



Allez au fond des choses

Association des Chabot

Les Chabotteries

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Already our third annual general meeting...



and finally the Association got his Coat of arms!

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President's line: Dare !



Today, I am remembering that a short two years ago, Claude Chabot showed us an extraordinary dynamism and his undying devotion of Chabot family history. He bravely went on a daring adventure to create an association that identified us.

Although he has stepped down as President due to health problems he will remain present within the administrative board as treasurer and will also be responsible for the membership. He handed the torch to me your newly elected president but I must say I have some big shoes to fill. I will try to do my best with all my heart by accepting the challenge.

Our administrative board had to go through a new makeover. Nicole, who worked as treasurer, is now replaced by our friend Claude. Nicole we thank you for your dedication and a job well done. We know that you will continue to carry on and be a great asset with your talents for our newsletters « Les Chabotteries ». Andrée Chabot and Christian Chabot have joined our board. Without any doubt they will be important players in our team by their involvement.

I keep in mind that even with this change over we still remain a very young organization that is fragile. My first goal will be to bring more depth to our association. It becomes very important to make sure of the continuity for all the functions of the Association. We cannot depend on only a few members we need as many members as possible to be involved in our cause and take on tasks.

I must underline the excellent job of the organization team on putting together the Annual General Meeting held in Montreal.

Next year, it will be the 350th anniversary of the arrival of our ancestor Mathurin in the New France at Château-Richer. This is an event of our history that we must commemorate. The chosen site is wonderful in autumn with splen-

did sightseeing on the St. Lawrence River and on Orleans Isle; this is where Mathurin moved his family afterward. For this occasion, we will need a dynamic team of volunteers to organize this very special annual meeting and we hope you will consider lending your hand as we need your help.

André Goggin

Editor's line

Our call to you members to tell us your family stories has resulted in some text for our bank of material for articles. We are still asking for continued support through the months and years so we can keep our newsletters going. Please do not let us down we want to continue to provide these newsletters.

In this newsletter, we will carry on the long saga into the family of Mathurin Chabot, our common ancestor, by telling the history of Marguerite who had signed a wedding contract with the military man but for reasons unknown, neither of them showed up at the altar. In link with this abandoned wedding, we will explore the relations of the military and the colonial girls. Furthermore, we will find out the definition of the word «habitant» in Mathurin's era and the link with the Montreal Canadian Hockey Teams.

We will pay tribute to Jacques Chabot, one of the founding members of our Association who passed away after a battle with cancer. We spoke of him in our last spring newsletters.

In our up and coming articles, we will talk about Gilbert Chabot, policeman who became a priest. We will also have an update of our annual meeting held in Montreal, on October 18th.

Good reading !

André Goggin

(Chabotté by Florence Chabot, my mom)

The little Chabots love the Little Pouliots – Part 3

Marguerite plays with the hearts of a soldier before succumbing to the charm of her neighbor André Pouliot.

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 of Historic and Demographic Research of the University of Montreal), and the Drouin Numerical Fund.

Marguerite was born September 6, 1682 (B the 28 of the same month) at St-Laurent, Isle of Orleans.

She loses both parents early on. She is 9 ½ at the death of her mother, and 13 ½ at her father's.

In the spring of 1696, her father was ill and felt his end approaching. Not long before his death, he had given his property to his son François who was in charge of caring for him till his death. As François was not married yet (he marries in 1698) and his sisters Marie and Marie-Louise were married, Marguerite was in charge of the household.

After two years of mourning, in the spring of 1698, François and his sister Marguerite both decide to marry.

Marguerite is promised in marriage Guillaume Edeline, also known as Labonté, a soldier of the Company of M. de Valcour.¹ Her marriage contract shows: that it is her brother Michel who is designated as her guardian as Marguerite will not reach majority till age 25, that her betrothed is a corporal, that he resides on the Isle and in the County of St Laurent, and that the future bride must bring a dowry of 403 pounds into the marriage.

Edeline was probably a soldier placed with the

colonists, maybe at a neighbor's, or maybe at his parents'! Sunday services at were an excellent opportunity to meet at the doorstep of the church, as were long winter evenings. It was thus that love developed (See the article on the romances of the soldiers with our girls).

