The French Connection
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Chapter 1 — France and the New World

French Exploration

After serving in France under Henry of Navarre (King Henry IV) in the religious wars, Champlain was given command of a Spanish fleet sailing to the West Indies, Mexico, and the Isthmus of Panama. He described this three-year tour to the French king in Bref Discours (1859). In 1603 he made his first voyage to New France as a member of a fur-trading expedition. He explored the St. Lawrence River as far as the rapids at Lachine and described his voyage in Des Sauvages (1603).

With the sieur de Monts, who had a monopoly of the trade of the region, Champlain returned in 1604 to found a colony, which was landed at the mouth of the St. Croix River. In 1605 the colony moved across the Bay of Fundy to Port Royal (now Annapolis Royal, N.S.), and in the next three years Champlain explored the New England coast south to Martha's Vineyard, discovering Mt. Desert Island and most of the larger rivers of Maine and making the first detailed charts of the coast. After the sieur de Monts's privileges had been revoked, the colony had to be abandoned, and through the efforts of Champlain a new one was established on the St. Lawrence River.

In 1608 in the ship Le Don de Dieu, he brought his colonists to the site of Quebec. In the spring of 1609, accompanying a war party of Huron against the Iroquois, Champlain discovered the lake that bears his name, and near Crown Point, N.Y., the Iroquois were met and routed by French troops. The incident is believed to be largely responsible for the later hatred of the French by the Iroquois.

In 1612 Champlain returned to France, where he received a new grant of the fur-trade monopoly. Returning in 1613, he set off on a journey to the western lakes. He reached only Allumette Island in the Ottawa River that year, but in 1615 he went with Étienne Brulé and a party of Huron to Georgian Bay on Lake Huron, returning southeastward by way of Lake Ontario. Accompanying another Huron war party to an attack on an Onondaga village in present-day New York, Champlain was wounded and forced to spend the winter with the Huron.
Thereafter Champlain devoted his time to the welfare of the colony, of which he was the
virtual governor. He helped to persuade Richelieu to found the Company of One Hundred
Associates, which was to take over the interests of the colony. In 1629 Quebec was
suddenly captured by the English, and Champlain was carried away to four years of exile in
England; there he prepared the third edition of his Voyages de la Nouvelle France (1632).
When New France was restored to France in 1632, Champlain returned. In 1634 he sent
Jean Nicolet into the West, thus extending the French explorations and claims as far as
Wisconsin. He died on Christmas Day, 1635, and was buried in Quebec.

Quebec

The name carried by the city and territory of Quebec comes from an Amerindian word
meaning "strait", or "where the river narrows". At the time when Jacques Cartier visited
the site, the Amerindians called it Stadacona.

Founded by Samuel de Champlain in 1608, Quebec was the first town to take shape in
Canada. It was only after exploring the valley of the Saint Lawrence River that he chose
this site, which he found more advantageous than Acadie, where the French first settled.

It was from Quebec that Champlain undertook the expeditions to the Richelieu River, the
Great Lakes and the Ottawa region. The taking of Quebec by the Kirke brothers in 1629
interrupted all exploration of the Canadian interior and the North American continent by
Champlain, the missionaries and the explorers. They resumed after 1633, the same time as
the settlement of New France.

French Canadian Settlers

Year after year, big companies brought only a few dozen settlers to New France. Between
1663 and 1673, Louis XIV personally contributed to the recruitment of several hundred
"filles du roi". They were destined to marry settlers in the colony where there were very
few women of marriageable age. The population had grown after 1665 when soldiers from
the régiment de Carignan-Salières were sent there because of Iroquois attacks. Of the
thousand soldiers who disembarked at that time, nearly four hundred accepted the land or
the allowances issued to encourage them to establish themselves in the colony and start
families.
Aside from these two groups of emigrants given these unusual bonuses, and the first citizens of Montreal who were partial to the Ville-Marie (Montreal) project, the ordinary settler chose to come to New France because he saw other personal advantages. He may have been recruited by agents, seigneurs, or other settlers who guaranteed him a decent salary. Once the social substructure had been laid and the population had grown, the family influenced the migration process. More than half of the new settlers were accompanied by a relation and many joined relatives already settled in Canada.

Until 1673, when Louis XIV tightened the budget he reserved for populating New France in order to concentrate on the wars in Europe, measures designed to encourage early marriage and population growth were applied. Young men who married at 20 years or younger and girls who married at 16 years or younger each received 20 pounds on their wedding day.

A yearly pension of 300 pounds was given to families of ten living children and 400 pounds to families of twelve or more children. Finally, civil jobs in the community - church warden or militia captain - were given as much as possible to fathers of large families.

The settling of the St. Lawrence Valley really began after the take-over of Québec by the brothers Kirke and the return of the colony to the bosom of France, in 1632. Samuel de Champlain had the wisdom to give some settlers huge lands, and enticed them to become recruiters. The first to hold the title of seigneur, the brothers Noël and Jean Juchereau, and Robert Giffard, were natives of the Perche. As early as 1634, they recruited the first of a hundred or so engagés (indentured people) and settlers, some of whom came with their families.

In exchange for estates and privileges given by the King, these seigneurs became eager, efficient recruiters. Called upon to help populate the St. Lawrence Valley, they were responsible for organising the ocean crossing and the installation of the first immigrants.

In New France, the population was divided in two groups: 80 percent were farmers; the other 20 percent were administrators, merchants, members of religious communities, soldiers, craftsmen and voyageurs. The occupation of the territory was based entirely on the Seigneurial system which was responsible for integrating the engagé into the colony, its climate, lifestyle and work. Finally, and of great importance, the Seigneurial system operated to ensure the equitable distribution of the land.

At the termination of their contract, hired labourers wishing to settle down were given a parcel of land - called censive - which was free. Its dimensions were usually 3 arpents at
the front by 30 arpents deep (180 m by 1800 m). At that time, when most of the land granted was situated along the St. Lawrence River, the word "frontage" meant that part along the river. Elsewhere, it defined land facing hills, rises, roads and other rivers.

Certain conditions were to be respected or the land may be forfeit; these conditions were listed on the land deed. The settler must build a "hearth and home", which meant, build a house, live in the house and clear the land at a rate of two arpents per year. Once he had become a censitaire, the habitant was required to pay his rights in cash - the cens (rent), annuity, lots and sales, the commons - or in kind - corvées, fishing fees, milling fees.

When parishes were set up, the settler was also required to pay a tithe to help support the parish priest and maintain the parish church. In 1680, tithing was set at one thirteenth of the crop, and the habitants found this excessive. At the beginning of the XVIIIth century, the percentage was reduced to one twenty-sixth of the crop.

The Habitant

In the 17th and 18th centuries, society was divided into three main classes: the nobility, the middle class and the commoners. The "Habitant" in New France belonged to the third group (the commoners) which represented 90 percent of the adult lay population.

Some commoners were given the concession of seigneuries, or they purchased seigneuries from income from the fur-trade or other sources. They were called "seigneurs habitants". Some held civil responsibilities such as church wardens or militia captains, which placed them a bit above the other commoners in the social structure without giving them the prestige enjoyed by the upper classes. The rural elite rapidly grew in this milieu.

The New France habitant lived quite comfortably, perhaps better than the French peasants did. A letter signed in 1699 by the administrator Jean Bochard de Champigny related:

"Settlers who have become attached to cultivating the land and have fallen at the right place, live quite comfortably, finding advantages that peasants do not have in France, and that is that they are almost all along the river, where they can fish and their house stands in the middle of the front of their property, which surrounds them on the other three sides. As they do not have to leave it to make the most of it and to cut their wood which grows where their land ends, their work is made much easier. "
This description did not fit all the habitants who had to cope with uncertainties such as fate, parents’ life span or the number of sons who could support them in their work. However, extra income drawn from carrying on another trade, civic responsibilities, furs-trading, hunting or fishing could increase their affluence. Their income was also influenced by the fertility of their soil and whether there were rivers or streams, bottom land and various tree species.

Thanks to deeds by notaries, census surveys and court records, we know the normal order of construction of farm buildings under the French regime. The habitant began by building a basic shelter which would become a utility building once the house was built. He then built, in this order, the barn and the shed. If he could afford it later, he would also build a stable and a dairy barn.

The habitant’s work was related to the seasonal cycle. During the winter, caring for the animals took up most of his time, but the house had to be heated, and he therefore cut trees and prepared a supply of firewood.

In the spring, the habitant straightened fences and took his animals to pasture, either on his land or on the commons. He ploughed and seeded his land and the vegetable garden with vegetables, oats, wheat, hay and barley. At the end of July, he put up the hay for the animals. One month later, he harvested the cereal crop which he took to the mill for grinding. In the fall, he stored his grain, brought in the animals, stacked the wood for the winter, butchered for winter food, stored provisions in the attic or cellar, and prepared the soil for the next season’s crops.

When leaving the old country to come to New France, the habitant brought with him his personal cultural and social values. When he disembarked in the colony where he chose to remain, he met individuals who had come from regions other than his own. If he was a bachelor, which was the case for most of the immigrants, he would likely marry a woman who was a native of another province. Faced with the impossibility of creating relationships based on the ways of the parish, the region or the province of his birth, this newcomer helped develop a whole new society.

The country was so vast that the first settlers lived in isolation for quite some time, but this changed with the arrival of new neighbours. Both couples and bachelors were able to establish a community spirit with their neighbours, building a support network which contributed tremendously to their permanent attachment to the land.
On this subject, Jacques Mathiers wrote:

"..75% of those who succeed in establishing kindred relationships with their neighbours are here to stay. Those who leave their land are mostly bachelors with no relatives, and they more often leave within five years of the concession date. Discouraged by the hard work, unable to raise the money they need to buy equipment and animals, or without the support of the neighbours, they leave to try their luck elsewhere."

Overall, the habitant of the St. Lawrence Valley produced for himself and not for export. As he did not have access to any form of credit, he produced only what he could consume. The degree of self-sufficiency he achieved did not protect him from temporary periods of insecurity.

Family-related matters explain the outstanding success of some habitants, but the breaking-up of assets that occurred through the generations could threaten their fragile balance. Towns had little influence on the country habitant who kept to himself, only associating with his seigneur and his parish priest.

Elaborated by the habitant of the 17th and 18th century, the rural society of Québec had given itself the tools that allowed it to develop its own personality and to overcome the difficulties of having to adapt to a situation where everything had yet to be done. The consistency of the operations, the lifestyle and the strength of family ties all contributed to its power and heavy population.

**Governors, Intendants, and Bishops**

As in France, there was nothing resembling a democratic system of government in the colony. The senior official was the governor, appointed by the king. In the exercise of his almost absolute power he felt more responsible to the king in France than to the people he governed.

Another post of French officialdom was established in Canada in 1665 with the appointment of an intendant, whose chief duties concerned finance and the administration of justice. However, there was sufficient overlapping of authority between governor and intendant to breed more jealousy than cooperation between the two offices.

Jean Talon, who had come to New France as intendant in 1665, brought about a rapid expansion of the colony. He encouraged agriculture, business, crafts, and exploration and
stimulated immigration. Under his direction, a census of New France was taken in 1666, which showed a population of 3,215. By that time the English controlled ten colonies on the Atlantic coast to the south, and they had greatly exceeded New France in population and self-sufficiency.

In 1672, Count Louis de Frontenac arrived in the colony as governor. He built a fort at Cataraqui, near present-day Kingston, and brought the Iroquois into an enforced peace. He directed a series of major exploratory voyages to the interior. Among the greatest explorations were those made by Louis Jolliet, Father Jacques Marquette, and Rene Cavelier, sieur de La Salle. By 1682, however, the troubles between Frontenac and the intendant, Jacques Duchesneau, had become so serious that the king recalled both governor and intendant.

Frontenac was sent out as governor again in 1689, just after a new war had broken out between France and England. He carried the fighting right into the English colonies, dispatching expeditions overland against the settlements to the south in the dead of winter. When Sir William Phips led a British fleet upstream to Quebec in 1690, the fiery old French governor haughtily refused the demand for surrender, saying to the emissary of the English commander, "I will answer your general by the mouths of my cannon!"

In 1674, with the elevation of the vicar apostolic, Francois Xavier de Laval-Montmorency, to the rank of bishop, a new and powerful office was created at the head of the clergy in New France. Laval organized the parish system in the colony, gave encouragement to the missionaries, and founded the Quebec Seminary for the training of young men for the priesthood. He resigned his office in 1684 but spent the last 20 years of his life in the seminary he had established in Quebec.

