

Chez Nous

The newsletter of

La Société

Canadienne Française du Minnesota

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JE ME SOUVIENS . . .

Note from the Editor: *This is the third and final chapter of the Lemire family history as told by daughter Eleanor Emily Lemire. The first chapter, from Hickory, Minnesota to Sentinel Butte, North Dakota in the early 1900s, appeared in the Juillet-Aout, 1999 Chez Nous; the second chapter, at Sentinel Butte from 1909 till they pulled up stakes to move to a hoped-for better life in Oregon in 1935, appeared in the Novembre-December 1999 issue. This chapter follows the Lemire family in Oregon during the Great Depression and World War II. We are grateful to Ellie for sharing her memories with us.*



Ellie Lemire in 1943, Medford, Oregon

OREGON

Part Three of a Family History

by Ellie Emily Corey

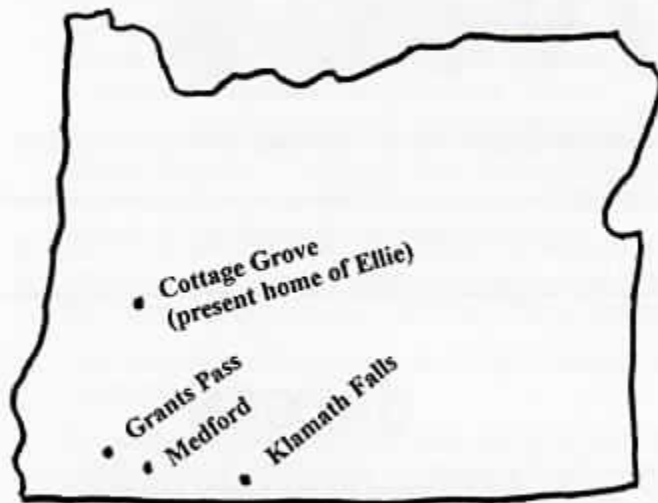
Once again, George and Evelina, the French couple from what was then known as Hickory, Minnesota, set out to make a dramatic change in their lives. Only this time, the change would involve their six youngest children, Lucille, Olivia, Ed, Louis, Louise, and Eleanor Emily. The older six family members were by now pursuing life styles of their own.

The "Great Depression" meant different things to individual people. Some were directly affected by total loss of their means of livelihood, and others, no matter where they lived, would feel the effects of worldwide economic recessions. George and Evelina found themselves unable to avoid the results of the Depression by moving away from their farm in North Dakota. Poverty followed them and their children.

The family packed camping gear in a small trailer that they hauled behind a 1932 Chevy sedan and headed west. Why did they choose to move to Oregon? The reasons were multiple: fliers circulated abundantly around Sentinel Butte advertised "good money for picking fruit." Also, George had a brother, John, who lived in Klamath Falls, in southern Oregon. John was the only brother besides George who had moved away from Hickory, their home place. John promised to help him find work.

The two brothers spent two weeks searching hopelessly for a job for George. Finally, realizing there would be none, the family decided to move even further west to Medford where pear picking was to begin.

Continued next page



Towns in Oregon familiar to the Lemire's

George had the notion that they would make the trip west, and if things didn't work out, they would return to North Dakota where he might at least be able to feed his family. After all, he was a farmer and a sharp-eyed hunter. Evelina clung to the desire of a better life and a Catholic education for their children, which she believed could not be found in Sentinel Butte. She did not share George's feelings of a possible return to the way things had been for them during the last years in North Dakota.

The family stayed in Medford, in what was then called an auto court, with the inviting name of "Camp With Us," and discovered to their dismay that no fruit pickers were being hired. They were directed to a town still further west, Grants Pass, where hop picking was in full swing. Again, they packed the trailer and moved on towards their goal of finding work in the west.

The hop farm located near Grants Pass promised not only work, but lodging for the family. The foreman took them to a sorry looking shack, then gave George two six foot long cloth bags, one for him, the other for the girls, who could share a bag for the picked hops. The pay was ten cents a pound and a bag could be filled in a day. What he failed to mention was that the bags when full weighed under five pounds. Hops are light as feathers, as they soon discovered. Nevertheless, George, with Louise, Olivia, and Lucille, left for the nearby hop field, while Eleanor stayed at the camp with Evelina.

While Eleanor tried to help, she noticed how listlessly Evelina moved from the trailer to the shack, bringing in but a few items to place on the one filthy shelf above the wood cook stove. Evelina's lips were moving and she seemed to be praying through tears.

After a while she rested on a torn canvas cot and Eleanor sat beside her, unable to alleviate nor understand the sadness her mother carried within.

In what seemed a short time, Louise returned followed by Lucille and Olivia. They were not only hot, tired, and hungry but shouting with anger. The older girls said they'd had enough of picking hops and wanted to return to Medford. They had seen ads for domestics in the Medford Tribune, and said they would take whatever work they could find in order to stay in Medford.

Last of all came George with his bag barely a quarter full of hops. He too was disenchanted with the work and announced that they would head north towards Portland and then east, back to North Dakota. His announcement was met with stony, silent and angry stares, not only from Evelina but from his daughters as well. Evelina silently picked up what items she had brought into the shack and put them into the trailer. Then she said to everyone, "Get in, we're going back to Medford." George, outnumbered, drove to "Camp With Us" in Medford where they stayed until they found jobs and a small house with enough acreage for one cow and one pig.



Evelina and George Lemire in "happier times"

Continued next page



John Lemire (George's brother) showing off his car, apparently in Klamath Falls, Oregon

Olivia and Lucille worked as domestics for three dollars a week, and true to their word, gave part of it to help the family. George took whatever job he could find. The Depression had hit Oregon too, and jobs were scarce even for seasonal work such as picking fruit. Good state jobs were subject to residency requirements, which George would not have for several years. The small amount of money from the summer crops in North Dakota went to pay for the bus trip, bringing Louis and Ed west so they could begin school. It also paid for the house, the pig and a cow. In fact, it was the truckload of apples given as food for the pig that kept the family from starving during that first year in Medford.

Besides the story of eating food meant for the pig, many tales exist concerning the poverty felt by people during the Depression, and sad to say, they are for the most part true. The stories tell of an assault to the sensitivities of the pre-teen and teenaged children of Evelina and George. They tell about wearing cardboard in the soles of shoes to cover holes in a futile attempt to keep feet dry in rainy weather; about going to school with empty lunch pails and growling stomachs; about eating nothing but baking powder biscuits day after day; of hours spent in the city library at noon because of the shame of being in a lunch room without food; and about embarrassment at kneeling in chapel because everyone behind could see the holes in shoes and stockings. It was also about

being glad for uniforms for most of the year, and when not in uniform wearing clothing frayed and washed many times over. Amazingly, a few friends were able to penetrate the pride that went with being poor, and offered an orange or half a sandwich. Always there were apples with the rotten parts cut off and the remainder made into applesauce, usually without sugar.

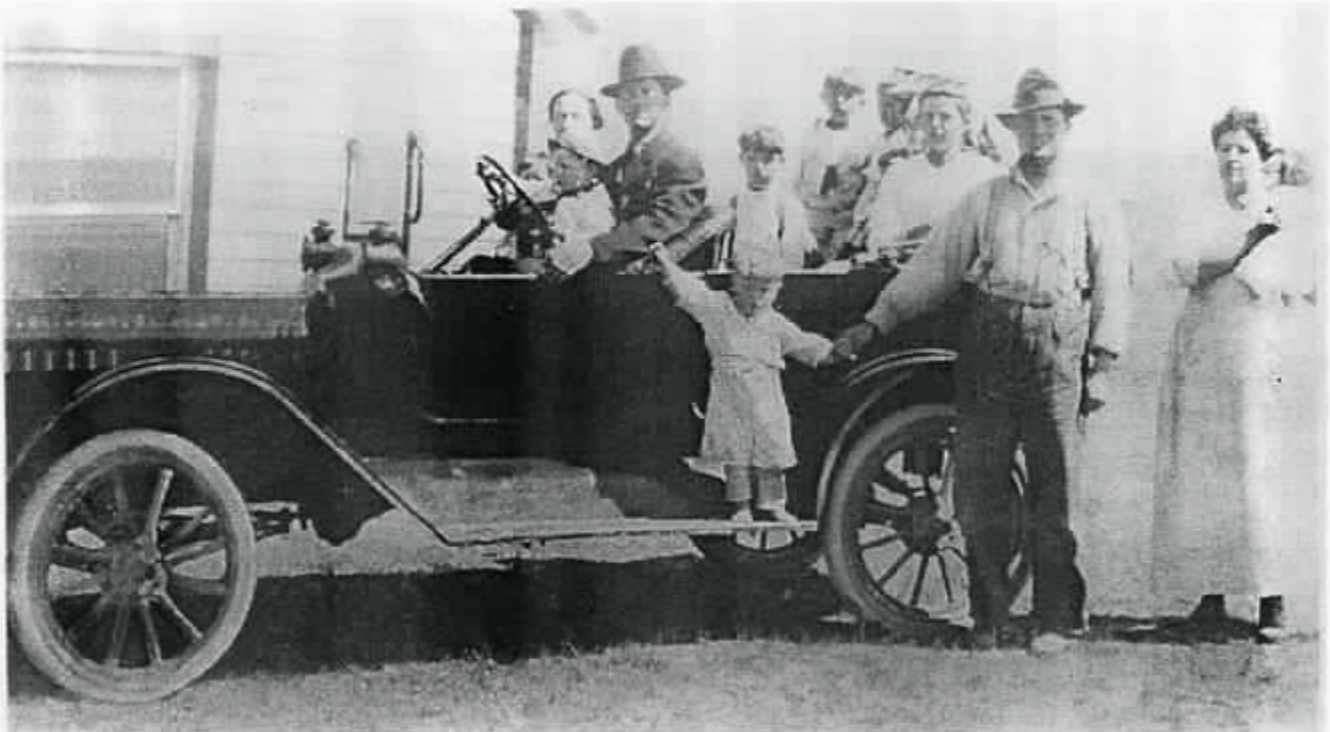
Poverty stories abound as does the marvelous resiliency shown by many who faced the Depression and became strengthened by overcoming its unwanted challenges.

It took George and Evelina nearly four years to achieve the barest financial stability. When their finances improved, Lucille moved to Vancouver, Washington, and worked her way through nurse's training. Olivia finished high school at St. Mary's where the children were enrolled. She found a job in a ladies' ready-to-wear store and generously gifted her younger sibling with new clothes.

Ed and Louis were given ample opportunity to participate in sports because St. Mary's, although considered a small school, excelled in spirit and winning in sports. After graduation, they immediately joined the service.

World War II brought an end to poverty by making it possible for everyone to find a job in the

Continued next page



Jerry Lemire showing off his new car in 1913 – at far right is Evelina and the new baby, Rita

war effort. After graduating from high school, Louise worked in the Signal Corps at Camp White, an Army camp built near Medford.

