



Nouvelles Villes Jumelles

Newsletter of La Société Canadienne Française Du Minnesota

Janvier-Février 1992

Événements à Venir - Upcoming Events

January

No scheduled meeting

Friday, January 24

Cajun Zeideco at 8:00 p.m. Cedar Cultural Center, 416 Cedar Ave. So., Minneapolis, MN, 338-2674

Saturday, January 25

Canadienne Errants performing at Galtier Plaza, St. Paul 6:30-8:30 p.m.

Sunday, January 26

Musique de St. Louis, 4:00 p.m.
Patricia Kent, Soprano
St. Louis King of France Catholic Church

Monday, February 3

Show & Tell of Genealogies, featuring family histories, books, photos, charts, artifacts. Bring yours to share or come to learn how to do it. St. Louis Church, St. Paul, 7:30 p.m.

Tuesday, February 18

Choeur de Saint Louis, 7:30 p.m.
St. Thomas Aquinas Chapel
University of St. Thomas

Saturday, February 22

Groupe du Jour cajun music, 8:00 p.m.
Cedar Cultural Center, 416 Cedar Ave. So., Minneapolis, MN, 338-2674

Monday, March 2 (Tentative)

Video of Louisiana Cajun Country; just in time to get into the spirit for Mardi Gras, which is March 3. Time and place to be established later.

Monday, April 6 (Tentative)

Archivist from the Diocese of Minneapolis-St. Paul to discuss ethnic parishes. St. Louis King of France Church. Time and place to be established later.

Petites Annonces

While on temporary assignment in the North, board member Dick Bernard attended the Christmas party of the Iron Range Chapter. Twenty people attended and Dick showed slides of Quebec. We will welcome M. Bernard back to the Villes Jumelles towards the end of January.

Have you ordered your *Les Français d'Amérique* calendar, good for any year? It's a beauty. \$6.75 including postage. Order from Virgil Benoit, RR2 Box 253, Red Lake Falls, MN 56750.

Le Festival du Voyageur takes place February 7-16 in Winnipeg. For more information contact the Festival at 768 Tache Avenue, Winnipeg R2W 2C4.

On December 14 Les Canadiens-Errants made their annual pilgrimage to Murphy's Landing to sing Christmas songs. Highlights included Pierre Girard singing Jewish songs at the Jewish House and lunch at the restaurant.

Fête de Notre Dame de Lourdes

The Feast of Our Lady of Lourdes, celebrating the feast of Mary, will be on Sunday, February 11. There will be an Open House from 9 a.m. to 3 p.m. with masses celebrated at 9 and 11 a.m.



Our Lady of Lourdes is the oldest church in continuous use in Minneapolis. On Open House day there will be guides to help you tour the upper church or you may prefer to use a self-guiding chart. The collection of artifacts will be on view. During the mass, enjoy the sound of the beautifully restored 20-rank pipe organ.

Listen to French folk songs or try some of the Lourdes' famous tourtière, available in warm slices or as whole frozen pies, made using a secret recipe developed over time by the parishioners. 1 Lourdes Place, Minneapolis. 379-2259

150th Anniversary of Naming of St. Paul

On Friday and Saturday, November 22 and 23, the Société participated in the 150th Anniversary of the naming of St. Paul. Les Canadiens-Errants held short concerts at Galtier Plaza and Town Square and sang en route between the two areas. The resounding of the melodies in the skyways gave a very rousing effect. The Société had a salesbooth and display area in Town Square. The display was comprised of drawings by Kate Gromez and a fictional account by LeRoy DuBois of the life of one François LaBatte, legendary fur trader in Prairie du Chien and the Minnesota River Valley.

Don't peek.

These are the answers to *Le Vocabulaire* on page 6.

1. bee; 2. wolverine; 3. prairie dog; 4. burdock; 5. blueberry; 6. lady slipper (only a Frenchman could think of such a beautiful name); 7. petunia; 8. hog jowl; 9. cole slaw; 10. wax beans; 11. dumpling; 12. cake mix; 13. potato; 14. root beer; 15. maple syrup pie.

The Art of French Songs January 26

Patricia Kent, soprano, will sing French songs by Roussel, Poulenc, and Debussy at St. Louis King of France Church, St. Paul, on Sunday, January 26, at 4:00 p.m. Roderick Kettlewell will accompany her. Ms. Kent has been featured on Minnesota Public Radio and performed with the Minneapolis Chamber Symphony, the Bach Chamber Players of St. Paul, the Minnesota Chorale and the St. Paul Chamber Orchestra. She has appeared throughout the eastern United States with the New York Pro Musica.

Merci Beaucoup Saint Louis!

What a pleasure it was to partake in the Christmas Eve Mass in French at the Church of St. Louis King of France.

It was a stirring service, telling the wonderful Christmas message, with beautiful music—all in the melodious French language. The church was decorated and a festive air was everywhere.

For those who could not make it this year, make plans to attend next year. This should be a must event for your holiday season.

Fête de Noël

Linda Breitag and Bob Walser performing at the Christmas Party.



Our annual Christmas party on December 13 was a joy for all. With emphasis on good food and great companionship, it seemed like no time at all before Pere Noël (George LaBrosse) appeared with a bag of gifts for the kids. Our Amateur Hour featured the professional duo of Bob Walser at the piano and Linda Breitag on the fiddle. Other participants were George LaBrosse Sr. and Jr. on the kazoo, Jerry Mercil's poem in French Canadian accent, and Renee Juaire's two songs with guitar. LeRoy DuBois' rendition of *Ich hab' mein Herz in Heidelberg verloren* brought tears to the eyes of those who had served in Germany, and Al Ciesielczyk regaled us with his romping accordion during intermissions.



Société members and families attended the Christmas Party

Thanks are due to Justa Cardinal, John England, Chelle Stone and Renee DuBois for table decorations and food management. Special thanks to Renee Juaire for obtaining gifts for Santa's bag and managing the entire wonderful affair.

