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Young women in King's care



Bulletin 63

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Young women in King's care

Before 1660, the first girls who came to Canada looking for a husband were known as "les filles à marier", or marriageable daughters. They were few in number and often made their own way, paying for the passage by a contract of indenture. After 1663, the French royal authorities became concerned with the peopling of the colony. The King himself directed the recruitment of young women of good quality for this purpose. Hence, the appellation, Les Filles du Roi or Daughters of the King, called by many, "The King's Girls".

In the early days the recruitment concentrated on "demoiselles"; girls with a good background and even a little education, suited for the military officers and men of property. Also, the initial recruitments were mostly city girls from Paris and surrounding suburbs. This did not work out too well. The King's man in the colony, Intendant Jean Talon, was obviously responding to the demands of the habitants, when he asked Minister Colbert to send out "strong, intelligent and beautiful girls of robust health, habituated to farm work". Indeed, the bachelors wanted strong partners who could do their share of the work. A not uncommon sight in those days before draft animals had been bred in sufficient numbers, was that of the wife pulling the plow and her husband pushing with one hand, while holding a musket at the ready in the other. It is no coincidence then that most of the girls came from the farm country of Normandy (sic) and the Île-de-France.

Having been selected by recommendation from her parish priest, the girl was promised a dowry by the King. It came to 50 livres if she married a soldier or habitant, or 100 livres if she married an officer. But what did the girl

receive before leaving France? The one thing all the girls had in common was poverty, hence a real need to be outfitted. The author is indebted to Raymond Douville and to J. D. Casanova, who wrote *La Vie Quotidienne en Nouvelle France*, in 1964, noting these details: "To this statutory grant (the dowry cited above) other essential expenses were added. The first disbursement was set at 100 livres: 10 for personal and moving expenses, 30 for clothing, and 60 for the passage. In addition to the aforesaid clothing, the following: a small hope chest, 1 head dress, 1 taffeta handkerchief, 1 pair of shoe ribbons, 100 sewing needles, 1 comb, 1 spool of white thread, 1 pair of stockings, 1 pair of gloves, 1 pair of scissors, 2 knives, 1,000 pins, 1 bonnet, 4 lace braids and 2 livres in silver money. On arrival the Sovereign Council of New France provided the girls with some clothing suitable to the climate and some provisions drawn from the Kings warehouse".

The men eagerly awaited the arrival of the girls and the selection process was a hurry up affair. Nevertheless, the girl could pick and choose, often to the point of exercising her prerogative a few times over. When the match had been made, the newly married couple was given 50 livres to buy provisions, plus an ox and a cow, 2 pigs, a pair of chickens, 2 barrels of salt meat, and 11 crowns in money. This was supposed to give the newlyweds a start.

Thus provided for, some 82 of these King's Daughters arrived in New France during the ten-year period from 1663 to 1673. These ladies comprised about 17% for the total population of New France, estimated at less than 5000 souls during this same time. The bracing climate of Canada was to be particularly advantageous to women. Dollier de

Casson wrote from Montreal, "Though the cold is very wholesome to both sexes, it is incomparably more so to the female who is almost immortal here".

Even though many Frenchmen married Indian girls, the squaws did not have many children; but not so the King's Daughters! The Intendant Talon reported that in 1670 most of the girls who had married in 1669 were already pregnant and that in 1671 nearly 7000 children were born by them. Without exaggeration, it can be said that these women created a nation, from which millions of us have peopled both Canada and the United States.

The province of origin of these 852 daughters of the king is as follows:

Île-de-France	314
Normandie	153
Aunis	86

Champagne	43
Poitou	38
Anjou	22
Beauce	22
Maine	19
Orléanais	19
Brie	5
Berry	5
Auvergne	5
Limousin	4
Angoumois	3
Provence	3
Savoie	3
Franche-Comté	2
Gascogne	2 ¹

In complement, let's say that any descendant from Jacques Archambault, never get married to one of the young women in King's Care.

¹ Thomas J. Laforest, *Our French-Canadians Ancestors*.

Do you know that...

Michael Archambault

TechSmart.com is an Internet-based technology services company that provides innovative, cost-effective solutions to a broad spectrum of businesses. The company's key services include asset management programs for Fortune 2000 companies, small business e-commerce solutions, reverse auctions, and IT-related services. TechSmart.com is the first of the next generation of e-commerce companies to offer online innovation supported by offline experience and infrastructure. It has headquarters on Long Island, N.Y., and has facilities in Chicago, New Jersey and Florida.

