



# THE FRIGONS

QUARTERLY FAMILY NEWSLETTER OF THE  
FRIGONS, FRIGONES, FREGOS, FREGOES, FREGONS, FREGONES

VOLUME 9 - NUMBER 3

SUMMER 2002

## TO BETTER KNOW ONE ANOTHER Brenda Ashara McLachlan, a Stained Glass Artist

Pierre Frigon (4)

As a stained glass artist, Brenda creates works of art for churches. This calls for a deep level of spirituality and solid technical knowledge. Brenda's pieces illustrate well her talent and her skills. To view a sample of this artist's work, visit her Web site at : <http://www.ashara.cjb.net>



I must mention that 9 years of bible study and other courses through the Neuman Theological College, deepened my understanding of stained glass windows, of myself and the world around me.

**Pierre: What are the difficulties in this kind of artistic creation?**

Brenda is currently designing twenty-four stained glass windows depicting the Life of Christ for Saint Albert Church, situated close to Edmonton, Alberta. The project consists in creating three windows on each of the following themes: the Annunciation, the Nativity, the Baptism of Jesus, the Beatitudes, the Last Supper, the Crucifixion, the Resurrection and Pentecost. She is also pursuing contacts in Paris where she hopes to work eventually. In a recent interview with Pierre Frigon via e-mail, Brenda shared a few reflections about her profession, her evolution as an artist, and her career plans.

Brenda: The first difficulty I have come across working with this medium is patience, for this is a painstaking process. Secondly, glass can only be manipulated or cut in a certain manner. Therefore, in creating with glass, there are certain criteria and restrictions that apply to the way you lay out the pattern. It is very challenging to respect these rules, remain interested, and give a natural feel to the piece, keeping the design from appearing forced or strained. Thirdly, the unmentionable. A day does not go by that a stained glass artist does not see her own blood, which, when working with religious art, has obvious implications of sacrifice.

**Pierre: How did you become a stained glass artist?**

Brenda: When I was a child, stained glass captivated my spirit and evoked in me a sense of wonder and awe with regard both to God and man. The reflections of the sun shining through a stained glass window spoke even more powerfully than the window itself of the presence and power of God, and the wondrous beauty and magic He has bestowed on us. One day, when I came across a "Stained Glass Class" sign in a window, I entered and enrolled in the class; since that time I have never put it aside. After taking the classes, I continued my self-directed studies in pursuit of the art by consulting many art and reference books. Further,

### GENEALOGICAL SKETCH

(Brenda Frigon)

François and Marie-Claude Chamois  
|  
Jean-François and Gertrude Perrot  
|  
Antoine Pierre and M.-Anne Trottier  
|  
Joseph and Magdeleine Lefebvre  
|  
Joseph and Josephine Savoie  
|  
Joseph and Mathilde Poulin  
|  
Joseph Hilaire and Délia Lévesque  
|  
Pierre Clarence and Violette Roch  
|  
Paul Altérie and Gloria Hamelin  
|  
Brenda Frigon and Dale McLachlan

**Pierre: How much time do you spend creating in this medium?**

Brenda: I work from 8 a.m. until 4 p.m. My breaks are primarily spent in meditation. Evenings and weekends are most often spent in further study to improve my design and drawing skills as well as in self-directed studies of Art History.

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## A WORD FROM THE PRESIDENT

*Gérald Frigon (116)*

This issue of the newsletter looks at the regulation of trading at the beginning of the colony, the annual hunting party of our workers at the beginning of the last century, the liberty of expression and the creation of an artist. What strikes us in these readings is that, even if the liberties are great in this country, those who govern us have always restricted them. Our society is constantly searching for equilibrium between individual liberties and the standardization of relations between individuals. The liberty to act, in one's work or in one's leisure activities, increases in value and the moments of liberty are increasingly sought-after.

Our annual meeting was lively and productive. Good ideas were exchanged which will provide the Board of Directors

with useful guidelines. Furthermore, there are new members; these will certainly play an active part in the organisation. The day was a real success and all the comments made to us were full of praise and appreciation. More than 30 members and an almost equal number of other guests took part in the activities organized by Claudette Chevrette-Naud, assisted by Pierre Frigon and Cécile Brunelle. Many thanks to the entire team for all the pleasures shared during that day.

