



chez nous

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LA SOCIÉTÉ CANADIENNE-FRANÇAISE

EDITOR-Dick Bernard

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CO-EDITOR-Jerry Forchette

LE GRAND DERANGEMENT

Immigrants from Northwestern France, the Acadians actually established one of the first permanent colonies on the North American continent in 1605. In the Canadian maritime provinces of what is now New Brunswick and Nova Scotia, they had, by the time the British won the colony from France in 1713, established a thriving, self-sufficient community. Refusing to take an oath of allegiance to the British crown which required that they abandon their traditional Catholic religion, the Acadians were exiled from the colonies in 1755. This cruel and tragic event, known as Le Grand Derangement, separated households and families forcing the people to flee with only the possessions they could carry. It remains a focal point of Acadian history to this day.

Scattered along the eastern seaboard, the Acadians gradually regrouped in the Southern part of Louisiana and rebuilt their culture. Their courage and tenacity established them as the dominant culture in the area and they remain so to this day.

from brochure of the
Acadian Village, Lafayette, Louisiana

AROUND THE AREA: AFRAN (Red Lake Falls area) boasts 250 members and a strong program. Special events planned in May and August. RANGE CHAPTER tooling along with nearly 50 members. Taking a winter break. Gloria Teller, Hibbing, prez. ST. CLOUD CHAPTER has a new prez: John Langlais. TWIN CITIES CHAPTER now has a store! See details elsewhere in *Chez Nous*.

ACADIAN-CAJUN-CREOLE?

by Dick Bernard

February 7 was "Fat Tuesday" in New Orleans, or "Mardi Gras" as it is universally known.

I have often been curious about our Cajun - or is it Creole? - relatives in Louisiana. Mardi Gras, plus a delightful chance meeting with the Himels of Houma, Louisiana, in December gave me a good excuse to do a tiny bit of "digging" on this most fascinating culture.

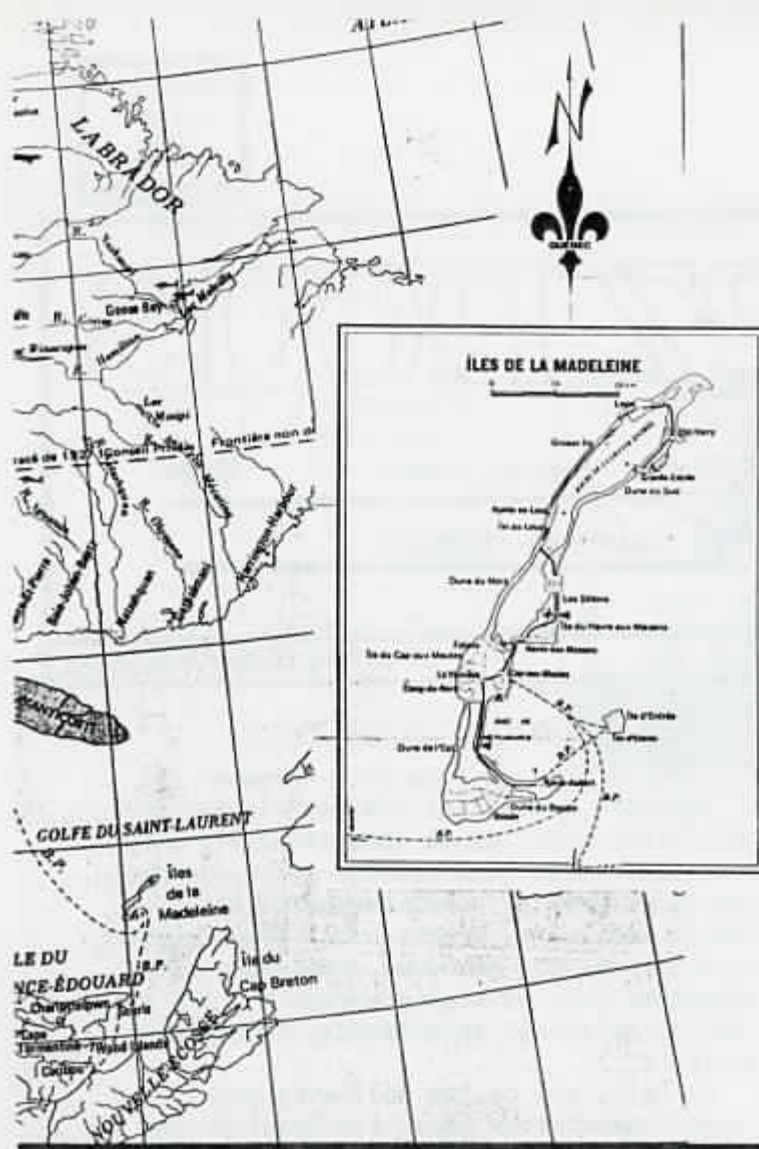
At left, and on the following pages, are some commentaries about the Acadians and how the French of Louisiana came to be. Of course, this winter might be a good time to revisit the story "Evangeline" which, most likely, we all read when we were growing up.

As we pointed out in the Avril-Mai, 1988, *Chez Nous*, the United States and Canada - and French and English histories in America - "ran together" (often literally) from the early 1600's till the late 1700's.

It seems that the English prevailed, ultimately, due to one main factor: the French had relatively little sustained interest in their American colonies. By the time of conquest, in 1759, the English colonists in what now make up the United States far, far outnumbered those in the French colonies, and the English took over.

Not too long thereafter, as we all have learned in history, the English themselves were thrown out by the American colonists in the 1776 revolution. They did, of course, retain Canada and that is history. →

DON'T PEEK AT YOUR DICTIONARY YET:
What is the difference between the terms "Cajun" and "Creole"? Answers elsewhere in this issue of *Chez Nous*.



The archipelago of the Îles-de-la-Madeleine is located in the middle of the Gulf of the St. Lawrence. It is made up of about a dozen islands of which seven are connected to one another by long, thin, sand dunes.

In Jacques Cartier's diary we find the first written report about the islands, "Les Araynes" (from Latin "arena", meaning "sand") as he called them on his return to France in 1534. He named the first islands he came upon Île Margaux (today Rocher aux Oiseaux) and Île Brion.

He wrote in his ship's log: "This island (Île Brion) has the best soil that we've seen, for twenty acres of this soil is worth more than all Newfoundland. This island is full of beautiful trees, prairies, fields of wild wheat, and flowering pea plants as beautiful as I've ever seen in Brittany and they seem to have been planted with much labor."

The archipelago's present name, Îles-de-la-Madeleine was apparently given in honor of Madeleine Fontaine, wife of the island's first lord, Francois Doublet de Honfleur, in 1663. However, in 1629, Samuel de Champlain wrote "La Magdeleine" near the area of Île du Harve-Aubert on a map. Under the French regime the islands were passed from hand to hand without any lasting colonization or exploitation. Up until this time the archipelago was visited periodically by Micmac Indians who named it Managoesenog which means "islands swept by waves".

The land of the Acadians.....

In 1755, the Acadian people's destiny took a tragic turn for the worse. They were deported to the heart of the Anglo-Protestant population in New England. A few families managed to escape deportation and came to the Île-de-la-Madeleine which were commercially controlled by Richard Gridley who ran the walrus hunt and the island's fisheries. Other families came from St. Pierre and Miquelon. The Acadians were good farmers and able fishermen. They were the ones who began the true colonization of the Îles-de-la-Madeleine.

Under British control, the islands were annexed to Newfoundland until 1774 when the Québec Act annexed them to Lower Canada. Isaac Coffin was granted the Îles-de-la-Madeleine in 1787 and he submitted the Madelinots to a life of feudal domination. This, along with the merchants'

The Acadians, as is pointed out in the accompanying articles, had an immensely difficult "row to hoe".

By the 1750's they were banished from their adopted homeland - in which they and their ancestors had lived for almost 150 years! - and some of those persons deported found their way to New Orleans and the bayou country along the south coast.

Their lives were not immediately idyllic, as one might guess. In fact, they were likely early faced with more chaos.

New Orleans had been founded in about 1718, and was part of the French empire. However, in 1763, a scant eight years after the Acadians had been forced out their homeland, the French ceded New Orleans and environs to Spain. There was a brief rebellion, but peace ultimately came to the area. By 1800 France had once again taken over the area; only to sell the entire Louisiana Purchase to the United States in 1803!

So, our hats go off to our plucky and persistent relatives in the south of Louisiana who triumphed over odds that would have gotten the best of most of us!

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Who Says Cajun Is Just Bad French? Not Father Daigle

His Dictionary Seeks to Win
Respect for the Language;
A Guess About the Chaoui

By KEN WELLS

Staff Reporter of THE WALL STREET JOURNAL

WELSH, La.—Cajun music and food have gained wide popularity in the last decade or so, but Cajuns are still fighting to gain respectability for their language. Some people consider it nothing but bad French.

In this battle, an 86-year-old retired Catholic priest, Msgr. Jules O. Daigle, himself a Cajun, has become an unlikely folk hero. "To call Cajun bad French," he fumes, "is to call French and Italian bad Latin."

With \$30,000 of his own money and little academic support, Father Daigle last year published a 600-page dictionary of Cajun. It is the first large-scale work on what for 225 years was solely a spoken language. The language's right to respectability may remain debatable, but there is no doubting its colorfulness.

Naming a Fish

When exiled French-speaking Acadians began arriving in the backwaters of southern Louisiana around 1760, they were poor and imaginative. When they encountered a white sunfish unknown in their former Canadian home, the image of the fish flopping from the water provided the name. In most places, the fish is a crappie, but to the Cajuns—short for Acadians—it is a *sac-a-lait*, or bag of milk.

In France, the word for frog is *grenouille*, but the Cajuns borrowed an Indian term and Gallicized it into *ouaouaron*, pronounced waw-wah-RHAWN, a fair approximation of a bullfrog's croaking across the marsh. Popcorn became what it sounded like when cooking in the pot: *tac-tac*.

