

See October 2004 for Part 1 and full bibliographical references.

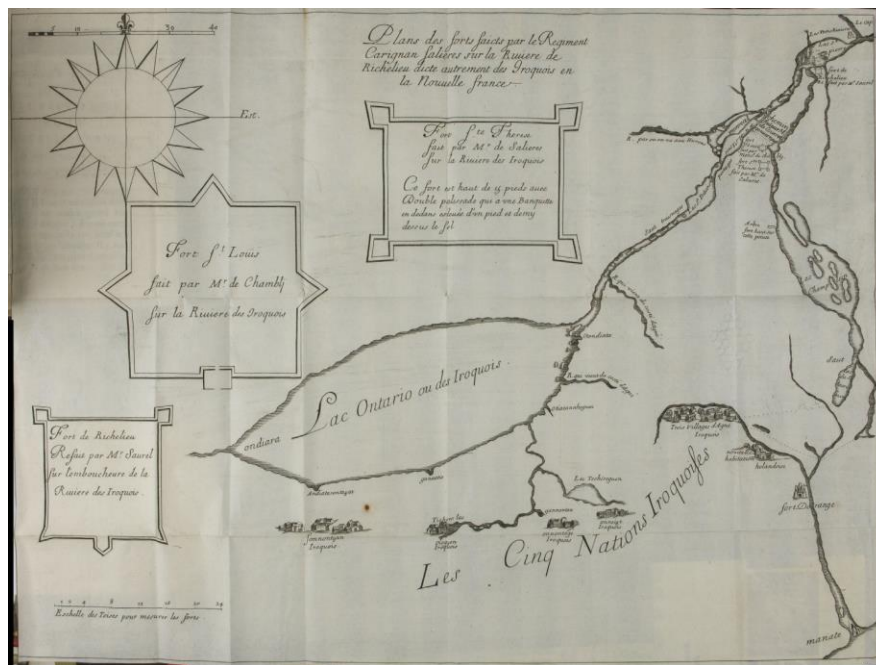
André Jarret de Beuregard and Marguerite Anthiaume

Part 2

ACTIVITIES OF THE CARIGNAN REGIMENT

On 2 September 1665, two days after the 31 August Confirmations, the Marquis de Salières left Québec for the Richelieu Valley with a detachment of seven companies and reached Fort Saint-Louis, later to become Chambly, on 28 September. André's Contrecoeur Company was among this group, so it seems likely he went with them. After a stop at Fort Saint-Louis, where Verney says valuable lessons on fort building were learned, the army moved on in the wet September weather to the area where Fort Sainte-Thérèse would be built by 15 October, this saint's feast day. On 26 October "the Marquis de Salières handed Fort Sainte-Thérèse over to its first commander, Lieutenant-Colonel Du Prat. . . . [and left] with the La Fredière, Contrecoeur, and Salières companies, which were to winter in Montreal."¹

The Contrecoeur company, and presumably André, was then assigned to the garrison at Montréal for the winter.²



BAnQ #3816160 , «Plans des forts faicts par le regiment Carignan Salières sur la riviere de Richelieu dicte autrement des Iroquois en la Nouvelle France Date de publication : 1666»

Sent to defend the precarious existence the colonists endured because of Iroquois aggression, the regiment built forts, made sorties into Iroquois country via the Rivière Richelieu, and eventually rejoiced with the settlers when treaties were concluded. A "Beuregard" was cited by Intendant Talon on 28 October 1667 as one of the officers worthy of merit because of their "wise and moderate conduct, or because of their zeal in service of the King having contributed to the Establishments made in this country and demonstrating a great deal of willingness to continue."³ It has been assumed that this Beuregard was

¹ Verney, p. 34.

² Faribault-Beuregard, "L'origine", p. 176.

³ Faribault-Beuregard, "L'origine", p. 188. Quoted from Roy & Malchelosse, *Le Régiment de Carignan*.

