



THE FRIGONS

NEWSLETTER OF THE FRIGON,
FRIGONE, FREGO, FREEGO,
FREGOE, ,FREGON, FREGONE FAMILIES

French Newsletter: ISSN 1703-4167
Bilingual Newsletter: ISSN 1703-4140

VOLUME 28 - NUMBER 1

WINTER 2021

A FRIGON IN A RELIGIOUS ORDER

Sister Céline Frigon²⁴³, osu

François¹³⁰

PART-1/4 THE URSULINES OF TROIS RIVIÈRES

The origins of the Ursulines

The fondation

In the beginning, in 1535 in Italy, the founder, Angèle Mérici, answers a special call for her time, that of founding an order of consecrated women living in the world rather than in a cloister: the Company of St Ursula (La Compagnie de Sainte-Ursule)¹. "In the middle of the 16th century, following the Council of Trent and under the initiative of Mgr Charles Borromeo, Bishop of Milan, the Company of St Ursula was reformed. Now cloistered, it takes the name of the Order of St Ursula devoted to the education of young girls."² The founder was canonized in 1807.

From 1612, the communities of cloistered Ursulines multiplied in France. Marie de l'Incarnation was from one of these communities, that of Tours. She came to Canada in 1639 and founded the Ursulines on our soil.

In 1639, Marie de l'Incarnation arrives in Quebec with two companions: Marie de Saint-Joseph and Cécile de Sainte-Croix. The project to found a monastery and a first school for girls in New France is financed by Marie-Madeleine de Chauvigny de Gruel de la Peltrie.

For more information on the cross, the coat of arms, and governance, you can consult the following link: <http://www.ursulines-uc.com/informer/mission-fondation-des-ursulines/>



(Continued on page 26)

¹ <http://www.ursulines-uc.com/informer/mission-fondation-des-ursulines/>

² <http://www.patrimoine-culturel.gouv.qc.ca/rpcq/detail.do?methode=consulter&id=8161&type=pge#.X1d37XIKiM8>

SUMMARY

A Frigon in a religious order– Sister Céline Frigon-I .	25
A Word from the president	27
The Newsletter Team	27
A Frigon in a religious order– Sister Céline Frigon-II	28
Research notes on 17th Century France	30
Did you Know that	32
Annual meeting on August 28, 2021	32

Canada Post

Publication mail
Agreement number 40069967

Return undeliverable Canadian addresses to:
Association des familles Frigon inc.
1190 37^e Avenue
Laval, Québec H7R 4W4

PRINTED PAPER SURFACE

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(Continued from page 25)

THE URSULINES OF TROIS-RIVIÈRES

ORIGINS

"Towards the end of the 17th century, the small village of Trois-Rivières, with a population of just over twenty families, asks for educational and hospital services. Mgr Jean-Baptiste de La Croix de Chevriès de Saint-Vallier, second bishop of Quebec, contacts the Ursulines³. The Ursulines of Quebec will send five nuns to initiate this project in October 1697: Sister Marie-de-Jésus [Drouet], Sister Marie-des-Anges [Lemaire], Sister Marie-de-la-Conception [Amiot] and Sister Michel-de-Sainte-Thérèse [Anceau] were selected by the Quebec community. Years later, in 1731, the community of Trois-Rivières acquires its autonomy⁴ with the first superior elected in Trois-Rivières, Soeur du Sacré-Cœur [Trottier].



Ursuline Monastery, Trois-Rivières, around 1701. Engraving by an Ursuline. (Archives | Pôle culturel du Monastère des Ursulines, cote : III-C-02-9005-112).

In addition to teaching young French and Abenaki girls, the Ursulines of Trois-Rivières are responsible for caring for the sick. The Hôtel-Dieu des Ursulines closes its doors in April 1886, when the Sisters of Providence (in Trois-Rivières since 1864) take over with the St. Joseph's Hospital. After more than 180 years of work in health services, they return to their main mission, education.

FIRE

In 1752 and 1806, the monastery and boarding school as well as the Hôtel-Dieu were completely destroyed by fire, including all documents, and

leaving only the stone walls in place. After each fire, buildings are rebuilt, higher and wider, using the remaining walls. In June 1908, a large fire destroys most of the city and its historic area. Fortunately, the Ursulines are spared along with a whole stretch of Notre-Dame Street (Ursulines Street). It was declared a historic area in 1956 by Mayor Laurent Paradis.