Still in school, Eleanor was discovered by a young music-teaching nun, Sister Virginia Maria, to have singing talent, and was given voice lessons. She had a school job which paid for the lessons. Music was a saving factor as she sang for recitals, civic clubs, weddings, and prepared herself for scholarship aid towards college expenses. She and her accompanist were often taken in the early morning hours to a chapel at Camp White to sing for weddings. The usual songs were "Ave Maria" and "On This Day Oh Beautiful Mother". The special escort service was a heady experience for the teenagers.

Medford became the "home place" for the younger family members. George brought lug boxes of fruit home for Evelina to can and she continued to "put up" jars of produce from her garden even when most of their children had left home. They had a small, comfortable, house and more than apples to eat.

At the end of the day, after he had read the news, George rosined his bow and played the fiddle. Deep furrows filled his brow as the bow flew across the strings, making his music speak for him. Evelina sat listening and sometimes hummed along on the

songs she knew. Often though, she remained pensively silent. Who was to know her thoughts?



The "one with the memories," their youngest, left them after World War II to marry her own true love, Les Corey, and with him, begin her own family story. •

What are you waiting for?

We are always looking for new members. Dues are \$18 for family; \$15 for singles and senior families; and \$12 for seniors. Please make checks out to LSCF and send to John England, Treasurer, 2002 Palace Avenue, St. Paul, MN 55105.

Send your memories in the form of articles or just short anecdotes to Dick Bernard at 7632 157th St. W. #301, Apple Valley, MN 55124. Or email him at dick@chez-nous.net.

An Iron Range French-Canadian Remembers Growing Up Catholic

by Dorothy Viger Fleming

Until the mid-1920s, I attended the McGolrick Institute Catholic school in Hibbing, Minnesota. The year I started seventh grade we were not allowed to ride on the public school buses anymore as the Ku Klux Klan was quite prominent in this area. They were burning crosses on the Kitzville Location dump that we could see from the small mining location, called Albany, where we lived, and which was separated by a huge mine dump between the two communities. After only two weeks of that seventh grade year, we enrolled in the public schools in Hibbing.

When I was in the ninth grade, my parents sent me to my paternal grandmother's home in Eveleth. I thought I was only going to stay for the summer. My Grandpa had died early that spring and the folks didn't want my Grandma to be alone. I stayed two years!

Eveleth at that time (1927) was a town of about 4,000 population and there were three Catholic churches. One we called "the Italian Church." Another was "the Irish Church." I know there were many French-Canadian families in Eveleth as my Grandma used to visit and talk of them.

I remember my Grandma on her knees every night at bedtime, and saying the rosary in French. She always talked French to my Aunt Mary who

came over often as she also lived in Eveleth, only a few blocks away.

While at my Grandma's, I remember we went to Fort Frances, Ontario to visit some of her friends, and when we went to church, the very first thing they did was take up a collection for "pew rent." It was the first I'd heard of this, and I was about 14 years old.

When the original Hibbing was moved, for mining reasons, the only Catholic church to be built in the new Hibbing, about one mile to the south of the original town site, was Immaculate Conception, and the priest was Italian. It's still called "the Italian Church" at times.

The Hibbing of my memories, including the original Blessed Sacrament church, was moved about one mile south when it was found to have been built over rich iron ore deposits. This old town is now called North Hibbing by residents, and some streets and foundations are still visible there. Blessed Sacrament Church was rebuilt in new Hibbing, and is a very large and impressive church today.

Today there are two Catholic schools and three Catholic churches in Hibbing. We are all combined as the "Hibbing Catholic Community" and Mass is said at all three churches. Blessed Sacrament is a consecrated church and the two pastors live there. One priest lives at St. Leo's, and the parish office is also at St. Leo's.

My husband and I were married in the rectory of the Blessed Sacrament 65 years ago last June. He was not Catholic then, but he became a Catholic after 20 years of marriage and was godfather to our first grandchild, which made our daughter and her husband very happy. •

Coming Soon . . .

Throughout history, regardless of ethnic group, men have always gotten most of the publicity, because of their virtually exclusive right to elected positions and property ownership, among other powerful privileges. But women had a tremendous and positive influence in the French Canadian story. We solicit your stories about the great ladies in your family, both past and present - their contributions, strengths, talents, trials, and tribulations. We will print these stories in future issues of *Chez Nous*. Look for a new regular feature, "Grandes Dames".

St. Jean-Baptiste Fete . . . The annual St. Jean-Baptiste fête will be held Friday evening, June 23, at the Henry Sibley house in Mendota. This will be the fourth year the State Historical Society has hosted this event, celebrating Québec's patron, and will be very enjoyable. Be there!

Cirque du Soleil . . . The world-famous circus which had its beginnings on the streets of Montreal will be coming to Minneapolis in August or September. Watch for an announcement later this spring either here or on the Cirque website at www.cirquedusoleil.com or by calling 800-678-2118.

Société Updates

- ◆ St. Paul's 68th annual **Festival of Nations** is May 4-7 at River Centre, downtown St. Paul. La Société has participated in this event for years, and will again this year. The theme this time is "Celebrate the Seasons." We always need more volunteers to staff the booth. Please volunteer by calling **Marie Nolin Nichols** at 651-578-2517 or **Seraphine Byrne** at 651-224-2636. *Thanks!*
- ◆ Member **Mike Durand** has been a key person in establishing a Durand family foundation and website for family history purposes. The family has a wonderful magazine and invites interest. Mike can be reached at 1501 Rushmore Drive, Burnsville, Minnesota 55306; 952-431-5610, email: MdurandMN@aol.com. The family has a website at <http://www.Durandfoundation.com>.
- ◆ Members wishing to **research church records** in the Twin Cities area might consider contacting the archivists at the Diocese headquarters in St. Paul. Steve Granger or Patrick Anzelc are the people to contact at 651-291-4400.
- ◆ From late March through mid-April 2000, there will be a photo display called "**People and Parishes**" at the Landmark Center in St. Paul.
- ◆ The **annual meeting** of La Société will be on Monday, June 5th at 7 p.m. at St. Louis Church in St. Paul. At this meeting we will be electing officers and Board members for the coming year. We invite you to become a nominee for a position. There are seven Board members. The Board elects the President, vice-president, secretary and treasurer from amongst its members. Current President is Dick Bernard. For more information you may contact Dick or any other Board member. Dick can be reached at 7632 157th St. W. #301, Apple Valley, MN 55124. His phone number is 952-891-5791; his email is dick@chez-nous.net.
- ◆ **Letters to the Editor** are now welcome in *Chez Nous*. Send us your thoughts, feelings, opinions, complaints, and praise!
- ◆ **Catherine Rivard** would love to hear from Société members via email! Her address is: addiepoq@earthlink.net.

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La Société Canadienne Française du Minnesota

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St. Paul, MN 55116-0583

Chez Nous

The newsletter of La Société Canadienne Française du Minnesota

Mai-Juin 2000

Elway Station, P.O. Box 16583, St. Paul, MN 55116-0583

Vol. 22, No. 3, Issue 119

GONE FISHIN'

A Note from the Co-Editor

By happy circumstance, I opened the Eugenie Fellows folder during the time I was reading two magnificent books about the life and times before, during and after Jesus in what is today called the Middle East. (The books, *Desire of the Everlasting Hills*, and *The Gifts of the Jews*, both by Thomas Cahill, are very well worth reading).

Cahill's compelling narrative tells the story behind the stories of the characters and the genealogies of the Bible, and the interpretations put on these stories over several thousand years. His is a respectful commentary, but his books nonetheless speak to the innate fallibility of the oral and written story telling tradition, and to the personhood of everyone whose story is told in the Old and New Testament.

In a most humble way, *Chez Nous* continues the story-telling tradition of the Bible. As this newsletter has evolved over the past 20 years, a common theme has emerged: we celebrate the stories of the common persons of our cultural

JE ME SOUVIENS . . .

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Searching for My Leriger-LaPlante Roots

By Eugenie Fellows¹

My father, Emile Leriger de la Plante, descendant of Clement, came to Stillwater MN with his parents and siblings in 1892. They came from LaPrairie County, P.Q. My great-grandparents, Joseph Gagne and his wife Euphrosine Letourneau, came from Canada to Stillwater and died there.

My line includes Urbain Baudreau. One member of this line, Joseph Graveline, was with the Lewis and Clark Expedition in some of its activities.

Other members of one portion or another of my French-Canadian ancestor include Joseph Gagne in Duluth, and a descendent of Clement Leriger who lives in Nebraska.

My mother's parents were Norwegian; she was born in Minnesota. My parents, Emile La Plante and Mena Hoiland, were married in Crookston, Minnesota.



Emile Joseph Cajetan Leriger de La Plante,
as a young man

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A Note from the Co-Editor, *continued*

tradition—the people whose names were seldom if ever found in the newspaper, in books, or even as elected leaders in their communities. They were people like us - doing the best they could to contribute to the society of which they were a quiet part. People whose written and oral records are now imperfectly remembered, but whose impact on succeeding generations is tangible and indelible.

In this issue, we bring to you several snippets of family and (possibly) family related stories gathered by Eugenie (La Plante) Fellows, Zephyrhills, Florida, whose parents were from the Red Lake Falls, Minnesota area. Some parts are related to her family history, some are not. All are related in that they are stories about people of French-Canadian ancestry—people existing in space and time, people whose place in the historical record is incomplete. People who, while they possessed the same surname (albeit often spelled in different ways, as the reader will note), were not even necessarily related—other than sharing French-Canadian background.

Part of Eugenie's story centers on Red Lake Falls, Minnesota, a place mentioned in Ellie Corey's story; a place which is mentioned elsewhere in this issue of *Chez Nous* as a continuing center of French-Canadian history in Minnesota. A history of Red Lake Falls and its neighboring villages like Gentilly and Huot will come at a future time: suffice to say that it is tied to many of the early French-Canadian settlements in the Midwest. Indeed, its founder, Pierre Bottineau, originated from Pembina (now North Dakota); was one of builders of the earliest cathedral in St. Paul; contributed land for the first parish in St. Anthony (now Minneapolis); as well as the land for the first Catholic church in what is now Osseo, Minnesota.

Another part of the story centers on the Missouri River country, especially in western South Dakota, where Eugenie's searches took her.

But the most important part of Eugenie's story, unstated, might be the efforts she took to find what she has found. We do not include all of her discoveries on these pages, but what is obvious is what all persons seriously seeking their stories invariably learn: the search for one's past - his or her roots - is a lot like fishing: it takes infinite patience to "hook the big one"—years, not minutes, hours or days. It requires patience that few fishermen possess.

We wish you "great fishing" in your roots search!

Dick Bernard

Searching for My Leriger-LaPlante Roots, *cont'd*

My father became a citizen and voted for the first time in the election to create Red Lake County from a part of Polk County. Two of my father's sisters taught school in Red Lake County before they were married in the late 1890s. And both were married in the area—Alvina LaPlante to Narcisse Martineau at Red Lake Falls and Eva LaPlante to Arthur Prud'homme at Crookston.

