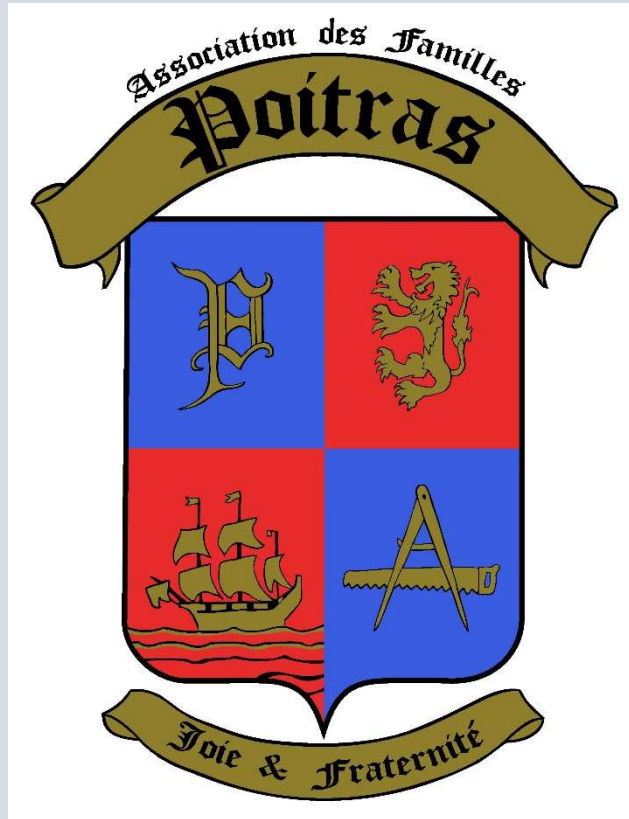


GUY POITRAS



JEAN POITRAS

Master Carpenter
1639-1711

First of its name in America

SILLERY 1989

Translated from French by GUY LANGLOIS
2007

Presentation

The assertion of membership to a family, to descendants, to people is, with love and friendship, one of the most beautiful feelings than one can maintain in his heart and communicate to his close relations easily. To do it fully, in addition to memory, one needs the knowledge of the men and the events which are at the origin of this particular world of which we are the descendants.

One must recognize the adventure that represents going back in time, over more than three hundred years, to recall the facts and people associated with the events and the joys which wove the humble daily routine of our ancestor and thus have the ability to bring it back to life and almost give it a voice after so many years of silence.

Fruit of the patient work of the author, this volume points out the customs and habits of this period and reports the activities and the business which marked the laborious life of Jean Poitras.

Qualified craftsman, to the essential trade, soldier, when the circumstances ordered it and also farmer, our ancestor belongs to this group of courageous man and women who in times past, laid the bases of this country. He was a valiant builder and a respectable man who makes his descendants proud.

Thank you to the author for this work which helps us get to know him better and which invites the large family of Poitras to consider its origins and to be inspired for the future.

René Poitras, President
Association of the Poitras families

Trois-Rivières, February 1989.

Foreword

At a time when we are questioning our traditional values, it is apparent that we have a need to go back to our origins, in the search of an identity that belongs to us, which would explain the considerable rise genealogy has seen in the past years.

History successfully transmitted the key facts of the important characters who chaired the foundation, the development and the defense of our country, but it is with the anecdotic chronicles and with the genealogical studies that we must resort to in order to better understand how our ancestors contributed to these various adventures and under which conditions they lived them every day.

Concurrently, after having recalled the facts pertaining to the life of Jean Poitras, it was sometimes necessary to place them within the general framework of the situation of the country, at the moment they occurred, and with this intention, to recall on occasions, certain important events of this time, even if those did not concern it explicitly.

It was sometimes necessary to use certain accounts to illustrate, by analogy, an event of the life of our ancestor, not being able to base it on a document implicating him personally; by way of example, not being able to refer any narration of the actual crossing of Jean Poitras, not knowing which ship he came on, we quoted extracts of two letters, one of a Jesuit father and the other of a priest of St-Sulpice, reporting the adventures of their crossings of the Atlantic, from France to Canada, at the time of the arrival of our ancestors.

By preoccupation with authenticity, even with the risk of making certain passages of this volume somewhat arid, we quoted textually, without modifying the spelling, some documents of the time. The reader will forgive us for forcing these acrobatics of deciphering which should sometimes be made aloud to seize their direction.

With the aim of sharpening interest and curiosity, this work could surely have been somewhat romanticized without as much as betraying its veracity. We opted for the sobriety, sticking with the verifiable facts and by quoting our sources, thus leaving it to each individual to imagine the possibilities of dreaming to perfect this sketch.

One will note, on occasions, some repetitions from one chapter to the other; these repetitions, which we will rather qualify as recalls, are intentional to allow the reading of any chapter separately, by finding all the necessary elements for its comprehension, without having to compulsory progress from the beginning to the end in the order of presentation.

Certain facts reported in this work can appear ordinary to us today, but they contribute to situate our character and, in their time, perhaps it had significance in the life of the one who knew how to firmly establish our name and our family in America, more than three hundred years ago.

The project of this work goes back more than one quarter century ago and it was to be addressed to my close relations to tell them a little about what the life of the first Poitras in this country was. I never suspected being invited to say it to such a large family and it is without pretense that I present it to you.

G.P.

Sillery, February 1989.

I

Place of origin of Jean Poitras and Marie-Xainte Vié

... "Jean Poitras son of Laurent poidras and Renée Bertin his father and mother of the town of Clisson of the parish of Cugan Evesché of St-Pierre de Nante..... and Marie Xainte Vier daughter of Robert Vier and Xainte poullin her father and mother of the town of Paris of St-Nicolas des Champs..."(1)

These few lines are extracted from the marriage contract of Jean Poitras, first of the name in America. In addition, the register of the baptisms, marriages and burials of the parish Notre-Dame of Quebec mentions with the marriage certificate of Jean Poitras and Marie-Xainte Vié on August 27, 1664:

(1) Marriage contract of Jean Poitras and Marie-Xainte Vié - Notary Paul Vachon, July 23, 1664. – National Archives of Quebec.

... "Jean Poidras son of Laurens poidras and Renée Bertin of the town of Clisson, native of the parish of Cugan, Evesché of Nantes in Brittany on one hand, and Marie Sainte Viés, daughter of Robert Vié and Sainte Pollain, of the parish of Saint Nicolas of the fields of paris..."

We thus settle that; Jean Poitras is from the town of Clisson, native of Cugand, small village located three kilometers from this city and Marie-Xainte Vié, his wife, of the parish St-Nicolas-des-Champs in Paris.

The town of Clisson is located at the junction of Brittany, Anjou and Poitou; historically it is Breton. A fortress was built there in XIIIe century to protect the province's boundaries.

As a result, the delimitation of these boundaries caused many disputes. Finally, the disputed parishes were made up in more or less autonomous territories which we then designated under the name of "Marches". The "Marches Communes" of Poitou and Brittany, exempt from many taxes, remained until the French revolution.

In September 1793, at the time of the wars of the Vendée a section of the town of Clisson and of the Castle were burned down, the region was devastated and a considerable number of people who lived in the town were killed. Clisson ended up being a heap of ruins at the end of the Revolution and remained deserted for three years.

The city was then restored. In Clisson, several Italian built properties then earned the nickname of "French Tivoli".

Nowadays, Clisson forms part of the department of Loire-Atlantique and in 1975 counted more than 4000 inhabitants. Located 28 kilometres south-east of Nantes, it is a county town of a canton in full development.

In spite of the destruction caused by wars and the revolutions, Clisson still has to this day, remains going back to the time where Jean Poitras left his country to establish himself in Canada. Among those, let us quote:

The Feudal Castle built in 1223 by Oliver the 1st, Lord of Clisson, where there was an ancient family manor on a rock which dominates the city. It is one France's most remarkable castle by its extent, by the clever art of its constructions and by the majesty of its ruins. Its walls have more than three meters in thickness and are of an extraordinary height;

The Markets which date from the XVIIe century are classified "Historical buildings ". Their old wood frame does not fail to draw attention. It is possible that the fact it did not burn down with the rest of the city in 1793 is attributed to its utility as shelter and a store;

The Bridge of the city, of XVIe century, from where we have a very pretty view on the valley of Sèvre and the Castle;

Lastly, Trinity Church, former priory of Benedictines of XIe and XIIe centuries (2).

Here are some images among so many others which must have haunted the spirit of Jean Poitras at some time in his life after having left his family and his country to settle in Canada during the pioneers' period.

As for Marie-Xainte Vié who was only fourteen or fifteen years old when she left Paris for Canada, she certainly must have occasionally evoked the country of her childhood. The separation was however less absolute for her than for Jean Poitras, at least on the family level; indeed she was joining here, two of her elder sisters who had been established there for a few years (3).

(2) Clisson and its Valley – Edited by the Syndicat-d'Initiative of Clisson. Septembre 1959.

(3) Marriage contract of Jean Poitras and Marie-Xainte Vié – Notary Paul Vachon, July 23, 1664.- National Archives of Quebec.

II

The motives of emigration

Our historians are not very loquacious on the motives that made our ancestors leave France to move to Canada during the XVIIth century.

It is however possible to extricate, in its whole, the main reasons of this emigration by comparing the socio-economic situation of the popular social classes in France during this epoch versus the possibilities of posterity offered by Canada at that time.

On the other hand, we all know that the succeeding wars in France and in many European countries had generated insecurity, poorness and even misery among the people.

The condition of the farmers was becoming more and more precarious year after year due to increasing taxes that they had to pay to bail out the public treasury, they were exploiting lands that were most of the time too small and it was therefore impossible to divide them up. Their sons became old enough to start on their own but found themselves facing an impasse.

In this context, it was very difficult to find work and many persons were even reduced to begging. The situation was so bad that the King of France, by an edict dated August 1656, decreed the internment of the mendicants and the wanderers of both sexes that were infesting Paris at that time. In the first article of this document we can read:

“ Wish and order that all poor mendicants able-bodied or invalids from one sex or the other, be locked up in a hospital to be employed to daily works, manufacture and other type of works based on their experience and henceforth as contained in this Regulation signed and attached under seal of this presentation we wish this to be executed in accordance to its form and content”.

Article IX of the same edict also decreed :

“ Stating expressly inhibitions and forbidding to all persons of all sexes and places and ages as well as of any birth quality and in whatever conditions they may be, able-bodied or invalids, sick or convalescents, curables or incurables to beg in the city and in the Faulx-bourgs of Paris... offenders liable to be whipped for the first infraction and sent to the galleys the second time for men and boys and banishment for women and girls”.(1)

The internment of these indigents took place on May 14, 1657. These hard measures were not exclusive to France during that period as they were in place in England and Germany.

This is a brief summary of the social situation which prevailed in France during the XVIIth century.

On the other hand, many stories on Canada and its vast natural resources, hunting, fishing, forestry, fruitful lands, had been circulating in France for many years; the Jesuits "Relations" alone, greatly contributed to promote Canada and arouse the desire to attempt the adventure in this new country full of promises.

Many seigniories had been conceded in the Nouvelle-France in an attempt to develop this colony and to encourage the establishment of a permanent population and some lords such as Robert Giffard, Pierre Boucher and many others were recruiting every year in France for day laborers, farmers and at times, entire families to cultivate and help to the expansion of their large concessions.

The agreements for Canada were usually made by contract for a period of three years to the end of which the « committed person » had the choice to return to France or to stay in the country on a land that was then given free by one of the lords providing that he agreed to live on the land, cultivate it and make it prosperous and pay to the lord a small fee yearly.

The contracts agreements were far from promising wealth to those who were subscribing, we only have to look at its description made by Gabriel Debien in regards to the famous emigration to America.(2)

"According to the contract concluded with his « smuggler », the worker rents him his work ordinary for a period of three years. His creditor becomes his master. This master promises to feed him, provide housing, assist him, and to give him at the end of the three years a certain quantity of tobacco or sugar or a certain amount of money that barely represents the costs for returning home. During the contract term, the worker is therefore not free to dispose of his work, which can be granted to a third party who has the right to sell it".

Whoever wished to move to Canada and could pay his own traveling fare did not have to sign such a contract but we know that many colonists who came over during that epoch had to serve for a three years period.

We can therefore conclude that it was certainly not the lure of gain that could have incited our ancestors to move to Canada but rather the hope to better their living conditions for the immediate by obtaining work, living quarters, food and the possibility to insure the future of their children.

We have not yet been able to find a document that would tell us under which conditions did Jean Poitras move to live in Canada but we can also presume, until proven wrong, that he came here as a worker under contract.

The young French girls of ordinary origins were faced with the same problems as the men; they usually had no dowry and, in this situation, the hope to marry a young man in France that could provide an acceptable future was very slim.

Despite this, only a very small amount of women and girls had emigrated to Canada until 1663; they had been recruited by the Montreal Society, the religious communities, the Lords and by the Company of the Cent-Associés and the Community of Inhabitants.

It is then that the King and Colbert conceived a plan to henceforth attract a sufficient amount of French women to move to Canada to allow the celibates of this new country to start a home and family. For the first time, the royal treasury committed itself to cover the cost of the trip and to contribute in part to the establishment, in Nouvelle France, of women emigrants and recruited by the homeland. The poor girls who could not even pay for their own dowries were not left behind as the King took care of that.

Labor contractors, merchants or ship-owners were entrusted to recruit these young girls in return for a subsidy of ten pounds by recruit. Each contingent of these “daughters of the King” as they were called, were placed under the responsibility of a Lady of France or of the colony, well recommended and capable of maintaining these favorites under a rigorous discipline during the sailing across on uncomfortable ships and in contact with passengers of all classes: sailors, workers, soldiers, etc.

Among these ladies responsible of the « daughters of the King » we know Catherine Françoise Desnoyers, wife of Pierre Le Petit, lord of Neuville and Anne Gasnier, wife of Jean Bourbon, public prosecutor, chief engineer of the colony and lord of Dombourg.

The first group of the « children in care of the nation », sailing to Canada, arrived in Quebec in 1663 and was made of 38 girls and widows; the group of 1664 only had 17 emigrants of this category. Their amount increased as of 1665. This program lasted from 1633 to 1673 and 774 of these daughters of the King would have moved to Canada

Marie-Xainte Vié would have arrived as daughter of the King in 1664 or in other words with the second contingent of 17 girls to be married. (3)

Benjamin Sulte write that many of the daughters of the King arriving from Paris, such as Marie-Xainte Vié, were from poor dead parents who served the Country or from families of officers (4). She was the daughter of Robert Vié, Sieur de la Mothe, first sergeant of a company of the Regiment of the Guards in Paris (5).

In 1664, we had not yet started to recruit these young girls in the orphanages; it is only in 1665 that it started due to the very small amount that had been hired in 1663 and 1664.

Maire-Xainte Vié had to easily subscribe to the offers of leaving for Canada at the expense of the King as two of her older sisters had already been there for many years.

-
- (1) Georges Guillain and P. Mathieu, *La Salpêtrière* (Paris 1929) cited by Silvio Dumas, *Les Filles du roi en Nouvelle France*, Cahiers d'Histoire No 24, Historic Society of Quebec, pages 45 et 46.
 - (2) Gabriel Debien – *L'émigration poitevine vers l'Amérique au XVII siècle* – Bulletin of the West Society Antique dealers and the museums of Poitiers – 1952; 4e trimestre, Tome 2, 4e serial, cited by Michel Langlois, *L'Ancêtre*, Volume 4, No 6, February 1978, page 184
 - (3) Silvio Dumas, *Les Filles du roi en Nouvelle-France*, Cahiers d'Histoire No 24, Historic Society of Quebec, page 348.
 - (4) Benjamin Sulte – *Histoire des Canadiens français*, Montréal 1882, Tome VII, page 18
 - (5) Marriage Contract of Hubert Simon and Marie Vié – Notary Guillaume Audouart, November 23, – National Archives of Quebec.

Silvio Dumas – *Les filles du roi en Nouvelle-France*, Cahiers d'Histoire, No 24 of the Historic Society of Quebec, Quebec 1972

Michel Langlois – *La venue des ancêtres* – Bulletin of the Genealogy Society of Quebec, *L'Ancêtre*. Volume 4. No 6. February 1978

III

The crossing of the Atlantic

At the time that our ancestors came over, the crossing of the Atlantic, with the best conditions, would take almost one month but, quite often, the trip was much longer and certain ships would take as long as three months to sail from the French ports to Quebec.

You also had to consider all the delays caused by the formalities that had to be respected relatively to the loading and the departure of the ships. The captain, anxious to reach Quebec, was subject to various rules before obtaining clearance from the Admiralty allowing him to set sails.

He had, for instance, to present the list of the crew as well as the passengers that were registered to be part of the trip. The officers of the Admiralty were then visiting the ship, checking its armaments, its cargo and the trunk of the surgeon: they also made sure that only the crew members and the passengers appearing on the list were on board. After these verifications and when everything thing was in order, the departure of the ship was then registered and the captain allowed to leave.

The formalities and the lack of favorable winds would often delay the departure by several days, which would extend the length of the trip and the inconveniences of living on the boat (1).

When we had the chance to visit a replica of one boat from that epoch, we can hardly imagine how it was possible to live (I was going to write survive) in such confined areas and in such a lack of privacy for a period of two or three months.

To the inconveniences of the exiguity of the premises you also had the rolling and bouncing sometimes excessive caused by frequent storms on the North Atlantic. You also have to consider the lack of hygiene, the vermin and contagious ailments occurring when on the sea.

We can add to all this the ordinary perils of the navigation back then as well as possible attacks from ships belonging to enemies and we now have a non exaggerated picture of what was the crossing of the Atlantic for our ancestors.

(1) References : L'Ancêtre, vol. 4, no. 6, February 1978 – La venue des Ancêtres of Michel Langlois.

In support of the above, I am stating some extracts from two documents of that epoch which relate the events of these crossings

First, an extract from a letter sent from Quebec on October 20, 1734 by Father Francois Nau, Jesuit, to Father Richard superior of the Province de Guyenne in Bordeaux: (2).

“We boarded the ship Ruby on May 29 with the Chevalier of Chaon in command, and we stayed in the harbor for two days waiting for favorable winds. However, these two days were enough to make us realize what would be the inconveniences of our navigation. The sight alone of the Ste-Barbe (3) where we will have to sleep during the crossing disconcerted us all. It was a room where we could see suspended frames that would become the beds for the passengers, males and females, for the internal officers and for the gunners. We were crushed in this dark and infected room like sardines in a can. We could not reach our bed without hurting our heads and legs at least 20 times. The rules of etiquette did not allow us to undress...”

(2) Report from the archives of the province of Quebec. 1926-27 pages 267 and 268

(3) Ste-Barbe: room on the ship where powder and ammunitions were stored, named after the patron of the gunners. The Ste-Barbe was located under the steerage at the back of the ship (Dictionnaire des Lettres et des Beaux-Arts – Bachelet et Dezobry – Paris 1876)

Another inconvenience, the company that we would have day and night, His Eminence our Bishop(4) went to La Rochelle and came on board with us unexpectedly. He brought with him maybe a dozen of priests that he had found on the streets of Paris, most of them ignorant and without any education and who thought they had the right to insult everybody and were constantly fighting among themselves.

Third inconvenience: the vermin and infection. We had on board some one hundred soldiers new recruits and each had a regiment of Picardie. In less than eight days, these starved “picards” were everywhere: no one was spared from their bites, not even the bishop nor the captain. Each time we came out from under the steerage we were covered in lice.

Another nest of lice and source of infection: it was eighty salt-workers who had languished in jail for one year. They were half naked and covered with ulcers and some of them were eaten raw by worms, We subscribed and collected some money on board to buy them shirts from the sailors as they had many; our treatments did not stop them from spreading on the ship some sort of plague from which everyone was infected and twenty men died from it...

We arrived in Quebec on August 16 that is to say the eightieth day since our boarding...”

(4) Eminence Pierre Herman Dosquet

Finally an extract from “ Relation d’un voyage de Paris à Montréal au Canada in 1737” (5) by Joseph Dargent priest of St-Sulpice, who arrived in Canada on August 13, 1737:

“I stayed a few extra days in La Rochelle and left there on the Ascension to get on board in l’Isle d’Est on the Jason, boat of the King and M. du Quesne in command.

We had a fire on board while we were anchored in the harbor and had we not hurried to help, we would all have left for the long voyage within half hour; we were at two leagues from the land and there were only two other ships of the King anchored at one quarter of a league from us. They did not rush to our help afraid to be blown up with us if the fire had been near the powders. We had one lifeboat and a smaller one ready which could have saved some of the 437 passengers but who knows if I would have been part of the small amount of people.

Finally we set sails on the Pentecost...

...on July 11 we thought we were at approximately 40 leagues from all lands and around 5 pm we all came very close with death. Here is what happened. Since early morning we were surrounded by a fog so thick that you could not distinguish someone standing in the center of the ship. However, sailors on duty on “le passe à vent” to scrutinize the horizon shouted that another boat was on the same path as us and was just about to crash into us therefore sinking both boats. It was ordered immediately to ring the bell, beat the drums and fire the cannon to warn the other boat to change direction. We barely had enough time to ring the bell and saw some small boats around us and also saw that the presumed boat was in fact a big rock as big as a mountain and the top of it lost high in the fog that someone shouted: land, land, we are lost...However, some of the officers kept their cool. They instructed to govern on the side where the small boats that were near us and they were shouting at us to turn. It is here that the divine mercy demonstrated itself in our favor. We were instantly waiting to hit the big rock that would have destroyed and sink the ship completely when all of a sudden the wind died and the fog lifted. The boat turned around within 3 to 4 minutes but the waves were still coming in from where the wind had been blowing and were pushing the ship toward the rock that all of a sudden a strong wind rose from the opposite direction and pushed us within 2 hours to 5 or 6 leagues from the rock. All of this, from the moment we saw the danger and until the time that we were cleared of it may have lasted fifteen minutes, but there was no-one on board that did not think that it lasted many hours. When we were further and safe we asked the man in charge of these small boats to come on board... It was an English man from Gersey... He told us that the rock was named Chapeau Rouge which is west of the entrance of La Baie de Plaisance in the Island of New-Foundland... We all blessed him with good reason because after God we owed our lives to this man.”

(5) Report from the Archives of the province of Quebec, 1947-48 pages 9 à 17.

All this shed a bit of light on the nature of the difficulties and the risks that Jean Poitras and Marie-Xainte Vié had to face when they came across from France to Canada.

IV

Arrival in Quebec

It must be said immediately that to this date it has been impossible to determine the exact arrival date in Quebec of Jean Poitras nor the date of Marie-Xainte Vié.

Even if we know the name of the boats that sailed across to Nouvelle France from 1657 to 1665 (1), we do not know the names of the passengers that were on board as to this date, the lists of passengers that had to be prepared by the captains of each of these boats sailing across from France to Canada were never found despite many researches here and in France. To this date, we only have the lists of passengers of the following vessels (2):

- (1) List of the ships that sailed to Nouvelle France from 1657 to 1665 – Michel Langlois – Bulletin of the Genealogy Society of Québec. L’Ancêtre, Volume 3, No 1, September 1976.
- (2) La venue des Ancêtres – Michel Langlois – Bulletin of the Genealogy Society of Quebec, L’Ancêtre, Volume 4, No 6, February 1978.

1658 – Le Taureau, 150 tons, captain Elie Tadourneau, arrived in Quebec on August 6 with 16 workers for Canada

1659 – Le St-André, 300 tons, captain G. Poulet, arrived in Quebec on September 7 with 118 workers for Canada.

1663 – Le Taureau, 300 tons, captain E. Raymond, arrived in Quebec after July 24 with some workers for Canada

1664 – Le Noir de Hollande, 100 tons, captain Pierre Fillye, arrived in Quebec on May 25 (3) with 51 workers for Canada.

- (3) The Jesuit Relations and allied documents, Edited by Reuben Gold Thwaites, The Burrows Brothers Co, Publishers, MDCCCXCVI, Volume XLVIII – Library of the National Assembly of Quebec.

The names of Jean Poitras and Marie-Xainte Vié do not appear on any of these four lists.

We know, however, that the arrival of Jean Poitras occurred before 1664, year of his marriage. He was, in fact, in Quebec on March 29 1664 as he appeared in front of the Sovereign Council.

“Of Saturday March 29, 1664 of such day of record

The hearing where were present Mister the Governorr, Messieurs de la Ferté, Dauteuil, de Tilly et Damours, substitut of the Attorney General

Thiery delettre le Wallon appearing by Romainville demanding bailiff

Jean Poitras defendant

The parties having been heard, The Council condemned the defenfant to deliver to the demanding person three and one half bushels of wheath (4)

This is all what we know about this disagreement between Jean Poitras and Thierry Delestre, sieur du Vallon. This document is however very useful as it tells us that Jean Poitras arrived in this country before 1664 as the first ship arriving from France that year arrived on May 25 (5), therefore two months after his appearance in front of the Sovereing Council. .

To corroborate the above, Jean Poitras would have acquired between February 6, 1663 and January 23, 1664, a land at St-Pierre de l'Île D'Orléans (6). The deed of acquisition of this land has not been found; we, however, know that Jean Poitras would have resold this property to François Chaussée, in front of the notary Paul Vachon, on January 23, 1664. This last deed disappeared from the office of Vachon but it is mentioned on April 5, 1666 on an exchange contract between François Chaussée and Sébastien Douaizon, stipulating this same land in front of the notary Claude Aubert (7).

We can then conclude from the above that Jean Poitras arrived in Canada in 1663 at the latest and most probably before that date if we accept the hypothesis that he came over as a worker for a period of three years like many other immigrants of that epoch who once their agreement was over decided to establish themselves in this country and build a home.

As for Marie-Xainte Vié, she would have, according to the best possibilities, arrived in Quebec with the second contingent of the “daughters of the King” in 1664, the year of her marriage (8).

(4) Decisions and deliberations of the Sovereing Council, Tome 1, page 151

(5) The Jesuits Relations, op. cit

(6) Report from the Archives of the province of Quebec, 1953-55, page 61.

(7) Exchange between François Chaussée et Sébastien Douaizon, Notary Claude Aubert, April 5, 1666 – National archives of Quebec.

(8) Les Filles du Roi – Silvio Dumas – Historic Society of Quebec, Cahier d'histoire No 24, 1972

V

Quebec at the time of the arrival of Jean Poitras

The title of Capital of Nouvelle France had great bearing and could impress the far away French of Europe. The reality was however quite humble.

Quebec was only, after the arrival of Jean Poitras, a small village; its population was of approximately 550 souls and the amount of houses did not exceed seventy. There was the lower town and the upper town just like today, the latter was mainly inhabited by civil servants, the clergy and the religious communities.

In the lower part of Quebec, at the foot of the promontory and on the river shore, were the stores of merchants and most of the particular residences. This is where all trading took place and also where the store of the King and those of the Company were located.

From the lower town, we went up to the upper town by a sinuous and steep road, the Grande Côte, to-day la Côte de la Montagne, that took you to a stoned building built in 1661-62 on one side which was used as a presbytery, a seminary and the bishopric as well as the parish church and to the Grande Place, and took you on the other side to la Place d'Armes and to the Château St-Louis situated where the eastern extremity of la Terrasse Dufferin is located to-day.

On the right, going up the hill, on the slope to the cape, was the cemetery and a little higher on the left, just before arriving to the Fort and Château St-Louis, we passed alongside the camp of the Hurons where the detritus of this nations had taken refuge, this is practically on the site of to-day's Hotel des Postes and the neighboring buildings.

On the Grande Place, in front of the parish church, was the college and the Jesuit's church, almost where Quebec's City Hall is located to-day and a little lower we could see the buildings of the Hôtel-Dieu.

In front of Fort St-Louis, on the other side of Place d'Armes, was a house that was called then the Sénéchaussée or the Palace that was usually used for tribunal sessions and, very close by, the Monastery of the Ursulines and its dependencies.

There were some cleared lands and some houses along the road called Grande Allée that started at La Place d'Armes and going toward Sillery. On the other side of the promontory, another road leads to the establishment St-Jean, where Sieur Jean Bourdon, Attorney General and chief engineer of the Colony had built his estate and a chapel.

There were five churches and chapels in the city: the parish church dedicated to Notre-Dame, the Jesuit's church, the Ursulines' chapel, as well as the one of l'Hôtel-Dieu and the one of St-Jean.

