



# chez nous

Newsletter of DECEMBRE - JANVIER 1988

La société canadienne-française

EDITOR—Dick Bernard

Vol. 9 No. 3

CO-EDITOR—Jerry Forchette

Dear Father —  
Grant us a holy, happy Christmas  
Day.

With loving heart  
we bless Thee:

For the gifts of Thy  
dear Son Jesus  
Christ,

For the good-will  
he teaches to  
sinful men,

for the glory of Thy  
goodness shin-  
ing in His face.

With joyful voice  
we praise Thee:

For His lowly birth  
and His rest in  
the manger,

For the pure ten-  
derness of His  
mother Mary,

For the fatherly  
care that pro-  
tected Him, and

For the providence  
that saved the  
Holy Child

To be the Saviour  
of the world.

With deep desire,  
we beseech  
Thee,

Help us to keep His  
birthday truly,  
in this house-  
hold.

And answer, for His sake, these our  
Christmas prayers.

From the sickness of sin and the  
darkness of doubt,  
from selfish pleasures and sullen  
pains,  
from the frost of pride and the fever  
of envy

God saved us every one, this day,  
through the blessing of Jesus.  
In the health of purity and the calm

and making merry,  
In parents' gladness and in  
children's mirth,



In dear memories  
of those who  
have departed,

In good comrad-  
ship with those  
who are here,

In kind wishes for  
those who are  
far away,

In patient waiting,  
sweet content-  
ment, generous  
cheer,

God bless us every  
one, this day,  
with the bless-  
ing of Jesus.

By remembering  
our kinship with  
all men,

By well-wishing,  
friendly doing,

By cheering the  
downcast and  
adding sunshine  
to daylight,

By welcoming  
strangers (poor  
shepherds or  
wise men),

By keeping the  
music of the an-  
gels' son in this

of mutual trust,  
In the sharing of joy and the bear-  
ing of trouble,

In the steady glow of love and the  
clear light of hope,

God keep us every one, this day, by  
the blessing of Jesus.

In praying and praising, in giving  
and receiving.

In eating and drinking, in singing

home,  
God help us every one to spread  
abroad the blessing of Jesus:

In whose name we keep Christ-  
mas:

And in whose words we Thy chil-  
dren pray together:

Our Father which art in Heaven,  
hallowed be Thy name.

Henry Van Dyke

# Gourde's

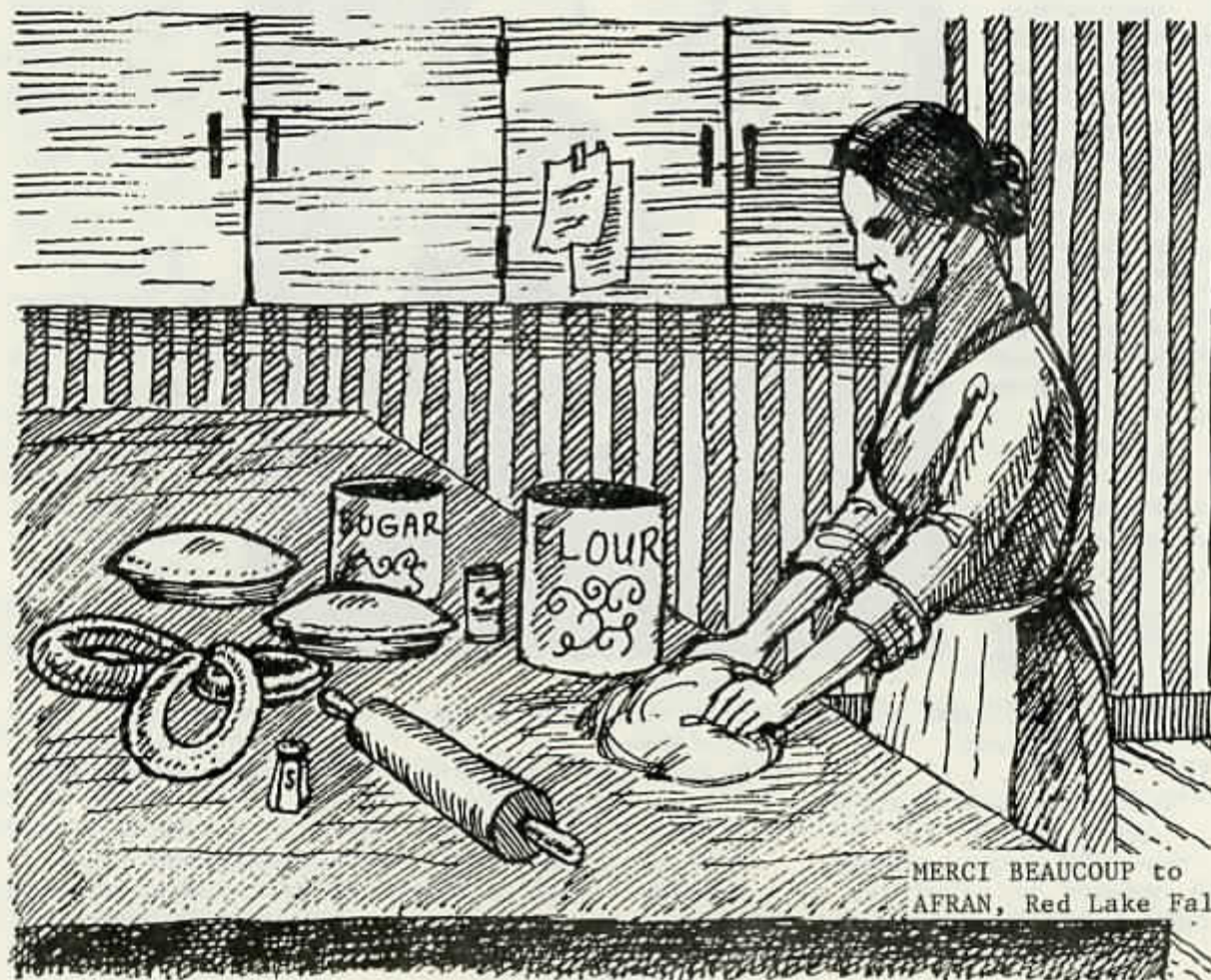
ED. NOTE: In the last Chez Nous, "anonymous" began a description of famille Gourde, pioneers who migrated from Ste. Elzear, Quebec, to Oakwood, Walsh County, North Dakota in 1888. Following is the conclusion of recollections of their pioneer life, as extracted from the History of Walsh County, published in 1976.

The women were busy in those days as most of their clothes were homemade except shoes and men's clothes. Overalls were bought but seldom washed as that was too hard on them, used too much water and scrubbing them on a washboard was a difficult job. Often times, clothes that were too soiled were placed in a boiler of hot water on the kitchen range, homemade soap and lye added, and boiled to make them clean. The children went barefoot all summer as no one could afford shoes, or at least only a few could. These pioneers had a lot of sewing to do for their children, besides making crazy quilts, baking and cooking, filling kerosene lamps and washing the blackened lamp chimneys. They saved all the suet or tallow whenever they butchered a steer. The old lard that would get rancid was used to make soap during the summer when it could be done outside in a large iron kettle.

Sometimes a few of the neighbors would ask to come over and make a batch too as few had those big iron kettles. Dishwater was saved along with potato peelings and scraps to fatten pigs. In the fall acorns that fell from the oak trees were eaten by pigs.

In late fall, when the pigs were ready to butcher and the weather cold enough to freeze the meat, it was time to use that large iron kettle again to boil water for scalding the pigs. Another boiler full was brought to a boil on the kitchen stove as this would not be enough. The neighbors always exchanged times and helped each other for these tasks. One was the experienced stabber, and others got a wooden barrel filled with the boiling water. the pig would be dipped back and forth until it was just right to be scraped. then it would be pulled out onto a platform or boards and everyone got busy scraping before it cooled off. Then it was turned on it's back and slashed from the hind legs to the fore legs. The liver and heart was taken out first so they could cool them off quickly and have a meal of fresh meat by the time the men were done.

(continued p. 3)



MERCI BEAUCOUP to  
AFRAN, Red Lake Falls MN

When the stabbing was done the blood was collected in a kettle, salt added to it, then stirred so it would not curdle. This was to be used for making blood sausage. The intestines were placed in a dish pan where women removed whatever fat was on them to make lard. Then the casings were scraped and cleaned very carefully and used for filling with blood sausage or pork sausage. Afterwards, the pig was washed inside and out and hung up by the hind legs on a three-pole scaffold and left part of the day to stretch and partly freeze, carried inside on the table to be cut, carried back outside as soon as possible to spread it out on elevated boards or on roofs until frozen hard enough to be placed in barrels for winter storage outside. Some of the roasts were kept for making the famous meat pies the French always made for Christmas day. These would also be wrapped and placed in the barrels to be kept frozen until needed. These barrels had to be carefully covered to keep the meat from airing out and big stones placed on top so dogs would keep away.