Marguerite and Guillaume do not make it to the altar. We do not know the cause of this. To not marry after having promised and contracted to do so is uncommon. It is thus surprising that Marguerite is the second girl of the family to act in this manner following the example of Marie.² We do not doubt that the decision was well thought out, as it was confirmed by her brother Michel, her guardian. Both parties signed a document revoking the marriage contract which does not tell us the reason for abandoning the marriage and which only serves to free both parties of their obligations stemming from the marriage contract.³ If, as was the custom, the marriage was to be celebrated when passing at the notary's, Marguerite caused her family an unnecessary expense. We have already examined that aspect of weddings in our article on the marriage of her father, Mathurin⁴

Marguerite put her marriage project on hold till the next year. In the spring of 1699, on the 16th of February, at the age of 16, she sets her eyes on a member of the Pouliot family, their neighbors, as did her sisters Marie and Marie-Louise and her brother Joseph.

The chosen one is André Pouliot (N the 20th and B the 25th of January 1683 at St-Laurent). The marriage is celebrated at St-Laurent the 23rd of February 1699. Andre is the son of Charles Pouliot and of Francoise Meunier.

Their marriage does not last long. Four year after her marriage, on January 21 1703, at the age of twenty, she passes away (S the 22nd at St-Laurent) in a smallpox epidemic which killed 10% of the

(Suite page 8)

1 BANQ, 15 avril 1698, Contrat de mariage entre Guillaume Edeline dit Labonté et Marguerite Chabot, devant le notaire Rageot de St-Luc

2 Voir notre article sur Marie dans Les Chabotteries # 7, été 2009

3 BANQ, 4 mai 1698, Révocation de contrat de mariage entre Guillaume Edeline dit Labonté et Michel Chabot, frère et tuteur de Marguerite Chabot, sa sœur, devant le notaire Chambalon

4 Voir notre article sur le mariage de Mathurin dans les Chabotteries # 3, juin 2008

These military men who flirt with our daughters

The military troops sent to the colony did not have much talent for waging war through the forests and the waterways. These soldiers often came from the navy, and « sea-legged » sailors do not always feel comfortable in the forest. They could not all be kept in the towns of Quebec, Trois-Rivières and Montreal, as the colony did not have of the facilities necessary to lodge them. In time of peace, they had the reputation of being idle, of passing their time in taverns drinking, playing cards, and running after girls.

With the exception of a few soldiers to stand guard and maintain order, the authorities took measures to vanquish their idleness by sending them to the countryside to work with the colonists. In this manner, everyone profited: the soldier received a small salary from the colonist to supplement his military pay, which enabled him to save a little while avoiding ruination in saloons (which were non-existent in the countryside); he colonist who, one way or another, would have been requisitioned to house the soldiers found the manpower to help clear the land, and finally, the military authorities kept their troops occupied between military missions while maintaining a better reputation in the towns.

Mixed in with the population, the military men had the reputation of flirting, or *fleureter* as it was called in that era, and of being smooth-talkers with the ladies. The girls were seduced by these soldiers in handsome uniforms who had a definite advantage over the country boys who were badly dressed. But it is only after having been promised in marriage that these lovelies accepted to let themselves, «be known».¹

It was not easy for a military man to marry. First, there was a difference in social class, as the military men were sons of nobles and of bourgeois.² Next, the father in law, who did not want his daughter to leave someday to return to France with her future husband, also insisted that his future son in law leave the army to establish himself in

a seigneurial concession. The authorities were very reticent about authorizing these marriages. The officers had to first obtain permission from the governor, while the others had to obtain the consent of their captain. As the military man usually had to leave the army to establish himself on the land, the troops had to find a replacement. Often, they had to wait until the next year for the ships to bring a substitute.

The rejection, as well as the time it took for the marriage to be authorized, caused a certain amount of philandering among the young that scandalized the ecclesiastics. When their needs were pressing, the military men married "à la gaudine". A marriage of this sort happened on Sunday during High Mass or with all the parishioners as witnesses when the young couple declared themselves husband and wife.³ Needless to say, the parish priest was scandalized and had no other choice but to marry them in the following days to preserve his authority, the morality, and to avoid illegitimate children.