André, but some insist he was another lieutenant with the same sobriquet, Valentin Frappier, sieur de Beauregard, of the Chambly company. Valentin Frappier de Beauregard is cited in several notarial contracts after 1668, but appears to have returned to France thereafter.⁴

As troops were demobilized, they were given the option of remaining in New France. According to Lanctot:

The Carignan regiment gave the country 412 settlers in 1668 and about 100 in 1669. Some soldiers from other companies also decided to remain in Canada, and the Intendant [Talon] gave each of them a gift of money, as well as tools and provisions.⁵

Some officers were granted seigneuries, twenty-four of them in 1672,⁶ including one to André's half-brother, François, on 29 October.⁷ This date of 1672 can be misleading, however, because it can be demonstrated that the official concession documents followed verbal concessions granted at an earlier date, closer to the time of the demobilization of the troops.⁸ Reading the index to notarial documents for the period shows there was a flurry of official documents written in 1672, contemporary with the appointment of Louis de Buade, Comte de Frontenac, as governor-general. The colony had, after all, been more than preoccupied by the incursions of the Iroquois, a fear laid to a temporary rest by the presence and actions of the Carignan Regiment. In one of his first letters after he had arrived to govern the colony, Frontenac himself speaks of Talon's "retardement," delay, in providing official title to lands granted.⁹

A map on page 120 of Jack Verney's *The Good Regiment* identifies Sorel, Saint-Ours, Contrecoeur, Verchères, and Chambly (on the Saint-Laurent near the Richelieu Valley) as some of the seigneurial grants made to former officers of the regiment, all of them modern-day cities my brother and I drove through in the autumn of 1995 as I chanted the litany of these names. Fort Richelieu to the north and Fort St-Louis, later Fort Chambly, to the south commanded the Richelieu River.

⁴ Jetté identifies him as lieutenant with Chambly and so does Jack Verney (*The Good Regiment*, 1991). Trudel and Langlois say Verney's work mainly copies other secondary sources, but Verney also says Valentin "Frappier" de Beauregard "Replaced La Barthe as company [Chambly] lieutenant in 1667. He returned to France in 1668." P. 152. Valentin Frappier de Beauregard is nevertheless cited in at least two notarial contracts after 1668. His company is said to have arrived "18 ou 19-06-1665 Québec; confirmé 20-05-1669; cité 19-11-1671 Québec." P. 442, Jetté; and 20 Octobre 1669 at Québec (Archiv-Histo). Langlois confirms that Frappier arrived with Tracy and passed into the Carignan Regiment as a lieutenant replacing Barthe. He appears to have returned to France after October 1672. Langlois identifies him as the "Beauregard" praised by Jean Talon because Frappier later handled business matters for Talon. Others claim André is this "Beauregard".

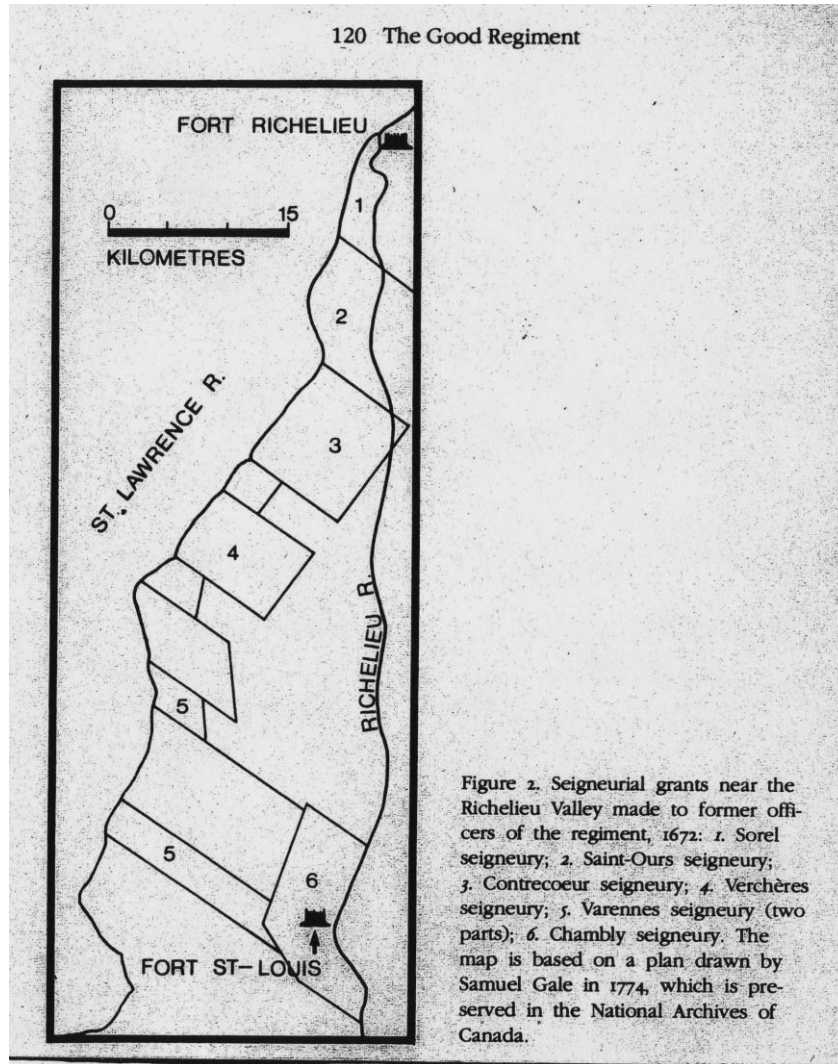
⁵ Lanctot, Vol. II, p. 37.