Important events

During its first two centuries, Trois-Rivières went through important, sometimes painful events. Apart from the fires we have described, there were the Conquest war of 1759 and the American invasion in 1778 which filled the hospital with wounded soldiers from both Canada and the United States.



Ursuline Monastery Photo : L. Grenier, 1886. (Archives | Pôle culturel du Monastère des Ursulines, cote : III-C-02-9005-005).

"After sending missionaries to Louisiana and Montana (1822-1897), Trois-Rivières founded the missions of Waterville in 1888, Augusta in 1897 and Skowhegan in 1898. In Canada, and more precisely in the Trois-Rivières area, monasteries and schools multiplied: in Grand-Mère in 1900, in Shawinigan in 1908 and in 1939 in Trois-Rivières, the Monastère du Christ-Roi (monastery of Christ the King). In 1961, with the foundation of Aucayo in Peru, the Ursulines of Trois-Rivières once again crossed the borders of Canada⁵ ».

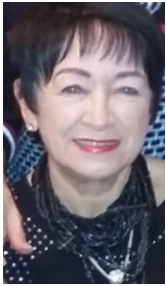
Following the Second Vatican Council in November 1966, the Ursulines are no longer cloistered.

(Continued on page 28)

³<https://www.erudit.org/fr/revues/cd/2009-n98-cd1044827/6366ac.pdf>

⁴<http://www.ursulines-uc.com/media/1288/atf-fondationursulinetr.pdf>

⁵<https://www.erudit.org/fr/revues/cd/2009-n98-cd1044827/6366ac.pdf>



At first, sincere congratulations for the beautiful texts by François₁₃₀ and Gerald₁₁₆ published in this issue. Even in times of pandemic, you know how to capture our interest. Members will be pleased to know that, in addition to the writers of the newsletter that I have just praised, other members of the Board have not been out of work. I'm talking about Francine₂₅₆ who is following up on our finances and working on the project of the August 28, 2021 meeting, Jean-René₀₁₁, Pierre₀₀₄, Claude₂₅₄, Odette₂₉₉, Lucie₀₅₆, and the en-

tire team of the much-loved bulletin.

The text on Sister Céline Frigon, o.s.u., makes us understand that it is important not to dwell in the past but to live in the present intensely with joy and openness to others." In this spirit, I would like to add a text from an unknown author that leads to a reflection in this period of pandemic.

Let's keep the joy of life.

Imagine for a moment that you were born in 1900!

When you're 14, the First World War starts and it ends when you're 18, having caused 22 million deaths.

Soon after, a global pandemic, the Spanish flu, kills 50 million people. You come out alive and unscathed, you're 20 years old.

Then at 29, you survive the global economic crisis that began with the collapse of the New York Stock Exchange, causing inflation, unemployment and famine.

You're 33, the Nazis come to power.

You're 39 when World War II starts and it ends when you're 45. During the Holocaust, 6 million Jews died. There will be more than 60 million deaths in total.

When you're 52, the Korean War starts.

When you're 64, the Vietnam War starts and ends when you're 75.

A child born in 1985 thinks his grandparents have no idea how difficult life is, but they have survived

several wars and disasters.

A child born in 1995 and now 25 years old, thinks it's the end of the world when his Amazon package takes more than three days to arrive or when he doesn't get more than 15 'likes' for his photo posted on Facebook or Instagram ...

In 2020, many of us are living comfortably, have access to several sources of home entertainment, and can, thanks to government aid, survive a new pandemic peacefully.

But people complain because they have to stay confined to their homes for several weeks. Yet they have electricity, telephone, food, hot water and a roof over their heads.

None of this existed in the past. But humanity has survived much more serious circumstances and has never lost the joy of living.

And for days, we complain because we have to wear masks to enter supermarkets, shop, take public transport ...

Perhaps it is time to be less selfish and stop complaining.