Prior to joining TechSmart.com, Mr. Archambault spent three years at Entex Information Services, Inc. He was able to successfully improve the company's profitability by restructuring the balance sheet and increasing operating margins through the reduction of over \$ 50 million (U.S.) in expenses.

He was also vice president of finance and investor relations for Symbol Technologies, Inc. He increased the company's capitalization from \$ 200 million to \$ 1.5 billion.

Mr. Archambault has held senior positions with Combustion Engineering Inc. and Arthur Young & Company.

He received bachelor' and master's degrees in finance from Northeastern University in Boston.

The charm of the girls in the 17th century

The administrator of New France, Jean Talon, had recommended to the recruiting committee of the *king's daughters* that they be of high morality, robust, intelligent and good-looking. The more severe climate in New France forced them to adopt a different attitude, which contributed to differentiate the Canadian woman from the French woman.

The Jesuits' Relations of 1642 quotes: "Loving and sensitive girls who were afraid of a few snow flakes in France get used to walk through snow banks here... A simple rime was enough to give them a cold in their French homes, while here a rough and long winter, with snow and ice from head to foot, caused them no harm other than a hearty appetite."

Our long and hard winters make them look lazy. Denonville mentions in a letter to the king in 1687: "Most of the women in this country are lazy. It takes time to remedy to this situation." This was exaggerated, because domestic tasks and children education kept them busy all day.

It is not unusual for girls to get married at 12 years old. Two daughters of the ancestor Jacques Archambault, Marie and Marie-Anne got married at 12. Anne and Jacquette were only 16 when they got married. In the case of Anne, married to the bigamist Michel Chauvin, she was certainly attractive since she got married again to Jean Gervaise, who preferred Anne to the 12 *king's daughters* arrived with him on the same boat. In another case, Jacquette Toureau, sister-in law of the ancestor, got married a second time in 1654 to a hardened bachelor, Maurice Arrivé, master

mason, who was overcome by her charm. In Trois-Rivières in 1654, the marriage of Jean Aubuchon and Marguerite Sédilot, future parents-in law of Jacques Archambault, grandson of the ancestor, was declared void because Marguerite was only 11. A new marriage took place in Montréal in 1655.

Baron de La Hontan wrote: "Young men and women get married easily in this country, because of the difficulty to talk to people of the opposite sex. A young man must declare his intention to the parents of a young woman after four visits. They must talk marriage or cease to see each other. Moreover, the parish priest keeps an eye on the relations of his parishioners. He watches the conduct of girls and women more closely than fathers and husbands."

Baron de La Hontan passed this judgement on the Canadian girls: "The Canadian blood is beautiful. Women are generally pretty; the dark haired are rare; they are generally wise; the lazy are plentiful. They like luxury and they are very good at catching husbands in a snare."

The French officers differ in opinion about the beauty of Canadian women. Chevalier de Baugy wrote: "They are generally in a good humour, but they are not well built."

The clergy agrees on women's taste for luxury and vanity. In 1682, Monseigneur de Laval declared: "What crime are they guilty of and what punishment do they deserve those who appear in places dedicated to prayers and penitence in immodest clothes, showing scandalous nudity of their arms, shoulders and



Couverture d'un pamphlet épicé attribué à Charles Chiniquy et publié par lui sous le titre : *Les épouvantables révélations de Maria Monk.*

breast...We forbid expressly all girls and women to partake of the Sacrament in the indecent apparel that we just described and to all the priest of our diocese to accept them in this condition." Monseigneur de Saint-Vallier goes even further: « The confessors should not absolve or even hear the confession of persons of whom they themselves have been participants or accomplice of their sins.

"The beauty of women is a two-edged weapon. In some churches, women take up the collection to incite parishioners to be more generous. Some priests accept this practice, but others are opposed to it. The priest of Notre-Dame parish in Montréal expressed his opposition in those terms: "Too often the collections are taken by persons chosen for their beauty and attractiveness. For fear of these abuses, girls and women were smoothly excluded from the parochial collection, knowing that their presence was more likely to cause sins than to collect more money."



A member writes us...

I was very pleased with the colors of both front and back pages of our last newsletter (a job well done).

I must admit we do have one of the " Best " newsletters of all associations. I saw many and ours is " tops " with many interesting facts... since I am very proud of being a translator for our association.

Lucienne Tong, Sault-Ste-Marie
Daughter of Léon Clovis Piché and Laura Archambault

All concerned should be proud and pleased for a good 20 years. I do not know of another similar organization that does such an excellent job. All those who make this possible do so with "a job well done" as payment. Thank you.

