

*A Brief Summary of  
the Parish of Pain  
Court, Ont.*



1920

Presented at the Historical Society of  
Kent County

## A BRIEF SUMMARY OF THE PARISH OF PAIN COURT, ONTARIO KENT COUNTY

---

Until 1790, Pain Court had no more history than any other part of the country. Indians were the only inhabitants of those immense forests which covered the beautiful and fertile farms of to-day, whose fertility was unknown to the natives of the wild forests.

The Indian was very easily satisfied; the native fruits, wild game of the forest, and resources of the lake and the river were plentiful, and this seemed sufficient to render him happy.

In the year 1790, the first white man who took up land in this part of the country, was a Mr. Parson, coming from Pennsylvania, who settled on the south side of the river Thames, in the township of Raleigh.

Two years later Mr. John Van Dolzen, from Holland, chose a tract of land on the north side of the river which is lot 16 today. These two men were the first white men who located in the county of Kent.

Twenty-five years later, in the year 1815, two French families came to settle on the north-west side of the river, on lots 6 and 7. They were Baby and Paquette.

During the year 1815, five more French families came to settle in the part of the parish which is known as "Pain Court Block." They were J. B. Lauzon, Gabriel Peltier, J. B. Faubert, Louis Dezilia and J. B. Primeau. Those first settlers chose, for their future home, tracts of land the most suitable to their needs, part of their farm being in the forest and the other in the plain. By doing this, they were able to begin at once to cultivate wheat for their living and get all the lumber they needed to build their houses and barns, and the necessary

buildings on the farm. They had planned everything to save time and money.

At that time the tract of land most appropriate to their needs was situated about where the Jacob road is today. Most of the first pioneers settled along the Pain Court Creek where the land seemed the best and most suitable to them; and along the Creek they traced the first permanent road in Pain Court, as can be seen to-day.

In order to avoid any trouble in the future, these first settlers asked the Government to survey their lands. Shortly after, Mr. Rankin, a land-surveyor, who was also a military officer in the British army, surveyed what is known today as the "Pain Court Block." This tract of land extends from lot one to lot fifteen, and embraces 773 acres of land in all. This was the extent of the families of Pain Court in 1815, but at that time the name of Pain Court was unknown.

### MANY NAMES WERE GIVEN TO THE PARISH

Since the settlement of the French-Canadians in this part of the country the name Pain Court has survived all others.

The first name used to mention this parish, was the name "La Tranche," a name that was given to the river by the French. The best proof that we have are the letters sent to the people by the Bishops, in which they used to begin their letters by, "Aux fideles de la paroisse La Tranche," that is to say, to the faithful of the La Tranche parish.

The Bishops used to send Missionary priests to visit these people once in a while, and during these visits they used to read the Bishops' letters giving them advice and exhorting them on their duties towards God and men.

Gradually the people became more numerous, and they bought a tract of land (three acres- on lot 12, in order to erect a church and to have a cemetery of their own. For this they paid \$50.00.

In 1851, Bishop Charbonnel of Toronto wrote a letter to the people telling them to prepare for the erection of a chapel giving it the name of "Immaculee Conception." The Bishop and the Missionary priests had put the people under the protection of the Blessed Virgin with the title of Immaculate Con-

ception, and they judged that it was most proper to call the new chapel by that name. After having erected their chapel the people asked the Government to give them a Post Office naming it "Immaculee Conception," and to give the parish the same name.

The Government was not then inclined to grant too many favours to French Catholic people, and the result was that after eight years, the Government granted them a Post Office, but refused to give the name desired, Dover South being given instead. The people resented that insult very deeply and refused forever to accept this name for their parish. A member of the Parliament at the time, Mr. Bourassa, of St. John, who had represented the people of this parish in this request, said to the people that the Government had refused to grant them the name "Immaculee Conception," because it was too French and too Catholic for a post office. The Government thought then that this little group of French-Canadians would soon disappear with the Indians in the wild forests, for the French-Canadians were considered as an insignificant minority by the Government in this part of the country. However, that insignificant minority has grown strong and become a power.

