



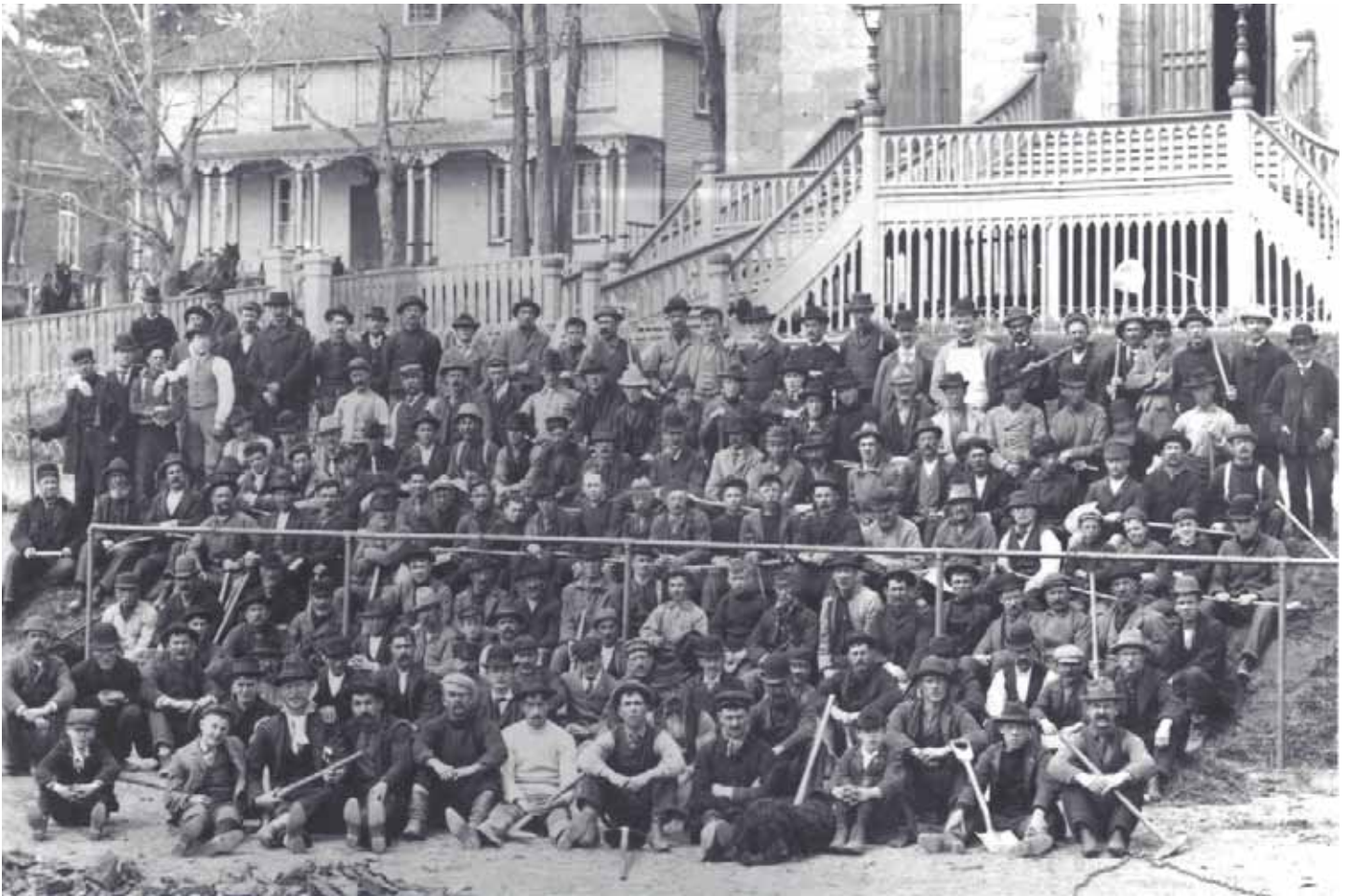
ROBITAILLIERIES

www.robitaille.org

Volume 30, Number 2

Winter 2018

3,00\$



October 1898, on the forecourt of the St. Coloman church of Sillery, an army of volunteers gathered at the request of curé Maguire to participate in a chore that will last two years. In the lot, seven brave Robitaille brought their shovel, their pick, to help in the collective effort.

Inside This Issue...

A Word from the President	2	The Sillery corvée	19
Precisions about Adélarde Robitaille	3	The future with a Communications Governance Plan	21
A Hesdin Notebook (Part 5)	5	Wishes of the Association for the Holidays and the New Year	23
Robitailles who are living members of an active Native American Tribe?	8	In Memoriam	24
The family of Pierre Robitaille... (Part 2)	9		

A Word from the President

Translated by Johanne Boucher, trad. A., Montréal

Dear members,

Another year is about to end, and it is my pleasure to come to you with this last 2018 message. I want to take this opportunity to wish you all a Merry Christmas and a Happy New Year in my name and on behalf of the other members of the Board of directors.

This holiday season allows us time to think back on the year that is ending and to prepare for the coming year. Last June, when we held our summer activity, we realized how difficult it is to attract new members and that led to changes in our way of managing the association. Therefore, we decided to maximize our use of new communications technologies. We understand some members may not be so enthusiastic about this change, but it really helped the team that writes the newsletter be more efficient.

As we are always looking for ways to foster interest in our association, to maintain our current membership and to attract new members, we are hoping that you will contact us, the Board members, with your ideas and suggestions. We see that social networking tools such as Facebook are very helpful in communicating with Robitaille relatives all over North



America and Europe. We wish to continue to feature current Robitaille's accomplishments as well as historical facts and data. Our Facebook page allows us to reach those of you who live outside Québec and those of you who may not speak French. And to keep the conversation going, we are now providing an English version of the Robitaileries newsletter.

We would like to host events in various regions in order to talk about the association's goals and provide some genealogical facts on this great family. We would need two or three volunteers to setup a regional event knowing that the Board members are here to help you as well. Please contact us and we will work with you to make this happen. We await your invitation.

The Board members, and I, thank you for your support and hope that we can count on you throughout 2019!