The ecclesiastical personal of Quebec was quite numerous considering the population. It had as leader Mgr. de Laval who was then vicar apostolic of the Nouvelle France. The presbytery was connected to the seminary from where all priest originated from. Nine priests and seven brothers were residing at the Jesuits' college.

The Ursulines, who were eight chorus nuns, four novices and five lay nuns, were running a convent where they were teaching to about twenty residents and a greater quantity of non-residents.

At the Hôtel-Dieu, there were twelve chorus nuns, and four lay nuns and also five residents, but it was not however an educational house as such (1).

(1) Sources: The city of Quebec under the French Regime – Pierre George Roy, Volume 1, pages 327 et 328

VI

The earthquake of 1663

Jean Poitras was most probably already in Quebec when on February 5, 1663 occurred an earthquake of which the numerous tremors, according to the reports of that epoch, recurred for at least six months in the entire colony.

Here are some extracts of an account made by Father Jérôme Lalemant (1) that allows us to judge of the extent of the phenomenon:

“It was on the fifth day of February 1663 around five thirty at night that a tremendous noise was heard all over Canada. The noise sounded like if the fire was in the houses, and everybody came out to run away from an unexpected fire; but instead of seeing flames and smoke, we were all surprised to see the walls sway and the stones move like if they had been loose: the roofs seemed to cave in on one side and to invert on the other side; the bells were ringing by themselves, the beams, the joists and the floors were creaking; the earth was bouncing, the posts of the fences seemed to dance in such an unbelievable way had we not seen it in many locations.

...The confusion was greater in the forests; it seemed that there was a fight among the trees as they hit one another; not only the branches but it even seemed like the trunks were jumping on one another with such a great noise and upheaval that our Indians were saying that the forest was drunk.

It seemed that the same thing occurred between the mountains, some would jump up onto the next one leaving large abyssal where they had been before and would bury the trees that were growing on them from the roots all the way to their tops and occasionally from the tops to the roots so that you could only see a forest of up-side-down trees.

During all this huge chaos that was happening on earth, even the ices as thick as five to six feet were breaking apart, splitting in many areas from where you could see big smoke or mud and sand blown up in the air;...

...we could also hear what seemed like plaintive and languishing voices during the silence of the night; and something very unusual occurred when white porpoises started howling in front of the Bourg des Trois Rivières with pitiful mooings.

We saw new lakes where there had never been one; many mountains were engulfed and disappeared; many hills were gone and many rivers disappeared;

...Near Baye St-Paul there was a small mountain near the river, with a circumference of one quarter of a league that disappeared like if it had plunged in the water and became a small island surrounded by reefs like if it was a heaven of peace against all winds. ...

At least three circumstances made this earthquake very noticeable; the first one is the amount of time that it lasted, it continued until the month of August, in other words more than six months, it is true that the jolts were not as serious; ...

... The second circumstance involve the total area of this earthquake, that we thought it affected all of Nouvelle France as we learned that it was felt from l'Isle de Percée et Gaspé, who are at the embouchure of our river and as far as Montreal as well as in Nouvelle Angleterre and l'Acadie and other places so that according to our knowledge we thought that the earthquake was felt on a surface of two hundred leagues in length by one hundred in width, ...

The third circumstance is the particular protection of God for our houses; even though we saw large opened expanses caused by the earthquake and a very large area of the country that was lost we did not lose one child nor did we lose one hair from our head.”

The Mère Marie de l'Incarnation made an account of the event in agreement to the one of Père Jérôme Lalemant of which we just read some extracts.

(1) Relations des Jésuites for the year 1663, chapter II, pages 3 et the followings – Éditions du jour – 1972.

VII

The decision to start a home and family

1664

Jean Poitras, now 25 years old (1), has been in the country for at least one year, and possibly since three years ago or more, when he decided in the summer of 1664 to start a home and family.

He was interested in a young girl, Marie-Xainte Vié who was only 15 years old (2), She most probably came to this country at the same time as maybe fifteen other girls to be married at the expense of the King of France (3).

(1) According to the censuses of 1666 and of 1681.

(2) According to the census of 1681. She would only be 14 according to the census of 1666.

(3) Les « Filles du Roi » - Silvio Dumas – Historic Society of Québec – 1971

On Wednesday July 23, 1664, we therefore find Jean Poitras et Marie-Xainte Vié in front of notary Paul Vachon “*in the village of fargy on the hill of beauport in the study of the notary*” (4) to proceed with their marriage contract. They are both escorted by their witnesses.

For Jean Poitras it is: Jacques Ratté, master-carpenter and Anne Martin (5), his wife, Jean Creste, master-cartwright, René Chevalier, mason(6) and Maurice Arrivé, master-mason (7). As we can see, all people of trades.

As for Marie-Xainte Vié, she is escorted by Nicolas Patenostre and Marguerite le Breton, his wife, her brother-in-law and her sister and of Hubert Simon and his wife Marie Vié, also her brother-in-law and her sister (8).

Even if he is marrying a very young girl who arrived recently in this country, Jean Poitras is entering in a family already structured since her two sisters are married and established in Canada for several years.

(4) Marriage contract of Jean Poitras and Marie-Xainte Vié – Notary Paul Vachon, July 23, 1664 – National archives of Quebec.

(5) The youngest daughter of Abrahan Martin.

(6) Robert Giffard by R. Cambray, Vol. 1, page 170.

(7) Report from the Archives of the province of Quebec. 1954-53, page 508.

(8) Marriage contract of Jean Poitras.

In reality, Marguerite Breton, daughter of Antoine Breton and of Xainte Poulin (9), step-sister of Xainte Vié, married Nicolas Patenostre in Quebec on October 30, 1651;

they then have a small family of 6 children: Pierre, 11 years old, Jean. 9 years old, Charles is 8, Pierre is 6, Louis is 2 and Marie is 4 (10).

On the other hand, Marie Vié, daughter of Robert Vié, Sieur de la Mothe, first sergeant of a company of the Regiment of the Guards and of Xainte Poulin (11) has been married since November 27, 1659 to Hubert Simon said Lapointe and they have 3 children: Marie-Anne who is 4, Pierre is 2 and Angélique is 1 (12),

By marrying Marie-Xainte Vié, Jean Poitras now has 9 nephews and nieces, 2 brothers in-law and 2 sisters in-law.

The newly-wed have decided that they would be *“one and commons in all personal properties as is was custom in Paris”*

Marie- Xainte Vié had a dowry of *“One hundred pounds and added to this amount were her furnitures, clothings and other commodities amicably estimated by the such parties families and friends”*

The contract also foresee that the future spouses give mutually and irrevocably to one another all present and future belongings should they be separated by the death of one or the other *“for as long as there are no living children emanating from this union”*

The marriage will take place one month later on August 27, 1664 in the parish church of Quebec.

It must be mentioned that Jean Poitras affixed his signature at the bottom of the contract despite what was mentioned:

“...And has declared by the future spouses, they did not know how to sign but have both put their ordinary marks...” it is the only signature of Jean Poitras that was ever found up to this date.

-
- (9) Marriage contract of Nicolas Patenostre and Marguerite Breton – Notary Guillaume Audouart, 25 octobre 1651- Nationale Archives of Quebec.
 - (10) Census of 1666 – Report from the Archives of Quebec – 1935 – 36.
 - (11) Marriage contract of Hubert Simon and Marie Vié – Notary Guillaume Audouart, November 23, 1659 – Nationales Archives of Quebec.
 - (12) Census of 1666.

VIII

Strange phenomenons in Quebec in 1664-65

“On December 18 of last year (1664), a comet appeared over Quebec around midnight and was visible until six in the morning and even longer. The star or the head of this comet seemed to be square its tail was like rays which seemed to project vapors. Its rays shone toward the earth between the north and north-west. It kept on climbing arriving from the south, the tail on its side. We noticed that in the morning the tail was on the south side then it seemed to fall toward the earth and the rays rose toward the sky. We have not seen it since that time. On that same day at sunrise, the sun seemed to be surrounded by a rainbow with its original colors; a black vapor came out of the sun and from this vapor came as a fire bud.

“On the twentieth of December around three in the afternoon, three suns appeared in the sky one quarter of a league apart: it lasted for about half an hour and they all merged to the ordinary sun.

“We, again, felt many tremors from the earth around us, but very light tremors this time. Earthquakes were felt in Tadoussac and the surrounding forests and at times as strong as two years ago.

“On the second day of January (1665), we discovered a second comet similar to the first one. Its tail was as long as sixty feet if not more; it differed from the first one as its tail was in front this time. We saw a third one in February, almost identical except that the tail of this one was behind the comet and it appeared at night around six as the other two appeared in the morning.

“We often saw fires fly up in the air. These could be remnants of the earthquakes as the earth was left wide opened in many places which left openings for the underground fires to rise up in the air. We also noticed something that looked like a dart way up in the air: and since it was directly between us and the moon it seemed that it was in the moon, some believed and said that they saw the moon being pierced by an arrow.

“On December 27, 1664, the moon came out after midnight and was quite amazing to look at, half of it was as red as blood and the other half so bright that we were bedazzled.”

“On January 19, 1665 around five forty five at night, we heard, like if it was coming out of the earth, a loud noise that many thought if came from a cannon. It was heard by people living between three or four leagues from one another. Fifteen minutes later, a ball of fire flew briefly over Quebec and its light was so bright that we could see houses apart by at least two leagues.

“We saw more of these during the course of the year, over Quebec as well as Tadoussac and on the road of the Trois Rivières.

“Other than the mediocre earthquakes and the frequent rustles in the nearby hills, there were tremendous earthquakes of extreme magnitude two or three times during the night seven or eight leagues from here. On Saint-Mathias day near Tadoussac and at La Malbaie, the earthquakes were so frequent that the Indians and one of our Father who was hibernating with them assured us that these were as violent as those of 1663.”(1)

The phenomenons have certainly created a lot of excitements among the population since Father Francois Le Mercier deemed them important enough to advise his superior in France, Father Jacques Bordier, as being part of the Relation of what occurred in Nouvelle France during 1665.

Undoubtedly, from the beginning of their lives in Canada, our ancestors have experienced all kind of things: earthquakes, comets, eclipses of the moon and who knows maybe even some OVNI (2) (UFOS) ...

(1) P.G. Roy – The city of Quebec under the French Regime, Quebec, 1930 – Volume 1, pages 323 and 324; he cites Mère Marie de l’Incarnation, Letters and R.P. Le Mercier - Relations des Jésuites, year 1665.

(2) Objet Volant Non Identifié. (Unidentified flying object)

IX

The census of 1666

This first nominal census of the population of Nouvelle France was made after an edict and under the supervision of Intendant Talon who arrived in the colony in September 1665. It is during the months of February and March that this census took place.

The archives of the province of Quebec have a photocopy of the original which is kept at the archives of the navy in Paris and it is from this authentic copy that it was published in the Report of the Archivist of the province of Quebec for 1935-36. On page 18 of this report we can read:

Family names of the inhabitants	ages	qualities and trades
Jean Poydras (Poitras)	27	carpenter
Marie Sainte Vivier	16	his wife
Francois Poydras	3 months	their son

I wish to immediately indicate that the name of the wife of Jean Poitras is not Vivier but is really Vié (or Viés, Vier and Vierz) as it appears on the marriage contract with Jean Poitras in front of the notary Paul Vachon on July 23, 1664 as well as on the register of birth, marriages and death of N.D. of Quebec, August 27, 1664 when she was marrying Jean Poitras and on November 27, 1659 at the marriage of her sister Marie to Hubert Simon said Lapointe.

As for “françois poydras 3 month their son” we should read instead Françoise Poitras, 3 months, their daughter. In effect, on November 26 1665 in the parish church of N.-D. of Quebec, was baptized Charlotte-Françoise, born the day before, daughter of Jean Poitras and Marie-Xainte Vié; her godfather Charles Basyre, merchant in Quebec, this is where her name Charlotte comes from and her godmother is Françoise Duquet, wife of the surgeon Jean Madry and this where her first name Françoise comes from.

This census tells us that Jean Poitras and his family were then living in the city of Quebec, higher or lower town, to the exclusion of the suburbs such as the Côte de Beaupré, Beauport, l’île d’Orléans, the strongholds of St-Jean, St-François et St-Michel, Sillery, Notre Dame des Anges et la Rivière St-Charles where the census was done separately..

The Nouvelle France did not have then a very considerable population: in total 3215 persons of which 2034 were men. The amount of married couples was in total 528 for the colony and the population of the city of Quebec was of 547 souls and only 71 married couples.

Source: Report of the Archivist of the province of Quebec, 1935-36, pages 1 and followings.

X

The land of the St-Charles River 1666 – 1670

During the census that took place in February and March 1666, Jean Poitras was living in the city of Quebec with his wife and daughter, and to our knowledge, he did not own any land at that time.

However, at the beginning of August he buys on the shore of the St-Charles River in Quebec's suburb, a land of 3 acres facing the river and by 10 acres in depth at the cost of 120 pounds (1). On this contract, Jean Poitras is qualified as master-carpenter.

(1) Sale by Jean Panier said Larivière to Jean Poitras – Notary Pierre Duquet, August 2, 1666 – National Archives of Quebec.

This land of 30 acres (3 acres of facade by 10) that Jean Poitras buys from Jean Panier said Larivière was part of a land of approximately 50 acres, originally verbally conceded by the governor, M. de Montmagny to Guillaume Bense and his son-in-law Jean Labrosse, said Brossier; in 1645, M. de Montmagny pronounce a decision of separation of the estate between Guillaume Bense and his son-in-law; after the death of Bense, his heirs sell this land on September 12, 1649 to Jean Bourbon who acts for the Inhabitants Community; on December 20, 1659, the Conseil de la Traite award this land of approximately 50 acres to Noël Morin and on May 23, 1666, Morin concede 30 acres (3 acres by 10) to Jean Panier said Larivière who yield his rights to Jean Poitras on the following August 2 (2).

Located between the land St-Jean belonging to Jean Bourbon and the land of Louis Sédilot, this land of Noel Morin with a surface of 50 acres would have the following limits to-day: north-east: a line would extend from Calixa Lavallée to Général Vanier; south-east, a line would pass 245 feet from the cliff; south-west, a line from Hospital St-Sacrement all the way to the St-Charles river at the intersection of Père Arnaud street; north-west, the river St-Charles; this land would be from either side of the Scott bridge (3).

(2) Le Terrier du St-Laurent in 1663 – Marcel Trudel – Cahier No 6 of the Research Center of the French Canadian civilisation – University of Ottawa 1973, pages 256 and 257.

(3) Op. cit.

The land of 30 acres bought by Jean Poitras on August 2, 1666 would have on the north-east, on the south-west and the north-west the same limitations of the land of Noel Morin; as for its limit on the south-east, it would be further than the cliff by about eight acres.

Jean Poitras and his family settled down on this land and lived there as stated on a contract in front of notary Romain Becquet on January 2, 1669 which mentions:

“...A house belonging to them (Jean Poitras and Marie-Xainte Vié, his wife) appurtenances on which they live and located on the St-Charles between the lands of late mister Bourbon and the land of Louis Cedillot...” (4)

It is on this land on the St-Charles river that, on Saturday December 3, 1667, the second child of Jean Poitras et Marie-Xainte Vié was born and was baptized René the following day by the priest Henri de Bernières in the church of Notre-Dame of Quebec.

The godfather René Arnaud, carpenter, and still celibate at the time and apparently newly arrived in the country as he is not listed in the census of 1666. It must be mentioned though that, like Jean Poitras, he is from Cugand, diocese of Nantes (5). As for the godmother, Marguerite Brassard, she is the wife of Jean Lemelin, master-carpenter like Jean Poitras.

- (4) Obligation of Jean Poitras and Marie-Xainte Vié, his wife, to Charles Aubert de la Chenaye – Notary Romain Becquet, January 2, 1669 – National Archives of Quebec.
- (5) Report from the Archives of the province of Quebec, 1951-52-53, Tomes 32-22, page 505.

To this date, no document concerning René Poitras have been located after 1681 when he was 14 years old (6).

We know that at the time of the census in 1666 Jean Poitras was living in Quebec city where he was carpenter; since August 1666, he lives in the suburb of the St-Charles river but he does not seem to forget his plan to live in the city and on May 13, 1668, he acquires a lot of 40 feet by 80 on the corners Ste-Anne and des Jardins streets very near to the parish church and of the Jesuites college. He will later have a house built where he will live for many years.

On Sunday November 3, 1669, Marie-Xainte Vié gives birth to a third child who is baptized Louis the same day by priest Henri de Bernières. It is Louis Rouer de Villeray. Council of the Sovereign Council, who is the godfather and Catherine Gauthier, wife of Denis Duquet is the godmother. The young Louis will die on the following January 20 and will be buried in the cemetery of the parish.

This small cemetery of Quebec was located in the triangle lot that we see on the right of la Côte de la Montagne as we are going up near the bend. It is in this cemetery that Louis rest as we never found signs that this part of the field for the dead has ever been registered (8).

On April 2, 1670, Jean Poitras and his wife sell this land near the St-Charles river to Charles Aubert de la Chenaye; the act mentions:

“...An habitation located on the shore of the river St-Charles containing thirty acres of land with high trees on three acres on the shore of the St-Charles river and ten acres deep, also with a lot of 5 acres presently being ploughed with a pick and there are also a hut and a shed...” (9).

Not only did Jean Poitras and his wife lived on this land but they also cultivated it as when they sold it 5 acres out of 30, one sixth of the total area, were *“being ploughed with a pick”*.

(8) The cemeteries of Quebec – Pierre-Georges Roy – Lévis 1941, pages 4, 5, 6, et 19.

(9) Sale by Jean Poitras and Mari-Xainte Vié, his wife, to Charles Aubert de la Chenaye – Notary: Romain Becquet, April 2, 1670, National Archives of Quebec.

XI

Return to Upper Town of Quebec

When on April 2, 1670 Jean Poitras sells his land on the St-Charles river, it has been two years that he owned a lot of 40 feet by 80 at the corners of Ste-Anne and Desjardins in the centre town of Quebec.

Going back to the act of purchase of this lot on May 13, 1668 we can read:

“As for the location on the land in circumstances and dependencies with all such wooden posts belonging to the sellers and that are in the enclosure of the R.R.P.P. Jesuits of Quebec as well as in the hands of Sieur de Villi e, to be enjoyed and disposed of by the buyer and to satisfy his pleasure and intention like things belonging to him and being officially recognized as such for his enjoyment as of this day and the future,(1)”

(1) Sale from Pascal Lema tre and Louise Duval, his wife, to Jean Poitras. – Notary Romain Becquet, May 13, 1668. – National Archives of Quebec.

This indicates clearly that as of May 13, 1668, Jean Poitras was to fully enjoy the ownership of this land and that he also owned a certain quantity of post allowing him to close it in.

It is possible that he had primarily built something like a small shop to carry on his trade of carpenter and that, later, after leaving his land on the St-Charles river, he moved in there with his wife and his two young children until he could establish himself permanently.

To emphasize this hypothesis, when he sells his land on St-Charles river, he does not own, to our knowledge, any other property other than the one on Ste-Anne street and we know that a workshop had effectively existed at this location; we will see that later on when Jean Poitras will keep the right to use it after he rented the house that he had built on this site (2).

Be that as it may, Jean Poitras, in those years 1670 and 1671, seem to hesitate in regards to where he would like to live.

(2) Lease to rent by Jean Poitras to Pierre Moreau de la Topine – Notary Pierre Duquet, Octobre 18, 1679 – National Archives of Quebec.

In effect, on August 4, 1670, he obtains from the R v rendes M res de l’H tel-Dieu of Quebec the concession of a land of 2 acres of fa ade by 30 in depth in the stronghold of St-Ignace north of St-Charles river where Duberger district is located to-day.(3) The act mentions that he will not be able to enjoy this concession until Christmas Day.

As soon as he acquired this land he resells it “*verbally*” to Méline Bonet; this verbal sale will be conformed by a drawn up act from a notary at least one year later on August 30, 1671. (4)

And on September 14, 1670, he decides to buy “*a land of soil*” of 40 feet of façade on the Grande Place (Buade street) and 80 feet deep along the Jesuits street (Desjardins street) adjacent to the place that he already owns at the corner of Ste-Anne street and Desjardins. (5)

It is Agnès Morin, widow of Nicolas Gaudry that sells him this lot; she claims to be the owner “*by concession which was verbally made to her late husband Mary by the Sieurs Parish Priest and Parish-wardens of the church and establishment of the parish Notre-Dame of this city*” and “*promised and obliged to produce and give the deed to the buyer from Sieurs Parish Priest and Parish wardens concerning the property and pleasure of the aforementioned land.*”

The widow Gaudry did most probably not succeed in obtaining, from the Parish Priest and Parish wardens, as she had promised, the confirmation of this verbal concession as the priest Henri de Bernière and the parish wardens conceded this same place to the Reverend fathers Jesuits on March 27, 1672.(6)

It is during this period of incertitude that Marie-Xainte Vié gives birth, on May 30, 1671, to a son baptized Jean on the very same day of his birth by the priest Henri de Bernière. The godfather Etienne Landron is qualified as being a middle-class man and the godmother is Catherine Boutet, wife of the armourer Jean Soulard. This son of Jean Poitras will marry but will die relatively young without having any children.

Jean Poitras finally stop hesitating when on October 20, 1671, he asks Jean Chesnier, master-carpenter, to build him a house 30 feet long by 20 feet wide on Ste-Anne Street at the corner of Desjardins for the sum of four hundreds and forty pounds. (7)

The family will therefore settle down in the heart of the city in front of the College Jesuit, near the parish church, the Ursulines’ convent and of the Hotel-Dieu.

-
- (3) Concession by the Rév. Mères de l’Hôtel-Dieu de Québec to Jean Poitras – Notary Paul Vachon, August 4, 1670 – National Archives of Quebec.
 - (4) Sale by Jean Poitras and Marie-Xainte Vié, his wife, to Méline Bonet. Notary Romain Becquet, August 30, 1671. – National Archives of Quebec.
 - (5) Transfer by Agnès Morin, widow of Nicolas Gaudry to Jean Poitras. – Notary Gilles Rageot, September 14, 1670. National Archives of Quebec.
 - (6) Concession from the Fabrique Notre-Dame of Quebec to RR.PP. Jésuits.- Notary Romain Becquet, March 27, 1672. – National Archives of Quebec.
 - (7) Deal between Jean Chesnier and Jean Poitrasé – Notary Romain Becquet October 20, 1671. – National Archives of Quebec.

XII

The site of Ste-Anne Street

On October 20, 1671, Jean Poitras asks Jean Chesnier to build him “*a house in the upper town of Quebec at the end of the one of Mr. Desorcis*”(1).

We know that Jean Poitras is the owner of a lot on Ste-Anne street “*joining on one side Desjardins street and on the other side Michel Des Sorcis;*” This lot bought from Pascal Lemaitre on May 13, 1668 had been conceded to the latter by the parish priest and the parish wardens of the Notre-Dame of Quebec church on October 31, 1667 (2),

The lot in question was originally located inside a concession, including the most part west of the quadrilateral formed by the streets of Du Trésor, Ste-Anne, Desjardins et Buade, was made by the Church and by the governor Louis d’Ailleboust on July 7, 1651. (3)

The Church also owned other lots near the site of the church in virtue of donations and other totles.

In order to allow him to obtain certain incomes of his landed properties by perceiving from these seigniorial rights, the governor Jean de Lauzon, by an act of May 20. 1656, erected in private kingdom the landed properties of the Church of Notre-Dame by adding to the concession new surfaces in such a way that as a whole it would include to-day the location of the Cathedral, the location of the Church, the detour of the Cote de la Montagne with the location of the Laval monument, half of the Post Office, the locations included between the street Du Fort, Ste-Anne, Desjardins and Buade and finally the edge of the land on both sides of Cote de la Fabrique. (3)

The limits of this private kingdom was shown by a plan initialed and signed by the governor de Lauzon and accompanied by the act of private kingdom constitution. This plan was lost but a similar one was made by Jean Lerouge and produced in duplicate, was made official and accepted by the General Lieutenant Chartier de Lotbinière when the Church arrived to assert it on February 19, 1674. A copy of this plan is, to-day, kept by the parish and the other copy is at the Quebec Seminary. (4)

I obtained from the archives of the seminary a photocopy of part of this plan on which we can read the names of Jean Poitras and Michel Desorcy exactly where the lots they ,respectively, owned back then, the lot of Jean Poitras being located at the north-east angle of the Ste-Anne and Desjardins intersection.

-
- (1) Deal between Jean Chesnier and Jean Poitras. – Notary Romain Becquet, October 20, 1671. – National Archives of Quebec.
 - (2) Sale by Pascal Lemaitre and Louise Ducal, his wife, to Jean Poitras. – Notary Romain Becquet, May 13, 1668. – National Archives of Quebec.
 - (3) La Censive N.D. de Québec. – Honorius Provost. – Historic Society of Quebec, 1954.
 - (4) Op. cit.

XIII

The Ste-Anne brotherhood

Certain master-carpenters of Quebec, having been members of the famous Brotherhood Ste-Anne in Paris, soon thought of establishing in this country a branch of their brotherhood.

On April 10, 1657, Father Jean de Quen wrote in the journal of the Jesuits: *“I signed the request of the carpenters asking for the establishment of the Ste-Anne brotherhood”*.

This request was introduced to Father de Quen, who at time, was acting as first ecclesiastic and vicar general of the Nouvelle France. Here is an extract:

“Humbly implore the carpenters of this country who said that they personally paid from their own pockets for the great mass and other services for Madame Ste-Anne, on the day of her birthday, in the parish of Notre-Dame of Quebec, with the intention to erect the brotherhood in perpetuity as soon as the church would be ready to receive it which would be in the chapel, ideal place for this.

“And having, heard two years ago, from R.P. Jérôme Lalemant who was acting at the time as priest of the chapel as well as of a bench for the said brotherhood, which, however, had not been executed due to certain difficulties that occurred among the carpenters, and having finally come to an understanding they wish to promptly and without delay execute their pious intention.

“This is why they humbly ask you to inform and authorize the priest to establish the said brotherhood in the parish of Notre-Dame of Quebec and to the parish wardens to greet them and to allow room in the said chapel to build a bench for their own use so that they could exercise all of their functions and devotions according to the status and rules of the said brotherhood...”

Father Joseph Poncet, priest of Notre-Dame, had the authorization of father de Quen, his superior, erected the *“Carpenters Brotherhood of madame Sainte-Anne”* on May 1, 1657.

In reply to the recommendation of their priest father Poncet, *“to ask that the status, the bulls and privileges of the popes relating to this kind of brotherhoods be sent to them as soon as possible”*. The carpenters of Quebec sent their request to the Senior Member of the Ste-Anne Brotherhood in Paris, *“the letter of the carpenters of Quebec dated October 5, 1658”*.

Copy of *“the reply of MM of the Ste-Anne Brotherhood of Paris to their colleagues of the association of Quebec who proposed to establish the said brotherhood in Quebec,”* is dated March 31, 1659 and is kept at the register of the brotherhood in Quebec.

A special bench five feet long by four feet wide was reserved for the brotherhood in the chapel of Ste-Anne in the church of Quebec. It is Jean Levasseur who made and gave that bench *“to gratify his colleagues of his art and also because of his devotion to Ste-Anne”*.

Jean Poitras was a member of this brotherhood as per a receipt given by Jean Poitras, Jean Levasseur and Jean Jobin to Robert Mossion said Lamouche and dated March 2, 1670 to the amount of *“one hundred and fifty pounds for rental by Lamouche to the profit of the brotherhood Ste-Anne...”*(1)

The bull requested to Rome by the carpenters, colleagues of Quebec was only awarded in 1694 by Pope Innocent XII.

Beside the carpenters, this brotherhood also accepted members of their families and workers of other trades providing they were *“good faithful Catholics”*. Among the members registered in the *“Journal of the Ste-Anne Brotherhood”* 1657 to 1723 (2), we find Joseph Poitras (son of Jean) and his wife Catherine Alain as well as Jeanne Maufait wife of Jean Poitras, another son of Jean.

The Brotherhood subsisted in the parish of Notre-Dame of Quebec until July 25, 1858, that is to say for two hundred years and it is during the sermon of the mass on July 25 that we learned why it stopped existing in this parish:

“July 25. 1858 – Great mass of Ste-Anne. To-day, after the mass, in the sacristy of the church of the Faubourg (St-Jean-Baptiste), there will be a general assembly for the members of the Ste-Anne Brotherhood to discuss important matters...”

