



chez nous

Newsletter of Janvier - Fevrier - 1987

La société canadienne-française

EDITOR: Dick Bernard

Vol. 8 No. 3

CO-EDITOR: Jerry Forchette

Recollections from Quebec

My husband and I are retired and travel a lot. One of our most memorable trips was to Quebec in 1979. I grew up speaking French as my mother and maternal grandparents were from Canada. We had a French newspaper and we attended Notre Dame de Lourdes school and church in Minneapolis. My mother spoke often of Quebec and she made many trips there to visit relatives. We went on a tour and spent a week there. We visited the walled city fort and the artists' alleys. We visited all the beautiful churches and we spent hours shopping at the Hilton Hotel Mall. We stayed at Le Concorde Hotel. We noticed the Frontenac Hotel, what a sight! The streets were so narrow our bus could not go there. We saw the government buildings; we went to Notre Dame de Victoire (Our Lady of Victory) church. They were filming a movie in the square; I took pictures.

The mall was two stories high and had a movie theatre there. From the notes of our trip we enjoyed our trip to St. Anne de Beaupré, a spiritual experience. We loved the paintings, statues, and prayed on each step, a tradition, and drank water from a spigot. We enjoyed hot bread, maple syrup and apples, and we stopped at Montmorency Falls. We plan to go to Quebec again. Since then we have been to England and seven countries in Europe, Spain, the Bahamas twice and the Dominican Republic and all States but Alaska. My diary about Canada is something I am proud of. My grandparents, Mr. and Mrs. Ludger Beauchaine, were born in Plessisville, Ontario, Canada. My grand-mère was Rosalie LaVoie.

Doris Scanlon Fisk
14215 Corktree Ct.
San Antonio, TX. 78247



*May you have a Blessed
Christmas*

*"For today in the town
of David
a Savior has been born
to you,
who is Christ the Lord."
"Glory to God in the highest,
and on earth peace among
men of good will."*

CEINTURE FLECHEE WEAVING Canadian Craft

by Jerry Forchette

Ceinture fléchée literally means "arrowhead sash" and is a term applied to an intricate method of finger-weaving which uses no loom.

In the early days of French settlement, the women (whose arrowhead designs were influenced by Indian culture) developed various patterns of red, yellow, green, blue and white, each unique to the different regions in Quebec. But by the early 1800's with the invention of the mechanical loom, the art of ceinture fléchée began to die out. Luckily, the resurgence of pride in French-Canadian heritage led to the formation in about 1969, of "L'Association des Artisans de la Ceinture Fléchée du Quebec and the almost forgotten craft was resumed.

We are indebted to Father Tancrede Viger, the pastor of Saint Marie Solome of the Assumption Parish in 1888. At this time the ceinture fléchée was a veritable industry. The weavers produced for the Hudson Bay Company hundreds of ceintures fléchées each month. As Father Viger considered that the women were working for nothing "while ruining their health," he demanded better pay and advised them to stop production. The company refused to bow to the demands of the women and ordered imitations made on the mechanical looms in Coventry, England. This decision halted completely the production of and almost caused the disappearance of the fléchée "the finger weaving".

One should not however criticize the work involved in manufacturing a ceinture fléchée on a loom. This is a different type of weaving inspired by the real fléchée. These artisans have reduced the cost considerably and have thus enabled us to keep the spirit of the "ceinture fléchée." Without this contribution, our popular feasts would be less colorful and the tourists would take home in fewer numbers a souvenir which recalls the engravings of Massicotte and the paintings of Krieghoff.

The traditional belt in the past was twice around the waist, the standard now is 6 feet (1.83 metres with fringe. The width four to five inches.
ref: Lost Quebec Skill Revived-Judy McVittie and other sources.

From Nick Coleman's column in
the St. Paul Pioneer Press
October 16, 1986

You can brag about Minnesota's 10,000 lakes or 15,000 lakes or whatever, but they never made a lake as interesting as a river. Lakes don't go anywhere.



NICK COLEMAN

They just bob up and down, century after century.
Borrriing. You can put a boat on a lake and putz around, but you always end up right where you started. Many modern Minnesotans think it's fun to go around in circles on a lake, but our forefathers were made of sterner stuff.

They thought rivers made Minnesota marvelous. Rivers were the highways that allowed the Indians and the first white explorers and trappers to get around. Sure, they might have stopped at a lake once in a while to wet a line, but the real action was on the rivers.

The average voyageur was unlikely to say, "Hey, Pierre, why don't we spend the summer out at Lake Minnetonka and see if the bass are hitting." No, they were tough geezers whose idea of a good time was to paddle from Lake Pepin on the Mississippi River up to the Pigeon River to club beavers over the head.

And that brings us to our first question. What popular Minnesota canoeing river was called "Riviere aux Canots," or Canoe River, by French explorers?

Rivers not only can take you places, they also can bring the world to you. When tired of paddling, you can just sit and see what floats by: a beaver, awading heron. If you're lucky, you might even see a bunch of drunks float by on inner tubes, yelling and screaming as if they were mad.

The early explorers also did some screaming on rivers, especially when they came to fallen trees and other obstacles. They named a river the Riviere des Embarras, the River of Difficulties or River of Obstacles. Which brings us to Question No. 2: What do we call the Riviere des Embarras today?

Let's answer today's questions.

The Cannon River is what we call the river the French named Riviere aux Canots. If you pinch your nose while saying Canots (pronounced Cah-NOH), it sounds vaguely like Cannon. And the river that the French called Riviere des Embarras is the river that we call the Zumbro today (you have to pinch your nose and run it all together quickly). The name of the Embarrass River in northern Minnesota has a similar origin.

768, av. Taché, St-Boniface (Man.) R2H 2C4

Tél: (204) 231-1122

(this year, February 13-22, 1987)

NEWS? Send to Dick Bernard, 2014 1st Ave #6, Hibbing MN 55746 or
Jerry Forchette, 4655 University Ave NE Mpls 55421

DEADLINE:
Feb. 3, 1987

Pack hasn't changed since 1882 patent

BY SAM COOK
Outdoors writer

The pack is classic in its simplicity. An envelope of 18-ounce canvas. Two leather shoulder straps. Three belt-sized straps to buckle the envelope's flap shut.

The Duluth pack. Superb simplicity. Still the standard among those serious about canoe travel.

But it wasn't always the Duluth pack. It was, as Duluth's Jerry Kimball discovered, the Poirier pack for several years before it became the Duluth pack.

Kimball, head of the City of Duluth's physical planning department, was in Washington, D.C., a few years ago with a Duluth delegation on business. He asked a member of his staff to slip over to the U.S. Patent office and see if it contained any records on the Duluth pack.

What Kimball's curiosity turned up was the original patent, by one Camille Poirier of Duluth, for an item simply called "Pack Strap." It came complete with three drawings and a one-page description of the pack. Date of the patent: Dec. 12, 1882.

Every now and then, Kimball gives away a copy of the patent and the accompanying drawings. What makes all of this so — so Duluth — is that virtually the same pack is still being made at 1610 W. Superior St. by Duluth Tent and Awning.

"There ain't anything like an old Duluth pack," said Kimball, an avid outdoorsman. "Those things are all over the country. Some of them have been around for many, many generations."

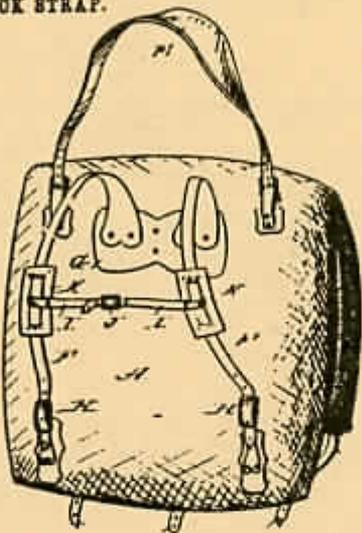
Ed Ziells is the current owner of Duluth Tent and Awning. He became the firm's fourth owner Sept. 1 when he purchased the business from Quentin "Smokey" Fairbanks.

The original owner of the firm was Loman Alveson. He

Patented Dec. 12, 1882.

C. POIRIER.

PACK STRAP.



INVENTOR:

C. Poirier

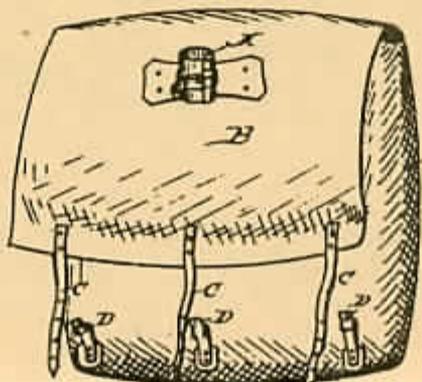
BY

Murray

ATTORNEY.



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the Duluth News-Tribune



had worked for a Stuart Poirier for about five years before breaking away and starting Duluth Tent and Awning. The two might have competed for a few years, but Alveson apparently outlasted Poirier.

The pack that endured the decades since still fits most parts of the description set forth by Camille Poirier in the 1882 patent.

"The object of my invention is to provide a new and improved pack-strap for holding and packing articles of clothing, provisions, and other articles which are to be carried in a package on the back," Poirier wrote.

The original version of the pack included a strap that could be worn across the forehead, so the traveler's head and neck could help support the load. Such a strap, still made for some Duluth packs, is now called a tumpline. A couple of other features also were part of the original Poirier pack.

"The invention consists in a bag formed with a flap and provided with shoulder straps and a head strap for supporting and carrying the bag on the back," the patent letter reads. "Sliding pads are provided on the shoulder straps, which are united by a transverse strap.

"The invention also consists in a strap on the sack or bag for the purpose of holding an umbrella or sun-shade over the head of the person carrying the pack."

Sun-shade? One should remember that when this pack was designed, the woods were towering pines and the forest floor was open. Surely Poirier, if he were alive today, wouldn't think of trying to snake a pack-mounted umbrella down an alder and balsam corridor between two canoe-country lakes.

It's interesting to note that some of today's Cordura nylon and Fastex buckle "improvements" on the old Duluth pack incorporate padded shoulder straps and the "transverse" strap Poirier conceived more than 100 years ago. Here's how Poirier described the pads:

"The straps ... are provided with adjustable or sliding pads ... of leather, which are wider than the (shoulder) straps for the purpose of distributing the pressure of the straps ... and preventing them from paining on the person that is carrying the bundle."

If only that had worked.

Those straps, padded or not, have been paining paddlers for 104 years now. If someone comes up with a way to prevent that, it might just be worth another trip to the Patent Office.

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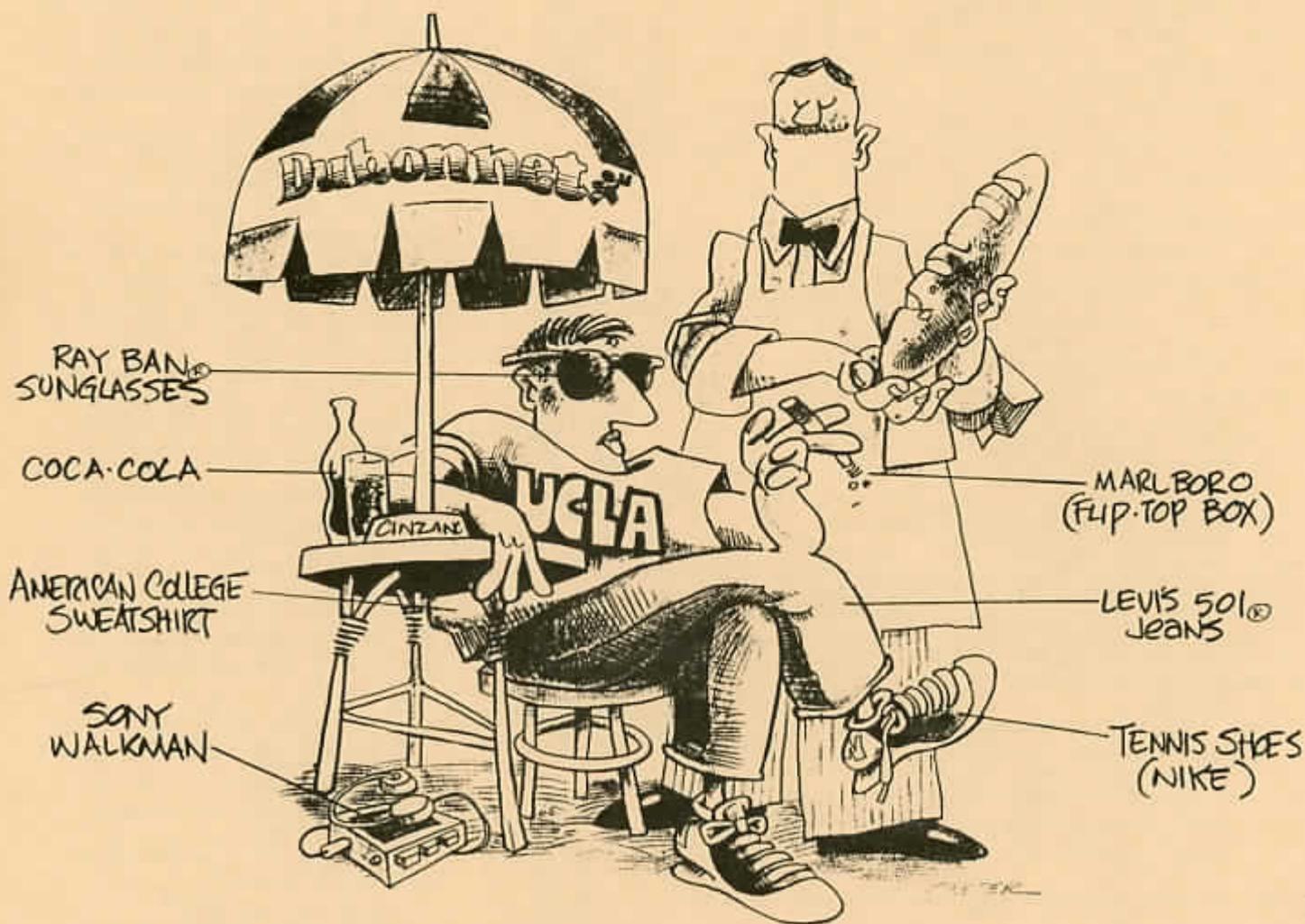
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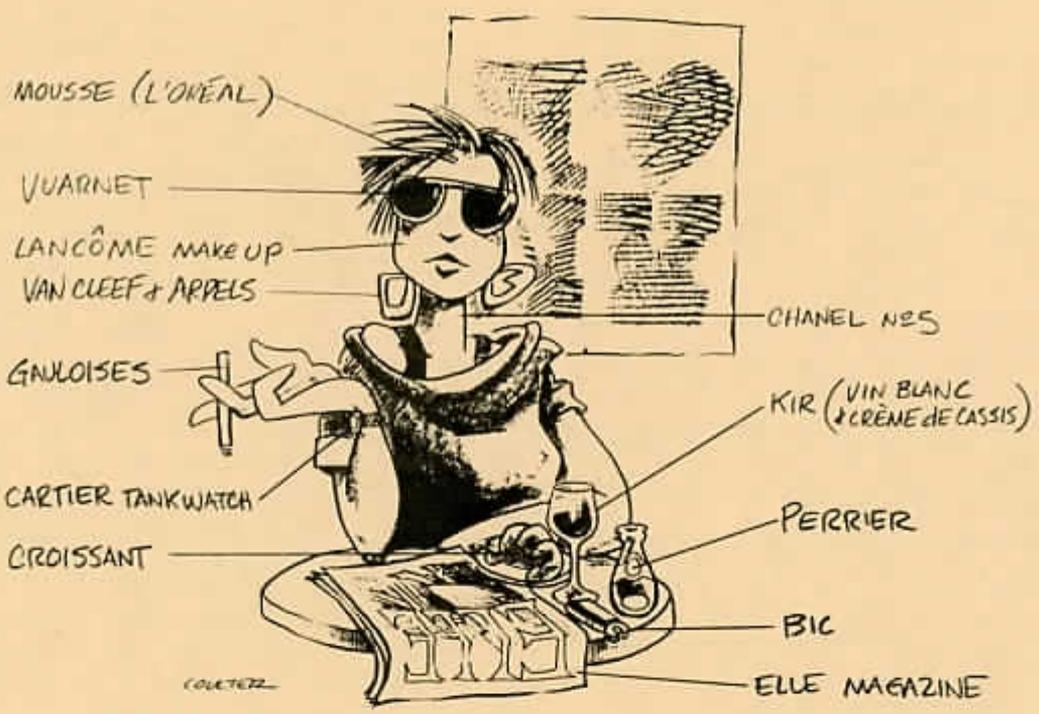
It's Passé...

By Michel Faure

We are rapidly approaching the point where cultural images begin to overlap, producing a new cosmopolitan breed—the American Frenchman, and his cousin, the French American.