**French and English Rivalry**

While the English colonies were growing rapidly along the Atlantic seaboard, French fur traders and explorers were extending long but thinly supported strands of ownership deep into the heart of North America. La Salle’s exploration of the Mississippi to its mouth in 1682 gave France a claim to a vast area bordering the American Colonies from the Great Lakes and the Ohio River valley southward to the Gulf of Mexico. It would be only a matter of time before the rivalries between France and England elsewhere in the world would be sharply reflected in a final struggle for the ownership of the North American continent. England’s concern over France’s threatened control of much more than half the continent began as early as Henry Hudson’s last voyage, at the time of Champlain, and the
search for the Northwest Passage by such explorers as Sir Martin Frobisher, John Davis, and William Baffin.

England came to realize that the easiest riches of the New World were to be found in furs rather than in gold. Thus, it was quick to follow up its claim to the back-door route to the fur country by founding the Hudson’s Bay Company in 1670, on the suggestion of Pierre Esprit de Radisson and Medart Chouart, sieur de Groseilliers.

For many years, England’s domination of Hudson Bay was threatened by the French. In 1686, Pierre Troyes led an amazing overland expedition from Montreal to the shores of the bay, where his followers succeeded in capturing a number of the company forts by surprise. In his party was one of the most daring and brilliant leaders in the history of New France, Pierre le Moyne, sieur d’Iberville. Iberville commanded a series of naval raids into the bay during the next few years and almost succeeded in driving the English from this part of the continent altogether.

A fresh struggle between France and England, known as Queen Anne’s War, broke out in 1702 and led to the capture of Port Royal by the English in 1710. The Treaty of Utrecht, which reestablished peace in 1713, required France to surrender the Hudson Bay Territory, Newfoundland, and Acadia. France was permitted to keep Cape Breton Island as well as her inland colonies.

As an immediate result of this setback, France founded the powerful Fortress of Louisbourg on Cape Breton Island. It was to serve as a year-round military and naval base for France’s remaining North American empire and also to protect the entrance to the St. Lawrence River. Louisbourg was developed into the most heavily fortified bastion in North America during the next 25 years.

In 1745, an army of New Englanders led by Sir William Pepperell mounted an expedition of 90 vessels and 4,000 men against Louisbourg. The fortress had become a hornet’s nest of raiders who preyed on the merchant ships of the American Colonies. Within three months, the New Englanders succeeded in forcing Louisbourg to surrender. The fortress was returned to France, however, by the Treaty of Aix-la Chapelle signed in 1748.

To counterbalance the renewed threat from Louisbourg, England set up an Atlantic bastion of its own. In 1749, a fleet bearing more than 2,500 new settlers from the British Isles began the construction of the city of Halifax.
The Final Struggle for the Continent

Peace between the two rival powers did not last long. Fresh fighting broke out in the New World even before the beginning of the Seven Years’ War in Europe (1756-63). As early as 1754, an expedition was sent against French-held Fort Duquesne, in the Ohio River valley where the city of Pittsburgh now stands. This and a second expedition the next year were both unsuccessful. In 1755 a tragic episode occurred in Acadia. The Acadian French who refused to take the oath of allegiance to the English king were herded aboard transports and shipped to the English colonies to the south. American histories refer to the fighting that began in 1754 as the French and Indian War. Canadian and European histories usually treat the final contest for the continent as beginning in 1756, with the opening of the Seven Years’ War.

With the two motherlands in conflict, the English objective in North America was to overrun New France and particularly to seize Quebec, the nerve center of the colony. Under the skillful generalship of Louis Joseph de Montcalm-Gozon, marquis de St-Veran, the routes to Quebec down the St. Lawrence from Lake Ontario and north down the Richelieu were successfully closed. The first was stopped at Oswego, and the second at Ticonderoga. The French won brilliant victories at both these points. The third route lay up the St. Lawrence, past the French stronghold of Louisbourg. In 1758, a powerful British force landed on Cape Breton Island. In the fighting that followed, Louisbourg fell for the second and last time in its history. The waterway to Quebec was open at last. In 1759, a fleet of 140 ships, carrying 9,000 troops commanded by Gen. James Wolfe, sailed up the St. Lawrence and laid siege to the capital of New France.

All summer long, Wolfe tried in vain to find a weakness in the natural defenses of Quebec, which Montcalm was using so skillfully. Late in the season, he decided on a secret but brilliant night landing that led to victory the next morning in the celebrated battle of the Plains of Abraham.

Both Wolfe and Montcalm were mortally wounded in the fighting. Montreal, cut off from all hope of reinforcements and supplies from France, fell easily before the advancing British forces the following season. When the Treaty of Paris at last brought the Seven Years’ War to a close in 1763, the British flag waved over almost the whole of eastern North America.
Early British Rule

The British faced two immediate problems in the vast territory that had thus been added to their other Atlantic colonies. There were more than 60,000 new French-speaking subjects in what had formerly been New France. In addition, there were large tracts of thinly settled wilderness in the Great Lakes area where their little garrisons were seriously outnumbered by the Indians.

Led by a clever and treacherous Ottawa chieftain named Pontiac, the Indians suddenly rose against their new English masters and overthrew these forts one by one, massacring the soldiers in them without mercy. By the middle of 1763, the only British soldiers left west of Lake Erie were in Fort Detroit. It alone among the western forts held out against Pontiac until fresh troops were rushed in, and the Indian uprising was subdued at last.

The Quebec Act of 1774

Administration of the conquered province by a governor and an appointed council was established by royal proclamation. In 1774, the English Parliament passed the Quebec Act. This was the first important milestone in the constitutional history of British Canada. Under its terms, the boundaries of Quebec were extended as far as the Ohio River valley. The Roman Catholic church was recognized by the Quebec Act, and its right to collect tithes was confirmed. Also of enduring importance was the establishment of the French civil law to govern the relations of Canadian subjects in their business and other day-to-day relations with each other. British criminal law was imposed in all matters having to do with public law and order and offenses for which the punishment might be fine, imprisonment, or in some cases death. These imaginative gestures on the part of the English government won the admiration of the religious leaders in Quebec and to a large extent the goodwill of the people themselves. The privilege of an elected assembly continued to be withheld, however.

The loyalty of the new province was soon put to the test. Within a year of the passing of the Quebec Act, the rebelling 13 Atlantic colonies sent two armies north to capture the "fourteenth colony." Sir Guy Carleton, the British governor of Canada, narrowly escaped capture when one of these armies, under Richard Montgomery, took Montreal. Carleton reached Quebec in time to organize its small garrison against the forces of Benedict Arnold. Arnold began a siege of the fortress, in which he was soon joined by Montgomery. In the midwinter fighting that followed, Montgomery was killed and Arnold wounded. When
spring came, the attacking forces retreated. During the rest of the American Revolutionary War, there was no further fighting on Canadian soil.

**Canada West**

In the 1850s, it was mainly Canada West (southern Ontario) that drew prospective farmers. In 1867, Canada West was the breadbasket of British North America. They produced 84 percent of the nation’s wheat, much of it destined for export.

Religion played a crucial role in defining individual identity in British North America. About 40 percent of the population were Catholic, but Catholics were only the majority in Canada East (Quebec) and Assiniboia (east of Rockies and west of Red River Colony, near Winnipeg). In Canada West (Ontario), 80 percent of the population was Protestant.

Outside Quebec, Catholics were shut out of the economic elite and skilled trades. The Orange Order was prevalent and anti-Catholic.

Brute strength was prevalent during this time – drunken pub fights and family violence were evident. Beatings of wives and children were common then.

Canadians at this time were victims of life-threatening diseases and treatments. Sanitation was poor and epidemics of cholera killed thousands. Tuberculosis and diphtheria were also common diseases.

The most prosperous Canadians were healthier because they lived far from congested areas. Also, their diet was good and equipped them with a more efficient immune system with which to fight disease, and because they lived in much more sanitary conditions, they were not even exposed to a lot of diseases that the poorer people were exposed to. In Ontario, this group of prosperous people included the Protestants and in Quebec it included the French Catholics.

Average life expectancy during this era was 40 years. One in 5 children died before they reached the age of 1, primarily from diseases associated with dirty water. The longest people could expect to live was 60 years.

In April 1867, the British North America (BNA) Act brought Ontario, Quebec, New Brunswick, and Nova Scotia together as the Dominion of Canada.
The Quebecois avoided migration to Western Canada partly because their image of the region was based on negative reports from missionaries who had once hoped to prevent massive European settlement among their native charges. When Ontario residents began moving to the west, the missionaries wanted French Canadian immigration to offset the hordes from Ontario. Most French Canadians preferred New England or francophone regions of Ontario in any event. They heard the west was bleak and infertile and this discouraged extensive Quebecois migration to the west.

Ontario farmers were more prosperous than farmers in Quebec. Maybe that is why Adam Farley, a later Farley emigrant from Quebec, decided to move to Ontario. Also, he must have been quite prosperous, because he purchased land there for $1,000, which was a lot of money in those days. Because he was French Canadian Catholic, however, he probably endured some negative attitudes from his neighbours, and perhaps this is why he decided to emigrate to the United States in 1882.
Chapter 2 — Filles du Roi - Journey to the New World

The filles du roi were young women from France who were sponsored by Louis XIV, the King of France (the Sun King) to move to New France. This was done so that young men would marry, and the resultant families would settle down and remain in New France. The government was to pay for the girls’ journey from France to Canada and also give the girls a dowry. However, the government often didn’t pay the dowry, and the girls that came to Canada without any other funding, such as from their families, were left in quite a bad state.

Our ancestors consisted of many women who were filles du roi, among them Anne Bellesoeur (married Nicolas MASSARD in Quebec On October 12, 1665), Jeanne Juin (married Bernard DUMOUCHEL dit LAROCHE in Champlain on April 17, 1673), Marie Renaud (married Francois LEROUX dit CARDINAL on October 25, 1668), Madeleine Le Quay (married Jacques L’Archeveque in Quebec on June 3, 1669), and Jeanne Anguille (married Francois Allard on November 1, 1671 at Quebec). These ladies came to Canada with the financing from the French government and also may have had a small dowry provided by her parents.

One of the filles du roi - Jeanne Anguilles - is spoken of below. She is the ancestor of Valerie Allard, who was married to Adam Farly.

"Jeanne Anguille of Artannes-sur-Indre, Diocese of Tous, Touraine, daughter of Michel Anguille & Etienne Toucheraine, married Francois Allard on November 1, 1671, at Quebec. She died on March 12, 1711, at Charlesbourg at the age of 72 years."

adapted from "The Kings Daughters" by Joy Reisinger, c. 1988
printed by Thomson-Shore, Dexter, Mich.
Filles du roi - King's Daughters

For various reasons, some young women in France had no dowry so they agreed to come to Canada to marry French men. The government of France paid their passage and gave them a dowry. After their arrival, they stayed with the Ursalines nuns until they found husbands. They mainly came from either Ile-de-France or Normandy.

In the cities in France, the priests were familiar with the New World as they were educated and the church had many missionaries in the New World. These priests told stories to their parishioners about New France. The Normans were most likely to have relatives in New France.
The largest number of women came from Ile-de-France, or Francia, from which France got its name. The second largest group were from Normandy. Some of these women were extremely poor. Some were Nobles, some were prostitutes. Most were ordinary women. All were courageous, adventurous and had daring spirits who saw New France as an escape. The typical possessions of one of these women were:

- 2 outer dresses
- 2 petticoats
- 1 morning jacket
- linen hankerchiefs
- 6 head dresses - linen
- 4 black head coverings
- 1 muff
- 2 pairs sheepskin gloves

The King's dowry was handed over to the colonial ministry after the marriage ceremony was completed.

- 50 French pounds if married to a soldier
- 100 French pounds if married to an officer

and maybe some goods, such as a cow, a case of pork, or some tools. The average dowry was under 100 French pounds.

This practice ended in 1673, two years after Jeanne Anguille arrived. War broke out between Holland and France, and the king’s funds were needed for the French armies.