A most interesting connection to me is that of my aunt Olivine Patnaude, wife of my father's brother Joseph La Plante. They were married January 3, 1900, in Red Lake Falls. Olivine was a daughter of Simeon Patnaude and his first wife, Philomene Huot, who died March 9, 1880, in Polk County (as it was then known), and who is buried in Huot cemetery. Olivine's father, Simeon Patnaude, was one of the persons present at the signing of the Old Crossing Treaty near Huot, where the Indians gave a vast territory to the Americans for settlement. Olivine's grandmother was Marguerite Raiche, first wife of Louis B. Huot, for whom the settlement of Huot was named. Olivine's great-grandmother, the mother of Marguerite Reiche, was Susan Grant, daughter of Scottish fur trader Peter Grant and his wife Margaret Songab ("Clear Sky Woman"), a Chippewa Indian whose third husband was Charles Bottineau. Charles Bottineau and Margaret Songab were the parents of Pierre Bottineau, founder of Red Lake Falls.

Like all good genealogists, Eugenie does a lot of "fishing"—constantly casting a line for more information. Genealogists understand that such fishing expeditions might take years to even get a nibble, but that to get a nibble, or to catch the big one, you have to keep casting the line! Using this "cast and wait" process, a question was answered for Eugenie about a possible ancestor, Louis La Plante, born November 11, 1835, Province of Québec, son of Louis La Plante and Sophie Moran. In gratitude to the Association Families Laplante of Québec, and to Mrs. Fred Gnirk of Burke, South Dakota—and to Eugenie for sharing the information with us—here is some information Eugenie found:

From Mrs. Gnirk in 1987: "Louis La Plante came of French lineage, a native of Quebec, born November 11, 1835. He was the son of Louis and Sophia (Morran) La Plante. His paternal grandfather and father were seafaring men. At an early age Louis went to sea

Continued next page

Searching for My Leriger-LaPlante Roots, cont'd

as a sailor; he sailed to ports in Germany and the British Isles. In 1852, he arrived in New Orleans, where he secured employment with steamboat navigation on the Mississippi. After two years of that he worked with the coal mining industry in Ohio. He contracted the ague and returned to St. Louis and there embarked on the steamer, St. Mary, plying the upper Missouri. On this little vessel he came up the river as far as the mouth of the White River², in what is now South Dakota, that being the head of navigation at the time. Government supplies with which the boat was laden were freighted through with teams to old Fort Pierre. Here La Plante first put in an appearance on November 11, 1855, on his 20th birthday. He passed the winter at Camp Pierre, on the opposite side of the river, Major Galpin being in charge. The next spring the Major started down the river with 77 men and supplies hauled by mule teams.

Adventurous Louis made his way up the river to Fort Clark, where he was employed by the American Fur Company until 1859. The Company's successors, Frost, Todd and Atkins, employed Louis until 1861, when he engaged in trapping on his own account. In the summer of 1883 he entered into government service at Ft. Randall, his duty being to carry messages between there and Fort Sully. In 1864, Louis did scout duty for General Sully, as he was known to be daring and was familiar with Indian habits.

The next summer he entered into business for himself, dealing in livestock largely with the Indians. This was in Bon Homme county, where he ranched until he moved to Ft. Pierre in 1875. He located a ranch of 1800 acres on the Cheyenne river about 65 miles west of Ft. Pierre.

When the Black Hills district opened to settlement he engaged in freighting [between] Ft. Pierre and Deadwood, until 1883.

In 1860 Mr. La Plante married Julia Abbott [in St. Louis Mo. Julia] was born and reared near Ft.

² Here and following are a number of geographic locations, virtually all at the Missouri River, and all but one in present-day South Dakota. Most forts have long ago been abandoned. In the order of reference, here are their geographic locations: White River, enters the Missouri 12 miles south of Chamberlain, South Dakota; Fort Clark, is 60 miles north of Bismarck, North Dakota; Fort Randall is in South Dakota, just north of the Nebraska state line; Fort Sully is 16 miles north of Pierre, South Dakota, the Cheyenne River enters the Missouri 48 miles north of Pierre, South Dakota; Fort George is 18 miles south of Pierre, South Dakota. (See map, page 5)

George. She was the daughter of Mr. Abbott of the firm of Abbott and Cotton, who were engaged in the fur business in this section in early days, the trading post being located at the mouth of Yellow Medicine Creek, then in Pratt Co. The office of the firm was in New York City.

Louis was the father of six sons: Frederick, George, Alexander, Charles, Louis Jr, and Olivia."

From the Association Families La Plante, came a genealogy in May, 1999:

Eugenie had speculated that the above Louis was in her line, but found differently (7-10-99 letter): "[A]s it turned out, this Louis was not descended from Clement Leriger de La Plante, as I am, but from Jacques De LaBourlier of St-Andre de Niort, bishopric of Poitiers, Poitou, France, and Françoise Ferrande. So, the immigrant ancestor was Jean-Baptiste De LaBourliere dit Laplante who married Catherine-Françoise Martin (daughter of Joachim and Anne-Charlotte LePetit, married 11 February 1697, St-Pierre et St-Paul, Ile d'Orleans, Québec. The remaining ascendance follows, and may be of value to some readers:

Jean-Baptiste de LaBourliere, born 1706, son of Jean-Baptiste and Catherine-Françoise Martin, married 9 Jan 1764, St. Louis de Kamouraska, Quebec, Marie Genevieve Michaud, daughter of Antoine and of Marie-Madeleine Cordeau dit Deslauriers.

Louis Laplante dit Labouriere, born 1768, son of Jean-Baptiste and of Marie-Genevieve Michaud, married 23 Nov 1807, St. Louis de Kamouraska, Marie-Anne Dionne, daughter of Alexandre and of Madeleine Michaud.

Louis Laplante, son of Louis and Marie-Anne Dionne, married 13 Jan 1835, St. Louis de Kamouraska, Marie-Sophie Moreau (Morau), daughter of Germain and Marie Michaud.

Louis Laplante, son of Louis and Sophie Morau (Moreau), married Julia Abbott 1860, St. Louis Missouri."

Having received all this information, Eugenie found that this Laplante was not her relative. But, even so, she has some observations of value. "[Louis Laplante's line is not mine] as his line is a "dit" line, while my line is a "de" referring to an estate in France near Angouleme, but it is possible that in the ancient history of that area there is some connection because Poitou is adjacent to the area of Angouleme."

Continued next page

A final Laplante memory follows, from someone who may - or may not - be related to Eugenie Fellows line - or yours. Once again, merci to Eugenie.

From the Aberdeen, South Dakota American-News August 23, 1936:

George LaPlant, an Old Cowhand, Spins His Historical Tale

by John A. Bailey

There's a wealth of historical lore connected with South Dakota's great plains west of the Missouri river and the legendary Black Hills, the western buttress of this plateau.

And there probably is nobody now living in that territory who is so steeped in this lore and recounts it with such zest and volubility as George LaPlant, a colorful figure who connects the present with our state's colorful past.

Mr. LaPlant - "George"- to his thousands of friends and acquaintances, is now about 70 years of age. As a boy, he was brought to South Dakota by his father, Eli LaPlant, a French Canadian.

With keen eyes that still function without benefit of lenses, George has seen the passing of the great historical panorama, from the gold rush with whiskered prospectors, fancy vested gamblers and gaudy ladies; the groaning bull trains' the ranges with their thousands of cattle and riders; the last of the buffalo herds; the strong men of a generation ago, down to the make-believe of the present with its pantaletted tourist girls and hippodromed cow punchers.

And not an incident of this expanse of time escapes the keen memory of this jovial story-teller.

George's father started his west river career as the operator of bull trains bearing freight from Fort Pierre to the frenzied gold camps about 200 miles to the west.. As a boy, George tells, he used to stand on the board walk and watch his father's trains turn left at the corner where the Franklin hotel now stands in Deadwood.

When the gold rush had died down and the trail herds of longhorns from Texas had launched the cattle business on the plains to the east, George's father drifted along and established one of the first ranches on Bad River, west of Fort Pierre. Later they moved north to the vicinity of Cherry creek on the Cheyenne reservation,

marketing their beef herds at Evarts, once the greatest cattle shipping point in the west.

It was near their old ranch that the town of LaPlant sprang up and it is named for the family. George knew intimately the famous families of that day, the Duprees, for whom the town of Dupree was named: Scotty Phillip; the Whipples, the Joneses, the Berrys, Colonel Mossman and others who figured prominently in western South Dakota.

George recalls how old man Dupree used to boast that he had the strongest and best cattle on the ranges, for couldn't his best herd move 50 miles to the Fort Pierre market from his ranch on Bad river in a day and a half? (Beef herds, according to the best practices, are moved about six miles a day.) When Dupree moved his herd, George laughingly recalls, a cloud of dust hovered over the trail for the 50 miles of its length.

Other stories which would take reams and reams of copy repose in George's memory and spring out at the least excuse.


As the ranching days ended with the influx of the homesteaders, George, his wife and family went back to the Black Hills. There, on the western slope on beautiful Sand Creek, Mr. LaPlant picked out the spot where he thought he'd like to spend his last days.

Anyone who has ever fished for trout in the hills will recall the place. A grassy valley dotted with aged oak trees; towering mountains rise to the east and to the west the limestone bluffs.

But Mr. LaPlant was not destined to live his last days there. A few years ago he was forced to sell it. Moses L. Annenberg, millionaire eastern publisher, purchased the place. On it he constructed a modest \$250,000 lodge and now has the showplace of the west. This is the man who recently purchased the Philadelphia Inquirer for \$15,000,000. He spends a week or so there every summer, but keeps a full staff of servants on hand to entertain friends who enjoy his hospitality.

However, Mr. LaPlant still retains a fatherly and proprietary interest in the place and guides many of his friends through its wondrous acres.

The LaPlants now live in Deadwood and George spends much of his time spinning yarns of the past to interested listeners.

A typical product of a once-boisterous land but, like the country, he has mellowed with the years. 

11

**The Alliance Française presents a trip to the
Chautauqua & French Festival in Red Lake Falls, Minnesota
August 25 - August 27**

Join your friends from the Alliance Française at Red Lake Falls' Chautauqua & French Festival. The festival celebrates region's rich history with arts, foods, demonstrations and music. A wonderful program has been planned especially for us by Virgil Benoit, French professor & president of the Association des Français du Nord.

Friday, August 25

2:00 Leave Minneapolis (see *transportation*, below), and arrive at the Country Club Motel in Crookston (see *lodging*, below) in time for the 9:00 p.m. opening of the Chautauqua Festival in Old Treaty Park. Friday night will feature a bonfire, storytelling and music. Cost for the festival is about \$15 per person.

Saturday, August 26th

10:00 Historical bus tour of the region led by Virgil Benoit
12:00 Arrival at the Chautauqua Festival. Find out how the Voyageurs lived, and browse the arts, crafts, and demonstrations. Lunch on your own -- lots of delicious things to choose from!
2:00 Music: Stage show featuring French-speaking musicians from St. Claude, Manitoba
3:15 Theatre: "The Betrayal" dramatizes Metis history
4:30 Return to motel for a rest (optional)
6:00 Back to the Chautauqua Festival for storytelling, and lots more. Dinner on your own
8:00 Return to motel
10:00 Dance to the music of fiddlers in Crookston

Sunday, August 27

9:00 Country breakfast at Virgil Benoit's farm. Tasty food, engaging stories, and great company (\$5)
11:00 Return to Twin Cities, lunch on your own on the road. Arrive by about 5:00 p.m.