⁶ Verney, p. 188.

⁷ Langlois, *Carignan*, p. 365. On 21 October of 1672, Mathieu Binet is said to be a resident of Verchères at the baptism of his and Marie-Anne Roy's child Mathieu at Boucherville.

⁸ See Germain Lesage, o.m., *Histoire de Louiseville*, 1665-1961, Presbytère de Louiseville, 1961, pp. 15-18, for Charles de Goudon de Jeu, Vicomte de Manereuil, of the Carignan Regiment, granted land that became first Manereuil, then Rivière-du-Loup, and finally Louiseville.

⁹ *RAPQ*, Tome 11, 1930-31, CD-Rom version, p. 17. In this same letter, Frontenac reports: "Sir de Verchères, enseign of the company of Contrecoeur in the Carignan Regiment, has also asked for letters of nobility. He has served a long time and worked with care on his habitation and M(essiers) Courcelles [the former governor] and Talon [the intendant] can inform you [about him] even better than I can."



SETTLERS

Both André and François were among those who decided to remain. François, at thirty-seven, married Marie Perrault (Perrot), fourteen-year-old daughter of Jacques Perrault *dit* Vildaigne and Michelle Leflo, at Sainte-Famille de l'Île d'Orléans on 17 September 1669. The marriage contract was drawn up by Notary Duquet on 7 September 1669.¹⁰ They would have thirteen children, including the celebrated Madeleine de Verchères, and several sons who either died at the hands of the Iroquis or served in the military.

Michel Langlois cites as André's earliest documented presence in New France the marriage **contract**, for which the following is the church record, as summarized by PRDH.

¹⁰ Faribault-Beauregard, "L'origine", p. 186, and photocopy.

66790 Québec 1668-10-08

Rank Name Age M.S. Pr. Sex

01 JEAN GAZAILLE Origin: SARAZA, EVECHE DE PERIGUEUX---cpm

02 JEANNE TOUZE Origin: ST-PIERRE, DREUX, EVECHE DE CHARTRES---cpf

03 JEAN GAZAILLE FATHER OF 01 S POUSE OF 04---mdm

04 AUBINE REGNE MOTHER OF 01 SPOUSE OF 03-----f

05 JEAN TOUZE FATHER OF 02 SPOUSE OF 06---mdm

06 JEANNE SPOUSE OF 05 MOTHER OF 02-----f

07 PHILIPPE DE MONTISON Occupation : LIEUTENANT D'UNE COMPAGNIE DU REGIMENT DE CARIGNAN-----pm

08 NICOLAS GAILLAUD DE LACHAUME-----pm

09 MAXIMIN REMIEN-----pm

10 HENRI DE BERNIERES Occupation :PRETRE---cpm

LE NOM DE FAMILLE DE LA MERE DE L'EPOUSE A ETE LAISSE EN BLANC [The family name of the mother of the bride was left blank]

Lieutenant Philippe de Montison of the Carignan regiment was present at the church ceremony. Langlois says he cannot identify with which company this lieutenant served.¹¹

I have a photocopy of the 1 October 1668 marriage contract by Notary Duquet, and it does indeed say *André Jarret dit* (or *de*, it's hard to read) *Beauregard* was present as a witness. What is interesting is that Gazaille seems to be the same man who was confirmed and joined the Confraternity of the Scapular on the same day as "Andre Jareau," 31 August 1665, as I mentioned in Part 1. Jean Gazaille *dit* Saint-Germain was also a member of the company of Contrecoeur. In 1681, Gazaille and his family were residents at Contrecoeur, the neighboring seigneurie where Marguerite Anthiaume hoped to find safe haven in 1692. (See my article on Marguerite and Madeleine de Verchères.) Signing Gazaille's contract as a witness was Jean-Baptiste d'Egriseilles Dubois, Doctor of Theology and chaplain of the regiment: *Dubois, Aumonier de Carignan*; and "Guillaud De La chaume," also of the Carignan Regiment, as well as an official witness, and the notary Duquet. André did not sign.

