



# chez nous

Newsletter of JANVIER-FEVRIER-MARS

1985

La société canadienne-française

EDITOR: Dick Bernard

VOL. 7 NO. 3

CO-EDITOR: Jerry Forchette

## Editorial

by Dick Bernard

. . . but first, a moment of personal privilege. Please remember in your prayers the father of Jerry Forchette who is now and has for some months been very ill. Jerry has been greatly preoccupied with the care of her Dad, and her Mom as well. Our prayers are with you.

In this issue are some great new contributions. I hope next issue (deadline: March 4) will be your time to contribute.

Our new features:

1. REMINISCING. Remember when, what, etc? There are stories you probably would love to tell. Tell us. Thanks, Dad, for the first.
2. COMMENTARY. Dan Gendreau's excellent opinion article with two comments from readers, starts another new tradition with Chez Nous. Sincere thanks, Dan, Betty and Virgil.
3. TRANSLATION. Most of us, through no fault of our own!, do not speak French . . . but love our culture, of which the language is a significant part. Beginning with this issue we hope to have an article each issue which will be in French and in English so that we neophytes can try to figure out (and maybe in the process learn) a bit of French. Do you have a contribution? For the first article, thanks, Pat.

Of course, we'll continue with the superb contributions of John England. I enjoy his articles.

Special thanks to Betty Morency Hudelson who did for us the watercolor for "Footprints in the Snow". We hope the printing does the original justice!

Now . . . how about you? You say you can't write, or draw, or take pictures? I can honestly say that the best writers I know are those who write from the heart.

## Range chapter

by Ken Nault

The November meeting of LaSociete on the Range included a report on the conference L'Heritage Tranquille which was attended by Dick Bernard, Betty Hudelson, Ken and Blanche Nault. The December meeting was held at the home of Al and Pat De La Pointe on Dec. 21, and was a pot-luck dinner. A super evening was had by all attendees. We discovered some fine voices in the group and the dinner was excellent. A great thank you to Pat and Al for hosting this affair for the second year.

The January meeting (27th) will be on genealogy.

The February meeting will feature a film on Quebec, and a report on Festival du Voyageur if some of us are fortunate enough to attend. The meeting is on Feb. 24.

In March we will have a report on new developments in the members genealogy research and a film "Rendezvous a Montreal". This meeting is on the 24th.

Don't forget the meetings are at the Memorial Building in Hibbing the fourth Monday of each month at 7 p.m.

French language classes will resume on January 6 with Pat Ciochetto. Additional members are welcome.

The best artists are those who feel their subject - and don't worry about criticism! Children are wonderful artists.

Give us a contribution. Don't worry about misspellings or such. That's what an editeur is for. Give us your feelings, impressions, opinions. That'll make this a lively little journal.

Remember, the next deadline is March 4, send to 2014 1st Ave #6 Hibbing MN. 55746, Please keep articles fairly brief. Merci.



## Footprints in the snow

by Dan Gendreau

Twin Cities Chapter

I lately heard a comment that was supposed to have been made by a state historian, that in brief stated that the French had no significant part in the settlement of Minnesota. How could any learned person make such a statement? Were not the French the first non-Indian settlers? Don't we have French place names all across the state? What about all the French family names that have been in this state for generations? What was it about the French-Canadian pioneer that left an impression like a footprint in the snow - one that may last only the season and then disappears with hardly a trace left behind?

The French-Canadians tended to isolate themselves, in fact they considered themselves a culture in isolation. In a number of oral interviews I've heard, the subject referred to his or her origin as Canadian-French. The import of this phrase is in position of noun and adjective, meaning a Frenchman from Canada, rather than a Canadian of French origin.

They were deeply religious Catholics who centered their communities around the church. In fact many of the towns took their names from the patron of the local church. His faith imparted to his character features which make him less than notable to the historian interested more in the empire builders of our past.

In most cases he was a humble farmer who worked the land to feed and cloth his large family. He was not often to become rich because he seemed to believe in not storing away the wealth of this world in favor of enjoying the fruits of his success with family and friends. He did tend to enjoy

himself.

He took great pride in his craft. Be it farmer, butcher, baker, voyageur, or builder, he strived to be known as the best. Because he would not compromise his craft, he seldom became the richest.

He was faithful to his family. Many, many marriages were pre-arranged with the bride and groom never seeing each other before they stood together at the altar. Marriage however is until death do you part, and it was very rare that one ended any other way.

He was long suffering. He left parents, childhood friends to move to new parts of the world knowing that he was not likely to see them again in this life. He endured bad crops, harsh winters, illness and lost wives and children to still continue on. He continued on because he believed that that was what life was all about. You work and suffer what this life has to offer to store away the riches you will enjoy in the life to come.

Therefore, he passed from this life to the next not leaving much behind of interest to the historian. A number of places called by the terms he used to identify them, a surname, and a strong religious faith were the rich inheritance he left to we, his descendants. To the historian of empires, . . . only footprints in the snow.

## Commentary

"You describe my Dad, his attitudes and love of simple pleasures - almost as though you had known him."

Betty Morency Hudelson  
Bovey, Minnesota

"There are many kinds of historians. I would like to know about the one who stated that the French played no significant role in the settlement of Minnesota. As you

(cont'd on next page)

Commentary cont'd from page two

yourself point out, the person in question might be interested mainly in major figures who were on the winning side of major political and military campaigns. As such, many common people, men and women, young and old of many races and ethnic groups would probably be viewed as insignificant, not just the French in Minnesota. There are, however, many ways of telling history so that the roles and places of more people can be understood and appreciated. History should be inclusive not exclusive, don't you think?

The French and French-Canadians in the Midwest have lived through very complex diplomatic and political times from the 1620's to the present. This period of time has involved negotiations with many Indian peoples; struggles with the British Empire; the formation of the Canadian nation as British and French; territorial and border confrontations with the United States and Canada; as well as modern day affirmations of cultural preferences and life styles based on different histories and experiences. Few writers have proven themselves capable of understanding the political and diplomatic complexities of the history of the French in the Midwest from 1621 to the 1860's. One of the reasons is that so many historians have been "settlement" historians. They seem to focus mainly on white settlement history, often referred to as immigrant history.

But what if you are or were of French or of another national descent living here before the 1860's? What if you are or were Metis? Would you not count as very important? When the telling of history is done in such a way as to focus on settlement alone, a grave injustice is done to many who were not settlers. What of the native peoples, the traders, the explorers, the negotiators, and those who stayed for short periods and moved on?

The people who inhabit the borders of our state have not just been white male well-intentioned settlers. They have been men and

women of many races, ethnic groups, and of diverse moral fiber. As for the French and French Canadians, they have enough history in the state from the time of pre-settlement, settlement, and post-settlement to make a lot more "tracks in the snow", which at least cannot be plowed under, especially with winters like this one!"

Virgil Benoit  
Red Lake Falls, MN

(ED. NOTE: Dr. Benoit will be happy to respond to comments, and answer questions about French and French-Canadian history. Comments and questions along with the responses will also be sent to the F.A.R.O.G. FORUM for publication unless requested otherwise. The FORUM is a bilingual newspaper printed in Orono, Maine.

You may write directly to Virgil Benoit, Box 253, Red Lake Falls MN 56750.)

### Letter

from Loria Collette Kelly  
East Grand Forks MN

I write to tell you about our French club - L'Assemblee francais de Grande Fourche - a part of a national group formed to preserve our French-Canadian heritage.

Our club is about two years old. We aren't too structured - it's not French to be so, right?! We do a little history and a little roots work. . . it has been so interesting comparing our roots with others in the club.

A lot of similarities. One fellow told me his grandfather had the same name as mine - well, said the same, but spelled differently.

We entertained the St. Boniface choir here in Grand Forks. What a delight. They came right after Christmas last year. We had a French Mass and they sang the Mass plus French carols. Marvelous!

This year I believe we are going to do a little studying about the area, especially around Leroy where Louis Riel came from... (I don't know if Louis came from there but he did locate there at some time.)

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STOP!!!

Before you turn to page four of Chez Nous try your hand at translating the article printed below. The actual translation is on page four of Chez Nous. Our special thanks to Pat Ciochetto, Side Lake, MN, who submitted this article and its translation:

LA GASTRONOMIE AU MINNESOTA?

Mais oui, c'est possible! Dernierement je me suis trouve dans un petit restaurant francais tout a fait charmant. Chez Stephaie's On The Lake, dans le complexe Fitger's Duluth, on se croit dans un petit coin de la France, ou encore du Quebec.

On peut deguster les patisseries francaises, de la soupe a l'oignon, de la quiche, et on trouve toute sorte de petite friandise qui ne se trouvent rarement ici, et le tout dans une ambiance bien agreable. En plus, les prix sont bien raisonnables!

Moi, je me suis regale de champignone farcis - dilicieux! Si vous trouvez a Duluth dans le proche avenir, il faut y aller!

## Notre Dame de Lourdes

by John England

Je me souviens - I remember - is the motto of our cousins in Canada, and the philosophy of that precious slogan has been passed on to generations of heritage conscious Canadians who now dwell south of the border in the United States. They, too, want to remember their heritage, and preserve it.

"Je me souviens" engulfed my thoughts like a domineering woman, on a blustery day in December when my youngest son, Mike, and I attended Mass at Notre Dame de Lourdes in Minneapolis. This beautiful church is living history in the best sense of the word!

Not so many years ago the parish was slated to be closed by the Archdiocese; but those feisty Frenchmen, along with friends in high places, fought to save their Church. They have worked like voyageurs on a three mile portage to support her restoration through appeals, bake sales and the sale of delicious tourtières. And when Our Lady of Lourdes has its annual dinner on the first Sunday in February (the 2nd, this year) you can smell those succulent tourtières all the way to East Hennepin and Central Avenues. It's a good robust odor that makes your stomach rub against your backbone with pangs of hunger.

The church itself is remarkable. Everywhere you look there are signs of the French-Canadian Christian heritage; there are the fleur de lis, the statue of Our Lady of Lourdes, and the flag of Quebec. Her beauty is unique and beyond compare.

Every French-Canadian in the northwest should be proud of this beautiful edifice dedicated to Our Lady. And Father Alan Moss and his parishioners deserve our support. Remember our heritage - and buy and enjoy a Lourdes tourtière to help preserve it!

SHARE our CHEZ  
NOUS with your friends.  
And encourage Membership!!

## Reminiscing....

by Henry Bernard

I remember, at 78, facts that are perhaps tinged with inaccuracies but, so be it.

I am a descendant of French-Canadians. I could not speak any English when I started school. It was really a big drawback but I was able to quickly get the required English. Now, I am not able to converse in French even though I can read some and perhaps write some.

The French that my parents spoke was a mixture of French and English. This happens with every nationality when they come to the United States.

This reminds me of a story that my Dad so often repeated:

It happened that, after 25 years in North Dakota, Dad wanted to visit his only living brother who still lived in the Quebec area. This brother had been born, raised and spent all his life there.

When my Dad greeted his brother, in French, upon his arrival in Quebec, the brother turned to his wife and said "Cet homme n'est pas mon frere. Il ne parle pas Francaise!"\*

Dad had been using the French that he had used for many years in North Dakota. This was full of English words. It was not the pure French that the natives of Quebec used in the early part of the twentieth century. Yes, and even now it is hard to communicate with these natives of Quebec unless you use the pure French.

The same thing happens here in Texas along the border with Mexico. Many of the people are of Latin descent and they speak a "border lingo" which is referred to as Spanish. They find it hard to communicate with Mexicans from Mexico City or people from Spain. Too many words of other languages have crept in.

(Have you noticed the use of "MOI" in some of the TV programs?)

\* - translated: This man is not my brother. He does not talk French!"

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LOOKING FOR YOUR ROOTS IN DULUTH?

Kathleen Nelson, 235 West Redwing in Duluth may be able to help you out.

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The translation of the article on page three  
GASTRONOMY IN MINNESOTA?

Certainly, it's possible! I recently found the most charming little French restaurant. At Chez Stephanie's on the Lake, in the Fitger's Mall in Duluth, I felt that I had found a little misplaced corner of France or of Quebec.

They serve delicious French pastries, onion soup, quiches and all kinds of little delicacies rarely found in the area in a very pleasant atmosphere and for reasonable prices!

Me, I feasted on stuffed mushrooms - delicious! If you're in Duluth in the near future, don't miss it - you'll enjoy it immensely!



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Newsletter of MARS - MAI 1986

La société canadienne-française

EDITOR-Dick Bernard

Vol. 7 No. 4

CO-EDITOR-Jerry Forchette

## LETTERS

"A note of thanks for the fine job you did on the "Footprints" article. I enjoyed seeing it in print as well as the fine artwork. Strangely, the art was very close to the mental image I had when I selected the title. . . ."

Dan Gendreau, Blaine MN

". . . Coincidentally, I'm extremely interested in the French-Canadian influence in our culture--so much so that I still mourn whenever I look at the Montreal Canadiens 1986 roster and find it filled with Swedes and Anglais. . . ."

Jim Klobuchar, Minneapolis

". . . I miss you all. . . and am suffering from culture shock. I am having to re-learn all the things I unlearned when I moved to the U.S. 15 years ago. How to spell program for instance (programme). You could have fooled me! And did! How to write dates = U.S. 2/17/86 - Canada 17/2/86. . . ."

Pat Ciochetto, Ottawa ONT  
(Range chapter, Side Lake)

"The last Chez Nous was a real beauty. I especially enjoyed the article by your Dad."

John England, St. Paul

## On becoming "American"

I say " Hello Bateese! Hello! Comment ça va mon vicux ?"

He say " Excuse to me, ma frien' I t'ink I don't know you."

I say, " She 's very curis t'ing, you are Bateese Trudeau,

Was raise on jus' sam' place wit' me, dat 's fifteen year ago ?"

He say, " Oh yass dat 's sure enough—I know you now firs' rate,

But I forget mos' all ma French since I go on de State.

Dere 's 'noder t'ing kip on your head, ma frien' dey mus' be tole

Ma name 's Bateese Trudeau no more. but John B. Waterhole!"

" Hole on de water 's " fonny name for man w'at 's call Trudeau

Ma frien's dey all was spik lak dat, an' I am tole heem so—

He say " Trudeau an' Waterhole she 's jus' about de sam'

An' if you go for leev on State, you must have Yankee nam'."

From the poem "How Bateese Came Home" in The Habitant by W.H.Drummond. (This superb book, copyright 1897, is available from the St. Paul Public Library or on inter-library loan. The poetry gives our ancestors a delightful personality. Check it out. Your own library may have a copy.)

JOIGNEZ NOUS!



The Bernard familie about 1920 on (probably) a fine Sunday afternoon. From left: visitors in the family 1903 Oldsmobile, Henry Bernard ("Boy"), a visitor, "Frankie", Aunt Josephine, a visitor, Uncle Henry and "Boy's" sister, Josie. (The below story takes place many years later.)

(An account of a day's visit with Henry and Josephine Bernard of Grafton, North Dakota)

by Janet Stenfors  
Ewen, Michigan

We wake, my sister and I, shortly after daybreak to the sound of raindrops pounding on the roof directly over our heads. It is summer, and my sister, Deanna, and I are visiting our grandparents, Alcide and Beatrice Collette of Oakwood, North Dakota.