We wish to thank Robert Frigon for his pioneer work as one of the founders of our Association and for his input as vice-president. Robert has decided to retire from his active role in the organisation, but we hope that he will continue the genealogical research for which we are deeply indebted to him.

### BOARD OF DIRECTORS OF THE ASSOCIATION OF FRIGON FAMILIES INC.

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Our Web site: <http://www.genealogie.org/famille/frigon/english/index.html>

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The team

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*National Library of Canada*  
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**Revision:** authors of manuscripts are free to accept or reject the corrections, remarks or suggestions proposed to them by the revisers.

## XV

**"An order from M. de Denonville concerning fur traders: ..."**<sup>(1)</sup>

January 29, 1686



*The marquis Jacques Denonville,  
Governor of New France  
from 1685 to 1689.*

Governor-General Denonville's orders regulating the fur trade in 1686-1687 highlight and clarify certain aspects that have been dealt with in preceding articles. For example, the remuneration of the fur-trading voyageurs that also served as militiamen. In the lines that follow, the term "Governor" refers to the governors of Trois-Rivières and Montreal, both of whom were under the orders of the Governor-General of the colony, the Marquis de Denonville; the latter also

- Upon his return, the Captain will render an account of all those who were disobedient, for we want the said Captain to have complete authority over the others.
- The Governor must confirm the Captain in his position before the departure.
- The merchant must give the names of the three men to the Governor, where they live, and the name of the Captain. The Governor must approve the Captain.
- The merchant can only associate with persons of good morals and good behaviour, who do not trade with the English and who do not cavort with the Indian women.
- The merchant may not associate with a person who cannot maintain his residence during his absence; the merchant will be held accountable.
- The Captain of every canoe leaving Quebec or Trois-Rivières must bring his *congé* to the Governor or the Captain so that he can check it and mark the departure day, visit the canoe, and see it leave. Furthermore, every canoe Captain must pass through Ville-Marie where he will have his *congé* checked by the Governor or the Commander and will take orders from him regarding the day of his departure and the places where he will again have his canoe inspected.



acted as Governor of Quebec.

As you read the following legal text, you will notice the strict controls that were used to regulate the fur trade during those times of sporadic wars between England and France.

Note: The text was paraphrased for easier reading, while scrupulously respecting the original meaning of the text. The titles are our own.

**Denouncing the "Coureurs de Bois"!**

- Any canoe loaded with merchandise and not covered by a *congé* (trading permit) duly signed by us, will be confiscated. The merchant thus caught will have no recourse against the one who denounces him. Half (of the spoils) will go to the informer; the other half will go to the two hospitals of the colony. A pardon will be granted to the oarsman-turned-informer.

**Tight controls on the merchants, the fur traders, and the content of the canoes!**

- All merchants must bring to the *Bureau du Domaine de l'Isle de Montréal* the invoice for the merchandise of each canoe. No merchant can outfit a canoe without reporting to his Governor the name of the person for whom it was done.
- There can be no more than three men per canoe, one of whom will be the Captain and he will be responsible for the other two.
- Should the Captain become incapacitated, one of the two others will take charge.

**Safety first!**

- Each oarsman will always have with him the wherewithal to fire his gun twenty times. For no reason may he give up his gun, whether coming or going from trading.
- The oarsmen will travel in large groups, at least four canoes, as often as possible when going or returning from trading.

**Trading permits, discipline, and behaviour must be controlled!**

- No permit issued in 1687 may be extended beyond the 1st of November of the following year. We will give formal orders to those whom we put in charge of the 25 canoes

*(Continued on page 84)*

1- Archives of the Province of Quebec, *Ordonnances, commissions, etc, etc, des gouverneurs et intendants de la Nouvelle-France, 1639-1706*, by Pierre-Georges Roy, vol. 2, ( L'Éclaircissement Limitée Editor, 1924), 135-139. Also in: Archives of Canada, Moreau Saint-Méry Collection, vol. 4 F, 328.

(Continued from page 83)

each year, to stop those who have extended their stay and to confiscate their pelts.

