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**Souvenir photo taken during lunch brunch
December 22, 2019 at Mike's restaurant**

Matte Association of America

Matte Association of America 224, rue Dupont, Pont-Rouge (Québec), Canada G3H 1P1 418-873-2337 Web site: www.famillematte.org Web site: www.mattefamily.org Email: info@famillematte.com Board of directors: Member: President : Claude Matte 1 516, Route 138, Cap Santé Tél. 418-285-0383 matteclaud@hotmail.com Treasurer: Jacques Matte 3 224, rue Dupont, Pont-Rouge Tél. 418-873-2337 jacquesmatte23@gmail.com Administrator: Rolland Matte 22 950, Ch. Lac Écho, Prévost Tél.450-224-4074 rmatte9@hotmail.com Activities responsible : Murielle Chabot-Matte 3A 224, rue Dupont, Pont-Rouge Tél. 418-873-2337	L'inforMATTEur is a news bulletin published biannually by Matte Association of America. Summary ♦ President's words 3 ♦ Yesteryear's days 4 ♦ Madeleine Auvray 6 ♦ Omer Matte, the blacksmith 13 ♦ 13, rue Madeleine and the Matte family 19 ♦ Being a teenager in the 17th century 20 Our collaborators for this 8th edition ♦ Mrs Murielle Chabot-Matte ♦ Mr. Claude Matte ♦ Mrs Diane Matte ♦ Mr. Jacques Matte ♦ Mrs Jeannine Matte-Richardson <u>Translation:</u> Google traduction
<u>Subscription</u> Matte Association of America <u>CANADA</u> Member: 25 \$ CAN <u>ÉTATS-UNIS</u> Member: 25 \$ US ***Novelty*** (payable by check, money order or <u>Interac</u>.)	Promo articles for sale The Association have some promotional articles, identified to the Matte Association for sale or as a gift (cups, pens, etc.) For more information, please contact: Notice: Take note that texts published in L'inforMATTEur are under the responsibility of authors who remain owners. Total or partial reproduction is forbidden without prior authorization of Matte Association of America.
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Words from the President,

The situation lasts and our resistance, our hope in this curious change of life are seriously tested.

The Association has had to change many things: its holiday meeting, perhaps its annual meeting in August 2021 with you. You have, even the magazine that continues and the publications on the site, we have almost finished the 4 generations of Matte. (more than 450 pages). For this, I propose a challenge with a price: A paid attendance at the next gathering. Answer: As written with the capsule number.

1- I am the author of the photo that highlights the capsule 2-4 ? 2- We are Colombian under the political rubric ?

3- I am the highest ecclesiastical dignitary ?

4- I've already called myself "the little red bridge" ?

5- Matte's DNA is the ?

6- I Nicolas, which page of the census of 1666 ?

7- I've been married three times ?

8- I went to Fort Beauharnois ?

9- We are each with 14 children as descendants ?

10- I am appointed on February 21, 1731 ?

11- We are buried under 2 flags at ?

12- I was paid \$1600 in..... \$24,000 in..... \$275,000 in..... ?

13- There are 4 of us with the same first name ?

14- I am the mayor in 2018 of The native parish of Nicolas and I am talking about what ?

15- I am the father of the mother of all, I died before she left ?

16- How many envelopes do we coat information ?

17- I'm Nicolas' daughter who lived 4 days ?

18- I had the reputation of a saint ?

19- Do I have the number 37 ?

20- How many descendants are the 3rd generation ?

If you try and you have all the answers, send them to me in my e-mail: matteclaud@hotmai.com, because even the people of the board except the president can participate. If more than one or one to all the correct answers, a draw will be made at the gathering with the presence of these competitors or competitors.

End of the contest: June 2021. Happy Holidays Challenge with Hope and Confidence

Claude Matte, President

Yesteryear's Days

By: Diane Matte

Yesteryear in the city

I let the ink from my quill flow at a nostalgic pace in memory of those Days of the Year long ago. Even though times have changed, the memories endure; in a way, they are gifts of life.

With my maternal ancestors who were city dwellers, this day was spent in the parish hall that my grandparents had reserved in advance for all relatives. When we got there, we saw the cold buffet on the stage, all kinds of surprises and, nicely spread out on a large table, games for all ages. The room was decorated with a tree adorned with multicolored garlands and lights that winked at us.

Families arrived in turn, even those from more remote areas. We were grouped together on seats by age group, like schoolchildren. While scattering our comments to each of the families, we watched the relatives arrive. As teenagers in the prime of their lives, we envied older cousins with their boyfriends.

The feminine sex strutted proudly from the top of her patent leather stiletto heels, her sequined dresses hiding a crinoline, gleaming jewelry and extravagant and sometimes laughable hairstyles.

Amid a din of pots and pans, the party began with a parade initiated by the uncles, intended to get us out of our wooden seats and get young and old alike moving. The whole was accompanied by songs and trampling which served to animate the parade.

Echoing our beautiful family celebration, the outside wind blew its good wishes for joy and joy. These are moments that still occupy my memory.

Yesteryear in the countryside

With the paternal grandfather, a farmer who called himself a true Viking, we celebrated New Year's Day on January 2 to give everyone the chance to visit families the day before. When we arrived, the horses Nelly and Belly neighed as if to welcome us.