N.B.I must inform you that His Eminence has deemed necessary to transfer the Ste-Anne Brotherhood of this church, where it was first establish, to the Church of St-Jean, simply because almost the totality of the members lived in that suburb.

It is therefore in the church St-Jean that the Indulgence of tomorrow and all other indulgences will be obtained by the colleagues of Ste-Anne”.

(1) Receipt from Jean Levasseur, Jean Poitras and Jean Jobin to Robert Mossion said Lamouche – Notary Romain Becquet, March 2, 1670. – National Archives of Quebec.

(2) Cahier de la confrérie de Sainte-Anne from 1657 to 1723 – Michel Langlois – L’Ancêtre, Volume 3, No 9, May 1977.

Sources – La Confrérie de Sainte-Anne – Marius Barbeau – Mémoires de la Société Royale du Canada, Série III, Volume XXXIX, May 1945, Section I, pages 1 and followings.

- The city of Quebec under the French Regime – Pierre-Georges Roy, Volume I, pages 241 and 242.

XIV

A bench in the parish church of Quebec, 1672 – 1676

At the beginning, in most churches of the Nouvelle France, the benches of the lord as well as the benches of the simple parishioners were built by the owners themselves.

However, it was not like that for the parish church of Montreal since in one of his letters, Eminence de Saint-Vallier was complaining that the benches of the governor and of other military or civil officers had cost a lot of money to the parish. *“We are building theaters instead of benches”*.

In Quebec early 1651, The Cabinet of the colony had voted an annual donation of one thousand pounds to the parish church.

In 1663, the Sovereign Cabinet replaced the Cabinet instituted in 1648. The following year, the parish wardens of Quebec requested that the Cabinet should still give the one thousand pounds that the parish had been receiving since 1651.

The Cabinet accepted the request of the parish wardens and the donation was paid annually first by the Intendant and later by the agent of the West Indies Company.

In return for this donation, there were benches in the church for the councilors and the agents of the West Indies Company. Beside that, certain parishioners were entitled to free benches (in perpetuity) for certain donations made to the parish.

In brief, in 1666, there were just about only seventeen payable benches in the parish church of Quebec.

The list of the owners of these benches has been conserved. They were:

Vincent Poirier de Bellepoire.
Madame Maheu.
M. Le Gardeur.
M. D’Auteuil.
M. Jean Madry.
M. Lambert.
M. Soulart.
M. Duquet.
M. Jean Gloria.
Madame Duplessis.
M. Le Gardeur de Tilly.
M. Denys, father
M. Denys, son.
M. Chartier.

M. Roger des Colombiers.
M. Lavigne.
M. Loyer de la Tour.

Priest Auguste Gosselin informs us that in 1687, the amount of benches in the parish church of the Quebec Cathedral was twenty-nine. From that, beside the bench of the governor, seven of them did not bring any money to the church (1).

Jean Poitras, now installed in the house he had built on Ste-Anne street, rents a bench at the parish church Notre-Dame of Quebec on April 10, 1672 (2).

Such location were formally made with a notarized contract, here is an extract:

“In front of Romain Becquet Notary were present in person MM. Henry de Berniere priest and acting as representative of the parish church of Notre-Dame of Quebec...Noel Pinguet, Charles Bazire and Nicolas Dupont, church wardens, all of whose names had been recognized and confessed have leased and assigned to Jean Poitras residing in the upper town of Quebec one bench in the church of Notre-Dame of Quebec. The bench was four feet ten inches long and three and half feet wide and was the second one when walking up the aisle of the church and against the wall. For the use of the said Poitras and Sainte Vié his wife only for as long as they lived...the bench will be returned to the church after their deaths and it was agreed that the amount of eighteen pounds be paid annually to the church at Easter according to the ruling.”

Jean Poitras and his wife owned that bench for only four years; in fact, they disposed of it in front of the same notary, with the agreement of the priest and the parish wardens to Sieur Francois Hazeur, merchant, and Anne Soumande, his wife, on March 29, 1676 under the same conditions that they had rented it. (3)

- (1) The city of Quebec under the French Regime – Pierre-Georges Roy, Volume I, pages 309 and 310.
- (2) Lease of a bench by la Fabrique N.D. of Québec to Jean Poitras – Notary Romain Becquet, April 10, 1672. – National Archives of Quebec.
- (3) Endorsement at the bottom of the act of April 10, 1672 – Notary Romain Becquet, March 29, 1676.

XV

Jean Poitras, “middle-class of Quebec” hires an apprentice – 1672

In a contract of November 19, 1672 (1), Romain Becquet Notary qualifies Jean Poitras of “*middle-class of Quebec*”.

Do we have in Quebec middle class people like they have in France? Pierre-Georges Roy, archivist, answers this question:

“Many citizens of Quebec, under the old system, qualified themselves as middle-class. How many among them truly had the right to this title? Only a few, we believe.

“In the register of the Provostship of Quebec, on November 7 1676, we find letters of middle-class-ship awarded by this court to Simon Mars, who became an important citizen of the capital.

“Many others could obtain the right of middle-class in Nouvelle-France but the letters awarded to Simon Mars are the only one that we could find in the register of the Provostship of Quebec.” (2)

It seems very doubtful the Jean Poitras had officially the right of this title of which the notary Becquet honored him in the hiring contract of Jean Patenostre as apprentice carpenter. It is therefore the only act, to my knowledge, that he has been qualified as “*middle-class*”.

Jean Patenostre is the son of Nicolas, brother-in-law of Jean Poitras; the young man is hired for three years during which he promises to “*faithfully serve his master without any profit and to advise him of his damage should he go somewhere else during that time and in case of escape and absence, his father promises to look for him find him and bring him back to the Poidras to terminate his apprenticeship.*”

On the other hand, Jean Poitras takes the young man “*at his service and promises, for the required time, to show him and teach him the trade of carpenter and to provide him with food, room and board and to treat him humanly and to provide him with clothing, shoes and other garments according to his quality.*”

As we can see, Jean Patenostre will work three years to learn is trade of carpenter at his uncle’s, Jean Poitras, expense and profit without any remuneration other than room and board, food and clothing.

(1) Engagment of Jean Patenostre to Jean Poitras. – Notary Romain Becquet, November 19, 1672. – National Archives of Quebec.

(2) The city of Quebec under the French Regime. Pierre-Georges Rot, volume premier, pages 413 and 414.

XVI

Regulations of the police for the city of Quebec, May 11, 1676.

Already at the time where Jean Poitras and his family were living on Ste-Anne street in Quebec, the authorities had deemed necessary to establish regulations to maintain law and order as well as to oversee certain activities within the limits of the city.

On May 11, 1676, the Sovereign Council passed a motion with regulations for the police of the city of Quebec. Let us have a look at these regulations which can be summarized in this way:

“1- There will be a more practical place in the upper or lower town to establish a market that will be held on Tuesdays and Fridays.

2- Nobody will be allowed to sell at the houses chickens, games, eggs, butter etc., without having previously put them on display on market days until eleven AM.

3- The innkeepers, sales persons and retailers will not be able to buy at the market before eight o'clock in the summer and nine o'clock in the winter.

4- All weights and measures will be marked under the seal of the King. Each seal will cost five pennies.

5- The cord of wood will be eight feet in length and four feet high. The wood will be of three and half feet between each cut.

6- All those building new houses in the city will have to install latrines and privies.

7- The owners as well as tenants will have to, from now on, clean the front of their homes.

8- It is forbidden to all to keep furs in their homes in places susceptible of fires.

9- It is forbidden to throw straw or manure on the streets.

10- It is forbidden to use tobacco nor carry fire on the streets which could result in corporal punishment.

11- All houses must have exits in the attic to access the chimneys or have ladders leaning against the roof.

12- At the first ring of the bell, every citizen able to help, will come out of his house to help at the fire and will have a pail.

13- All chimneys will have to be swept every two months.

14- All pans will have to be located in the chimneys.

15- All butchers who will slaughter in Quebec will have to immediately bring the blood and filths to the river.

16- It is forbidden to all persons to use its house as a tavern and serve meals unless its integrity is well know and has a written authorization.

17- It is forbidden to all innkeepers to lend or sell at credit. It is also forbidden to serve something to drink after nine PM.

18- It is forbidden to all to get drunk at the inn or any where else.

19- It is forbidden to the innkeeper to serve drinks to workers during working hours without the permission of their boss.

20- Innkeepers must affix on their premises the regulations of the police.

21- The innkeepers are not allowed to make bread on their premises except for their families and domestics. They have to buy the bread from the bakers for their customers or drinkers.

22- There will be master jurors of all trades in Quebec.

23- It is forbidden to ask for money or beg in Quebec without a certificate from the judge or the priest of the parish.

24- It is forbidden to the persons belonging to the supposed reformed religion to gather together for the exercise of their religion which could result in corporal punishment.(1)

Other times - Other societies - Other laws.

(1) The city of Quebec under the French Regime. - Pierre-Georges Roy, Volume premier, pages 415 and 416.

XVII

Two lands in Lorette 1679

When Jean Poitras and Marie-Xainte Vié move to the upper town after having sold their land on the St-Charles river on April 2, 1670, their small family was made of only two children : Françoise, 4 years and René 2 years ; a third child died in his crib a few months before.

Nine years later, Marie-Xainte Vié who is now 29 or 30 years old had 9 children and 6 were still alived: Françoise who will soon be 14, followed by five boys, René 12, Jean 8, Joseph 6, François 4 and Pierre 2. Beside the death of Louis dead after his birth on January 20, 1670, they lost 2 other children: Marie-Madeleine died when she was two months old on November 29, 1674 and a second son named Louis who died a few days after his birth and buried on November 10, 1678; these last two children were buried in the St-Joseph cemetery who was located then between the church and Buade street. (1)

In this year 1679, the family still lives in the house on Ste-Anne street but Jean Poitras seeing his 5 sons growing was now thinking of moving on a land where the young ones, who could help him, could get involved in the work on a farm.

On May 29, 1679, he buys a land in Lorette (2); it is a property *“containing two acres of land on the façade and thirty acres deep consisting of a house, barn, stable, lands with valuable erected trees...will all the grains necessary to sow the lands of the said house and some beasts and furnitures that were delivered by the vendors to the buyers...”*

Jean Poitras pays this land the sum of *“twelve hundred pounds”* which, for that time, is a very important amount but he does not however pay cash; he then constitute an annual annuity of sixty pounds that he will pay to the reverends Jesuits for as long as he has not reimbursed the sum of twelve hundred pounds which is the equivalent of a 5% annual interest,

(1) The cemeteries of Quebec, - P.G. Roy, Lévis 1971, pages 77 and 81.

(2) Sale by Jacques Habert and Marie Le Conte, his wife, to Jean Poitras and Marie-Xainte Vié – Notary Romain Becquet, May 24, 1679. – National Archives of Quebec.

A little over than a month later on July 2 1679, he buys the neighboring land (3) which also measure 2 acres of facade and 30 acres deep but at a price much lower than the first one, that is to say one hundred and twenty five pounds since there were no constructions what so ever.

Like the first transaction, it is the reverends Jesuits who finance this purchase; and the very next day July 3, 1679, Jean Poitras and Marie Xainte Vié arrive at the office of notary Rageot (4) and in front of whom they recognized owing the Jesuits *“the sum of*

three hundred forty seven pounds and ten pennies” for which they promised to pay them and annual annuity of seventeen pounds seven pennies”.

This constitution of annuity was the object of a purchase act for this land for two reasons. First Marie-Xainte Vié was not on the purchase contract of the land on July 2, 1679 and it was important for the Jesuits that she was part of the obligation of reimbursement with Jean Poitras since they were married with a communal estate settlement. Beside that, Jean Poitras was now owing to the Jesuits an amount higher than the value of the land which was one hundred and twenty pounds; on the same occasion the Jesuits were obtaining by this obligation in front of a notary an official acknowledgement of the other amounts due.

(3) Sale by Michel Legardeur said Sansoucy to Jean Poitras. – Notary Gilles Rageot, July 2, 1679. – National Archives of Quebec.

(4) Obligation from Jean Poitras and Marie-Xainte Vié, his wife, to the RR. Pères Jésuites. – Notary Gilles Rageot, July 3, 1679, - National Archives of Quebec.

XVIII

Rental of the house on Ste-Anne Street, November 1679

Since the summer of 1679, Jean Poitras owns fire and land in Lorette beside the house that he inhabits on Ste-Anne Street in Quebec. For this, he had to assume important obligations; he must now pay annually more than 87 pounds in annuities or interests on the money he borrowed to pay for his house on Ste-Anne Street and his two lands on Lorette.

Even though his financial situation forces him to make a choice, he does not seem to be fully resigned to definitively leave the centre town for his lands in Lorette; he therefore opts for an alternative and on October 18, 1679, he decided to rent his house on Ste-Anne street for a period of two years as of the All Saints Day.

Due to the interest that this represents here is the lease in total:

“In front of Pierre Duquet royal notary and also present in person Jean Poitras master-carpenter living in the upper town of Quebec. The latter having recognized and confessed having leased and vacated the said house and rented for money as of the next All Saints Day and for the next entire two years during that time he promises and guarantees full possession to Pierre Moreau Sieur de la Topine also in attendance and accepting the title of the said house for the time already mentioned. The said house located in the upper town of Quebec which is consisted of two rooms one of which being a fire room, a basement and attic as well as a garden and a fire place for the circumstances and dependencies without restrictions except for the workshop where he works daily and of which he will enjoy without any restriction for the duration of the said lease. Therefore, the new tenant of the said house was very pleased and satisfied for having visited it and located on one side on Ste-Anne street, on another side the Rvds fathers Jesuits and at the end of Desjardins street and neighbor of Jean Charon said La Ferriere, without any reservations and having accepted what has been mentioned above. The house and the circumstances and dependencies will be enjoyed by the tenant for the time mentioned. The present lease made with the clauses and conditions that follow, the tenant will have to take care of the house and all minor repairs are incumbent upon the tenant and if during the location period it was necessary to make major repairs, the tenant will have to make them at his own expenses without diminishing the rent of one hundred and ten pounds for each of the two years and that he agrees to pay the owner every six months as of the next All Saints Day to the end of the lease and the present tenant will not be able to offer the lease to someone else without the express and written consent from the owner who hold him responsible of the said house as per the habits and customs of Paris. All of this occurred in the study of the notary on the eighteenth day of October one thousand six hundred and seventy ninth year and also present MM Hypolite Thibierge and Simon Jarant witnesses who have signed along with the tenant and the owner who declared not knowing how to write nor sign.

Pierre Moreau de Latopine
Thibierge
S. Jarent
Duquet, Not. “

This lease will be extended by six months after the All Saints Dat of 1681 (1).

Jean Poitras and his family will leave the house on Ste-Anne Street on November 1, 1679.

(1) Prolongation of the lease of October 18, 1679 by Jean Poitras to Pierre Moreau said de la Topine. – Notary Pierre Duquet, October 22, 1681. National Archives of Quebec.

XIX

A year of transition in Lorette 1679

As of November 1, 1679, Pierre Moreau, as tenant, lives in the house of Jean Poitras on Ste-Anne street; the latter can however continue to exercise his trade in “*the workshop*” built on the same lot.

It is in Lorette, on the lands that he had purchased a few months earlier that Jean Poitras and his family had to move when leaving Ste-Anne Street.

It is important to say that at this time Lorette is not a parish but a mission of the Jesuits founded on December 27, 1673 (1) by the fathers Samuel Bouvard and Joseph-Marie Chaumonot who brought with them the Hurons of Ste-Foy; this Huron mission will subsist until the fall of 1697 when the Hurons decided to leave and to relocate in “*Jeune Lorette*”, now known as reserve of the Hurons of Loretteville where their descendants still live to-day.

After the departure of the Hurons which took place in the spring of 1698, Lorette became l’Ancienne-Lorette and was canonically erected as parish with Thomas-Francois Poncelet as first parish priest; we will have to wait until March 3, 1722 for the civil erection of the parish and the establishing of its limits (2).

Was it because Lorette was only a mission in 1679 and that only a few French families were living there or because the roads were not always practicable between Lorette and Quebec where he was still exercising his trade, I cannot be sure, but Jean Poitras will soon take the decision to move back nearer to Quebec.

On December 2, 1679, only one month after his arrival in Lorette, he buys from the Révérendes Mères de l’Hôtel-Dieu of Quebec (3) “*a lot located on the slope of Sainte-Genevieve...of which part of the land is ploughable and prairies and the surplus with standing trees and on which is built a small house and a barn*”.

(1) My Parish - N-D de l’Annonciation of l’Ancienne-Lorette, Volume I, No 1, December 1946, page III.

(2) My Parish – N-D de l’Annonciation of l’Ancienne-Lorette, Volume V, No 8, July 1951, page III

(3) Sale by the Révérendes Mères de l’Hôtel-Dieu of Québec, to Jean Poitras and Marie-Xainte Vié – Notary Romain Becquet, December 2, 1679. – National Archives of Quebec.

The transaction however includes one restriction to the effect that “*...Poidras and his wife, takers, will let Sieur Poirier, who is the farmer, enjoy the dwellings circumstances and dependencies and who has done fallow land and labours on the said land and this for next summer only, by doing so, they will benefit of the rent of the said land and house as stipulated in the verbal agreement to Sieur Poirier...*” It is most probably not before the

fall of 1680 that Jean Poitras and his family will move to this land on the Côte Ste-Geneviève in the stronghold St-Francois and this first sojourn on the lands of Lorette would have lasted about one year, or since November 1, 1679 date of their departure from Quebec.

By an acknowledgement of debt of April 30, 1680 (4) we learn that Jean Poitras bought from the merchant Francois Hazeur “*thirty bushels of seed and other merchandises*” which proves that he is determined to cultivate his lands; we also know that he will not abandon his trade of carpenter.

It is during this transition year, shortly after their departure of Ste-Anne street, that Marie-Xainte Vié gives birth to her sixth child; a girl, baptized in Quebec on the day she was born November 13, 1679 and has for godfather none-so-ever than the tenant of Ste-Anne street, Pierre Moreau de la Topine. This small girl name Geneviève will die within a few months and will be buried on August 29, 1680.

Jean Poitras will continue to exploit his lands in Lorette for as long as he will live on Côte Ste-Geneviève and will come back to live there 16 years later and stay there until the day he dies.

(4) Obligation from Jean Poitras to Sieur François Hazeur – Notary Gilles Rageot, April 30, 1680. – National Archives of Quebec.

XX

The land on Côte Ste-Geneviève

“What we have called the hillside (or the Côte) Sainte-Geneviève in Quebec, is this part of the city and the suburb that goes from the actual Côte d’Abraham” to the limits of the Ste-Foy parish, on each side of the St-Jean street and of Ste-Foy road.”

(1)

Let us see where this land purchased from the Hôtel-Dieu of Quebec (2) would be located to-day and where Jean Poitras and his family moved in the fall of 1680 and where he would live almost 16 years.

The act of purchase tells us that it is “The dwelling located on Côte Ste-Geneviève and belonging to Hôtel-Dieu containing two acres or so of land in the façade and the depth from the lands of Colognes to the shores of the St-Charles river...adjoining on one side Sieur Vincent Poirier and on the other side the representatives of late Gervais Buisson...the said dwelling were to have forty acres from the side of the Colognes domain of this city of Quebec and the surplus from the stronghold of St-Francois...”

Knowing that the north-west limit of the Chatellenie de Coulonge would correspond to-day to St-Cyrille Street (3), this land of two acres or so in width would be from St-Cyrille street to St-Charles river.

On the other hand, the title indicates that this land is adjacent on one side to Vincent Poirier and that it is part of the City of Quebec Domain’s on an area of 40 acres adjoining the lands of the Chatellenie de Coulonge and the stronghold St-Francois for the rest of the area and going all the way to St-Charles river, thus, only the land located between the one of widow Delaunay and the stronghold St-Francois, belonging to Jean Gloria in 1663, prolonging to St-Charles river would fit all of these pieces of information (4). This land of Jean Gloria was part of the properties that Madame d’Aillebouts gave to the Hôtel-Dieu (5) when she retired there in July 1670.

The land of Jean Poitras would be limited to-day on the south-east side by St-Cyrille Street, on the south-west by Eymard Street and north-east by a line located 175 feet west of Marguerite Bourgeoys (6) and parallel to this one and on the north-west by St-Charles river.

(1) Les Censitaires du Côteau Sainte-Geneviève from 1636 to 1800. – L’abbé Ivanhoe Caron – Bulletin of historic Researches, Vol. XXVII, No 4. page 97

(2) Sale by the Révérendes Mères de l’Hôtel-Dieu of Quebec to Jean Poitras and Marie-Xainte Vié. – Notary Romain Becquet, December 2, 1679.- National Archives of Quebec.

(3) Le Terrier du St-Laurent in 1663 – Marcel Trudel, page 214 and map No 28 face on page 206.

- (4) Le Terrier du St-Laurent in 1663 – Marcel Trudel, page 222 and map No 29 face on page 222.
- (5) Donation between Dame Marie Barbe de Boulogne and l’Hôtel-Dieu – Notary Gilles Rageot, July 5, 1670 – National Archives of Quebec.
- (6) Le Terrier du St-Laurent in 1663 – Marcel Trudel, page 222 and map No 29 face on page 222.

It is on this land in the Côte Ste-Geneviève that we find Jean Poitras and all his family during the census of summer 1681:

“Jean Poitras, carpenter, 42; Marie-(Xainte) Vivier, his wife, 32 ; Françoise (Charlotte) 16, René 14, Jean 10, Joseph 9, François 6, Pierre 4, Jeanne 2 ; one rifle, 4 horned animals; 1 horse; 20 valuable acres. (7)

I mention again, like I did in the 1666 census, the name of Jean Poitras spouse is not Vivier but Vié, as mentioned on all notarized acts concerning her.

⁽⁷⁾ History of the French-Canadians – Benjamin Sulte, Tome V, page 57.

As for the names and the ages of the children on this document, they correspond to the information from the registers of the civil state except for one thing; it is Jeanne , 2 years old and registered during the census as a child of Jean Poitras and Marie-Xainte Vié, which is impossible based on all birth and death certificates of all other children meticulously verified in the archives.

We also see that Jean Poitras was the owner of a horse which is very unusual as there were only 36 of them in Quebec (8) and 78 in total in the entire country.

The census of 1681 ends up with the following attestation dated November 14, 1681 and signed by the intendant Duchesneau:

“The present census of the French living in Canada is of 9710 persons of all ages and sexes, 1810 rifles, 6936 horned animals, 78 horses, 16 donkeys, 500 sheep and lambs, 18 goats and 24,427 acres of valuable lands.” (9)

⁽⁸⁾ History of the French-Canadians – Benjamin Sulte, Tome V, page 90.

⁽⁹⁾ The city of Quebec under the French Regime – Pierre Georges Roy, Volume premier, page 432.

XXI

Jean Poitras sells his house on Ste-Anne Street

A brief summary of the principal financial obligations that Jean Poitras contracted during the few years that preceded the purchase of his land on Côte Ste-Geneviève reveals a situation somewhat precarious; in reality, he had to borrow for the construction of his house on Ste-Anne street, for the purchase of his two lands in Lorette and for other various expenses, amounts that add up to more than 1700 pounds. These debts incurred payment of more than 87 pound as annual annuities representing the interest on the sums due.

The rental of his house on Ste-Anne street brings him 110 pounds annually, which allowed him to survive for a while, at least until the time that he buys his land on Côte Ste-Geneviève at the cost of 1500 pounds for which he has to pay annually an annuity of 75 pounds. He therefore becomes clearly deficit and his main creditors, the Jesuits, are certainly worried.

We are now in April 1682 and the lease for the house on Ste-Anne street was terminated on last November 1st and has been renewed for only a period of 6 months and that brings us to the following May 1st.

Jean Poitras must now make a decision or maybe one was imposed upon him; on Wednesday April 14, 1682, in the afternoon, we find him and his wife in his house on Ste-Anne street along with father Raffeix, the tenant Pierre Moreau and other witnesses in front of the notary Gilles Rageot to conclude the sale of this house to the Jesuits. (1)

They made a very detailed inventory of the financial situation of Jean Poitras; they know all of his creditors and retained from the price of the sale the amounts owed to each of them and promised to reimburse them and give the receipts to Jean Poitras on their behalf.

(1) Sale of a house by Jean Poitras to RR. PP. Jésuites. – Notary Gilles Rageot, April 14, 1682. – National Archives of Quebec.

This precaution was necessary to reassure the buyers that there was no obligation left on the house that they were buying; we know for sure that each obligation binded the specifics belongings given as guarantee and as a general rule all other belongings owned by the debtor.

Even though they retained at the source the amounts owed by Jean Poitras and his wife to reimburse the creditors, the Jesuits, by a precaution measure, made the principal creditors renounce, by a notarized act, to all mortgages that they could pretend to hold on the house and the land where it was built. (2) (3)

The price of the sale was set at 2000 pounds; the Jesuits keep 1400 as their share, which correspond to all of what Jean Poitras owes them to this date “*after having verified the account Ledger of the Reverend Fathers,*” which included the cost of the purchase of the two lands in Lorette which will now belong to him in full and for which he will only have to pay annually the only sum of seigniorial taxes and fees which represent a very minimal amount.

Of the 600 remaining pounds, the Jesuits keep 475 to reimburse the other creditors of Jean Poitras and promise to give him the receipts. Among these creditors we have Sieur Charles Aubert de la Chesnaye, Francois Hazeur and the reverends mothers of the Hôtel-Dieu from whom he bought the land where he now lives on the Côte Ste-Genevi¹³⁸ve; he owes them 150 pounds for two years of annuity at 75 pounds which represents the interest on the capita; of 1500 pounds that he has not paid at the time of the purchase.

At the end of this transaction, Jean Poitras and his wife have paid off all their debts to date; except for the price of the land where they now live; however, they are now sole owner of the two lands on Lorette and they have a remaining amount of 125 pounds that father Raffeix will pay them on request.

-
- (2) Declaration of Hôtel-Dieu in favor of Jean Poitras. - Notary Gilles Rageot, April 14, 1682. – National Archives of Quebec.
 - (3) Declaration of François Hazeur pertaining to a house belonging to Jean Poitras- Notary Gilles Rageot, April 14, 1682 – National Archives of Quebec.

XXII

A carpentry workshop in the lower town at the time of a fire in 1682

We saw Jean Poitras reserved the right to utilize “*the shop where he works daily*” at the time of the rental of his house to Pierre Moreau on Ste-Anne street; by selling this house two and a half years later he relinquish his right to this “*shop*” built on the same lot and he has to find a place somewhere else if he wishes to live in the proximity of the activities of the city to exercise his trade.

It seems that this is what he did, even though we have not been able to locate a document to prove it without doubt. A transaction of July 15, 1682 (1) indicates, however that we can assume that he did just that; it is a contract concerning “*a place to build and adjoining the old Store of the King on Notre-Dame street, adjoining on one side Olivier Morel de la Durantaye, and the other side Jean Poitras*”.

For what other purpose other than to have a “*carpenter shop*” that the name of Jean Poitras would be at this date associated to a lot in the lower town where the Place Royale is located to-day, when he lived on Côte Ste-Geneviève with his family and that he owned two lands in Lorette? It is, however, in this part of town that were located the shops, stores and warehouses.

This reference to Jean Poitras, related to a lot in the lower town on July 15, 1682, three months after the sale of his property on Ste-Anne street; this last transaction had allowed him to pay all of his debts and left him with the availability of 125 pounds which he could have used to establish a carpenter work-shop in the lower town. If in fact it was the case, this work-shop would have disappeared in smoke during the big fire that occurred in the lower town on the following August 4.

(1) Purchase by Michel de Vault Sieur des Cormiers from Jean Delage.- Notary Gilles Rageot, July 15, 1682. – National Archives of Quebec.

Pierre-Georges Roy, archivist, relying on old chronicles, makes us relive the disaster that destroyed the most part of the lower town in one night:

“On August 4 (1682), around nine thirty at night, the tocsin resounded suddenly, and lugubrious clamors erupted in the quiet city of Champlain. It had been a very beautiful day and the weather was dry. M. René-Louis Chartier de Lotbinière, civil and criminal lieutenant, who was living (where you can find to-day) the corner of Haldimand and Saint-Louis streets, and who had heard the ringing of the tocsin, came out hurriedly and saw, on the lower town side, a huge glimmer indicating a considerable fire. He, immediately, warns the carpenters to come down with their axes and rushed toward the Côte du Magasin, toward the cataclysm.

