.<sup>17</sup>

◇ During the entire French Regime, a person (man or woman) was a minor up to the age of 25. The age of majority would be reduced to 21 in 1783, under the British Regime, the English in Canada having pressured to get the same rights as in England. Moreover, French royal legislation vigorously stipulated that boys had to be older than 30 to marry if they did not have the consent of their parents (father), otherwise they risked getting disinherited.

◇ By marrying, a woman fell under the guardianship of her husband, exactly as if she were a minor. She was to submit to marital authority.

◇ Community property was administered by the husband, including the personal property of the wife.

◇ A women regained her civil rights when she became a widow. In contrast, if she remarried, which was frequently the case of the woman with young children or who did not have personal resources, she fell again under the guardianship of her new spouse. There was no social measure at the time.

By André Goggin

## Interview with Léandre Chabot

**AG** – To put an end to this interview, do you still have some of your books?

**LC** – Yes, I still have about twenty left. They are for sale. I did not write it for myself but for my family, friends and for the Chabot's in generally.

**AG** – We invite everyone to read this books as we have and can appreciate your work in it. For the people who are interested in ordering Léandre's book you may order it via the Association. You will find in this book a man who has a beautiful philosophy of life. Thank you Léandre sharing your stories with us.

By André Goggin

☪☪ Keep in touch! ☪☪

July is coming soon. Please don't forget to keep us inform in regards to your new address, your new phone number if applicable and finally your new email address.

☪☪

☪☪

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14. TRUDEL, Marcel, Idem, p. 537.
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17. GRENIER, Benoît, Idem, p. 62-67

## How do I start my own genealogy: how to find his ancestor?

Like me one day, you would like to find your ancestors, and like me, you do not know how to proceed. Most of all, do not panic because this is possible to do your project with a little bit of knowledge, a pinch of patience and a bit of meticulousness. This article could have been call genealogy for the dummies, to use a well known expression in informatics.

Here is some basic information that will help you reach your credited goal.

◇ By consulting the internet web site [www.federationgelealogie.qc.ca](http://www.federationgelealogie.qc.ca) or <http://www.generations.on.ca/genealogical-canadian.htm> , you will find for sure a genealogy center nearby, where you will find the necessary tools to be able to do your research.

◇ The weddings repertories, by parish or by region, are the privileged tools which will allow you to prepare the diagram or the schema of your research.

◇ The easiest way is to do an ascendant genealogy, which consist starting your search by your parents and to go back in time to relocate your ancestors. This is like going up a ladder, step by step, and that will bring you up to the roots of your ancestors. This is going from the known information towards the unknown.

◇ By knowing the location and the date of your parents wedding (see the diagram), it will be easy with the appropriate repertory to find the information in regards to your grandparents such as, the location and the date of their wedding. Write down all the precious information. Keep also in note the reference so you will be able to find it again easily, if required.

◇ We climb quietly in the ladder into the right direction. You will have to do this exercise until you reach your ancestor who is Mathurin Chabot.

◇ Patience and with some time your diagram will be fulfill gradually.

◇ As you will find opposite, the diagram of my family. Very rudimentary but sufficient information to help you fill in your genealogy with dates and various references tools.

◇ Lastly, it is essential to confirm your first step. How? With the help of other instruments or repertories which are placed to your disposal in the research centre in genealogy. These tools are: the Drouin, Rene Jetté and Cyprien Tanguay dictionaries. These last instruments are not very difficult to consult. Do not be afraid to ask for some helps of an adviser who works in the research centre. Rigorousness is a must.

◇ Finally to conclude, I would like to add two others reference tools known under the repertory of BMS 2000 (baptism, wedding and burial and the PRDH. Those two tools are presently informative and easy to use who will help you to confirm your research and in addition to bring you further information. Do not be afraid, you can do it, and you will see all the pleasure that you can get out of it.

Good luck in your research!

◇

By Jean-Louis Chabot



☞ *My family diagram* ☞

Mathurin Chabot and Marie Mesange (First ancestors). Wed in Quebec on November 17, 1661

Jean Chabot and Eleonore Enaud. Wed at Saint-Pierre, Orleans Island, November 17 1661.

Jean-Baptiste Chabot and Madeleine Frontigny. Wed at Saint-Laurent, Orleans Island on April 27, 1746.

Jean-Baptiste Chabot and Marie-Louise Lacasse. Wed at Saint-Charles de Bellechasse on August 9, 1782.

Louis Chabot and Marie Lafontaine. Wed at Saint-Charles de Bellechasse on November 6, 1804.

Louis Chabot and Marguerite Rousseau. Wed at Sainte-Claire de Dorchester on August 7, 1832.

Felix Chabot and Marie Mercier (great grandparents). Wed at Sainte-Claire de Dorchester on August 26, 1873.

Alfred Chabot and Marie Auclair (grandparents). Wed at Saints-Anges de Beauce on July 23, 1901.