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As the eldest of my grandfather's grandchildren, I invited the other young people to sit in a circle in front of the father who, according to the annual tradition, sang two songs to us, always the same but very beautiful: A Canadian wandering, I was 20 years old.

An aunt who had become a widow had come to live with grandfather, who was also a widower. She took on the role of housewife. She was busy baking pies and pies. The turkey smelled good and the old stove roared. The table was plentiful, well ordered to the satisfaction of all the guests.

In the evening, a neighbor was added; he used to come and play music on his Canadian accordion. He specialized in rigodons and square sets that took all adults to the dance floor, including grandfather Théophile.

The women looked lovely with their shimmering holiday outfits, precious jewelry (they were only worn on this occasion) and other quirky accessories. Obviously, for their part, the men had changed their clothes after milking the cows a few hours earlier. And the mothers had put their babies to bed on the second floor. As for the older ones who watched these dances with amused eyes, we were roped up the steps of the staircase behind the crackling wood stove.

It was a Canadian night at its best. The doors of the salon reserved for the great visit remained closed. The highlight of the evening was obviously the presentation of the presents by the grandfather who then played the role of Santa Claus.

The icy breeze (it was always cold on New Year's Day) froze the windows with its perpetual breath which, year after year, created original patterns unlike any other on the poorly insulated windows. But instead, I have retained precious hours of human warmth. We were just happy and fulfilled.

It was like that in the old houses, it was the good old days.



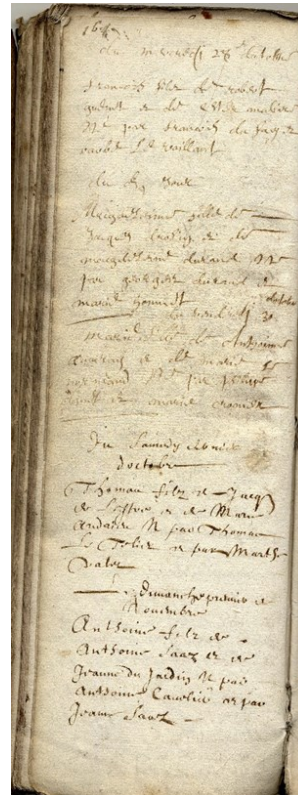
Madeleine Auvray

Mother of the Matte of North America by Claude Matte (7058)

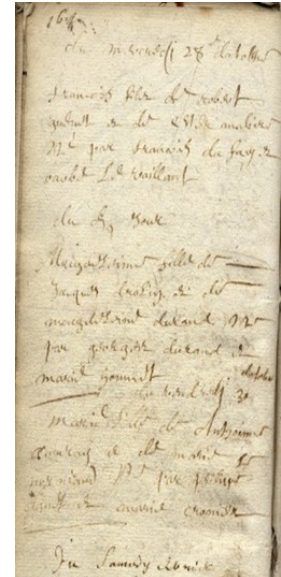


For over forty years, the author, always interested in history, has researched his family. Graduate in administration, founding member of the Optimist Club of his locality and of the Youth District East of Quebec Rive-Nord, officer in the federal government. Now to retire. He pursues his research more thoroughly, founded and chairs the Association of Matte of North America. In contact with more than 1030 Matte on their Facebook site, he extended his research. Member of the Genealogy Society of Quebec and patron of the History Society of Neuville, place of residence of the first Matte. He is currently collaborating on the birth of the Société d'Histoire de Cap-Santé while writing the history of the descendants of Nicolas Matte and Madeleine Auvray with the members of their Association.

History is often written about great events, but it is everyday life that makes great people leave a legacy. An obscure girl with no big plan or big future has created a future all over North America. Surely she hadn't foreseen that their small gestures would have repercussions like the one that many mothers of that time had, abruptly and forever. To all of you, Roy's daughter, thank you. His grandfather is Jacques Auvray born around 1595, who married before 1620. He will have 2 children, Antoine born around 1620 and Bonne in 1622. Antoine married on August 22, 1649 in Rouen to Marie Lenormand. He will have 4 children: Marie (1649), Claude (1651), Marguerite (1653) and Marie (1654). The date of birth of Marie (Madeleine) Auvray has often been confusing due to the discovery made in the registers of the General Hospital of Roen. This dilemma is being solved for you today. She was indeed born on December 23, 1649, as her baptismal certificate specifies in the parish of Saint-Vivien in Rouen, city and archbishopric of Normandy, now a department of Seine-Maritime. Her godfather is Jacques Croient and her godmother Bonne Auvray (grandmother). As you may have read there are 2 Marys in this family, the baptismal record of the two bears Mary's name 5 years apart. Why Marie (Madeleine) added Madeleine to her name,



Found in the archives of the Seine-Maritime department under the number 3E 00999-1649-1652 Rouen (Saint-Vivien parish) by Mr. Claude Matte in January 2019. I had the chance to see it and touched this document during my visit to the Archives of Seine-Maritime.



Found in the archives of the Seine-Maritime department under number RP666 by Ms. Christèle Potvin in Rouen, archivist of the Seine-Maritime department in May 2018.

Madeleine therefore has 2 sisters and 1 brother. Marguerite baptized in 1663, Marie born in 1654 whose godfather is Pierre Danet and godmother Marie Cronier, her brother Claude born on February 5, 1651 has as godfather and godmother Claude Reneault and Michelle Marier.

