

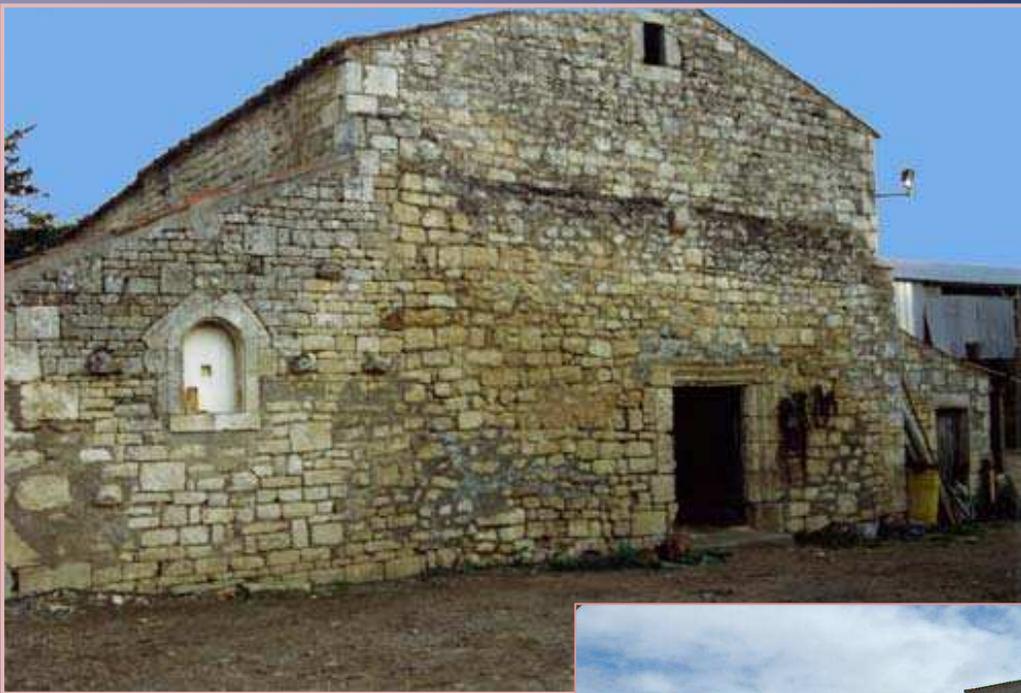


Les Chabotteries

Association des Chabot

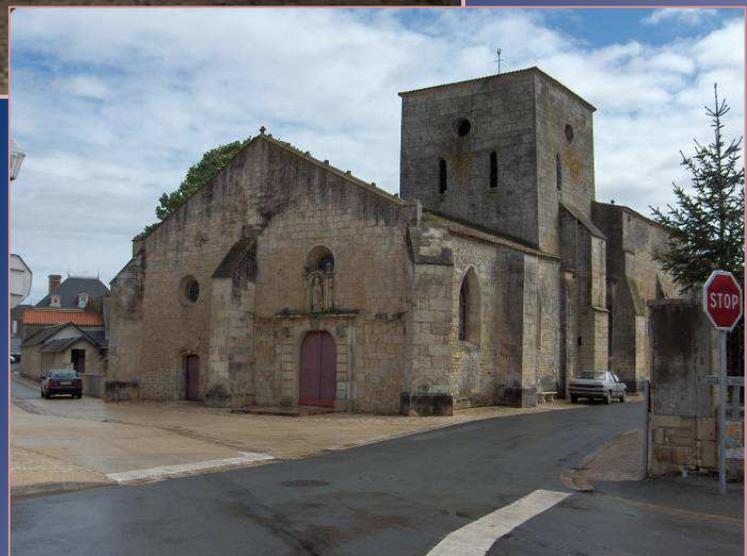
Vol. 1 No 4 September 2008

A trip in history !



Chevette Chapel in France

By Mario Chabot



Nalliers Church

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Association des Chabot and les Chabotteries

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Association fees

Regular member	25,00 \$ CDN
Member (outside Canada)	35,00 \$ US

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President's Line



Presently, we are at the beginning of a new season, summer is almost gone. Our team did not allow themselves any holidays so that they could deliver this fourth number of the newsletter and to get ready for the next annual general assembly which will be held in Saint-

Lazare, on September 28th.

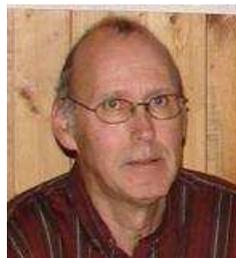
Since our first general assembly, many events have taken place, especially for the celebration of the 400th anniversary of Quebec City. With regrets, our association had to make a choice to not attend the "Salon des Familles-Souches de Laurier", and "les Fetes de la Nouvelle-France" in Place Royale because we lacked the time to be completed with our projects. On the other hand, I did represented our association with the 25e congress of the "Federation des Familles-Souches du Québec", and I it my duty to visit the International Congress of genealogical and heraldic sciences held last June at the "Centre des Congres de Quebec".

We have reached and even exceeded certain of our objectives; we have presently 240 members, we have published four numbers of your newsletter "Les Chabotteries", our Coat of Arms which we would like to make official, and our Internet site was always on the work bench and which could be concretized soon, our data bank which is getting bigger and bigger and we have presently more than 16,000 descendants link to Mathurin, Our association is getting ready for it's second annual general assembly. For this second gathering, and in addition of crossing paths with some of your relatives, you will have the opportunity to make a decision on different subjects and help us to make better decisions for the future of your association.

Bring your family, the young ones because they hopefully will want to in the future continue the work done by the creators of this association. The future of our association depends on them to carry on the Chabot family history.!

Claude Chabot

Editor's Line



Our invitations asking you for stories about your family have sparked some result. Mario Chabot has agreed to the challenge by allowing us to accompany him on his trip in Poitou, fatherland of our ancestor Mathurin.

We underline a work of great quality, accompanied by splendid photographs including the picture of the Chevrette chapel, the place where Mathurin was baptized. We reserved for him approximately half of our bulletin. Good job, Mario. We still maintain our invitation to the members who would like to write their story and to share with all the members. This is your newsletter and we know that the Chabot families are interested in reading other Chabot's family stories.

Once again, we went for one second time in a row in the area of Montmagny to meet and to do an interview this time with Jacques Chabot, who volunteered to help and invest a lot of his time to safeguard our genealogy.