Finally, many thanks to Kowalski Market food stores and North Central Foods (owners of Hardy Restaurants) for their friendly donation of gifts for the party.



Les Canadienne Errants

As 1991 closes, it is nice to reflect back on the past year's events. Obviously our participation in the Festival of Nations was a high point. We also took part in several community events, namely Centerville and their "Fête de Lac" followed by Little Canada's parade. The participation at both events by the singers and other members of the Société was gratefully appreciated. For the first time we participated in a Labor Day celebration at Forts Folle Avoine near Webster, Wisconsin. Again we had good representation and put on 2 stage shows. In June the Errants were participants at the Société picnic and also the Christmas party in December.

On December 7 the Errants had a Christmas party at Ralph and Diane Germain's house, where we honored Pat Stegbauer and Marie Trepanier for their past efforts on behalf of the singing group. Pat had to withdraw as the director because of other commitments. We will always reserve a place in the group for her. Marie handled a lot of the practice schedules in the past and we really appreciated her efforts. Pierre Girard will be our new director, with Marie Bouley staying on as treasurer and Al Girard handling the publicity and scheduling.

We added a new member in September, Jocelyne Vincent Roquet, and extend an invitation to others to sing with us.

Our next performance will be at Galtier Plaza on January 25, from 6:30 to 8:30 p.m. Come on out and see our show!

1992 will be another eventful year and we look forward to the fun and fellowship as we sing the songs of our heritage and the continent's history.

"Merci beaucoup"

Membership Renewal/Application

Name _____ Telephone _____ Profession _____

Address _____ City _____ State/ZIP _____

1992 Membership Dues		2 Year Membership Dues ('92 & '93)	
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 wish to contribute to:

La Société Canadienne-Française
P.O. Box 581413
Minneapolis, MN 55458-1413

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

Thanks!



Left, Sara Bryne and Ray Allard at the Faribault House at Murphy's Landing.



Left, Pierre Girard playing Silent Night at the organ at the Polish House.

Two Characters riding the sled at Murphy's Landing (Note: no one is pushing) Pierre and Al Girard—It must run in the family genes.

Nouvelles Villes Jumelles is published monthly by La Société Canadienne Française du Minnesota.

Send your news, contributions, ideas, photos to (or call): William Horn, editor

2700 Foshay Tower

Minneapolis, MN 55402

Or phone: 612-341-2581/days, 612-922-9013/eves

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).



Le Vocabulaire par John England

A good way to start la nouvelle année is with Frenchie's vocabulary quiz. It will sharpen senses and frustrate you to the point of tears when you add up the score.

The terms used in this petit examen are taken from the *Dictionary of Canadian French* by Sinclair Robinson and Donald Smith, professors of French at Carleton University in Ottawa. Simply fill in the correct English word next to the French word in the following list.

November Meeting Report

Gilliane Lapointe, of the Canadian Consulate gave a report on "After Meech Lake; up-to-date developments on Canada's Constitutional Crisis."

The report was very informative, and it was interesting to see how Canada is addressing many of its problems with Quebec, Native Canadians (aborigines), and territorial demands by various groups.

The attendance was sparse, and the Société apologizes to the speaker for that. Be sure to attend future meetings to show support for our organization and the various speakers we have.

- | | |
|-----------------------------------|-----------------|
| 1. barbeau _____ | hog jowl |
| 2. Carcajou _____ | cake mix |
| 3. chien de prairies _____ | wax beans |
| 4. rhubarbe du diable _____ | dumpling |
| 5. bleuet _____ | petunia |
| 6. sabot de la Saint Vierge _____ | wolverine |
| 7. saint-joseph _____ | root beer |
| 8. bajoue _____ | beetle |
| 9. salade de chou _____ | burdock |
| 10. fève Jaunes _____ | blueberry |
| 11. grand-père _____ | potato |
| 12. mélange à gâteau _____ | lady slipper |
| 13. patate _____ | maple syrup pie |
| 14. racinette _____ | prairie dog |
| 15. tarte au sucre _____ | cole slaw |

GRADING: 100-90% A; You must be a French teacher. 89-83% B; Très Bien, and very good as well. 82-79% C; You're on shaky ground. 78-70% D; It's obvious that you're not bilingual. 69% and below F; Wise up and buy the dictionary like I did.

The answers can be found on page 2. Don't cheat or you'll have to go to confession.