Throughout the winter they had this meat but when warm days came in the spring, salting had to be done. A brine was made of water, molasses or brown sugar and enough salt to float an egg. Ham and bacon pieces were packed in barrels or crocks and covered with lard for six weeks and then smoked for a few days. This was planned to be ready for Easter Sunday. The rest would be hung in a dry place and the larger hams would be placed in the wheat bin and covered, as it kept fine there. The pig's head was made into head cheese a few days after the butchering, placed in the barrel to freeze and used when needed. Lard had to be rendered too and the cracklings used to make some "gorton" as the French called it. It was a mixed with meat and used as a spread.

The pig's feet were used to make a ragout. Not a thing was wasted, as the tails and ears were placed in the oven and the kids enjoyed chewing on them when they were nice and crisp. So there was very little waste for the dog. Later on, people learned to can meat in sealers or fry the side pork, place in jars and cover with the melted lard. When the lard hardened this could keep for weeks and was very handy for men's lunches when they had to take dinners out.

Molasses and syrup must have been cheap in those days, as it was used often on bread for children's lunches. Molasses cake made with buttermilk was delicious and seems like every winter apples were bought by the box and

placed under the folks' bed if there wasn't a cellar, and shared only when company came. 3

There was an old custom from France where Christmas was especially a church day and everyone attended midnight Mass when possible. This we all looked forward to, but it came only in later years. All the singing was done in Latin and French hymns that everyone enjoyed. You would drive a mile with horses hitched to a bob sled and pick up some of the neighbors on the way and hear others going by the sound of the sleigh bells. When you returned home at about two-thirty, lunch was eaten.

Presents as was the French custom were given only on New Year's day and all the relatives came to wish "A Happy New Year to All," after which supper was served, including some of the blood sausage and meat pies made in the late fall. The evening would be spent playing cards and some dancing. Usually some of the furniture had to be taken outside, including the heater, when the dancing started because the space was small and people furnished enough heat. Some old time fiddler was the entertainer.

In the summer flies were bad and there were no screens on doors or windows and it was a nuisance. The houses were hot. Doors could not be kept closed when the cook stove, burning wood, was used most of the day. The women and children used dish towels to wave back and forth to chase flies out before each meal. The potato bugs were another problem because if they were not picked, they ate the vines and spoiled the crop. The children's job was to see that the bugs were collected when the time came. The boys and girls would walk down each row carrying a can and a stick which was used to knock them down into the can. This was done in the larva stage before they grew wings, so they wouldn't fly out. Kerosene was poured on to kill them.

Another job was hoeing weeds by hand in the potato and the corn fields. Mustard was a bad weed in the early days and was pulled by hand. The children would line up in the fields about ten feet apart when the plant was in bloom, so it could be easily spotted and pulled out. Everyone had to carry his bundle home or to the river so no seed would spread. A few weeks later when more of these wild plants bloomed they had to repeat the task.

IF EVERYONE MADE A NEW YEAR RESOLUTION TO RECRUIT ONE NEW MEMBER FOR LA SOCIETE, OUR GROWTH WOULD BE PHENOMENAL! WHO IS THAT ONE PERSON WHO YOU KNOW?

## RECETTE

by Jerry Forchette

## CRETONS

This is one of the traditional delicacies served at the reveillon, the meal served after the Christmas Midnight Mass.

1 pound ground lean pork  
1 or 2 chopped onions  
1/2 teaspoon salt  
1/4 teaspoon pepper  
1/2 teaspoon thyme  
1/4 teaspoon sage  
1/4 teaspoon dry mustard  
1/4 teaspoon cloves  
1/2 cup water

Simmer in a covered pan for 1½ hours, stirring once in awhile. It is supposed to be smooth, so the longer it simmers, the smoother it will get. If it seems too dry when cooking add a little more water. Cool and serve as a butter on toast.

Ref: Old Town Franco-American Festival 1978



Dear Dick,

The last two issues of the Chez Nous were excellent. It is very refreshing to see articles from other members in the state.

I just received a copy of L'Heritage Tranquille, edited by Clarence Glassrud and published by Concordia college. It covers all the conferences at Riverplace in 1985. I wasn't able to attend all the sessions so I am glad that all has been recorded. Concordia's interest in the Franco-American culture puts the Catholic colleges in Minnesota to shame. The book costs \$9.50 and is available from Cobber Bookstore, Concordia, Moorhead, Minnesota 56560

Bon Chance

John England

## FRENCH FOUL DRESSING

1 pound ground pork  
1 pound giblets  
4 medium onions  
Saute in 5 tablespoons shortening

Add-1 cup dry bread crumbs  
2 cups mashed potatoes  
1/4 cup bacon fat  
Salt and pepper to taste and enough water to moisten as for dressing.

Mrs. Joseph Forchette  
Chippewa Falls, Wis.

## L'ISLE DULAC

My grandpa, Joe England, had an uncle called Joe Dulac-his mother's brother. He was a compact fireball of a Frenchman who farmed in northern Rice county near Circle Lake. Now this little Joe was the king of characters, but a good worker and tough as a boiled owl....and Joe was suspicious, he did not trust anybody, except for his nephew, Joe.

Uncle Joe owned land near Circle Lake, and some land in it too. He had a small ferry which he used to transport his livestock his island for grazing purposes. He loved that land, so did the cattle. He loved his wife too, but she died, and in desparation he re-married a woman who was part English. Joe did not trust her and on top of that, they would fight like two tom-cats in mating season. Whenever one of these Franco-Anglo wars ensued, uncle Joe would ride into Fairbault to visit grandpa. He would say, "Joe, that English witch poisons my tea. She wants me out of the way so she can get my island, but she won't get it. No, I will sign over the land to you. If anything happens to me, the land is yours and she can't get it." Well grandpa thought this was Manna from Heaven, but not for long. Uncle Joe and his wife reconciled their sundry differences and he reclaimed the property.

So you think this is the end of it huh? No way, mes amis. Joe Dulac and the lady of the island fought tooth and nail for years and he often rode into Faribault to sign over the land and then take it back after he made with his Saxon wench. I don't think there's a piece of land in Rice county that changed hands more times than his. The poor soul missed his calling, he should have gone into real estate!!!

by John England

## TRAVEL IN WISCONSIN

by Jerry Forchette

For many years European settlers used the same routes of travel as those used by native Americans for centuries, waterways, portages, fords and forest trails.

The first overland route to link military posts and settlements in southern Wisconsin eventually became known as the Military Road. According to the 1984 issue of the Wisconsin Magazine of History, the first public mention of the project was made in a petition by two Green Bay, Wisconsin residents, James Doty, additional judge of Michigan Territory and Henry Brevoort, Indian agent to Major General Alexander Macomb, commander of the army. The two men sought a road linking Green Bay to Calumet Village.

Additional pressure for the road was brought to bear by businessmen such as John Jacob Astor, owner of the American Fur Company. In order to operate north of the Fox-Wisconsin waterway, Astor was forced to pay high rates to the Indians. He felt a road would help displace the Indians and provide military protection for his agents.

In 1830, Congress appropriated funds for the Green Bay-Prairie du Chien road, as well as for a road linking Green Bay and Chicago. Doty and Lieutenant Alexander Center of Fort Howard were charged with surveying and laying out the roads.

The Military road was completed in 1838. Soldiers stationed at Fort Crawford worked on road construction as far as Ft. Winnebago, present day Portage and soldiers stationed there worked on the road until it reached Fond du Lac, and work was completed by soldiers stationed at Ft. Howard at Green Bay.

The road, later Federal Highway 61, linked Prairie du Chien with the lumber camps on Black River. Richard Current, in The History of Wisconsin, states that it took Brunson and a crew of 14 men 12 days to cut through the forests up to a Mormon community at Black River Falls. The Mormon crew was cutting timber for construction of a city and temple at Nauvoo, Illinois. Another 52 days was required to reach La Pointe.

### ARTICLES? PHOTOS?

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

Dear Mr. Bernard,

Anyone interested in attending this family reunion mentioned below, should contact Mark Labine, 2602 American National Bank Building, St. Paul, Minnesota 55101. Telephone - 612-291-1717 (days) and leave a message.

Guidry dit Labine Family Reunion  
July 22-25, 1988  
Snow Mountain Ranch, YMCA  
Winter Park, Colorado

Thank you.