In our file on the genealogy of the first Chabot, we will learn more about my ancestor Jean Chabot, son of Mathurin. This intriguing character will make another article in our next newsletter in which we will learn more about his personality. We will keep the interest for the next bulletin which will follow this one.

Finally, our historical and social chronicle will relate to the social classes in New France. We can hardly have a good knowledge of the time and to understand more the capability of the documentation if we do not take a large step back into the past, it is necessary to do so to help us understand the ways of life through their eyes. We will note that in a world based on the social inequalities, it is normal to try to improve your life by climbing the social ladder. This is probably what our friend Mathurin tried to do by moving his home in a new region. Even today, still emigrate to improve their life and therefore create more opportunities for his children. This has not changed much over time. Good reading!

Andre Goggin.

(Chabotté by his mother Florence Chabot)

Jean Chabot, 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. Our sources are taken principally from the P.R.D.H. (Program for research in historic demography of the University of Montreal) and of the Drouin Numerical Fund.

Jean Chabot was N and B November 7, 1667 at Ste-Famille, Isle of Orleans (I.O). He will die on September 14, 1727 and his burial will be the next day at St-Laurent, I.O. at the age of 59.

On November 17, 1692 at St Pierre, I.O, he marries Éléonore Énaud, daughter of Michel Énaud and of Geneviève Éléonore Macré. Éléonore was born March 5, 1673 and baptized 19 days later on March 24, 1673 at Ste-Famille. On the grand day of their wedding, Jean had just turned 25, and Éléonore 19. Their union will produce 12 children, all born at St-Laurent, Isle of Orleans. She will die May 21, 1746 at St-Laurent; her funeral will be at the same location on May 23, 1746. She was 73 years old.

◊ **Jean** was B September 17, 1693. D the 6th and S the 8th of November 1755 at St-Laurent at the age of 62. At the age of 24, Jean will marry 23 year old Marie-Madelaine Dufresne on April 26, 1718 at St-Laurent. Marie-Madelaine (N and B June 17, 1694) is the daughter of Pierre Philippe Dufresne and of Marie-Madelaine Crépeau. She will die at the age of 42 (D the 10th and S the 11th of October 1736, at St-Laurent) after having had 5 children. A year later, on November 11, 1737 at St-Laurent, Jean marries again to Geneviève Bouffard, daughter of Jean Bouffard and of Marie Françoise Caruelle, also known as Belleville. Geneviève (N and B the 21 of September 1711 at St. Laurent; burial November 11, 1782 at the age of 71) will add 7 children to Jean's family. She will survive her husband Jean 27 years.

◊ **Marie-Louise** was N and B November 8, 1695. S June 15, 1734 at St-Laurent at the age of 38. At 31 she will marry Charles Delugré on October 24, 1727 at St. Laurent. Charles (N and B May 26, 1703 at Ste-Famille) is the son of Jacques Delugré and of Catherine Gendreau, also known as La Poussière. Charles will be buried on October 24, 1748 at St-Augustin. We know of 2 children from this couple ◊

François was B December 7, 1697 and S the same day at St-Laurent.

◊ **Marguerite** was N the 21st and B the 22nd of April, 1699. D the 10th and S the 12th of December, 1763 at St-Laurent at the age of 64.

◊ **Pierre** was N the 5th and B the 6th of August, 1701. He died a few days later (D and S the 25th of August 1701 at St. Laurent).

◊ **Marie-Madeleine** was N and B November 27, 1702. D the 15th and S the 16th of January, 1736 at Hôpital Général De Québec. Her burial certificate indicates that she was "innocent, imbecile, and died a sudden death". She was then 33 years old. She would have been placed at l' Hôpital Général in 1715 (at the age of 12 or 13). She would have had a son named Alexis, of an unknown father, who was N and B July 17, 1727 and who lived for a year (D the 13th and S the 14th of December 1728 at Québec.

◊ **Mathurin** was N the 18th and B the 19 of October, 1705. D and S the 7th of December 1705 at St. Laurent.

◊ **Marie-Anne Jeanne** was N the 28th and B the 30th of March, 1707. She will die April 11, 1792 at the age of 85 (S the 12th of April, 1792 at St. Laurent). She will marry on August 3, 1728 at the age of 21, at St-Laurent to Julien Gendreau, also known as La Poussière. Julien is the son of Jacques Gendreau also known as La Poussière and of Marie Anne Daleret. Julien (N and B January 24, 1704 at St. Laurent; D the 16th and S the 17th of November 1779 at St-Laurent). They will have a typical family of 13 children.

◊ **Geneviève** was N the 12th and B the 13th of June 1709. D and S the 15th of November, 1794 at St-Laurent. Like her older sister, she also lived to be 85 years old. She will unite her destiny to André Jean Georges Dumas on February 15, 1740 at the church of Notre-Dame de Québec. She was then 30. André is the son of Francois Dumas and of Marie-Jeanne Rouleau, also known as Sancoucy. N and B the 3rd of February 1718 at St-Laurent, he will be buried on June 1, 1766 at Champlain. Geneviève and André will have 6 children.

♦ **Jeanne Élisabeth** was N the 2nd and B the 3rd of February, 1712. D the 11th and S the 12th of June 1776 at St-Laurent. She died at 64 years old. She will marry François Antoine Dhorloge, also known as Cicatrice on January 31, 1741 at St-Laurent. She is almost 29. François is the son of Antoine Dhorloge and of Marguerite Duboeuf. N at St. Firmin, Castillon, in France. He arrived here as soldier in the Company of Lantagnac. We ignore if the couple had children.

♦ **Antoine** was N and B February 8, 1715. S October 10th, 1793 at 78 years old at St. Laurent. He will marry Marie-Madelaine Leclerc at the age of 26 on July 24, 1741 at St-Laurent. Marie-Madelaine is the daughter of Jean Leclerc and of Marie-Madelaine Gosselin. N and B August 28, 1721 at St. Laurent. She will be buried October 19, 1807 at St-Laurent at the age of 86. There will be 11 children around the table.

♦ **Jean-Baptiste** was N and B the 29th of October 1718. D the 13th and S the 14th of December, 1758 at La Durantaye when barely 40 years old. He will found a family with Marie-Madelaine Frontigny on April 27, 1746 at St. Laurent. Marie-Madelaine is the daughter of Pierre Frontigny and of Marie-Madelaine Lajoue. N the 5th and B the 6th of July, 1723 at Québec, she will live 38 years. D the 25th and S the 26th of April, 1762 at La Durantaye. From this marriage, we count 6 children.