"Raccoon" poses something of a linguistic mystery. One Cajun version is *chaoui*, pronounced shah-WEE. This word, too, is thought to be of Indian origin, but Father Daigle suggests another possibility. "There were no raccoons where the Cajuns came from," he says, "so I imagine a couple of Cajuns looking up into a tree and seeing this strange animal that looks like a cat. One looks at the other and says, 'Un chat, oui?'—'A cat, yes?'"

Father Daigle's "Dictionary of the Cajun Language" constitutes a broadside at those who have derided his native tongue as a sort of country-bumpkin patois or crude "Frenghish" not worthy of speaking, much less preservation. Already the book has had three printings, selling 13,000 copies at \$20 each.



Msgr. Jules Daigle

Next year Father Daigle plans to publish a supplement, in part a grammar, in part an expansion of vocabulary terms. He says it will strengthen his claim that Cajun, while owing its roots to French, is neither a dialect nor "broken French" but a unique American language created "in Louisiana by Louisianians."

The dictionary has put Father Daigle squarely in the middle of a bubbling *gnimachas* (pronounced golly-mah-CHAH), a Cajunism for mess or turmoil. There is much discord over just what Cajun is and whether it can or should be taught in public schools in the 23 southern Louisiana parishes (counties) that make up the state's Cajun belt.

A state-financed agency, the Council for the Development of French in Louisiana, galled many Cajuns by spending millions of dollars on an elementary-school-French program that largely used Parisian teachers who often ridiculed Cajun in their classrooms. Though the agency has recently attempted to incorporate some Cajun instruction in the program, it wasn't so long ago that its leadership asserted that to teach Cajun was to spread illiteracy.

Even many Louisiana linguists who are sympathetic to the Cajun revival complain that Father Daigle's dictionary overstates the case for Cajun as a separate language. Cajun more accurately, they say, can be divided into two major regional dialects, known as bayou Cajun and prairie Cajun, plus a jambalaya of subregional dialects.

"So the question is not whether you can write down Cajun French as Father Daigle has done but what Cajun French do you write down?" says Nolan LeCompte, the dean of the college of arts and sciences at Nicholls State University, who has done a great deal of research on the language.

Father Daigle contends that all Cajuns speak enough alike as to render regional and subregional differences insignificant.

In any case, Mr. LeCompte praises Father Daigle, likening his feat to Samuel Johnson's compiling the first respectable English dictionary in 1755. "He got it down on paper," Mr. LeCompte says, "and at least it's a start."

Father Daigle's effort seems all the more remarkable considering what happened in 1913: Louisiana's Anglo-dominated government officially banished all French from the state's schoolyards in an effort to "mainstream" the Cajuns. The Cajun language went into a rapid decline, notes Carl Brasseaux, assistant director of the Center for Louisiana Studies at the University of Southwestern Louisiana (USL) in Lafayette.

For a generation of Cajun children who faced punishment at school for speaking the language of their homes, Cajun would become a social stigma associated with backwater ways and ignorance. As adults, most of them simply declined to pass the language on to their children, so that by 1950, Mr. Brasseaux says, it seemed headed for oblivion.

Today there are probably about 900,000 south Louisianians of Cajun ancestry, and perhaps half of them still speak Cajun. But the number under 25 years old who speak it is minuscule, a trend some think irreversible.

Efforts now are being made to teach Cajun in Louisiana. USL offers a course built on standard French constructions, and some school districts have tried sporadically to at least "Louisianify" the French they offer to students. But such efforts have been stymied lately. Money for instruction and research has been cut because of the state's depressed oil economy.

There is also that problem of definition. Just what is the Cajun language?

First, it is a blend of at least three kinds of French: the French spoken by those who migrated from France to French-controlled Acadia (now Nova Scotia, New Brunswick and Prince Edward Island) in the early 1600s; the French that

evolved during 150 years of life there; and the French developed south and west of New Orleans after the British in 1755 brutally expelled the Acadians who wouldn't swear allegiance to Britain.

When, over the years, their French didn't provide terms for some of the realities of their new Louisiana world, the Cajuns simply borrowed. "Bayou" is an Indian term. "Gumbo" came from blacks who still maintained snippets of their African dialect. English contributed "pipeline" (pronounced peep-LEEN) and car (pronounced char) and a host of other terms.

The Cajuns also showed a fondness for English grammar, tossing out most of the irregular verbs of standard French. And they settled, as English has done, on a single word for "you," the informal *tu*.

There are other complications. Owing largely to settlement patterns and natural barriers such as bayous and swamps, Cajun splintered into numerous dialects. Father Daigle's dictionary, say Nicholls's Mr. LeCompte and other students of Cajun, mainly chronicles the French of the Cajun prairie, the rice-farming flatlands that include the monsignor's home town of Welsh and the oil-drilling hub of Lafayette.

But in the Cajun bayous, typified by the southeastern Louisiana towns of Houma and Thibodaux, the Acadians interspersed themselves among large numbers of so-called Creoles. These immigrants had come directly from France, and their French was closer to the standard French of the time.

Modern bayou Cajun, then, is a blend of Acadian and standard French. Separated from prairie Cajun by the imposing swamps of the Atchafalaya Basin, it tended to develop its own idiosyncrasies. So did the language in some communities within these larger regions.

Thus, while "Qu'est qu'il y a?" is a fairly common way of posing the question "What's the matter?" Cajun French has at least seven other ways of asking the same question, depending upon the town or region of the speaker, says Richard Guidry, a language specialist with the state's education department.

Similarly, there are some confusing differences in terms, Mr. Guidry adds. The word *gallette* (pronounced gah-YET), for instance, in most of Cajun country means a cookie or cake. But in some Cajun subregions, says Mr. Guidry, it has a rather specific sexual meaning.

"Thus, my grandfather knows that my grandmother bakes a good gallette," he says, "but if she went to the town of Ville Platte offering to sell it, he would become very upset."

LE BAPTÊME DE MAMÈRE

by John England

During the formative years of Faribault's history, the French church of the Sacred Heart and the German parish of St. Lawrence shared a priest, Fr. John Van Leent, a Hollander. I understand that he was multi-lingual and that a Franco-Saxton school was conducted by the Dominican nuns under his direction. My great-grandmother, Julienne LeBlanc Brulé didn't understand however, the fact that the French were forced to put up with a Dutch priest.

My Grandma, Marie Albina Brulé England, was born on the feast of the Epiphany, 1886, during Fr. Van Leent's tenure in the midst of a blizzard that rocked the populace of Fairbault on it's heels, why even some of the Frenchies did a double take when they saw the snow and wind rolling across the prairies like a striped ape going through a dark forest.

The storm was the least of mamère Brulé's worries. She had doubts about the clergy. There was no way in God's world that her little girl was going to receive baptism from a Hollander. She did not think he was a true Catholic priest; and after all, he wasn't French. This was her primary basis for these suspicions. On top of that, it was rumored by the Canadian underground of rural Fairbault that Fr. Van Leent made his own cheese which had an odor not unlike a barbecued skunk. In fact grandma told me that he ate some form of pickled meat which she called "Dutchman's meat", which reaked to the tune of boiled socks. Sacré maudit, Julienne Brulé thought, no curé of this caliber would ever pour water on a nice little Canadian kid. She fought it tooth and nail, this determined red-haired woman who looked more Irish than Française-Canadienne. Mais oui, it would be a French priest or no priest at all.

Grandma ended this tale of woe abruptly, and myself being a goofy kid, did not bother to ask who baptized her. I suppose I was somewhat shocked to hear about a relative I had never met who put up such a stink over a priest who made stinky cheese. Besides, French-Canadians were not known for taking issue with a priest.

For years I always wondered who actually baptized grandma, and I wished I would have asked her to finish the story. A few years after her death, I found her baptismal record at Sacred Heart with Fr. Van Leent's

ACADIANS continued
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exploitation of the fishermen, created misery and injustice which explain islanders continual emigration to new lands. Several villages on Quebec's Lower North Shore—Blanc Sablon (1854), Havre Saint-Pierre, Natashquan (1855) and Sept-Îles (1872) — were founded by emigrating Madelinots. Only in 1895 did a Quebec law allow the Madelinots to buy back their lands. Freed from colonial oppression, they began to work for self-sufficiency and to overcome their difficulties.

....and the sea

The Madelinots are familiar with the trials and tribulations of maritime life. Many tragic shipwrecks (more than 400) have been reported and these were quite often foreign ships swept to shore in storms while passing the islands. Shipwreck survivors often decided to make the islands their home. Legends and extraordinary stories color the islands' oral tradition which keeps those incredible stories alive from a time when isolation was almost complete.

Modern methods of communication have eased the island's isolation but the island still maintain a unique way of life and a distinctive accent. This Acadian accent with its characteristic melody, nautical expressions and archaic words from ancestral France will intrigue a visitor.

Thanks to the Quebec Consulate
for this article.

CHEZ NOUS is your newsletter. The next deadline: April 1, 1988. Send articles, photos, etc. to Dick Bernard, 2014 1st Ave #6, Hibbing MN 55746 or Jerry Forchette, 4655 University Ave NE, Minneapolis MN 55421. WE WANT TO HEAR FROM YOU!

signature on it. It goes without saying, this was a proper shock of 120 volts to me. What could have changed the hostile mamère Brulé's attitude towards the Dutch cleric? Perhaps it was papere Arsem, my great grandfather who had a habit of ruling with heavy hand—with a brood of eleven liv. Brulés he had to rule that way or there would have been chaos! And perhaps it was the voice of le Bon Dieu speaking to Julienne telling her to accept M. le Curé Van Leent, to put her French pride on the back of the hearth to cool a little.

BISHOP LESSARD

Next time you're at the library, or if you save National Geographics, note pp 350-351 of the March, 1988, issue. Featured there is Bishop Raymond Lessard of the Diocese of Savannah, Georgia.

Bishop Lessard is Canadian-French (his parents Victor Lessard and Angeline Collette Lessard). He was born and raised in the little town of Oakwood, N.D., just east of Grafton.

Bishop Lessard is on our mailing list. If you would like to drop him a note, send correspondence to him, at 225 Abercorn Street, Savannah, Georgia 31412.

He has been bishop of the Diocese of Savannah since 1973.

