



# chez nous

NEWSLETTER OF FEVRIER-MARS

1990

LA SOCIÉTÉ CANADIENNE-FRANÇAISE

EDITOR-Dick Bernard

VOL. 11 - NO. 4

CO-EDITOR-Jerry Forchette

## LIFE ON THE FRONTIER FOR A MISSIONARY BISHOP

While the Church in the United States would remain strongly identified with the cities of the east, many Catholics headed west to take on the arduous life of the farmer. Missionaries would follow, as well as bishops. The westward movement of the Church in America can be traced on a map through the growing number of new dioceses-through Ohio, Indiana, Missouri and on to Iowa; up north through St. Paul, St. Cloud and Duluth.

The early bishops in these dioceses were as sturdy as the farmers they followed. They were hard-nosed missionaries who would become familiar with the land and rough work. In the first half of the 19th century, many were Frenchmen uprooted by the French Revolution, who came to America to convert the "noble savages" and ended up ministering to Irish and German farmers.

Jean Loras, the first bishop of Dubuque, was born in Lyon, France, in 1792. From an industrious family of good means, his father suffered the fate of many loyal Catholics in those turbulent times by being guillotined during the French Revolution. In the seminary Loras became a close friend of Jean Vianney, whom the world would come to know as the "Curé of Ars." Ordained in 1815 from the Archdiocese of Lyon, he was lured to America in 1829.

rather Joseph Cretin, who became Bishop Loras' vicar general would eventually become the first bishop of St. Paul, MN., described the tribulations shared by so many of these missionaries who had been born to a more



Bishop Joseph Cretin

comfortable way of life. Father Marvin O'Connell's brilliant biography of John Ireland quotes Father Cretin:

"In the summer (Father Cretin) walked in perpetual fear of rattlesnakes particularly near the rivers...where at every step one hears the rattling of the tail of this frightful lizard and even worse mosquitoes, myriads of them maddening the horses and blackening the sky. I am devoured by them he said, without having a moment's rest day or night, I wear silk gloves, I put on my boots, I cover my face with gauze to avoid the sting of this troublesome insect, but during Mass it settles on my crown, which is then defenseless and my head swells immediately half an inch at least for half of the day."

see BISHOP p. 2

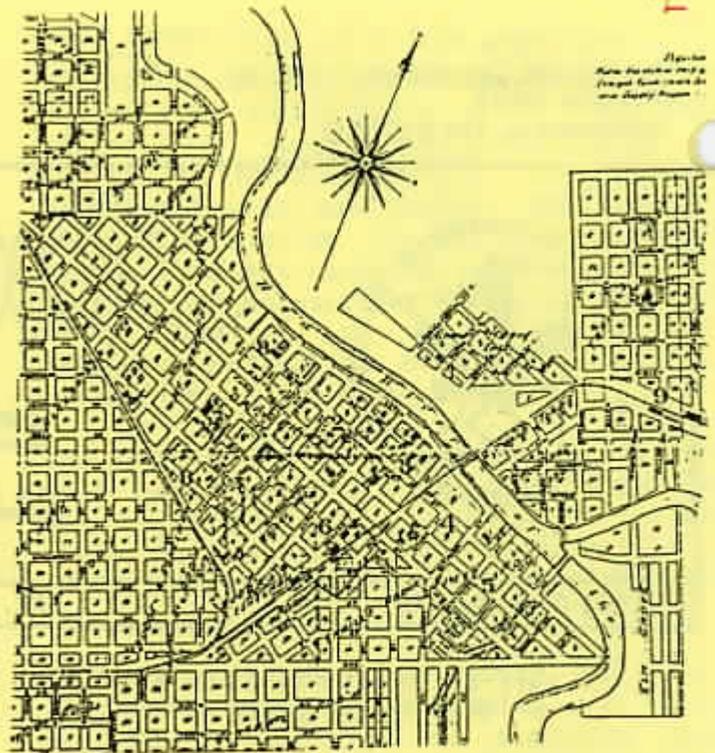
MERCI TO LORIA COLLETTE KELLY  
OF EAST GRAND FORKS, MN.

Regarding your request for a little newsy item - I do have a bit of interesting information that I would like to share.

According to a local historian, the first improvement built within the now city limits of Grand Forks, N.D. was a shack used by two pony express riders. It was built along the Red River about 1869. One of these riders was my Dad's great uncle, Augustus Huard. We don't know exactly how it came about but he actually was called Gus Loon - perhaps in trying to say his name - Huard - it sounded like "loon". In 1950 my dad, Ernest Collette developed a tract of land in the south end of Grand Forks and eventually built a home on a parcel of that land. When the abstract was examined there was Gus' name as the original landowner. My mother used to say whenever the property presented a problem, Gus was exerting his ownership.

Ed. Note: Grand Forks was first recognized by French fur traders who traveled by canoe up and down the Red River of the North and the Red Lake River. The city is at the fork of these two rivers, and was named La Grandes Fourches by the French. The first permanent settlement was established at Grand Forks in 1869. In 1880 the railroad from Minneapolis-St Paul reached Grand Forks and the town was permanently established.

Ed. Note: after receiving the above letter we received the Winter 1989 issue of Minnesota History, published by the Minnesota Historical Society. Therein was an interesting article by Stephen Sylvester entitled "Avenues for Ladies Only, The Soiled Doves of East Grand Forks, 1887-1915." Early in this article Sylvester refers to Gustav Loon and Nicholas Hoffman who were hired to help carry the mail along the lonely and oftentimes dangerous trail to Ft. Garry (present day Winnipeg). How ironic! Our cousin, Augustus Huard has now become a Scandinavian!!! This vignette reminds us to not take anything for granted in researching our own ancestors. What we thought makes sense, might not.



Map of portion of Grand Forks-East Grand Forks (N.D.-MN) as the town appeared in 1884. Merci to Dr. Virgil Benoit

BISHOP contd from page one

Nothing could have prepared one born and raised in France for the long Midwestern winters of numbing cold, impassable heaps of snow and, with the Mississippi frozen solid for five months, even more pronounced isolation and loneliness. Travel attempted during the winter was particularly hazardous. On one occasion a priest riding cross country with Cretin fell and broke his arm while his horse shied on the slippery ground; with no medical help available for scores of miles in every direction, Cretin had to set the bone, and it took him five attempts before he succeeded, while the injured man lay in a snowbank, shrieking with pain. (John Ireland, Minnesota Historical Society Press, St. Paul, MN). Every missionary bishop had a similar story to tell.-Robert P Lockwood

Ref: Our Sunday Visitor  
Nov. 12, 1989

Vernon Sell of Madison, Wisconsin is of French-Canadian ancestry and poses the following question:

"Why have the French never established an ethnic identity such as the Norwegian, Irish, German, Etc?"

Send your opinion or any other article, etc, to Dick Bernard, 2014 First Ave. #6, Hibbing, MN 55746 or to Jerry Forchette, 4655 University Ave. N.E., Minneapolis, MN 55421. Chez Nous is published every two months. Next deadline: April 1, 1990.

Reader?

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Daniel Gresolon, Sieur duLuht

# French explorer lays path of peace for the Northland

**S**TARTING IN 1665, two Jesuit missionaries carried the Gospel as far west as the mouth of the Gichigamisibing (St. Louis River). They were Claude Allouez (1622-1689) and Jacques Marquette (1637-1675). Their mission, La Pointe du Saint Esprit, stood near Bono Creek (between present Ashland and Washburn, Wisconsin). In 1671, warfare between the Hurons, Ottawa and Dakota closed the mission. From then, no clergyman would preach the Gospel around Lake Superior until the coming in 1835 of Father Frederic Baraga, later the first bishop of Marquette, Michigan.

However, in 1679 a doughty Frenchman, in his own way, brought the Good News to the Head of the Lake. He was Daniel Gresolon, Sieur duLuht (we spell it "Duluth"). He came as an explorer, and left as a peacemaker.

Duluth was born into a wealthy merchant family at Saint-Germain-en-Lay in 1639. Like other men of his class, he chose the military for his career. As a "Gendarme de la Garde du Roi" he could well have followed a career among the courtiers of Louis XIV. But frontier life attracted him, and we find him in Montreal in 1672, where he made his first Holy Communion.

Many people in New France speculated about a "Northwest Passage" that was supposed to lead to the riches of the East. Duluth wanted to find it. Its discovery would bring great benefit to his nation, and fame if not fortune to himself.

One big problem stood in his way. Warfare among the various tribes threatened to block, if not wipe out, any party of European explorers that attempted to cross from the territory of one Indian nation into that of its enemy.

Fortunately for Duluth, this same problem faced the French fur traders. Although the regions northwest of Lake Superior swarmed with beaver, neither the Dakota nor the Ojibwe were willing to hunt them for fear of each other. When these tribes did hunt, they were more willing to do business with the Hudson's Bay Company, (British rivals of France) because its northern routes presented less danger of ambush.

*With Duluth died one of the most colorful eras in the exploration of New France. Even his contemporaries remembered him as an exceptional explorer and soldier.*

Duluth's vocation emerged from the convergence of these two interests: finding the Northwest Passage required that he become a peacemaker.

In the fall of 1678, Duluth set out to make peace among the tribes, and thus reopen the traditional trade route connecting the fur company beyond Lake Superior with Montreal. While wintering at the Bawiting (Sault Ste. Marie), he revealed his plans in a letter to Governor Frontenac in Quebec.