Nouvelles Villes Jumelles
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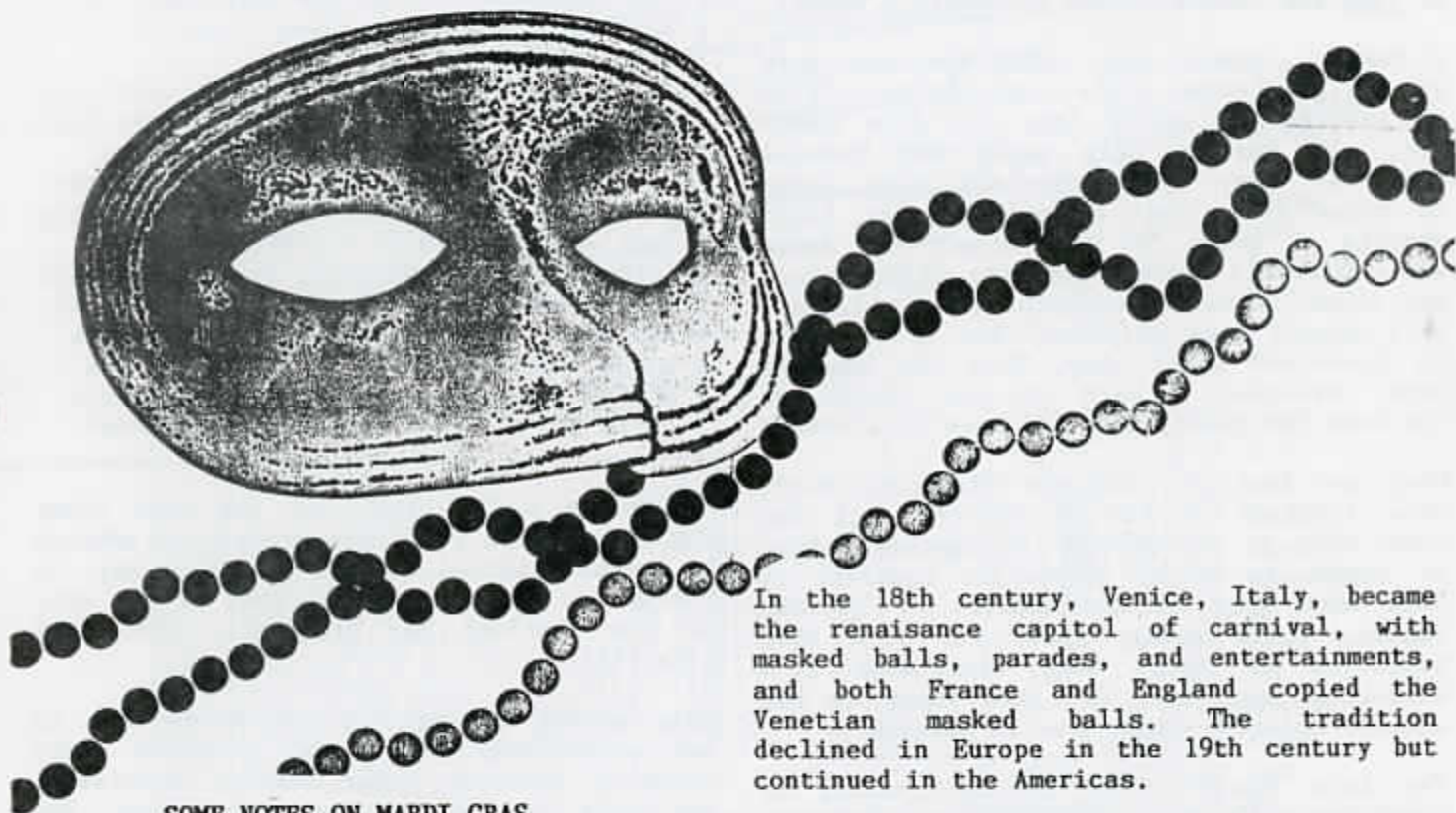
chez nous

NEWSLETTER OF Fevrier-Mars 1992 VOL. 13 NO. 4

La société canadienne-française

Editor: Dick Bernard

Co-Editor: Jerry Marie Forchette



SOME NOTES ON MARDI GRAS

by: Don E. Gribble, Hibbing, MN

Mardi Gras, or Shrove Tuesday, culminates the carnival season on the day before the beginning of Lent. Carnival, from the Latin "carnelevarium" (Removal of Meat) once extended from Twelfth Night to Lent and has roots in pre-Christian fertility rituals.

Carnival was a period of excesses, in food, in dress, and in entertainment, increasing in magnitude until Shrove Tuesday, when participants seemed bent on achieving complete debauchery. Protestant churches suppressed carnivals in the 16th and 17th centuries, saying they were idolatrous and popish. But carnivals remained popular in Catholic countries.

In the 18th century, Venice, Italy, became the renaissance capitol of carnival, with masked balls, parades, and entertainments, and both France and England copied the Venetian masked balls. The tradition declined in Europe in the 19th century but continued in the Americas.

Nicholas Charles, writing in Black Enterprise says that on the island of Trinidad, carnival began in the 18th century when French planters and their slaves arrived. In the 1830's, after emancipation, the theatrics and costume balls gave way to the street revelry and dancing that mark today's pageantry and musical competitions.

Manuel Vargas, in Americas, says that in Orura, Bolivia, carnival is full of symbols and characters from Old and New World religions. Carnival celebrants dance for 20 blocks to the church of La Virgen del Socavan (Virgin of the Mineshaft). Originally, only miners danced in the festival, but now they are joined by people of all trades.

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Bill Kent, in the January, 1990 issue of New Choices for the Best Years, calls attention to the revival of Le Carnaval d'Hiver, the century-old pre-Lenten celebration of the unique Quebecois national heritage. Each February the celebration offers 11 days of parades, snow sculpture contests, canoe races and a masked ball.

Mardi Gras in New Orleans has been so well publicized that Mardi Gras in Mobile, Alabama has been overshadowed. Some say the Mobile celebration is the better of the two. However, more interesting than either may be the Cajun celebration in Mamou, Louisiana, as reported by Gregory Janes in Time and Johnny Greene in People's Weekly.

In Mamou blacks and women are not part of the pre-Lenten activities. It is a rite of passage for white boys who join other men, all wearing ugly masks and unusual hats, as they ride horseback from house to house to collect ingredients for large amounts of gumbo. At each stop, they dance with household members and are given spices and other gumbo ingredients. Some residents will donate live chickens, but riders have to chase and catch them. When the hunt is over, everyone gathers in the center of the town for gumbo, beer and more festivities

Many are familiar with the elaborate Mardi Gras festival in Rio de Janeiro, but few know that in the former Portuguese colony of Angola in Africa a similar festival is held each year in the capitol of Luanda. Venice, Italy widely known for its long tradition of Mardi Gras, continues its elaborate pageantry, but less known is the equally colorful Mardi Gras in Belgium.

The term "Mardi" Gras" is used mainly in countries with Latin traditions. In Germany, on the other hand, the day is called "Die Fastnacht" and the carnival, "Der Fasching". In England, Shrove Tuesday is called Pancake Day. In Denmark the carnival is called Fastelavn, a pre-Lenten festival held annually in February or March.