Transportation: The Alliance Française is planning to rent two 12-15 person vans to drive to Red Lake Falls on Friday. If you would like to ride in the van, please call the Alliance at 612-332-0436 and plan to contribute \$50 per person (round trip). Deadline for registration and payment: August 18th. You may also take your own car and meet the group there.

Lodging: We have asked the Country Club Motel in Crookston to hold 10 rooms (out of 20 available) for us until July 18th. The room prices run from \$30 for one person to \$50 for four people. If you would like one of these rooms, please call the motel directly at 218-253-2270 to reserve, then call the Alliance at 612-332-0436 to let us know you have done so. Rooms will fill up fast, so don't wait! Lots of people will be coming from Canada and the U.S., and many will need a place to stay. Alternative lodging in Crookston includes the AmericInn (218-281-7800) and the Northland Inn (218-281-5210 or 800-423-7541).



Nouvelles Villes Jumelles

12

Newsletter of La Société Canadienne Française Du Minnesota

La Societe Meeting and Activity Schedule 2000-2001

- Fri June 23 - 7 p.m. St. Jean-Baptiste Day at Henry Sibley House, Mendota
- ~~Sat July 8~~ Bastille Day at Brown Institute, Mendota, Les Canadiens Errants will perform. Call Renee Juairé for details.
- Sun July 16 - noon LaSociete Picnic, Lake Gervais Park, Little Canada (Directions on page six of Chez Nous)
- Fri-Sun Aug 25-27 Red Lake Falls Chautauqua (details on reverse)
- Tue Sep 19 LSCF Board meets
- Fri Oct 6 Canadian Thanksgiving at St. Louis Church, 10th & Cedar, St Paul
- Tue Nov 14 LSCF Board meets (Proposed)
- Fri Dec 1 Christmas Party at St. Louis Church
- Tue Jan 16 LSCF Board meets (Proposed)
- Fri Feb 23 Mardi Gras at St. Louis Church
- Tue Mar 20 LSCF Board meets (Proposed)
- April 26-29 Festival of Nations, St. Paul
- Mon Jun 4 Annual meeting at St. Louis Church (Proposed)

Cancelled by Brown

We encourage your continuing membership, and the membership of others, in your Societe. Dues are as follows:

Family	\$18	Senior Family	\$15
Single	\$15	Senior Single	\$12

Checks to LSCF, c/o John England, Treasurer, 2002 Palace Ave St. Paul MN 55105

La Societe Canadienne-Francaise

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839A



Leriger stone house on farm in St. Constant Parish, Laprairie Co, Canada, 1939. This was the birthplace of Emile Joseph Cajetan Leriger de La Plante, father of Eugenie (LaPlante) Fellows.



Eugenie and Ervin Fellows



General sketch map of the area of western South Dakota referenced in the Louis LaPlante article, page 3.

Eugenie Fellows, 28042 Lindenhurst Drive, Zephyrhills FL 33544-2705. Eugenie would be delighted to hear from readers.

Société News

- ◆ Our **summer picnic** will be on 16 July at Lake Gervais Park in St. Paul. Bastille Day is 14 July. The park is in Little Canada, and is a short distance east of I35E, and north of Highway 36. Take the Edgerton Exit on Highway 36, and go north about one half mile, and you're at the park. Please come!
- ◆ **Cirque du Soleil**, the world-famed circus which had its beginnings on the streets of Montreal, may be coming to Minneapolis in August or September. Watch for a future announcement in the local media, or learn specific details via <http://www.cirquedusoleil.com>.
- ◆ **Sera Byrne** (651-224-2636) wishes to exchange crock pot lids with the person that has hers! (Mistake at the Christmas party, 1999).

Franco-American Music!

Recording artist Josée Vachon has been preparing a new on-line catalog of French music from Québécois, Acadian and Franco-American artists. You can find it at <http://www.dhebert.com>.



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Chez Nous

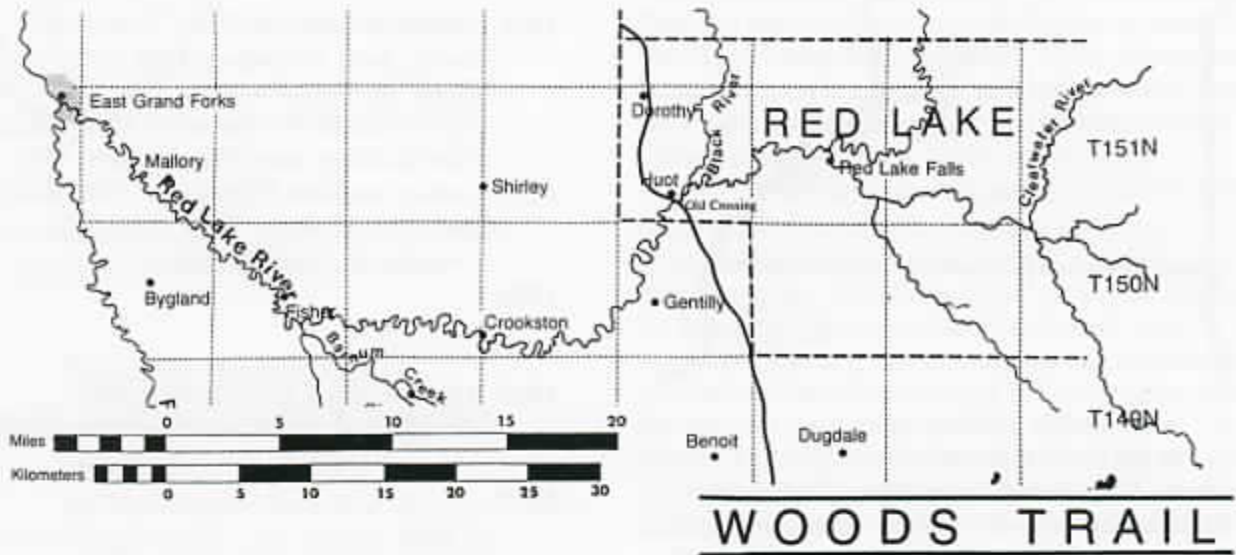
The newsletter of **La Société Canadienne Française** du Minnesota

Juillet-Août 2000

Elway Station, P.O. Box 16583, St. Paul, MN 55116-0583

Vol. 22, No. 4, Issue 120

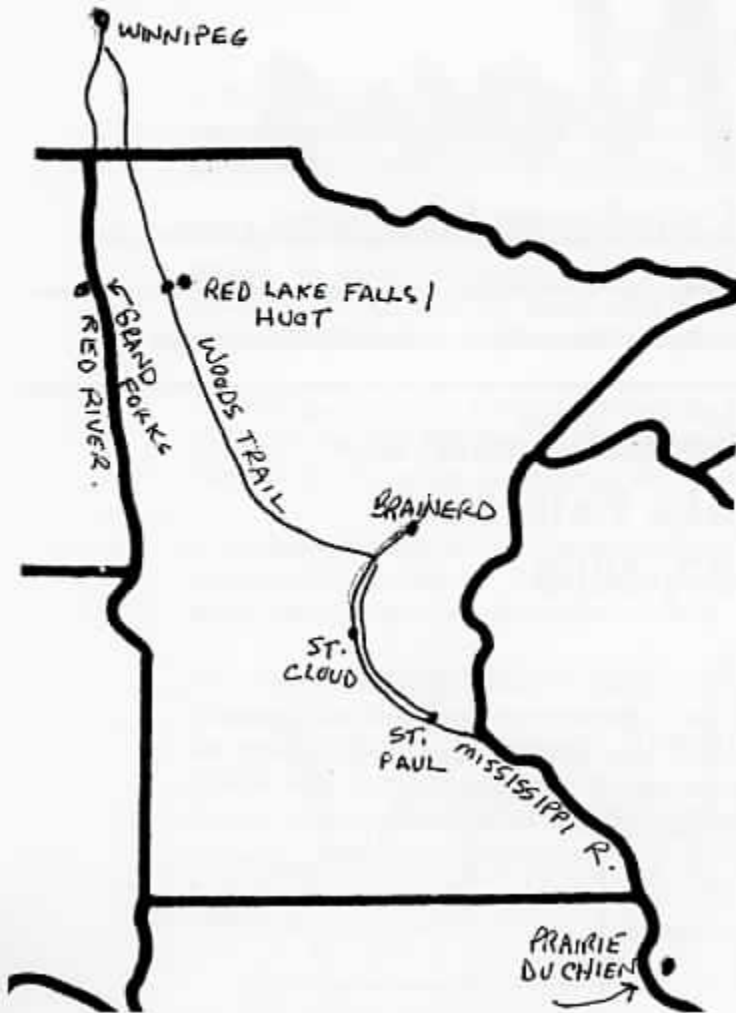
Chautauqua and French Festival Huot and Red Lake Falls MN August 25-27, 2000



Above is a map of the area in which this years Chautauqua takes place. The Chautauqua, under various names, has been a fixture for years in the Red Lake Falls-Huot-Gentilly area of Northwest Minnesota. This is a place and area with a very strong French-Canadian presence, which continues to today. This issue presents snippets of the areas history. Visionary, historian and tireless advocate, Dr. Virgil Benoit, a loyal and proud son of this area, has been a leader in preserving and portraying its history for many years. He has always had a great affection for and sensitivity towards the Native American and Metis - an attitude conveyed in all of his work. This years Chautauqua begins at 9 p.m. Friday, August 25, at Old Treaty Park at Huot, and ends with a country breakfast at Virgil Benoit's farm, 9 a.m. on Sunday, August 27. There is a jam packed and very interesting agenda (which was included in the Mai-Juin Chez Nous). If you've not been to this area of the state, August 25-27, 2000, is a perfect time.... Do take the time to attend.

More info: Dick Bernard 952-891-5791

Map from The Red River Trails, by Gilman, Gilman and Stultz, Minnesota Historical Society, 1979



A Bit of Geography

"In the beginning" travel was either on foot or by river. Even horses came later. The Indians, here for hundreds of years before white settlement, knew the environment well, so that the whites early on had reliable guides. These were not empty lands.

By the 1840s steamboats were plying the Mississippi to St. Paul. St. Anthony Falls at to-be Minneapolis was a major barrier to river travel. Upstream were other rapids, at places like Sauk Rapids and Little Falls.

From 1820 to 1870 a number of ox cart trails were developed and used between St. Paul and then-Winnipeg, and places between. The - Woods Trail, through Huot, was developed primarily to evade occasional bands of Indians who caused trouble for the traders. Travel was slow.

By the 1860s, railroads were well established to St. Paul. By 1878, a railroad connection was completed by James J. Hill and company from the Twin Cities to Winnipeg, opening the flood gates for settlement.

"And the rest" as they say, "is history".