He would divide his expedition into two groups. His group would head west to meet the Dakota. Meanwhile, the other group "would leave for the North to tell the Assiniboels and other Nations in that area that the French had gone to the Nadouesioux to make peace, and that they should therefore beware what they did, for killing any Nadouesioux would be tantamount to killing us."



This statue of Daniel Gresolon, Sieur duLuht, by sculptor Jacques Lipchitz, is located at the University of Minnesota. Duluth.

Duluth would prevent the Dakota from attacking the other tribes "for the same reason." He added good news from his scouts: "The Ojibwe and the Nadouesioux agreed to meet." Duluth vowed to "march day and night" on his mission.

As soon as the ice was out, Duluth proceeded west along the south shore of Gichigaming (Lake Superior) until he arrived at the tip of the Keweenaw. From here a day's paddle carried him to Gichimising (Isle Royale), with another day to the north shore and its protection from the prevailing wind.

He and his party landed at Anigamisig (Little Portage on Park Point in present-day Duluth) toward the end of June, 1679. True to his plan for peace among the tribes, he marched ninety miles southwest into the heart of Dakota country. His route probably took him over the seven-mile portage of the St. Louis River and through the river systems leading into Gichimitawango Sagaigan (Big Sandy Lake) and the waterway and portages linking this with Missisagaigan (Mille Lacs Lake).

Here, in the Dakota village of Izatys, on July 2, 1679, Duluth planted the standard of Louis XIV.

After exploring east of the Missisibing (Mississippi), he returned to Nahgabchiwanong (Fond du Lac) for the historic meeting of the Nations. It took place among the representatives of sixteen tribes on September 15, 1679.

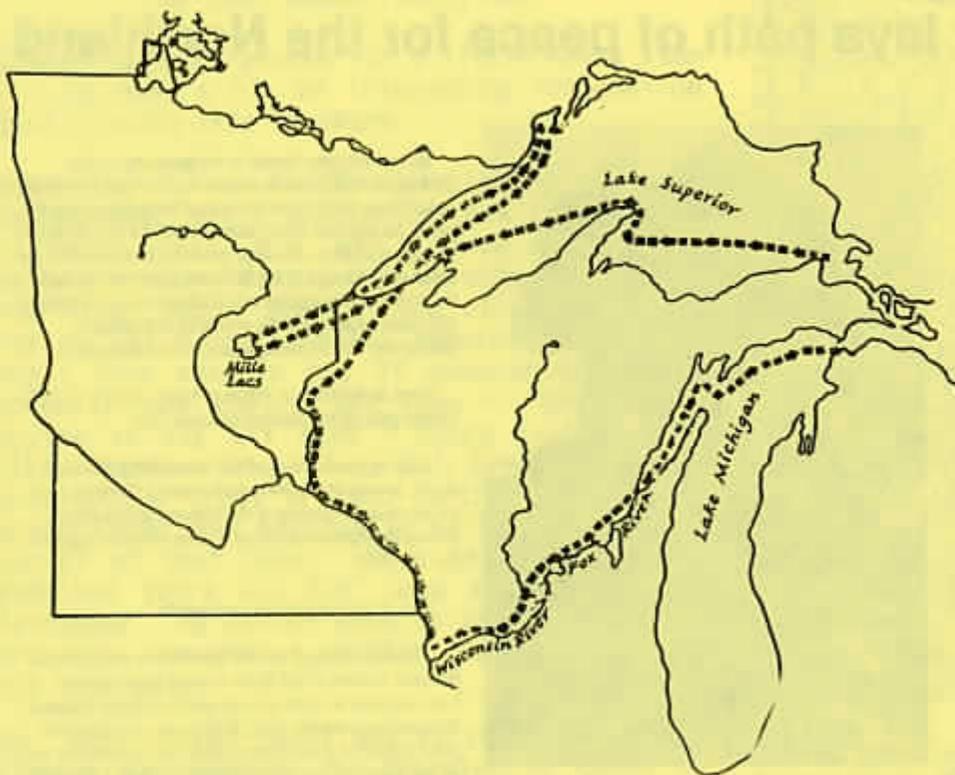
Here is this event in his own words:

...Having arranged for the Asseniboins as well as all the other nations of the North to meet at the head of Lake Superior in order to make peace with the Dakotas, their common enemy, they all did come, and I had the good fortune of gaining their esteem and friendship; and, so that peace among them would last longer, I thought I could not cement it better than by arranging reciprocal marriages between the nations, which I could not accomplish without much expense. The following winter, I had them get together in the woods, where I was staying, so that they could hunt and feast together, and thus establish closer bonds of friendship.

Duluth also took other measures to foster peace. His canoes rode deep in the water with the presents that he brought: rifles, powder, knives and hatchets for bartering; mirrors, beads, blankets and tobacco for gifts. But, because of the violence it introduced into tribal life, no alcohol.



DuLuht, his voyageurs and Indian guides are shown landing at Fond du Lac during the summer expedition of 1679, in this 1920 oil painting by Francis Lee Jaques.



The expeditions of Daniel Gresolon, Sieur duLuht, 1679-80

At considerable personal expense, he also arranged for a delegation of tribesmen to return to Montreal to meet Frontenac. The governor's "authority and presence," wrote Duluth flatteringly, would consolidate the peace. Duluth remained as a hostage in the Lake Superior area to guarantee the safe return of these emissaries.

With peace enthroned, Duluth could now devote himself to his second goal, finding the Northwest Passage to the Indies. In June of 1680, he paddled east along the south shore of Lake Superior, entered the Newissakodisibi (Brule River), and confirmed its connection with the Mississippi through the Manominkishisibi (St. Croix River).

However, his search for the route west ended abruptly. First, he learned that the Dakota had kidnapped his former regimental chaplain, Father Louis Hennepin, and two others. He had to rescue them. Then he had to return to France to defend himself against lies claiming that his peace mission was a front for illegal fur trading.

Finally, his superiors assigned him to build forts to supply and protect traders.

These he built over the next two decades at Nipigoni Sagaigan (Lake Nipigon), the Kaministiquia River (near present-day Fort William and Thunder Bay) and at Niir' Gichi-Gamiin (the straits between Lakes Erie and Huron).

*Any records that praise Duluth as a 'religious' man have not come down to us. Those we have reveal him as a layman constructively engaged in important matters.*

Duluth could feel good about his peacemaking and peacekeeping efforts. Records filed in Quebec showed that more and more furs were coming France's way.

## Daniel duLuht and the Gospel of Peace

### Catholic Faith requires Peacemaking

**I**N 1983 the Archbishop of St. Paul-Minneapolis, John R. Roach, headed an episcopal committee that drafted a pastoral letter called *The Challenge of Peace*. The newly appointed Bishop of Duluth, Robert H. Brom, attended the final debates leading to its adoption. It is fitting the diocese which bears Daniel Gresolon Sieur duLuht's name enjoyed representation at such a meeting.

The U.S. bishops wrote: "Peacemaking is not an optional commitment. It is a requirement of our faith."

The historical record shows that Duluth sought peace to restore to France some of the fur trade that England had captured. It would be difficult to argue that he was fulfilling a "requirement of our faith." But peace is the indispensable condition for any kind of good life in this world.

Whether sought after in order to break up an economic monopoly in the 17th century, or to save human civilization from nuclear chaos in the 20th, peace is closer to the Kingdom of God than its opposite. The Sermon on the Mount names those who seek it: "Sons of God."

For a while he also commanded Fort Michillmackinac (near present-day Mackinaw City, Michigan). Here his evenhanded treatment of three Ojibwe who murdered two Frenchmen probably prevented an uprising.

By now the marches, portages, battles, procurement and supervision of men and supplies, and negotiations with the tribes were taking their toll. In 1707 he retired at his own request, returned to Montreal, and rented a small room. Death found him there on the evening of February 25, 1710.

With Duluth died one of the most colorful eras in the exploration of New France. Even his contemporaries remembered him as an exceptional explorer and soldier. His opposition to the whiskey trade was extraordinary for one in his position. So also was his refusal to be a profiteer. His concern for the welfare of the young men under his command went beyond the limits of mere duty. The ease and respect with which he walked among tribesmen and courtiers astonished his peers. His patience under chronic illness (several decades with the gout), his courage, his patriotism, his mastery of technical matters, his leadership—all won praise from those who knew him.

Any records that praise Duluth as a "religious" man have not come down to us. Those we have reveal him as a layman constructively engaged in important matters. Does it seem too far afield to suggest that the words of the Second Vatican Council on the role of the Catholic laity apply to Duluth? They read: "It is proper to the layman's state in life for him to spend his days in the midst of the world and of secular transactions...as a kind of leaven."

In this sense, Daniel de Gresolon, Sieur duLuht, peacemaker, belongs in the ranks of other missionaries who brought the Gospel to Lake Superior.

Father Whitney Evans is associate professor of history at the College of St. Scholastica, and holds a doctorate in history from the University of Minnesota.

### LETTRES LETTRES LETTRES

Dear Dick:

Talk about a surprise reading that article written by Lowell Mercil (Decembre-Janvier *Chez Nous*). I happen to be a friend of his sister Lorraine. We went to school together all four years at St. Joseph's Academy in Crookston MN. It was a French school run by the Sisters of St. Joseph of Medille from France. All girls who entered went to France for their novitiate.

I also helped his brother Jerry with his violin.

Claire Faue  
Minneapolis MN

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## HYSTERIA ON RYE?

### BREAD FUNGUS MAY HAVE FUELED THE FRENCH REVOLUTION

by Malcolm Gladwell

Washington Post  
Washington, DC

For three strange weeks 200 years ago this past summer, the countryside of France was gripped by an inexplicable terror.

