



Les Chabotteries

Association des Chabot

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Could you help us?

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Association des Chabot and Les Chabotteries

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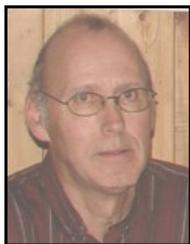
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President's line



The spring season is with us now and with the sun we can feel a new lease of energy. Loaded by this energy, the Association de Chabot is getting ready for the annual general meeting this fall at Château-Richer to celebrate the 350th anniversary of our ancestor Mathurin Chabot.

Our last three annual general meeting have been a success. We would like to thanks all the volunteers by their implication and their works for those last meeting. For this fourth meeting, there is no way that we will do less. We do need some volunteers to make a success out of this meeting. This is an excellent occasion for all of us to meet some Chabot into a more familiar occasion. Do not hesitate to get involved. We will take everyone regardless the size of your arms.

Claude, who is responsible for the recruiting did mentionned to me of an important problem when come the renewal period : the members wait to be contacted once and even twice prior sending their payment. Can you imagine this task with more then 300 members. Then this is becoming a pain on the neck. Even if we try to get in touch to keep a good contact with the member : sometimes too much is too much. After doing many calls, we are under the impression of doing harassment. We ask you your collaboration by responding to the first message that we send you when it is the time to pay your due.

Talking about members, we are proud to have more than 310 members in good standing. Few families associations were able to have such a great numbers of members in a short period of time. Congradulations all especially to our friend Claude who was able to bring most of the members into our Association. Cheers Claude.

Thanks to you the Chabot because without you the Association would not exist.

André Goggin

Editor's line

Winter is almost over and for this occasion, we will published two texts that refer to the season. First of all, as we approach the hockey play-offs, Denys Chabot mentioned that there were three Chabot persons who wore the Montreal Canadian hockey sweater as players. Few people are aware of this.

Richard Chabot talks to us about his brother Andre Chabot, who never wore any hockey equipment but he was able to earn himself a good reputation by singing for many years the National Anthem at the Quebec International Pee-Wee hockey tournament and also at the Coliseum for the Quebec Nordiques.

Gerard Chabot will bring us back to the year 1940's, that is when his father built a snowmobile so he was able to go back and forth to work.

We will carry on our interviews with our members who have established themselves. Jean-Louis Chabot will discuss in his first interview when he met Etienne Chabot, a young man full of energy from the Quebec South shore.

If you know a story of any Chabot ancestors living or deceased and you would like to share your story with us please advice Jean-Louis, and he will set up a meeting with you to create an article for our news letter.

We will carry on our saga in regards to our ancestor Mathurin Chabot and his family. Pierre his third son we kept him for a later date because he was more difficult to figure out as he stayed in the Indian community and married a native girl from Illinois, USA. We allowed him two articles; the first one will be more about his Chabot lineage and the other will be about his character of anti-conformity with his life in Illinois, USA.

Finally, we are searching for some help to assist us so we can keep on publishing our newsletter. The person(s) we are looking for must be familiar with tools such as Word and the Internet.

See you soon,

André Goggin

(Chabotté by Florence Chabot, my mother)

Pierre Chabot, the White Indian ¹

The story of Pierre, this son of Mathurin Chabot, is as complex as the man. We are unaware of where or when he was born. They have not been able to find his birth certificate, but we know from the various census documents from that time that he was born either in 1665 or in 1666.

In the 1666 census of the Isle of Orleans, it is indicated that he was seven weeks old. When the census had to be re-taken the following year, it indicated that he was seventeen months old. During the census of 1681, he was fifteen. It is thus probable that he was born in 1666, but we cannot be sure. However, everything indicates that he was born after his parents had moved to the Isle in the autumn of 1665. There was no parish in the Isle at that time, as Ste. Famille was created later, so missionaries from neighboring parishes (Chateau-Richer, Notre-Dame-de-Quebec, or elsewhere) performed baptisms and other religious services. A missionary surely must have baptized him, but it seems that the documents have been lost. That is easy to believe, considering the risks entailed while crossing between the island and the north shore by canoe.

The next trace of Pierre is at eighteen years of age in 1684 when his contract as an apprentice *taillandier* (maker of tools used for cutting) is ceded from Jean Gauthier to Jean Cholet². Already, we can see that Pierre did not want to follow his brothers' footsteps by settling the land. From his adolescent days, he expressed his independence. It is probably his father who found him his first employment in connection to his activities as a serger.

We find him afterwards at Trois-Rivières in 1689, where, at the age of twenty-three, he is granted a land concession by the seigneur Robineau de Bécancour. He then declares himself to be a blacksmith³.

In the spring of 1693, he stays at the Hôtel-Dieu de Quebec for a period of at least five days. We are unaware of the reason, but one did not go to

the hospital without an important reason, as accidents and fractures were treated at home⁴. There were neither roads nor ambulances during that period.