They live on a large wheat farm and their land is part of the Red River Valley of the North. Our Grandpa, Alcide, who was the youngest boy of nine children, is the second generation of Collettes to farm this land. Alcide's father, Octave, who farmed the land before him, came to North Dakota from St. Anthony, Minnesota, and earlier St. Lambert, Quebec, to claim land under the Homestead Act. History has it that Octave, his wife and several brothers and their families, walked from St. Anthony to Oakwood in the 1870's to claim land under the Homestead Act.

Not all of the brothers stayed as long-term residents: Two of the brothers went north to Manitoba; a third returned to Dayton, Minnesota.

For a few minutes it is pleasant to lie back and half close my eyes, try to hold my breath and just listen to the raindrops which are hitting the bedroom windows with a loud "splat". I can see rainwater running steadily down the windowpanes, and the big gray barn is almost blocked from view by the strong rain and the mist which rises from the warm earth. I am interrupted

by Grandma's voice calling, "time to get up girls." We reluctantly get out of the warm feather bed and begin to dress.

Deanna asks, "what do you think will happen today?" We talk while quickly getting dressed, pulling on everyday jeans and buttoning our long-sleeved plain shirts. Rainy days are rare in the hot dry days of summer in North Dakota, and rain, we know, will bring changes to the daily farm routine. "We're not going to hoe the garden of all those horrid weeds today," Deanna states, and, she continues, "the men won't be doing any field work either, and we won't have to help grandma with a big noon meal." We both decide that this will be a fine rainy day, and softly shout, "hurray for the rain, hip, hip hurray," as we hurtle down the stairs, being careful to slow down where the stairs made a sharp left, before flying down the last 12 steps.

Grandpa Alcide is staring intently out the porch windows as we enter the big kitchen. "It'll last all day for sure," he half murmurs to himself; "I should go to town and see Mr. Peterka about my hail insurance." Deanna and I look at each other over bowls of corn flakes, both thinking the same thing. "Can we go along, can we?" we both ask at once. Grandpa looks doubtful and is on the verge of refusing when Grandma Beatrice looks up from dust mopping and says, "they can visit at Henry's." This means a visit to our great-aunt Josephine Bernard, who is Alcide's older sister. It seems decided that we will

be allowed to go, and soon we are piled into the black Ford and driving the five miles to town.

Aunt Josephine and Uncle Henry are always delightful to visit. They live in the town of Grafton, on a nice quiet street, and seem free of rural drudgery and toil. Their lives seem easy and idyllic compared to our life on the farm and we anticipate with eagerness our visit with them this day.

Aunt Josephine answers the door and ushers us into a small cozy living room. She seems tall to us, slender and rosy-cheeked, and is almost always smiling. Today, she is wearing a full apron of a small blue flower print pattern, over a print housedress. She has been working in the kitchen, cooking, and a nice smell drifts out from there. After getting us settled in the living room, she hurries back to the kitchen. A few minutes pass and then Uncle Henry comes into the living room, and he isn't wearing his wooden leg. Oh, I think to myself, this will be an interesting rainy day.

Uncle Henry always seems to have time for people, for kids, and for talking. He shows us his wooden leg, detached of course at the present time. Uncle Henry tells us the story behind his missing leg, which is a little amusing to us, but we know that it has something to do with a war.

"Yes", Uncle Henry states, "I was in the Spanish-American War." We guess that it was a long time ago because Uncle Henry looks much younger in the photograph he displays of himself wearing a blue and red military uniform. "How can you get around?" Deanna asks. Uncle Henry doesn't seem at all disturbed by the question and laughs, and seems to have almost no difficulty getting around on one leg.

Yet, military conversation doesn't end with the Spanish-American War, and Uncle Henry tells us, somewhat sadly, another story of war. It is about his son, Frankie, who went down at Pearl Harbor as a crew member of the USS Arizona. Uncle Henry seems proud as he displays another photograph which shows Aunt Josephine riding in last year's 4th of July parade in a special car for gold star mothers.

Aunt Josephine interrupts the stories to call us to come to a lunch she has ready in the kitchen. There are homemade cookies to eat and fresh blueberries with cream. Uncle Henry remarks how these blueberries are the largest he's seen. It is a fine lunch to go with a fine day.

After lunch, our visit continues. Uncle Henry tells us more stories, and time passes quickly. Off and on during the afternoon we

are offered candy from a large glass candy dish, a rare treat, and we accept gladly. Aunt Josephine relates that her son, Boy, will be coming soon to visit, and both Uncle and Aunt speak with anticipation of Boy's impending visit. It seems that Boy comes every every summer for a long visit

All too soon, Grandpa Alcide drives up in the black Ford to take us back to the farm. He and Aunt Josephine stand near the front door and talk for a long time, and they seem to like each other a lot. Grandpa comes out to the car where we are waiting and starts off. We wave, and Aunt Josephine waves back, smiling, until we drive out of sight.

Yes, it really was a fine rainy day.

## From Joseph Riel

My name is Joseph Riel and I am the great-grandnephew of Louis Riel.

I am also on the "Comite Riel-Ritchot de St. Norbert." We are a group of 12 parishioners who began meeting in the summer of 1984. We were formed to plan activities to honor the memory of Louis Riel and the Metis people during 1985, the 100th anniversary of the death of Louis Riel.

This should be of great interest to your organization and your readers because as most of you know Louis Riel's main goal as leader of the Metis was to defend the rights of Metis people which included the right to educate their people in the French language. (The majority of the Metis in the 1860's were French speaking.)

You should also be interested since many of your ancestors probably were in contact with Louis Riel either directly or indirectly. Louis Riel spent many of his adult years in the United States.

Louis Riel's role in the history of Manitoba cannot be overstated. He, with the assistance of his provisional government of 1869-70, developed a list of rights which formed the basis for the Manitoba Act. Under this Act the province of Manitoba was created in 1870, guaranteeing Manitobans the right of education in French or English, thus making Manitoba a bilingual province.

As a result, Louis Riel is widely recognized as "le pere du Manitoba".

During 1985 our committee participated in many activities to recognize Louis Riel.

While many of the celebrations are complete the committee's main objective is not. We are raising funds to erect a monument in

St. Norbert (near Winnipeg) in the Name of Louis Riel and Monseigneur Noel Ritchot.

The monument is currently being sculptured in Vermont and should be ready for May or June 1986. We have raised 75% of the needed total funds of \$35,000 and while we are confident of reaching our goal any financial assistance that our American compatriots could provide would be greatly appreciated. Remember our French/Metis ties do not distinguish between nations. We are all North Americans and we must support endeavors to remember the past and acknowledge the contributions of the French and Metis to North American History.

A donation of \$100 or more will allow you to have your name (and spouse) inscribed on the monument. A donation of any size is welcome and all donors will receive a personal letter stating the exact date of the unveiling of the monument and an invitation to attend.

Donations should be made to:

Comite Riel-Ritchot de St. Norbert  
and should be sent to:  
903 Lemay  
St. Norbert, Manitoba R3V 1E4

Joseph Riel  
90 Dorge Drive  
St. Norbert R3V 1M4

### Historical Society Tours

To mark the 125th anniversary of the First Minnesota Regiment's departure for the Civil War, a one-day excursion aboard the Josiah Snelling riverboat is planned for June 22. "Off to the Civil War" will be a re-enactment of that historic day. The "new" recruits will muster at 6:30 a.m. at Historic Fort Snelling and will join guests on the trip to Hastings.

The schedule for this year's tours:

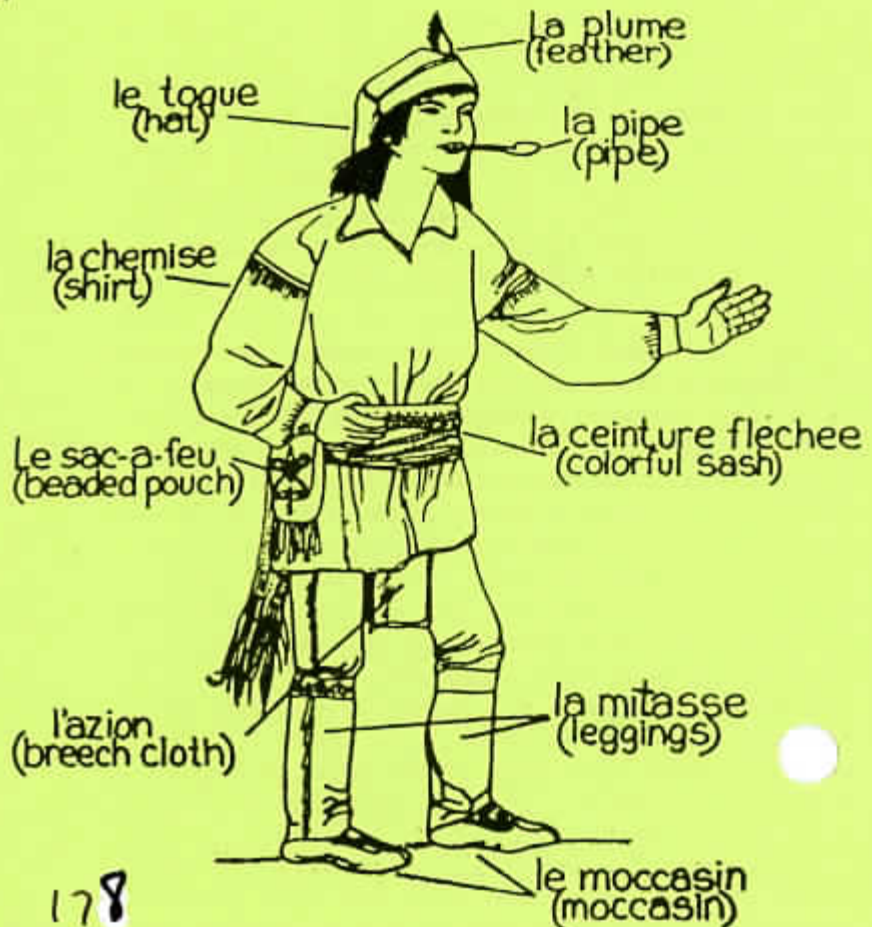
- December 8 "Christmas Tour to New Ulm"
- March 19-29 "Springtime in the South"
- April 15-May 4 "Australia"
- June 9-21 "Alaska and the Yukon"
- June 22 "Off to the Civil War"
- July 19 "Public Art of the Twin Cities"
- August 6-10 "Lake of the Woods and the Fur Trade"
- September "Medieval Towns of Northern Europe"
- September 28- "Quebec and the Gaspé"
- October 6
- October 11-12 "The Apostle Islands in the Fall"

For a copy of the 1986 Tour Brochure or for further information call Michele Sanford (612) 726-1171.

### Voyageurs

Singing and rowing  
 Having a glorious time,  
 That's what the Voyageurs  
 Did during that time.  
 Never stopping once,  
 Except to fill one's pipe.  
 Hoping that this trip  
 Will turn out just right.  
 Water splashing upon one another.  
 Never caring much about anything.  
 One thousand miles.  
 Hudson Bay and back.  
 (I bet I couldn't do that.)  
 They may run into Indians.  
 Some may be bad, friendly or maybe even sad.  
 Down raging river,  
 Portaging up steep hills.  
 Some Voyageurs couldn't write wills.  
 Those Voyageurs, brave and bold,  
 Their trip will never end.

Kristen Lee Iverson, Grade 5  
Chelsea Heights





## From the chapters....

by Ken Nault, Hibbing

The January meeting of LaSociete on the large included a number of pictures and associated information on Dick Bernards work on his family roots. A series of pictures and explanations were also presented by Joyce Lindberg. Both were most interesting. We also had a going away party for our treasurer Pat Clochetto who is going to be working in Ottawa Canada. We are sorry to lose Pat who in addition to being treasurer was teaching some of us conversational French and French songs.

On February 22 and 23 The Iron Gate Mall in Hibbing had "Ethnic Days" and the Societe had a booth where information on LaSociete was made available and an opportunity to socialize with acquaintances was given. Our furs produced a great deal of interest and some new members were signed up.

The February meeting held on the 24th included a film "Faces Quebec" which was very interesting. Two young men who were impressed by our Ethnic Booth came to the meeting and an offer has been made to present a program at a future meeting.

Some future plans discussed include participation in the French Day at Iron World USA (Chisholm, August 17th) and participation in the Historical Society program a year from now.

The March meeting will include a Film "Quebec a Whole Different World Next Door", and at the April meeting we will meet a "Courier Du Bois". The May meeting will include a film on Quebec as seen by artists.

See you at the meetings on the fourth Monday of each month at 7:00 p.m. at the Hibbing Memorial Building Club Rooms.

### MARK YOUR CALENDAR:

FOLKLARAMA, an outstanding ethnic festival in Winnipeg, Manitoba, takes place this year from AUGUST 10 to 16. There are almost 40 ethnic "pavilions" featuring ethnic food, and entertainment. Among the pavilions are excellent Metis and French-Canadian offerings. If you have limited time, it is best to include August 16 on your vacation itinerary. You won't regret the trip.

by Dan Gendreau, Blaine

The Twin Cities Chapter was disappointed to receive the resignation of Louis Ritchot, president, effective February 1. Louis has done a magnificent job during his tenure and we have many, many reasons to say a heartfelt thank you for all his contributions. Pierre Girard will replace Louis a president and LeRoy Dubois has been appointed to the board position. Louis has moved to North Carolina.

We wish to offer our sincere sympathy to the Germaine family following the loss of their father, John, on February 2. Ralph and Ella have been active in LaSociete since its founding and we hope their grief will be tempered by many years of beautiful memories.

The Twin Cities chapter will be participating in the Festival of Nations again this year. Committee chairpersons for the project will be Toni Bernard and Justa Cardinal. The festival theme will center of the Statue of Liberty centennial. The exhibit, "Your French Connection", is intended to assist the visitor interested in starting to trace his or her heritage. The Festival is April 25-27 in St. Paul.

A date has not yet been selected for the annual picnic. The event will be held in mid-June around St. Jean Baptiste day (June 24). Exact date will be announced later.

The Somerset Wisconsin Chamber of Commerce will be holding their annual Pea Soup Days Festival on June 20-22. This annual festival commemorates the French-Canadian founders of the community and is well worth your attention. We are planning on participating again this year with a parade unit and songs by Les Canadiennes Errant.

Les Canadiennes Errant are producing the third issue of their collection of French-Canadian folk songs. The tapes will be available at the Festival of Nations or directly from the Twin Cities group. If you have not as yet obtained your copy, and are not going to make it to the festival, contact the Twin Cities officers, or send request to the editor of Chez Nous. The tapes are a worthy addition to your heritage collection and are extremely enjoyable for casual listening. Bon jour.

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# Nouvelles Villes Jumelles

Monthly Newsletter  
of  
La Société Canadienne Française Du Minnesota  
May / Mai  
1986

## REUNIONS/MEETINGS

General Membership Meetings: Monday, June 2nd.