Finally, the military man had to provide the parish priest with a certificate from a French religious authority to prove that he was not married in France and was free to marry. Alternatively, they accepted the testimony of witnesses of residents of New France who were able to affirm that he did not have attachments on the other side of the ocean.⁴

Studies have shown that 10% of those couples formed by a military man and a Canadian woman "celebrated Easter before Palm Sunday", in other words, they "had carnal knowledge before marriage".⁵

By André Goggin

1. LACHANCE, André, *Séductions, amour et mariages en Nouvelle-France*, Libre Expression, Montréal, 2007, p.63
2. LACHANCE, André, *op.cit.*, p.64
3. LACHANCE, André, *op.cit.*, p.66s
4. LACHANCE, André, *op.cit.* p.70
5. LACHANCE, André, *op.cit.*, p.69

Gilbert Chabot : from Policeman to Priest

He was born in 1930, right in the middle of the depression. Gilbert Chabot was the son of Norbert Chabot and Elsie-Rosalie Thibodeau. They were a poor family with a good reputation and very pious.

At fourteen years old, he had to work full time to support his family because his father had died so it was his duty to take care of his mother and his sister. During this period, he worked at the « Librairie Beauchemin » for a wage of 33 \$ a week.

Unable to feed his family with this salary, he looked for another job. One day, a woman told him: "With the stature you have, you should join the police force". He considered this idea although it was far removed from his family spirit. It wasn't long before he found himself at the City Hall applying for the job of policeman.

But this was a waste of time because a grade 8 education was not enough for the position which required grade 9. He did not give up and worked at getting his grade 9 diploma and in 18 months he got it and reapplied to police academy and in six months he became a policeman. . This is at this moment, due to some inappropriate remarks by one of his uncle, that he will entrust his career as policeman to the Virgin Mary for whom he kept a great devotion. He said his rosary while doing his long hours of work as policeman.

It happened during a visit to the Montreal's Notre-Dame Basilica that Gilbert felt this closeness to Christ and this urge to become a priest. It was as he said himself a real blow with a club; the policeman who had no money and no instruction, how could he reply to this invitation from the Christ!

At first he denied it. But the invitation felt so strong that Gilbert decided to travel the path to become a Priest. It took him twelve years of study to become ordained as a priest. It was a real obstacle



course, full of traps of all kinds and in the mean time he carried on as policeman during day time and he studied during the evening and the week-ends. During all those years of preparation, many times God showed his will. He had doubts but in his heart Gilbert Chabot knew it was his destiny. He worked as a policeman for fourteen years while he studied to the calling of priesthood.

Gilbert Chabot was ordained into the priesthood by the Cardinal Paul-Emile Léger on May 14th, 1966. Immediately after his ordination, he was called to Saint-Georges Parish and then later to Saint-Bonaventure Parish in Montreal. At the same time in devotion towards the Virgin Mary, he had this great devotion towards the Eucharistic he earned, without any doubted and went on to become a Bishop of Canada, and Director of the Canadian Eucharistic Organization. The organization is still on going and as he would tell himself: "Becoming a priest was the starting point that only God would know the finally outcome."

A very emotional declaration by an extraordinary man who deserves admiration, regardless of our convictions, for his faith, his tenacity and his determination.

By Jean-Louis Chabot

Nota : Those lines are withdraw from a text written by Gilbert Chabot himself that you could read entirely in french on the following website under the title "témoignage d'un policier devenu prêtre ".
http://www.missa.org/gc_040209.pdf

This dear Jacques Chabot

One of the ninth founding members of the Association has left us for another world on September 26th, 2009, Discreetly, the way he wanted, he got involved to make sure that the Association of the Descendants of Mathurin Chabot was created. Our Association has lost not only a founding member; but the "Mariverain Genealogy Club" did lost a researcher who played an important role in their development. I would like to introduce you to the man I got to know over the past four years.



(1940-2009)

period of revolution. His working side, determinate and passionate lead him constantly to take on new challenges and even to innovate... as teachers in mathematics, President for the « Syndicat des Enseignants de la Régionale » then assistant director for the school « Polyvalente Benoit-Vachon ». Then, he became the fonder and responsible for the informatics centre for the Louis-Frechette Regional. He was responsible for the schedules of four differents Polyvalente, their files and the wages of the employees.

Later on, he got involved with the affairs by becoming co-owner of an outfitter; then he became the owner of the library "Mariveraine".

He had several hobbies, Jacques got involved in the Ste-Marie Fishing and Hunting Club by participating at the campsite structure, sky trail, snowshoes and had been a part of the organization for the social and sport activities for the parents and also for the children.

We have to underline his interest also into politics, his Quebec taste, his national proudest and his convictions brought him to create one unit of the Bloc Québécois in the Beauce County.

Jacques with great passion got involved day and night in all activities, without concern that he was giving of himself physically and that in the end this would lead to health consequences. He had high expectations and pushed himself to do 110% and usually with happy results but sometimes disappointing ones.