In France it is trendy French youth who emulate their transatlantic neighbors...



...while in the United States it is more often the urban, thirties crowd that seeks to recreate the French look.

There is a newsstand near the Odéon in Paris where you can go on Tuesday and find the Sunday edition of the New York Times. As for my own paper, *Libération*, it is only two days old when I buy it in a bookstore near Dupont Circle in Washington. Newspapers are a kind of first aid for homesickness, and since for almost ten years now I have been living more or less between France and the United States, I sometimes feel homesick for both countries. Whenever I am in one of them, I'm always looking for reminders of the other.

France and the United States have been influencing one another for so long, and in so many ways, that although I sometimes feel like a perpetual exile I am never really far from home. How could I be when history is so rich in signs of Franco-American complicity, from the influence of the Enlightenment on the infant American democracy to the inspiration that the American model provided—via Tocqueville—for the French republicans? I am an American Frenchman, if only temporarily. When I am in France, I feel a little bit American, and I always have a tendency to compare the moods, the ways, the passions, the objects and the traditions of the two countries. I find America full of surprising Gallic imports, while France bristles with new adaptations of the made-in-America look.

In general, I think Frenchmen are fascinated by what one could call the American approach to things, while Americans, on the other hand, are more open

to French aesthetics. France lives in America through fashion, the taste for wine, the love of French literature, or the influence of the Impressionists on American painting—and even through the new technologies when these have an original aesthetic appeal (the Concorde or the TGV, for example). The French fascination for American ways can be seen everywhere: in the landscape (prefabs are an invention of the American suburbs), in business (the “*galeries commerciales*” are the offspring of American shopping malls), in the media (the French press, which used to venerate the tradition of classic reporting, discovered the virtues of investigative journalism during the Watergate scandal), and even in our restaurants, which have discovered not only “fast food” but also the franchise system (even Maxim’s!). Not even French politics are immune to transatlantic influences, if one admits, for example, that Reaganism is partly responsible for giving *libéralisme* (the French version of less government) a new lease on life.

But if you really want to find the country you left on the other side of the Atlantic, just take a casual stroll around the corner. I have seen more UCLA sweat shirts near the University of Paris at Jussieu than I ever saw in the whole of greater Los Angeles. There are more U.S. army surplus stores in the Latin Quarter than there are in all the Middle West, and it is easier to find a hamburger than a ham sandwich in Les Halles. On the other hand, on a 20-block strip along Madison Avenue you

can find all the stores of the Faubourg St. Honoré, the Avenue Victor Hugo, and the rue de la Seine combined. The “French cafés” of Chicago, Dallas, and Washington are more authentic than the real thing, with marble-topped tables, waiters in big aprons, and accordion music for “atmosphere.” The European edition of *The Wall Street Journal* is definitely “in,” but there is also an American edition of *Elle* that elegant New York women scan as they lounge on the penthouse terraces of the Upper West Side. My permanent double exile has also made me more resourceful. For bodily nourishment, I know of a restaurant near Pigalle that serves soul food from the Old South, and on Capitol Hill in Washington I found a French “brasserie” whose *pâté de campagne* and *magret de canard* are perfectly respectable. Spiritual hunger can easily be satisfied by a little side trip through Rockefeller Center to the *Librairie de France*, and when I find myself on the Avenue de l’Opéra in Paris I always stop in front of Brentano’s. And, on those days when nostalgia is strong but airline tickets too expensive, there is always the cinema, where you can watch *New York* or *Death Valley* for two hours on the Champs Elysées, or find a beautified Barbès-Rochechouard in Georgetown when they’re showing “*Les Ripoux*.” □

Michel Faure is the Washington correspondent for the French daily Libération.

Twin Cities chapter

by Marion Sirvio, Bloomington

Twin Cities La Societe held a Christmas Potluck on December 5. Several of the members played Christmas carols and were joined by carolers. Seraphine Byrne furnished decks of playing cards and Mr. Cheney furnished jars of honey for door prizes. Evelyn Lund baked nine tourtiere and John England brought pea soup. The other members brought a variety of goodies.

As every year, Notre Dame de Lourdes (Minneapolis) is having its annual tourtiere (meat pie) Sunday on February 1st. While there is no longer the traditional dinner, meat pie will be sold by the slice, or frozen pies are available for take-out. Frozen pies can be purchased anytime during the year at the parish house.

Al Dahlquist and Dorothy Chandler are at the Minnesota Genealogist library on Wednesdays from 10 a.m. to 4 p.m. They will be glad to help anyone with their French-Canadian ancestry. The library is located at 678 Fort Road (old West 7th street) in St. Paul.

Range chapter

by Dick Bernard, Hibbing

The Range chapter continues its monthly programs and enjoys an expanding membership.

In October, Catherine Rukavina presented a program on the women's oral history project on the Iron Range. The program was well received.

In November, Ed Nelson of the Iron Range History Center gave a very informative talk on the tremendous resources available for persons tracking their roots. The History Center can provide a tremendous amount of help to persons with an interest. The center is located at Ironworld in Chisholm.

The December program was a potluck at the home of Pat Ciochetto. Potlucks have become a semi-annual tradition of our club, and are always well-attended.

In January Dick Bernard will present a program on Red Lake Fall's Le Festival Rural, and Winnipeg's Folklorama.

The Range Club will be the host for the annual Hibbing Historical Society dinner on April 23. This year's dinner will have a French-Canadian flavor, and Dr. Virgil Benoit of Red Lake Falls will speak on French-Canadian settlement in this area of the world.

SEASONS GREETINGS

From your editors, Dick Bernard and Jerry Forchette, with a very special thanks to all who contributed to the Chez Nous in 1986.

St. Cloud chapter

by John Rivard, St. Cloud

In October the St. Cloud chapter staged a French bingo game at its monthly meeting.

In November John T. Rivard regaled the group with a program on the Orient. He took us to Japan, China, Thailand, Hong Kong, Singapore and Bali. He appeared in a Balinese costume, and gave an indepth study of the exploding progress of the Pacific countries.

On December 12 we held our annual Christmas party. There will be no January meeting.

Our President-emeritus John T. Rivard is preparing a new program for the year 1987. He will appear at schools and organizations with a portrayal of the Constitutional Convention of 1787. Costumed as James Madison, he will explain the miracle that took place 200 years ago, when our founding fathers created a constitution that has been a living force longer than any other document in the history of the world.

The next meeting in St. Cloud will be February 19, the third Thursday of the month, at 7:30 p.m. in the Whitney Center.

Abbe Chouinard

by John England, St. Paul

M. l'abbe' Antoine Chouinard, a native of Minneapolis and Notre Dame de Lourdes Parish, died 25 November at the age of 82. Descended from a long line of loyal Quebecois, Anthony Chouinard joined the Marist Fathers and was ordained 10 June 1929 at the Marist Seminary in Washington; and he faithfully served his order for 57 years. He also received degrees from the Catholic University in sacred theology and education and he served as rector of the Marist College.

Fr. Chouinard was stationed at St. Louis Parish, St. Paul, from 1932-38, and also from 1939-43. According to the St. Paul Pioneer Press he was the last priest to preach in French there. Father also served at Notre Dame de Lourdes, Minneapolis, from 1952-61 and from 1967-69. Fr. Chouinard suffered two strokes in his later years which nevertheless failed to halt his spirit of dedication - he said Mass while seated in a wheelchair!

Fr. Alan Moss, pastor of Notre Dame de Lourdes, gave a very touching homily on Fr. Anthony on November 30, stating that his good friend Fr. Chouinard will always be remembered for his kindness and the many nice things he did for his parishioners. The French-Canadians of the Twin Cities have indeed lost a friend. *Donnez-lui, seigneur, le repos eternel. Et que la lumiere sous fin luise pour lui.*

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Nouvelles Villes Jumelles

Monthly newsletter of LA SOCIÉTÉ CANADIENNE-FRANÇAISE DU
MINNESOTA, TWIN CITIES CHAPTER.

Editeur: M. Charles Bouley

FEBRUARY/FÉVRIER
1987

IMPORTANT TIDBITS

- I Authentic, custom made, traditional, French Canadian costumes:
Call Wendy (Ritchot) Asplund at 757-7231, or
Judy Lovelett at 784-8868
- II French classes, translations, literature: Contact
Sr. Ella Germain at 690-3695.
- III "Les Canadiens Errant", The Societies'
semi-professional singing group.
For information, tryouts: Call Pat Stegbauer at
484-2384.
- IV Cultural Educational Committee: Call Ray Allard at
823-0386.
- V Historical Committee: Call Jean Croteau at
789-4802.
- VI Membership Committee: Call 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: Call Charles Bouley at
755-6342.
- VIII Sales Committee: Call Toni Bernard at 739-8156.
- IX Social Committee: Call Elizabeth McLean at
488-5011.
- X Sunshine Committee: Call Marion Sirvio at
884-6688.

NEW MAILING ADDRESS

Don't forget the societies 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.

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ENLARGED
ORIGINAL

Reflections on an 1830 Trader's License
by Cal Lamoreaux, Shelbyville, MI

"After the passage by Congress of the law of 1816 prohibiting foreigners from engaging in the fur trade by giving the President the power to grant exemptions, President Madison delegated this authority to Cass, as Governor of Michigan territory and to Indian agents, of the United States at Mackinac, Green Bay, and Chicago".

Rix Robinson found a string of trading post on the Grand River, Michigan. I discovered his license, crumbling in a box in the basement of a western Michigan library. I photocopied it and am publishing it to give some insight into the nature of the fur trade in New France. (Remember that Indians were not citizens of the U.S.)

LICENCE

WHEREAS application has this day been made by Rix Robinson to permit him to trade with the Indian tribes at the Grand River of Lake Michigan and its vicinity.

Now therefore, by virtue of special powers in me vested, by the laws of the United States and by the president thereof, I do authorise, empower, and License the aforesaid Rix Robinson an American citizen, to trade with any Indian, or tribe of Indians, at Grand River and its vicinity, in any article of merchandise, not prohibited by the Laws of the United States, regulating trade and intercourse with Indian tribes or instructions of the President prohibiting the introduction or sale of ardent spirits to any Indian, or tribe of Indians, within any Indian country; until the fifteenth day of August in the year of our Lord one thousand eight hundred and thirty one unless sooner revoked, taking with him and using in his trade, as interpreters and boatmen, the following persons, not citizens of the United States, a descriptive list of whom is hereunto annexed. (Remember, "boatman" means voyageur.)

No.	Name	Capacity	Stature		Eyes	Hair	Complexion	Make	By Birth
			Ft.	In.					
1	Charles Bouchamp	Boatman	5	4½	Light	Light	Light	Stout	Canadian
2	Michaël Jalin	Boatman	5	4	Dark	Dark	Dark	Stout	Canadian
3	Aitkin Racitts	Boatman	5	5	Grey	Dark	Dark	Stout	Canadian
4	Francois LaBrachs	Boatman	5	9	Dark	Dark	Dark	Slender	Canadian
5	Bartilmi Gouthis	Boatman	5	4	Dark	Dark	Dark	Stout	Canadian
6	Antoins Piccau	Boatman	5	4½	Dark	Dark	Dark	Stout	Canadian
7	Joseph Lacuyer	Boatman	5	5½	Dark	Dark	Dark	Stout	Canadian
8	Francois Lapres	Boatman	5	6	Blue	Brown	Light	Stout	Canadian
9	Michael Gaundron	Boatman	5	4	Dark	Dark	Dark	Stout	Half Breed
10	Jacob Bayer	Boatman	5	5½	Dark	Dark	Dark	Stout	Mulattos
11	Matthew McGulpin	Boatman	5	6½	Blue	Dark	Lightish	Stout	American
12	Henry Mallincourt	Boatman	5	6	Dark	Dark	Dark	Stout	American
13	Pierre Cotas	Interpreter	5	2½	Dark	Dark	Dark	Stout	Half Breed
14	Charles Martan	Boatman	5	4½	Dark	Dark	Dark	Slender	Half Breed
15	?? Bt. Brunett	Boatman	6	--	Dark	Dark	Dark	Stout	Half Bre
16	Louis Default	Boatman	5	4	Dark	Dark	Dark	Stout	Half Br
17	Francois Lacroix	Boatman	5	5½	Dark	Dark	Dark	Stout	Half Br
18	P. C. Duvimay	Clerk							American
19	Joseph Numainvills	Clerk							American
20	Samuel Lasley	Clerk							American
21	Joshua J. Boys	Clerk							American
22	Louis Carons	Woman							Half Breed"

One is tempted to assume that these are ALL of Rix Robinson's employees. Persons 18-21 are listed as American by birth and would therefore seem not to be "aliens". Half-breeds are clearly identified. However, I have to guess that the Americans are Indians, therefore aliens; since I know a full blooded Ottawa family named Lasley, cf. person 20.

It is interesting to note that the job of person 22 is "woman". The licenser assumed something that we can only guess at.

The average boatman on this list is 5 ft. 5½ inches and stout. This fits the traditional picture of a voyageur that is topheavy, muscular and short.

When studying ancient documents, one has to make many guesses and assumptions that can only be supported by studying many other contemporaneous documents. I would be delighted to hear from others who disagree with me.

REUNIONS/MEETINGS

GENERAL MEMBERSHIP MEETING

The next meeting will be on Monday, Feb. 2nd, at 7:30 P.M. in the parish hall of St. Louis Catholic Church in St. Paul. Feel free to bring any homemade goodies or whatever to share. We now have a new social committee chair-person and I'm sure that Elizabeth would be very grateful if you could give her a call in advance (like the Friday before the meeting) to let her know what treats you plan to bring, so she will know how to plan for the evening. MERCI!

BOARD MEETING

The next board meeting will held on Wednesday, January 28th, at Marion Sirvio's, 8133 E. Bloomington Freeway, in the party room.

COMING EVENTS

Don't forget the Winter Carnival Parade on Jan. 24th. for those of you who are interested. You'll be meeting at the Brener Arcade, 7th and Minn. at noon.

Also, the Festival of Nations will be on May 1, 2, and 3. Sera Byrne will need volunteers, so don't be afraid to call Sera and volunteer. You WILL be asked to dress in Historic Colonial French Dress. The theme for this year is "Celebration".

Sera would also like to know if there is anyone in the club who is a Notary Public. If so, please call Sera at 224-2636. It would save a lot of time and running around to have something notarized if we had our own Notary.

Speaking of Colonial French Dress, we now have another person to custom make our French Canadian costumes. Judy Lovelett. You can call her at 784-8868.

More on Fur Traders

My Great-Grandmother on my mothers side was Louise Farley, wife of Octave Remillard, and she had for her first ancestor in Canada an Antoine Farley, son of Jean Farley and Marie Carey, of Galway, Ireland. He was born near the end of the 17th century in the maritime city of Galway, in the County of the same name, in the province of Connaught.

Around 1708, among sons of "The Green Erin" who preferred exile rather than found a family in their impoverished and famine-ridden country, was this same Antoine Farley, who settled in Quebec, Canada.

On February 17, 1710, he married a French Canadian girl, Marie-Anne Basquin, daughter of Phillippe Basquin and Marie Joly. The young couple settled in Montreal and on December 10, 1710 they baptized a son, Jacques-Phillippe, who would be the continuer of our maternal line. About twelve years later, on September 15, 1732, Marie-Anne Basquin Farley, having become a widow, remarried in Montreal to Jean Fabre, frenchman from Languedoc. She died and was buried in Montreal May 15, 1752.

Her son, Jacques-Phillippe Farley became an Explorer, Interpreter and Fur Trader. Active and entrepreneur, Jacques-Phillippe Farley, more often called Jacques Farley, travelled many time in the wilderness, "En Haut", that is to say, in the Canadian West, for the trading of furs. This ancestor, who learned the languages of the Indians, was also an interpreter.

Taken from the Archivistes (for the years 1922-1923) there is this note:

"June 1, 1752 - Permit issued by the Baron of Longueuil, Governor of Montreal, to Laurent Bertrand and Jacques Farley, Interpreter, to leave Montreal with a canoe equipped with supplies and six men, to reach the outpost of Michillimakinac. It is forbidden to make any trades with the Indians other than at said post and its dependencies."

Charles H. Bouley

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

MEMBERSHIP APPLICATION



NAME _____

STREET _____ CITY/STATE _____ ZIP _____

PHONE NO. ^H _____ ^B _____ OCCUPATION _____

MEMBERSHIP CATEGORY: SINGLE (\$10.00) _____ SENIOR SINGLE (\$8.00) _____

FAMILY (\$15.00) _____ SENIOR COUPLE (\$10.00) _____ HS STUDENT (\$1.00) _____
(HS STUDENT IS NON-VOTING MEMBER)



LA SOCIETE CANADIENNE-
FRANCAISE DU MINNESOTA
TWIN CITIES CHAPTER
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chez nous

Newsletter of Fevrier-Mars 1987

la société canadienne-française

EDITOR—Dick Bernard

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CO-EDITOR—Jerry Forchette

Controverse au sujet de la date de naissance du Père Marquette

TRY YOUR FRENCH. The translation of this letter from Marie-Reine Mikesell is elsewhere in this issue of *Chez Nous*.