"LEGALESE" A FRENCH FAULT?

by Visum

Everyone knows the arcane legalese language and terms used in law and documents by lawyers is confusing and presents problems in solving what the lawyer is really saying.

Most lawyers pride themselves on splendid writings of fine words. We on the other hand, blame the "damned crooks" etc., and also on law based on English "Common Law" promulgated in ancient Anglo-Saxon times that protected everyone's rights to a fair hearing before his peers. But, to be really cognizant and well informed, we must give credit to the NORMANS after the 1066 conquest. The Saxons, due to having a written body of laws encoded and working and applied, they the Normans, found that the Anglo-Saxons had no such body of laws. Thus, whenever a Norman promulgated a law he had to write it in both Norman sense and Saxon, as the Norman culture was foreign to the Saxon.

Example:

1. Last will and testament
N S

2. To have and to hold
N S

The word "have" is Norman and the word "hold" is Saxon.

Today, we can blame our Norman ancestors for the customs and our bafflement of our legal terms and definitions in today's legal documents. Other examples can be found by studying lawyer's papers if one wishes to pursue this subject further.

TO PERSONS LIVING OUTSIDE MINNEAPOLIS AREA..... La Société Canadienne-Francaise

We now have an office space and a store appropriately named the Chez Nous. The store is open every Friday and Saturday from 6:00 p.m. until 9:00 p.m., and on Sunday from noon until 6:00 p.m.

The store is stocking such items as T-shirts, bumper stickers, paintings and prints by Don Johnson and birch bark and quill items by Terry Brightnose.

If and when you are in the area stop in and say hello. We are located at Riverplace on the second level toward the north end of the building in the "Lourdes Square" segment. The nearest entrance is on Prince Street.

See you there.

LET US KNOW NOW ABOUT UPCOMING EVENTS FOR THE SPRING AND SUMMER OF 1989. WE'LL PRINT THESE IN THE AVRIL-MAI CHEZ NOUS.

SHARE CHEZ NOUS WITH A FRIEND . . . AND ASK THEM TO JOIN WITH US IN LA SOCIETE CANADIENNE-FRANCAISE!

CAJUN - A native of Louisiana supposed to be of Acadian French descent. Sometimes used contemptuously.

- CREOLE - 2) a person of French or Spanish descent born in the Americas;
- 4) a person descended from or culturally related to the original French settlers of Louisiana and New Orleans; hence French as spoken by such people;
- 5) loosely, anyone from Louisiana

Other definitions (there are eight in all!) connect the term Creole with Negroes and mixed parentage, among other definitions.

from Websters Universal Deluxe Dictionary, 2nd Edition.

THE WEATHER'S WONDERFUL

Chills and thrills at Quebec's *Carnaval*

BY WILLIAM MARSANO

Some people flee winter, others revel in it, and never the twain should meet: They make each other miserable. Those who blissfully cook themselves in coconut oil on the sands of Florida should stay well away from those who live for the crunch of new-fallen snow and the whistle of winds made of cold-rolled steel.

If you want to give winter a bear hug, the place to go is Quebec City in February, where chill-seekers flock in the thousands for the annual winter carnival. The Gibraltar of America and ancient capital of La Belle Province, Quebec City is delightful in any season. Its late spring is a shy green awakening; its short summer a cool relief; its long fall a



glory of flaming maple leaves against a backdrop of cathedral pines. But its winter is nothing short of magnificent, and the *Quebécois* love it, live it, and sing it: "Mon Pays C'est L'Hiver" is their stirring anthem. It means, "My Country Is Winter."

Carnaval begins with the crowning of its queen and the appearance of Le Bonhomme Carnaval—a huge, stocking-capped snowman who arrives by helicopter, fishing boat, or snowmobile to the tumultuous cheers of the crowd. After that, it's *laissez les bons temps rouler*—and the good times roll indeed.

Parades full of floats and musicians surge through Upper Town—the walled quarter that looks down on the St. Lawrence River from its perch atop Cap Diamant—then make the steep descent to Lower Town, the old port that huddles between the foot of the cliff and the water's edge. Music spills out of the hundred cafés and taverns, and balls and banquets are open for the

price of a ticket. Ice sculptures, adorning parks and street corners, rival those of that other great winter-loving town, Sapporo, Japan.

My own carnival always starts with a toboggan ride on Dufferin Terrace, followed by a major hike—until I'm hungry enough to eat my boots. Although surrounded by plenty of fine classical French cuisine, to say nothing of Italian, Spanish, and more, I head straight for the old *Quebécois* standbys: thick, yellow *habitant* (pioneer) pea soup, rib-sticking *tourtières* (pork pies), and maple-sugar pie.

The festivities are nearly endless: folk dances and fireworks, skating and hockey games, and, always, races. Dogsled races, bed races, and—my favorite event, for its

sheer unbuttoned bravado in the face of winter—the ice-boat race across the St. Lawrence. The competitors have to carry, kick, and throw their boats across the river, which is choked with enough ice to sink two *Titanics*. Did I say bravado? I have seen the winning crew crown their victory by shucking their coats and diving into the flood, cheering all the way.

After the exertions of the night, some revelers go skiing in the daylight hours, but I prefer to keep on walking, right back into the 1600s: past the old fortress and the Plains of Abraham, where Wolfe and Montcalm fought to the death—and changed the destiny of a continent—more than two centuries ago. Down cobbled streets and

through fountained squares surrounded by low stone houses with steep-pitched roofs. Along and around the waterfront, poking into shops and galleries.

As I roam, I take an occasional nip of the Carnival drink called *Caribou*—a blend of wine and alcohol. I try out my French; get directions; get lost. The crooked streets seem to change their names at every bend, and besides, the *Quebécois* dialect can be unintelligible to outsiders.

No matter. By dark I'm in some noisy, low-ceilinged cellar, warmed by good cheer and an open fire. A knot of *Quebécois*, joyous and passionate, is rattling the rafters with "Mon Pays, C'est L'Hiver," and no translation is needed. □

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NEWSLETTER OF Avril-Mai

1989

LA SOCIÉTÉ CANADIENNE-FRANÇAISE

EDITOR-Dick Bernard

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CO-EDITOR-Jerry Forchette

Spirit of the Voyageurs

Beginning about this time of year in the later 1600's, preparations were beginning for the boatloads of Voyageurs who would be leaving Lachine, near Montreal, for the eight week trip to the west. Furtrading as an enterprise did not really begin until the establishment of Montreal in the 1630's; it did not expand to the west until, tragically, the Indian tribes along the way - the Hurons, the Algonquins, etc - had been decimated by white man's diseases, as small pox and measles. Ironically, it was the British entrepreneurs who organized, and for the most part profited by, the fur trade. It was the primarily French-Canadian Voyageurs who became the workers.

The traders primarily sought the beaver pelt - it was highly valued in Europe. In time, the commodities traded increased in amount and variety.

In our part of the world, Grand Portage (MN) became an early center of the fur trade, establishing in 1768. The Montreal canots arrived at this post in July of each year.

(For a "snapshot" of the Voyageurs, see page six of this issue of Chez Nous).

At about the same time that the Montrealers arrived, another group - the homme du nord - arrived from points inland from Grand Portage. They came from the far interior - some from far north in Canada.

At this meeting place, Grand Portage, the traders, the voyageurs, and the homme du nord met to celebrate the completion of the trade at mid-summer. "Rendezvous" was an annual event, after which the return trips began. For the Montrealers the route was across the Lakes Superior and Huron, thence via the French and the Ottawa Rivers to Montreal. For the Homme du Nord the route went via the Rainy River and on into Lake Winnipeg and north as far as Lake Athabaska.

By the early 1800's, the loci of the Rendezvous moved north to Fort William, which is now a part of the city of Thunder Bay, Ontario.

Both Fort William and Grand Portage re-enact the Rendezvous in mid-summer. Contact them for details. And listen for the chansons of the Voyageurs, who still, in our spirit, row the rivers and rapids of the north.



CHECK OUT SUMMER EVENTS:
For Travel Information in Canada:
QUEBEC: call collect 0-514-873-2015
ONTARIO: 1-800-ONTARIO
MANITOBA: 1-800-665-0040
for other provinces: 1-612-332-4314

Life in the "good old days" - a K. C. perspective

EVERY NOW AND THEN.....

a treasure comes our way and the following is a wonderful example. Sit back and enjoy 1911-1941 as recounted by John Cote in extracted parts of his Diamond Jubilee History of Hallows Council #270 of the Knights of Columbus. (Moosup, CT)

While not known for sure it appears that All Hallows was 75% French-Canadian with Irish making up most of the rest.

1911...

The council is looking for a new home, furniture must be bought and records re-written. In fact a total re-organization must be made. A three man stove committee is appointed in August and as late as November, 1911, no agreement is reached as to which stove would be suitable. The members are complaining about the coldness of the rooms. Wood has been ready since October, but no stove is available. Finally in December, a wood stove is bought for \$27.23 from C.D. Salisbury and the members now have heat.

The financial condition of the council was pathetic and to help along the saving of money is discussed and tried. One of the funniest is the reduction of the light bill which averaged \$2.80 a month as of February 1912. A three man committee is appointed with instructions to reduce the bill. The fact that the committee did it's job is evident from the reports of the following ten months which show a steady reduction of the light bill. It went from \$2.80 to a low of \$.60 for the month of October. The committee is congratulated on this savings but by November the bill is up to \$1.00. Much is made of the increase until the committee is reminded of it's duty to cut the monthly cost of lights. The committee heroically does it's job by cutting out more unnecessary lights until the members are complaining of the darkness of the stairways and rooms. How the committee is getting along with the members is not known, but this saving of electricity continues until June 1913 when a low of \$.32 for the light bill is recorded. Also the fact of continuous complaining by the members of no lighting. Finally candles are ordered for the rooms.

A ten dollar pledge to the Parish Bazaar cannot be met, but the council gratefully acknowledges the charitable act of William Bellavance who donates the pledge in the name of the council. Thus the obligation is met.

Along with this sadness the council raises to great heights of concern and care of others who are suffering and in no better shape than themselves. At this time in the history of the council's existence is a splendid example of what the Knights stand for. It is inscribed in the record. It is to be known as "The Titanic Resolution" which still thrills and inspires the reader with it's message of care and concern of what was then a national tragedy.