From:
Allard F. Romeo, Pierre Allard (1653-1703) et sa famille - histoire et genealogie,

"The women came from every economic and social class. Many were orphans or widows. Many were penniless. The majority were from larger towns and the adaptation to the very primitive living conditions of the wilderness must have been extremely difficult. Few found the fulfillment of the dreams they must have had, and talked about with their companions in the weeks it took to cross the Atlantic. Most of them, amazingly, adapted well and today they can count among their descendants more than 5 million Canadians and Americans spread from 'sea to shining sea'."
Chapter 3 — Marriage in New France

People married young in New France. Birth registration was very important at this time since Louis XIV, by decree on April 12, 1670, ordered all inhabitants having 10 living children to be paid by the government 300 livres each year. Those having 12 children were paid 400 livres. Men were required to marry by age 20, or women by age 16, or they would incur a fine. This resulted in many early marriages in the 17th Century. Among our ancestresses who married early were Marie Archambault 12, Francoise Pelletier 13, and Marie Louise Tessier 13.
Chapter 4 — Francois Allard and Jeanne l’Anguille

Jeanne Anguille of Artannes-sur-Indre, Diocese of Tous, Touraine, France, daughter of Michel Anguille & Etienette Toucheraine, married Francois Allard on November 1, 1671, at Beauport, Quebec.

Francois Allard was born in about 1633 to Jacques Allard and Jacqueline Frérot in Notre-Dame de Blacqueville, Normandie, France. When he was 25, he travelled to New France. He worked for Jean Badeau of Notre-Dame-des-Anges under a contract. When he had fulfilled his contract, he married Jeanne Anguille, who was a fille-du-roi who had just arrived from France. He and Jeanne farmed at Bourg-Royal a Charlesbourg, Quebec. Jeanne was very pretty as evidenced by the fact that most of the young women who were attractive obtained marriage contracts at their first port of call in New France, which was Quebec City. She was one of the first girls to be married upon arrival in the New World.

Francois and Jeanne enjoyed many years of married life. Francois died at the age of 93 on October 25, 1726, at Charlesbourg. Jeanne died there on March 12, 1711, at the age of 72 years.

Children of Francois and Jeanne were:

1. André, born 12-09-1672, Québec
   m. 20-11-1695, Charlesbourg to Marie-Anne Lamarché

2. Jean-Francois, born 31-07-1674, Québec
   (1) m. between 14 and 25-11-1698, Beauport, to Marie-Ursule Tardif
   (2) m. 03-08-1711, Beauport, to Catherine-Geneviève Dauphin

3. Jean, born 22-02-1676, Quebec

4. Marie dite Marie-Renée, born 11-01-1678, Québec
   m. 07-05-1703, Charlesbourg, to Charles Villeneuve

5. Georges, born 09-02-1680, Québec
   (1) m. 07-01-1710, Charlesbourg, to Marie-Marguerite Pageau
   (2) m. 30-01-1713, Charlesbourg, to Catherine Bédard

6. Marie-Renée, born 16-05-1693, Charlesbourg, Quebec
   d. 09-10-1684, Charlesbourg
7. Marie-Anne, born 1685
   (1) m. 23-07-1714, Charlesbourg, to Pierre Boutillet dit Saint-Amour
       from St-Sauveur de Rouen, Normandie, France
   (2) m. 18-11-1720, Charlesbourg, to Jean Renaud or Regnault
       dit Châterneau of Ste-Aumario, Périgord, France

8. Thomas, born 17-03-1687, Charlesbourg, Québec
   m. 11-06-1714, Charlesbourg, to Marie-Charlotte Bédard

Source:
Luc Trépanier, jutrin@sympatico.ca
www.grandesfamilles.org/Allard/
Chapter 5 — Other Filles du Roi in the Family

Anne Bellesœur: married 1. Nicolas MASSARD in Quebec On October 12, 1665; 2: Lambert, Jean, May 19, 1686; 3: Chevaudier, Jean-François, dit Lépine, July 14, 1688.

Source:
www.fillesduroi.org/French/Filles_du_Roi/Filles/filles.html

Jeanne Juin (married Bernard DUMOUCHEL dit LAROCHE in Champlain on April 17, 1673). Their daughter, Marie-Josephte (Josette), married Jacques Philippe Farly.

Source:
www.fillesduroi.org/French/Filles_du_Roi/Filles/filles.html

Marie Renaud (married Francois LEROUX dit CARDINAL on October 25, 1668).

Source:
www.fillesduroi.org/French/Filles_du_Roi/Filles/filles.html

Madeleine Le Quay (or Leguay) (married Jacques L’Archeveque in Quebec on June 3, 1669).

Source:
www.fillesduroi.org/French/Filles_du_Roi/Filles/filles.html

References:
Landry, Yves: Les Filles du roi au xvii ème siècle (Leméac, 1992) 
Jetté, René: Dictionnaires généalogiques des Familles du Québec (Les Presses de l’Univ. de Montréal, 1983)
Chapter 6 — Quebec

The Canadian Constitution Act of 1791 established two provinces: Upper Canada (primarily English-speaking Ontario), and Lower Canada (primarily French-speaking Québec) with Québec City as its capital. The British army crushed the Québec Patriot Rebellion of 1837-1838 and in 1841, the Act of Union united Upper and Lower Canada. In 1867, the signing of the British North America Act established the Confederation of Canadian Provinces including Québec, Ontario, New Brunswick and Nova Scotia.

Québec’s earliest commerce was based on fur trading. Until the early 20th century, the economic life of Quebecers centered around agriculture and forestry. As the industrial revolution sparked the rise of manufacturing in the cities, rural Quebecers left the farms to work in the cities, and the process of urbanization accelerated. By 1830, Montréal - the "Paris of the North"- had become Canada’s major industrial center, welcoming waves of European immigrants fleeing war and misery in their homelands.

Each generation of Farlys farmed their lands and had many children. One branch of the family lived on the island of Dupas in the St. Lawrence River, and the other branch lived at St. Barthelemy. The Farly family home at St. Barthelemy was a very lovely 14-room brick house. It had three parlors, one for the family to use, one for company, and the nicest one for the bishops, priests, etc. The wallpaper in this parlor was over 60 years old. This beautiful home with its lovely landscaping was located about 2 miles from St. Barthelemy's town and church and had sidewalks all the way.

The Catholic Church held a prominent position in the everyday lives of the French Canadians, who were very religious people. Many of the Farly descendents became clergy (both priests and nuns).

The Catholic Church was responsible for most of the birth, baptism, marriage and death records that were kept at this time as the civil registration of births, marriage and deaths didn’t come into effect until 1926 for the benefit of families without any church affiliation or membership.

All marriages had to take place in a church until 1969, when civil ceremonies were permitted. It was also necessary to register all births at a church, but the present laws allow for the registration of births at the local city hall or municipal office.

In 1861, the National Assembly of Québec ordered a bilingual consolidation of Québec civil law, where the word "Québec" was substituted for the words "Lower Canada".
The first Civil Code was approved in 1866 and was greatly inspired by the contents of the codification that occurred in France and which had become known by the name of the French Emperor that had requested it, the Code Napoléon. However, the codifiers did opt for some parts of British law such as commercial law, maritime law and parts of English law of wills.

The Civil Code of Québec is a huge provincial statute or law. As such, it was subjected to a complete overhaul by the Québec government in the late-1980s. The reform took years but culminated in a new Civil Code which went into effect on January 1, 1994.

The implementation of the Civil Code of Québec had a great effect on the relations between Quebec and the rest of Canada, where British Common Law was followed, as there were a great many differences between the two types of law.

From 1840 to 1850, 40,000 French Canadians emigrated to the United States looking for better economic situations. This was just a prelude for the period from 1850 to 1940, when 900,000 French Canadians left Canada for the United States.

The American Civil War occurred from 1861 to 1865. Veterans of this war include at least one member of the Farley family from Quebec.

The Farleys were among the Quebecois who left the province in the late 1800's. At least two families ventured out of Quebec to Ontario and Minnesota. The family branched out even further from Minnesota to the state of Washington on the west coast of the United States, and to the province of Saskatchewan in Western Canada. Quebec didn’t lose all her Farleys though, as there are still a considerable number of the family living in the St. Lawrence River region of Quebec.

Source:
Canadian Heritage Gallery
www.canadianheritage.org/books/canada3.htm
Chapter 7 — Descendency Chart

Farly Descendency Chart (by generation):

1. John Farly (Jean Farly) (1660) (Note: listed as deceased by 1739)
   spouse: Mary Ann Cary/Gorri (1665)
   Note: Jean Farly, Antoine Farly or Marie Ann Bastien's parents must have been quite successful businessmen because at Antoine's wedding, a Thomas Lefevre, Bourgeois, and the Vicar General attended (see PRDH archival records). The record states that Jean Farly and Marie Ann Gorri were residents of Galway, Ireland, and Jean was a merchant. Perhaps Marie Ann and Jean lived part-time in Ireland and Quebec for business reasons.

2. Antoine Farly (1690-1720)
   spouse: Marie Anne Bastien (1693)
   m. 1710-02-17 Quebec, PRDH Certificate #67877
   m. Marie contracted to marry Jean Baptiste Gareau LaGarde (1710-11-03) after Antoine died - PRDH Certificate #95279
   Note: Marie Bastien's husband listed as Jean Favre on PRDH #147286. After Antoine died, Marie-Anne married Jean Favre on September 14, 1732. Both were murdered in their home in Montreal during the night of May 13-14, 1752. The case became known as the "Legend of the Red Cross" because a red cross was painted on the tomb of the murderer).

3. Jacques Philippe Farly
   born: 1710-12-09, baptised: 1710-12-10, Montreal - PRDH Certificate #43711
   died: August 4, 1785, Ile Dupas - Jean Claude Farly (jc.farly@sympatico.ca)
   spouse: Marie Joseph Dumouchel (Josette) (1714-
   died and buried: 1799-04-18 at 87 years,
   L'Ile Dupas) - PRDH Certificate #383294
   m. 1739-02-09, Montreal - PRDH Certificate #150005

4. Marie Joseph Farly (1740-1757) -
   PRDH Certificate #147286*
   born: 1740-01-25 - 1:00 p.m.
   baptised: 1740-01-25
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buried: Nov. 19, 1757, at Fort Michilimackinac

4. Albert Farly (1741)

4. Jean Baptiste Farly (1742-1742)
   born & baptised: 1742-05-31 - PRDH Certificate #147805
died: 1742-08-08, buried: 1742-08-09. St. Laurent - 
   PRDH Certificate #119677

4. Jacques Farly (1746-1768)
died: 1768-01-27
buried: 1768-01-28, L'Ile Dupas - PRDH Certificate #366072

4. Francois Charles Farly (1747)
   born & baptised: 1747-07-04, Montreal - 
   PRDH Certificate #149019

4. Marie Charlotte Farly (1754)
   born: Wisconsin
   sp: Joseph Cadet dit Huard (1747)
      married: 1775-07-03, L'Ile Dupas - 
      PRDH Certificate #211816

5. Marie Louise Cadet
   born & baptised: 1778-03-17, Bertier en Haut - 
   PRDH Certificate #437304
   married: 1795-01-26 to Louis Duteault - PRDH #344432

5. Francois Xavier Cadet (1780)
   sp: Henriette Stevens (1800)

5. Madeleine Cadet
   born & baptised: 1780-02-07 - PRDH #437531

5. Joseph Hippolyte Cadet
   born & baptised: 1781-08-13 - PRDH #626461

5. Marie Elizabeth Cadet
   born & baptised: 1788-10-04, Ste-Croix (Lotbiniere) 
   - PRDH #477187

5. Francois Xavier Cadet
   born: 1793-03-09
   baptised: 1793-03-10, St. Antoine-de-Tilly 
   - PRDH #476586
4. Albert Farly (1755-1835) - resident of L'Ile Dupas  
born: August 2, 1755, at Fort Michilimackinac  
died: November 15, 1835, Ile Dupas  
buried: November 17, 1835, Ile Dupas  
(as per J.C. Farly)  
sp: Marie Josephe Desery-Latour (1753)  
marrried: 1775-02-13, Montreal - PRDH #213426  

5. Albert Farly (1776-1777) - PRDH #616372  

5. Philippe Albert Farly (1777-1777)  

5. Pierre Albert Farly (1779-1858) - Farmer  
born & baptised: 1779-01-14, L'Ile Dupas -  
PRDH #433449  
died: June 3, 1858, buried: June 6, 1858 (J.C. Farly)  
sp1: Marie Celeste Masson (1785-1823)  
MF091, SGCF Marriage Certificate, 26-11-1804.  
sp2: Elizabeth Coitou St. Jean (m. January 26, 1824)  

6. Genevieve Farly (1805-1806)  
born: November 6, 1805; died August 4, 1806  
- M.F. 091/SGCF/Drouin  

6. Albert Olivier Farly (1807)  
sp: Julie Moreau (1804)  
m. January 27, 1834  

7. Leon Farly  
m. Philomene Voligny, August 18, 1863,  
St. Ambroise  

6. Adelaide, b. Nov. 6, 1809  

6. Francois Xavier Farly (1808)  
sp1: Adelaide Dupuis Dunard - 1810  
(deceased status confirmed by marriage  
certificate of Francois and Emelie Denomme)  
sp2: Emelie Denomme (b. Sept. 16, 1818, Source:  
M.F. 128, SGCF/Drouin, birth certificate).  
Married October 5, 1838 (MF 140 -  
SGCF/Drouin - marriage certificate).
7. Julie Farly (est. 1838)
   sp: Norbert Sylvestre (born: Oct. 25, 1825)
   married: July 5, 1858, St. Barthelemy, QC.
   (Source: Le Centre de genealogie francophone
d’Amerique; author: Yvon Massicotte).