The parish, however, had an older name which was strongly rooted in the hearts of the people, and which will remain forever. This dated back to the coming of the first settlers who called it "Pain Court." It was the first name given by the Frenchmen settling in this parish; however this was acknowledged by the Government only in the month of March, 1911.

Rev. Father A. D. Emery had been appointed parish priest of this parish in January, 1911, where he was sent to build a church and a presbytery. Upon his arrival he found it more than awkward to have the name Dover South for the Post Office in a place where the people had always refused to accept it. He wrote, at once, to Honorable R. Lemieux, the Postmaster-General, and obtained in a short time to the great pleasure of the people, the name Pain Court instead of Dover South for the Post Office. (I would like to mention an incident with regard to the way of writing the name. Until 1913, the name Pain Court was always written in two words, which is the proper way, but during that year the members of the Geographic Board decided that it should be written in one word. Needless to say the people of Pain Court will ignore that decision entirely; they have waited fifty-one years to obtain

a name proper to their Post Office, and they can wait still longer in order to give time to the future members of the Geographic Board to learn how to spell that name in the proper way.)

The first Post Office was established in 1860, and Mr. Bariller took charge of it on the first of September of that year.

### ORIGIN OF THE NAME PAIN COURT

The name "Pain Court" is very significant; it expresses, in two words, the awful distress and starvation of the first pioneers.

In the year 1815, there was no town or Post Office between London and Detroit, and the neighbours were far apart. The nearest Post Office was Detroit, and there also was the nearest flour mill. The situation of the farmers, moreover, was terrible on account of the low land and the forest; only a little spot of land here and there could be sown into wheat. To have flour, the farmers had to go to Detroit and bring their wheat either in a canoe or in a cart drawn by oxen. But every farmer was not rich enough to undertake such a luxurious trip to Detroit, with oxen and a cart. The trip used to take about a week. On account of the difficulty of the voyage or journey, and the scarcity of the wheat, some were obliged to stay home and grind their wheat with a pestle on a stump. It was a very coarse flour, but it was purer, healthier and better than the war flour. The quantity of flour was scanty and consequently the loaves of bread were very small. This state of affairs lasted for some time, and all the first settlers had to suffer very much on that account. In order to express their awful distress and starvation, the people were accustomed to saying "Pain Court," that is to say "short bread." That expression was so significant that everybody accepted it and preserved it until the present generation. Our ancestors had suffered so much that it caused them to save everything, even words; for that reason, instead of saying "le pain est court"—the bread is short—they simply said "pain court", short bread. It was a great problem reduced to its simplest expression. The name spread all over so rapidly and so naturally that, when people wanted to speak of a country of misery, they used to give Pain Court as an example. It was the only place to be found in this part of the country, where people had to suffer so much.

## CONSTRUCTION OF THE FIRST CHAPEL

Until the year 1852, the missionary priests had to visit the people of this parish at their own homes, and there hold divine service, say mass, baptize children and marry people; but on the first of March, 1852, a small chapel was opened for divine worship, and was blessed by the Rev. Claude Antoine Ternet, by the authority of Bishop Charbonnel of Toronto.

On that date the mass was said for the first time before all the people of the parish, and also was given the first sermon to the entire community. This was the first monument erected to Almighty God in the parish.

## ERECTION OF FIRST THE CROSS

It is a custom amongst the French people to have crosses erected in their parish along the public road to commemorate some religious event. In 1852 the Holy Father, Pius the IX, had proclaimed a Jubilee to the whole Catholic world, and in memory of that great event, the people of Pain Court erected a cross in their parish on lot 13, on the Creek road, where Alfred Caron lives today. The people left the chapel in procession at three o'clock in the afternoon on the 10th of September, and went to the cross which was solemnly blessed by the Rev. J. Raynel, then the parish priest of Pain Court.

## FIRST SCHOOL

Until that year the people of Pain Court were entirely deprived of the privilege of school education; fathers and mothers were the teachers of their own children and perhaps sometimes of their neighbours'; but after the arrival of Father Raynel in the parish, he became the school teacher of the small children during day time, and the adults at night, the chapel being used as a school. Of course Father Raynel was teaching the children only as far as his work would permit him; he had to look after the spiritual welfare of his people first.