"In Memoriam" whereas in view of the terrible calamity which happened to the steamer Titanic when she collided with the field of ice on her maiden voyage from Southampton, England to New York the night of April 14, 1912.

Therefore, be it resolved that All Hallows Council No. 270 in regular meeting assembled do hereby tender to the relatives of the disaster our greatest sympathy and unite with our church in a heartfull requisite in peace and be it further resolved that we urge the enactment of proper laws to safeguard the traveler on land and sea. Be it further resolved that this resolution be entered for record on the minutes of this meeting and be hung on the walls of our hall. This resolution was passed unanimously and a letter sent to the federal officials in Washington concerning proper safety for the traveler. Truly this shining example of action and case is outstanding. Harassed with their own survival the members thought about others.

Many other items of interest sprinkle the record. Many are routine but in looking back some are humorous even though they are of great importance in that year. One item is most famous, "Watch Fob Raffle" - Two watch fobs (chains) are donated by an unknown member in March to be

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used as prizes in a raffle to raise money. Tickets are printed, a committee is made up and a great selling campaign is underway at ten cents a ticket. Seven months later in September, the winners are announced to be Clarence Chapman and A. Frazier. Profit \$1.28.

The Fowl Incident: Brother Dennis Dougherty donates a fowl to the council in September for a Thanksgiving raffle. Tickets are printed, a committee is appointed and history repeats itself. While tickets are being sold, the council is informed that the cost of feeding the fowl is increasing and that the raffle should be held soon. The raffle is finally held in December and a profit of \$11.40 is made. The cost of the feed is \$1.80. The council receives a complaint that the fowl is very skinny. It's condition is caused by the lack of feed due to the cost being too high. The keeper of the fowl said he kept the bird underfed to gain a greater profit.

Another funny incident recorded is the one that follows: The reader is asked to remember that this is 1912 and the code of acceptable behavior as different then. A dance committee was appointed to put on a dance with the following restriction: "Improper dancing will not be allowed or tolerated." What was improper then is not stated, but one wonders fifty years later.

So goes the year 1912 as it draws to a close. Membership is 120 and finances are low. Problems beset the members and improper dancing will not be tolerated. Raffles are not going well and fowls are skinny, but the council survives into the year 1913 when important matters occupy the members.

What is probably the shortest meeting ever recorded for any organization happened on June 23, 1914. All that is known is the meeting convened at 8:35 p.m. and adjourned at 8:38 p.m.; three minutes. All that is written are a few words to the effect that the Grand Knight opened and closed a special meeting on matters of great importance. Routine items are noted.

Mentioned before was the heating committee of 1913 which had been silent for the past two years or so, ignoring the complaints that the meeting rooms were cold. In February of 1915, they were asked to investigate and report on the possibility of purchasing a new stove to heat the rooms. After three months had passed the council was informed as follows: "keep the old stove. You can be sure a new stove was finally purchased and heated rooms available.

The year 1918 begins and a movement that had been gaining ground and support is mentioned: Woman's Suffrage. At the meeting of January 13, 1918 the Women's Suffrage delegate is given twenty minutes to address the members. Who she was or what was said is not reported.

Continuing the history we are now in the period of October, 1922. This is written in the record and remembering that we are speaking of 50 years ago, the first humorous fact that we see is when the house committee is ordered to buy 22 spittoons. A simple request turns into a much discussed problem as to what style, size, needs and color would be adequate. This situation is finally resolved and the members must of had chewing good times.

year 1929 came in with the usual good times. Little did the people expect the events which were waiting in the wings and would soon affect everyone. The year 1931 is more of the same with the exception that the crunch of the depression is just being felt. This affects the council and it starts to meet with reverses. Members are dropping out due to inability to pay dues and insurance premiums. With money becoming tight everywhere, affairs are not self-sustaining and attendance is not as good as before. May 1932 finds Reverend Massicotte addressing the members with the following message: "The people should cooperate and not lose

courage over the depressed condition of the country." With the throttle wide open, no hands to guide it, the depression gathers speed, even a new president advocating that "there is nothing to fear except fear itself" has no effect on the country. The depression is here to stay.

December finds a ten-man committee appointed to help members with unpaid dues and insurance premiums and in distress if it is possible. The council was in dreadful financial condition and could not help but in a limited capacity. The year 1933 comes in and it is more of the same. One bright spot is the response to a plea for assistance from brother Knights in distress in Southern California due to a major earthquake. The highlights are that times were tough and expected to get harder. The council is struggling for its very existence and funds are not available to meet the barest necessities. It survived due to the members working for the good of the council and to nurse the dream until times would be better. It was a good council and did survive the times. Truly the members of those hard times saved the council and tried their best to keep it together. By 1934, the effects of the depression were felt more nationwide. The council was having trouble. The remaining few Liberty Bonds were cashed to maintain financial stability, but it was a stop gap measure. The initiation fee of ten dollars was slashed to five dollars with the council absorbing the other five dollars in hopes of off-setting the loss of members.

A humorous note is injected at this time. March, 1935, a bladder for a punching bag was bought. April, new punching bag bought. Wonder if the members were taking out their frustrations on the punching bag? Much was attempted to help out the economic situation and relief of the townspeople by having Whist parties for their benefit; purchasing health bonds, letting the rooms to other societies and raising funds by various means for the poor and relief cases, even movies shown at the theatre with the admission being one can of food to be donated to the needy and collecting clothes to be donated to the less fortunate. The dream was not dying, but it was a difficult situation. Everyone breathed a sigh of relief when 1935 gave way to 1936.

The year 1937 shows a slight improvement and the minutes of the meeting reflect a change in attitude. A variety show proves to be entertaining and the famous or unfamous talk by one of the council's most eminent and well known man-about-town bachelors came to make this talk, is a story worth telling and should be a part of history.

We will retell it as it is written in the record and related by men among us today. At one of the summer outings of 1937, it seems that some of the chairs were lost and the council was concerned about the disappearance. This upset a certain Eugene LeBlance who it so happened was a bachelor and did not attend this outing. While at the council he noticed that it was the bachelors that were lost at the outing and the council should be concerned with the welfare of the bachelors instead of the welfare of the chairs. That this discourse was well received is indicated by a cryptic note in the meeting following the outing. "The talk was well received and appreciated." So goes the story.

In the year 1941, the council is aware that it's members are liable to the "draft" and the first to leave is Alexis Bissonette in March. He also was the first to make the supreme sacrifice from the council. The Grand Knight Herbert Damato and Peter Moulin are given a send off party in March.

The recorded history comes to an end at this time due to the loss of the record book concerning that period of time from late 1941 to 1946. A through search of the old home and the present home is to no avail. Quieres to the members who had access to it brings no solution to the lost book. It is unfortunate because the gap in the history covers a period of time that saw us involved in World War Two—the course of history changed on the world scale and decisions made then that affect us even today.

HOMMAGE A JEAN CROTEAU

by John England

Our friend Jean Croteau, a faithful member of La Société, died on January 21st. Jean suffered at the hands of the dark demon we call cancer, but he was aided through this struggle by a loving family and friends from Notre Dame de Lourdes parish. Members of the choir to which he belonged often stopped to see him at the hospice and sang with him the French songs he enjoyed so much.

He is survived by a son and daughter-in-law Mark and Ann Marie; a sister Delores Grevious; brothers Paul, Thomas and Guillaume and two grandchildren, Sarah and Clare. We wish to extend our sympathy to them.

Jean's family settled in Dayton and later moved to Northeast Minneapolis where his father was employed with the Soo Line Shoreham shops. He told me that his father would arrange for a pass for him via the Soo Line and Canadian Pacific back to Québec to visit his Godfather proving that a French-Canadian family is not unlike the maple tree whose roots stretch to infinity.

Jean was very active in the society. He was a member of Les Canadiens Errants, our group of chansonniers; he chaired the historical committee, served on the board of directors and did extensive research on the French families in the Dayton area. He had a lot of pleasant gallic gusto that was very uplifting to all of us. He was extremely proud of all aspects of his heritage, the music, the French language, the history, the faith. His eyes would twinkle with joy when he sang *Aupres de ma Blonde* and you could always hear some teasing and laughter when Jean was at our meetings.

Jean Croteau was a unique and gentle man. He always wore a broad smile on his face that would light up a room like a brace of Christmas trees. Back a few years ago we gathered at his home for a committee meeting. There was a glowing warmth in the Croteau house that frosty January evening, and it did not come from the furnace, it came from Jean.

DONNEZ LUI, SEIGNEUR, LE REPOS E' TERNEL.

Let us know your events: deadline May 31, 1989 to Dick Bernard, 2014 1st Ave #6 Hibbing MN 55746 or Jerry Forchette 4655 University Ave NE Minneapolis MN 55421.

L'ASSOCIATION DES FRANCAIS DU NORD
by Dr. Virgil Benoit

On April 22, 1989, I will be speaking at the Alliance Francaise in St. Paul MN. I will be talking about the use of French in our French-Canadian communities as well as the French-Indian community of Belcourt, N.D., and the cultural ties to the French-speaking world today. The presentation will include video, talk and guests who will accompany me. (NOTE: this is part of an all day program which sounds fascinating. Call 612-544-6382 - Alliance Francaise

Also, the Red Lake Falls AFRAN history awareness weekend will be May 19 and 20 at the Huot Crossing state park near Red Lake Falls. On Friday, May 19, we offer history of our area for the young. We focus on the development of the upper Red River Valley. On Saturday, we have workshops on singing, oxcart building, clothing of our ancestors, camp fire making before matches, cooking, edible plants from the forests and prairies folk dance and more. The "more" is sometimes more interesting than what we know about. Saturday evening we will have a folk dance. All activities are at the Old Crossing and Treaty Park. We will have a huge tent in the park area.

LETTER FROM JOHN COTE, BROOKLYN, CT.
6 MARS 1989

Chez Nous - February/March well done. Exception: Legalese, 2nd paragraph line 9 word 6 should be Norman not Saxon as Normans had written law which they imposed on the Saxons.