*Your president,
Marc Robitaille*

Facebook Group : <https://www.facebook.com/groups/famillesrobitaille/>

Facebook Page : <https://www.facebook.com/FamilleRobitaille/>

Precisions about Adélarde Robitaille

By Madeleine Robitaille McGuigan, Parksville, BC

Internet Chronicle

NDLR: In response to an article (*Ticket please*) published in issue number 85 of the *Robitaileries*, we received a most interesting commentary from one of our earliest members Madeleine Robitaille McGuigan from British Columbia.

She replies here to her distant cousin Jean, the author of the article. Jean's grandfather was the brother of Madeleine's father.

Here I am, another cousin far away from Québec. Let me introduce myself, I am Madeleine, daughter of Joseph. I was born in St. Boniface, Manitoba on October 9, 1925. Here I am at age 92 and I now live on Vancouver Island.

I am the daughter of Joseph Robitaille and Victoria Ouellette, I had a brother Jean who died nine years ago, and it was our little family who lived in St-Boniface on Masson Street and not Uncle Adélarde and Aunt Alexandra who have never lived in St. Boniface but rather in Deloraine, about 200 miles west of Winnipeg (1). They had three children: Alexander, their own son, and Juliet and Edgar, children of the first marriage of Uncle Adélarde. Uncle Adélarde had a garage where he repaired and sold Ford cars.

Papa and his friend, a man named Lavoie, left Québec City, I think around 1920, of that I'm not sure. They intended to go to Vancouver. They stopped in St. Boniface with the idea of visiting Adélarde and his family but where Aunt Alexandra's brother, Jean-Baptiste Côté, lived too, and they never went further. Mom and Dad got married in 1918. Mother came from Rivière-du-Loup.

Uncle Adélarde and Aunt Alexandra left Canada to move in California around 1923 or 24, before my birth, accompanied by Edgar. Juliette being married with Albert Lézy, remained in Deloraine, on a farm. Alexander, still studying at the Jesuit College of St. Boniface, remained a boar-

der until the end, before leaving for California.

Juliette and Albert Lézy had four daughters.

Edgar, in California, had a daughter, Marie-Claire, who is almost my age and still lives in California.

Alex and Dorothy had a boy, Jean, who died two years ago, he was 82 years old and he was the father of two sons Robitaille and a girl who live in different states. The sons probably have Robitaille offspring.

John and his wife Eileen came to Canada several times and Bridget and I traveled to California several times too, the last time three years ago.

In Québec City, I went several times -at least 10- the first time in 1950 when I think I met your father Roland, as well as Annette, Adrien (I think) and Uncle Cyprien.

During the big party of Robitaille (in August 1993), at dinner, I saw Roland and met your mom.



During my visits I stayed with Aunt Maria and Antoinette, and then at Charlesbourg with Uncle Alfred; the last visits with Béatrice in her condo on Grande Allée, chemin St-Louis.

Last time, with Bridget, four years ago, we went on a New York-Québec cruise, we visited François who took us to visit Gaston in his home.

Of your article of the Robitailleries, I also have the same (old car) picture. In my opinion, it's Uncle Cyprien at the wheel, Uncle Adélar at his side and the young man behind, in the back seat, this is my father. He was, I think, about 20 years old. He told me that, by his side, was his brother-in-law, probably Uncle Odilon Roy, husband of Aunt Maria. And what a surprise for me to see this picture - and, am I wrong, or are you really Roland's son?



I must excuse my spelling and my grammatical mistakes, I do not write so often, much less in French.

Bridget will even get all this blur coming to you and, hoping to hear from you, happy to meet you.

From Madeleine



I add a chapter about Uncle Adélar. He never returned to live in Canada, came to spend the summer there. The first time, Edgar accompanied him to St. Boniface and dad went to Quebec City to accompany him and help drive. They came back with Aunt Maria, Cécile from Uncle Alfred and Fernand from Uncle

Étienne's.

The following spring, he returned to Manitoba with Cécile now driving. They stayed for a few weeks between St. Boniface and Deloraine and then headed to Québec City with the intention of returning to another trip to Manitoba. We were waiting for them but there was the car accident on September 23, 1949, in Neuville where he died.

In 1950, during my first trip, Uncle Cyprien with one of his "big" cars drove me on the main road to Montreal to see the place where the accident occurred.

The photo was taken in Québec City before Uncle Adélar left for Manitoba.

In Manitoba, Winnipeg, I have my sister-in-law Aimée who lives in a home. They had five children, three dead. There remains a boy, widower no family, and a girl Cheryle who has a boy and two twins. There is a grandson Scott Robitaille, son of Jean junior, but not married and no child.

I only have Bridget, married to François Pouliot. I say Pouliot as Aunt Eva and Uncle Joseph: the world is small, right?

I leave for one last time, tired hand. Hoping to hear from Québec.

A Hesdin Notebook (Part 5)

Life in Hesdin for Its Leaders and Religious until its destruction in 1553 (1000-1553)

*By René Robitaille, Saint-Lambert-de-Lauzon
translated by David Robitaille, North Vancouver*

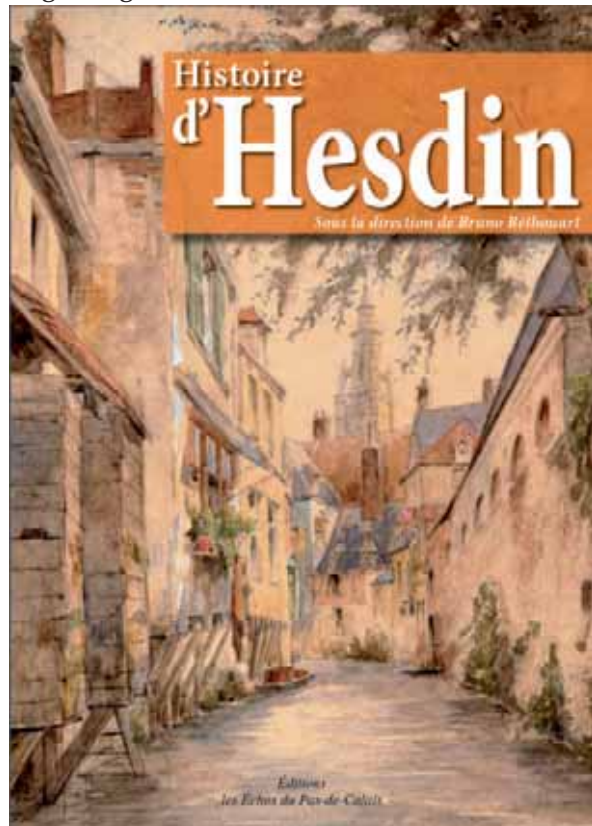
Editor's note: The first two installments dealt with the history of the Hesdin region before the year 1000, while the next two continued the story from 1000 to 1500. This fifth installment includes cultural and religious aspects of this last period, and the destruction of the town of Hesdin in 1553.