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this is surely an easy naming of the time. As you see in the photos, both have Mary's name on the baptismal certificate. The recording of the Rouen General Hospital "Magdeleine auvray or the Norman aged 9 years ad (put) on October 15th" created confusion because it is Madeleine's sister who is noted. Madeleine is the 1st daughter of Antoine and Marie Lenormand, married in Rouen on August 22, 1649, Madeleine was born in December. She was born 4 months later. At the time, it looks like a forced marriage.

- Marie Lefebvre, arrived at the end of the summer of 1669, wife of Jean Delastre dit Lajeunesse. The couple will be without descendants, she lived 24 years in Neuville.

- Marguerite Lamain, arrived in 1670, wife of Michel Rognon, soldier of the Carignan-Salières regiment, with whom she had six children, and then of Pierre Mercier with whom she had eight children. She died in Neuville around 1715 after having lived 44 years in Neuville.



The church of St-Vivien already existed in the 12th century in the form of a chapel. It took on its current appearance during the 14th and 15th centuries with its 3 naves and without a transept.

Three other girls from the same village will settle around Quebec: Marie Bouet, wife of Marton Guerard dit Legras and Michel Groinier dit Métivier, Marie Michel wife of Charles Morin and Catherine Vieillot, wife of Jacques Dubois then of Pierre Guénet.

According to Landry, 764 women embarked, mainly at the port of Dieppe, then at that of La Rochelle in order to correct a significant deficit between the number of men and women in New France. In 1663, there were six men for one woman; in 1673, the last year of the sending of Daughters of the King, there were three men for one woman. Coming mainly from the region of France where at the time French speaking was the most widespread, the Daughters of the King contributed to the introduction of modern French in New France. In general, the emigrants, who could be called francisants (38.4%), understood and spoke one or another of the variants of French from Île-de-France or from another important region. Apart from the nobles, the members of the clergy, the military officers, the administrators and a few large merchants, the francisants did not speak the "language of the king", but a popular French interspersed with provincialisms and slang expressions.

The average age of immigrant women was 24, the youngest being 14 (Marie-Claude Chamois, arrived in 1670 at the age of 14, married before 1674 to François Frigon, she returned to France in 1685), and the oldest, 59 years old (Marguerite Charpentier born around 1611, arrived in New France on July 3, 1668. She was buried in Montreal on September 27, 1694). In total, almost two-thirds of the King's Daughters were Orphans either of father or mother - this is the case of Madeleine who was orphan of father.

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Regardless of their origins, they come from backgrounds of great poverty. Malnourished, under-literate, orphaned, their first year of life did not bode well for the future. Selected to be able to emigrate, they face a world of men waiting for companions. Departing from Dieppe at the end of June on Le Prince Maurice, a 120 ton ship, under the command of Pierre Héraud, after a stopover in La Rochelle, they arrived in Quebec on July 30, 1671. The crossing easily lasted more than two months. 86 Filles du Roy accompanied by Mrs. Bourdon, head of recruitment appointed by Intendant Jean Talon disembark.

Seven Filles du Roy including Madeleine Auvray will settle in Neuville, coming from this boat;

Élisabeth Crétel (mother of the Langlois / Cretel line from America),

Marguerite Ferron (mother of the Bertrand / Ferron line from America),

Françoise Trochet dit Richard (mother of the Pelletier / Trochet line from America),

Catherine Beaudin (mother of the Cocquin / Beaudin line from America),

Claude or Claudine Laval (mother of the Bonnodeau / Laval line from America),

Jeanne Grandin (mother of the Brière / American Grandin line).



The brevity of dating is a testament to the pressure they experience upon arrival. Less than five months on average, four out of ten cases, two months could be enough. Only 50 girls got married in the first month, or 7.6%, 651 married in the first six months, or 85.3% and 21 girls waited more than two years. The average delay was 4.7 months from arrival to first marriage.

The Filles du Roi had a slightly lower fertility rate than the Canadian women of the time (women born in the colony) according to the demographer Yves Landry, but higher than that of their compatriots in northwestern France; the food conditions favored their development; they have an average life expectancy of 41 years, thanks to the selection process and the more favorable living conditions.

Arrived at the end of July, Madeleine made a notarial contract on Saturday October 10, a practice once again above the average of the time, established by the notary Romain Becquet, and held several times in the house of Anne Gasnier, widow of Jean Bourdon, owner of the fiefdom (seigneurie) of Dombourg (today Neuville). Madeleine brings 300 pounds of goods as well as the royal dowry, according to the marriage contract. The spouses having communicated the day before, the widows tending to get married on Sunday. The average delay was 4.7 months between arrival and the 1st marriage. The wedding takes place on Monday October 12; the witnesses were Antoine Gentil, Étienne Léveill   and Jacques Fournel, from Rouen. The Jesuit Henri de Berni  res, parish priest, officiates.

Nine other couples get married at the same time, including those of Jacques Lussier, Ren   Dumas dit Rencontre as well as Pierre Coquin dit Latournelle from the company of Captain Grandfontaine. In most cases, women of urban origin follow their husbands in rural areas.