Robert M. Archambault (Denver Co.)

THE TROUSSEAU

A.A. A.A. A.A. A.A. A.A.

THE INITIALS OF A TROUSSEAU

« The preparation of a trousseau itself symbolizes the passage of a young lady in a state of becoming a wife.

« The young lady always brings her trousseau, even if she does not have a dowry. Her personal attire is marked with the initials of a young lady; and the table, bathroom, and household linens are marked with the initials of both family names. Besides the solid classic linen, one must use their imagination by adding some silk, rose cambric, sky blue, or Nile green items which are charming in a trousseau¹. »

LISTS OF A TROUSSEAU

QUANTITE	VARIETY OF ITEMS
12	Linen shirts
12	Shirting -
6	Heavy cotton -
12	Linen sheets
12	Cotton -
12	Pillowcases
8	Heavy cotton trousers
6	Camisoles
24	Linen napkins
3	Tablecloths
24	Hand towels
24	Dustcloths
6	Aprons
6	Wool socks
6	Cotton socks
12	Linen handkerchiefs
12	Cotton handkerchiefs
3	White madapolam petticoats
2	Hand-stitched under garments
2	Cotton-colored -
6	Shirling corsets

¹ Marie et Jacques Gimard, *Au temps de nos grands-mères*.

To be married or not to be

The Religious Ceremony

In his ritual, Monseigneur de Saint-Vallier, Bishop of Québec City, from 1688 to his death in 1727, states that betrothals "must be officialized by the Church, with the parish priest and witnesses present" and that they are compulsory (otherwise a sin is committed); hence the engagement is considered a religious act. Later this very same bishop will abolish the religious engagement, because he claims that a few young people take liberties that are only allowed when married.

From the birth of the colony until the nomination of Monseigneur de Saint-Vallier in 1688, it seems that they were no religious engagement in Ville-Marie. There is no document that mentions any. Nevertheless, an investigation led in 1650 on the bigamous Michel Chauvin, showed that he was engaged to Anne Archambault, the daughter of our ancestor Jacques, in 1646.

The Courtship

"During the courtship period give the engaged couple a certain freedom without leaving them alone. When speaking to each other, they should be able to enjoy a certain privacy so that nobody hears them.

The fiancés must not sit on the same piece of furniture. They cannot be together behind closed doors, but they can speak freely in a room with a door ajar, next to a room occupied by the mother or other family members.

The fiancés are allowed to call each other "Miss" and "Mister". The first name is used only when the couple is acquainted since childhood.

A kiss on the forehead is to be permitted, but a handshake is much more appropriate.

Certain rules of etiquette forbid a young lady to attend social events and go to the theatre during the courtship period¹."



¹ UNE PARISIENNE, *Les usages du siècle*. Paris, A. Deslinières, éditeur, 1895.



Obituary

Lionel J. Archambault, 78, of State Road, Westport, died Tuesday, Nov. 19, 2002, at Catholic Memorial Home. He was the widower of the late Yvette (Robillard)¹ Archambault.

Born in Fall River, he was the son of the late Horace Archambault and the Alexandrine (Bergeron) Archambault. He had lived in Fall River for most of this life before moving to Westport 18 years ago.

Mr. Archambault was a painter and was employed by various contractors in the local area.

He was a veteran of the Navy, having served during World War II.

He leaves four sons, Ronald, Richard, Roger and Gerard Archambault; two daughters, Claudette Harrop and Janice Archambault, all to Fall River.

Donald Archambault, Canterbury

Saturday, Jan 18, 2003, Donald "Archie" E. Archambault, 75, died Thursday at Concord Hospital. He was born in Manchester, the son of Arthur and Rubina (Beaudin) Archambault. He served in the U.S. Army during World War II. He worked at his family plumbing business, and later his family owned Six Acres Restaurant. Upon retiring, Archambault moved to Florida and worked as a security guard. Survivors include his wife, Ruth (Lamell) Archambault of Canterbury; two sons, Duane Archambault of Manchester and Arden Archambault of Maine; a daughter, Suzette Archambault of Manchester.

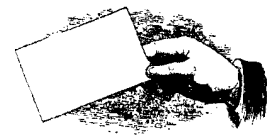
To all the afflicted families, the deepest sympathy from Les Archambault d'Amérique.

¹ Pierre Archambault, *Dictionnaire généalogique des Archambault d'Amérique*, Vol. 5, p. 101.

