

# *Le Fribourgeois*

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## **Research paper about some famous personalities from the ancestral lineage of Catherine de Baillon**

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*“The one who does not know where he comes  
from cannot know where he is going”.*  
— Antonio Gramsci (1891–1937)

There is evidence that there are chroniclers, genealogists and competent historians who are interested closely in the captivating life story of the mysterious *fille du roi*, Catherine de Baillon (1645–1688). Her descendants have the privilege without doubt by identifying to this remarkable woman of small nobility because several hundred thousand North-Americans are the fruit of the marriage between her and a commoner, Jacques Miville dit Deschesnes<sup>1</sup> (1699–1688). As a matter of fact, this *mademoiselle de naissance* takes her genealogic origin from an ancestral lineage that has influenced the course of history in the Orient and the West, through the family relationship with her paternal grandmother Renee of Maillard (1560–1630), legitimate spouse of Adam III de Baillon (1560–1626), lord and knight of the Massicotte of the Valence branch. According to Ouimet (2001, pp. 251–256), we discover at least twelve kings and five emperors and holy people in the ancestral lineage of Catherine de Baillon. This socio-historical reality deserve to be described in order to make sense concerning some traits of character connecting the descendants of the couple Miville dit Deschesnes–de Baillon. Thus, the intention of this research paper is to accomplish a study about the ancestral lineage of Catherine de Baillon by presenting some life stories of fabulous personalities, and this, starting with saint Arnulf of Metz until to explore the chivalrous existence of two relevant ancestors: Guy I Le Bouteillier –father– and Guy II Le Bouteillier –son– by looking further back at some points of reference from the Hundred Years’ War<sup>2</sup>.

As we will see in this research paper in two parts, the ancestors of Catherine de Baillon lineage have been acting under duress to use dissuasive methods during the leading of armed conflicts. These wars ambiances that permeates fundamentally their existence were abounded in a incalculable number of betrayals and fratricides too often inescapable. Fortunately, the marital unions between the people of high nobility influenced the loving behaviors of their subjects. These marriages had –and still today– a modulating effect on the regeneration of the social fabric which provided more times of stability and peace for the spiritual well-being of the whole population. Let us continue further this socio-historical research paper.

Saint Arnulf of Metz (about 582–640), ancestor of the Carolingian dynasty and patron of the Lorrain brewers, was a bishop of Metz (about 613–about 628) in the kingdom of Austrasia. A clever politician in

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his youth, he searched constantly to retire from the public sphere with the goal of living an ascetic life, but his family succeeded in marrying him off to his spouse Doda of Shelde in 610 (about 565–about 634), with whom he had two sons: Ansegisel (before †679) and Chrodulf (†697). At the end of this mundane life which he considered ephemeral, his exemplary behavior led him to follow God's will toward a more solitary life characterized by meditation and prayer. He then built his own hermitage where he took care of the lepers and the disinherited with discretion, effacement and self-abnegation that we recognize to holiness. He died on the 16<sup>th</sup> of August 640. From noble birth, saint Doda of Shelde felt the duty to distance herself from her husband who could not be married during his life as a Christian mystic. This little unknown saint retired as a nun being also a mystic in a monastery of Treves. She likely died as a martyr.

Grandfather of Charlemagne, the life of Charles Martel (about 688–741) is memorable and eventful. A man of the State and uncontested soldier in the kingdom of Franks by becoming Mayor of Austrasia and Neustria, he along with his troops, stopped the Muslim advancement –Arabic and Berber– by the brilliant victory which took place at the famous Poitiers battle in October 732. This was an unprecedented *fait d'armes* in human history. As such, he knew how to protect the European West from Muslim conquest and its Islamisation effect. Following this victory, Charles received the nickname *Martel* which means *hammer* by virtue of his intense energy regarding the deployment of his military policy and also because he had defeated the Muslim troops, as a *marteau d'arme*.

Charlemagne (742–814), first son of Pepin the Short, was King of Franks (768–814) as well as King of the Lombards (774–814) and Emperor of the West (800–814). He is the symbol *par excellence* of the Carolingian dynasty era at its best. He promoted then the slow beginning of Christianity by seeking skillfully to rely on the Church at the service of the State. Always obliged to drive simultaneously several operations which diminished his power of action, he failed in his attempts to defeat the Spanish Muslims, but he succeeded in establishing a security line to the south of the Pyrenees. We have a better explanation of the conflicting tensions that Charlemagne experienced thanks to the ancient French poem of geste *La Chanson de Roland*, written in the XI<sup>e</sup> century which depicted the mystical epic battle of Charlemagne against the Moors and the Basque mountaineers by the heroic and sacrificial death of his nephew, the count Roland of Roncesvaux. According to his biographer –Eginhard– the sovereign with the legendary *floral beard* had a pragmatic, voluble, meticulous, sympathetic, authoritarian, robust, active and courageous personality and did not deny wealth and pleasures of life. According to the mores and customs of this era, he married four successive wives: Didier that the legend surnamed *Desiree*, the Frankish Hildegard (†783) who gave him five daughters and four sons, the Frankish Fastrade (†794) who had two daughters, and finally the Swabia, Liutgard; in addition to several concubines whose daughters and sons were born.