7. Emelie Farly (1843)  
7. Francois Farly (1844) )

7 Adelme Farly (April 15, 1848)
   (birth/baptismal certificate M.F. 140, SGCF/Drouin)
   sp1: Valerie Allard (March 6, 1849 –
   Source: M.F. 129, SGCF/Drouin,
   Baptismal Certificate)
   Married June 23, 1868 (Marriage Source: 
   La Societé de Généalogie de
   Lanaudière, Claude Amyot)
   sp2: Anasthasie Prudhomme
   m. January 28, 1885

8. Zenon (Zan),
   b. Feb. 9, 1870, Ontario
8. Joseph
   b. February 8, 1871, Ontario
8. Laura
   b. April 28, 1872, Ontario
8. Emilie
   b. June 26, 1873, Ontario
8. Edmond
   b. December 22, 1874, Ontario
8. Florida
   b. September 20, 1876, Ontario
8. Marie Julia (1878)
   b. May 30, 1878, Belle River, Ontario
   sp. Joseph Boucher (b. August 10, 1865 -
   Source: M.F. 152, SGCF/Drouin -
   Birth/Baptismal Certificate)

9. Valerie Marie (1900)
   sp. William Boerjan (1896)
10. Anita Marie (1919)  
   sp. Earl Alexander Olson (1908)  
11. Daughter Olson (1943)  
11. Daughter Olson (1945)  
11. Daughter Olson (1948)  
11. Son Olson (1952)  
11. Son Olson (1954)  
11. Daughter Olson (1954)  
11. Daughter Olson (1960)  
10. Blanche Beatrice  
10. Viola Marguerite  

7. Louise Farly (1850)  
7. Olivier Farly (1851)  

6. Adelaide Farly (Nov. 6, 1809-1814)  

6. Hyacinthe Farly (May 20, 1811-1874)  
   born: November 20, 1811  
   died: April 9, 1874, Ile Dupas (J.C. Farly)  
   sp1: Monique Guevremont (m. 21-02-1838)  
   sp2: Agnes Valois (m. 01-02-1857) (J.C. Farly)  
   Source: Gilles Desy <gillesdesy@yahoo.com>  

7. Simon Farly  
   born: Jan. 25, 1839, Ile Dupas  
   died: Sept. 21, 1898, Nashua, NH (J.C. Farly)  

7. Joseph Edmond Farly  
   born: Nov. 27, 1870, Ile Dupas  
   died: Oct. 1, 1944 (Ile St-Ignace)  
   married: M. Louise Valois (Ile Dupas)  
   Mar. 31, 1890  

Godparents: Joseph Brisset & Elizabeth Sicard  

Source: 1861 Census
8. Remi Farly
   born: July 25, 1904 (Ile. St-Ignace)
   died: April 1993 (Berthierville)
   married: Julienne Desy, Feb. 18, 1925
   (Ile Dupas)

9. Jean Claude Farly
   born: August 24, 1945 (Ile. St-Ignace)
   married: Francine Choquet
   Dec. 22, 1973 (Montreal)

7. Urgel Farly
   married: Feb. 3, 1880, Ile Dupas
   sp. Philomene Cournoyer

8. Elphege Farley
   born: Apr. 15, 1891, St-Elphege, PQ
   died: Nov. 19, 1961, Duparquet, PQ
   (J.C. Farly)

6. Genevieve Farly (1812-1899)
   sp: Simon Desrosiers-Lafre (1810)

6. Pierre Farly (born 20th, died 21st Nov. 1813)

6. Joseph Farly (born 20th, died 21st Nov. 1813)
   (Probably twins - death noted in M.F. 091 SGCF/Drouin)

6. Isidore Farly (1815-1827)

6. Amable Farly (1817)
   sp: Marie Forcier (1819)
   (Source: M.F. 1618 - SGCF/Drouin,
   January 30, 1844, St. Pierre, Sorel)

7. Marie Denise Farly (1847)
   sp: Julius Boucher (born about 1844)
   (Source: La Société de Généalogie de Lanaudière,
   Claude Amyot)

8. Joseph Boucher (1865)
   (Source: M.F. 152 - SGCF/Drouin,
   Birth/Baptismal Cert., August 10, 1865)
   sp. Julia Marie Farly (1878)

9. Valerie Marie (1900)
   sp. William Boerjan (1896)
10. Anita Marie (1919)
   sp. Earl Alexander Olson (1908)
   married: July 1942
11. Daughter Olson (1943)
11. Daughter Olson (1945)
11. Daughter Olson (1948)
11. Son Olson (1952)
11. Son Olson (1954)
11. Daughter Olson (1954)
11. Daughter Olson (1960)
10. Blanche Beatrice
10. Viola Marguerite
8. Israel Boucher (1862)
8. Marie Louise Boucher (1860)
8. Ulric Boucher (1859)
8. Mathilda Boucher (1856)
8. Zenon Boucher (1854)
8. Marianne Boucher (1852)
8. Regina Boucher (1850)
   (Source: 1861 Quebec Census, St. Cuthbert)
7. Marie Louise Farly (1837)
7. Elanina Farly (1839)
7. Odile Farly (1841)
7. Emilie Farly (1842)
7. Isidore (1843)
7. Leon Farly (1845)
7. Francois Farly (1846)
   (Source: 1861 Quebec Census, St. Cuthbert)
6. Julie Farly (May 1, 1819) – M.F. 091, SGCF/Drouin
   sp: Onesime Heneault (1815)
6. Marguerite Farly (Feb. 13, 1821-1895)
Children of Pierre Albert Farly and second wife,
Elizabeth Coitou St. Jean (married January 26, 1824)
6. Zoe Farly (1824)
   sp1: Paul Lincourt (1820-1895)
   sp2: Hyacinthe Courchesne (1810)
6. Pierre Albert Farly (1824)
6. Leon Farly (1825-1904)
   sp: Luce Desorcy Lincourt (1830)
   (married Feb. 17, 1852, Ile Dupas)
7. Luce Farly, b. ---
   m. Feb. 23, 1877 to Pierre Hus/Cornoyer
   8. Lucien Cornoyer
6. Lucie Farly (1828-1828)
6. Olive Farly (1830-1835)
6. Isidore Farly (1834)
   sp: Adeline Berard-Lepine (1835)
5. Marie Josette Farly (1780-1780)
   born: 1780-07-02, baptised: 1780-07-03,
   Berthier en Haut - PRDH #740588
5. Charles Francois Farly
   born: 1781-09-09
   baptised: 1781-09-10 - PRDH #437739
5. Francois Amable Farly (1781-1863)
   sp: Elizabeth Sicard (1782) (daughter of noble family)
6. Edouard Louis Farly (1808-1808)
6. Antoine Farly (1804)
   sp: Marie Thadee Baril (1810, m. June 8, 1830)
7. David Farly (1831)
   sp: Marie Philomene Bonin (1835)
7. Joseph Farly (1835)
   sp: Julie Defosses (1840)
7. Simon Farly (1838)
   sp: Louise Mailloux (1845)
7. Clement Farly (Aug. 22, 1843)
   sp: Rose Allard (1850)
   (m. Oct. 22, 1906 - Source: Ronald J. Baril, Sr.)
8. Adelme Farly (b. 1879)
   m. Diana Berneche 1906
   9. Leonard Farly (1912)
7. Barthelmy Farly (1842)
   sp: Eugenie Flageol (1845)
7. Louis Farly (1844)  
   sp: Eliza Dudemaine (1850)  
7. Marie Adeline  
7. Louise  
   m. Octave Remillard  
8. Napoleon (b. 1866, m. 1873, d. 1902)  
   9. Emma Aurore  
6. Francois Xavier Farly (1805-1814)  
6. Henriette Farly (1806)  
   sp: Louis Consagne Neveu (1800)  
6. Domitille Farly (1807-1807)  
6. Elizabeth Farly (1809-1810)  
6. Euphemie Farly (1810-1820)  
6. Marie Angelique Aurelia Farly (1812-1891)  
   sp: Joseph Duteau-Vilandre (1808-1845)  
7. Charles V. Vilandre (1837-1925)  
   sp: Cecilia Folstrom (1839-1910)  
7. Henri Vilandre (1839)  
   sp: Isabella Robidoux (1845)  
7. Marie Zoe Vilandre (1841-1932)  
   sp: Theophile Joseph Robert/Robar (1817-1906)  
7. Joseph Vilandre (1842)  
   sp1: Emeline Evans (1844)  
   sp2: Pierre Etue/Hetu (1825-1900)  
7. Edwin Etue (1846)  
7. Louis Gonzague Etue (1848-1850)  
7. Theodore Etue (1849-1929)  
   sp: Eliza Lapointe (1855)  
7. Marie Josephine Etue (1852)  
7. Louis Etue (1855-1855)
7. Louis D. Etue (1856-1941)  
   sp: Clara Gallarneau (1878)  
7. Child Etue (1858)  
7. Henry J. Etue (1860)  
   sp: Agnes

6. Hypolite Farly (1813)  
   sp: Domitilde Durand (1823)  
7. Adolph Farly (1840-1903)  
   sp: Elizabeth Jacques (1840)  
7. Marie Edesse Farly (1842-1851)  
7. Ezilda Farly (1842-1856)  
7. David Farly (1844-1926)  
   sp1: Emilina Rivais (1845-1888)  
   sp2: Marguerite Bergeron (1850)  
7. Simon Farly (1845)  
7. Louis Farly (1847)  
   sp1: Elizabeth Coutu (1848-1884)  
   sp2: Emelie Malo (1850)  
7. Georges Farly (1848)  
7. Paul Farly (1850)  
7. Eduard Farly (1854)  
   sp: Marie Delvina Lacroix (1855)  
7. Marie Eloise Farly (1856)  
7. Henri Farly (1859)  
7. Marie Louise Farly (1861)  
   sp: Jeremie Lefebvre (1855)

6. Louis Farly (1814)  
   married: 1818 – St. Cuthbert  
   sp: Leocadie Berard-Lepine (1817)  
7. David Farly (1849)

6. Marie Zoe Farly (1817-1818)  
6. Gilbert Farly (1819-1819)
6. Marie Delphine Farly (1821-1894)
   (Gilles Desy gillesdesy@yahoo.com & Lenore West leewest@centurytel.net)
   sp: Joseph Brisset-Courches (1817)
7. Joseph Brisset-Courches (1849)
7. Louis Brecette (1853-1951)
   sp: Edesse Beaudry (1854-1932)
   m. July 6, 1874
8. Anatole Courchene
8. Henry Courchene
8. Louis Courchene
8. Ralph Courchene
8. Theona Courchene
8. Albert Brecette Courchene (1875-1931)
6. Marie Elizabeth Farly (1822-1822)
6. Clement Farly (1823)
   sp: Genevieve Berard-Lepine (1827)
7. Leocadie Farly (1847)
7. Flavier Farly (1849)
6. Amable Farly (1824)
   sp: Rose Larocque (1825)
7. Dolphis Farly (1844-1895)
6. David Joseph (1826-1889)
   sp1: Angelique Beudoin
7. Oliver Farly
   sp. Rebecca Thompson
8. Harriet Farley
   sp2: Angelique Sylvestre Source: J.C. Farly
5. Marie Elizabeth Farly (1783-1798)
   died: 1798-11-21, buried: 1798-11-22, L’Ile Dupas – PRDH #433999
5. Jean Baptiste Farly
   died: 1784-10-23 at 2 months) – PRDH #441279
   buried: 1784-10-25 ) – PRDH #441279
5. Marie Josephte Farly (1788-1788)
5. Sophie Farly (1791)
   sp: Joseph Durand (1790)
4. Louis Joseph Farly (1758-1758)
   born & baptised: Feb. 23, 1758, buried February 27, 1758, (died at age of 3 days), Priest: M.L. Lefranc, Jesuit, Source: Midwest Pioneers: Collections of the State Historical Society of Wisconsin, Vol. 19
4. Andrew Vital Farly (1760) - Wisconsin

Notes:
1757 Jacques-Philippe and Josette both were at Fort Michilimackinac.
1763 Jacques-Philippe lived at the fort.