On arrival, he noticed the house of Etienne Blanchon all in flame and the one of Philippe Nepveu which was starting to inflame. Both, Blanchon and Nepveu, were tailors,

married and family fathers. Almost immediately, the fire spread out to a small store belonging to the Jesuits, located on the other side of the street. Vainly, the lieutenant general tried to organize the men present to bring water. They were all so stupefied that they all seemed to be paralyzed. He ordered the carpenters to knock down a small house belonging to Claude Desainte, cutler, in an effort to cut the way of the fire. He then went to the Grande Place, called to-day Place de Notre-Dame des Victoires, (Place Royale) where he met the quartermaster Duchesneau and M. de Vitré, council at the Sovereign Council, who had just had the house of Pierre Soumande knocked down. Going back toward Sous-le-Fort street, he had part of the house of Gilles Rageot, his bailiff at the Provost-ship, knocked down, on the side of Saint-Pierre street. The carpenters then went to knock down the house of Sieur Defoy, merchant, but the flames had become an irresistible torrent and two third of the lower town was destroyed to ashes without being able to contain the devastation of this implacable element.

The lower town of Quebec was at that time the headquarters of trade. The majority of residents of that district, abandoned to commerce, were at that time in Montreal on business. It was the period of exchange and trade with the West; the governor Frontenac was also in that city, he was closer to the nations of "savages" that he was trying to pacify. The residents of the lower town who were there at that time were so surprised by the fierceness and the rapidity of the flames that they could only save a small portion of their furniture. Finally, people from the environing countries having rushed to help, the fire was finally put out in the Dead End around four thirty in the morning, after having burned the house of an arquebusier named Jean Soulard. According to a statement from the lieutenant general, fifty-five houses were burned and a considerable amount of furniture, merchandises, as well as wood and boards that were in the yards." (2)

Here is what the analyst of the Hôtel-Dieu had to say about this disaster:

"This fire has spread consternation everywhere. There was only, in the entire lower town, the house of Mister Aubert de la Chenaye that was saved from these blazes, and God also preserved his belongings to help the citizens of Quebec to rebuild, as he was a very rich merchant who had a generous and noble soul and who exhausted all of his money by lending to everyone and therefore there is hardly no houses in the lower town that is not indebted to him..."(3)

We know that during the sale of his house on Ste-Anne street, Jean Poitras, by the intermedate of the Jesuits had settled all of the debts that he may have had with Sieur Charles Aubert de la Chesnaye; this occurred on April 14, 1682. Therefore, on the following August 31, less then a month after the big fire, Jean Poitras, living on Côte Ste-Geneviève recognized owing to the same Sieur Aubert de la Chesnaye *"the sum of two hundred eight five pounds 15 pennies left over from the largest sum for merchandises sold and delivered."* (4)

Could this be material that Jean Poitras bought to build a carpenter workshop on Notre-Dame street in the lower town before the fire or to rebuild after the cataclysm?

Other documents may arise one day to confirm or un-confirm the hypothesis that one carpenter workshop that Jean Poitras would have owned on Notre-Dame street in the lower town at the time of the fire.

-
- (2) The city of Quebec under the French Regime – Pierre Georges Roy – Volume premier, pages 443 and 444.
 - (3) Les Annales de l’Hôtel-Dieu of Quebec. 1636 – 1716, Montréal 1939, page 203.
 - (4) Obligation of Jean Poitras to Charles Aubert de la Chesnaye. – Notary Gilles Rageot, August 31, 1682. – National Archives of Quebec.

XXIII

Alarm among the population, Phipps in front of Quebec

Already in June 1690, there were rumors to the effect that the English were planning to attack Quebec; these rumors were substantiated at the beginning of October and Major Francois Provost who is in charge of the city during the absence of M. de Frontenac who is in Montreal, bustle about to inform him and mobilize the citizens of the city and of the suburbs to fortify the place.

The situation is deemed quite serious and the population takes the appropriate dispositions. Here is what the analyst of Hôtel-Dieu says:

“As soon as this news were spread in Quebec, each and everyone prepared themselves a house in the Upper Town, and abandoned the houses of the Lower Town, they mad entrenchments with barrels full of stones and that would have killed more people than a canon that it saved some. We were told to be ready to leave to city and to go to Lorette. We did a tremendous amount of parcels, saving the best of what we had; three nuns dug a grave in the garden during the night in which we buried all the silverware of the church and mainly the holy vases to prevent profanation.” (1)

Frontenac hears soon enough about this news; but it is only after the second notice that he gets on his boat to rush to Quebec and order the Montreal militia and those of surrounding parishes spaced out along the river, to immediately get on the road and force the march toward the Capital to defend it.

Thousand of militiamen from parishes down the river from Quebec who had followed Phipps fleet and had pushed back the English each time that they had tried to land had also joined the Quebecers.

The confidence relied more on the courage demonstrated by all the citizens who were able to carry an arm than on the city defences installed in a hurry. We did not have to decreed officially a general mobilization, from 16 to 60 years old, all Canadians were soldier; each inhabitant had its rifle, powder and bullets and had to be ready to leave within fifteen minutes after having received the order from the militia captain of his parish.

Jean Poitras and at least two of his sons, Jean who was 19 and Joseph 17, have certainly, like all other Quebecers, contributed to the defence of the city.

Frontenac arrived in Quebec on October 14; he forbids the nuns of Hôtel-Dieu to leave the city to avoid alarming the population and he has some entrenchments added to those ordered by Major Provost.

On October 16, shortly before ten in the morning, the 34 vessels of the English fleet are anchored in front of Quebec and Phipps sends a messenger to summon Frontenac to cede over the city and the entire country.

The analyst of Hôtel-Dieu describes the reception made to the messenger:

“Mr. the Major, who was waiting for him at the river shore had him blindfolded, to prevent him from seeing the weakness of our entrenchments; and had him escorted by two sergeants who were helping him walk through, on purpose, the most impracticable roads to the fort. Someone was shouting all over that we all had to move away, like if the crowd was blocking the way; and to better persuade this stranger that people were abounding in Quebec, ten or twelve men were pressing and pushing him all along the road, without him noticing that it was always the same men going and coming back all around him...he was shaking terribly when he walked into the Governor room where all the Officers were waiting for him. They had all dressed as neatly as they possibly could: the stripes of gold and silver, the ribbons, the plumes, the powder and the curls, nothing was missing, so that, this poor English, when he was un-blindfolded, he saw quantity of well built and well dressed men who did not seem to be very afraid...He saluted Mr. le Comte de Frontenac, humbly begging him to let him carry out the order of his master, apologising on the necessity that he had to convey a message that may not be agreeable.”(2)

We know the answer of M. de Frontenac: *“I do not have any other answer for your General but to answer with the mouth of my cannons.”* We also know that the English that had landed in Beauport hurried back on board during the night from the 21st to the 22nd of October, and that Phipps, despite the damages to his fleet following the cannonade, lifted anchor on the 23rd going back to Boston with whatever was left of his expeditionary fleet.

It was almost a miracle that Phipps had been pushed back as the city was far from being able to support a siege and this is why the alarm was so great and general in the population when the English vessels arrived in front of Quebec.

(1) Les Annales de l’Hôtel-Dieu of Québec, 1636-1716, Montréal 1939, page 247.

(2) Op. cit, pages 250 et 251.

XXIV

The last years of Marie-Xainte Vié, 1680 – 1691

Other than the ordeal of the big fire of the lower town which occurred on August 4, 1682 and the alarm caused by the attack of Phipps in October 1690, the life of Jean Poitras and his family seemed to have gone by quietly since the day that they moved on Cote Ste-Genevieve and it is only through the registers of the parish that we can follow the evolution.

We know that at the time of their arrival in the stronghold St-Francois in the autumn of 1680, Marie-Xainte Vié had already given birth to 10 children of which 6 are still alive; a few months later, on May 4, 1681, was born an eleventh child baptized Denys by the parish priest Henri de Bernières, on the same day of his birth. This child will die only a few weeks later, on May 29, and was buried the next day in the cemetery of the Quebec parish; Louis was buried on November 10, 1678 and Genevieve on August 29, 1680, Denys is the third child in a row to die not long after birth.

And it is a twelfth child that is born on June 15, 1682; he is baptized Jean-Louis the following day at N.-D. of Quebec. His godfather is Jean-Baptiste-Louis Franquelin and his godmother is Anne Soumande, wife of the merchant Francois Hazeur. Jean-Louis will leave a lineage of the Poitras until our days, will be the first of the sons of Jean Poitras to leave the region of Quebec to establish himself in Montreal and to get married there.

The morning of August 6, 1684, a thirteenth child is born; it is a boy that Germain Morin, priest of the Seminary, will baptize Joseph-Lucien on the same day in N.-D. of Quebec; his godfather is the merchant Lucien Bouteville and his godmother Marie-Anne Hazeur. This thirteenth child of Jean Poitras and Marie-Xainte Vié will be the father of a large lineage of the Poitras' name.

Françoise, the fourteenth child of the family, is baptized in N.-D. of Quebec, on May 16, 1686, the day of her birth; it is her eldest sister Françoise, now 20 years old, that is the godmother and the merchant Hugues Cochran the godfather. A few days later, May 29, 1686, the small Françoise will be buried, Infantile Mortality was very frequent at that period and we must not believe that only the family of Jean Poitras was so badly hurt.

Another girl is born on April 25, 1687, fifteenth child of the family, she is baptized the following day in N.-D. of Quebec by the parish priest Henri de Bernières. Her name is Marie-Joseph but it is under the name of Marie that we will know her. Because of various circumstances, she will have to face important difficulties at the beginning of her adult-hood life, we will talk about this later in this book.

Early 1689, Françoise, the oldest of the family, decide to get married. She is 23 and on February 22, 1689 in N.-D.of Quebec, she marries Jean Sédilot said Montreuil, widow of 42 who had 11 children from his first wife Marie-Claire de la Hogue, dead on August 26, 1687. Of these 11 children, two of them are dead, and 7, of which 4 are girls and 3 are boys are very alive, the oldest Marie-Geneviève is 13 and the youngest is in her crib; as for the other two we only know them by the dates of their baptism, we do not know any thing else.

The marriage of Françoise leaves a great void in the house where there are only boys except for Marie-Joseph who is only 2 and Marie-Xainte Vié loses a precious help who was doing a very large part of the household works.

A few months later, July 25, 1689, Marie-Xainte Vié gives birth to her sixteenth child, a girl who will be baptized the next day in N.-D.of Quebec under the name Marie-Anne; the surgeon, Thimote Roussel is godfather and its Marie-Anne de la Porte, wife of notary Francois Genaple who is godmother. Marie-Anne will get married and will live a very long life.

The most ancient "*Sick Persons Registers*" of the Hôtel-Dieu of Quebec that we could get go back to is 1689; they mention the name and the age of the sick persons as well as the amount of days spent at the hospital but no mention of the nature of the sickness except in very rare occasions.

We found in those registers that Pierre Poitras who is 13 then was hospitalized from the beginning of January to February 22, 1691 (1) and that his brother Jean who is 20 also stayed at the Hôtel-Dieu hospital from April 21 to April 28, 1690 (2) and from May 26 to June 16, 1691. (3)

As for Marie-Xainte Vié, she would have been in the Hôtel-Dieu all of April 1691 and only came out on May 15 (4) after the birth of her seventeenth child on April 7 and who was baptized the same day at N.-D.of Quebec; he was named Pierre after the name of his godfather the doctor Pierre Duroy and his godmother was Françoise Philippeau, wife of Rene Senat.

The health of Marie-Xainte Vié must have been very precarious when she came out of the hospital on May 15, 1691 since she was re-admitted one month later and stayed there until her death on July 28, 1691. (5) It is during this last sojourn of his mother at the hospital that little Pierre died on June 30 and was buried the same day in the parish cemetery of N.-D.of Quebec.

According to the register of the Hotel-Dieu, Marie-Xainte Vié would have been 43 when she died; but if we look at the census of 1681, she would be 42 and only 41 according to the census of 1666. Jean Poitras, on the other hand, was then 52 according to both of these censuses. He had been married for 27 years and had had 17 children of which 9 were still living at the death of Marie-Xainte.

The situation must have been very difficult at that time for Jean Poitras who was now alone at the head of such a family.

-
- (1) Registers of the sick of l'Hôtel-Dieu of Quebec, Vol. 1, 1689-1698, pages 77 and 81.
 - (2) Registers city, page 44.
 - (3) Registers city, pages 97 et 99.
 - (4) Registers city, pages 92 et 95.
 - (5) Registers city, page 103.

XXV

A widow, carpenter and farmer 1691 – 1694

After the death of Marie-Xainte Vié, Jean Poitras keep on living on his land on Côte Ste-Geneviève; he still owns his two lands in Lorette and he can count on his six sons, all singles, to help him to exploit these two large farms.

He is definitely in need of this help as he continues to exercise his trade of carpenter, which forces him from time to time to stay away from his house for more or less prolonged periods; certain activities as carpenter are known to us by the “*register of profit and lost of the church Sainte-Anne du Petit Cap from 1659 to 1700*” of the Quebec Seminary.

We know, for example, that he received in July 1691 from the church wardens of the parish of Ste-Anne de Beaupré amounts of 7 pounds 15 pennies and of 93 pounds 2 pennies to cover work done at various occasions to the paneling and the floor of the church. (1) He also received in 1692 from Mgr. de Laval, the sum of 74 pounds for work done in the church of Ste-Anne in 1691 (2) and from the Seminary of Quebec, 164 pounds “*other than what he received from the wardens and from Mgr. Lancien.*” (3) These jobs as carpenter add up to his preoccupation and the activities that he also has by exploiting his farm.

On this subject, we see him signing a contract with Guillaume Julien, merchant butcher of Quebec (4) to whom he sells “*three milking cows, one is brown and is three years old, the other is reddish and four years old and the last one is black and is eight or nine years old for the sum of one hundre pounds paid cash...*” As far as we can see, it seemed to be a very simple sale but the contract continues “*...according to the said buyer these cows are rented and left on the farm of the said seller who is still and remain the owner, and will pay the sum of one hundred pennies for each cow on the same day as to-day once a year; which is the equivalent of fifteen pounds for the three cows; first payment due one year from now on the same day as to-day and this will remain as such for as long as the said seller is willing to keep them on his farm; to the condition that he could take back the said cows as his own at any time by paying back the sum of one hundred pounds of the said sale and would therefore be discharged of the rent that he had to pay until then; this is how it was agreed without the said Julien incurred any risks in case of the death of the said cows...*”

Unless I misinterpreted this contract, here is to my advice, a very particular transaction. Indeed, for as long as the cows are alive, Jean Poitras, who received one hundred pound when he sold them, pays an annuity of 15 pounds per year to the buyer who “*rented them to the farm*” which is the equivalent of borrowing one hundred pounds at the interest of 15% less the income produced by the cows annually, which seems acceptable. But if the cows die before Jean Poitras could buy them back at the same price of one hundred pounds, he seems to be held responsible to pay the annuity of 15 pounds annually, and

this would constitute an interest exceeding by far the rates of that epoch. We must presume that this transaction pleased him since he concluded it.

In the spring of 1694, Jean, the oldest son, decide to get married and he chooses Jeanne Maufait, widow of Simon Alain; he is 23 then and his future wife 38. Jeanne Maufait had five children from her first marriage and at least three of them are still alive when she marries Jean Poitras; Pierre, the oldest, is 19, Noël-Simon is 16 and Catherine is near 13; as for the other two children, Jeanne who was 2 at the 1681 census and Nicolas who was baptized in Lorette on December 4, 1682, we do not know if they were alive when their mother remarried.

The act of the marriage of Jean Poitras and Jeanne Maufait has not been found; we, however, know that they signed a marriage contract on Sunday May 23, 1694 in front of the notary Chambalon. (5) On the following June 5, we find them both in front of the same notary (6) whereas Jeanne Maufait, qualified as future spouse, gives a receipt to the sieur Poitras, future husband, for the three hundred pounds deposited by him in the community; this would have been one of the clause on their marriage contract of the preceding May 23.

Jean, who is the second child to get married, wed a widow whereas his eldest sister Françoise had also married a widow five years ago.

-
- (1) Register of profits and losts of Sainte-Anne du Petit-Cap church (1659-1700) – Report from the Archives of Quebec 1967, Tome 45, page 219.
 - (2) Seminary of Quebec Archives. – Grand livre, 1688-1700, page 207. Report from the Archives of Quebec 1967, Tome 45, page 243.
 - (3) Seminary of Quebec Archives. – Grand livre, 1688-1700, page 208. Report from the Archives of Quebec 1967, Tome 45 page 242.
 - (4) Sale of three cows by Jean Poitras to Guillaume Jullien. – Notary François Genaple, April 11, 1692. National Archives of Quebec.
 - (5) Marriage contract of Jean Poitras and Jeanne Maufait. – Notary Louis Chambalon, May 23, 1694. – National Archives of Quebec.
 - (6) Receipt from Jeanne Maufait to Jean Poitras. – Notary Louis Chambalon, June 5, 1694. – National Archives of Quebec.

XXVI

Second mariage of Jean Poitras April 26, 1695

In the spring of 1695, almost four years after the death of Marie-Xaint Vié, Jean Poitras who is now 56 thinks of getting married again. The two oldest of his children, Françoise and Jean, are already married, then follow five boys, Joseph 22, Francois 19, Pierre 17, Jean-Louis 13 and Joseph-Lucien who will soon be 11. He also has two girls, Marie-Joseph 8 and Marie-Anne who will be 6 in a few months.

He stops his choice on a girl who is only 22, Marie-Anne de la Voye, and it is at the residence of Madeleine Morin, widow of the notary Gilles Rageot, that we find both of them during the afternoon of Wednesday April 6, 1695; they have assembled there with relatives and friends to establish the clauses of their marriage contract in front of Notary Louis Chambalon. (1)

There are good reasons to believe that until her marriage, Marie-Anne de la Voye was the employee of the widow of Notary Rageot; in fact, on May 13, 1687, Pierre de la Voye and Isabelle Aubert committed their daughter Marie-Anne, who was only 14, to serve Notary Gilles Rageot, and this for a period of five years (2). Therefore, this commitment was extended until she decided to get married, this would explain why the marriage contract took place at the residence of the widow of Rageot and in the presence of her two sons, Nicolas and Charles who succeeded to his father as clerk of the court of the Provost-ship.

Jean Poitras was escorted by two of his nephews, Jacques Liberge (3), master-cutler, and Etienne Godeau (4), furrier, as well as his friend Francois Hazeur, middle-class merchant of Quebec.

As for Marie-Anne de la Voye, she is surrounded by her mother, Isabelle Aubert, her sister Marie-Madeleine and of her godmother Marie-Anne Vidault. Her father, Pierre de la Voye, is at that time in Rivière des Roches from where he will approve the contract on the following April 23 (5).

According to the customs of that epoch, the future spouses will be under the communal estate settlement. Jean Poitras, on the other hand, brings *“half of the communal estate that was between his and the late Vié, his wife, of which estate Poitras promises to have a good and accurate inventory made shortly.”*

Marie-Anne de la Voye, on the other hand, brings *“the sum of three hundred and fifty pounds cash and one hundred and fifty pounds in furniture and other household utensils for a total amount of five hundreds pounds in cash, furniture and utensil that the future spouse promise to bring to her future husband the day before their wedding.”*

This contract also comprises a very unusual disposition whereas Marie-Anne de la Voye, should she die before Jean Poitras without having had any children during this marriage, donate the sum of four hundred pounds to the children born from the first marriage of Jean Poitras and Marie-Xainte Vié, which attest the good will of the future step-mother toward these children.

The wedding was celebrated in the church of N.-D.of Quebec on the following Tuesday April 26, (1695) by the priest François Dupre.

-
- (1) Marriage contract of Jean Poitras and Marie-Anne de la Voye, Notary Louis Chanbalon, April 6, 1695. – National Archives of Quebec.
 - (2) Engagement of Marie-Anne de la Voye to Gilles Rageot, Notary Pierre Duquet, May 13, 1687. – National Archives of Quebec.
 - (3) Husband of Marie-Angélique Simon, daughter of Hubert Simon and Marie Vié.
 - (4) Husband of Marie-Françoise Simon, daughter of Hubert Simon and Marie Vié
 - (5) Annex attached to the marriage contract of Jean Poitras and Marie-Anne de la Voye.

XXVII

Last year on Côte Sainte-Geneviève, 1695 - 1696

After his marriage to Marie-Anne de la Voye in April 1695, Jean Poitras will live another year on his farm on Côte Ste-Geneviève and, as it sometime happen between people exploiting their farms, he seems to have had some minor problems with one of his neighbor Jean Rouillard.

Documents from the Provost-ship of Quebec mention that on July 28, 1695, at the request of Jean Rouillard from the stronghold of St-Francois, Jean Poitras is ascribed in front of this tribunal to choose referees to evaluate the damages that his beasts have done to the prairie of the plaintiff. (1)

(1) Inventory of detached pieces of the Provost-ship of Quebec. Report from the Archives of Quebec, 1974, Tome 49, page 63.

In return and on the same date, Jean Poitras, carpenter in St-Francois, ascribe Jean Rouillard in front of the same tribunal, in order that he contributes to dig a common ditch between their farms which, without this, they are flooded, and to erect a fence to prevent damages by the farm animals.(2)

I have not been able to this date to find document that could shed some lights on this problem between Jean Poitras and his neighbor.

It is very well known, the births succeed one another at a rather fast rate at Jean Poitras; Mgr. Cyprien Tanguay, author of the dictionary of Canadian family's genealogy, writes in this book that the family of Jean Poitras is "*one of the largest family included in this dictionary.*" (3)

On Saturday February 25, 1696, only about ten months after her marriage, Marie-Anne de la Voye gives birth to a son who will be baptized the following day in N.-D. of Quebec by the priest Francois Dupre. He is named Charles after the name of his godfather Charles Rageot, clerk of the court at Quebec's Provost-ship. The godmother, Marie-Geneviève Gauvreau, will marry the godfather on the following May 23. The godfather-hood of her first born by Charles Rageot confirms the narrow bonds between Marie-Anne de la Voye and the family that she had served for many years and the gratefulness that this family had for her. The first born of the second marriage of Jean Poitras will die a few days later and will be buried in N.-D. of Quebec on March 12, 1696.

With the years, Jean Poitras realizes that it is more and more difficult to promote his lands of Lorette while exploiting the one he lives on in Côte Ste-Geneviève; his sons who have been very helpful so far but they are getting on in age and like the two oldest already did, they will soon think of starting a family and home of their own.

He then decides to move on his lands of Lorette and to abandon the one where he lived for 16 years on the Côte Ste-Geneviève; he informs the nuns of l'Hôtel-Dieu of his intention, as it was from them that he owned the land since December 2, 1679 without having ever paid the price of fifteen hundred pounds but committed himself to pay them an annual annuity of seventy-five pounds.

We establish to this date that he owes the nuns the sum of 440 pounds in annuity arrears since he lived there he made many improvements on this land including the erection of fences and other buildings. After having weighed everything, it is agreed that Jean Poitras retrocede to the nuns of l'Hôtel-Dieu the land that they had sold him in 1679 and "*on which he had lived to this date*". The nuns erase completely the arrears that he owes them and in compensation he abandons the farm "*as it is now without removing any of the buildings, the fences the wood that are presently on the said property*".

By this contract (4), made at l'Hotel-Dieu on Friday April 13, 1696 in the morning, Jean Poitras promises to "*vacate the premises and to give it back within a few days;*" we then know that as of April 15, 1696 at the latest, he no longer lived on Côte Ste-Geneviève. After this date, it is on his lands of Lorette that we will find him.

(2) Op. cit.

(3) Genealogic Dictionary of the Canadian families. – Mgr. Cyprien Tanguay, Volum I, page 493.

(4) Relinquishment of Jean Poitras to RR. Mères Hospitalières. – Notary François Genaple, April 13, 1696. National archives of Quebec.

XXVIII

The lands of Lorette at the time of the Huron mission

Let us remember that Lorette is not yet a parish when Jean Poitras moves there in April 1696 and it is only at the spring of 1698 that it will be canonically erected and will greet its first priest Thomas-François Poncelet. (1) It is, for the time being, a mission of the Jesuits established at the fall of 1673 by father Pierre-Joseph-Marie Chaumonot who then took care of the Hurons of Ste-Foy.

It is the Jesuits who, during 1674, built the chapel in brick where Jean Poitras and his family would go along with the Hurons and of other French families. Father Bouvart describes this chapel:

“...it is all made of bricks, forty feet long by twenty feet wide with a height of twenty-five feet. It has three doors, a chimney and two windows. It has a steeple over the lower gable. On the north side, toward the altar, there is a nice clean cupboard to store the dishes. The altar is separated from the chimney by a small entrenchment closed with grills. The Hurons have named that little place the apartment of Mary. We access it by a door smaller than the other two. The statue of Notre-Dame, sent from Lorette, is in a niche on the mantel of the chimney; we can see it through the grills from the nave of the chapel.” (2)

Father Michel-Germain de Couvert was had been assistant under father Chaumonot and father Julien Garnier is named Superior of the mission in 1695, he was still at that post in 1697 when the Hurons, with him, will leave Lorette to go to Jeune Lorette. (3)

After the departure of the Hurons, Lorette will take the name of “*Vieille Lorette*” and of “*Ancienne-Lorette*” by opposition to la “*Jeune*” and will officially become l’Ancienne Lorette only at the civil erection of the parish in 1722. (4)

(1) My parish – Notre-Dame de l’Annonciation de l’Ancienne-Lorette Volume V, No 8, July 1951

(2) L’Ancienne-Lorette, - Lionel Allard – page 44.

(3) My parish – Notre-Dame de l’Annonciation de l’Ancienne-Lorette Volume VI, No 5, April 1952

(4) L’Ancienne-Lorette, - Lionel Allard – page 60.

These two lands on which will now live Jean Poitras measure both of them together, four acres wide by thirty deep; they are fully paid for and are only subjects to the rent due to the Jesuits who are the feudal superior which only represents very minimal amounts; the general overall of these two lands would correspond to-day to lot 506 and part of lot 507 of the cadastre of the parish of l’Ancienne-Lorette (5) and would be bordered in most part, by lots of the Ste-Foy’s cadastre, on the north-east by the lots 20 and 22, at the south-east by the lots 17 and 18 and for a part of the south-west by lot 16. (6) The interchange of the Duplessis autoroute and of boulevard Charest occupy

now an important surface of these two lands. (7)

In this year of 1696, it is not sure that the oldest sons of Jean Poitras followed him to Lorette; they most probably have already left the paternal house to find, elsewhere, something that would allow them to think of marriage. It is the case of Francois who is now 20 and who is working for madame Villeray as stated in the register of the sick from the Hôtel-Dieu when he is there from May 18 to 22, 1696. (8)

-
- (5) Official plan of the parish of l'Ancienne-Lorette, Comté de Québec, Scale: 5 acres per English inches – Bureau de cadastre, Québec, February 29, 1872.
 - (6) Plan of the city of Ste-Foye, prepared by Marc Gilbert, dated July 20, 1947, Échelle : 1'' = 800' – INDEX 584-1
 - (7) Plan of the city of Ste-Foye – Division des Quartiers – Échelle : 1''=500' Portant la mention REVISION ; 24 mars 1975.
 - (8) Register of the sick of l'Hôtel-Dieu of Quebec, Volume 1, page 273.

XXIX

Inventory of the community of Jean Poitras and Marie-Xainte Vié

Shortly after his arrival in Lorette, Jean Poitras, to satisfy an obligation taken during his marriage contract with Marie-Anne de la Voye, will have an inventory prepared of the community's possessions that existed between himself and his late wife Marie-Xaint Vié. After the death of the latter, half of the possessions that the couples owned went to his children and Jean Poitras remained the owner of the other half, which constituted his share in the new community created by his marriage with Marie-Anne de la Voye.

On July 30, 1696, he is named legal guardian of his under aged children by an act from the Provost-ship of Quebec (1) and on the following August 5, at his request, the inventory is made up by Michel Lepaillieur, "*royal bailiff of the Provost-ship of Quebec;*" it is, however, only on April 21, 1703 that Jean Poitras will deposit this inventory in the office of notary Louis Chambalon.