In Russia, the carnival of Maslenitsa (Farewell to Winter) is traditionally celebrated in villages. Helene Yvert-Jalu writes in The Unesco Courier that the festival is a period of eating, drinking, and celebrating that ends with the first day of Lent. On the final Sunday of the celebration, villagers mark the end of winter by destroying the grotesque

UPCOMING EVENTS

The next two meetings of LSCF Twin Cities will be on Sunday afternoon at 2 p.m. Please make note of the change.

Sunday March 1 our meeting will be at rooms 9&10, Whitby Hall, at the College of St. Catherine in St. Paul. Program will be excellent videotape of life in Cajun country of Louisiana, including Cajun music and Mardi Gras ritual in Grand Mamou, Louisiana. (Mardi Gras this year is March 3). Whitby Hall is on the northwest edge of the campus generally between Cleveland and Kenneth near Randolph. Enter the west door. Rooms 9&10 are on the lower level.

Sunday April 5, Pat Anzelc, an archivist for the Archdiocese of Minneapolis-St Paul, will talk about ethnic churches of the Twin Cities and Diocesan area, with emphasis on French churches and clerics. This talk will be held at St. Peter Claver Catholic Church, which is at the northeast intersection of I-94 and Lexington Ave in St. Paul. (Exit Lexington, go north one block, east one block to Oxford and the church is to your right. Park on Oxford or in the parking lot behind the school.

Maslenitsa doll, then they ask each other for forgiveness for their wrongs and embrace in reconciliation. These rituals may be rooted in the ancient Slav cult of the sun, or the festival may originally have been a fertility rite.

This survey of carnival and Mardi Gras is not exhaustive, and further research would probably discover other similar festivals, not only in the Americas and Europe, but also in Africa and Asia. Their origin as pre-Christian fertility rites seems to indicate that wherever man lived, he celebrated the end of dark fruitless days, the beginning of new growth, and the renewed promise of plenty.

For additional reading:

The old and New Worlds of Mardi Gras by Aileen Ribeiro.
In History Today, vol. 36, February 1986, pp 30-35

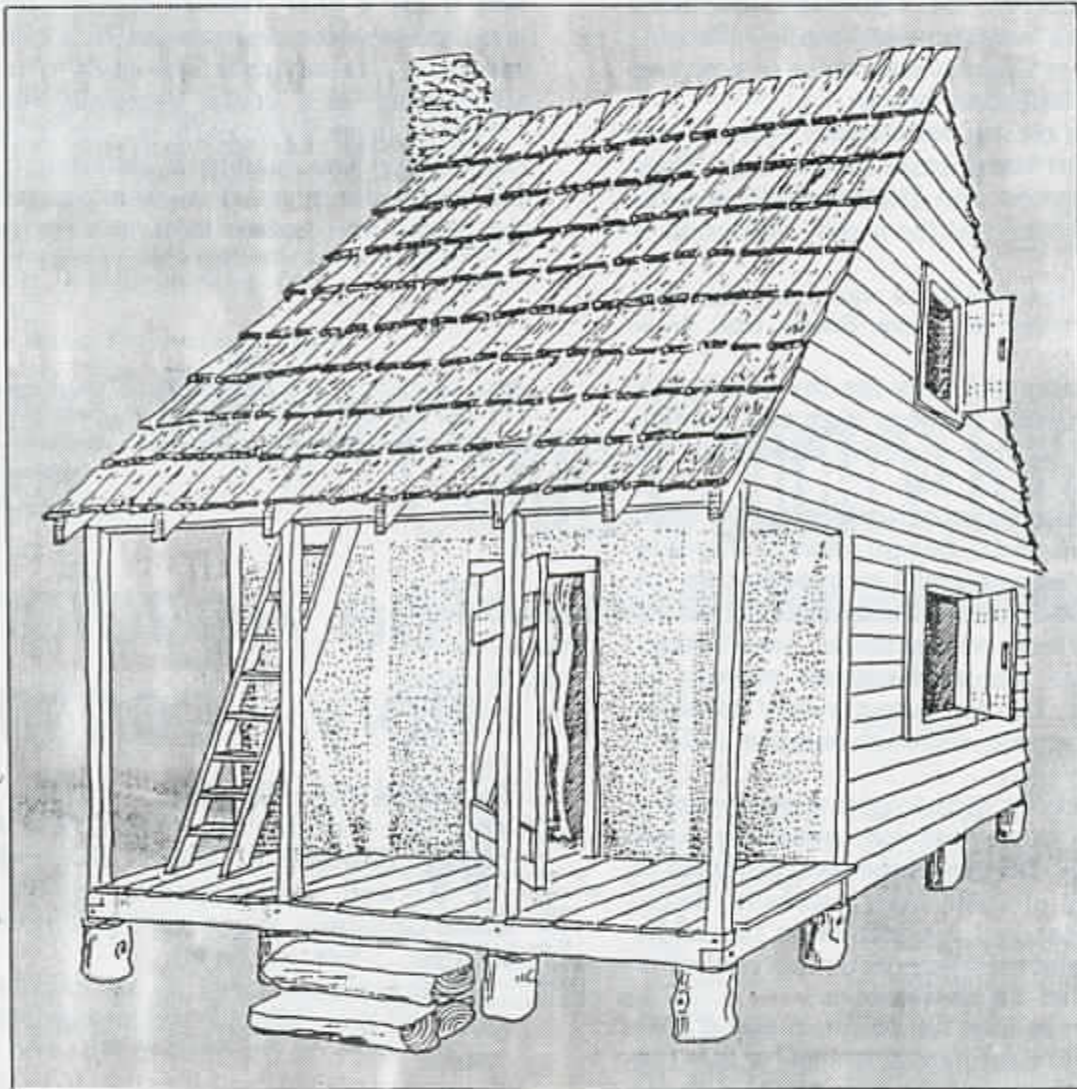
Weiser, Francis X. Handbook of Christian Feasts and Customs. N.Y., Harcourt, Brace & World, 1958. Pp 164-167



Xplorin' Acadiana

By SHERWIN GUIDRY

We extend special thanks to Anna Himel of Houma LA who has sent us the following articles which appeared in the Bayou Catholic Houma LA.