Meetings are held in the parish hall of St. Louis' Catholic Church in St. Paul. Feel free to bring any homemade goodies or whatever to share. The Social committee would be grateful if you could give them a call in advance (like the Friday before the meeting) to let them know what treats you plan to bring so they know how to plan for the evening. MERCI!

Board Meeting: Will be held June 2nd, at the regular membership meeting, after the seating of the new board members.

## AMIS FRANCOPHONES

French conversational get together: Meets at 7:00 P.M. on the 2nd and 4th Tuesday of the month in the party room of Ramsey Square Condos, located at 2730 N. Dale, Roseville. Anyone is welcomed. Contact Jon Tremblay, 731-6233.

### IMPORTANT TIDBITS

- I Authentic, custom made, traditional, French Canadian costumes:  
Contact Wendy (Ritchot) Asplund at 757-7231.
- II French classes, translations, literature: Contact Sr. Ella Germain at  
690-3695.
- III "Les Canadiens Errants" The Societies' semi-professional singing group.  
Information, tryouts: Contact Pat Stegbauer at 484-2384.
- IV Cultural Educational Committee: Contact Marie Trepanier at 483-4356.
- V Historical Committee: Contact Dan Gendreau at 757-4219.
- VI Membership Committee: Contact George Labrosse at 455-3128. You may also  
mail your dues to George at the following address:  
Mr. George Labrosse, 4895 Brent Ave., Inver Grove Heights, MN. 55075
- VII Public Relations: Contact Charles Bouley at 755-6342.
- VIII Sales Committee: Contact Toni Bernard at 739-8156.
- IX Social Committee: Contact either Diane Germain at 439-7087 or  
Gisele Stangler at 831-4431
- X Sunshine Committee: Contact Gisele Stangler at 831-4431

### COMING EVENTS

PEA SOUP DAY: Somerset, WI. The Queens coronation ceremony will be on Thursday,  
the 19th at 8 P.M. . The Singing Group will perform there.

Sunday, 22 June at Somerset, WI. Parade at 1:30 P.M. The Singing Group will  
perform.

Our **St. Jean Baptiste Day** picnic will be at Veterans Park on Hud St. in  
Somerset, WI. after the parade. There are no grills, so bring your own.

**BASTILLE DAYS**: July 12 and 13 at Milwaukee, WI. Les Canadiens Errants will  
perform on those two days. They will be travelling by chartered bus and there  
will be room for about 20 more people. Departure day is the 11th (time not yet  
established) and return on the 13th. Anyone interested should call Pat Stegbauer  
for more information.

### NEW MAILING ADDRESS

Don't forget, the society has a new mailing address. It is:

La Societe Canadienne Francais du Minnesota  
P. O. BOX 70913  
Minneapolis, MN 55440

All correspondence should be sent to this address.

**NOMINATIONS OF BOARD MEMBERS**

The following have been nominated for the board, and additional nominations will be taken from the floor at the June 2nd meeting.

**CHARLES BOULEY:** A four year member, new editor of "TWIN CITY NEWS" (NOUVELLES VILLES JUMELLES). Would like group to be more bilingual, and have more participation by the younger generation.

**MARION SIRVIO:** A charter member, and is currently serving as an interim board member. Past chairperson of the social committee.

**RON EUSTICE:** Recently joined our chapter. A past active member of the St.Cloud chapter. Has a strong interest in genealogy.

**MARK LABINE:** A three year member, and has worked at the "Festival of Nations". Stresses cultural awareness in Minn.

**VIRGINIA WEISS:** A four year member and would like to see more social activities. Previously held position of secretary.

**GEORGE LABROSSE:** Is a charter member. Has served on board since day 1 !!. Is a very active member.

**PIERRE GIRARD:** Is the current president. Active in the singing group, and various other committees.

The five outgoing board members are:

- Marie Bouley                      George Labrosse
- Andre Dube                        Pierre Girard
- Marion Sirvio

Also to be filled is the remaining year of Louis Ritchot's two year term, which has been temporarily filled by Leroy Dubois.

**NOUVELLES VILLES JUMELLES DEADLINE**

The 10th of each month. Everyone is welcomed to submit material for publication. All material should be neatly printed or typewritten and sent to Charles Bouley at 10845 Thrush St. Coon Rapids, MN 55433.

**OTHER NEWS**

A volunteer is needed to replace Diane Germain on the Social Committee. She has been active on the committee for two years and would like to step down.

**TO ALL FORMER BOARD MEMBERS OR OFFICERS**

If any of you have property or records that belong to the Society, it would be appreciated if it would be returned, to be put into the society archives. Thank you.

**C'EST L'AVIRON**

M'en revenant de la jolie Rochelle;(bis)  
 J'ai rencontré trois jolies demoiselles.  
 Refrain: C'est l'aviron qui nous mène,  
 qui nous mène,  
 C'est l'aviron qui nous mène en haut!  
 J'ai point choisi, mais j'ai pris la plus belle.  
 J'l'y fis monter derrière moi, sur ma selle.  
 J'y fis cent lieues sans parler avec elle.  
 Au bout d'cent lieues, ell'me d'mandit à boire.  
 Je l'ai menée auprès d'une fontaine.  
 Quand ell' fut là, ell' ne voulut point boire.  
 Je l'ai menée au logis de son père.  
 Quand ell' fut là, ell' buvait à pleins verres.  
 A la santé de son père et sa mère.  
 A la santé de ses soeurs et ses frères.  
 A la santé d'celui que son coeur aime.

**A LA CLAIRE FONTAINE**

A la claire fontaine, m'en allant promener,  
 J'ai trouvé l'eau si belle que je m'y suis baigné.  
 Refrain: Il y a longtemps que je t'aime,  
 jamais je ne t'oublierai.  
 Sous les feuilles d'un chêne, je me suis fait sécher.  
 Sur la plus haute branche, un rossignol chantait.  
 Chante, rossignol, chante, toi qui as le coeur gai.  
 Tu as le coeur à rire, moi, je l'ai-t-à pleurer.  
 j'ai perdu ma maîtresse sans l'avoir mérité.  
 Pour un bouquet de roses que je lui refusai.  
 Je voudrais que la rose fût encore rosier.  
 Et moi et ma maîtresse dans les mê'n's amitiés.

**LA DESTINÉE, LA ROSE AUX BOIS**

Mon père aussi ma mère n'avaient que moi d'enfant  
 N'avaient que moi d'enfant la destinée, la rose au bois  
 N'avaient que moi d'enfant, n'avaient que moi d'enfant  
 Ils m'envoient à l'école, à l'école du rang  
 A l'école du rang, la destinée, la rose au bois  
 A l'école du rang, à l'école du rang.  
 Quand les filles me voyaient elles voulaient m'embrasser.  
 C'est pas l'affaire des filles d'embrasser les garçons.  
 Mais c'est l'affaire des filles de "balier" la maison.  
 Quand la maison est nette tous les garçons y vont.  
 Ils entrent quatre par quatre en frappant du talon.  
 Et c'est comme ça qu'ça s'passe dedans notre canton.

**PARTONS LA MER EST BELLE**

Amis partons sans bruit; La pêche sera bonne.  
 La lune qui rayonne éclairera la nuit.  
 Il faut qu'avant l'aurore nous soyons de retour  
 Pour sommeiller encore avant qu'il soit grand jour.  
 Refrain: Partons, la mer est belle;  
 Embarquons-nous, pêcheurs.  
 Guidons notre nacelle, ramons avec ardeur  
 Aux mâts hissons les voiles,  
 Le ciel est pur et beau;  
 Je vois briller l'étoile qui guide les matelots.  
 Ainsi chantait mon père lorsqu'il quitta le port.  
 Il ne s'attendait guère a y trouver la mort.  
 Par les vents, par l'orage il fut surpris soudain:  
 Et d'un cruel naufrage il subit le destin.  
  
 Je n'ai plus que ma mère qui ne possède rien;  
 Elle est dans la misère. Je suis son seul soutien.  
 Ramons, ramons bien vite, je l'aperçois là-bas,  
 Je la vois qui m'invite en me tenant les bras.



# chez nous

Newsletter of Summer 1986

La société canadienne-française

EDITOR-Dick Bernard

Vol. 7 No. 5

CO-EDITOR-Jerry Forchette

## A Question

Dear Dr. Benoit:

Could you help me find an answer to this problem? My French-Canadian grandparents left Canada separately between 1875-1885. One line ended up in upper Michigan, while the other line ended up in Chippewa Falls, Wisconsin. Now, I think I know the why of their travels, but the how has bothered me. Both came from either north of Montreal or from near Three Rivers (Trois Rivieres). Perhaps you could give me some guidance.

Dr. Benoit responds:

Your grandparents most likely traveled by wagon and team to Montreal or Three Rivers, then by train to a place like Sault-Ste Marie. They could have come by boat to Duluth, but I suspect that those who came to Chippewa Falls came on train via Chicago. They then got to their final destination by team: either their own or a hired one.

Information on travel is found in the history of the railroad and in family biographies. In the 1870s and 80s there were a lot of people who walked from train depots to the homes of relatives.

Your question? write Virgil Benoit, Box 253-A, Red Lake Falls, MN 56750.



Is Mary Magiskan, pictured at Old Fort William, Thunder Bay Ontario, sitting in front of a tepee or wigwam? Answer on page four.

With this issue ends the 1985-86 schedule of Chez Nous. The first fall issue has a deadline of August 15. Let us hear from you. Like you, Jerry & I work full-time at other jobs. This is a hobby. We do need your ideas, your articles, your photos. . . . If you hear of, or see, something of possible interest, let us know. The address is above. And have a great summer.

Dick Bernard, 2014 1st Ave #6, Hibbing MN 55746.

## Le Curé du Sacré Coeur by John England

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The parish Priest was, in the eyes of the typical, Canadian habitant, the most respected man in the village. Indeed, this tradition was carried to the States by our ancestors, and the Reverend Innocent Domestici was a colorful example of the influential Curé.

Despite the fact that he was a native of Liano, Corsica, he ministered to French-Canadians and Belgians most of his life. Father Innocent came to St. Paul in 1906 and served at the Irish Church of St. Mary. Later he was assigned to Notre Dame de Lourdes, Holy Redeemer at Marshall, St. Jean-Baptiste at Hugo, and finally to Sacred Heart (or, for the purist, l'église Française du Sacré Coeur) at Faribault, in 1919. During the great war Father served as Chaplain in France and received the Croix de Guerre. He was an exemplary Catholic with a tenacious loyalty to the church and to French speaking people. To be a good Priest; to save souls were his top priorities. My aunt, Helen Carlson, told me that no Priest on earth could lead you to heaven in the same fashion as he did.

Father Domestici was a man of serious nature, a holy man. He knew everybody at Sacred Heart by name, and he would visit every family in the parish; not only to be sociable, but to counsel as well. He was deeply interested in his flock of Canadian, Belgian and French parishioners. This was no easy task because Sacred Heart was a national parish not unlike St. Louis or Notre Dame, and her members were scattered throughout Faribault and the surrounding countryside.

My great-grandfather, Georges used to live in mortal fear of the parochial visits made by the little white-haired cleric; and his daughter-in-law (my grandma) would often tease him about it. She would look out the window and say "Pépère, here comes - le Curé." The old man's ear would perk up like a jack rabbit and he would dive under the oval table in the dining room in order to hide from him. When Pépère thought he was in the clear, he would poke his bald head out from beneath the table-cloth and ask Dad in accented English "Georges, is the Priest gone?" Pépère, you see had been inoculated with the spirit of Jansenism that had spread from Ireland to France and Quebec. Simply stated, Jansenism was Catholic puritanism and it was asserted that most of us would roast in hell and most of us were not worthy to receive the Blessed Sacrament. As a result, many of the old timers like Pépère would receive Communion only at Easter. Father Innocent tried vigorously, to counteract this heresy. So he would always brace Pépère, "Georges, I did not see you at the rail on Sunday, were you sick?" Pépère was not about to change his ways; he did not want to roast in hell, he did not want Father Innocent to persist with his questions.

Father was not without a sense of humor, however. When he would come to the house, he would tease my aunt and ask "Helen have you been a good girl?" "No, Father, I have been naughty" was her vexing reply. "That's strange Father would say, "I did not read about it in the paper!"

The good Curé also had an admiration for the written word. He wrote in 1922, A Brief History of the French Church of Faribault. and in 1923 he translated from the French a book entitled Louis Manoha, by Abbe A. Bessieres. It is the story of a saintly child in the French Alps at the turn of the century. Even though the novel had nothing to do with the Canadians, I think every family at Sacred Heart had a copy. We had two! Father's crowning glory was the parish newspaper called Sacred Heart Bells which was put together with the help of his new assistant, Father Arthur Durand. It contained articles spiritual and temporal, both in French and English and was first published in 1929. This extraordinary journal was ahead of its time; it served to unit the descendants of the French speaking settlers in Faribault in the same manner as Chez Nous does with us today.

Innocent Domestici left an indelible mark on the history of the French-Canadians in Faribault. Grâce à Dieu!



# Québec Update

Délégation du Québec à Chicago

A bi-weekly newsletter sent to you by the  
Québec Government Office in Chicago  
35 E. Wacker, Suite 2052, CHICAGO, IL 60601  
Tél.: (312) 728-0892 — Télex: 501033

April 1986

Page 1

## EVOLUTION OF QUEBEC CUISINE

### THEN...

The cooking practices of the people who crossed the Atlantic in the sixteenth century to found a home in New France bear the indelible mark of the culinary habits and tastes of the western and northwestern French provinces from which they came. This strong cultural element survived through the centuries, with neither time nor conquest able to dim it.

Québec cuisine in the early days of the colony reflected French cooking traditions of the Middle Ages and of the Renaissance: the exuberant blending of meats as found in the meat pies and other "cipailles"; the mixing and layering of partridge, duck, chicken, pork, turkey, veal, and beef, depending on the regions; the taste for the heavy and widespread use of spices -- pepper, cinnamon, clove and nutmeg; and a marked preference for both sweet and savory dishes -- fruit ketchup, ham in maple syrup, etc.

The first Québécois shared the period's practice of consuming large amounts of meat. The first generations did not suffer from the lack of vegetables, since these were not widely consumed in France either. In Québec just as in France, bread was the main staple, with buckwheat pancakes being very popular, just as they had been in the provinces of the west and northwest of France, where so many Québécois came from.

The settlers found a huge country open to them, whose territory teemed with wild animals, birds, and fish. For the first time, wide open expanses were available, and the names and recipes of the time reflect the settlers' love of the outdoors and of adventure: "fèves au lard des chantiers de bûcherons", "briqûe de lard du coureur des bois".

Québec recipes of the time made ample use of this wealth of wild life resources: reindeer, moose, elk, partridge, wild goose, duck, trout, salmon, etc. are found throughout recipes of the period.

### AND NOW...

Part of the charm of modern Québec cuisine comes from the link between its 16th century origin and its present day association of European and North American traditions.