Some Dates to Note in the History of the Red Lake Falls area

- 1534 Jacques Cartier initiates French contact with North American Indians.
- 1608 Samuel de Champlain founds Quebec City
- 1731 Sieur Verendrye arrives in Minnesota area
- 1780 Prairie du Chien WI founded in 1780s
- 1790
- 1800 Lewis and Clark expedition begins 1803
- 1810 Selkirk founds Red River Colony (Ft. Garry, later Winnipeg) 1811
Pierre Bottineau born ca 1814
U.S. - Canada border estab 1818
Fort Snelling (near Minneapolis) 1819
- 1820 contact between Prairie du Chien and Red River Colony. Ox Carts begin From/to St. Paul/Red River
- 1830
- 1840 Pigs Eye (later St Paul MN) 1841
WoodsTrail (Old Crossing - Huot 1844)
- 1850
- Minnesota becomes a state 1858
- 1860 U.S. Civil War 1861-65
Dakota Conflict 1862-63
Old Crossing Treaty, Huot, Oct 1863
- 1870
Red Lake Falls founded ca 1875
Railroad to Fisher's Landing 1875
Custer's last stand 1876 (MT)
Railroad Mpls to Winnipeg 1878
Gentilly established - late 1870s
- 1880
- 1890
Pierre Bottineau dies, Red Lake Falls 1895
- 1900



Briefly, about the Treaty at Huot's Old Crossing October 2, 1863

By Dick Bernard, co-editor

We have all learned in our history about the Civil War. But fewer of us know much about the final conflicts which led to the final subjugation of the Indian tribes of Minnesota and what was to later become the Dakotas.

The hanging of 38 Sioux (Dakota) at Mankato in 1862; the imprisonment of 1600 Indians at Ft. Snelling that same year; the Whitestone Hill Massacre of hundreds of Indians not far south of present day-Edgeley ND in 1863 - all of these events, and many others, represented the writing on the wall for native American autonomy.

George Armstrong Custer's misadventure at Little Big Horn Montana in 1876 - "Custer's Last Stand" - was really the Native Americans last stand. His unsuccessful foray from Ft Abraham Lincoln at Mandan, ND, was a white man's loss, not a red man's

victory. And it was one of the few victories the red men could show for their efforts.

History, it can be said, is the creation of the victor, and not the vanquished.

The end, at Huot Crossing on October 2, 1863, was "negotiated" (the word in quotes, because it was not voluntary. The outcome was likely assured before the first words were spoken.) Regarding words, it is said that Pierre Bottineau, gifted in languages and relationships among the parties, was interpreter between the parties at the Huot gathering. It was here, perhaps, that he first thought of moving north from his then home in Osseo.

As described by John Saugstad in an article apparently written about 1933, and appearing in the 1976 history of Red Lake County MN, "an invitation was sent out from Washington to the Red Lake and the Pembina bands of the Chippewa Indians to assemble at the Old Crossing for a Pow-Wow where a treaty could be agreed upon whereby the said Indians would cede to the United States nearly all of that vast tract of land known as the Red River Valley of the North..."

"At about the middle part of September [1863], the Red Lake bands of the Chippewa Indians assembled at the designated crossing and there pitched their wigwams. With them came U.S. Agent Morrill. To this same place came the official party with Alexander Ramsey, representing the U.S. Government, escorted by a small detachment of U.S. soldiers and pitched their tents on the 21st day of September. On the 23rd day of September the Pembina band of Indians arrived and the first session of the treat council was held on that day..."

[U]ntil October second the chiefs and headmen bargained and discussed the terms of the treaty, always seeking better terms and conditions for their respective bands. On October first all the chiefs had agreed to the terms except Chief May-dwa-gun-on-ind of the Red Lake bands, who steadily opposed the terms... The following day, however, [without the dissenting chief and after three and one-half hours, six] chiefs, eight warriors, and one head warrior [signed the treaty as did] Alexander Ramsey and A.C.Morrill and witnesses....

Thus the Red Lake and Pembina bands of the Chippewa Indians ceded to the United States of America that most wonderful and fertile tract of land that has become known as the "bread and butter basket" of the nation, making it possible for thousands of families to acquire homes and happiness...."

Pierre Bottineau: some brief thoughts

Few names of Midwest history are more recognizable than that of Pierre Bottineau. His life framed the turbulent transition days from frontier to white settlement.

He was born, depending on accounts, between from 1810 and 1817, near the mouth of Turtle River north of present day Grand Forks ND. His father was a French Huguenot trader originally from Boston; his mother, native American, born of a captive Sioux warrior father, and an Ojibwa mother of the Lake of the Woods tribe.

He died in 1895 in Red Lake Falls MN, a town he founded. He is buried at Red Lake Falls..

He married twice, and had 26 (or was it 23) children (sources differ). His first wife, Genevieve Larance, a Metis, bore 9 children. His second wife, Martha Gervais of Little Canada, mothered 17 children. (They married at St. John's Little Canada on Jan. 6, 1852.)

In all ways in life, he seems to have been an often larger than life character, including the following accomplishments:

In 1840 he brought his family to what would be St. Paul MN, and he is one of the eight settlers who built the first log "Cathedral" for the fledgling town.

About 1845 he pulled up stakes and bought land in what was to become northeast Minneapolis, and donated the land for St. Anthony of Padua Catholic Church there.

In 1852, he became one of the first settlers of what is now Osseo MN. The locale was first known as Bottineau's Prairie.

In 1863, he served as translator at Old Crossing, Huot, when the treaty was negotiated.

In 1875, Pierre moved with his family and some friends to Red Lake Falls, going by ox-cart train. The trip from Osseo took 19 days.

In all his adult years he was a renowned scout and guide

Source is primarily the Story of Pierre Bottineau
by Jane Hallber,
Brooklyn (MN) Historical Society, 1991.



Undated photo courtesy of Minnesota Historical Society. Photo was taken at W.A. Riechel Studio, Red Lake Falls MN

ST. PAUL TO JOIN HANDS WITH WINNIPEG.

And Also to Clasp Alexandria and Intermediate Points in Fond Embrace—The St. Paul & Pacific Extension Lines to Be Pushed to Alexandria and from Crookston to St. Vincent—All Rail Connection With Winnipeg in October.

Soon after the adjournment of the Legislature Messrs. N. W. Kittson, J. J. Hill, Edmund Rice and R. B. Galusha left for the East upon business connected with the construction of the extension lines of the St. Paul & Pacific road. These gentlemen returned yesterday morning having visited New York, Washington, Montreal and other points and conferred with the Canadian parties interested in the St. Paul & Pacific enterprise.

While the legislation which was sought for by the new owners of the St. Paul & Pacific was pending, there were plenty to say that no matter what laws were enacted there would be no immediate railroad building. In common with all other citizens these croakers will be glad to learn from the Globe that they were mistaken. A Globe reporter interviewed Mr. Hill yesterday afternoon and learned that the result of the trip of himself and associates was highly favorable, and that work on the line from Melrose to Alexandria, and from Crookston to St. Vincent will be commenced at once and pressed to an early completion. It is expected that the cars will be running from St. Paul to St. Vincent by October. By the same period the Canada Pacific will be built from Winnipeg to the boundary line, and all rail communication will thus be established between St. Paul and Manitoba. This will be a great event for both Minnesota and the British Possessions. It links the two countries together, and allies their interests still more closely.

While the whole State is benefited by this railroad development, St. Paul is the most vitally interested. Anything which is done to open the millions of idle acres in the northern part of the State, is so much added to the trade of the city. There is no railroad enterprise in which we are so vitally interested as this, and the permanent addition of the British possessions, with another Pacific road to our balliwick, is a consummation greatly to be desired.

There are thirty thousand Canadian farmers who will pour into the province of Manitoba the coming season, each bringing from two to ten or fifteen thousand dollars. They go into a choice farming country and with the capital which they bring will add incalculably to the wealth and production of the country.

The line from Melrose to Alexandria may not be completed as soon as the extension to St. Vincent, but it will be ready to move the fall crop. The grading on both lines being largely completed the work of placing the in running order for trains will be very much advanced.

The St. Paul Daily Globe
On a St. Paul
into off April 1, 1878
which r
the run
rangem
time lost

The two articles, below and at left, share interesting accounts about early railroad news (and travails) in northwest Minnesota. "Three Cards" does not, unfortunately, come identified with either date or newspaper of origin, nor exactly where the incident described took place, but one can surmise that it predates 1900 and is somewhere between St. Vincent and St. Paul MN. (St. Vincent is a town near the borders of Manitoba and North Dakota.)

THREE CARDS.

The Way a Sharp Gang of Monte Men
Are Working the Manitoba
Emigrant Trains.

SHARP GAME.

Deputy Sheriff Fuller reports that a gang of three card monte men have been working the immigrant trains between this city and St. Paul for the past week. Last Wednesday night two Canadians were sitting in one of the cars when a well dressed young fellow came up and introduced himself to them. He said he was from Tennessee and had come into \$1,000 by the death of his aunt. He affected southern forms of speech, saying that he was on his way from "St. Paul town" to "Vincent town" to see his sister Sally who was married to a Yankee "soldier man." He also informed them that he had been fleeced while in St. Paul by two sharpers with a game in which three cards were used. He said that he had the cards with which it was done and was going back to Tennessee and get back his money by fleecing folks here. He offered to show the Canadians how the game was played if they would come to the back part of the car. They followed him and he told them that the cards were

shuffled and they were allowed to name one of them, which he thought was called the jack. If the card named turned out to be the jack they won, otherwise they lost. He shuffled the cards several times and the Canadians invariably guessed the right card. He then proposed that they should bet on the game, to make it entertaining. The Canadian won, and the sharper then proposed to double the bet and was allowed to win again. At this point the Canadian's comrade, who saw through the game, spoke up and told his partner not to play any more, as he was being swindled, and saying that he would take care of the money already won, as he was stakeholder. A pal of the gambler then stepped up, struck him on the shoulder, and said; "get out of this car you ——— What the h—l are you doing here anyway?" The man who won the money then declared his unwillingness to keep money won in such a way and it was returned. The two sharpers then went into another car. Shortly afterwards the Canadians learned that Deputy Sheriff Fuller was on board the train and informed him of the affair. He then went through the train to find them, but they had taken the alarm and escaped. The one who shuffled the card, is described as a low-set, very dark complexioned man with black moustache and imperial. Passengers should be on their guard against all strangers who try to be too friendly on first acquaintance.