Enjoyed the article by John England "Le Baptême de Mamière" typical Canadian attitude.

Just finished my *pate* and *ragou de pot de chochon* (pigsfeet stew). Extraordinary. Want the recipe? (Ed. note: "OUI") I now have to work on the pigs head, much better. Next week pea soup with salt pork and onions/eat till I am sick. *Gallettes* are fried bread dough in a black iron frying pan made with extra dough when baking bread.

A typical Canadian Sunday breakfast - cold salt pork from Saturday night's supper; baked beans with toast with honey or molasses. That my friend is scrumptious eating and a hearty breakfast; try it. I was brought up on it. It is a treat.

Also, we are seeking clip art and photos of any kind that have a French-Canadian flavor. May we hear from you?

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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 in 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 therefor, by virtue of special powers in me vested, by the laws of the United States and by the president thereof, I do authorize, 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	Michail 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 Breed
16	Louis Default	Boatman	5	4	Dark	Dark	Dark	Stout	Half Breed
17	Francois Lacroix	Boatman	5	5½	Dark	Dark	Dark	Stout	Half Breed
18	P. C. Duvirmay	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 licensor 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.

from Nouvelles Villes Jumelles
N. Charles Bouley, Editeur
Minneapolis St. Paul MN Fevrier 1987



chez nous

NEWSLETTER OF JUIN-JUILLET 1989

LA SOCIÉTÉ CANADIENNE-FRANÇAISE

EDITOR-Dick Bernard

VOL. 10 NO. 6

CO-EDITOR-Jerry Forchette

Soupe aux Pois

by John England

I hate grocery stores... and it's not just an ordinary hate mes amis; it's a passionate, full-blown hate seething with anger, resentment and revenge. I offer up grocery stores and shopping as a penance because I detest them so much.

The crowning blow that aroused my offensive attitude was when ninety-eight percent of these shabby food vendors ceased to carry whole yellow peas. Why, they used to be as common as ten-penny nails. Nowadays you have to hire a Sam Spade to find them. These little gems of the food chain are the basic stuff in soupe aux pois—the real Canadian pea soup. Their flavor is divine, a miracle from heaven. That is why these un-super markets quit handling them; they were too good. To borrow a statement from St. François de Sales, "grocery stores are like mushrooms, the best of them are no good." And if a Frenchman wants to make soupe aux pois in the 1980's he will have to settle for green peas; and that presents another problem.

In our family if you made soupe aux pois with green peas you were immediately suspected of being kicked in the head by a wild horse. My dad used to say that green peas were invented by some damned Englishman who didn't know any better! Indeed using green peas was on the level as a sacrilege in the church. It was grievously sinful, an act leading to certain perdition.

I have gotten into many a heated argument over the green and yellow peas. Usually it's with

A MOMENT OF SILENCE, S'IL VOUS PLAÎT!

This space was reserved to advertise Pea Soup Days in Somerset, WI, on June 16-18. Alas, a lack Pea Soup Days are defuncte - replaced by the more cosmopolitan Apple River Days, same date, same town. They'll sell you some Pea Soup, John. It won't be the same.

non-French-Canadians who don't know anymore about the subject than a hog does about going to Mass. Yellow peas are best, period.

But, rejoice, ye of little faith, there are whole yellow peas to be found in the Twin Cities. Byerlys and Lunds have them. Oh, they're expensive, about \$2.35 a bag—and they're imported from Sweden! These little beauties are delicious and there is enough of them to make soupe for six Frenchmen or 12 other people. I can only offer my best wishes to these stores, and a swift boot in the rear to the stores who don't carry them. Yellow peas are also grown in Manitoba by our cousins. In fact, St. Jean-Baptiste, Manitoba is the soup pea capital of Canada, because so many of them are grown there! Hey cousins—send us a boxcar full via the Soo Line!

CHECK OUT SUMMER EVENTS:

For Travel Information in Canada:
QUEBEC: call collect 0-514-873-2015
ONTARIO: 1-800-ONTARIO
MANITOBA: 1-800-665-0040
for other provinces: 1-612-332-4314

A COMMENTARY ON "POW WOW"

by Dick Bernard

Occasionally I have happened upon Pow Wows. I didn't understand them. Perhaps for you the experience has been the same. Perhaps the following comments will help.

"Mandaree is the New Orleans of Native American music." So said Pat Hobot at the October, 1988, annual meeting of the Minnesota Historical Society. "Is that Mandaree, North Dakota?" I said, somewhat incredulous. She responded "yes". I wondered how such a tiny place could be the mecca for drummers and singers.

"Why does that guy in the Pow Wow circle always dance backward?" someone asked at Red Lake last August. "He's trying to get in the Guinness Book of World Records" said a Chippewa elder - rendering simple what had at first seemed complex. (There is a regular Pow Wow circuit throughout the midwest - every weekend they take place somewhere in our region).

So when you see a bumper sticker, like I did, that says:

INDIAN VAN
on the official
Pow-Wow Trail!

you'll know immediately what it means.

What is a Pow Wow? According to a brochure distributed at the 14th annual Mah-Kato Pow Wow (Mankato MN) "these meetings . . . are mainly held to bring families together, to share crafts, dancing, customs, foods, and revive old friendships. They are also opportunities for the young to find possible spouses from other tribes, learn to dance and learn the traditions of their elders."

"All the music seems to sound alike" - that was my observation . . . until Pat Hobot read some verses of translated chants. Each chant was different and profound. Indeed the music is composed. And since there are many Indian languages, not all at any Pow Wow understand all of the words.

"The heartbeat of the Indian nations is the drum, which is the charge of the lead singer for each group. The drums and the dance arena are respected. Spectators are to stand and remove their hats in respect." (Mah-Kato brochure).

At Red Lake I had observed a quietly moving dance - the give-away. The family of a man who had died one year earlier was celebrating the end of their period of mourning by literally "giving away" gifts . . . and together doing a dance. What reverence for their departed husband, father, grandfather. . . we have much to learn.

The give-away, according to the Mah-Kato brochure, is one of the special events at the Pow Wow. "Many of these events are sacred, and it is requested that no pictures be taken,

at this time; please respect our traditions. Spectators are to stand and remove their hats in respect."

I have much to learn. On September 7-10, 1989, the United Tribes International Pow Wow will be held in Bismarck North Dakota. Perhaps I can attend. United Tribes has produced a superb 12 page booklet on Pow Wows. If interested in a copy of the booklet send a \$.65 SASE (business size) to me at 2014 1st Ave #6 Hibbing MN 55746.



Illustration from "Pow-Wow Questions and Answers" published by the United Tribes Technical College, 3315 University Drive, Bismarck N.D. 55804 (1988). UTTC can provide more information on the Pow-Wow and its 12 page booklet may be available through the college itself.

VISUM

I am translating legal papers for the American French Genealogy Society of which I am a member, in Pawtucket, Rhode Island and ran across this bit. A sad commentary on the mores of the church and society in 1671 - when a person died (1671) the cost of the Mass was \$10.00 today's prices, yet it cost 10 cents for the grave digger and the tolling of the bells, draw your own conclusions--this was in Quebec!

Another visum... historians say conquering Norman soldiers brought the game of Horseshoes to England in the 11th century and early settlers brought it to America.

The game requires only two horseshoes per player.

ESPACES FRANCOPHONES



ARMAND RENAUD

by Dick Bernard
It was a wonderful day April 22 when Alliance Francaise of the Twin Cities presented a day long program ESPACES FRANCOPHONES Survival of the Linguistic and Cultural Heritage in Multilingual Societies Problem and Solutions.

Some 40 participants listened to a series of lectures on all aspects of the topic. The meeting was held in St. Paul..

(The author of this article made tapes of the session. If you wish to review these write Dick Bernard, 2014 1st Ave #6 Hibbing 44746.)

The French-speaking world, dating from colonial days, stretches literally around the world. No fewer than 35 countries ranging from Canada to VietNam to Switzerland continue to be heavily influenced by especially the French language.

The speakers, from around the world, literally, covered many topics:

* Our own Dr. Virgil Benoit spoke on the Franco-Indian experience. Dr. Benoit's continuing quest, it seems, is to convince us that there is more to our ancestry than Voyageurs! Virgil brought with him several students and others of the Metis (michif) heritage.

* Dr. Armand Renaud of the University of Minnesota spoke on La Nouvelle France.

* Dr. Cedric May of the University of Birmingham, England (now visiting professor at UMDuluth) gave a fine talk on Quebec "What Future for Bilingualism". Subsequent to the conference, which Dr. May felt "was an exceptionally fine programme", he provided the author a copy of "A Report on the Rassemblement des Francophones d'Amerique, June, 1987." This report, in English, is available on request.

* Catherine Guisan-Dickinson of Switzerland commented from the perspective of that country as did Edward Hayward, about Belgium; Dr. Reda Bensmaia, about North Africa; and Prosper Sanou of Cameroun. Sanou's talk in particular was enlightening to the author. He spoke of the difficulty of establishing one's own cultural identity in a country where the language of commerce is French, and where the language of the people is exceedingly diverse (try the 6:00 news in 10 or 15 different dialects, for example!)

The day, in short, was an exceptional one. Those interested in the diverse programs of Alliance Francaise can contact them directly (612) 644-5769 or 821 Raymond, St Paul MN 55114 attention: Colette Saidane.



VIRGIL BENOIT



REDA BENSMAIA



PROSPER SANOU



ED HAYWARD



CEDRIC MAY
(in background
CATHERINE GUISAN-
DICKINSON)

GRANDMERE'S RAGU DE PATTE DE CHOCHON
from John Cote, Brooklyn, CT

4-6 pig shanks, 1 lb ground pork, 1 lb. ground lean beef, 3-4 onions, 1-2 stocks celery (optional), chopped, 2 bay leaves, 1 pinch thyme, 1-2 tsp. allspice, salt and pepper to taste, 1 egg, bread crumbs, 1 tbl oil, 2-3 cloves ground garlic fresh or powder.

In a large kettle boil shanks until meat is rendered from the bones (bay leaves go in this kettle). Remove bones, skim fat and continue to simmer on low.