Montréal is a specific example of this dualism, recognized throughout North America for the excellence of its table which presents Québec's traditional cuisine as well as the classical gastronomy of France. The city is inhabited by more than two million gourmards, and has more restaurants per capita than any other city in Canada. This is the natural continuation of a gastronomic tradition dating back to 1608 when Sieur Samuel de Champlain, Québec City's founding father, started "l'Ordre du Bon Temps", the Order of the Good Time. Today, more than 35 different food and wine societies thrive in Québec, anxious to cheer each new culinary achievement.

Over the last twenty years, the cuisine of Québec has become better known to our visitors, as more and more restaurants feature local and other regional dishes. Each region has its specialties. The Gaspé region offers its prawns, lobsters, salmon and other fresh fish and seafood. Québec City has fresh produce and berries in abundance. These are found on the table next to roasts and grilled meats, meat pies and terrines. The regions of Beauce and of Bois-Francs (southeast of Québec City) offer a cuisine marked by the generous use of maple syrup and other maple products. The regions of Saguenay and of Lac-Saint-Jean are noted for blueberries, venison, game, and a wide variety of fish, all plentiful in the region's lakes and woods.

Loyal to its origins and proud of its resources, Québec cuisine offers more than a flavorful gastronomy to its friends and neighbors: the Québécois' Latin hospitality and "joie de vivre" make a visit to their table a very enjoyable experience.

(OVER)

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# Minnesotans learn about state's rich, but quiet, French heritage

By Leonard Inskip  
Associate editor

French is in the air this month. St. Paul's Galtier Plaza, named for a missionary French priest, opens this week. Gov. Rudy Perpich spoke last week to the French-American Chamber of Commerce in Minneapolis about his recent trip to France. A French firm is preparing a \$100 million retailing project for — appropriately — Nicollet Mall. Cajun food, reports Business Week, is suddenly a hot seller in a Pillsbury restaurant chain.

These are timely reminders that Minnesota and France, and Minnesota and French Canada, have new and old ties. Three hundred years ago, France claimed for itself the land that would become Minnesota. French explorers charted Minnesota's rivers. Later, French soldiers and traders built as many as 15 forts in Minnesota. French voyageurs carried away Minnesota's furs. Frenchmen married Indian women to create a mixed race called Meti. A Meti named Pierre Bouttineau helped found St. Anthony, later to become Minneapolis. After the mid-1800s, French Canadians came to Minnesota as settlers and started such communities as Little Canada.

A few steps below Our Lady of Lourdes Catholic Church, acquired by a French congregation in 1877, 350 people met at Riverplace last weekend for an all-day conference on "L'Heritage Tranquille: The Quiet Heritage." The title meant that despite a rich French heritage, most Minnesotans — including many with French ethnic roots — know little about it.

French pronunciation, not the Americanized "Boyclair" he's known by.

Three French embassy and consulate officials emphasized direct French-American connections: Yorktown, Lafayette, the Statue of Liberty, Charles Lindbergh and polls showing the high regard the French have for Americans. They did not mention the influence of French Canada.

The meeting was sponsored by the International Language Villages program of Moorhead's Concordia College, with a grant from the Minnesota Humanities Commission. Among cosponsors were the Alli-

"The names of Nicolet, Perrot, Marquette, Joliet, Radisson, Groseillers, Hennepin, La Salle, La Verendrye, and Louis Riel stand out like sign posts along our historic highways, but what of social, political and economic structures which justified their dreams, provided a rationale for their thoughts, and fed their ambitions?" asked Virgil Benoit, University of North Dakota French professor and regional historian.

Benoit, the conference's keynote speaker, said the French heritage in North America is "anything but uniform." Canada has Quebecers and Acadians in the East, plus French Canadians in the West with histories related to their provinces. In the United States, French from Canada settled in New England, Louisiana and the Midwest. In addition, some French Americans came directly from France. More than 300,000 Minnesotans describe their heritage as French; most have French-Canadian rather than direct French roots.

While the French Canadians and the French who came here directly share distant cultural roots, their backgrounds distinctly differ. The conference heard that most French Canadians are descended from the 15,000 or so French who went to Canada in the 1600s. After the British won military control of Canada in 1760, the French-Canadian population lost contact with France for 60 years. Old customs and language survived in French Canada, while France experienced revolution and change. In addition, French Canadians became a single-class society without many opportunities to advance beyond common labor.

ance Francaise, a French government-sponsored language and culture group which has just moved to new quarters in St. Paul, and La Societe Canadienne-Francais du Minnesota, an organization created in recent years for French Canadians. About half the conference's participants were teachers, another third were French Canadians.

Odell Bjerkness, executive director of the language villages, hopes the conference will inspire teachers, scholars and others to become aware of Minnesota's "very potent French heritage" and that it will lead to greater recognition that French-language instruction has a Paris focus that ignores French

According to Benoit, many French Canadians who came to Minnesota after 1850 "censored" their backgrounds to make themselves more acceptable to the Anglicized society. They also did not want to be linked with the descendants of the earlier French-Indian unions. Today, Benoit says, "a growing percentage of French people are realizing how far back their relationship with North America goes . . . . But they belong to an ambiguous heritage that hasn't defined itself."

Learning about that heritage was the heart of the conference. One speaker told how French Canadians can trace their family roots. A place to start is the Minnesota Historical Society, which has records for 200 Canadian parishes. In French Canada, the birth, marriage and death records were kept by churches.

The conference also heard from a Meti, college instructor Dennis de Montigny, who called himself "a half breed." His bearded face was French and his pony tail Indian, De Montigny said. "We are the descendants of voyageurs, wagoners, traders and trappers . . . . We developed a culture of our own." A native of North Dakota's Turtle Mountain Reservation, De Montigny described Meti language as "a combination of English, French, Cree and Ojibway." French names are common at Turtle Mountain, and Catholic and tribal customs are observed.

Introduced at the conference was Riverplace and Galtier Plaza developer Robert Boisclair. He said his grandfather emigrated from Quebec in 1890. Interestingly, he was introduced as "Bwaclair," the

provinces and French Canada. A second conference will be held in 1987 and a third in 1989 to mark the French Revolution's 200th anniversary.

The French in America were forced to create a material culture, Benoit said. Now they have the resources and leisure, he said, to create "an intellectual culture" that will provide "greater understanding of the complex nature of our history and current state."

"An intellectual understanding of our ethnic roots," Benoit said, "is not simply a struggle against forgetting, but also a current effort to understand how we are and will be part of America."

## Range chapter

from Ken Nault, Hibbing

The March meeting of the Range chapter included the movie "Quebec, A Whole Different Old Next Door".

On April 26 some of our members were able to attend an impromptu get-together at the DeLaPointe's to meet Francine Roche and friends. A good time was had by all.

The April meeting included a movie featuring the painting of Legare, whose art work depicts Quebec city in the early 1800's. The public was invited to the movie, and there was a good attendance.

The May meeting was held at the Range Art Center in Hibbing. Hostess Betty Morency Hudelson gave us an interesting tour and also discussed her French-Canadian roots - her father came to Minnesota from Ile d'Orleans, Quebec.

The summer potluck for our chapter will be June 22 at the home of Betty Hudelson. We will meet at the intersection of Highway 7 & 339 (north of Bovey on the Scenic Highway) at 1 p.m., and will first go to the Bigfork area to visit a man who makes Voyageur canoes.

We anticipate being in the Old Fashioned Days Parade in Hibbing on July 5, and we will also be involved in French Day at Ironworld in Chisholm on August 17.

We invite our friends "from the south" to visit us up north this summer.

## Translation

Try your mind at this recette, from Pat Clochetto. The translation is on page four. The cauldron at right is courtesy of AFRAN. Merci beaucoup.

### RAGOÛT DE BOULETTES

3/4 tasse d'oignons haché fin  
1 c. à table de gras  
2 livres de porc haché  
1 c. à thé de sel  
1/2 c. à thé de poivre  
1/2 c. à thé de canelle

1/2 c. à thé de muscade  
1/8 c. à thé de clou moulu  
6 tasses de bouillon (os ou pattes de porc)  
3/4 tasse de farine grillée

Sauter l'oignon dans le gras jusqu'à ce que transparent (environ 5 minutes). Mêler porc, assaisonnements et oignons sauté. Façonner en boulettes d'environ 1 1/2 pouce de diamètre. Amener le bouillon à ébullition, y faire mijoter les boulettes 1 1/2 heure. Ajouter graduellement la farine grillée et brasser jusqu'à épaississement. - 6 portions.

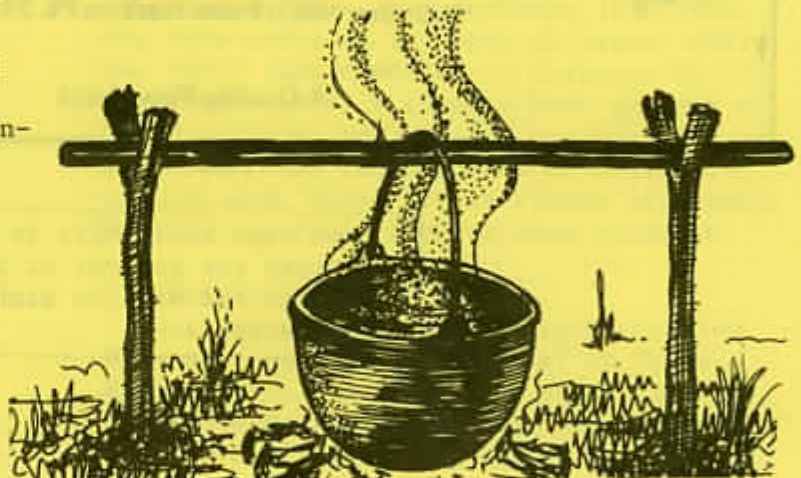
Préparation de la farine grillée: Étendre la farine dans une poêle épaisse et faire brunir sur le feu ou au four (350° à 400° F). Brasser de temps à autre.

## CALENDAR

- 18
- Jun 20-22 Peasoup Days, Somerset WI  
Jun 22 Twin Cities Picnic at Somerset after the parade  
Jun 22 Range chapter potluck at home of Betty Hudelson  
Jun 27 Travel Show "Quebec and the Gaspé" 1:30 p.m. at the MN Hist Soc, 690 Cedar St Paul  
Aug 10-16 Folklorama, Winnipeg, Manitoba (info: Folk Arts Council, Box 229, 375 York Avenue, Winnipeg R3C 3J3)  
Aug 17 French Day at Ironworld, Chisholm MN  
To note: (more info in September Chez Nous)  
Oct 4 Le Festival Rural, Red Lake Falls  
Oct 11 Dr. Virgil Benoit speaks at annual meeting of MN Hist Soc  
Oct 10-12 Owatonna Rendezvous

### CONTACT PERSONS

Twin Cities Chapter: Pierre Girard  
Range Chapter: Ken Nault, Hibbing  
St. Cloud Chapter: Floyd DesMarais  
Red Lake Falls (AFRAN): Virgil Benoit



Announcing Vol. 3

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*Le Printemps* 19

par Mme Charles Bienvenu, Jr.

Adieu l'hiver maussade,  
Les jours gris, les soirées silencieuses.  
Je me prépare à la promenade  
Je suis légère, riante et heureuse.

La nature m'appelle, elle me tend ses  
mains,  
Elle me dit: «Va donc jouer dans les che-  
mins,  
Cueillir pâquerettes, narcisses et violettes  
Mets ta robe bleue, ton bérêt et cours,  
Annette,

Suis-moi, nous admirerons l'oeuvre du  
Maître,  
Verrons les petits agneaux qui viennent  
de naître,  
Gambaderons dans les prés; à l'ombre du  
chêne  
Mangerons en plein air; c'est bon sans  
gêne.

Profitons du beau temps et des beaux  
jours  
Bien vite la nuit va les dissiper pour  
toujours  
Et quand les feuilles commenceront à  
tomber  
Il sera temps de rentrer, songer et prier.

Mme Charles Bienvenu, Jr.

from the newsletter *Louisiana*  
Merci beaucoup to Helene.

from page one: Mary is sitting in front of  
a tepee (or teepee, or tipi). A wigwam is  
a rough hut with an arched roof more or less  
ball-shaped.

RAGOÛT DE BOULETTES

3/4 cup finely chopped onion  
1 tablespoon of fat  
2 pounds of minced pork  
1 teaspoon of salt  
1/2 teaspoon pepper  
1/2 teaspoon cinnamon

1/2 teaspoon of nutmeg  
1/8 teaspoon ground cloves  
6 cups stock (pork bones  
or hocks)  
3/4 cup browned flour

Sauté onions in fat until transparent (about 5 minutes). Mix with pork and seasonings. Shape meat mixture in balls about 1 1/2 inches in diameter. Drop into boiling stock and simmer 1 1/2 hours. Gradually sprinkle in browned flour, stirring until smooth and thickened. - 6 servings.

To make browned flour: Spread thin layer of flour in heavy pan and place over heat or in oven (350° to 400° F). Stir occasionally until flour takes on an even tan color.

THIS WELL-SEASONED PORK DISH IS SERVED IN HOMES AND RESTAURANTS  
IN FRENCH CANADA.

RETURN ADDRESS

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# Nouvelles Villes Jumelles

Monthly Newsletter  
of

La Société Canadienne Française Du Minnesota  
Editor: Charles H. Bouley

OCTOBER / OCTOBRE

## REUNIONS/MEETINGS

### GENERAL MEMBERSHIP MEETING

Monday, October 6th.

Monday, November 3rd.

In the parish hall of St. Louis Catholic Church in St. Paul. Feel free to bring any homemade goodies or whatever to share. The social committee would be grateful if you could give them a call in advance (like the Friday before the meeting) to let them know what treats you plan to bring, so they know how to plan for the evening. MERCI!

BOARD MEETING on Wednesday, October 1st. will be held at 7:30 P.M. in the party room of Marion Sirvio's apartment at 8133 E. Bloomington Frwy.

BOARD MEETING on Wednesday, December 3rd. will be held at the home of Magi and Alan Charbonneau, 2708 Shawnee Lane, Burnsville, MN.

## AMIS FRANCOPHONES

FRENCH CONVERSATIONAL GET TOGETHER: Meets at 7:00 P.M. on the 2nd and 4th Tuesdays of the month in the party room of Ramsey Square Condos, same address as above. Anyone is welcome. Contact Jon Tremblay, 731-6233

**IMPORTANT TIDBITS**

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- I Authentic, custom made, traditional, French Canadian costumes:  
Contact Wendy (Ritchot) Asplund at 757-7231.
- II French classes, translations, literature: Contact Sr. Ella Germain at  
690-3695.
- III "Les Canadiens Errant", The Societies' semi-professional singing group.  
Information, tryouts: Contact Pat Stegbauer at 484-2384.
- IV Cultural Educational Committee: Contact Ray Allard at 823-0386.
- V Historical Committee: Contact Dan Gendreau at 757-4219.
- VI Membership Committee: Contact George Labrosse at 455-3128. You may also  
mail your dues to George at the following address:  
Mr. George Labrosse, 4895 Brent Ave., Inver Grove Heights, MN. 55075
- VII Public Relations: Contact Charles Bouley at 755-6342.
- VIII Sales Committee: Contact Toni Bernard at 739-8156.
- IX Social Committee: Contact Gisele Stangler at 831-4431
- X Sunshine Committee: Contact Gisele Stangler at 831-4431

**NEW MAILING ADDRESS**

Don't forget, the society has a new mailing address. It is:

La Société Canadienne Français du Minnesota  
 P. O. BOX 10913  
 Minneapolis, MN 55440

All correspondence should be sent to this address.

