



# THE FRIGONS

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FREGOE, ,FREGON, FREGONE FAMILIES

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## RESEARCH NOTES ON 17TH CENTURY FRANCE<sup>4</sup> - PART III

Gérald Frigon<sup>116</sup>



### Economy

- ⇒ Mazarin replaced Richelieu in 1643. In 1648, France was practically bankrupt and had to levy additional taxes to guarantee its loans. From 1643 to 1661, Cardinal Mazarin's fortune grew by 50 million *livres* (currency used in France) and that of his lieutenant, Abbé Fouquet, by more than 15 million *livres*. (By the way, Mazarin is one of the few cardinals who have never been ordained a priest).
- ⇒ Mazarin remained discreet in his expenses, but Fouquet displayed his wealth ostentatiously: in the spring of 1661, he issued 6,000 invitations for the inauguration of his Château de Vaux le Vicomte. Festivities lasted a week and everyone left with a gift: jewel, work of art, horse ... King Louis XIV was furious when he found out that Fouquet has used the funds of the kingdom for this residence. The queen calmed him down to prevent him from arresting this crook on the spot. The king decided that he would take control of the expenses of the kingdom. Colbert became his executor as comptroller of finances.
- ⇒ In September 1661, Fouquet was arrested and prosecuted for state fraud. His property was confiscated, including the Château de Vaux, valued at 9 million *livres*, that of Belle-Île at two million, his house in Paris, Saint-Maudé, etc. He

will be imprisoned for life.

- ⇒ The trial highlights that from 1647 to 1656, Fouquet had signed banknotes for up to 20 million *livres*. An order form was prepared and the note approved by the regent. The order was then cancelled, but without cancelling the order to pay... and the payment was pocketed.
- ⇒ During the month before Mazarin's death, Colbert prepared a plan for the state to recover 15 million *livres* upon his death. The rest will go to his heirs.

(Continued on page 42)

#### <sup>4</sup>References :

Histoire de la vie et de l'administration de Colbert, by  
Pierre Clément, éd. Guillaumin, Paris 1846)  
Brève histoire du peuplement européen en Nouvelle-  
France, Robert Larin, Ed. Septentrion, 2000  
Le France impériale et le Nouvelle-France, Michel  
Brunet, Ed. Pierre Tisseyre, 2017

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- ⇒ In 1661, taxes totalled 90 million *livres*, but after collection costs and annuities, only 35 million was returned to the state. Then a court of justice was created for crimes related to money. One-sixth of the money recovered was paid to the informer. In 1663, 500 convictions had been issued and 70 million had already been recovered. In 1669, when the court was dismantled, recoveries totalled 110 million.
- ⇒ In 1661, Louis XIV decided to build Versailles. It will not be said that one of his clerks will own a castle more beautiful than his own. LeVau was in charge of the project, but the plans were reviewed many times. From 1668 to 1715, 116.8 million *livres* were invested in the property.
- ⇒ The country's taxes will be standardized by Colbert. Previously, property taxes were based on the number of horned animals in certain areas. Elsewhere, based on the number of windows in the house or many other considerations...
- ⇒ From 1661 to 1683, Colbert reduced the *tailles* (taxes of commoners) from 53 to 32 million, while increasing state revenues by 57 million *livres*. He also allowed merchants to increase their income by eliminating 17 statutory holidays in 1666. During his 20 years as Minister of State for the Navy, the French fleet went from 18 to 276 ships.
- ⇒ Colbert worked 16 hours a day, Monday to Saturday and very often on Sunday morning. He used his influence mainly to give a better life to his family and friends rather than to increase his personal wealth. In 1678, for the five tasks and responsibilities he held, his earnings amounted to a total of 55,500 *livres*. Many times the King gave him 50 or 60,000 *livres* because he thought he deserved more than his salary.
- ⇒ In the state's expenditure books, there was a heading: "deposited in the King's account". Between 2.2 and 12 million *livres* were deposited annually. The King was at liberty to either maintain spies in the courts of England, Spain or elsewhere, and in Paris itself (the

"flies" under the direction of the Marquis d'Argenson), or to spend on gifts for his mistresses, or for any other reasons not discloseable.