Comb. ground meats, onion, celery, spices, 1 egg, bread crumbs into a meat loaf type. Add milk or water for moisture.

With meat mixture ready and seasoned to taste, make either meat balls or meat sauce. - Your choice.

Brown meats, remove fat and incorporate meat into pig shank ragu. Add sliced onion, this is above the required amount in the meat, adjust seasonings to taste. Add garlic, scrape fry pan and deglaze, add water or milk, or wine, your choice. Add flour or cornstarch and make a gravy. Cook until thick and brown, then incorporate into ragu kettle stirring well.

Continue to simmer about 1 hr.

You can cool, and put into bread type pans and when jelled put in freezer for future use or for immediate use, make dumplings, or serve with boiled potatoes, green or yellow vegetables and a tossed salad.

To serve cold: unthaw and slice for sandwiches and serve with a salad.

This is authentic recette from my mother who came from Ardennes, France as a World War I war bride. It was served frequently especially in the fall. This recipe was given to her by her aunt and had been in the Conseil family for generations. It will make a full meal anytime. Some people like to add wine or vinegar while cooking but then you have more of a Dutch souse.

Whatever you choose, ragu ranks as one of the favorites of French-Canadian dishes ranking right up there with pea soup and salt pork, baked beans and salt pork, gallettes, tourtieres and of course the famous tarte de far far louche which is truly one of our ancestors best dessert which only a few today can really make.

from Grandmere Cote

IN THE MAILBAG:

WILLIAM BERNARD is joining our mailing list. He is General President of the International Association of Heat and Frost Insulators and Asbestos Workers Union. He writes that "my father, Jack Lawrence Bernard, was born in 1901 in a little farming town of Delavan, IL. I believe his fathers name was Joseph and my father's mother's name was Kelly. She died right after my father was born. . . that's about all I know about our family tree."

Bill's address: Asbestos Workers Union, Suite 505, 1300 Connecticut Ave NW, Washington DC 20036.

ROSEMARY HENDERSON, Nashauk, incoming president of the Range chapter of LaSociete writes "what a lively meeting we had last night (May 22)! Each of the Frenchmen and ersatz Frenchmen had a story to tell - some with a little prodding. Only a small problem - keeping everyone from talking at once after each sharing." (The program this particular evening was simple: each person was to bring a recollection of their growing up in a French-Canadian home.)

VIRGIL BENOIT writes that "so many people don't know about the history of the French-Canadians and Metis and Michif of our regions so that only ground work is getting done at this time. . . the whole process of reintroducing these heritages is a major concern. . . Chez Nous is in a good position to help move an understanding of our heritage beyond the voyageur stage."

NEXT DEADLINE FOR CHEZ NOUS IS JUNE 24
Send your story, photo, artwork, etc. to Jerry Forchette, 4655 University Ave NE Minneapolis MN 55421 or to Dick Bernard 2014 1st Ave #6 Hibbing MN 55746. **GIVE THIS ISSUE OF CHEZ NOUS TO A FRIEND!** And ask them to join.

SOME UPCOMING EVENTS:

JUNE 24: Range chapter picnic at the lake home of Ken and Blanche Nault, near Hibbing MN

JULY 1: Great Rendezvous at Old Fort William (Thunder Bay Ontario)

JULY 16: Twin Cities chapter picnic at Pioneer Park, Stillwater, noon to 5 p.m. Cruise on the St. Croix River in early evening. Call 612-429-7087 or 612-455-3128 for information.

AUGUST 12: Rendezvous at Grand Portage MN

AUGUST 25-27: Chautauqua at Old Crossing & Treaty State Park (near Red Lake Falls MN) historic(al) weekend. For more information contact Virgil Benoit, Box 101, Red Lake Falls MN 56750. (ED. NOTE: from past experiences AFRAN activities are always well planned and very interesting. You'll be glad you attended.



Dakota Genealogical Society Seminar
by John England

La Société was well represented at the seminar sponsored by the Dakota Genealogical Society on 19 January at St. Peter's parish in Mendota. This is the oldest functioning parish in Minnesota, and of course, it's roots are French! Our membership chairman, George LaBrosse, attended and made a grand display of his heritage. Included in this was an extensive genealogical chart, a book from Quebec on the LaBrosse family, and photos from Quebec and the LaBrosse ancestral village in France. George also video taped the event which included a talk given by Alan Woolworth.

Woolworth is an historical archeologist; has done extensive research on the native American and Metis people who lived in Mendota and the surrounding area including Louis Provencalle dit LeBlanc, and the Fairbaults. He regaled us with the story of "Old Bets", a Dakota woman who had a more colorful and less than saintly life and yet was converted by Msgr. Rovoux who brought the faith to the Dakotas. Woolworth said that he admires the voyageurs and the Metis not only for their courage but for their fun-loving life style. "They really know how to live", he said.

To say the Rogers Street Fishing Village area of the city of Two Rivers, more appropriately named the French Side Fishing Village Historic District. The village's 31 historic buildings are associated with the city's French-Canadian settlement and it's 150 year old fishing industry.

The district is the only authentic historical site in Manitowoc County, verified by three years of collecting the historical documentation necessary to justify the placement on the National Register.

Among the settlers in Two Rivers were the French-Canadians who came between 1840 and 1870. They established themselves on the east side, close to the fishing banks.

Some came via the St. Lawrence River and the Great Lakes in Mackinaws to engage in fishing. Others were sawyers, ships' carpenters, coopers or shinglemakers who came to work in the lumber industry.

Familiar French-Canadian names appearing during this early period were LeClair, Allie, Gauthier, Gagnon, LaFond, Vaudreuil, Lonzeau and Sanville. Most of the families can be traced down to the 1850's and later in the Two Rivers area.

A poster, designed by the North Point Historical Association, celebrates the historic designation of this district and explains in detail important historic aspects of the area.

It explains that "The Two Rivers fishermen experienced the transition from the earliest method of seining off the beaches to pond-net, then gil-net fishing with sailing mackinaws of the 19th century, to steam driven tugs and present day diesel-powered vessels.

The poster also states that the district is historically significant as the only area identified with the Great Lakes commercial fishing industry for nearly 150 years, longer than any other city on the Great Lakes; continuously being known for having the largest fleet; possessing a continuity of ethnic family involvement.

The Rogers Street Fishing Village is in line to receive a state historical marker, which will be placed in the French Side District.

Ref: Dennis Hernet
Herald-Times Reporter

308

HOW TO READ A FRENCH MENU

AND UNDERSTAND WHAT YOU'RE ORDERING

Classic French cooking is a cuisine with thousands of recipes. For a basic introduction, our list of French food terms for meat recipes will help you order from any French menu.

MENU CHOICES

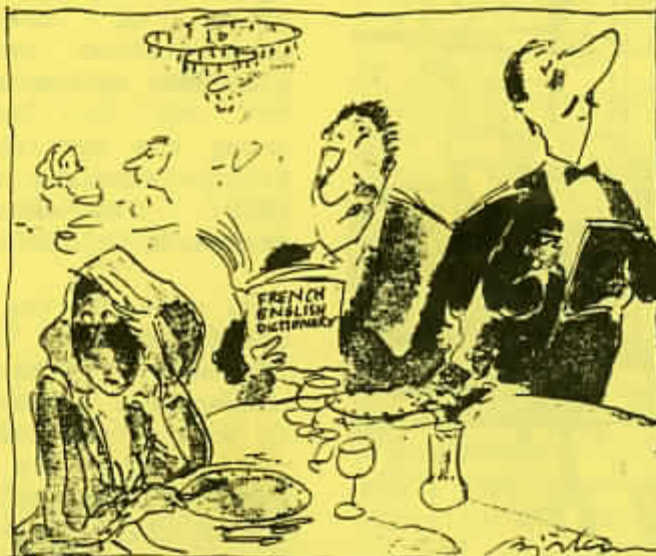
What's for dinner?

- **BOURGUIGNON.** A classic stew of beef braised in red wine with onions and mushrooms.
- **CARRÉ D'AGNEAU PERSILLADE.** Roast rack of lamb seasoned with parsley and garlic.
- **CASSOULET.** Meaty bean stew usually containing sausages and poultry. Typically garlic flavored.
- **STEACK AU POIVRE.**

Sautéed beef steak seasoned liberally with peppercorns.

- **TOURNEDOS DE BOEUF À LA OSKAR.** Thick slices of sautéed beef tenderloin (or veal round steak) served with crabmeat and asparagus or artichoke hearts; topped with a rich and creamy béarnaise sauce.

- **TOURNEDOS ROSSINI.** Sautéed slices of beef fillet on croutons or artichoke bottoms, topped with goose or duck liver slices, truffle slices, and Madeira wine sauce.



Baffled by boeuf? Stymied by escalope? Take the mystery out of deciphering a French menu with this easy-to-use list of common French dishes and food terms.

- **VEAU CORDON BLEU.** Paper-thin veal slices rolled up around ham and Gruyère cheese, then breaded and sautéed till golden and crisp.

CLASSIC PREPARATIONS

How would you like it?

- **À LA.** In the style of.
- **À LA PRINTANIÈRE.** Garnished with spring vegetables that are mounded around the entrée.
- **AMANDINE.** Made with almonds.
- **AU JUS.** Served with the meat's natural juices.
- **BALLOTTINE.** Stuffed boneless meat, poultry, fish, or game that's rolled into a bundle.
- **BLANQUETTE.** An egg-yolk-thickened cream sauce.
- **BROCHETTE.** Grilled skewered chunks of meat and vegetables; kabobs.
- **DAUBE.** Stew.
- **ÉMINCÉ.** Thinly sliced meat, covered with a sauce and heated through.

- **EN CROÛTE.** Wrapped and baked in pastry.

- **EN PAPILOTE.** Meat, fish, poultry, and/or vegetables cooked in a parchment bag.

- **FLAMBÉ.** Flamed with brandy or other liquor.

- **FLORENTINE.** Prepared with spinach.

- **JULIENNE.** Vegetables cut into thin strips.

- **MONTMORENCY.** Prepared with cherries.

- **MOUSSELINE.** Creamed, finely ground meat or poultry cooked in a fancy mold.

- **PROVENÇALE.** Cooked with garlic and tomatoes.