"Lors de mes recherches pour les anniversaires historiques destinés au calendrier de 1987, j'ai trouvé deux dates: le 1er juin et le 10 juin. L'une provenait d'une source anglaise et l'autre, d'une source française, soit le "Dictionnaire Biographique du Canada, Vol. 1, édité par des spécialistes sur l'Amérique française et publié par les Presses de l'Université Laval. J'ai donc opté pour la seconde date.

A la suite de la publication de ce calendrier, deux personnes m'ont appelée pour me dire que Marquette était né un 1er juin. J'ai aussitôt écrit à l'éditeur du dit volume, le professeur André Vachon de Quebec, mais il n'a pas répondu à mon courrier. J'ai donc écrit à la mairie de Laon, en France, pour leur demander une photocopie de l'acte de baptême du Père Marquette. Voici ce que le bibliothécaire municipal m'a répondu en date du 18 décembre 1986:

"Il ne m'est malheureusement pas possible de vous fournir une copie de l'acte de baptême du Père Jacques Marquette, né à Laon, dans la paroisse de Saint-Pierre-le-Vieil; les registres paroissiaux antérieurs à 1657 n'existent plus en effet."

La date du 1er juin provient d'une mention dans un catalogue de la Compagnie de Jesus pour la province de Champagne. C'est la seule source ancienne mentionnant une date de naissance pour Jacques Marquette. Ce catalogue se trouve aux archives Départementales de Meurthe-et-Moselle à Nancy, en Lorraine, France."

Did You Know



*Did you know that
St. Peter almost became
Minnesota's capital?*

Legislator "Jolly Joe" Rolette took the bill authorizing the St. Peter move and hid in a St. Paul hotel for eight days. With only a few days left in the 1857 session, Rolette's absence deadlocked the territorial senate for 123 hours.

At the stroke of midnight on the last day of session, just as the president declared the Council adjourned, Rolette burst into the chamber, too late for action on the bill. St. Paul remained Minnesota's capital city.

from SESSION WEEKLY of the
Minnesota House of Representatives
Jan. 9, 1987

Ed. note: we French-Canadians
are rascals, aren't we?!

On another note, from the Aug-
Sept 1986 newsletter of the St.
Paul City & County Employees
Credit Union comes this piece on
the first credit union in N.A.

"Learning about the idea of credit unions while on a trip to Europe, Alfonse Desjardins returned home to Levis, Quebec, Canada in 1900 and started the first Credit Union in North America."

(According to the same article the first Credit Union started in Germany in 1848).

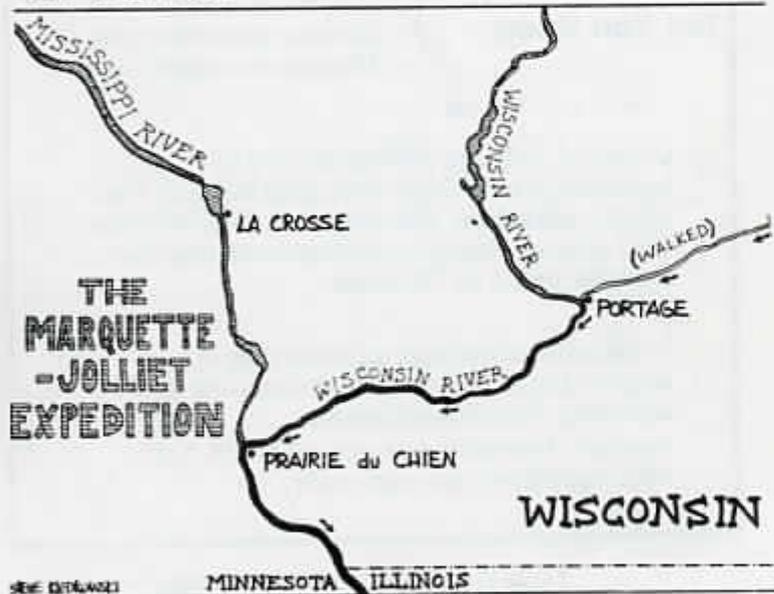
Prairie du Chien

by - Jerry Forchette

Recently a copy of a 1985 - LaCrosse, Wisconsin diocesan paper called the Times Review came across my desk. The entire issue was devoted to the history and the culture of the French people who settled that area, especially the residents of Prairie du Chien who were celebrating their 300 year anniversary. The issue was entitled "Year of the French".

As I read through the articles, I could feel the warmth and the pride of the French brought out by the many different writers in their articles. **THE FRENCH HAVE MADE THEIR MARK;** and in particular with our neighbors to the west.

Father McGarty, editorial manager gave his permission to reprint their articles, along with a nice fresh copy of their paper for our archives.



By Father Bernard McGarty
Times Review Staff

PRAIRIE DU CHIEN - Louis Jolliet (1645-1700) and Father Jacques Marquette, S.J. (1637-1675) were as thoroughly trained to explore the new world as astronauts are prepared to explore outer space.

Jolliet, born in Quebec, Canada, was sent to France for a year's study of hydrography. Hydrography is, "the science of measurement, description and mapping of the surface waters of the earth, with special reference to their use for navigation." Returning from France, Jolliet spent two years as a trader and trapper, expanding his knowledge of Indian languages and customs. Louis de Buade de Frontenac, the French governor of Canada, appointed Jolliet to head an expedition with Marquette. Father Claude Dablon, an historian of that era, "praises the fitness of Jolliet for this undertaking."

Marquette was born in Laon, France, and came to the new world in 1666 filled with missionary zeal. At

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Three Rivers, Canada, he spent two years studying the Algonquin language. In 1669 Marquette was sent to the mission of La Pointe where he succeeded Father Claude Jean Allouez. La Pointe today is the principal settlement in Madeline Island, part of the Apostle Island group in Lake Superior near Ashland, Wis. Following a Sioux uprising Marquette traveled from Lake Superior to Lake Michigan and established a mission at St. Ignace, opposite Mackinac Island.

"The St. Ignace mission became the largest and most successful in the Northwest, there being encamped there during Marquette's time, about 500 Hurons and 1,300 Ottawas." In 1673 Frontenac commissioned Jolliet and Marquette to discover the Upper Mississippi and establish the connection of that river with the "South Sea and New Mexico..." Marquette's journal contains this description: "We were not long in preparing all our equipment, although we were about to begin a voyage, the duration of which we could not foresee. Indian corn, with some smoked meat constituted all our provisions; with these we embarked - Monsieur

Jolliet and myself, with five men - in two bark canoes, fully resolved to so and suffer everything for so glorious an undertaking."

Financial support came from the government and for this the explorers were trained to observe and record: plant, animal, fish, rock, soil and climate data. They were also expected to supply information on Indian settlements, their customs and languages. The professional rowers enabled the trained explorers to devote their skills to scientific observation.

From St. Ignace Jolliet and Marquette followed the Lake Michigan shoreline to Green Bay where the Jesuits had established the mission of St. Francis. Following an emotional departure from Green Bay, the group of seven paddled down the Fox River to Portage, the site of a large Indian encampment. Marquette writes, "On the following day, the 10th of June, two Miamis who were given us as guides, embarked with us, in the sight of a great crowd, who could not sufficiently express their astonishment at

the sight of seven Frenchmen, alone in two canoes, daring to undertake so extraordinary and hazardous an expedition."

The Wisconsin River, called the Maskoutens, was reached by a "2,700 paces" portage from the Fox. Marquette estimated the distance traveled on the Wisconsin to the Mississippi at 120 miles and the latitude at the junction of the rivers at "42 and a half degrees." He was off one-half degree by today's measurement of latitude. The estimate of river miles is close to correct. The expedition averaged 17 miles per day, not a fast pace. The following is an exact account from Marquette's journal of the discovery of the Upper Mississippi at Prairie du Chien in 1673. A league is three miles. The iron mines were lead deposits the Indians mined near Wauzeka, where the Kickapoo River enters the Wisconsin.

"Thus we left the Waters flowing to Quebec, 4 or 500 leagues from here, to



float on Those that would thenceforward Take us through strange lands

The River on which we embarked called Meskouising. It is very wide; it has a sandy bottom, which forms various shoals that render its navigation very difficult. It is full of Islands Covered with Vines. On the banks one sees fertile land, diversified with woods, prairies, and Hills. There are oak, Walnut, and basswood trees; and another kind, whose branches are armed with long thorns. We saw there neither feathered game nor fish, but many deer, and a large number of cattle. Our Route lay to the southwest, and, after navigating about 300 leagues, we saw a spot presenting all the appearances of an iron mine; and, in fact, one of our party who had formerly seen such mines, assures us that The One which We found is very good and very rich. It is Covered with three feet of good soil, and is quite near a chain of rocks, the base of which is covered by very fine trees. After proceeding 40 leagues on This same route, we arrived at the mouth of our River; and, at 42 and a half degrees of latitude, We safely entered Mississippi on The 17th of June, with a Joy that I cannot Express."

By Margaret Helminiak
Times Review Staff

PRAIRIE DU CHIEN — When the United States acquired the Louisiana Territory from France in 1803, a vast region of unexplored and uncharted land was added to U.S. holdings.

This vast acquisition was somewhat unexpected at the time, however. Although he anticipated expansion across the Mississippi River, President Thomas Jefferson intended to buy only the City of New Orleans when he entered into negotiations with France, hoping to ensure a port for products from the U.S. interior. Napoleon Bonaparte, then first consul of France, offered to sell the entire Louisiana Territory, however, since he needed funds to prepare for war against the British.

Assuming a broad interpretation of his constitutional powers, Jefferson purchased the territory for a sum of \$15 million on April 30, 1803. The purchase was later ratified by Congress after considerable debate.

At the time of the purchase, the United States was certain only of the fact that a corridor of land down the Mississippi River to the Gulf of Mexico had been acquired. The treaties of 1818 and 1819, with Great Britain and Spain, respectively, set the boundaries on the territory and confirmed American title to it.

The Treaty of 1818 set the northern boundary along the 49th parallel from the Lake of the Woods to the Rocky Mountains and excluded the British from the Mississippi Valley. The Treaty of 1819

CHEZ NOUS
is
YOURS.

So, if you come across interesting articles, anecdotes, facts, we'd like to know about them.

We also like personal letters, recollections, etc.
DON'T WORRY about spelling or the like.
What you have to say is important and interesting.

DEADLINE: Apr 3
to: Dick Bernard
2014 1st Ave,
Hibbing MN 55746
or Jerry Forchette
4655 University
NE Mpls MN 55421

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drew the western boundary up the Sabine, Red and Arkansas Rivers to the Rocky Mountains and westward along the 42nd parallel to the Pacific. Thus, this treaty won for the United States the right to the Mississippi Valley and its tributaries to the west, as well as the Spanish claim to Oregon.

Reports made by the first explorers of the Louisiana Territory provided the first real information about what was until then "a blank area on the map," according to James P. Barry, writing in his book *The Louisiana Purchase, April 30, 1803: Thomas Jefferson Doubles the Area of the United States*.

Barry also comments that the Louisiana Purchase had a definite impact on the thinking of the American people: "Until that time, Americans in many ways still had a colonial attitude; they still looked to England and to France. Now they looked carefully and hard at their own continent; for the first time, Americans became Americans as we know them, people with a continental view."

In 1804, Captain Meriwether Lewis and Lieutenant William Clark, commissioned by President Jefferson, set out on an expedition up the Missouri River to explore the western-most regions of the territory. On July 30, 1805, Lieutenant Zebulon Pike received orders from General James Wilkinson, commander of armed forces at St. Louis, to undertake the exploration of the Mississippi River.

The book, *Old Fort Crawford and the Frontier*, by Bruce Mahan, describes Pike's travels up the Mississippi. According to this account, Pike was "to undertake the exploration of the Mississippi River to its sources, noting the rivers, prairies, islands, mines, quarries, and timber, as well as Indian villages and settlements. Furthermore he was instructed to select suitable locations for military posts, and to conciliate the Indians."

Pike set sail from St. Louis in a 70-foot keelboat late in the afternoon of Aug. 9, 1805, accompanied by a sergeant, two corporals and 17 privates, with provisions sufficient for four months.

By Aug. 20, the party had reached the mouth of the Des Moines River, near present-day Keokuk, Iowa. In order to ascend the rapids at this point, Pike enlisted the assistance of government agent William Ewing, a French interpreter, and 19 Sauk Indians.

The next day, Pike met with Sauk chiefs in their village at the present site of Montrose, Iowa, and consulted with them regarding a site for a trading post.

Proceeding upstream, the Pike party reached the site of Burlington, Iowa on the morning of Aug. 23. According to Mahan's account, "the young lieutenant regarded this place as a 'very handsome situation for a garrison.'" Camping on the Illinois side of the river that night, Pike met with fur traders from Mackinac, and learned that he was halfway between St. Louis and Prairie du Chien.

On Aug. 24, Pike lost two dogs while hunting on the prairie on the Iowa side of the river. Two of his men volunteered to search for the dogs, but neither the men nor the dogs appeared by nightfall. Pike set sail the next morning, unwilling to delay the expedition.

At a point four miles above the mouth of the Rock River, Pike met with James Aird, a Scotch trader from Mackinac, from whom he obtained con-

siderable information. It is also probable that Pike visited with the Indian leader Black Hawk at Saukenuk, a large Sauk settlement.

After leaving Aird's camp, Pike ascended the Upper Rapids and arrived at a Fox Indian village on the Iowa side of the river. On Sunday, Sept. 1, Pike arrived at the lead mines and was received by the proprietor, Monsieur Julien Dubuque.

As Pike was about to embark from this site, a boat arrived carrying the two missing men, accompanied by Maurice Blondeau, a well known trader and interpreter, and two Indians. Blondeau was employed by Pike to travel with him to Prairie du Chien, where the party arrived on Sept. 4.

At Prairie du Chien, Pike discovered a settlement of over 300 people, and learned that the population was nearly doubled in the spring and autumn with the arrival of Mackinac traders and their boatmen. The following description of the settlement, written by Pike, is found in *Prairie du Chien: French, British, American*, by Peter Lawrence Scanlan, M.D.:

"There is a small pond or marsh, which extends in the direction of the river; the town is in front of the marsh.' The town proper then consisted of '18 dwelling-houses in two streets; 16 in Front Street and two in First Street. Some of them are framed and instead of weather boarding, there are small logs let into the mortises made in the uprights joined close together daubed on the outside with clay and handsomely whitewashed within. The interior furniture of their houses is decent and indeed in those of the most wealthy display a degree of elegance and taste.'"

Pike deemed the most suitable place for a military post in the region to be a high bluff on the west side of the river, which commanded a sweeping view of the Wisconsin and Mississippi Rivers. Although a fort was never built on this site, it is known to this day as "Pike's Hill" or "Pike's Peak," and is the site of an Iowa state park.

Pike and his party left Prairie du Chien on Sept. 8 in two bateaux, having abandoned the keelboat. The group continued its exploration of the upper Mississippi until it reached Leech Lake, which Pike believed was the upper source of the river.

The party met with the Chippewa Indians there and embarked on the journey downriver on April 7, 1806. He stopped at Prairie du Chien on April 18, where he was again welcomed by both Indians and traders, and secured supplies for the trip to St. Louis.

Pike later explored the southwest, especially south from the upper reaches of the Arkansas River, which rises in central Colorado. He first sighted the Colorado mountain known as Pike's Peak. Pike was killed during the War of 1812 while leading an advance on York (Toronto).

THE "MOTOR-DOGS"

"In this country, they sometimes replace horses with dogs to transport river water. When I spoke to the French about this to express my astonishment, they answered that dogs were often used in winter to pull sleds carrying packages and other things, such as supplies and travel clothes, and thus, it is that we are travelling to Acadia [. . .] There are also small sleighs designed especially for women; they are pulled by a pair of dogs who run like blazes."

(Taken from Pehr Kalm's journal, *A Voyage to Canada in 1749*)

SOME RESOURCES

* Thomas Laforests series Our French-Canadian Ancestors now has four volumes and gives fascinating biographical sketches of French-Canadian families which have been translated from French into English. If you are interested and wonder if his books contain information about your family, send a self-addressed stamped envelope to Mr. Laforest at The Lisi Press, PO Box 1063, Palm Harbor FL 33563.

* Joy Reisinger, 1020 Central Avenue, Sparta WI 54656, is a researcher on French-Canadian and other roots in Canada and edits the excellent periodical Lost in Canada? which is published four times per year. Write her for more information.

HOW ABOUT SHARING CHEZ NOUS with that friend you think might be interested in becoming part of "our house" or "our place" (Chez nous). Bring him or her to the next meeting.



Translation to CONTROVERSE AU SUJET
Merci beaucoup to Pat Ciochetto, Side Lake, Minnesota.