## FIRST CHURCH

The small chapel erected in 1852 became too small for the community, so it was decided to build a new church in 1854; it cost \$2,833.68. No doubt it was grand for that time, because everybody was satisfied. Of course, the condition of

the people was none too flourishing, because in eight years they had paid only \$223.06 on the debt, and the pastor was receiving the modest salary of \$133.00 a year.

Father Raynel was the founder of this parish, and though his hardships were numerous they were unknown to his people. He had to be satisfied with what he could get to live on, having his own clothes but nothing else, not even a horse to visit his people through the forest. When he was wanted by the sick people they had to come and get him on horse back, and he did not even have the pleasure of riding the horse himself. One day in speaking in the church about sick-calls to the people, he said, "Please, try to get a bridle to put on the horse's head so that I may be able to drive the horse myself, and do not forget either to put a blanket on."

At that time there was no wagon, no top buggy, and even if they had any, it would have been impossible to use them for there was no road wide enough to use them.

### THE FIRST VISIT OF THE BISHOP

On the 31 of August, 1856, Bishop A. Pinsonnault, first Bishop of London, paid his first visit to the little mission of La Tranche where he confirmed 250 children. If so far the people had been poor in money and property, they were getting rich in children. On his second visit, in 1871, the Bishop confirmed 450 children.

### THE INCREASE OF POPULATION FROM 1815 TO 1871.

In the year 1815, the population of La Tranche was about 20, while in the year 1871 the population had increased to nearly two thousand. The first settlers had adopted the most peaceful and the most lawful means to take possession of this country in observing the law of God—the children. The parish had increased so much that it had to be divided and Grande Pointe was the name given to the new parish, formed from Pain Court.

### THE CHURCH BELL

On the 25th of September 1864, the church bell was blessed by the Right Rev. A. Pinsonnault, and for the first time the sound of the bell was re-echoed by the wild forest.

## CHURCH BURNT DOWN

During the month of May 1874, the church was burnt to the ground. The origin of the fire never was known, although suspicions were strongly founded; several times before, attempts had been made in vain to burn the church, but it was always impossible to find out who was the guilty man.

## NEW CHURCH

The Rev. C. Duprat, who was then parish priest, began at once to arrange plans to build the new church and to raise money for erecting it. This church was replaced in 1911 by the present church which is a credit to the community and which has cost \$50,000.00. Through their generosity the people of Pain Court have already paid over half of the debt, and during the last three years they have erected one of the most beautiful and religious monuments in the Province of Ontario, the group of the Crucifixion and the Sacred-Heart, both in bronze.

The group of the Crucifixion was erected in the cemetery on the 25th of May 1917, in memory of the 65th anniversary of the first mass celebrated in Pain Court, and on the very spot where mass was then said. The monument cost \$1200.00.

On the first of June 1919, the people of Pain Court erected a monument to the Sacred-Heart in the church yard, in thanksgiving to Almighty God for the special protection bestowed upon the people of the parish during the war, and during the terrible epidemic of the Spanish flu of 1918. Not a single person of the parish had been victim of the flu, or of the war. The next day the Planet of Chatham published the following article on that occasion.

## AN IMPOSING MONUMENT AT PAIN COURT

Blessed by Rev. Father O'Connor, Vicar General at Service  
Yesterday

"Following High Mass at the Church of the Immaculate Conception, Pain Court, Sunday morning a beautiful monument of the Sacred-Heart of Jesus was blessed at an open air ceremony by the Rev. Father O'Connor, Vicar-General of London Diocese. The ceremony was performed before a large congregation of adherents of that Church.

"The monument is an imposing work of art, erected on the Church grounds in front of the Church. A bronze statue of

"the Sacred-Heart rests on a marble base, which is approached by several stone steps. Inscribed on the marble base are the following words: "Sacre-Coeur de Jesus protegez nos familles," that is to say: "Sacred Heart of Jesus protect our families.—1919. "The monument was purchased in Chicago, and cost approximately two thousand dollars. It is eighteen feet in height and weighs nearly five tons. The erection of the imposing monument has been made possible through the untiring energy of the Rev. Father Emery, the parish priest and the splendid co-operation of his parishioners.