- **RAGOÛT.** A highly seasoned stew.

- **ROULADE.** Slices of meat rolled around a filling, then browned and slowly braised.

- **VOL-AU-VENT.** Baked pastry filled with various sauced meat, fish, or poultry mixtures.

MEAT CUTS AND SHAPES TO REMEMBER

- **Aiguillette.** A very thin strip of meat or poultry.
- **Andouille.** Pork sausage.
- **Baron.** A large cut of lamb or beef.
- **Côte.** Chop or cutlet.
- **Entrecôte.** Rib or sirloin steak.
- **Escalope.** Thin slice of meat, usually sautéed in butter.
- **Filet.** Fillet. Boneless piece of meat.
- **Médaille.** A small circular slice of meat or poultry.
- **Steack.** Steak.
- **Tournedos.** Slices of beef tenderloin, the most tender cut of beef.

— 🐏 — 🐖 — 🐷 —
AGNEAU = LAMB
BOEUF = BEEF
JAMBON = HAM
PORC = PORK
VEAU = VEAL

July 89
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NEWSLETTER OF
LA SOCIETE CANADIENNE FRANCAIS DU MINNESOTA

THE SOCIETY'S ANNUAL PICNIC

THE DAY: JULY 16, 1989
THE PLACE: PIONEER PARK, STILLWATER, MN
THE EVENT: The 10th Annual French Canadian Picnic

If you were lucky enough to have attended this annual event, then you would be able to say to friends, etc.. "YES" I had a G R E A T time at the picnic.

The weather was in the low 80's. The view of the St. Croix River from the park was "breath-taking". There were over a hundred people who attended the picnic. The food was great, everything looked and tasted wonderful. Everyone enjoyed the entertainment, there was a sing-along led Mark Labine and Pierre Girard, and other members of the society. There were folk dances, led by Pearl Roth and other members of her dance group. Fern Mclean and others helped with the door prizes. After the picnic, there was a 2½ hr. boat cruise down the St. Croix River, on the showboat called "ANDIAMO". Everyone had a great time.

A special thanks to the members who helped make this picnic a great success. Ralph Germain, and George LaBrosse, always put in long hours, Fern Mclean, Justa Cardinal, Mary Dicks, Florence Hoas, Marion, ^{SAVAT} Lee Collatz, and Pierre Girard, everyone deserves a big "THANK YOU" for all their work.

309A

CALENDAR OF EVENTS

20

AUGUST 7th

John Rivard will speak at our August 7th general membership meeting about Charles Lindberg (who was a personal acquaintance of his). Many older members recall that John was the founding father of our society here in the Twin Cities, and was for a long time the society's president. We gladly welcome John back to the society's podium for our monthly program.

THERE WILL BE NO SEPTEMBER GENERAL MEMBERSHIP MEETING.

OCTOBER 2nd

Collette Saidane of L'ALLIANCE FRANÇAISE will speak at our October 2nd general membership meeting. Her talk will be about the French perception of Quebec.

NOVEMBER 6th

Carolyn Johnson, a French teacher in the Roseville school district, will speak at our Nov. 6th general membership meeting. Her lecture will be about ^{French} influence in Minnesota.

December 4th

The December 4th general membership meeting will be our annual Christmas party. The agenda will be announced at a later date.

Those who are participating in the tour to the Winnipeg Folklorama, and have questions about where to go and what to do should direct their questions to Helen Peltier. 789-2214

We would like to correct a couple of errors in our last newsletter regarding the committees that we listed. In the Social Committee, the member errantly listed as "marie" should have been listed as "Mary Dicks". Also the Sales Committee consists of Judy Lovelett (chair) and her daughter Brenda Spachowiak (bookkeeper). We apologize for the errors in our July issue.

309 B

CALENDAR OF EVENTS CONT.

Society Members interested in a FREE French course with Collette Saidane should contact Mark Labine (222-4280) so that he might obtain an accurate count of those interested. The course will take place on one Saturday each Month starting this Fall.

A New outlet for the sale of items that one would have found in our Former "CHEZ NOUS " store in Riverplace has been found in River View Gallery. River View Gallery is an art and craft store located at 402 North Main (second floor) in Stillwater and it's managed by Brandon Straw.

Brandon will allow the Society a display area Which he will staff in exchange for a very modest rent and commission on sales.

This will allow the society a chance to earn some working funds as well as gaining some publicity for the society.

As at the old CHEZ NOUS Store, items may be accepted on consignment.

If you would like to help out with the sales committee or if you just have ideas about how to help the society with sales please contact Judy Lovelett (871-3416).

We encourage all our members to VIST RIVERVIEW GALLERY in downtown Stillwater and to patronize this new friend of our Society.

AMERICAN-CANADIAN GENEALOGICAL SOCIETY Was founded in September 1973, by professor Roger W. Lawrence and Lucille Caron-Lagassé in Manchester, New Hampshire

Although centered in New Hampshire, the Society includes membership from the United States and Canada, as well as other parts of the World.

Membership is open to any person wishing to join the Society. Application may be sent to

Membership Chairperson
PO Box 668
Manchester, NH 03105-0668

*While the Midwest retains much history about French Canadians and Archeological sites of their early presence, We here in New England are fortunately in closer proximity to the people and customs of Quebec. It is not at all uncommon to hear people talking french in the grocery store to buy boudin(blood Sausage), tourtieres (pork Pie) and creton/gorton (pork pate) in the stores. Our own membership

locally is made up of many francophones. Reading your newsletters is a good comparison of what we share in common."

Cordially,
Roger W. Lawrence

Remember to send your news Items to READERS CORNER
attn: Martha Godby
1660 Edmund ave
St Paul, Mn 55104

"REMEMBER "
Come to the August 7th meeting and see John again
also to register for the door prize.

Membership Application

Name _____ Telephone _____ Profession _____

Address _____
Street City/State Zipcode

Would you be willing to serve on one or more of the following committees? Please check which ones you are interested in:

- Social _____
- Financial _____
- Membership _____
- Historical _____
- Cultural/Education _____
- Public Relations _____

Do you have a special talent or area of expertise that you would like to share with LA SOCIETE CANADIENNE-FRANCAISE? _____

Annual Membership Dues:

Family.....\$15.00	Single.....\$10.00
Senior(Over 62)...\$8.00	Minor(Under 18)...\$1.00
Senior Couple....\$10.00	

Mail to:
La Societe Canadienne-Francaise
P.O. Box 10913
Minneapolis, MN 55458

Recently the Canadian Consulate in Minneapolis sent me an issue of Maclean's for which I'm very grateful. Maclean's is the Canadian equivalent of Time or Newsweek. The whole issue was dedicated to Canada Day (July 1) and our Fourth of July observing the two nations, on their holidays, by comparing and contrasting them.

One point that emerges very strongly in the magazine is American ignorance about Canada's politics, history, and sentiments toward its big Southern neighbor.

Canadians have a fear of being swallowed up by the United States, if not politically then economically and to a large extent culturally. Canadians recall that the last foreign government to invade Canada was the United States during the War of 1812. Now the invasion continues in the form of American dollars flowing north to buy up Canada's Natural Resources, Tv and Radio waves that deluge southern Canada with a mish-mash of American Culture, and now air pollution floating northeastward on the winds.

Most Americans respond with a mixture of ignorance and apathy. We seem too preoccupied in our own national affairs to give foreign nations our attention, even if it's our closest neighbor. A good example is the Free Trade Agreement. This Agreement between the U.S. and Canada would lower all tariffs and trade restrictions between the two Nations. While the Free Trade Agreement aroused a national debate in Canada, Americans barely noticed the trade negotiations.

As Americans with a great interest in French Canada, we must make the effort to be aware of Canada's problems and concerns. Reading Canadian Publications like Maclean's or the Winnipeg Newspaper which are both available at the St. Paul and Minneapolis downtown libraries (or L'Actualité or LeDevoir of Montreal at the U. of M. Library) can help keep us in touch with the situation in Canada and make us a better neighbor.

Jim Chouanard

309E



Recreational FOLK DANCE

CO-SPONSORED BY PHELPS PARK and AMERICAN YOUTH HOSTEL

for

All ages! Everyone welcome (including beginners)!

Honor all requests. All dances taught & easy to learn. No partners needed.

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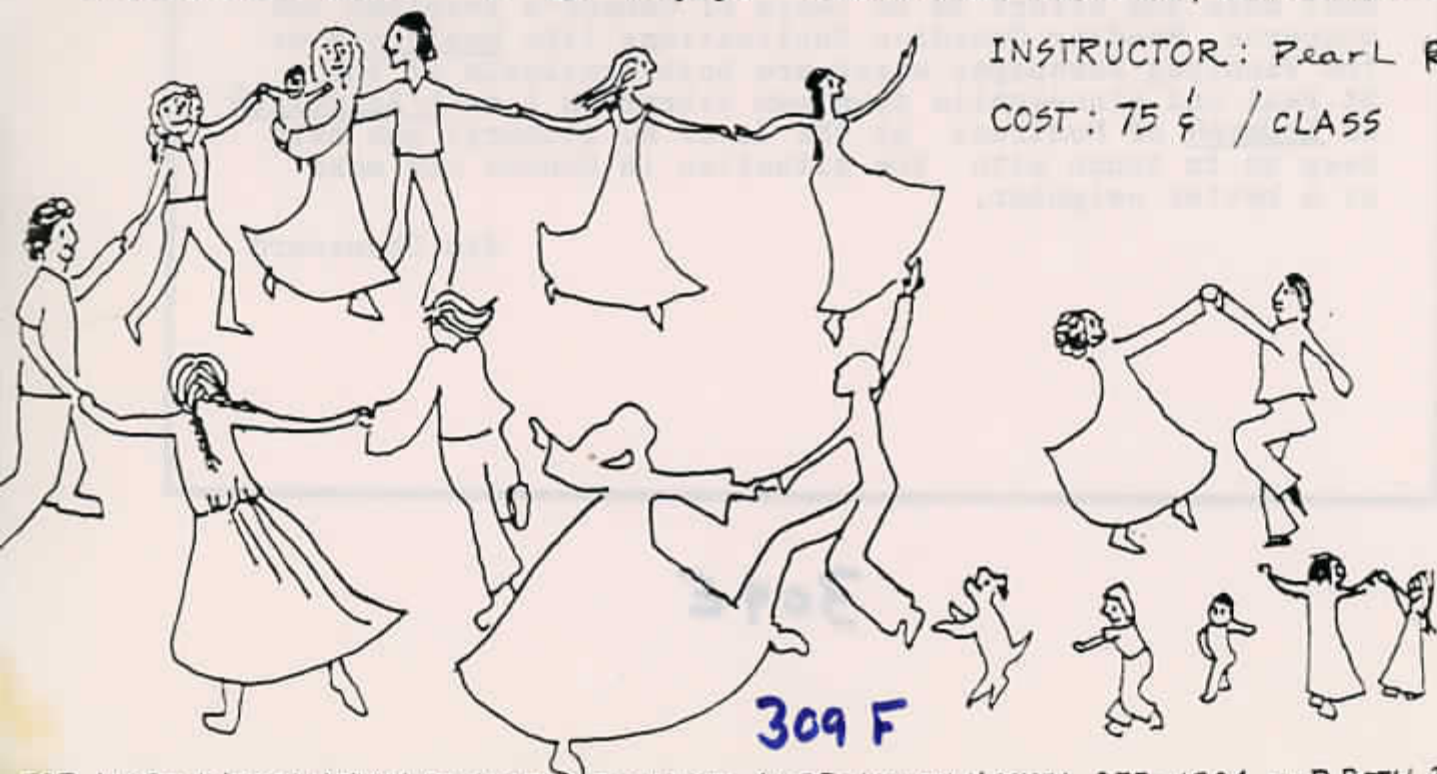
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on
MONDAYS 7-9 P.M. BEGINNING MONDAY, SEPTEMBER 3th.