(1) Guardian-ship act from the Provost-ship of Quebec, July 30, 1696; This act has never been located but is mentioned in the inventory of August 5, 1696.

In view of the interest of this document we reproduce it here almost in full.

"On the fifth day of August 1696, at the request of Jean Poidras living in the Seigneurie Saint-Gabriel on the Lorette Road as much as in his name and as father and legal guardian of Joseph, Pierre, François, Louis, Joseph Lucian, Marie-Joseph and Marie Anne Poidras, and also in the name of Françoise Poidras wife of Jean Sedillot living on Côte St-Michel and of Jean Poidras adult...and by Michel Lepaillieur royal bailiff of the Provost-ship of Quebec in front of the undersigned witnesses who made the inventory and the descriptions of all possessions, furniture, amount of cash, dishes, animals, titles and denominations left after the death of Marie Sainte Vié his wife, found as being in a house in the Seigneurie St Gabriel on Lorette road where the said father and legal guardian presently lives...The said possessions of furniture valued and estimated by Charles Hamel and Louis Samson living in the Côte St-Michel who have noted their evaluations in all honesty in public monies as stated below...

First

One "Cramailere" estimated at fifty pennies

One large iron cooking pot and its lid and one used spoon six pounds

One old broken cooking pot with one old and used grill both estimated at thirty pennies.

One iron frying pan estimated at twenty pennies

Two flask irons estimated at four pounds

One brass candelabra estimated at twenty pennies

One large red brass boiler almost used estimated at one hundred pennies

One other medium yellow brass boiler almost used estimated at three pounds

One other small red brass boiler almost used estimated at three pounds

One other red brass boiler almost used estimated at three pounds

Two old frying pans and another one smaller all used and estimated to three pounds ten pennies

Eighteen pounds of old tin all used in two large recipients, two small bowls and six plates estimated at twenty pennies per pound

One tin quart and one pint also of tin estimated at three pounds ten pennies

One rifle estimated at nine pounds

One old musket canon with a bad broken rifle and unusable estimated at twenty pennies

One old wool mattress covered with one used cloth estimated at fifteen pounds

One red wool blanket estimated at twelve pounds

Three old used blankets covered with dog's hair estimated at one hundred pennies

Four small cloth sheets half used all estimated at one hundred pennies

Two old sickles estimated at twenty pennies

Three old used axes estimated together at six pounds

One pine bread bin estimated at fifty pennies

One old chair and half a bushel estimated at forty pennies

One old pine cupboard broken and closing with a key estimated to eight pounds

Two old broken andirons estimated at five pounds

Two old iron dripping-pans pierced and broken and one iron spit all estimated at six pounds

Twenty carpenter's tools such as plane, trying-plane...cups, round planes and snuffers all estimated along with their frames at twenty-two pounds

Two woodworker's clamps estimated at six pounds

One iron clamp estimated at three pounds

Twenty-six turner's tools such as gouges, scissors and burners all estimated at twenty-six pounds

Four small saws all estimated at six pounds five pennies

Two old iron grinders estimated at six pennies

One other small wood worker's clamp estimated at forty pennies

One auger and burner estimated at forty pennies

One yellow brass skimmer with an iron lamp estimated at twenty pennies

One old hoe estimated at thirty-five pennies

Twenty pounds of old iron scraps estimated at one hundred pennies

One old gun and an old rifle plaque estimated at three pounds

One pair of pincers with a small hammer estimated at thirty pennies

One plow with its ploughshare and chains estimated at thirty-two pounds

One old wagon without its hoops estimated at three pounds

Following with the animals

Two red beefs estimated together at one hundred and fifty pounds

One red cow estimated at forty pounds

One red mare approximately three years old estimated at eighty-five pounds

Two small calves of the year estimated at twenty pounds

Two pigs of which one has a broken leg estimated at eight pounds since they are sick

Three chickens and one rooster estimated together at seven pounds

*Following the papers:
deeds and denominations
concerning the said community*

The act of guardianship rendered at the Provost-ship of this city on the past July thirtieth by which it appears that the said Poidras has been declared legal-guardian.

A sale contract made to the said Poidras by Jacques Habert and Marie Le Comte his wife, for a property located on the road of St-Gabriel having two acres of façade and thirty acres deep, made in front of Mr. Romain Becquet Notary in Quebec on the twenty-fourth day of May of the year one thousand six hundred seventy nine.

A concession contract made by the Reverends Jesuits of Quebec to Jacques Habert in front of late Mr. Gilles Rageot for a property located in St-Gabriel having two acres of façade and thirty deep on the twenty-third day of June one thousand six hundred sixty-nine.

An obligation to the profit of Gastongué for the sum of fifty pounds made in front of late Mr. Gilles Rageot on the first day of March one thousand six hundred ninety-one.

A sentence rendered by the Provost-ship of Quebec for the profit of Mr. Nicollas Dupont Council at the Laquelle Council, condemns the said Poidras to pay the sum of two hundreds forty-five pounds which was acquitted as of the fifteenth day of December one thousand six hundred seventy-three.

A sale contract from the Needy of the Hôtel-Dieu of Quebec to the said Poidras for a property located on Côte Ste-Geneviève with a little over two acres of façade and the depth located at the lands of Coulonges to the shores of the St-Charles river made in front of Mr. Romain Becquet Notary on the second day of December one thousand six hundred seventy-nine.

An obligation in favor of the Hospitaller Nuns of Quebec for the amount of four hundreds and forty pounds and acquitted in front of Mr. Francois Genaple Notary on the thirteenth day of February one thousand six hundred ninety-six.

An acquitted obligation by the said Poidras to the brother Joseph Boursier prosecutor of the College of the Jesuits to the amount of three hundreds forty-seven-

seven pounds ten pennies in front of Mr. Gilles Rageot on the third of July one thousand six hundred seventy-nine.

An obligation to the amount of two hundreds eighty-five pounds fifteen pennies in front of late Mr. Gilles Rageot in favor of Mr. Charles Auvert le Chesnaye on the last day of August one thousand six hundred ninety and acquitted.

A receipt signed by Pinguet de Vaucour for what the said Poidras may have owed him on the nineteenth of October one thousand six hundred ninety-two.

Another receipt from late Sr. Juchereau for the sum of nineteen pounds signed by Juchereau de laferté dated the twenty sixth of May one thousand six hundred seventy-five.

Another receipt from the Reverends Hopitaller Mothers for the sum of one hundred and fifty pounds signed by M/ du Sacre Coeur de la ste-Vierge on the fourteenth day of April one thousand six hundred ninety-two.

The marriage contract of the said Poidras and the late wife made in front of Paul Vachon Notary on the twenty-third of July one thousand six hundred sixty-four.

An acquitted obligation in favor of Pierre Coutance citizen of batiscan by the said Poidras in front of Mr. Francois Genaple on the eighth day of February one thousand six hundred ninety-three.

Remaining debts

Due to the Jesuits fathers by the said community the sum of ninety pounds.

To Jean Larchevesque Laisné thirty six pounds.

To René Pelletier six bushels of wheat to be paid of returned.

To Jacques Liberge four bushels of wheat to be returned.

To M. Dupré priest of Quebec eight bushels of wheat.

To Sr. Roussel Surgeon the sum of ten pounds.

To Guillaume Leberger the sum of sixty three pounds ten pennies.

To Michel Cureux St-Germain the sum of four pounds.

To Sieur Beaudoin surgeon the sum of five pounds.

To Sieur Fauvel merchant the sum of four pounds.

To the parish of Quebec but he cannot really say the amount...

To the beadle of Quebec the sum of forty pennies.

And now the lands

A property located on the road of St-Gabriel on which the said Poidras resides and having two acres on the façade and thirty deep and on which there are no buildings and where there are about four acres of valuable lands where he sowed two bushels of wheat. Which was estimated by Hamel and Simon and Michel Chabot to one hundred fifty pounds.

A property located on the road St-Gabriel and having two acres of façade and thirty deep there are eleven valuable acres where he sowed five bushels of wheat and one bushels of peas estimated by the estimators at one hundred fifty pounds.

Was not part of the inventor, one manure fork estimated at twenty pennies.

A sharpening millstone estimated at eight pounds.

All the furniture and utensils mentioned above were all left to the said Poidras who has voluntarily taken charge of them to introduce them when necessary. It was done and closed in front of the said guardian and surrogate guardian and the said Hamel Samson and the said Chabot.....on the fifth day of August one thousand six hundred nity-six." (2)

This document reveals that the belongings that were owned by our ancestors were reduced to their most simple expression, as far as the furniture, the clothing, the dishes and kitchen utensils were concerned. We must however remember that this enumeration does not mention what belonged to the community between Jean Poitras and Marie-Xainte Vié, after being used for 32 years, which can explain the state of deterioration of certain items and the probable disappearance of many others along all those years.

We know, on the other hand, that Marie-Anne de la Voye, the second wife of Jean Poitras, brought with her a value of "*one hundred fifty pounds in furniture and household utensils*" (3) and which do not appear on the list that we just read and were added to what already existed to satisfy the needs of the household.

The 27 carpenter tools and the 26 turner tools mentioned in the inventory eloquently reminds us the trade that Jean Poitras exercised all of his life, and doubling by necessity the trade of farmer.

The estimated value of all of these belongings, including the lands, added up to around 1,200 pounds against the debts, which left, grossly, a net asset of 1,000 pounds of which half constituted the inheritance of Marie-Xainte Vié to her children.

No sharing between Jean Poitras and his 9 living children was ever made after this inventory which was also never closed judicially; it is only after the death of Jean Poitras and of Marie-Anne de la Voye that the estate will be settled among the children of both marriages.

XXX

From the birth of Elisabeth 1697-1698

We were able to find in the parish registers baptismal certificates for each of Jean Poitras' children to the exception of only one, the one of Elisabeth who would have been born from his marriage with Marie-Anne de la Voye.

She was first known to us by her marriage contract to Pierre de la Haize (or Hayze and Haye) which occurred in the Burg of Pointe-aux Trembles of Montreal in front of the notary Nicolas Senet on June 13, 1723; she is mentioned as being "*the daughter of late Jean baptiste Poitras and Marianne LaVoix who were living in Notre-Dame de Lorette near Quebec*" and her witnesses being "*Marie Madeleine poitras her sister, André Jodoin her nephew...*" the latter being her nephew by marriage for having married her niece Louis Sédilot, daughter of her sister Françoise and of Jean Sédilot.

This marriage contract, on its own, would give sufficient elements to confirm that this Elisabeth is truly the daughter of Jean Poitras and of Marie-Anne de La Voye, but to confirm it we consulted the marriage registers of the Rivières des Prairies parish for the date of June 14, 1723 and found the following:

"The fourteenth day of June of the year one thousand seven hundred twenty three, after three publications of the marriage banns...between Pierre La Hayze aged 27 and son of late Jean Baptiste de La hayze and of Genevieve Beaufort his wife from the Champlain parish and between Elisabeth poitras aged 23, daughter of the late J. Paptiste poitras and of late Marie-Anne Lavoix from the parish of Lorette near Quebec and after having seen the consent of Joseph Poitras, her oldest brother and guardian I took their mutual consent..."

On the marriage act she said she was 23 years old and consequently she had to produce the consent of her guardian since under the French Regime, you only reached adult-hood at the age of 25. Since we already know the date of birth of all other children of Jean Poitras and Marie-Anne de la Voye, we believe that she might have been 25 when she married and that she would have been born, in all probabilities, between the beginning of 1697 and the middle of 1698.

The act resolving the estate of Jean Poitras and Marie-Anne de la Voye (1) provides us with another confirmation that Elisabeth is a direct descendant when it is mentioned that Joseph is "*the legal guardian of the six under age children (without mentioning their names) and born from the said late Jean Poidras and of late Marie-Anne de la Voye his second wife...*" Therefore, on the date of this document, August 10, 1715, we only know, according to their birth certificates, five living children from the second marriage of Jean Poitras and Elisabeth would be the sixth under age child that the act mentions.

The interval of time where Elisabeth would have been born correspond to the period of when the mission of the Hurons moved toward the Jeune Lorette, which could have caused a certain confusion in the registration of acts in the register which would also explain the reason we can not find her birth certificate. It is during 1697 that the Hurons progressively left Lorette and it is only at the spring of 1698 and with the arrival of the first parish priest Thomas François Poncelet that the parish was canonically erected.

To conclude, we believe that Elisabeth is the second child of Jean Poitras and Marie-Anne de la Voye and was born between the beginning of 1697 and the middle of 1698.

-
- (1) Agreement of settlement of the estate between the heirs of late Jean Poitras, Marie Vié his first wife and Marie-Anne de Lavoye his second wife. – Notary Louis Chambalon, August 10, 1715. National Archives of Quebec

XXXI

Notre-Dame de l'Annonciation de l'Ancienne-Lorette 1698

The Hurons move to the “*Jeune Lorette*” during 1697 and definitely leave “*l'Ancienne- Lorette*” during 1698 (1). The mission is then replaced by a parish which is canonically erected under the name of Notre-Dame de l'Annonciation with the arrival of the priest Thomas-François Poncelet in the spring of 1698 (2).

When leaving to move to their new mission, the Jesuits were reluctant to cede free of charge or just about, to the new parish, the brick chapel that they had built as well as the adjacent house which would then be used as presbytery and it is under these terms that they agreed on January 7, 1698:

“...le Rev. Father Jacques Bruyas, Rector of the College of Quebec, and General Superior of the Missions of the Fathers of the Compagnie de Jésus in Nouvelle France, sire of the said missions and to condescend to the wishes of Mgr. the Illustrious Jean-Baptiste de la Croix de Saint-Valier, bishop of Quebec, who beg them to do the following donation, have recognized and confessed having given and conceded, give and concede four acres of land around the brick church that the said fathers built at their expenses in the said seigniory and that they leave behind to serve as parish to the neighboring inhabitants along with the house, also built by them and adjoining the said church, to be used as a presbytery, accepting this Mgr. Jean François Buisson St-Cosme, missionary priest, acting as priest of the parish and Jean Hamel, Jacques Voyer and Nicolas Bonhomme, parish-wardens, acting as representatives of the inhabitants of the said parish...also the said Bonhomme, Hamel and Voyer mentioned their names as parish-wardens and promised that each inhabitant of the said parish will, in appreciation and to compensate in any case for the small house that the said priests leave behind to be used as presbytery, provide the equivalent of four days work each during the winter starting at the beginning of lent without stopping to deliver to the said Rev. Fathers a house, with various rooms, thirty-five feet long by twenty-four wide and a ten feet square with the mansard to be used as chapel for the Hurons mission where they are presently located...during the said time, the inhabitants will have to feed themselves...”(3)

Jean Poitras, like all others parishioners, had to participate to this “*chore*” although the Jesuits do not seem satisfied by the effort provided by the inhabitants since they write: “*The French only worked a few days to cut woods for the new chapel to compensate for the house that we left behind as presbytery. All were supposed to come according to the promise of the bishop.*” (4)

Mgr. de Saint Vallier will compensate this failure by the inhabitants on February 13, 1698:

“We Jean etc. having acknowledged the disagreement between the Rev. PP Jesuits and the inhabitants of Notre-Dame de Laurette on the said chapter of the church used as their parish...to enable the said Fathers to establish a chapel for their Indians mission on

the site that they presently occupy and to make up for the days of work that the inhabitants of the said Laurette had promised but that many could not execute, We have awarded them the sum of one hundred crowns and we promises to pay that sum during the current year...(5)

The parishioners of l’Ancienne-Lorette now begrudge that the Jesuits brought everything to the Jeune Lorette: ornaments, altar, door locks, glasses and hinges (6). Mgr.de Saint-Vallier intervened here again and gave 400 pounds in cash to the parish of l’Ancienne-Lorette and by allowing the inhabitants to make a collection in the entire diocese in order to try and re-establish their church and to give them the means of obtaining decent ornaments to celebrate the holy mass. (7)

Jean Poitras and his family are therefore part of a parish that is organising itself after having shared, for two years, the religious services with the Hurons of the Jesuit mission.

- (1) My parish N.-D. de l’Annonciation de l’Ancienne-Lorette, Vol I, No. 1. December 1946, page III.
- (2) My parish, Vol. V, No 8, July 1951, page II
- (3) Donation by the RR.PP. Jesuits to the church of La Seigneurie St-Gabriel (Lorette). Notary Gilles Rageot, January 7, 1698, Archives of the parish of l’Ancienne-Lorette. Reproduce in My parish, Vol. V, No 9, August1951, page II.
- (4) My parish, Vol. V, No 8, July 1951, pages II et III.
- (5) Archives of the Archibishoperic of Quebec, Register A, page 693 reproduce in My parish, Vol. V, No 9, August 1951, Page III.
- (6) My parish, Vol. V, No 8, July 1951, Page II.
- (7) My parish, Vol. V, No 8, July 1951, Page II

XXXII

Masters and servants

On December 30, 1699, during the afternoon, Jean Poitras goes to the notary Louis Chambalon in Quebec to discuss the conditions of the hiring of his son Joseph-Lucien as domestic for Philippe Létourneau, miller, and to conclude with the latter a contract to this effect. (1)

Joseph-Lucien who is then 15, even though the contract says “*aged between thirteen and fourteen*” will leave the family home of the l’Ancienne-Lorette to go and live in Quebec at the miller Létourneau’s place, “*for as long as three years starting tomorrow first day of January*”. (2)

- (1) Engagement of Joseph-Lucien Poitras to Philippe Létourneau – Notary Louis Chambalon, December 30, 1699. National Archives of Quebec.
- (2) It seems that there is an error of one day as December, on that year and as it is also to-day, had 31 days.

Jean Poitras “*promises to have his son serve with the required fidelity to all the honest and lawful chores that...Létourneau will ask him to perform according to his strength*” and in compensation, Philippe Létourneau promises to “*pay the said poitras’ son , other than his food and lodging and as wages... forty pounds for the first year, fifty pounds for the second and sixty pound for the third and last year and to advance the necessary money for his clothing and personal use.*”

During that period, the rapports between masters and domestics were excellent. The salaries, as we just noticed, were not very high, even though the masters would give a lot of work to their domestics, in return they treated them well and considered them as being part of their own family. However, the hiring of a domestic was a contract, and when this one was broken off for no valid reason, the injured party had recourse to justice who was then very severe.

The Sovereign Council adopted the following decree about this subject on December 5, 1663:

“The Council did and does special inhibitions and defenses toward all persons whatever their quality and conditions to remove any domestics without written agreement from their masters with the strong possibility of arbitrary fines and to the said hired domestics to leave the service of their said masters with a written leave agreement under the same rules and to pay their said masters each day that they are absent or for lost time, the sum of four pounds...It is also forbidden to all persons to entice the said serving domestics nor to drink with them, and to all persons who sell wine to sell or distribute to the said domestics without being liable of arbitrary fines...”

Four years later, on March 14, 1667, the Council came back and ordered “*that copy of the previous and last decree of the fifth day of December 1663 will be sent to all of whom fall under its jurisdiction and to be abided by in its form and tenure...with this modification...that the days of absentee by the said domestics will be paid by them immediately at the sum of fifty pennies...; it is left to the masters to order them to pay for damages and interests that they will see deemed to have delayed the services, the decline of the animals and all other things of the same nature.*”(3)

The judicial registers of the Sovereign Council and of the Provost-ship of Quebec contain a large number of condemnations against the servants and domestics having left without approval the service of their masters.

To give you an example, we will mention the case of Renault Chollet said Laliberté, domestic of master Saint-Ours who, after having left the service of his master, was condemned on October 18, 1673, was ordered to be attached for two hours to the shackles of the city of Quebec with a sign that read: “*Servant domestic who left, for the first time, the service of his master without approval.*” He was also condemned to a fine of one hundred pennies for damages and interests and to serve the said master St-Ours until the fine was fully paid. As for Able Turcotte who had received Chollet said Laliberté at his place, he was condemned to pay master St-Ours, fifty pennies for each day of lost work and to a fine of twenty pounds. (4)

The young Joseph-Lucien seems to have well respected his engagement as there is nothing to this date proving otherwise.

(3) The city of Quebec under the French Regime.- P.-Gé Roy. Vol. 1, pages 377 and 378.

(4) The city of Quebec, pages 379 and 380.

XXXIII

Chicken pox epidemic 1702-1703

“On October 19, 1702, we can read in the registers of N.-D. of Quebec that a chief of the Sault was buried in the cemetery by myself parish priest of Quebec after having received the sacrament of penance in front of Jean Dubreuil, Jacques Michelon and many other persons”.

“It was an Indian chief who came from the New Angland to Quebec in a canoe, and who arrived only a few days ago. He had been staying with a family where he became dangerously sick in no time. All of his body became covered with infected and livid pustules that we soon recognized as chicken pox. Like most Indians who becomes ill with this sickness he died within a few days, and the governor ordered funerals with all honors due to all chiefs of a nation.” (1)

(1) The city of Quebec under the French Regime. – P.-G. Roy, Vol 2, page 17.

The chicken pox that the Indian chief brought with him quickly spread to the family where he died and from there to the entire city and the neighboring countries.

The annals of l’Hôtel-Dieu give us details of this epidemic of 1702-1703 that make us shudder:

“The mortality rate was so great that the priests could not suffice to bury the deads and assist those dying, we carried everyday the bodies into the Lower Town church or in the Cathedral without any ceremony, and we buried them at night sometime all together and as many as fifteen, sixteen and eighteen. This has been going on for several months and to that effect, we could count more than two thousands on the mortuary registers of Quebec, not including the surroundings which had as many... Our hospital was so full of sick people that we did not know where to put them and we did not have a warm place to place them so we put them in chorus ... Our nuns fell sick in such a great number that we did not have enough to look after the sick in our wards and infirmaries; this is why we accepted the offer that many good widows did to help us... Very few died at the hospital in comparison of those who died in the city, which doubled the eagerness to come and live with us. We lost five nuns within a very short time.” (2)

Pierre-Georges Roy pretends that the analyst of the Hôtel-Dieu greatly exaggerated the amount of deaths caused by this epidemic when she says *“two thousands are dead in Quebec”* and that following a summary that he did in the registers of N.-D. of Quebec for the month of December 1702 and January and February of 1703, he would have found only 237 sepultures; adding to this amount approximately 100 deaths at the Hôtel-Dieu, maybe 10 at the General Hospital and 5 at the monastery of the Ursulines, which would add up to maybe 350 due to the chicken pox. (3)

The epidemic, however, continued pass February 1703, mainly in the rural areas where it had spread later then in Quebec.

The family of Jean Poitras was severely affected during this epidemic; it is while it was going on that the following died:

Jean, eldest son of the family, married in 1694 to Jeanne Maufait, buried in l'Ancienne-Lorette, on January 23, 1703 at the age of 31 and 8 months;

Marie-Madeleine, third child of the second marriage of Jean Poitras, buried in l'Ancienne-Lorette on March 29, 1703 at the age of 4;

(2) The annals of l'Hôtel-Dieu of Quebec, 1636-1716. – Montréal 1939, pages 308 and 309.

(3) Op. cit. Vol 2, page 18

Two children of Francoise, the eldest daughter of the family, married to Jean Sédilot on February 22, 1689; Charles-Joseph, buried in Ste-Foye on February 9, 1703 at the age of 4 and Hubert-Simon, also buried in Ste-Foye on February 21, 1703 at the age of 5 months.

Jeanne Hardy, wife of Pierre Simon said Delorme, nephew of Jean Poitras, buried in Ste-Foye on December 30, 1702 at the age of 32.

XXXIV

Marie-Joseph Poitras and her cousin Pierre Simon said Delorme 1704 – 1711

The year of 1705 marked the beginning of a tedious episode in the life of Marie-Joseph, daughter of Jean Poitras and of Marie-Xainte Vié. The following events will inevitably affect the entire family and will see the conclusion et least six years later and that Jean Poitras will no longer be part of this world.

On January 30, 1705, we can read in the register of the parish of l’Ancienne-Lorette:

“Marie-Françoise
born on the 29 and
baptized on January
30, 1705”

“The year of Our Lord one thousand seven hundred and five on the 30th day of January in the parish church of N.-D. of Laurette Lancienne by me Louis Petit, priest, was baptized Marie-Françoise born the preceding day of the said year daughter Marie Poitras, the godfather has been François Poitras, who stated that he did not know how to sign, and the godmother Marie Bonhomme.

Petit, priest”

The mother, Marie Poitras, is a little under 18 and is not married. Even though the baptism act of Marie-Francoise that we just read does not refer to the name of the father, we know, due to many other documents that we will see later, that he was Pierre Simon said Delorme, miller in Ste-Foye.

Delorme, as named in the documents of that epoch, was the son of Hubert Simon and of Marie Vié, sister of Marie-Xainte Vié, which make him the cousin of Marie Poitras. At the time of the occurrence of these events, he is a widow since December 30, 1702, whereas during the epidemic of chicken pox, his wife, Jeanne Hardy, died as already reported. Being alone at the head of a household with five children, 4 boys aged from 2 to 14 and a young girl of 6, he desperately needs someone who could look after the house and the children.

According to all appearances, Marie Poitras would have then assumed this responsibility and, to do so, would have moved to Pierre Simon said Delorme her cousin. The nature being what it is and with the help of circumstances, what was meant to happen happened.

As soon as this birth was known publicly, which should not have taken long in a society that knew the where about of each other, the authorities intervened to put an end to this promiscuity between Delorme and Marie Poitras; these two, however, did not seem to have taken this seriously despite the warnings and the threats of severe reprimands that

had been voiced against them, pretending that they would legalize their situation by marriage as soon as they will obtain the necessary exemption from the bishop due to their degree of family relationship.

Being both free, they could really get married by obtaining the required exemption due to their being cousin; such marriages between cousins were, during that period, very frequent and the exemption from the bishop did not usually cause any problems. But it was not however the case of Marie Poitras and Pierre Simon said Delorme.

Mgr. de Saint-Vallier had been named bishop of Quebec to replace Mgr. de Laval who had offered his resignation from this post since 1684; he arrived in Quebec on August 1, 1688 (1) and, during the very first years of his episcopate, he projected to establish a General Hospital “*to give assistance and refuge to the needy of the country*”. (2)

(1) The city of Quebec under the French Regime. – P.-G. Roy, Vol I, page 453.

(2) The annals of l’Hôtel-Dieu of Québec. – Montréal 1939, page 273.

This intention soon became a decision which brought, to Mgr. de Saint-Vallier, many difficulties with the Hospitalières of the Hôtel-Dieu who did not approve to be so involved as he was asking of them; the civil authorities were made aware of the problem and in July 1700, the Court gave reason to the Hospitalières in their divergences with the bishop and “*sent the order to cease the General Hospital.*” (3)

His Eminence decided then to go to France to defend his cause and sailed from Quebec on October 13, 1700 “*and fortunately arrived in Rochefort...December 29.*” (4)

The war of the Spanish Succession having started in 1701 and opposing France and England force Mgr. de Saint-Vallier to differ his return to Quebec.

In 1704, judging imperative to come back, he went to take leave with King Louis XIV who tried to dissuade him because of the dangers of such a trip due to the still existing war with England. Upon his insistence, the king agreed to his departure and he boarded in La Rochelle a ship belonging to the king named La Seine and sailed toward Quebec. (5)

(3) The Annals, page 296.

(4) The Annals, page 297.

(5) The Annals, page 315.

After a few weeks of navigation, on July 26, 1704, the boat on which he was traveling was captured by an English fleet and His Eminence was made prisoner and brought to England. (6) It is only in the spring of 1709 that he was freed and goes back to France where the king tries to convince him, but to no avail, to resign from his post of bishop of Quebec. (7) The war finally ends and is concluded by the Utrecht treaty on April 11, 1713 which allows Mgr. de Saint-Vallier to come back to Quebec where he arrives on August 18, 1713 after having been absent for 13 years. (8)

The absence from Quebec of Mgr. de Saint-Vallier from October 13, 1700 to August 18, 1713 explain why the marriage of Pierre Simon said Delorme and Marie Poitras had not been blessed for the lack of the required exemption from the bishop and due to their family ties.

After the warnings and threats of severe reprimands needlessly uttered against Delorme and Marie Poitras after the birth of Françoise on January 29, 1705, the authorities seemed to have been tolerant, believing without a doubt, like them, to the eminent return of the bishop who would have granted his permission and all would have been in order.

(6) The Annals. Pages 316 and 317.

