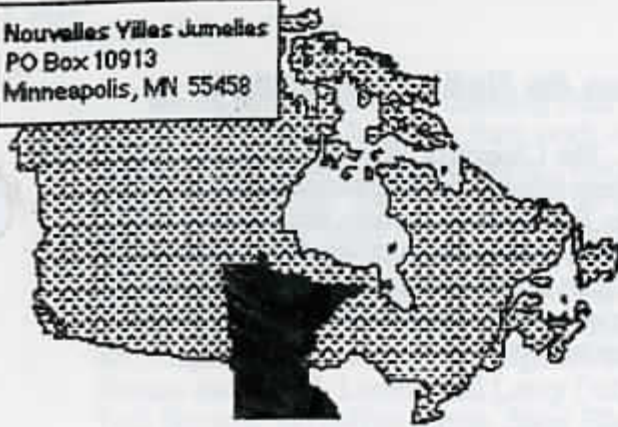


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NOUVELLES VILLES JUMELLES

Janvier-Fevrier 1991

NEWSLETTER OF

La Société Canadienne Française Du Minnesota

Evénements à Venir - Upcoming Events

- | | |
|------------|---|
| February 4 | General meeting. Vernon Bellecourt of AIM will discuss the situation at Oka, Québec, and matters related to possible Canadian constitutional changes. |
| March 4 | There <u>definitely</u> will be programs at each of these general meetings. We hope to include <i>La Compagnie des Hiverants de la Rivière</i> or Information from the Archives of the Archdiocese on the subject of early French churches. |
| April 1 | |

All membership meetings are at the Parish Hall of the Church of St. Louis, King of France. General meetings begin at 7:30 pm. Guests invited.

Extrait du Procès-Verbal Gleanings from the Minutes

Board November 28, 1990

Les Canadiens Errants have sold enough tapes to date to cover their production costs, so a proposed advance to them was not needed....The new membership brochures will emphasize the point that we are not a French speaking group....In discussing the future programs, Dick Bernard suggested a tour of the Archdiocesan archives.... LeRoy DuBois reported bids on the new Societe jackets of \$37 to \$41....LSCF has submitted its forms for the *Festival of Nations*. A program chairman for that event is needed.

Messe de Noël - Reportage

The Church of St. Louis King of France was nearly filled with communicants for a Christmas Eve Mass in French, the first in a long time. Father Primeaux was the celebrant and a quartet led the singing in French. We surely hope that this inspiring service will become an annual event.

Objets Trouvés - Lost & Found

After the Christmas party, a blue beret was found. The owner may call Al Girard at 227-7721 or 484-5757.

LSCF Fête de Noël - Reportage

LSCF members and their friends enjoyed a most congenial evening at the Society's Fête de Noël on December 14 in the parish hall of the Church of St. Louis King of France in St. Paul.

The evening began with a potluck dinner which included, naturellement, soupe aux pois and delicious tourtière among the many delicacies. To resist? C'était impossible!

Les Canadiens Errants were there in force to plan and sing the French carols which they recently taped.

Dancing began with Dean LaBaye as organizer and caller. Group dances led eventually to a dance contest, beginning with les enfants and ending with les grandes personnes. Those grown-ups all did the required step, which anyone could pick up easily, *le pas de poulet*. The judges were insistent that the gentlemen appeared in front of the judging table to display their tail feathers.

During the festivities Père Noël arrived with kind words and presents for les enfants. His real life identity can be discovered elsewhere in this newsletter.



Les Canadiens Errant entertaining our Fête de Noël December 14, 1990.

Renée Juair, Seraphine Byrne, Shirley girard, Marie bouley, Pat Stegbauer, Al Girard (who strangely disappeared when père Noël arrived), LeRoy DuBois, George LaBrosse, Ralph Germain, Pierre Girard, Dan Gendreau, Alan Ciesielczyk.

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Merci Mille Fois!

We all join the board in thanking Fern McLean and Renée Juairé for their work in arranging this joyous Christmas party. They in turn have requested that we acknowledge the many others who made it a success by helping out at the event or providing other services: Bruce Bedore, John England, Bonnie and George LaBrosse, Lee Colatz, Al Girard, Diane and Ralph Germain with their daughters Sarah, Simone and friend, Loretta and Leroy Dubois, Toni Bernard, Seraphine Byrne, Sister Ella Marie Germain, Sister Mary Henry Nachtsheim, North Central Foods, owner of Hardees at White Bear Avenue and VanDyke, McDonalds on Marion Street, Snyders on Suburban Avenue, Seeger's Green House on Dale Street, NW Printcrafters, and specific Anonymous. And, of course, *Les Errants*, who are pictured in this bulletin, thanks to photos by Dick Bernard. We hope we haven't omitted any of loyal helpers, but the list was misplaced.

Fête de Notre Dame de Lourdes Feast of Our Lady of Lourdes

The feast of Our Lady of Lourdes will be celebrated Sunday, February 10 at Our Lady of Lourdes Church, 1 Lourdes Place, Mpls. (379-2259). Following the 12 am mass there will be an open house (approximately 11:30). Here is another chance to try a wedge of hot tourtière or to buy a frozen one. At the service and thereafter, *Les Canadiens Errants* who are parish members will sing.



Le Petit Examen

3

John England presents this quiz to begin the new year. Listed below are some questions pertaining to the French-Canadian heritage. See how many you can answer correctly! Answers are to be found elsewhere in the bulletin. Bon chance mes amis!

1. Snowmobiles were invented in Centerville, MN.
2. L'hivernant is a term associated with lumberjacks.
3. The land on which St. Anthony's cemetery is located in Northeast Mpls. once belonged to Pierre Bottineau.
4. Pea soup and cheese cake makes the Frenchman's belly ache.
5. St. Anne's Church in North Mpls. was once known as St. Clotilde's.
6. Fr. Lucien Glatier was known as the "peg leg priest".
7. Jean Baptiste Faribault founded Little Canada, MN.
8. Fr. Louis Hennepin was French-Canadian.
9. The village of Hamel, MN. was a French-Canadian settlement in Ramsey County.
10. The surname Le Tourneau is known as "Blackbird" in its Anglicized form.



Gaston Rheumes - Ancien Président

We are grieved to learn that Gaston Rheume, who was president of LSCF du Minnesota 1983-84, died on January 8 of this year. Gaston was also a member of *Les Canadiens Errants*. More information will appear in the next issue of *Chez Nous*.

Voyage Organisé en Québec Québec Tours

A tour of the Province of Québec, sponsored by *L'Alliance Française*, will take place September 12-17, 1991. The cost of \$959 includes round-trip air, all accommodations, all transportation in Québec, three dinners, daily breakfasts, services of local bilingual guides, portage of one piece of luggage per person, and a travel diary for each person.

For further information contact either *L'Alliance Française*, 644-5759, or Betty Talbot at Rochester Tour & Travel Center, Inc., 800-255-7086.

A similar tour, sponsored by *Search Beyond Adventures*, is scheduled July 18-23, 1991. The \$715 cost includes round-trip air from Mpls. (\$595 from Chicago, \$570 from Boston—call for prices from other cities), bed & breakfast accommodations in Montréal and Québec City, ground transportation in Québec, all meals and a bilingual guide! Call Steve Andersen at *Search Beyond Adventures, Inc.*, 612 340-9979 or 1-800-800-9979 for more information or to register. *Search Beyond Adventures* also offers tours to the Winnipeg Folklorama and other great Canadian destinations! Call for a complete brochure.

Une Requête sur L'Histoire de Costume A Request

Lee Hall, 14 Silverwood Terrace, South Hanley, MA 01075, is writing a book on the history of American clothing. The project is administered by the Academe of Educational Development. Quoting Mr. Lall's letter to LSCF:

"I am particularly interested in drawings, prints, and photographs of people involved in ordinary or historical activities, and which evidence typical clothing of a region, a period, or a group of people.

I am interested, as well, in photographs of garments included in costume collections. I hope you will be able to help me locate pictures reflecting the French Canadian influence on American clothing."

Individuals who have material which they think appropriate, and which they would be willing to include (with, of course, full credit to lend-

er) should contact the author directly.

Chansons Français en Cassette - French Christmas Songs on Cassette

Les Canadiens Errants offer for sale two cassettes, each priced at \$8. The latest is, of course, "Chansons de Noël", just released. The other, "Songs of the Voyageurs" was made a few years ago. Quantity discounts are available.

Call Marie Bouley at 784-4068 for additional information.

Culture Française dans les Villes Jumelles

NOTE: The editor needs to clarify the program times for French music on Fresh-Air Radio KFAI 90.3 FM.

FROGGUCCI Tuesdays 9 to 10 am

This is a program of popular contemporary music from France and Francophone Africa, the Middle East and Canada. Host Jerome Chateau started *Froggucci* in the *Ville Jumelles* eight years ago. He is joined by Michel Mezriche and Brigitte Biraud (and, when the editor called the station, by Brigitte's little son, Sacha). The conversation, spiced with subtle wit, is in French and English. The name? Well, it does have something to do with les grenouilles!

BONJOUR MINNESOTA! Tuesdays 10 to 11 am

Hostess Georgette Lobbé-Pfannkuck is a member of LSCF. She selects music from her own collection, which spans the history of recorded music of France and the francophone world. Many of her selections are from French-Canada. She has interviewed a number of cultural figures, including: Dr. Kaspi, specialist in Franco-American culture at the Sorbonne; David Boulanger, a winner of the Prix Goncourt for literature; singer Alain Stevell; Dr. Virgil Benoit; and former LSCF president Mark Labine on the publication of his book. Announcements are in French and English. Georgette, by the way, narrated the poetry for the performance of Debussy's "Les Chansons de Bilitis" in the Music In The Park Series.

Listen to these programs to enjoy and keep up to date with the French music scene, and to improve your language comprehension. If you feel like calling in, the number at the studio on

Lake Street is 612-721-4936.

Festival of Nations - April 25-28

The board is seeking an overall chairperson for LSCF's participation in this event, as well as managers for both the Exhibition booth and for the Bazar booth. The theme will be "Fables and Fairytales". If you have contributions involving our heritage along these lines please contact the board.