Source: "The History of Hesdin" by Bruno Béthouard and al.

Hesdin Castle

Between 1215 and 1225, the counts of Hesdin built a fortified castle considered as a fortress on the outskirts of the city. It was intended to watch for the possible arrival of the enemies. It should be noted that, at that time, the English were neighbors, since Brittany and Normandy belonged to them.

Beginning in 1290, Robert II, Count of Artois,



began to change the castle into a luxurious pleasure castle. He added various rooms for ceremonies on two floors, a chapel, a wine cellar, a kitchen, and service rooms without forgetting spacious apartments for the count's family members. His successors continued the improvements and added decorations that were considered exceptional for a 13th century castle. The dukes of Burgundy stayed there often. Even the kings of France went there occasionally.

The castle and its dependencies were considered one of the most beautiful properties of France. It could be compared to the Château de Vincennes, which nevertheless belonged to the king. It was a place where aristocrats, diplomats, and nobility from Europe and England loved to meet for weddings, alliances, and festivities.

The castle park

Beginning in the 13th century, a park was developed next to the castle. It was a hunting preserve for the counts and their visitors. It was surrounded by a stone wall with an average height of 1 m, with an outside ditch in some places. Excavations have made it possible to estimate its length from 12 to 14 km, and to the existence of a dozen access gates.

Deer hunting was reserved for the seigneurial group, but there was also hunting for other game such as partridges, rabbits, wolves, boars, and foxes. There were also various types of dogs trained as hunters. Two aviaries were reserved for birds: one for birds of prey such as hawks and falcons, the other for exotic birds such as peacocks, according to the tastes of the counts. Ponds were laid out for waterfowl such

as herons and swans.

The park was also used for training and stabling of 50 to 150 horses kept in paddocks. They were destined to provide the needs of the castle stables for hunting and war.

The Castle Garden

The huge garden was divided into different sections. One area included a willow plantation that was maintained due to the presence of many water sources. Other sectors included orchards of fruit trees including apples, plums, cherries, and pears. According to the tradition of the Middle Ages, there was a maze of vines and complex alleys making finding the exit difficult. A *jeu de paume* (an indoor precursor of tennis) allowed the nobility of the region to enjoy this then-popular sport. Machines operated by servants were a source of wonder to the visitors.

Saint George's Priory

In 1094, the count of Hesdin asked the monks to found a priory in St. George, a neighbouring parish located outside the fortifications of Hesdin. Even though its primary purpose was religious, he granted them land and the means to build a chapel and to ensure their sustenance. The monks lived according to the rules of St. Benedict: prayers, liturgical offices, and manual labor. Their diet consisted of beans, eggs, and fish sprinkled with wine or beer.

The Priory of St. George owes its name to the presence of a relic: part of one of St. George's arms. He died in the 3rd century and was victorious over a dragon and thereby saved a princess. Although the priory was under the direction of the abbey of Alchin, located 80 km west of Hesdin, the Benedictine monks quickly became autonomous because of their great stewardship skills. They received annuities to celebrate burials, the religious offices, and the

perpetual masses purchased by the bourgeois and the nobles. They maintained altars in small parishes allowing them to collect tithes and offerings for services rendered. They also operated many mills and ovens. Knights and foundations of rich people granted them land donations, thereby enlarging the importance of their property.

As was fashionable in the abbeys in the Middle Ages, the Priory of St. George was a mixed society. There were monks, as well as lay brothers and lay sisters. These last two orders were to help the monks in their minor works. Some lay people asked to enter one of the orders just before they died in order to be buried in the monks' cemetery as a pledge of a greater salvation in heaven.

St. George's Priory played an important role in the development of the Hesdin region. As the adage says when speaking of the abbeys of the day: The monks had their arms outstretched to the sky, but their feet were well anchored in the earth.

From the 13th century onwards, a decline in the monastic population swept through France. The Priory of St. George lost half of its staff. Moreover, many nobles and bourgeois found that the monks were living somewhat loosely. Several trials took place to settle contentious cases involving land, timber, waterways, etc. The population also questioned the cost of tithes. It was then that the priory turned to a new organization by instituting a rental system. The inhabitants could obtain land to cultivate in return for royalties and obligatory use of mills. It was a system similar to that of the seigneurie system used in the early days of New France. The priory thus saved its holdings and was also spared during the destruction of Hesdin in 1553.

Education and culture

In the Middle Ages education was reserved for those who had the means to afford it. Toward the end of this period, more popular education began to emerge in Hesdin. In 1232, the priory provided a schoolmaster to the city: i.e. a clergyman responsible for a school, whether he taught himself or hired educators. Later in 1550-1551, a document mentions that the city of Hesdin hired teachers who had graduated from university to take care of the small elementary school, where the teaching was in French, and the high school, where the language of instruction was Latin.

There were several writers who were more or less known. The most important was undoubtedly one named Jean Mansel, born in 1400, who published *The Flower of Stories*, a kind of encyclopedia in four volumes which recalls religious history, the life of Christ, Roman history, the lives of the saints, the history of France, and that of the popes.