"While doing research for the 1987 historical calendars, I found two dates (for Pere Marquette's birthday) June 1 and June 10. One came from an English source and the other from a French, namely, the Canadian Biographical Dictionary, edited by specialists on French America and published by the Laval University Press. I naturally opted for the second date.

Since the calendar has been published, two persons have contacted me to say that Marquette was born on June 1. I immediately wrote to Professor Andre Vachon, the editor of the volume, but he did not answer my letter. I then wrote to the City Hall in Laon, France, asking for a copy of Pere Marquette's baptism certificate. I received the following answer from the archivist:

"It is regrettably impossible to provide you with a copy of the baptismal act of Pere Jacques Marquette, born at Laon, in the Parish of Saint-Pierre-le-Vieil; no records exist prior to 1657."

The June 1 date comes from a reference in a catalog of the Society of Jesus (Jesuits) for the Province of Champagne. It is the only older reference mentioning a date of birth for Pere Marquette. It is now in the Departmental Archives of Meurthe-et-Moselle, at Nancy, Lorraine, France."

FROM THE CHAPTERS...

St. Cloud

from John Rivard, St. Cloud

The spring meetings for the St. Cloud chapter will be as follows:

Thursday, Feb 19, Mar 19, Apr 16
all at 7:30 p.m. at the Whitney
Senior Center

Special programs have been arranged for each meeting.

FRENCH QUEBEC WEEK PLANNED

A special Quebec Week is planned by the combined sponsorship of the Provincial Government of Quebec and La Societe Canadienne Francaise du Minnesota sometime in the middle of May, 1987. Jean Berard, Director of the Provincial Delegation of Quebec in Chicago, and Laurie Fischer, Public Relations, met with Pierre Girard, Twin Cities president, and John T. Rivard at the Regency Hyatt on January 26 to make preliminary plans for the Quebec week. On January 28 the Board of Directors of SCFM voted to cooperate with the Quebec delegation. Mark Labine, Pierre Girard and John Rivard were appointed to the Committee to make arrangements.

Preliminary plans consist of a gourmet dinner with chefs from Montreal, an award banquet for outstanding French-Canadians in Minnesota in particular professions, booths for souvenirs and crafts, musical presentations, economic seminars and historical presentations. The Delegation from Chicago wishes to present modern and progressive Quebec of today, while at the same time celebrating the accomplishments of the French-Canadians who explored, settled and contribute today to the cultural and political life of Minnesota.

The Quebec Week will probably take place around May 15th at the Regency Hyatt Hotel in Minneapolis. As soon as the plans are gelled, publicity will be forthcoming.

At the April 6 meeting of La Societe at the St. Louis Church in St. Paul, John T. Rivard will present his special program on the "Miracle of the Constitution". 1987 is the 200th anniversary of the U.S. Constitution. Rivard's presentation will involve the audience, who will take the parts of the delegates as they spoke up in the lively debates at Philadelphia. Be prepared to speak as Washington, Hamilton and others. This is an exciting and educational program about facets of our Constitution that are little known.

Range

by Dick Bernard, Hibbing

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The Range chapter program for January was a series of slides on the 1986 Winnipeg Folklarama and Le Festival Rural at Red Lake Falls MN in October, 1986. The program was presented by Dick Bernard.

February's program (the 23rd at 7 p.m. at the Hibbing Memorial Building) will be a report by Ken and Blanche Nault on their recent trip to Quebec. There will be slides.

Planning is proceeding for our chapter's hosting of the 1987 Hibbing Historical Society dinner on April 23. Guest speaker will be Dr. Virgil Benoit of Red Lake Falls, a scholar on French-Canadian influence in the upper midwest. Those wishing to have information on tickets, etc., should contact Dick Bernard at 800-622-7767 (out of Minnesota 218-723-2306).

We welcome as a member of our club Marcel Riel of Winnipeg, Manitoba. Marcel's grandfather was the brother of Louis Riel, the father of Manitoba. Marcel's son Joseph of St. Norbert, Manitoba, is also a club member.

Finally, the writer wishes to publicly thank Alice Dumas of Hibbing for her superb pea soup!

Twin Cities

by Marion Sirvio, Bloomington

At our January meeting Wilford Cheney spoke on skiing for the "Hungry Kids of the World" on March 8. He will be skiing again this year to help raise money for this organization.

The January program was a tour of the St. Louis Church in St. Paul, which is where we hold our meetings.

We started the tour outside so that we could view the beautiful stained glass windows which are very valuable and cannot be replaced. Pastor McArdle continued the tour inside the newly renovated parish.

We circled the church and entered into the chapel. Over the altar was a free standing crucifix and when the lighting was just right there were two shadows behind it. There is also a grotto of the Blessed Virgin in the church. The Stations of the Cross in the chapel were of a very old art - they were painted on wood and then baked.

The tour continued through the Sacristy where we saw beautiful wooden cupboards that had at one time been painted black but now the wood was stripped to show the natural color. We continued on into the main church. All the wood in the church has also been restored to its natural color. The

continued on page 6

main altar is a solid piece of white marble from Italy. There are two large round stained glass windows on either side of the church, one depicting the life of Christ and the other the Fifteen Mysteries of the Rosary.

This church was founded in 1868. It was a log cabin church on Wabasha but is now located at 506 Cedar Street in St. Paul.

NOTE: another account of the visit this church is found in John England's article (below)

by John England, St. Paul

The genial pastor of St. Paul's St. Louis Parish, Fr Philip McArdle, gave members of the Twin Cities chapter a grand tour of the newly redecorated church on January 5, 1987. Among the most beautiful aspects of the church are the stained glass windows, one of which depicts Fr. Hennepin and St. Anthony Falls.

Father Philip reminded us that St. Louis was designed by the noted French architect, Emmanuel Masqueray, who referred to the church as "his little gem" - which it is. Its classy renaissance style stands out like a shining star among a drab milieu of lack-luster public buildings nearby. The statues of Ste Anne and Ste Jean Baptiste above the main entrance serve as a public testimony of the Franco-American heritage of the parish.

The parish itself was created in 1868, and blessed by Bishop Thomas Grace on 20 December at a ceremony which included a parade, a high Mass, and a sermon preached by M. l'abbe Ravoux. The first church was located at 10th and Cedar; however a Universalist Church was purchased in 1881 and used until the present-structure was constructed in 1909.

St. Louis had a school known as Ecole St. Louis which opened in 1873. It was replaced by a larger building in 1886 - a very French building complete with a mansard roof and fleur-de-lis decorations above the second sotry windows. It was located behind the church where the present church hall and parking lot stand today.

The Marist Fathers took charge of the parish in 1886. And over the last hundred years they have served St. Louis with faithful dedication - many of them being native Frenchmen. Fr. Paul Ruloquin, one of the early Marists, who also served at Minneapolis' Notre Dame de Lourdes, has been described as tornado with a roman collar. His energy knew no bounds. He saved St. Louis from going into the red ink, and was responsible for building the present little gem of a church.

RECETTE by Jerry Forchette

I was fortunate enough to be able to visit with Lillian Labbé and Don Hinkley at the Twin Cities concert last fall. Lillian promised to send me some recipes for use in the Chez Nous. The following recipe, from Lillian, is called St. Georges de la Beauce Tourtiere, and is a little different from what we make in this area because it also uses veal.

- 3 pounds ground pork Salt and pepper
- 1 large onion chopped to taste.
- 1 pound ground veal
- 4 large cooked potatoes
- Small amount of garlic
- 1/4 teaspoon cloves

Simmer all together for about 35 minutes. Cool and then put into a double crust and bake at 400 for 30-35 minutes. Slit crust before baking.

The recipe does not indicate, but it appears that it should make two pies.

THE RIVER LOT FARMS OF RED RIVER

Land tenure in the Red River settlement, (now Winnipeg area) was based on the seigneurial system of New France. Unlike the English (and American) system which employed the square township survey, the French system was based on long narrow river lots. Each lot was up to 3 km deep but had a river frontage of only 8-12 chains (150-250m). In Red River, this long narrow pattern suited the settlers' need for both access to the river and their other neighbors. It gave each family a share of fertile black river soil for crops such as wheat, oats, barley and vegetables, as well as space further back for some hay and pasture.

For half a century, from 1821 1869, the river lot system served the Métis well. Even the English controlled Hudson's Bay Company accepted its very practical advantages. But when the Canadian government purchased Rupert's Land including the Red River Settlement from the Company in 1869, an attempt was made to impose the English land holding pattern on the settlement. Reinforcing Métis fears of being swamped by English speaking settlers from Ontario; this action was one major factor leading to the Métis resistance of 1869.

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chez nous

Newsletter of AVRIL - MAI 1987

La société canadienne-française

EDITOR—Dick Bernard

Vol. 8 No. 5

CO-EDITOR—Jerry Forchette

Another great sounding recipe from
Liliann Labbé

TARTE A MINCE MEAT

4 tasse pommes hachés
3 tasses boeuf hachés
2 tasses de cassonade
1 tasse de mélasse
1 tasse de beurre
1 tasse de raisin
1/2 tasse de vinaigre

Clou de giroffe, vanille au goût.
Faites cuire durant 1/2 heure

MINCE MEAT FOR PIE

4 cups cut up apples
3 cups ground beef
2 cups brown sugar
1 cup molasses
1 cup butter
1 cup raisins
1/2 cup vinegar
Whole cloves and vanilla to taste.
Cook for 1/2 hour.

the

FRENCH DAY
at Ironworld-USA
Chisholm, MN
Sunday, July 19
See the Beautiful Iron Range
of Minnesota

Did you ever wonder....

by Dick Bernard, Hibbing MN

Have you ever asked what you thought was a simple question, only to find that the answer was more than you bargained for?

I did, when I asked Marcelle Kreitinger, a La Societe member from Des Moines, Iowa, "how did Des Moines get its name?"

A short while later Marcelle sent me a large envelope chock full of materials giving many versions of how Des Moines got its name. Following are a few.

First, the city is named for the river, and was so named in 1857. That's the easy part.

In the 1931 book Ioway to Iowa by Irving Richman, it is stated that "Three derivations confront us: 'Des Moines' as part of the French phrase 'la riviere des Moines', river of the monks; 'Des Moines' as part of the phrase 'la riviere du moyen', river of the intermediate, middle river; 'Des Moines' as simply a French contraction of the Indian name Moingouena or Moingana.

Moingana is a corruption of an Indian word Mikouaug signifying a well known road; at some point Trappist monks resided in the area, hence "the monks"; 'middle river' comes from being between the Minnesota and Missouri rivers."

There are more theories . . . Des Moines, or 'the small river', for just one example.

Many thanks, Marcelle. Next time I'll try to think of an easier question!

Most people named herein were French Huguenot protestants, and since there was little room for well educated protestants in Europe circa 1685, they came to America for refuge. America was overwhelmingly protestant, but not very tolerant of the French tongue. The French quickly changed their names to Anglo pronunciations. They tried hard to forget their "Frenchness".

Here is a partial list of French Huguenot ancestry and of French Catholic ancestry who have helped to shape America.

Appollos Rivoire, father of Paul Revere.

Pierre Beaudoin, grandfather of James Bowdoin, founder of Bowdoin College, Brunswick, ME and governor of Massachusetts in 1785.

Franklin Delano Roosevelt's mother was a French Huguenot descendent.

Pricilla Mullins, made famous in the love story about herself, Miles Standish and John Alden, was born Molines.

John Jay who signed the Treaty of Paris and was the first Chief Justice of the United States, was the son of Augustes Jay from LaRochelle, France.

Alexander Hamilton's mother was a Huguenot from Atilles.

Betsy Ross a decendent from the French people of the province of Alsace, France.

George Washington, commonly known as the father of our country, was a maternal decendent of Nicholas Martiau.

Notable Frenchmen who joined the Colonials were: Marquis de LaFayette, Rochembeau, DeGrasse and D'Estaing. French Canadians who helped our cause were: Major Clement Gosselin, Captain Philippe Dubois, Lt. Col. Pierre Regnier, Lt. Col. Jacob Bruyere, and Jacques Rouse after whom Rouse's Point, NY was named.

As for the Arts, the French element was felt in the likes of Phililppe Freneau our first native poet; David Thoreau, son of Philippe Thoreau, a literary giant himself; and Henry Wadsworth Longfellow author of "Evangeline" the epic story of the Acadians expulsion from Nova Scotia. Ref: What we didn't read in History books. by Ludger Duplessis

From someone who nose

"Thanks for the picture. I see you have a Collette nose, same as my brother Robert. His nose, I had thought previously, was a Disautel nose from Alcide's wife's family, but apparently I am wrong since it has popped up in the Collette side. . . ."

*Nice meeting
you, Cousin!*

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Joe Rolette

Joe Rolette is the reason that St. Paul, rather than St. Peter, is the capital of Minnesota.

Rolette was born in 1820 in Prairie du Chien, Wisconsin where his father managed the American Fur Company.

The boy was sent to New York City to be educated but there is no evidence that he took his schooling seriously. He loved wander the streets of New York, dressed buckskins with his rifle slung over his shoulder, enjoying the stares of New Yorkers.

But the frontier held strong appeal for Joe and in the 1840's he became the owner of a fur trading post at Pembina in the Minnesota territory near the Canadian border. His oxcarts traveled regularly between the Red River and St. Paul transporting furs and buffalo hides. By the time he was elected to the Territorial Council in 1852, he was already well known and well liked in St. Paul, the Territorial Capitol.

His visits were not quiet. Whenever there was a commotion in town the old timers would say with amusement, "Well it is either a big fire or Joe Rolette is in town again." He often made the 385 mile journey from Pembina by dog sled and came into town with dogs yelping, bells ringing and himself, buried under mounds of furs, cheerfully shouting hello to the folks on the streets.

Rolette was a member of the legislature 1857 when Governor Willis A. Gorman and several legislators hatched a plan to move the Capitol to St. Peter in Nicollet County. they bought land in St. Peter and then gave

(continue p. 3)

JOE ROLETTE (contd)

or sold lots cheaply to legislators. They all knew that if they could move the capitol to St. Peter the city would prosper and their lots would skyrocket in value. Even the Governor admitted, "Remove the Capitol to St. Peter and I am worth \$200,000.00, and the State is as poor as a mouse; keep the Capitol in St. Paul, the State is rich and I am as poor as a mouse."

The bill to move the Capitol passed. It needed only to be officially copied, or enrolled, and signed by the Governor and legislative leaders before it became law.

The chairman of the committee to enroll bills was Joe Rolette who stubbornly had voted against it all along. When he was given the original bill and the enrolled copy, he saw his chance to save St. Paul.

He disappeared and he took the only copies of the bill with him. The next day Rolette did not answer the roll call. The sergeant-at-arms was sent to search for him. Legislators sat idly waiting his return. Days passed, rumors circulated saying he had returned to Pembina or that he had been assassinated. For 123 hours the legislature stayed in session with doors closed and the members were unable to leave. They slept on cots alongside their desks and baskets of food was brought in to them.

And where was Joe Rolette? In an attic room of the Fuller House, a St. Paul hotel. Friends supplied him with food and wine and cards. Among those people who stayed with him late into the night over the card games, it was said, was the sergeant-at-arms who had looked for him every place he was sure he would not find him.

The hour approached at which the Territorial Council had to adjourn officially. At midnight on March 7, Rolette made a dramatic entrance into the Council chamber with the bill in his hand. As he started to speak the gavel came down and the president "The Council is adjourned."

the bill to move the the Capitol had failed.

Rolette became the hero of the hour as grateful St. Paul people held a torchlight parade and presented him with \$2,500. He served one more term in the Territorial Legislature.

The following year, 1858, Minnesota became a state. The new boundary followed the Red River and his home was on the Dakota side. Minnesotans did not forget him, however. A life-size portrait still hangs in the Capitol. The inscription reads, "Joe Rolette, who saved the Capitol to St. Paul by running away with the bill to remove it to St. Peter, 1857."

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Adapted from: Settlement and Growth
Minneapolis Tribune-1975.

Twin Cities

by Marion Sirvio, Bloomington

The St. Paul Festival of Nations is coming up Friday and Saturday and Sunday, May 1-3, at the St. Paul Civic Center. The theme this year is "Celebrations". We will use "Family Reunions" as the theme at our booth.

The Delegation of Quebec of Chicago and the Quebec Government are presenting a Quebec Week at the Hyatt Regency in downtown Minneapolis and have asked our group to be their sponsors. Quebec Week is May 15-21. Some of the events are by invitation only, but there will be several open to the public including:

- * a demonstration of French cooking by visiting chefs, on Saturday, May 16, at the Regency;

- * a concert featuring Lillian Labbe on May 17 at 6 p.m. in the Great Hall of the Nicollet Mall Presbyterian Church. Tickets can be purchased at the door for \$7.00.

- * an academic seminar at the Hyatt on May 20 at 4 p.m.