Prochaine Date Limite - Next Deadline

The deadline for news for the March-April issue of NVJ is March 6. Depending on delivery, this issue will reach readers between March 18 and 28.

Send (or call in) your news, contributions, ideas, photos to editor William Horn, 2700 Foshay Tower, Minneapolis, MN 55402; phone: 612 341-2581 (days) or 612 922-9013 (evenings).

Articles of statewide interest may be sent to *Chez Nous*, which publishes on alternate months (editor Dick Bernard, 612 431-6515 days).

Films en Français Avec sous-titres, naturellement

L'Atalante Feb. 1 thru Feb. 7 7:30 pm
At University Film Society, Bell Auditorium,
17th & University Ave. SE, 627-4430.

Jean Vigo's 1934 ageless classic completely restored. Essentially a new film and a masterpiece of poetic realism. High point of the 1990 Cannes Film Festival.

Idolized by the French '60's New Wave, Vigo, who died at age 29 just weeks after the film's first release, was the prototypical independent filmmaker. *L'Atalante* (the name of their Seine River boat) is the lyrical story of a mismatched marriage between a French village girl and a young barge captain. It stars Jean Caste, Dita Parlo and Michel Simon.

Cyrano opens Feb. 15
At Uptown Theater, 2906 Hennepin Ave S.,
Mpls., 825-4644.

Starring Gerard Depardieu. direction Jean-Paul Rappeneau. Musical score by Jean-Claude Petit. We can only say "Ne nas manmer!"

Answers to Quiz:

1. F Snowmobiles were invented in Québec.
2. F *L'hivernant* means "winterer" and refers to voyageurs who stayed in the forests during the winter. They were the rugged "he-men" in comparison to the wimpy "pork eaters" who worked only in the warm weather.
3. T
4. F Pea soup and **Johnny cakemakes** the Frenchman's belly ache.
5. T
6. Fr. Joseph Soiffon was the peg leg priest.
7. F Benjamin Gervais was the first settler in Little Canada.
8. F Louis Hennepin was Belgian.
9. F Hamel is in Hennepin County
10. T

Scores:

- 100% - You're one smart pea soup. Did you cheat?
- 90% - Très bien.
- 80% - Pas Mal (not bad) but you probably guessed.
- 70% - You need help. A novena to St. Jude would be in order.
- 60% and below - Your mind needs a major tune-up at Frenchies self improvement school. Are you sure you're French?



Père Noël interviewing some of the children at the Fête de Noël.

MEMBERSHIP RENEWAL/APPLICATION

Name _____ Telephone _____ Profession _____

Address _____
Street City State ZIP

1991 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 ('91 & '92):

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

DONATIONS: The Société is a non-profit organization and accepts tax-deductible donations from people interested in promoting the French-Canadian culture. Please make out any donation you may wish to contribute to: "La Société Canadienne-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!

Have you renewed your dues with the form in the last newsletter? Not sure? Why not examine your checkbook today to verify?

Novelles Villes Jumelles is published monthly by LA SOCIÉTÉ CANADIENNE FRANÇAIS DU MINNESOTA. The next deadline is March 8. Send your news, contributions, ideas, photos to (or call) editor William Horn, 2700 Foshay Tower, Minneapolis, MN 55402, phone: 612 341-2581 (days), 612-922-9013 (evenings). Staff for *Novelles Villes Jumelles*: Bill Horn-editor; Steve Andersen-desk top publishing; Al Girard-printing; George LaBrosse-labels; Lee Collalz-folding and mailing. Articles of statewide interests may also be sent to *Chez Nous*, which publishes on alternate months (editor Dick Bernard, 612-431-6515, days).

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NEWSLETTER OF FEVRIER - MARS, 1991 VOL. 12 NO. 4

La société canadienne-française

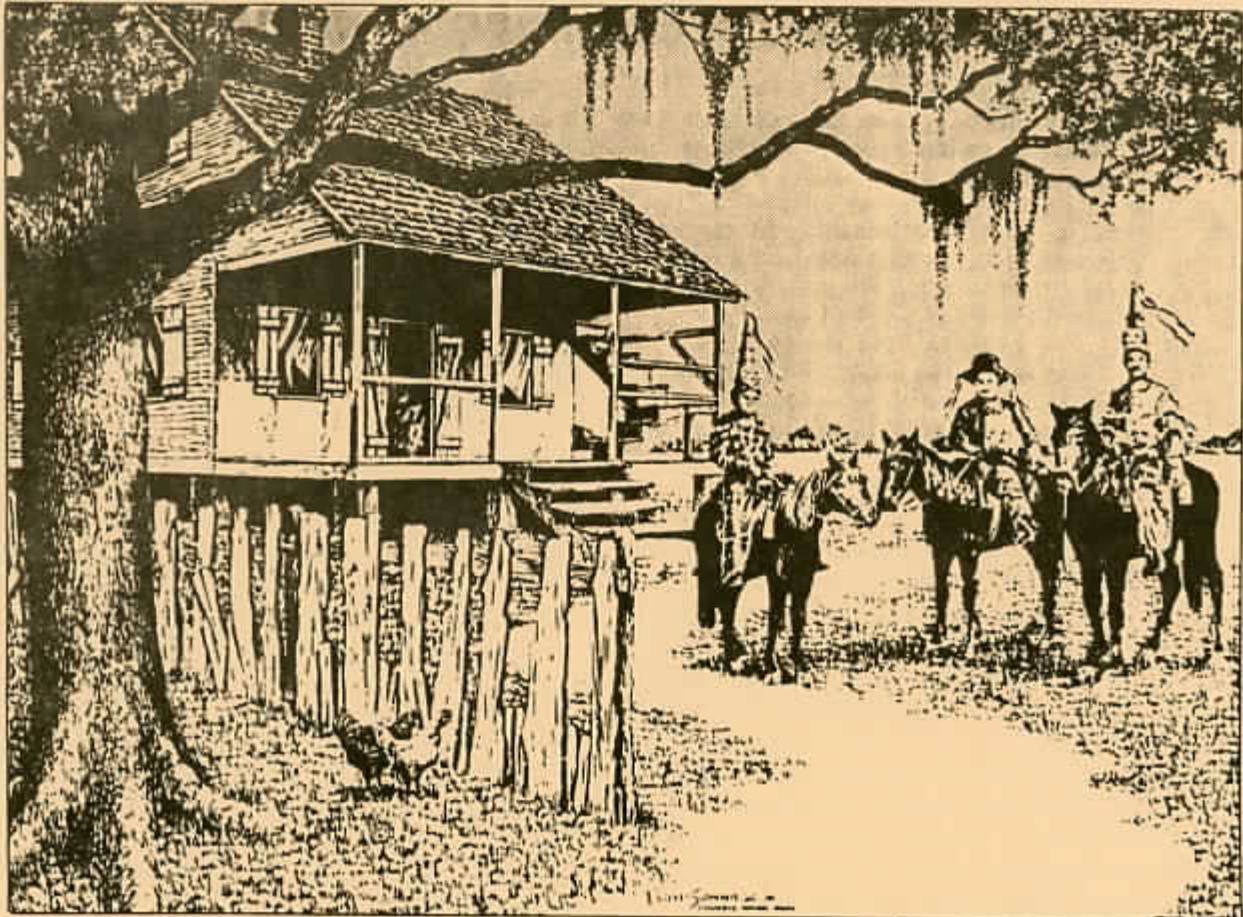
Editor: Dick Bernard

Co-Editor: Jerry Marie Forchette

October 10, 1990
Houma, La.

The Bayou  Catholic

(See article on page two)



COURIR MARDIS GRAS -- Fat Tuesday is a holiday which is filled with folklore for the Acadians. The celebration has changed a great deal over the years; however, the custom of "courir Mardi Gras" is still observed in Mamou and Church Point.

above, and on pages two and three are two articles from newspapers in Houma, Louisiana. These articles were provided by a Cajun friend, Anna Himel, of Houma. "The Acadians. . ." is reprinted from the Bayou Catholic of October 10, 1990; "Cajun Carnival. . ." is from the Houma Daily Courier of February 7, 1989. Mardi Gras? Fevrier 12, 1991.

The Acadians have colorful traditions handed from generations

By SHERWIN GUIDRY

This continues our series on "The Acadians" by Shirlene T. Cooper, Part III. Folklore is the body of traditions which have been unofficially handed down and preserved through the generations. The Acadians have a wide variety of folklore ranging from games, recipes and superstitions, to folk medicine.

One of the largest of the groups concerns the human body and folk medicine. Some of the beliefs are typified by these examples: if a person cuts his hair on Good Friday, it will grow back thick and will be good hair, if a bird weaves hair trimmings in a nest, the person who the hair belonged to will "catch a headache," if a rat uses the hair trimmings in a nest, the individual will go crazy, and a person should never cross his eyes, because they may stay that way (Del Sesto and Gibson, 1975).

Folk medicine played a major role in the lives of the Acadians. In Acadiana, the folk doctors were called "traiteurs." Even today there is more folk medicine practiced in this area than in any other part of the United States. One example of the practice of folk medicine is that if a gold wedding band is touched to sore eyes, the sore eyes will be healed. Other examples are: putting popcorn under the bed will help measles to erupt, and a sharp knife under

the mattress will "cut" labor pains (Del Sesto and Gibson, 1975).

Acadians considered the sacrament of baptism to be the first important rite of passage in the child's life. This sacrament was and is still administered at a very early age in Cajun families. This event had and in some cases still has a great deal of folklore attached to it. Two examples of such folklore are: the christening dress must never be sewed on Friday, and the child must cry during the christening in order to be a good person (Del Sesto and Gibson, 1975).

There is much folklore connected with the various holidays. One such observance is the hanging of stockings on New Year's Eve in hopes that Ti-Bonhomme Janvier will bring fruit and candy.

Another holiday which is filled with folklore is Mardi Gras. The idea of the King Cake has been extended into a very popular tradition. The celebration of Mardi Gras has changed a great deal over the years; however, the custom of "courir Mardi Gras" is still observed in Mamou and Church Point.