- No oarsman can pass from one canoe to another under pain of corporal punishment, either on going or coming from trading, unless he is obviously ill; nor may he stay in the woods beyond the time indicated on his permit.
- The Captain of every canoe leaving Missilimakinac or Sault Sainte-Marie will be obliged to bring an affidavit of "a good life and conduct" for himself and his men, signed by the captain of the oarsmen or by Father Anjelson or whoever else happens to be the Superior of the Missions among the Outaouais.
- Upon his return, the canoe Captain may not stop anywhere before going to Montreal and presenting himself to the Clerk of the *Bureau du Domaine* to report the quantity of pelts brought back, declare to whom they belong, and obtain a certificate that is issued by the Clerk. He must then immediately bring this certificate to the Governor or to the Commander of Montreal, give him a report about his voyage, and hand over the note from the *Bureau* and the attestation regarding the life and morals, which will be registered.



Artist's conception of the early days of Ville-Marie by Francis Back for *Pour le Christ et le Roy, la vie au temps des premiers Montréalais*, 1992.

- It is forbidden, under pain of corporal punishment, to go down the *rivière des prairies* or to stay anywhere else, before having first seen the Clerk of the *Bureau* and the Governor or the Commander of Montreal.
- As in the past, several have wrongly appropriated certain parts of the country or rivers for their exclusive trading use, a practice that is contrary to public liberty as well as to the intentions of the king. Trading will be done freely, each one going where he thinks he will best be able to

carry on his business; always, of course, following the orders of M. de la Durantaye.

#### **We are on the warpath!**

- Those who will be trading with the Outaouais will take orders from M. de la Durantaye whom we have chosen as Commander. Those who violate his orders will be severely punished, just as if they had disobeyed us.
- The Sieur de la Durantaye will give them his orders in writing.
- No oarsman will be able to trade unless he receives his orders directly from M. de la Durantaye or, in his absence, from his representative in Missilimakinac, and from the Reverend Father Superior of the Missions. This way, M. de la Durantaye will always know where he is. He must obey promptly if needed.

#### **Keep away from the Illinois!**

- Since His Majesty has not yet made known his decision regarding Sieur de la Salle's request for exclusive rights over the territory of the Illinois, it is forbidden to approach any closer than 5 *lieues*<sup>(2)</sup> to Fort Saint-Louis.

#### **Capture the deserters!**<sup>(3)</sup>

- Some French deserters along with a few Englishmen have been trading on the land that has always been His Majesty's. Orders are given to all the captains who will be in the region of the Outaouais and to the other inhabitants of the colony:
  - to capture these deserters and to put them into the hands of M. de la Durantaye if they meet them on their way out, and to bring them to Montreal if this happens on their way back;
  - to loot their beaver pelts and other goods, nevertheless, making an inventory of the kind and quantity of things they find. The same holds for the Englishmen, for they have no right to come on our land without special orders from His Majesty.

#### **Beware of false declarations regarding the canoes!**

- As in the past, several have declared having two canoes when they actually have three; the King's intention is that no more than 25<sup>(4)</sup> should start out each year. The guilty parties will receive the same punishment as those who leave without a permit.
- Each Commander holding a permit will, upon his return from trading, be held responsible for returning his permit to the Governor of Montreal and will put it directly into his hands.

This article is the last in the series for the present time. In the next newsletter, an *Ode to the Coureurs des Bois* will close the series on fur trading. Other texts on this subject may be developed in the future.

2- A "lieue": about 4 km

3- Another order, that of February 28, 1686 is more specific in its treatment of this subject in two long pages: *Ordonnance de M de Denonville pour courir sur les anglais, déserteurs français et autres qui sont en traite sans congés*. Quebec Provincial Archives, *Ordonnances, commissions, etc, etc, des gouverneurs et intendants de la Nouvelle-France, 1639-1706*, by Pierre-Georges Roy, volume two, L'éclaireur Limitée Editor, 1924, pp. 145-147.

4- That is, 25 permits, 25 canoes.

# ÉRABLIÈRE DE L'ARTISAN INC.



This year our meeting took place under the aegis of Bacchus, the god of wine and rustic pleasures. The day began at the *Érablière de l'Artisan* and ended at the *Vignoble de La Bauge*.



The participants were numerous. Fifty-seven people were present for dinner and fifty-two for supper. Among these were guests from the United States: Ruth Baribeau Hamilton (155) accompanied by her husband Robert Hamilton, from Stratford, CT; Arthur

R. Chevrette (206), from Plantsville, CT accompanied by Doris Chevrette (216), from Southington, CT; Marc Frigon (214), from Wolcott, CT accompanied by Michelle Marco; Monique

Frigon Blanchette (156) accompanied by her sons, Richard and Marc, from Dracut, MA; and Rolande Frigon Gervais from Lowell, MA.