"During the ceremony of the blessing, Rev. Father O'Connor addressed the congregation both in French and English. "The Sacred Heart has been erected as a thanksgiving offering of your good pastor and the people of Pain Court" said the Rev. Father O'Connor. "It represents your thanks for the blessings of God during the years past, and particularly for His visible protection during the years of war, and the recent epidemic of influenza. Neither the war nor the epidemic cost a single life in the community of Pain Court, and for this your zealous and pious pastor and yourselves have very properly seen fit to erect this monument.

"May it help you to increase your devotion and help you to attain His friendship, that you may live with Him in the next world."

## DURING THE LAST TWENTY YEARS

Perhaps no other country place has improved more than Pain Court in the space of 20 years. Amongst the most remarkable improvements the installation of the telephone should be mentioned first, for it has been the beginning of a new period in the parish. The first telephone line was installed during the year 1903 by Mr. Alphy Cheff, and at his own expense. Nobody wanted it, indeed it was considered a nuisance at the time. Now the telephone is to be found in nearly every house, and nobody would like to be without it.

During the year 1910, or about that time, the Gas Company began to supply the people with the natural gas of Tilbury, and it has been a great blessing to the Community.

In 1910 also an electric railroad was built from Chatham to Pain Court, and it has been an evident advantage to the people of Pain Court, so much so that farms that were sold ten

years ago for \$150.00 or \$200.00 an acre are now sold for \$300.00 an acre.

Instead of having oxen to work their farms, the farmers have now tractors of all kinds; hay loaders, binders, corn-shredders, threshers, have replaced the old sickle, scythe, the flail of our ancestors, and instead of the cart drawn by oxen, we see automobiles at nearly every home. A grain elevator was erected in 1911 by the Taylor Co. of Chatham, so that now the farmers can sell their grain at home, and do not have any more to drive to Chatham in the bad roads, or in the cold.

### BULLETIN PAROISSIAL.

As bad literature has been pouring into the country for a good number of years, the present parish priest of Pain Court has undertaken to publish a monthly review "LE BULLETIN PAROISSIAL" to provide good and sound literature for his people. The review has taken for motto "To educate and to make better men." The Bulletin has been published since the month of January 1914. Great credit is due to Mr. Sydney Stephenson, the proprietor of the Planet, for the existence of the Bulletin Paroissial today, for he was the only printer who could help us so much in such an undertaking. Today the Bulletin Paroissial is read in nearly every French family of the diocese of London.

### TWO BANKS IN PAIN COURT

Last, but not least, two banks have started business in the parish since the 28 of January 1920, and this is a country where people were starving less than hundred years ago. The Standard Bank of Canada and the Canadian Bank of Commerce expect to do good business here.

There is no doubt that the Sugar beet industry has been the main factor in this part of the country since about fifteen years ago.

### THE SOLDIERS VISIT PAIN COURT.

(The Planet 13th, May 1916-

### KENT'S GIVEN A CORDIAL WELCOME AT PAIN COURT.

"The boys of the Kent battalion thoroughly enjoyed their hike to Pain Court yesterday. Although the march was not

"official, the citizens demonstrated their patriotic sentiment, in  
"no small way.

"The battalion, headed by the two bands, left the city about nine o'clock yesterday morning, arriving at Pain Court "shortly before eleven o'clock. The soldiers were surprised "to find the school children were awaiting them carrying "flags and bunting. They were met by Father Emery who "extends a cordial welcome to the men in khaki. The soldiers "were conducted to the church grounds where they enjoyed a "well earned rest. Here the school children sang patriotic "songs, including one in French, "O Canada," and the popular marching song "When Jack Comes Back."

"Addressing the soldiers, Rev. Father Emery expressed "his pleasure at the visit, and his sympathy in the cause for "which the allies are fighting. He stated that if he was young "enough he himself would be tempted to don the Khaki and "fight side by side with them.