An Ancestor's Cross

Perhaps because François's mother, Claude de Pécoudy, was a member of a semi-noble family, François learned to sign his name and did on several surviving documents. He was known as *de Verchères*. André, who inherited his father's "de Beauregard" name, left no evidence of being able to write. It is not, however, outside the realm of possibility that he damaged a hand in his military sorties, considering the injuries his uncle, Contrecoeur, suffered. (See Part 1.) For whatever reasons, he did not or could not sign any of the known documents that have survived, but he left his mark on one document, a Greek cross,¹² as described by J.-M. Beauregard in "La marque d'André Jarret-Beauregard" (1951).

¹¹ Langlois, p. 169. He also gives in the same list of unknowns the name of François de MONNERY, lieutenant. Could this be the "La Monnerie" who "rescued" Madeleine de Verchères"? So many questions remain.

¹² J.-M. Beauregard, "La marque d'André Jarret-Beauregard, *Mémoires de la Société Généalogique Canadienne-Française*, Vol. IV, No. 3, Janvier 1951, pp. 137-39.

André was a witness on 8 September 1674 in his house at Verchères to a donation between the living persons Toussaint Lucas *dit* Lagarde, veteran of the Carignan Regiment, and Marguerite Charpentier, both residents of the Verchères seigneurie granted to François.¹³ Toussaint arrived 12 September 1665 on the Saint Sébastien as soldier of the company of Captain Duprat. He married 11 June 1669 to *Fille du Roi* Marguerite Charpentier, a woman from Saint-Étienne-du-Mont, Paris, on the Left Bank not far from the Sorbonne.¹⁴ She was about fifty-eight years old,¹⁵ some thirty-four years older than her husband. It is tempting to suggest that this older woman knew André's future wife, Marguerite, also from Paris, but this is pure speculation. Paris in the seventeenth century was, after all, a very heavily populated city.

Ever since I learned the surviving details of André's life and those of his wife, Marguerite, I have felt closeness to them. Therefore, I enjoyed reading Père Jean-Marie Beauregard's description of the cross André inscribed on the 1674 document:

In the manner of the sign of the cross [as if he were blessing himself], it seems, he traced it religiously from top to bottom and from left to right. It is a lovely cross: perfectly centered, clean and firm at the same time. In its detail, it reflects an interesting contrast: the horizontal line is thinner than the perpendicular line and there is a slight fantasy at the end of each of these two marks: at the end of the perpendicular, there is an inclination toward the right; at the end of the horizontal, there is an elongation. . . .

This cross, with the blood that he gave me, is the only family souvenir, coming directly from him, that he has left me. Providentially it has been conserved for hundreds of years to at last come down to me intact: Thank God! With filial piety I look at it and I contemplate. Veritable relic of my ancestor, I take my turn to kiss you as he himself must have done, according to the custom of the ancients who, when taking an oath, after having made their "marques", held the parchment respectfully to their lips, in witness to the truth.¹⁶

André Jarret et ses ancêtres

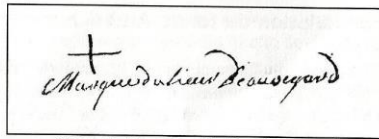


Figure 1 : La marque du Sieur Beauregard
(A.N.Q.M., fonds notaire René Oudain)

I have seen examples of some of the primitive crosses and also the elaborate, baroque "paraphes" (abbreviated signatures, often made up of initials in a design, or pen strokes added to a signature) on seventeenth century documents, so I can appreciate the simplicity and finesse of André's Greek cross. His name, from the Greek language, means virile, and I imagine him as having been both a virile and a sensitive man.

¹³ I have sent for this document, but it has not yet arrived.

¹⁴ PRDH #47333, at Montréal.

¹⁵ The 1681 census proclaims her age as 70 and her husband's as 36.