- * French foods will be served from 11-2 at the Peavey Plaza in downtown Minneapolis. Food prepared by chefs from French restaurants.

- * On May 20 there will be a fur fashion show at the Hyatt. The show will feature one of Quebec's top designer, Michel Robichaud. There will be an admission charge.

Some upcoming events in the Twin Cities area this summer include a Rendezvous at Murphys Landing (Shakopee) on May 23-24. People come from all over the country to join in for this weekend. There will be a shooting match and other demonstrations. There will also be goods for sale such as shirts, pants, dresses, trinkets, etc. Admissions is \$4.00 for adults and \$3.00 for seniors and children.

A second rendezvous is at Fort Snelling on July 25-26 and will include a canoe trip from Lac Qui Parle down to Ft. Snelling.

A mid-winter event

By Dan Gendreau / Blaine, Minnesota

January 18

Dear Cousin,

We have just completed a journey from our permanent encampment near the the area where the Mississippi, Crow and Rum rivers join, to rendezvous with Monsieur Allard at the trading post to which he is assigned on the St Peter River (Minnesota). Traditionally this trip would be made by dog sled, traveling the course of the Mississippi River to where it joins the St Peter, then up along the St. Peter to the trading post. This winter has been extremely warm so that the rivers are open and filled with floating ice making them neither passable by dog sled or canoe. We elected to travel overland straight south from our location passing just east of the region of lakes held sacred by the natives, called Minnitonka, to the St Peter River. After hours of travel we crosses the river then headed west along its south bank until we arrived at the post.

The post consists of a single log building, approximately 15 feet by 30 feet in size. It is located not far from the site of the Dakota Indian encampment of Chief Shakopee, placing it in good stead for trade. Monsieur Allard greeted us as we approached the door.

"Bienvenu! Bienvenu!" He bid us enter.

The cabin was a warm and comfortable contrast to the gray January day with its light snow fall from which we had just emerged. The interior was one large room with a loft above. Two small stoves occupying positions in the center of the floor approximately ten feet from the east and west ends of the structure, rendered the room quite comfortable. The east end of the room was the trading area and the west end the living area, although no wall divides the structure. The outside walls are of squared log chinked with blue clay from the river bottom. The trading area consists of a long counter from which negotiations are carried out for the exchange of furs for goods. A listing on the wall quotes the value of various pelts by species and size and a separate listing of trade good values. All values are listed in dollars, however, no money is ever exchanged, instead credit is issued and exchanged for the various commodities.

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Monsieur Allard is dressed in white homespun with the red sash and a wool cap (tuque) knit of red and white yarn, the pattern of the weave is such that the finished fabric has the appearance of, from a short distance, being a solid faded rose in color. His long white hair streams from beneath the tuque and his mustache is slightly stained from the hot tea, ever present on the stove, he had been drinking from a tin cup. The remainder of the men are dressed in blue shirt and white pants with sashes of various colors about their waists. All are wearing the red tuque although the materials of their construction vary from knitted to woven fabrics.

The trade this day is very slow so the inhabitants of the cabin consist of several women, the bourgeois and several voyageurs including Monsieur Allard. As I have written of him before, he is the assistant to Monsieur le bourgeois. He arrived here many years ago as a winterer and has been here from that time. Because the day is slow the inhabitants are seeking diversion, pranks and competitions of various sorts are springing up to pass the time. Monsieur le Bourgeois is in an irritated state. A large man with a long red beard who wears small gold rimmed eye glasses, he is moving about the cabin, grumbling because he can not find his personal cache of tobacco. One of the party has hidden it in the loft of the cabin and no one is saying where it might be. Eventually the culprit confesses and Monsieur le Bourgeois soon immerges from the building with his head encircled in smoke.

As we entered, one of the younger voyageurs is clamping a ten foot long sapling into a wood vice in the middle of the cabin. The vice slightly resembles a horse made from log on which the man straddles, resting a foot on a lever below. The lever passes through the horse to form a tee above. Under one of the arms of the tee, the sapling is placed and, by applying pressure to the lever with his foot, he is able to grasp the sapling firmly leaving his hands free to strip the bark from it with a draw knife. Though I am curious as to the use to which the sapling is to be put, I refrain from asking assuming the answer to my question will be visible in time.

The women are moving about the cabin, most in the area of the living quarters. A disp has risen between two of them as to whom has the better method of preparing Folles Avoins (wild oats). This is the seed of a plant that

MID-WINTER EVENT (contd)

grows on the edges of the many lakes of this region that the natives call Mahnomen. They invest it by directing their canoes through the thick growths of the plants directing the stems over the open craft and brushing the ripe grains from the plants with wooden poles. The dispute has broken into a contest with each cooking her particular recipe one on the east stove the other on the west. The men will later sample the evidence and award to the victor.

Monsieur Allard takes us about the cabin and the surrounding grounds explaining the purposes of various articles about the site. On the trading counter is a large bear skin that they have just finished fleshing and stretching. The wooden frame used in that process was still visible near the summer kitchen, that is an open fireplace used in the summer for cooking. (Cooking out of doors in summer tends to keep the cabin cooler.) As we approached the rear of the cabin, the purpose of the sapling became apparent. Several of the men were preparing a target at which to contest in the throwing of tomahawks. A large section of tree stump had been cut and was being secured into a frame of saplings so to present its cross section to the thrower at about chest height. Often a small card or piece of paper is positioned on the face of the stump to be the target, but today the game was handles. The first man throws his "hawk" sticking it in the face of the block. If it fails to stick, one of the other competitors retrieves it and buries the blade into the block. The handles of the hawk in the block become the target of the following contestants. The game continues until only one hawk has a usable handle. Though this sounds like a wasteful pastime, you must remember that the metal blades are designed to fit the handle by sliding over it and locking on to the wide end of the tapered handle. A new handle can be fashioned in a matter of minutes.

Monsieur Allard and myself engaged in a contest of sorts. He had inspected the new rifle I brought with me. It was a .45 model of the Pennsylvania design incorporating one of the new locks that use a small cap inserted under the hammer to ignite the

powder. His was one of the older military style rifles referred to as a Bess, that used a flint lock ignition and shoots .75 lead balls. Of course we had to compare the pieces so off we went to an area about 300 yards east of the cabin. There was a large clearing there looking down toward the river. At the base of the clearing was a tall mound of earth. This area was the shooting range. Competition is the major form of leisure here and when a gathering occurs all forms of competition take place from racing from place to place carrying packs or various other loads, to any other activity on which a wager may be made. It is not surprising that a range should be set aside for the comparison of ones skill with firearms. We proceeded to the base of the hill where we erected a small target about 1 1/2 inches by 3 inches against the earthen mound. We then proceeded back up the hill approximately 30 yards and took turns at the target. Three times each, the distinctive thunder of the two weapons rang though the hills on either side of the river. The woosh bang of the flint lock very different and distinctive to the single crack of the cap lock. After each shot we proceeded to the bottom of the hill, to inspect the target area then returned to the hill to reload and fire again. Both participants returned to the cabin satisfied at the results.

As the sun lowers and afternoon melds into night the little cabin grows dark rather quickly. Lacking an open fireplace, the only source of light is from the candle lanterns located about the room. Even with a goodly number of them lit, the light affordable is only enough to turn the figures of the other inhabitants to shadows with the most minimum of detail to be seen. In this setting, the telling of tall tales and ghost stories seems almost required. Songs are sung and boasts are made and challenges are made for tomorrow's contests. Yes there is work a-plenty to be done before spring. Furs are to be bundled and the hard labor of survival must be done. Come spring the furs must be taken to one of the major rendezvous either on the great lakes or along the major inland rivers, where they will be exchanged for trade goods to stock the post for the following winters trade. But for these people that is tomorrow. So in the warm glow of the two little wood stoves, the little company prepares to pass another winter evening together, under the cold star filled northern skies.

PEA SOUP DAYS
SOMERSET, WISCONSIN
JUNE 19-21, 1987

POSTSCRIPT

Though the above story would seem to have been dated 1845 to 1860, in fact the events described took place 1987. My son and a good friend visited the January rendezvous of Le Company at Murphy's Landing, in Shakopee, Minnesota. All the events described and many more happened during that visit. It can be very easy, in an environment in which buildings and clothing are authentic to a particular time period, to allow yourself to believe that through some magic you have been transported into that era. The members of Le Company were not acting, but living the day, in the circumstances of the middle 1800's. If you ever have the opportunity to take part an activity such as this one, I would highly recommend you do so. It provides a much greater understanding of our history and of our ancestors who lived that history.

Ed. Note: Look for information about events called "Rendezvous" this summer. There is a Rendezvous at Murphys Landing (near Shakopee MN) on May 23-24; at Old Ft. William (near Thunder Bay ONT) Jun 27 - Jul 1; and at Grand Portage MN (on Lake Superior near the Canadian border) on Aug 7-9.



Duluth's "French Church" (St. Jean Baptiste)
Watch for an article in the next Chez Nous.
How about a picture and article about your
favorite French-Canadian place. Next deadline
June 5 to Dick Bernard, 2014 1st Ave #6
Hibbing, MN 55746

The Melon Patch

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by John England, St. Paul MN

The Quebecois and the Irish were at odds with each other from time to time during Fari-bault's (MN) formative years. Prohibition however, was the cause of a reconciliation, a holy alliance between our Uncle Joe and a moonshiner called Frank McGrath. It was a simple agreement, indeed: McGrath made the white lightning, and Uncle Joe, living up to true Brule tradition, drank it. McGrath was also known to sample his own product with Joe. Nowadays it's called quality control.

Dad's sister, Annie, was staying with Uncle Joe and Aunt Florie at the time. Both of these inquisitive French women wondered why Joe could go out to the garden so weary and fatigued, cultivate the melons like a mad dog, and then return full of fun and vitality. So one evening they watched him from the kitchen window. He would work the hoe for awhile, then bend down and grab a jug from beneath the large leaves of the melons. And he would take a huge healthy belt out of it. This went on for an hour or so. No wonder the old pea soup had such a yearning for the garden! It was grade A - or about as grade A as moon can get. Uncle Joe figured if it put a shine on the shamrock, then it would surely put a dandy glow on the fleur-de-lis.

Aunt Florie had other ideas about this eau de vie. She removed the jug from the garden the next day and hid it in the kitchen. After supper that evening she asked Joe to hoe the melons, and she only had to ask once, of course. She and Annie stationed themselves in the kitchen window in order to see how long it would take for him to discover that his treasure had been lifted from its lowly tabernacle. He looked from one vine to another, scratching his head in amazement, and uttering a few choice expressions like "sacre maudit". Suddenly, he heard some hysterical laughter from the kitchen, and he quickly figured out that he'd been on the wrong end of the joke. He stormed into the kitchen, his beady eyes full of fire, and said "you thievin' womens stole my wheeskey."

This tale of skulduggery was related to me by my aunt, Annie Hagelund, in the summer of 1966.

Did you like Chez Nous?
Pass it on!



chez nous

Newsletter of JUIN - JUILLET 1987

La société canadienne-française

EDITOR-Dick Bernard

Vol. 8 No. 6

CO-EDITOR-Jerry Forchette

Daniel Greysolon , SIEUR DU LUTH

St. Jean Baptiste

FROM THE EDITORS:

This months issue features some bits and pieces about the French-Canadian community of Duluth, Minnesota. We hope this is the first of many similar feature articles about other places. You the reader are the key to these articles.

Duluth, like so many other places in the midwest, owes its name to the French. Daniel Greysolon, Sieur du Luth, reached what is now Duluth in 1679, while enroute (he hoped) to the Pacific. He ultimately claimed the area of Mille Lacs (MN) for France, and explored the Bois Brule and St. Croix River to the Mississippi.

The city of Duluth started as a trading post in 1852 and until 1870, in fits and starts, Duluth progressed due first to the coming of the railroad from the Twin Cities and then the beginning of the iron mining industry in the mid 1880's.

French-Canadians were an early and important part of Duluth history. The Catholic Church and in particular it's parish priest, were important influences on the French-Canadian.

Ref. to Duluth from "The Thirty Second State" by Bertha Heilbron, MN Historical Society, copyright 1958



The year was 1885. On August 15th of that year French Canadian parishioners of the new parish of St. Jean Baptiste witnessed the dedication of their first church in Duluth.

Prior to 1870, the Catholics of Duluth had no resident priest. The majority of the population was of French Canadian descent. They worked in the woods and the saw mills. They were visited either by Father Lacombe OMI or Father Simonet OMI on their way to or from the western Canadian prairie. In 1868, Fr. Chebul, an Austrian missionary in Superior, Wisconsin began monthly visits to the people of Duluth.

Between 1882-85 French and Polish parishes were founded so that those people could be ministered in their own mother tongue.

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Duluth French Club

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by Don Martens, Duluth, MN

(St. Jean Baptiste from p. 1)

The French parish came to be in 1883 when Father Champagne of Red Lake Falls was sent by his bishop to investigate the needs of French-Canadians who formed the vast majority of the Catholics in Duluth.

In 1884, Father Champagne was appointed pastor of the French community with permission to erect churches for the French in Duluth (St. Jean Baptiste) in Tower (St. Martin of Tour) and in Two Harbors (St. Augustine).

The new parish of St. Jean thrived. In 1905, the parish moved to a larger church it had built which was closer to the geographic center of it's parishioners.

(Those who know Duluth; the old church was at 11th Avenue West, the new on Third Street between 24th and 25th West).

With the construction of the new church, came a new school which expanded rapidly. By 1920, the school staff included 12 sisters of the Holy Name of Jesus and Mary from Montreal.

In the early 1900's a French Naturalization Club began.(see article on French Club elsewhere in this issue).

In 1914, Father Omer Robillard became pastor, and served until his death in 1936. Through rough ways and plain he guided his flock for twenty-two years and anyone who ever knew him mourn his death, says a history of St. Jean's. Father Robillard died among relatives in his native town of Buckingham, Province of Quebec.

St. Jean Baptiste had a strong French-Canadian influence until the late 1950's when, for the first time, the name of the pastor changed to non-French-Canadian orientation. In 1958 James Kohmetscher became pastor.

Change continued rapidly. The school a part of the parish since the early 1900's, was eventually closed. In March of 1987, the school was torn down.

The present St. Jean Baptiste is now called the West End parish and includes persons of many ethnic groups.

But the French-Canadian flock of Duluth still remember with great and justified pride it's parish--St. Jean Baptiste.

The French Club, a Catholic family organization, was formed through St. Jean Baptiste Parish in the early 1900's, to assist newly emigrated French and French Canadian Catholic men with the learning of the English language and to help them prepare for citizenship. The organization also worked with the youth groups of the Church.

The major focus was, and still is, centered on the **Family** with the goals of the Club being to provide a place where families can enjoy nature and togetherness as well as the ability to share a Christian fellowship with other families. The Club boasts a friendly and relaxed atmosphere even now.

The French Club grounds, located at Three Lakes, occupy about 10 to 15 acres on beautiful Lake Elora, just 35 miles north of Duluth on highway #53. Both winter and summer are enjoyed on the grounds, with year round fishing, and miles of hiking, cross country and snowmobile trails. The grounds offer summer activities such as boating, private swimming, a ball field, playground equipment for kids, a sauna and camping areas. There is also a large clubhouse with sleeping, cooking and dining facilities. Mass is celebrated every Saturday night during the summer, with indoor facilities as well as a beautiful outdoor Shrine. Families are encouraged to use the grounds as often and for as long as they would like. Although the clubhouse officially opens on Memorial Day and closes on Labor Day (during which time a caretaker is on the premises) year round use is highly encouraged.

At present the activities of the Club are mainly recreational with the majority of them occurring during Memorial Day and Labor Day. Some highlights are the annual family picnic, the French Club Three Miler, and the end of the summer dance held in the social hall of the Club.

There is an equal focus on youth activities to include Boy Scouts, Girl Scouts and Brownies. For example, the annual Boy Scout Catholic Retreat is held each year on the Club grounds. Senior Citizens have also utilized and enjoyed the rustic comfortable grounds over the years.

Many think the French Club is for members only of St. Jean's (which is now a part of

(contd next page)

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Come visit us July 5!!!

We welcome you to view and use our beautiful facilities on July 5, all day. We are located between Duluth and Virginia just east of U.S. Highway #53. (From the Twin Cities, go north from Cloquet on #33). Look for Three Lakes Road (#49) which is between Canyon and Cotton MN. Go east about 3½ miles (turning LEFT at the "T") and following the signs.

THE GROUNDS WILL BE ATTENDED ALL DAY. ENJOY THE VISIT.

French Club of Duluth

(Duluth French Club from p. 2)

the West End Catholic Parish). This is not true. The present membership spans most of the parishes in and around Duluth with members as far away as Minneapolis.