"A large quantity of biscuits and cheese was purchased "hurriedly and the boys provided with a light lunch, which "needless to say they did ample justice.

Before departing, Father Emery expressed the hope that "when the war had been brought to a successful conclusion, "that the battalion would pay another visit, when he would "guarantee the men in khaki something more than a light "lunch, in fact, a big banquet, which brought loud cheers from "the men in khaki.

"The "Fall In" sounded, and amid great enthusiasm the "soldiers left for their headquarters shortly after twelve "o'clock, arriving in the city about two o'clock with no casual-  
"ties.

"The day was an ideal one for marching, and the warm "sun is responsible for a large number of tanned faces this morning.

(Planet 13th, May 1916.

"Since the beginning of the war several of our young men "had enlisted from the parish of Pain Court; but the greatest "event in the parish during the war was when eleven young "men left for overseas. The event was published as follows "in the Planet the next day:

## BID FAREWELL TO ELEVEN SOLDIERS

Congregation of Pain Court Church shows esteem in which the young men are held.

"A meeting which will not soon be forgotten was held in the Pain Court church yesterday after the celebration of mass. It was a farewell to eleven young men of the parish who will shortly be leaving to join the colors.

"The basement of the church was crowded with relatives and friends of the young men as a mark of esteem in which they are held by the people of the entire community.

"A number of short addresses were made by Rev. Father Emery and others in eulogistic endorsement of the young men. Each of the young men responded briefly. There was no mistaking the interest of the people because tears flowed freely and unrestrainedly and the scene was one which will long be remembered.

"At the mass which was solemnized by Father Emery, the eleven young men received Holy Communion. Sermon was given to the young men on the occasion and everybody could feel that Father Emery always had for his young men the deepest interest."

It is no wonder to see how intimate are the relations between Father Emery and his young men when we know what he has done for them what they had done for him. Just a year before they wished to show their gratitude on the fifteenth anniversary of the priesthood of their Pastor. The Planet again relates the celebration.

## FATHER EMERY HONORED BY YOUNG MEN OF PAIN COURT.

Presented with valuable chalice on occasion of 15th anniversary of ordination.

On Christmas morning, after High Mass, the young men of Pain Court presented Father Emery with a \$225.00 chalice on the occasion of his 15th anniversary of ordination to the priesthood.

The young men of Pain Court have always shown for their Pastor, the greatest love and esteem that can be expected; ever since he has been their Pastor, Father Emery has devoted his greatest work to the children and young men of his parish; he has worked where good can be obtained, and the celebration of today is a proof of it.

"It is a well known fact that young men will seldom appreciate the good that is done to them; however, it is pleasing to find an exception. The young men of Pain Court have highly appreciated all the good that their parish priest has done to them since he came here seven years ago, and indeed, they have shown their gratitude to-day in an unusual manner in presenting him with such a beautiful chalice.

"In thanking his young men, Father Emery was exulting with joy. What is the cause of that joy that I feel so keenly today?" said he. "It is you, my dear young men who are the cause of it. It is not so much what you have given me, but, it is because it comes from your good hearts."

"In that chalice I see the hearts of my young men united together to do good. In that chalice formed of your good hearts, I will offer daily the Holy Sacrifice of the Mass, and this chalice will remind you to me every day and I will continue to pray and work for you as in the past," said Father Emery.

## EDUCATION.

The year 1919 has been a most remarkable one with regard to education.

There is not the least doubt that the French-Canadians had to suffer a long and shameful persecution with regard to the maintaining and the teaching of their language, specially during the last ten years, however it is an incomprehensible fact that has been already registered in the history of Ontario, for ever, I am sure. The French-Canadians have braved the persecution most nobly and fearlessly; and in spite of all that has been said and that will be said in the future the people of Pain Court like all other French-Canadians are bound to give a practical education to their children; a proof of it is the following article published first in the local papers of Chatham last September the 4th, and which was reproduced in all the English and French papers of Canada, and even in the Detroit Free Press, the next day.

## SEEK EDUCATION

Thirteen young men from Pain Court and Big Point enter Ottawa University; six young ladies attend Holy Name Convent at Windsor.