Observations:

- Jean married one week earlier than his brother Joseph. Joseph also married, at St-Pierre to Françoise Pouilot on November 24, 1692.
- The 2 spouses signed a marriage contract in front of notary Genaple of Bellefonds on March 1st, 1692, six months before their marriage.
- The name Énaud is probably the family name the most deformed and misspelled. The name left a lot to the imagination. Thus, we see the following forms appear: Hainaud, Hainaut, Hainaux, Hénaud, Hénault, Hénaut, Henaux, Heno, Hunaut, Hunaud, Hunaut, Hunaux, Huneaud, Aineau, Enau, Énaud, Enaux, Eno, Uno, Naud, and Nault, for a total of 21 possibilities.¹ Who said there were no mistakes in proper names?

¹ FARIBAULT-BEAUREGARD, Marthe, and BEAUREGARD-MALAK, Ève, La Généalogie, Les Éditions de l'Homme, Montréal, 1996.

² Report of the Archivist of the Province of Quebec, 1949-1950, 1950-1951, p. 418.

• Even though our family genealogy is still young, we notice that Marie-Madelaine is the third Chabot girl to be labeled an imbecile. Now, we designate this state as mentally challenged. This is a high percentage! What is the reason for this? Were we more prejudiced then? It was not very tactful to designate them as imbeciles.

Marie-Madelaine had an illegitimate child while she was under the care of l'Hôpital Général. Did a member of the personnel take advantage of her mental retardation?

• The family of Jean stayed at St-Laurent, with the exception of Jean-Baptiste.

• After the death of Mathurin in 1696, Jean will acquire the paternal land at St. Laurent. This land stayed in the family till 1905.

• Jean seemed to be an ensign in the St-Laurent militia in 1721.²

• Jean had legal quarrels with his sister-in-law Marguerite Noël, the widow of his brother François. In the next issue, we will analyze a transaction that will inform us about the thievish character of Jean.

André Goggin



Reminder



Brunch and Association general meeting.

Sunday, September 28 2008 starting at 10:30am
at the Community Hall

In St-Lazare-de-Bellechasse located at 128 rue
de la Fabrique

Brunch cost 15.00\$ per person

You know this is very important for us to know the number of persons that will attend the brunch, this is why we are asking you to confirm your presence by contacting Claude Chabot (418) 831-3362 or email address

c103@videotron.ca .

It will be our pleasure to meet you!

The Story of a trip in the country of Mathurin



Let me tell you the story of my trip to France following the footsteps of our ancestors and cousins, the Chabots of France. My purpose is to recount the five stages which will lead us first to the region of Basse-Normandie (lower Normandy), to the museum of Tourouvre. Then, it will lead us to the region of Pays-de-la-Loire, for a stop at the village of our ancestor Mathurin at Nalliers, then to the Domain of Soubise at Mouchamps, and then to the lodging of the Chabotterie at Saint-Sulpice-le-Verdon. Finally, this account will end in the region of Poitou-Charentes, at the Chabot Tower of Niort.

Certainly, these stages are not all linked directly to our branch of the Chabot genealogy, nor necessarily to our immediate ancestors. It is only the stop at Nalliers that has a direct link with Mathurin's family roots. However, I found it very interesting to search for traces of the Chabot family in the ancient province of Poitou, whether these traces are before or after the departure of Mathurin.

Before starting my account of the trip, let me introduce my Canadian genealogical lineage: I am Mario, son of Jean-Guy and of Denise Pouliot; of Eugène and Laetitia Plante; of Bernard and of Auxilia Plante; of Bernard and of Flavie Labrecque; of Joseph and of Victoria Lapointe; of Joseph and of Therese Gosselin; of Jean and of Geneviève Bouffart; of Jean and of Éléonore Énaud; and, finally, of Mathurin and of Marie Mésange.

This line of descendants of Mathurin has remained at St-Laurent-de-l'Île-d'Orléans since Mathurin first installed himself around 1674. In fact, my father still lives at St-Laurent, as well as my uncle Armand, aunt Gaétane, aunt XX (widow of Pierre Chabot) as well as a few cousins. I exiled myself because of work, first to Toronto during 8 years, and presently to Montreal for the past several years.

I also permit myself to digress before beginning my account. This concerns the names of the regions in France. In 1790, after the creation of the 1st Republic, the cutting up of France into provinces was replaced by a cutting up of this territory into regions and departments. The boundaries of these cut-up regions and departments

do not geographically match when superimposed onto the ancient cut-outs of the provinces. We must thoroughly understand the differences between these administrative limits to locate a place mentioned in a document dating from before the first French Revolution.

For example, take Perche, an ancient province of France from which about 300 of the original Canadian families have their roots. The ancient territory of Perche is now at the intersection of four departments: Orne, Sarthe, Eure-et-Loir, and Loir-et-Cher. Thus, the municipality of Tourouvre that was once part of the ancient province of Perche is now in the department of Orne, and in the region of lower, or Basse-Normandie.

Let us also take the example of the ancient province of Poitou, where our ancestor Mathurin comes from, and where a great number of Canadian Root families also have their origins. The ancient province of Poitou covered the departments of Vendée, of Deux-Sèvres, of Vienne, and also a part of the departments of Charente, of Charente-Maritime, and of Dordogne. Thus, at the time of Mathurin, the town of Niort, which today is part of the department of Deux-Sèvres and of the region of Poitou-Charentes, was once part of the Province of Poitou with Mouchamps, Nalliers, and Saint-Sulpice-le-Verdon.



Ancient cutout of France into provinces, superimposed with the cutout of the current departments

http://collections.civilisations.ca/gene/Cartes/carte_french.htm

I included this clarification concerning the French administrative limits, because in addition to historic documents, the French themselves, and sometimes tourist documentation in certain regions, still make reference to this ancient cutting-up of France into provinces. This can become confusing for a wandering Canadian, should he or she be unaware of this information.