Communication to us is welcome. LSCF president and Chez Nous editor Dick Bernard can be reached at 7632 157th St W #301, Apple Valley MN 55124-9195, 952-891-5791 dick@chez-nous.net. Membership is always solicited. Family membership \$18; Senior family and single memberships \$15; Senior single membership \$12. Make checks to LSCF and send to John England, treasurer, 2002 Palace Ave, St. Paul MN 55105

Société News

- The world famed **Cirque du Soleil** is setting up its tent in downtown Minneapolis August 17-September 10. This group, born out of street acts in Montreal, puts on a fantastic show. You can get information about tickets at <http://www.cirquedusoleil.com>
- **Eugenie Fellows** writes to thank us for the last Chez Nous, which is entirely based on her articles. So, thank you, Eugenie. She does point out that there was an error in the the very first paragraph on page one: "my family came to Crookston, not Stillwater, but my father's grandparents did come to Stillwater." Duly noted, and thanks again, Eugenie.
- **LSCF** has received a \$1000 grant from **the Minnesota Humanities Commission**. This grant will be used to help with Festival of Nations and Chez Nous expenses, and is especially welcome. Merci to the Humanities Commission for this assistance.
- Our **annual picnic** at Lake Gervais park was lightly attended, but a good time was had by all on a beautiful day July 16. Extra special thanks to **Sera Byrne** and **Renee Juair**e for setting up, and to everyone who provided delicious food..
- Co-editor **Catherine Rivard** is taking a sabbatical for two or three issues. She brings many talents to Chez Nous, and she is missed. I will do my best trying to replicate her gifted work. She provided the templates for this issue. Merci, Catherine. She is an expert on the Alcott family (Louisa May - Little Women, etc) and was a presenter on the family at a conference in Concord MA on July 31. Her e-address is addiepoq@earthlink.net --Dick Bernard



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La Société Canadienne Française du Minnesota

Elway Station, P.O. Box 16583

St. Paul, MN 55116-0583

Chez Nous

The newsletter of

La Société

Canadienne Française du Minnesota

Septembre-Octobre 2000

Elway Station, P.O. Box 16583, St. Paul, MN 55116-0583

Vol. 22, No. 5, Issue 121



Chautauqua & French Festival

August 25-27, 2000

Old Crossing Treaty Park, Huot MN

Also, Red Lake Falls, Gently and Crookston

Several hundred people came to Old Crossing Treaty Park on a beautiful weekend. We enjoyed festivities led by Dr. Virgil Benoit (at left) and many enthusiastic volunteers of AFRAN (the Association of the French of the North - L'Association du Francais du Nord). This program, and its predecessors, has been an important part of the summer and fall in northwest Minnesota since the early 1980s.

There were numerous programs at this historically significant park, where Indians and whites came to make a treaty in 1863 (See the preceding issue of *Chez Nous*). On Saturday afternoon, Father Tim Bushy of St. Joseph's in Red Lake Falls (lower left) offered Mass in a beautiful outdoor setting at the park.

Dr. Benoit has worked tirelessly over the last many years to keep the French-Canadian and Metis heritages alive and thriving, not only in his part of northwest Minnesota and northeast North Dakota, but state and nationwide as well. On November 11, 2000, he and others will present a very significant program at Alliance Francaise in Minneapolis on French and French-Canadian legacies in our part of the world. Details of that meeting, which is co-sponsored by La Societe Canadienne-Francaise du Minnesota, are on a following page. Reservations are requested, since there may be greater attendance than the facility can accommodate.

Read and act now.

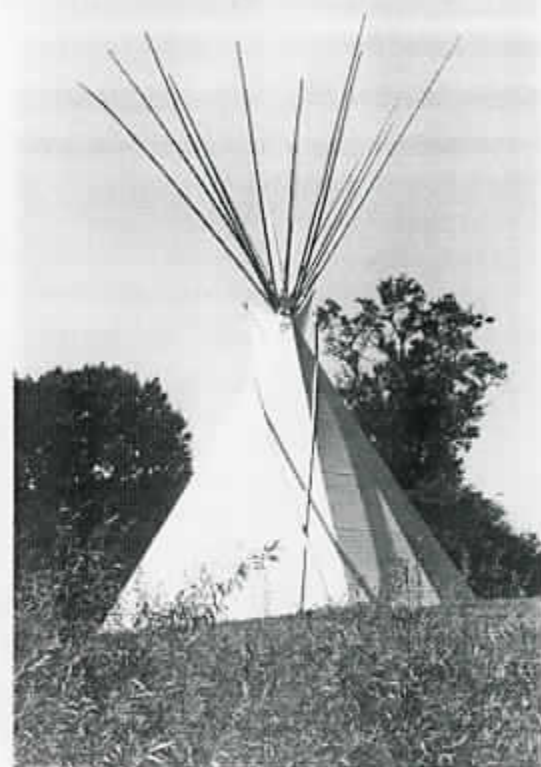


On August 26, a memorial to Pierre Bottineau was dedicated in the cemetery in Red Lake Falls. Glen Bottineau, great grandson of Pierre (at right) spoke to those gathered at the grave of his ancestor. Mr. Bottineau traveled 1000 miles from Sangudo, Alberta, to be at the ceremony.



Members of Alliance Francaise and LSCF took a bus trip to visit area sites, including the petite and beautiful French-Canadian Catholic church in Gentilly, and heard Virgil Benoit and others talk about the history of the church and the area (below left).

At the encampment grounds on the bank of the Red Lake River near the old crossing, was a magnificent teepee.



St. Peter's in Gentilly (a few miles east of Crookston, and southwest of Red Lake Falls) has had a French-Canadian connection since its founding with the French-Canadian community in the 1870s. The present church (at right) has beautiful stations of the cross, with captions all in French. At lower right is the ornate main altar of the church.

Below, LSCF members Mavis Fisher and her mother, Evelyn Lund, sit in a pew at the church. Behind them is Cathy Menier of LSCF.

The church proudly overlooks the tiny town.





Among events at the festival was entertaining traditional story telling around a campfire. At left above, traditional storyteller Michele Delorme of St. Paul spun a tale about the windigo, whose conclusion left the group around the fire laughing.

Among truly excellent entertainment were two sets of fiddlers: above, the gifted Canadian musical family, Les Gilets, played and sang traditional French-Canadian music. They also played for a dance in the evening. At left, the Turtle Mountain (ND) junior fiddlers, led by Ann Schluter, showed their skill in playing traditional tunes of the Metis and others.



The Old Crossing Chautauqua will doubtless be a part of the last weekend in August in 2001. Make note of it!

At right, the stoic Indian chief at Old Treaty Crossing Park, and the Christ at St. Peter's in Gentilly, a few miles away, make their own quiet statements about both the clash and the melding of two cultures in North America not so many years ago.



UPCOMING EXTRA-SPECIAL EVENT

FRENCH LEGACIES IN THE HISTORY OF MINNESOTA

In celebration of National French Week

Sponsored by Alliance Francaise du villes jumelles

Co-sponsored by La Societe Canadienne Francaise du Minnesota

Funding by the Minnesota Humanities Commission and the Canadian Consulate

November 11, 2000

1 – 6 p.m.

Alliance Francaise

113 North First Street

Minneapolis MN

612-823-5802

Reservations requested in advance.

Registration \$4.00 adult, \$2.00 children

Small additional fee for food

Volunteers needed: call Dick Bernard 952-891-5791

Program:

- 1:00** Welcome, Abdon Berthelot, Executive Director, Alliance Francaise
Throughout the afternoon, Michele Delorme, St. Paul storyteller, will demonstrate traditional French-Canadian fingerweaving. Hands on opportunities for guests.
- 1:10** Professor Virgil Benoit, president of Association des Francais du Nord and Professor of French at U of North Dakota and internationally recognized scholar on French Heritage in North America, introduces the topic of **French Legacies in the History of Minnesota.**
- 1:30** Linda Breitag, fiddler and historian, will play and sing French/French-Canadian tunes and talk about their history and significance. She will be accompanied by Ray McKeever,
- 2:15** Dr. David Lanegran, professor of Geography and dean of Social Sciences at Macalester college will discuss, in the context of the processes of migration, urbanization and agricultural developments during the 19th and early 20th centuries, the early French Canadian settlers in the Twin Cities and the establishment of the community of the Township of Little Canada in Ramsey County MN
- 3:15** Tom Bacig, professor of Humanities in the Department of Sociology/Anthropology at UofM Duluth, will speak of the Metis people, people of mixed French-Native American descent in the old Northwest Territory of Minnesota, Wisconsin and Michigan.
- 4:00** The Minnesota Dance Revels, a Minneapolis based professional dance history ensemble with Jane Peck, Christopher Yaeger and Gary Schulte, will promote, in period costumes, the understanding of early European and North American dance through dance, myth and music.
- 5:00** Kristi Wheeler, media specialist at Macalester College, freelance scriptwriter for the MN Historical Society and MN Institute for Archaeology will present a documentary video, Northwest Passage, an overview of the history of MN fur trading posts on the north shore of Lake Superior. She will also present an update on the latest excavations of French goods dating from the 17th, 18th and 19th centuries, as well as share with us items which display French influence on native Ojibwa culture.
- 5:45** Dr. Virgil Benoit - closing comments

26

YEAR 2001 CALENDAR LES FRANÇAIS D'AMÉRIQUE / FRENCH IN AMERICA

The 17th edition of the calendar pays tribute to the Illinois Indians, presents the year 2000 «golden dollar», celebrates the 300th anniversary of the founding of Detroit in Canada, & the 150th anniversary of the death of Jean-Jacques Audubon . . .

The Audubon family is linked to American history in 3 ways:
Jean-Jacques (a.k.a. John James) Audubon arrived in the United States in 1805.
His father, Captain Jean Audubon, participated with the squadron of Admiral De Grasse in the Victory of Yorktown, Virginia in 1781.
His grandfather, Pierre Audubon, Captain and owner of the boat «La Marianne», transported regularly war equipment to the Fortress of Louisbourg.

Prices:

US\$6.95 + \$1.55 each for mailing = US\$8.50 each

US\$6.99 each (postage & handling included) for an order of 5 calendars-2001 or more sent to a same address.

Back copies can be obtained for \$5.00 a copy, postage included, if they are ordered with the year 2001Calendar, if not, add postage.

Make check payable to: French-American Calendar 2001 & sent it to: **R. Mikesell**, 1155 E. 56th Street, Chicago, Illinois, 60637-1530.

Number of copies 2001: _____ back copies: _____

Name: _____

Address: _____

NB - It is generally accepted that it was the French of the New World who gave a name to a bird they had never seen before, its habitat being exclusively American.

When you see the January photograph you will understand why.

(from Chicago bird watchers: sunflower seeds will attract this bird to your feeder).

ALLIANCE FRANCO-AMÉRICAINNE DU MIDWEST

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**Lucie Therrien releases "Nez Rouge" (Red Nose!),
her 13th recording;
a double album of popular French Christmas songs**

Lucie Therrien's new Christmas release, "Nez Rouge" (Red Nose!) matches the cover photo of herself in the company of **Rudolph the Red-Nosed Reindeer** - title song of the album. Her previous two double Christmas albums "Noël, c'est l'amour," and "What Child is this?" included the **traditional** favorites of the season. She has now released a collection of twenty timeless **popular** Christmas songs that delight from childhood to Golden Age.