"Eleven young men from Pain Court parish and three from Big Point parish left Chatham Tuesday night for Ot-

"tawa, where they will enter the Ottawa Bilingual University, "taking the classical course.

"At Chatham they joined a party of fifty three young men "from Essex County who intend taking the same course. The "C. P. R. placed a special car at the disposal of the young men. "The thirst for knowledge is not confined to the young men of "Pain Court parish as six young ladies left this week also to "attend the Holy Name convent at Windsor."

So far Pain Court has given to the world and to the church: Two priests, twelve Nuns ,two Doctors, one lawyer, six teachers, fourteen nurses and four druggists, besides a good number of business men scattered all over. This should be sufficient to prove that bi-lingual education is not so bad as it has been said during the last ten years.

### EMIGRATION

Pain Court does not only give men to church and profession but it helps to establish other countries and so much so that since the month of January 1911, 128 families have left this parish for other places; and as we count a proportion of five persons for each family that makes an emigration of about 640; however the conditions are not too bad, for there is always a new family to replace the one gone; the French-Canadians are faithful to the commandment of God: "Increase and multiply."

### THE FRENCH SPEAKING IN PAIN COURT

Not only are the people of Pain Court anxious to give a practical education to their children, but they also teach them to be faithful to the religious and national traditions of their forefathers ever since their establishment in Canada.

Amongst the many French traditions, there is one which needs to be mentioned in order to establish the truth in this part of the country and amongst the present generation: it is the good French speaking.

You may visit any French family, even those that have been the most deprived of education, and you will hear the French language spoken as well as, and even far better than in many places in France, and this can be found, not only in one parish, but in every French parish in Canada.

The pronounciation of certain words may seem strange sometimes, but it is not altogether wrong; for instance "il fait fret" for "il fait froid:" "it is cold." Many of these words are

only pronounced in the old French way, but they are not "French patois." This can be explained very easily when we know that it is almost impossible to deprive a man of his mother tongue. Therefore it is not at all surprising that some people have preserved to-day the old pronunciation of certain French words.

It may be said perhaps that the French people make use of certain words which are not to be found in the French dictionary. Yes, it is so, and in the English language also. The French language is a living language, and needs to create new words once in a while to express certain states or conditions not existing before. For instance the word "poudrerie,"—to express a blizzard, is not to be found in the French dictionary, for there was no need of it in France, because there is no snow-storm there such as we have here. The word "poudrerie" is most significant and most beautiful, and the French even admire it.

Likewise the word "brunante" to express the time of the day when it is neither twilight nor dark; and so on with several other words. Although those words are not to be found in the French dictionary, they were never condemned by the French Academy, and they are too rich to be abandoned.

There are also several expressions like "bordée de neige" to express a light snow fall of short duration; those expressions may not be found in the modern or old French books, but they are not "patois" for they are too beautiful and too expressive to be condemned.

Nowhere in Canada can we find a "patois" spoken by the French people. The "French patois" exists only in the minds of those who have imagined it. Unfortunately, the hostile press of the country has magnified that monstrous error and it has helped to root it in the heart of the people who do not know the French language. The expression "French patois" has done as much harm to the French people of Canada as the expression "Parisian French" is doing harm to the English-speaking people of Ontario. The "Parisian French" which is supposed to be taught in the English schools of Ontario is simply a farce, and the laugh of all those who know the French language.

In Pain Court, as in all other places in Canada, the French people do speak neither the "Parisian French," nor "the French patois," nor the "Canadian-French" but they all speak the pure French language.