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On their Neuville concession, granted on March 20, 1667 to Nicolas by Lord Jean Bourdon before the notary Gilles Rageot and transmitted to the couple on May 31, 1672, 11 children were born there. Nicolas worked for Louis Blanchard, during the 1667 census in Quebec. This one sold his ground to the intendant Jean Talon, precisely in 1667. Léonard, the first child, would have died at the Hotel Dieu of Quebec at the age of 26 years, Three boys will ensure the continuation of the name Matte: Laurent , the 3rd child (1677-1712), Nicolas, the 5th child (1682-1760), and Alexis, the 9th child (1692-1721).

The six girls who got married had offspring bearing the surname of their husbands.

- François Laroche and Marie-Françoise Matte (2nd child) had 12 children. They will stay in Neuville.

- Jacques Bourgoïn and Marie Jeanne Matte (4th child), deceased in January 1703, had only three children in St-Antoine de Tilly. In second marriage, Jacques Bourgoïn married M.-Jeanne Mesny in 1706.

- Noël Pelletier and Madeleine (6th child) welcomed twelve children, ten of whom got married.

Will remain in Neuville.

Romain Dubuc and Marie-Anne (7th child) had two children, but Marie-Anne, a widow, married Étienne Magnan with whom she had eight other children and will live in Neuville.

- Jean-François Constantineau and Marie-Louise (10th child) had, in turn, 11 children.

Will move to the Seigneurie of Baie-Du-Febvre. The last, Marie-Angélique (11th child), married Isaac Grenier; they lived in Sainte-Croix de Lotbinière. They will have 7 children.

- A Mary, the eighth, dies eight days after her birth. I

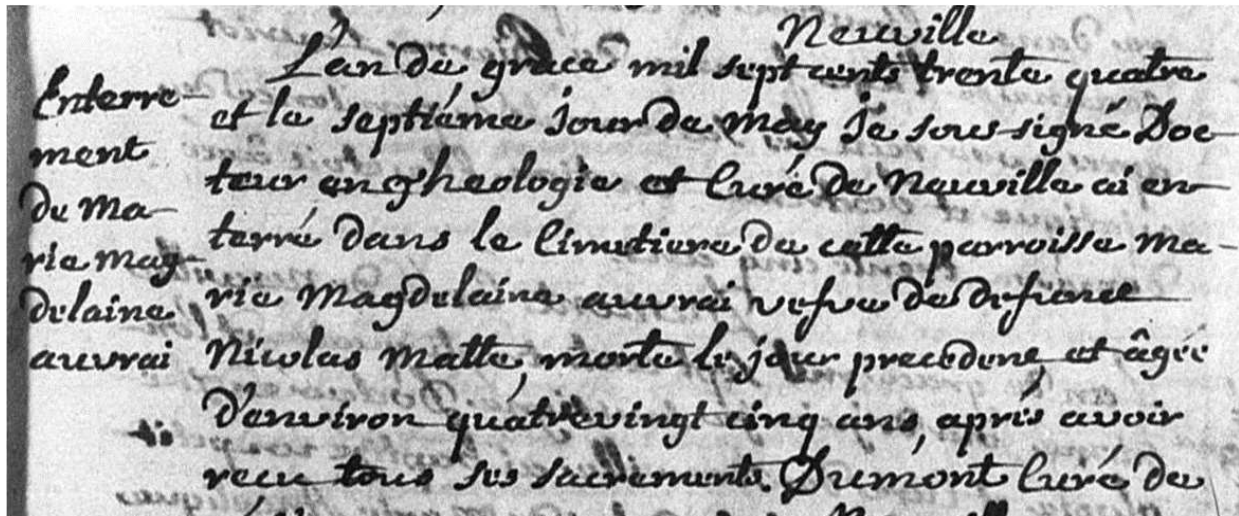
In the 1681 census, Madeleine, aged 25, has 15 arpents in value either cleared or deforested, they receive seeds and deliver their harvest. Madeleine works a lot on the land, they own three horned animals.

In 1689, she took part in the novena made to Marie-Catherine de Saint-Augustin to heal one of her children who had suffered since birth from a convulsive head tremor that doctors had declared incurable. No sooner was it over than the child had no trace of his infirmity. The father at the height of joy, hastened to give glory to God by loudly proclaiming the holiness of the mother of St. Augustine and offering to sign with her blood the certificate of this miracle, imagined the joy of Magdalene. This fact is noted in the annals of the history of the Hotel Dieu of Quebec and reproduced by the year Casgrain. It's either Madeleine.

(On January 26, 1695, it was impossible to attend the wedding of their daughter, Marie-Françoise, their second child and first daughter because of the poor condition of the bush roads between Neuville and Quebec.



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On July 6, 1702, his wife handed over to Jean Masson all the land from the river to Matte, where he had a house built.

Madeleine Auvray will be the godmother of Marie Françoise Pelletier born on 13 Feb. 1711 in Neuville. His father is Noël Pelletier and Marie-Madeleine Matte his 6th child. The godfather is Jean Hardy.

Madeleine died on May 6, 1734, buried on May 7, the celebrant being Dumont, doctor of theology and parish priest of Neuville, nearly 30 years after Nicolas, who died on July 20, 1704. Seven of her children died on his death. The land of two arpents on the river by forty arpents deep of the couple Nicolas and Madeleine bore the old cadastre number two hundred and forty. Today on this land is built the house bearing the civic number 1348, route 138 and part of the Domaines des Trois Moulins vineyard.