Rumors swept through towns and villages that bandits were about to seize the year's grain harvest. Peasants, weeping and shouting, took to the woods with pitchforks and muskets. Others crisscrossed the countryside in a blind panic looting and burning, terrifying the French aristocracy and they took steps to abolish what was left of the ancien regime, France's prerevolution social order.

La Grande Peur (the Great Fear) of 1789 is considered a pivotal event in the history of the French Revolution. But, like so many of the outbreaks of panic and bizarre behavior of medieval and early modern Europe, how and why it happened remains a puzzle to historians.

Why did it occur in some parts of France and not others? Why did the hysteria appear to affect entire communities simultaneously instead of spreading from house to house and town to town as panic ordinarily would? And what possible explanation, psychological or otherwise, could there be for spontaneous mass psychosis?

According to a study by University of Maryland historian Mary Kilbourne Matossian, the mystery of La Grande Peur can be explained by rye bread, which constituted most of the diet of French peasants of the period. Drawing on historical records, Matossian argues that the French countryside was in the grip of a massive outbreak of food poisoning brought on by a fungus that grows on rye grain and produces a natural form of hallucinogen LSD.

Matossian's arguments appear in her recently published book, "Poisons of the Past: Molds, Epidemics, and History," a sweeping reinterpretation of European and U.S. history in light of what people ate.

In everything from the Black Plague of the 14th century to the witch trials of Salem Mass., the religious revivals of the 18th century and the population explosion of the early industrial revolution, Matossian maintains that serious outbreaks of

microbiological contamination of the food supply played a large role in shaping social behavior and population patterns. S

"Some of her conclusions may be exaggerated," said William McNeill, professor of history at the University of Chicago. It is almost always the case that when you find something new and write about it, the result is a rather lopsided picture. But she is on to a very significant point. This is something historians simply have not thought about.

Matossian's focus is on a fungus known as ergot, a highly toxic mold which under certain climatic conditions—cold winters and wet warm summers, in particular—can grow and infect rye. Ergot is the fungus from which LSD originally was extracted. When consumed even in minute quantities in flour made from infected rye, ergot can cause an astonishing range of symptoms, including gangrene, fertility suppression, loss of motor control and severe hallucinations, delusions and even death.

Ergot poisoning was a risk in premodern Europe, because until the potato became the dietary staple of the lower classes in the late 18th century, peasants north of the Alps and Pyrenees and those in Russia were heavily dependent on rye, a hardy crop that can grow in extreme climates and poor soils. By some estimates, peasants in the region ate as much as two or three pounds of rye bread a day, making them particularly susceptible to ergot poisoning when conditions favored its development.

Matossian's approach is to try to account for outbreaks of bizarre behavior in a given area by looking at local food consumption patterns and climatic conditions over the previous growing season.

In 1789, for example, the year of La Grande Peur, "France had not seen weather conditions so favorable to the growth of ergot on rye...since 1697, when reasonable complete records were first kept," Matossian writes.

First an unusually cold winter weakened the rye, which is planted in the fall for harvest the following spring. A cold humid spring then allowed the fungus to grow on the plants, a warm dry May promoted the spread of fungal spores, and the warm wet summer that followed was ideal for the formation of toxic alkaloids.

see LA GRANDE PEUR p. 6

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LES CANADIENS ERRANTS  
by Al Girard, St. Paul, MN

The Twin Cities French-Canadian singing group, Les Canadiens Errants, celebrated the 1989 Christmas season by performances at the Société's annual party and an afternoon of singing at Murphy's Landing, Shakopee, MN.

The Christmas party was the usual good time with plenty of great food and fellowship. We thank those in attendance for the warm reception accorded us.

Murphy's Landing was not a "warm" event, we were there during the cold spell. By dressing warm and moving from house to house, we managed to keep spirits and circulation up. Everyone appeared to receive the songs, both Christmas and French, with enthusiasm. Many of the audience participated in both singing and dancing.

Murphy's Landing is a restored village from the 1700's and 1800's with each house representing an ethnic theme for a specific time period. Authentic furniture, dress, and even cooking is stressed. The houses and buildings have been moved in from various parts of Minnesota and have been restored to their original state. If anyone has not seen Murphy's Landing as yet, plan to put it on your list of things to do in the coming year.

Thanks to the participants for taking time for practices and the events. Your dedication is very much appreciated. The following have been regulars during the past year and we look forward to seeing them all again next year: Ray Ayotte, Marie Bouley, Feraidoon Bourbour, Seraphine Byrne, Alan Ciesielczyk, Leroy

LA GRANDE PEUR contd from page five <sup>6</sup>

Matossian uses the same analysis to explain the peculiar phenomenon of witch trials that periodically gripped different parts of Europe in the Middle Ages. The symptoms associated with bewitchment, she says are strikingly similar to the central nervous system disorders caused by ergotism: tremors, parasthesias (sensations or pricking, biting ants, crawling on the skin), spasm, seizures, contractions of the face and eyes, hallucinations and panic attacks.

The parts of Europe where witch trials were most common were cold wet areas where rye was the staple. By contrast, in Ireland where the peasant diet consisted mainly of dairy products and oats, witch trials were rare.

Matrossian is not the first to link witch persecution with food poisoning. At least one other researcher has suggested that ergotism played a role in the Salem witch trials of colonial Massachusetts, a conclusion Mastossian supports with evidence of the unusual amount of rye eating in Salem at the time of the outbreak and ideal climatic conditions in the previous year for ergot growth.

Ref: Mpls. Tribune - Minneapolis, MN  
November 21, 1989

Dubois, Dan Gendreau, Ralph Germain, Shirley and Al Girard, Pierre Girard, Renee Juaire, George LaBrosse, Pat Stegbauer and Marie Trepanier.

Anyone wishing to join the group can contact any of the above people for information.

A LETTER TO A FRIEND  
FROM:

25 USA

TO:

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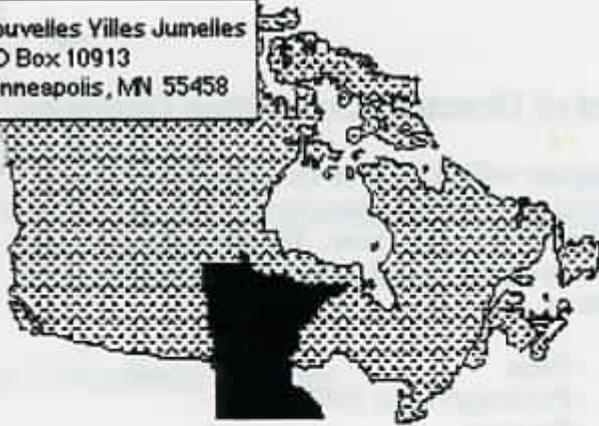
**The 225<sup>th</sup> ANNIVERSARY**  
St. Louis Founding  
1764-1989

**On Dec. 23, 1804,** At Fort Mandan [North Dakota], Capt. William Clark wrote: "A fine day. . .we were visited again by crowds of Indians. . .[An Indian woman] entertained us with a favorite Mandan dish, a mixture of pumpkins, beans, corn and chokeberries with the stones, all boiled together in a kettle, and forming a composition by no means unpalatable."

From The St. Louis Ambassadors  
Source: Missouri Historical Society

*St. Louis Post-Dispatch 12/23/89*

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# NOUVELLES VILLES JUMELLES

March 1990

NEWSLETTER OF  
La Societ e Canadienne Fran aise Du Minnesota

## 1990 Calendar of Events

March 5	General meeting
April 2	General meeting
April 27-29	Festival of Nations
May 7	General meeting (see details inside)
June 4	Annual meeting; election of officers
July ??	Summer picnic
August 6	General meeting
October 1	General meeting
November 5	General meeting
December 7 or 8	Annual Xmas party

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## Our New Banner

The Board of Directors has agreed to fund 50% of the cost of a new banner and new stationery and envelopes for the society. Some donations have already been received and the current status of this fund drive is as follows:

	Banner	Stationery
Cost:	\$335.00	\$240.00
Donated by Board:	\$168.00	\$120.00
Donated by Members:	\$50.00	\$44.00
Still Needed:	\$117.00	\$76.00

Our thanks to the following individuals for their donations for the new banner:

Al Daquist	\$10
Mary Ann McCoy	\$15
Paul Joncas	\$10

## The Newsletter-NVJ

This will be the last newsletter put out this year unless we can find someone willing to put the newsletter out. Currently we have the following staff:

Writer:	none
Printer/layout:	Steve Andersen 1415-11th Ave. S. Mpls., MN 55404
Editor:	none
Label printing:	George LaBrosse
Copying:	Al Girard
Folding/stapling/mailling:	Lee Collatz

Previously, Jim Chouanard did the job of writing, editing, folding, stapling, and mailing. He did a wonderful job for several years and has moved on. Unless we can find someone to replace him this newsletter may be only an annual event. Any volunteers or suggestions, please call Mark Labine at 222-4280.