A few months later, in September 1693, he buys merchandise on credit from a lady from Quebec named Beaulieu, which he contracts to pay for in beaver skins upon his return from the trip he is taking to the land of the Outaouais.

He acknowledges that he still owes her 69 of the 104 livres (units of French currency of that period) that she had advanced him the preceding year, which indicates that the fur trade had not been as profitable as expected⁵. A few days later in Montreal, he borrows more to join with two local *voyageurs*, travelers engaged in the fur trade with permission from the authorities, to go into the fur-trade territories⁶.

In 1696, he is absent when his father passes away and he does not inherit⁷. Mathurin had helped all of his boys settle on their own land. As Pierre chose another lifestyle which probably did not please his father, the latter never helped him, except maybe to help him find his first job.

In the year 1701, at the very beginning of the founding of Louisiana by the French, in the immense French territory which included all the territory to the west of the Appalachian mountain chain from the region of the Great Lakes to the Gulf of Mexico, we find him at the very mouth of the Mississippi in the Gulf of Mexico. According to the Jesuit, Father Gravier, he had been very ill from fever for more than six months and the missionary had saved him by hanging around his neck a relic taken from the hat of Father François Régis⁸.

In 1709, at the age of forty-six, no doubt exhausted from scouting through rivers and forests, he seems to have been the first white to settle in Kaskaskia, Illinois, near what is today known as the town of St. Louis, Missouri. He is said to have married in a religious ceremony a young Indian named Symphorose Tapakoé. We have been un-

ble trace this marriage document, but we have reason to believe that it took place in 1708 or 1709. Unfortunately, his young wife dies soon after having given him two children: Pierre, born the 15th and baptized the 16th of November 1709 in Kaskaskia, and Catherine, born around 1710 in the same place.

In 1717, a few years after the death of his wife, Pierre decides to return and bring his two young children to the region of Quebec to entrust them to the care of his brother Antoine, the parish priest of St-Anne-de-Beaupré in order to give them the benefits of a French and Catholic education.

The next year, on May 13 1718, in front of his brother Antoine, he signs a marriage contract with Dorothee Mercier, a young nineteen year old woman from St. Joachim⁹ whom he asks to follow him to Kaskaskia with some of her family members. Dorothee's brother will do the same on the same day. The two marriage contracts will be deposited by Antoine before notary Verreau to be registered. Curiously, these marriages should have been celebrated by Antoine at the church of St-Anne, and yet the records of the parish do not mention these marriages.

Pierre will have only one child with Dorothee, one who will be named Pierre to add to the confusion. No doubt he was named for nostalgic reasons after the son from his first marriage that he will not have the chance to see again.

Pierre dies in Kaskaskia on August 7 1721 at approximately fifty-five years of age, an advanced age for a man with such a difficult profession. His widow Dorothee will remarry, first with Nicolas Thuillier also known as Devegnais in 1723, and later with Antoine Gilbert Sanspeur. She will raise the son of Pierre, and will not leave her adopted Indian region¹⁰.

One of the two sons of Pierre will imitate his father in the role of voyageur. This is probably the son of Dorothee, as he lived in Indian territory, in contrast to the one of Indian blood who was en-

trusted to the care of Antoine who will spend his life on the coast of Beaupré. On several occasions we will find traces of the son of Pierre and Dorothee when he is hired to make trips to the Land of the Illinois, or when he is accorded permits by the governor to go to the Detroit region. As a *voyageur*, he is forbidden by the governor to engage in the fur trade anywhere but at his final destination¹¹.

In short, Pierre is the non-conformist of the Chabot family. By going to Trois-Rivières, he seems to have very early on wandered far from the family nest. Maybe he was not in good terms with his family. He seems to have been miserable in the region of Trois-Rivières. Like many, he was attracted to adventure. The life of Pierre was certainly characterized by the absence of civil and religious control in what was called the Pays d'en Haut or High Country. It was also characterized by total freedom, and by the discovery of free love among the beautiful Indian girls (long before the 1960's).

By André Goggin

1 Expression given by Philippe Jacquin to the voyageurs and the coureurs de bois in his book entitled *Les Indiens blancs*, Payot, Paris, 1987

2 BANQ, 10 juillet 1684, Marché de cession de l'engagement de Pierre Chabot par Jean Gauthier dit Larouche, maître-taillandier de Québec à Jean Choret, devant le notaire Michel Fillion

3 BANQ, 12 juillet 1689, Concession d'un emplacement situé au bas du plateau de Trois-Rivières par le seigneur Robineau de Bécancour à Pierre Chabot, forgeron, devant le notaire Ameau dit Saint-Séverin

4 PRDH, liste des malades à l'Hôtel-Dieu de Québec, le 26 avril 1693 et le 1^{er} mai 1693.

5 BANQ, 1^{er} septembre 1693, Obligation de Pierre Chabot envers dame Beaulieu, devant le notaire Genaple, déchiffrée et certifiée par Me Marcel Hubert Chabot le 24 mars 1907