Let us return now to the account of my trip to France, made in April 2008 in the company of my pal, Lorraine Beauvais. I will tell you about the part of our trip devoted to the "Chabot". I shall retain for another occasion those devoted to the Pouliot (my mother) Plante (my grandmother on the Chabot side), Gendreau (my grandfather from the Pouillot side), and Beauvais (my pal) all of which were on the agenda for this trip.

FIRST STAGE: the museum of Tourouvre in Basse-Normandie, department of Orne

After having left Paris, our first destination was the museum of Tourouvre, 150 km west of the City of Light. It is an interesting stop for a Canadian in search of his origins. The museum presents a permanent exposition on French immigration to Canada. Of course, a wandering Canadian well-versed in his or her history will not learn much that is new, but it is still surprising to find a museum of such quality in a small village in Perche (www.musealesdetourouvre.com). And also, you will certainly not want to miss the chance to have your picture taken next to door of the Felix Leclerc auditorium of Tourouvre!

At the museum of Tourouvre one can find much information about the lifestyle of the period in New France (XVII and XVIII Century), but also the information necessary to begin genealogical research on the families that immigrated to Canada during that period. This museum also puts at the disposition of its visitors a few computers containing hyperlinks to genealogical sites such as <http://www.unicaen.fr/mrsh/prefen/> <http://www.genealogie.umontreal.ca/fr/> or again <http://www.ficheierorigine.com/>.

SECOND STAGE: Nalliers, the village of Mathurin

At 330 Km south-west of Tourouvre is the village of our ancestor Mathurin, more precisely, at Nalliers, department of Vendee, region of Poitou-Charentes and

province of Poitou. It is really something to enter the village of your tenth-generation ancestor and to have the impression that things have not really changed. Look at the church of Nalliers, dated from the XII century (see the picture on the cover page of the magazine). It can thus be said that it was already old when Mathurin left his home around 1659. And the neighboring houses? Some of them do not look much more recent than the church.

Before arriving at Nalliers, we already had some experience visiting a few small villages in Perche to find information about the Beauvais and the Pouliot. We already knew that the first thing to do when we arrived in a new village was to go to city hall and ask questions. First, the French always seem happy to meet their Canadian cousins. Second, at city hall it seems that there is always someone who knows something on the subject of Canadians.

Thus, this is what we did when we arrived in Nalliers. After having visited the old church, which is still functioning, we arrived at city hall which is located a few steps from the church. We entered the interior courtyard, and noticed some people in a room whose door opened directly into the courtyard: we knock at the door, they open it for us, and we immediately jump at the chance to explain the reason for our visit. We learn that we are in the presence of Mr. Daniel Sacré, Mayor of



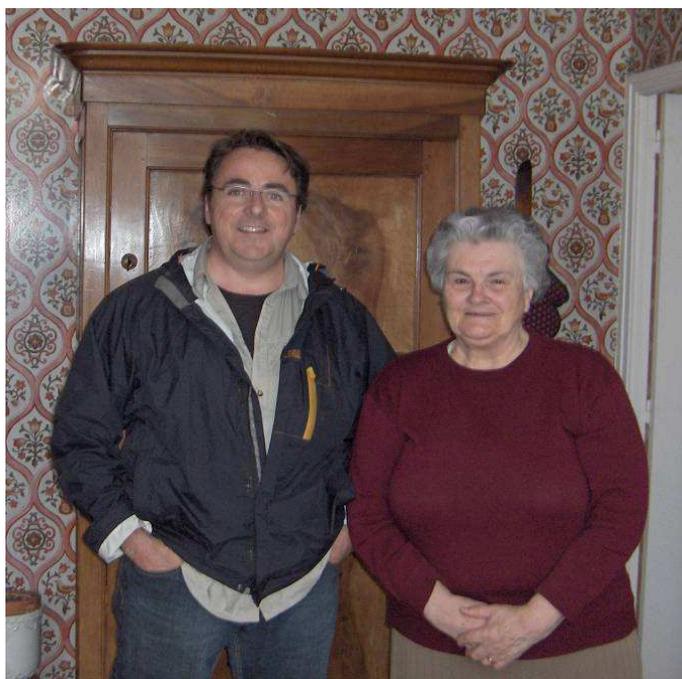
In order, from left to right :

Mr. Mario Chabot, Mr. André Boulot, adjunct mayor, Mr. Daniel Sacré, mayor of Nalliers, Mrs. Janine Gatteau, adjunct mayor, and Mr. Didier Cantin, general secretary.

Nalliers; of Mr. André Boulot, mayor adjunct, of Mrs. Janine Gatteau, mayor adjunct, and of Mr. Didier Cantin, general secretary.

After a few general discussions, we are informed that there are no representatives of the Chabot family left at Nalliers. They mention, though, that there are still some in neighboring villages, and that there is an ancient chateau of the Chabots at Mouchamps, located on the road named chemin de la Chabotterie that they had just been talking about. Finally, Mr. Didier Cantin remembered that Mrs. Hasler, of Nalliers had had a friendly relationship with Canadian Chabots for a long time, and that she would surely accept to speak to us. We are given the directions to Mrs. Hasler's, who lives only a few steps away from City Hall. In fact, in Nalliers, everything is but a few footsteps away...

We thus phone Mrs. Hasler, who agrees to meet with us. Mrs. Hasler explains that about 25 years ago, some Chabots from Saskatchewan (Noëlla Chabot/Girardin, of Gravelbourg and her spouse) stopped at Nalliers while searching for the village where their ancestors originated. By chance, they met Mrs. Hasler in the village, and they began a conversation. This first meeting was the beginning of a long friendship which still exists. Madam Hasler helped her Canadian friends to trace the religious records and notarized documents surrounding the life of Mathurin and his parents



Mrs. Hasler and me at Nalliers

(Jean and Jeanne Rodier). Since that time, Mrs. Hasler also visited Canada several times to meet with her Chabot friends.

An interesting detail that Mrs. Hasler told us during our visit is that Mathurin had not been baptized at the church at Nalliers (see the picture on the first page of this magazine), contrary to what is mentioned in several references, but at the chapel of Chevrette (<http://pagesperso-orange.fr/calencar/chabot/>). Chevrette is a small borough, a few steps from Nalliers. Mrs. Hasler had, in her files, a photocopy of the baptismal certificate of Mathurin to support her affirmation.