## Board of Directors/Committee Openings

Anyone willing to serve on committees or the Board of Directors please let either Mark Labine or a current Director know. We are looking for volunteers on the Board as well as the following committees:

- Sales
- Publicity/Public Relations
- Program
- Newsletter

## Spring Programs

- MARCH 5- Two films from the MN Historical Society will be featured: *From the Bottem Up*, a 20 minute story about archeology in the MN boundary waters area, plus *The Metis in the Red River Valley*, a 27 minute film.
- APRIL 2- Cajun music by *The Rocking Pinecones!* Dan Newton and several members of his band will entertain you with tales and tunes of cajun music and dance. Bring your dancing shoes!
- MAY 7- We are pleased to announce that Virgil Benoit from AFRAN will come to give a talk to our group about a project he is working on which involves translating a diary kept by a French Canadian named Charles Morin. Charles Morin was born in Québec in 1849. He kept a diary of his life and travels from 1861 to 1885, when he settled in Argyle, MN. His diary was written in a very interesting manner and talks about his travels. He traveled through Québec and Ontario in his early years. He arrived in Chicago one week after the great fire destroyed most of the city. Later he took an immigrant train to San Francisco and his diary describes life there. He next took a ship to British Columbia where he worked as a carpenter for a missionary on Vancouver Island. He finally settled in Argyle in 1885.

Virgil Benoit is the President of AFRAN and is an excellent speaker and French Canadian historian. This should be an excellent program.

*Novelles Villes Jumelles* is published monthly by LA SOCIÉTÉ CANADIENNE FRANÇAISE DU MINNESOTA. Correspondence may be submitted to PO Box 10913, Mpls., MN 55458. For subscription information contact Mark Labine, President, (612) 222-4280.



## Annual President's Report

by Mark Labine

I have now been President of the Société for some 20 months. I must say my second year as President was more enjoyable than my first, as I had a better grip on what needed to be done.

In reviewing 1989 and in reviewing my letter to the membership a year ago I see the year as somewhat low key. I believe our programs at our general membership meetings were excellent. I feel good about that, and admit the programs are something I really enjoy. Our summer picnic on the St. Croix and our Xmas party at St. François des Sales were well attended and very enjoyable. I want to thank everyone who worked to make these events a success. Our booth at the Festival of Nations was beautiful and well received by the public. Our sales committee enjoyed another excellent festival in terms of healthy sales. We all should be very grateful to those who worked on the festival and in the sales booth as this is an excellent fundraising event for the Société.

Our present financial position is healthy. Current membership is still around 168 single and family memberships-very similar to last year.

There is still a lot more this organization could do to promote the French Canadian culture in this state. There are many good and creative ideas that are just waiting for someone to take and "run with". One thing I would like to see in 1990 is more members stepping forward to volunteer. We could do so much more if we only had the volunteers to do it.

**Je me Souviens!**

## MEMEBERSHIP APPLICATION

Name \_\_\_\_\_ Telephone \_\_\_\_\_ Profession \_\_\_\_\_

Address \_\_\_\_\_  
Street City State ZIP

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

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

Do you have a special talent or area of expertise that you would like to share with *La Société Canadienne-Française*?

### 1990 Membership Dues:

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

### 2 Year Membership Dues ('90 & '91)

Family .....	\$30.00
Senior (over 62) .....	\$16.00
Senior Couple .....	\$20.00
Single .....	\$20.00
Minor (under 18) .....	\$ 2.00

Mail to:

*La Société Canadienne-Française*  
P.O. Box 10913  
Minneapolis, MN 55458

## Bed & Breakfast in Québec!

with Cherchez au delà des Aventures  
(Search Beyond Adventures)

*Search Beyond Adventures, Inc.*, a travel program specializing in adventure and cultural tours, is again offering a guided tour to **Montréal** and **Québec City** this year. The program, directed by société member Steve Andersen, has many other tours throughout Canada, including Newfoundland and Prince Edward Island, Winnipeg Folklorama, Vancouver & Victoria, and Banff Nat'l Park. In addition, Search Beyond Adventures provides many tours throughout the US and Latin America, plus full travel agency services. Below is a brief sketch of the Québec City/Montréal trip.

**Price Includes:** Round-trip air from Mpls.-St. Paul (air fare from other cities can be arranged but may change the price), ground transportation, bed & breakfasts in both cities, full-time guide, all tours, most meals.

**Trip Description:** You'll love the Old World ambience of Québec City, the only North American walled city north of Mexico! Then indulge yourself in the chic sophisticated city of Montréal, second largest French city in the world. Étudiez votre français!

For more information or a reservation contact:

Search Beyond Adventures, Inc.  
1415 11th Ave. S.  
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(612) 340-9979

Dates: June 7-12

Cost: only \$695!

**333 E**

### The Proposed New Banner

The new banner will be approximately 8 feet long in Red and Blue on a white background. Eyelets and a tube for rope on the top and bottom will enable us to use it in many different ways. It will be silk screened on a nylon material and thus weather and stain resistant.



*La Société  
Canadienne-Française  
du Minnesota*



333 F

# chez nous

NEWSLETTER OF AVRIL-MAI, 1990

VOL. 11 NO. 5

La société canadienne-française

Editor: Dick Bernard

Co-Editor: Jerry Marie Forchette

## MIGRATING TO MINNESOTA

The following account of a French-Canadian family is provided by Gloria Teller, Hibbing. The account, written in 1937, paints a vivid and fascinating photo of the moves, activities trials, triumphs and tribulations of a common family. Each of our families has a similar story. We'd like to see yours. To Jerry Forchette, 4655 University Ave NE Mpls 55421 or Dick Bernard, 3030 45th Ave S Minneapolis 55406.

Ezra LeDoux was born on a farm in Ripley Township (MN) Jan. 25 1880. He is the son of Michel LeDoux, Jr. and Eliza Brousseau LeDoux.

Michel LeDoux Jr was born in Kankakee IL Apr 14, 1846. He came to Belle Prairie MN with his parents in 1856. Michel LeDoux Sr was born in eastern Canada, Jan 22, 1823. He came to Illinois in 1846. He married there and came to Minnesota with his family in 1855.

Telling of those early days Ezra LeDoux said, "my grandparents came west with the King family. Each family travelled in a covered wagon drawn by oxen. Starting in the spring they arrived at Belle Prairie in the fall. They stopped along the way for the men to work and earn money to continue the journey. While the men worked the women did the washings. After reaching Belle Prairie my grandfather worked at farming for about three years then purchased a farm of 180 acres northeast of Belle Prairie station.

(his farm is now owned by Henry Chelling and farmed by Hector LeDoux.) Grandfather cut the trees, built a log cabin, hunted to secure food for the family, broke the land, raised corn and wheat which they cut with a cradle and threshed with flails. At this

time they had to sell their produce in St. Cloud and tote most of their supplies from there."

"When the Civil War broke out, grandfather enlisted in St. Cloud and was gone two years. There was very little to do with. Grandmother had a hard time to care for her five children. She used to break corn with a hammer to make the johnnycake. They lived near Fletcher Creek which was two and a half miles from Belle Prairie. At night the Indians would come and peek in the windows, but she would not put curtains up lest the Indians think she was afraid. For a light she sometimes used a cloth soaked with tallow and lit like a candle. Her broom was made by cutting hazel brush, when the leaves were green and tying them together. She twisted hay hard and made it into a scrub brush. Pouring water on the ashes she made lye for scrubbing, by skimming off the top."

"When the wheat was harvested they gathered the best wheat straws they could find and put them away to make straw hats. These they made by braiding the straw during the winter months."

"At the time of the spring house cleaning grandmother Brousseau, who lived near the river, used to wash her carpets and heavy clothes by tacking them on logs in the river and leaving them there all day for the current to wash them."

Eliza Brousseau LeDoux and her brother Oliver Brousseau, were fine dancers. Once they won a prize for dancing a jig at the hall at Fort Ripley. After their marriage Mr. and Mrs. Michel LeDoux Jr settled on a

homestead in Ripley township about a mile and a half northeast of Michel LeDoux sr's home.

During the Indian trouble (1862), Michel LeDoux Jr (father of Ezra) served as a soldier and drew a pension for this service. The family was among those who took refuge in the old courthouse at that time. Mrs. LeDoux died in Hibbing Aug, 1935, at the home of her daughter, Mrs. Elmer Hilde. Michel LeDoux died in Little Falls in 1914.

Ezra LeDoux was born and reared on the old homestead, in the log house his father built. The old log house is still occupied. Fred Fish lives there. The logs have been covered with siding and it no longer looks like a log cabin.

Ezra LeDoux tells the following story of one of his childhood adventures. "When I was about eight years old my father took me to Brainerd with him when he went up to sell his produce. As we drove up Front Street in Brainerd, father showed me the stump of a tree where two Indians were hung for killing the McArthur girl. For years father had a tintype of the Indians hanging there. The hanging took place at night and the bodies were left hanging until the next morning when the picture was taken." The hanging took place in August, 1871.

Ezra attended the rural school at Ripley. After leaving school he worked at farming until he was 19 (1899) then went to Hibbing. There was only one business block in Hibbing then. From Hibbing he went to Chisholm, when the town was first surveyed. He helped cut timber and clear streets. While Ezra LeDoux was in Hibbing, a forest fire swept over the town of Chisholm and threatened Hibbing. They were taking the women and children out of Hibbing when the wind changed and saved the town. On the following Sunday they ran excursions from Hibbing taking the people down in box and flat cars.

From Chisholm, Mr. LeDoux returned to Little Falls and worked for J.F. Murphy on the river and at the sorting works. The following winter he spent in the Pequot Lumber Camp working for the Rum River Lumber Co.

He returned to Little Falls in Sep 1902. October 14 of that year he started in the barber trade. He was employed by Philip Germaine as a barber until 1903 when he went into partnership with Frank Dufort. They opened a barber shop on First Street and

continued the partnership until the death of Mr. Dufort in 1933. In 1934 he sold out the barber shop to Chet Nove and Joe Girtz. After selling out downtown Mr. LeDoux opened a shop at 515 2nd street NE where he is still (Sept, 1937) in business.