Mark Labine  
2602 American National Bank Bldg.  
St. Paul, MN 55101

In 1845, Prairie du Chien was visited by a man who envisioned a continental railway. Asa Whitney, a New York merchant proposed constructing a railroad from Wisconsin to the mouth of the Columbia river thereby providing access to Pacific trade.

A prospecting tour through Wisconsin attracted a great deal of attention since the first link in this proposed chain would have been a railroad between Milwaukee and Prairie du Chien.

In 1847, the Milwaukee and Waukesha Railway Company, which changed it's name later to the Milwaukee and Mississippi, obtained a charter to build. In 1851, the company which was progenitor of the Chicago, Milwaukee, St. Paul and Pacific continental system, laid the first rails in Wisconsin and ran trains over the 20 miles between Milwaukee and Waukesha.

The railroad was extended to Madison in 1854 and in 1857, the first train rolled into Prairie du Chien, with the depot located in the lower part of town. The advent of the railroads in southern Wisconsin allowed Milwaukee to compete with St. Louis for commerce generating from the upper Mississippi.

In 1859, the first shipment of grain-10-carloads of wheat, was made from Minnesota to the Great Lakes port of Milwaukee via Prairie du Chien. Within two years 100 hundred carloads of grain was being shipped daily to Milwaukee through Prairie du Chien.

ref: Margaret Helminiak, Times Review

THEN....

The cultural background of the people who crossed the Atlantic in the sixteenth century to found a home in New France marked indelibly the cooking practices of the new country.

Québec cuisine in the early days of the colony reflected French cooking of the Middle Ages and the Renaissance; the blending of meats (as found in meat pies - mixing partridge, duck, chicken, pork, turkey, veal and beef), the extensive use of many different spices (pepper, cinnamon, clove and nutmeg) and a marked preference for both sweet and savory dishes (fruit ketchup, ham in maple syrup, etc.

The settlers found the Québec territory teeming with game. Québec recipes of the time made ample use of these riches for the pleasure of all.

Each region has it's specialities; the Gaspé region offers prawns, lobsters, salmon and other fresh fish and seafood. Québec City has fresh produce and berries in abundance. These are found on the table next to roasts and grilled meats, meat pies and terrines. The regions of Beauce and Bois-Francs (southeast of Québec City) offer a cuisine marked by the generous use of maple syrup and other maple products. The regions of Saguenay and of Lac-Saint-Jean are noted for blueberries, venison, game and a wide variety of fish, all plentiful in the region's lakes and woods.

Loyal to it's origins and proud of it's resources, Québec cuisine offers more than a flavorful gastronomy to it's friends and neighbors. The Québécois latin hospitality and "joie de vivre" make a visit to their table an entirely enjoyable experience.

Québec cuisine blends the traditions and characteristics of the Old and New Worlds. Steeped in French culinary practices, it is given a unique flavor by superb native products and the creativity of the Québec people. The cuisine has adapted itself to the present lifestyle of Québec, lightening traditional fare while retaining the richness and diversity of it's ingredients.

Gastronomy has a long and rich tradition in Québec. The first gastronomic society in North America was founded in 1606 in Québec, and today, gourmet clubs and societies flourish in the Province. There are more restaurants per capita in Québec than anywhere else in North America.

This years "French in America" calendar is a particularly beautiful one which will be appreciated, valued and used.

Why not purchase a few for your French-Canadian relatives.

COST for the 1988 calendars is \$4.00 per copy (add \$1.00 for postage for first copy and \$.75 for each additional one).

YOUR ORDERS TO:

Virgil Benoit, RR2 Box 253, Red Lake Falls MN 56750

CHECKS TO: FRENCH-AMERICAN CALENDAR 1988

## LE CINEMA

by John England

Faites attention all Frenchmen who have a VCR, and even those who do not, there is a film on tape now entitled Belezaire the Cajun starring Armande Assante.

A brief history of the Cajuns is given as sort of a preface for those unfortunates who wouldn't know a Cajun from a bowl of shrimp gumbo.

Belezaire Breault, the main character, is a local medicine man who mixes Catholicism herbs and spices to heal the sick. He negotiates with the parish priest to reduce a penance of five rosaries to one after confession. I wonder what he did to warrant a heavy handed penance like that. Breault is, indeed, a French pied piper who could charm the socks off the shrewdest of Cajuns.

He attempts to win over a Cajun girl from her common-law mate---judiciously telling her that she should go away with him in order to be married in the eyes of Holy Mother church. One gets the idea, however, that his sincerity is on the same level as that of a pot and pan salesman.

French phrases are frequently used in the film as well as Cajun music. The surnames used are those common to the Acadian heritage--Comeau and Thibodeau, for example. It is entertaining, but a bit melodramatic. There is a strong moral fiber to the plot which is refreshing when you consider all the swill that is available on tape nowadays. It's a good film, and it's good for us to know something about our Cajun cousins whose roots are intertwined with ours.

The tape is available at Popcorn Video, 2042 St. Claire Avenue, in St. Paul, Minnesota.



# chez nous

Newsletter of FEVRIER-MARS 1988

La société canadienne-française

EDITOR—Dick Bernard

Vol. 9 No. 4

CO-EDITOR—Jerry Forchette

## MARDI GRAS....by John England

Mardi Gras in Quebec has always been a festive time complete with food, drink and dancing. The typical Canadian wants to widen out the throttle and let the good times roll, before settling down to the six somber weeks of Lent, a period of mortification and self-denial. By the way, there is no factual basis to the rumor that the ancient Popes invented Lent to keep the fun-loving Frenchies in line.

There was an occasion on Mardi Gras many years ago which caused the Canadians to really sober up. It all started with the lovely Rose Latueippe, a suspicious moniker if ever I heard one, but she was a heartbreaker. Why she made Vana White look like the wicked witch of the west. Naturally, there was a ga-ga boyfriend called Gabriel involved also.

Gabriel worshiped the ground she walked on. He was devoted like a young pup. And soon, found out that puppy love was the beginning of a dog's life. He asked Rose to the Mardi Gras bash. The fiddler tuned up his fiddle and the festivities began, but poor Gabriel was left on the sidelines sulking; all the brave buckos in the village were dancing with sweetie-pie, Rose.

Adding insult to the already wounded Gabriel, was a swarthy stranger who showed up late in the evening. His dark sinister eyes captivated the youthful Canadian, and Gabriel whose blood pressure was now running 200/200 stormed out of the hall into the frosty night to cool his heels and his temper. He could not help notice the stranger's black horse tethered near the door. It was pitch black, chomping at the bit

and breathing fire. Why the snow even melted around his hoofs. Only Satan could have such a steed.

It was the prince of darkness who was whirling Rose around the dance floor like a freshly wound top. If he could keep her dancing past the first stroke of midnight, her youthful soul would belong to him. Satan's power drew Rose like a nail to a horseshoe magnet. It seemed as if the old scoundrel would be victorious; the egocentric Gabriel was of no help. He was outside bandaging his emotional wounds while he gawked at the fiery stallion.

Eh bien, mes amis, at 11:59 and 30 seconds, the local Cure wheeled into the village hall, swept the innocent Rose away from Satan's sinful trance and saved her from eternal fire. Good had triumphed over evil and in future years the Canadians always ended their dances before midnight to serve as a reminder.

Merci to John for his continued faithfulness to our newsletter, his articles are always great to read.....

\*\*\*\*\*

REMEMBER that La Societe is your organization too. If you like Chez Nous pass it along to a friend, along with a little gentle "arm-twisting" to solicit a new membership. We are all volunteers. And to succeed a volunteer organization needs lots of volunteers to help in some small way with the things that need to be done.

## ELDERHOSTELING

This has become a pleasant form of vacation/recreation the past few years. When one reaches mid-life, and demands lessen, life offers some of us rewards for "a job well done."

Not until then do most of us hold three kings in our hands; health, time and money.

Health is foremost, without it there are limits.

This is a state-wide program, as well as national and international; programs are world wide.

It is offered at colleges and universities during their open time between semesters. You live in the dormitories, student style, and take meals in their dining rooms.

Programs are geared to older interests, but geared to today's life style. There are no physical demands and no age limit beyond fifty-five. There are no exams. Instructors are members of the faculty.

You meet interesting people, and it is open to couples and singles. There is time for camaraderie and interchange of ideas. There is no competition either. There are two or three courses, hour long, in the forenoons. These are geared to the locale and it's points of interest, and are taken in buses with guides.

Evenings are for free participation and entertainment or your choice-sleep. The fees approximate \$240.00 for the week, for Sunday thru Saturday noon. There are tears when you say good-byes.

You provide your own transportation to and from the college, however, there are suggested trips for overseas programs.