Sources:
Midwest Pioneers: Collections of the State Historical Society of Wisconsin, Volumes 18 and 19. This provided dates of birth and baptism for children of Jacques Philippe and Josette who were born at Fort Michilimackinac.

PRDH, University of Montreal, Archival Records, Quebec.
SGCF/Drouin, Baptismal and Marriage Certificates
La Société de Généalogie de Lanaudière, Claude Amyot
Various Family Websites
Chapter 8 — Ireland and the Farley’s

Jean Farley and Marie-Ann Gorri were the last generation of our branch of the Farleys to live in Ireland. They lived there about 1660 and Jean was a merchant. Their English names were probably used in Ireland, which would be John Farley and Mary Ann Gorri. There are quite a number of Gorri’s who live on the Aran Island, so perhaps this is where Marie Ann was from.

Brief History

One of the first peoples to settle Ireland were the Picts, who came from Scotland. By far the people who had the most influence on Ireland were the Vikings. Until the Viking settled in Ireland, the peoples there lived in rural communities. The Vikings set up the first towns and cities. Dublin is one of these cities. They settled in Ireland and started a trading economy.

The Gaelic people were the next group to live in Ireland.

During the War of the Roses, the Anglo-Norman lords who had moved to Ireland took over political leadership there. As the English were distracted, they ignored Ireland for a time. The Anglo-Normans were Catholic, and Ireland was left alone until the time of Henry VIII in the early 1500’s, when he dissolved the monasteries and confiscated their lands. The first 30 years of his reign brought a constant push of new English into Gaelic and Anglo-Norman areas of Ireland. For the coming years, there was tension between the new English state and the Gaelic world. The ‘middle nation’ of the Anglo-Normans, or the Old English as they were known, had been neutralized politically. Most of the tension occurred in Ulster, where the Gaelic Irish made their last stand. The battles and squirmishes continued, but in the end the English were victorious, bringing an end to Gaelic Ireland.

Plantation of Ireland took place extensively throughout the reigns of the Tudors and Stuarts (1500s to 1600s). During the 1500’s, Galway traded extensively with the continent, especially Spain, exporting local produce such as fish, wool and leather. They imported goods such as fruit, oil and wine. Under the rule of a series of Mayors drawn from the 14 founding families, the city became extremely wealthy and prospered.

During the time of Oliver Cromwell (1599-1658), Galway suffered. Cromwell’s model army came to Ireland and “passed through the land like lightening”. All Catholics were expelled from the town, and the great town houses of the 14 founding families of Galway were confiscated and given to soldiers of the occupying forces in lieu of pay. They quickly fell
into ruin as the prosperity of the town declined. The parliamentary government confiscated 11 million acres from the Catholics. Twenty percent of the land was left to the Catholics, the worst land in Ireland. This led to a Protestant ascendancy.

After the restoration of Charles II in 1660, Galway looked to recover its former position of wealth. Later the war between William of Orange and James II, Charles' brother, brought any economic recovery that existed to an end. Under the 1704 Penal Laws, which at first were rigorously enforced, Catholics suffered severe disabilities in relation to education, ownership of property and civil rights. Savage laws were passed against the Catholics. Their lands were confiscated in full, they weren't allowed to own land or hold office, they couldn't practice law, they weren't allowed an education, and they could not bear arms. Many Catholics and also Puritans left Ireland for the New World.

This was the world of political turmoil in Galway in which John Farley and Marie-Ann Gorri lived, and where their first son, Antony (Antoine), was born. John's occupation as Merchant in the city of Galway is found on the PRDH record of his son's marriage to Marie Bastien.

A mystery ripe for investigation is whether John and Marie-Ann had more children. It would have been unusual for them to have had only one child, so it can be assumed that there are a number of Farley's in Ireland that we may be distantly related to. One place to look is through the records of St. Nicholas Church in Galway. It is an Anglican church now, but at the time John and Marie-Ann lived there, it was a Catholic church, and they may hold records that pertain to this family.
Chapter 9 — The First Irishman in New France

Antoine Farley was the first Farley to step on North American soil. He was born in 1689 in Galway and emigrated to New France in about 1705 to 1709. The reason for his leaving Ireland is not known for sure—it may have been because of the penal laws and living conditions in Galway due to persecution of the Catholics, or he may not have left of his own accord. During 1708, on the rumour of the invasion of Scotland by James the Pretender, several gentlemen and merchants of Galway were imprisoned by order of the government and the remainder of the Catholics were turned out of the town. Antoine's father was a merchant in Galway, so it is possible he was one of the people imprisoned.

The War of Spanish Succession (1701-13), or Queen Anne's War, as it was known in America, was raging at this time. The British Navy’s control of the sea made possible the mounting of sea expeditions against the French in Canada and at the same time made it difficult for the French to reinforce their small Regular garrisons. In 1710, a combined British and colonial expedition captured the French fort at Port Royal on Nova Scotia, and by 1712, British victories in Europe had brought about an armistice.

Many Irish men are said to have taken part in the War of the Spanish Succession. Some enrolled themselves willingly, while others joined the British army by force (press-ganged). Assuming that Antoine became a British soldier, it is possible that, after the journey overseas, he deserted the army knowing that Catholics such as himself were living in New France. Desertion by foreign soldiers was frequent in the British army. The most recent hypothesis put forward by Jean Claude Farly, who is very knowledgeable in this area, is that Antoine was captured during a battle in the Maritimes. When English or Irish prisoners were captured by the French, they were sometimes integrated into Canadian families or Indian tribes. For instance, in 1710, Louis XIV signed nearly 100 "letters of naturalization" for British or Irish prisoners who willingly agreed to settle in New France. Antoine would have been about 18 to 20 at this time.

Antoine married Marie Anne Bastien in Quebec City on February 17, 1710. The young couple remained in Quebec City of three months, then moved to Montreal, where on June 28, 1710, in the office of Notary Lepailleur de La Ferté, Antoine signed a lease for a house on Saint-Paul Street in Ville-Marie (Montreal) and began his career as a master hatter (hat maker). Marie Anne’s father was also a chapelier (hatter). The house in Montreal is where their only son, Jacques-Philippe, was born on December 9, 1710.

Antoine died before 1720 when Jacques-Philippe was very young. Marie Bastien married Jean Baptiste Gareau-Lagarde, a sergeant in the Marines, on November 3, 1720. They had no children. After his death in 1724, she married Jean Favre-St-Jean on September 15,
1732 in Montreal. She and Jean had two daughters, Marie-Hyppolite and Marie-Joseph. Sadly, Marie and Jean Favre were savagely murdered during the night of May 13-14, 1752. Raymond Voyer reports in his book as follows:

It was in 1752 that a 30 year old carpenter, Jean Baptiste Goyer dit Belisle, killed his neighbor, the gardener of the "Dames of the Hospital" (Gray Nuns of Montreal), and his wife Marie Anne Bastien. Belisle went to his victims' house during the night to steal money and feloniously killed Favre with a pistol shot and several stabs with a knife and his wife with a spade and a knife. He was condemned "to have his arms, legs, thighs and backbone broken, and, still alive, to hang on a scaffold, which shall be erected for that purpose in the market place of this city, at noon, then on a rack, his face turned towards the sky, he be left to die...The goods and chattels of the said Jean-Baptiste Goyer dit Belisle, confiscated by the King, or for the benefit of those who may have a right to them, or of those liable to confiscation, the sum of 300 livres fine being previously set apart, in case that confiscation could be made for the benefit of his Majesty."

This case is known as the "Legend of the Red Cross" because a red cross was erected to mark the spot where the murderer was buried. Today, it would be at the corner of Rene-Levesque Boulevard and Guy Street in Montreal.

Sister Gaetane Chevrier, archivist at the Gray Nuns' mother house located at the corner of the above-mentioned streets, confirmed the location on December 11, 2001. She says, "It is true that the body of the said Belisle was buried in front of the door leading to our church, a little bit more to the west of the current cross erected in 1948...which replaced the one we used to call the Red Cross."
Chapter 10 — Our Ancestor, the Voyageur

Jacques Philippe Farly was born on 1710-12-09 and baptised on 17-12-10 by Father Belmont in Montreal\(^1\). Jacques and Marie Joseph Dumouchel (December 4, 1714 to April 18, 1799) were married in Montreal on 1739-02-09 by Father Deat, vicar in Montreal. In all, they had 9 children. Josette’s parents were Paul Dumouchel Laroche and Marie Louise Tessier Lavigne.

1. Marie Josephe Farly, born and baptised 1740-01-25, Montreal\(^3\); priest M. Falcoz. She died and was buried on November 19 at the church at Fort Michilimackinac – ceremony conducted by Father M.L. LeFranc, Jesuit.

2. Albert (1741), listed in Jean Roger’s family history.

3. Jean Baptiste Farly, born and baptised 1742-05-31, Montreal\(^4\); priest: Father Bouffandeau, priest of the seminary of Montreal; died at 2 months of age, on 1742-08-08, and buried on 1742-08-09, at St-Laurent; priest: J. Matis\(^5\)

4. Jacques (1746-1768), listed in Jean Roger’s family history. The PRDH has Jacques Farly’s death\(^6\) recorded at L’Ile Dupas on 1768-01-27 at the age of 22 years. He was buried on 1768-01-28.

5. Francois Charles Farly, born and baptised 1747-07-04, by Father Peigne, Montreal\(^7\).


7. Albert, born August 2, 1755, at Fort Michilimackinac, and baptised by Father M.L. LeFranc, Jesuit. Albert died in 1835. He was a resident of Ile Dupas.

8. Louis Joseph, born February 23, 1758, and baptised at Fort Michilimackinac by Father M.L. LeFranc, Jesuit. Louis Joseph died and was buried on February 27, 1758, at the Fort – ceremony conducted by Father LeFranc.


\(^1\) PRDH Certificate 43711
\(^2\) PRDH Certificate 150005
\(^3\) PRDH Certificate 147286
\(^4\) PRDH Certificate 147805
\(^5\) PRDH Certificate 119677
\(^6\) PRDH Certificate 366072
\(^7\) PRDH Certificate 149019
They also raised two Amerindian ‘slaves’, baptised at the Mission of St-Ignace at Michilimachinac: Charlotte in 1756 at 17 or 18 years of age and Louise-Joseph in 1759 at 15 or 16 years of age.

Jacques-Philippe likely started a career in the hat-making trade but after 1736, the trade was restricted when “Paris formally forbade the making of hats in the colony and ordered the destruction of all the workshops in New France”. Paris, in a mercantile move, wanted to keep a larger part of the benefits generated by this industry. Consequently, Jacques-Philippe had to find a new line of business.

Jacques-Philippe and his family lived in Montreal for the first years of their marriage, and later moved to Fort Michilimackinac, where Jacques Philippe was an interpreter and fur trader. They moved to Fort Michilimackinac in about 1750-1752, and four of their children were born there. They were quite prominent in the Catholic community because their names are listed as godparents for many of the people baptised in the area. It is probable that they maintained a home in Montreal as Josette was not living at the Fort at the same time as Jacques Philippe for certain periods over the years.

During these years of frontier settlement, many of the men of the time married native woman. Some of these marriages were official marriages and some were “country” marriages. In isolated areas where a priest wasn’t generally available, many couples lived in a “country” marriage, or lived common-law, until a priest could sanction the marriage. Some of these marriages were made official when possible and some fell by the wayside. By the time a priest was available, many of these relationships had broken down, or the husband’s sights had turned elsewhere. Many of these “country” marriages were convenient for the man; the women were most often native, and seen as available by the white settler. Later, the men often found a more suitable marriage with a white woman, hence the native women were set aside. This was not contrary to native customs, so these women didn’t seem to mind.

The Fur Trade

On June 23, 1742, while living on Notre-Dame Street in Montreal, Jacques-Philippe formed a fur trade society with Jean-Baptiste Marsolet in the office of Notary Simonnet and became ‘marchand-voyageur’. This was probably the beginning of his fur trade activities in the Great Lakes region. As ‘marchand-voyageur’, he would call on ‘voyageurs’ to help him in his commerce. The ‘marchand-voyageur’ needed to have many years of experience and good credit to succeed in this trade. Working with groups of two to four boats, they would command flotillas of canoes making the trip between Montreal and the Great Lakes. They
would hire ‘voyageurs’ who were not allowed to trade for their own profit. The ‘voyageur’ is different from the ‘coureur des bois’. The coureur des bois traded furs whenever they wished, almost like outlaws, while the voyageur was bound by a contract normally signed in front a notary. The voyageur usually agreed to transport goods (furs or other items) from one place to another.