"Unknown Author"

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- Jacques Frigon₁₀₄

(Continued from page 26)

List of Frigon sisters since the foundation of the order in 1697

- ⇒ Madeleine FRIGON (Saint-Joachim)
Profession May 12, 1736
Birth 1711-08-14 in Batiscan
Death April 1789 in Trois-Rivières
- ⇒ Eméria FRIGON (Marie-des-Neiges)
Profession September 2d, 1918
Birth 1895-02-27, Louiseville, Comté de Maskinongé
Death April 25, 1939 in Trois-Rivières
- ⇒ Clercy FRIGON (Sainte-Colombe)

Birth 1902-10-17, Louiseville, Comté de Maskinongé
Death 1981-03-29, Trois-Rivières

- ⇒ Florence FRIGON (Saint-Charles Garnier)
Perpetual profession February 16, 1934
Birth 1909-11-28, Louiseville, Comté de Maskinongé
Death 2013-07-06, 103 years old, Trois-Rivières

Editor's note: In a future newsletter, we will provide more information on other Frigon sisters in part-4.

PART-2/4 THE LIFE OF SISTER CÉLINE FRIGON, osu

Editor's note: We would like to thank the Ursulines of Trois-Rivières for the text on the life of Sister Céline Frigon, osu. and permission to publish the article in the Newsletter of the Association of Frigon Families inc.

Biographical notes on Sister Céline Frigon, osu.
(Sœur Marie-du-Saint-Esprit)



1930-2020
Father's name : Georges-Henri Frigon
Mother's name : Marguerite-Marie Rivard
Date of birth : August 16, 1930
Place of birth : Central Falls, Rhode Island, United States
Postulancy : August 14, 1950
Noviciate : February 17, 1951

First profession : February 17, 1953
Perpetual profession : February 17, 1956
Death : May 24, 2020

Childhood and Youth

Sister Céline Frigon, an American citizen, was born on August 16, 1930, in Central Falls, Rhode Island, USA. Her father was Georges-Henri Frigon of St-Prospier, and her mother, Marguerite-Marie Rivard

of Sainte-Geneviève-de-Batiscan, in Mauricie. Sister Céline is the sixth in a family of seven children. She has five brothers and one sister.

In his youth, her father had gone to the United States to work in a factory. The 1914-1918 war broke out and her father enrolled in the army. At the end of his service, he returned to Canada to marry Marguerite-Marie. Both will move permanently to the United States. Her father owned a furniture store. He sold television sets, which was rare at that time. In the evening, a television set was borrowed for the family and the next day it was brought back for sale. Her mother was the sister of Sister Marie-du-Divin-Coeur (Geneviève Rivard). For several years, Sister Rivard was responsible for the education of postulants and novices at the Ursulines of Trois-Rivières; she was also one of the six foundresses and superior of the mission in Peru.

Since Céline was living in a French-American city, her father wants her to be bilingual. She is therefore enrolled in a private school with the Sisters of Saint Anne. Classes are in French in the morning and in English in the afternoon. Since her parents appreciate music, Celine takes private piano lessons for 4 to 5 years and practises singing at school. Her father particularly encourages her to sing. Her father also teaches her to drive a car, a rare opportunity for a young girl at that time.

Sister Céline did her elementary and high school

(Continued on page 29)

(Continued from page 28)

studies in the Franco-American parish, Notre-Dame-du-Sacré-Cœur in Central Falls, Rhode Island. She was particularly fond of geography and all things related to travel. After joining the Ursulines, she had the opportunity to travel in France, Italy, the Holy Land and California, not to mention her visits to her family in the U.S.A. Already, she was showing her leadership skills. She was then entrusted with the direction of the Catholic Action Movement for Student Youth in the Diocese of Providence. She is disciplined, deeply involved in everything she undertakes, and action-oriented in order to reach a goal despite obstacles.

Entering the Ursulines: Years of Training

Sister Céline periodically visits her relatives in Quebec with her parents. She has the opportunity to exchange with her aunt, Sister Marie-du-Divin-Coeur, ursuline.

At about the age of 19-20, her decision was made; she would become an Ursuline rather joining the Sisters of Saint Anne, much to their disappointment. On August 14, 1950, accompanied by her parents and her little brother Richard, she entered the Ursulines. Sister Céline put all her heart into this period devoted to religious formation. Her aunt, Sister Geneviève, was in charge of her formation; she did not grant her any particular privilege, she can testify to this.



CÉLINE FRIGON, Classical studies, Notre-Dame Parish, 60 Brown Lane
CENTRAL FALLS

For a few years, she taught piano and English in high schools, in Shawinigan and at the Collège Marie-de-l'Incarnation. Holder of a Master's degree in English Literature from the private American Catholic University in New York, a Bachelor of Arts degree at Laval University and a Bachelor of Secondary Education at the University of Quebec in Trois-

Rivières, she is well qualified to successfully carry out her teaching duties. For 7 years, she cumulates the tasks of being in charge of student boarders with that of teaching.

