

Nord-Est had been established along the Rivière-du-Nord-Est (Hillsborough River) a year or two earlier - its church being in the present Scotchfort. Father Perronnel had a *presbytère*, for in several instances he mentions conducting ceremonies there. In this regard he was probably more comfortable than the priests or chaplains at Port-LaJoye who often had to make do with quarters in the area of the soldiers' barracks.

In 1755 Father Perronnel performed two baptisms involving families from Pointe-de-l'Est. From census records it is known that there were a few fishing families living near Pointe de l'Est from about 1720 to 1752, more specifically at North Lake which the French called Tranche Montagne. The register of Saint-Pierre-du-Nord indicates that they were still there in 1755 and there is no reason to believe that they were not there right up to 1758. Thus Tranche Montagne presumably shares with Port-LaJoye and Saint-Pierre-du-Nord the distinction of being places on the Island which had French residents during the whole of the French regime from 1720 to 1758.

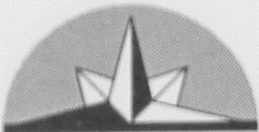
Father Perronnel kept Saint-Louis-du-Nord-Est under his wing until the arrival of Father Pierre Cassiet at that parish in 1753. However, Perronnel was forced to return to France in 1755 on account of ill health — both physical and mental.<sup>4</sup> He was replaced by Jean Biscarret who served until the British takeover, Father Biscarret's last entry being on August 21, 1758 four days after Port-LaJoye capitulated to British forces. At Port LaJoye, on the other hand, it appears that the priest left that parish in May of 1758 and entries in the register of that parish cease at that time.

This is not however the last entry in the register of Saint-Pierre-du-Nord. On September 3 and 4, 1758 a burial and two marriages were conducted by Father Girard. Curiously, these took place, not at Saint-Pierre-du-Nord, but at Trois-Rivières, suggesting that by the close of the French regime this former French settlement again had a few settlers. It has been said that the priests hurriedly married people that fall, as their embarkment into British transports was imminent. Perhaps this was intended to prevent the separation of unmarried couples among different transports or somehow conferred other advantages which would be beneficial during the trip or upon arrival in France. In any event, these two marriage entries of Girard would suggest that there may be some truth to this legend. There may have been more such marriages, but under the chaotic conditions prevailing, it would not be surprising that they did not get recorded in the register.

One of the things which is evident from the register is that cross-parish marriages were not uncommon, suggesting a fair degree of movement of people and social intercourse between parishes. The people of Saint-Pierre-du-Nord appear to have had a significant degree of communication with the parishioners of Malpec, despite the distance separating these two parishes. A considerable number of baptisms and marriages involving settlers of Malpec may be found in the register of Saint-Pierre-du-Nord.

Some names stand out as frequent witnesses or godparents at baptisms, marriages and funerals, suggesting that these individuals occupied a certain

<sup>4</sup> L'Abbé L'Isle-Dieu au Président du Conseil de Marine, 23 déc 1755, *Rapport de l'Archiviste de la Province de Québec*, 1937/38, p. 173.



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