Jacques, in the middle

Jacques was, among many others, of the tenth generation of Mathurin's descendants, the proud son of Lucien and Madeleine Dion of St-Isidore de Beauce.

At the beginning of August 2006 after being told he had lung cancer he took a few days to digest this

bad news and then he put his life in order. Clearly and calmly, he organized his exit with the entire details, and even how they should carry on for his funeral and his interment.

This man had an outgoing moral strength and he knew how he had to reach against his opponent with serenity and ingenuousness.

In the working world at the beginning of the quiet revolution, Jacques entered head down into this

Jacques was a lover of the nature and a passionate for hunting and fishing, hobbies that he had to abandon due to hips and back problems.

Having reduced mobility during the last few years, his passionate ways continued into genealogy; with all his heart he through himself into the "Mariverain Genealogy Club" and the "Beauce Fibromyalgy Association". For some, he was a fanatic; for me, a man who fought for our roots and our history. He dreamed of the day when regionally, at the tip of the finger, in front of our keyboard, everybody would have the skeleton of their genealogy on 8, 9, 10th and even more generations. « "Us what we do now", he said, "this is the back bone structure now it depends on each person individually to put some skin on it. This is where the real start of genealogy began with the family and the ancestors histories ».

Jacques was exceptional generous and never asked for anything in return. How many did received their genealogy on 10th generations without any charge? Further more, he gave as a gift his genealogy data of 195,351 names with all the links and 7,500 pictures to the "Mariverain Genealogy Club".



He was proud of his children (Magda and Eric) and his grandchildren (Amelia, Jacob, Isaac and Emrick). Their Dad or « Pèpère » as he liked to be called by his grandchildren, with no hesitation he went to see their shows, their sports activities and the presentation of their awards and diplomas.

It would bring a twinkle to his eye when he talked about them!

During the last days while he worked at his desk in front of his computer, there was a text reminding him of his philosophy with life.

Grant me the *SeReNTy* to accept the things I cannot change. The *COURAGE* to change the things I can. The *WISDOM* to enjoy each minute and to release in front of the unavoidable.



By R al Gigu re

The little Chabots... (see page 4)

residents of New France that winter. This catastrophe touches the Chabot family very hard. We have already seen that her brother Fran ois, and her sister Marie and her baby, are also among the victims.⁵

Marguerite had given birth to two children in between those years:

Fran oise Pouliot N and B February 8, 1701 at St - Laurent, D the 25th and S the 26th of December, 1756 at Beauport at the age of 55

Andr  Pouliot, N and B the 29th of July 1702 at St. Laurent, D the 26th and S the 27th of March 1703 at St-Laurent

Her husband Andr , with two young children, has no other choice but to find a mother for his little ones by marrying Fran oise Manseau.

Andr  passes away at the age of 64 (D the 15th and S the 16th of December 1744 at St-Laurent).

By Andr  Goggin

⁵ Voir notre article sur Fran ois dans les Chabotteries # 5, hiver 2009 et sur Marie dans les Chabotteries # 4,  t  2009

Interview with Daisy Chabot

Sister Daisy, 101, is still healthy and very cheerful. We had the pleasure to meet her in order to introduce her to our readers.

André – Tell us about your grandfather Chabot

Sister Daisy – My grandfather Francis Xavier studied in college all the way up to the philosophy grade. He then contracted typhoid fever and was very sick. After a rest period of one year, he enrolled at the Normal School, but he did not teach long after graduation. He became inspector of weights and measures while my grandmother kept their 9 children: 7 boys and 2 girls. He was a gentle and kind man.

André - Your father was a doctor who has been featured in our magazine. Can you tell us about his daily life?

Sister Daisy – My father Joseph Arthur Chabot Noah was born in 1874 and died in 1972 at the age of 97. He was the youngest of the boys in the family and his health was fragile. His little sister, a little older than him, was very ill when she was 6. Before dying she said: "Noah, do not let me be put in a coffin." This remark was so upsetting to him that he decided that someday he would learn something that would help people live longer. Thus was born his vocation.

He always had an interest for medicine. He went to all development conferences. He was the first resident physician of the Hotel-Dieu de Quebec, which enabled him to gain valuable experience. The Augustinian Sisters of the hospital provided him room and board. After two years, seeing little chance of progress and afraid of not being able to make an honourable life, he left the hospital and settled in Ste-Claire de Dorchester.