INSTRUCTOR: Pearl Roth

COST: 75 ¢ / CLASS



309 F

FOR MORE INFORMATION PLEASE CONTACT AMER. YOUTH HOSTEL 375-1904 or P. ROTH 926-3612

THE BOOK THAT NEVER ENDS

ABOUT

TWO ENORMOUS FAMILIES



RIOU-RIoux AND LeMAY

546 pages PLUS Pictures & Maps

SOME OF THE THINGS YOU'LL FIND BETWEEN THE-COVERS

- PLACES: France, Seignorial French Canada, and U.S.A.
- TRAVELED: By Ships, oxen, covered wagons, horses, etc.
- LIFE: Love, marriages, and lots of babies.
- PEOPLE: Farmers, merchants, teachers, orchardists, mountain climber, musicians, artists, writers, poets, and one man who was an inventor. Innovator, master-craftsman, machinist & die-maker, and the proprietor of precision tools for the handloader. A woman, in 1916, pharmaceutical chemist, who was so active in hospital pharmacy, they established a scholarship in her memory at the University of Minnesota. Soldiers, Army, Navy, and Air Force. And more.

HORRIBLE ACCIDENTS, SADNESS AND HEARTBREAK:

- A 2 1/2 yr. old, scalded to death
- A 5 yr. old run over by a log truck
- A teenager drowned in Jim Lake, NEAR WHITE BEAR.
- A young man paralyzed for life in a diving accident
- A young man killed in a sawmill accident
- A young man killed in France 2 months after he landed, W.W.I
- A Suicide, a plane crash, a train crash (2 Locomotives), a Murder.
- A young woman left home to find work, never to be found

Document with the seal of Queen Victoria
This is an investiture for a shoemaker in 1885

AND MORE!!!

Author, Stella C. Schaefer

"READERS"

If you are interested in getting copies, of the names in this book, or want a book for yourself, please call Mark Labine at 222-4280 or Martha Godby at 644-3834

"READERS"

NAMES RELATED TO THE Lemay - RIOU - RIOUX CONNECTION: LUCE Lemay & AUGUSTIN RIOUX

- | | | | | |
|-------------------------|-------------------|------------|------------|----------------|
| BONNET | CRÉTE | PEPIN | AUGE | STRANDBERG |
| SWAN GRANT | CHORN | HOWARD | THIBODO | BRINK |
| POSTON | LaBORE | DAVIDSON | PETER BUCK | MALLORD |
| GEO. WILL | DUPRE | REISS | RINESSI | O.WM. JOHNSON |
| WM. THOMPSON | UMENT | BELMAR | DeLONAIS | GUSTAFSON |
| JOHN LaBARRÉ | THEODORE ANDERSON | PAM NELSON | O'ROURKE | BRACHT |
| YOST | SPEISTER | SELOWNCHEK | DUMOUNT | OSCAR ANDERSON |
| WM. SIMMONS | BRANDEMAN | WILHELM | ROICE | HAWKINSON |
| JOHN WILSON | McKEE | RODRIQUEZ | VALLEY | PETE PETERSON |
| CHAS. COURTOIS | SANDISON | LaCASSE | SCHOSTEIN | LOUIS BLOOM |
| JOS. BELANGER-BELLANGER | TAUER | CARDINAL | BRAGDON | KLAS |
| ALBERT GREENWALT | EAKENS | HARREN | FOELKL | GILLER |
| GEO. HUNTER | TOURVILLE | AUSTIN | ROSELER | WM. CARTIER |
| Thomas ROBBERS | HOULE | TRULEN | SCHWANE | LaBATTE |
| ALICE PULVER | REID | LUTZ | NICKEL | LEVINE |
| | WETTERLIND | SCHRADER | LINK | DOBIAZ |
| | ANNUNZIATA | REHINE | WEBER | CAMPION |
| | | GESSNER | PODGURSKI | WILDER |
| | | ALLISON | LENGYEL | DEPAULIS |
| | | BLAISDELL | | BRENIZER |
| | | | | RICK SISCO |
| | | | | BARTLETT |
| | | | | KORTS |
| | | | | LUMSDEN Jr. |
| | | | | JOHN HART |
| | | | | RALPH O'QUINN |
| | | | | ARCHIE CAMERON |
| | | | | COUGHLIN |
| | | | | NOVAC |
| | | | | DAHL |
| | | | | SHINNER |
| | | | | BERKHANN |
| | | | | CREVIER |
| | | | | VAN HOEVER |
| | | | | EAKER |
| | | | | JEZDIK |
| | | | | SORRELS |
| | | | | HENDERSON |
| | | | | CHAMBERS |
| | | | | PEARSON |
| | | | | STAVLO |
| | | | | SWENSON |

NAMES RELATED TO Lemay

- Dutaut or Dutost
 Gaschet
 Quinville
 Girard
 LeMire
 LeNormand
 Frechette
 Bergeron
 Brisson
 Jacques
 Bellanger-Belanger
 Servius Jarvais
 Rousseau
 Lambert
 Maillet
 Octavie Filteau
 Laurent LaDouceur, (Doucer)
 Vernier

NAMES RELATED TO RIOU - RIOUX

- | | |
|----------|-----------|
| Quinquen | Pelletier |
| Le Blond | Michaud |
| Coté | Berubé |
| Boucher | Durette |
| Dube | Martel |
| Martin | Caron |
| Hudon | Doucher |
| Beaulieu | Fournier |

"THE BOOK THAT NEVER ENDS"
 Author Stella Schaefer

309H

June 26, 1989

Dear Readers:

Yellow peas, green pease,
Mellow peas, mean pease,
Whole peas, split peas,
Big peas, small peas,
In other words, all peas!

Peas, brother!

Having cut my teeth, so to speak, on pea soup and johnny cake, and having sampled a goodly number of varieties through the years, I am willing to wager that a blindfolded French Canadian couldn't tell the difference between green pea soup and yellow pea soup in a million slurps!

Every cook and chef has his or her pet preferences. Some swear that a ham bone is essential, others claim that salt pork is a must! Does one add a couple or three cloves or will a pinch do in a pinch. And I say poppycock and balderdash! You make do with what's on hand, and like any "bonne maitresse de maison", you come up with a gourmet dish every time!

Anyway, the original French settlers, DID eat other things besides peas and pigs' feet! One would think that they had never seen a cow or a chicken, let alone anything so exotic as a fish, but that is not the case! If they were anything, the French Canadians were inventive in cookery, and they managed to develop superb dishes from what was available.

Since game was plentiful, they used it well and with variety. Fish was a favorite, and I remember my grandmother's salmon pie with delight. I still make it, but unfortunately I can't find fresh salmon, so I have to used the canned variety. Since fresh fruit was not to be had in the wintertime, they made pies with dried fruit, such as "tarte à la ferlouche", raisin pie. (I have seen it spelled 'farlouche', also. I don't know which is the right way. Experts?)

3091

2.

PATE AU SAUMON

(As with most recipes, this one is flexible. You can either make it as a casserole, without the pie crust, or as a pie. You can serve it with white sauce, or plain, or with grated cheese.)

- Mashed potatoes
- 1 or 2 cans of salmon
- Chopped onion
- Parsley
- Salt and Pepper
- Butter

Casserole: Butter a deep dish, put in the salmon, mashed, add a can of green peas or a can of creamed corn, cover with mashed potatoes and onions and bake in a 400° oven for 25 to 30 minutes or until top is beginning to brown.

Pie: Make a pie crust, fill with salmon and potatoes, cover with crust and bake until crust is cooked.

TARTE A LA FERLOUCHE

- 2 CUPS SEEDLESS RAISINS
- 1/2 CUP BOILING WATER
- 1/2 CUP SUGAR
- 1/2 TPN SALT
- 2 TBSPN CORN STARCH
- 1/3 CUP ORANGE JUICE
- 1 TBSPN LEMON JUICE
- 1 TBSPN GRATED ORANGE RIND
- 1 TBSPN BUTTER

Wash and drain raisins. Place in saucepan with boiling water, sugar & salt, heat to boiling. Mix corn starch & orange juice, stir into raisins, cook & stir until thick and smooth. Remove from heat and add lemon juice, orange rind and butter. Stir well, fill pie and bake.

Have fun!

Pat
 Pat Ciocchetto
 Box 350
 Side Lake, MN 55781

309 J