Good Friday has many taboos associated with it. Some of these taboos involve the acts of kneading bread, cutting bread with a knife, washing clothes and sewing. Some of these traditions and beliefs still exist in the Cajun culture, but they are becoming harder and harder to enforce with each new generation (Del Sesto and Gibson, 1975).



Xplorin' Acadiana

A VERY BRIEF REVIEW ABOUT CAJUNS AND LOUISIANA.

The ancestors of many Cajuns came initially from northwestern France and settled in what is now New Brunswick and Nova Scotia as early as 1605.

By the time the British won the colony from France in 1713, they had established a thriving and self-sufficient community. When they refused to take an oath of allegiance to the British crown they were exiled from the colonies in 1755. This event was called Le Grand Derangement.

They gradually moved down the eastern seaboard and many ended up in southern Louisiana.

Not long after they arrived, in 1763, France ceded Louisiana to Spain. By 1800 France again took over the area, only to sell it to the United States in 1803.

AS WE ALWAYS SAY, CHEZ NOUS IS YOUR NEWSLETTER. SHARE IT WITH FRIENDS, AND CONTRIBUTE YOUR THOUGHTS AND PHOTOS TO IT. Next deadline: March 20 to Dick Bernard, 7632 157th St W #301, Apple Valley MN. Since we publish every two months, you now know all the deadlines. LET US HEAR FROM YOU.

Jerry Forchette and
Dick Bernard

ALLIANCE FRANCAISE is planning trips to Quebec (September 12-17, 1991) and France (focusing on Paris, Normandy and Brittany June 15-29, 1991).

Call 1-800-255-7086 for additional information.

Cajun Carnival is on horseback — 1 exception

By Janet McConaughy
Associated Press writer

NEW ORLEANS — In most Cajun towns, masked horsemen celebrate Mardi Gras as they have for hundreds of years, with a riotous ride from farm to farm to catch chickens for a huge pot of gumbo.

But the tiny community of Tee-Mamou, deep in Cajun country, is an exception. Its "courir du Mardi Gras" has used trucks since 1919, the year the horses died.

"They were running pretty hard, it was kind of a long trek. They ended up running across a blue norther that was blowing in right at the end of their run," said Larry G. Miller, folklife director for the Tee-Mamou-Iota Mardi Gras Folklife Festival Association.

"They got to the farmhouse to their gumbo, and tied the horses up. After eating the gumbo, they started dancing. One guy went out ... and noticed several horses on the ground."

About two-thirds of the 28 horses died that night from pneumonia brought on by the sudden chill after a long, hot run, he said.

"It sobered up a lot of mardi gras early and it busted up the dance," said Miller, using "mardi gras" as people do in these parts, to mean the men who participate in the drunken ride, which they call the courir — or running — du Mardi Gras.

Since that night in Tee-Mamou, a community so small it seldom shows on maps of Acadia Parish, the local Mardi Gras run has been made by truck — a flatbed at first, and now a specially made wagon drawn by a pickup truck.

"Through the rough years down here there were few horses, and they didn't want to take a chance of injuring them," said Joel Cart, president of the festival association.

Though they changed the method of getting about, they kept the custom. And they've kept it on Fat Tuesday, though a number of these communities held their runs on Saturday or Sunday.

This Tuesday, the association puts on its second street festival to celebrate what Miller says is the longest-running courir in any Acadian town.

The tiny community of Tee-Mamou has used trucks for its "courir du Mardi Gras" since 1919, the year the horses died.

The tradition of masked men begging door to door for food goes back to the peasants of medieval Europe, Miller said. He said he's been told masks and costumes were worn to keep the rich people from knowing who was begging — and often stealing — from them.

He said he was startled when folklorists told him the begging gesture used in Tee-Mamou — a cupped left hand held out to beg while the right index finger points to whatever is being asked for — goes back 800 years.

"I grew up with it, thinking it was just an ordinary, extend-the-hand kind of thing," he said.

But even though the custom goes back centuries, most of the Mardi Gras clubs, or krewes as they are known, in Acadiana have had at least one 20th century hiatus, Miller said.

"Practically all that we know of discontinued running during World War II and then started later. Grand Mamou stopped for 15 years," he said.

Grand Mamou is in the next parish, about 28 miles north of Tee — a Cajun abbreviation of petit, or little — Mamou.

It has achieved distinction beyond Tee-Mamou's by getting onto the map, possibly because its 1,400 residents make it about three times as big as its namesake.

But people down here consider Big Mamou not quite comme il faut because anyone, including women and tourists, may join its courir.

Tee-Mamou, coupled with the nearby town of Iota, welcomes tourists to its street festival, which features tales of old-time courirs by the men who rode in them; Cajun and other south Louisiana crafts; and of course a lot of Cajun food and music.

But tourists can't get into the wagon in which 60 or 70 rowdy men racket around the countryside to chase down chickens and scare women and children.

Everything beer as they go.

They have made one concession to tourism, though: limits on the beer.

"You can't just grab a beer any time you want," said Miller's son Michael, 23. "They have a big old deep-freeze or two in the truck, and have a padlock on it. They give out a beer or two at each stop to each mardi gras...."

"Everybody wants to drink as much as they can, I guess, but you can't give an organized show if everybody's drunk."

At each farmhouse, the captains first ask if they can have food for the gumbo. If the answer is yes — and it almost always is — the men pile out of the wagon and go through another ancient ritual: the Mardi Gras chant.

He said he knows of two basic songs, one used in Tee-Mamou and the other used everywhere else.

Larry Miller said his group's song has been traced back more than 300 years. He doesn't know the other song well, but does know one thing: "The only words that are both in their song and our song is 'We come from England.' That's kind of curious."

There are two theories about why that phrase would crop up in French-speaking south Louisiana, he said. One is that it's a reference to England's tradition of mumming, with costumed peasants begging door-to-door when winter brought hard times. The other is that it refers to the

Acadians' flight from Nova Scotia after it became English territory.

After the chant and some dancing, things get really wild.

"They break out and run all over the place, chasing chickens and getting whatever charity they can get out of the farmhouse," said Larry Miller.

The charity may be a live chicken, which has to be caught. Or it may be sausages, rice or any other ingredient for the huge pot of gumbo to be made afterward.

The maskers don't always stay out in the yard, either.

"They'll frequently go in to scare the womenfolk or children. It's kind of customary for the women and teen-age girls to be deathly afraid of the mardi gras. And little boys as well," said Larry Miller.

"It's kind of an ongoing thing from generation to generation. You grow up scared of the mardi gras. Later on you become one of them."

Even the girls get their chance to become one of them, though not in the same group. The courirs are traditionally stag events, but since the 1970s, Tee-Mamou has had a women's run on the Saturday before Mardi Gras, with its own gumbo and dance afterward.

The women can get as wild as the men, said Miller, even to the custom of infiltrating the dance hall in costume, grabbing partners for a few dances, and then being pulled out the door by their captains.

LITTLE JOE

When I was growing up my Dad would quite often mention his cousin "Little Joe", Joseph Jr., the son of his uncle Joe Bernard.

Recently I received a letter from Agnes (Gourde) Bolek (5225 E Duncan St Mesa AZ 85205) who wrote, "I remember 'Tit Joe' mostly (meaning Little Joe)." "Tit Joe"?

Then I reread "Cajun Carnival" and saw the comment at left: "Grand Mamou is. . . north of Tee - a cajun abbreviation of petit, or little - Mamou."

On came the light bulbs: "Little" "tit" "tee" "petit". Franglaise, Slanglaise.

By the way, Agnes is looking for information about her Pageau (Pagote, Page, Paget, etc.) roots. Let her hear from you if you have any information.

Dick Bernard

La Societe Twin Cities will next meet on March 4, 7:30 p.m. at St. Louis Church 506 Cedar Street St. Paul. We meet first Monday of the month. Every month there is a program. Plan to attend.

YES, THE IRISH CAME TO QUEBEC, TOO!

The following family history comes from Charles Bouley about his ancestors.

"My maternal great grandmother, Louise Farley, wife of Octave Remillard, had for her first ancestor in Canada Antoine Farley, son of Jean Farley and Marie Carey, of Galway, Ireland. Antoine Farley was born near the end of the 17th century in the maritime city of Galway, in the county of the same name, in the province of Connaught.

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

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

Active and entrepreneur, Jacques-Philippe Farley, more often called Jacques Farley, traveled many times in the wilderness, "En Haut", that is to say in the Canadian West, for the trading of furs. This ancestor, who learned the languages of the Indians, was also an interpreter.

Taken from the Archivistes (for the years 1822-23) there is this note:

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

On February 9, 1739, in Montreal, Jacques-Philippe had married Marie-Joseph Dumouchel, daughter of Paul Dumouchel and Marie Louise Tessier. The latter was the grand-daughter of the heroic soldier Urbain Tessier dit Lavigne.

While we do not find any members of the Farley family having taken up arms on the battle field, nevertheless, if the family did not pay the price of spilled blood, it certainly paid in money. The registers of

the epoch mention that Jacques-Philippe made a contribution to the King of France amounting to 8,323 pounds; at that time such an amount being a considerable sum. This contribution was under the form of a loan to the French Government, but a forced contribution, not expected to be repaid, but giving the donor the distinguished title of "Creancier du Roi" or "Creditor to the King".

BON VOYAGE, GASTON.



I was saddened to learn of the death of Gaston Rheaume, president of LSCF in the early 1980's. Gaston passed away January 8.

Gaston was only 50, almost exactly my age. We were certain we were "cousins" - there were Bernards in his line - but as so often happens we didn't take the time to follow up on the possible links in our past. He was Canadienne - from Chicoutimi.

Though we saw each other seldom, I have neat memories of Gaston. The soupe aux pois he cooked in a great kettle at the 1982 picnic is vivid in my memory. His enthusiasm and wit. . . . I recall catching part of a rural St. Cloud City Council meeting on the radio some years ago. Gaston had 'em rolling in the aisles. DeWayne Mareck, in the St. Cloud Times of January 9, 1991, described his friend as "real outgoing, just a real fun person to be around. I remember him as really listening, really caring and really trying to help out" in his township government post.

I did business with Jan and Gaston's House of Lettering in St. Cloud. Remember them when you need team T-shirts, etc. They did much of LaSociete's sales products.