He married twice. His first wife, Eva Evanturel, gave him two children, the eldest Rita who lived to 98 years and who was and will always be for me my big sister. Rita was very young when her mother Eva died. My father was a widower for four or five years before remarrying with my mother Annie Lagueux. I was the first born of this new marriage.

The money, if my mother had not been there, we would not have seen many. My father often did

not send accounts. He was commonly paid in kind with cords of wood, chicken and maple syrup. Maple syrup, I ate at breakfast, lunch and dinner. My father would often go out in the middle of the night to treat people whom he knew could never pay. Same for the beggars. One day, one of them

came to my father's office. That evening, he came to thank my father for having cured him while saying he could never pay. My father told him that his gratitude was worth \$ 100.

My father liked to look good, even if his profession required him to travel in bad roads. Early in his practice while he was still living with his parents, one day he came back all wet after a terrible storm. His mother told him: "Poor little Noah, you did not find an arch!" He traveled standing in his car so as to go faster. When he would come back home after his tour, he was so tired that he would open his arms before us, his girls, and we would take his coat off.

André – Where does the name Daisy come from?

Sister Daisy – My mother chose this name because she loved it. Daisy means "Marguerite" in French. My grandmother was a Murphy, an Irish woman. I did not get to know her since she died at the age of 48. My middle name, Caroline, is the same as hers. When you're raised by a mother like mine, you are mostly Irish in his ways. I thus began to speak English before French. I remember my mother singing Irish songs. In the Community, I'm Sister Marie-Emmanuel Chabot.



André – Tell us about your childhood.

Sister Daisy – I was born in Ste-Claire-de-Dorchester (now Bellechasse) and I am now 101 years old. When I was a kid, my father met a lot of people in his office. I was very sociable and the waiting room was my recreation room. My mother, who was already terribly afraid of germs that my father could bring home, feared as much those people as the germs they could pass on to us by giving us "peppermints".

I liked to play tricks. When my mother gave birth to another child, I was sent with my sister Veronica to stay with an uncle who lived in the country. I was five and my sister was four. A neighbour of my uncle came every day with his jar for milk. He told me: "Your sister is skinny, and you're too fat". For revenge, I put a bar of country soap in his bottle. When the neighbour came back to see my aunt the next day with the famous jar, you could still see pieces of soap stuck to the bottom. He exclaimed: "It's not you lady who did that: it's the little bugger!"

André - Tell us about your youth

Sister Daisy - After my secondary education in Lauzon with the Sisters of Jesus and Mary, I wanted to do my studies at the College Jesus Marie in Sillery, on Chemin St-Louis. I remember I had to take the tram to get to the ferry. Yes, there was a tram at the time on the South Shore. After crossing to Quebec, we took another tram that went to the junction of Sillery. After studying two years in Sillery, I have finished my course in London, Ontario. I boarded with the Ursulines and I followed courses in English at home and Western University.

André – How did you become a nun?

I was not against marriage and I even had a gentleman who had been my childhood friend. Vocations were frequent at that time and he joined the Eudists Fathers but he did not stay as he did not have a real calling. The morning of my departure for joining the nuns, he cried and he said "I'll be waiting for you when you get out." He ended up getting married because I never changed my mind. I always knew I wanted to become a nun.

Upon my return from London, I entered the novitiate of the Ursulines of Quebec on July 2, 1931 at the age of 22 years. I taught French and English. Later I was allowed to take courses at Laval University, which at the time was located near here in the old city.

The Ursulines are a human, religious and maternal community. As teachers we have a relationship of trust and affection with our students. They love us because they know we love them. The nuns are seen as relatives rather than as supervisors.

André - You have become the Mother Superior of the Ursuline Community.

Sister Daisy - Yes, in 1970 at the age of 61. In 1931, the idea to combine different monasteries of Ursulines was considered. We finally got there and today the leadership of the Community is here in Quebec. For me, being the Mother Superior is to be a mother to the sisters. It was not a question of authority for me. I did not have all the qualities of organization, but it was not very important to me because we had sisters who could manage the money and we had a board. I focused on ensuring that everyone was happy in "my house".

André - You have become a historian and archivist of the Ursuline Community? You even told the story of Mary of the Incarnation on behalf of the Canadian Biographical Dictionary which is accessible to everyone on the Internet.