- ⇒ In 1661, Louis XIV began selling titles of nobility again, but, in 1664, Colbert convinced him to revoke them. In those days, nobles and clergymen did not pay taxes. Colbert set out to find false nobles. In Provence only, he discovered 1257 and recovered 20 million *livres* in taxes and fines. It was common to pay a counterfeiter to issue a title of nobility.
- ⇒ In 1664, Colbert instructed a commission to investigate venal offices. Since Henry IV had begun the venality of the offices, sales amounted to 187 million *livres*, but the current value would amount to 459 million. After deduction of the pledges to the holders, a sum of 419 million had been withdrawn from trade and agriculture and shared among these 46,000 titular families. In 1665 and again in 1669 Colbert fixed the price of the offices.
- ⇒ In the 17th century, Paris was the largest city in the world. To feed this population, subsistence agriculture had to be transformed into market agriculture. One hectare of grassland produced 1.5 million calories in wheat, but no more than 340,000 calories in meat. The French were therefore eating less and less meat and more and more bread.
- ⇒ In 1662, crops were lost and the famine was terrible. The price of imported wheat tripled, due to intermediaries and transport. The director of the Paris General Hospital took 130,000 *livres* from his construction budget for the purchase of wheat to help feed his 6,262 residents and other poor people in the neighbourhood.
- ⇒ Colbert abolished customs between cities and on bridges in 1664, which promoted trade and lowered the cost of food. He also established, from 1664 to 1667, five maritime companies to compete with those of Holland, but only one was profitable in the long term... the one that did the transport with Africa, because it also

(Continued on page 44)



Hello to all members of our Association

In these times of pandemic, it has already been more than two years since we got together. Our last General

Assembly was held in August 2019. This virus is quite a catastrophe: it has paralyzed the entire planet and decimated millions of people!

We are looking for a safe place that would respect all sanitary measures, where we could meet for a Board meeting as well as a General Assembly. This is not easy, as we face several constraints and

restrictions. Some members of the Board are very active in this regard, and we hope to find a location before long.

We can see that the daily situation is improving in Quebec. We are therefore hoping for a return to normal life shortly.

While waiting to see each other again in good health, we continue to care for one another, we keep smiling, the best is forward.

See you soon, Odette Frigon<sup>291</sup>

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**Editor's note: For those whose membership has an expiry date of March 31, 2021, you have received a renewal form by email or mail. We count on your faithful support to keep the Association of Frigon Families alive and productive.**

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- Pierre Frigon<sup>004</sup>

#### Edition, translation and revision of the English texts

- Claire Renaud-Frigon<sup>279</sup>
- Jacques Frigon<sup>104</sup>

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traded slaves.