THIRD STAGE: Mouchamps and the castle of the Domain of Soubise (*see the photo on the last page of this newsletter*)

Based on the information received at the City Hall of Nalliers, we went next in the direction of the château of Mouchamps. The village of Mouchamps is 40 km north of Nalliers, still in Vendée. After having circled the village by car in vain to look for indications of a castle, we once more turned towards city hall. Good news, our information was valid! There surely is an abandoned castle in this sector. Not only had it belonged to the Chabots, but it still belongs to this family. We are thus given a map to guide us toward the Domain of Soubise in the periphery of Mouchamps. Once we arrived at the domain, we discovered the remains of a rather large castle surrounded by buildings from various periods. The internet site of the domain of Soubise (<http://abcsalles.com/prive/fr/fiche.php?n-11213>) informs us that in 1784 the lord, Seigneur du Parc, Pierre Bonfils, having been ruined, sold his property to count Charles Augustin de Chabot.

The domain is a private agricultural farm. When we arrived at the location, there was no one at the gatehouse, which was closed. However, we found another access road to the west, which permitted us to have access to the castle through the domain's agricultural buildings. After having taken a few pictures in front of the castle, we noticed someone walking in our direction. Once near us, this man indicated that the domain and the castle were private property. I explained our intentions and our final goal to him, and he very nicely gave us information about the chateau. He told us that the castle belonged to the Chabot family, and that it had been destroyed during the wars that followed the

takeover of the government of the 1st Republic (during the 1790s). He also mentioned to us that the castle and the domain still belong to the Chabot family, who are the employers. He also affirmed that the owners would surely be happy to meet us. However, they were away for the day, and unfortunately our travel plans did not permit us to return to this location the next day to meet the Chabots who are the owners of the castle

FOURTH STAGE: the Chabotterie of Saint-Sulpice-le-Verdon

The next stage is the village of Saint-Sulpice-le-Verson, which is 40 km north-west of Mouchamps, still in Vendée. This is the site of the Chabotterie (<http://chabotterie.vendee.fr>). The Chabotterie is a magnificent place, perfectly restored to represent its condition at the end of the XVIII century.

What is a Chabotterie? It is a dwelling of the XV to XVIII century Vendée type. From an architectural and structural usage point of view, it is something between a small castle and a large farmhouse. This type of Vendée residence is not called "Chabotterie". In fact, in Vendée, this type of dwelling was named after the family who occupied it. If the visited dwelling had belonged to the Pouliot, it would have been given the name of Poulioterie. We can thus guess that this magnificent example of a Vendée dwelling belonged to the Chabot family (see the photo on the last page of the newsletter).

Then, why was the Chabotterie chosen for renovation and used as a Vendée war museum by the government? Because it is at the Chabotteries, on March 23, 1796 that the Vendee wars ended with the capture of the last rebel chief, François-Athanase de Charette de la Contrie on the domain of the Chabotterie.

From a historic point of view, the term "Vendée Wars" is used to designate an important rebellion where the citizens of Vendee and the regime of the 1st Republic of France were in opposition between 1793 and 1796.

These wars were extremely violent and deadly. The retaliation of the government of the 1st Republic against the people of Vendée was barbaric and without pity.

There is not much information at the site of the Chabotteries about the role of the Chabots during the Vendée Wars; however, certain indications found at the Chabotteries and on the Internet lead us to believe that some Chabots were implicated in the rebellion.

First, at the Chabotterie it is indicated that the Chapel was sometimes used for masses attended by members of the rebellion. Second, the web site of the Mouchamp municipality (http://mouchamps.com/default_zone/fr/html/page-39.html) indicates that the domain of Soubise was the theater for an important drama of the wars of Vendée. In fact, in January 1794, 200 people were massacred near the wells of the castle. This massacre is the work of the "infernal column" of Lachenay who also burned down the castle. This massacre is but one example of the retaliatory acts of the government of the 1st Republic perpetrated during the Vendée Wars. Several other examples are described at the Chabotterie site.

FIFTH STAGE: Niort

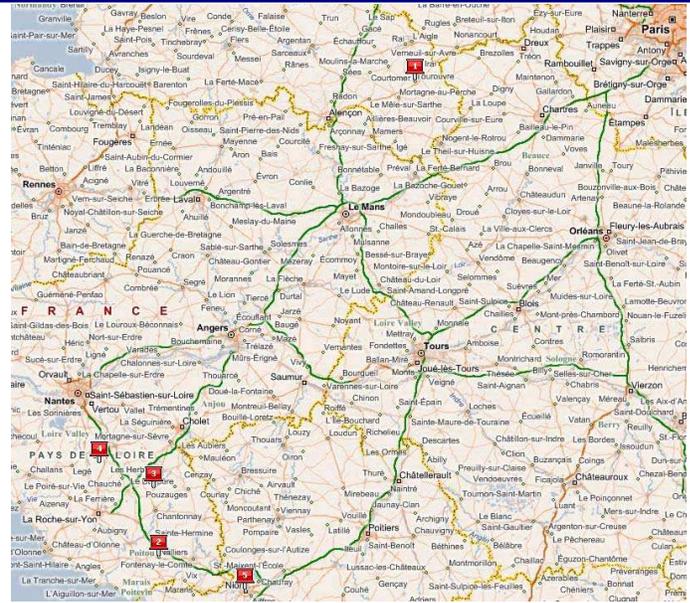
The town of Niort is 120 km south-east of the site of Chabotterie of Saint-Sulpice-le-Verdon. We change the region to find ourselves here in Poitou-Charentes, in the department of Deux-Sèvres. However, in the olden days that too was part of the province of Poitou.

A bit by chance, we lingered in Niort on our way to La Rochelle. Why stop at Niort? Because after the visit to La Chabotterie, I asked my GPS navigator (small pocket-sized computer that effectuates global positioning by satellite on an electronic map) if there were sites of interest that were named "Chabot" in this region. The little pocket computer then indicated that the town of Niort had a park named "La Tour Chabot", or Chabot Tower. We decided to stop there as we were passing. Once we arrived at the site, we found a street, a park and a chapel that had the name of "Tour Chabot".

We went around the area seeking information, but we did not find information that indicated the origins of this name. I encountered a municipal employee near the chapel, and I asked him a few questions. He answered that there was once a Chabot castle in this location.