My condolences, Jan. Those wishing to write can do so to the Rheaume family, 3623 Creekview Road, St. Cloud MN.

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Dick Bernard

IN THE GOOD OLD WINTERTIME

by John England

There's an old Remington 16 gauge in my closet that belonged to my grandpa. It's patina indicates that it was well used but well cared for. The gun reminds me of him, the stout Frenchman who loved to hunt just about any animal except deer, they were too cute to shoot. But crows, on the other hand were too darned ugly not to shoot. And so, in the winter, after everything that could be shot had been shot and skinned and dressed, it was then time to shoot crows. Emile Joseph England ascertained that crows were a repulsive, noisy nuisance. Naturally, it was his civic duty to rid rural Faribault of the crow population - those with feathers to be specific. Now the crow is a cunning twerp. Grandpa respected them for their high avian I.Q. that God had given them. I suppose Joe figured it was an even trade for beauty, which is after all, only skin deep, ugliness, however, goes right to the bone! Indeed, the only thing uglier than a crow is a plate full of mortal sins. Ask any Frenchman. He'll tell you it is true.

Crow hunting is a sport of skill and patience and revenge. It's also a sport you'd love to hate. Grandpa possessed all of these qualities. And he had a buddy called Hartley Riach who had them too. So they used to hunt together. Hart was an adopted Frenchman. He had married a beautiful French girl, Elizabeth Caron, whose roots went back to a clan of alter builders in Quebec.

Hart was an engineer on the Milwaukee Road, and like all hoppers, he had a loud booming voice. You could hear him yell and cuss at those steam engines way across town. And you always knew which train he was handling - not from the whistle - but from the foghorn voice that projected out the cab window! If Hart were around today, he could have blasted the Iraqi's army right out of Kuwait. I don't know how grandpa kept him quiet when they were stalking the clever crow. Silence was a crucial

element of the hunt and they had to be well equipped too. ||

Hart and grandpa would hit the trail before dawn braced with old sheets, shells, guns and a moth-eaten stuffed owl whose hooting days had long since passed. Naturally, the weather had to be colder than a tax collector's heart with an accompanying wind to add to the festivities. They would find a fence and a stand of trees nearby. Gramps would position the owl on one of the fence posts. Then he and Hart would go back into the field about 100 feet and cover themselves with the sheet so they'd appear as a snow drift. There were holes cut in the sheet to allow the Frenchmen and their guns a sight on the foul beasties who would soon be gone to that big crows nest in the sky. All they had to do was to patiently wait for the critters to show up and investigate the owl, who was acting in all his stuffed wisdom as a decoy. The owl would arouse the crows curiosity because even they know that owls don't sit on fence posts during the day. The lead crow would silently swoop down and wrap his leathery talons on a section of the barbed wire to see if it was safe for himself and his winged comrades to start teasing the owl. He would give an all clear signal in his brash native tongue; and soon a brace of ugly devils would swarm down around the owl, taunting him with a serenade that would raise the dead.

Now is the time for action. The two bravest, toughest hunters in Faribault opened up with a volley of lead and smoke that equaled the last stand on the Plains of Abraham! But this time the French were the victors. It was dramatic; there were casualties of great proportion, two satisfied hunters; and a smiling farmer, probably French and certainly happy to be rid of the band of flying thieves who prowled about the countryside seeking the ruin of many a corn crib.

Vol. XI—new
from The LISI Press

Our FRENCH-CANADIAN Ancestors

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for Canada about 350 years ago.



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books.
Dick Bernard, editor
Chez Nous

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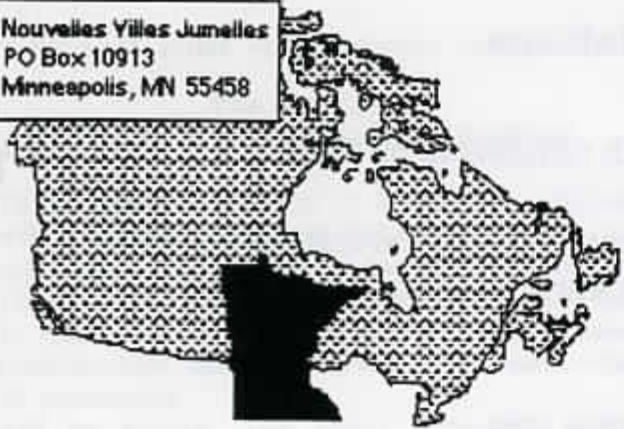
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NOUVELLES VILLES JUMELLES

 Mars-Avril 1991
 NEWSLETTER OF
La Société Canadienne Française Du Minnesota



Evénements à Venir - Upcoming Events

- April 1 Genealogy Show and Tell (montrer et dire).
Bring material on your own investigations for
a general sharing of information. If you are
a beginner, learn from experienced sleuths.
- April 19 Beginning of Rivertown International Film
Festival. See article inside.
- April 25-28 Festival of Nations. Theme for 1991 is Fables,
Fairy Tales and Folklore. See article inside.
- May 6 General Meeting at the Church of St. Louis,
7:30 PM. Richard Williams of La Compagnie des
Hivernants de la Rivière will tell us about
their group.

Please see inside for directions to the Church of St. Louis
King of France and the location of convenient parking.

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Festival of Nations

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The Festival is rapidly approaching and much remains to be done.

Volunteers are needed for both the Bazaar booth and the Exhibit booth. Ethnic costumes are required to staff the booths, but are not required for setting up or take-down.

The people responsible to contact for these areas are:

Overall Chairperson: LeRoy Dubois - 484-1622

Bazaar Booth: Mark Labine - 639-9424
Fern McClean - 291-0451, 220-2647

This booth will be selling souvenirs, tee shirts, sweatshirts, etc. A great opportunity to use your selling skills and meet people - no experience required.

Exhibit Booth: Al Girard - 484-5757, 227-7721

This booth will have all the genealogy books for people to look over. We will also be explaining what a "Voyageur" was, what they did and will have display items. Enthusiasm required! A great opportunity to "toot our own heritage horn"!

If costumes are needed, they can be made beforehand. Contact the persons mentioned above and they will be glad to put you in touch with the proper people.

The Festival will open Thursday, April 25; Friday, April 26; Saturday, April 27; and Sunday, April 28.

This is the big event of the year for the Société and we could sure use all the talent and assistance available.

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Fête de Films International Rivertown

The 9th Annual Rivertown International Film Festival

The largest film event in the Upper Midwest will open this year on Friday, April 19 and continue with daily showings at multiple Twin Cities venues through Saturday, May 4. More than 70 international feature films, shorts, and documentaries from more than 30 countries

will be shown. The exact schedule is not available at this time, but it is understood that films from French-speaking Canada will be included. Interested moviegoers are invited to order a schedule by calling the University Film Society's 24-Hour schedule hotline (627-4430) and leaving their name, address, and zip code.

Le Petit Examen

Hint: Don't use the answers from the last petit examen.

1. Artist of French-Canadian descent born in St.Paul in the 1860's:
 - A. Jean-Baptiste Quelquechose
 - B. Baptiste LaRoque
 - C. Alexis-Jean Fournier
 - D. Honoré Balzac
2. Early French-Canadian settler in what is now Hastings:
 - A. Joseph Brulé
 - B. Joseph DuCharme
 - C. Jacques Bonhomme
 - D. Alexis Bailly
3. Minnesota legislator of French-Canadian descent:
 - A. Arthur Durand
 - B. Pierre Toussaint
 - C. Wayne Simoneau
 - D. James Trudeau
4. Who gave the St.Croix River its name because of a rock formation shaped like a cross near Taylors Falls?
 - A. Pierre Botineau
 - B. Joseph Rondeau
 - C. Daniel Greysolon
 - D. Joseph Rolette

5. Augustin Ravoux
 - A. was a voyageur
 - B. sold whiskey to the soldiers at Ft.Snelling
 - C. was a scout for Henry Sibley
 - D. made a catechism in the Dakota language
6. The following priest was known as the "marriage man" because of his course on Christian marriage at St.Thomas:
 - A. Abbé Durand
 - B. Fr. Walter LeBeau
 - C. Fr. Antoine Chouinard
 - D. Msgr. Henri Dulac
7. First millionaire of French-Canadian descent in the Twin Cities area:
 - A. Ben Gervais
 - B. Vital Guerin
 - C. Joseph Rondeau
 - D. Pierre Parrant
8. First mayor of Little Canada:
 - A. Joe Belland
 - B. Joe Auger
 - C. Louis Melancon
 - D. Louis Racine
9. Priest who started credit union at St.John's in Little Canada:
 - A. Fr. Durand
 - B. Fr. Combettes
 - C. Fr. Goiffon
 - D. Fr. Galtier
10. 19th century francophone newspaper published in the Twin Cities:
 - A. L'Étoile du Nord
 - B. Le Journal Francais
 - C. Echo de l'Ouest
 - D. La Grenouille

Answers are to be found elsewhere in this issue.

Interpreters Needed

The 1991 International Special Olympics Games is seeking delegation host interpreters who are fluent in French. This year's Special Olympics Games are in the Twin Cities. Interpreters will be asked for a minimum commitment of two 8 hour shifts between July 15 and 28, 1991. Those interested in more information should call Dick Bernard as soon as possible. Leave message at 891-5791.

Also Needed

Joelle Bodrot-Goetz, from Lee & Riley Inc., is looking for French-Canadian voice talents to provide the "voice over track" for a technical video. Please call her at 612-332-5242 (days).

Montreal Story

The March 1991 issue of the National Geographic carries an article on Montreal with an enclosed historical map of Quebec. You can buy this issue with map for \$2.65 from the National Geographic Society, Washington, D.C. 20036.

Recent General Meetings-Réunions Récents

February 4

Vernon Bellecourt of the American Indian Movement addressed the Société on the subject of AIM in general and the events associated with the Oka, Quebec controversy of last summer. We appreciated very much the history and perspective he gave us. Dick Bernard, LSCF Board Member and Editor of Chez Nous, comments further on the evening elsewhere in this issue.

March 4

John Rivard gave an excellent presentation on the history of the Middle East, providing a better understanding of current events in that area. Merci beaucoup à notre fondateur!