\*\*\*\*\*

This is going to be a new column titled: "DO YOU KNOW THEM?", so if you are  
looking for someone in particular, send it in to the editor.

**DO YOU KNOW THEM?**

I am looking for relatives "Desrosiers" in the Crookston area. Came from  
Louiseville, Quebec in 1880's. Had sisters married to Girard brothers, one in  
Brainerd and one in Chippewa Falls, WI.

Also looking for relatives in Brainerd/Little Falls area. Names would be  
Lambert/Beaudry. Mother's maiden names would have been Caroline and Adeline  
Girard.

Also looking for Myron or Eugene LaMothe, children of Louis and Carrie  
LaMothe. Lived in Duluth area in early 1900's.

Contact Pierre Girard, 3146 Kentucky Ave. No., Mpls., MN 55427



**Burnet**

**PIERRE GIRARD**  
REALTOR\*

MPLS LAKES OFFICE  
2627 WEST LAKE STREET  
MINNEAPOLIS, MN 55418

920-5605  
RES. 593-1175

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MEMBERSHIP DUES

I have a copy of the minutes of a meeting held on the 14th of Sept., 1986 at Sauk Rapids, MN. Attending was Dick Bernard (Range La Soci  t  ), George LaDouceur and Floyd DeMarais (St. Cloud La Soci  t  ), Jean Croteau (Twin Cities La Soci  t  ) and John Rivard (AFAM and founder of La Soci  t  ).

The history of the different chapters was discussed, with the total number of members in each chapter, and the number of members attending each meeting. Also discussed was the cost of publishing the "Chez-Nous". This brought up the subject of dues. Evidently there are many "free-loaders", most of whom do not realize that they are "free-loaders", since they haven't been asked to re-join, or pay dues.

With this in mind, an article will go in the November issue of Chez-Nous reminding people that dues are due on January 1st., and that people not paying their dues by that date will be purged from the mailing list effective with the January issue. This will apply to all chapters.

FAMILY REUNIONS

Keep us informed on reunions, gatherings, etc. etc.  
This notice comes from Ella Huot Langevin.

About 200 persons attended a family reunion at Huot, MN. on August 31st, 1986. Among those present were children and grandchildren of Charles Huot and Henry P. Huot, sons of Louis Huot(1826-1896) and Henriette Patnaude.  
A grand time was had by all.

COMING ATTRACTIONS

The Twin Cities Chapter of La Soci  t   will sponsor a concert of French Canadian music by the well known artist, Lilianne Labb  , on Friday, October 24th at the Auditorium (Brady Hall) of the St. Paul Seminary, 2260 Summit Ave., St. Paul, MN.

Lilianne Labb   is a native of Maine, but her parents are French Canadian and she is bilingual in French and English. Ms Labb   and her accompanist, Don Hinkley, perform as a duo called the Psalter. They play several different instruments and she does clogging. La Soci  t   has had her recording of French Canadian Folksongs available for a number of years and therefore many of us are familiar with her work and know what a truly wonderful performer she is. She has a truly beautiful voice and has performed extensively around the country and on such shows as Prairie Home Companion.

None of us should miss this opportunity to hear her and our musical heritage. Remember, this is a major fund-raiser for our Twin Cities Chapter, so mark it on your calendar and get your friends to come, as well. Tickets are \$6.00 and the concert will begin at 8:00 P.M.

NOUVELLES VILLES JUMELLES DEADLINE

Deadline is the 10th of each month. Everyone is welcomed to submit material for publications. All material should be neatly written or typewritten and sent to me, Charles Bouley, at 10845 Thrush St. Coon Rapids, MN. 55433.

This issue of the NEWS is delayed, due to the illness of my wife, and my spending about 90% of my time at the hospital. I'm happy to say that my wife is now at home and recuperating very well, but she still has a long row to hoe before she is completely well. Thanks to La Soci  t   for the prayers and well wishes.

This pictorial quilt is the project of La Société Canadienne-Française du Minnesota. The French-Canadian presence in the State of Minnesota is unique. The exploration, founding and settlement were brought about more by the French than any other one group of people. They were the first to establish non-Indian settlements at the beginning of the 19th Century. French was the common language for commerce and administration during the early American period of Minnesota. This is the only state of the Union to have the motto on its seal written in French: **L'Etoile du Nord** (North Star). We have tried to depict the contribution the French have made to our beautiful state. The following members of the society (none of whom had quilted before) worked on the quilt: Jeanne Belair, Toni Bernard, Justa Cardinal, Sr. Ella Germain, Dorothy Landry, Evelyn Lund, Lucille Ingram, Eva Nelson, Doris Fisk, Corinne Belair and Adele Milon.

ROW 1

- Square # 1: Our state flower, the lady slipper, sometimes called the moccasin.
- Square # 2: Fort St. Charles, on Lake of the Woods, built by LaVérendrye and Jesuit Father J. P. Aulneau. (1732)
- Square # 3: Lac Qui Parle (the lake that speaks). The mission and fort on the Upper Mississippi River were built by Joseph Renville, an important and highly respected French fur trader. (1828)
- Square # 4: The Loon, our state bird.

ROW 2

- Square # 5: Joseph Nicollet, - a scientifically minded French traveler and explorer. (Lake Itasca Region - 1836.)
- Square # 6: Pig's Eye Parrant - a French-Canadian voyageur with a squinting eye. He established "liquid dispensaries" (sold to soldiers and indians) at the mouth of the creek at Fountain's Cove in Upper St. Paul, then called Pig's Eye, and now Robert St. (1836)
- Square # 7: Jean Perrault - built a fort at Fond du Lac (1793), an important trading center until the 1840's.
- Square # 8: Pierre Le Sueur - built a fur-trading post at Prairie Island, near Hastings. (1695)

ROW 3

- Square # 9: Grand Portage - most important fur-trading fort from 1770 to 1830 on the north shore of Lake Superior, a very strategic location.
- Square #10: La Société's logo: Designed by Gaston Rhéaume, a "Québécois" now residing in St. Cloud, MN. It depicts the Fleur de Lys (lily), a symbol of the French, as well as the maple leaf representing Canada. The North Star refers to the motto of the State Seal- L'Etoile du Nord.
- Square #11: Minnesota State Seal - The white man at hi plow at the falls of St. Anthony. (Pierre Bottineau).
- Square #12: Faribault - French-Canadian fur trader. Settled in Mendota where he built Faribault House, about 1849.

ROW 4

- Square #13: Daniel Greysolon, Sieur du Luth - French fur trader and explorer- a seeker of new lands, he explored the area of Mille Lacs. (1679 and 1680). Our city of Duluth is named after him.
- Square #14: Red River Métis (meaning mixed blood, half breed, French and Indian). They carried furs to St. Paul and returned with a variety of goods. (around 1847).
- Square #15: Radisson and Groseillers - brothers-in-law. French explorers who travelled westward in 1654 by way of Lake Superior. Among the first Europeans in Minnesota.
- Square #16: Father Galtier- Came from France to Dubuque in 1838. Came to Minnesota in 1840. Built a log chapel, and renamed Pig's Eye Island to St. Paul.

ROW 5

- Square #17: The buffalo - roamed Minnesota and provided food and skins for clothing in the early years.
- Square #18: "Au Clair de la Lune" (by the light of the moon) a very well known and loved French song brought over by our ancestors.
- Square #19: Father Hennepin - a Franciscan father who came to Canada in 1675. Discovered St. Anthony Falls in 1680-later to become Minneapolis.
- Square #20: The gopher, another emblem of our state. 193

## Nos Racines

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*La Société Canadienne Française* is not the first French Canadian association in Minnesota. In 1857 *La Société de Bienfaisance Franco-Canadienne de Saint Paul* was formed as a mutual benefit society to aid widows, orphans, its members that fell ill, and to finance burials. This society was followed by the *Union Française* (St. Paul), and the *Union Nationale* (Minneapolis), and the *Union St. Joseph* (Minneapolis). All of these were mutual benefit societies. There were also strictly Catholic-French Canadian organizations like the *Union St. Jean Baptiste* and the *Union Catholique de l'Abstinence Totale*.

As with French Canadian organizations, the Nouvelles Villes Jumelles and Chez Nous are not the first news journals for Minnesotans of French Canadian heritage. There were twelve French language newspapers in Minnesota; all of them published in Minneapolis, St. Paul, or Duluth. Of these twelve, Le Canadien in St. Paul (1877-1904) and Echo de l'Ouest in Minneapolis (1883-1929) were the longest lasting.

Sarah P. Rubenstein, writing for They chose Minnesota: A Survey of the State's Ethnic Groups, noted that Le Canadien and Echo de l'Ouest beat the same drum in their editorials. The editors pleaded with their readers to send their children to French parochial schools, like ECOLE ST. LOUIS in St. Paul and NOTRE DAME DE LOURDES in Minneapolis, to speak French as much as possible, to patronize francophone businesses and to become involved in politics. Preserving French Canadian cultural identity was their *raison d'être*. Awash in communities of Germans, Norwegians, and Swedes (all of them ten times the size of the French Canadian community), the preservation of the culture would have to be a conscious act which these newspapers realized.

The attempt at cultural preservation was withering though, and the American melting pot was swallowing up everyone. The editor of the Echo on May 22, 1903 pointed out three reasons for the decline of the French language: workers seeking jobs must speak English, English was the language of U.S. politics, and educated francophones stayed in Québec and did not migrate to the United States.

Because the American melting pot has taken its toll, we must strive to revitalize those aspects of our culture which are being lost, especially the French language.

-J. Chouanard

OVERLEAF: Shown here are the title headings of three French Canadian newsletters printed in Minnesota: the Courier de Duluth, 6 Aug. 1890, Le Canadien, 24 Aug. 1893, and Echo de l'Ouest 29 Jul. 1904. (Courtesy of the Minnesota Historical Society--these newspapers are open to public viewing on microfilm at the M.H.S. Newspaper Library in St. Paul).

*Nouvelles Villes Jumelles*

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State Librarian

Page 4  
NO 9

# COURRIER DE DULUTH.

DULUTH, MINN. MERCREDI, 6 AOUT 1890.

J. H. LAVAQUE,

MARCHAND DE

Antures, Huiles, Verres

### CARTES D'AFFAIRE.

- C. Poirier.  
Marchand de l'Assurance. Rue Commerce St. Duluth.
- Atelier d'Artiste.  
P. J. O'Connell.  
Marchand, peintre et sculpteur. 11 Rue Commerce Duluth.
- Louis Bourtrage.  
Savant d'Ingenieur. 107 Rue Rue Ouest.
- Napoleon Grignon.  
Contracteur de l'Assurance. Proprietaire de plusieurs maisons. 21 Lake Avenue, Duluth.

### Nouvelles du Canada.

**ST HENRI DE LAUZON.**  
La paroisse de St. Henri de Lauzon a été, il y a quelques jours, jetée dans l'état par la présence de deux individus à mine patibulaire, qui se promenaient dans le village examinant tout et entrant dans les maisons dans le but, disaient-ils, d'obtenir des renseignements.  
Personne ne savait d'où venaient ces gens ; personne ne les connaissait.

en danger. Les pertes s'élevèrent probablement à un montant de \$50,000. A 2 heures l'incendie n'était pas encore complètement éteint.  
**CHICOUTIMI.**  
M. Paul Couture, M. P., député de Chicoutimi et Saguenay aux Communes, est parti lundi pour un long voyage au Nord-Ouest et à la Colonie Britannique, où il va étudier les ressources du pays et les avantages qu'il offre à la colonisation. On dit que M. Couture a l'intention d'aller

fut ramené à Québec par la chaloupe et était presque sans vie. La victime est resté à été conduit à l'hôpital, dit-on.  
Des actes de cruauté semblables ne devraient pas rester impunis. Tous les actes de cruauté semblables ne restent pas sans punition. Les actes de cruauté révolutionnaires de la part des équipages étrangers.  
M. Hincus Conant, Ingénieur et architecte, travaille à faire des

# LE CANADIEN

JOURNAL POLITIQUE ET LITTÉRAIRE

T. LEVASSEUR, Éditeur-P

SAINT-PAUL et MINNEAPOLIS, MINN., JEUDI 24 AOUT 1893.

OUR \$4.00.  
OUR \$3.00.  
notre assortiment de pantalons sur mesure sur mesure aux timus.  
maîne, \$3.00  
maîne.  
maîne.

Feuilleton du CANADIEN.  
(6)  
**MÈCHE D'OR.**  
PAR PIERRE GALLES.  
DEUXIÈME PARTIE

brusquement, sans dire où elle se rendait.  
—Seule !  
—Oui, Monsieur.  
—Mais est-elle toujours à Paris !  
—Nous n'en savons rien. Tout ce que nous pouvons vous dire, c'est qu'elle est partie !  
La jeune fille avait quitté Paris quelques mois, espérant s'établir par un long voyage ; et, quand elle revint à Paris, elle crut qu'elle avait domine sa passion, qu'elle avait oublié. Elle vint d'abord si mystérieusement que personne, même les

—Mais moi, je vous connais, Monsieur.  
—Qui donc vous a parlé de moi ?  
—Angéline répondit en souriant :  
—Tout Paris sait que vous êtes le plus loyal, le plus saint-veuni des ministres ; c'est pour cela que je devais vous confier ma petite fortune. Je suis orpheline, Monsieur. Jusqu'à j'avais vécu chez mon oncle, le commandant Moran ; mais à la suite de certaines difficultés, il m'a été impossible de rester plus longtemps dans sa famille. Je veux vivre seule ; je me

Chapeau.  
Nouveaux  
Nouveaux  
Le public va c  
VENTES A MOI

MINNEAPOLIS, MINN., VENDREDI, 29 JUILLET 1904

MINNESOTA HISTORICAL SOCIETY.

# Echo de l'Ouest.

FAIS CE QUE DOIS, ADVIENNE QUE POURRA

Bureau: Chambre 5 Bloc Central, 305 A

Saint-François, au lieu d'être arrêté comme il le craignait par quelque embuscade, il prit en chemin, sans coup férir, plusieurs espions iroquois, et il s'assura aussi, sans peine, à Katarakoby, de près de deux cents personnes de la même nation qui avaient pu fortifier les er... s'ils osaient en la liberté de... der joindre, et qui pouvaient, dans la suite, nous servir d'otages pour la sûreté des prisonniers qu'on ferait sur nous". (Mgr de St Valier)  
"M. le marquis de Denonville, qui songeait sérieusement à la guerre avait, dès l'automne précédent, envoyé des présents à toutes

**CANADA**  
St Martin, Qué.—On annonce la mort de M. Ulric Brien, dit Desrochers, notaire.  
Québec.—Bissonnette et Giguère, marchands de tabac de cette ville, viennent de faire cession de leurs biens à la demande de M. P. P. Giguère.  
St Basile, Qué.—Un nommé Prévost, de St. Basile-le-Grand, était occupé à faire l'inspection du pont de cette ville, lorsqu'il s'affalça soudain sur le sol.