(7) The Annals, page 346.

(8) The Annals, page 385.

This tolerance ceased abruptly when in March 1709 Marie Poitras gives birth to twins, a boy and a girl, and whose father would be Pierre Simon said Delorme. It has not been possible to this date to locate the baptism acts of these twins who are only know by their sepulture acts consigned in the register of the parish of l'Ancienne Lorette.

“The year one thousand seven hundred and nine, the eighteenth of May, I the undersigned priest of the parish of notre dame de Laurette certifies that Charles, approximately two months old, son of Delorme and Parie Poitras was buried in the cemetery of this parish by Mr. Dupre formerly parish priest of Quebec on this day in presence of Michel Hamel, Jean Poitras and René Fournier the undersigned.”

René Fournier

Michel Des Cormiers

It must be noted that in the parish register of l'Ancienne-Lorette, a dotted line had been left blank under the father's name in this burial act and that the name of Delorme has been added with a different writing.

“The year one thousand seven hundred and ten the thirtieth day of June, I the undersigned missionary priest in the parish of Notre Dame de Lorette certifies that marie anne approximately fifteen months old daughter of Delorme and Marie Poitras was buried in the cemetery of this parish by Mr. Dupre formerly priest of the parish of Quebec, in presence of Jean Poitras and of Charles Robitaille both of which have declared not knowing how to write nor sign.

Michel Des Cormiers priest.”

In this second act, it was the names of the father and mother that were left as an empty dotted line and where added afterward and written differently than the act.

When the birth of the twins was know by the authorities, they did not waste time to react and took the necessary measures to reason this couple; it is with a ruling dated April

13, 1709, that the Intendant Jacques Raudot resolved the problem with the following integral text:

“Having taken, to this day, all the necessary precautions to prevent the scandalous Trade that has been going on for a long time between the said Delorme, miller of the parish of Notre Dame de foy, and the girl of the said name Poitras his legitimate cousin, having forbidden them to frequent one another or suffer severe reprimands but having learned that notwithstanding our order to stop, this incestuous trade continues and cannot be stopped due to the proximity that both parties have for one another, they even abused themselves by the idea that they will obtain exemption to contract marriage from Mister the Bishop of this city and therefore legitimate the fruits that they had from this horrible trade, which should receive, without this vain hope, the last penalty and for this being necessary to separate them completely from one another and to achieve that;

We banish the said girl Poitras from the area covered by this Government; We order her to move to Montreal and we forbid her to get out of this area until our bishop is back from his sojourn in jail, and also forbid the said Delorme to even try to contact her or get near her and is liable to go to jail if this is not obeyed, and to all persons of any quality and condition we forbid them to get the said girl Poitras and hide her or they will be liable of a fine of 50 pounds and this present edict will be affixed at the door of the church of Notre Dame de foy on the first Sunday following so that all will be informed accordingly, done in Quebec on this April 13, 1709.

Signed Raudot

Jacques Raudot.”

As we can see, the edict recognized the fact that Delorme and Marie Poitras planned on getting the exemption from the bishop to legitimate their union as well as the children that were born and it mentions that, without this possibility, they would both be liable for more severe penalties; beside that, the order signified to Marie Poitras to leave Quebec and move to Montreal is only valid to *“until Mgr, the Bishop of this city is back.”* We can therefore conclude that the authorities also believed in a possible legitimate union should Mgr. de Saint-Vallier return.

Following this edict, Marie Poitras had no choice but to move to Montreal and await the return of the bishop, as soon as possible, to finally regularize this awkward situation; she may not have been in Quebec when the twins were buried in the presence of Jean Poitras in both cases, which leads us to believe that it was to him and Marie-Anne de la Voye that she had entrusted them.

The situation untangled on June 6, 1671, not by the arrival in Quebec of Mgr. de Saint-Vallier who only came back in 1713, but by the death of Pierre Simon said Delorme. Marie Poitras, who was then only 24, did not take long to start a new life by marrying in Quebec on January 29, 1712, René Girard said Brindamour to who she gave five children all girls.

Irony of fate or simply a return of things, one of the daughters of Françoise will marry in Ste-Foy in October 1679, her cousin, Joseph-Marie Poitras, after having obtained the famous required exemption from the bishop of Quebec, Mgr. de Pontbriand who was present at his post in his diocese.

XXXV

And life goes on 1699 – 1711

Except for the exhausting adventure of Marie-Joseph and her cousin Pierre Simon said Delorme which, certainly, perturbed the entire family, it seems that life in l’Ancienne-Lorette went peacefully for Jean Poitras and his second wife Marie-Anne de la Voye and it is in the registers of this parish that we have to refer to follow their path.

We find in those registers on the date of May 4, 1699, the baptism by priest François Poncelet of their third child, a girl called Marie-Madeleine who has for godfather and godmother François Poitras her step brother and Marie-Anne Petitclerc; this young girl will die at the age of 4 during a chicken pox epidemic and will be buried in l’Ancienne-Lorette on March 29, 1703.

The godfather and godmother will unite their destinies several months later in Ste-Foye on November 17, 1699; after Jean, his older brother, François is the second son of Jean Poitras and Marie-Xainte Vié to start a home and family. He will insure, with this union, descendants by the name of Poitras that will go on until our days.

All the children of Jean Poitras and Marie-Anne de la Voye will be baptized in l’Ancienne-Lorette, from their third child Marie-Madeleine on May 4, 1699 to their tenth one on February 5, 1711, with the exception of Marie-Jeanne, the fourth child, goddaughter of the notary Jean-Etienne Dubreuil and Marie-Thérèse Chabot, who was baptized in N.-D. of Quebec instead of in their parish, could be explain by the fact that there was no priest residing in l’Ancienne-Lorette at that time

We know that the last act signed in the parish registers by the parish priest Poncelet was on October 19, 1700 (1) and that the second priest Philippe Rageot would have arrived in l’Ancienne-Lorette in October 1701 (2); the birth of Marie-Jeanne is precisely situated during the interval between the departure of the priest Poncelet and the arrival of his successor the priest Rageot.

(1) My parish – N.D. de l’Annonciation of l’Ancienne-Lorette, Vol. 1, No 1, December 1946, page III.

(2) Philippe Rageot. – René Raymond, 1684, page 147.

Marie-Jeanne will marry Etienne Ranvoyzé in Quebec on May 8, 1729 and will become the mother of one of our most famous silversmith/goldsmith, François Ranvoyzé.

Then on May 29, 1702, it’s the birth of Philippe who is baptized two days after by the priest Philippe Rageot; the godfather Noël Alain, is the son of Simon Alain and Jeanne Maufait, who is at that time the wife of Jean Poitras, the son, and the godmother is Marie-Anne de la Voye, mother of the new born. If the child is named Philippe, it is obviously in honor of the priest Philippe Rageot who baptizes him and that Marie-Anne de la Voye,

despite their slight difference in age, knew all children when she worked at his parent's place. Little Philippe will not reach the age of adult-hood and will be buried in l'Ancienne-Lorette on December 17, 1712 "*aged of approximately 10 and after having received the last sacraments*" as per the act.

Jacques, the sixth child of Jean Poitras and Marie-Anne de la Voye will be their only son to ensure their lineage to our days. Baptized by priest Louis Petit on April 4, 1704, his godfather is Jacques Voyer and godmother Jeanne Maufait who is at that time the widow of Jean Poitras, son. The parish priest Louis Petit, previously general vicar of Port Royal in Acadie (3) replaced in March 1703 in l'Ancienne-Lorette the parish priest Philippe Rageot affected to the missions of l'Acadie in the fall of 1702. (4)

(3) My parish, Op. cit. Vol 1, No 2, January 1947, page III.

(4) Philippe Rageot, op. cit. page 160.

We are at the fall of 1705 and Joseph, who is now 32, decides to marry Marie-Catherine Alain, daughter of Simon Alain and of Jeanne Maufait; the marriage will be celebrated in l'Ancienne-Lorette on October 19, 1705.

Let us remember that Jeanne Maufait, widow of Simon Alain, had married Jean Poitras the brother of Joseph in 1697; we are now faced with a very odd situation; the mother, Jeanne Maufait and her daughter, Catherine Alain, respectively married to Jean and Joseph Poitras, the two brothers, which engender some very strange family ties. Joseph Poitras and his wife will live in l'Ancienne-Lorette all of their lives where they will both die quite old after having had many children without having ensured the lineage of the name Poitras to our days.

Around four o'clock in the afternoon of June 23, 1706, as mentioned on the baptism act of the following day, Marie-Anne de la Voye gives birth to a girl, seventh child of the family, named Marie-Anne on the register of l'Ancienne-Lorette but who will live and get married under the name of Marie-Madeleine which is also the first name of her godmother Marie-Madeleine Laferrière, wife of Michel Chabot, their neighbor. Such errors of names probably due to distraction, is often noticed in the registers.

This Marie-Anne, alias Marie-Madeleine, will marry in Rivières-des-Prairies on April 24, 1724 to Louis Barbe dit Able, son of Joseph Barbe, whose real name is Abel Beard, English born in England, and of Marguerite Desjardins Charbonnier (5) and will live all of her life in the Montreal region.

We have just mentioned the probability of an error in the inscription of the name of a child in the baptism registers only to be now faced with a similar error, this time it is a certainty as far as this error is concerned; on the baptism act of the eighth child of Marie-Anne de la Voye in l'Ancienne-Lorette on February 8, 1708, we can read: "*...Marie-Louise born on the sixth day of the said month, daughter of Jacques Poitras and Marie La Voye his wife...*" It is referred here, without a doubt, to Jean Poitras and not Jacques,

the only Jacques Poitras living at that epoch was the son of Jean Poitras and Marie-Anne de la Voye.

This error in the inscription of the name of her father will not intervene with the life of Marie-Louise who will marry Louis Guetier in l'Ancienne-Lorette on April 6, 1728.

After his brothers Jean, Francois and Joseph, it is now to Joseph-Lucien to get married; he marries in l'Ancienne-Lorette on November 24, 1708 to Geneviève Moisan, daughter of Pierre Moisan and Barbe Rotteau, Lucien is then 24 and his wife not quite 17. They will have a large lineage of Poitras to our days.

Joseph-Lucien now married, only one of the sons from the first marriage of Jean Poitras has not done so yet, it is Louis, who is two years older than Joseph-Lucien, and he will marry in Montreal to Madeleine Chevalier on April 5, 1712; they will also leave a long lineage of Poitras that will perpetuate to these days.

The register of l'Ancienne-Lorette of October 22, 1709 mentions the baptism of Marie-Anne, daughter of Jean Poitras and Marie-Anne de la Voye and, this time, there are no mistake in the inscription of the first name; Marie-Anne will marry Etienne Amyot said Villeneuve in St-Augustin on August 13, 1731 in the parish church located at that time at l'Anse-à-Maheu, on the King road, at the foot of Côte Gagnon. This stoned church had been opened in 1723 and has since been replaced by the actual church on October 30, 1816. (6)

We are now at the birth to the tenth and last child of Jean Poitras and Marie-Anne de la Voye, Pierre-Ignace, baptized on February 5, 1711, two days after his birth, he will die shortly after and will be buried in Ste-Foye on June 19, 1711.

(5) Report from the Archives of the province of Quebec, Tomes 34-35, page 470.

(6) History of the parish of St-Augustin. – A. Béchar, 1885, pages 169 et 170.

XXXVI

The last days of Jean Poitras and of Marie-Anne de la Voye 1711

During the month of April 1711, Jean Poitras and his family lost all their belongings in the fire of their house; only one cow and one mare were saved from the disaster. (1) This ordeal occurred at a time where the population of Quebec and the surroundings were being threatened by a more serious danger: an epidemic of fever. The annalist of l'Hôtel-Dieu tells us how this disease arrived in this country (2):

“A ship, named the Belle Brune arrived here from the West Indies islands. We suspected it to be infected with plague since four or five men had died recently in less than twenty four hours. We sent some surgeons to visit the sick and who, by ignorance or for having received some money, as we accused them since, assured us that there was nothing to be worried about. After this declaration, we allowed them to come ashore, we received many sick people from this boat in our hospital, one of whom was burning with a very high fever during several weeks and finally died, having suffered a great deal from an almost unknown sickness which proved later how much it was dangerous by the devastation it caused this Colony and where it still exists. The experience taught us that it was the sickness of Siam that the Oriflame brought to the islands many years ago and that it is still there nor did it leave Canada once it settled in. The male nurse who buried this man who had died in our rooms was hit by this sickness after having rendered this service and after having intensely suffered a few days he died on the eighth of September.”

This sickness was characterized by extremely violent fevers that people died within three to four days. It was accompanied by vomiting and delirium on most of those who were affected. These sicknesses desolated many families and killed a great deal of persons of all ages and condition.”

“...the sickness of Siam became popular in the fall of 1710 and killed almost everyone who were infected first; our hospital was soon filled and despite our cares and remedies, people died here as anywhere else. Our tiredness were extreme and other than the daily works the nuns had to stay up twice a week during the winter...and...our nuns became sick everyday, the strong one could barely suffice. It will be easy to judge the state that we were in when we know that in thirteen months, twenty four nuns were near the end and had received the Viaticum Sacrament and the Extreme Unction; six of them died between November 5, 1710 and December 15, 1711.”

“Some of our sisters got better, after having given us many worries; they had been so close to death, as we looked at them as if they had resuscitated, but since their strength was coming back very slowly we spared them for a long time before asking them to take part to the heavier tasks that was overwhelming us. The sickness had also spread over the city and the surroundings. The priests and the religions people had many occasions to exercise their zeal. They distinguished themselves so much

that many died after having helped someone without discrimination whatsoever. We counted that in that year, Canada lost more than twelve priests...

Mr. Poquet, priest of Quebec...was also affected by this disease. He was brought up to us and we did all we could based on our experience and our wish to keep him with us; despite all of our good cares and prayers, he died on the sixteenth day of April 1711.”

-
- (1) Agreement of settlement of the estate between the heirs of late Jean Poitras, Marie Vié his first wife and Marie-Anne de Lavoye, his second wife. – Notary Louis Chambalon, August 10, 1715. National Archives of Quebec.
 - (2) The Annals of l’Hôtel-Dieu of Québec. – Montréal 1939, pages 351 and followings.

The parish priest of l’Ancienne-Lorette, Michel de Vault des Cormier died the previous March 9 at the age of twenty nine and a half and has been buried the following day in the church of Notre-Dame of Quebec. (3)

An inscription in the register of Notre-Dame of Foy indicates that the priest of this parish Charles Amador Martin aged 63 died and was buried on June 19, 1711 in the church of Notre-Dame of Quebec.

It is during this horrible epidemic that Jean Poitras died our first ancestor who came from France to Canada around fifty years ago. He died at the Hôtel-Dieu of Quebec on May 7, 1711 after being hospitalized eight days at the age of 71. (4)

Tragic coincidence, Marie-Anne de la Voye his wife, also died on the same day, May 7, 1711 in l’Ancienne-Lorette “*after having received the viaticum sacrament and the Extreme Unction*” according to the act of inhumation consigned in the register of the parish. Marie-Anne de la Voye was only 38.

Their last born, Pierre-Ignace died the following month and was buried the same day of his death in Ste-Foy, on June 19, 1711 at the age of 4 months. A nephew of Jean Poitras, Pierre Simon daid Delorme, that we know from his adventure with his cousin, Marie-Joseph Poitras, died on June 6, 1711 and was buried the same day in Ste-Foy.

-
- (3) Register Notre-Dame of Québec.
 - (4) Register of daily list of the sick of l’Hôtel-Dieu of Québec, No. 3, 1709 à 1722, page 55. Archives of l’Hôtel-Dieu of Québec.

Of the seventeen children issued from the first marriage of Jean Poitras, seven have survived him:

Françoise, married to Jean Sédinot said Montreuil in Quebec on February 22, 1689,

Joseph, married to Catherine Alain in l’Ancienne-Lorette on October 19, 1705,

François, married to Anne Petitclerc in Ste-Foy on November 17, 1699,

Louis who will marry Madeleine Chevalier in Montreal on April 5, 1712,

Joseph-Lucien married to Geneviève Moisan in l’Ancienne-Lorette on November 24, 1708,

Marie-Joseph who will marry René Girard said Brindamour in Quebec on January 29. 1712, and

Marie-Anne will marry Joseph Capelier in Quebec on November 25, 1717.

François, Louis and Joseph-Lucien will perpetuate the patronymic to our days whereas the male descendant of Joseph will stop with his unique grand son, Francois, who will marry Charlotte Rochon in St-Augustin on April 28, 1800; two girls will be born from this union, Cécile and Louise who will marry respectively, Pierre Boivin in Quebec on August 2, 1831, and Joseph Quentin in St-Augustin on November 3, 1835.

From his second marriage, Jean Poitras leaves eight young children out of the ten that were born from Marie-Anne de la Voye:

Elisabeth who will marry Pierre de Lahaize in Rivières-des-Prairies on June 14, 1723,

Jeanne who will marry Etienne Ranvoyzé in Quebec on May 8, 1729,

Philippe who will be buried in l’Ancienne-Lorette on December 17, 1712,

Jacques who will marry Marie-Anne Gagné in St-Joachim on November 12, 1736

Madeleine who will marry Louis Barbe in Rivières-des-Prairies on April 24, 1724

Marie-Louise who will marry Louis Guiétier in l’Ancienne-Lorette on April 6, 1728,

Marie-Anne who will marry Etienne Amiot in St-Augustin on August 13, 1731,

Pierre-Ignace will be buried in Ste-Foy on June 19, 1711.

These eight young ones of which the eldest Elisabeth is around 13 years old and the youngest only 3 months will have lost, during one month only, their father, their mother and their house. Jacques will be the only one to transmit the name of Poitras to our days.

XXXVII

The inheritance of Marie-Xainte Vié to her children

As we remember, not long after his second marriage, Jean Poitras had an inventory prepared of all the community belongings that had existed between himself and his first wife Marie-Xainte Vié; this inventory had never been close by the justice.

The children issued from this first marriage had, therefore, never received their share of the inheritance that was theirs after the death of their mother, which was half of the belongings mentioned in the inventory of August 5, 1696 and Jean Poitras, their father, had continued to enjoy these belongings until the day he died.

Only the two lands of l'Ancienne-Lorette were mentioned as estate on that inventory and they still belonged to Jean Poitras until his death; as for all other belongings mentioned in the inventory were all lost during the fire that destroyed his house not even one month before the disappearance of Jean Poitras and his second wife Marie-Anne de la Voye.

The children of Jean Poitras and Marie-Xainte Vié were to the amount of nine when their mother died but were only seven when they decided, after the death of Jean Poitras, that one of these two lands belonged to them as being the inheritance from their mother and decided to divide the property. We do not know the exact date of this sharing-out as it was not done in front of a notary; it was in fact a "*verbal sharing-out*" as we learn from the notarized acts written during the sale of these plots of land that will occur later on by some of the heirs, owners in virtue of this verbal sharing-out.

It's the land purchased from Jacques Habert on May 24, 1679 at the cost of 1,200 pounds that they chose to share instead of the one purchased on July 2 of the same year from Michel Legardeur at the cost of 120 pounds. The house, recently burned in the fire, was built on the first land which diminish the value of this one in such a way that at the time of the sharing-out, these two lands seemed to have the same value; in effect, three out of the seven "*sharers*" resell their share on May 12, 1712 (1), July 26, 1713 (2) and July 13, 1715 (3), the first one for the sum of 84 pounds and the other two for the price of 100 pounds each, which represented an approximate value of 700 pounds for the entire land purchased from Jacques Habert while the other land purchased from Michel Legardeur is sold by decree from the Provost-ship of Quebec on July 12, 1712 to Nicolas and Jacques Pinguet of Vaucour for the sum of 800 pounds. (4) The difference of maybe 100 pounds can be explained by the fact that some parts of the land are isolated and narrow (15 rods, 15 feet, 5 inches or a little less than 55 feet in width) are less easy to exploit and therefore less profitable proportionally to a land of two acres in width.

The sharing out must have occurred between May 7, 1711, date of Jean Poitras death and May 12, 1712, date of the sale by Marie-Joseph Poitras, wife of René Girard, of her share received at the sharing-out.

-
- (1) Sale by René Girard and Marie-Joseph Poitras, his wife, to Jean Routier. – Notary Louis Chabalon, May 12, 1712. National Archives of Quebec.
 - (2) Sale by Françoise Poitras, wife of Jean Sédilot, to Joseph-Lucien Poitras. – Notary Jean-Étienne Dubreuil, July 26, 1713. National Archives of Quebec.
 - (3) Sale by Louis Poitras to Joseph-Lucien Poitras. – Notary Jean-Étienne Dubreuil. July 13, 1715. National Archives of Quebec.
 - (4) Receipt from Joseph Poitras to Nicolas and Jacques Pinguet. – Notary Jean-Étienne Dubreuil. December 1, 1713. – National Archives of Quebec.

Such agreements usually took place at the time of a family reunion to which all interested attended or at least most of them, those not present would usually asked one of the participants to represent him or her; once the decisions were made, by unanimity or by majority, we would make a draw to determine the location of, one part compare to the other, the portions of lands to be attributed to each.

All the names of the “*sharers*” were written individually on pieces of paper of same size, folded and placed in a hat; they would then ask a child or someone having nothing to do in the sharing-out to pick the names, one by one, from the hat, thus allocating to each one its share based on the order established beforehand. This was the usual practice which was even used by land surveyors who had been asked to establish the boundaries and to proceed with the sharing-out. (5)

The subsequent transactions concerning the lots of land, of which the notarized acts have been located, allowed us to find the order to which it had originally been allocated to each by the draw; it was, beginning by the west side and going east, Louis, François, Françoise, Joseph-Lucien, Marie-Anne, Marie-Joseph and finally Joseph.

-
- (5) Minutes of the lines and bounds of the land of La fabrique de Notre-Dame de Foy, July 4, 1765 by Ignace Plamondon. – History of the parish N.-D.de Foy, Abbé H.A. Scott, Québec 1902, pages 545, 546 et 547.

To conclude, each of the seven children of Marie-Xainte Vié, still living at the time, inherited then of the seventh, in width, of a land of 2 acres by thirty, or, in other words, of a width of 55 feet by the entire depth; each of these lot had then an approximate value of 100 pounds. This inheritance from their mother did not however exclude them from the one of Jean Poitras that they will share with the children issued from the second marriage.

XXXVIII

Settlement of the succession of Jean Poitras and Marie-Anne de la Voye

One of the lands owned by Jean Poitras at the time of his death was distributed, in equal shares, to the seven living children issued from his first marriage as inheritance from their mother, Marie-Xainte Vié. The other land located west of the previous one was sold and awarded by decree, following an auction by the Provost-ship of Quebec dated July 12, 1712, for the amount of 800 pounds; it is Joseph, the oldest boy, who received payment from the brothers Nicolas Pinguet of Targis and Jacques Pinguet of Vaucour and gave them a receipt. Joseph Poitras was then acting for his name, as well as representative for his brothers and sisters of age and also as guardian of the under age children issued from the second Marriage of Jean Poitras. (1)

(1) Receipt from Joseph Poitras to Nicolas and Jacques Pinguet. - Notary Dubreuil, December 1, 1713. – National Archives of Quebec.

The act by which Joseph Poitras has been named guardian of the under age children of Jean Poitras and Marie-Anne de la Voye has not been located to this date, nor the one authorizing him to act in the name of his brothers and sisters of age issued from the first marriage of Jean Poitras. It is only on August 10, 1715 that the sharing-out of the 800 pounds took place between all of the children heirs of Jean Poitras, of Marie-Xainte Vié and Marie-Anne de la Voye. In view of the interest that it represents, the act is reproduced textually below:

“In front of the Royal notary in the provost-ship of quebec the undersigned resident and witnesses named below were present Joseph Poidras living in the parish of Lancienne Laurette in his name as son and heir for the seventh of late Marie Viés living first wife of late Jean Poidras and as heir for one thirteenth of the said late Jean Poidras and as guardian of the six under age children issued from the said late Jean poidras and the late Marie-Anne de la voye his seconf wife and acting for his brother Louis poidras his brother living in Montreal on one part and françois, Joseph-Lucien and Marie Anne poidras and Jean Sédillot of name and as having married françoise poidras his wife of whom he represents and promises to make her agree and approve the present act shortly, and René Girard said saint amour also living in lancienne laurette of name and as having married Marie-Joseph poidras his wife of which he strongly promise also to make her agree and appove and ratify this act shortly and on the other hand the parties said and declared that the said late Jean poidras and the said late de la voye his second wife having both died on the same day approximately four years ago without any belongings nor personal properties other than a cow and a land and a property located in the village Saint Gabriel parish of the said ancienn Laurette containing two acres in width and thirty in depth and as such that all their belongings were consumed by the fire of their house which was burned only about one month before their deaths the said cow was sold as well as a mare that there was hardly enough to pay for the costs of the funerals of the said late poidras and his wife as well as for the subsistence of the said under age so much

that all that was left to the said community was the said property that they sold by the Justice authority and which has been awarded to Jacques pinguet of vancour for the amount of eight hundred pounds from which amount the said Joseph poidras paid to the reverends fathers Jesuits the sum of two hundreds seventy seven pounds and ten pennies that was due to them by the said late poidras for arrears of annuity and the sum of sixty seven pounds ten pennies that he used to pay many small debts and to raise the Contract act of guardian of the under age to have a research of the acts made and to pay for the present act so that there is only to share among all the children of the first and second bed totaling thirteen the sum of four hundreds fifty pounds that they have presently divided and shared among them from which each have received the sum of thirty five pounds that the said françois, Joseph-Lucien and marieanne poidras and the said Sédillot and girard the said names have all agreed to each according to their Consideration and without having Consideration and without stopping at the inventory that the said late Jean poidras had made after the death of the said Viés his first wife by the lepailleur bailiff on the date of Five august one thousand six hundred ninety six which has not been closed by the Justice and without wanting to draw a consequence of what could come back to them from the property succession of the said late Viéis their mother following the said inventory and without wanting to begin any investigation of the said and were willing to consent that the six underage children of the second Bed share like them the said amount to help them to subsist as much in time and as need is required They give them what should be theirs if the rights were examined In Consequence of which the said françois, Joseph-Lucien and Marieanne poidras and the said Sedillot and Girard the said names have recognized having received presently cash from the said Joseph poidras the said sum of thirty five Pounds of which they discharge him and all others and promise to consider him even and discharged of the resignation of the account that he would have to inform them as much as the belongings of the community that is left from the said late poidras and the said Viée as much as one that has since occurred between the said late poidras and the said late de la voye his second wife to the mean of which the said Joseph poidras kept in his hand for his same share of thirty-five pounds and six of the same amount for the said underage and again same amount for Louis poidras his brother of which sums he volunteers to pay each one their share It is how it was agreed under the obligation & Renouncement & fact and passed in quebec in the study of the said in the afternoon of the tenth day of august one thousand seven hundred and fifteen in the presence of sirs david pauperet merchant and mr Jean baptiste desaline bailiff witnesses who have with the said Sedillot and Us signed The said Joseph, françois and marie anne poidras and the said girard having declared not knowing how to write nor sign.

Desaline

*Cedilot
Pauperet
Chambalon”*

At the time of this settlement of this succession on August 10, 1715, all the children still living from the first marriage of Jean Poitras are already married with the exception of Marie-Anne who will marry Joseph Capelier in Quebec on November 25, 1717; as for

the six living children of his second marriage, five girls and a boy, all underage, the eldest Elisabeth was only 17 years old.

After having given life to twenty-seven children, Jean Poitras, in dying, leaves a very modest succession but none the less respectable, despite the loss of his house and all his personal belongings in a fire that occurred maybe one month before his death.

And now, can we write to-day, an honorable life and well filled, rich with joys and ordeals that succeeded without too much glamour along the days that have stretched along the existence of our ancestor Jean Poitras and of his two spouses that we can consider with pride as being valorous pioneers of our country.

XXXIX

Biographical notice of the children of Jean Poitras

From his marriage to Marie-Xainte Vié celebrated in N.-D.of Quebec
August 27, 1664

1- CHARLOTTE-FRANÇOISE

Baptized in N.-D.of Quebec by the priest Germain Morin on November 26, 1665, she had as godfather Charles Bazire and godmother Françoise Duquet, wife of mister Madry.