Certainly membership in the French Club cannot be solely for fun. At present, the yearly dues are \$65.00 and some physical labor during the year to help maintain the property. The Club is self sustaining and relies on the membership for maintenance. This involves raking leaves in the spring, light painting and getting the Club ready to open on Memorial Day, and helping to close for the winter on Labor Day. Membership requirements are few. The applicant must be a practicing Roman Catholic, with the application signed by their Pastor. They must be sponsored by three present members of the Club. The applicant is then interviewed by the Board of Directors, at which time they are informed of their responsibilities and right of membership, the application is then read at the next Club meeting and voted on by the body. Until recently the applicant could only be male. This is no longer true, both men and women are encouraged to apply.

The French Club is currently seeking new membership from all parishes in and around Duluth, to share in a Christian fellowship and recreational experience that has been on-going since 1923. Membership at one time was 200 families with current membership at 50 and growing. If you are willing to share a Christian commitment to a good and stable family oriented society and are willing to share a little time and talent to provide our family and other families with a place to relax, recreate, and share what God has given us we welcome your application.

For further information regarding membership, contact Don Martens, 2866 Exeter Street, Duluth, MN 55806 (218) 628-2557.

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SOME NOTES:

JUNE 24 is a national holiday in Quebec - the feast of St. Jean Baptiste.

If you go to Quebec this summer, tell CHEZ NOUS!

Dear Mr. Bernard,

The past issue of the Chez Nous had a picture of St. Jean Baptiste in the west end of Duluth, my native church and school.

My mother is 93, living in Duluth and is the oldest parishioner of St. Jeans though she cannot prove it as no baptism record is there on her. Anyhow, she could recall the previous French church on about 11th Avenue West and First Street. Also, I remember her telling me they had a band and a parade from the old church to the one on Third Street and 25th Avenue West.

At present the church is called West End Community or Holy Family as it takes in St. Peter and Paul (Polish), St. Clemens (German/Irish). It bothers my French-Canadian soul to see that occur, but that's progress.

Also, the school is closed as it fell into disrepair recently and perhaps will be demolished. There is a rumor that the whole block will go and a new structure will be built although St. Peter and Paul recently renovated it's property, but has no parking at all. Boy, will that be a hassle to get the Polish folks to give up their church. Even in the 30's and 40's going to another church was almost like committing one of the seven capital sins: times have improved.

Lots of St. Jean people are in the Minneapolis and St. Paul areas as the economy is so awful in Duluth. I have not lived there since 1952 when I was drafted into the army.

You should also mention this fact--a goodly number of the St. Jean parishioners were Belgians, many settled nearby about 1905-1915 and attended St. Jeans, coming to Mass and other events from all over Duluth.

Treffle Daniels, Edina, MN

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Bonjour Minnesota!



FESTIVAL DU QUÉBEC

IT WAS AN EXCITING WEEK, WHEN QUEBEC CAME TO THE TWIN CITIES, IN MAY, 1987. THE FOLLOWING ARTICLES DESCRIBE SOME HAPPENINGS.

QUEBEC WEEK IN MINNEAPOLIS

The week started with a gastronomical dinner in the kitchen of Hyatt Regency Hotel in Minneapolis. This dinner was attended by the Mayors of Minneapolis and St. Paul, plus distinguished members of the Twin Cities. John Rivard, Pierre Girard and Mark LaBine also attended as members of the committee working with the Gouvernement du Québec, Chicago. Three chefs from Montreal's world renowned culinary institute, the Institut de Tourisme et Hôtellerie du Québec prepared the feast featuring Québec delicacies.

Saturday, May 16, Byerly's school of Culinary Arts in St. Louis Park hosted the visiting chefs, Angele Rizzardo, Pierre Bluteau, and Louis Morin. The chefs prepared "Salade d'endives aux pommes, aux noisettes et au fromage de chevre chaud" (endive salad with nuts, apples and warm goat cheese), "Tarte au sirop d'erable crème Chantilly" (Maple syrup pie with whipped cream), and Chicken in Caribou. The chefs provided a running commentary and Angele also broke into song. Angele is to Canada what Julia Childs is to America. If any of you have cable TV you might be able to see her. (ask Charlie Bouley). We did get to sample the food and it was delicious.

Sunday, May 17th, in the Great Hall of Westminster Presbyterian church, Lilianne Labbé, accompanied by Don Hinkley, was in concert. Her concerts are always warm and she captivates her audiences.

On Wednesday an academic seminar was offered to Minnesota teachers to help teach their students. The seminar was divided into three one-half hour workshops including planning student trips to Québec, teaching Québec songs and dances and a special presentation by John Rivard on the Voyageur and the fur trade.

We were all invited to a reception held on May 20th at the Hyatt Regency. There was an open bar and a table laden with food and beautiful decorations made of food such as onions cut into the shape of flowers, eggplant cut to hold flowers made of vegetables. There were four different kinds of cheese, breads, cracker, raw vegetables and two different kinds of dip. Also a tray of pâte and a beautiful tray of fresh fruit. Several kinds of wine were also on the table. Mr. Jean Berard, Québec's delegate to the midwest hosted the reception. We were entertained by two outstanding musicians from Quebec City, Danielle Martineau and Claude Methe. They performed the traditional music of the Province. Danielle played the keyboard and changed to a concertina and Claude played the fiddle and changed to a guitar and they both sang folksongs of Québec. They were a delightful pair.

At this reception, several of the wives of North Star hockey team members modeled furs by Hamel Furs of Montreal. This was a line of designer Michel Robichaud. There were many furs exhibited including raccoon, red fox, beaver, lynx, mink, wolf and fox to name a few.

Thursday, May 21st - "Joie de Vivre" of Québec was held at Peavy Plaza on Nicollet Mall. Music was provided by the Quebec folksingers, Danielle Martineau and Claude Methe with Les Canadiens Errants also singing. We were also entertained by two mimes, Alfred Harrison and Randy Lee Hendler. They were a refreshing pair of entertainers. A food booth served iced tea and boutine (French fries with barbecue sauce and grated cheddar cheese sprinkled on top). It was very good.

by Marion Sirvio

LA CUISINE DU QUEBEC

On May 15, 1987, a truly gastronomic dinner was served in the kitchen of the Hyatt Regency hotel on Nicollet Mall in downtown Minneapolis.

Cocktail hour started at 6 p.m. in the lobby bar. This area has been temporarily set aside for the exclusive use of the approximately forty dinner guests. A Québec government host greeted us as we entered the bar area and a hotel hostess provided champagne and d'oeuvres of goose liver pate, caviar, etc. Soon we were joined by the Mayors of Minneapolis and St. Paul and their wives. Others joining our group included Lou Nanni,

(contd next page)

(La Cuisine. . . from p. 4)

prominent business leaders and the Canadian Consulate General, Mr. Bernard Gagosz and his wife. During the cocktail hour music was provided by the Quebec government to entertain during the Semaine Quebecoise/Minnesota.

Approximately 7 p.m. we were called to the chef's table in the hotel kitchen. As we entered the kitchen, we were given an apron to wear during the meal. It is required that you wear an apron when dining at the chef's table.

The chefs, Sister Angele, Pierre and Louis were from the Institut de Tourisme et d'Hotellerie du Quebec. Chef Pierre explained to us each of the three courses before it was served. Another host of the Quebec government would then explain the relationship of the food we were about to eat to the Province of Quebec and the North American Continent.

As you can imagine, each course was as beautiful to see as it was to taste. Four wines were served to compliment the courses and the dinner was climaxed with a wonderful desert plate accompanied by another champagne. We left the kitchen at 10:15 after a most gratifying gastronomical dinner. We were each presented with a beautiful gold and black hexiglass souvenir menu of La Cuisine du Quebec which was given to each of the dinner guests.

by Pierre Girard, President
La Societe C-F

LETTERS

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(The translation for this letter is on page 6. Do your best, first!)

Cher Monsieur Bernard:

Je veux bien vous remercier de l'exemplaire de "Chez Nous", journal de la Société Canadienne-Française".

L'histoire du fameux voyageur Joe Rolette nous dit bien le rôle du Canadien Français dans le Minnesota au 19e siècle.

Le Festival of Nations sera bien une préparation excellente pour les événements de la semaine Québec et les Rendez-vous à Shakopee et au Fort Snelling.

Votre journal "Chez Nous" est bien un rendez-vous les amateurs de la langue Française.

Veillez bien me croire en toute amitié.

Msgr. Victor Cardin
10 Sunset Court
Red Lake Falls, MN 56750

FROM THE CHAPTERS...

Much has been happening with the chapters of La Societe. A few events:

LA SOCIETE DU RANGE: hosted the Hibbing Historical Society Dinner on April 23; 126 attendance was highest ever; speaker Dr. Virgil Benoit; member Pat Poirier Ciochetto was a superb song leader; Lawrence LaPlante, Grand Rapids, provided delightful entertainment as could be expected from Minnesota's Champion Fiddler. . . . on June 6, the group spent a delightful evening in France with the Woodwinds group in Grand Rapids; French cuisine was followed by Bill Bradford, a mime; as well as Francine Roche and Marc Skillman. A great time was had by all.

LA SOCIETE TWIN CITIES: the annual picnic is scheduled for July 12 (see ad); new officers are Pierre Girard, president; George LaBrosse, vice-president; Marion Sirvio, secretary; and Ed LaCombe, treasurer. New two year members on the Board are: Jean Croteau, Fern McLean and Ed LaCombe.

VIRGIL BENOIT, Red Lake Falls, was subject of a long article in a recent issue of the Grand Forks Herald. His AFRAN organization received very favorable publicity. It now includes 130 members.

Annual French Canadian PICNIC

Pioneer Park Stillwater, Minnesota

Noon to 6: p.m. Sunday, July 12, 1987

Pot Luck 3:00 p.m. - Sing-along - Games

Andiamo
Showboat



2 1/2 Hour
Sunset Cruise

Includes Hors d'oeuvres

Boarding at 6:30 p.m. from South end of Lowell Park
Leaves at 7:00 p.m.

Advance Tickets \$9.00

At Dock \$10.00

Phone: 434-7087

784-8868

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SOME SUMMER EVENTS:

- June 19-21 PEA SOUP DAYS, Somerset WI
- June 27-Jul 1 RENDEZVOUS, Ft William, Thunder Bay, Ontario
- July 5 DULUTH FRENCH CLUB OPEN HOUSE (see ad, this issue)
- July 12 TWIN CITIES LaS Picnic, Stillwater (see ad)
- July 19 FRENCH DAY at Ironworld, Chisholm, MN
- July 25-26 RENDEZVOUS, Ft Snelling, Minneapolis
- August 7-9 RENDEZVOUS, Grand Portage MN
- August 9-15 FOLKLARAMA, Winnipeg, Manitoba

LETTER TO THE ÉDITEUR

Dear Mr. Bernard,

I am from North Dakota and from a French Canadian area; I was born in Bottineau.

I have many questions about Little Fargo a settlement in Cecil township in Bottineau County.

My father homesteaded and farmed a quarter of land for ten years. He built a sod house and later built a log cabin, where I was born near what used to be Overly. It is still there because there are elevators there and there is a lady Mayor. A year ago this summer there was an all class reunion in Overly for all people who graduated from that school. It was a great occasion, and there were people from everywhere even Columbia.

Now this summer, there is a centennial celebration in Willow City, ND. There are a great number of French people living there among the Scandinavians.

I have a brother, Sylvio Senechal, living in Robbinsdale, formerly from Laconia, NH. He married Eva LeTourneau from around Three Rivers. My father came from Athabaska and my mother came from around Plessisville, in Quebec. My brother has quite a bit of history information from Eastern Canada. He also came across a family shield.

I would also like to know from Dr. Benoit if he knows anything about Mgr. Campeau who was a priest in Overly and Willow City.

Sincerely in Christ,

Francis M. Lamberson
416 18th Ave. E.
Duluth, MN 55812

MURPHY'S LANDING TOUR

by Lee Collatz

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Six members of La Societe comprised the tour group for a visit to Murphy's Landing, a living history museum of 1840-90 at Shakopee on Saturday, May 23rd. Diane and Rayon Germain, Helen Peltier, Marion Sirvio, Judy Lovelett and Lenora Collatz enjoyed a beautiful day exploring old homes, farm areas, and businesses at Murphy's Landing. They were especially impressed by the Eagle Creek rendez-vous activities which were held on this day on the site. Ray Allard presided in the Fairbault cabin. Indian tepees and other structures housed rendez-vous participants and their crafts and exhibits of a simple life style of earlier days. Another added attraction were the activities of a wedding party in the old church and outdoor reception area at this historic place.

Those from La Societe recommend this tour for other members. The location is on Minnesota highway 101, one mile east of Shakopee. Further information about hours and admission fees may be obtained at (612) 445-6900.

Keep those cards and letters coming. Next deadline is August 5 to Dick Bernard, 200 First Ave. #6, Hibbing, MN 55746, or Jerry Forchette, 4655 University N.E., Minneapolis, MN 55421

Dear Mr. Bernard:

I want to thank you very much for the copy of the Chez Nous, the publication of the Societe Canadienne-Française.

The story of the famous voyageur, Joe Rolette well describes the role of French-Canadians in 19th century Minnesota.

The Festival of Nations is an excellent preparation for the events of Québec week, and the rendez-vous at Shakopee and Fort Snelling.

Your Chez Nous is a good way for French language amateurs to become acquainted with the language.

With friendly greetings.

Msg. Victor Cardin
10 Sunset Court
Red Lake Falls, MN 56750

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chez nous

Newsletter of AOUT - SEPTEMBRE 1987

La societe canadienne-française

EDITOR-Dick Bernard

Vol. 9 No. 1

CO-EDITOR-Jerry Forchette

All Roads Lead To Red Lake Falls

You are invited to the Festival rural featuring the Northwest's French heritage: history, culture, workshops, traditional food and good times, on Saturday, October 3, 1987 at Red Lake Falls in the Community Hall.

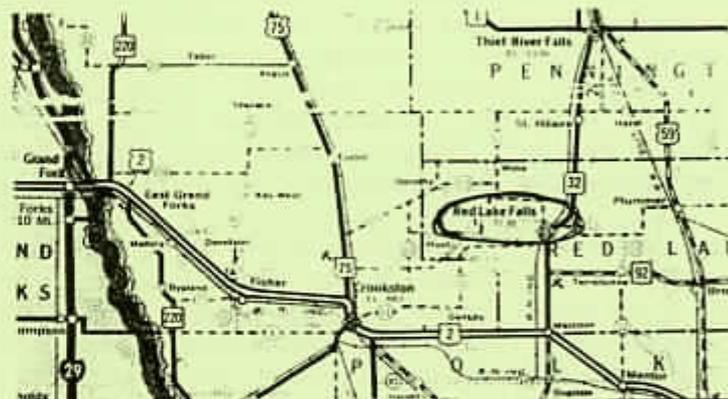
Highlights will include: (in the restaurant)
10 A.M. Traditional cuisine and French culture talent contest.
1:30 & 5 P.M. Special menus featuring *la table de l'habitant*, *la table du voyageur* and *les recettes de grand'mere*. Father's table, *voyageur's menu* and Grandma's delight.

Restaurant open from 9:30 a.m. to 11 p.m. Come for the 10 a.m. contest and have coffee and pastries.

10 A.M. to 5:30 P.M. (in Hall upstairs)
Visit history exhibits on the Chippewa of Red Lake, the Mitchif of Turtle Mountain and the French Canadians from Red River to St. Paul.

See culture demonstrations of Chippewa, French-Canadian and Mitchif crafts, art, clothing and games.
Watch special interpretive presentations of Red River history, the Swiss of Red River in the 1820s, and Fur Trade Protocol as performed by the AFRAN group.
Plus interviews by the "mad" historian.

Special presentations in the library include:
10 A.M. to 11:30-Workshop on French-Canadian songs with Jean Beaudoin. There is a special fee of \$15.00 for this workshop. The fee includes the general admission fee of \$4.00 and the music and a cassette of songs.
1:30 to 3 P.M.- Slide presentation by Metis artist Ben Brien.
3:30 to 5 P.M. Genealogy workshop with Lowell Mercil. Genealogist Susan Payment will be available all day at the Genealogy booth in the hall.



DO YOU NEED AN ENDORSEMENT?

Three members of the Hibbing chapter went to Red Lake Falls for last years Le Festival Rural and found it to be an absolutely delightful day. Make a weekend of it. You won't regret the trip.

8 P.M. to 11 P.M. Music in concert and for dance by the famous Dandeneau family and Mike and Dorothy Page. Come and enjoy the French-Canadian and Mitchif music where it is at home.

General admission is \$4.00 for all day. all except the 10:00 A.M. workshop in the library.

There is no better place to experience the sights and sounds of the unique history and culture of the French of the Northwest than at AFRAN's annual Le Festival rural at Red Lake Falls.

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Virgil Benoit

To the Hibbing Historical Society 4/23/87

WESTERN HISTORY AND MIDWESTERN FRENCH

by Virgil Benoit

"Western History and Midwestern French" is the title of my presentation to you.