Donations Sought

At the January 22 Board meeting, Sera Byrne presented a draft of the new membership brochure. The estimated production costs would be \$520, an amount which is high for our treasury. Therefore the board voted to invite contributions (or pledges) toward the cost. You are invited to contact any of the board members to help in this important effort or mail your donations to:

LSCF, PO Box 10913, Mpls, MN 55458

We are indebted to John England for another Petit Examen. Also, we would like to correct our typo to answer #6 on the last one: Fr. Goiffon (not Soiffon) was the peg leg priest.

Donations Acknowledged

The following members have graciously donated funds toward the general fund:

Mary Lou Wolsey	\$5.00
Lee Lundin	\$5.00
John & Rose Perra	\$10.00
Bernice Sisson	\$10.00
Ron & Joyce Beauchane	\$20.00

Merci beaucoup!!



Cajun Dance with
The Bone Tones

Saturday, April 6 & May 4, 8 p.m.

The Bone Tones play traditional Cajun French music as it would be heard in southwest Louisiana today, on twin fiddles, accordion, and guitar. This high energy dance music is a synthesis of many musical styles reflecting 200 years of French Louisiana history, and features two-steps, blues, and waltzes. If you're interested in learning some Cajun dance steps, show up promptly at 8 p.m. at the Cedar Cultural Centre, 416 Cedar Ave. So, Mpls. (338-2674). Tickets are \$5.25 at the door.

Answers to Quiz

1-C, 2-D, 3-C, 4-C, 5-D, 6-B, 7-B, 8-C, 9-A, 10-C

Scores

95-100%	You're a 14 karat genius
90-95%	You're brilliant beyond compare
80-90%	Try harder next time
70-80%	You used answers from the last petit examen
69% and below:	Don't give up. Study and pray for success. There's hope for you yet.

Parking at Meetings

Le Parking est Facile

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One of the objections to having meetings in downtown St. Paul is inaccessibility. I will try to dispel that myth by saying the St. Louis Church is at the hub of most of the major freeways in the area.

Exiting 94 from Minneapolis is by 10th St. exit. Exiting from 94, east of St. Paul is via 6th St. to Minnesota, north (right) to 10th. Coming from the north, 35E is the logical choice, exiting at Wacouta-10th St., taking a right on 10th to the church. Driving from the south offers a myriad of alternatives: Lafayette to 7th Street to Minnesota, north to 10th; Robert Street to 10th, right to the church, 35E, exiting at St. Paul exit.

The church is located at 10th and Cedar Streets, across the street from the Science Museum Auditorium. There is adequate parking for the Société meetings at St. Louis Church. For everyone's information, there is a small lot on the church property facing 10th Street, which holds ten to fifteen cars. For you early arrivals this would put you very close to the entrance of the hall. There are also two handicapped parking spaces in this lot.

The State parking lot across the street is also available for evening parking. The entrance is directly across from the church lot on 10th Street and is very convenient with ample parking for our organization.

For everyone's peace of mind, we will provide an escort to or from the parking lots if we know your time of arrival, or departure. Call one of the board members for arrangements.

They are:

Bruce Bedore	487-0623
George LaBrosse	455-3128
John England	699-5178
LeRoy Dubois	484-1622
Dick Bernard	891-5791, 431-6515
Al Girard	484-5757
Sr. Mary Henry Nachtsheim	690-6000

MEMBERSHIP RENEWAL/APPLICATION

Name _____ Telephone _____ Profession _____

Address _____

Street City State ZIP

1991 Membership Dues:		2 Year Membership Dues ('91 & '92):	
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-deductible donations from people interested in promoting the French-Canadian culture. Please make out any donation you may wish to contribute to: "La Société Canadienne-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!

From the Membership Chairman

Some of you have called to inquire about receipts for membership dues. Recently, time constraints have not allowed me to mail receipts or membership cards to those who have sent in their dues. If anyone would like to receive a receipt or membership

card, please send a SASE (self addressed stamped envelope) to me at the address below. I'll send you're receipt as soon as possible. Note: You're canceled check is as good as a receipt.

George LaBrosse
 4895 Brent Ave.
 Inver Grove Hts., MN 55076

Novelles Villes Jumelles is published monthly by LA SOCIÉTÉ CANADIENNE FRANÇAIS DU MINNESOTA. The next deadline is May 9. Send your news, contributions, ideas, photos to (or call) editor William Horn, 2700 Foshay Tower, Minneapolis, MN 55402, phone: 612 -341-2581 (days), 612 922-9013 (evenings).

Staff for *Novelles Villes Jumelles*: Bill Horn, editor; Steve Anderson, desktop publishing; Al Girard, printing; George LaBrosse, labels; Lee Collatz, folding and mailing. Articles of statewide interest may also be sent to *Chez Nous*, which publishes on alternate months (editor Dick Bernard, 612 431-6515, days).



chez nous

NEWSLETTER OF AVRIL - MAI 1991

VOL. 12 NO. 5

La société canadienne-française

Editor: Dick Bernard

Co-Editor: Jerry Marie Forchette

SPRINGTIME IN THE VALLEY

by Lowell Mercil

"From this valley they say you are leaving
I will miss your bright eyes and sweet
smiles
for they say you are taking the sunshine,
which has brightened my pathway awhile."

I remember the tinge of sadness I felt when my eldest brother, Al sang that song with his beautiful rich baritone. I was crushed when I later found out that the song was not about my Red River Valley like I thought, but about a Red River Valley down in Texas. I did not know that there was a Red River of the south as well as a Red River up north. I wondered why I never saw those cowboys that the song was about.

We lived on Red Lake River about four miles south of Crookston on an eighty acre farm on the edge of that valley. My grandfather Onesime Mercil (Marcil) and his wife Delphine DuFault (Dufaux, etc.) had immigrated from Saint Paul, Jolliet, Quebec in 1878. On the other side, my grandfather Joseph Sauve and his wife Rose Delima Bergevin (Langevin) had come from St. Timothee, Beauharnois County, Quebec in 1882. As the Cajun comedian Justin Wilson would say "you can't get much more French than dat." They were some of the first settlers of Gentilly, the predominately French community six miles east of Crookston. Dad and mom had purchased their eighty acre farm on the Red Lake River southeast of Crookston in 1919.

Nothing could top the springtime in the valley. I have enjoyed 25 spring seasons with the succession of beautiful flower blossoms and delightful smells in the Washington, D.C. area, but one does not obtain the exhilaration, or is it relief in the Washington area that a person experiences in the valley. I suppose some would liken it to the sensation one experiences when piercing a boil. But not me! The spring of 1930, when I was six years old, remains in my memory.

We did not have a nice lawn on our farm, in fact, we didn't have any lawn at all as we know lawns today. There were some grass areas kept short and fertilized by chickens and pet 4-H project sheep in the summer but some areas were barren. A sea of mud appeared when the snow that had started falling in November began to melt in early April. But it was fun. The little rivulets of water trickled down little ditches. We would take a pointed stick or a hoe and make a path for the water to flow from the puddles to the ditches. Or else it was often more fun to build little dams to see how big of a pool we could make then destroy the dam and follow the resulting flood to the mouth of the channel. Our buckle overshoes were a must - but I seem to remember that our feet were cold and our shoes were always wet and muddy. and mom would let us know with emphasis: "t' on fou, vous et an tete de pusch, attention de votre pied et ferme le porte" (you fool, you are a hoe-head, look at your feet and close the door!") Apparently, we neglected to put those overshoes

on. During the early thaw this year, I made a few dams and drainage ditches and found that the pastime of the young is still fun.

We were lucky, our farm was on the high ground. The house and other buildings were located well above the river and not in danger of almost yearly floods. We experienced the full impact of nature's power when the river breakup occurred. It was fascinating to watch the huge ice chunks, some weighing thousands of pounds, being tossed around like ice cubes and piled up along the shoreline, knocking down trees and gauging out dirt, clay and rocks wherever they hit the shore. Sometimes the ice would be piled up eight to ten feet at the river's bend.

One of the signals of spring on the farm was the arrival of the chicks. We usually had some "layers", but not enough to produce the number of chickens needed to provide the meat for Sunday dinners, canning, eggs for our use and to trade for food staples at our uncle's grocery store in Crookston. Dad returned from the trip into town. The snow had partially melted so he had taken the surrey instead of the sleigh. As usual, he had brought us kids a treat of store bought round mints which we tried to suck on instead of bite into so they would last longer. To this day I am unable to consume a piece of candy without getting impatient for more flavor and biting into it.

Dad had bought several trays of chicks which were kept by the range in the kitchen until they were old enough, and the changeable weather was predictable enough, for them to be kept outside in the brooder house. The brooder house was located in the barn and heated by a portable kerosene lantern. The little yellow and red fluffy chirping creatures were a delight to have and nobody was offended by the slightly pungent order. We had it much better than the children of today, who can only have one or two Easter chicks...we had a hundred of them!

We lived about a mile on a dirt road used exclusively by us. If the road was in good condition at Easter, our grandfather, aunts, uncles and cousins would drive out in cousin Harry's big Buick and enjoy the Easter banquet at our house. Now I mean enjoy, because mom would cook the dinner and no matter what other French people say about their moms,

my mom was the best cook. She could make a feast from ingredients that others would throw away. Could mom make good pie! Now her sister, aunt Bertha was a good cook but she did have a problem with pie crusts. When she would serve us her pie we wouldn't make any comment so she would say "this pie isn't any good", which it wasn't but then we would have to argue with her to convince her that it was good. The games people play!

It was the most enjoyable to have company for Easter. One thing we could be certain of was that it had been a long winter and a long time since we had had any social activity at our house. After the big ham dinner, the men sat in a room separate from the ladies to have their cigars and pipes. Dad preferred his corn cob pipe with Prince Albert tobacco but on holidays he removed his beautiful curved, meerschaum pipe with the gold trim from its solid black leather case and lit up some special aromatic tobacco, usually passed around for sampling. I remember how much I enjoyed the security of sitting on his lap while he gently rocked back and forth and I would doze off to the sweet smell of tobacco and the droning of the French conversation which I barely understood.