The Destruction of Hesdin

Following the defeat of the French by the English at the Battle of Agincourt in 1415, Hesdin was not involved in another war until 1477. It was then that a sea of troubles began and lasted over 75 years. The belligerents were France, the duchy of Burgundy, the English, and the Holy Roman Empire. Wars, agreements, alliances, and treaties were a serious headache and Hesdin did not escape the hostilities. The city was attacked

ten times, conquered six times, and changed hands seven times. In 1552 the Emperor Charles V in one month succeeded in conquering the two strong cities, Hesdin and Thérouanne. In 1553, Charles V decided to raze both cities to solve the problem of securing the territory.

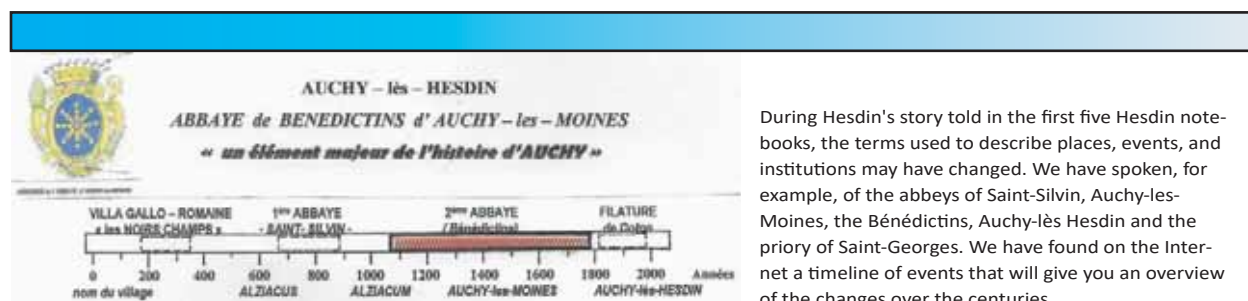
Thérouanne was a highly fortified city that could rebel. As for Hesdin, he felt it was untenable. The site of the city was excellent in the 11th century, but by the sixteenth century it had become inefficient in the face of new military equipment. The city is located in a narrow valley, 1 km wide, with slopes rising to more than 100 m to the north and south. Enemies could set themselves up on the heights and pound the city at will with powerful artillery.

The destruction of Hesdin and its suburbs enabled the division of this surrounding area into three sectors:

- ▶ the remaining center of the city that most of the inhabitants abandoned (the old Hesdin);
- ▶ St. George, partly destroyed, and its priory;
- ▶ the castle park offered to settlers to form a new village called the Park.

Henceforth what was called Hesdin would become Old Hesdin and the new city that Charles V would build 5 km to the west was to be called Hesdin (New Hesdin).

To be continued



During Hesdin's story told in the first five Hesdin notebooks, the terms used to describe places, events, and institutions may have changed. We have spoken, for example, of the abbeys of Saint-Silvin, Auchy-lès-Moines, the Bénédictins, Auchy-lès Hesdin and the priory of Saint-Georges. We have found on the Internet a timeline of events that will give you an overview of the changes over the centuries.

Robitailles who are living members of an active Native American Tribe?

By Paul Robitaille, Montana

Editor's Note: To read the story in its entirety follow the link :
<http://robitaille.org/joomla30/images/publications/RobitaillesInAmerica-3.pdf>

Yes, it is true!

After nearly four years of research, #3 in my series of research papers, *Robitailles in America* is now on the website of l'Association des familles Robitaille!

You can follow the footsteps of a Robitaille descendant who was born in L'Ancienne-Lorette in the late 1700s, as he traveled to the United States, settled in Ohio and opened a trading post.

Shortly after his arrival he married Elizabeth, the daughter of Isaac Zane and his wife Myee-rah, the daughter of a Wyandot Indian Princess. "Trader" Robitaille and his wife Elizabeth had two sons, Robert Grant and James.

Shortly after their birth, their father died. Several years later, their mother remarried, and the boys went to Montréal and received their education under the guidance and support of Robitaille uncles.

While in Canada, Robert Grant married a French-Canadian woman and became involved with Louis Joseph Papineau and his associates in the Rebellion of 1837-1838. Robert Grant's brother, James, became a medical doctor, established his practice in St-Roch-de-l'Achigan, married an Archambault, raised his family of eight, and like his brother, became a vocal supporter of the Rebellion.

Robert Grant returned to the United States and became an active member of the Wyandot Indian tribe. Of the two of James's children

who moved to the United States, one joined his uncle in Indian Territory, where he married his cousin and raised a family of nine children. Robert Grant and his nephew were once again forced to move, this time to what later became the state of Oklahoma, where they raised their families.

The paper follows the lives of Robert Grant and James, their children and grandchildren as they are caught up in the events that shaped 19th century North America: epidemics in Montréal, the forced removal of the Wyandot Indians from Ohio to Indian Territory by the U.S. Government, westward expansion, the U.S. Civil War, slavery, conflicts between the relocated Indian Tribes and white settlers who took the land they had been granted by the U.S. Government, the arrival of the railroad which opened the west but ran straight through their land in Kansas and forced the second relocation of the Wyandots, and the many challenges of life on the frontier.

Through all these challenges mentioned above, it is remarkable that there remain, to this day, living descendants of this line of our great family.

I hope you enjoy reading their life story.

*Paul Robitaille
 U.S. Representative,
 Robitaille Family Association*

The family of Pierre Robitaille, from father to son in the seigneurie of Gaudarville (Part 2)

Lorraine Robitaille Samson

We undertook this year the revision of the original text of this monograph produced by Lorraine Robitaille Samson in 1987.

After having published the foreword in issue 86 of the *Robitailleries*, we deliver this time the preamble of this new edition.