TYPICAL
ACADIAN
HOME -
These
sturdy
and
functional
homes
were
usually
built
near
or on
the
bayou
bank,
allowing
an
open
40
arpents
to the
rear
for
farming.

* - An ARPENT was about 192 English Feet (180 French Feet) in Length. (page 236 of Vol 2, Our French Canadian Ancestors by Thomas LaForest, LISI Press, Palm Harbor FL 33563. This multi-volume series of books is chock full of interesting information about French-Canadian families, etc. Write LISI Press for details. Editor)

Present-day Cajuns have inherited trait of diversity

By SHERWIN GUIDRY

The Acadians, in their quest for a home, traveled thousands of miles by land and sea before finding a permanent home in Louisiana.

The environments of the Canadian Maritime Provinces and South Louisiana are totally different. The Acadians had to adapt to new ways of living in their new South Louisiana home.

Their customs, of course, were a part of them and were not put aside. Many exist to this day. They were farmers, trappers and fishermen in Acadia and, naturally, they pursued the same livelihoods in Louisiana.

The old home of the Acadians was along the Bay of Fundy off the coast of Nova Scotia and New Brunswick.

The tides of the Bay of Fundy are the greatest in the world. The difference between high and low tide can be as much as 53 feet. Here, in Acadiana, the tides range from 1 to 1.3 feet.

The temperatures are also quite different between the two lands. Nova Scotia has an average January temperature of 22 degrees, and a zero reading on the thermometer is not unusual. Being snowbound for days was a part of their winter life in Nova Scotia.

Here in Acadiana, our mild winters average 55 degrees in January. And our summer July temperatures average 85 degrees, although summer days in the 90's are frequent.

The terrain was hilly in the northwest section of the Acadians' old home but was generally level along the coastline. The Acadians soon adjusted to the low, flat areas of their new Louisiana home.

They fished lobster, cod and salmon in the colder northern climate and crawfish, trout and redfish in the warm waters of Cajun Country.

In Canada, they had the British to contend with before they left, and the Spanish to deal with when they arrived on the banks of the Mississippi River in 1765.

It is said that diversity builds character. I believe present day Cajuns have inherited that trait.

LAGNIAPPE:

Many plantation owners maintained a house or apartment in the city of New Orleans. Visits here by steamboat were planned to coincide with certain seasons of celebration during the year. Courtyards, like the ones on Chartres Street, were often the scene of lavish parties.

Barnacles, shell-fish which become attached to boat bottoms, have plagued the Terrebonne fisherman for untold generations. Scientists have been

trying to duplicate the waterproof adhesive it secretes.

Nicholas Chauvin, a soldier under Napoleon, was wounded seventeen times. He was retired on a pension of \$40 a year. Instead of being bitter, he was loyal to Napoleon and praised him incessantly. By extension, Chauvinism has come to mean "blind attachment" to a group, especially to a country.

• 1906 Courier: Practically all the bricks used here for building are brought in from other places. Our soil is suitable for brick making, and before the war the bricks used were burnt in Terrebonne kilns.

The Bayou  Catholic

September 26, 1990
Houma, La.

'The Acadians' story - continued

By SHERWIN GUIDRY

We continue the story of "The Acadians" By Shirlene T. Cooper. This well researched, well written treatise on the Acadians of South Louisiana, is one we should review from time to time ... lest we forget.

"The Acadians lived in an unpretentious existence and their lifestyle was not geared to materialism but rather to the ideas of land and family. Their attachment to the land is reflected in their agrarian life-style and their deep attachment to the family estate.

"It is to be noted that the Acadians have consistently defended their personal property against outside claims. In the 1770s there were many land disputes when the Louisiana surveyors came in to survey the land. Disputes erupted when people attempted to remove cypress timber from land which was claimed by more than one individual. These disputes were usually settled peaceably through legal channels. Disputes also erupted over livestock

Continued on page six

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History of the King Cake

In European countries, the coming of the wisemen bearing gifts to the Christ Child is celebrated twelve days after Christmas. The celebration, called Epiphany, Little Christmas or the Twelfth Night, is a time of exchanging gifts and feasting.

All over the world people gather for festive twelfth night celebrations. One of the most popular customs is still the baking of a special cake in honor of the three kings. . . "A Kings' Cake".

The Europeans hide a bean inside their cake and the person receiving the bean must portray one of the kings. Latin-American people put a *small figure inside the cake representing the Christ Child. It is said that a year of good fortune awaits the lucky person who gets the figure.

Louisianians like the idea of perpetuating the celebration by having the person who received the baby continue the festivities and another party and another cake. Starting the twelfth day after Christmas, King Cake Parties continue until the first day of lent, ending on Fat Tuesday, Mardi Gras! King Cakes were originally a simple ring of dough with little decoration. The New Orleans style King Cake is brightly decorated with Mardi Gras colored sugars and pieces of fruit.

Thousands of King Cakes are consumed at parties every year in the Crescent City making the King Cake another "Fine Louisiana Tradition".

*WE INSERT A SMALL PLASTIC BABY

At left: Some of us are lucky enough to get a "King Cake" from Your Just Desserts in Houma LA. Thanks to Ray and Anna Himel of Houma, your editor received such a cake last year. DELICIOUS. Anna reports that the cakes are also part of the Christmas-Epiphany tradition in the bayou country. Write Just Desserts for ordering information.

Below: Some recipes gleaned from the promotional brochure for Cajun Tours of Terrebonne, Houma LA. The newspaper is called "Gumbo Gazette".