From Ontario, Prudence Frigon (212) accompanied by her husband Ross Byford also attended the meeting.

Gérald (116) was re-elected president. The members of the new Board of Directors are, in alphabetical order: Arthur R. Chevrette (206), from Plantsville, Connecticut; Cécile Brunelle (181) from Trois-Rivières Ouest; Claudette Chevrette-Naud (126), from Brigham; Claudette Dupont (197), from Saint-Mathieu-du-Parc; Cyrille Frigon (180), from Louiseville; Ivanöe III Frigon (80); from Rock-Forest; Jean-René Frigon (11), from Trois-Rivières Ouest; Nicole Frigon (191) from Outremont; Pierre Frigon (4), from Saint-Hubert; Prudence Frigon Byford (212), from Whitby, Ontario; Roger Frigon (131) from Rimouski; Rolande Dupont (197), from Shawinigan; Shirley Frigon (213), from Trois-Rivières. Welcome to the new members.

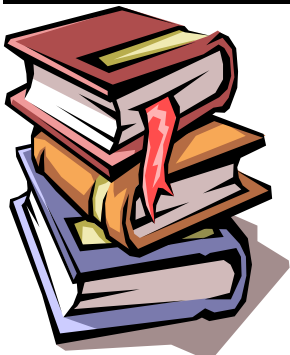
Robert Frigon (2), informed us that he will not to be on the Board of Directors this year. He was one of the founders of the Association. His contribution to the compilation of the history of our ancestors and of the (Frigon) families has been considerable. We hope that he will continue to contribute to the genealogical research and to the newsletter despite his retirement from the Board of Directors.

Thanks also to Daniel Frigon (34), from Champlain; to Claudette Frigon-Geisinger (89), from Longueuil; to René Frigon (75), from Trois-Rivières, and to Suzanne Frigon (39), from Saint-François-du-Lac, who served on the Board of Directors during 2001-2002.

Welcome to the new members and thanks to the "old" ones for your faithfulness!

## THE BOOK CORNER

### *Le secret de Marie-Victoire*<sup>1</sup> (Marie-Victoire's Secret)



Marie-Victoire, daughter of the late Honoré Chamois, secretary of the King, is entrusted incognito to the nuns at the Salpêtrière. This establishment already harbours 1460 boarders, some of whom are orphans. She befriends a girl called Marguerite. The two girls agree to become "wards of the King" and both leave for New France. In Quebec, all men of marriageable age must marry within two weeks of the arrival of the ships, under pain of being stripped of their hunting, fishing, and trading privileges. Pierre Forcier from Batiscan marries Marie so as not to lose his privileges and she, so as not to be sent back to France. Their marriage was never consummated, so Marie was able to have it annulled and pursue her life as the wife of François Frigon. -- Marie-Claude Chamois alias Marie-Victoire really existed. This romanticized biography paints the picture of a "Fille du roi" and gives us the facts about these girls offered for marriage. They were an important factor in the colony as well as the ancestors of many of our Quebec families.

Source: Services Documentaires Multimédia Inc. on <http://www.sdm.qc.ca/>



*"Le Secret de Marie-Victoire*<sup>1</sup> is a youth novel that tells the story of Marie-Claude Chamois. The author stayed very close to the historical facts and made the events and her heroine very plausible. A must!" Pierre Frigon (4)

<sup>1</sup>Josée Ouimet, *Le Secret de Marie-Victoire*, Les Éditions Hurtubise HMH, collection Atout histoire, ©2000, 149 pages, 9,95\$.

## A HUNTING TRIP WITH THE FRIGONS

during the 40's

- IV -

Jean-Pierre Frigon (194)

### GOING HOME

Departure from the camp brought another kind of excitement. The day before, dishes were washed, general cleaning done, etc. Boats and canoes were put away in a sheltered place for the winter. The next day, Nobert was there to transport most of the larger baggage and, especially, the hunters' venison.

The joy of returning home was mixed with feelings of nostalgia. They would not see this place again until the following year, but they were leaving with many happy memories. They took the same portage as on the way in, but it was much easier this time since it was downhill. Around 1 P.M., they boarded the train at Nobert's place. In this train crammed with hunters, anything was a good excuse for telling farfetched stories and bragging. The adventure was almost over. Back in town, they would have to go back to their daily work routine.