Lauréat Chabot and Lorette Pomerleau (parents). Wed at Vallee-Jonction on July 10, 1933. (You have to find this information by yourself first; this is your starting point.)



Starting in September 2008, an english version of the newsletters will be available. If you wish to receive it, please contact Luc Chabot at [chabotl@hotmail.com](mailto:chabotl@hotmail.com). The mailing will be made approximately one month after the french version and you will receive only the english version.

Luc Chabot, Vice-president



*When the beaver is seen as a fish...*

At the time of ancestor Mathurin, land was cleared by the strength of one's arms and with the aid of an ox to tear out tree stumps and till the soil. Such efforts developed a good appetite.

Nevertheless, at this period the Catholics had to deprive themselves of meat more than one hundred sixty days a year. «To the forty days of Lent must be added Fridays and Saturdays, the vigil of a dozen feast-days of obligation, the Ember Days, Rogation Days, and St Mark's.»

Any departure from this was subject to condemnation by the civil tribunal upon simple denunciation.

The historian Marcel Trudel tells us that if a beaver is hunted primarily for its fur, it is also eaten. «Ecclesiastical discipline has made it the subject of a knowledgeable distinction: the feet and the tail are judged to be fish and all the rest is meat. The tail can thus be eaten on days of fasting as on days of feasting.» Curious intellectual gymnastics!

The colonist could hunt on the granted land and outside of the seigneurial territory. He had to respect the rights of his seigneur and those of the other censitaires\* (see *Translator's note*)

*By André Goggin*

*Translator's note:* A censitaire is a person who has been conceded or granted a roture within a fief or sub-fief, subject to certain conditions, and who must pay a cens (annual token tax or rent) to his seigneur.

1. Nos Racines, 1979, p. 122

2. Marcel Trudel, *Mythes et réalités dans l'histoire du Québec*, p.87, 2002, Les Éditions Hurtubise.



Bye, bye,  
I let you go to your reading... For me, I am leaving for some Holiday!  
See you later!

Lucie Chabot, computer graphics and secretary of your association

# Les Chabotteries

## Owning our coat of arms

Here is a file that I put all my heart into, to be able to own our armorial bearings which would represent well the "Association des Chabot".

The first question which comes through my head: Why do we need this? Quite simple, this is to distinguish ourselves from others associations of the "familles souches". (Roots families)

Did you know that the armorial bearings were born from the obligation of identifying themselves at the time of a duel? Indeed, this practice became necessary when the combatants started to cover the head to protect themselves from the blows of their opponent. (See the sample)

By interest, I did register myself on a formation in regards to heraldic. The course was given to us by Mrs. Claire Boudreau, a celebrity in the field. She is a Doctor in history, researcher associated for the University of Ottawa, Canada Arms of Coats Herald, and director of the Heraldic Authority of Canada. For further information, you can consult on Internet the following web site:

[http://www.gg.ca/heraldry/index\\_f.asp](http://www.gg.ca/heraldry/index_f.asp) or [http://www.gg.ca/heraldry/index\\_e.asp](http://www.gg.ca/heraldry/index_e.asp) (english version).



Here is the list of the subjects which we did cover on my course at the time:

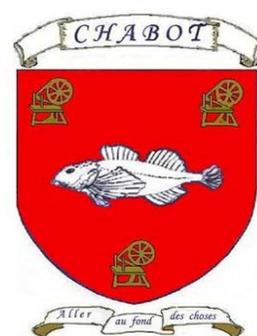
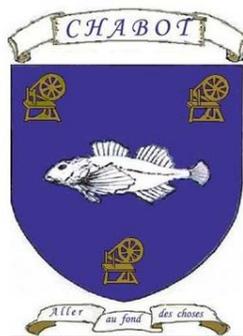
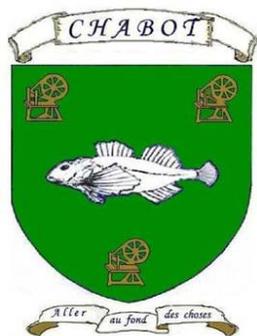
The basic theory of the colors and the furs of the arms of coats :

- ◇ Questions of style
- ◇ Parts known as "honorable"
- ◇ Does your Arms of Coats speak by itself?
- ◇ Partitions of the shields.
- ◇ The blazon and armorial bearings, two concepts quite distinct.
- ◇ Heraldic resources on line.
- ◇ Summary state of the question.

As you can see, lots of elements must be taken into account to manage to create our coat of arms. You will understand that this exercise cannot be done at a general meeting. In our recruiting bulletin and also at our first gathering, we did ask the members who were interested to work in certain committees to inform us. Not having received any offer at the time, I began by myself to work on the project with the collaboration of Mrs. Claire Boudreau.

After several trials, I am presenting my last draw which seems to meet the requirements of the Heraldic Authority of Canada. What do you think about it? In which color do you prefer it?

*Claude Chabot, President*



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