- ⇒ But Colbert was not always right: in 1663, he wrote this note to the king: «The time of patronage is over; it's up to the King to take charge of artists». Pensions were already being given to more than 30 French poets and authors. That year, he instituted the Académie des belles-lettres (Academy of Literature), the Académie de peinture et de sculpture (Academy of Painting and Sculpture) in 1665 and the Académie des sciences (Academy of Sciences) in 1666. In 1664, a dozen foreign poets and scientists were added to the list of pensioners, both for political reasons and for the love of literature and sciences.
- ⇒ France has always seen New France as a mere source of furs and cod. She never wanted to develop this colony as the English, Spanish and Portuguese did for their American colony. Let's consider the facts: In 1715, the population of France was about 21,000,000 inhabitants while Spain had  $\pm$  8,000,000, England  $\pm$  7,000,000 and Portugal  $\pm$  1,800,000. From 1493 to 1579, Spain sent 250,000 settlers to America and Portugal sent 100,000 settlers before 1600. The English sent 450,000 settlers to America between 1600 and 1800, while France sent 27,000 migrants from 1608 to 1763, of whom only 14,000 settled and had descendants. It followed that in 1752 the population of New France was 70,000 (excluding the 7,400 of Louisiana) and that of the English colonies was 1,500,000. This situation was the result of a deliberate choice by the King of France. Indeed, the military engineer Vauban reported to King Louis XIV in 1699 that the population of New France would have to exceed 1,000,000 inhabitants to prosper and defend itself against its neighbors. Yet for 150 years, Spain and Portugal had been in perpetual border conflict over their possessions in South America when they came to an agreement negotiated in 1750, definitively dividing South America between them (the Treaty of Madrid). From 1749 to 1754, Versailles and London were in perpetual negotiation for their territorial disputes in America. Their diplomats were well aware of the Treaty of Madrid. In December 1750, the English minister Bedford proposed to the French ambassador in London, the Duke of Mirepoix, to negotiate an arbitrary line that would settle the border of North America once and for all. Louis XV refused this proposal. He could have kept all of the territory from Gaspé to Alberta and perhaps even Newfoundland and Hudson Bay, but he lost everything but access to the cod fishery south of Newfoundland.
- ⇒ And finally, a word from Cardinal Richelieu: "I do not undertake anything without having considered it carefully; but when I am ready to proceed, I go straight to the point, I destroy everything, I cut everything, and then I cover everything with my red dress».

2012 - octobre 2020

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### DID YOU KNOW THAT

On June 30th 2018<sup>1</sup>, the ACTION D'AUTRAY reports the groundbreaking ceremony in Saint-Gabriel-de-Brandon for the construction of phase I of the multifunctional centre.

The centre will be known as the Centre multifonctionnel Desjardins du Nord de Lanaudière for a minimum period of 10 years.

<sup>1</sup><https://www.lactiondautray.com/article/2018/06/30/une-premiere-pelletee-de-terre-signifiante-a-saint-gabriel-de-brandon>

From left to right : André Villeneuve (member of Parliament), Jeanne Pelland (executive director), Mario Frigon (mayor) and Kathie Cimon





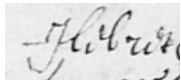


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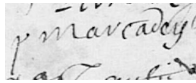
<sup>2</sup>For information on the family of Guillaume Hamelin, sieur des Hougues, see : <https://gw.geneanet.org/ransot?lang=fr&n=hamelin&oc=0&p=marie>

<sup>3</sup>Damoiselle : <sup>3</sup>Damoiselle : designates the daughter of a nobleman. It is also the title given to the wife of the owner of a seigneurie. Under the Ancien Régime, the owner of a seigneurie was called « écuyer sieur de », whether he owned the whole seigneurie or part of it.

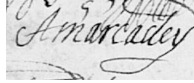
<sup>4</sup>Gédéon Marcadey and Françoise Lancre : see <https://gw.geneanet.org/lemon50?n=marcade&oc=&p=gedeon>



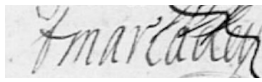
Jean Lebret



Pierre Marcadey



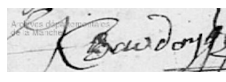
Anne Marcadey



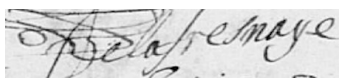
Françoise Marcadey



Pierre Vautier



Jean Chardon



Jacques de la Fresnaye

This leads us to wonder about the rules of consanguinity and other impediments to marriage within the Catholic Church.

**Canon law**<sup>5</sup> prohibits marriages up to and including the fourth degree, unless derogation is obtained from the ecclesiastical authorities. What does fourth degree mean? Here is an example: « I have 2 parents, 4 grandparents, 8 great-grandfathers and 16 great-great-grandfathers. All girls descending from these 16 great-great-grandfathers are forbidden to me. »<sup>6</sup>. That's a lot of girls (or boys) and since in that peasant era people often married within a limited radius of a few kilometers, the probability was high to either break the canon law, or to remain single. And the problem was even more acute among nobles who avoided marrying someone of a lower rank.