This pioneer family and root of Neuville is mentioned on the plaque of the 300th century monument located in the Parc de l'Hotel-de-Ville as one of the first fifteen families of Neuville. The descendants of Nicolas Matte and Madeleine Auvray eventually spread to all of North America. There are also Cajun Mattes from Louisiana who are his descendants, Native Americans from the Bitter Root Valley of Montana, some of the early Northwest pioneers like Oregon, Saskatchewan, Ontario, British Columbia are also among his descendants.

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Matte descendants are closely related by women with family names Pelletier, Laroche, Constantineau, Grenon, Letourneau, Petit, Mongrain, Mercure, Gariepy, Sylvestre, Pagé, Charpentier, Bourgoing, Dubuc, Dussault, Garnier or Grenier, Magnan, Perron, Briere.

Several other Auvray will be added before and after Madeleine.

Jacques Auvray was born on January 26, 1650 in France. Jacques is an immigrant who arrived in 1680. He married Marie-Catherine Mezeray on January 16, 1680 in L'Ancienne Lorette, Quebec, Canada. The couple will have 6 children.

Jacques Auvray died on June 3, 1711 in Charlesbourg, Quebec, Canada (Bourg Royal).

Auvray, Francoise b: arrived in 1705 from France.

Auvray, Jacques b: 1651 in St Saturnin, Tours, Touraine, France d: June 4, 1711 in Charlesbourg.

Auvray, Jacques b: April 25, 1700 in Charlesbourg, Quebec.

Auvray, Jacques b: May 6, 1741 in Quebec, d: April 5, 1742 in Quebec.

Auvray, Jacques Charles b: March 22, 1749/50 in Quebec, d: April 1, 1750 in Quebec.

Auvray, Jean Francois b: arrived around 1751 in Quebec.

Auvray, Marguerite b: December 20, 1681 in Lorette, Quebec d: Dec 23 1681 in Lorette, Quebec.

Auvray, Marie b: arrived in 1630 from France.

Auvray, Marie Angélique b: May 28, 1737 in Quebec.

Auvray, Marie Anne b: 16 Feb. 1746/47 in Quebec.

Auvray, Marie Catherine b: June 30, 1736 in Quebec. d: July 8, 1736 in Quebec.

Auvray, Marie Madeleine b: 18 Dec. 1702 in Charlesbourg, Quebec d: 3 Feb. 1702/03 in Charlesbourg, Quebec.

Auvray, Marie Thérèse b: March 11, 1689/90 in Lorette, Quebec d: March 10, 1730/31 in Charlesbourg, Quebec.

Auvray, Noel b: arrived in 1630 from St Saturnin, Tours, Touraine, France.

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Source :

- http://www.migrations.fr/Actes_Sepultures_FillesRoy/sepultures_filles_du_roy.htm
- Registre de la paroisse 1594-1657 Fontaine-en-Bray, Cercle généalogique Rouen Seine-Maritime.
- www.geni.com/people/Marie-Auvray :
par Paul Louis Doré.
- Archives départemental de la Seine Maritime.
- Terrier de Neuville par Marc Rouleau
- BAnQ Québec
- Cadastre officiel du Québec
- Morissette Rémi et Yves Raymond. Nos mères Ancêtres à Neuville. Société d'histoire de Neuville. Page : 155-168187-189, 191-192,
- Conférence à Rouen en 2013 par Romain Belleau et publiés par Yves Landry en réédition en 2013. « Orphelines en France, pionnières au Canada» Montréal Lèmeac
- Origines Socaille fille du Roy : [www. Ameriquefrancaise.fr/](http://www.Ameriquefrancaise.fr/)
- Campeau, Charles Vianney, et al Migrations www.migrations.fr/princemaurice1671.htm



You can contact the author:

info@famillematte.org

Omer Matte, the blacksmith

By: Jacques Matte

At the time of the years 1940-45, three blacksmiths were established in the area surrounding the church of Pont-Rouge, namely **Adhémar Lesage** (161, rue Dupont), **Diogène Matte** (6, rue du Collège) and **Omer Matte** (236, rue Dupont).

In an extract from his manuscript "Childhood is a Village", **Jean-Guy Jobin** compares the "build" of two blacksmiths, **Omer Matte** and **Diogenes Matte**. He says that **Diogenes** was tall and had an imposing "build". **Omer Matte**, meanwhile, was short, as muscular and perhaps more formidable than Diogenes.

Théophile Matte :

Omer Matte was born on December 12, 1916 in Pont-Rouge. He had for father **Théophile Matte**, born March 22, 1882 and for mother, **Corinne Leclerc**, born November 17, 1884 and native of Portneuf.

His parents **Théophile** and **Corinne** were married on July 9, 1907 in Pont-Rouge. He was a farmer and lived at 295, rang de Terrebonne in Pont-Rouge. In the 1921 census, taken after Omer's birth, his immediate neighbors were Jean Matte and **Arthur Laroche**. His second neighbors were **Gédéon Richard** and **Charles Hardy**.

From this union were born 11 children, namely **Éveline** (1908), **Dollard** (1910), **Gilbert** (1912), **Donat** (1913), **Célérine** (1915), **Omer** (1916), **Émilien** (1918), **Brigitte** (1920), **Adrien** (1922), **Victorin** (1925), **Marie-Thérèse** (1930). Two of the 11 children died in infancy, namely **Marie-Thérèse** (at birth) and **Célérine** (13 years old).