Welcome to new members

M. Jacques Archambault
M. Roch Archambault
M. Maurice Archambault
Mme Jo-Ann Dufort

Montréal
Colombie-Britannique
Duvernay, Laval
Sainte-Julie



Vies d'Archambault...



SIR HORACE ARCHAMBAULT, THE HONORABLE JUDGE

SIR HORACE ARCHAMBAULT. THE HONORABLE JUDGE

« Horace Archambault was born on March 06th, 1857 in L'Assomption, and he was from the marriage of Élizabeth Dugal and the honorable Louis Archambault. Louis was a legislative councillor, and Minister in several governments. Horace completed his classical studies at the L'Assomption College, and at the Québec Seminary ; and also his law studies at the Laval University of Québec.

« He was called to the bar on October 1st, 1878, in Montréal where he began to practice his profession in partnership with MM. H.-B. Rainville and Honoré Gervais.

« In 1881, he was named professor of the Commercial and Maritime law at Laval University in Montréal, and then ten years later he became dean of the Law Faculty of this Institution

« He married Élizabeth Lelièvre on September 27, 1882 in Notre-Dame of Québec¹.

« Mr. Archambault replaced his father as legislative councillor of the Division of Repentigny on June 6th, 1888 before he became President of the legislative council from 1897 to 1908.

« The honorable Mr. Archambault joined the Marchand Ministry as public prosecutor on May 26, 1897, then he used the same portfolio in the Parent Ministry from 1900 to 1905.

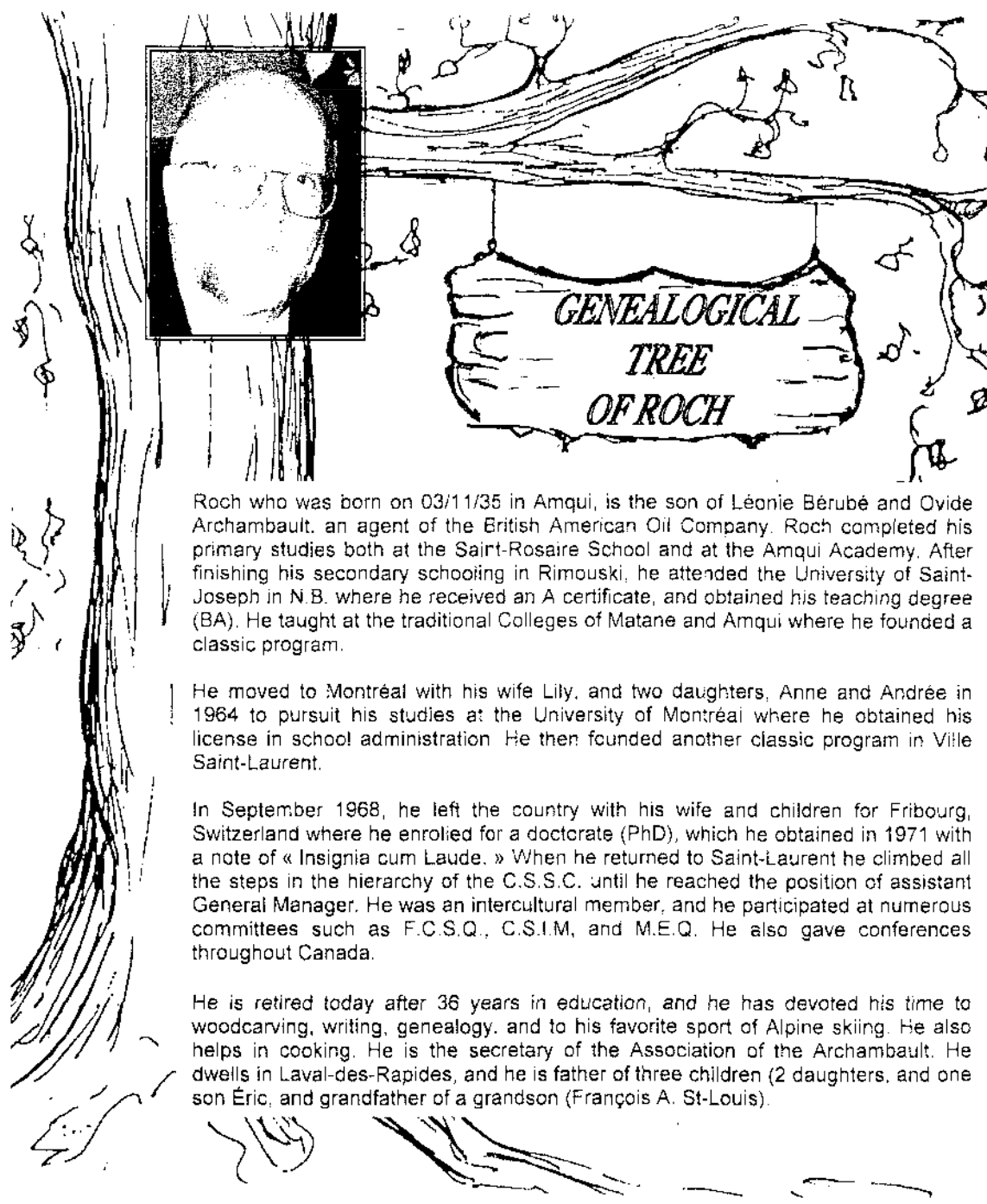
« On September 17, 1908, Mr. Archambault had replaced the honorable Judge J.-G. Bossé by filling in the seat of the Crown's Court. He had refused the seat of the Superior Court two years prior. On August 11, 1911, he became Chief Judge of this Court by replacing Sir L.-A. Jetté. His Majesty George V appointed him Knight on January 1st, 1914.