Libraries can give you some information or contact Elderhostel-or university here in Minnesota.

Justa Cardinal  
1875 Arcade  
St. Paul, MN 55109  
(612) 776-5087

---

OUR CONDOLENCES to Jerry Forchette and her family on the passing from this life of her father, a true French-Canadian from Chippewa Falls, Wisconsin.

INFORMATION ABOUT ELDERHOSTEL is available by writing Elderhostel, 80 Boylston Street, Boston MA 02116. This national and international program involves more than 850 colleges in 50 states and many foreign countries, including Quebec. Information on Minnesota programs can be obtained by calling 612-624-7004.

FESTIVAL OF NATIONS is set for the St. Paul Civic Center April 29 - May 1. La Societe is actively involved. LEND YOUR SUPPORT. Call Tony Bernard (612-739-8156) or Judy Lovelett (612-784-8868) to volunteer. VISITORS WILL ENJOY THIS. More, next issue.

## LETTERS LETTERS LETTERS LETTERS LETTERS

I sure enjoy the Chez Nous, I have ordered a gift membership for my daughter.

The Christmas one is delightful.

Bernice "Bunny" Girard Ryder

\*\*\*\*\*

I enjoyed the recent Chez Nous article "Going to North Dakota in the 1920's" by Henry Bernard very much. My grandfather James Halloran homesteaded in Leroy when Dakota territory was first opened for settlement. As a child I lived in Walhalla and I know my dad played on the Neche basketball team when he was young. Whenever I am up in Walhalla, I attend church at Neche. Someday I will have to write up my memories of Walhalla in the 20's. It was a very busy farming community then, and going down to the Great Northern depot was a must every day. My uncle, Arthur Gastonguay was the depot agent there.

Patrons and staff appreciate having a journal like **Chez Nous** for resource material.

My maternal grandparents were French Canadian. Ludger Beauchain, born June 9, 1850, died June 21, 1934; Rosalie Lavoie, born June 18, 1850 and died June, 18, 1932. Rosalie was born in Plessisville, Ontario, Canada. My mother was Lea Marie Beauchaine (Beauchesne) Scanlan, born January 24, 1889 and died March 13, 1975. Her birthplace unknown at this time. She lived on 13th and 2nd Streets, Minneapolis on her parent's farm and attended Notre Dame du Lourdes school.

Elizabeth Bright  
Librarian, Iron Range Research  
Center



# LES FRANÇAIS D'AMÉRIQUE/ *FRENCH IN AMERICA*



Cover of the 1987 Calendar

The 1988 edition of the calendar "LES FRANÇAIS d'AMERIQUE/*FRENCH IN AMERICA*" is now available.

The cover shows the famous 1688 map by Jean-Baptiste Franquelin, hydrographer of the king and the last two pages contain a list of French surnames in American toponymy. Twelve color photographs are accompanied by captions in English and French. Among them you will see the Portage of Chicago, the Feast of St-John the Baptist in Lowell, and the *boucherie* among the Acadians of Louisiana ... Since 1985, the calendar has been admired and used in 45 states as well as in France, Switzerland, and Canada. Here are some of the comments we have received about the previous ones: *"I was surprised by all this historic past and the ties that we must continue to make known"* (France). *"A happy initiative"* (Louisiana). *"This beautiful calendar has enchanted me"* (South Carolina). *"A well made and timely calendar"* (Massachusetts).

---

Each annual edition of the calendar has unique features, photographs, anniversaries, and cultural events. For those who would like a complete collection, copies of the 1985, 1986, and 1987 calendars are still available.

---

Price: \$4.00 each (add \$1.00 for postage)

1985, 1986, 1987 calendars: \$2.50 each (no postage)

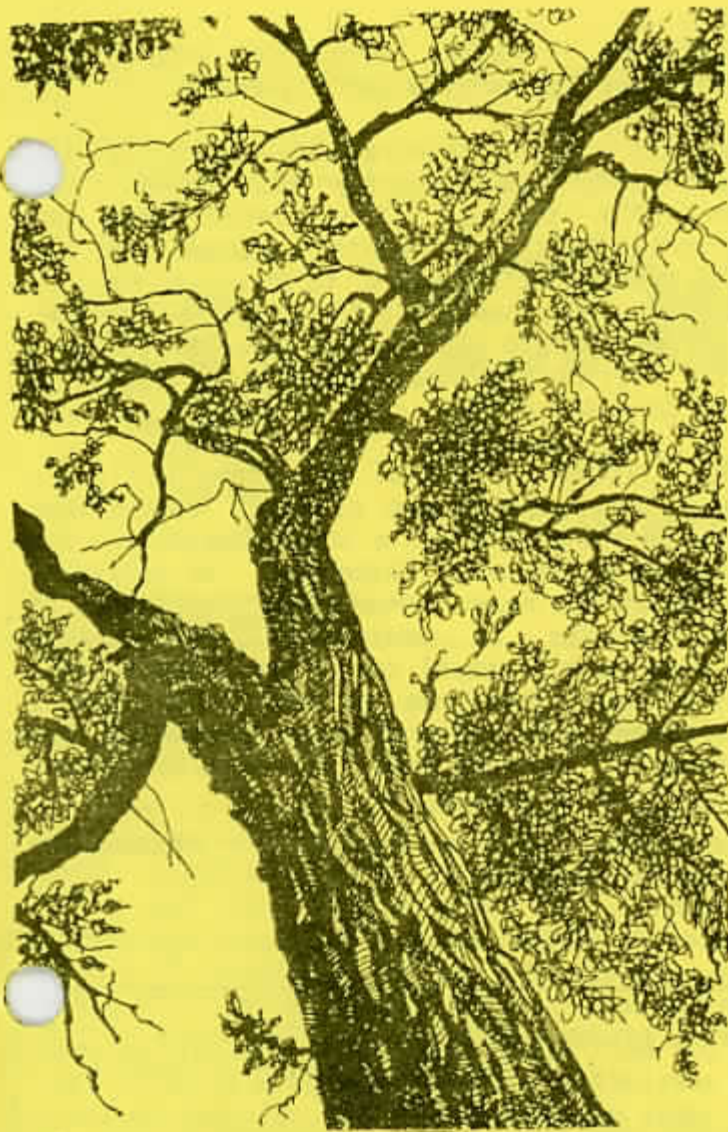
Quantity: (1988) \_\_\_\_\_ (1987) \_\_\_\_\_ (1986) \_\_\_\_\_ (1985) \_\_\_\_\_

Check payable to: French-American Calendar-1988

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Return to: Virgil BENOIT, RR2 Box 253, Red Lake Falls, MN 56750



The old cottonwood tree at Huot crossing (a few miles from Red Lake Falls) has a fascinating history. One of the many stories it could tell is printed at right.

**IN MEMORIAM.** In our last issue we printed a photograph of the Old St. Jean Baptiste Church in Duluth. The picture had been sent to us by Joseph LaBrosse of Minneapolis.

In the mail, last month, came an obituary for Mr. LaBrosse, who died at age 80 on December 6, 1987. He had been a machinist for FMC for many years; was a champion old-time fiddler; was a charter member of the Duluth Symphony Orchestra; and was president of the FMC retirees union. He is survived by his wife, Adeline, and four sisters, Evelyn Adameak, Elaine Hayes, Vivian Harkins and Sarah Foucault, all of Duluth; and two brothers, Edward and Robert of St. Paul. May he entertain others in Heaven as he did on earth!

Were you ever told about any special happenings by persons much older than yourself?

Quite a few years ago when I started working for the highway department, I went to Huot. I learned that there used to be a trail there coming from Crookston. It was at the place where they crossed the river. It was called Huot Station because the mailman would deliver the mail for all of the surrounding farmers over there. There was a big tree on the river bank there so they cut a hole in that tree. Then they put a board up on top of that hole so the water would 'nt get in there. And, if you had any mail that was going to Crookston, that's where you deposited it. Anybody going that way would stop and check and take the mail along and they would bring back any mail from Crookston to Huot. Later on, when they came along with rural delivery, they had a little post office at Huot. So, I still remember when that hole was there on that tree.

An oldtimer, in fact he was Mr. Huot's dad, told me about the hole in the tree. He told me about all the mail that would come both directions and how it was a gathering place because people would come and wait sometimes for nearly a whole day to see if someone would come.

It was 1923 when Don Champoux was told about the old cottonwood tree. The above is taken from an interview in July, 1985, with Don and Dora Champoux, Don and Deva St. Pierre and Eraine Rock. The Champoux live in Neillsville, Wisconsin, and the St. Pierres and Eraine Rock live in Seattle, Washington.

from St. Paul Dispatch  
January 17, 1988

**Q.** We are visiting the province of Quebec next summer. Are there books that would help us understand the history of the area?