Théophile Matte, Corinne Leclerc, wedding day (July 9, 1907). (Diane Matte Collection)



Théophile Matte, Corinne Leclerc in front of their residence at 295, rang de Terrebonne (Diane Matte Collection)

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His father **Théophile Matte** died on December 10, 1966, at the age of 84. Her mother **Corinne Leclerc** died on June 6, 1947, at the age of 62.

Omer Matte :

At the age of 21 (1937), **Omer Matte** was employed at the Building Products factory in Pont-Rouge. In the following year, he began to learn the trade of blacksmith, training given in the Old Port area of Quebec. A boarder during the week, on weekends he returned to the family home by train from Quebec to Pont-Rouge. His apprenticeship took place in a building (which no longer exists today) facing the Louise Basin, where the 400th space is now located.

During his free time in the winter of 1938, he went to the ice rink in Dollard Park (formerly Ste-Thérèse Street) and met the woman who would become his wife five years later. A resident of rue St-Luc in the Saint-Sauveur district, Jeanne D'Arc Légaré was born on April 11, 1919 in Quebec City. When the time came, the wedding took place on September 2, 1943 at Saint-Malo Church in Quebec.



Omer Matte (Collection Diane Matte)

Having completed his training as a blacksmith, Omer worked for about five years (1939-1944) at the forge shop of Mr. Raoul Mercure in St-Basile (5, rue Ste-Anne). At that time, two people bearing the name Omer Matte resided in St-Basile. The best known being Omer Matte, the doctor. The blacksmith Omer Matte was called "Matte à Mercure" and for some, "le gros Matte à Mercure", in reference to his work in the blacksmith shop.

In the 1940s, the use of decorative ornamental iron (wrought iron) was in vogue. Designing stairs, railings, fences and various other decorative elements occupied much of their work. To this was added the shoeing of horses, the repair of the iron wheels of the carts, the installation of skates under the horse carriages in winter and all kinds of repairs for the inhabitants. For the purposes of his work, Omer Matte has moved into a residence located near the church.

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M. Raoul Mercure's forge shop
(Collection - Société d'histoire de Saint-Basile)



M. Raoul Mercure's forge shop
(Collection - Société d'histoire de Saint-Basile)

The place where he lived is between the Maison des **Descarreux**, which was on the corner of the rue des Genest at the time (now renamed rue Hardy) and the house of **Albert Pagé** on rang Sainte-Angélique. Living nearby, he only had a few steps to walk to the blacksmith shop.



M. Raoul Mercure's forge shop (1947)
(Collection - Société d'histoire de Saint-Basile)



Blacksmith shop + Omer Matte Residence
(Collection - Société d'histoire de Saint-Basile)

Once married, his wife moved into the apartment **Omer** had rented in St-Basile. She will stay there for a year. **Omer** planned to have his own blacksmith shop. When the day came, he bought a residence with an outbuilding in Pont-Rouge.

Purchase of the residence at 236 rue Dupont:

It was in front of the notary **J. A. Lessard** of Pont-Rouge that on November 11, 1944, he bought the red brick residence, located at 236 rue Dupont in Pont-Rouge. This residence ran along the west side of the Jacques-Cartier River, facing the Marcoux mill. It was acquired from **M. Jos. Alfred Bussièrès** at a cost of \$ 1,250. According to what is written in the contract of the notary Lessard, the seller **J. Alfred Bussièrès** was both a farmer and a blacksmith. Without

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having the certainty and considering that the seller was a blacksmith, it is likely that the outbuilding was already equipped with blacksmithing equipment. This could explain the choice of **Omer Matte** to buy this so-called residence.

Omer therefore leaves Mr. Mercury's shop. This forge shop owned by Mr. **Mercure** will be sold in 1948 and this location will become a hardware store until 1992. Subsequently "Tissus Manon Enr." will take place there. This business has been closed for a few years.

The outbuilding was located behind the house, and was converted into a forge workshop accessible to the public. It was in operation until October 1948. Seeing the gradual arrival of the automobile and tractor market, the decrease in the number of horses to be shoeed, the constant decrease in ornamental ironwork and the fact that people preferred to shed moving more and more by car rather than cart, this led him to have to sell everything and to reorient his career.



Omer Matte Residence. On the photo Éveline and Brigitte Matte and Lucienne Germain (Diane Matte Collection)



Residence of Omer Matte. On the far right, we see the forge shop (Collection Diane Matte)

In front of the notary **Lessard**, on October 22, 1948, **Omer Matte** blacksmith sold his residence and his blacksmith shop for the sum of \$ 6,600 to **J. Lucien Frenette** who immediately became its owner. The activities of the forge ended to be replaced by a hardware store, which was in operation until the time of its closure in 1966. Subsequently, the red-colored residence was renovated and passed to the color beige to be occupied by a surveyor.

Several years later, the residence located at 236 rue Dupont was demolished. The owners of the Casse-Croûte du Vieux Moulin in Pont-Rouge converted a large part of the land into parking spaces in order to meet the needs of their customers.

Matte Association of America

Following the sale of his residence and his blacksmith shop in 1948, Omer Matte decided to leave Pont-Rouge to stay in Quebec. He lived for a few years on Chemin Sainte-Foy in Sainte-Foy and subsequently on Rue Saint-Bonaventure in the Saint-Malo district of Quebec.