¹⁶ J.-M. Beauregard, p. 139. My translation. Denis Beauregard has an image of this cross in his book. The "marque" Isabelle Couc made on her 1684 marriage contract is slightly smudged. Father Beauregard's mention of the custom of kissing a signature makes me wonder whether Isabelle kissed the cross she made to witness her union with Joachim Germaneau.

The Missing Years

No documents appear to survive to explain what André did between the departure of the regiment in 1668 and his appearance as a witness in September of 1674. Did he return to France for a time? Ships leaving for France departed as late as November in most years, so he could have gone after Jean Gazaille's wedding. Writing on 2 November 1671, Intendant Talon informed the minister in France, Colbert: "Several officers have decided to return to France to take care of their business and to return afterwards, as Contrecoeur and de la Valterie have done, the first [returning] with seven or eight thousand *livres* of goods coming from the sale of his assets, and the second with some assistance from his family."¹⁷ Perhaps André traveled back to Dauphiné with his uncle.

Or he could have remained in some military capacity in New France. He could have accompanied others as an unidentified "Frenchman" in legal voyages away from the mother colony. It is exceedingly frustrating to read, again and again, that such-and-such an individual traveled with unnamed "Frenchmen"! It does not seem likely that he engaged in the nomadic life of a *coureur de bois*. Jack Verney speculates about the appeal of such a life, which

offered freedom from the restraints of an austere society, as well as economic rewards. The prospect gained even more allure since the completion of the Iroquois peace, for the main danger had been removed, and the men were able to move freely without the fear of being killed or captured along the way by a marauding war party. As well, the same motivations that had led many to join the army may have drawn them to the life of the *coureur de bois*. Both involved a spirit of adventure and the possibility of overcoming poverty.¹⁸

The legal voyages involving the fur trade from 1668 to 1674 seem not to have been studied to any extent. The governor during these years was Daniel de Rémy de Courcelle. His correspondence has not survived, but he encouraged exploration of the west. As W. J. Eccles comments: "Vast areas, previously unknown, were now claimed for France and trading relations established with the Indian nations of these regions."¹⁹

André's brother was tempted by the potential for riches from the fur trade. In the so-called "Brandy Parliament" of 1678, he even voted on the side of selling *eau de vie* to the Natives, in order to encourage trade.²⁰

In 1682, on 22 April, François's name appears among those then engaging in the fur trade:

Conventions entre M. François Jarret de Verchères, Joseph Perrot *dit* Villedaigue, de l'Ile d'Orléans, Charles de la Carmellerie, de Verchères, et Michel Robert *dit* le Picard, du Cap de la Trinité, pour l'exploitation d'un congé aux 8ta8ats,²¹ accordée M. de Verchères par

¹⁷ 2 November 1671, Talon to Colbert, *RAPQ*, Tome 11, 1930-31, CD-Rom version, page 152, emphasis and translation mine.

¹⁸ Verney, pp. 111-12.

¹⁹ W. J. Eccles, DCB, Vol. 1, p. 572. Among those who explored in these years is La Salle, another individual whose whereabouts in 1669 and 1670 are open to speculation.

²⁰ Langlois, Carignan, p.

²¹ The "8" signifies "w" or "ou" or the "dh" (a guttural "OU") sound the French language alphabet could not record, and *8ta8ats* signifies the Ottawa tribes, a general name for the Indian Nations in the *pays-d'en-haut*, the country up river in the region of the Great Lakes.

M. de Frontenac. Etude Mauge.²²(22)

Agreements among M[onsieur] François Jarret de Verchères, Joseph Perrot *dit* Villedaigue, of l'Ile d'Orléans, Charles de la Carmellerie, of Verchères, and Michel Robert *dit* le Picard, of Cap de la Trinité, to exploit a permission to trade among the Ottawas, granted to M. de Verchères by M. de Frontenac.

A *congé* was a permission given by the governor to mount a trading expedition to the *pays-d'en-haut*, the country up river, instead of waiting to trade with the Indians when they came down to the mother colony. Only twenty-five *congés* were supposed to be granted in any one year at this time (after 1681), and they were to be given to impoverished (but most often socially important) families or to institutions. Joseph Perrot appears to be François's brother-in-law. François himself may not have traveled anywhere to carry trade merchandise to the Indians. He may have just hired men to transact his business, all of those associated sharing in the profits, if there were any. He did not become rich through this (or any other) enterprise because in 1692 he owed his half-brother 400 *livres*;²³ and he died in 1700 on some unknown voyage, an impoverished man, at least according to his famous daughter, Madeleine de Verchères, when she petitioned His Majesty for a pension for him in 1699.²⁴