**A.** A book to be published in English in April will join the list of titles on Quebec's history. It is "A Short History of Quebec" by Brian Young of McGill University and John A. Dickinson of the University of Montreal. According to the pub-

lisher, Copp Clark Pitman, it is the first text in English to deal explicitly with the social and economic development of the province from the first settlers to the present. The 224-page book will cost \$14.95 (Canadian), which is about \$11.50. To order the book, contact Copp Clark Pitman, 495 Wellington St. W., Toronto M5V 1E9; phone (416) 593-9911.

## OLD PIG'S EYE

In 1830 there was a Canadian voyageur who lived in Sault Ste. Marie (now in the upper Peninsula of Canada). Something about Pierre Parrant's conduct displeased people there, and they made it so uncomfortable for him that he left in a hurry. He did not stop until he arrived at Mendota, near Fort Snelling.

He was a coarse, ugly, low-browed man. Some accounts say he had only one eye, and that a most sinister one. Others say he had two eyes, but one wasn't any good. The bad eye was described as having a white ring around the pupil, giving him a piggish expression. Most everyone called him "Pig's Eye."

Vocations were limited in the wilderness in those days and farming, hunting, trapping and soldiering held no appeal for Pig's Eye Parrant. He decided that rum selling was a great undeveloped field. He found a place just outside Fort Snelling that exactly suited his purposes. It was a convenient site for soldiers at the fort and for Indian

customers. Major Talioferro ordered him away, but his warning had no effect. //

One day a young Canadian who had come to the fort to do some carpentry jobs stopped in Parrant's for a little refreshment and entertainment. He wrote a letter and was trying to decide where to date it when he looked up and saw Pig's Eye scowling at him. It popped into his head to date it at "Pig's Eye" feeling sure the place was well known up and down the river.

The little settlement was known as "Pig's Eye" until the autumn of 1841, when Father Lucien Galtier built a crude log church for the French speaking Catholics. He called it a church "so poor it would well remind one of the stable at Bethlehem." The priest dedicated his chapel to St Paul, the apostle of nations, and from it the city took a permanent name. Thus, the community had changed its name from that of a bootlegger to that of a saint.

Reprinted with permission, Minneapolis Tribune, December 7, 1975.

STELLA SCHAEFER of 202 Twin Lake Drive Belleair Bluffs FL 33540 writes about a book she has written. According to Stella her book, THE BOOK THAT NEVER ENDS, "is finally here, after 14 years and a horrendous amount of work and research. The book is 546 pages and includes lots of pictures, and maps, and "there were only 100 books printed". Cost is \$30. For more information please contact Stella directly.

Stella also indicates that:

I think you would truly enjoy my book. It is about one of Vincent-I's descendant who came down from Quebec with his wife and four children in a covered wagon. It was a fast growing family, almost one a year. She totaled twenty pregnancies, of which three were still born or miscarried and one died enroute. That still left sixteen who lived to adulthood.

It tells of their life and work in that era, and many stories, some funny, some sad, even a murder. It is interesting to see how they spread into so very many States, you may even live next door to one.

There is a wealth of knowledge to be gained by charts and maps and over 200 pictures of

OUR NEXT DEADLINE IS APRIL 5. This is your newsletter too - provide us with articles, ideas of summer events of interest to the members, photographs, and anything else. Send your contributions to Jerry Forchette at 4655 University Avenue Northeast, Minneapolis MN 55421. REMEMBER APRIL 5.

people, homes, animals, and places, some of them in the birthplace in France of Jean Riou. There is also genealogy, but not enough to bore you.

Now I have told you...please tell your family and friends! Hope to see you in Trois Pistoles in August.

The big 300th anniversary celebration at Trois Pistoles, Quebec, Canada will be August 14, 15, 16. It is about 100 miles down the St. Lawrence from Quebec city between Verte and Rimouski.

"The Societe Historique et Genealogie de Trois Pistoles".

Stella C. Schaefer  
\*\*\*\*\*

MERCI BEAUCOUP!!!!!!

12

A big thanks to all of you who made the Christmas Party such a success!

Much to the surprise of all, there were over 130 people in attendance. A special thanks to Fern and Elizabeth McLean and Renee Juaire for planning the party, purchasing the party supplies and decorations, directing the childrens' play, cleaning up, and organizing in general. A fun filled evening was had by all.

GENERAL MEMBERSHIP MEETINGS.

Parish Hall, St. Louis Church, St. Paul, MN. 7:30 P.M. SHARP!!!!

March 7, 1988 Board Member Mark Labine, Story of the Acadian Diaspora and his Acadian geneology.

April 4, 1988

May 2, 1988

June 6, 1988

Annual Meeting and selection of new Board members.

BOARD MEETINGS

March 2, 1988

Home of Pierre Girard, President

March 28, 1988

April 27, 1988

June 1, 1988

June 6, 1988

Immediately following General Membership Meeting

La Societe Canadienne-  
Francaise du Minnesota  
Twin Cities Chapter  
P.O. Box 10913 PERMIT NO. 911  
Minneapolis, MN 55458

*Feb 1988*

NON-PROFIT ORG.  
U.S. POSTAGE  
PAID  
MINNEAPOLIS, MN.

DATED MATERIAL

NOUVELLES VILLES JUMELLES



260A

FESTIVAL OF NATIONS, St. Paul Civic Center, April 29 - May 1, 1988. This is our big fundraiser of the year! Co-Chairs Tony Bernard (739-8156) and Judy Lovelett (784-8868) will be looking for volunteers to help them during the Festival. Please lend your support!

During the week of January 25th, the Quebec government was in the Twin Cities and met with Boardmember Mark Labine. They are interested in assisting us at the Festival of Nations, and working with our group on programs and areas that are of interest to Midwesterners of French-Canadian ancestry.

La Societe extends its sympathy to the following in their recent losses: Marie Bouley in the loss of her father, Eugene Henderson; Charlie Bouley in the loss of his wife, Rose; and Jerry Fourchette in the loss of her father, Joseph Fourchette of Chippewa Falls, Wisconsin.

At the March 7, 1988 meeting we will be appointing a nominating committee to nominate candidates for the Board of Directors, replacing those leaving the Board in June. Start thinking now about who you want for your officers in 1988.

For French-Canadian linguistics, translations and assistance, contact Jon (Jean) Tremblay, 738-3849.

Several members have voiced opinions about our meeting location. One idea that has been offered is to alternate meetings between St. Paul and Minneapolis. We had over 100 at our meeting at the Canadian Consulate in Minneapolis. Please let Board members know if this idea is of interest to you. All meeting locations (including picnics, Christmas parties, etc.) would be scheduled and printed one year in advance so you could put them in your calendar!

If anyone is interested in hand-made moccasins to enhance their French-Canadian costumes, Bob Pansch will make adult sizes for \$27. Contact Bob at 933-4929.

As many of you may know, Pierre Girard has been working on his family geneology for the past two years. Every once in a while, geneologists discover a "find". This recently happened to Pierre in the form of a geneology book he received from a distant cousin, Sr. Andree Ducharme. Sr. Andree first printed her book in 1980. It is a treasure trove of family history in the Prairie du Chien area of Wisconsin. The following excerpt is from Sr. Andree's book:

ADD  
2608

"Account of the Massacre Led by Chief Red Bird June 11, 1827"

"The account which follows was taken from the lips of Mary Louisa Cherrier, nee Gagnier, wife of Coasm Cherrier. What Mrs. Cherrier relates is the story often told by her mother Theresa Gagnier, wife of Regeste Gagnier.

"My father was born in St. Louis, he came from Pra du Chien about the time of the last war with England.

"My mother Theresa Chalifau was born in Pra du Chien her father came to Pra du Chien from Canada before the last war with England.

"I was born in this place (now called Frenchtown) Aug. 15- 1826. The following spring my father moved his family to a house a short distance below the limits of Lower Town. The house had only one room. It was there that the murders of my father and the terrible mutilation of myself occurred.

I will tell the story as learned from my mother.

"June 10- 1827 my father visited the village of Pra du Chien the afternoon of that day mother noticed skulking Indians on the bluff East of the house but being accustomed to seeing Indians was not alarmed. Father did not return home until about noon of the next day (June 11). After dinner the family consisting of father, mother, Lipcap (an old man living with us) my brother, Frank three years old, myself nearly ten years old and Paschal Menior (a visitor) were having an after dinner chat.