**La Guerre**  
DEDIE A MONSIEUR LE DR. VOJE, OONONKOWOC, WIA.  
195  
J'ai vu la paix descendre sur la terre  
Semant de l'or, des fleurs et des épis.  
L'air était pur et du dieu de la guerre  
Elle étouffait les foudres assoupis.  
(Tiré de la sainte alliance des peuples.)  
Guerre, sinistre mot qu'enfants la collère  
Des rois et des puissants, des opprimés, des sourds ;  
Qui, résonnant au loin fait frissonner la mère  
Trembler : épouse en pleurs et vaciller les cœurs.  
A la Haye, pourquoi, pour la paix réunies,  
Les puissances en cœur, tiennent-elles un congrès ?

**N'Embrassez pas les Chiens**  
Vous pensez bien qu'un chien, si bien peigné, brossé, lavé qu'on le suppose, ne peut être donné comme un modèle de propreté. Ne par hazard vous croyez le contraire, regardez un instant le plus parfait des toutous vaquer à ses occupations ordinaires, au coin des rues et dans les tas d'ordures.  
Et cependant les personnes aimées des plus saines doctrines morales, hantées des plus folles terreurs de la malice et de la contagion, qui, pour un rubean de serweu, font déserter de fond en comble leur appartement.

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# chez nous

Newsletter of Septembre-Octobre 1986

La société canadienne-française

EDITOR—Dick Bernard

Vol. 8 No. 1

CO-EDITOR—Jerry Forchette

## ABBE DURAND

by John England

Abbe' Arthur Durand, a Faribault native and an exemplary priest for 58 years, died July 8. He was the first member of Sacred Heart Parish to receive holy orders, and he remained at Faribault for twelve years until he was assigned to St. John's at Little Canada MN.

Abbe' Durand was a loving friend and leader to his parishioners; he became part of their lives. His title of assistant pastor encompassed everything from the usual priestly duties to organizing a dramatic society, training altar boys, coaching athletics, and editing Sacred Heart Bells, the parish newspaper.

Fr. Durand's French-Canadian fervor for genealogy was demonstrated during those years at Sacred Heart. He interviewed many of the pioneer families who had formed the parish, asking them about their roots in Quebec. And being a good Frenchman, he duly recorded the information, thus forming a valuable historic legacy.

Abbe' Durand spent 30 years at Little Canada, where he also left a valuable legacy. The beautiful church near Little Canada Road was built during his tenure there. It is a splendid monument to French-Canadian influence in Minnesota.

And, like St. John, Abbe' Durand was a remarkable influence, a man dedicated to all that is good.

## OWATONNA RENDEZVOUS

by Jerry Forchette

In the 1985 "Home and Away" magazine, I found a fascinating article on Owatonna MN. It is apparently an old French settlement as they hold an annual Rendezvous and Black Powder Shoot each fall. The celebration is held over a weekend, a 3-day event.

On October 10-12, 1986, there will be a village of teepees with families dressed in pioneer clothing. Some of them will be well versed in the history of the figures they portray. Voyageur history books are prized among these folks, as are the handmade leather clothing, tomahawks and necklaces of bear claws and animal bones. Some of the events are black powder shooting and tomahawk throwing. Evening meals are taken communally, replicating staples our ancestors relied on like venison, wild rice and potatoes. There will be a blazing campfire, setting the stage for storytelling, singing and ceremonial recognition of special members.

If you are interested in participating in this years event, call "Booshway" Mike Nelson at (507) 455-0018.

### A QUESTION:

The fleur-de-lis is a very common symbol of the French. What is its origin? Answer elsewhere in this issue.

# French Festival set Oct. 4

## ALL ROADS LEAD TO RED LAKE FALLS

"Le Festival rural" is a one-day celebration which offers food, contests, games, discussions, speakers, exhibitions, music, art and historical drama in a blend only to be found in the old Northwest. Red Lake Falls, the town which the French and Indian guide Pierre Bottineau founded in 1876, hosts one of North America's unique French festivals.

Situated at the forks of the Red Lake and Clearwater Rivers, Red Lake Falls attracted the Northwest fur trader Jean Baptiste Cadotte to build a fur trading post here, in the 1790s. Later, the area of Huot, seven miles west of Red Lake Falls, became a crossing for the Red River ox carts which journeyed from Winnipeg to St. Paul from the 1840s to the 1870s.

"Le Festival '86" will feature the history and people of the ox cart era. A living exhibition on the period has been prepared. It will include character

portrayals of persons who lived in the area of the Red River trails during the mid-19th century. French and Indian hunters, trappers, makers of pemmican, wheelwrights and more.

A beautiful 40-foot mural depicting the trails will be ready for the opening of Le Festival. While the exhibition is opening on the upper level, the lower level of the community hall will play host to a French Canadian pea soup contest. The contest is open to anyone who cooks up two pounds of raw peas into his or her favorite recipe and takes it to the festival kitchen by 10 a.m. Saturday (Oct. 4).

Events which are being considered for joint sponsorship with the regional French Club (AFRAN) and the Minnesota Humanities Commission and the Northwest Regional Development Commission include an afternoon conference entitled, "Community Awareness

and Cultural Heritage."

The conference will address the question of how and what a community can learn about itself and what educational advantages it can draw from its cultural resources. Speakers will include Winston Wuttunee, a Native American and cross-cultural consultant from Saskatchewan, Canada; Leslie Lafontaine and Jenny Schindler of the Turtle Mountain Indian Reservation in North Dakota; and Huguette and David Dandeneau of St. Boniface, Manitoba.

The evening program will consist of song and music in the French and French and Indian traditions of North America. The Dandeneau family will present a variety of musical pieces as well as host several surprise guests.

Other activities during the day include food at the restaurant, a young people's book fair, a photo identity game, juggling and cabaret singing in the restaurant.



The St. Cloud chapter participated in the 1986 "Wheels, Wings and Waters" Parade in St. Cloud. Their float depicted a voyageur shooting the rapids with his load of fur and cargo on his way to the rendezvous. The chapters year will continue with a potluck supper on Thursday, September 18, 1986, at 6:30 p.m. in the Whitney Senior Center, 1125 Northway Drive, St. Cloud.

## A LETTER

Dear Dr. Benoit:

There is some more information to add to your answer in Vol 7 No 5 of Chez Nous.

Enclosed are copies from the Appleton, WI Crescent. All of these are 1853. The railroads from Buffalo NY and Detroit were all operating to Chicago at that time. Steamboats and in the 1870's propeller ships were all travelling from the east to ports in Wisconsin including Green Bay, Sheyboygan, Manitowoc and Milwaukee, as well as to Chicago.

Duluth and Superior in the 1870's were also receiving immigrants through their harbors. In the early 1830's most of the Canadian people came to Wisconsin ports by sail. Schooners. Some of these ports are now compiling indexed lists of passengers through their ports. A letter directed to the State Historical Society of Wisconsin (816 State Street, Madison 53706) may have some of the answers as well.

Most of the early French-Canadians did not take out naturalization papers. When they did records will appear on indexes from the County Clerk of Court or state departments of health and vital statistics (in Wisconsin: the Dept of Health and Social Services, Section of Vital Statistics, 1 West Wilson St. Rm 480 Box 309 Madison WI 53701.)

The Wisconsin Central Railroad was completed from Chicago/Milwaukee to Ashland, WI in 1879; and then a spur line went through Duluth to the Twin Cities. In the 1880's a spur line connected to Chippewa Falls via Abbotsford. A plank road was laid down from Milwaukee to Appleton, then to Steven's Point and from there to Eau Claire - and that was in the 1860's/

Some of the Canadians came to Green Bay, up the Fox River and portaged to the Wisconsin River to Prairie du Chien, and then up to Minneapolis/St. Paul - in 1858 there were over a thousand steamers plying the Mississippi to the Twin Cities each season.

Dr. Benoit, yours is a fine column, I comment you.

Charles A Maderich  
206 E. Wisconsin Ave  
Appleton WI 54911

## LA SOCIETE

by Pierre Girard

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1986! The year of the Statue of Liberty.....

Like all ethnic groups in the United States, we French-Canadians are getting on the bandwagon. The only difference is, the statue was given by our people, the French! Let's use this new beginning, this new century, this total refurbishing as a milestone in the life of our organization. Let's refurbish ourselves and our group.

Let's tell our story, the story of the French-Canadian! When we gather, extend the invitation to all. Many French-Canadians have become so "Americanized" they have forgotten that the values, traditions and ideals they were taught by their parents and grandparents give them the good lives they live today.

Become involved in your organization this year, stand tall and proud of your heritage. Tell your story, pass it on to your children and grandchildren. Revive your French-Canadian heritage and live a full life.



Members of Range (MN) chapter of LaSociete listen intently as Bill Hafeman, Bigfork MN, explains the ins and outs of birchbark canoes. Mr. Hafeman has been constructing the canoes since 1921. (You may have seen Bill with his giant Montreal canot at the Minnesota State Fair in years past.)

## MEETINGS . . . 1986-87

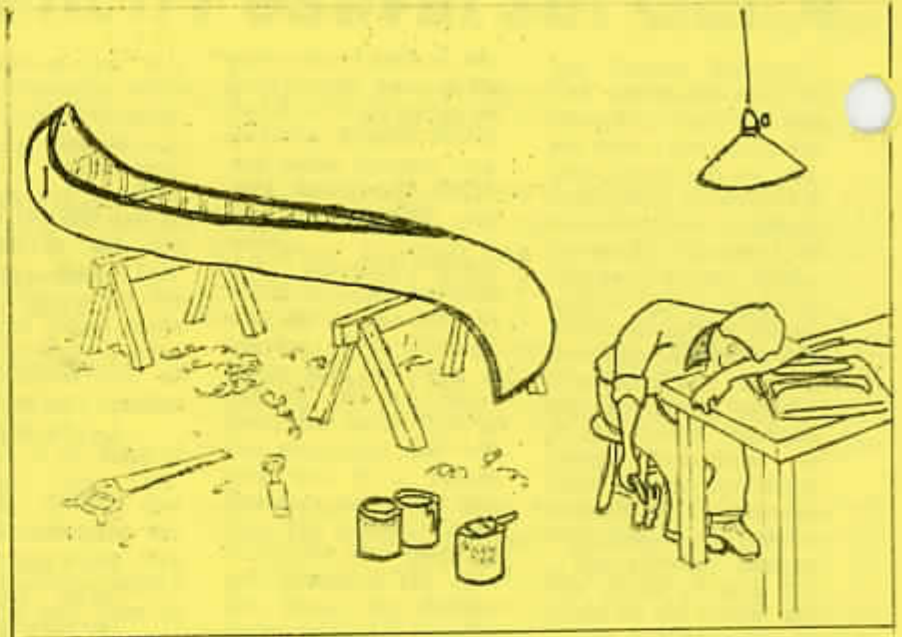
**TWIN CITIES CHAPTER:** 1st Monday 7:30, St. Louis Catholic Church, St. Paul. Information: Pierre Girard, 612-593-1175.

**RANGE:** 4th Monday 7:00, Memorial Building, Hibbing. Information: Betty Hudelson, 218-245-2520.

**CENTRAL MINNESOTA:** 3rd Thursday 7:30 (except Sept. 18 @ 6:30), Whitney Sr. Center, St. Cloud. Information: Floyd DesMarais, 612-252-8172.

**AFRAN (RED LAKE FALLS):** 2nd Sunday, 2:00, Red Lake Falls. Information: Virgil Benoit, 218-253-2270.

**FRENCH CLUB (DULUTH):** 1st Tuesday, 7:00 p.m., Holy Family Church, Duluth. Information: Don Martens, 218-628-2557.



- Sept. 14 - Club leaders meet in St. Cloud.
- Oct. 4 - LeFestival Rural, Red Lake Falls.
- Oct. 10-12 Owatonna Rendezvous
- Oct. 13 - Deadline for Chez Nous. Articles, etc. to Dick Bernard, 2014 1st Ave. #6, Hibbing, MN 55746. (If we didn't write about your event it's because we didn't hear from you!)
- Oct. 18 - Genealogy Conference, History Center, Chisholm

**THE ANSWER** (about the fleur-de-lis): The **YELLOW FLAG**, a wild flower, is believed to be the model for the fleur-de-lis. A robust perennial of wet places, it is often 3-4 feet tall and its large pale yellow flowers are on a branched flowering stem. The flower is a native of Europe that came to America as a garden plant but has become widely naturalized in eastern temperate North America. In Minnesota it is found in marshes and along lake shores and streams.

The Yellow Flag grows along the river Lys in Flanders and because of this, Marie-Victorin, French-Canadian botanist, considered it to be the original model for the fleur-de-lis of French heraldry.

## BOUQUET DE FLEURS

Merci to Joan Ramirez and her husband David who publish the newspaper, La Voz, a Spanish-American paper. On their yearly trek to Canada, they returned with a beautiful crayon impression of Louis Riel's tombstone. The impression was made by Mrs. Ramirez who has a degree in art and has donated it to the La Societe archives. I was also privileged to receive two books, The Life of Louis Riel by Peter Charlebois, a very large and beautiful book with many illustrations; and Metis by Glenbow Museum, Alberta, Canada, written in both French and English. Anyone wishing to look at these books can contact me.

Jerry Forchette  
co-editor Chez Nous  
4655 University Av NE  
Minneapolis 55455

## BRIEFLY

\* Francine Roche and troupe put on their usual superb show at French Day at Ironworld (Chisholm) on August 17. . .

\* Winnipeg's Folklorama was again outstanding. The 1987 event is scheduled for August 9-15. . . \* According to Dick Bernard the new monument to Louis Riel and Mgrs. Ritchot was installed at St. Norbert, Manitoba on August 14 and is beautiful. . . \* Reminder: membership year ends 12/31. Reminder next issue. **START PLANNING:** Tourtiere Sunday at Our Lady of Lourdes, Mpls., 1st Sunday in Feb.; Voyageur Days in St. Boniface, Manitoba, Feb. 1987. Details in next issue.

# HONORE JAXON: FORGOTTEN CRUSADER

from the column: It Takes All Kinds by Lloyd Lewis, Chicago Sun, Feb. 3, 1947

There's a lot of new books about strange characters, cranks, crusaders, millionaires and bums snorted Otto McFeely, the retired reformer of Oak Park "but none of them mention Honore Jaxon."

You'd think one of them would mention the man who showed union labor how to get the eight-hour day; the Indian who gave bankers and college professors wonderful dinners of pie and honey in a pickle factory; the military strategist who got credit for stopping Sunday funerals in Chicago.

McFeely waved his cane at three books on my desk, Wayne Andrews' "Battle for Chicago," Stewart H. Holbrook's "Lost Men of American History." and Charles A. Madison's "Critics and Crusaders."