COMPLIMENTS OF:
Larry and Ida Chauvin

Your Just Desserts
2731 West Main
Houma, Louisiana 70360
504-831-3336

Cajun Country Recipes

Green Beans Cajun Style

1/2 lb. ham cubed and fried down in 4 tablespoons cooking oil
3 lb. green beans
1 large onion chopped
8 small fresh potatoes salt and pepper to taste
Brown meat with oil. Add onions and cook a few minutes. Add beans and 1/4 cup water. Cover and cook on high for 10 minutes. Lower heat and cook for 45 minutes. Add potatoes and cook 15 minutes more. Add 2 cups of water and cook until potatoes are done. Salt and pepper to taste.

Shrimp Etouffee

3 lb. shrimp - season with salt pepper & cayenne 1/2 cup onion tops
1/2 cup cooking oil
1/2 cup parsley
3 stalks of celery
1 can Tomatoes
3 stalks of celery
1 bell pepper
3 cloves garlic
Season shrimp with salt pepper and cayenne and set aside.
Brown onions - Add seasoning and cook till brown. Add shrimp and cover. Cook 30 minutes. Add cornstarch to thicken. Add onion tops and parsley just before you serve. Serve on rice.

Cajun Peas

2 large cans sweet peas
2 medium onions chopped
1 teaspoon sugar
1/2 teaspoon salt
1 can water
Fry onions till brown. Add the sweet peas and water. Add sugar and salt. Smash peas while stirring in pot. Cook until peas thicken. (use 2 tablespoons oil to fry onions)

Turnips With Pork

8 turnips
4 onions
3 1/2 lb. cubed lean pork (lean roast is o.k.)
5 pods garlic
Brown chopped onions in small amount of oil - Add pork and brown - Add turnips that are peeled and cubed. Cook until almost tender and add garlic (chopped very fine) and salt and pepper. You may have to add a very small amount of water when you add the turnips. Cook until very tender and serve on rice. (Turnips will form a gravy.)
A favorite winter meal.

Pralines

1 lb. light brown sugar
1 pint whipping cream
Mix in Pyrex bowl and cook on high in microwave for 13 minutes. ADD - 2 cups pecans, 2 tablespoons butter and beat.
Drop - 1/2 tablespoons on aluminum foil. Pralines are just like homemade but make in microwave.

Shrimp Jambalaya

1/2 cup oil
4 Medium onions
1 teaspoon salt
6 cloves garlic
1 green pepper (chopped)
4 ribs celery (chopped)
3 tablespoon parsley
2-1/2 quarts shrimp
1 lb. smoked sausage diced
1 teaspoon kitchen bouquet
4 cups long grain rice (uncooked)
8 cups water
Mix 1/2 cup oil - chopped onions and brown on medium heat. Fry sausage for 15 minutes and add shrimp. Cook for 20 minutes add kitchen bouquet, garlic, green pepper, celery, parsley and continue to cook for 30 minutes on a low fire. Add 8 cups water and bring to boil. Add 4 cups rice and cook 20 minutes before you cover pot. Cover pot and stir 3 or 4 times while rice is cooking.

Cajun Stewed Chicken

1 large fryer
salt & pepper to taste
2 lbs. shortening
2 lbs. flour
2 lg. onions (finely chopped)
1 cup water
1 lg. bunch - green onions, chpd.
1 bunch parsley, chopped
1 bay leaf
2 stalks celery, chopped.
Cut chicken into serving pieces, salt & pepper to taste and place in a large sauce pan. Put shortening in a skillet, add

Lizzies

By Sandra A. Pellegrin
4 cups pecans
1 teaspoon soda
1 lb. chopped dates
1 tablespoon warm water
8 oz. chopped candid cherries
3 cups flour
8 oz. chopped candid pineapple
2 teaspoon cinnamon
1 cup raisins
2 teaspoon cloves
1 cup butter
1 1/2 cup brown sugar
3 eggs
Mix fruit and nuts but set aside-Cream butter, sugar, eggs, water, cinnamon, cloves and soda. Mix flour into the creamed mixture. Add fruit and nuts to the creamed mixture using your hand to mix. Drop by teaspoon. Bake on 350 for about 12 to 15 minutes.

flour, and brown well. Add onions and cook for a minute or two. Add water, stir well, and add green onions, parsley, bay leaf, and celery. Pour this mixture over the chicken. Cook chicken for 30 minutes, or until tender, over medium heat. Stir from the bottom frequently to prevent sticking. Serve with steamed rice, and a rice side salad, perhaps some buttered corn on the cob. ENJOY!

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On February 2, 1992, Punxsutawney Phil, Pennsylvania's famous groundhog, saw his shadow, resigning us to six more weeks of winter. He has been performing this "service" since 1887.

Phil has been famous for years. Enjoy the following recollection of Henry Bernard about Grafton, North Dakota, 1912.

"I must have been four or five when this incident occurred. My father, Henry Bernard, was the chief engineer at the flour mill. During the summer the fellows caught a woodchuck (groundhog) and put him in a cage. He was named "Pete". Pete gave a lot of amusement to visitors. His ability to peel and eat a banana was a source of awe to visitors. However, his ability to eat a soda cracker without losing any crumbs was remarkable. Pete was kept in the cage until fall when he became very drowsy and slept almost all the time. Dad decided that Pete was ready to hibernate and took him home and released him in the unfinished basement that we had. Pete got busy and dug a hole in the dirt wall, "stole" bananas, apples, carrots, etc. and took them inside the hole and sealed it from the inside.

Dad remembered the story about the groundhog and on February 2nd told mother to watch and if Pete came out to send the "boy" (that was me) over to the mill to tell him. Sure enough Pete did come out. Saw his shadow and went back into the hole for another six weeks. We must have had more winter. Then he came out again but was sickly and died shortly after. The veterinarian said it was because he lacked certain things for his diet that he would have picked up if he had run wild. Dad had Pete mounted and kept him for many years. This story was often repeated and even I have repeated it many times since that time."

DO YOU HAVE SIMILAR KINDS OF RECOLLECTIONS?
If you have a favorite story write it down and send it to us for Chez Nous. Don't worry about the grammar, etc. Send to Dick Bernard, 7632 157th Street W #301, Apple Valley MN 55124. We publish about every other month.