The family of
Pierre Robitaille,
from father to son
in the seigneurie
of Gaudarville

Second Edition
Version of 11 August 2018

Lorraine Robitaille-Samson, Québec

A Preview

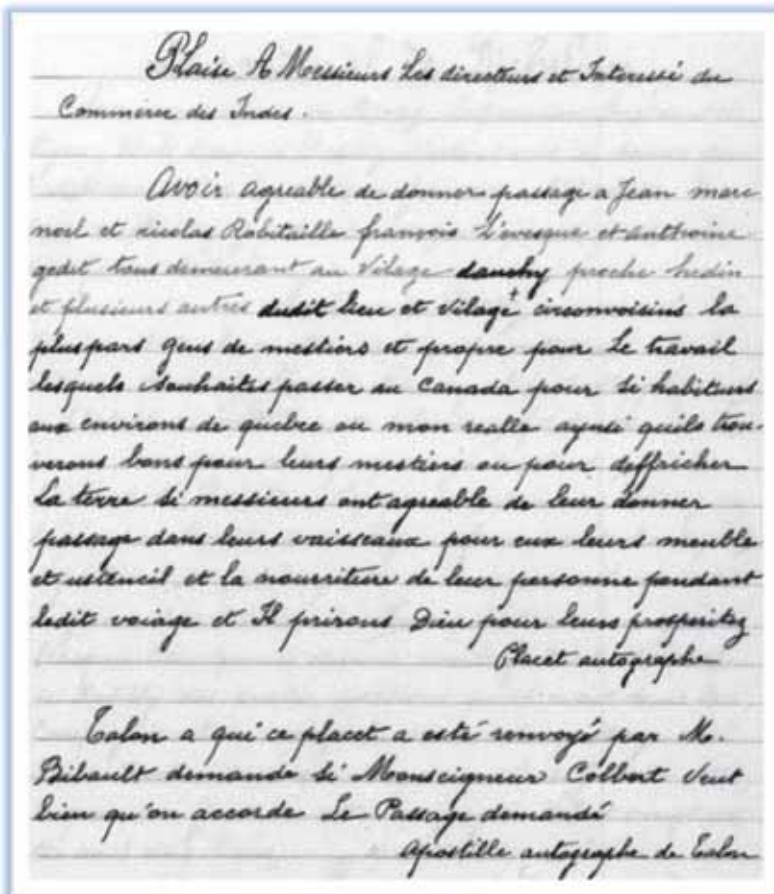
Preamble

Pierre's parents, Jean Robitaille and Martine Cormont, were married around 1640 and had at least six children baptized at the abbey church of Saint-Georges of Auchy or at Auchy-les-Moines (literally Auchy the Monks – later renamed Auchy-lès-Hesdin in 1789).

Jean was born in 1642 and, in his marriage contract, is listed as being from the parish of Auchy, in the diocese of Boulogne.

Nicolas was born around 1650.

Jean and Nicolas, in booking passage for Nouvelle-France, said that they were from Auchy, near Hesdin.



To the directors and others interested in trade with the Indies

Please be kind enough to provide passage to Jean, Marc, Noel, and Nicolas Robitaille, Francis L'evesque, and Anthony Godet—all residents of the village of Auchy, near Hesdin—and several others from that place and nearby villages, the majority of these people are tradesmen and qualified for the work they hope to undertake in Canada to become familiar with that area. They also hope that those places will be found to be good for their trades or for reclaiming the land. If you are agreeable to granting passage in your vessels for them, their tools, and food for themselves during the said voyage; and we pray that God will grant them prosperity.

Handwritten requisition

Jean Talon, to whom this requisition was forwarded by Mr. Bibault asks if Mr. Colbert wishes to grant the passage requested

Jean Talon Autograph

Figure 3- Handwritten transcript of the requisition

This requisition is in the collection of the National Library of France, Department of Manuscripts, Clairambault Collection. Unfortunately we do not know the exact date this document was written, but it is classified under "Miscellaneous 17th and 18th Centuries, Vol. 86711," and we know that Jean Talon, who approved this requisition, was in France from 1668 until 1671.

François L'evesque, Antoine Godet, and the brothers, Marc and Noël Robitaille, apparently never made it to Canada because they do not appear anywhere in the registers in Nouvelle-France.



Figure 4-The Abbey of Saint-Georges and Saint-Silvin, today the parish Church of Auchy-lès-Hesdin where Jean, Nicolas, and perhaps Pierre were born. (Photo: Louise Robitaille)



Figure 5- Baptismal font of Auchy-lès-Hesdin. (Photo Pas-de-Calais Wiki)

The story of Auchy-lès-Hesdin ⁷ can be divided into two very different periods:

The first period, from the first days of its existence to the revolution of 1789, is confounded with that of its monastery. Until that date, the village was called Auchy-les-Moines.

Its foundation dates back to the year 673, when Adalscaire, Count of Hesdin, gave the land to his daughter Sicchede to build a monastery that was inhabited by nuns until 881. They then had to abandon it and flee to Belgium to escape Norman invaders who destroyed everything in their path. It was not until 1072 that the abbey was rebuilt and inhabited by Benedictine monks.

They began to reclaim the land and, little by little, life was organized around the monastery. Buildings were built, agricultural and artisanal activities were developed, and this is how the village was created. From the abbey outside the present church, which was the chapel of the monastery, only a few traces remain: the façade of the chapter house (currently a restaurant called “La Filature”), the pigeon loft in the park, and the waterfall.

This church, which suffered enormously from invasions and fires, has been restored. It is currently classified as an *Historical Monument*. It has been accorded the privilege of serving as the burial place for several knights and dignitaries killed in 1415 at the Battle of Agincourt, and one of the most illustrious of these is Gallois de Fougères, Provost of the

⁷ Brochure published by the Tourist Office of Auchy-lès-Hesdin

Marshalls of France.

The second period, from 1789 to the present, was characterized by industrialization. The village was renamed Auchy-lès-Hesdin. The buildings of the monastery were bought in 1805 by Messrs. Say and Grivel to serve as a cotton factory. And it was in 1859 that Mr. Wattine acquired it. In 1834, a violent fire destroyed most of the buildings, except the church, which explains why so few traces survived.



Figure 6- La Ternoise River of Auchy-lès-Hesdin (Photo: Paul Robitaille of MT. USA)

The Ternoise, a river where fish is abundant, calmly flows through the quiet village of Auchy-lès-Hesdin, and offers a pretty waterfall surrounded by flowers. The river then meanders through the verdant countryside that it will leave a few kilometers downstream to join the Canche River.

Pierre was born in 1651 and, in his marriage contract, indicates that he is from Saint-Georges, in the diocese of Boulogne. There is some ambiguity because there are two churches bearing the name of Saint-Georges in the area.