Fur traders offered the Indians a line of goods which included iron axes, tomahawks, knives, eye-hoes, awls, fish hooks, trade cloth of various colors, woolen blankets, linen shirts, brass kettles, silver jewelry, assorted glass beads, guns and powder. They also brought rum and brandy. The Indians were eager to have these things and they paid for them with furs. While the beaver pelt was always the foundation of the trade, the Indians also harvested otter, mink, fox, bear and deer. In time, the Indians became so dependent on traders that they gave up more and more of their own culture. The imported goods of Europe replaced the items the Indians had formerly made for themselves using the resources available in their environment.

All tribes in the area during the 1600s and 1700s were anxious to trade furs for European goods. The French, Dutch, and English were especially interested in beaver pelts, which were sent to Europe to make hats. In turn, the Indians received European manufactured goods such as guns, cloth, knives, and metal cooking utensils. Besides the impact of these material goods, there were other major changes as well. Rather than living in large villages, Indian people began to spread out over wider areas and live in smaller, more mobile settlements. In spring and summer, these villages were generally located along waterways where the soils were good for raising corn, squash, and beans and where people could also concentrate on fishing. In winter, the Indians abandoned these villages and dispersed to create small, family-sized hunting camps and focused on hunting and acquiring furs for trade. Although linked to other villages of the same tribe, villages were generally autonomous and independent of other Indian villages. As time went on, Indian people became more dependent on European trade goods and were drawn into European economic systems. At the same time, they were also drawn into the political and military schemes of their European trade partners and allies.

In the 1740s, it took 2 or 3 months to travel from Montreal to Michilimackinac. During the trip, the men had to portage at least 30 times and the distance on ground would represent many kilometres. “Portage” is the term used to describe the journey overland, when the young men were required to carry the canoes and the goods being transported in those canoes. The terrain was very rough and rocky, and consisted of forested areas, with many small streams, hills and valleys. These journeys were often quite difficult.
On July 10, 1752, in the office of Notary Adhemar in Montreal, Jacques-Philippe hired a 'voyageur' by the name of Louis Neveu. In July 1753, he contracted two more 'voyageurs' in the office of Notary Danre de Blanzy: Louis Lécuyer from Pointe-Claire (suburb of Montreal) and Jacques-Philippe Dolfin from Montreal. In September 1757, in the same notary's office, he engaged three more 'voyageurs' specifically for the trip to Fort Michilimackinac: Pascal Pominville from Lachine (suburb of Montreal), Antoine Surprenant from Saint-Lambert (suburb of Montreal) et Louis Beaupré from Laprairie (suburb of Montreal).

Because Jacques-Philippe was required to be away for considerable lengths of time due to his long journeys, he gave his wife, Josette, power of attorney on September 11, 1746, for the management of his assets during his absence (Notary Danre de Blanzy).

Besides his fur trade activities, Jacques-Philippe also held other positions, such as bookkeeper and interpreter. On the 10th of July 1747, in the office of Notary Adhemar, he signed an agreement to manage the business of François Dailliboust de La Magdeleine at the Michipicaton Post, north of Sault Ste-Marie. As interpreter, he used his linguistic talents in the fur trade. This talent also provided him with new opportunities as evidenced by the agreement he signed on July 21, 1753, in the office of Notary Adhemar, with Luc de La Corne to become the King's official interpreter at Fort Michilimackinac. Furthermore, Alexander Henry, a British merchant and author, hired him during his first visit to the fort in 1761. Henry never really trusted Jacques-Philippe; he suspected him of spying for the French to induce the English to abandon their trade with the Indians. In his memoirs, Henry wrote "There was in the fort one Farley (sic), an interpreter, lately in the employ of the French commandant. He had married a Chippewa woman and was said to possess great influence over the nation to which his wife belonged." This is interesting because at the time Jacques-Philippe was married to Josette, who was very much alive and well and living in Quebec. It appears that Jacques-Philippe may have had other interests besides the fur trade.

**Fort Michilimackinac**

Fort Michilimackinac was built where Lake Michigan and Lake Huron join (Mackinac City today). Around 1680, the existing French fortifications and trading post were slated to become the first fort built near the home of the Chippewa tribe and the Mission St-Ignace, founded by the Jesuit Jacques Marquette. A more modern fort was built in 1715. Strategically located, the complex ensured the French Canadian merchants a privileged access to the western fur basin. In 1764, after the French were defeated by the British,
the fort was relocated to Mackinac Island. The British abandoned this fort in 1781. Today, Mackinac Island is a very popular tourist resort.

Fort Michilimackinac occupied an important place in the life of Jacques-Philippe and his family. He lived there for more than 20 years, keeping himself very busy with his fur trade activities, while his wife gave birth to four of their eight children at the Fort and took care of her growing family. Jacques-Philippe also owned slaves who consisted mainly of Chippewa (Ojibwe) Indians. Legalized in New France around 1689 by Louis XIV, the trade of slaves was abolished in 1808 in all the British Empire, including Lower Canada.

It is recorded that Jacques-Philippe was present in the fort in 1743. On June 22 of that year, he is cited in the Baptismal Records of the Mission of St. Ignace de Michilimackinac as ‘voyageur’ and godfather at the baptism of Marie-Joseph Blondeau, a Metis (French-Indian ancestry). Jacques-Philippe and Josette were both at Fort Michilimackinac in 1754 since their daughter, Marie-Charlotte, was born there on March 20 and their son, Andrew-Vital, was born there in the fall of 1760.

The Jesuit missionaries brought an entirely new religion to the Indians which they found difficult to comprehend and weren't even particularly interested in. Moreover, the Jesuits established rigorous conditions for potential converts. Unlike their Latin-American counterparts who used mass baptisms to convert Indians to Christianity, the Jesuits in North America baptized only those Indians who had been properly instructed and demonstrated an adequate knowledge of Christian theology. For this reason, relatively few conversions occurred at the missions. Even this small progress was lost in Wisconsin after 1728 when the Jesuits abandoned their missions with the eruption of the Fox Wars.

In 1761, accounts appear referencing Jacques-Philippe’s marriage to a Chippewa woman and how this contributed to his success as an interpreter. As Josette was still alive at this time, it was impossible for Jacques-Philippe to be married to a Native woman. A Farly slave named Charlotte was 22 years old in 1761. She was baptised at the Fort on April 17, 1756, with Monsieur Langlade and Josette Farly as godparents. She moved to Quebec with the Farly family, where she died while serving Albert Farly. She was buried on December 13, 1809. This is likely the woman who was living with Jacques-Philippe at the time, either as his country wife (common law) or as a housekeeper. Also, Josette didn’t give birth between 1747 and 1754, which would indicate that she and Jacques-Philippe were not living together during those years. Charlotte was a popular name at that time because there were other children with this name baptised as either children or slaves of Jacques-Philippe.
Interrmarriage was an important aspect of contact between Europeans and Great Lakes Indians. Many young English, Scottish, and especially French men went west in the 1600s and 1700s to gather furs from the Indians, but because very few European women accompanied them, many traders took Indian women as their wives. Unlike Europeans, Indians did not use race as the basis for exclusion or inclusion into their societies, and the children of these unions were welcomed into the tribal societies. These intermarriages are one reason that so many Indians in Wisconsin and the Great Lakes have European and especially French last names today. Not all children of Indian-white marriages joined their mothers' tribes. Some Indian women raised their children in fur-trading towns such as Green Bay, Prairie du Chien, and Mackinac Island. While these children were of Indian heritage and usually knew the languages and customs of their mothers’ tribes, they did not consider themselves to be Indians. They thought of themselves as métis, which was a French word meaning "mixed blood." There were Métis communities throughout the Great Lakes region during the 1700s and early 1800s. The famous Louis Riel was Métis and led the Riel Rebellion in Western Canada in 1885.

**Pontiac’s Rebellion**

Between 1689 and 1763, the French and British fought a series of four wars for control of North America. The final conflict, the French and Indian War (also called the Seven Years' War), lasted from 1754 to 1763. During this war, the League of the Iroquois sided with the British, while the Menominee, Ho-chunk, Ojibwe, and Potawatomi allied with the French. When the war ended, the British had won control of all former French possessions in Canada and the Midwest. The British treated the former Indian allies of the French like conquered peoples, which prompted the Ottawa chief, Pontiac, from the Detroit area to lead a rebellion of a number of tribes against the British. During Pontiac’s Rebellion, Indian forces captured and laid siege to many British forts, including those at the Straits of Mackinac and Detroit. By 1765, the British managed to regain control of the region and Pontiac’s Rebellion ended.

The British learned from the Rebellion that colonial power in the Great Lakes depended on developing better relations with the Indians, which they instituted. This strategy paid off, for when the American Revolution began, almost all Great Lakes Indians sided with the British against the Americans.

When the French left the Great Lakes region in 1763, and Pontiac orchestrated his attack against the British frontier posts in the west, on June 4th 1763, Jacques-Philippe witnessed the well-known massacre of the English soldiers at Fort Michilimackinac by a
group of Chippewa. The English Captain George Etherington later wrote with gratitude that, on that day, Jacques-Philippe, with the help of Charles de Langlade, saved his life.

Jacques-Philippe and Charles de Langlade were good friends; Charles' was the godfather at the baptism of Marie Charlotte (1754) and at the baptism of the slave Charlotte (1756) while his wife was godmother at the baptism of Louis Joseph (1758).

Charles Michel de Langlade (1729-1800) is hailed today as the founder of Wisconsin. He was born on May 9, 1729. He had a French father and an Amerindian mother, hence he was Métis. He was second in command at Fort Michilimackinac in 1757; three years later, he would become commandant. In September 1761, Charles Langlade handed in the keys of 'his' fort to Captain Henry Balfour of the 80th British Regiment. The following year, Captain Etherington, the new commanding officer, was nominated. In 1763, following the famous attack at the fort by the Chippewa who faked a 'la crosse' game, Charles helped save the life of Etherington, and he received a letter from him signed in Montreal and dated August 15 saying, "Sir - I just have the time to thank you for all your favors and to inform the General of your good conduct... For more details, I refer you to my letter sent to the General. My compliments to Mr. Farly (sic) and to your family... With all my distinguished consideration." This letter refers to another letter sent on the 12th of June 1763 to Major Henry Gladwyn who was then commanding Fort Detroit, which stated: "When the massacre was over Messrs. Langlad (sic) and Farti (sic), the interpreter, came down to the place where Lieut. Leslie and me were prisoners, and on their giving themselves as security to return us when demanded, they obtained leave for us... I have been very much obliged to Messrs. Langlad (sic) and Farti (sic), the interpreter, as likewise the Jesuit for the many good offices they have done on this occasion."

**After the 1763 War**

For 15 years after the French and the Fox reached a peace settlement and the Fox Wars were concluded, the British posed a new threat to the French, with whom they fought four wars between 1689 and 1763 for control of North America. The last of these wars was the French and Indian War from 1754 to 1763. Indians from Wisconsin fought alongside the French at such famous battles as Braddock's Defeat at Fort Duquesne in 1755 and the massacre at Fort William Henry in 1757. They also made forays against frontier settlements in Pennsylvania, Maryland, and Virginia. They were even present at the last major battle of the war at the Plains of Abraham in Quebec, where the British under General James Wolfe defeated the French under General Louis-Joseph, Marquis de Montcalm, in 1759. Sporadic actions continued for another two years, and the French and British signed a treaty of peace in 1763. However, the capture of Quebec by Wolfe
effectively ended the tenure of the French as a colonial power in Canada. The British became the dominant power over North America.

**Settlement on Dupas Island (St-Pierre Archipelago, Quebec)**

Compelled to recognize the Treaty of Paris (February 10, 1763), Jacques-Philippe may have applauded the end of the war between the French and the English. However, the treaty also put an end to the French domination of the fur trade in North America and to his own business. At 53 years of age, he decided to settle on Dupas Island, in the Lake St-Pierre archipelago, and become a farmer. On October 4, 1764, in the presence of his wife, in the office of Notary Mezieres in Montreal, he signed a contract for the purchase of a strip of land in the 'seigneurie' of Dupas Island which belonged to Michel-Ignace Dandonneau dit Dusablé, 'co-seigneur' of Dupas island. Jacques-Philippe spent the remainder of his life on this island. He died there on the 5th of August 1785 at 74 years of age. Marie Josephte was buried in the same parish on April 18, 1799. She died at the age of 87 years.