She marries in N.-D. of Quebec on February 22, 1689 Jean Sédilot said Montreuil, widow of Marie-Claire de la Hogue that he had married in Quebec on November 27, 1669 and had been buried on August 26, 1689 in N.-D.of Quebec.

Jean Sédilot said Montreuil was the son of Louis Sédilot, native of Montreuil in Picardie and of Marie Grimoult; he had been baptized in Quebec by father Vimont, Jesuit, on January 27, 1647 (1). From his first marriage to Marie-Claire de la Hogue were born eleven children, four boys and seven girls and when he married Françoise Poitras, seven of them were alive; as for the other four, they were dead then and we ignore the destiny of the other two.

One of the son of Jean Sédilot and Marie-Claire de la Hogue, François, baptized in Quebec on October 4, 1678 died in Mississipi on October 12, 1710. (2)

Charlotte-Françoise Poitras gave nine children to Jean Sédilot, five boys and four girls; of which, three died very young and a fourth one is only known to us by his baptism. As for the other five, they all got married.

Jean-Baptiste, baptized in Quebec on December 4, 1689 marries in Montreal on December 23, 1711, Marie-Barbe Rapin; he was militia captain in the Cèdres where he was buried on April 13, 1766 (3);

(1) L'Ancêtre, Vol 1, No 2, October 1974, page 40.

(2) Transfer by Jean Sédilot said Montreuil, in regards to a sum that is due to him from François Sédilot, son son, who died in Mississipi. – Notary Louis Chambalon, October 12, 1710. – National Archives of Quebec.

(3) Report from the Archives of the province of Quebec, Vol. 36-37, 1955-57, page 249.

François, baptized in Quebec on March 14, 1701, will marry on July 31, 1724 in Pointe-aux Trembles of Montreal to Marie Lahaise, sister of Pierre Lahaise who, one year earlier, had married Elisabeth Poitras, girl issued from the second Marriage of our ancestor Jean Poitras; he then became the brother-in-law of his aunt;

Marie-Louise, baptized in Quebec on January 30, 1693, marries André Jodoin in Ste-Foy on October 11, 1712;

Angélique, baptized in Quebec on July 23, 1697, marries Jean Brunet in Ste-Foy on January 13, 1716;

Marie-Josette, baptized in Ste-Foy on February 3, 1706, was married in Ste-Foy on February 27, 1724 to Pierre Prévost and buried in Ste-Foy on November 16, 1760.

Jean Sédilot said Montreuil was warden in the parish of Ste-Foy in 1699 (4); he died between July 8, 1724 (5) and January 8, 1726 (6).

(4) History of the parish of Ste-Foy. – H.A. Scott, Québec 1902, page 452.

(5) Donation from Jean Sédilot said Montreuil to Françoise Poitras, his wife. Notary Jean-Étienne Dubreuil, July 8, 1723. – National Archives of Quebec.

(6) Inventory of Jean Sédilot said Montreuil et Françoise Poitras, his wife. Notary Jean-Étienne Dubreuil, January 8, 1726. – National Archives of Quebec.

At the census in Quebec in 1744, Françoise Poitras, widow of Jean Sédilot said Montreuil, lives on St-Louis street at her daughter, Marie-Josette, married to Pierre Prévost, carter (7). She will be buried in N.-D. of Quebec on May 27, 1749 at the age of 83 and 6 months.

Beside the already cited references, we are mentioning some notarized acts concerning Jean Sédilot and Françoise Poitras:

Comcession by the Rev. fathers Jesuits to Jean Sédilot, in front of notary François Genaple on February 9, 1699.

Sale by Jean Sédilot said Montreuil and Françoise Poitras in front of notary Louis Chambalon on February 21, 1707.

Receipt from father Raffeix, Jesuit, to Jacques Pinguet of Vaucoir to the acquisition of Jean Sédilot said Montreuil concerning the sale of February 21, 1707 in front of notary Louis Chambalon February 22, 1707.

The sharing-out of the land of Jean Sédilot and late Marguerite (Marie-Claire) de la Hogue by the surveyor-notary Bernard de la Rivière, June 1, 1708.

(7) Report from the Archives of the of Québec, Vol. 20, 1939-40, page 18

2- RENÉ

Baptized in N.-D. of Quebec on December 4, 1667 by the priest Henri de Bernières, he had as godfather René Arnaud and godmother Marguerite Brassard, wife of Jean Lemelin.

The godfather, René Arnaud, is carpenter, son of late Julien and Françoise Fonteneau, living at La Grange, parish of Cugand (St-Pierre-aux-liens) in the diocese of Nantes (8); he is as such from the parish of origin of Jean Poitras.

René is mentioned as being fourteen years old at the census of the upper town of Quebec in 1681 (9) and no other document in his regards have been located to this date. He was already dead on August 5, 1696 (10).

(8) Report from the Archives of the province of Quebec, Vol 32-33, 1951-53.
page 505.

(9) History of the French-Canadians. - Benjamin Sulte, Vol 5, Page 57.

(10) Inventory of Jean Poitras of August 5, 1696, deposited by the said Poitras in the study of notary Louis Chambalon, April 21, 1703. – National Archives of Quebec.

3- LOUIS

Born and baptized on the same day November 3, 1669 in N.-D. of Quebec by priest Henri de Bernières; his godfather was Louis Rouer of Villeray, council member at the Sovereign Council and his godmother Catherine Gauthier, wife of Denis Duquet.

He died a few months later and was buried on January 20, 1670 in the cemetery of the parish N.-D. of Quebec which was then located in Côte de la Montagne (11).

(11) The cemeteries of Quebec. – P.G. Roy, page 17.

4- JEAN

He was baptized at N.-D. of Quebec by priest Henri de Bernières on May 30, 1671; Étienne Landron was his godfather and Catherine Boutet the godmother.

During the months of May and June 1691, then 20 years old, he was at the Hôtel-Dieu as patient for almost three weeks. (12)

In 1694, he married Jeanne Maufay (and Maufait), widow of Simon Alain; the act of the marriage has not been located to this date but we know about his marriage contract dated May 23, 1694 (13) and the receipt of Jeanne Maufay to Jean Poitras dated June 5, 1694, to the amount of three hundreds pounds that he had promised to give to the community created by their marriage (14).

Jeanne Maufay, baptized in Quebec June 24, 1656 was the daughter of Pierre Maufay and Marie Duval; she had married Simon Alain in Quebec April 15, 1670 and had five children from that union of which three, two boys and a girl will marry.

Jean Poitras and Jeanne Maufay did not have children. They were both buried on l' Ancienne-Lorette, him on January 23, 1703 during an epidemic of chicken pox at the age of 31 and 8 months and she died on February 11, 1712 at the age of 85 and 8 months.

Let us add the following documents to the acts already mentioned:

The inventory of Simon Alain and Jeanne Maufay, wife of Jean Poitras, made by notary Charles Rageot on July 28, 1698.

Donation of Jeanne Maufay, widow of Simon Alain and Jean Poitras to Noël Alain, her grandson, in front of notary Jacques Pinguet April 9, 1732.

Will of Jeanne Maufay, widow of Simon Alain and Jean Poitras, received by notary Jacques Pinguet March 22, 1739.

- (12) Register of the sick of l'Hôtel-Dieu of Québec 1689-1698, page 97 and 99.
- (13) Marriage contract of Jean Poitras and Jeanne Maufay, widow of Simon Alain. – Notary Louis Chambalon, May 23, 1694.- National Archives of Quebec.
- (14) Receipt of Jeanne Maufay to Jean Poitras. – Notary Louis Chambalon, June 5, 1694.- National Archives of Quebec.

5- JOSEPH

Baptized in N.-D. of Quebec by priest Louis Ango March 19, 1673, his godfather was Martin Boutet and godmother Madeleine Girard, wife of Charles Jobin; Mgr. de Laval confirmed him on Easter Tuesday April 4, 1684. (15)

(15) Register of confirmations, Bishopric of Quebec, page 129. – Microfilm M-77-65,2, in National Archives of Quebec.

He marries, in l'Ancienne-Lorette on October 19, 1705, Marie-Catherine Alain, daughter of Simon Alain and Jeanne Maufay, the latter being then widow of Jean Poitras that she had married in 1694. We are facing here a very unusual situation; the mother, Jeanne Maufay, and her daughter, Catherine Alain, married respectively to the two brothers, Jean and Joseph Poitras.

Joseph Poitras and Catherine Alain had ten children, six girls and 4 boys of which two couple of twins (one boy and a girl in each case) all baptized in l'Ancienne-Lorette;

Joseph, January 5, 1707, Pierre February 12, 1709, Marie-Catherine May 2, 1711, Noël and Marie-Joseph August 13, 1714, Marie-Joseph May 1, 1717, Jacques and Marie-Marguerite February 16, 1719, Catherine December 11, 1720 and Marie-Charlotte October 10, 1723.

Out of the ten children, three only will start a home and family:

Noël will marry Marguerite Robitaille in l’Ancienne-Lorette April 22, 1743. At the census of the Government of Quebec in 1762, we find him in the parish of l’Ancienne-Lorette with his wife, one son under 15 and six girls as well as a domestic under 15; he owns at that time one acre and three quarter of cultivated land, 32 bushels of seeds for the year 1762, 2 cows, 3 heifers, 1 horse and 2 pigs (16).

Marie-Joseph, baptized on May 1, 1717, will marry Étienne Gagné in l’Ancienne-Lorette on March 8, 1734; this couple were living in Quebec, on Ste-Famille street between La Place and Les Ramparts, at the census of Quebec in 1744 (17);

Catherine, baptized December 11, 1720 will marry Basile Fiset in l’Ancienne-Lorette February 5, 1748.

The male lineage of Joseph Poitras and Catherine Alain will stop with their grandson François, the only son of Noël and Marguerite Robitaille will marry Charlotte Rochon in St-Augustin April 28, 1800 and will only have two girls, Cécile and Louise.

Joseph Poitras is qualified “*Lieutenant of the Militia*” of the parish of l’Ancienne-Lorette on January 15, 1748 (18). It is also him who had been named guardian of the underage children issued from the second marriage of Jean Poitras, his father, at the death of the latter.

(16) Report of the Archivist of the province of Quebec, Vol 6, 1925-26, page 101.

(17) Report of the Archivist of the province of Quebec, Vol 20, 1939-40, page 83.

(18) Marriage contract of Basile Fiset and Catherine Poitras. – Notary André Geneste, January 15, 1748-National Archives of Quebec, and Report of the Archivist of the province of Quebec, Vol 30-31, 1949-51, pages 263 et 381.

He will be buried in l’Ancienne-Lorette June 13, 1753; the act mentions “*lieutenant of the militia, aged eighty-four, deceased yesterday after having received the last rites*”. He was in fact only 80 years old having been baptized on March 18, 1673.

Catherine Alain, his wife, will be buried February 2, 1760 also in l’Ancienne-Lorette.

Beside the references already cited above, let us mention the following acts concerning Joseph Poitras, Catherine Alain and their children:

The concession of the Jesuits to Joseph Poitras in front of the notary François Genaple, December 5, 1697.

The marriage contract between Joseph Poitras and Catherine Alain in front of the notary François Genaple October 14, 1705.

The concession of the Jesuits to Joseph Poitras in front of the notary François Genaple March 27,1707.

Sale by Joseph Poitras and his wife to Barthelemy Tinon in front of the notary Jacques Barbel July 6, 1710

(19) Agreement of settlement of the estate between the heirs of late Jean Poitras, Marie Vié his first wife adn Marie-Anne de Lavoye, his second wife. – Notary Louis Chambalon, August 10, 1715. National Archives of Quebec

Engagement of Madeleine Poitras by Joseph Poitras, her guardian, to Josué Dubois Berthelot of Beaucour and his wife in front of the notary Jean-Étienne Dubreuil June 19, 1714.

Agreement between Louis Guiétier and Marie Poitras, his wife, with Joseph Poitras, guardian of Marie Poitras in front of the notary Jean-Etienne Dubreuil, June 19, 1728.

The marriage contract of Marie-Joseph Poitras, daughter of Joseph Poitras and Catherine Alain, and Etienne Gagné in front of the notary Claude Barolet February 27,1734.

Exchange of land between Joseph Poitras and Pierre Morin in front of the notary Jacques Pinguet August 29, 1735.

Marriage contract of Noël Poitras, son of Joseph Poitras and Catherine Alain, and Marguerite Robitaille in front of the notary Jacques Pinguet April 19, 1743.

A sale by Joseph Poitras to François Raffard in front of Notary Jacques Pinguet July 20,1743.

The marriage contract of Catherine Poitras daughter of Joseph Poitras and Catherine Alain and Basile Fiset in front of Notary André Geneste January 15,1748.

Inventory of Catherine Poitras and Basile Fiset writtem by the Notary André Geneste July 5,1756.

Inventory of Noël Poitras and Marguerite Robitaille written by André Geneste August 1,1780.

6- MARIE-MADELEINE

Born and baptized on September 20, 1674 in N.-D. of Quebec by Charles Amadoc Martin, priest of the seminary, she had as godfather Olivier Morel, Sieur de la Durantaye and for godmother Marie Bazire, wife of Guillaume Gauthier, Sieur de Comporté.

She died on November 29, 1674 and buried the same day in the parish cemetery of N.-D. of Quebec, the St-Joseph cemetery was located along the basilica on the side of the Buade street (20).

(20) The cemeteries of Quebec. – P.G. Roy, page 77.

7- FRANÇOIS

Baptized in N.-D. of Quebec November 7, 1678 by François Hazeur, priest of the seminary, he had as godfather François Hazeur and godmother Louise Mousseau, wife of Pierre Pelerin said St-Amand.

He marries in Ste-Foy on November 17, 1699, Anne Petitlec, daughter of Pierre Petitlec and of Françoise Paris. Only three children were born from this union according to the documents consulted and they are:

Marie-Anne, baptized in Quebec November 11, 1700, and who will marry Pierre Geneste in Quebec August 8, 1729; she will be buried in Montreal November 13, 1773;

Pierre-François, baptized in Ste-Foy July 15, 1702, will marry in Quebec November 16, 1729, Marguerite Hens who will give him sixteen children of which ten, six boys and four girls will get married. During the census of 1744, the couple was living in Quebec on St-Charles Street, between the street going down to the quay and the Canoterie (21). It is only by this union that the transmission of the patronymic of François Poitras will be assured to our days.

Louis, baptized in Quebec August 25, 1718, will die in the Martinique when he was sailor on the ship of Sieur Chabosseau; it is by an edict dated September 9, 1744 that his succession is resolved and that his belongings are given to François Poitras, carpenter in Quebec, and Marie-Anne Poitras, widow of Pierre Geneste, his brother and sister (22).

(21) Report from the Archives of the province of Quebec, Vol 20, 1939-40, page 59.

(22) Rulings and Managements, - O.G. Roy, Volume 3. Page 62.

François Poitras had received from the Jesuits February 20, 1706, the concession of a land of 4 acres wide by thirty deep on the Route St-Pierre, (23) in the seigniorship of Sillery; this land was part of the l' Ancienne-Lorette parish. Following an inquiry on "*the commodity and incommmodity*" of the limits of the parishes that was done from February 4 to June 3, 1721 (24), it was then decided that as of March 3, 1722, this land and some other adjoining lands would from now on be part of the parish of Ste-Foy (25). François Poitras sold this land to his brother Joseph-Lucien in two transactions, one on March 28, 1720 (26) and the other one on February 28, 1729 (27).

-
- (23) Concession from the Jesuits to François Poitras. – Notary François Genaple, February 20, 1706. – National Archives of Quebec.
- (24) Report of the Archivist of the province of Quebec, Vol 2, 1921-22 pages 262 to 266.
- (25) Edict of March 3, 1722 – Notre-Dame de Ste-Foy – L’abbé H.A. Scott, Québec 1902, pages 9 et 10.
- (26) Sale by François Poitras to Joseph-Lucien Poitras.- Notarye Jean-Étienne Dubreuil, March 18, 1720. - National Archives of Quebec.
- (27) Sale of François Poitras to Joseph-Lucien Poitras. – Notary Jean-Étienne Dubreuil, February 28, 1729.- National Archives of Quebec.

According to the inventory of the belongings of the successions of François Poitras and of Marie-Anne Petitclerc written on January 7, 1738, we know that these two were living on Ste-Geneviève street in Quebec in “*a wooden house of one story with thirty feet of façade by twenty feet with a roof made of wooden board and a brick chimney*” (28).

François Poitras died at the Hôtel-Dieu of Quebec April 11, 1737 (29) at the age of 62 and was buried the following day in N.-D.of Quebec; Marie-Anne Petitclerc followed him shortly after and was buried November 29, 1737 also in N.-D.of Quebec.

Other than the references already cited, lets mention the following documents pertaining to them:

Sale by François Poitras and Anne Petitclerc, his wife, to Antoine Buisson in front of the notary Jean-Etienne Dubreuil October 22, 1713;

Sale by François Poitras to Charles Drolet in front of the notary Jean-Etienne Dubreuil September 29, 1725;

Receipt by François Poitras to Jean Petitclerc April 28, 1730 in front of the notary Jean-Etienne Dubreuil;

Sale by the wardens of Quebec to François Poitras in front of Notary Jacques Pinguet, December 23,1730.

-
- (28) Inventory of the belongings of François Poitras and Marie-Anne Pelletier. Notarye Jacques Pinguet, January 9, 1738. – National Archives of Quebec.
- (29) Memories from the French-Canadian Society of Genealogy, Vol 6. 1954-55 Page 233.

8- PIERRE

He was born on July 20, 1677 and baptized on the same day in N.-D. of Quebec by François Dupré, priest of the seminary. His godfather was Pierre Nolan and his godmother, Marie Pélerin, wife of Romain Bacquet.

The register of the sick of the Hôtel-Dieu of Quebec signal his presence in this establishment in February 1691 and in August 1693. On April 22, 1697, he appears in front of the Sovereign Council as witness in a cause where Jean Poitras, his father, appeals of a sentence rendered by the Provost-ship of Quebec on the previous March 21 (30). This is the last trace of him located to this date.

Pierre was already dead at the sharing-out of a land of Jean Poitras, his father, which took place between Mat 7, 1711 and May 12, 1712 (31).

(30) Sentences and of the Sovereign Council. Vol IV, page 93.

(31) See chapitre XXXVII – The inheritance of Marie-Xainte Vié to her children.

9- LOUIS

Born and baptized the same day October 26, 1678 in N.-D. of Quebec by Germain Morin, priest of the seminary, His godfather is Louis René Chartier of Lotbinière and godmother Marie-Anne Soussay, wife of Mister de Villeray.

He died on the 9th and was buried the following day November 10, 1678 in the parish cemetery of N.-D. of Quebec which was then located along the basilica, on the side of Buade Street.

10- MARIE-GENEVIÈVE

Baptized by Pierre Paul Gagnon, priest of the seminary, on November 13, 1679 in N.-D. of Quebec, her godfather is Pierre Moreay of La Taupine and godmother Geneviève Aubert, wife of Sieur Denis Roberge. She died and was buried the same day on August 29, 1680, in the parish cemetery of N.-D. of Quebec.

11- JEAN-LOUIS

Born on the 15 and baptized on the 16 of June 1682 in N.-D. of Quebec by the priest Henri de Bernières, his godfather was Jean-Baptiste Louis and godmother Anne Soumande, wife of François Hazeur.

Jean-Louis seemed to have stayed in Quebec or the surrounding areas at least until the beginning of 1709 (32) before moving to Montreal where he married on April 5, 1712 to Madeleine Chevalier, daughter of Joseph Chevalier, master carpenter, and of Marthe Barton. He is the first of the sons of Jean Poitras to leave the region of Quebec to establish himself in Montreal. In 1731, he owns, on Notre-Dame Street in Montreal,

“a site of thirty-five feet of façade by thirty feet deep on which there is a one story wooden house of twenty-eight feet of façade by twenty-two feet deep, the surplus of the site is the yard (33).

(32) He was the godfather of Marie-Louise, daughter of Jean Poitras and of Marie-Anne de la Voye, February 8, 1708, witness at the marriage of his brother Joseph-Lucien à l’Ancienne-Lorette, on November 24, 1708 and was present at the funeral of Nicolas Chartrain, son of Noël in l’Ancienne-Lorette on January 2, 1709.

(33) Census of Montréal, 1731.-Report of the Archivist of the province of Quebec, Vol 32. 1941-42, page 34.

Jean-Louis and Madeleine Chevalier had twelve children, all baptized in Montreal; at least five of them, three boys and two girls died before reaching adult-hood, and one girl, Marie-Véronique, is only known to us by her baptism on August 9, 1726. As for the other six children, three boys and three girls, here is their destiny:

François-Joseph, baptized in Montreal April 1, 1723, will marry Madeleine Lamontagne in the parish of St-Antoine of Rivière-du-Loup (Louiseville) on April 12, 1750; it is only by this union that the Poitras’ name was transmitted to our days since Jean-Louis. Before settling anywhere, François-Joseph committed himself in 1743 to La Vérandrye to go and do fur trading *“at the Post of River of the West” and come back the following year “in a canoe full of fur pelts” (34).*

The other two sons of Louis and Madeleine have also committed themselves to trips of the same nature:

Pierre, in 1738, to Sieur Lemaire *“to travel to Post of Illinois” (35)* and Séraphin, in 1743, to La Vérandrye *“and go to the ocean of the West to lead a canoe of merchandises and the come back the following year with a canoe full of fur pelts” (36).* It seems that the engagements of Séraphin and of François-Joseph contracted respectively on the 21st and 9th of May 1743 had been made to the realization of the one and same trip which was most probably made of several canoes. We ignore the destiny of Pierre following his engagement of a trip in 1738; as for Séraphin, he died single and was buried in Montreal on April 12, 1750 at the age of 25.

As far as the three girls are concerned, they will marry in Montreal; Madeleine-Angélique, baptized on March 14, 1718, will marry Noël Piquet on April 22, 1748, Marie-Anne, baptized on March 15, 1728, will marry in first wedding Charles-Esprit Senet on January 7, 1747 and on the second wedding to Antoine-Jean Boullard on September 16, 1776 and finally, Marie-Amable, baptized in 1734 will marry Pierre Bourg on January 14, 1754.

Jean-Louis Poitras was buried in Montreal on January 24, 1747 at the age of 64 and 7 months.

Beside the references cited above, let us mention the following acts concerning Jean-Louis Poitras and his wife Madeleine Chevalier:

Sale by Louis Poitras to Joseph-Lucien, his brother, in front of the notary Jean-Etienne Dubreuil on July 13, 1715;

Receipt of Jacques Simon to Louis Poitras on October 27, 1715 in front of the notary Jean-Etienne Dubreuil;

Sale of a site in the borough Ste-Marie by Louis Poitras and Madeleine Chevalier, his wife, to Ambroise Cazal said Lalime in front of the notary Charles Rimbault in Montreal on July 19, 1733;

Sale by Louis-Jean-Baptiste Poitras, mason of Montreal, to Jean-Baptiste Auger said Baron, on April 3, 1734 in front of the notary Charles Rimbault.

13- JOSEPH-LUCIEN

Born and baptized the same day August 6, 1684 by Germain Morin, priest of the seminary, his godfather was Sieur Lucien Bouteville and godmother Marie-Anne Hazeur.

He was engaged by his father, Jean Poitras on December 30, 1699, and was only 15 years old, as domestic for a period of three years at Philippe Letourneau, miller, of Quebec. (37)

On November 24, 1708, he marries in l’Ancienne-Lorette, Geneviève Moisan, daughter of Pierre Moisan and of Barbe Rotteau. He is then 24 years old and Geneviève Moisan not quite 17, having been baptized in Quebec on December 11, 1691.

Joseph-Lucien Poitras and Geneviève Moisan had fourteen children of which six died before reaching adult-hood. A seventh child, Pierre, Baptized on April 28, 1728 does not seem to have been married; we lose track of him when he is more then 40 years old and always single. We only know the seven others, five boys and two girls, by what follows:

Jean-Baptiste, baptized in l’Ancienne-Lorette on September 16, 1709, marries in Ste-Foy Marie-Charlotte Harnois on February 13, 1736. At the occasion of his marriage, his parents, Joseph-Lucien and Geneviève Moisan, give him “*in advance part of their future succession*”, one land of three acres of façade and thirty deep next to theirs on the south-west, on the Côte St-Pierre in Ste-Foy (38). At the census of the Quebec Government in 1762, we find Jean-Baptiste in the parish of Ste-Foy, without a wife (Charlotte Harnois was then dead since December 29, 1756), with two sons older than 15 and one under 15 and two girls; he then owns three acres of semi-cultured land, 20 bushels of seed for the year 1762, 2 cows, 2 heifers, 1 horse and 3 pigs (39). Five of their children got married in Ste-Foy, Charlesbourg and Repentigny.

- (37) Engagement of Joseph-Lucien Poitras to Philippe Etourneau. – Notary Louis Chambalon, December 30, 1699. – National Archives of Quebec.
- (38) Marriage contract of Jean-Baptiste Poitras to Marie-Charlotte Harnois. – Notary Jacques Ponguet, Janvier 7, 1736. – National Archives of Quebec.
- (39) Report of the Archivist of the province of Quebec, Vol. 6, 1925-26, page 106.

François-Lucien baptized in l’Ancienne Lorette on October 12, 1711 and he got married on May 2, 1748 in Ste-Foy to Marguerite Guenet. As they did for their oldest son, Lucien Poitras and Geneviève Moisan give him a land of three acres of façade by thirty deep, also neighbour of theirs on the north-east side on the Côte St-Pierre in Ste-Foy (40). Three of their children, two girls and a boy married in Repentigny and the surroundings.

Joseph-Marie, baptised in l’Ancienne-Lorette on January 9, 1711, marries in first marriage in October 1749, his cousin, Françoise Girard, daughter of René Girard and Marie-Joseph Poitras. Six children were born from this union, all died very young with the exception of a girl, Marie-Françoise, baptized in Ste-Foy on April 3, 1757 and who will marry Michel Robitaille in l’Ancienne-Lorette on April 24, 1775. Françoise Girard will be buried in Ste-Foy on November 14, 1759 and on October 6, 1761 Joseph-Marie Poitras will remarry in Ste-Foy to Marie-Joseph Garneau. At the census of the Quebec Government in 1762, he lives in the parish of Ste-Foy with his wife, one son under 15 and one girl; he owns two acres of cultivated land, 25 bushels of seeds for the year 1762, 2 cows, 2 heifers, 1 horse and 2 pigs (42). From the second union of Joseph-Marie Poitras nine children were born, five girls and four boys; two boys got married, Jean-Baptiste in Cap St-Ignace and Michel in Ste-Foy. Joseph-Marie Poitras was buried in l’Ancienne Lorette on January 27, 1789. As for Marie-Joseph Garneau, his second wife, she will remarry to Louis Berthiaume in Ste-Foy on July 20, 1795 and will be buried eleven years later in Ste-Foy on December 19, 1806.

-
- (40) Marriage contract of François-Lucien Poitras and Marguerite Guenet – Notary C.-H. Dulaurent, April 11, 1748. - National Archives of Quebec.
- (41) Report of the Archivist of the province of Quebec, Vol 6, 1925-26, page 106.

Michel, baptized in Ste-Foy on September 16, 1729, married on November 9, 1751 in Ste-Foy, Marguerite Arnoul said Villeneuve; six of their children, five boys and one girl all got married in the region of Montmagny, L’Islet and Cap St-Ignace. At the census of the Quebec Government in 1762 he is living in the parish of Ste-Foy with his wife, five boys under 15 and one girl; he owns then three acres of cultivated land, 12 bushels of seeds for the year 1762, 2 cows, 2 heifers, 1 horse and 2 pigs (42).

Jean-Baptiste, impossible to avoid this first name when you are born on June 24, 1731 in Ste-Foy, even though it was already the first name of his older brother, he will marry in Ste-Foy under the name of Jean on February 18, 1760 to Françoise Guenet. He had previously, on December 21, 1755, received a donation from his mother, Geneviève Moisan, (43) by which he promised in return to lodge her, feed her, etc. At the census of the Quebec Government in 1762, we find him in the parish of Ste-Foy with two women

(his wife and his mother, Geneviève Moisan), a male child over 15 and three under and a girl; he then owns three acres of cultivated land, 24 bushels of seeds for the year 1762, 3 cows, 1 heifer, 1 horse and 2 pigs (44). Having become a widow, Jean-Baptiste Poitras will marry in a second marriage Marie Desnoyers in l'Assomption on September 10, 1799. A son from his first marriage, Jean-Baptiste, will marry on October 21, 1793 Marie Noelle Archambault in Repentigny.