## PETIT CANADA

by John England

Historical works on the French-Canadians in Minnesota are like the treasured truffles of France; they are always good and always scarce. Little Canada A Voyageurs Dream edited by Gareth Hiebert and published by the Little Canada Historical Society is one of the rare literary truffles to be savored and cherished.

Indeed the book is very comprehensive covering many aspects of Little Canada's heritage which ranges from Benjamin Gervais to Monsignor Arthur Durand. Also, included is the influence of Italian, German and Luxembourgers who settled there too. You will discover some excellent research on Father Goiffon, the peg-legged priest who was more intrepid than the voyageurs and Coureurs de Bois, and definitely more holy. This humble Frenchman had more charisma in his wooden leg than most people have in their hearts. The section on Father Goiffon is worth the price of the book itself.

You will find in Little Canada many personal accounts written by descendants of the early settlers. Included among them are stories by LaSociete members Huberta Auger Bennett and Rose La Lancette. There is a nice section on the Little Canada School written by Edgar Belland who had a memory like a cast iron safe. And there is the article by Ella Langevin in which she describes her Uncle Joe Belland, a gentleman I met at one of our local celebrations, who had a sense of humor that would warm the coldest of hearts. Many of these vignettes are written from the heart and written well like Lowell Mercil's Christmas memories in the December Chez Nous. And they are more interesting than Montcalm at the Plains of Abraham.

Speaking of heroes, I especially enjoyed the section about Mgsr. Durand, a native of Faribault, a priest who left an indelible mark on Petit Canada. He was one of Christ's happy warriors who did everything from forming a credit union to plowing snow before 5:30 Mass at St. Johns. He was never too busy to answer a letter, to be a friend. It was himself who rekindled my interest

## PETIT CANADA

in French-Canadian heritage which he treasured so dearly. He gave a special Franco-American flavor to the Catholic Church in Minnesota as did his predecessor, Father Goiffon.

Folks with the good qualities that all men should have like Benjamin Gervais, Father Goiffon, Edgar and Joe Belland, Joseph "the carpenter" Ducharme and Father Durand gave to us customs and values that have been deposited in a high-yield savings account called Little Canada A Voyageurs Dream. It will cost you \$35.00 to buy into this historical bank and it will be worth it.

The book is available at the Little Canada City Hall, 515 E. Little Canada Rd, St. Paul MN 55117, phone 612-484-2177.

ENJOY this years edition of  
FESTIVAL OF NATIONS

April 27-28-29  
at the  
St. Paul Civic Center

Student hours:  
Friday 9:30 a.m. to 4:00 p.m.

General admission:  
Friday 4:00 - 11:00 p.m.  
Saturday 11:00 a.m. to 11:00 p.m.  
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Cost:  
\$6.50 per person at the door  
\$5.00 in advance - Tickets from  
International Institute  
1694 Como Avenue  
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VISA/MC accepted - (612)647-0191

## THE QUESTION OF ETHNIC IDENTITY

In the last issue of Chez Nous Vernon Sell of Madison WI posed a question: why do we French-Canadians suffer from a lack of ethnic identity unlike some other ethnic groups?

To the rescue came member Treffle Daniels, who offers this opinion:

"Most of us are French-Canadians whose ancestors came to Quebec before a strong sense of French national spirit was instilled in all people of France. Many were Normans and Bretons, people who didn't always consider themselves as truly French. So, from that angle, we might say we're Canadians firstly, French, secondly. In other words unlike Germans, Irish, Swedes, etc., we didn't come directly to the USA, but stopped off in Quebec for a century or two before coming to the USA.

Also, the French never seemed to settle in large numbers in an area. Note the numbers of Norwegians in Minnesota. This example could be expanded to include the Swedes, Danes, Germans, Irish, etc., etc. Where there was a large settlement of French-Canadians as in Upper Michigan, areas of Vermont, New Hampshire, Massachusetts, etc., I'd bet there is a strong ethnic sense there. An example nearby would be the French influence in Little Canada (near St. Paul MN) as well as St. Paul, and the West End of Duluth (my youthful neighborhood).

Maybe the great amount of ethnic activities is boring to us children of France. Many Frenchmen of France are individualistic

to the highest degree. That's very apparent when one visits France . . . so they don't worry or flaunt their ethnic differences. What I'm saying is perhaps the greatest outpouring of ethnic activities is just overkill on the part of certain groups - St. Pat's Day is a splendid example of this. One can easily discover others.

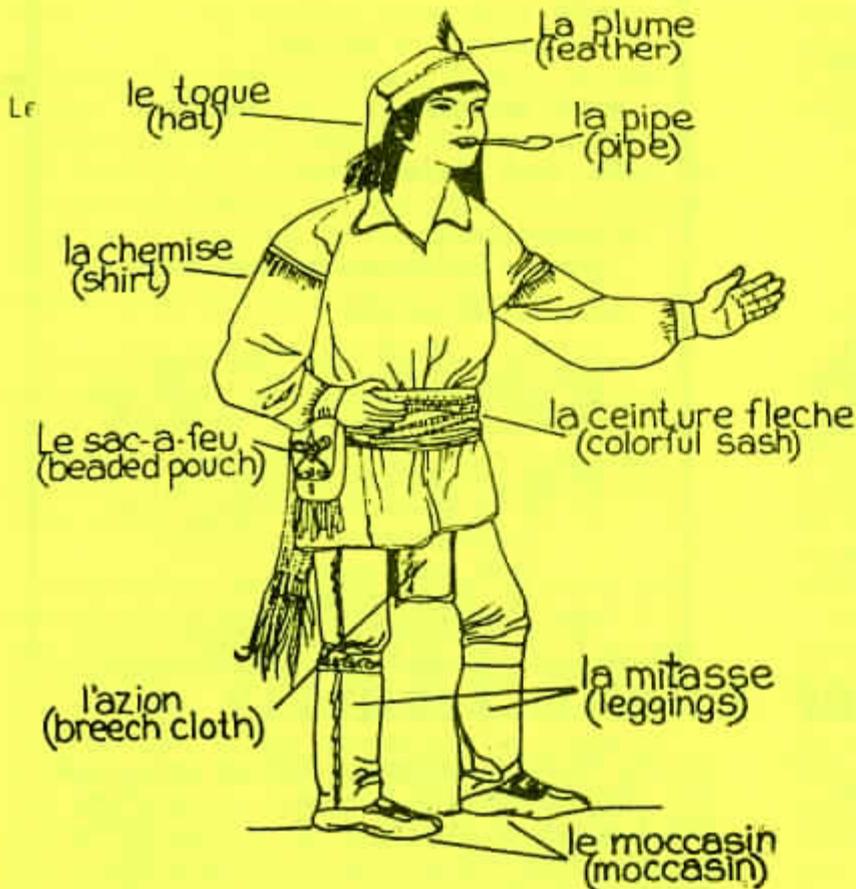
Perhaps we want to say to other groups "Heh! we're all Americans. Try to put our ethnic backgrounds behind us and go on to be citizens of the USA".

Which brings up this example: at St. Jean's school in Duluth (a French-Canadian school) a big highlight in the 1940's and 1950's was a St. Pat's Day musical, organized by those good Sisters of the Holy Name, a French-Canadian order. Did they ever do anything for St. Jean Baptiste Day on that scale? No, that wasn't during the school year. Also, we couldn't celebrate Bastille Day, as France had lost Canada in 1763, 26 years before the storming of the Bastille.

Also, you'll find people of all groups who want to forget their backgrounds. Why did so many French-Canadians Englishize their names?

Finally, many of us know that the British, upon taking over Canada, really ignored the French there and our poor ancestors were treated as unequals in many aspects of Canadian political, social and economic life and wanted to leave that intolerance behind once and for all."

Treffle Daniels  
Minneapolis MN



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TRAVELLING TO CANADA?  
Here are some numbers you may wish to make note of:

(All #'s have 1-800 prefix unless otherwise indicated)

QUEBEC	363-7777
ONTARIO	ONTARIO
MANITOBA	665-0040
ALBERTA	661-8888
BRIT COLUMBIA	663-6000
SASKATCHEWAN	667-7191
NOVA SCOTIA	341-6096
NEW BRUNSWICK	561-0123
NW TERRITORIES	661-0788
PRINCE EDW IS	565-9060
NEWFOUNDLAND	563-6353
YUKON	403-667-5340

CANADIAN  
CONSULATE 612-333-4641  
Rec'd mes'qe 612-332-4314

## MORE ON THE VOYAGEURS

### CUSTOMS, TRADITIONS AND HISTORICAL REPRESENTATION

In August of 1988,, Dr. Virgil Benoit of Red Lake Falls presented the following comments about Voyageurs at a meeting sponsored by the Minnesota Humanities Commission in cooperation with the Association of the French of the North (AFRAN) and the Red Lake band of Chippewa Indians.

What does representation mean?

When we look at history we can interpret it in many ways. Good historians have always known that history is not the problem. The problem is how to write about history, how to present it, what to choose and what to say. Just like we have memories, we will always think about our history. Our topic deals with the ways we choose to represent our histories. What do we keep in our memories and what does it mean?

What we call up from the past, what we choose to remember, or what we represent publicly indicates a lot about how we see ourselves. Here we focus on how the voyageurs, the men who transported the trade goods during the fur trade era (1650-1850) have been, 1) discussed, 2) painted and sketched, and 3) portrayed in public places.