How could this problem be solved? For the common people, the Church granted dispensations to those who lived in places with fewer than "300 fires" (dwellings), but only to those of the 3rd or 4th degree. Cousins (2nd degree) were therefore excluded.

Among the nobles, if a girl did not find a husband because she did not have a dowry proportionate to her social condition and a parent undertakes to endow her in order to marry her, the Church grants the dispensation to avoid a misalliance. « Misalli-

ance is always a one-way street: it targets the noble girl»<sup>7</sup>: who must in no way marry a commoner without suffering disgrace.

Other circumstances also allow nobles to obtain a dispensation<sup>8</sup>:

- if an alliance avoids or stops endless war or trials, the Church grants a dispensation for "the establishment or consolidation of peace";

- «Life at risk». the exemption may be granted if a girl lives in a dangerous place, for example a seaside subject to enemy incursions, which was common in Normandy, and only a parent still agrees to marry her,

-« The need of a widow for the education of her children and the good of her affairs to marry a certain man who is her parent... »;

- « The honour of an illustrious and considerable family whose name, rank and property which have been there for a long time can only be preserved by marriage between parents... »;

- «The great services that people who want to marry together, or others in their families, have rendered or can render to the Church or the State... »;

- Finally, in case of «difficulty that Catholics have in finding Catholics with whom they can marry», the exemption may be granted.

In summary, dispensations are mainly granted to nobles in order to preserve their social status and privileges. We do not know which of these exemptions was mentioned for the Hamelin/Marcadey couple. The most plausible hypothesis is that the bishop ruled that now that the young woman's virtue has been desecrated, and her marriage has been

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<sup>5</sup>Canon law : internal laws that govern the Catholic Church and its members.

<sup>6</sup>Jean-Louis Flandrin, *Les amours paysannes (XVIe-XIXe siècles)*, Éditions Gallimard/Julliard, collection *Archives*, Paris, 1975, p. 31.

<sup>7</sup>François Lebrun, *La vie conjugale sous l'Ancien Régime*, Armand Colin, Paris, 1993, p. 23.

<sup>8</sup>Flandrin, *Op. cit.* 34 à 36.



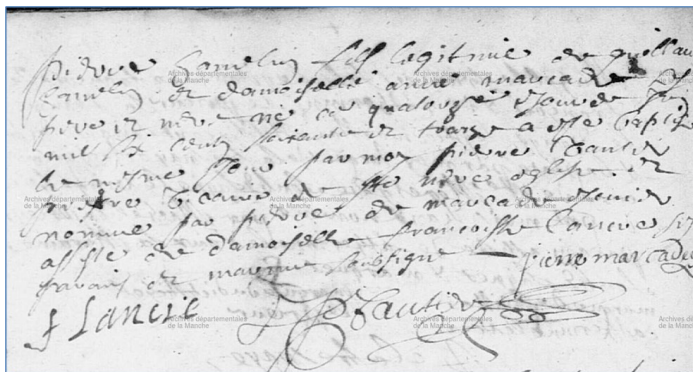
annulled, it is better to grant the dispensation "because there is fear for her honor if she remains in the world without getting married"<sup>9</sup>. Especially since she is the mother of a boy named Pierre who was baptized on June 14, 1673, four months before the discovery of the impediment.

If the exemption had not been granted, what would have happened to the mother and child? The bishop's decision was certainly the right one since the couple prospered. On June 7, 1675, Guillaume and Anne had their second son, Laurent<sup>10</sup>, baptized. On December 23, 1676, Anne Françoise<sup>11</sup> was born. A fourth child was born on February 23, 1678, named Jeanne<sup>12</sup>. Thus, all is well that ends well and we like to think that Guillaume and Anne lived long and happy in the midst of their many children.