(42) Report of the Archivist of the province of Quebec, Vol 6, 1925-26, page 106.

(43) Donation from Geneviève Moisan, widow of Lucien Poitras to her son Jean-Baptiste. Notary André Geneste, December 21, 1755. - National Archives of Quebec.

(44) Report of the Archivist of the province of Quebec, Vol 6. 1925-26, page 107.

Marie-Geneviève, baptized in l'Ancienne-Lorette on October 11, 1721, marries Charles-Jacques Villeneuve in Ste-Foy on February 23, 1756. She will be buried on May 7, 1781.

Marie-Anne, baptized in Ste-Foy on April 8, 1733, will marry René Morin on January 29, 1765 in Ste-Foy.

It is at the age of 64 that Joseph-Lucien Poitras will be buried in Ste-Foy on October 3, 1748; Geneviève Moisan survived him during many years and was also buried in Ste-Foy November 15, 1766. They left a long lineage of Poitras to our days.

Beside the references already indicated above, we are mentioning the following documents pertaining to Joseph-Lucien Poitras and Geneviève Moisan as well as certain acts concerning their children:

Transfer by Michel Moisan to Joseph-Lucien Poitras and his wife in front of the notary Louis Chambalon on April 1, 1709.

Annulment of sale from Michel Moisan to Lucien Poitras, December 18, 1712 in front of notary Louis Chambalon;

Sale by Jean Sédilot said Montreuil and Françoise-Charlotte Poitras, his wife, to Joseph-Lucien Poitras on July 26, 1713 in front of notary Jean-Etienne Dubreuil;

Sale by Louis Poitras to Lucien Poitras in front of notary Jean-Etienne Dubreuil July 13, 1715;

Receipt from Lucien Poitras to Michel Moisan in front of notary Louis Chambalon August 2, 1715;

Sale by François Poitras to Lucien Poitras in front of notary Jean-Etienne Dubreuil March 18, 1720;

Sale by François Poitras to Lucien Poitras in front of notary Jean-Etienne Dubreuil February 28, 1729;

Sale by Jean-Baptiste Drolet to Lucien Poitras in front of notary Jean-Etienne Dubreuil June 14, 1731;

Receipt from Jean-Baptiste Drolet to Lucien Poitras in front of notary Jean-Etienne Dubreuil June 17, 1736 (Empty June 14, 1731);

Concession by the Jesuits to François-Lucien Poitras in front of notary Jacques Pinguet May 14, 1738;

Sale by Joseph Capelier and Marie-Anne Poitras, his wife, to Lucien Poitras in front of notary Jacques Barbel October 14, 1738;

Sale by Charles Gaudin to Lucien Poitras in front of notary Louis Pillars March 23, 1740;

Inventory of Lucien Poitras and Geneviève Moisan written by notary Nicolas Pinguet May 29, 1750;

Sale by Geneviève Moisan, widow of Lucien Poitras, to Charles Pin in front of notary André Geneste July 10, 1752;

Receipt from Geneviève Moisan to Charles Pin in front of notary André Geneste October 16, 1754;

Sale by Marie-Geneviève Poitras to Pierre Poitras, her brother, in front of notary André Geneste December 22, 1755;

Marriage contract of Jacques-Charles Villeneuve and Marie-Geneviève Poitras in front of notary André Geneste February 15, 1756;

Inventory of Geneviève Moisan, widow of Lucien Poitras, written by notary André Geneste May 30, 1763;

Marriage contract of René Morin and Marie-Anne Poitras in front of Notary Simon Sanguinet January 18, 1765.

14- FRANÇOISE

Born and baptized in N.-D. of Quebec on May 16, 1686 by the priest Henri de Bernières, she had as godfather Huges Cochran, merchant, and godmother, her eldest sister Françoise. She was buried a few days later on May 29, 1686 in the parish cemetery N.-D. of Quebec.

15- MARIE-JOSEPH

Born on the 25th and baptized on the 26th of April 1687 in N.-D. of Quebec by the priest Hensi de Bernières, her godfather was Joseph Perrot and godmother Marie-Ursule Philippeau, wife of Huges Cochran.

We already know the difficulties that she lived in her relations with her cousin Pierre Simon said Delorme (45) which ended with the death of the latter on June 6, 1711.

Marie-Joseph Poitras will then marry René Girard said Brindamour in N.-D. of Quebec on January 29, 1712 and had five girls.

Renée baptized in l’Ancienne-Lorette on November 28, 1712 and who will marry Gabriel Flibot in Ste-Foy August 25, 1730;

Marie (Anne), baptized in Ste-Foy on June 24, 1716 who would have never married. At the census of Quebec in 1744, she was said “*seamstress*” and living on St-Jean Street (46); later on, on February 1, 1752 (47), she was living at her sister’s Marie-Anne and her brother-in-law François Guenet, blacksmith in Quebec;

Marie-Anne, baptized in Ste-Foy on May 25 1718, got married on September 24, 1744 in Ste-Foy to Jacques-François Guenet, blacksmith, widow of Marie-Louise Boivin. At the census of Quebec in 1744, the couple was living on Couillard Street with six children aged from 4 to 13 issued from the first marriage of François Guenet (48). Having become a widow, Marie-Anne Girard will marry in a second marriage on May 4, 1722 in Lachenaye, Jean Vaillancourt who was 54 and at his fourth marriage;

(45) See chapter XXXIV – Marie-Joseph Poitras and her cousin Pierre Simon said Delorme.

(46) Report of the Archivist of the province of Quebec, Vol 20, 1739-40, page 31.

(47) Sale by Marie Girard to Joseph Poitras. – Notaries Lanouiller et Sanguinet January 1, 1752. – National Archives of Quebec.

(48) Report of the Archivist of the province of Quebec, Vol 20, 1939-40, page 72.

Marie-Françoise, baptized in Ste Foy April 21, 1721, marries in October 1749 in Ste-Foy, Joseph-Marie Poitras, her cousin. She will be buried in Ste-Foy on November 14, 1759;

Marie-Joseph, baptized in Ste-Foy March 29, 1723 will marry Joseph Migneron in Ste-Foy on November 24, 1750.

In a contract dated May 12, 1712, René Girard is qualified “*soldier in the company of the gunner of Quebec*” (49) It seems that later on, him and his wife were at the service of the priest Gabriel Le Provost at the presbytery of Ste-Foy; indeed on April 24, 1729 (50), on the marriage contract of their eldest daughter, Renée, written at the presbytery of Ste-Foy, the parish priest Le Provosts gives to the future couple, a land of half an acre wide by

thirty deep, located in Ste-Foy on Côte St-Michel, taken from a land of two acres wide by thirty deep.

Five years later on March 17, 1734 (51) the priest Le Provost “*wanted to reward the good services that he received from René Girard and Marie Poitras during many years*” gives to their four other daughters the balance of the land mentioned above, the equivalent of one and a half acre wide by thirty deep; he, however, reserves the usufruct and enjoyment of this part of the land to René Girard and Marie Poitras, his wife, until the death of the last one of the two of them. This donation was annulled on the following June 7 (1734) from the agreement of Marie Poitras, authorized representative of René Girard, her husband and in the name of their children donees, since the priest Le Provost had, after this donation, mortgaged this land to guarantee certain debts which were still not fully paid (52). The same donation was reiterated thirteen years later on January 8, 1747 (53) when René Girard was already dead.

-
- (49) Sale by René Girard and Marie-Joseph Poitras of Quebec to Jean Routier. – Notary Louis Chambalon, May 12, 1712 . – National Archives of Quebec.
- (50) Mariage contract of Marie-Renée Girard and Gabriel Flibot. – Notary Jean-Étienne Dubreuil, April 24, 1729. – National Archives of Quebec.
- (51) Donation from Gabriel Le Provost to Marie, Marie-Anne, Marie-Françoise et Marie-Joseph, daughters of de René Girard and of Marie Poitras.- Notary Jacques Pinguet, March 17, 1734. – National Archives of Quebec.
- (52) Annulment of the donation of Gabriel Le Provost of March 17, 1734, by Marie-Joseph Poitras.- Notary Jacques Pinguet, June 7, 1734 – National Archives of Quebec.
- (53) Donation by Gabriel Le Provost to the children of late René Girard and of Marie Poitras. - Notary Jacques Pinguet, January 8, 1747. - National Archives of Quebec.

It is left to believe that the widow Joseph-Marie Poitras was living in the house built on this land in Ste-Foy with the two youngest of her daughters, Marie-Joseph et Marie-Françoise, when the latter married Joseph-Marie Poitras in October 1749, she would have after shared this house with her son-in-law and her daughter. After the death of the latter, she would have stayed and lived with her son-in-law. The latter, since his marriage, had acquired the share of his sisters-in-law in the property of this land and of this house of which the usufruct still belonged to his mother-in-law Marie-Joseph Poitras, widow of René Girard, in virtue of the donation from priest Le Provost.

When Joseph-Marie Poitras, widow of Françoise Girard, remarries to Marie-Joseph Garneau on October 6, 1761, Marie-Joseph Poitras, widow of René Girard will leave this house to move in with her daughter Marie-Joseph and her husband Joseph Mugneron (54).

Marie-Joseph Poitras, widow of René Girard is already 74 when she moves to her son-in-law Joseph Migneron. She will die two years later and be buried in Quebec on May 29, 1763.

Other than the references already cited, let us mention the concession of the Jesuits to René Girard said Brindamour of a land of three acres of façade and thirty deep, Seigniory of St-Gabriel, “*in the former deserts on the Indians near l’Ancienne-Lorette*” in front of notary Jean-Etienne Dubreuil on February 5, 1716.

(54) Transfer by Joseph Poitras and Marie-Anne Girard to Joseph Migueron. – Notary André Geneste, October 6, 1761.- National archives of Quebec.

16- MARIE-ANNE

Baptized in N.-D.of Quebec on July 26, 1689, she had as godfather the surgeon Thimoté Roussel and godmother Marie-Anne de la Porte, wife of Sieur Bellefond. She got married in N.-D.of Quebec on November 25m 1717 to Joseph Capelier.

This couple had eight children, five boys and three girls, of which three boys and one girl died very young. At the census of Quebec in 1744, the family was living on the quay of Cul-de-sac (55) with three of their children: Michel baptized on September 26, 1725, Joachim baptized on May 16. 1730 and Marie-Joseph baptized on February 26, 1751 who will marry in Quebec to Pierre Létard on February 12, 1751. At that time, another of their daughters, Marie-Anne, baptized on February 16, 1721, was already married to Joseph Laviolette on November 3, 1739.

Marie-Anne Poitras will be buried in N.-D.of Quebec April 20, 1767, many years after Joseph Capelier who had been buried also in N.-D.of Quebec on December 2, 1750.

Let us mention two acts pertaining to Joseph Capelier: Sale by Joachim Girard and his wife to Joseph Capelier in front of notary Jacques Pinguet on August 26, 1733 and a sale by Joseph Capelier and his wife to Lucien Poitras in front of notary Jacques Barbel on October 14, 1738.

(55) Report of the l’Archivist of the province of Quebec, Vol 20, 1939-40, page 122.

17- PIERRE

Born and baptized in N.-D. of Quebec on April 7, 1691, his godfather is Pierre Duroy and godmother Françoise Philipeau, wife of René Senat. He was buried in the parish cemetery of N.-D. of Quebec on June 30, 1691.

From his marriage to Marie-Anne de la Voye in N.-D.of Quebec April 26, 1695

18- CHARLES

Born and baptized on February 26, 1696 in N.-D. of Quebec by the priest François Dupré, his godfather was Charles Rageot, bailiff of the Provost-ship of Quebec and his godmother was Marie-Geneviève Gauvreau. He was buried a few days later in the parish cemetery of N.-D. of Quebec on March 12, 1696.

19- ELISABETH

She would have been born between the beginning of 1697 and the middle of 1698 (56). Her act of baptism has never been located.

(56) Chapter XXX – Birth of Elisabeth.

On June 14, 1723 she marries in Rivières-des-Prairies to Pierre De la Haye (Lahaise) and gives him nine children, six girls and three boys. Five of them, one boy and four girls died before adult-hood.

The four others got married:

Jean-Baptiste, baptized in Longue-Pointe on July 18, 1727, to Marie Chaudillon of Pointe-aux-Trembles of Montreal on January 29, 1753;

Joseph, baptized in Longue-Pointe on February 6, 1730, to Marie-Joseph Roy in Longue-Pointe on April 10, 1758;

Marie-Jeanne, baptized in Longue-Pointe on June 7, 1731, to Joseph Vanier in Longue-Pointe on February 11, 1754;

Hélène baptized in Longue-Pointe on March 14, 1734 to Jean-Baptiste Besnard in Longue-Pointe on January 24, 1752.

The acknowledgement and the counting of the Seigniorship of the Island of Montreal in 1731 tells us that Pierre de la Haye then owned one land of three acres of facade and twenty-one acres deep on which there was only a barn and nineteen acres of plowable land in the second concession road on the right hand side of the Commune of St-Léonard (57).

(57) Report of the Archivist of the province of Quebec, Vol 22, 1674-42, page 108.

Pierre de la Haye was buried in Longue-Pointe on December 14, 1737 and Elisabeth Poitras, his widow, will marry in a second marriage in Longue-Pointe on June 9, 1739 to Etienne Goguet, widow of Marie-Jeanne Vaudry who died on June 14, 1738 in Longue-Pointe.

Elisabeth Poitras and Etienne Goguet had two children: Marie-Catherine, baptized in Longue-Pointe on August 27 and buried at the same place on September 1, 1742, and Elisabeth baptized in Montreal on August 29, 1743 and who will marry Pierre Poutré in Pointe-aux-Trembles of Montreal on February 9, 1766.

The following two documents concern Elisabeth Poitras and Pierre de la Haye:

Marriage contract of Pierre de la Haye and Elisabeth Poitras in front of notary Nicolas Senet on June 13, 1723;

Convention and deal between Pierre de la Haye of the Côte St-Léonard and Pierre Bodequin said St-André in front of notary Jacques David on August 10, 1725.

20- MARIE-MADELEINE

Born on the 3rd and baptized on the 4th of May 1699 by the priest Poncelet in l'Ancienne-Lorette, her godfather is François Poitras, her brother from the first bed, and the godmother is Marie-Anne Petitclerc who will marry the godfather several months later. Marie-Madeleine will be buried in l'Ancienne-Lorette on March 29, 1703 after an epidemic of chicken pox.

21- MARIE-JEANNE

Born and baptized in N.-D. of Quebec on December 3, 1700, her godfather was the notary Jean-Etienne Dubreuil and the godmother Marie-Thérèse Chabot.

On May 8, 1729 she marries in Quebec Etienne Ranvoyzé, button maker, son of Pierre and of Marie Goupil from Caen in Normandie. The couple will have eleven children, six boys and five girls; six of them will die before reaching adult-hood while we lose track of the other two when they were still quite young. The other three, one girl and two boys, will marry and they are:

Marie-Geneviève, baptized in Quebec on January 3, 1732 will marry Nicolas Letellier in Quebec September 5, 1758;

Louis-Marie, baptized in Quebec on December 5, 1738 will marry Marie-Anne Vésina in Quebec June 11, 1772;

François, baptized on December 26, 1739 in Quebec will marry Vénérande Pellerin in N.-D. of Quebec November 25, 1771, he will become one of our best silversmith/goldsmith. The works of art of François Ranzoyzé are spread all over Quebec; he barely did profane work and the bulk of his works of art is mainly made of sanctuary lamps, censers, holy vases, cruets, crucifix etc. all of which are located in many parishes of Quebec and the surroundings, mainly in N.-D. of Quebec, l'Ancienne-Lorette, St-Augustin, Neuville, etc. We estimate to at least 2000 the amount of works of art that he realized during his long career. He died at the Hôtel-Dieu of Quebec on October 11, 1819 at the age of 80. His wife, Vénérande Pellerin also died in the Hotel Dieu of Quebec on February 26, 1816.

At the census of Quebec in 1744, Etienne Ranvoyzé and Marie-Jeanne Poitras were living on La Montagne street between Notre-Dame street and Buade with the remaining four children that they still had: Etienne, Geneviève, Louis et François (58).

Etienne Ranvoyzé was buried in N.-D. of Quebec on Septembe 4, 1749.

Let us now mention two acts concerning Etienne Ranvoyzé and Marie-Jeanne Poitras:

Marriage contract between Etienne Le Ranvoyzé and Marie-Jeanne Poitras in front of notary Jean-Etienne Dubreuil May 7, 1729;

Lease from Gervais Beaudoin to Marie Poitras, widow of Etienne Ranvoyzé in front of notary Claude Barolet May 20, 1750.

(58) Report of the Archivist of the province of Quebec, Vol 20, 1939-40, page 142.

22- PHILIPPE

Born on the 29th and baptized by the priest Philippe Rageot in l'Ancienne-Lorette on the 31st of May 1702, his godfather is Noël Alain, son of Simon Alain and his godmother is Magdeleine Lavoye, "*daughter of old man La Voye.*" Philippe will be buried in l'Ancienne-Lorette on December 17, 1712, "*approximately 10 years old and after having received the sacrament of penance*" as mentioned in the act.

23- JACQUES

Baptized in l'Ancienne-Lorette by priest Louis Petit on April 10, 1704, Jacques Voyer was his godfather and his godmother Jeanne Maufay (Maufet), widow of Jean Poitras.

He married on November 12, 1736 I St-Joachim to Marie-Anne Gagné, daughter of François Gagné and of Marie-Anne Françoise Poulin. They had seven children, four girls and three boys, all baptized in Ste-Anne-de-Beaupré. Three of them got married and the are:

Pierre, baptized on November 18, 1739 and who will marry Rose Simard at Eboulements on January 8, 1787 and will ensure the patronymic to our days with a large lineage in the regions of Charlevoix and Côte Nord;

François-Marie, baptized on September 15, 1745, will marry in Montreal on October 26, 1778 Marie-Joseph Gréfin;

Marguerite-Euphrosie, baptized on June 22, 1742 will marry Antoine Laforest in Baie-St-Paul on January 26, 1767.

The census of the Quebec Government of 1762 mentions that Jacques Poitras is listed as "*refugee*" in the parish of St-Joachim with his wife and "*two female children*"(59).

Jacques Poitras was buried in Baie-St-Paul on April 18, 1774 at the age of 70.

(59) Report of the Archivist of the province of Quebec, Vol 6, 1925-26, page 134.

24- MARIE-MADELEINE

Born around 4 in the afternoon on the 23rd, she is baptized the following day June 24, 1706, in l' Ancienne-Lorette under the name of Marie-Anne; her godmother's name is Marie-Madeleine Laferrière and it is under the name of Marie-Madeleine that she will marry. It appears that there was an error of inscription of the name in the register.

When she is just about 8 years old, her brother and guardian, Joseph Poitras, engage her "*for her good and advancement*" to the service of Josué Dubois Berthelot of Beaujours and his wife, Gabrielle-Françoise Aubert, until she is endowed for marriage or otherwise, responsibility of the said Josué Dubois and his wife "*to lodge, feed and provide items of linen and old clothes for her own use according to her condition*"(60). Josué Dubois was "*First Engineer for His Majesty in Nouvelle-France*".

We do not know how long she stayed at the service of the Dubois Berthelot but it is in Rivière-des-Prairies that we find her ten years later when she marries on April 24, 1724 with Louis Barbe said Abel. The day before on April 23, 1724, Madeleine Poitras and Louis Barbe had written their marriage contract in front of François Julien, priest; this contract was later on deposited in the study of notary Nicolas Senet on may 24, 1724.

Louis Barbe was baptized in Montreal on February 15, 1703; he was the son of Joseph Barbe (of his real name Abel Beard, English native of London) and of Marguerite Desjardins-Charbonnier (61).

(60) Engagement of Madeleine Poitras to Josué Dubois Berthelot by her guardian and brother Joseph Poitras.- Notary Jean Etienne Dubreuil, June 19,1714.- National Archives of Quebec.

(61) Report of the Archivist of the province of Quebec, Vol 34-35, 1953-55, page 470.

Madeleine Poitras and Louis Barbe would have had twelve children and would also have adopted one girl named Marie-Monique. Of these twelve children, five got married:

Joseph, baptized in Longue-Pointe on August 18, 1731, will marry Marie-Renée Robidou in the parish of Bout-de-l'Île in Montreal on October 20, 1760;

Marie will marry Jacques Robidou in Longue-Pointe of Montreal on January 22, 1753;

Marie-Joseph will marry on February 26, 1753 to Pierre Latreille in Longue-Pointe of Montreal;

Madeleine, also in Longue-Pointe of Montreal, will marry Louis Latreille on April 26, 1756;

Marie-Louise will marry François Laspron on November 7, 1763 in Longue-Pointe of Montreal;

Marie-Monique, their adopted girl, will marry in the parish of Bout-de-l'Ile of Montreal, Paul Robidou on January 26, 1761.

It is in Longue-Pointe of Montreal that was buried Marie-Madeleine Poitras on February 4, 1771 at the age of 64.

25- MARIE-LOUISE

She was born on the 6th and was baptized in l'Ancienne-Lorette on February 8, 1708; her godfather was Louis, her brother from the first bed and her godmother was Marie-Agnès Robitaille. On April 6, 1728, she married in l'Ancienne-Lorette, Louis Guiétier, son of Laurent Guiétier, soldier of the company de M. des Meloises and of Marie-Anne Hulin.

A few months after their marriage, on June 19, 1728, Marie-Louise Poitras and her husband will settle with Joseph Poitras, the guardian of Marie-Louise, as to what is own to her from the inheritance of their parents (62).

(62) Agreement between Louis Guiétier and Marie Poitras with Joseph Poitras.- Notary Jean Etienne Dubreuil, June 19, 1728. – National Archives of Quebec.

Marie-Louise Poitras and Louis Guiétier had twelve children, five girls and seven boys; we ignore the destiny of three of these children, we only know them by their birth certificate, and we also know that five others would die very young. Four, two boys, and two girls, will marry;

Jacque-François-Xavier, baptized in Bécancour on March 29, 1731 will marry in Charlesbourg on January 20, 1755 to Marie-Madeleine Gendreau;

Louis, baptized in l'Ancienne-Lorette on April 11, 1734 was the twin of Marie-Dorothée baptized on the same day and buried in l'Ancienne Lorette on January 27, 1736; he will marry Marie-Joseph Guérin in Charlesbourg on August 23, 1756;

Marie-Félicité will marry in l'Ancienne-Lorette on January 7, 1750 Jean-Paptiste Gendreau ;

Marie-Louise, baptized in l'Ancienne-Lorette on October 5, 1738 will marry in Charlesbourg on January 31, 1757 Joseph Dolque, soldier of the company of Patri, regiment of Guyenne.

Let us mention some of the acts concerning Marie-Louise Poitras and Louis Guiétier:

Inventory of Laurent Guiétier and Marie Hulin written by notary Jean-Etienne Dubreuil on July 20, 1722;

Concession of the Jesuits to Louis Guiétier in front of notary Jacques Pinguet
December 15, 1734;

The sale by François Girard and his wife to Louis Guiétier and Marie Poitras in front of
Notary Jacques Pinguet. April 10, 1741;

Donation by Jean St-Lo to Louis Guiétier in front of Notary André Geneste January 26,
1748.

26- MARIE-ANNE

Born on the 20th and baptized on the 22nd of October 1709 in l'Ancienne-Lorette, she had as godfather Pierre Drolet and as godmother Marie-Jeanne Fiset. The 13th of August 1731 she married in St-Augustin to Etienne Amiot said Villeneuve, son of Etienne and of Jeanne Campagna. The day before, on the 12th of August, the future couple had concluded their marriage contract in front of priest Pierre Auclair-Desnoyers who was then parish priest of St-Augustin. This marriage was celebrated in the stone church of l'Anse-à-Maheu (on Roy road) open to the cult in 1723 and closed in 1816 (63). It is the father of the groom, Etienne Amiot, who had given the required lot for the construction of this church (64).

After their marriage, Marie-Anne Poitras and Etienne Amiot would have lived in St-Augustin until 1741 where their first six children were baptized and then it is in Quebec that we find them at the census of 1744, Etienne (Amiot) Villeneuve and his wife live on La Vallée street adjoining the lot of the seminary with four of their children, Augustin, Antoine, François and Madeleine (65),

This couple would have had eleven children, five boys and six girls; six of them died when they were very young and we know two others only by their birth certificate. The following three got married:

Marie-Anne, baptized in St-Augustin on May 9, 1732, married in Quebec Louis Aumasson on June 6, 1752;

François-Augustin, baptized in St-Augustin on July 25 1734 will marry Marguerite Brazeau in Montreal on October 27, 1760.

Antoine, baptized in St-Augustin on March 15, 1741, will marry in Pointe-aux-Trembles of Montreal to Marie-Louise Gariépy on May 27, 1764.

On September 29, 1732, Etienne Amiot had authorized his wife, Marie-Anne Poitras, to sell to her uncle, Romain Lavoye, the share of the land she had inherited from her mother Marie-Anne de La Voye, second wife of Jean Poitras (66).

- (63) History of the parish of St-Augustin. – A. Béchar, pages 169 and 170.
(64) OP. cit. Page 50.
(65) Report of the Archivist of the province of Quebec, Vol 20, 1939-40, page 88.
(66) Sale by Marie-Anne Poitras to Romain Lavoye.- L'abbé Pierre Auclair-Desnoyers,
September 29, 1732. – National Archives of Quebec.

27- PIERRE-IGNACE

Born and baptized on February 4, 1711 in l'Ancienne-Lorette, he had as godfather Pierre-Ignace Hamel and as godmother Anne-Angélique Hamel. He was buried in Ste-Foy on June 19, 1711.

INDEX

Presentation.....	1
Foreword.....	2
I Place of origin of Jean Poitras and Marie-Xainte Vié.....	4
II The motives of emigration.....	6
III The crossing of the Atlantic.....	10
IV Arrival in Quebec.....	13
V Quebec at the time of the arrival of Jean Poitras.....	15
VI The earthquake of 1663.....	17
VII The decision to start as home and family.....	19
VIII Strange phenomennons in Quebec 1664-65.....	21
XIX The census of 1666.....	23
X The land on the St-Charles River 1666 – 1670.....	24
XI Return to Upper Town of Quebec.....	27
XII The site of Ste-Anne Street.....	29
XIII Ste-Anne Brotherhood.....	31
XIV A bench in the parish church of Quebec 1672 – 1676.....	33
XV Jean Poitras “middle-class of Quebec”.....	35
XVI Regulations of the police of Quebec May 11, 1676.....	36
XVII Two lands in Lorette 1679.....	38
XVIII Rental of the house on Ste-Anne Street November 1679.....	40
XIX A year of transition in Lorette 1679.....	42
XX The land on Côte Ste-Geneviève.....	44

XXI	Jean Poitras sells his house on Ste-Snne Street.....	46
XXII	A carpenter workshop in lower town at the time of a fire in 1682.....	48
XXIII	Alarm among the population – Phipps in front of Quebec.....	51
XXIV	The last years of Marie-Xainte Vié 1680 – 1691.....	53
XXV	A widow, carpenter and farmer 1691 – 1694.....	56
XXVI	Second marriage of Jean Poitras April 26, 1695.....	58
XXVII	Last year on Côte Ste-Geneviève 1695 – 1696.....	60
XXVIII	The lands of Lorette at the time of the Hurons mission.....	62
XXIX	Inventory of the community of Jean Poitras and Marie-Xainte Vié.....	64
XXX	From the birth of Elisabeth 1697 – 1698.....	71
XXXI	Notre-Dame de l’Annonciation de l’Ancienne-Lorette 1698.....	73
XXXII	Masters and servants.....	75
XXXIII	Chicken Pox epidemic 1702 – 1703.....	77
XXXIV	Marie-Joseph Poitras and her cousin Pierre Simon said Delorme.....	79
XXXV	And life goes on 1699 – 1711.....	84
XXXVI	The last days of Jean Poitras and of Marie de la Voye 1711.....	87
XXXVII	The inheritance of Marie-Xainte Vié to her children.....	90
XXXVIII	Settlement of the succession of Jean Poitras and Marie-Anne de La Voye.....	92
XXXIX	Biographical notice of the children of Jean Poitras.....	95