0' 1. "Written ideas on the voyageurs calling to mind intercultural issues based on class, race and work: "After the conquest of New France in 1760, most French in the fur trade received the jobs of '...the transportation and the lower range of services in the new British enterprises' (Golden, p.4). The class of men known as the voyageurs who signed a contract with the fur companies to transport

merchandise and furs has been interpreted in basically two ways by historians; there are those who tell of the voyageur's legendary hardiness and experience, his unquestioning obedience to his superiors and his libertine attitude as noted in his songs, tales, and public conduct. Some historians have looked beyond the stereotype facade of harmony and legendary gaiety into the actual experience and living conditions of the voyageur class. They have found that the voyageurs were taken advantage of in many ways. They received little money and were often paid in goods. Many became indebted to the company (Innis). 'En 1791 il y le produit de dix a quinze annees de leurs gages a venir' (La Roche-foucault-Liancourt, Vol. II, p. 225 in Giraud). The employers of the fur companies manipulated the voyageurs as well as the employees of the posts paying them nearly nothing while saying the men worked for the love of being in the country. When Governor Simpson of the Hudson Bay Company wrote to Duncan Finlayson at the Peace River district in 1830, he revealed a great deal about how the French Canadians in the fur trade were perceived. He wrote, "You will bear in mind that it is Canadians you have now to deal with...if humoured in trifles, anything may be done with them, but if treated with uniform harshness and severity they will mutiny to a certainty."

"It was common knowledge that these men did not take severe orders well nor accept many long term contracts (Giraud). In the eyes of some Anglo-Saxons, French Canadians in the fur trade were often obedient but not faithful because they held something in reserve." (From page 124-125 of L'Heritage Tranquille: The quiet Heritage, Concordia College, 1985.

A. The work done by the voyageurs

"From the early 1600's until nearly 1850 this work was done by men called voyageurs. The word is from the French that means TRAVELER. The voyageurs were French Canadians, and all spoke French. Because of this, many words used in the fur trade were French."

"The way to the west was through lakes and rivers. The voyageurs traveled over these waterways in birch-bark canoes. As the business grew, thousands of canoeemen were hired by the trading companies. These voyageurs were a special class of men who had their own kind of clothes, their own food, customs and way of life" (p.2 The Voyageurs MHS).

B. How the voyageur looked

"He usually wore a long-sleeved shirt, and sometimes a tie. From his belt hung a beaded pouch in which he carried his clay pipe and tobacco. When paddling the canoe, he often had on a breechcloth, like the Indians. With it, he wore leggings that reached from his ankles to above the knees, leaving his upper legs bare. Sometimes the voyageur wore loose pants; then he tied a little sash below each knee. When he dressed up, he tied a long, bright sash around his waist. On his feet the canoeeman wore moccasins, sometimes brightly decorated with beads...his black hair hung to his shoulders. Dressed in his best, the voyageur looked very colorful."

"They could paddle all day and carry heavy loads, then dance by the campfire at night. Above all, the voyageurs were happy, they loved to sing as they paddled along." (pp. 2-3 The Voyageurs).

C. The canoe is an important part of voyageur history and representation.

D. Presenters often talk about how the trips were prepared and all the lakes and streams that the voyageur saw.

"His voice ringing and resounding over the waters, the French Canadian voyageur

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paddled his birch-bark canoe over all the rivers and lakes of North America from the 1600's to the middle of the 1800's. The voyageurs opened the entire continent to the white people. As a result, two great countries were born-Canada and the United States." p. 29 of *l'Heritage tranquille/ The Quiet Heritage*.

- E. Food is usually mentioned when talking about the voyageurs.
- F. Singing always seems to be a necessary part of voyageur history.
- G. Dangers and adventures of voyageurs are mentioned often.
- H. The voyageurs were also seen as part of an eco-historical system.

Bob Treuer in Voyageur Country makes a link between the voyageur and the existence of a wilderness. In a mixing of the present with the past Treuer makes it clear that to him the Voyageurs National Park in the Minnesota-Ontario border region still allows the modern voyageur to appreciate the wilderness.

On page 67 Treuer writes, "The fur trade and the life of the voyageurs continued...dwindling and fading, past the American Civil War, and no one knows with certainty when the last *canot du nord* traversed the border lakes, the men chanting en rouland ma boule with it's endless verses, perhaps in the 1870 or 1880's. At the beginning of the twentieth century old men in the border country who had paddled in the fur trade still lived there and recalled their life with wistfulness, and lob pines still stood after the old men had died.."

II. What do you think of this final description?

"A prominent American fur trader of the 1830's, Henry H. Sibley found the French Canadians hardy, cheerful and courageous, strong, merry, good natured and unrivaled in their mastery of canoes. Miss Nute quotes a seventy-year old voyageur who bragged that he could paddle, walk and sing with any man he had ever seen. For him no portage was ever too long. He said that he knew fifty songs, had saved ten lives, had had twelve wives and six running dogs, and had spent all his money in pleasure. There is no life he said as happy as a voyageur's life." p.5 The Voyageur and Their Songs

Sometimes the voyageur is confused with the *coureur du bois*. The *coureur du bois* did not have a license to trade. He is depicted differently. About the *coureur du bois* we can read, "Very few amassed any great wealth but a unique class of individuals evolved-the independent, free trapper and trader known to the the French as the *coureur du bois* or ranger of the woods. It was these hardy, venturesome characters who opened the first paths to the wilds of Canada and the American West and were the first to treat the Indian on an equal basis.

As soon as the ice cleared from the rivers the *coureur du bois* departed for unknown regions in his birch-bark canoe. Such a man would go for months, even years, without seeing the slightest vestige of civilization.

"Historically the *coureur du bois* belongs within the French period of Canadian history. He was the forerunner of the voyageurs. He consorted freely with the Indian, often taking an (Indian) for a wife, thus fathering the (metis) who joined the services of the rival fur companies in the next era." p. 94 of Frederic Remington.

Nouvelles Villes Jumelles  
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# NOUVELLES VILLES JUMELLES

June 1990

NEWSLETTER OF  
La Societ e Canadienne Fran aise Du Minnesota

## 1990 Calendar of Events

March 5	General meeting
April 2	General meeting
April 27-29	Festival of Nations
May 7	General meeting (see details inside)
June 4	Annual meeting; election of officers
July 15	Summer Picnic
August 6	General meeting
October 1	General meeting
November 5	General meeting
December 7 or 8	Annual Xmas party

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## Notice of Amendment to Membership Dues

Article III of the articles of the society provide that dues shall be fixed by resolution of the Board of Directors. The Board has recently passed a resolution that all past presidents who serve a full 2 year term shall be granted a free lifetime membership in the society. This would be retroactive to all past and future presidents which include the following persons:

John Rivard  
Gaston Rheume  
Louis Richot  
Pierre Girard  
Mark Labine

The Board has decided to put this resolution up for vote to the general membership at the annual meeting in June.

## The French Club

The French Club in northern Minnesota has extended an invitation to members of our society to join their group. Following is some information on the club:

### What is the French Club?

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

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

The French Club grounds, located at Three Lakes, occupy about 10 to 15 acres on beautiful Lake Elora, just 35 minutes north of Duluth on Highway 53. Both winter and summer are enjoyed on the grounds, with year round fishing, and miles of hiking, cross country and snowmobile

trails. The grounds offer summer activities such as boating, private swimming, a ball field, playground equipment for kids, a sauna and camping areas. There is also a large clubhouse with sleeping, cooking and dining facilities. Mass is celebrated every Saturday night during the summer, with indoor facilities as well as a beautiful outdoor shrine. Although the clubhouse officially opens on Memorial Day and closes on Labor Day year round use is highly encouraged.

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

At present, yearly dues are \$65 and some physical labor during the year to help maintain the property. The Club is self sustaining and relies on the membership for maintenance. This involves raking leaves in the spring, light painting and getting the Club ready to open on Memorial Day, and helping to close up for the winter on Labor Day. Applicants must be a practicing Catholic, with the application signed by their Pastor. They must be sponsored by three present members of the Club. The applicant is then interviewed by the Board of Directors. The application is then read at the next Club meeting and voted on by the body. Both men and women are encouraged to apply.

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

## Festival of Nations

Judy Lovelett again spearheaded another ambitious sales and cultural exhibit booth at the Festival of Nations. All who participated know how much fun the festival is and also know how much work Judy Lovelett and other members of the sales committee had to put into the festival. Following is a summary of the costs, expenses, and sales from the festival:

Entrance fee	\$325
Insurance	\$ 60
Total sales	\$1411.51
Gross profit	\$1026.51

Our cost of goods sold is approximately 50% of sales, leaving us with a net profit of approximately \$326.

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## Finance Report

As of May 1, 1990 we had \$1823.58 in our checking account. We also own approximately \$3000 in sales inventory. Anyone interested in helping to reduce this inventory by purchasing some items please call Judy Lovelett at 871-3416.

## Election of Board

There are 4 open seats on the board. Board members remaining on the board include:

1. George LaBrosse
2. Al Girard
3. Judy Lovelett

## AFRAN Chautauqua International

Enclosed is a brochure on AFRAN's Chautauqua International being held August 24-26, 1990. This looks like a very memorable event and a lot of fun, too!

## Memberships

Below is a membership application for our Société. Many of you have not renewed your memberships in our société for one reason or another. I would like to ask all of you to consider joining now. Our dues are very reasonable and there is so much a group like ours can offer to enrich the culture of Minnesota. As the French say, «Laissez le bon temps rouler».