"All are bright, very interesting, but some one of them should have mentioned Honore Jaxon."

He started out as William Joseph Jackson, chief of the Metis tribe, Half-French, Half-Indian in Manitoba and graduated from a Jesuit college in Quebec before he became private secretary to Louis Riel, the Metis who stirred up rebellion along the Saskatchewan and caused the Canadian government to invent the Royal Northwest Mounted Police. When the rebellion collapsed in 1885 and Riel was hanged, Jackson slipped over the border and got to Chicago where he changed his name to Honore J. Jaxon.

"There was one man the Royal Mounted never got. And the Chicago police never understood him either. The first thing he did when he got there was to go to the headquarters of the Carpenters Union which was losing a strike for the eight-hour day.

A lot of members were weakening and going back to their jobs. He introduced himself as one who had some experience in strategy and tactics and gave them a plan which they accepted. He had them put spokes from wagon wheels in the hands of loyal members who were sent out to the jobs, North Siders to South Side jobs, West Siders to the North Side and South Siders to the West, so none would be recognized by the "Scabs" on whom they called.

"They hit their targets at 7:05 just after work started and by 7:15 the Carpenters Union had its eight-hour day all right. The police had dashed every which way all over town, finding nobody who could identify anybody. They did not arrest Jaxon, He wasn't even a member of the Union."

"For that matter Jaxon never belonged to any organization. He stayed in Chicago for probably 35 years, a tall swarthy thin black-mustached man with a glittering black eye, a Prince Albert coat and in his early years a silk hat with braided hair hanging down, very learned, very cultured, figuring on reforms all the way from making gold out of lead to the single-tax and Populism. The cops and the middle class Chicagoans thought he was just a crook but the intelligentsia, the bankers, the college professors, and the labor union men they knew he was worth listening to, for he could not only talk classic English with an Indian eloquence but he had an immense amount of learning."

He was always writing something or starting some movement to better the Indians and when the World's Fair of 1893 opened, with representatives of every other race, religion and nationality making speeches, Jaxon suddenly appeared on the platform in his Prince Albert and said they had forgotten the original American and that he would now represent him. He gave a speech that stole the show, though it and the whole opening were dwarfed by the assassination of Mayor Carter Harrison that same day.

## THOSE PIE AND HONEY DINNERS

It was natural for the bankers to understand him; he dressed like they did and I saw some of them, along with college professors and Big Thinkers, generally at those dinners he used to give in his bachelor quarters in an abandoned Masonic Temple on Lake street west of Halsted. A pickle factory had the first floor. Jaxon's furniture was moth-eaten and all he ever served at his dinners was pie and honey but nobody noticed for Jaxon talked and made everybody else think they talked good too--talked about ethics, progress, debentures, the disappearance of the

continued on page six

buffalo, theoretical anarchy and bi-metallism.

I interrupted McFeely long enough to ask about the story that Jaxon had exposed a corrupt "ring" of street contractors and that when they were thrown out and new bids for sidewalks advertised, Jaxon himself bid the lowest, got a \$60,000 job and then couldn't go through with it.

"That's as I heard it." said McFeely. He could not stick to business because he had public reforms on his mind. How he supported himself, I never knew. Some said he sold Indian medicine, but not when I knew him in the early 1900's. I always supposed he was endowed by some of those wealthy Chicagoans who tried to be liberal in vicarious ways. Jaxon once said "I have lived in Chicago 20 years without paying the white man a cent in rent."

#### THE END OF SUNDAY FUNERALS

I reminded McFeely that old newspaper clippings told how Jaxon had stopped Harrison, had given the Republicans campaign stratagems to use against him, how he and Lyman J. Gage hobnobbed together, but what I asked, about that funeral matter?

Up to 1900, said McFeely, Chicago was a great town for Sunday funerals; the people like it because they could see their friends and the mourners liked it because there were big turnouts but it wore out the preachers who had all their other duties on that day too. And the undertakers wanted Sunday off, but neither of these professions could do anything; they could not strike. But the hearse drivers union could--and did. There followed a great hubbub with the sensational press describing the upsetting of hearses and carriages full of mourners and Scab drivers chased through cemeteries, tripping over tombstones and all that. But there was actually nothing but some quiet picketing by the more sober-faced members of the union carrying wreaths with "Unfair" worked out in lillies at the center.

The point is that Honore Jaxon got the blame. It was charged that only he could have thought up the strategic angle. I never believed it though; you never see an Indian showing disrespect for the dead, and Jaxon was never cruel or mean.

Jaxon told McFeely in the 1920's that the federal government sent him to do propaganda work in Latin America against the Germans during World War I and Frank Lloyd Wright saw him around 1930 living in New York in a big barn amid vast piles of stacked newspapers, dreaming of world reform while rats raced past him. Since then nobody knows what happened to him.

I feel a special debt to him McFeely said.

One day he told me how to organize a mob and I remembered it when the middleaged men of Oak Park met to form Home Guards in World War I. All I did was ask all the Knight Templars and Shriners to stand up, made them sergeants, told everybody, "Follow me", led them out onto the green, lined them up, named every eighth man a corporal of his squad and started drilling. In an hour Oak Park was ready for Kaiser Wilhelm, just like the Indian in the Prince Albert had told me.

#### **COUNTRY COOKIN'**

by Janet Stenfors, Ewen, MI

Cooking-wise, my grandmother Beatrice Collette was pretty good. She had PLAIN cooking and a typical meal would include fresh vegetables from the garden, ground beef patties, fried to a crisp, boiled potatoes if it was a noon meal, gravy. In addition there were always soda crackers placed on the table, along with salt and pepper. If it were the evening meal, in the summer, the fare would be similar except the potatoes would be fried. The potatoes left over from noon were saved for the evening frying. Leftovers were given to the dog, both noon and nighttime. He was quite fat - "Sport."

I am going to try and find the recipe for blood pudding, did you ever eat it? We could also use the soup recipe which had as its main ingredient field peas - it was good.

Back to the cooking for a moment, I don't remember any elegant sauces being prepared by Grandma Beatrice. As I have said, her cuisine was very plain. Although she was good baker, I don't recall any light fluffy pastry. How was your experience with French cooking?

Ed. Note. Recipes and recollections are solicited.

## LOOKING....

\*Pierre Girard (3146 Kentucky Ave N, Mpls 55427) is "looking for relatives Desrosier in Crookston area. They came from Louiseville, Quebec, in 1880's. Also looking for relatives in Brainerd/Little Falls area. Names would be Lambert/Beaudry. Mother's maiden names would have been Caroline and Adeline Girard."

\*Dick Bernard (2014 1st Ave #6, Hibbing 55746) seeks any information on great-great-grandparents Simon Blondo and Ade LaCroix. Pioneers in Dayton-St. Anthony (MN) areas in early 1850's.

\*The editors want your questions, pictures, stories, art, upcoming events, news . . . mail to 2014 1st Ave #6 Hibbing MN 55746. What you have to say is very interesting.

*OF COURSE, YOU KNOW AT LEAST ONE MORE PERSON WHO MIGHT LIKE TO JOIGNEZ NOUS (JOIN US) THIS YEAR. WHY NOT ASK HIM... OR HER?*



John Rivard, founder of LaSociete and official voyageur of Minnesota, shares a light moment with Betty Morency Hudelson, president of the Range chapter of LaSociete.

## LET'S DEBATE

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by Dick Bernard, co-editor

Are we French-Canadians alike or different? From any other ethnic group? From each other?



The question came to mind as I asked for observations from persons regarding Honore Jaxon, the Metis featured in this issue of Chez Nous.

A union colleague in Illinois, Tom Suhrbur, sent the article on Honore to me. According to Tom, Honore was a significant figure in the early efforts to achieve social

justice in Chicago. "He was a major figure in the 8-hour movement and Haymarket" wrote Suhrbur. He was, according to Suhrbur, on the groundfloor of the union movement.

My reaction to Honore was warm. Here was a character whose principles overshadowed his need for wealth and security. I've imagined that my great-grandfather, Denis Octave Collette (1846-1925) to be something of a kindred spirit like Jaxon.

The Historian at the St. Boniface, Manitoba, museum, commented that Honore was a person who deserved more study; he had once heard a paper on Honore at a conference and he was disappointed in the seeming light manner in which Jaxon was portrayed. Another historian with whom I visited, who had also read the article, posed a legitimate question on reading the article: "The real Irish question here is whether McFeely thought Jaxon had any learning. What do you think McFeely thought?" My view: "I've known some radicals in my life, and Honore sounds pretty typical in a real positive sense. McFeely liked Honore, I think." At the same time, a real part of every Americans heritage is the history of tension between ethnic groups as they struggled for recognition. It was not unusual for the Irish to dislike the French-Canadian, etc.

Was Honore a character, a crusader, an intellect. . . ? Let's debate! I'd especially like to hear from someone who knows more about Honore.

*Dick Bernard*



# A SUPERB GIFT

## **"LES FRANCAIS d'AMERIQUE / FRENCH IN AMERICA"**

For the third consecutive year we have published a bilingual calendar which introduces you to the rich heritage of the French in America.

The cover of the 1987 edition shows the Sieur de La Salle (it is the 300th anniversary of his death) in front of Louis XIV and Colbert at Versailles and the last two pages have a list of French Americans active in politics since the beginning of the Republic. In between, 12 beautiful photographs, ten in color, are accompanied by bilingual captions (French and English). One shows the New Year's Blessing, a custom in Minnesota brought originally to America from France, and another depicts a Sugaring-off Party, a custom born here more than 300 years ago. Still others commemorate the arrival of the French in Florida and their participation to the California Gold Rush. You will also see the work of French American artists. And much more! The 1987 calendar will also let you know about national and regional cultural events.

Whether you offer this interesting calendar as a Christmas gift, as a present for other occasions, or offer it to yourself for personal enjoyment, you will have an opportunity to examine a unique French-American document.

The calendar "*Les Français d'Amérique / French in America*" has been well received in 44 states as well as in Canada and France and is sponsored by l'Alliance Franco-Américaine du Midwest (AFAM), le Conseil pour le Développement du français en Louisiane (CODOFIL), et la Fédération Féminine Franco-Américaine (FFFA). (see back cover of the calendar)

Each annual edition of the calendar has unique features, photographs, anniversaries, and cultural events. For those who would like a complete collection, copies of the 1985 and 1986 calendars are still available.

---

Calendar: LES FRANCAIS D'AMERIQUE / FRENCH IN AMERICA

Prices: 1-4 \$5.00 each; 5 or more \$4.50 each; 50 for \$3.50 each  
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# Nouvelles Villes Jumelles

Monthly Newsletter

of

La Société Canadienne Française Du Minnesota

Editor: Charles H. Bouley

NOVEMBER / NOVEMBRE

1986

## REUNIONS/MEETINGS

### GENERAL MEMBERSHIP MEETING

Monday, November 3rd.

La Société meets the first Monday of the month in the parish hall of St. Louis Catholic Church in St. Paul. Feel free to bring any homemade goodies or whatever to share. The social committee would be grateful if you could give them a call in advance (like the Friday before the meeting) to let them know what treats you plan to bring, so they know how to plan for the evening. MERCI!

Friday, December 5th. is the date of our combination December meeting and our Christmas party. It will be held at the regular meeting place. More in the next news letter.

BOARD MEETING on Wednesday, October 29th. will be hosted by Marie Trepanier in the party room at 2710 No. Dale St., Roseville, MN. Jean Croteau offered to bring the treats.

BOARD MEETING on Wednesday, December 3rd. will be hosted by Magi and Alan Charbonneau at their home on 2708 Shawnee Lane, Burnsville, MN.

## AMIS FRANCOPHONES

FRENCH CONVERSATIONAL GET TOGETHER: has been cancelled, due to lack of interest.

IMPORTANT TIDBITS

- I Authentic, custom made, traditional, French Canadian costumes:  
Contact Wendy (Ritchot) Asplund at 757-7231.
- II French classes, translations, literature: Contact Sr. Ella Germain at  
690-3695.
- III "Les Canadiens Errant", The Societies' semi-professional singing group.  
Information, tryouts: Contact Pat Stegbauer at 484-2384.
- IV Cultural Educational Committee: Contact Ray Allard at 823-0386.
- V Historical Committee: Contact Dan Gendreau at 757-4219.
- VI Membership Committee: Contact George Labrosse at 455-3128. You may also  
mail your dues to George at the following address:  
Mr. George Labrosse, 4895 Brent Ave., Inver Grove Heights, MN. 55075
- VII Public Relations: Contact Charles Bouley at 755-6342.
- VIII Sales Committee Contact Toni Bernard at 739-8156.
- IX Social Committee: Contact Gisele Stangler at 831-4431
- X Sunshine Committee: Contact Gisele Stangler at 831-4431

NEW MAILING ADDRESS

Don't forget, the society has a new mailing address. It is:

La Société Canadienne Français du Minnesota  
 P. O. BOX 10913  
 Minneapolis, MN 55440

All correspondence should be sent to this address.

\*\*\*\*\*

Report on the Constitution

The ad hoc committee reviewing La Sociétés Twin Cities Constitution has completed its work and placed the recommended changes before the board of directors. The next news letter will contain the changes recommended for your reviewal. We will vote on accepting or rejecting these recommendations at the regular January meeting. If accepted, they will be adopted as of this coming June. Please review these carefully and put any comments in writing to the board, and mail to the societies P.O. Box address.

\*\*\*\*\*

La Société wishes to extend its deepest sympathy to Evelyn Lund on the death of her husband.

\*\*\*\*\*

Also La Société wishes to extend best wishes and speedy recovery to Helen Peltier who will undergo surgery at St. Mary's Hospital on the 22nd of October.

( OUR FATHER )

Notre Père, qui êtes aux cieux,  
 Que votre nom soit sanctifié;  
 Que votre règne arrive;  
 Que votre volonté soit faite  
 Sur la terre comme aux ciels.  
 Donnez-nous aujourd'hui notre pain de  
 chaque jour;  
 Pardonnez-nous nos offenses comme nous  
 pardonnons à ceux qui nous ont  
 offensés,  
 et ne nous laissez pas succomber à la  
 tentation,  
 mais délivrez-nous du mal -  
 Ainsi soit-il.

( HAIL MARY )

Je vous salue, Marie, pleine de  
 grâce, le Seigneur est avec vous, vous  
 êtes bénie entre toutes les femmes, et  
 Jésus, le fruit de vos entrailles, est  
 béni.  
 Sainte Marie , Mère de Dieu, priez  
 pour nous, pauvres pécheurs, maintenant  
 et a l'heure de notre mort -  
 Ainsi soit-il.

( GLORIA )

Gloire au Père, au Fils, et au Saint-Esprit.  
 Comme au Commencement, maintenant et toujours, et dans les siècles des siècles.  
 Ainsi soit-il.

\*\*\*\*\*  
 Most everyone is familiar with the English version of the above prayers, but  
 how many of you know them in French. These are as I learned them, close to 70 years  
 ago. Now, I understand changes have been made in the "Our Father", changes that I  
 cannot be comfortable with, after so many years. These are only slight changes, but  
 they put a person on a familiar basis with the Lord rather than the formal,  
 respectful basis that I was, and am accustomed to.