Services in her Community and Mission in Recent Years

At the community level, her superiors see her as a responsible, loyal and generous woman. She will accept the mission of local superior in different groups whose members will recognize her great availability to others, her sense of organization, her decisiveness and her love of her community. Her joyful humour enhances meetings and is appreciated by her sisters.

From 1977 to 2008, she assumes the huge responsibility of director of maintenance for the Ursuline monastery and the Collège Marie-de-l'Incarnation. She knows how to communicate clearly her expectations and priorities to her team, create a bond of trust with them in order to ensure the efficiency of the work. Such a task presents unforeseen events day after day. Nothing is left to chance; she checks, consults and stimulates. It is a very demanding responsibility but she knows how to manage her stress and deal with multiple expectations.

For even the Son of Man did not come to be served, but to serve
Marc 10, 45

In 2009, her health was no longer at its best, so she turns the page on her major responsibilities. She retires peacefully and with a great deal of detachment from the positions she held for so many years. She leaves the past to the past and lives the present intensely with joy, openness to others and remains a precious element of community life.

The Ursulines of Trois-Rivières will leave their monastery in July 2019 moving to the nearby Lokia residence. The decrease in their number and especially the advanced age of the group oblige them to do so. At this location, Sister Céline will benefit from services more adapted to her condition. She remains joyful, mischievous, open to all and speaking with enthusiasm of the moment when she will find her loved ones again near the Father. She is not afraid of that moment, but she is unaware that this passage will come sooner than expected.

On May 22, 2020, she is hospitalized at the Centre

(Continued on page 30)

(Continued from page 29)

Hospitalier Universitaire de Trois-Rivières and tests positive for COVID-19. Two days later, to everyone's surprise, she joins the One who had called her, her Lord, the people she loved, her family, her religious companions and friends.

As the Covid-19 pandemic was at its peak at that time, a joint funeral for Sister Céline and Sister Marguerite-Marie Comtois was celebrated by Father Jean Dubuc in the Chapel of the Ursuline Monastery, Monday, August 4, 2020 at 1:30 p.m. The burial of the ashes followed at the community cemetery.

The Canada-U.S. border having been closed since March, her brother Richard and his wife were unable to travel to Trois-Rivières to say a final "goodbye". Health guidelines greatly limited the number of people who could attend the funeral. A Montreal cousin and friends were present. Sister Céline is now resting in peace, invisible but present.

*Je vais vers toi, mon Seigneur, dans la joie,
Je vais vers toi, mon Seigneur et mon Roi.*

(I am coming to you, my Lord, full of joy)
Hymn from the Breviary

October. 20, 2020¹

Gisèle Sanschagrin, o.s.u.

¹Archives | Pôle culturel du monastère des Ursulines,
cote: III-C-02-13-1012

CELEBRATION OF 50 YEARS OF RELIGIOUS LIFE

Chapel of the Ursulines in Trois-Rivières ,May 25, 2003 with her family. Left, Thérèse Frigon spouse of Norman Bergeron Right, Sister Céline Frigon osu



Sister Céline celebrated her 60th anniversary in religious life with members of her order on February 17, 2013



RESEARCH NOTES ON 17TH CENTURY FRANCE¹

PART-1

Gérald₁₁₆

Over the course of my research, I have accumulated several notes or anecdotes, some of which deserve to be shared with you. Let me remind you that Honoré Chamois, Marie-Claude's father, was at the service of the Count of Harcourt as early as ±1642 and was his first secretary in September 1646. Honoré Chamois died in 1660. Marie-Claude lived in Paris from 1656 to 1670. My research has mainly been directed towards this period.