6 BANQ, 12 septembre 1693, Obligations de Pierre Chabot et Toussaint Baudry (comme voyageur) ainsi que leur associé Jean Fafart, ces deux derniers de Montréal, en faveur de Pierre Duroy et Jean Arnaud, marchands de Ville-Marie, le 12 septembre 1693, devant le notaire Adhémar dit Saint-Martin

7 Testament de Mathurin Chabot

8 *Travels and Explorations of the Jesuit Missionaries in New France*, Pageant Book Company, New York, 1959, Vol. LXV, p. 108

9 Mariage de Pierre Chabot et de Dorothee Mercier, document déchiffré et certifié par Me Marcel Hubert Chabot le 16 février 1907

10BELTING, Natalia Maree, *Kaskaskia Under the French Regime*, Polyanthos, New Orleans, 1975

11Rapport de l'Archiviste de la Province de Québec, 1929-1930, Répertoire des engagements pour l'ouest dans les Archives judiciaires de Montréal (1670-1778), p.318, p.358

The adventure of Pierre Chabot (son of Mathurin) with the Indians

The call of the fur trade

From a very young age, the young Canadians are called upon to practice hunting and fishing, and to go on trips by canoe, the only means of transport in the colony. The forest is attractive to an adolescent tempted by adventure and by the desire to show off his exploits.

The long winter evenings are an opportunity to listen to the accounts of the young and the older people who attempted their own adventures in the fur trade. Their courage and bravery are the objects of much admiration. Those who did not see much future in dull work such as clearing land began to dream of a more hectic and adventurous life.

In this world of hierarchy where social classes were of great importance, the fur trade made it possible for the young people who took the path of the woods to live without seigneurial constraints. They were free from the governor's decrees and the parish priests' constant surveillance over their moral conduct, and from paternal authority which was exercised up to the age of twenty five, which is half of the life expectancy of the people at that time.

Moreover, the young are rapidly informed by older peers of the sexual freedom practiced by the Indians. Up to that time, sexuality was a taboo subject before and after marriage, as mar-

riage did not generally take place until one reached majority (at age twenty-five) and until one was able to support a woman on a piece of land. There was a lot to fantasize about.

"For the French, the Indian Land was the land of freedom, where there was neither authority nor hell. Girls, mistresses of their own bodies, gave themselves to whom they wanted. Sex play, which was the subject of reproach by the French moral authority, was practiced freely. No one, male or female, felt the need that the Europeans had to possess another person exclusively"¹.

For those who lived in the colonies, things were seen from a different point of view; "the woods were described as a place of perdition where youth put not only their bodies in danger, but also the salvation of their souls. Almost every family had a son up there that it protected and prayed for every night"².

Rapidly after contact with the Indian world, they learned to look down on those who worked the land, a task that was relegated to women in Indian culture. After having known a life free of moral restraints, farming was looked upon with disdain, and living as a colonist was no longer an option.³

How did Pierre arrive at the decision to go the Indian land in what was then called, « The Upper Country » ?

Life as a colonist does not please him. His parents had found him work in Quebec as an apprentice *taillandier*, or maker of tools used for cutting. The work does not suit him, so he distances himself to Trois-Rivières where, at the age of twenty-three, he has access to a seigneurial concession far from his father's influence. This experience also displeases him.

Trois-Rivières is at that time a small town between Quebec and Montreal which supplies the fur trade with lots of young people. It is there that he decides to orient his life toward the unknown. He has probably saved very little, and adventure, even if it brings lots of danger, offers the possibility of doubling what he could have earned on the land, and makes it possible to avoid a life of monotony.

Taking this step meant leaving his family and his friends to put his life in danger in the rapids and the forests at the risk of injuring himself in a region far from all help. It meant he had to be able to learn Indian languages, to negotiate with the Indians and run the risk of being scalped, and to live in the woods without any comforts. He had to subject himself to solitude, to hunger and cold, and to long days passed sitting in a narrow canoe. It also meant he had to assimilate and live the Indian way of life, to dress like them, and to eat "sagamité" (a soup thick with corn and floating chunks of fish and meat) and even dog meat if necessary (the Indians were fond of it). This meant that he had to shave, as "the Indians were disgusted by the beards and body hair that the whites had in

abundance on their faces and on their bodies".⁴

Pierre began his life in the woods as a *voyageur*, and ended it as a *coureur de bois*. It is important to make a distinction between "voyageur" and "coureur de bois". The *voyageur* or traveler was a professional, in contrast to the *coureur de bois* or runner of the woods who was an outlaw, a marginal being.⁵ To control the number of young people who left the land for the woods, which was a nuisance to the colonies, the king instituted in 1681 a system that used "congés de traite", or trade permits limited to 25 canoes more or less about, each equipped with three oarsmen. This *congé* or trade permit was in reality a restricted permit. The *voyageur* agreed in front of a notary to work for a merchant's account. He transported into the *Pays-d'en-Haut* or High Country the merchandise necessary for the trade, and brought back the pelts at the end of the season. He had to go to a pre-determined location and could not trade till he had reached that destination. This is the type of contact signed by Pierre in 1693 when he had to go into the Land of the *Ouataouais* (Indian tribe north of the Great Lakes). We know that he had already done this because in 1693, he had admitted that he was not able to pay back the loan contracted the year before.⁶