Sister Daisy - I wrote the story of Marie de l'Incarnation, founder of our Community. The first book I wrote about her is "Mary of the Incarnation According to Her Letters". Marie de l'Incarnation was married at 17 and was widowed at age 19. She

had a son from this marriage and later became a nun with the Ursuline, in the city of Tours. Later, she wrote 13 000 letters to her son who wanted to know everything about what happened here. I read all the letters that have been preserved. Many have been. I found in this correspondence that the son suffered from the separation from his mother that he never saw again. Even if she was cloistered, as a dominant figure in the colony, she knew what was happening because she continuously welcomed significant newcomers in her parlour.

André - You have done great studies. You have two doctorates, which was very rare at a time when few women had access to higher education.

Sister Daisy - The study of Mary of the Incarnation has been my thesis for my doctorate in arts from the University of Ottawa. I subsequently received a second doctorate in philosophy from Laval University.

André - You have also been named an Officer of the Order of Canada in 1989.

Sister Daisy - I received this honour on behalf of the Community because they wanted to commemorate a special year in our history, 350 years of our presence here.

André - Since you are one hundred years old, can you tell us about certain events that you have experienced during the last century?

Sister Daisy - The first Great War of 1914-1918: I was a resident at Bellevue Ste-Foy. I felt a little abandoned. We were not deprived like other people even if we lacked certain products such as butter.

Sister Daisy - The Spanish flu of 1918: At this time my father was a physician who is often deprived of sleep to cure his patients. People who contracted the flu the morning could die in the evening. My father had concocted a syrup made from molasses and fruit vinegar. People thought this syrup cured them. One day, a medical stu-

dent that my father was employing chose the wrong pitcher. Instead of serving the famous syrup, he sold the pure molasses. Nobody noticed it... This syrup was so famous that even at the age of 89 my father still sold some it!

Sister Daisy - The great crisis of 1929: The Community emerged from the threat of poverty selling land it had held since the early days of the colony. It was not the same thing for the parents of our students who made great sacrifices to send them here.

Sister Daisy - Conscription in 1944: As a doctor, my father got a lot of political pressure to give exemption certificates to those who had minor health problems. He was a conscientious man who acted according to his moral values. And unfortunately at the time, his political views did not necessarily incline toward the power ...

André - The final word. If we take your age, plus those of your father and your sister Rita, we get an average of about one hundred years. What is the recipe?

Sister Daisy - The most important think - at any age, in fact, is to have a certain detachment from the events. We can then have a benevolent but lucid look at the world around us. This attitude then allows us to adapt to changes and calmly continue our journey. Prayer and faith are what allows us to get up light-hearted and start a new life each day.

André - Since it's your birthday this week, I take this opportunity to wish you to remain as alert as you are and pursue your journey among us for many more years.

By André Goggin

With the collaboration of
Danielle Chabot, her niece.

The origin of the word « habitant »

During the census of 1666, ancestor Mathurin Chabot declared that he was “habitant and serger”. A little bit of research allows us to discover rapidly that the word did not have the same significance as today. Language evolves with time. Today, the French word “habitant” signifies farmer, but in a derogatory sense. During that time, they called themselves this with pride, and had certain reasons for calling themselves this.

In the Bulletin de recherche historiques de 1899¹ (Bulletin of Historical Research of 1899), the term “habitant” or settler is defined as follows:

“The habitant was one who took a piece of land in Canada, settled it, and planned to raise his family there. From the beginning, there was a clear distinction between him and the French. The “Habitant” thus goes back to the year 1617, in other words, the year of Louis Hébert. In 1645, when there were but 250 people established in our land, those settlers were able to form the “Compagnie des Habitants”, a company that took at least a third of the trade from the Company of New France.

After 1645, we, the “habitants” or settlers were called “Canadians” because we made Canada our country. The others were “French”, and this word covered the governors, the missionaries, the army officers, and generally all those who came from France to exercise certain functions during a determinate period.”

Thus, we make a distinction between the French, the Habitants and the Canadians:

- The French have no intention of establishing themselves in the new country. They were sent by the French authorities, civil, religious, or military. They have no intention of remaining in Canada for the rest of their days.
- The Habitants or settlers are those who exiled themselves from their country of origin. They left their families and friends and will not return to

France. The colony is their new country. In documents from that time, we find them as much in the cities as in the countryside. Today, we would call them immigrants.

- The Canadians are those who were born here in the valley of St-Laurent, in what was called then Canada. From the middle of the XVII Century, because of the high birth rate, they form the majority of the population.