St. George's Church near Old Hesdin, with its Romanesque-style portal, dates back to the 13th century. It still exists as a relic of a distant past. There is also the abbey of Saint-Georges and Saint-Silvain in Auchy where Jean and Nicolas were born. However, according to an historian of Hesdin, to designate one's birthplace, it was permissible to use the name of the community or the name of the church. It is not possible to confirm Pierre's choice because no baptismal certificate is available.

Marc was born around 1653 and Noël around 1656, but they never came to America.

Philippe, born in 1662, mentions coming from Béalencourt, in the diocese of Boulogne. It is a small village located about five kilometers north of Auchy-lès-Hesdin.

The diocese of Boulogne-sur-mer (Boulogne by the Sea) was under the Episcopal authority of Msgr. Francis Perrochel from 1643 to 1675. This diocese was abolished during the French Revolution and assigned to the diocese of Arras.



Figure 7- Town hall of Auchy-lès-Hesdin (Photo: Pas-de-Calais Wiki)



Figure 8- Church of St. Georges where Pierre was likely born (Photo: Wiki Pas-de-Calais)



Figure 9- Church of Béalencourt where was born Philippe (Photo: Wiki Pas-de-Calais)

From 1647 to 1659, Spanish troops harassed France and between 1648 and 1652, France suffered a serious economic crisis, famine, and plague. In spite of everything, the Robitaille sons most likely attended school, for Jean and Pierre knew how to write.



Figure 10- Town Hall of Hesdin (Photo: Paul Robitaille of MT)

Old Hesdin, which was once a fortress, was for years a target for princes or invaders, It suffered many sieges and was systematically destroyed in 1553 by the Germanic emperor Charles V, who was also King of Spain. After its destruction, the residents who mostly engaged in the wool trade, regrouped some six kilometers away, and built a new agglomeration that they named Hesdin, today's city at the confluence of the Ternoise and Canche rivers.



In the beginning, it was a fortress rebuilt by Charles V to replace old Hesdin that he had destroyed. The town hall was built between 1563 and 1629. It would be saved from the ravages of the French Revolution by being used as a warehouse. The same was true of the Church of Notre-Dame, built between 1565 and 1585, which was preserved because it was first transformed into a temple of the Goddess of Reason, and then into a feed store. The city remained a stronghold until 1842 and the barracks sheltered many regiments.

Figure 11- The church of the old Hesdin (Photo: Paul Robitaille of MT)



Figure 12- The old stables in Hesdin (Photo: Louise Robitaille)



Figure 13- The old spinning and the church towers in Hesdin (Photo: Louise Robitaille)

The four villages associated with our ancestors—Saint-Georges, Vieil-Hesdin (Old Hesdin), Auchy-lès-Hesdin, and Béalencourt—are located within 10 km of the new Hesdin.

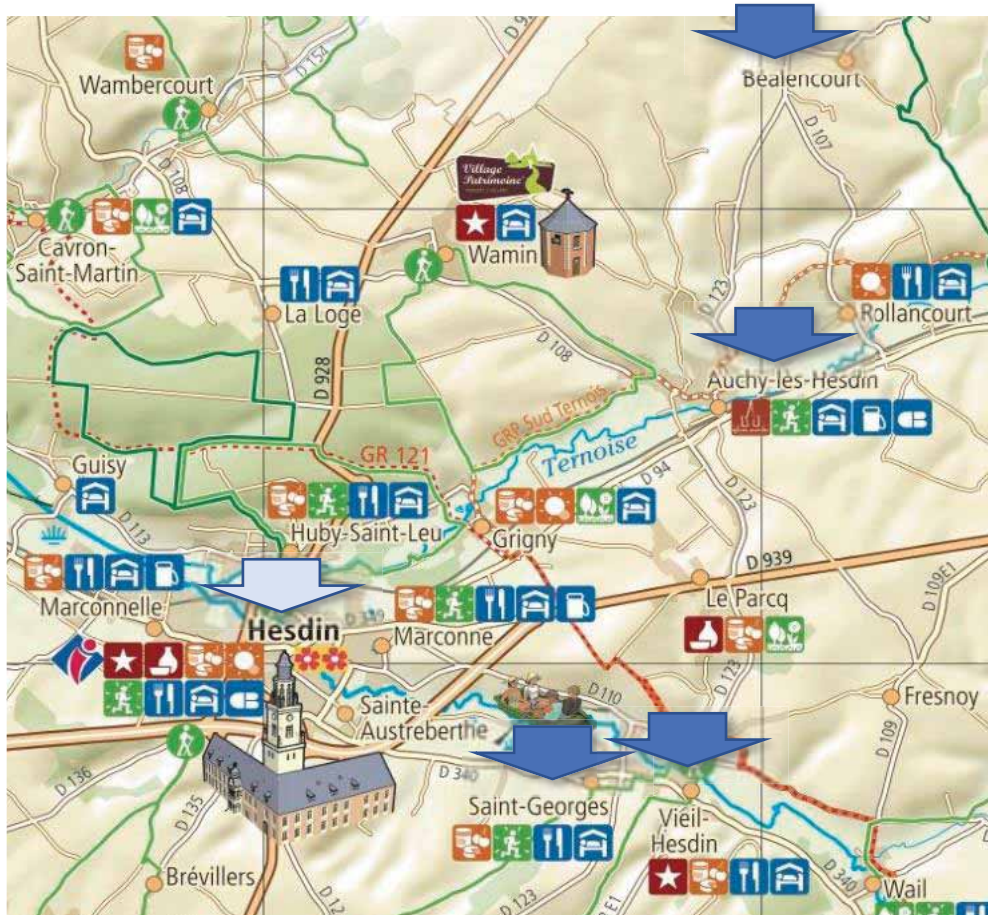


Figure 14- Map of Hesdin and the surrounding area (From Internet)

Figure 15- Church of Notre-Dame of Hesdin (1565) and its portal (1583) (Photo: Paul Robitaille of MT)