Although much of the work of the unsophisticated valley farmer in the 1930's was back-breaking, nothing was worse than removal of rocks. I had always questioned whether those first French settlers were "pas tro smart", as we used to hash up the phrase. Here was that beautiful valley with what some said is the richest soil in the world and what did the French do? Instead of settling on the fertile deposits at the bottom of the old glacial lake, where the richest soil was, as those sharp Scandinavians, Scotch, Germans and Irish did, the French settled on the banks where the rocks had been deposited when the lake dried up millions of years ago.

When I first visited Gentilly, Quebec, between Montreal and Quebec City, I understood better why the French Canadians had settled where they did. Gentilly, Quebec is located along the St. Lawrence River. Gentilly Minnesota is located along the Red Lake River, much smaller than the St. Lawrence but a source of water, wood, in a wood scarce area, power, and a communication media nonetheless. There are many rocks along the

shores of the St. Lawrence just as there are around Gentilly. Although I have not been able to find specifically how Gentilly, Minnesota received it's name, I can understand that someone must have said, "this looks like home" and it then became the new home.

The first step in preparation of the land for planting was to remove the rocks that the deep frost and subsequent thawing had forced to the surface. Dad, and Al (Elphage) what a name to be stuck with, used what they called a stoneboat for this purpose.

The stoneboat was made from a large piece of heavy tin, rounded at the front like a togoggan, about five feet wide and eight feet long with a two by eight plank box forming the sides. The horses were hitched to the unit to provide the power. The stoneboat would be pulled up next to the rocks which would be tossed in if small enough or pried up with a crowbar. If the rock was too big, it was necessary to unhitch the horses from the stoneboat and re-hitch them to a logging chain surrounding the rock. Sometimes, a dangerous situation would result when the chain would slip off after pressure was applied. Then the horses had to be un-hitched and re-hitched etc. etc. The rocks were deposited along the fence lines or stacked in piles in out of the way places. All this was probably done in cold wet weather and all in all a miserable job.

Today, when I arrived on highway #2, between Marcoux Corner and Gentilly, I see a field on one side where huge rocks are scattered throughout the field. On the other side are many large stacks where the rocks have been piled by use of modern machinery. When passing I often recall the days when the job was the worst of all jobs. Incidentally, I always point out to visitors from outside the area the phenomena. How the rocks are in different stages of production like potatoes. They are grown in one field and now they are being harvested where the piles are.

By 1930, only a few farmers had started the practice of plowing fields in the fall, which would later make a very significant contribution to soil erosion. I am not sure whether plowing the fields was a matter of choice or necessity. I remember freezing our fingers in the

fall when doing the last of the harvest, the potato picking. The six year olds did their part too, acting as gleaners by picking up the potatoes missed by the regular pickers. By the time the harvest was finished the ground was too frozen to plow so the plowing had to be done as soon as the fields were dry enough for the horses.

Now the black soil did smell delightful after the soil had been worked but not so delightful before. One of the winter jobs was to spread the fertilizer over the fields, and it did not consist of imitation fertilizer as they use today, but it was the real stuff. There was not much of a problem during the cold weather when the manure was frozen; but between the first thaw and the plowing under of the surface ones comfort level was dependent on the wind direction in more ways than one WOW! Sometimes the odors were sharp!

Dad used a two bottom plow with four horses. It was long long days from sunrise to sunset. First the plow for the deep furrows, then with the disk to break up the big chunks, then sometimes with the spring tooth harrow to remove quack grass and finally with a drag to make a smooth, lumpless surface to receive the seed.

It was usually a pleasure to smell the black, black fields. On one visit to Minnesota from our residence in the east, my wife asked to stop so she could fill a little bottle with a sample of field soil. She explained that a friend from Georgia thought that all field soil was red clay colored and that the only place that black soil exists in in stores which sell bags of potting soil. Hmmm...They call us parochial!

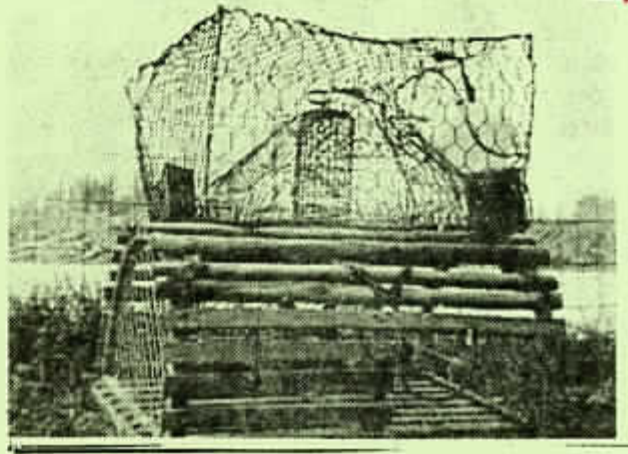
It was necessary to prepare the seed before the planting could proceed. Some of the grain from the previous year had been set aside and stored in the granary for use as seed. I still remember the musty tart smell of that granary but I remember better the four feet long, one half foot by one foot beam that served as a step into the granary. It has happened the summer before.

It was a nice warm sunny July day, I was playing around the granary and I suddenly fell off that front step. I

must of put my arm out to break the fall and instead of breaking the fall I broke my arm. Not a simple crack but a complete break of both lower bones that caused the arm to shape an L. I was told that dad was the first on the scene but he did not last long as he had a very tender nature and proceeded to get sick. (Al or a neighbor had to kill the animals at butchering time.) Mom had to take over, I suppose she made sure I had clean underwear in case I had to go the hospital. I was brought to our family doctor, Dr. Norman, at the Northwestern Clinic. As I remember I had to wait a bit in a waiting room that smelled of ether, bandages and antiseptics. I believe I was put under ether but remembered several horrible sharp pains before escaping into unconsciousness. After we arrived back home I revelled in all the love and attention that was lavished upon me. Everyone was amazed that this severe of a break could be sustained from falling off a six inch plank.

The grain seed had to be prepared before it could be planted. We had a fanning mill in granary for that purpose. It had a frame about four feet by five feet and stood about five feet high. There were a number of movable screens with holes of varying sizes that shuttled back and forth when the power wheel rotated. Since we did not have electricity, despite the fact that the Northern States Power "new dam" bordered our farm, we had to take turns to furnish the arm power for the process. The grain would be fed in on the top and be fed into grain sacks at the lower outlet. Now even though we only farmed a total of eighty acres, it took a lot of kid power to sift the large number of sacks needed for planting. It was a dusty process but the machine did take out the chaff, mustard seeds, mice droppings etc.

Preparing the seed potatoes for planting was another job that had to be done in early spring. The slanted trap-door was opened and sacks of potatoes were removed from the damp, musty ferment smelling cellar. We did not have washers then so the potatoes usually were covered with back dirt which was not as beautiful on ones' hands as in the field. We had a contraption made from a saw horse which the operator would straddle and face a long razor sharp knife mounted on one



*The lobster pod
and the crab trap
...both tools of the
Acadian's trade:
fishing.*

end. The operator would hold a potato in his hand and cut it in half, then into quarters, then into eighths as long as one potato eye remained in each section from which the new plant would sprout. Gloves were unmanageable and when the fingers became cold from handling the cold potatoes, the skin on the palm of the hands below the thumbs got awful thin. I remember we were warned over and over again to be careful, but slip-ups were bound to happen.

Upon reflection, the actual planting of the seed with the two horse grain drill, the two row corn planter and the single row potato planter was the easy part of the spring chores. When all the seed was in, dad really had earned that twilight pipe that he enjoyed so much.

Of course the best part of spring for a school kid in the valley was that he could look forward to the day that we could sing that great anthem:

"No more school, no more books,
No more teachers cross-eyed looks."

But that's material for later memories.

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The Bayou  Catholic

Lobster and crab traps still serve Acadians of today

By SHERWIN GUIDRY

The lobster trap and the crab trap -- what do these have in common? Sounds far-fetched perhaps, but the two do have something in common -- both are used by Acadians today to capture the water-breathing crustacea.

The lobster trap, or "lobster pot," as it is called, is used today as it has been for 200 years, to capture the over-sized crawfish (using the word loosely). Our forefathers molded the trap out of tender boughs and fished whenever and wherever the lobster thrived. Today the season lasts for about two months, May through the middle of June. One area allows 250 traps per fisherman, another 350 traps. One lobster per trap is a good catch, two is very good, and three in the pot is excellent. Pots are run every two days.

When the Acadians reached Louisiana, there were no lobsters, but there were crawfish and crabs. These were fished with baited lines and nets. The crab trap has been in use for a relatively short time.

Basically the two are the same -- the front entrance, the kitchen, and the living room, as the lobster pot was described to this writer. The pots are made of lumber and netting and the crab traps of wire dipped in a protective coating.

There is a legend about the lobster and the crawfish: "The Acadians had been fishing the lobster for many years and the two became very close friends. When the English expelled the Acadians from their old fishing grounds in Nova Scotia, the lobster became lonesome and followed the Acadians down the Atlantic coast, around Florida, to the Louisiana bayous. But the great distance traveled made the lobster weaker and every mile made him smaller and smaller.

"Before he left, his kind measured as much as 24 inches in length and weighed as much as 42 pounds, but when he reached Louisiana he was only about 5 inches long and weighed only a few ounces. He could no longer live in the cold, salty waters of the sea, so he took to the fresh water canals and marshes in order to survive. Yet he was happy and contented because he was with his friends."

In Colonial America, fish and seafood were so plentiful that colonists actually apologized for serving lowly lobster, and shrimp was considered fit only for bait. But, eventually progress took its toll; salmon which once flourished on the Connecticut River disappeared in 1795; the oyster beds off Cape Cod were totally depleted by 1820. The first fishing schooner was built in Gloucester, Mass. in the early 1700's and by 1770, food processing ships plied the high seas. Those days, ocean fish was enjoyed only by those fortunate enough to live on the coasts. But, as canning techniques, inexpensive ice making and eventually freezing were developed, people inland began to enjoy the fruits of the sea.