Without you
there'd be
No CHEZ NOUS!

Printing, Postage comes
from your dues; your
ideas make this News-
letter... and LSCF... thrive.
THANKS for YOUR SUPPORT.

Continued from page five

encroachment and resulting crop damage and these disputes often resulted in the destruction of the offending animals (Brasseaux, 1987).

"The intensity and consistency of the defense of property rights by the Canadians demonstrates the prominent position that ownership of land played in the Acadian hierarchy of values. The farm was viewed as a personal domain and land boundaries were considered to be sacred. Due to the extended families, these ideals remained intact (Brasseaux, 1987).

"When the Acadians arrived in Louisiana, they were given a land grant comprising two to four arpents (192 feet) of river or bayou frontage per household. Usually, these land grants extended a generous forty arpents back off the river or bayou's natural levee ridge. Ribbon farms were common not only because of tradition, but also for practicality so the landowners would be able to build and maintain their own protective levees. When the landowners died, their children would split their parents' ribbon farms longitudinally and each heir would obtain an equal frontage of the homestead and identical forty arpents deep into the swamp (Rushton, 1979).

"The lines of kinship were followed by interpersonal relations and experiences, and the family was the most important group of affiliation and action. This idea of social institution of the family still remains an important adhesive of Cajun culture. Although this may not be the dominant force it once was, the family ties tend to be stronger and more solid than among the surrounding Anglo-Saxons. The family structure continues as a principal source of education, authority, status and identification. The family is still a major unit of action and activity even though modern generations may spend less time with their families. It is not uncommon to find grandfather, father and son dancing and having a good time at a dance hall on a Saturday night and then on the following day attending Mass together (Del Sesto and Gibson, 1975)."

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FIGAROSCOPE







S E M A I N E D U 1 9 A U 2 5 J U I N

LE FIGARO du mercredi 19 juin 1991, n° 14 562. Cahier régional n° 3. Départements 60, 75, 77, 78, 91, 92, 93, 94, 95. - Ne peut être vendu séparément.

ORIENTISSIME

Après le traiteur-salon de thé libanais Noura, voici donc le restaurant, avenue Marceau. Installé dans feu Ramponneau, haut lieu de la bonne chère française, cette table a désormais opté pour le tout-libanais. De la cuisine et ses innombrables mezze en passant par le décor, véritable reconstitution d'une table libanaise drapée de parisianisme, jusqu'au service - voiturier compris - parfaitement rodé, la maison n'a pas raté son entrée sur la cène de la capitale. Propriétaire, la famille Bouantoum qui avait créé en 1981 Fakhr el Dine dont le chef, Elie Azar, est aujourd'hui en charge des cuisines du Pavillon Noura. (Photo Alain Aubert/Le Figaro.)

C'EST NOUVEAU !

 OÙ	 GENRE	 AVEC QUI	 QUAND	 PRIX	 BONNE TABLE
PAVILLON NOURA 21, av. Marceau, 9 ^e . 47.20.33.33. Près de l'Aima.	Ramponneau, le temple de la bonne chère, a définitivement passé la main à une table libanaise de haut vol, au décor étudié mais pas trop chargé et à la cuisine fine et nuancée.	Une perle orientale.	Tous les jours de 12 heures à 15 h 30 et de 19 h 30 à 23 h 30.	Comptez de 200 F à 250 F. Menu déjeuner à 190 F. Menus à 280 F et 320 F. Arayess. Kalfa tarator, Maamoul.	A droite en entrant. Superbe service, pléthorique et prévenant.
LA BOUCHERIE 10, rue Coquillière, 1 ^{er} . 42.26.03.14. Face à la Bourse du Commerce.	Exit l'éphémère Ancre de Valthier. Place à une table sans complexe, décontractée, qui délire avec une belle régularité des viandes déclinées à toutes les modes. Simple et sans prétention.	Une jolie charcuterie.	Tous les jours de 12 heures à 1 heure du matin.	Comptez de 150 F à 200 F. Salade paysanne. Côte de bœuf. Prolifères au chocolat.	Sur la terrasse par beau temps. Service gouailleur, tranchant et efficace.
PACIFIC PALISADES 51, rue Quincampoix, 4 ^e . 42.74.01.17. Derrière Beaubourg.	Encore un changement de formule pour cet ex-haut lieu branché. La cuisine inspirée du Sud-Ouest reprend des couleurs, rythmée le soir par la musique. Moins pire qu'avant.	Des oiseaux de nuit en mal de retour aux sources.	Tous les jours de 12 heures à 14 h 30 et de 19 heures à minuit.	Comptez de 150 F à 200 F. Menu midi à 69 F. Menu soir à 95 F et 145 F après 21 heures. Salade d'épinards. Magret de canard aux myrtilles. Terrine au chocolat.	Au centre pour être vu. Service un rien lymphatique.
AU VIEUX CONTINENT 3, rue d'Argout, 0 ^e . 40.39.94.94. A deux pas de la place des Victoires.	La table en sous-sol de cette boutique très yankee joue la carte lexane avec calme, simplicité et générosité, façon loft aménagé. Pas vraiment convaincant.	Des belles en Harley.	Sauf dimanche, de 11 h 30 à 15 heures. Fermé le soir.	Comptez de 100 F à 150 F. Salade Key West. Steak tartare. Cheese cake.	Dans le fond à gauche. Service long et un peu désinvolte.
AU TOURNE BOUCHON 42, rue Croix-des-Petits-Champs, 1 ^{er} . 42.61.49.98. Face à la Banque de France.	Bar à vins de poche à la cuisine micro-onnée et à la carte des vins minimaliste. Plus distrait aïbi que véritable table. Sans intérêt gastronomique.	Un comptable de la Banque de France.	Sauf samedi soir et dimanche, de 8 heures à 20 heures.	Pas de menu. Comptez de 50 F à 100 F pour le déjeuner. Quiche lorraine. Assiette de jambon cru. Tarte tatin.	Face au comptoir. Service sans façon.