As this stop was not planned, and we had already spent more than our allotted time searching for traces of the Chabots on this trip, we did not have enough time to get to City Hall that day; however, upon my return to Canada, I contacted the Niort City Hall to know more about the subject. They indicated that the park of the Tour Chabot designates

a location known before the XVI century which was a seigniorial domain with noble lodging (whence the term Tower). It is a Chabot family who gave it its name; the remains of the castle were destroyed at the start of the nineteen seventies to plan the actual park of the Chabot Tower.



They also mentioned to me that there had been at Niort a General Chabot who was very well-known for his military exploits under the orders of Napoleon. There is a Chabot street in Niort in honor of this general.

CONCLUSION:

After Niort, our search continued in the country of the Plantes (La Rochelle) and the Gendreau (Ile d'Oléron). We had already visited the villages where the Beauvais (Igé) originated and the Pouilot (St-Cosme-de-Vair) in Perche before starting the long and complicated Chabot journey.

We adored this trip to the land of our ancestors. Everywhere we went, we were welcomed in a warm and courteous and manner, even in Paris. Thus, I suggest that you go on a similar voyage, if you have the opportunity. You just have to save this article; the path is already outlined, and all you have to do is enrich it.

Marie Chabot

Itinerary followed:

From Paris towards Tourouvre (1), towards Nalliers (2), towards Mouchamps (3), towards Saint-Sulpice-le-Verdon (4), and finally, toward Niort (5)

Happy BirthDay To:

Gilles Chabot of St-Augustin	November 5th	78
Claude Poisson of Lévis	November 8th	77
Raoul Chabot of Neuville	November 25th	76
Gaston Chabot of Ville Vanier	December 17th	75
Noëlla Chabot of Gravelbourg- Saskatchewan	December 28th	76

As compile by Luc Chabot

Interview with Jacques Chabot of St-Francois de Montmagny



We did meet him at his residence where he did agree to talk to us about his souvenirs.

Les Chabotteries - Jacques, talk to us about yourself?

Jacques - I am born in Vallee-Jonction in the Beauce County. I am the son of Amedee Chabot and Stella Pomerleau. My father was a barber and my mother had a restaurant near by the railway station. For my elementary school, I was sent to studying in Vallee-Jonction. Later on, I went to Levis College which took you only if you were heading for a religious career. When I chose the commercial branch, they did ask me to leave and to give my place to somebody else. I did end up in Victoriaville with the Sacred Heart Brothers to follow my commercial studying. After 2 years, in February 1942, everybody out. The Federal Government took the college and it became an air force school. I was sent to the Sherbrooke Seminary. Over there, they wouldn't want me to pass the finals exams at the end of the school. This adventure costed a fortune for my father and never brought me anything.

Les Chabotteries - What was your ambition?

Jacques - I was dreaming of becoming a telegrapher in the Canadian Navy. When I did advise my mom, she almost had a heart attack. For her, it was unthinkable that her son would go to the war. The only alternative that I had left was the railways companies where I could be exempted. For this reason, I did follow some courses in Bart School in Quebec to become telegrapher. Then, I went to St-Romuald to learn bookkeeping. This is how I made my entrance to the Canadian National Railway for whom I have worked for 37 years, and was able to retire at the end of the year 1979.

Les Chabotteries - How did you avoid the military draft?

Jacques - CNR did need some telegraphers. This was part of the military effort for the transports of soldiers, ammunitions, for the supply and the goods. Even been there, I was draft. But the CNR had a convention with the Manpower Department which was given to the employees a deferment order.

This exemption was renewable every six months to give us the opportunity to keep on working. I always kept those papers.

Les Chabotteries - We understand that your employers made you travelling a lot.

Jacques - During my career, I did receive at least 32 posting in different stations, going from St-Hyacinthe up to Riviere du Loup and even in New Brunswick, as a telegraph station chief and finally doing 8 years for customers' service. During my first two years, I was left with 2 large suitcases. I never knew where I was going to. They only told me when I showed up in the morning. I have started on May 11, 1943, at the same wage of the employee I was replacing, different from one place to the others. Twice, I have worked for 100\$ a month. The military telegrapher wasn't the same as civilian telegrapher. The military key code, all the numbers and even 11 letters were different coding. In New Brunswick, I was surprised to meet some ladies as telegraphs; nothing like this in Quebec and in Ontario. I was asked very often to substitute. We couldn't be very capricious about bedding and the food. It did happen to me that I had to buy a bed at 11pm because I was leaving to go to work into an area where there is no lodge.

Les Chabotteries - It must have been a must to speak English as telegrapher?

Jacques - In Quebec, we spoke between us and to the French customers, but as for the movements of the train were done in English. All the formula and the correspondence were done in English. A lot of commercial business correspondences were going through our hands. I have learned my English during my holiday at Kinnear's Mills, near Thetford Mines. You know, the telegraphic, it's a little bit like music.

Les Chabotteries - How did you become interested in genealogy?

Jacques - My brother Clement was the first one to start it. Upon my pension, I went to the Archives Nationales and they suggested to me to start by my next of kin and to cumulate some family stories before they lose it in time. They told me to start by this because the rest we do

have it. I bought the GP program done by M. Dube of the Quebec Genealogist Society (SGQ). M. Dube was also retired from the CN telecommunication. The SGQ sold me his data bank cumulate in the GP program and info in regards to the Chabot family for 40\$. Afterwards, Claude Chabot, the president of the "Association des Chabot" introduced me to the Brother's keepers program, a program which is more effective. When the SGQ had decided to leave the Loiselle folders which was holding a billion folders, the "Société de conservation du Patrimoine de St-Francois" showed their interest in having those folders.

Les Chabotteries - Can you talk to us about your father Amedee and your grandfather Felix Chabot.

Jacques - My father is born in Ste-Marguerite in a portion of a concession road in the main line, this was incorporated later on to the Saints-Anges Parish, neighbour of Vallee-Jonction, not very far from St-Georges de Beauce. He always worked as a barber after learning that trade in USA. He was the best. My grandfather Felix was a farmer. As caporal in the Dorchester Provincial Battalion, he was awarded the Queen Victoria Cross in 1870, when his battalion fought against the Fenians invasion, an immigrated Irish group in the USA, who had tried to conquer Canada and their objectives was to exchange it to the Great Britain against Ireland. He has lived there from time to time in USA. He used to pass his summer there where he was working as blacksmith on horse-racing track into the Maine and in New Hampshire States. He was coming back to spent his winter once the racing season was over.