The Count of Harcourt

Henri de Lorraine, Count of Harcourt, was a man of war. On May 22, 1640, he besieged Turin with 9,500 men in order to rescue Christine, the sister of King Louis XIII, who was her regent. The Piedmontese, with 3,500 men, had taken the city six months earlier, and they were waiting for the Spaniards to come in reinforcement. The 16,000 men

arrived on May 31st. The French army was caught in the crossfire, but kept in touch with the few hundred soldiers of Christine's personal guard and gradually increased the number of her troops inside the city, finally taking possession of Turin on July 11. On two occasions, on July 23 and 30, the Piedmontese tried to leave the city to join the Spaniards, but without success and were to capitulate on September 16. Defeating at one against two is a high-level victory for the Count of Harcourt. The Marquis de Leganez told him: "If I were king of France, I would have the head of the Count of Harcourt cut off for having risked a battle against an army stronger than his own." To which, the Count of Harcourt answered: "And if I were king of Spain, I would have had the head of the Marquis of Leganez cut off for being beaten by an army much weaker than his own."

When his neighbour died without an heir in Alsace

(Continued on page 31)

References :

Histoire de la vie et de l'administration de Colbert, par Pierre Clément, éd. Guillaumin, Paris 1846).
Histoire des français depuis le temps des Gaulois jusqu'à nos jours, par Théophile Lavallée.

(Continued from page 30)

in the spring of 1652, Harcourt hoped to expand his Philipsbourg estate. But Mazarin ceded this estate to his niece's future husband. The latter was soon hated by the soldiers of his own guard, for he was draconian. It seems that the commander of the guard wrote to the Count of Harcourt to tell him that he and his men would be devoted to him if he attacked his new neighbour to take the estate. It is known that in August 1652, the Count of Harcourt returned to Philipsbourg with his personal guard. I do not believe that the attack on his neighbour's estate took place, but some have said that the Count of Harcourt had changed his mind and joined the Fronde, which could have been explained if the attack had taken place. Indeed, had it been the case, he would not have received a pension bonus of 500,000 pounds the following year. Despite his dispute with Mazarin, he remained loyal to the king. At that time he probably parted ways with Honoré Chamois, at least for a few months, since Chamois was secretary of the King's army and was to continue his weekly reports to the government in relation to the battles in Guyenne.

Harcourt's granddaughter and daughter of Louis d'Armagnac, Marie de Lorraine married Antoine Grimaldi, Prince of Monaco. They had six daughters. Without a brother, Louise became the 4th princess of Monaco. In agreement with Louis XIV, her father decided that Louise's husband would have to adopt the name Grimaldi. She married Jacques Goyon de Matignon and their 5 children (5 boys) bore the name Grimaldi, the oldest continuing the lineage until today. The Grimaldi, Prince of Monaco, are therefore not of Grimaldi's blood.

At Marie-Claude's trial, it was mentioned that an important part of her father's inheritance was to be taken from the estate of the Count of Harcourt. It is likely that this fact was confirmed following a visit to the Countess of Armagnac, who had married Louis d'Armagnac, son of the Count of Harcourt. Marie-Claude's lawyer, Jean-François Joly de Fleury, was probably the instigator of this likely meeting. He had been a widower for six months when he agreed to take Marie-Claude as a client. I thought that he had befriended her and that he would be the one who showed her to read and write. Could their friendship be deeper? In 1705,

Marie-Claude returned to France to continue her new life. Was there a new sentimental bond? But the Joly de Fleury family was an ancient and distinguished family. I do not believe that Marie-Claude's grave is to be found in the cemetery of the Fleury family, in Essonne en Seine-et-Oise, south of Paris.

Parisian Neighbourhoods

Saint-Gervais District

Marie-Claude is known to have been baptized in the church of Saint-Gervais. Marthe Pavillon, wife of Nicolas Faret, previous secretary of the Count of Harcourt, was the godmother of Marie-Claude's brother and also lived in the Saint-Germain district district, a neighbourhood adjacent to the King's residence (now the Louvre). She even rented a room to Jehan Lange, distributor of the book "L'Escole des filles (*The School of Venus*)."
Jacques Prévot summarizes the book as follows: "restore the woman, the girl in one of her natural dimensions, recognize her body, her freedom, restore the importance of her senses, as well as the right to desire and pleasure." Many around him were more prudish. Indeed, the author of this book, Michel Milot, was burned in effigy in 1655 and had to go into exile. Claude Le Petit was also burned in effigy the same year in public for his book "Le Bordel des muses (*The Brothel of the Muses*)". Let's come back to Martha Pavilion. She moved to Rue des Tourelles, in the Saint-Paul district (neighbouring district to the east) around 1656 and remained there until her death in 1680.

Saint-Paul's Quarter

In the Saint-Paul district, the church was renowned for its preachers (Bourdalous, Bossuet, Fléchier) and organ music (Marc-Antoine Charpentier, Jean-Philippe Rameau).