A *coureur de bois* was one who left to do the fur trade without having obtained a *congé* or permit, in contrast to the *voyageur* who did it according to the laws. The distinction between *voyageur* and *coureur de bois* was not always easy to make, as during certain years the system of permits was abolished by the king.⁷

Pierre in the Land of the Illinois

In 1702, we find Pierre at the mouth of the Mississippi where the river empties. He has traveled far. It is a long distan-

ce from the Isle of Orleans. The region had been discovered twenty years earlier by Robert Cavalier de La Salle. At that time the territory of New France was gigantic in comparison with the thirteen American colonies situated to the east of the Appalachians. New France was made up of three large territories: Acadia in the east, Canada in the center (the valley of the Saint-Laurent, and the High-Country situated around the Great Lakes), and Louisiana, which includes all the land between the Great Lakes and the Gulf of Mexico (almost half of the territory of the United States today).

Pierre is not a *voyageur* any more, but is a *coureur de bois*. Living conditions are difficult, and it is impossible to make a living in Louisiana from the fur trade, as pelts do not keep well in the heat. He returns on the path leading from Louisiana to Quebec and stops in Kaskaskia in the Land of the Illinois, a place he must surely have visited on the way to Louisiana.

We must make a distinction between the today's State of Illinois and the vast territory occupied by the Illinois Indian Nation. When we speak of the Land of the Illinois we are referring to the great region inhabited by this Indian nation. The Indian village of Kaskaskia was situated along the shores of the Mississippi closer to St Louis Missouri than to Chicago. Because of the numerous floods of the Mississippi River, the village no longer exists.

In their evangelical role, the Jesuits had established a mission that later became the parish of the Immaculate Conception of the Kaskaskias.⁸ Pierre is one of the first Canadians to officially settle in the region in 1709.⁹ In 1708 at the age of 42, as the fur trade had become too difficult for his old bones, he converts to agriculture and to marriage when he marries young Illinois Indian girl named Symphorose Rapakoé or Meroutapoucouc who will give him two children before dying not long afterwards.

As he had married a young Illinois girl around 1708 in Kaskaskia, it is reasonable to believe that was already hanging around that region, especially if he was trading in furs.

When Pierre brings his two children back to the Isle of Orleans in 1717, he realizes that the life there does not suit him and that the call of the far-away regions is becoming more urgent. He makes important decisions: he will return to the country of the Illinois, he will marry Dorothee Mercier, a woman from the region of Quebec, and he will entrust the care of his children to his brother Antoine to give them a French and Catholic education. Pierre must have been very convincing to the family of his new wife because Dorothee's brother and two nephews join her, and they in turn convince their father and mother to come. All together, this group is comprised of thirteen individuals who, thanks to Pierre, will constitute the social group around which the village of Kaskaskia will rapidly develop.¹⁰

Before, the Land of the Illinois had been dependant on Canada, but in 1718 it became administratively attached to the colony of Louisiana. The historic documentation of that region is classified with that of Louisiana, and was repatriated to France when Louisiana was sold by Napoleon to the United States in 1803, which explains why this part of our history that concerns Pierre is unknown to us.

By André Goggin

- 1 GERMAIN, Georges-Hébert, *Les Coureurs des bois*, Libre Expression, Montréal, 2003, p.18
- 2 GERMAIN, précité, p.62
- 3 JACQUIN, Philippe, *Les Indiens blancs*, Payot, Paris, 1987, p.157
- 4 GERMAIN, précité, p.30
- 5 GERMAIN, précité, p.70
- 6 BANQ, *Obligation de Pierre Chabot envers dame Beaulieu*, le 1^{er} septembre 1693, devant le notaire Genaple.
- 7 POMERLEAU, Jeanne, *Les coureurs de bois*, Éditions Dupont, Québec, 1994, p.9
- 8 BELTING, Natalia Maree, *Kaskaskia Under The French Regime*, Polyanthos, New Orleans, 1975, p.10
- 9 LESSARD, Renald, MATHIEU, Jacques et GOUGER, Line, *Peuplement colonisateur au Pays des Illinois*, *Revue l'Ancêtre*, Février 1988, p.217
- 10 LESSARD, Renald, précité, p. 217

Three Chabot, players for the Habs

The Montreal Canadiens has just celebrated its 100 year anniversary. It is worth remembering that this hockey club has had three players named Chabot Lorne, John and Frederick. The first was born in Montreal October 5, 1900. After fighting on the Western Front during the Great War, and following a brief

stay in the Mounted Police of Canada, Lorne Chabot attracts the attention of Conn Smythe when he gives two Allan Cup championships to his Port Arthur, Ontario team. Smythe will make Chabot the mean pillar of the New York Rangers. Lorne acts as goalie in the NHL hockey season 1926-1927 than 1936-1937. In addition to being a leading watch-

dogs of the Rangers, his career took him in the crease for the Chicago Blackhawks, the Toronto Maple Leafs, the New York Americans, the Canadiens and the Montreal Maroons. The Maroons were part of the National League from 1924 to 1938