The West has been the great word of our history. The Westerner has been the type and master of American life. So wrote Woodrow Wilson.¹ Tellers of American history have spent many years talking of the mass migration from Europe, as people have spent coming west into America. People who lived in America before the coming of the Europeans are today called Native Americans, others are called Americans. But how precise are the terms European, American and America? What do these words mean?

Today Americans live in the United States; Canadians in Canada; Mexicans in Mexico, but all these people are not Americans in the same way even though they all live in North America. And what about people called Native Americans? Like the immigrants who have been coming to America since the 1500s, Native Americans are of varied backgrounds. In the Great Lakes area and the midwest, Native Americans are of the Chippewa, Sioux, Algonquian, Iroquois, Fox, Ottawa and Menominee nations, just to mention a few. Whereas other Americans are of the Finnish, German, Scandinavian, Jewish, Slovak, Asian, Irish, Czechoslovakian, Italian, or Greek nations, just to mention a few. Some groups even call themselves by terms that are indicative of their history beyond the European homeland, such as French Canadians.

As histories of people within North America are studied and retold, certain commonly shared ideas, and social views about America, come into focus. But alongside commonly held principles such as freedom and mobility; liberty, authority and prosperity; property and happiness; liberty and justice; liberty and equality, there stands a host of dreams, ideals, deals and realities of which histories are also made.² As we study American history, it is helpful to keep in mind that the principles set forth to govern in America come from communities of thinkers; and the history of the principles contained in our Constitution are lived out in complex ways in the fields, the mines, the shops, homes and institutions of this vast country called America. The disciplines of the humanities which include history, anthropology, languages, and the study of cultures describe and analyze "qualities of people who might be forgotten or misunderstood, ignored even mistreated" if their histories were not told.³ What now can we learn about principles of Western history through the study of the French in America, and even more precisely, the study of the French in the midwest. First of all, let us begin with an overview of the French presence in North America.

French contact with North America began in the early 1500s, for we know that the markets of France were supplied with cod from the East Coast as early as 1506. Some bartering of furs also took place at that time. Soon thereafter, the French sent official expeditions to explore and claim land along the eastern coast from Florida to the Saint Lawrence valley.⁴ In the 1530s and 40, Jacques Cartier explored north of present-day Quebec City, and in the early 1600s, Samuel Champlain explored west and south of the city of Quebec, which he founded in 1608. Champlain was interested in discovering a sea called the "Sea of the West," which was thought to be between America and India with whom France wanted to trade. To facilitate exploration and trade in North America, Champlain placed young Frenchmen with Indian tribes to learn the languages and the geography of the Saint Lawrence valley.

In 1618 Champlain sent a young man by the name of Jean Nicolet to live among a nation of Indians known as the Paouitaguing. Later the French called them the Saulteux because they lived in the area the French called Sault-Saint-Marie. They were the ancestors of the present Chippewa.

Nicolet lived for fifteen years with the Indians in the west, and in 1634 he made an alliance with the Winnebago, the French and all their families. This peace treaty took place on Green Bay.

During the period from the mid-1620s, to the mid-1630s, the first Jesuit missionaries were sent to begin conversion, and the Company of One Hundred Associates was organized to control the fur trade and take charge of bringing settlers to New France. Thus, France's overall policy touched upon the principles of colonization, exploration, civilization, trade and negotiation, but realities altered a sense of ideal progress the French may have had. The main drawback for the French was that only 1,200 settlers came to New France between the years 1608 and 1660.⁵ Also, because of diplomatic complexities resulting from alliances and trading partnerships between an ever-growing number of Native American and European nations socio-economic conditions were never stable. The Iroquois made a confederacy of five nations who traded with the Dutch and English partly in areas which the French claimed, while the Hurons and Algonquian nations formed an alliance with the French.

As competition for trade grew, the human geography of the west was dramatically altered. Wisconsin which had been populated by the Sioux in 1634 became the home of eastern Indians by the 1650s, and the Indian trade became the main resource of revenue for New France.⁶ Knives, kettles, beads, bracelets, guns, ammunition, blankets, cloth, traps, looking-glasses, combs and brandy were all items which the Indians came to trade for furs. At first they had come to the shores of Labrador, then to Quebec City, then to Three Rivers and Montreal. Later, trade goods were carried to the west by voyageurs.

In the 1650s, Radisson and Groseilliers traveled west near to where the city of Superior is today. They observed great wealth in the Northwest, laden with fur bearing animals. They even returned with a great cargo of pelts, sufficient to make them rich. However, as in their case the principles of government control and free trade clashed. Their furs were confiscated because they had no license to trade. Insulted, Radisson and Groseilliers took their findings to London, England in order to help organize a new trade company which was to be called the Hudson Bay Company.

During the 1660s, France increased it's efforts to settle New France. Aggressive government policies approved funding to establish families along the Saint Lawrence, to protect them militarily and to stabilize relations in the west. In 1670 Nicolas Perrot went west where he secured "a series of alliances with the tribes of central Wisconsin and the upper Mississippi, which laid the foundation for the French sovereignty in the northwest."⁷

In the years that followed, French life in the area of North America known today as the midwest fluctuated according to European politics, especially between England and France, as well as by competition and trade practices affecting trade alliances among the European and Indian nations in North America. By the 1750s, the West was divided into the Ohio Valley, the Great Lakes region, the Mississippi valley, Louisiana, and the Canadian Northwest. In these areas the French had established posts to protect their interests. However, competition for trade, government regulations, individual free trade, notions of property and justice as well as goals relating to the destinies of nations combined to turn matters against French trade rights and property claims in North America. As a result, in 1763, France ceded to England all of Canada, as well as the Ohio valley and Louisiana east of the Mississippi except for the island of New Orleans. From the time Jean Nicolet had made a treaty with several of the Great Lakes' Indian nations in 1634 to the time France ceded it's holdings in 1763, the French had influenced the destiny of the American West for over one hundred and twenty-five years.

The nature of French presence in the midwest changed a great deal after 1763 when a second French heritage began to take shape. This second heritage had first come to life in the trading posts managed by the French, as well as among the traders whose lives had merged with those of their Indian partners, spouses, and allies. By the late 1700s thousands of French Canadians were living in the West.⁸ After the 1760s the owners of the fur trade businesses were no longer French, but their concern for continuity in the Indian fur trade practices led many of them to favor French Canadians and French/Indian known as Metis. A fur trade group

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based in Montreal in the 1770s became known as the Northwest Fur Company. Men like Alexander Henry financed their company for which the common laborers were mostly French Canadian and Metis.

The Northwest Fur Company was in direct competition with the Hudson Bay company which started its trade in 1670. Practices of the Indian trade in the northwest now pivoted around the Red and Assiniboian Rivers where Winnipeg is located today. It is at this location that Lord Selkirk was authorized to establish an agricultural community in 1812. The Selkirk Colony, known as Red River, was to assist in the control of the fur trade monopoly which the Hudson Bay wanted to enforce against the intentions of an ever-growing number of Metis who claimed they were free to trade as they pleased, not only with the Hudson Bay Company.

By the 1820s the Northwest Fur Company had merged with the Hudson Bay Company, and the Metis had come to tolerate the new settlers at Red River. The Metis and French Canadians associated with the trade of the time lived mostly along the rivers of western Minnesota to the Turtle Mountains of North Dakota and north to Saskatchewan and Manitoba. Their center was Pembina, and from there they went out to hunt buffalo and trade. In the 1840s, trade developed between the Pembina area and St. Paul, and the Metis drove hundreds of Red River carts loaded with trade goods. Within the Metis families of this period were harbored cultural characteristics of the French, Chippewa and Cree: language; stories; songs; dances; food; religion; communal ways; and notions about land and livelihood.

In 1869 the Metis resisted the manner in which the Canadian government was setting about to create the province of Manitoba. On October 18, 1869, a national committee of Metis was set up and a declaration regarding the people of the northwest was published. In the debates which followed, the Metis and French Canadians together preserved their rights regarding language, religion and schools. However, many Metis felt that their freedom of mobility and traditional ways of life relating to it had been compromised to such an extent that they moved to Saskatchewan.

Before the conflict of 1869-70, the Metis had created several towns in the area of Minnesota, Manitoba, North Dakota, and other towns were to spring up along the trade routes they had traveled. Pembina, Neche, Walhalla, Rolette, Belcourt are a few of the towns the Metis created in this second period of French/Indian heritage.

A third period of French heritage began in the 1860s with the arrival of immigrants from Quebec who came to farm and work in the urban areas in the west. Canadian settlements are found in the midwest from Michigan to North Dakota. These settlers came to the United States in pursuit of happiness and property. They viewed the availability of land and jobs as opportunities for themselves. Society had changed a great deal from the time their ancestors had first traded with the Indians. For one thing, when the settlers came property was clearly defined and defended, whereas in the Old West property had been a vague claim protected by diplomacy and trade alliances. Unlike many of the French allies of the Old West, settlers of the 1860s to the 1900s could start anew and participate in a fresh promise of America, as if America's history were beginning again.

Today in Minnesota as well as in the midwest in general, it is possible for French Canadians to feel a bond with any of the three cultural heritages we have mentioned. There are those who feel a closeness with the old colonial French period. It's movements are found along the Mississippi from New Orleans, Saint Louis, to Prairie du Chien, to Chicago, Green Bay, Michilimachinac, Detroit, to the walled city of Quebec. There are those who cherish the lore of the voyageur. Annually they celebrate in joyful colored dress the trade practices and open air trade fairs of events called festivals and rendezvous. There are those who study the Metis culture and try to understand the intricacies of how marriages were contracted, children raised and alliances between French and families lived out. Others focus on the people who came to settle the vast land of America as farmers and twentieth-century entrepreneurs, and they wonder why so many settler-minded individuals forgot their history for so long. They study their genealogies, know their family trees and speak of the courage of their "first" pioneer folks. Other French Canadians simply say they are French and claim not infrequently that their ancestors were born near Paris. But to America the French of North America are not of just one heritage, they are of many.

1. Robert V. Hine, The American West, An Interpretive History Little, Brown and Company Boston, 1973, quoted page VIII.
2. See: Michael Kammen, Spheres of Liberty, Changing Perceptions of Liberty in American Culture The University of Wisconsin Press, Madison, 1986.
3. Henry Glassie Passing The Time in Ballymenone, Culture and History of an Ulster Community. University of Pennsylvania Press, Philadelphia, 1982, page 575.
4. Lionel Groulx, Histoire du Canada Francais. Tome 1 Le Regime Francais. Fides, Montreal et Paris, 1960, page 24.
5. Ibid, pp. 40-41
6. Louise Phelps Kellogg, The French Regime in Wisconsin and the Northwest. State Historical Society of Wisconsin, Madison, 1926, pp. 100-101.
7. Ibid, p. 122
8. Grace Lee Nute, The Voyageur. St. Paul, Minnesota Historical Society, 1955, p. 7

A POINT TO PONDER:

Did you ever envy those persons who could trace their roots back to American revolutionary days?

Consider this:

Historians say that almost all of the French colonists who came to Quebec did so between 1608 and 1759 (the year when the British defeated the French on the Plains of Abraham).

The U.S. revolutionary war was about 1776; and 200 years ago the U.S. Constitution was just being drafted!

By 1776 some of our French-Canadian forebears were in Canada over eight generations!!!

HOW CANADA GOT ITS NAME:

According to the Red Lake Falls Gazette of July 12, 1928, "The name Canada was first applied by the French to the Indians living in eastern Canada. Cartier, the explorer, said the name was from the Huron word "kanada" meaning a village, settlement, or collection of huts. The French applied the name to all of the Indians of Canada, while later writers used it in a more restricted sense. Cartier designated the chief at Quebec the king of Canada and called the adjacent region Canada. Apparently the natives there were of Huron or Iroquian stock. Later French writers used the term "Canadien" to designate the Algonquian tribes on or near the St. Lawrence, to distinguish them from the Micmacs. - Pathfinder.

Thanks to Lorraine DeMillo, Hibbing 242

from the RED LAKE FALLS GAZETTE
June 28, 1928

THANKS to
Lorraine DeMillo, Hibbing MN

ST. JOHN'S DAY WAS PROPERLY OBSERVED

**Terrebonne Held Celebration Sunday
That Held Interest Of Many Visitors
Entire Day**

St. John the Baptist, patron saint of the French Canadians was given the proper recognition last Sunday at Terrebonne when a celebration was held with many visitors in attendance. Red Lake Falls was well represented at the affair.

Special masses were held at St. Anthony's Catholic Church in the forenoon. The ladies of the church served a delicious dinner to the visitors at noon and a supper in the evening. During the afternoon a sports program was carried out and speeches were made by Rev. Sam Bouchard and Rev. E. J. Paquin of Oklee. A motion picture was shown in the church basement that evening.

Les quatre soeurs



We are richer for having known her. Betty Morency Hudelson, president of the Range chapter of La Societe, completed "that last Grand Portage" (her words) on June 28, 1987. Betty was very proud of her heritage. Her father grew up in Ste Famille, Ile d'Orleans, Quebec. Her ancestral home, a 1700's stone dwelling, still stands next door to a famous restaurant L'Atre, and a short canoe trip across the St. Laurent from Ste Anne Beaupre.

She was a well known artist whose love of nature showed in all her work. Birches and wildflowers were a much loved part of her life.

She loved her family.

I had some opportunities to visit with her before her last portage. I can only say that she gently paddled her canoe. In a note she wrote when she knew the end was near she said that she wanted "to leave a legacy of strength and character for her children." She did.

When the end was near she said "I plan to spend my time laughing and not crying."

I'm sure that was a tough vow to follow through on, but knowing Betty I'm sure she tried.

On the day of her funeral in Hibbing it was my privilege to be at her ancestral home in Quebec.

Au revoir, my friend. *Nick Bernard*

"Les quatre soeurs Archambault: Francoise, Justa, Cecile et Aline etaient tout heureuses et surtout tres excitees de pouvoir se retrouver samedi dernier au college Marie-Victorin a Montreal, a l'occasion de la deuxieme session francophone du mouvement Elderhostel"

Thus begins a long article by Hubert de Ravinel in La Presse, Montreal, 20 Juin 1987.

Of course, the name "Justa" stands out, she being Justa Cardinal of the Twin Cities chapter. The article featured the Elderhostel program and the four Archambault sisters.

Justa comments on the Elderhostel program at college Marie-Victorin a Montreal: "I recommend it to all in our group. . . a group of 7 dormitories formerly operated by seven orders of brothers . . . it is operated as a Junior College as we know them. . . a very enriching set-up."

Those wishing more information on the Elderhostel program in Quebec should contact Justa Cardinal at 1875 Arcade, St. Paul MN 55109.

THIS IS YOUR NEWSLETTER. Pass it on to a friend after you've read it. Send us your contribution of a picture, a story, a letter, a reminiscence, an article you've seen . . . We publish once every two months. Send your articles etc to either DICK BERNARD, 2014 1st Ave #6, Hibbing MN 55746 or JERRY FORCHETTE, 4655 University Ave NE Minneapolis MN 55421. NEXT DEADLINE: OCTOBER 5, 1987

TWIN CITY NEWS

1987 Picnic....
Sunday July 12th was a great day for la Societe Canadienne Francaise due Minnesota.

We began the day at noon with our annual picnic, held this year for the first time at Pioneer Park at Stillwater. The flags of Quebec and Canada were raised at the entrance gate to this lofty and prominent site. Approximately 150 people enjoyed the old fashioned pot-luck picnic, volley ball and singing. At 6:30 p.m. a group of 150 hardy souls boarded the Andiamo for a 2½ hour cruise, both up and down the St. Croix river from Stillwater. Again, there was good food and beverages and singing and the Andiamo sported our banner and our two flags. Before the trip was over, questions were being voiced as to when we were going to do this again. It was a delightful day with people coming from St. Cloud, Iowa and points in between.

Pierre Girard

INTERESTED IN YOUR HERITAGE?
* The Northwest Territories French and Canadian Heritage Institute, a section of the Minnesota Genealogical Society, may be of interest to you. NWF&CHI publishes a newsletter Cousins et Cousines. For information write PO Box 26372, St. Louis Park MN 55426.
*LISI Press, PO Box 1063, Palm Harbor FL 34273 has just published Volume V of Our French-Canadian Ancestors. This is an excellent series, in English. Write for more information.
*Joy Reisinger, 1020 Central Avenue, Sparta WI 54656, does research in Canada and publishes Lost in Canada four times per year. Write for information.



chez nous

Newsletter of OCTOBRE-NOVEMBRE 1987

La société canadienne-française

EDITOR-Dick Bernard

Vol. 9 No. 2

CO-EDITOR-Jerry Forchette

THE SAINT PAUL AND DULUTH

by John England

Saint Paul & Duluth Railroad

THE SHORTLINE BETWEEN ST. PAUL MINNEAPOLIS DULUTH WEST SUPERIOR

ROUTE OF THE FAMOUS LAKE SUPERIOR LIMITED THE FASTEST TRAIN IN THE NORTHWEST

ST. PAUL & DULUTH R. R.
 Time Table of trains leaving and arriving at St. Paul Union Depot.