Those present at André's marriage contract and wedding suggest a tempting scenario to explain the absence of references to André after the troops officially left New France. One man who signed the marriage contract as a witness for *Sieur de Beauregard* was **Daniel de Greysolon, Escuyer, Sieur Dulhut**. As in André's life, there are gaps in the documentation for Dulhut. Yves Zoltvany, in his biography of Dulhut, says he was from Lyon, a city in France very close to André's home. He served as an *enseigne* in the regiment of Lyon and, in about 1665, "il s'engagea dans le corps des Gendarmes, régiment d'élite de la Maison du Roi": he worked in the *corps des Gendarmes*, in the elite regiment of *la Maison du Roi*, the King's House, where only nobles were admitted. "In a letter [Dulhut] wrote to the marquis de Seignelay in 1682, he said he had made two voyages to Nouvelle France before 1674."²⁵ Nothing is known about these visits to the New World, but he had returned from France to New France by 1675.²⁶ A web source even quotes part of his letter: "after having made two voyages to Nouvelle-France, his affairs obliged him to return to France in 1673-74: he averred 'having then been involved in the campaign of Franche-Comté and the battle of Senef, 11 August 1674, where he was *gendarme de la Garde* and *écuyer du marquis de Lassay, enseigne*'. He then returned to Québec".²⁷ He began his exploration of the *Ouest*, the Great Lakes Region, and into Sioux country in a secret voyage in September of 1676. Duluth, Minnesota, is named after him.

Others present at the marriage or the contract were involved in the fur trade, as will be seen. Montréal was the most important center for trade with the Indians, both with those Indians who came down to the colony and for those Frenchmen who left with expeditions to the *pays-d'en-haut*, or to Fort Frontenac, where Jacques Le Ber and Bazire were in charge of commerce in 1674.²⁸ Le Ber, an important merchant, and his daughter Jeanne attended and signed André's marriage contract. André Jarret de Beauregard did not receive a concession of land, at least officially, until 1674. His activities between 1668 and 1674 will probably never be known with certainty.

²² First read in Massicote, p. 4.

²³ See the inventory after the death of André.

²⁴ See my article in KRR for September 2004, "Marguerite and Madeleine".

²⁵ DCB, Vol. II, p. 271.

²⁶ 13 June 1675, Ville-Marie, Pierre Pigeon rents a property to Daniel Greysolon Dulhut, Notary Basset. He apparently arrived that spring.

²⁷ <http://pages.infinit.net/lej/diction/duluth.htm> This article reports Dulhut's origin as the ancient country of France called Forez, watered by the Loire River. He was born about 1639 at Saint-Germain-Laval, according to *BRH*, 1920.

²⁸ 12 November 1674, Frontenac to the Minister, summary on ArchiviaNet.

Whatever André did in the years after the regiment was disbanded, almost nine years to the day after his arrival, André, then living in his brother's Seigneurie of Verchères, was given a concession of islands in the Saint-Laurent, opposite St-Sulpice, on 17 August 1674.²⁹ Many years ago, I first saw a transcription of a portion of the document. It reads as follows in my translation.

Governor Frontenac granted

in fief and seigneurie, three small Isles one of which is close to the one called l'Isle Longe that belongs to Sieur de Verchères, his brother [sic], and before the end of the Seigneurie on going up the river Saint-Laurent and the two others a little above on the same line looking toward the Islets dependent on the concession of Sieur de Grandmaison, on one of these three small islands, he [André] wishes to build and lodge himself.³⁰

The document truly reads “his brother” and not “his half-brother.”³¹

André was now apparently prepared to seek a bride, and she had arrived in New France by at least 1675.

Marguerite

Yves Landry cites an act of baptism at Boucherville on Christmas Day, 1675,³² as the first evidence of Marguerite Anthiaume's presence in New France. This is misleading, as the act reads that 25 December is the birth date of “Toussaint Geaufriau” at Verchères. This son of Pierre Geoffrion and Marie Priault was baptized at Verchères in the home of *M[onsieur] Jared* by Father Pierre de Caumont of Boucherville on 14 January 1676, just two days after Marguerite married André in Montréal. Godparents were Marguerite Anthiaume and Toussaint Lucas, who gave the baby his name. The act was recorded at Boucherville and, as presented by PRDH, identifies Marguerite as wife of André.³³ Toussaint Lucas's wife, Marguerite Charpentier, as already mentioned, had declared her residence as Saint-Étienne-du-Mont, in Paris, at their marriage 11 June 1669. In addition, three other wives resident at Verchères in 1681 cited their origin as Paris, with another from nearby.³⁴ No one can now say with certainty whether Marguerite, also from

²⁹ Faribault-Beauregard in Déziel, *op. cit.*, p. 89, and photocopy from ANQ.