**BONUS OFFER:** Renew your membership on or before July 15, 1990 and receive a free gift! Call Mark Labine at 222-4280.

*Novelies Villes Jumelles* is published monthly by LA SOCIÉTÉ CANADIENNE FRANÇAIS DU MINNESOTA. Correspondence may be submitted to PO Box 10913, Mpls., MN 55458. For subscription information contact Bill Horn, editor, (612) 922-9013.

The following article appeared in the North Suburban Press , March 13, 1990 issue:

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by Mark Nicklowski  
Staff Editor

Not everyone in the Les Canadiens Errants du Minnesota singing group is of French Canadian descent.

There's an Iranian vocalist, a Polish accordion player and one or two others with checkered Irish or Swedish backgrounds.

"That's all right, we'll take them anyway," jokes Pierre Girard, who admits to some Norwegian blood.

"It's a fun group," said Roseville's Al Girard. "We're not real tight knit, just a lot of fun."

The 12-member singing group, an off-shoot of the Society of French Canadians in Minnesota, rehearses regularly in Roseville.

A jug of wine, some hearty lungs and a batch of ancient folk songs with fancy French words are the keys to a good practice session.

Stillwater's Ralph Germain helped establish the group in 1977.

"We loved singing the French songs. We felt that we had to keep singing them, keep the traditional songs alive, so we rounded up a dozen or so people and have managed to keep the group going," he said.

Seraphine Byrne said the group's repertoire is straight from the French middle ages. Many of the songs they sing are more pure than anyone could

hear in France.

"The French have changed them around a lot," she said. "The songs that were brought to

Canada by the voyageurs have remained in tact and that's how we sing them today."

Les Canadiens Errants du Minnesota performs at the Festival of Nations, Murphy's Landing in Shakopee and various other civic functions across Minnesota. The group has recorded a tape of traditional folk songs and is planning a Christmas tape soon.

For more information about the group contact Stegbauer at 484-2384.



LES CANADIENNE Errants du Minnesota perform the popular French folk song "Alouette" at a recent rehearsal in Roseville. The 12-member French Canadian group is made up of many north suburban residents. From left,

Feraidoon Bourbour, Pierre Girard, Ralph Germain, Al Girard, Pat Stegbauer, Marie Bouley, Leroy Dubois, Shirley Girard, Seraphine Byrne and Marie Trepanier.

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ANNUAL POT LUCK PICNIC 24

Noon to 6:00p.m., Sunday, July 15, 1990

Pot Luck: Noon - 1:30p.m. Sing along - Games 3:30p.m. - 6:00p.m.

ANSON NORTHRUP - Historic tour 2:00p.m. 1 1/2 hour cruise

OUR LADY OF LOURDES CHURCH: Mass at 11:00a.m. and tour of church  
following Mass are OPTIONAL

## BOAT TICKETS:

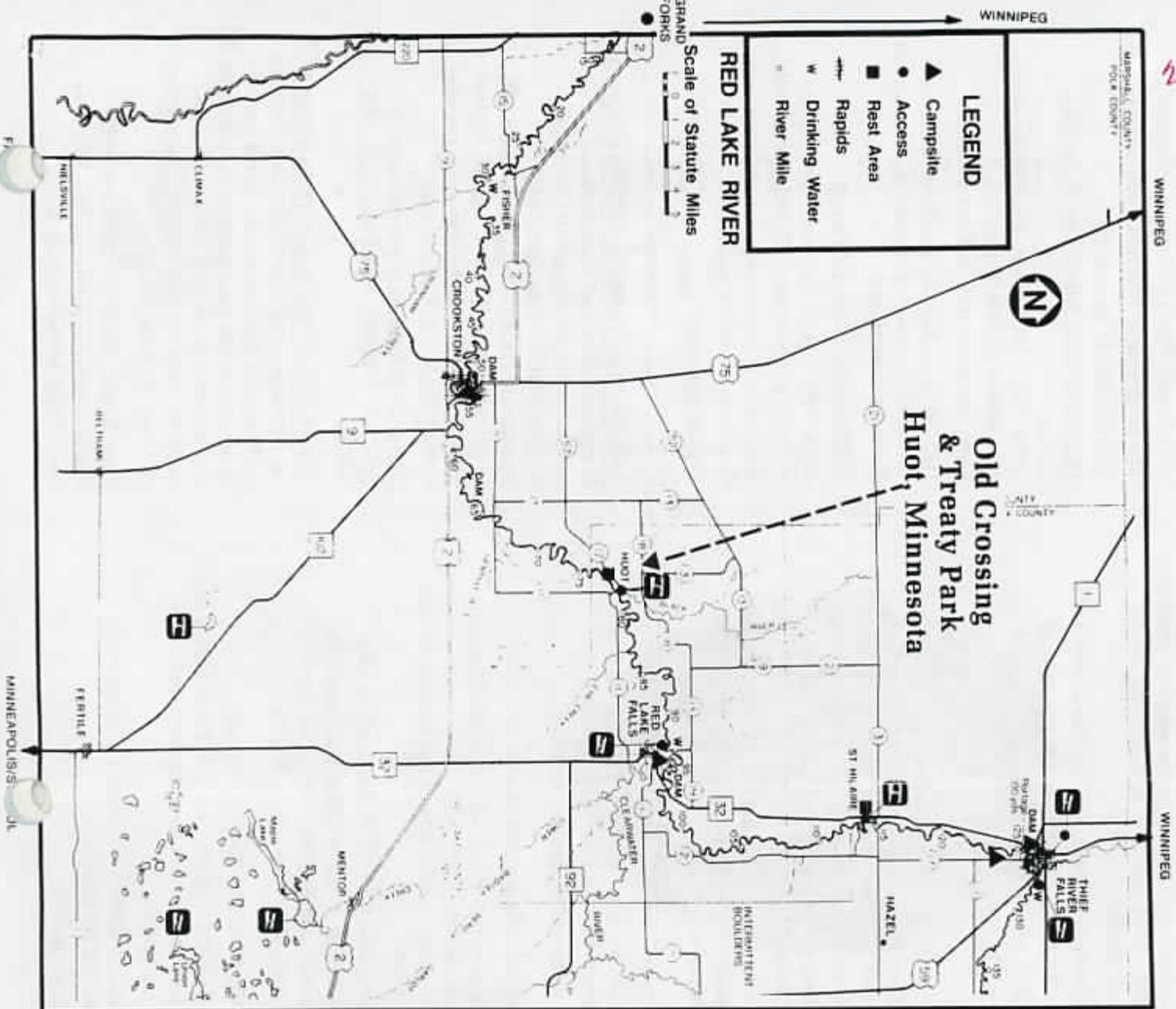
Adults \$7.50

Seniors \$6.50

Children under 12 \$5.00

A few instructions on the above will answer some of your questions. Any information regarding the pot luck food should be addressed to Justa Cardinal, chair of the social committee, (phone: 776-5087). It will be necessary for some members to bring lawn chairs and some tables, as the park has a limited number of tables available. Reservations and payments for boat ride tickets must be made in advance by mail or in person, preferably, payment by check, to Helene E Peltier before the deadline of July 8th, one week before the picnic. You will not receive tickets from your reservation payment. A receipt noting the number of tickets and monies received will be issued and sent out only if a self-addressed and stamped envelope is enclosed with your mailed in payment. On the day of the picnic, BOARDING PASSES will be handed out just before the boarding of the ANSON NORTHRUP. To insure of no hang ups on the tickets, please keep your receipt to obtain your boarding passes. Included are maps of the river and picnic grounds to help everyone find BOOM ISLAND PARK! As of this notice, ticket reservations for the ANSON NORTHRUP boat cruise are open. Please call 789-2214 for further information. SOYEZ BIENVENU !!!

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**AFRAN  
CHAUTAQUA  
INTERNATIONAL**

**24-25-26  
August 1990**

A Historical Program  
based on the history of  
the Red River Valley  
from 1860-1880

**AFRAN  
CHAUTAQUA  
INTERNATIONAL**

**24-25-26  
août 1990**

Une Réconstitution  
historique des années  
1860-1880  
dans la Vallée de la  
rivière Rouge

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## List of Presenters

**Friday 24: 7 p.m. - 9 p.m.**  
William MacTavish, Governor of the Hudson Bay Company (Barry McPherson)  
Donald Smith, Commissioner from Upper Canada (Fred Carsted)  
Bridget O'Leary, Irish immigrant (Sherry O'Donnell)

**Saturday 25: 7 p.m. - 9 p.m.**  
Louis Riel and the Métis people (Jean-Louis Hébert)  
James J. Hill (David B. Miller)  
Pierre Bottineau (Virgil Benoit)

**Sunday 26: 7 p.m. - 9 p.m.**  
The Valley Mosaic: a group presentation by Chippewas, Métis, Canadians, Germans, Irish, Scots, Norwegians, Swedes and others.

## Au programme

**Le vendredi 24: 19H.-21H.**  
William MacTavish, gouverneur de la Compagnie de la Baie d'Hudson (Barry McPherson)  
Donald Smith, commissaire du Haut Canada (Fred Carsted)  
Bridget O'Leary, immigrante irlandaise (Sherry O'Donnell)

**Le samedi 25: 19H.-21H.**  
Louis Riel et le peuple Métis (Jean-Louis Hébert)  
James J. Hill (David B. Miller)  
Pierre Bottineau (Virgil Benoit)

**Le dimanche 26: 19H.-21H.**  
Les peuples de la Vallée: Chippewas, Métis, Canadiens, Irlandais, Ecossais, Allemands, Norvégiens, Suédois et autres

Chautauqua is a history program where characters reappear on the stage to present their views about what happened during their lives.