Most of today's fishing takes place 100-200 miles offshore on the historic Grand Banks of Georges Bank. These cold waters yield fish that can't be farmed via aquaculture, like many other species. White fleshed fish such as cod, haddock, hake and pollack are particularly mild-flavored and appealing. Shrimp from these northern waters are smaller than Gulf shrimp, but have a completely different flavor many people prefer. Other fish from New England waters include fillet of sole, North Atlantic flounder, grey sole, Boston sole, George Bank Cod (considered the best in the world), cusk, monkfish, Atlantic mackerel, Cape bluefish, salmon, Atlantic halibut and all varieties of shellfish.

The most recent National Marine Fisheries Service data indicates that the average American ate 15.4 pounds of fish and shellfish in 1987. Nationwide that amounts to more than 3.7 billion pounds of fish. As people look to lower fat and cholesterol in their diet, fish of all types continue to become popular.

Special thanks to Kathy Garvey....

WE HAVE LIMITED NUMBERS OF BACK ISSUES OF CHEZ NOUS SHOULD YOU WISH COPIES TO SEND TO PROSPECTIVE MEMBERS. This is your club. Members are the source of the money to pay for the newsletters. Make your request to: Dick Bernard
7632 157th St W #301
Apple Valley MN 55124
(612) 891-5791

NOTES FROM THE EDITOR

by Dick Bernard

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HAPPY SPRING!! I hope the articles in this month's edition bring a smile, or a memory, or a thought or two. Lowell Mercil (Mentor MN) has been a loyal contributor; John Cote (who from time to time has masqueraded as "VISUM") brings some wonderful energy. **MAY 6 MEETING OF TWIN CITIES CHAPTER** will feature **RICH WILLIAMS** speaking on his groups reenactment of voyageur living. This will be a very interesting program. Meeting at 7:30 in the church hall of St. Louis Catholic Church, St. Paul. **REQUESTS:** **Florence LaPlante Contos**, 2122 West 3rd Street, Duluth 55806, seeks information on LaPlantes, Carons, Benoits. Her father was born near Centerville; **Beth Dooley**, 2148 Summit Ave Minneapolis 55405 is "especially interested in researching ethnic food and cooking traditions." **Keep sending contributions for Chez Nous.** We are looking especially for recollections, things about France, old photos with a story, upcoming programs. . . . send to Dick Bernard, 7832 157th Street West #301, Apple Valley MN 55124. **SOME THINGS TO LOOK FOR IN COMING WEEKS:** St. Paul's Festival of Nations April 25-28 (La Societe is actively involved again this year); Rivertown International Film Festival at the UofM from April 19 to May 4 (call 612-627-4431 for more information - there will be several French and Canadian films; Cedar Cultural Center presents **Lo Jai, Renaissance Music of the French Countryside**, on April 25 at 7:30 p.m. 332-2674 for more information. The Center is near the West Bank of UofM. Take Cedar exit off I-94, head north, and you're only three blocks away. This Center frequently has Cajun, Canadian and French programming. Get on their mailing list. If you're interested in news from Canada as released by Canadian Consulate let us know. Bill Horn at FWolin Foundation, Foshay Tower, Minneapolis. **MARCH, 1991, NATIONAL GEOGRAPHIC** has a wonderful article on Montreal and a very informative wall map of Quebec. You can receive the issue and the map for \$2.65, to National Geographic Society, Washington D.C. 20036. Allow 4-6 weeks for delivery. **FRENCH DANCE TONIGHT**, a 90 minute video of Cajun dancing, is available for \$52.95 from Flower Films, 10341 San Pablo Avenue, El Cerrito CA 94530. It is excellent.

LETTER FROM CONNECTICUT: ALL ABOUT PEONIES

Good friend John Cote (311 Providence Rd Brooklyn CT 06234) writes 3/10/91: "We had a screwed up winter no snow little cold warm days rain/sleet icy roads but nothing lasting - in fact my peonies are sprouting new growth since 24 Feb. They normally don't pop up until late March and bloom by June."

A year ago, John wrote another letter about peonies, as follows: "I have been hybridizing and cross pollenating since 1978 and finally got one outstanding plant that is superior to any that I have seen. Every time you get a seedling from an X-pollinate on peonies it will be the only one of it's kind unlike it's parents although it carries some characteristics of them both. It takes 2 or 3 years for the seed to sprout, they are notorious for being infertile and one must wait 3 to 5 years for them to bloom and you might have just a plain run of the mill specimen, then you wait 3-4-5 years more to assure that it flowers true to form and color and is a superior plant in all respects. This one blossomed in 1984 and is truly outstanding. I have the privil-

edge of naming it as long as it is not the same as any other registered at present and that the name is agreeable to the society of which I am a member. This is the only one of over 1500 seeds that is worth registering. If you get a 30% germination and get results of 3-4% of plants surviving you are doing well. One famous peony man registered 1200 peonies over a period of 42 years, hybridizing from over 17,000 crosses being made and he is considered a giant among peony growers and fanciers and his creations can cost \$100.00 a plant today. The cheapest I know of is \$30.00. This game is not for the fainthearted, one must have patience and luck. I have about 150 plus maturing every year with about 134 blossoming this year from seeds planted in 1985-86. I usually plant between 300-700 seeds every year. I have 20 special seeds a plant in June from a friend, Bill Seidl, from Michigan; I sent him 2837 seeds that I did not want from the 3184 I harvested in 1989. Peony nuts exchange seeds, ideas, etc., same as you and I exchange information about our families."

COMMENTARY

by Dick Bernard, editor

February 4-8 was a rather remarkable week for me.

* on February 4, I had the privilege of hearing Vernon Bellecourt of the American Indian Movement (AIM) speak to the Twin Cities chapter of La Societe. He talked on the Indian perspective of last summers serious conflicts with the Quebec government. He had a powerful message. He was controversial, too. But no one left while he talked! There was very active listening going on, and some debate after he shared his message with 35 of us in attendance.

* on February 8, at the University of Minnesota, I heard another powerful message. Dr. Molefei Asante of Temple University talked about his mission - Afro-centricity. His message was in many ways almost identical to Bellecourts: 500 years of oppression by Europeans; a need for the black culture to come to grips with, appreciate and establish its own cultural identity in this country.

* also during this time period I again became reacquainted with our Cajun brothers and sisters of south Louisiana. Their ancestors were exiled by the British from their Acadian homeland in the 1750's. 150 years of a culture which had developed in what is now-Canada's maritime provinces was essentially eradicated when the Acadians were sent into exile in a foreign land and environment.

It occurred to me during this week that in at least a small way I had some common ground with the people's represented by Bellecourt, Asante and the Cajuns. About 350 years ago my ancestor Jean Bernard came to what is now Quebec. He was one of the 98% of the French people who were peasants in France. Most of our ancestors did not come to this country as landed gentry - or anything even close to that status. Most came as peasants.

We were, however, fortunate compared to the Blacks and the Indians. At some point our ancestors became part of the "establishment" (however that nebulous word is defined) and accrued certain advantages not available to our black and red brothers and sisters. But even here there is debate: a common term for French-speakers in Quebec around the Separatist days of the 60's was "white nigger" - a powerful epithet that suggests that racism could and probably did cross the "white line", and perhaps explains the extremely strong feelings held by many Quebecers today to emancipate themselves and become independent of Canada.

Human history is, unfortunately, filled with inhumanity towards others who are somehow "different". The recent events in the middle east are a most dramatic example: we

revel in "victory" and talk about low casualties - for our side; but we tend to dismiss the innocent victims in Iraq. This is the dark side of cultural awareness: to become aware of and appreciate our own culture we often tend to dismiss or denigrate or put in a separate category others, and that is very unfortunate.

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(Speaking of the Middle East, I heard a wonderful talk by our founder, John Rivard, at the March 4 meeting. John traced the ethnic-religious-cultural conflict in that region of the world back for several thousand years. I left wondering if there will ever be any hope for true peace in that region since everyone seems to have a defensible "God-given right" to all or part of that territory.)

As I said in the Oct-Nov Chez Nous, "the best we can do . . . is to try to understand, appreciate and accept those of other cultures and backgrounds. And to understand as well the myths we have all been taught and attempt to modify our own understandings as we learn new information."

Dick Bernard

WE BID BON VOYAGE TO ARCHIE LEVASSEUR, a loyal member of the Range Chapter of LaSociete who put his oar into the water to the hereafter on March 22. Archie's funeral card, below, says all that needs to be said about his life and his interests. OUR CONDOLENCES to his wife, Anne, who is also a La Societe member, and to his children and grandchildren.

In Loving Memory

ARCHIE ARTHUR LEVASSEUR

born

June 10, 1905 - Little Falls, Minnesota

died

March 22, 1991 - Hibbing, Minnesota

Reflections of Archie

- Clearing the land, building the cabin and enjoying retirement years there with Anne
- Walking through the woods
- Trapping the north country for many years
- Cutting wood for the fireplace
- Picking blueberries around Sturgeon Lake
- Dance club with Anne and his friends
- Sitting in the big chair watching the Vikings
- Deep love for his family
- Hunting and fishing in Alaska
- Telling tall tales
- Love and respect for the outdoors



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NOUVELLES VILLES JUMELLES
Mai-Juin 1991
NEWSLETTER OF
La Société Canadienne Française Du Minnesota

- Événements à Venir - Upcoming Events**
- May 6 General Meeting at the Church of St.Louis, 7:30 pm. Richard Williams of La Compagnie des Hivernants de la Rivière will tell us about their group.
 - June 3 Membership Meeting and annual election of the Board of Directors, 7:30 p.m. at the Church of St.Louis, St.Paul, MN.
 - June 16 "Path of the Paddle", noon-3 p.m., NW Co. Fur Post, Pine City, MN. Lore and myth of voyageur paddle making. (No admission charge)
 - June 23 Annual picnic and Fête de St.Jean Baptiste, noon-5 p.m. Pot luck. Pioneer Park, Stillwater.
 - July 1 No planned general meeting.

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La Société Canadienne Française at the Festival of Nations St. Paul, Minnesota April 25-28

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The LSCF presence at the 1991 Festival of Nations in St. Paul was a resounding success. Thousands of visitors stopped by to view our Cultural Booth and to examine and purchase Bon Jour T-shirts and other items at the Bazaar Booth.