ORIGIN OF THE PLACES AND NAMES OF THE PEOPLE OF PAIN COURT WHOSE  
ANCESTORS LEFT FRANCE AND ESTABLISHED IN CANADA

NAME	YEAR WHERE BORN	PROVINCE	ESTABLISHED AT	YEAR	
Antayot, Guillaume	1642	Angers	..... Anjou	..... Quebec	1647
Bechard, Louis	1655	Limoges	..... Normandie	..... St. Michel	1691
Pollise, Henri	1612	Angers	..... Anjou	..... Quebec	1650
Belanger, Francois	1612	Touque	..... Normandie	..... Cap. St. Ignace	1637
Bernier, Jacques	1636	St. Germain	..... II-de-France	..... Cap. St. Ignace	1656
Biais, Pierre	1639	Angouleme	..... Angoumois	..... St. Jean	1609
Boucher, Gasparid	1689	Lagny	..... Erle	..... Quebec	1619
Bourassa, Francois	1659	St. Hilaire	..... Pottou	..... Contrecoeur	1684
Bourdeau, Pierre	1659	St. Vincent	..... Bretagne	..... Laprairie	1689
Cachete, Jacob	1649	Mivecourt	..... Loiraine	..... St. Philippe	1759
Cadotte, Mathurin	1649	Angers	..... Anjou	..... Montreal	1688
Charon, Robert	1612	Lyon	..... Lyonnais	..... Quebec	1637
Charbonnet, Thos	1630	Rouen	..... Normandie	..... Varennes	1669
Charbonnet, Olivier	1611	Larochelle	..... Aunis	..... Montreal	1654
Charron, Claude	1621	St. Martin	..... Provence	..... Quebec	1653
Cheff, Maximilien	1644	St. Saturnin	..... Provence	..... Quebec	1676
Couture, Guillaume	1617	St. Godard	..... Normandie	..... Quebec	1702
Daniel, Thos	1649	St. Malo	..... Bretagne	..... St. Jean	1698
Demers, Pierre	1621	Rouen	..... Normandie	..... Cap. de Madeline	1649
Desmarais, Chas	1692	Ste. Croix	..... Touraine	..... Quebec	1691
Pucedro, Pierre	1649	Paris	..... C. France	..... Montreal	1888
Emery, Antoine	1730	Paris	..... C. France	..... Montreal	1777
Faubert, Jacques	1668	Angers	..... Anjou	..... Bocheville	1679
Gauthier, Philippe	1780	Coutoulan	..... Abrouleme	..... Beauport	1704
	1620	Paris	..... C. France	..... Quebec	1656

NAME	YEAR WHERE BORN	PROVINCE	ESTABLISHED AT	YEAR
Gaudreau, Jean	1632	Annis	Quebec	1679
Gagnie, Pierre	1612	Maine	Quebec	1666
Gerwaig, Pierre	1645	Bresse	Quebec	1665
Gourd, Nicholas	1610	Roussillon	Trois-Rivieres	1665
Jubinyille, Michel	1670	Cap. France	Montreal	1706
Leblanc, Leonard	1626	Bretagne	Quebec	1650
Lauson, Gilles	1631	Maine	Montreal	1656
Laprise, Augustin	1700	Anjou	Montreal	1734
Laplante, Julien	1618	Langdoc	Quebec	1654
Maure, Thos	1640	Cap. France	Quebec	1670
Normandin, Mathurin	1645	Touraine	Quebec	1695
Quellotte, Rene	1635	C. Franca	Sor.	1666
Peltier, Jean	1615	Angers	Queb.	1644
Plotte, Leonard	1630	Tours	Quebec	1665
Pinsonnault, Jean	1611	Touraine	Quebec	1644
Trincan, Jean	1628	Angers	Quebec	1681
Poisson, Jacques	1650	Larochelle	Beaucour	1686
Reaume, Jean	1642	Xaintes	Pointe, aux Trembles	1699
Robert, Philippe	1657	St. Nicholas	Quebec	1665
Rose, Noel	1629	Amiens	Quebec	1681
Roy, Pierre	1690	St. Etienne	Contecocour	1666
St. Pierre, Pierre	1640	Rouen	Quebec	1621
Tanguay, Jean	1658	Normandie	Quebec	1679
Thibodeau, Mathurin	1630	Bretagne	St. Famille	1692
Tregan, Jean	1652	Bretagne	St. Jean	1687
Turcotte, Abol	1629	Calais	Quebec	1688
		Moulleron	St. Jean	1687
		Politou	Chateau Richer	1657



National Library  
of Canada

Bibliothèque nationale  
du Canada