Chautauqua takes place under a large tent. AFRAN Chautauqua is a program that every person interested in history will want to see.

Chautauqua est un programme historique où les personnages réapparaissent sur la scène pour raconter les grands événements de leurs vies.

Chautauqua, c'est de l'histoire sous la grande tente.

AFRAN Chautauqua: un programme sans pareil pour toute personne intéressée par l'histoire.

**PLACE:** The historic Old Crossing and Treaty Park at Huot, Minnesota

A different program every day

**MATINEE:** August 25 and 26 (12-1:30 p.m.) Folk Dance workshop with folk stories  
(2-4 p.m.) "Daily Life of the Red River Cart Drivers"

Encampment with Indian tipis to visit (4:30-6:00 p.m.) Workshop of songs (in French and English) on the theme of the history of the Red River Valley

**EVENING:** 24-25-26 (7-9 p.m.)

**CHAUTAUQUA:** The Red River Valley as a frontier, area of development and a cultural mosaic

Each evening a different program under the tent (in English)  
\$2 per person

**LIEU:** Au parc historique (Old Crossing and Treaty Park) à Huot au Minnesota  
Un programme différent chaque jour  
**MATINEE:** le 25 et le 26

(12H:00-1H:30) Atelier de danse folklorique

(14H-16H) "La Vie quotidienne des charretiers de la rivière Rouge"

Campement de tipis indiens à visiter

(16H30-18H) Atelier de chansons sur le thème de l'histoire à travers la chanson (en français et anglaise)

**SOIREE:** 24-25-26 (19H-21H)

**CHAUTAUQUA:** la frontière, la croissance et la mosaïque culturelle de la Vallée

Chaque soir un programme différent sous la grande tente (en anglais)

2 \$ par personne

**AFRAN CHAUTAUQUA INTERNATIONAL** is sponsored by the Association

of the French of the North (AFRAN)

with partial funding from the

Minnesota Humanities Commission

in cooperation with the National Endowment for the Humanities and the Legislature of the State of Minnesota.

For more information please write to:

AFRAN Box 101 Red Lake Falls, MN

56750.

**AFRAN CHAUTAUQUA INTERNATIONAL**

est parrainé par l'Association des Français

du Nord (AFRAN) avec des fonds partiels

de la Minnesota Humanities Commission

en coopération avec le National Endowment for the Humanities et la Législature

de l'Etat du Minnesota.

Pour de plus amples renseignements

veuillez écrire à: AFRAN Box 101 Red

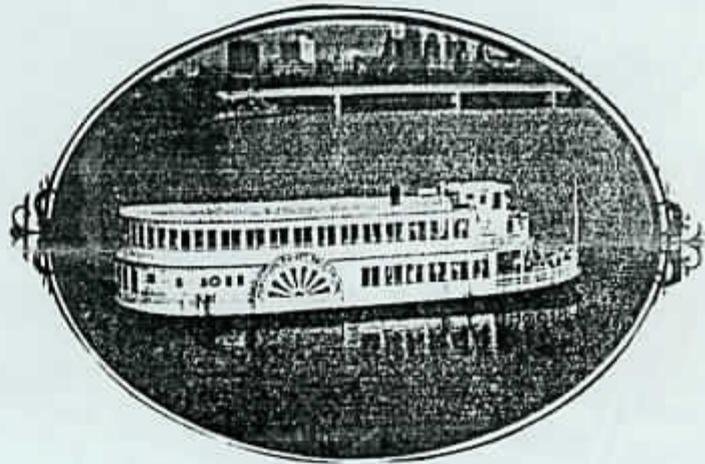
Lake Falls, Minnesota 56750.



# Annual French Canadian Picnic

Boom Island Park, Minneapolis, Minnesota  
 Noon to 6:00 p.m., Sunday, July 15, 1990  
 Pot Luck: noon to 1:30 p.m. - Sing along - Games

ANSON NORTHRUP SIDEWHEELER



1 1/2 hour Cruise  
 Snacks and drinks available on board (not included in ticket price)  
 Boarding at 1:45 p.m. from Boom Island Park

TICKETS  
 Adults..... \$7.50  
 Seniors..... \$6.50  
 Children under 12.. \$5.00

Advance Tickets ---- Phone: 789-2214  
 Day of picnic if available - same rates

Pot Luck ---- Phone: 776-5087

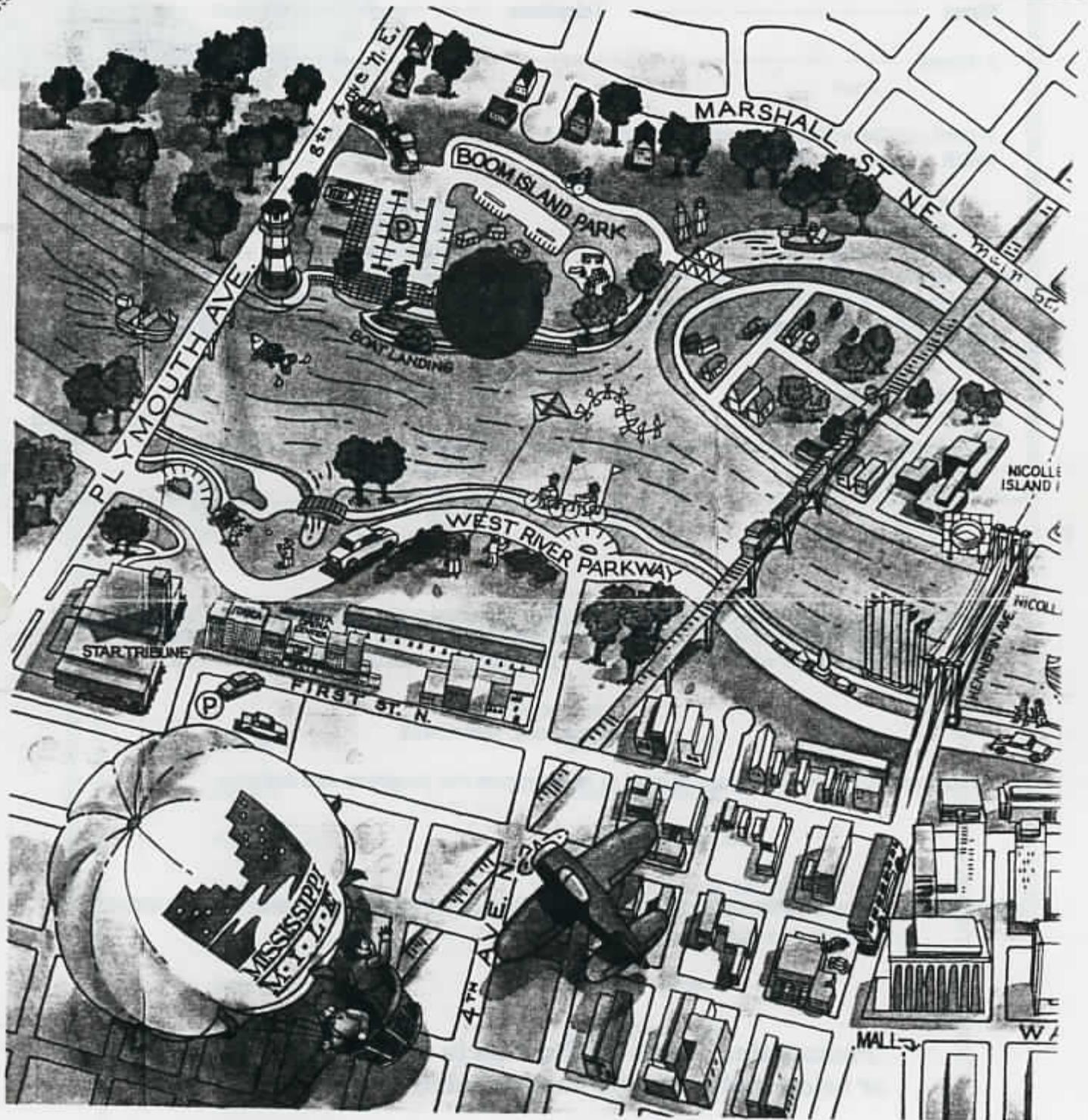
SOYEZ BIENVENU!!

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# Map Showing Location of Summer Picnic

July 15, 1990

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# MEMBERSHIP APPLICATION

Name \_\_\_\_\_ Telephone \_\_\_\_\_ Profession \_\_\_\_\_

Address \_\_\_\_\_  
Street City State ZIP

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

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

Do you have a special talent or area of expertise that you would like to share with *La Société Canadienne-Française*?

<b>1990 Membership Dues:</b>		<b>2 Year Membership Dues ('90 &amp; '91):</b>	
Family	\$15.00	Family	\$30.00
Senior (over 62)	\$ 8.00	Senior (over 62)	\$16.00
Senior Couple	\$10.00	Senior Couple .....	\$20.00
Single	\$10.00	Single .....	\$20.00
Minor (under 18) .....	\$ 1.00	Minor (under 18) .....	\$ 2.00

**DONATIONS:** The Société is a non-profit organization and accepts tax-deductable donations from people interested in promotin the French-Canadian culture. Please make out any donation you may wish to contribute to: "La Société Canadian-Française" and mail to:

P.O. Box 10913  
Minneapolis, MN 55458

Donations will go into the general fund to help support our programs and activities.  
Thanks!

**Presentation of this application to the President on or before July 15, 1990 entitles holder to free gift!**

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