« Sir Horace Archambault suddenly died on August 25, 1918 while vacationing in Trois-Pistoles, in the country of Témiscouata.

« All of the Judge Archambault's qualities of his spirit were reflected in his decisions. He had power of reasoning, clarity, precision, harmonization of arguments, formation of ideas, distinction, and good ruling. Of all of his many qualities his ability to convince and persuade made his judgement a work of art. His use of reason distinguished him a magistrate of mankind, and of great lineage. (Judge P.-Eugène Lafontaine.)² »

¹ Pierre-Georges Roy, *Les juges de la province de Québec*.

² Pierre Archambault, *Dictionnaire généalogique des Archambault d'Amérique*, Vol. 3, p. 200.



Roch who was born on 03/11/35 in Amqui, is the son of Léonie Bérubé and Ovide Archambault, an agent of the British American Oil Company. Roch completed his primary studies both at the Saint-Rosaire School and at the Amqui Academy. After finishing his secondary schooling in Rimouski, he attended the University of Saint-Joseph in N.B. where he received an A certificate, and obtained his teaching degree (BA). He taught at the traditional Colleges of Matane and Amqui where he founded a classic program.

He moved to Montréal with his wife Lily, and two daughters, Anne and Andrée in 1964 to pursue his studies at the University of Montréal where he obtained his license in school administration. He then founded another classic program in Ville Saint-Laurent.

In September 1968, he left the country with his wife and children for Fribourg, Switzerland where he enrolled for a doctorate (PhD), which he obtained in 1971 with a note of « Insignia cum Laude. » When he returned to Saint-Laurent he climbed all the steps in the hierarchy of the C.S.S.C. until he reached the position of assistant General Manager. He was an intercultural member, and he participated at numerous committees such as F.C.S.Q., C.S.I.M, and M.E.Q. He also gave conferences throughout Canada.

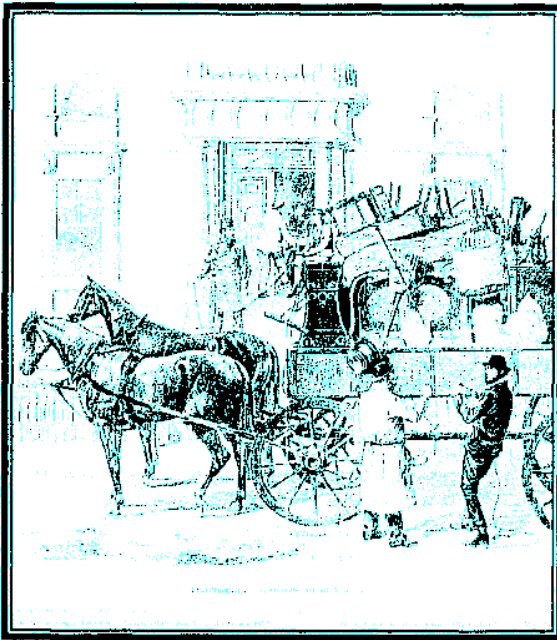
He is retired today after 36 years in education, and he has devoted his time to woodcarving, writing, genealogy, and to his favorite sport of Alpine skiing. He also helps in cooking. He is the secretary of the Association of the Archambault. He dwells in Laval-des-Rapides, and he is father of three children (2 daughters, and one son Éric, and grandfather of a grandson (François A. St-Louis).