The Cultural Booth featured French-Canadian family names with their English translation, an attractive Voyageur display, and enlargements of French-Canadian folk songs from "Les 100 Plus Belles Chansons"*. It was always crowded.



George LaBrosse regales visitors to the LSCF booth at the Festival of Nations. The booth was well planned, interesting, and very well attended.

The list of volunteers is a large one. Pat Ciochetto from Side Lake, and a charter member of the Iron Range Chapter, served as storyteller during the school days on April 25 and 26. Virgil Benoit of AFRAN in Red Lake Falls, gave his usual able assistance. Special thanks go to Al Girard, the LaBrosse family, LeRoy DuBois, the Labines, Justa Cardinal, Bruce Bedore, Sister Mary Henry Nachtsheim, John England, Pierre Girard, an anonymous volunteer, and all those whose names we did not get. Merci Beaucoup! Pour vos efforts précient!



Bonnie (Yvonne) LaBrosse doing her turn at the Sales Booth. Here visiting with Barb Fillian, herself of French-Canadian extraction, who was working at the French Booth.



Pat Ciochetto of Side Lake and Al Girard of St. Paul served long and hard at the Cultural Booth, especially on the student days. Many boys and girls learned a French word and received a Canadian penny or nickel.

LeRoy has volunteered for General Chairperson for 1992. Plan now to help him make next year even better.

Report and pictures by Dick Bernard
* Courtesy Les Entreprises Culturelles, ENR,
LaPrairie, Quebec

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**La Société Canadienne Française du Minnesota
Twin Cities Roster
Membership List**

MAI - Juin 91
NVJ 29

Alfano, Catherine C. 7417 Russell Ave. S. Richfield MN 55423 866-8282
 Allard, Ray 4841 Emerson Ave. S. Mpls MN 55409 823-0386
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 Belair, Mary Louise 1556 Helmo Ave. N. Oakdale MN 55128 731-5325
 Bellefeuille, Lloyd E. 615 11th St. E. #102 Little Falls MN 56345 632-2250
 Bernard, Dick 7632 157th St. W. #301 Apple Valley MN 55124 891-5791
 Bernard, Mrs. T.V. 7805 Hudson Rd. Woodbury MN 55125 739-8156
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 Blake, Elvin&Marie 3922 Yates Ave. N. Robbinsdale MN 55422 537-6747
 Bolek, Agnes 604 Prospect Ave. Grafton MO 58237
 Bouley, Charles 10845 Thrush St., N.W. Coon Rapids MN 55433 755-6342
 Bouley, Emmett&Mabel 146 Edgewood Ave. N. Golden Valley MN 55427 545-5850
 Bouley, Marie J. 328 Pleasure Creek Dr. Blaine MN 55434 784-4068
 Branchaud, Bob&Joyce 8322 Iverson Ct. S. Cottage Grove MN 55016 459-1507
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 Cardinal, Justa 1875 Arcade St. St. Paul MN 55109 776-5087
 Chandler, Patrick&Dorothy 7240 York Ave. So. #208 Edina MN 55435 832-9923
 Charbonneau, Alan&Magi 2708 Shawnee Lane Burnsville MN 55337 890-4356
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 Germain, Sr. Ella Marie 1172 Randolph Ave. #4 St. Paul MN 55105 690-3695
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 Lewanski, Annette 522 McMawara Ave. Hastings MN 55033 437-5757
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 Lund, Evelyn O. 2015 Central Ave. NE, #322 Mpls MN 55418 789-7051
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 Marier, Gerald 863 W. Howard St. St. Paul MN 55119 738-0125
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 Peltier, Helene E. 3307 Taylor St. N.E. Mpls MN 55418 789-2214
 Perra, Rose&John 898 Larson Dr. Lumbrota MN 55992 (507)732-7220
 Pfannkuch (First Class), Georgette Lobbe 2358 Bourne Ave. St. Paul MN 55108 645-3784
 Renfro, Mimi 2222 Hillside Ave. St. Paul MN 55108 644-4510
 Rivard, John&Jeanne 2524 15th St. No. St. Cloud MN 56303 253-2199
 Ryder, Bernice "Bunny" Girard 1602 1/2 Main St. Eau Claire WI 54701 (715)835-7817
 Schwachtgen, Robert&Donna 2518 Meridian Drive Mpls MN 55422 588-1152
 Sirvio, Marion V. 8133 E. Bloomington Fwy. #109 Bloomington MN 55420 884-6688
 Sisson, Bernice Belair 932 Westwinster St. St. Paul MN 55101 774-4528
 Stanislawi(Gift Mbsp), Celeine 308 2nd Ave. So. Bayport MN 55003 439-3600
 Stone, Joseph&Chelle 608 Sumner St. St. Paul MN 55116 699-3244
 Therrien, Mel 114 Flandrau Pl. St. Paul MN 55106 776-4384
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 Tuzinski, Barbara J.&Jack 69 Langer Circle W. St. Paul MN 55118 457-8940
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 Vigier, Mae Denise 903 Av. Lemay St. Norbert Manitoba R3V 1E4 (204)269-3687
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 Wolsey, Mary Lou 2197 Berkely Ave. St. Paul MN 55105 698-2864
 Zelland, Martha 5201 Upton Ave. S. Mpls MN 55410 926-8074

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From the Membership Chairman

Some of you have called to inquire about receipts for membership dues. Recently, time constraints have not allowed me to mail receipts or membership cards to those who have sent in their dues. If anyone would like to receive a receipt or membership

card, please send a SASE (self addressed stamped envelope) to me at the address below. I'll send you're receipt as soon as possible. Note: You're canceled check is as good as a receipt.

George LaBrosse
 4895 Brent Ave.
 Inver Grove Hts., MN 55076

Nouvelles Villes Jumelles is published monthly by LASOCIÉTÉ CANADIENNE FRANÇAISE DU MINNESOTA. The next deadline is June 14. Send your news, contributions, ideas, photos to (or call) editor William Horn, 2700 Foshay Tower, Minneapolis, MN 55402, phone: 612-341-2581 (days), 612-922-9013 (evenings).

Staff for *Nouvelles Villes Jumelles*: Bill Horn, editor; George La Brosse, publishing; Al Girard, printing; Lee Collatz, folding and mailing. Articles of statewide interest may also be sent to *Chez Nous*, which publishes on alternate months (editor Dick Bernard, 612-431-6515, days).

Prochaine Date Limite-Next Deadline

The deadline for news for the next issue of *NVJ* is June 14. Send (or call in) your news, contributions, ideas, photos, etc. to editor William Horn, 2700 Foshay Tower, Mpls., MN 55402. Phone: 612-341-2581 (days) or 612-922-9013 (evenings). Articles of statewide interest may be sent to *Chez Nous*, which publishes on alternate months (editor Dick Bernard, 612-431-6515 days).

Cajun Music and Dancing

The Cedar Cultural Center, 416 Cedar Avenue South, Minneapolis, announces these events:

- Fri., May 17 Zydeco with Daddy Squeeze and The Group de Jour
Sat., June 1 Tracy Schwartz with The Bone Tones

Come on and let the good times roll! 338-2674

L'Association des familles Ouellet(-te)

The association of the Ouellet(-te) families will hold its twenty-fifth anniversary on September 1, in Sherbrooke, Quebec. For information contact Alphonse Ouellet, 13 rue Garant, Levis, Quebec, Canada, G6W 1N6, telephone (418)835-1254. If you are a Ouellet(-te) descendant, you will want to inquire. (Your editor has a copy of the full announcement.)

French Lesson for Adults and Children

The Alliance Francaise des Villes Jumelles has announced spring and summer language classes for adults and children. For more information or for schedules, contact Colette Saidane, (612)644-5769.

Membership Report

Included with this newsletter is a listing of current paid up members. This listing was run on May 1, 1991. Anyone who does not see their name or has any corrections should contact the membership chairman, George LaBrosse, (612)455-3128. Address is 4895 Brent Ave., Inver Grove Hts., MN 55076. The board would like to increase our membership and asks you, the members, to bring a friend to a meeting, send a name to the membership chairman for a trial membership, or if you have a suggestion, contact any board member .

Nominating Committee Report 31

The nominating committee consisting of Dick Bernard, Justa Cardinal, Al Girard, Pierre Girard, and Dan Gendreau has nominated Justa Cardinal for the Board of Directors for 1991-92. Outgoing board members, John England and George LaLrosse have also been nominated by the committee.

American Indian and French Immersion for Kindergarten through 8th Grade

LSCF member, Lee Lundin, has informed us of a significant new K-8 program in the Minneapolis Public School system. American Indian and French immersion is aimed at preparing students to excel in high school. It is based on the strength of traditional American Indian values and culture. Students will have opportunities to study Ojibwe and/or Lakota/Dakota and French or to acquire partial fluency in French through the use of French in learning aspects of the core curriculum.

Students will follow the Minneapolis School System's goals and objectives with the enhancement of interdisciplinary outcomes based on the American Indian experience. For example, students will learn to read true stories about American Indians. Science units will be based on the unity of the Earth and all its inhabitants. While the programs emphasis will be particularly American Indian and French, a variety of cultural perspectives will be included.

The program will begin this fall at 24th & Chicago Ave. South in the former Mt. Sinai Hospital. For more information contact Lee at 627-2184. She is coordinator, World Languages for the Minneapolis Public Schools.

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MEMBERSHIP RENEWAL/APPLICATION

Name _____ Telephone _____ Profession _____

Address _____
Street City State ZIP

1991 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 ('91 & '92):

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

DONATIONS: The Société is a non-profit organization and accepts tax-deductible donations from people interested in promoting the French-Canadian culture. Please make out any donation you may wish to contribute to: "La Société Canadienne-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!

SOCIÉTÉ PICNIC

Sunday, June 23

Stillwater Pioneer Park

On the hill overlooking downtown Stillwater

Be sure to attend the annual picnic! This is a chance to practice your French, satisfy your appetite with the pot luck dinner, and simply enjoy the fellowship and fun of our society.

The picnic grounds are on the north end of downtown Stillwater. There will be singing, rides and entertainment. More at the June general meeting.

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Don't miss either event!