During a game of the Stanley Cup finals in 1928, a player of the Maroons, Nels Stewart, trying to score a goal with a backhand shot a puck in the left eye of Lorne Chabot and seriously injured him, so that the goalkeeper must leave the Forum ice urgently. Without a backup goalie standing by in uniform, Lorne was replaced by ... his coach and general manager Lester Patrick, who quickly puts on goalkeeper pads. This will remain as one of

the most spectacular events in the history of the National League. Nevertheless, it is his team, the Rangers, which then won its first Stanley Cup. During the season 1926-1927, the publicity agent for the Rangers, Johnny Bruno, proposes to change the name Chabot to Chabotsky, a way to give a quick little ethnic

flavour that would not be displeasing to the large Jewish community of the American metropolis. Lorne Chabot was in the goal during the two longest games in history. Until the 1960s, he was also one of the goalies with the most shut-outs.

Lorne Chabot was on the cover of the February 11, 1935 edition of Time magazine. He then played for the Black-

hawks during the season 1934-1935, he won the Vezina Trophy, awarded to the best goalie in the league. Conn Smythe's favourite goalie, Chabot won his second Stanley Cup with the Maple Leafs in 1932, the first one in the history of this team. Exceptional goalie which missed the playoffs only twice in 11 years, Lorne Chabot played for the Montreal Canadiens for one season in 1933-1934. Suffering badly from arthritis, he died October 10, 1946 in Montreal, five days after celebrating his 46th birthday.

Born to a Algonkian family of Summerville, Prince Edward Island, on May 18, 1962, the center player John David Chabot's birth name was John David Kahibaitche, a name he changes early in his life for Chabot. He

Réf. : chucksusedcards.blogspot.com



played in the Quebec Major Junior Hockey League, mainly with the Hull Olympiques and the Sherbrooke Castors, before joining the Montreal Canadiens in 1983 and the Pittsburgh Penguins in 1985 and the Detroit Red Wings in 1987. After moving to Europe, where he plays for a team in Milan in 1991, he distinguished himself with Preussen team of Berlin and the Frankfurt Lions. Proud of his ancestry, John Chabot went into the Cree villages of Ungava to provide workshops that were much appreciated. He distinguished himself by his cheerfulness and endearing side. He became a role model for all youths in the Aboriginal communities of Quebec. He also has success as an assistant coach with the New York Islanders during the 2007-2008 season. Since his retirement, he took up various causes such as those affecting the Native American struggle with the abuse of drugs and alcohol.

As for Frederic Chabot, he was born December 12, 1968 in Hébertville station, Quebec. His career as a professional goalie was disparate. On January 16, 1990, he becomes a free



Réf. Photo : www.phca.qc.ca

agent for the Montreal Canadiens, a team for which he played sporadically for four seasons, from 1990 to 1999. He also played for the Los Angeles Kings, Philadelphia Flyers and the Nashville Predators. It is with the Hershey Bears that he won the Aldège Bastien Memorial trophy in 1994, as the best goalie in the AHL. The Inter-

national Hockey League awarded also him the James Gatschene Memorial Trophy as the most valuable player to his team during the 1996-1997 season. In this league, he played for the Cincinnati Cyclones and the Houston Aeros, with which he won the Turner Cup in 1999. He was Patrick Roy's auxiliary goalie during the last Stanley Cup won by the Montreal Canadiens in 1993. On July 6, 2009, Frederic Chabot was appointed as a consultant for the goaltending team of the Canadian Junior Hockey Team, a function he also held for the Edmonton Oilers, while playing for the Mannheim Adler team in the German Hockey League. Note that in addition to John and Frederic Chabot, 14 other players named Chabot have evolved so far in the Quebec Junior Major Hockey League.

By Denys Chabot

(photo 1)

Front page of the February 11, 1935 edition of Time magazine honouring goalie Lorne Chabot.

(photo 2)

Center player for the Montreal Canadiens, John Chabot.

During the last quarterly, many among our members have lost a love one; it could be a partner, a child, a father or mother, a brother or sister. We take this moment to offer our deepest sympathy.

Administrative boards of your Association

André Chabot, a man of passion, an exceptional man

Andre Chabot was born on February 17th, 1937 in Notre-Dame-de-Grace Parish. He was the fourth child of a family of fifteen siblings. He was the son of Thomas Chabot born at Sainte-Claire-de-Dorchester and of Marguerite Beland of St-Malo Parish of Québec. Andre Chabot was raised in Quebec City in the Saint-Roch parish area prior to moving to the Saint-Pascal-de-Maizerets parish in 1953. His father Thomas built a house to provide his family with a better place to live.

