

position of respect, distinction or leadership. Marie Roger's name stands out as does that of her husband, François Douville, and others in the Douville family. Jean Baptist Veco, Jacques Veco, Jacques Oudy, Louis Aubin LeBuff, the community doctor, Dominique DuClos, and Louis Talbot are a few others. Talbot conducted a number of burials at times when no priest was available.

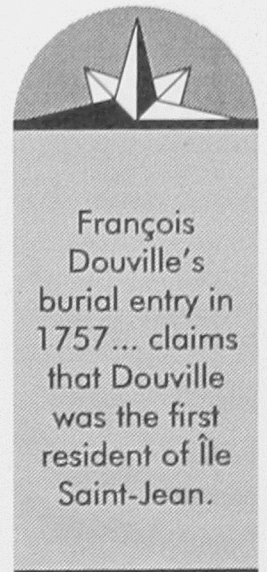
The register of Saint-Pierre-du-Nord reveals a number of place names, some of which are familiar, others less so. Havre-à-l'Aniguille was used interchangeably with Havre-aux-Sauvages, particularly during the first half of the French regime, but during the second half the name Havre-à-l'Aniguille apparently fell into disuse. Tracadie, which was initially within the parish of Saint-Pierre-du-Nord, by 1753 became part of the parish of Saint-Louis-du-Nord-Est, following the establishment of that parish.

The village of Portage is referred to on a few occasions. It was at the head of the Hillsborough River. Marie Gentil and her husband, Jean-Baptiste Haché, described as residents of Portage, had a child baptised in 1736. Madame Gentil's name became better known in Island French history through Louis Franquet's writing of her in 1751 while travelling between Port-LaJoye and Saint-Pierre-du-Nord. Though by now widowed, she still lived, according to Franquet, by the portage, though he does not refer to a village by that name.<sup>5</sup> Havre-de-Bonne-Fortune is mentioned. Presumably, this is the same as Havre-de-Fortune or Baie-de-Fortune, the "Bonne" having gotten dropped. There was also Havre-de-Bonne-Espérance, being dependent on the parish of Saint-Pierre-du-Nord - its location is unknown.

François Douville's burial entry in 1757 is interesting in that it claims that Douville was the first resident of Île Saint-Jean. Another interesting entry occurred in February 1758 when Father Biscarret married Paul Devaux and Marguerite Potier. Both are described as refugees in the parish. The groom's parents, from Beaubassin, were said to be prisoners of the British. The bride's mother, formerly from Beaubassin, was living at Havre-aux-Sauvages, but the bride's father was also a prisoner of the British. Quite probably, the three parents were being held at Fort Cumberland, formerly Fort Beauséjour.

Though the last register entry made on Île Saint-Jean occurred in September 1758, there is one subsequent entry. Made on April 18, 1759 at St-Malo, it gives a fleeting glimpse into the register's journey to France. On that date Marie Roger, Louis Talbot, Louis Aubin LeBuff and our friend, Simon Billard, ex-soldier, lover and blacksmith, and several others appeared before two notaries at St-Malo. Charles de la Borde, formerly of Saint-Pierre-du-Nord and quite likely the man who owned the black slave, Dorothee, needed a baptismal extract concerning his son who had been baptized in Île Saint-Jean in 1750. Marie Roger and Louis Talbot had been the godparents.

In testimony given before the notaries, it was stated that following the fall of Île Saint-Jean to the British, the register had come to St-Malo aboard one of the transports and had been given to a St-Malo church official. It was retrieved from the official in order to have a baptismal extract prepared, but the relevant baptism could not be found in the register. It was stated that during the



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<sup>5</sup> Louis Franquet, *Voyage de Franquet aux Iles Royale et Saint-Jean, Rapport de l'Archiviste de la Province de Québec, 1923/24*, pp. 118 et 121.