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Jean Claude Farly Written Account, November 2001 jc.farly@sympatico.ca

PRDH University of Montreal, Archival Records, Quebec

Chapter 11 — The Farlys in Later Years

Albert Farly

Albert Farly was born on August 2, 1755, at Fort Michimackinac. His godparents were Antoine Janis and Marie Josette Farly. He was baptised by Father LeFranc. He married Marie-Joseph Desery-Latour and they had 9 children. Albert was 19 and Marie-Joseph was 22.

1. Albert Farly (1776-1777)
2. Philippe Albert Farly (1777-1777)
3. Pierre Albert (1779-1858)*  
4. Marie Josette (1780-1780)
5. Francois Amable (1781-1863) (82)
6. Marie-Elizabeth (1783-1798)
7. Jean-Baptiste (1784)
8. Marie-Josephte (1788-1788)
9. Sophie (1791)

* our ancestor

Source:

Farly Genealogy by Jean Rogers.
PRDH records.
Pierre Albert Farly

Pierre Albert Farly was born on January 14, 1779. An older brother, also named Pierre Albert, was born in 1776 but died in 1777. It was common practice then to name a child the same name as an older sibling who had died.

Pierre Albert married Marie-Celeste Masson (1785-1823) on November 26, 1804, at the Parish of the Visitation, Ile du Pas, Berthier County, Quebec (M.F. 091 - Mariage de Albert Farly & Marie Celeste Masson 26-11-1804, Ile du Pas - Paroisse de la Visitation, Co. Berthier). Albert's occupation was listed as farmer. Marie Celeste was the daughter of Michel Macon and the deceased Genevieve ___ dit Beaupre. Witnesses were Albert Farly, father of the groom, Francois Farly, brother of the groom, Jean Francois Mercure Lehame, Michel Macon, brother of the bride, Joseph Prices, uncle, and also attending were A.N. Farly and I. Mercure. The priest was Father Martes.

Pierre Albert and Marie-Celeste had 12 children. After Marie-Celeste died in 1923, Pierre Albert married Elizabeth Coitou St. Jean, on January 26, 1824, and they had a further 6 children.

Albert & Marie-Celeste Masson (m. November 26, 1804)

1. Genevieve (1805-1806)
2. Albert Oliviere (1807) - m. Julie Moreau (b. 1804)
3. Francois Xavier (1808) - m. (1) Adelaide Dupuis Dunard
   m. (2) Emilie Denomme* our ancestor
4. Adelaide (1809-1814)
5. Hyacinthe (1811-1874) - m. (1) Monique Guevremont
   m. (2) Agnes Valois
6. Genevieve (1812-1899) - m. Simon Desrosiers-Lafre
7. Pierre (1813-1813)
8. Joseph (1813-1813)
9. Isidore (1815-1827)
10. Amable (1817) - m. Marie Forcier* our ancestor
11. Julie (1819) - m. Onesime Heneault
12. Marguerite (1821-1895)
Albert & Elizabeth Coitou St. Jean (m. January 26, 1824)

1. Zoe Farly (b. 1824) - m. (1) Paul Lincourt (1820-1895),
   (2) Hyacinthe Courchesne (1810)
2. Pierre Albert Farly (1824)
3. Leon Farly (1825-1904) - m. Luce Desorcy Lincourt (b. 1830)
   on February 17, 1852 at Ile Dupas
4. Lucie Farly (1828-1828)
5. Olive Farly (1830-1835)
6. Isidore Farly (1834) - m. Adeline Berard-Lepine (b. 1835)
Francois Xavier Farly

Francois Xavier Farly and Emelie Denommé were married on October 5, 1838. Francois' profession is listed as blacksmith on his marriage certificate (M.F. 140 – SGCF/Drouin, Mariage de St. Barthelemy de Francois Farly & Emilie Denommé 05-10-1838). Also indicated on the marriage certificate is the fact that he is the widower of Adelaide Dupuis of St. Barthelemy.

Emelie’s parents were Charles Denommé and Elizabeth Savignac, residents of St. Barthemely. Witnesses were Albert Farly, father of the groom, Francois Farly, uncle of the groom, Charles Denommé, father of the bride, Alexis Denommé, uncle of the bride, and other guests, such as Julie Farly, F. Farly, K.C. Marcourt, and R.M. Rauleur.

According to the 1851 Quebec Census, Francois and Emelie had the following children:

- Julie Farly* (b. 1838) m. Norbert Sylvestre

* Julie was perhaps the daughter of Adelaide Dupuis Dunard; she was born in 1838, the same year that Francois Xavier and Emelie were married and 1861 Quebec Census doesn't list her, although she would have been 23 and married by that time).

- Emelie Farly (b. 1843)
- Francois Farly (b. 1844)
- Adelme Farly (b. 1848)
- Louise (b. 1850)
- Olivier (b. 1851)

1861 Quebec Census - St. Bartholemy, Berthier County, Quebec

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<thead>
<tr>
<th>Name</th>
<th>Age</th>
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<td>Denomme, Emilie</td>
<td>42</td>
<td>Housewife</td>
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<td>Francois Farly</td>
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<tr>
<td>Adam Farly</td>
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<td>our ancestor</td>
</tr>
<tr>
<td>Louise</td>
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<td></td>
</tr>
<tr>
<td>Olivier</td>
<td>10</td>
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</tr>
</tbody>
</table>
Francois Farly II, Adam's brother, was a doctor in Crookston and he had 3 children, Wilfred, Steven, and Edward. Adam's brother, Oliver, lived in the family home in Quebec, and his family continues to live in Quebec.
Amable Farly

Amable Farly, born about 1819, married Marie Forcier on January 30, 1844, at St. Pierre, Sorel, County Richelieu, Quebec (M.F. 1618 - SGCF/Drouin, Mariage de Amable Farly and Marie Forcier, 30-01-1844, Parish of St. Pierre, Sorel, County Richelieu, Quebec). It is indicated on their marriage certificate that Amable’s father, Albert, was a captain in the militia, and that his wife, Celeste Macon, was no longer living. Marie Forcier was the daughter of Joseph Forcier and the deceased Catherine Desorcy. Witnesses were Albert Farly, brother of the groom, and Pierre Forcier and Hyacinthe Farly. Other attending were M. Guineer, Albert Farly, Emelie Denomme, and Francois Farly.

1851 Census - St. Cuthbert, Quebec

Farly

Amable Farly  32 Farmer  born Isle du Pas
Forcier, Marie  26 Wife  born Sorel
Denise Farly  4 Female  born Isle du Pas
Francis Farly  3 Male  born St. Cuthbert
Leon Farly  1 Male  born St. Cuthbert
Olivier Farly  1 Male  born St. Cuthbert

1861 Census - St. Cuthbert, Berthier County, Quebec

Farly, Amable  43 Farmer
Forcier, Marie  37 Wife

Denise  13 our ancestor
Francois  12
Leon  11
Olivier  9
Isidore  7
Emilie  6
Odile  5
Elanina  3
Marie Louise  1
Chapter 12 — Relationships

Branching Back

*Joseph Boucher I and Charlotte Roy*

Joseph Boucher and Charlotte Roy (b. Nov. 11, 1812, St. Jacques, L’Achigan, Quebec — Source: M.F. 124, SGCF/Drouin), resident of St. Ambroise, Province of Quebec, Canada, were married. Their son, Julius, was our ancestor.

*1851 Census - St. Ambroise-de-Kildare, Quebec*

<table>
<thead>
<tr>
<th>Boucher</th>
<th>Age</th>
<th>Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph Boucher</td>
<td>50</td>
<td>Farmer</td>
</tr>
<tr>
<td>Roy, Charlotte</td>
<td>39</td>
<td>Wife</td>
</tr>
<tr>
<td>Toufsaint Boucher</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Cyrila Boucher</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td><strong>Jules Boucher</strong></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Vitaline Boucher</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Louise Boucher</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Emelia Boucher</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Azarie Boucher</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
Chapter 13 — Adam Farly and Valerie Allard

Adam Farly

Adelme (Adam) Farly, married Valerie Allard on June 23, 1868, at St. Cuthbert, Quebec.

Valerie Allard was born on March 6, 1849 (Source: M.F. 129, SGCF/Drouin), in St. Cuthbert, Quebec, and Adam Farley was born on April 15, 1848 (Source: M.F. 140, SGCF/Drouin). Valerie died on March 3, 1884 in Crookston, Minnesota at the age of 34. She died 3 months after her last child, Eugenie Mary, was born on November 2, 1883. Eugenie died 2 months later, on May 8, 1884.

Adam died in 1917 in Yakima, Washington, at his son's home.

Valerie Allard's family was descended from Francois Allard and the fille-du-roi Jeanne Anguille. Her family is listed in the 1851 census as follows:

1851 Census - St. Cuthbert, Quebec

Alard,

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Olivier</td>
<td>37</td>
<td>Farmer, St. Cuthbert</td>
</tr>
<tr>
<td>Eloise Dumontier</td>
<td>34</td>
<td>Housewife</td>
</tr>
<tr>
<td>Olivier Alard</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Caroline</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Joseph</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Valerie</td>
<td>2</td>
<td>our ancestor</td>
</tr>
<tr>
<td>Julie</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Valerie Allard married Adam Farley on June 23, 1868, in the Parish of St.-Barthélemy, Quebec. Adam was of legal age, and the son of Francois Farly, farmer, and Emelie Denomme. Valerie was the minor daughter of Olivier Allard, farmer, and Eloise Dumontier. According to their marriage certificate, they were married after receiving a dispensation because only one bann of marriage had been read. I found when researching marriage certificates that this was not an uncommon occurrence as the areas served by the priests were quite large, and they were often unable to be in each parish at all times.
Both Adam and Valerie’s parents were from the parish of St. Barthelemy. Signatures on the marriage certificate were Valerie Allard, A. Farly, E. Farly, O. Allard, M.L. Farly, Caroline Allard, F. Allard, P. Dumontier, E. Allard, Emele Denomme, Mrs. B. Farly, Joseph Allard, Zoe Dumontier, A. Fleury, Olivier Farly, Elie Barrette, Francois Farly, and A. Finette.

Adam and Valerie moved to Ontario where they began their family. According to the 1871 Ontario Census, both Adam and his brother, Francois, moved to Ontario, and it was stated that they were of Scots descent. This is unusual because when the government officials went through the area and interviewed families for the Census, it would have been quite apparent that Adam and Valerie were French Canadian. They spoke French at home, and it is assumed that only Adam knew how to speak English.

Children of Adam and Valerie born in Ontario were:

- Zenon (Zan), born February 9, 1870,
- Joseph, February 8, 1871,
- Laura, April 28, 1872,
- Emile, June 26, 1873,
- Edmond, December 22, 1874,
- Florida, September 20, 1876,
- Julia, May 30, 1878, our ancestor
- Francis (Frank), August 9, 1881.

As there was a 4 year gap between Julia and Frank, Adam was probably away looking for homestead opportunities in Minnesota.

- Cordelia was born on September 8, 1882, at Crookston, Minnesota
- Eugenie Mary was born on November 2, 1883.

Valerie died just 4 months after Eugenie was born, on March 3, 1884, and Eugenie died on May 8, 1884.

Adam married Anasthasie (Alice) Prudhomme on January 28, 1885, the year after Valerie died. Adam and Alice had four children:

- Albert, born on April 26, 1885,
- Cora Anne, born on April 26, 1887,
- Treffle Wilfred, born March 29, 1889, and
Edward, born March 3, 1891, and who died on October 1, 1891.

Alice died as a result of childbirth, on March 8, 1891, 5 days after Edward born.

While the Farley's lived in Ontario. Adam owned 150 acres of land in Rochester Township, Essex County, Ontario on Lanigan Road.

The land Adam farmed in Ontario was not far from Belle River, Ontario, where Julia Farley was reportedly born. His mailing address was the Ruscom County post office, and his land was located very close to the Ruscom River and the Canada Southern Railway. This was farming country in 1878.

<table>
<thead>
<tr>
<th>Name: Adam Farley</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business: farmer</td>
</tr>
<tr>
<td>Year: 1880</td>
</tr>
<tr>
<td>Comments: Owns north part of Lots 13 and 17, Concession 5, value $1,000, township of Rochester, Essex County, Ontario. Adam Farley was born in the province of Quebec in 1847 and removed here in the year 1871. Post Office address: Ruscom.</td>
</tr>
</tbody>
</table>

Adam and Valerie later moved to Minnesota, perhaps pursuing better economic and social conditions. Ontario at this time was populated by English-speaking people of Scots-English descent who were known Orangemen. Adam and his brother were probably at a disadvantage in their financial dealings because they were French Canadian/Irish and Catholic.