André was a man who wore many hats. He was a daily worker, salesman, restaurant owner and business man. He was always a sociable man, and opened a restaurant so he could meet and welcome more people into his home. On Bastien Boulevard, he started a Steak House, «La Maison du steak». In the 1970's he up-dated his restaurant into a discotheque, called, «Disco 9». This business was a real success; all the younger crowd came on weekends to dance and socialize. For his professional life, he touched almost all the aspects of the selling industry. He started by selling vacuum-cleaner «Electrolux» years later he ended up a life insurance representative for Standard Life. He was among the top sales persons for the Company across Canada for many years, and was named best seller twice.

However, his greatest passion in life was singing:

His professional life started in 1953 in a shoe factory. He frequented the night Clubs often and became a well known cabaret through Quebec City where he gained experience as a singer/entertainer. At that time great singers were doing their shows at the "Coronet". This is exactly where Andre started, by impersonating the singer Jean Roger. He was so good that singer Alysse Roby insisted that he be her open-

ing act when in Quebec. This was a great opportunity for Andre to share the stage with such legends.

Besides Alysse Roby, other well known entertainers such as Jean Lapointe, Leo Rivet and Claude Blanchard were among his friends in the entertainment world. He also participated at many amateur singer contest at CKCV Radio Station and the well known programme «les amateurs de Saint-Georges Côté», contest that was telediffusion. Pierrette Pothier heard him sing and later met, fell in love with him and they later married.

Les Pee-Wee du carnaval

Tenor singer with a strong and warm voice, Andre Chabot sang at many other events such as car racing, baseball, minor hockey, weddings, masses, the fabulous O Holy Night at Christmas evening mass also the Ave Maria from Schubert and the Ave Maria from Gounod and so on.. Funny when he sang and entertained, he never hesitated to do his imitation of Bourvil to make people laugh.

Many people knew him because he performed at the Hockey International Pee-Wee tournaments in Quebec, where he sang for approximately twenty years. Very slowly, Andre Chabot specialized in singing Foreign National Anthems. He knew fifteen Anthems and sang them in their official languages of the host country, these are the ones he knew

Germany	Finland	Slovakia	Ukrain
Britian	France	Slovene	Russia
Austria	Mexico	Switzerland	United States
Canada	Poland	Czech	

His greatest satisfaction, the smiles he gave and received and he was proud to be recognized by the young kids who came to play hockey from all over the world. He was a

monument for the tournaments for more than twenty years, he was known for his achievements as being an International anthem singer who sang the most at the Quebec Coliseum. All those years, he sang at the Coliseum he asked for little in return only that they paid the rent of his outfits.! He was well known and appreciated by the organizer, he was victim of an event called « Insolences d'un téléphone »^[1] where a Frenchman from France who heard him at the Pee-Wee Carnaval tournament convinced him to sing on the phone their French National Anthem « *La Marseillaise* », which he executed with success.



Beside the Pee-Wee Carnaval tournament at the Coliseum, Andre's greatest satisfaction was his interpretation of the two National anthems that he sang for the Quebec Nordiques.

The days following his death, the sports broadcasters paid him a tribute in his memory for his devotion towards amateur sports. They even took the time to write a posthumous tribute and they attended his funeral to give him a last salute.

His latest years and his other creations

He also fulfilled in his spare time, during the Christmas seasons, he dressed as Santa Claus for the elderly who were called « ses p'tits vieux »^[2]. They were long-term illness patients at the «Hôpital général de Québec». He did this even when he himself was older it just was his passion to share his talent of singing their favourite songs.

His generosity, his sociability, his talents touched many people in his community. Andre Chabot

always told his family I know so many people « When I will die, the church will be crowded! » The day of his death, on March 11th, 1998, he left behind him his wife, Pierrette Pothier, his children, Rejean, Jocelyn, Carl and Steve, and his grandchildren, Dave, Marie-Eve and Samuel. On the funeral day, at the Saint-Andre-de-Neufchatel Church, indeed it was crowded with so many who came to pay their respect and pay tribute to him. Yves Cantin, a well-known tenor singer sang at the funeral mass in memory of Andre who liked the lyrics of the song. At the first year anniversary of his death, at the home, the priest made reference to Andrea Bocelli, a blind full singer with a voice coming from the heart, and that day his presence was felt in the church.

Dave, Jocelyn's son took over his Pappy Andre's place at the Quebec Coliseum to welcome the young hockey players at the International Hockey Tournament since 2002 by singing the National anthem. He does this with pride and in memory of his grandfather Andre Chabot.

By Richard Chabot



- 1 Funny prank phone call
- 2 His old folks

You have some stories to talk about?

We would like to remind you that your newsletters *Les Chabotteries* depend on you, dear members. Share your stories with us, they shall not be forgotten and you will help us to keep the newsletter alive.

Get in touch with us!