³⁰ Quoted from Faribault-Beauregard's summary, “L'Origine”, p. 185. Also, photocopy, ANQ.

³¹ Photocopy of the act.

³² Landry, *op. cit.*, p. 39.

³³ PRDH #2066 Boucherville. The origins of the parents of the baby remain unknown. Pierre Geoffrion was servant of Jean Aubuchon in Montréal in 1667, according to the census of that year. Their first child was named André in 1670, but the baptism record is missing. The microfilm version of their son Toussaint's baptism is dark and almost unreadable. Another child was born at Verchères the same day, 14 January 1676, but not baptized until 3 February, also in the home of *M. Jared*, probably on Father Caumont's next visit: PRDH #2068, “Marie Madeleine Churlos”, daughter of Jean Cherlot *dit* Desmoulins, a soldier of La Fouille in the Carignan Regiment, and Jeanne Mansion, a *Fille du Roi*, with, as godparents, Toussaint Lucas and “Marie-Madeleine Quilbeuf,” standardized as Guilleboeuf, wife of Jean Plouf or Blouf. Jean was from St-Martin, city and archdiocese of Paris, Faubourg St-Marcel, possibly a neighboring parish of St-Nicolas-des-Champs. Their child Jean, born 11 November 1674 at Verchères, was baptized by Father Caumont in the home of *M. Jared dit Beauregard* on 24 January 1675, the act recorded at Boucherville. PRDH #2050. Godparents were “Jean Churlos” and “Françoise Pilouet”, wife of André Barsa, all residents of Verchères. Jean Plouf is another of my ancestors. Françoise Pillois was from St-Germain de l'Auxerrois, Paris. André Barsa *dit* Lafleur of the company of Lafredière arrived 18 August 1665 on **l'Aigle d'Or**, according to Langlois, *Carignan*, p. 218.

³⁴ **Marguerite Charpentier**, Madame Toussaint Lucas, from the parish of Saint-Étienne-du-Mont; **Anne Le Roy**, Madame Mathieu Binet, from Paris; **Françoise Pillois**, Madame André Barsa, from Saint-Germain de l'Auxerrois; **Madeleine Chrétien**, Madame Pierre Chicoine, from Saint-Eustache; and **Anne Foubert**, Madame Pierre Boisseau,

Paris, knew any of them before she left France, nor do we know when she arrived in *Nouvelle France*, nor for how long she had been staying in Montréal, the residence she declared at her marriage.

Her parents, the deceased Michel Anthiaume and Marie Dubois,³⁵ lived in the parish of St-Nicolas-des-Champs "rue Saint-Martin" in Paris.³⁶ This street is an "ancient thoroughfare – it started as a Roman road to the north," according to the guide book I used when I visited St-Nicolas-des-Champs on *rue St-Martin* in 1997. It is a large church in a crowded neighborhood now, but, as its name indicates, it was at first *des Champs*, "in the fields" in the outskirts of Paris. The Cadogan guide book describes it this way:

In the 12th century, the monastery of St-Martin had become such a large and wealthy concern that it could build this substantial church just for its servants. The present building was begun in the 15th century, a fine flamboyant work with a bit of playful asymmetry on the window over the main portal. The 16th-century south portal is just as good, carved with nervous, wiry Renaissance grotesques after a design by Philibert Delorme. Don't expect anything particularly edifying inside; as at St-Merri, much of the interior, and all of the stained glass, succumbed to the tastemakers of the 18th century. Now St-Nicolas is a simple parish church, its busiest altar the one dedicated to St Rita, patroness of unappreciated housewives, where there are always a few candles burning.³⁷

Knowing that Madeleine de Verchères did not appreciate her Parisienne "housewife" Aunt Marguerite,³⁸ and the other Parisiennes Madeleine would have known at Verchères,³⁹ I had to chuckle when I first read about the altar dedicated to St. Rita! I was disappointed to learn that such an altar is not, however, listed in the brochure provided in the church.