Polk County, Minnesota

The area of Polk County, Minnesota, where Adam Farly moved in 1882, was inhabited by various early American Indian tribes. The Sioux and the Chippewa, in particular, struggled over the possession of the wild rice fields. Trappers and traders began traveling the area
as early as 1825 using the Pembina Trail for their ox carts. It was a 400 mile trip taking 30-40 days. In 1851, Minnesota Territorial Governor Ramsey negotiated a treaty with the Indians at Pembina, but this treaty was never ratified by the U. S. Congress. Hence, many Indian uprisings between 1851-1862 resulted in the death of numerous early white settlers whom the Sioux, in particular, resented. Finally, in 1863 Governor Ramsey and U.S. Commissioner Morrill negotiated the Old Crossing Treaty at the place where the Pembina Trail crossed the Red Lake River.

At the first meeting of the Minnesota State legislature in 1858, Polk County was created. On the west, it ran from the mouth of the Turtle River to Georgetown. On the south, the border was from Georgetown up the Buffalo River to the northern boundary of Breckenridge and Becker Counties and eastward to the southeast extremity of Lake Itasca. On the east, the boundary moved from Lake Itasca north and east up the Mississippi River to the northeast extremity of Cass Lake and then due north to the boundary of Pembina County. The northern border was a straight line due east from the mouth of the Turtle River to the southern boundary of Pembina County. Polk County was the parent to the following present-day counties: Clearwater, Pennington, Red Lake, Mahnomen, and Norman Counties, and parts of Clay, Becker, Beltrami and Marshall Counties. The first county seat was Douglas, a trading post established by Norman Kittson and Joe Rolette where the Pembina Trail crossed the Red Lake River. This is now known as Huot.

The first settler in Polk County who built a house was W. C. Nash in East Grand Forks in 1869. Nash was employed as a mail carrier, contractor and Indian trader. In June 1871, other permanent settlers traveled into the region in wagon trains driving their cattle with them. Since the land was unsurveyed, everyone was a "squatter" thus making their own boundaries. They raised cattle since there was plenty of prairie hay for feed. Ox teams were used for transportation and farm work. Each family farmed on a small scale for their own needs because of the lack of markets and the overabundance of grasshoppers. Most of the 1871 settlers were Norwegians from southeastern Minnesota. These families included the surnames: Steenerson, Estenson, Setermoe, Jevning, Ose, Simon, Spokley, Tollefson, Knutson, Bremsseth, Jacobson, and Sundet.

Many events occurred in these two French Canadian immigrant families that would have been hard for them to endure in those days. For example, when Adam settled his land in Minnesota, it was a tree claim. The Indians were still there at that time, and apparently they would come up to the house the family lived in and, putting their hands up to their eyes and peeking in the window, were quite a fright.
Valerie was a convent-raised girl, very refined and well-educated, not quite used to such a rustic lifestyle.

Adam later bought another farm with a newer and larger home a mile away. This farm was very modern for its day. It had water, and a feeding system and hay inside the barn. It held 20 horses, several cows, colts and calves. One year, when there was a bumper crop of wheat, Adam bought Astrakhan fur coats for himself and his oldest daughters.

Adam eventually bought a grain elevator. Years later, it burned down and the ruins can still be seen for years in Jerome's addition in Crookston. After the elevator burned, Adam turned everything he owned over to Joe, his second oldest son, and went east. The job of raising Adam's children fell to Joe, although Adam did come back later and visit.

Adam's and Valerie's third child, Laura Farley, was born on April 28, 1872, in Ontario, and she has a sad story associated with her. She was very pretty, as all the Farley girls were. She married Edward Lanctot, but she suffered from what they thought was gestational insanity (probably postpartum depression, or baby blues) after one of her confinement, and she was put into the state hospital at Anoka, Minnesota, where she died on April 11, 1933. From what the family has said, Laura's postpartum depression increased after each pregnancy, and she never recovered from the last bout. Laura had 9 children, the last born in 1904, so she probably went into the hospital about this time.

Adam moved around a lot after he lost his wives. Zan, the oldest son, died when he was quite young. Joe, the second oldest, raised his younger siblings (including his step brothers and sisters) after his mother and stepmother died and his father had left home. Family stories told of Adam leaving to go to the gold fields, coming home, getting his wife pregnant, and leaving for the gold fields again, and that Uncle Joe was the one who cared for the children. Treffley Farley, the third child of 4 children born to Adam and Anasthasie (Alice) Prudhomme, Adam's second wife, was one of the children brought up by Joe. He had a hard life working the family farm, with little schooling and socializing. He left home at a very young age and moved to Washington state, where he worked at various jobs trying to support himself. His branch of the family still lives there.

When Cordelia was grown, she became a nun (Sister Mary Columbia), but found the conditions in the convent too harsh. After her sister, Laura, was admitted to the State Hospital, Cordelia went to work for Edward Lanctot, Laura's husband, as a housekeeper and to look after his children. She cared for Edward's family for many years, and after Laura died in 1933, Cordelia and Edward were married on June 2, 1934. Cordelia would have been about 50 when she and Edward finally married.
Chapter 14 — Denise Farly and Julius Boucher

Denise Farly

Denise Farly was the daughter of Amable Farly and Marie Forcier and was born in about 1847.

Julius Boucher was born on Sept. 14, 1844, at St. Ambroise de Kildare, Joliette, Quebec (Source: M.F. 152, SGCF/Drouin). Julius' parents were Joseph Boucher, farmer, and Charlotte Roy. His godparent was Joseph Foucher.

Julius married Denise on August 9, 1864, at St. Amboise de Kildare, Quebec (Source: La Société de Généalogie de Lanaudière, Claude Amyot).

Julius and Denise had 14 children. Their son, Joseph Boucher, my ancestor, was born on August 10, 1865 (Source: M.F. 152 – SGCF/Drouin, Birth/Bapt. Cert, August 10, 1865).

1881 Census – St. Gabriel de Brandon, Berthier County, Quebec

<table>
<thead>
<tr>
<th>Boucher</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jules Boucher</td>
<td>37</td>
<td>Farmer</td>
</tr>
<tr>
<td>Farlie, Denise</td>
<td>33</td>
<td>Wife</td>
</tr>
<tr>
<td><strong>Joseph Boucher</strong></td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Israel Boucher</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Marie Louise Boucher</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Ulric Boucher</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Mathilda Boucher</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Zénon Boucher</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Mariane Boucher</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Regina Boucher</td>
<td>3 months</td>
<td></td>
</tr>
</tbody>
</table>

Wilfred A., born on May 2, 1886, in Crookston, Minnesota and died July 28, 1969, in St. Francis Hospital, Crookston, Minnesota.

Married Parmelia Antoinette Riopelle, b. May 2, 1886, Crookston, MN died: July 28, 1969, Crookston, MN.

(Source: Paul Nelson, California, husband of the daughter of Mr. Cadieux, a nephew of Parmelia Riopelle Boucher).
According to naturalization records from the United States, Jules Boucher moved to the U.S. on December 7, 1882, and entered through Port Huron. He was naturalized on July 23, 1904. The six youngest children were born in the United States.

According to the 1930 Minnesota Census, Mathilda lived with Denise at 52 Hurlbert, Crookston. They were both listed as widows. It was indicated that Denise could only speak French but Mathilda could speak English.
Chapter 15 — Emigration to the United States

There were many reasons for these two families to have moved from Quebec to the United States. Families were large in Quebec, with many children being born. The farms got increasingly smaller as they were split up between the sons until they weren't economically viable. Adam and his brother, Francois, seem to have had an adventurous nature because they moved to Ontario first and tried their luck there, moving later to Minnesota.

The Boucher branch of the Farley family probably moved to the United States because they had relatives there (Adam and Valerie). As recorded in the memoirs of Cora Farly, the two families were very close and spent quite a bit of time together.

Opportunities in Minnesota were very good for young families who were willing to work hard. Homestead lands were available which these families took advantage of. The Bouchers farmed near Eldred, Minnesota, and passed the lands on to their children over the years. There are still Bouchers farming in the area.

The only older relative living today is Gladys Menard, Adam's and Denise's granddaughter.
Chapter 16 — Julia Farley and Joseph Boucher

Joseph Boucher & Julia Farly

Joseph Boucher, son of Julius Boucher and Denise Farly, married Julia Farley, daughter of Adam Farly and Valerie Allard, bringing the family line together again - they were second cousins.

Julia and Joseph were married in the fall of 1897. They lived on the farm at Eldred and had a total of 12 children. Julia and Joseph had a good marriage. Julia was quite independent and always had her own chequing account, which was unusual during those years. They were nurturing, loving parents and supported their children without being heavy-handed in their discipline. Julia got roly poly as she aged and her grandchildren enjoyed hugs from her often. Joseph was very distinguished looking in his later years, although he did get a bit impatient when the grandchildren got a little too rowdy. His granddaughter, Anita, can remember him shouting at them a lot.

Julia and Joseph's son-in-law, Bill Boerjan, married their daughter Valerie Marie. Bill was stationed overseas when their daughter, Anita, was born. Valerie was living with her parents at the time of Anita's birth, which was premature. Valerie was very worried about having such a tiny baby, and Anita spent her earlier weeks in bed between Dora and Valerie where they kept her warm and snug. Even though Anita caught a cold, she didn't perish because of their vigilant care for her. Valerie must have been quite sad then and worried because she didn't know when Bill was coming home from the war. He kept in constant touch with her so she knew he was always thinking of her. When he returned, he and Valerie moved north to Canada because Bill farmed in Saskatchewan with his parents. Julia was quite worried as she didn't want to lose her daughter. Bill, however, promised he would bring Valerie home every year for a visit, which he did. In later years, they travelled to Crookston quite often because it was on the route to their winter home in Texas.

Children of Julia and Joseph were:

1. Vitaline - born August 15, 1898
2. Valerie - born January 21, 1900 our grandmother
3. Dora - born August 29, 1901
4. Arthur - born 1902, died 1902-1903
5. David - born April 22, 1904
6. Leo - born August 18, 1906
7. Henrietta - born 1907, died 1907-1909
8. Ida - born July 24, 1910
9. Rosabelle - born November 15, 1911
10. Harry - born November 10, 1913
12. Emily - born December 19, 1915

All the children were assigned a nickname, which they were called until they were grown, and some beyond. Aptly enough, Emily's nickname was 'Scrap' because she was the last scrap in the pile of material used to create this family.

Joseph died leaving Julia very well cared for financially. She also had four of her married daughters living within a few blocks of her home for many years. When she became too ill to live alone, her daughter, Gladys, and daughter-in-law, Fabby, cared for her until her death. They lived at 323 East Roberts Street on the main road into Crookston. It must have been quite noisy.
Chapter 17 — Life in Crookston

Crookston and its environs is a lovely part of Minnesota, where many different kinds of crops are grown. The farmland here is rich and fertile and this is what attracted the farmers from Quebec. The land is gently rolling, quite lush prairie, with clusters of trees dotting the horizon. The small town of Eldred is only a few miles from Crookston, and is quite sparsely peopled now, as more of the younger people are migrating to the urban centers.

When the Farlys and Bouchers moved to the Crookston area, they were the only two families who were not Scandinavian. The language spoken at home was French and Julia's children didn't learn English until they started school. Girls in the early 1900's didn't usually complete high school because they were needed at home; Julia's daughter, Valerie, was very proud that she completed Grade 8. However, many of the young men in the family went on to be doctors, lawyers and priests. Some of the younger girls did complete high school, and went on to be nurses and nuns. Adam's oldest brother, Francis, was a doctor, and practiced medicine for over 30 years in Crookston. Adam's youngest brother, Oliver, inherited the family home at St. Barthelemy, Quebec, and raised three sons and two daughters there. The old family home is about 2 hours from Montreal by rail, and has three parlors, one for the family, one for company, and the nicest one was for the bishops and priests when they visited. The house is located about 2 miles from the center of town.
Chapter 18 — On the Road Again: Immigration to Canada

Valerie Boucher, daughter of Julia and Joseph Boucher, met William Boerjan during the First World War and they were married immediately upon his return from Europe in 1919. He had been a member of the U.S. Army of Occupation and had travelled through Europe after the war with the Ambulance Corp.

Children:

a. Anita Marie - born February 28, 1919
b. Blanche Beatrice - born April 30, 1921
c. Viola Marguerite - born November 23, 1923

A more detailed discussion of Valerie and Bill's life is included in another section of this family history.