"Four Indians who had reached the door unnoticed entered the room Mother placing four chairs bade them to be seated they complied. Mother asked them to have dinner they replied 'We are not hungry, but thirsty.' She satisfied their wants and watching them closely she said to father in French 'These Indians mean to do us harm.' Father made no reply. My fathers gun was hanging in fastenings to a joist directly over him. Three of the Indians had guns the fourth a chief whose Indian name signified 'Little Sun', was seated nearest to my father with his side to-toward him. This Indian had, unknown to the family, a shorter gun concealed under his blanket and it was held in such a position as to bring my father in range. One of the other Indians left his chair and took down my fathers gun from him and stood it near by them both were seated again. At a signal from one of the other Indians 'Little Sun' fired his concealed gun, the bullet entering the right breast of my father, who had not changed his position. the house was filled with powder smoke; my little brother was crying. Mother picked him up and ran out of the house. The Indians had preceded her and leaped over the fence near the house. Mother made her way over the fence and dropped directly in front of one of the Indians who was crouching unnoticed by her on that side. Dropping the child she siezed his gun and with unnatural strength wrenched it away from him. She threw the gun after the Indians who had started to kill Lipcap. My mother then returned to the house. I had creped under the bed. Father was not dead but could not speak or move but made motions with his eyes which she clearly understood as saying 'Make your escape.' She then ran out and through a picket fence which divided their grounds from those of a man she named Joseph Lambein. She hurriedly told him what had occurred and asked him to help her. He mounted his horse and rode cowardly away without a word. She then returned to the house. Father who still lived, again with expressive look plainly signaled

15  
'get away', Mother then with my Little brother made her way into the timber close to the house. In her flight she noticed a large soft maple tree which had been blown down and that the place where it had stood was surrounded by a dense growth of brush. She crept into this and into the cavity made by uprooting the tree, placed Frank and crouching over him remained almost breathless, untill within 12 feet of her hiding place the Indians killed Lipcap with their knives, mutilating him and taking his scalp. My mother was not discovered.

"The Indians then returned to the house. Paschal Menoir who from a place of concealment took this opportunity to make his way to the village. He reached exhausted, the house of Julian Lariviere. He then found Frank Dechuquette who mounted his horse and alarmed the people who turned out to the rescue. My mother in the meantime was searching for the road to the village when she saw the people coming to the relief. I had crept from under the bed to the door when the Indians returned to the house. 'Little Sun', in his testimony given at the trial of himself and the chief 'Red Bird', for these murders said, 'that he first gave the child a kick on the left hip and then with the gun barrel in his hands struck her with the breech of the gun on the right shoulder and with his knife struck her in the back of the neck, intending to behead her and carry the head away with him', at this moment the other Indians outside the house shouted that 'People are coming'.

"He said 'I then took her scalp and with it part of the skull'. He then scalped my father down whose dying face, he said the tears were flowing at witnessing the horrid butchery of myself.

"When the rescue party reached the house, my father was dead. I was lying in a pool of my own blood and supposed to be dead. Julian, son of Julian Lariviere, wrapped me in his handkerchief, and carried me to his fathers house where some hours later when being washed preparatory to burial I was first discovered to be alive. and by careful nursing and tender care, under kind Providence, was restored to health.

"My first husband's name was Moreaux. He died in 1855. By that marriage, we had 10 children. I was married to Mr. Cherrier, March 1, 1862. We have 3 children by this marriage.

"My mother married again in 1831. Her second husband's name was St. Germain. My mother died in 1836 with the small-pox. My step father died in Jan. 1882. Mrs. Mary Louisa Cherrier, who gave this account in the year 1884 died at Prairie du Chien Wisc. Feb. 10, 1893. Age 66 years 5 mos., 25 days."

Mrs. Cherrier was a Great--/--Aunt to the following Societe members: Pierre Girard, Ann O'Brien (Massachussets), Frank O'Brien (Virginia), Bunny Ryder (Chippewa Falls), Joanne Francis (Texas). She was also the Great--/--Grandmother of several people in the Prairie du Chien and Chippewa Falls areas.

WISCONSIN'S FIRST DEED (1793). Dominique Ducharme first known white settler at Kaukauna. In Wisconsin's first recorded Deed For Land in 1793, he obtained 1281 acres of land from several Indian tribes for 2 barrels of rum and other gifts. This now the City of Kaukauna. Today this original deed is on record in Brown County, Volume B of Deeds, page 110. Recorded Dec 18, 1828.



# chez nous

Newsletter of AVRIL-MAI 1988

La société canadienne-française

1500

EDITOR-Dick Bernard

Vol. 9 No. 5

CO-EDITOR-Jerry Forchette

St. Augustine Florida,  
oldest city in U.S. (1565)

Jacques Cartier to Canada  
(1535)

A VERY BRIEF HISTOIRE

If your decendants are French-Canadian, they may have been in Quebec for some years before the Pilgrims arrived in the United States.

Pestown, Virginia, first  
established (1607)  
Pilgrims at Plymouth Rock  
(1620)

1600

Samuel Champlain establishes  
"Kebec" (Quebec) (1608)

Trois Rivieres founded (1634)  
Montreal founded (1642)

It is easy for us to overlook this rather dramatic fact.

First Parish on Ile d Orleans  
(1661)

1700

ALMOST 100% OF FRENCH  
COLONISTS CAME TO  
QUEBEC FROM 1608 - 1750'S

Easy, too, to overlook the fact that during the Revolutionary War American troops under the command of no less than Benedict Arnold attempted to take Quebec from the British. How different our history might have been had he succeeded. (Whether for good or ill is for the reader to surmise.)

American colonials attempt  
and fail to take Quebec  
(1775) U.S Constitution  
(1787)

British defeat French at  
Plains of Abraham (1759)  
Quebec ceded to England (1763)

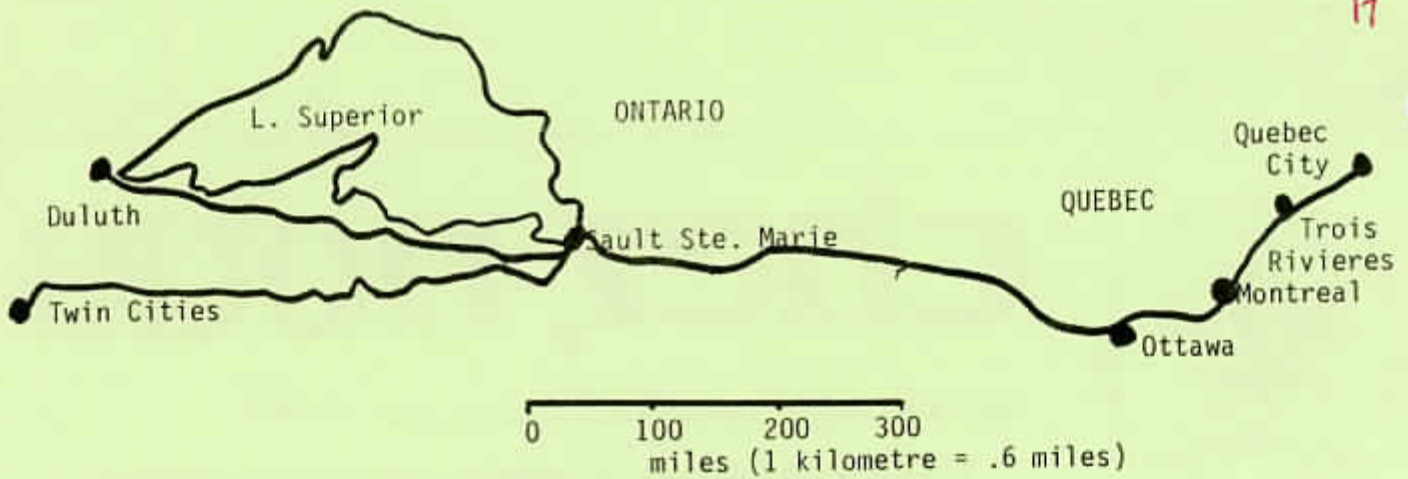
1800

Our ancestors, no matter how "hardscrabble" or plain, brought us to this beautiful land. They deserve our thanks.

"Waves" of French-Canadian  
settlers to Minnesota begin  
(1840's)

Spend some time this summer learning more about your roots. You will enjoy the "journey" into the past.





Perhaps this summer will be your summer to head east to Quebec. East?

Yes. In fact, Duluth MN and Quebec City are at almost exactly the same latitude. Your trip, again from Duluth, will be about 1,200 miles to Quebec City. This is by way of Sault Ste. Marie. Enroute you will travel through Ottawa, the beautiful capital city of Canada; and through Montreal.