Les Chabotteries - On your pension, you have done some voluntary work.

Jacques - With M. Louis-Philippe Bonneau, ex vice-rector of the Laval University of Quebec and who his living since his retirement at St-Francois de Montmagny, we have decided to do something with the village old convent The City Hall become owner for the amount of 1\$ and kept the historical monument. This is how I learned how to operate a library. We did receive more than 500 books from the library of the "Centre des Loisirs" which we cumulated more than 5000 books. There is an area just for genealogy.. The actual administration gave the name Bonneau/Chabot to the Library. After looking for something else, I was now looking for the information system (this is good for a man of 84 years old) Then, I worked on in the writing of the

religious history of St-Francois. M. Bonneau and wrote it and typed it all; a total of 500 pages.

Les Chabotteries - You are following the genealogy of your neighbourhood

Jacques - For fun, I do the it following the lineage of about 12 families including the Chabot in regards to baptised, wedding and burial. Mr. Bonneau had begun by starting with the family in the village. We did have access to a data bank of the Marist Brothers all especially into Brother Eloi Gerard Talbot who registered all the weddings of the Beauce area and many others surrounding county. Here we had the "Societe de Conservation du Patrimoine" who then registered the genealogy of the parish.

Les Chabotteries - You know well Mr Leandre Chabot that we have met during our last newsletter

Jacques - He is quit the person this Leandre. He is not living very far from here. We were both on the same motorcycle group and have travelled into the nicest areas of the province. I have quite doing motorcycle due to my bad knees. I have learned biking here, in the courtyard of the Garant shop.

Les Chabotteries - Talk to us about your wife and your kids.

Jacques - My spouse is Claire Garant and she was born in this house where we now living and receiving you. She is part of the Garant Family, a family very well known in the province and even outside since 1895 for the manufacturing of shovels, hacks, and tolls for the garden. I have known here since 1945 when I worked at the local railway station. I was working there starting at 5:30PM. In winter time, I had time to sky and this is where I have met Claire who was also skiing with her friends. We do have 3 kids; Lise, teacher and remedial teacher, Suzanne, nurse and Jean-Pierre informatics teacher.

We would like to thanks Jacques to host us and for giving and sharing with us some of your time your stories and showing us your souvenirs. Jacques is a man to be known.

Jean-Louis Chabot & Andre Goggin.

Social Classes in New France

To understand the times that our ancestor Mathurin Chabot lived in, we must analyze the structure of society at that period. Let us go back 350 years.

Context

- New France was very different from our society today. They were unaware of democracy which would be born of the American Revolution (1776), of the French Revolution (1789), and here, of the constitutional act of 1791, by which our first parliament was created.
- Democratic ideas are not valued very much. In addition, in France, during the same period, royal authority becomes more and more absolute.¹ King Louis IV wanted to reproduce the social structure of France in the colony of New France.
- France was divided into three social classes: nobility, bourgeoisie (middle class), and the “common people”.
- Here, the nobility accounts for 3 % of the population, the bourgeoisie 8%, and the common people, the rest.²

The Nobility

- The nobility must be ready to take up arms in defense of His Majesty.³
- Not anyone can be a noble, even if he or she wants to be. He who is ennobled by the king for services rendered or military feats is a noble.
- Most nobles of the colony possess fiefs, but very few derive much profit from them, nor devote much of their time to them: they prefer to occupy posts in the colonial troops. • The nobles justify their privileges by military command.⁴ They are “those who command”.⁵
- The nobility is not rich, although their standard of living is well above that of the common people. In Quebec, they organize a life modeled after of the court, a distant reflection of the one in Versailles. They participate in balls, dinners, games, and refined festivals where elegance and luxury have no bearing on the lives of most citizens.⁶
- In reality, display is what is expected of nobles, even if

they have to go into debt. It is necessary to have larger residences, to dress well, to be served by domestics and slaves, to entertain and be entertained without count, and often. The youth and nobility can fight duels, support mistresses, and celebrate drunkenly in the streets without fear of punishment. The education they want for their children is, for boys, mainly a military formation, and for girls, classes in etiquette.⁷

- The nobles and the upper bourgeoisie are much respected in notarial and religious documents. Their last names (family names) are often composed of many names which describe their origins. Frontenac will carry the name of Louis of Buade, Count of Frontenac and of Pallau. The last name is usually followed by “of”, and preceded a “Sir, Seigneur, lady, or miss”.⁸
- Contrary to what is happening in France, the nobility from here can work without losing their privileges, under the condition that the work is not manual labor.⁹ The nobles, who comprise the majority of the military, try to earn an income by investing in the fur trade, under the title of commanders of forts and trading posts.¹⁰ One can thus earn the income necessary to maintain the lifestyle connected to one’s social rank while showing off one’s bravery and devotion to the royal authorities.
- From the beginning of the XVIII century, noble titles are no longer awarded for military exploits or for services rendered to the king: Canadian nobility must from then on count only on immigration and on the transmission of titles to one’s descendants.¹¹

1 LACOURSIÈRE, Jacques, Histoire populaire du Québec, Des origines à 1791, Septentrion, Québec, p.150.

2 TRUDEL, Marcel, Histoire de la Nouvelle-France, La seigneurie des Cents-Associés, La société, Fides, Montréal, 1983, p. 32-33

3 LACOURSIÈRE, p. 150

4 BROWN, Craig, LINTEAU, Paul-André, Histoire générale du Canada, Les éditions du Boréal, 1988, p.186.

5 BROWN, LINTEAU, p.156.

6 BROWN, LINTEAU, p.187.

7 BROWN, LINTEAU, p.189.

8 TRUDEL, p.34.

9 Hardy, Jean-Pierre, Chercher fortune en Nouvelle-France, Libre-Expression, Montréal, 2007, p.20.

10 HARDY, p.20

11 BROWN, LINTEAU, p.158

- The high clergy is generally part of the nobility. It will establish itself in the upper town of Quebec, and in Montreal. Rural clergy generally comes from the common people. Monsignor de Laval is a nobleman, and will hold the fief of Beaupré.

- The nobles will always have close bonds to France. Moreover, during the British conquest, they will be the first to take to the boats to return to France. It is understandable because they occupied important civil and military positions.