Curiously, a burial certificate dated January 8, 1679 declares the death of an illegitimate child of Guillaume Hamelin aged about 6 years<sup>13</sup>. It was probably Pierre baptized on June 14, 1673. The priest interprets the exemption from consanguinity restrictively. Since the dispensation was not granted until October 1673, the celebrant Denis Lagouche, vicar, declared the child illegitimate, since he was born before obtaining the dispensation.

Here are the baptismal and burial records of Pierre Hamelin.

#### Baptismal record of Pierre Hamelin<sup>14</sup>



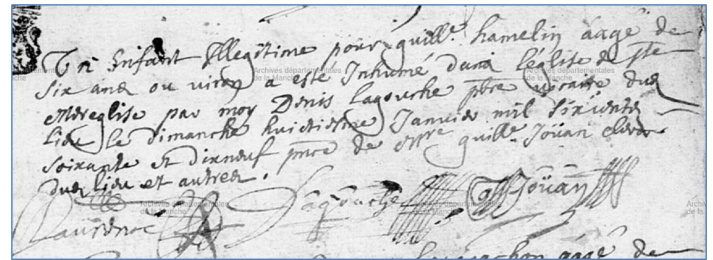
Pierre Hamelin fils legitime de Guillaume Hamelin et damoiselle Anne Marcade, ses pere et mere, né ce quatorzième jour de juin mille six cent soixante et traize, a été baptisé le mesme jour par moi Pierre Vautier pretre vicaire de S<sup>te</sup> Mère Eglise et nommé par Pierre de Marcade escuyer assisté de damoiselle Fançoise Lancre ses parrain et marraine sousignés.

*F. Lancre* *P. Vautier*

Françoise Lancre Pierre Vautier

*Pierre Marcadey*

Pierre Marcadey



#### Burial record of Pierre Hamelin<sup>15</sup>

Un enfant illégitime pour Guillaume Hamelin aagé de

six ans ou viron a esté inhumé dans l'église de S<sup>te</sup> Mere Eglise par moy Denis Lagouche pr<sup>etre</sup> vicaire dudit

lieu le dimanche huictième janvier mille six cent soixante et dix neuf [en] pr<sup>esence</sup> de m<sup>aitre</sup> Gilles Joüan, clerc

dudit lieu, et autres.

*Laurence* *Denis Lagouche*

Laurence

Denis Lagouche

*Gilles Joüan*

Gilles Joüan

<sup>9</sup>Flandrin op. cit., p.36

<sup>10</sup><http://www.archives-manche.fr/ark:/57115/a011288085773kj6Vby/6eebabe16>, item 78 of 168, left page, 2<sup>nd</sup>.

<sup>11</sup><http://www.archives-manche.fr/ark:/57115/a011288085773kj6Vby/82aaac46f4>, item 110 of 168, left page, last.

<sup>12</sup><http://www.archives-manche.fr/ark:/57115/a011288085773kj6Vby/e7c0e19bf6>, item 146 of 168, left page, last.

<sup>13</sup><http://www.archives-manche.fr/ark:/57115/a011288085773kj6Vby/fe8d4a9553>, item 157 of 168, right page, 1<sup>st</sup>.

<sup>14</sup><http://www.archives-manche.fr/ark:/57115/a011288085773kj6Vby/7a88ce63da>, item 38 of 168, right page, last.

See as well : <http://www.archives-manche.fr/ark:/57115/a011288085773kj6Vby/7a88ce63da>, item 38 of 168, right page, last.

<sup>15</sup><http://www.archives-manche.fr/ark:/57115/a011288085773kj6Vby/fe8d4a9553>, item 157 of 168, right page, 1<sup>st</sup>.