- There is a great deal to see enroute, and on side trips. A few examples:
- \* - the marvelous Seney Wildlife Refuge in upper Michigan;
  - \* - the busy Sault locks at Sault Ste. Marie;
  - \* - Parliament and the Rideau Canal at Ottawa;
  - \* - much, much more

Provincial tourist departments await your call to provide pertinent information for the 1988 travel season. Each province has its own Tourism department, most have toll-free free numbers.

Tourist information is available by calling the following phone numbers:

for QUEBEC	for MANITOBA	for ONTARIO
Collect	Toll-free	Toll-free
0-514-873-2015	1-800-665-0040	1-800-268-3735

(for Canada's other provinces call 1-612-332-4314. A recorded message gives numbers for all of the provinces and territories of Canada).

Perhaps you wish a more carefree trip. For \$630 per person (double occupancy) AFRAN of Red Lake Falls MN is offering a 6 day trip to Montreal, Quebec and Ste. Anne de Beaupre among other stops. For more information inquire soon. AFRAN, Box 101, Red Lake Falls, MN 56750.

Interested in real economy on your trip?

Consider staying in college accomodations. You will be amazed at the low cost and good facilities and convenience to the sites you wish to visit. McGill University, for just one example, is in the heart of downtown Montreal, and a short walk to the Old City and Underground. It is a block from the subway which goes throughout the City environs. Laval Universite in Ste. Foy is a very short bus ride to the heart of Quebec City, and has a fine and inexpensive cafeteria available. For more information write:

Off Campus Housing	Residence des Etudiants
McGill University	Universite Laval
3637 Peel St Rm 206	Quebec PQ CANADA
Montreal PQ H3A 1X1	

ENJOY your visit . . . and your summer.

THIS IS YOUR NEWSLETTER. And you have lots of ideas, and stories to tell, about your ancestry . . . and places you've been. OUR NEXT DEADLINE IS JUNE 5, and every two months thereafter. Tell us a story - or ask someone else to do so. Send that picture or that clipping (being sure to give source and date, etc). Don't worry about grammar or spelling. We're not experts either, but we can fix up most anything! Mostly we want to hear from YOU. Write to either DICK BERNARD, 2014 1st Ave #6, Hibbing MN 55746 or JERRY FORCHETTE, 4655 University Avenue NE, Minneapolis 55421.



## QUÉBEC CITY

*you'll enjoy, you'll remember.*

(from the Tourist Guide for the Quebec City Region).

"In 1608, Champlain founded the colony of New France at a site known as "Kébec", an Algonquin word meaning "place where the river narrows". Perched on its promontory, this Gibraltar of North America stands sentinel over the approaches to the Great Lakes and the fleuve Saint-Laurent (river).

Here, in the shadow of Fort Saint-Louis, built by Champlain on cap Diamant to defend the new colony, Louis Hébert and his wife, Marie Rollet, became the first settlers to till the soil of the region. The colony was given further impetus with the arrival in 1665 of the Intendant Talon who established a shipyard, a tannery and a brewery.

During the same period, the parishes and signiories of Cote-de-Beaupre, Ile d'Orleans and Portneuf sprang up along chemin du Roy, dotting the landscape with farms, workshops and houses whose architecture was inspired by the traditions of France. From these farms came part of the staples necessary for continued growth of the budding colony.

In 1672, the Comte de Frontenac, renowned for his leadership, took in hand the destiny of New France. When in 1690, the English admiral, William Phipps, sent his emissary to demand the surrender of Quebec, Frontenac replied: "Tell your master that I shall answer him from the mouths of my cannons", and with that he proceeded to fortify the town, gradually putting up the walls that can be seen today in their original locations.

The troops of General James Wolfe invaded the region in 1759, laying siege to Quebec and shelling the town throughout the summer. Then, on September 13, during a decisive battle fought on the Plains of Abraham, the town finally fell to the English, and in 1763 France ceded its colony to England under the Treaty of Paris.

Following the Quebec Act (1774) however, French Canadians held onto their traditions, customs, language and their right to practise the Catholic religion which was, at that time, banned in England. The military history of Quebec came to an end in 1775 with the unsuccessful assault by American troops under command of General Richard Montgomery and Colonel Benedict Arnold. Alarmed by this attack, from which they nevertheless emerged victors, the English strengthened and added to the fortifications which give Quebec its characteristic silhouette. . . ."

# montréal

18

(from the Tourist Guide for Montreal)

"Montreal refers to a city, an island and an archipelago located at the junction of the St. Lawrence and Ottawa rivers in the heart of the St. Lawrence Valley - Quebec's most fertile area.

As early as the 16th century, French explorers sailed the majestic St. Lawrence in search of lands where gold and spices abounded. In the autumn of 1535, Jacques Cartier sojourned on the island and met the indigenous populations of the village of Hochelaga. While he did not find gold, he did discover a magnificent panorama from atop a mountain which rose in mid-island. He called the place Mont Royal in honor of the King of France, Francois I. A hundred years would pass before the first real colony, Ville Marie, was established. It was so named in tribute to the founding group which sponsored the evangelical colonization drive - the Societe Notre-Dame de Montreal.

Paul de Chomedey, sieur de Maisonneuve, directed the small band of settlers who founded Ville-Marie May 18, 1642. The colony quickly became an important fur-trading centre and by the late 17th century, advance posts and small forts had been erected on the island.

French explorers used the St. Lawrence, a great axis of penetration, to set out on the discovery of the North American continent. The Montreal hinterland spread to the Rocky Mountains in the West, beyond the Great Lakes, to the heart of the American Midwest, and even to the mouth of the Mississippi River on the Gulf of Mexico! Colonial wars between the French and the English ended with the defeat of France. On September 8, 1760, Montreal was invaded by British troops.

The English regime was marked by the arrival of the rich Scottish and British merchants who triggered phenomenal growth in Montreal and who, by the 19th century, made it Canada's industrial and commercial metropolis. . . ."



# INTERCULTURAL COMMUNICATION: THE JOURNEY OF A RELATIONSHIP

A five part series on INTERCULTURAL COMMUNICATION: THE JOURNEY OF A RELATIONSHIP began at Red Lake Falls on April 10.



The series is a cooperative venture of the French of North-western Minnesota (AFRAN) and the Red Lake Band of Chippewa.

All persons interested are encouraged to attend.

The first session "Ethnocentricity and a Sense of Others" discussed impressions the Chippewa and French had of each other when they first met in the eastern Great Lakes, 1650's to 1760.

(CHEZ NOUS will attempt to secure a tape of this and future programs.

If interested in tapes let us know: Dick Bernard, 2014 1st Ave #6, Hibbing MN 55746. Enclose a self-addressed stamped envelope).

On April 24, from 1:30 - 4:00 p.m. at the Red Lake High School, speakers and audience will discuss change and continuity in relation to immigration and survival, land use, trade and development, 1800 to present.

This session, like all the others, is free of charge and open to everyone. Registration begins one-half hour before each meeting.

On May 1, from 1:30 - 4:00 p.m. at the Red Lake Falls Community Hall, the topic will be Language and its Effect on Intercultural Understanding: English, French and Ojibway."

"Customs, Traditions and Historical Representation" will be the program from 2:00 - 6:00 p.m. on August 21 at the Humanities Center on the Red Lake Indian Reservation. "Speakers and audience will discuss style, form and meaning of traditional Chippewa and voyageur dress, songs, music, drum, feather, sash and dance in respect to historical representation, 1800s to present."

The final program will be from 1:30 to 5:00 p.m. on Saturday, October 1, at the Community Hall in Red Lake Falls. "Speakers and participants of this final general session will be from among those who participated in earlier seminars. They will speak of how and what they learned from the intercultural seminars. There will be emphasis on what each discipline offered to the understanding of the topics and how different perspectives evolved among participants."

## TAKE TIME TO SMELL THE FLOWERS

The French-Canadian was in the twilight of her years - cancer, diagnosed only a few months earlier, was taking its toll. The prognosis was poor. In a cruel twist of irony her older brother only a few miles away was near death from an identical disease.

On a beautiful April day almost exactly one year ago she sat by her window overlooking a beautiful Minnesota lake, and wrote:

"the season has changed once again. The ice disappeared April 9, one week ahead of the average time. I watched with anguish a beautiful deer who swam into the remaining ice, broke through it as long as he could, and finally perished. There was absolutely no way to help it! If only he would have been wise enough to go around and go back the way he had come."

"If only he had been wise enough. . . ."

What appropriate advice for us all. As we "swim" through life, often breaking through the ice, and not stopping long enough to exercise the wisdom of changing course - even slightly - and going back around.

Only two months later she made her last grand portage - a few months sooner than even she had expected. To the extent that she could she paddled gently her canoe.