### A FEW ANECDOTES

My father Roland fondly remembers those unforgettable events of his youth. His memories easily become a blend of fact and fiction, creating delightful and fantastic stories, some of which have been worth retelling in this series. They show us the thrilling and legendary aspects of the hunt.

Apparently, my grandfather Bruno was a master of the art of "calling." He could imitate perfectly the call of a moose cow in heat. According to my father, an old *Métis* had taught him this skill. We do not know exactly in which obscure circumstances these two had met...it happened at Rivière-du-Milieu a long time ago...but we will let Roland tell us about it himself:

"My father (Bruno Frigon) had learned to 'call' moose from an old *Metis*...it had cost him a (bottle of) gin to learn to call at Rivière-du-Milieu. He had gotten off the train at Rivière-du-Milieu, and then followed Pronovost Creek to reach the camp. Then he took a drink with the *Metis*. For every sip my father took, he would offer three or four gulps to the *Métis*. When the *Métis* was drunk, he told him: 'I'll bet you're not able to get a moose to come to me right here in front of the camp!'



"There were lots more moose and other big game in those days compared to today. Nowadays, "bateche", you see one moose every 100 miles; there's nothing left in the woods... There were lots of deer in those days. They would even come to graze in the fields with the cows. It wasn't rare to see a deer or two with the cows. If there were any at all in the area, you would see them with the cows.

'You don't believe me, answered the *Métis*, but I'm going to get one for you right here in front of the camp!'

They went outside and the fellow 'called' a couple of times. Sure enough, the next morning there was a moose right in front of the camp. That's how my father learned how to 'call'."

Here is another of his stories: to catch his prey, the hunter did not hesitate to put all the chances on his side. Some even called upon Divine Providence for assistance:

"Every night, my father (Bruno Frigon) and my uncles (Jules and Charles Édouard Frigon), lit a votive lamp. They'd bring along these small candles that they lit in prayer for... a kill! Sometimes, after supper, we had to say the rosary. Then uncle Jules recited litanies and prayers to the dead in LATIN, even when he was out hunting. It seems this was a very good way to bring down a moose." Perhaps today's hunters should be a bit more devout!

A last story: when Roland Frigon recalls this period, it is the abundance of game that he remembers most of all.

Like where the train stopped at the settler's place, it was normal that two or three moose would go into his stable every year. They'd go in to smell the mares!!!"

Fabulous isn't it? Perhaps a little bit exaggerated. Nonetheless, these stories are an integral part of the hunters' world. Without them, hunting would lose much of its flavour. In fact, the hunt served as a pretext for making up tales, since exaggeration is permissible in hunting stories.

The next and last article in this series will deal with the hunt, from the past to our own time.

**TO BETTER KNOW ONE ANOTHER**  
**Brenda Ashara McLachlan, a Stained Glass Artist**

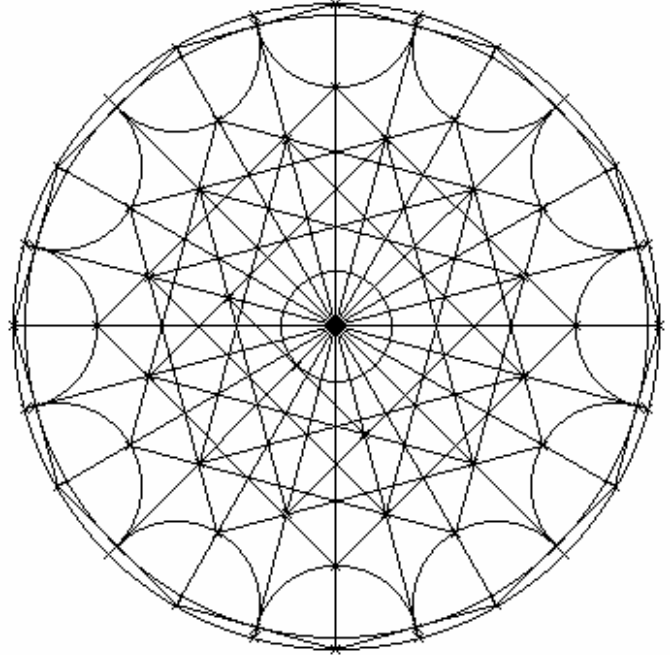
*(Continued from page 81)*

**Pierre: What information can you give us regarding technique, career possibilities, and aesthetics?**

Brenda: Career possibilities are in churches, architectural and residential areas. I have recently undertaken giving workshops on the link between spirituality and creativity and how to unblock that process in oneself. I draw primarily from Julia Cameron's "The Artists Way" and other books about creativity. Drawing from my own personal experience as well, I share the process that one can expect when following an artist's path.