Twenty-six chapels are built into its perimeter, including one to Sainte-Cecilia, my Confirmation name, and one dedicated to Sainte-Anne, my mother's patron saint. One of Marguerite's daughters was named Anne. The chapel of Sainte-Anne has a work by François II Pourbus, "Virgin of Vic" (circa 1618), that Marguerite surely saw. Several other works of art had been created by her time or much earlier, including "the altar piece, dating from the 17th century. It is the only one in Paris still *in situ* [on its original site]. It is decorated with two large paintings by Simon Vouet (1629) and four stucco angels by Jacques Sarrazin." The paintings are "The Apostles at the Tomb of the Blessed Virgin" and "Assumption of the Virgin".⁴⁰

Despite the Cadogan guidebook's warning about the stained glass, I learned that some of the windows still have the 17th century "coloured frame" that Marguerite would have seen. The brochure at the church

from Saint-Félix-de-Chatres, archdiocese of Paris, Brie (ar. Melun, Seine-et-Marne). With the exception of Boisseau and Chicoine, these husbands were members of the Carignan Regiment.

³⁵ Marie Dubois is identified as the sister of Contrecoeur's wife Anne Dubois, by Godbout, citing *BRH*, 1909, p. 64.

³⁶ Photocopies of contract and marriage record.

³⁷ Dana Facaros & Michael Pauls, *Paris*, Cadogan City Guides, London: Cadogan Books pic, 1997, pp. 160-161. On the monastery of St-Martin, on Rue Réaumur, the guidebook says: "Along with St-Germain on the Left Bank, St-Martin-des-Champs was one of medieval Paris' two great monasteries. Today no more rural than London's 'St-Martin-in-the-Fields', it was well outside town in Merovingian times, when an oratory is recorded here, dedicated to France's original patron saint; according to legend, Martin cured a leper on this site. The first monastery was destroyed by the Normans in the 1060s and rebuilt almost immediately, growing over the next century into a walled complex that ruled over scores of other monasteries, and wielded great influence in political affairs. St-Martin owned much of the Right Bank, and had the right of administering justice in 'fifty streets' of the city." P. 161.

³⁸ See my September 2004 KRR article.

³⁹ All of these women from Paris listed in the above footnote are recorded in the census of 1681, when Madeleine would have been four years old. Photocopy.

⁴⁰ For images of the church and its art, visit <http://membres.lycos.fr/egliseparis/champs.html>

reports: “Illuminated by 25 high windows (with some of the coloured frame dating back to the 17th century []), this impressive building has 5 naves. ‘The hundred column church’ as it is called is 90m long [about 295 feet], 36m wide [about 118 feet] and 20m high [about 62 feet] not counting the transept. It retains its elegance, despite the contrast between the different architectural elements which were added in the 15th, 16th and 17th centuries.” Walking in the church gives the impression of being in a massive, grey, stone forest.



My photo taken in 1997

Marguerite’s father, Michel Anthiaume, served as an "exempt du grand prévost de l'Hôtel de Paris," (marriage act) or “exempt des prévosts de chez le roi” (marriage contract). This is a kind of police officer⁴¹ in the guard of the king, at the *Palais Royal*, the Royal Palace. Marguerite's birth record was probably destroyed by fire, but she gave her age in the census of 1681 as twenty-eight, making her born about 1653. (Her death record declares her forty in October of 1699, but ages on death records are notoriously unreliable.) Recorded with the honorific title of *Damoiselle*, she was able to sign her name and did so on her marriage documents in clean strokes without any capital letters: *margerit antiaume*. The “a” at first appears to be an “e” – and may well be – but traces of ink to form an “a” seem visible. Writing with quill pens must have been a challenge!

Her marriage contract was signed the same day and just before the official church ceremony on 12 January 1676, as recorded in the registers of Notre-Dame de Montréal. The elite of Ville-Marie, as Montréal was then known, were present. They will be the subject of another article.

Suzanne Boivin Sommerville
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⁴¹ *Le Petit Larousse Illustré 1996* gives the ancient definition of *exempt* as “a police officer, who, in former times, in certain corps, commanded in the absence of the captain or lieutenant and who was exempted [excused] from ordinary service.” Since Dulhut was one of the *Gendarmes, régiment d’élite de la Maison du Roi*, I have to wonder whether he knew Marguerite’s father, just one more tempting theory.