Leave	*Daily, *Ex. Sun. *Sun. only. Arrive	†Ex Sat. †Sat. only.
*9:00 am	Duluth and West Superior	*7:15 am
*2:15 pm	..	*2:50 pm
*11:15 pm	..	*8:00 pm
*9:05 am	Stillwater	*7:40 am
*12:10 pm	..	*10:00 am
*2:15 pm	..	*11:25 am
*5:35 pm	..	*2:00 pm
*7:30 pm	..	*6:30 pm
	..	*9:05 pm
	..	*10:50 pm
	..	*11:50 pm
*9:05 am	Taylor's Falls	*7:40 am
*2:15 pm	..	*12:50 pm
*5:35 pm	..	*6:40 pm
	..	*9:05 pm

F. P. Rutherford, City Tkt. Agt., 306 Robert St.
 C. E. STONE, Gen'l Pass'g. Agent,
 St. Paul, Minn.

Back in the good old days before freeways, inflation and 747's the fastest mode of travel between St. Paul and Duluth was the "Skally" line. It's tracks ran from St. Paul's east side up through the villages of Hugo, White Bear, Forest Lake and on to the north country. The line built in 1870, was first known as the Lake Superior and Mississippi. Later it was called the St. Paul and Duluth and was eventually purchased by the Northern Pacific. This railroad was the route that many French-Canadians took to northern Minnesota and Wisconsin in the 1870's and it put to death the popular misconception that all Canadians arrived here via canoe or Red River ox cart.

Hundreds of Canadians settled in Duluth in the 1870s. Some located at Minnesota Point along Garfield Avenue, and near twenty-fourth Avenue West. Included among them were: Alphonse Rousseau, Albert Brunet, James Dion, Napoleon Grignon, Camille Poirier and Napoleon Nical.

Other Canadians who figured heavily in the French heritage of Duluth and St. Jean Baptiste parish were: Louis Beurivage, O. Jolicoeur, Arthur Morceau, P.C. Ouellette, and Arthur Robert. And last, but certainly not least, we must mention the choir members at the dedication of St. Jean Baptiste. They included A. Morin, P. Ouellette, Mrs. Brunet and believe it or not, H.C. Wigdahl. And I will bet a ten spot that Mrs. Wigdahl sang just as well as the other Frenchmen!

North-Western
 Chronicle
 Aug. 14,
 1898

Quebec 1987

by Dick Bernard

"Tell me about Quebec in three or four paragraphs."

That's like talking about Minnesota in three or four paragraphs. Impossible!

For a too-short eight days I visited Quebec this past summer. Perhaps the essence of the province was at the corner of Boul. Ste. Laurent and rue Notre Dame in the heart of Old Montreal.

There we were, sitting (where else) in a McDonalds. Down the block was Notre Dame Cathedral, where Pavarotti will be singing in just a few months (watch for this on PBS(a wonderful program)).

There, in Ronald's house, was a big sign on the wall:

"A la memoire
de

Antoine Laumet de Lamothe Cadillac
ne dans cette maison le 5 Mars 1658
Colonisateur du Canada et de LaLouisiane
Fondateur de Detroit
Gouverneur de Castel Sarrasin ou il est
mort en 1730"

That, my friends, is an example of Quebec, 1987. Here I was, in McDonalds (a sign of the new), and I was eating a hamburger on the very site of the birth of one of the famous characters of early French colonization in North America.

Quebec is the very old. . . and the very new. It is working people; it is rural, and big Cities, and culture, and manufacturing It is, in short, a comfortable place, and a place where people live and work.

There are of course, differences - language is the major one.

But one difference that stuck in my mind was cars. . . and speed limits. In Quebec, the speed limit on freeways is 100 kmh (about 60). Once I saw a patrol car - hundreds of times cars passed me going so fast that I seemed to be standing still! A European tradition?

If you haven't been to Quebec, make plans to go. It's a beautiful, comfortable place. The place of our roots. Our "home".

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Commandez le Poulet
McCroquettes Shanghai et
percez les secrets de l'Orient!

À l'achat de 9 morceaux, nous vous offrons:

- une paire de baguettes
- un biscuit McFortune^{MD}
- et deux délicieuses sauces orientales de votre choix: aigre-douce Shanghai, moutarde forte à l'orientale ou Teriyaki.



À l'achat de 20 morceaux, nous vous offrons:

- deux paires de baguettes
- deux biscuits McFortune^{MD}
- et les trois sauces orientales.

Et tout ceci au prix habituel du
Poulet McCroquettes^{MD}!

**VOUS ÊTES MAINTENANT
PRÊT À COMMENCER!**

. . . your French lesson for October.
From a McDonalds placemat in Old Montreal
July, 1987.

Gourde's

an account of pioneer life in Walsh County, North Dakota. This account written by an unknown author, appears in a history of Walsh County published in 1976.

Joseph Gourde, Sr., and his wife, Philomene Pageotte, left St. Elzear Count, province of Quebec, Canada, which is located a short distance north of the state of Maine in the east. How they traveled I don't know, but Grandpa always told us that he put on his skates in Canada in November of 1888 and skated all the way until he arrived here the next July.

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They were accompanied by their nine children. Eugene Rheau and Joseph Bernard their sons-in-law who were married to the two eldest daughters traveled with them and each couple had a small child. A little girl was born here later, she died in childhood.

Joseph Gourde, Sr., bought 80 acres of land from the original quarter from Alfred Boutin, whose father Urbain had filed a claim from the United States in 1882 for which he paid \$186. A log house had been built on the south bank of the Park River near the timber line which would be near water supply and trees for their needs and rich farm land.

In December, 1888, the Gourdes moved into that log house and began their many years of farming in a new country. Plowing the fields with a walking plow with one mold board, raising some wheat, oats, barley and a patch of Indian corn, and a small plot of potatoes for their own use. For a few years they would borrow money in the spring from Mr. Leistikow, or John Cashel and pay it back in the fall until they managed to stand on their own feet.

These French Canadians had very crude furnishings, some of which were made from the wood of trees that grew on each side of the river on their land. The oak trees furnished strong timber from which they made yokes for oxen, neck yokes, eveners and parts for their wagons and other machineries. Every settler obtained a cow and a couple of pigs as soon as possible for milk and meat. They raised their own vegetables from seeds they had brought from Canada; flour was sometimes ground at home with a grinder or the men

or the men walked to Grand Forks for flour and salt, but later it could be obtained at Acton which was carried by boats on Red River. Salt was a necessity in those days to preserve their food.

The Boutins and Gourdes were fortunate to be near the river for water supply from there for the animals. Besides there was a spring of fresh water on the Bessette farm, not far northwest on the edge of the Park river from which clean drinking water was available when the rain water collected from the roofs in wooden barrels ran out. Later these barrels were replaced by zinc tanks on a platform with a faucet at the bottom so a pail could easily be placed under it to get water. They were always on the north side of the house when possible to keep it cool. That was some improvement, believe me. In winter time,

each home had a wooden barrel near the kitchen stove for water. It was filled with ice that was hauled from the Red River, or with snow each day.

The men were kept busy all winter when the weather permitted, sawing ice blocks and hauling them home. Neighbors got together for these tasks. Fuel was another all winter problem. Those who lived in the woods were very fortunate as they cut down their own trees, sawed the logs into blocks with a crosscut saw, or used a sawhorse with a bucksaw when one man worked alone. These 1½ foot blocks were used in the pot bellied stoves and some were chopped with an ax into smaller pieces for the cook stoves. Everyone had a large woodbox by the stove for this and the larger round blocks were piled behind the heater as it took quite a number each day to keep these homes warm. It was the job of the kids when they returned from school, when there was school, to bring in snow, ice and wood so there wasn't much time for nonsense. Then there were some chores in the barn to tend to. These early barns were made of poles covered with straw, but the kids still had fun hiding in the dark and scaring each other as chores were done by the light of a kerosene lantern in winter.

There was a small bridge built across the river for cows to graze on the other side. One day, a boy put an old rocker on the bridge in the dark and placed a dummy on it. The wind made it rock and no-way would anybody get the cows that night as too many ghost stories were told in those days. One of the family had gone to visit someone across the river and on his return thought it was someone disguised to scare him, so he took a good speed across the bridge, knocking the dummy off his rocker, and never looked behind until the next day.

They lived at the top of the river bank and in winter the children spent many hours sliding down the hill and building snow forts.

Sometimes the snow storms were so bad that you could not see the barn from the house as the banks in between were higher and the snow and wind kept on for three days in a row. A rope was sometimes tied to the corner of the house and held on to for fear of getting lost as you could not see a foot ahead of you. In the winter of 1888, there were days when the temperature was 40 degrees below zero. Sometimes the cattle were not fed nor watered for a couple of days and had to chew on the straw that lined the dirt floors.

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Whenever an animal got sick, linseed oil was often poured down their throats from a bottle. Other times when they got bloated from eating too much or from feed that they were not accustomed to, the farmer knew just where to make a narrow slit between the ribs at a certain spot for the gas to escape and save his animal. The cattle had nice green pasture in the woods that followed along the river in the summer. Later on, horses came into the picture and were fed hay, oats and corn in wintertime. Although during the dry years straw was also used.

I remember my dad telling me how all the children slept upstairs, covered with five or six crazy quilts that grandmother had made from woolen pieces. The mattresses were filled with corn husks or straw. Some pillows were made from the down of cattails. Every fall the cracks between the logs had to be patched up with clay; but in spite of it, snow still blew in during the storm, and in the morning they would grab their clothes and run downstairs, leaving footprints in the snow.

. . . more to come.

See next issue for conclusion.

R E C E T T E

This is my grandmère's recipe, she used white bread, soaked 1/2 cup raisins in a little hot water to soften, and added cinnamon to taste to the milk mixture. I find it easier to use cinnamon raisin bread.

Bread Custard

16 slices cinnamon raisin bread
1 stick melted butter
4 whole eggs plus 2 yolks
3/4 cup sugar
3 cups milk
1 cup cream
1 tbl. vanilla

Brush both sides of the bread with butter and line a 9 x 13 pan.

Whisk cream, milk, sugar and vanilla and pour over the bread slices.

Place pan in a pan of hot water that comes halfway up the side of the pan.

Bake 350 for 25 min. or until slightly browned and set.

Remove from oven and let sit 15 min. Cut into squares and sprinkle with powdered sugar, serve with fresh berries.

Jerry Forchette

GOING TO LEROY, NORTH DAKOTA IN THE 1920'S

by Henry Bernard,

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Leroy was an inland town between Walhalla and Neche. It was so called because the railroad did not go there.

All around the town was a "nest" of French Canadian farmers with farms of about a section (640 acres-a square mile), with all horse powered machinery and large families. Sometimes I think you could really call it a rural setting similar to those in lower Canada. (Quebec)

South of this French Canadian area, was a "nest" of Icelandic people around the towns of Mountain and Backoo.

During the summer, we could expect a trip or two up to this French Canadian settlement. My folks were good friends of these dirt farmers.

There was a rural church in Leroy and a French priest was the pastor. I don't recall, but I am sure the sermon was in French.

After Sunday Mass, we would go to one or another of the families for a typical banquet of just plain farm fresh food, chicken, beef, pork, natural milk and butter which was home made and perhaps some home churned ice cream with strawberries from the garden. There were potatoes, radishes, lettuce, corn, cucumbers and other vegetables that were grown in the home garden and perhaps just picked that morning.

We traveled by "Model T" over dusty dirt roads with no signs. You either knew the roads or had to stop and ask direction. "Go south until you get to the cross roads and turn left three miles and then go right could be a typical direction.

Trips were not taken on the spur of the moment and in those days, we prepared for days ahead. There was always the threat of rain but I can't remember any trips that were cancelled by rain.

I remember one incident that I perhaps told of the young unmarried daughter who taught school in the rural school just across the road from her home. Very friendly, but the only thing I can really recall was her statement "I hate to bother you to pass the butter."

Don't know how much training she had to become a teacher or how old she was, but I don't suppose she even had a high school education. It was convenient for her; I think it was just going across the street from home to school.

NOTES FROM THE EDITOR: In September's mail came some delightful materials from Joe LaBrosse, including an old photograph of the original St. Jean Baptiste church in Duluth (below). Another letter came from Carmelle Pommeputy, a charter member of our Club, now back home in Montreal. And several people commented. THIS IS YOUR PAPER. NEXT DEADLINE IS DECEMBER 3. We would love to hear from you: Dick Bernard, 2014 1st Ave #6 Hibbing MN 55746; or Jerry Forchette, 4655 University Ave NE, Mpls 55421.

Former Duluthian gains fame as old time fiddler

A former Duluth violinist who was a charter member of the Duluth Symphony



JOE LaBROSSE

Orchestra and leader of small dance orchestras in the early 1930's is now retired and is bringing considerable fame and attention to Duluth and the State of Minnesota as an old time fiddler. As a retired person, he is president of the Northern Pump Retirees in Minneapolis, and an active member of the National Council of Senior Citizens, the Metropolitan Senior Federation, and the United Seniors. On occasions he goes to Washington, D.C. to lobby for the senior cause.

But his talents as an old time fiddler have brought

him his greatest claim to fame. He now possesses fifteen championship trophies awarded to him in many state and regional contests. During the past six years he has won first place twice in the Fur Traders Fiddle Contest, Thunder Bay; two first place trophies at the Minnesota State Fair; several trophies in Swayed Pines and Eden Prairie competitions; and one in Oakes, North Dakota. His latest addition to his collection was awarded during the St. Paul Winter Frolic on February 6th where he won first place in the senior division.



Cher Mr. Bernard,

from Montreal

Jeudi le 3 septembre 1987

Bonjour Dick,

Thank you for your two letters with the newspaper article. We were not here at the time of your visit to Montreal. I was in New Brunswick with the three boys for three weeks. I got your letter when I came back at the end of July. I see that you are very much into your French Canadian roots. I have enclosed a picture of our new house part of which is French Canadian style. We are in a country setting twenty minutes from downtown Montreal. We love it here even though we miss all of our friends from Minneapolis. We are going through tough times because building a company from scratch takes all our energy. That is why I have simmered down with all my relationships which is a big sacrifice for me. Don't think I ignore you people, I'm just wrapped up in a sixteen hour a day job.

Carmelle Pommeputy

My name is Wilfred Joseph LaBrosse. I am a charter member of La Société Canadienne-Française. I was born in Duluth in 1907 so was one of the first babies baptised in the new French church. My parents were the first couple to be married in the new St. Jean Baptist church in 1904. We were eleven kids chez nous and I am the oldest boy (80). There were six class rooms below the church on the street level. I started in the first grade in 1913 and graduated from eighth grade in 1919; in 1920 a commercial course was begun in the school.

I am also a long time member of the French Club. My dad was a charter member.

I am sending pictures of the old church, located on eleventh Avenue West and First Street, it was built on the side of the hill.

I was also a member of the Boys French Choir and also Les Cadet du Sacré Coeur de Jesus.

Sincerely,

248 Joe

Our September 14th meeting was held at St. Agnes Church in St. Paul. Due to an emergency, the Canadian Consulate was unable to present their program on Canada. Monsignor Schuler of St. Agnes graciously accepted our last minute request to talk on the history of this German parish and then gave us a tour of the church. They were still in the process of restoring it to match the baroque building style of the exterior. The church is beginning it's centennial celebration in October and will continue for a year. Msgr. Schuler has done a history of the church for the occasion.

701 Fourth Avenue, Minneapolis. Our November 2nd meeting will be held there and Lee Lundin will present the program. She will speak to us about the relationship between La Societe and the field of foreign language education. The Canadian Consulate will also speak to us and show us their new facilities as well as provide us with refreshments. The meeting will start at 7:30 p.m. promptly.

The membership meeting of October was held at St. Louis church on Monday, October 5th at 7:30 p.m. Sr. Mary Henry Nachsheim presented a program on the wonderful art of the Canadian people.

Our Christmas party will be held on Friday, December 4th at St. Louis church. The party starts at 6 p.m. and will be a pot-luck of French Canadian style dishes. Please wear your costumes and bring the children. We have something planned for the children and need to know how many children will be attending. We will be asking them to help put on a Christmas scene. Please call Justa Cardinal at 776-5087 with the number of children you are bringing. Grandchildren are welcome.

The Canadian Consulate has invited La Societe Canadienne-Francaise to hold one of their general membership meetings at the Consulate. They have recently moved into new quarters at

We want to remind our members that we will not be having membership meetings in January and February.

by Marion Sirvio

LES FRANÇAIS D'AMÉRIQUE / FRENCH IN AMERICA 1988 is a beautiful and instructive calendar. If you are interested in your French roots you will love it ! It contains 13 color photographs accompanied by bilingual textes (English and French as well as information about historical anniversaries and cultural events in 1988. **It would also be an attractive Christmas present.**

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