With the passage of time, French immigration ceased, particularly after the English Conquest. The word “habitant” in the sense of an immigrant, who chose his new country, thus becomes outdated. It appears later in a derogatory sense to designate a farmer. It seems that the word “colon” (colonist) took the same route.

A little before the arrival of Mathurin, in 1653, the French authorities granted a fur trade monopoly to the Communauté des Habitants. There were no formalities to declare yourself “habitant”, except to affirm with proof your will to stay in this country permanently². As the French were excluded from this benefit, there was a certain pride in calling oneself “habitant”, even if no one became rich with this company.

We find in « Le **Club de Hockey Canadien de Montreal** » (The Montreal Canadian Hockey Club) the word “Canadian” and in its nickname the word “HABS” for **Habitant**. Those who conferred these know our history well. This is astonishing, considering that the club has almost always belonged to English-speakers!

It is thus with pride that ancestor Mathurin affirmed by the word “habitant” his desire to immigrate to his new country.

By André Goggin

¹ SULTE, Benjamin, Bulletin de recherches historiques, Lévis, Vol.5, #4, avril 1899, p.105

² TRUDEL, Marcel, La Seigneurie des Cent-Associés, tome 1 : Les événements, Fides, Montréal, 1979, p.167s.

The Annual General Meeting held in Montreal: a real success!

This past October 18th, 2009 we held the annual general meeting of the "Association des Chabot". In attendance were 167 persons so we could carry out the election, especially, to vote in a new administrative board and to choose our Coats of Arms.



For the first time to be held in the Montreal area, the associations man-

date to form a responsible committee that was able to respond to the objectives that we gave them. In fact, the meeting was held on Chabot Street with a relaxing atmosphere and a lovely buffet was served. The committee was responsible for the serious side of the formal elections, rules modifications and agreement for the Coats of Arms. They accomplished this mission in harmony and it was a real success!

Everything ran smoothly from the sign in of members, to the prize draws, to the introduction of brothers keeper program, information table the meal and the meeting itself and yes there was even Valet Parking Service. It was an excellent day and the meeting was animated with humour and rightness and nothing got out of hand. There was an emotional moment when our treasurer Nicole paid an honourable tribute to our founder president Claude telling of his need to step down to take care of his health. During her speech, the outgoing President underlined the important work that Nicole had done as treasurer of the Association. He also thanked the

Montreal organizing committee and invited all the members to get ready for a special event that we will be doing for the next year's Annual General Meeting.

It was accepted unanimously by the assembly that the administrative board will be brought up to six members for a greater efficiency. Here is the formation of the new executive committee; as President for two years; **André Goggin**; as Vice-President for a year; **Luc Chabot**, as treasurer for two years **Claude Chabot**, as secretary for a year **Lucie Chabot**; as administrator for two years; **Christian Chabot** and as administrator for a year; **Andrée Chabot**.

Another strong point of this annual meeting was the final choice of the Coats of Arms for the "Association des Chabot". It was decided by a slim majority of one vote only.

Finally, I would like to thank all those who were involved to welcome people at the "Salle Chabot" on Chabot Street, on this October 18th, 2009. Sincerely thanks to, Diane, Martine, François, Mario, Marc-André, Jean-Pierre and François.



By Yves Chabot, Assembly President

During this 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 you our deepest sympathy.

Administrative boards of your Association.



During the last meeting in Montreal, I was happy to get to know some of our members face to face. I was worried about the Associations survival but not anymore. We planted the seed and we had worries it may not grow but I now have renewed faith in our Associations survival as I felt the energy of you members, the descendents of Mathurin Chabot.

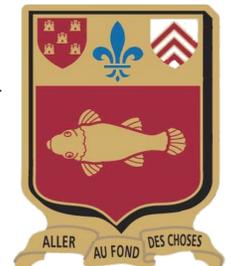
I would like to take this opportunity to congratulate André Goggin who is now our new President and I would like to say that he has my full support. Secondly, I would like to thank Nicole Chabot for her fulfillment as treasurer since the early beginnings. She is a person who is very meticulous and did a super job in all areas of the Association from her heart. I am also happy to welcome two new members who joined us on the administrative board.

Following the work done by the Coats of Arms committee, and to the choice of the colors done by the assembly on October 18th, there is only one step remaining to complete the coat of arms pin project who is very important to me; and to make sure that every member will receive his/her pin with the effigy of the Coast of Arms of the Association. I can say that my mission has been accomplished.