Interview with Étienne Chabot - a young politician



Today, we are pleased to meet a young man from Lévis, enthusiastic and full of energy, who ran as Municipal council chairman. He will tell us the rich human experience that he went through during this period.

Jean-Louis — Good morning Étienne. Thank you for receiving me. To start, I would like you to tell me about yourself.

Étienne - First, let's say that I was born in Lévis and that I am 31 years old. I went to primary and secondary school in Lévis, then to the Lauzon CEGEP. After that, I decided to obtain a baccalaureat in Political Sciences from Laval University. I completed a Master degree immediately after.

Since 2004, I have worked at all levels, federal, provincial and municipal, always in relation to my academic qualifications. In 2009, I decided to make the jump and become actively involved in politics and offered myself as an Independent candidate in the district Notre-Dame-Saint-Laurent in Lévis.

Jean-Louis — What pushed you to make the jump, as you say, in active politics at the municipal level?

Étienne — I was always very involved while pursuing my education. At the CEGEP level for example, I participated in several student movements. More particularly I worked in a cooperative the purpose of which was to help with the socio-professional insertion of young people such as school drop-outs, unemployed, etc. I was very involved in that social and economic mission. We were offering services to finance ourselves.

Between 2004 and 2009, I was very involved in the History Society of the area, the mission of which is to spread the knowledge of local histo-

ry which includes the ancient territory of the "Seigneurie de Lauzon". I am a history enthusiast, especially local.

We organize four conferences a year and publish four bulletins annually in addition to working on specific dossiers. An example is the current project to create an archive center to regroup all archives in one place. We are in the historic center of Lévis, the old Lévis, and we would like all archives to be regrouped in its historic heart. The first Quebec archivist, Pierre-Georges Roy, was living here in this patrimonial area.

In addition, I am a member of the Corporation of the Old Lévis the mission of which is to promote the development of the area, whether commercial or cultural. The Corporation is composed of people and organizations. Many premises are currently vacant and we would like to raise the interest of bodies/organizations that meet local people's needs. I am also the president of the "Carrefour Jeunesse Emploi".

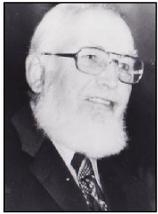
Jean-Louis — I guess that this is your deep involvement that pushed you to solicit a position at the Lévis City Council. Would you talk about your experience?

Étienne — Very good experience even if I did not win. I obtained 15% of the votes. For two months, I went from door to door from 5:30 to 8:30 pm every day. There are two reasons why I am happy for what I have done. First we have never talked so much about the old Lévis and projects that should be put in place. Second the pride of having convinced 430 people to vote for me.

I visited about 1000 of the possible 4000 residences of the area and in most cases people have given us a very good reception. Of cour-

(Go to page 15)

My father Albéric Chabot an his invention



Albéric Chabot was born on June 30th, 1904 at St-Georges-de-Windsor, he was the son of Re-hul Chabot and Josephine Col-lard. He emigrated just prior to his 20th birthday to New Brunswick, Maine to find work and to be closer to his sweetheart Bernadette Favreau. They later married and had ten children together.

In December 1931 with his wife and three children he returned to Canada and settled on his paternal land where his parents were still living. He worked for the Canadian John's Manville Co. Ltd – Mines d'Asbestos. In 1939, he is one of the workshop union representative during the famous strike of the John's Mainville Mines and in 1943 one of the founder member of the «Caisse Populaire de St-Georges»¹.

From his home in St-Georges-de-Windsor, to his job at the Asbestos Mines he had to travel approximately 10 miles (16 km). During summer he drove his car like most of the workers did. In the winter months however the roads in 1930 outside the city were not cleared of snow. The motor vehicle could not travel on these roads because at that time they compressed the snow by rolling a large log across the roads and compacted the snow as much as possible so at least the horses could trot easier and not injure themselves.

I remember as a child, during the winter time, we had so much snow that we had to used a wooden stick to lift the electric cable and

other times the snow was so high we could just step over the wires using caution of course.

During winter time, my father had to ride his horse and it would take him more than one hour to go to work. He began to think about building a vehicle which would enable him and his workers easier transportation.



From his brain storm the first snowmobile was created. It was equipped with a four cylinders engine, a wooden airplane blade (obtained in Lambton from M. Drouin.) For the window they used wood, covered with linen tissue and some mica, all this was fixed on four skis. This snow vehicle could transport 5 or 6 persons.

One problem with his invention was when he started the engine it made so much noise that the horses were scared and became uncontrollable. Once the vehicle was underway, an adequate breaking system was required. My father had created, two metal pieces similar to an ice pick located in the back and linked to a pedal. Under the pressure the metal piece would go into the compressed snow or on the ice this would slow down the vehicle. Using this vehicle he would get to work in 15 minutes not the usual hour +.