Many of the well-known international popular songs that warm everyone's heart during the Yuletide season have been translated into other languages - hence the French versions: **Joyeux Noël!** (Chestnuts roasting...), **J'ai vu maman embrasser le Père Noël** (I saw Mommy kissing Santa Claus), **Au royaume du Bonhomme hiver** (Walking in a Winter Wonderland), **Noël Blanc** (I'm dreaming of a white Christmas), **Père Noël arrive ce soir** (Santa Claus is coming to town), **C'est Noël** (Silver Bells). Along with these are popular songs known in French only: **Petit Papa Noël** (Little Father Christmas), **Le Bonhomme de Neige** (The snowman), **La Marche des Rois Mages** (The March of the three Wisemen), **La Guignolée** (this holiday, celebrated Dec. 31st, is when food is collected for poor children), **La Parenté au Jour de l'An** (The relatives on New Year's day), and **La Tourtière** (The pork pie served by the French for Christmas dinner). The last two French-Canadian selections are followed by three more in a three-song medley: **Le Festin de Campagne/ 5 à 6 moutons/Nous viderons nos verres, on vient réveillonner** (The country Feast/5 or 6 lambs/We will empty our glasses to celebrate). "Réveillon" is the name given to the French celebration of Christmas eve; a party that starts at midnight and ends the next morning. It includes Midnight Mass, pork pie, music, dancing and gifts. Four other songs are included on the collection because of their perfect fit: **Les trois Cloches** (The three bells) a hit by Edith Piaf, **La Veuve Joyeuse** (The Merry Widow waltz by Johann Strauss), **Cathédrales de France** (Cathedrals of France - a round of steeple bells) and **Le Temps des Cathédrales** (The times of Cathedrals) a millennium song by Luc Plamondon, songwriter of "Notre Dame de Paris," a musical based on Victor Hugo's "Hunchback of Notre-Dame." This musical is now being translated in English and has just been premiered in London after years of success in Paris.

To order **Nez Rouge**, send \$17/CD, or \$13/cassette for each double album, **including lyrics to 20 orchestrated songs**, plus shipping (1 item \$3/2 items \$4/3 to 5 items \$5), to French American Music Ent., P.O. Box 4721, Portsmouth, NH 03802.

OUR APOLOGIES: As you doubtless noted, the last issue, which was about the Chautauqua in Red Lake Falls area, arrived at your home long after the weekend was past. There are no good excuses, so please accept our apologies. On a positive side, we have received several complimentary notes about the contents of the issue, so it must have had some instructive value. Thank you for your patience with us.

THE FUTURE: We are blessed by a solid and loyal membership, and 21 years of history, but currently we are suffering seriously from a lack of volunteers to keep programs alive, and attendance at scheduled parties and events seems to be dwindling. To paraphrase a famous Bible verse: "LaSociete cannot live by dues alone." We would appreciate your suggestions, opinions, thoughts, encouragement, but most importantly your participation to keep LaSociete alive. Send your thoughts to Dick Bernard at 6905 Romeo Road Woodbury MN 55125 e-mail: dick@chez-nous.net. We really need to hear from you.
Dick Bernard, president

EVENTS UPCOMING:

Enclosed (page 5) is the agenda for a major event on **French and French-Canadian Legacies in the Upper Midwest co-sponsored by Alliance Francaise and LSCF on Saturday afternoon, November 11**. This will be a very important event, and you will learn a great deal. **Please call in a reservation as this event may draw more people than the facility can accommodate.**

The annual Christmas party and potluck is Friday, December 1, 6:30 p.m. at St. Louis Church, St. Paul. Please join us for an enjoyable evening, and bring some food and delicacies to share.

It is anticipated that **St. Louis Catholic church will have its traditional Christmas eve Mass in French at 7 p.m. on December 24.** Watch for further information.

The annual Mardi Gras event in 2001 will be Friday, February 23, 6:30 p.m. at St. Louis Church, St. Paul. As for the Christmas party, bring food to share.

MEMBERSHIP: Membership year is January 1 through December 31. Dues are \$18 for family (\$15 senior); \$15 for single (\$12 senior). Checks made out to LSCF, sent to John England, treasurer, 2002 Palace Ave, St. Paul MN 55105.



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Chez Nous

The newsletter of

La Société

Canadienne Française du Minnesota

Novembre-Décembre 2000 P.O. Box 581413, Minneapolis, MN 55458-1413 Vol. 22, No. 6, Issue 122

The tiniest of thumbnail sketches of Oakwood, North Dakota, and it's parish, Sacred Heart Catholic Church

Information from the Centennial Book of
Sacred Heart Church, 1981, and
Volume I of Walsh Heritage,
the History of Walsh County ND, 1976.

Oakwood ND is the tiniest of villages, no longer appearing on any maps, located perhaps four miles east of Grafton, in northeastern North Dakota. While it predated the founding of Grafton by several years, it was early "left in the dust", since the railroad came to Grafton...and not Oakwood.

Today's Oakwood is a pristine and beautiful little place with several houses, one or two businesses, all surrounding a beautiful prairie Catholic church. Long gone, but still an active memory, is a large Catholic school which educated thousands of local children until it closed in 1967.

This issue is a small tribute to this community and to one of its progeny, Bishop Raymond Lessard.

What was to become Oakwood was first settled by Mr. Joseph Charpentier. Charpentier and his wife Louise (Allard) and family left Cochrane (probably Corcoran), 23 miles west of Minneapolis, in 1872, settling first near Fort Abercrombie (near Wahpeton ND), and by 1874 arriving at the general area of Oakwood.

In 1878, and years following through the late 1890s, many French-Canadians homesteaded in the Oakwood area. There are innumerable stories. Many came from eastern or lower Canada (as Québec was sometimes called). Many others came from Minneapolis-St. Paul and other areas. Some of the many French-Canadian surnames in the initial settlement were as follows (many of the below names are represented several times)¹:



Sacred Heart Catholic Church, Oakwood ND,
August, 2000

1878 -Barnabe, Brunelle, Charpentier, Collette, DesChenes, Girard, Huard, LaChapelle, LaRoche, Savard, Trudeau,

1879 (new surnames) Boivin, Bourcier, Boutin, Chaponneau, Desautels, Donnelly, French, Goulet, LaBerge, LaBonte, Lessard, McLernan, Parent, Patenaude, Pellant, Poole, Sullivan, Suprenant, Vary.

1880 (new surnames) Bellegrade, Bolduc, Bradford, Campbell, Couture, Daley, Demers, Faille, Fortier, Lacoste, Lamarre, Garant, Sabourin, Sevigny, Soucy,

And on, and on, through 1897, many more French-Canadians, mostly farmers, appear in Oakwood.... Even with a sprinkling of Irish², this was a French-Canadian parish in all ways.

On July 11, 1880, Father Louis Bonin made his first visit to the community, then called Park River settlement, and "celebrated the first high Mass in Oakwood, where on this same occasion he also baptized ten children. The Holy Sacrifice of the Mass was celebrated in a log cabin, located on the south side of the Park River about one and one-half mile west of the present church site. That building still [stood in 1981] serving as a granary." (Sacred Heart Centennial History)

In 1906, St Aloysius Academy was founded at Oakwood, and until 1965 (high school) and 1967 (grades) the school staffed by nuns served the children of Oakwood Parish. (Even earlier, an ambitious priest had endeavored to begin a college in Oakwood, but his dream, while it actually came to fruition, was short-lived.)

This was a parish in which vocations to the religious life were apparently taken seriously. Through 1981, one bishop, five priests, two brothers and twenty-two sisters claimed Oakwood, Sacred Heart and St. Aloysius Academy as home.

Connections: some brief observations

By Dick Bernard, editor, Chez Nous

I probably first visited the tiny village of Oakwood, North Dakota long prior to my ability to remember such visits. My grandparents lived in nearby Grafton ND, and Oakwood was home to many relatives and friends of Grandpa Henry and Grandma Josephine (Collette) Bernard. Josephine grew up in Oakwood, and husband to be Henry surfaced there from Quebec ca early 1890s, following his brother Joseph, who had migrated there with his new wife and her family (Gourde) in 1888. Josephine and Henry (his baptismal name was Honore) married in June, 1901, at Sacred Heart church a half mile or so from her home.

In 1981, in my infancy of searching for family history, I returned to Oakwood, meeting people such as cousin Rene and spouse Lil Collette, long time residents of suburban San Diego CA. Rene grew up in the Oakwood area.

I toured, of course, the bulletin board of any community's history - the cemetery. The gravestones in the Sacred Heart churchyard were a potpourri of very French names. There was even a family name "French", which appeared frequently.

It was at Oakwood, at age 41, where I finally got in touch with my French-ness.

About the same time, in the very early 1980s - through some unrecalled serendipity, I met Alice Sell, a Collette cousin of my grandmother, who had grown up in Dayton MN, and now lived in north Minneapolis. (Her father, Alfred, had originally migrated with his siblings and parents from Minneapolis area to Oakwood, but a short time later had decided to return to the Minneapolis area. The family had earlier, in the 1860s, migrated from St. Lambert PQ to the forerunner of Minneapolis, St. Anthony.) In turn, Alice introduced me to Anna Plaisance, yet another Collette cousin, whose voice was an absolutely identical twin to my Grandma Bernard's. The resemblance was almost eerie. Her voice was Grandma, no mistake, even though I had no recordings of Grandma's voice. I had known Anna's son, Vernon Plaisance, when he was a Minnesota state legislator in the early 1970s. I had no idea, then, that he and I were relatives! (Alice, Anna and Vernon are all since deceased. May they rest in peace.)

Through them, I think, I learned of a Bishop Raymond Lessard of Savannah GA diocese, who had Collette roots on both sides of his family, and who had grown up in Oakwood, North Dakota. In late 1988, I first corresponded with Bishop Raymond, and it was nine years later, in October, 1997, when I first met him in person in Fort Lauderdale, Florida.

¹ - This partial list represents about a third of the names listed as settlers through 1897 (the last listing is LaFreniere). Often the names are repeats as entire families, as sets of brothers, migrated to the community together, some from Canada, some from Minneapolis area, some from other places. The initial settlement date of 1878 coincides with the completion of the railroad from Minneapolis to Winnipeg, and thus the settlement time may not be coincidental. Some non-French names appear in the list, but even this can be deceiving. The family name Campbell, for instance, is virtually 100% French-Canadian - the surname ancestor Campbell, from Scotland, was in Canada in the early 1700's, and all subsequent marriages were within the French-Canadian culture.

² - The interaction of ethnic groups was a dilemma even in these early days on the almost empty prairies. One pioneer French-Canadian woman was warned by her parents to be wary of the Indians and Norwegians.

Bishop Raymond Lessard

Note: At the end of November, 2000, retired Bishop of Savannah, GA, Raymond Lessard, was in Savannah to celebrate the 150th anniversary of the Savannah Diocese, and the completion of a major renovation of the beautiful Cathedral there. Raymond Lessard, a country kid from rural North Dakota. Here is his story, as told in the 1981 Centennial History of Sacred Heart Parish, Oakwood, North Dakota

Raymond William Lessard was born at Oakwood, ND, December 21, 1930....

After graduating from St. Aloysius Academy in Oakwood and attending business school for one year in Grand Forks, he began studies for the priesthood in 1949 as a college freshman at Nazareth Hall Preparatory Seminary in St. Paul MN. Two years later, he was

enrolled at the St. Paul Seminary, also in St. Paul, where he earned a B.A. Degree. In 1953, he was sent to Rome by Aloisius Cardinal Muench, then Bishop of Fargo, to study theology at the North American College. He was ordained a priest in Rome on Dec. 16, 1956, by Bishop Martin J. O'Connor. In June of 1957, he was graduated from the Pontifical Gregorian University with a license in Sacred Theology.