Without delay, **Omer Matte** was hired at the Rock City (Rothmans) tobacco factory in Quebec. His job was to be a forklift operator. He retired at the age of 65, after about 33 years of work in the tobacco factory.

Omer Matte and **Jeanne-D'Arc Légaré** had six children, including **Diane** (1946) and **André** (1948) born in Pont-Rouge. **Huguette** (1950), **Francine** (1953), and **Denise** (1955) were born in Sainte-Foy. **Benoit** (1957) was born when his parents lived on Saint-Bonaventure Street in the Saint-Malo district.



Omer Matte, photo taken on Théophile Matte's land on the Rang de Terrebonne
(Diane Matte Collection)



Joan of Arc Légaré and Omer Matte
(Diane Matte Collection)

To escape the city during the summer and on weekends, in 1957 **Omer Matte** bought land in Pont-Rouge and built a chalet in rang Grand-Capsa, on the border with Sainte-Catherine and Saint-Augustin-de-Desmaures. The location of the chalet bordered the Route des Mariés, it was his refuge in the countryside. When he retired, Omer planned to replace the cottage and build there, a residence he lived in for about the last eight years of his life.

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Omer Matte died on June 9, 1990 at the age of 73. His wife Jeanne-d'Arc Légaré died on October 3, 2006 at the age of 87. Her children have, throughout their lives, kept a very special bond with Pont-Rouge.



Omer Matte family taken in 1957. From left to right: Francine, Omer, Denise, André, Diane, Joan of Arc Légaré-Matte, Benoit, Huguette.
(Diane Matte Collection)

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13 rue Madeleine and the Matte Family

By: Jeannine Matte-Richardson

The 1947 Movie *13 rue Madeleine* starring James Cagney was filmed in the Quebec City area in 1946. 13 rue Madeleine is where you will find the Gestapo in War time Paris. The movie is supposed to take place in France during World War II with James Cagney as the head of a group of secret operatives whose mission is to find a secret Nazi missile site in occupied France.

Anyone familiar with Quebec City might recognize some familiar sites like a scene on Donnacona Street with the Ursuline school in the background or a glimpse of the Quebec countryside as it appeared in 1946. It's a very good movie for the period it was filmed and can be viewed for free on youtube.com.

What does this movie have to do with the Matte family? The house of the French Resistance in the film was not located in France but at 1208 route 138 Ouest in Neuville, Portneuf Quebec. This property was initially granted to Nicolas Matte II in 1702 by Lord Nicolas Dupont. It was land with three arpents (approximately 2.5 acres) of frontage on the road. It was the house where Nicolas and Marie Angélique Coquin raised their 11 children. In 1758, Nicolas passed the house to his son Jean Baptiste and a few years later, he married Françoise Garipey after the loss of his first wife Charlotte Pelletier.

This couple built the addition which extended the length of the house by about 20 feet and added a second fireplace on the right side where the front door is now located. The property was passed down to each generation until 1880, when it was sold by Elizabeth Matte and her husband Joseph Denis to François Paquet. The skylights were added for the filming of the film. The house has had several names over the years. It was formerly known as Maison Denis and Maison Grand Mère. In 2020, the house has now become a Bed & Breakfast known as the Gîte de Quatre Delices.



Maison Denis/Maison Grandmere
(Classified as a historic monument)

Being a teenager in the 17th century

*Service des archives de la Congrégation de Notre-Dame
et Musée Marguerite-Bourgeoys*

In the days of New France, adolescence as it is understood today did not exist! Although introduced to work and responsibilities fairly early on, boys and girls still enjoyed a period of youth where they could bond with other young people and prepare for adulthood.

At what age do people get married?

How did you learn a trade?

How many children did young couples have?

What were the daily tasks of young women and young men?

Teenage life ... **hard, hard, life ...**

In France, poverty is such that many young people, orphans or not, have to beg to survive, especially in the cities.

In general, poor people in New France have better living conditions than in France. We don't really beg for money, but rather for food. Beggars are often widows with large families, or old people. Abandoned children are often placed in an institute run by a religious community.

Due to the difficult living conditions in New France, barely 60% of children manage to reach the age of 15. It's a little better than in France, where only one in two young people survive their 15th year.

Did you say "young"?

During the 17th and 18th centuries, childhood ends at 12 or 13, or even at 15. Youth, which today we would probably call adolescence, begins at this age and ends with marriage. As today, this is the period when a young boy or girl is preparing for adulthood.

Matte Association of America

Childhood and youth, both in New France and in Europe, are not particularly pleasant times. Young people are subjected to strict principles of authority and to corporal punishment. In school, too, we generally apply rigorous discipline. But this rigid upbringing does not prevent parents from feeling affection for their children.

These methods of education go against Native American culture. Indigenous children benefit from greater tolerance and enjoy complete freedom until puberty. In addition, all learning is transmitted to them by the elders of their nation.

Education School:

Become Better Christians!

In New France as in France, several boys and girls do not go to school and cannot read or write. Even if there is time for games and laughter, work comes first. It's a question of survival !

Around 12 years old, young people take catechism classes to prepare for First Communion and Confirmation; they thus become more responsible for their spiritual life.

When opening the stable-school, Marguerite Bourgeoys asks children and young people to collaborate in cleaning and setting up their future school, so that they feel involved in their education. In addition, she believes that they must be treated with respect and gentleness if they are to enjoy school.