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Charlemagne also liked to spend his free time doing academic and physical activities such as walking that he practiced in his political strategy and military tactics. Ironically, even if he did not know how to write, he instigated the Carolingian cultural renaissance by supporting the arts, the letters and the first faltering steps of small Christian schools that he actively encouraged. In fact, he stimulated scientific knowledge by bringing together several scientists from all over Europe to his home d'Aix-la-Chapelle. He also favored the spreading of Christian sacred texts among monasteries and was an ardent defender of free men against the oppression of the great and the exaction of functionaries, the prohibition of food grabbing as well as the illicit rise of prices, the effective recommendation to arbitration, and finally, the legislation that one is not allowed to seek his/her own justice through hateful vengeance.

The great prince of Kiev, Vladimir 1<sup>st</sup> (about 958–1015) named *le Beau Soleil* or saint Vladimir Sviatoslavitch, is one of the greatest figures of the Rus' of Kiev from both a political and spiritual point of view. Supreme monarch, he had received Jewish, Catholic and Muslim missionaries at his court who taught the doctrinal subtleties of their religions. However, he had been seduced instead by the aesthetic effect of the oriental orthodox Church because the religious ceremonies were firstly more beautiful and harmonious than the other denominations. He agreed to be baptized in 988 and applied byzantine rituals on his people as the official religion of State. Considered as the principal artisan of the *Holy Russia*, he is personified in several epic poems by promulgating the image of ideal sovereign, valorous, just, fair and respected by the majority of his fellow countrymen.

William the Conqueror (1027–1087) was duke of Normandy (1035–1087) and King of England (1067–1087). He defeated Henry 1<sup>st</sup> of France (1108–1060) in 1054. Then, he seized the English kingdom through his military victory against the King Harold II (about 1022–1066) at the Battle of Hastings on the 14<sup>th</sup> of October in 1066. At the same year, he was crowned King in Westminster abbey on Christmas day. Subsequently to his kingship, the Norman culture slowly infiltrated England, mostly at cultural, linguistic and military levels. Thus, during the twenty years of his reign, he governed not as a victorious conqueror, but as a legitimate King, right heir of his cousin saint Edouard the Confessor (between 1003 and 1005–1066). He often adopted a political line based on clemency, but sometimes he must repress acts of sedition with severity. Under his efficient administration of the feudal regime, he had constructed many castles, keeps and fortifications with the Norman style in this country; the most popular is the Tower of London and its keep, the White Tower. As a fervent catholic and bearer of the monastic spirituality, he was capable of good judgment in spite of his choleric temperament. He was married to Queen Matilda of Flanders (unknown date–1083) with whom he had a lasting and stable relationship in which there is no proof of infidelity: this was very rare in this tumultuous and immemorial times. From this union was born three

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sons: Robert II Curthose (about 1054–1134), Guillaume II the Red (about 1056–1100) and Henry 1<sup>st</sup> Beauclerk (1068–1135). William the Conqueror's favorite leisure activity was hunting.

Anna Iaroslavna named Anne of Russia and also Agnes (about 1034–about 1076) was Princess of Kiev and Queen of the kingdom of France (1051–1060). She was the daughter of Iaroslav 1<sup>st</sup> Vladimirovitch named the Wise (978–1054) –son of Vladimir 1<sup>st</sup>– great prince of Kiev whose second wife was Ingingerd of Sweden (about 1001–about 1050). Agnes was first married to Henry 1<sup>st</sup> (1008–1060) the King of France (1031–1060) who was Catholic, on the 19<sup>th</sup> of May in 1051 at Reims. While preserving a profound piety, she knew more than enough Greek and Latin. She witnessed in spite of herself the great schism in 1054 between the Eastern Oriental church and the Roman Catholic church. Upon the death of her husband, she became regent of her son (1060–1063) Philippe 1<sup>st</sup> (1052–1108). She remarried a man who repudiated his legitimate wife. This sad situation offended her young son Philippe 1<sup>st</sup> and obviously the bishops who excommunicated her in 1064. Nevertheless, she decided to build a church at Senlis in 1065 and also an abbey at saint-Vincent.

Louis VII the Young (about 1120–1180), King of France (1137–1180) and Duke of Aquitaine (1137–1152), did not seem to be destined for a royal life since he had a passive personality that was more versed toward an ascetic existence. Having a naïve and sometimes clumsy attitude, he would have preferred to become monk, but the course of his personal life and the will of his father –King Louis VI the Fat (about 1081–1137)– dictated notably otherwise. Under the pressure from saint Bernard of Clairvaux, he undertook a second crusade for the forgiveness of his past sins. Accompanied with his spouse Eleanor of Aquitaine (1122–1204), he went with difficulty to Antioch, completes his pilgrimage to Jerusalem, resigned in front of Damascus and returned to France (1147–1149). A few years after his return from crusade, he made the political and conjugal mistake of repudiating his wife Eleanor of Aquitaine (1122–1204) in 1152. She remarried with the King Henry II of England (1133–1189) in 1154<sup>3</sup>. For Louis VII the Young, this episode resulted for a period of time in a loss of control over his territories powers. Due to his prudent and teachable nature, he succeeded nevertheless to strengthened solidly his royal power by surrounding himself with good counselors. In fact, the population, agriculture, trade and industry grew inside the French kingdom during his reign. An intellectual and spiritual revival occurred as stone castles were built across the French territory during his reign. He died after forty-three years of reign, having like his ancestors, associated his son with the kingship and thus ensured monarchical continuity.

**2<sup>nd</sup> part to be continued .....**