This area was once part of Lower Picardy. In 1670, these villages were part of a province of France called Artois. This territory, at the time of the Romans, belonged to Belgium and was returned to France by the Treaty of the Pyrenees in 1659. The small town of Hesdin now has little more than 2000 inhabitants. She is proud both of her historical past and of her modernity. She views herself as the cradle of a famous novelist, Father Prévost, the author of, among other novels, *Manon Lescaut*. His bust occupies a place of honor behind Notre-Dame church, on the bank of the Canche river.⁸



Figure 16- Bust of Father Prévost and the Canche River in Hesdin (Photo: Internet)

⁸ Aimé Gagné, personal notes *From the Pas-de-Calais to the shores of the St. Lawrence*, 1986

All that remains of the old Hesdin are a few sections of the walls of the old castle and the convent of the Black Nuns. The three-walled fortress has disappeared, as well as the town hall and its belfry, the prison, the hospital, the convents, and the chapels. Today it is a small village of fewer than 400 inhabitants located on the banks of the Canche. There is also the castle of Estruval at the end of a long lane lined with linden trees and a new church. But that no longer reflects the glorious past and her 8000 inhabitants.

The Sillery corvée

Jean Robitaille

Modern day Sillery has a long history which dates back to the middle of the 17th century, when the Jesuits tried to establish a mission to settle the «savages». But the real development came later in the 19th century when wood merchants and ship builders invaded the coves along the St. Lawrence River to establish their lucrative commerce with England.

Those businessmen hired large quantities of workers of many trades and built houses for the families of those employees along the coves near their shipyards, houses that were rented to those workers along the chemin du Foulon. Early on, those families found themselves isolated and far from services of the church, the nearest one being Notre-Dame-de-Foy, more than 6 kilometers away. The episcopal authorities finally agreed to subsidize the elevation of a new church in the côte de Sillery (Sillery Hill). The new building was completed in 1854.

Around the same time, the market for wood began to decline, with the lift of Napoléon's blockade and the arrival of the first steel ships and steam propulsion. The living conditions became more and more precarious as unemployment grew fast. Businesses closed, merged or were sold. Families grew but got poorer. When the curé-priest left his post, candidates were scarce because the parish was so poor. Finally, an Irishman named Maguire was selected. He would have the difficult task to meet the expectations of both French and English parishioners.

Father Maguire soon realized how difficult the job would be but his more immediate preoccupa-



Louis Robitaille and curé Maguire

tion was the distance from his church to his cemetery, situated 3 kilometers away on chemin Gomin, with no direct pathway between the two. He negotiated with the owner of the land in-between to get a proper road. The landowner agreed to concede a strip of land, but Maguire had to find the money for the road works.

With no money behind him, father Maguire asked the help of his parishioners in the form of a corvée. A major collective effort was needed to reclaim the land, level, drain and pave a shortcut that would be named Maguire Avenue, as requested by the generous landowner.

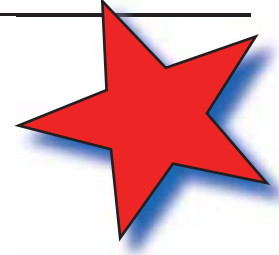
In October 1898, when the volunteers gathered for the first time on the forecourt of the church, a photographer captured the moment in a memorable picture. A few years later Joseph Laliberté, a parishioner, listed the names of all the men on that historical photograph.

This is how we know that seven brave Robitailles helped building Maguire Avenue at the end of the 1800's: Léon, Michel, Darbey, Théophile, Joseph and the two Jacques.

Can you guess where they are? Do you know any of their descendants? In the next issues, we will be telling the stories of some of them. Don't miss it!

Follow us on Facebook to learn more.

MEMBERSHIP APPLICATION



- **L'Association des familles Robitaille inc.**
C.P. 47007, Succ. Sheppard
Québec, QC G1S 4X1

Family Name _____ First Name _____
 Adresse _____
 City _____ Province/State _____ Country _____
 Postal Code _____ Phone: (____) _____
 E-Mail : _____

Regular Member for 2019

Newsletter for 2019

25\$ for electronic version (by e-mail)

35\$ for paper (by mail)

Promotional Items - Order Form

Items	Quantity		Unit Price	Total
Ball Pen		x	3,00 \$	
Lapel Pin		x	5,00 \$	
Key Holder (with blue light)		x	3,00 \$	
Playing cards Blue deck		x	10,00 \$	
Playing cards Red deck		x	10,00 \$	
<i>Robitalleries</i> Back Issues (Specify #.....)		x	3,00 \$	
Greeting card with the last ancestral house		x	2,50 \$	
Hard-back Coat of Arms		x	10,00 \$	
Laminated Coat of Arms		x	20,00 \$	
Polo Sweater		x	25,00 \$	
Cap		x	12,00 \$	
Book marker with magnifying lens		x	4,00 \$	
Directory of marriages and baptisms on DVD		x	20,00 \$	
Directory of marriages and baptisms un USB stick		x	35,00 \$	
Sub-total				
Postage & handling (+ 20 %)				
Family Tree on Quality Paper (shipping included)		x	100,00 \$	
TOTAL				

Join a check for the amount of \$ made to **Association des familles Robitaille inc.**

Name

Address

Phone number (.....)

E-Mail

The future with a Communications Governance Plan

By René Robitaille, Saint-Lambert-de-Lauzon

Why a Communications Governance Plan

Since the founding of the Association, communication with members has been done through Robitalleries, a newsletter published three times a year. Two years ago, the frequency has decreased to twice a year and an English version has been completed to reflect the English-language demand. With post and printing costs becoming prohibitive, around 100 members agreed to receive the newsletter electronically. Forty others do not have an e-mail address and are therefore interested in a paper review. The small group of volunteers who do the review find also that the task has become difficult to fulfill.

The Board of Directors of the Association has therefore mandated a Communications Committee to develop proposals for the future. This committee, made up of Natalie Bissonnette and Jean, Marc Florent and René Robitaille, met several times to transform the proposals into written rules in a Communications Governance Plan.

Summary of the Communications Governance Plan

Introduction

The Communications Governance Plan is a document intended to provide the guidelines of the Association des familles Robitaille (hereinafter referred to as the Association) and to guide the ways of doing things.