The changes involve the use of the familiar "ton" in lines 2 and 3 and "ta" in  
 line 4 instead of the formal "votre".

But, to each his own, - - - - - C'est la vie. Charles Bouley  
 \*\*\*\*\*

NOUVELLES VILLES JUMELLES DEADLINE

Deadline for the newsletter is the tenth of each month. Everyone is welcome to  
 submit material for publication. All material should be neatly written or typewritten  
 and sent to me direct.

Charles Bouley

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MEMBERSHIP REPORT

Your 1986 membership expires on the last day of the year. Beginning  
 October 1st, I'll be collecting dues for 1987. If you forgot to renew your  
 membership for 1986, please get next years dues in as soon as possible. Find  
 enclosed a membership form for your convenience. I would appreciate receiving  
 your check in the mail, but I'll also be collecting at the meetings. My address  
 and phone number is listed [redacted] under "TIDBITS". If you have any friends or  
 relatives interested in joining and need brochures or membership forms, call or  
 write me and I'll send some out.

Tourtières

Not long ago I read, somewhere, that there were as many Tourtière recipes as there were French-Canadian families. I'm beginning to believe it, as I have 9 different recipes already. ( No, I haven't tried them all. ) I could publish those I have, one at a time, or maybe if all you readers out there have a favorite tourtière recipe to send to me, maybe we could come up with some sort of a "Tourtière Recipe Book". The following recipe comes from The Ford Treasury of Favorite Recipes from Famous Eating Places, Vol.2, (dated 1954) and this famous eating place is called Chantecler, located at Ste-Adèle-en-haut, Quebec. Whether it is still in existence is unknown to me.

- 1 1/2 pounds fresh pork shoulder,  
medium ground
- 2 medium onions, chopped
- Melted butter
- 1 bud garlic, chopped
- Salt and pepper, to taste
- 1/2 bay leaf
- 1/2 teaspoon nutmeg
- 1 1/2 tablespoons cinnamon
- 4 9-inch pie crusts

Toss onions lightly in melted butter, then add the meat. Cook slowly on top of stove 2-1/2 to 3 hours. The meat should not be brown; the pink shade will turn light gray. Add the seasonings and mix well. Line pie plates with pastry and fill with meat filling and cover with top crusts. Bake in a medium oven 45 minutes or until pastry is a golden brown. This makes two 9-inch pies.

\*\*\*\*\*

THIS SPACE WAS LEFT OPEN FOR YOUR ARTICLE WHICH I NEVER RECEIVED

Your Editor,  
Charles Bouley

\*\*\*\*\*

LA SOCIETE CANADIENNE-FRANCAISE  
DU MINNESOTA, TWIN CITIES CHAPTER  
PO BOX 10913  
MINNEAPOLIS, MN 55440



MEMBERSHIP APPLICATION

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# chez nous

Newsletter of Novembre - Janvier 1986

la société canadienne-française

EDITOR—Dick Bernard

Vol. 8 No. 2

CO-EDITOR—Jerry Forchette

## Le Festival Rural 1986

by Lorraine deMillo, Hibbing

For those of you who missed the October 4th rural celebration of French-Canadian culture, "le Festival" in Red Lake Falls, you missed a truly remarkable learning experience. The theme of this year's festival centered around the oxcart era (1840-1870). It was a period of trade and traffic in the north-west, and the people involved were those as the Metis'. The metis' are a people of mixed white and Indian ancestry, many who were descendants of early French-Canadian settlers.

On exhibit in the main hall of the community center was a portion of the 30-foot mural "The Red River Trails" painted by Brenda Plante Norman of Crookston, and an authentic oxcart built by Ray Rawerts of Red Lake Falls.

After a stop downstairs for soupe aux pois, tourtiere and hot apple cider, as well as a visit to the book fair and picking out some vegetables in the marketplace, it was back upstairs for the humanities conference.

The conference was moderated by Dr. Virgil Benoit of the University of North Dakota, and was broadcast over Canadian radio and TV. Winston Wuttunee, a Native American and cross-cultural consultant from Calgary, Alberta, was the first speaker. He was able to speak in French, English and Cree interchangeably, which added to his charismatic personality as he addressed a standing room only audience about "Native Americans and Cross Culture".

Mr. Wuttunee spoke of the cultural differences and the problems involved for Native American descendants and of trying to

continued on page two



DO YOU HAVE RECOLLECTIONS OF QUEBEC? Does the above sketch of Chateau Frontenac in Quebec City bring back memories? Write us with your recollections. Mail to Dick Bernard, 2014 1st Ave #6, Hibbing MN 55746. Deadline is mid-December. (Sketch by Karen West of Rancho Palos Verdes, California)

## Le Festival Rural (from page one)

understand those differences. Ownership of the land was foreign to the Indian, after 1,000 years of relating to the land he did not feel he owned it. Communication for them was expressed more subtly than the white man, in sounds and in gestures. He had few possessions, he had respect for all life.

Both white man and Indian recognized one creator but the white man, he said, was nomadic by nature and they could go from country to country. They could adapt. He realized the Indian could not go back. They had to forgive, to grow, to build. But it was time to realize their difference and to go forward from there. To find their history.

Leslie LaFontaine, Jenny Schindler and another lady from the Turtle Mountain Indian Reservation in North Dakota, were the next speakers. They spoke of their work in developing a Heritage Center. A place to preserve their unique culture. They were a reservation of about 10,000 with schools, industries, Indian tribes of many origins and

white nationalities. They grew up with a feeling of being suppressed, not recognized. They were a fun-loving, happy people. They wanted to try to understand to be proud of their heritage and to preserve their history.

David and Huguette Dandeneau from Winnipeg, Manitoba, then related their experiences in "Music and Art as Forces of Culture". Speech, art and music are a way to express and to preserve one's culture. The medium used, the purposes, choices and images one uses are a way to express oneself in the images of the past, not the present, they feel.

Dr. Jacqueline Peterson from Pullman Washington spoke about Metis Roots, Metis Pride, French-Canadian and Native/Metis Cultures and Histories as a Way of Understanding Community and Ethnicity in the U.S. and Canada. Hers was a very scholarly dissertation. She talked of her personal search for roots of history. When she found that history had denied the history of the Metis that piqued her curiosity and the Metis became her choice of study.

The Community hall was overflowing for the evening session of fun and song. The Dandeneau family and Winston Wuttunee and his accompanists played and sang a wide variety of music that was toe-tapping, reflective, full of rhythm and harmony. Gentle but powerful and dramatic that had everyone clapping for more.

continued at right

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We discovered, a while back, that almost a third of our mailing list was receiving Chez Nous without having paid dues. We sat back for awhile, but we do have to ask you to pay your dues - otherwise we have no choice but to take you off our mailing list.

Yes, we realize it's not your fault we didn't get the dues. Perhaps nobody reminded you. Maybe you were never asked.

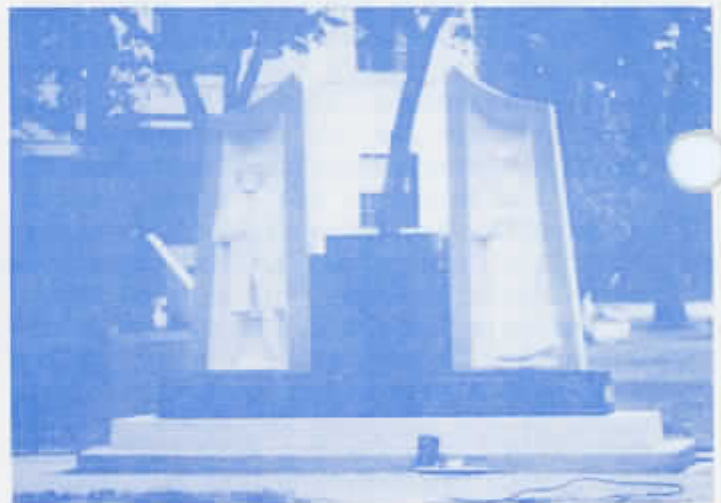
That's why you have now either received, or will soon be receiving, from your chapter a very friendly reminder.

The notice you receive will be for the calendar year 1987.

For those of you who have paid, your renewals are due for 1987 as well. Save your officers the problem of having to track you down, and even pay in advance.

We hope you like Chez Nous - at least enough to stay on the mailing list.

We wish you a pleasant Thanksgiving, and Christmas too.



ABOVE is the brand new statue dedicated to Louis Riel and Mgr Ritchot which is now in a place of honor at St. Norbert, Manitoba, (just south of Winnipeg on the Red River).

The evening ended for us with a three-act play in French by the Les Petites Etoiles of the French Institute called "Les Bananes Son Jaunes". The well-spoken French of the children could put most of our adult attempts to shame.

It was a great day - even the weather cooperated.

The Red Lake County Historical Society, members of the Association of the French of the North (AFRAN), the city of Red Lake Falls and surrounding towns are to be commended for their fine efforts.

### Tourtiere M—M—M—M—M

NOTE: we youngsters don't know about the real tourtiere. Dad's recollections below bring rural life into better focus. MEAT PIE DINNER at OUR LADY OF LOURDES, Minneapolis, is on February 1, 1987, from 1-5 p.m. Mark your calendar. Dick Bernard

#### REMINISCING by Henry Bernard

For a number of years (about 1920) Dad would buy a couple of piglets in the spring to raise. He had a pen in the back of the barn and kept them until late fall when they were butchered. They usually weighed 200 pounds or better.

He fed them by-products of wheat from the mill, they were called middlings and shorts. Then he would get buttermilk from the creamery. It was a waste product from churning cream so he could get as much as he wanted. It made rather powerful feed and the hogs grew very well.

When it came to butcher, Dad would have somebody to help. They stuck the hogs and my mother would catch the blood to make blood sausage. Then the hogs would be scalded and hair shaved off. Then the animal would be butchered. Salt pork would be put into the brine and into large crocks we had. Roasts were prepared and some of the meat was brought to the butcher shop to be ground for sausage. We had pork feet, headcheese and other cuts of meat.

Then mother would make meat pies. She had the lard that came from the hogs and made the pie shells and prepared the sausage and potatoes for the pies. She would make many of them at one time and stored them on the front porch which was like a deep freeze in the winter. Whenever she needed one she put it in the oven to thaw out. She did the same with the mince pies only they were made with beef. The pie shells were made of pig lard though. The blood sausage would be cooked and kept in the deep freeze like the other meats.

They could get the natural casings from the butcher shop (cleaned out intestines from hogs), to use to make blood sausage.

Don't know what spices were used but I do know the salt was liberally used in preserving the salt pork. Mother was always careful to use large amounts of salt. Each piece was covered

continued at right



At the French-Canadian pavilion in St. Boniface, Manitoba, during Folklorama '86 (next year, mid-August in Winnipeg). Coming up in February, 1987, is Le Festival Voyageur in St. Boniface. Details in January issue.

### "LES FRANCAIS D'AMERIQUE/ FRENCH IN AMERICA"

ORDER NOW, before the holiday, the beautiful 1987 calendar. Your local clubs have samples and information. Individual orders are as follows:

- 1-4 \$5.00 each
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with salt so there was a liberal amount between each piece of meat as she packed it. They felt that if the pieces of meat touched, the meat would spoil. Salt pork was good but when the barrel was nearly empty the bottom pieces would be so salty mother would have to boil the salt out of it before she could cook it.

Those were the days. Most everyone did some canning of meat in that fashion and it stayed until spring in the "deep freeze".



## LETTERS

from John England, St. Paul  
 ". . . the article on Honore Jaxon (in the last Chez Nous) was excellent as is the entire issue. Honore's involvement in the labor movement is well worth noting in these anti-union, and really anti-people times.

I really feel that the French-Canadians are a unique ethnic group probably because of environment. Tough countries breed a tough race, and Quebec is no pansy in the flower garden of countries. And yet they can be a contradiction too. They, from my own experience, don't like to be dominated, and yet they are so respectful of authority. They were fiercely Catholic and yet were tolerant of protestants in their midst. Oftentimes we were known for being docile employees and yet we have a reputation for being tenacious. I don't think we're an easy group to figure out!?"

ED. NOTE. Well said, John. EXCEPT that while Quebec might be cold, it is certainly a beautiful flower if one is looking for beautiful country to visit!!

from Caroline Benson, Chippewa Falls WI

My maiden name was Martin and my great grandmother's name was Cadotte. We are direct decendants of Michael Cadott who was a brother of Jean Baptiste Cadot mentioned in your paper.

We have a family tree that we can trace back in a direct line to 1607 in the United States and most recently it has been traced back to French Indian ancestry in Canada and France.

William Whipple Warren who wrote "A History of the Objjwa" was and is in our family tree. I am sure we could help anyone tracing their Indian ancestry.

Would you send a sample of your paper to my cousin, Theresa Schenck who lives in New Jersey. Theresa did about 4-5 years of research on our family tree, unearthed a lot of records in French (she is a French teacher in New Jersey) and published a book about her ancestors. I am sure she and I can help people in finding their roots.

Sincerely, Caroline Benson  
 947 W. Willow St.  
 Chippewa Falls, Wis. 54729  
 Theresa Schenck  
 132 Brook Valley Rd.  
 Towaco, NJ 07082

from Lorraine DeMillo, Hibbing

I would appreciate any information that can be obtained from your readers about my relative (Lemieux) in the Red Lake County area. Particularly my great-grandmother Aurelia or Orilla Lemieux. She was alive in 1912 and was 78 at that time. She is believed to have lived to be 94. I am trying to find her place of death. Also would like information on my great-grandfather, Andie or Audie Lemieux. Any information on this family name could be forwarded to me at 1414 13th Avenue East. Hibbing, MN 55746.

These people were born in Canada, thank you.

Lorraine DeMillo

## L'abbe Cecil Houle

by John England, St. Paul

M l'abbe' Cecil Houle, a native of Centerville, and a descendant of Michel Houle, has spent 48 years as a parish priest. And recently he retired from active ministry for some well-earned R&R.

A more than generous portion of my knowledge of Roman Catholicism comes from this energetic, learned and thoughtful gentleman. We used to have religion class in the sacristy of the French church in Faribault when I was a kid. We studied doctrine, the early heresies, and we learned to take exacting notes. And you couldn't find a better role model for kids to look up to than Fr. Houle. His influence was like hot cakes and maple syrup - it was good and it stayed with you. Here is a man who enjoyed what he was doing, and like a voyageur, he never complained of a heavy burden. And I'm sure that teaching religion to a bunch of high school brats is in the heavy burden category because we all knew more than the Pope himself!

Fr. Cecil was a pioneer in the utilization of the dialogue Mass when it was still in Latin. What a change that was for we Frenchmen who were used to listening rather than doing. He gently forced us into involvement. That's what any good leader would do. "It is not enough to know your faith, you must practice it" Fr. Cecil used to say. Excellent advice, as is all advice from a Frenchman, n'est ce pas?

Bon chance, Fr. Houle! You've worked hard like our habitant ancestors, and merci beaucoup for all that you've done for us at Sacred Heart.