GENEALOGICAL TREE OF ROCH



Moving and the transport of buildings

During the 17th & 18th Century, people would rarely move, except at times for weddings, or the death of someone close. People would live in the family house where everyone grew up together until death.



When a move was necessary due to exceptional reasons, the family and neighbours would come and offer their services and in no time the job was done with little effort and at no cost. Afterwards there was an improvised party to mark the occasion organized by those who participated in the task. Today's, professional movers pack move to places regardless of distances.

During the early years of the colony the houses were little and un-solid, made of wood with no subdivisions, and of simple assembly

of interlocking logs. They could be disassembled quite easily, which would make their transport quite easy and with little equipment. This was the case on March 11, 1681 when Mr. Lamothe "promises and agrees to move and drag the house and barn" of Urbain Tessier, husband of Marie Archambault, daughter of our ancestor and to re-assemble them on their land, for the sum of 20 pounds¹. Transporting of houses does not date as of yesterday.

From Saint Denis to Saint Antoine

In 1936, Léonidas Archambault, son of Hermas and Arline Guertin bought a house in Saint-Denis, and decided to move it to Saint-Antoine for his son Léo, who was getting married. When winter arrived four horses were harnessed and hitched up to the house, which was mounted on three sleighs, all of which attached to pulleys and cables held by teams of strong men. However the slopes were quite steep near Saint-Denis, and near the village the house on the sleighs began to pick up speed while going down the hill, the men had difficulty holding on. Although the terrain in Saint-Antoine was more level, one of the sleighs became damaged after hitting the stone dock and the house slid into the river. After the sleigh was fixed four more horses were needed to rescue the house from the water. Needless to say, the whole village attended the spectacle².

From Montreal to James Bay

During the construction of the James Bay hydro-electric project near the year 1975, a multitude of contracts were given to private enterprise for the construction of roads, airports, dykes and houses. This was the case

¹ Marché entre Mr de la motte et urbain tessier, 11 mars 1681, Claude Mauque.

² *Mille saisons*. Saint-Antoine-sur-Richelieu, 1750-2000.

in a contract given to Mobile Home Transfer, whose proprietor was Paul Archambault, son of Engelbert and Margaret Daley³. This enterprise transported mobile homes, and towed the first modular building for the contractors at James Bay. Paul Archambault, retired and living in Lacolle in the Montérégie, also operated a company that rented tractor trailers which operated under the name of LES LOCATIONS ARCHAMBAULT.

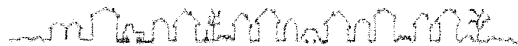
From the river of Trois-Pistoles to the village of Sainte-Cécile-du-Bic.

Because of his ingenuity and his resourcefulness, Apollinaire Archambault son of Joseph and Victorine Ayotte⁴ managed despite all the difficulties predictable and unpredictable of the enormous project to move his house from Trois-Pistoles au Bic, a distance of 60 kilometers.

Effectively, he used blocks on which he rolled complete walls and parts of the roof of his house. The horses provided the power to move and to load the wagons with pieces of the disassembled house. Cables and pulleys channelled the energy and rendered the task easier for the men than for the horses.

Arrival at destination, that is to say the station, Bic "station", they used the same strategy to drag the materials to the cap where it is definitely "anchored" since 1913 or 1914. Friends of the Bellavance family did the job of reconstruction. Today this house has celebrated it's centenary. In August 2000, it was the subject of an article "Décor théâtral sur fond de tradition" in the magazine - Décormag Chez-Soi.

Apollinaire Archambault, is the grand-father of Roch, Secretary of our association, and uncle of Camille, our President and founder.



Do you know that...

Mike Archambault moved to Fountain Hills from Columbus, Ohio in 1972. He built one of the first homes in Fountain Hills and was among the first 10 families to live here. Mike worked here in town with his father for almost the ten years under the company name of Archie's Construction. In 1981, he saw a need for quality cabinets in Fountain Hills and started Fountain Hills Wood Whims, Inc., a custom cabinet shop that currently employs fifteen craftsmen. Mike and his crew have been providing custom cabinets for Valley builders for more than 20 years.

³ Pierre Archambault, *Dictionnaire généalogique des Archambault d'Amérique*, Vol. 6, p. 161.

⁴ Ibid, Vol. 5, p. 106.



*Here is the house of Apollinaire Archambault
moved in 1913 or 1914 from Trois-Pistoles to Bic in Bas-Saint-Laurent as we see it today.*

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