Governance is a set of rules, roles, responsibilities, and processes that guide, direct, and guide the work of members of the Association's Communications Committee. This plan supports vision and supports the continuity, optimization and scalability of the Association.

The governance plan is not a document, but a process that adjusts, evolves and lives as long as the Association exists.

In addition to the above-mentioned Introduction, the Communications Governance Plan addresses the following topics:

1. Purpose of the Communications Governance Plan
2. Vision
3. Roles and responsibilities
4. Guiding principles
 - 4.1 Respect of the regulations of the Association
 - 4.2 Standards for the media
 - 4.3 Language of communication
5. Rules of use

- 5.1 Photographs
- 5.2 Website
- 5.3 Facebook page
- 5.4 Discussion Group
- 5.5 Association Newsletter
- 5.6 Writing rules
- 5.7 Information Security

The updated version will always be available from the Association's website (In French).

Means of communications to prioritize

Among all the topics covered in this plan, there are components that invite members to participate:

■ Communications with Facebook

In this social network, there are two ways to communicate:

The Association's Facebook Page is a public site that serves as a showcase for disseminating factual information (news, press releases, summons to a meeting, etc.) quickly for those interested in genealogy, history and the culture more particularly that of the Robitaille families. Natalie and Florent are the only people allowed to publish on this page

The Facebook Discussion Group brings together people with a common interest and allows them to share opinions, links, photos, videos, etc. It allows members to interact with each other. Group members must be approved by Natalie or Florent and answer the question: What is your relationship with Robitaille families? Unwanted, offensive, inappropriate or pornographic content can be removed, which is safer. To join the group: <https://www.facebook.com/groups/famillesrobitaille/>

■ Communications with The Robitailleries

Articles immediately written and authorized by one of the persons appointed by the Board of Directors are sent by email to members preferring the electronic format. Articles in French are grouped in one block every six months and sent to Francophone members preferring the paper format. The articles in English are grouped and transmitted also for the English-speaking clientele. So, there is no change for those who receive the paper review. On the other hand, electronic members will receive emails on a regular basis, which will make reading less arduous and exchanges easier. We also hope that members will send us information, anecdotes, memories and research on their families. To join us: info@robitaille.org

■ Communications with our website

Some news and information are put directly on our website. It is therefore important to visit it from time to time to keep himself informed.

Happy Holidays

Wishes of the Association for the Holidays and the New Year

May the holidays be filled with joy and beautiful moments with your family.

May 2019 be an opportunity for you to question yourself and ask yourself:

What can I do to help the extended Robitaille family?

As the Association embarks on a shift towards more user-friendly communications using Facebook, Robitailleries and our website we are anxious to hear about a dead or alive member of your family.

We must not forget that the mission of the Association is to ensure the preservation and development of the family patrimony of the descendants of Robitaille and that an objective to achieve this mission is to develop the strands genealogy, history and culture of this heritage.

We want a facet of your family to be part of the heritage to be available for posterity.



L'ASSOCIATION DES FAMILLES ROBITAILLE INC.
C.P. 47007, Succ. Sheppard
Québec, QC G1S 4X1

BOARD OF DIRECTORS :

Executive

Marc Robitaille, president	(418) 661-4293
Sonia Robitaille, vice-president	(418) 871-6379
Micheline Dussault, secretary	(418) 659-3361
Paul Robitaille, treasurer	(418) 687-1486

Members of the Board

Louise Robitaille-Roy	(418) 661-5712
Marjolaine Michaud	(418) 842-3664

Governors

Claire Robitaille-Gingras	(418) 522-0503
Florent Robitaille	(418) 655-6965
Nicole Robitaille	(418) 660-3002
René Robitaille (St-Lambert-L.)	(418) 889-0074
Yvan Robitaille	(418) 651-2533

United States Representative

Paul Robitaille, USA	(406) 586-3869
----------------------	----------------

Les Robitailleries #87 Volume 30 Number 2

PRODUCTION TEAM :

Jean, René and Henriette

TRANSLATION TEAM :

Johanne Boucher, David, Jean and René

PHOTOS :

Jean, René, Lorraine

In these pages, the masculine gender is used without discrimination, but only for the purpose of lightening the text.

Legal deposit : 4th quarter of 2018
National Library of Canada
Bibliothèque nationale du Québec

2018-12-21

In Memoriam

Sadly, we have learned of the death of Pierre Robitaille on December 10, 2018 at the age of 87.

He is survived by his wife, Renée Garneau, and two sons, Pierre H. and Denis, and a granddaughter, Maude.



Born in the Faubourg Saint-Jean-Baptiste in Québec City, Pierre is the descendant of a large family of traders. At the end of the 19th century, his grandfather founded Jos Robitaille Fourrures inc. on Richelieu Street in Québec City. This pioneer had a family of three daughters and seven boys, including Henri, Pierre's father, who also worked in the fur industry all his life and who had four children, Louise, Pierre, Marc and Suzanne.

After studying commerce at the Académie de Québec, Pierre started his business at the age of 22 by buying a food commerce. But shortly after, in the 1950s, he opened a shop of high-end products at Place d'Youville. The brides and grooms of the time had the habit of preparing a list of suggested gifts to make sure to receive products they liked. Pierre has always kept the motto he cherished, "Beautiful things are my life".

In 1975, with the population migrating to the suburbs, Pierre moved his shop to the Place Sainte-Foy shopping center. To better serve his customers(patrons) in this much larger space, he divided his business into three specialized sections, Gourmet Art of the Table, Choice Gifts and Decorative Elements.

Pierre always made a point of helping the community. He chaired a fundraiser for Maison Michel-Sarazin, a facility for people with terminal cancer. He was also one of 1225 donors to the Musée de la Civilisation in Québec City for the installation of the big hourglass marking the passage from the second to the third millennium in the year 2000.

Attached to family values, he has always collaborated on our projects, especially remaining a faithful sponsor and taking part in our activities. A few years after his retirement, he became director of the Board of Directors of the Association from 2004 to 2018. It was during this period that we really appreciated his organizing skills, his interpersonal skills and his joie de vivre. He loved the meetings of our extended family and was always cheerful. We will miss him.

To Renée and the whole family, the Association offers its sincere condolences.