Saint-Antoine District

The Chamois family lived in the suburb of Saint-Antoine, east of the Saint-Paul district, where Mareuil, son-in-law of Jacqueline Girard, widow of Honoré Chamois, had rented two apartments on the first floor of a house whose owner's name was Dechartre². The Bastille separated the Saint-Antoine district from that of Saint-Paul. The prison

(Continued on page 32)

²Procès Marie-Claude Chamois Vs Jacqueline Girard, sentence Requête du Palais, 21 juin 1688, lignes 123 à 126.

(Continued from page 31)

was stormed on July 14, 1789 and its demolition began the following day. When Marie-Claude ran away from the family home, she crossed the street in front of the prison in order to visit her aunt, by the name of Rivault, in the Saint-Paul district.

Les Cours des Miracles (The Courts of Miracles)

In 1660, 30,000 beggars, crooks and vagabonds gathered every morning in the miracle courts. Paris had a dozen of these miracle courts, places with no private owners. The name comes from the fact

that, in the evening, beggars were returning home, the blind were seeing clearly, the lame straightened up, the paralytics regained the use of their limbs... real miracles. In 1666, a police lieutenant was hired to empty these places as the General Hospital (created in 1656) and other shelters were officially inaugurated to both feed and put the residents to work. Begging will be banned and bandits will be sent to the galleys. At the same time, 6,500 candle lanterns were installed in the centre of the city for the protection of merchants and citizens.

DID YOU KNOW THAT

Deadly landslide in Sainte-Geneviève-de-Batiscan

It happened on October 25, 1870. A landslide that claimed the lives of four people. Three died instantly, while another severely wounded victim died later. Here is a look at this tragic and significant event in the history of the municipality¹.

This article was written by Marc-André Pelletier in Le Nouvelliste of October 27, 2020 with the collaboration of Maurice Lamontagne. Mr. Lamontagne is a seismologist with the Geological Survey of Natural Resources of Canada. He says the landslide may have been caused in part by an earthquake.

In fact, estimated at 6.6 on the Richter scale, an earthquake that occurred 5 days earlier, on October 20, 1870 in Charlevoix, was felt as far away as Cincinnati, Ohio².

It is recognized that the Mauricie region is an area prone to landslides because of its clay soils. Mr. Lamontagne recounts that no earthquake would have had its epicenter in the area. "According to Quebec government data, there are more than 5,000 earthquakes in Canada each year"³.

Georges E. Frigon⁰⁹³ wrote an article about the 1925 earthquake published on Monday, March 2, 1925 in Le Nouvelliste. You can read the article⁴

in the Spring 2003 Newsletter of the Association of Frigon Families, Volume 10, No. 2, pages 108-109, 112. Click on the link in footnote 4 below.



There is no trace of the landslide that claimed the lives of four people in Sainte-Geneviève-de-Batiscan in 1870.

PHOTO : RADIO-CANADA / JEAN-FRANÇOIS FORTIER

2021 Annual Meeting

« LE CHAVIGNY »

Saturday, August 28

Deschambault

<http://www.frigon.org>

More information in Spring 2021

taking into account the guidelines issued

by Québec Public Health

¹[https://www.lenouvelliste.ca/actualites/150-ans-plus-tard-le-glissement-de-terrain-de-sainte-genevieve-566b223aafb4003d334b573fec934ce2?](https://www.lenouvelliste.ca/actualites/150-ans-plus-tard-le-glissement-de-terrain-de-sainte-genevieve-566b223aafb4003d334b573fec934ce2?utm_campaign=lenouvelliste&utm_medium=article_share&utm_source=facebook&fbclid=IwAR16KgTqU1g6WelqSqXSTFb79kCJyqE9hpxX6Vzs855NvnrVRGESoJwjOgl)

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²Idem

³[https://ici.radio-canada.ca/nouvelle/1744108/glissement-terrain-sainte-genevieve-de-batiscan?](https://ici.radio-canada.ca/nouvelle/1744108/glissement-terrain-sainte-genevieve-de-batiscan?fbclid=IwAR1Jj5PrzdydzkJ4E_snK2QuY1jHghBwuME0yYPZd53DjmX7XODn68ndz4)

⁴https://frigon.org/uploads/document/2003_v10n2_printemps.pdf