It was with pride that I hand delivered some of the pins during the holiday season. This project of completing the pin was a gift to myself and with the committee and many others persons and the fact that I even knocked on doors asking for donations to complete this project. It is with great pride that now our Association has it's very own Coats of Arms and pins.

I know that many among you were waiting for your pin and will be proud to wear it. We are giving it to the members with a full explanation so you will know exactly the meaning of each design. Therefore, you will be able to explain it to your family member or further more to your family and friends.

It is with much thanks to the generous donations for this project to be completed.



Claude Chabot, treasurer

Nota: If you wish to obtain some extra pins to give as a gift for your family, you can order them at the cost of 5.00\$ each.

** Those of you wishing to purchase the book of Mathurin Chabot descendents can do so for the cost of \$50.00 + postage. It contains more than 18,300 names showing family members and lots of marriage dates and places.

<p>Création 1/2 douzaine</p> <p>Michèle Chabot 64, rue Ungava Sept-Iles (QC) G4R 4C3 ☎ 418-962-2258</p>	 <p>Star Wars Chabot Prés. Conseil Prés. Board direction Tél.: (418) 789-2875 (418) 466-2478 Cell.: (418) 570-3309 jmchabot-maple@hotmail.com</p> <p>Les Equipements d'Erablière CDL Siège social 257, route 279, Saint-Lazare, Qc. G0R 3J0</p>	<p>Raymond Chabot CGA / Adm. A.</p> <p>Mercier Vallières Laflamme CA Société en nom collectif Comptables agréés</p> <p>265, route 279 Saint-Lazare, Bellechasse (Québec) G0R 3J0</p> <p>Sans frais: 1 866 880 2566 Tél.: (418) 883-2566 Fax: (418) 883-2099 mvlsic@globetrotter.net</p>	
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Here is the list of the generous donors that give me the opportunity to realize the pins projects.

Michel Chabot (186)	150\$
Yves Chabot (160)	150\$
Ronald Chabot (54)	100\$
Raymond Chabot (310)	100\$
Marc Chabot (23)	100\$
Jean-Marie-Chabot (247)	100\$
Christian Chabot (269)	100\$
Vallier Chabot	100\$
Monique Chabot (257)	50\$
Magda Chabot (64)	50\$
Richard Chabot (124)	50\$
Jacques Chabot (7)	50\$
Martial Chabot (151)	25\$
André Chabot (108)	25\$
Diane Chabot-Pard (9)	20\$
Claude Chabot (209)	20\$
Renée Chabot (119)	20\$
Marcelle Chabot (155)	20\$
Denis Chabot (67)	20\$
Gaétan Chabot (37)	10\$
Jean-Luc Chabot (91)	10\$
Gilles Chabot (243)	10\$
Total Amount :	1 280 \$

You have some stories to tell?

We would like to remind you that the newsletters *Les Chabotteries* depend on you, the Chabot. Share your stories with us, Take this opportunity, by writing to us so we can publish it and it will not be forgotten.



Get in touch with us !



A very Happy Anniversaries To our jubilees

Yvon Chabot from Winnipeg - Manitoba

January 3 ⇒ **84 ans**

Rachel Chabot from Drummondville

January 10 ⇒ **92 ans**

Jeanne-D'Arc Chabot from Montréal

January 30 ⇒ **89 ans**

Laurent Chabot from St-Bruno-de-Montarville

January 31 ⇒ **78 ans**

Yvon Chabot from Montréal

February 12 ⇒ **76 ans**

Claire Chabot-Colette from Gatineau

February 18 ⇒ **75 ans**

Florence Chabot from Victoriaville

March 4 ⇒ **84 ans**

Cécile Chabot from Warwick

March 4 ⇒ **82 ans**

Renée Chabot from Québec

March 11 ⇒ **81 ans**

Hélène Chabot-Dagenais from Montréal-Nord

March 17 ⇒ **87 ans**

Gérard Chabot from Granby

March 19 ⇒ **82 ans**

Raymond Chabot from Pontéix - Saskatchewan

March 28 ⇒ **85 ans**

As per compiled by Luc Chabot





Each moment that you spent with a dear one is necessary to our blooming and to our happiness. Christmas season is a nice opportunity to manifest yourself to our attachment, and to wish that all your dreams came true during the New Years!

We wish you overall an excellent health so you can maximise every moment that life will bring you best!

*Administrative boards of
your Association*

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