Now the ice is going out again, and it is time for us who remain to watch that deer, and paddle gently our own canoes.

Have a peaceful and pleasant summer. And take time to smell the flowers.

## HOMEMADE HONEY

9 wild clover blossoms  
11 wild pink clover blossoms  
2 garden roses  
1 cup water  
4 cups white sugar  
a large pinch of alum

Combine all ingredients in a pot and boil slowly, until all the sugar has dissolved. Bring ingredients to a full boil and boil for 2 minutes. Allow to cool and bottle.

Mrs. Forchette



TAKE NOTE

Pea Soup Days: Sunday, July 19th at Somerset, Wisconsin. The parade will start at 2:15 p.m.

La Societe Pique-Nique: Sunday, July 10th. Picnic and boat excursion at Lake Minnetonka.

Festival of Nations: April 29, 30 and May 1 at the Saint Paul Civic Center.

Grand Old Days: June 5th street fair and parade. La Societe will have a booth to sell their wares. It will be held on Grand Avenue, St. Paul, MN

ED. NOTE: the following is extracted from Quebec Le Quotidien and the Montreal Le Devoir of 26 February 1988 under the byline of Bernard Racine. The editor of Chez Nous has seen the books in question. They are interesting and informative. For more information send a self-addressed stamped envelope to LISI Press, PO Box 1063, Palm Harbor FL 34682.

"A series of books on the origin of French Canadian families, published in Quebec, is translated into English and more are sold in the U.S. than in Canada.

Thomas J. Laforest, the American author who translates and adapts the books, is not surprised since, as he observes, 13 million Americans of French Canadian descent are eager to learn about their origins and heritage.

Mr. Laforest's roots go deep in Quebec. His grandfather grew up in Quebec; his father went to school at Laval University Quebec. After two careers - in the Navy and as a Junior College teacher - Tom retired in 1983.

Tom and his sister Jacqueline Parent of Detroit, visited Quebec to learn first hand about the land of their ancestors and, if possible, to trace their own heritage.

They met Father Gerard Lebel who, in collaboration with Jacques Saintonge of Quebec, publishes a series of volumes entitled NOS ANCESTRES. Each volume recounts in some 175 pages the story of about 25 of the original ancestors. There are now 14 volumes with two more in preparation.

Tom Laforest signed a contract with the two Quebecers to translate their volumes into English.

Tom is now translating Volume VII in the series which he calls OUR FRENCH CANADIAN ANCESTORS. Each of these volumes, over 300 pages, contains in addition to the translation of the French text, a glossary to help the readers understanding, an index of names for tracing family roots, a bibliography for dedicated genealogists, maps for historians and two chapters devoted exclusively to the heritage and culture of New France. . . ."

Salmon Pie

Ecclesiastical law can change but the habits of Franco-American families who prefer fish on Fridays don't change easily. Among the most popular Friday night dishes served in most homes is the salmon pie. For those who want to bake their own, here's how:

A double crust for a nine-inch pie is needed to start with. While eight potatoes are cooking in salted water, the contents of two cans of salmon are emptied into a frying pan and heated in butter with some chopped onion.

When cooked, the potatoes are mashed, adding only salt and pepper to taste. The potatoes are blended together and poured into the pie shell and topped with the crust. Bake 375 degrees for 1/2 hour or until crust is brown.

RECETTE

by Madame Marie Langlais de Rumford

For the adventurous soul who would like to try making their own soap.....

5 pounds bacon fat, melted and cooled to a temperature of 110 degrees.

In a quart of hot water, dissolve:

- 1 can lye
- 2 tbl borax
- 1/3 cup of ammonia
- 1/4 cup washing soda
- 2 tbl sugar

Add all the ingredients to the warm bacon fat and stir for 1/2 hour. Pour into any non-metal container and when it starts to set cut into bars.

STEAK BRULEY

by John England

It goes without saying that there are indeed many foods with French-Canadian and French names. Some are more than top-shelf gourmet items; and who hasn't heard of chateau briand, roquefort, greton, tourtiere and soupe aux pois? In fact my uncle Joe even had a dish named for him, albeit on the lower scale of Canadian cuisine.

It all started after Joe had his teeth pulled by one of the local sadistic dentists. I think the tools he used were about the size of bolt cutters. During the interim waiting for his false choppers to arrive, poor Joe was forced to gum his food. This was catastrophic for a hungry Frenchman who had the ability-and used

it-to surpass any three Englishmen in Rice county when it came to eating and working. Why, the only meat he could handle was bologna. Naturally, when my meat-merchant grandpa learned of this sad state of affair, he immediately began to call this working stiff's delicacy Joe Bruley steak.

Uncle Joe, as you might imagine, was delighted to the point of ecstasy over this newly coined Franco term. And much to Joe's chagrin, Grandpa would always ask if Joe Bruley steak was on the menu when he and grandma were invited to the Bruley's home for dinner. Poor Joe hadn't been the brunt of such a joke since aunt Florie hid his moonshine in the melon patch during prohibition.

This story was related to me by my dad in the 1960's.

**OUR FRENCH- CANADIAN ANCESTORS**

**Our FRENCH-CANADIAN Ancestors**  
by Thomas J. Laforest

**Announcing Volume V**

**Names keep popping up** in the news, on TV, and in everyday life — names that sound as though they might be French-Canadian in origin. Just look at the names here — don't they invite reading about them? Well, that's what makes our series of books so fascinating ... you read about those people in early Canada and their lives and times, and you read on and find you're playing historian — even detective — and seeing how those names are now all around us in our lives.

**You'll want the whole series** and we're giving you a bargain on the first five volumes — see the box. And remember, there will eventually be a dozen books in the complete series, so watch as we bring them out!

ISBN No. 0-914163-05-1 (Volume V)

**A Quality Paperback.**  
Price \$14 the copy, post-paid. Volumes I through V, only \$52.50, postpaid (while still available).

The spelling of a name may have changed surprisingly over the centuries. Our INDEX OF NAMES, included in each Volume, allows you to match current spellings with those in general use during the Ancestor's time. You'll find the Index a wonderful help!

We love this series — and so will you!  
Distributed by **The LISI Press**  
P.O. Box 1063, Palm Harbor, FL 34273

**Baribeau**  
**Beland**  
**Blouf (Plouff)**  
**Cloutier**  
**Dupont**  
**Frigon dit**  
**Espagnol**  
**Hamel**  
**Jouneau (Juneau)**  
**Lefebvre d'**  
**Angers**  
**LeMarquis (Marquis)**  
**LeSieur de**  
**la Pierre**  
**Massicot**  
**Normandin**  
**Payan dit**  
**Saintonge**  
**Pepin dit**  
**Tranchemontagne**  
**Perret dit**  
**Lagorce**  
**DUCLOE**  
**Provencer**  
**GARNIE**  
**Rivard de**  
**COUJIN**  
**LaVigne**  
**HEROU**  
**Sicard de**  
**LECLEI**  
**Carufel**  
**Trepagny**  
**Vacher dit**  
**Laserte**

(Vol. IV)  
**AUBUCH**  
**BARIL**  
**BIRON**  
**BOUCHE**  
**CHAMPA**  
**COSSET**  
**DUBÉ**  
**DUCLOE**  
**GARNIE**  
**COUJIN**  
**HEROU**  
**LECLEI**  
**EB**  
**MA**

(Vol. III)  
**ALLARD**  
**BAUC**  
**BOUC**  
**CAMP**  
**CHARI**  
**CRETE**  
**DAGE**  
**DUGE**

(Vol. II)  
**JAUNE**  
**MA**  
**DEBL**  
**DION**  
**FORTI**  
**GACH**  
**LAC**

(Vol. I)  
**ANG**  
**OUTE**  
**DEBL**  
**DION**  
**FORTI**  
**GACH**  
**LAC**



TIME TO STOP FIDDLIN'!

PASS ON CHEZ NOUS AND ASK THEM TO JOIN!

LETTER TO THE EDITOR

Readers: Can you help?

My maternal grandparents-French Canadian-were Ludger Beauchaine (born 6-9-1850, died 6-21-1934) and Rosalie Lavoie (born 6-18-1950, died 6-18-1932) born in Plessisville, Ontario, Canada. My mother was Lea Marie Beauchaine (Beauchesne) Scanlon (born 2-24-1889, died 3-13-1975). Her birth place unknown at this time. She lived on 13th and 2nd Street (Minneapolis) on her parents' farm and attended Notre Dame DeLourdes School. I'd like to form a French group here in San Antonio.

Ellsworth & Doris R. Fisk  
14215 Corktree Ct.  
SanAntonio, TX 78247  
(512)494-7034