Educate future mothers

To keep a house and be good wives and mothers, young women must know how to cook, store food, sew, mend clothes, tinker, plan, save and keep accounts ... in addition to knowing good manners.

Girls

Shortage of women!

In 1663, there was one woman for every six men of settling age in New France. We therefore undertake to recruit girls in France to marry. Until 1673, more than 770 young girls, most of them orphans and under the age of 25, crossed to the colony at the king's expense. The royal treasury also provides them with a dowry to promote their marriage, hence their nickname "Daughters of the King".

Matte Association of America

These young daughters of the King are often city dwellers little prepared to face the rigors of their new country! Fortunately, Marguerite Bourgeoys and her companions provide them with the know-how and knowledge necessary to survive in their new environment and raise a family.

Sex education classes did not exist at this time because sexuality was a taboo subject. However, because of the promiscuity in which family members live, boys and girls can get a sense of sexuality. Indeed, parents' lovemaking cannot always go unnoticed ... In addition, we can always observe the reproduction of farm animals.

Mother of a family ... or daughter of a community?

Of course, before having their own children, girls help their mothers care for smaller siblings.

Once mothers in their turn, they will not only have to know how to raise their children, but also how to educate them and instill in them the basics of religion.

Some young girls choose religious life, cloistered or not, particularly within the Congregation of Notre-Dame.

The boys

Being a man ... quite a job!

In order to earn a living, during the 17th, 18th and 19th centuries, young people had to learn a job that promoted the development of the colony.

In the countryside, in addition to participating in the operation of the family farm, the boys clear and plow the nearby land that their father acquired for them. Once the soil is ready to be sown, cultivated, and ideally a small house already built, they can consider getting married.

In the city, young people work for 3 to 5 years as apprentices with their father or a master craftsman who passes on his experience and know-how to them.

They will become: surveyors, carpenters, joiners, masons, wheelwrights, blacksmiths, tinsmiths, weavers, potters, sculptors, goldsmiths, etc.

Some young men opt for religious life and become priests.

Run through the woods

Some young men engaged in the fur trade and adopted the freer way of life of the coureurs des bois, preferring it to a sedentary life on the farm.

Matte Association of America

Most single people traffick on a temporary basis, making only one or two trips before getting married. In principle, established and married men devote themselves to it only a few months of the year. This activity can be quite lucrative, but the establishment of the seigneurial system rather encouraged the colonists to engage in agriculture.

In war ... as in war

Military conflicts can also cause peasants to move away from their land to fight the enemy. Given the small population of New France, all human resources must be put to use. In times of war, the development of the colony slows down.

Family

What if we got married?

In New France, the ideal age to get married is considered 12 for girls and 14 for boys! However, girls usually marry around 20, and boys, 27. From the age of 18 or 20, they can sometimes stand on their own feet. However, the economic dependence of young people on their parents can last until their marriage.

In the 17th century, Minister Colbert and Intendant Jean Talon introduced measures to promote population growth. Thus, to encourage hasty marriages, the steward grants a "king's present": on their wedding day, a sum of 20 pounds is given to boys 20 years of age and under and girls of 16 years and under.

We use not only the incentive, but also the constraint to support marriage: "fathers who do not marry their children early, that is to say before the age of 20 years for boys and 16 years for girls, must explain it to the steward and even incur fines. As for hardened bachelors, they are liable to have their rights to hunt, fish and trade with Amerindians suspended."

And love ?

In France as in New France, love marriages existed. But we see them above all in the peasantry and in the other lower classes of society.

Among the nobles as well as among the bourgeoisie, marriages were most often "arranged" for social and economic reasons. But love always knew how to find its place!

Matte Association of America

Have a lot of children

As the first children are soon to be born after marriage, we assume great responsibilities early on... Families have many children

As the first children are soon to be born after marriage, we assume great responsibilities early on... Families have many children, but they often die at an early age.

Jean Talon also established a birth rate policy. An annual pension of 300 pounds is granted to families with ten living, legitimate children able to marry. Families with 12 or more children receive an allowance of 400 pounds.

Although it is "difficult for a son of a resident to settle before the age of 20, the intendant's marriage and birth policies are bearing fruit. Between 1664 and 1674, the average number of births tripled compared to the previous ten years ". The population of New France rose from 3,215 to 6,700 between 1666 and 1672.

Work... at work!

Young people whose parents are wealthy have access to extensive education (especially boys) and some even go to study in France.

The others receive a rather limited education. They start to work and take on certain responsibilities between the ages of 10 and 12. At 15, they work as hard, if not more, than their parents. After all, they are young, tough and in great shape!

Young people between the ages of 15 and 25 constitute an important workforce for the colony, essential for its development and its economy. Thus, when it comes to operating the family farm, their labor represents an investment as valuable as that of adults.

Despite all this work, young people still find the time to enjoy certain leisure activities, especially in the off-peak period, and even to party!

Each to his own task, but united

In addition to helping with housework and taking care of the children, the girls take care of the barnyard animals and do other outdoor chores.

In New France the vast majority of the population lives in the countryside and is engaged in agriculture. With the merciless climate and other looming dangers, men and women need to get their hands dirty and collaborate, from an early age.

The woman is as involved as the man in the operation of the farm; she can take care of it when her husband is away, or if he dies.