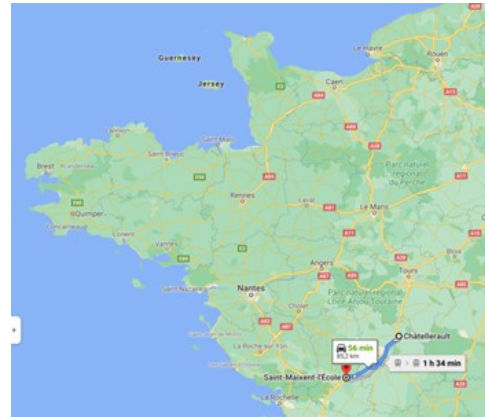
The Edict of Nante promulgated by Henry IV in 1598 put an end to the religious war between Protestants and Catholics in France. But, in 1685, Louis XIV imposes the Edict of Fontainebleau and revokes the Edict of Nantes. The persecution resumes with renewed vigour against the Protestants. Among the victims were **Jacob Chamois** and his wife Rachel Dallé. Here is their story.

« Jean Dallé, one of the most learned theologians of the Protestant church, was born in Chatellerault on January 6, 1594. His father was receiver of consignments (*receveur des consignations*) at Poitier, and his mother belonged to a notable family of Châtellerault, that of the Berthons, which, at the time of the revocation, gave numerous pledges of their fidelity to the Gospel<sup>1</sup>.

In 1690, his three sisters Rachel, Marguerite and Catherine, were given possession of his assets, which was taken away nine years later because they were not converted. Marguerite, wife of Michel Berthon-Cousinière, and Rachel, who had married **Jacob Chamois**, declared that they would rather

die than go to Mass. Rachel was imprisoned in 1699 in a convent of the Union chrétienne (Christian Union)<sup>2</sup>. As for Catherine, widow of the minister Michel Charles, she preferred to throw herself into a well than to fall into the hands of the terrible Catholic converters.<sup>3</sup> »

In addition, a list of refugees fleeing the "converters" of Louis XIV includes a « **Chamois** » resident of Saint-Maixent<sup>4</sup>. »



Châtellerault and Maixent are 85 km apart

<sup>1</sup>But not to the Catholic Church.

<sup>2</sup>Union chrétienne : convent founded in 1680 in the city of Fontenay whose purpose was to offer asylum and education to widows and girls who « wanted » to abjure protestantism.

Vallette, René, *L'Union chrétienne*. In *Revue historique de l'Ouest*, Nantes, 1886, p. 126.

[https://www.google.ca/books/edition/Revue\\_historique\\_de\\_l\\_Ouest/SJKsAAAAIAAJ?hl=fr&gbpv=1&dq=%22Couvent+de+l%27Union-Chr%C3%A9tienne%22&pg=PA126&printsec=frontcover](https://www.google.ca/books/edition/Revue_historique_de_l_Ouest/SJKsAAAAIAAJ?hl=fr&gbpv=1&dq=%22Couvent+de+l%27Union-Chr%C3%A9tienne%22&pg=PA126&printsec=frontcover)

<sup>3</sup>Lièvre, Auguste, *Histoire des protestants et des églises réformées du Poitou*, vol. 3, Grassart, Paris 1859, p. 82-83.

[https://www.google.ca/books/edition/Histoire\\_des\\_protestants\\_et\\_des\\_%C3%A9glises/Xr9SAAAAIAAJ?hl=fr&gbpv=1&dq=histoire+des+protestants+et+des+eglises+r%C3%A9form%C3%A9es+vol+3&printsec=frontcover](https://www.google.ca/books/edition/Histoire_des_protestants_et_des_%C3%A9glises/Xr9SAAAAIAAJ?hl=fr&gbpv=1&dq=histoire+des+protestants+et+des+eglises+r%C3%A9form%C3%A9es+vol+3&printsec=frontcover)

<sup>4</sup>*Ibid.*, p. 357. Saint-Maixent is located between La Rochelle and Poitiers.

Editor's note: Please refer to the attached diagram of the Chamois of the 17<sup>th</sup> century in Poitou where we see Jacob, on the far left.

Note that several other members of the Chamois family were Huguenot and their property was therefore confiscated. Some abdicated and recovered their property.

The research and the diagram were prepared by Gérald Frigon<sup>116</sup>.

You can view the table in frigon.org <https://frigon.org/uploads/document/tableau-chamois-en-poitou-au-17e-1.jpg>