My most recent passion is the study of rose windows. I was commissioned to do three of these windows for St. Albert's Church, St. Albert, Alberta. While I was studying Painton Cowen's "Rose Window" book, a childhood friend who works for Air Canada and has the privilege of giving "buddy passes", offered me a trip to any place in the world that Air Canada flies to. Considering the immensity of the project I had ahead of me, my answer came as a response to a divine appointment to be kept. Paris it was! Once there I realised all the books and courses could not replace the experience of standing in front of Gothic creations and the many wondrous works of the most talented artists in history.

I would like to have the opportunity to spend a longer time in Paris in order to improve and increase my own abilities through the study of these works of art. To work in Paris, putting some of my own interpretations into stained glass art while learning and studying all that Paris has to offer an artist such as myself, would be a great privilege.



My motivation is to have a way to express myself. To get to know myself and to give the world something beautiful and meaningful. It is best said by Edward Matchet:

" Let us make a thing of beauty  
 That long may live when we are gone;  
 Let us make a thing of beauty  
 That hungry souls may feast upon:  
 Whether it be wood or marble,  
 Music, art, or poetry,  
 Let us make a thing of beauty  
 To help set man's bound spirit free. "



***FAMILY NEWS***

Georges E. Frigon (93)

Sincere condolences to our members, cousins and families who have lost a loved one:

Edmond Leon Frigon (76),	husband of the late Alice Deiter,	died on May 5, 2002	in Arvada CA, USA.
Yvette Frigon,	wife of Raymond Lapointe,	died on May 25, 2002	in Montreal, Quebec.
Léonce Frigon (37),	husband of the late Gertrude Cloutier,	died on June 16, 2002	in Trois-Rivières, Quebec.
Claire Caron,	wife of Georges-Henri Frigon,	died on June 22, 2002	in Trois-Rivières, Quebec.
Simone Frigon,	wife of the late Lionel Leduc,	died on July 2, 2002	in Trois-Rivières, Quebec.
Albert Frigon,	husband of the late Gisèle Richard,	died on August 14, 2002	in Trois-Rivières, Quebec.
Eva Frigon,	wife of the late Joseph Thomas Thériault and of Rosario Bélisle,	died on August 15, 2002	in Quebec, Quebec.
Marguerite Frigon,	wife of the late Gaston Mélançon,	died on September 9, 2002	in Montreal, Quebec.
Helen Houlihan,	wife of Lionel L. Frigon,	died on September 10, 2002	in Springfield MA, USA
Estelle Frigon,	wife of Claude Blanchard,	died on September 22, 2002	in Ste-Foy, Quebec

*Note: Marguerite and Yvette were the sisters of Jean-Marie (134), Maurice (158), Marcel (28) and Georges (93).*

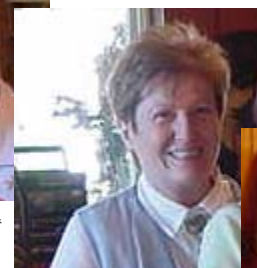
## 2002 ANNUAL MEETING pictures



*The efficient threesome*



*More than 30 members and an almost equal number of other guests took part in the activities organized by Claudette Chevrette-Naud (126), assisted by Pierre Frigon (4) and Cécile Brunelle (181).*



*Arthur Chevrette*

Welcome to the new members of the Board of Directors:

- Arthur Chevrette (206),
- Claudette Dupont (197),
- Rolande Dupont (198),
- Ivanhoë III Frigon (80),
- Prudence Frigon (212),
- and Shirley Frigon (213).

*Rolande Dupont*

*Ivanhoë III Frigon*



*Our president Gérald Frigon (116) during a wine-testing session at Vignoble de La Bauge*



*Jean-René Frigon (11)*



*From left to right: Doris Chevrette (216), Monique Frigon Blanchette (156), Robert Hamilton, Léo Frigon (from Shawinigan) who is partially hidden, Rolande Frigon-Gervais, Arthur R. Chevrette (206), Julienne Frigon, Claude Boutet, Gisèle Frigon-Boutet, and Ruth Baribeau-Hamilton (155).*