He returned to the United States in July of 1957, serving for three years as an assistant to the pastor of St. Mary's Cathedral in Fargo. In 1960, he returned to Rome as secretary to Cardinal Muench, who was then assigned to the Curia (administrative officers) at the Vatican. At the same time, Father Lessard continued graduate studies in theology and canon law at the Gregorian University. After Cardinal Muench's death in 1962, he was named assistant superior of the North

Prelate enroute to Georgia



Grand Forks (ND) Herald late April, 1973

BISHOP-ELECT RAYMOND Lessard chatted with his parents Mr. and Mrs. Victor Lessard, Oakwood, N.D., as they waited to board a plane

Thursday morning at Grand Forks International Airport. Msgr. Lessard will be installed as Bishop of the Savannah, Ga., Diocese on Friday afternoon. (Herald photo by Ken Kleen)

Msgr. Raymond W. Lessard, 42-year-old native of Oakwood, N.D., left Grand Forks International Airport Thursday morn-

ing for Savannah, Ga., a city he has never visited.

It will be in Savannah on Friday afternoon in the Cathedral of St. John the Baptist that Msgr. Lessard will be consecrated Bishop of Savannah. Taking part in the consecration will be the Most Rev. Justin A. Driscoll, Bishop of the Fargo Diocese. The Savannah Diocese covers an area of 36,346 square miles and has a Catholic population of 35,280.

Joining the bishop-elect on the flight from Grand Forks were his parents, Mr. and Mrs. Victor Lessard of Oakwood and other friends and relatives. On the plane from Grand Forks was Rev. Robert Mullins of the University of North Dakota. Joining the group in Savannah will be Msgr. Lessard's sister, Mrs. Charles (Evelyn) Smith, Longview, Wash. and Rev. Kenneth Gallagher of Grand Forks, a cousin of the bishop-elect.

Msgr. Lessard has spent the last 13 years in Rome, Italy, serving in various positions in the Vatican. He has spent the past 10 days visiting with friends and relatives in Oakwood. Many friends and relatives attended a special parish service on Easter Sunday honoring the bishop-elect.

American College Graduate House in Rome.

During the Second Vatican Council (1962-65), Father Lessard served as a "peritus" or theological advisor to the Bishops.

In January of 1964, he was assigned to the staff of the Vatican's Sacred Congregation for Bishops, a position he held until his appointment in 1973 as Bishop of Savannah.

Also from 1969-73, he was director of Villa Stritch, a residence erected in Rome for American priests and bishops working at the Vatican.

He was named a papal chaplain, with the title of monsignor, in March of 1971, by Pope Paul VI.

His appointment by Pope Paul VI as Bishop of Savannah was made during a Consistory held on March 5, 1973, at the Vatican. He received Episcopal ordination in St. John the Baptist Cathedral of Savannah on April 27, 1973.



Bishop Lessard with Pope John Paul II (1993)



St. John the Baptist Cathedral, Savannah GA,
January 1999

Catholicism with a French accent: French Refugees in Savannah and Augusta

By Rita H. DeLorme

From The Southern Cross publication of the Diocese of Savannah GA, April 1, 1999.

They were into music and the arts and they spoke a different language. Yet, foreign tongue and all, they were central to development of the Church in Georgia. Who were they? They were the French who immigrated to the cities of Savannah and Augusta in the late eighteenth and early nineteenth century. At first mistrusted because of their differences and because of the slaves some of them brought with them, they found sympathizers among those who realized that they had survived not one, but two revolutions.

They had left behind them a France scarred by bloody revolt. Members of nobility or friends of the nobility or even, as the little seamstress in Charles Dickens' *A Tale of Two Cities*, employees of the nobility,

soon became fugitives in their own country. In jeopardy, too, were the lives of those who practiced Catholicism in an age when questioning of Christianity and everything else became both popular and accepted. Priests and nuns were among those hunted by the new, "enlightened" French state.

These people, then, had fled France and gone to St. Domingue, a part of Haiti where the French had been operating prosperous coffee and spice plantations by using African slave labor. The refugees were not long in St. Domingue before, as often happens where there is the evil of slavery, another revolution took place, causing Frenchmen living there to seek asylum in this country. They emigrated to the United States all along the eastern seaboard, with the city of Charleston as their chief gateway to a new life in South Carolina and Georgia.

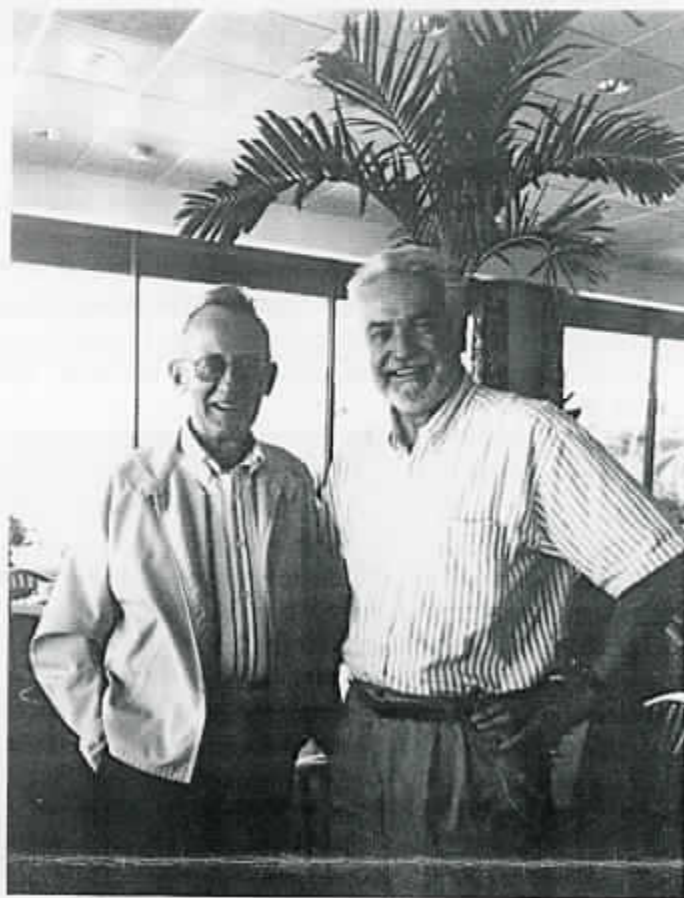
With these transplanted Frenchmen came Catholic clergy, notably the priests LeMoine, LeMercier and Carles. Father Jean (John) LeMoine evidently administered sacraments in Savannah in the early 1790's, as his death was noted in the *Georgia Gazette* of November 20, 1794.

One week later, the *Georgia Gazette* contained an announcement by one Francois Courvoisie, agent for the French consulate, of the sale of "...all the personal estate of John Lemoyne (sic), deceased." Father LeMoine was buried in Colonial Cemetery in Savannah. A marker in his memory stands in the cemetery just across the street from the second location of the Church of Saint John the Baptist, on Abercorn Street, between Liberty Lane and Hull Street.

When Father Olivier (Oliver) LeMercier came to Savannah in 1796, one of his first duties was to perform the Christian rite of burial at Father LeMoine's grave because no priest had been available to provide these rites for the man who had been called "the first parish priest" of Savannah.

Father LeMercier, who was called the "Missionary of Georgia," had also been authorized in 1796 by Bishop John Carroll of Baltimore to take care of Savannah's Catholics. It was LeMercier who tended the Catholic flock, largely French at this time, when the first Catholic Church was located at 123 Montgomery Street.

Another French clergyman and refugee, the Abbe Anthony Carles, also was on the scene. Abbe Carles' relative, Madame Cottineau, began the operation of what may have been the first school in Savannah. In late 1803, Father Carles signed church records as "priest rector *per interim* of the church", Father LeMercier having been named pastor at the troubled Saint Mary's Church in Charleston. Later Father LeMercier was lost at sea on what was probably a voyage to the West Indies. Abbe Carles first identified himself as "pastor of the



Bishop Lessard and Dick Bernard, October, 1997

Church" in 1804 and, except for brief intervals of travel, continued as pastor of the Church of Saint John the Baptist until 1819.

Given the provenance of so many of the diocese's early priests, it is no wonder that archival records of the first churches in Savannah and Augusta are dotted with the names of Frenchmen, many of whom brought their entire families and remaining slaves to receive the sacraments. The names of these people echo from that distant time to our own: Boulineau, Gaudry, Rossignol, Roma, du Bignon, to cite just a few.

Some of the French in Savannah moved on to Augusta, site of another French refugee enclave, while others remained in Savannah or sailed back to their homeland once the situation there settled. Remarkably, in an emotional climate which still was not altogether favorable to Catholics, these "foreigners" had charmed their way into acceptance.

The French brought, it was said, a certain "lightheartedness" to the communities in which they lived. Early parish registers in both Augusta and Savannah, written in their language, confirm the fact there was a time in Georgia when the Catholic Church, indeed, had a French accent.

RENEWAL OF MEMBERSHIP IN LA SOCIETE C-F: Membership renewals are due as of December 31, 2000. Please use the enclosed card and envelope to renew your membership in LSCF. Regular dues are \$15 for single (\$12 senior citizen); \$18 for family (\$15 senior citizen). La Societe cannot exist without your membership support.

The annual **MARDI GRAS** potluck is scheduled for **Friday evening, February 23, 6:30 p.m. at St. Louis Church in downtown St. Paul.** Please mark your calendars and spread the word. We have been noticing a slight scarcity of hot items at recent events, s'il vous plait (but the meals have been delicious nonetheless, and the joie de vivre ample.

Speaking of parties, **Merci beaucoup to Seraphine Byrne and family, and Rene Juaire,** for planning an enjoyable Christmas party December 2. Over 40 of us enjoyed food, fun and family. Les Errants sang Christmas carols; Ralph Germain was Pere Noel. Special thanks, and condolences, to Sera Byrne and family, who lost their mother, grandmother and great-grandmother Rosemary earlier in the week. Rosemary lived most of her 90 years as a part of St. Luke's parish in St. Paul.

For the last several years, **St. Louis Church in St. Paul has had the 7 p.m. Christmas Eve Mass in French.** Please check with St. Louis for details. The church is beautifully decorated for the holidays.

Kudos to Alliance Francaise for a very interesting French Legacies program on Saturday, November 11. 120 people listened to speakers and musicians, and observed traditional French-Canadian finger weaving. And there was wonderful food. The afternoon was extraordinarily informative. Merci.

Finally, we can never tire of repeating that **"this is your organization, and your newsletter, and without your active support we will cease to exist."** Contributions of material for possible use in this newsletter is solicited from each and every member. Send to **Dick Bernard, editor, 6905 Romeo Road, Woodbury MN 55125 or by e-mail to dick@chez-nous.net.** Note that Dick Bernard's address, etc. has changed. . We are seeking volunteers for the **annual St. Paul Festival of Nations April 26-29, 2000.** Mark these dates on your calendar. More information later.



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