The Bourgeoisie

- The towns are centers of commerce, sustained by a nucleus of merchant families. In Montreal, commerce relies on fur, in Quebec, on import-export. The merchants have become masters in the credit game, in accounting, and in business discussion. At the same time, the bourgeois compete with the motherland that wants to keep its grasp on colonial commerce, and with the nobility who are in power.¹²

- Small merchants make their living directly from the need of the population for clothing, dishes, utensils, and tools of all sorts. But the real fortunes will be created and lost at a higher level of business, particularly in fisheries and furs.¹³

- Bourgeoisie is not inherited, and no royal documents attest to this social class.

- Master craftsmen were part of the lower middle-class. It was not the master craftsmen who wanted this. There were well-defined rules. There were no positions open till the death of the prior holder of the position. The master craftsman practiced his trade in the company of companions and apprentices, people of the lower classes.

- The state added a particular incentive to the migration of craftsmen: those who will have “exercised their arts and crafts in the aforesaid New France during six years” shall, if they return to France “be reputed as master craftsman”, and will be able to, as master, “open a shop in Paris and other towns”. It was by this method of stages that craftsmen were systematically elevated to the bourgeoisie.¹⁴

As his father was a bourgeois, according to the declaration that Mathurin made in his marriage contract, we understand that his desire would be to also find himself

in this social class that is not transmitted to descendants. It is probably the principal motive behind Mathurin’s departure for the colony of New France.

Lower Classes

- The principal quality of the people must be obedience to the king and to his representative (governor).¹⁵ The king does not negotiate with the people.

- The lower classes are made up of artisans and domestics. The artisans include craftsmen: builders, carpenters, cabinetmakers, blacksmiths, butchers, bakers, innkeepers, seamstresses and tailors (including the trade of serger). The artisans were at the head of a little family business: the master, his wife, and one or two apprentices. The domestics include those hired and slaves who are blacks brought from the Antilles, and principally the “panis”, Indians captured by friendly Indians in their war expeditions. The lower classes included also the simple soldiers in garrison in the town, who, in time of peace were hired as journeymen.¹⁶

The immigrant who abandoned his native land, his family, and all his relatives for another country generally did so to improve his fate.¹⁷ He is not cognizant of the problems that await him as one who clears the land. He usually has no experience in agriculture.

Observations

- The seigneurs are not all nobles: it is not necessary to be part of the nobility to obtain a fief, and being a seigneur did not create nobility.

- Society includes a small elite provided with privileges, and an important mass of poor farmers. An absolute government reigns without anyone dreaming of representative institutions.

The elite claim paternalistic authority over the colony’s inhabitants. They let the people know the will of the king, and not the opposite.¹⁸

12 BROWN, LINTEAU, p. 192.

13 HARDY, p.21

14 TRUDEL, p.6.

15 LACOURSIÈRE, p.150.

16 BROWN, LINTEAU, p.194-196.

17 HARDY, p.6.

18 BROWN, LINTEAU, p.202

• The metropolitans (governor, independent, bishop, and high functionaries) dominated this society by their functions. Aristocrats for the most part, installed in the colony during their careers and susceptible to departure, they formed the most French part of society. The second layer, a little more numerous, was made up of military officers and colonial merchants. Most of them were born in the colony. This social group is a mixture of aristocracy and bourgeoisie. The settlers, the artisans of the towns and countryside formed the masses, the major part of the population. The Amerindians were situated at the bottom of this social pyramid.¹⁹

• Many settlers and soldiers of the XVII century were granted letters of nobility, for services rendered to the crown; the Lemoyne and Boucher families are good examples.²⁰ After 1700, the king ceased to elevate successful commoners to nobility.²¹

• At the heart of this society, class interaction was rigidly defined and ruled by the state. Social climbing was a rare thing; educational institutions were open only to the bourgeoisie and to the aristocracy.²²

• Rural New France is massively illiterate, and even in town, only those who absolutely need it learn to read and write. Instruction is, first of all, a matter of religious indoctrination, next a work of refinement of the elite, or an immediate preparation for liberal and commercial professions.²³

• One can ascend the social ladder: Charles Aubert de La Chesnaye, who lent money to Mathurin on the day of his wedding in 1661, will pass from merchants' clerk (common people) to the nobility in 1693.²⁴

• As in the game of ladders, one can also descend abruptly in this social hierarchy: Abraham Martin, master-pilot on the St. Lawrence, and respected person during the time of Champlain, and to whom we owe the famous Plains of Abraham and the Coast of Abraham in Quebec is accused, in 1649, of having violated an adolescent. We do not know the outcome of this affair, but the prestige of Abraham Martin will no longer be revealed: he will no longer occupy any post in society.²⁵

• Some historians have divided this society differently. There are those who command, those who pray, and those who work.²⁶

Harness my horse!

Nobility required of men that they know how to ride a horse. But harnessing a horse to a carriage is another matter. It was a task reserved for a domestic or a slave. It would be frowned upon by his peers or by the common people for a noble to be seen performing a task so unbecoming of his social rank. Harnessing one's horse and driving one's family to the parish mass required the presence of a servant. If the carriage got bogged, one can surely bet that the nobleman would not have helped the servant to get out of that situation. He would have asked him to go for help. One must preserve appearances at all costs, even in the presence of servants.

Now, let my horse be brought!

André Goggin

19 CARDIN, Jean-François, COUTURE, Claude, Histoire du Canada, Presses de l'Université de Laval, Québec, 1996, p.29

20 CARDIN, COUTURE, p. 29.

21 BROWN, LINTEAU, p. 186.

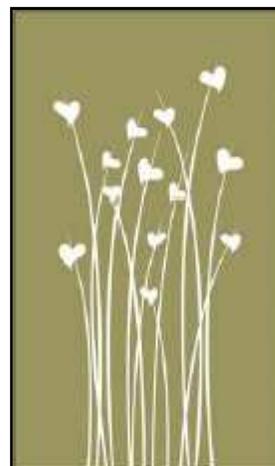
22 DICKINSON, John, YOUNG, Brian, Brève histoire socio-économique du Québec, Septentrion, Québec, p.51.

23 BROWN, LINTEAU p. 203

24 TRUDEL, p. 577

25 TRUDEL p. 579

26 BROWN, LINTEAU p. 156



We would like to offer our deepest sympathy to Mrs Marie-France Chabot and also to all the members of his family who has been touched by the death of his brother Mario Chabot on
July 31.

Les Chabotteries



n

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