An anecdote to show the unprecedented side of the invention. M. Walter Jones of St-Georges had doubts about the efficiency of this snow vehicle as it was not equipped with any wheels. He was very curious and when he bent down to examine the machine, my father took advantage of the situation by

starting his engine. The powerful wind created by the blade knocked Mr Jones to the ground and covered him with snow after it rolled him to the side of the road. He was frightened by this ordeal but he had no more doubts about the efficiency of wheelless machine.

My father operated this vehicle for a few years; later they removed from the machine all the linen, mica and the engine. My elder brother and I did use it as a row boat for fishing on the river at the end of the paternal land.

By Gérard Chabot



† Similar to Algamated Credit Union

(next to page 13) *Interview with Étienne*

se, I am a little disappointed of the results but I continue to think that it was a wonderful experience which allowed me to transmit my leitmotiv: "Mon quartier, j'y vis, je m'y engage, j'agis" (my area, I live in it, I get involved in it and I act).

Jean-Louis — And if we concluded this interview by talking about your family. Do you agree?

Étienne — I am the son of Hugues Chabot and Ghislaine Demers. They met at the "Hôpital de Lévis" where both were nurses. I have two sisters, Geneviève and Amélie and I can say that we are a closely knitted family. I think that my desire to be involved comes from my parents and I am very proud of them. My father has pursued his education during his career, more exactly in Administration, and has even obtained a master in Ethics.

Jean-Louis Chabot — Many thanks for this interview.

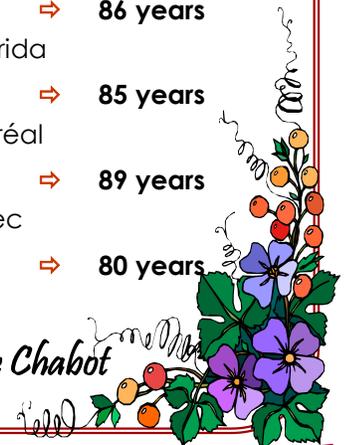
By Jean-Louis Chabot



*A very Happy Anniversaries
To our jubilees*

- Armand Chabot* of St-Laurent - I. O.
April 5 ➔ **82 years**
- Thérèse Chabot* of St-Mathieu
April 13 ➔ **83 years**
- Cécile Chabot* of Québec
April 15 ➔ **76 years**
- Viateur Dorval* of Québec
April 22 ➔ **80 years**
- Gertrude Brisebois* of Ferland - Saskatchewan
May 3 ➔ **85 years**
- Louis-Serge Chabot* of Laval
May 3 ➔ **79 years**
- Hélène Chabot* of Québec
May 9 ➔ **79 years**
- Lionel Chabot* of Victoriaville
May 10 ➔ **77 years**
- Yvon Chabot* of Lévis
May 24 ➔ **81 years**
- Roland Chabot* of Lac Beauport
May 24 ➔ **77 years**
- Paul-Henri Lachance* of St-Laurent - I.O.
June 3 ➔ **79 years**
- Gilbert Chabot* of Laval
June 8 ➔ **80 years**
- Henri-Louis Chabot* of St-Georges - Beauce
June 20 ➔ **86 years**
- René Chabot* of Eustis, Florida
June 21 ➔ **85 years**
- Monique Chabot* of Montréal
June 25 ➔ **89 years**
- Clément Chabot* of Québec
June 28 ➔ **80 years**

As per compiled by *Luc Chabot*





Help us to identified those persons

There is two pictures and I would appreciate a lot to know their names and their links of all those persons present. I do wish that you could help me in my research, so I will be able to link and to find finally those unknow persons.

Thank a lot for your collaboration.

Magda Chabot (Daughter of the late Jacques Chabot - tribute in *Les Chabotteries Winter 2010*)

To get in touch with me, my email address is bernardtremlay@cgocable.ca



Details for both pictures



Picture taken around 1912

From left to right :

- May be Eugénie Chabot (Antoine's daughter) ?
- Amanda Chabot born in 1876 (Jean-Antoine's daughter)
- Anna Chabot born in 1872 (Antoine's daughter)
- Georgiana Chabot born in 1886 (Lucien's daughter)
- May be Laura (Antoine's daughter) ?



More then likely this picture was taken in Quebec, otherwise in Thetford Mines around 1900, where we can see the descendants of Antoine Chabot and Mathilda Blais.

From left to right— standing up back row :

- ◆ Emma Chabot born in 1883 (Achille Chabot's daughter, Antoine's granddaughter)
- ◆ Anna born in 1872 (Antoine's daughter)
- Sitting down, front row: unknown on both end
- ◆ Georgiana in the middle (Achille Chabot's daughter , Antoine's granddaughter)

In regards to the unknown on the second picture, more then likely they might be born between 1880 and 1890. They might be some cousins, such as Eugénie and Laura, the daughters of Jean-Antoine Chabot and Justine Pomerleau, or Démérise, Delvina or Emma-Victoria, the daughters of Aimé Chabot and Delvina Turgeon, or Alice and Valérie, the daughters of Arthur Chabot and Mary-Louise Bilodeau, or ???

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