- ♥♥♥ Réservez maintenant.
- ♥♥ A vos fourchettes.
- ♥ Tiens, tiens!
- ☒ Ouf, un kilo de gagné.

François Simon
avec Colette Monset
et Olivier Debray,
Gilles Dupuis,
Armelle Gauthier,
Suzette Lechat,
Gabriel Minaud,
Luc Napho,
Manuela Oliveira,
Pierre Rochambault,
Aurélien Vernon,
Sylvain Vêrut
et Alexandre Lazareff.

Have you ever wondered what April in Paris is like? Well, it's wonderful - a delightful time of joy and rebirth. If you're lucky enough to find yourself in Paris at springtime, you will marvel at the varied sights and sounds.

Cafes come to life when the days get a little longer and a bit warmer. Tables and chairs - and the inevitable umbrellas - move from indoors out to the sidewalks, creating an inviting climate for people-watching and conversation.

Flowers of all hues decorate the sidewalks in front of Parisian flower shops. No longer held captive indoors by the cold weather, flowers bring color and fragrance to small neighborhood streets and the grand boulevards.

At the Pont de l'Alma (one of many bridges that join the left and right banks of the Seine River), the zouaves are a handy guide for measuring spring rainfall. The statues, larger-than-life stone versions of the French infantry soldiers who fought in Algeria, rise from the river, majestically surveying traffic on the water. When the rains cause spring floods, the zouaves can be - literally - up to their necks in water!

A short distance west, the Pont d'Iena provides a glorious view of Sacre Coeur cathedral, several miles to the northeast. It's especially beautiful on a warm day, when the sky is blue and cloudless, and the cathedral's white dome reflects the bright spring sun.

And don't forget to stop by to see Madame Waxin on your way home from "la Messe" on Sunday morning. It's never too early in the day to chat, "boire un coup" and enjoy the splendors of le printemps en France.

L'ÉVÈNEMENT



from Le Figaro
19 Juin 1991

FÊTE DE LA MUSIQUE : DEMANDEZ LE PROGRAMME !

Si saint Barnabé et saint Médard le veulent le 21 juin, cette 10^e Fête de la musique, inventée par Maurice Fleuret, sera une réussite. Pour ceux qui restent chez eux, FR 3 organisera des multiplex, à 20 h 40, entre Paris, Lyon, Toulouse et le mont Saint-Michel. Mais c'est d'abord l'occasion de faire la fête dehors : à l'Hôpital Éphémère, Les Négresses vertes et Le Cri de la mouche animeront deux scènes de rock, la chanson française sera présente « Du lever au coucher du soleil » sous la Grande Arche de La Défense, Mozart fera la fête toute la nuit à l'église Saint-Eustache et à la gare de l'Est. Le jazz sera roi à Suresnes, Jacques Mercier dirigera le « Requiem » de Verdi, à Gennevilliers, on verra un opéra pour enfants à La Villette et un village mexicain place du Marché-Sainte-Catherine. Pour faire le bon choix, voici notre sélection, quartier par quartier, des concerts prévus pendant toute la soirée du 21 à Paris

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J.D.

MANNERS AND MORES THEN AND NOW

by Lowell H. Mercil

My brother used to tell me "I buy you books and more books but all you do is eat the covers off them". I guess he meant that I was not listening to what he was saying. Do we listen to what the past is saying? Everyone has heard over and over again "learn from mistakes of the past" but do we learn or keep making the same old mistakes? Maybe a look at some three hundred year old laws and court cases compared to present day practices will help us to judge whether we are advancing, standing still or regressing.

The Canadian settlers were basically a religious people with high moral values but frontier life did bring emotions and conflicts to the surface. What we today would consider minor matters, were major significance to them; the theft of a cow meant deprivation of the most valuable nutritional food. Conflicts could not be settled by correspondence with a corporate officer, Better Business Bureau or government official as it often is done today. Consequently, many seemingly trivial disputes were heard and resolved by the courts.

The historian, Francis Parkman describes the court system as follows: The office of judge in Canada was no sinecure. The people were of a litigious disposition, partly from their Norman blood, partly perhaps from the idleness of the long tedious winters, which gave full leisure for gossip and quarrel, and partly from the very imperfect manner in which titles had been drawn and the boundaries of grants marked out, whence ensured disputes without end between neighbor and neighbor."...and further... nevertheless, on ordinary local questions between the habitants, justice seems to have been administered on the whole fairly; and judges of all grades often interposed in their personal capacity to bring parties to agreement without a trial."

However, one must not imagine that there were only minor infractions of basic moral standards. The courts heard matters involving witchcraft, rape, concubinage, counterfeiting, wife beating, dueling, mistreating and stealing from Indians as well as barbecuing them for the thrill

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of it - the Indians did not have a monopoly on cruelty. Many of the same crimes could be found in current newspapers; although it may be necessary to substitute devil worship for witchcraft and the use of flame throwers for barbecuing humans.

In some ways the proceedings were very sophisticated and similar to modern practices. This despite the fact that the American legal process is based on the English system as opposed to the French. Of considerable significance is the legal language; anyone who has read some of the early contracts and proceedings will have little doubt as to the origin of modern legalese or gobble-de-gook as some of us call it. The courts utilized summons, received petitions, considered different information, depositions and oral testimony and permitted the confrontation of the accused by the complainant, etc. ; the same procedures as are utilized today.

While researching family history at the Library of Congress, Washington, D.C., the author found a book containing an index of the court record of Montreal (Analytical Table of the Archives of Montreal) for the period 1670-1695. The book was in English thank God, and the more it was studied the more it was felt that the problems, edicts, solutions, etc. could be applied to the present time (de ja vu).

The author has prepared a number of excerpts derived from the court cases and ordinances outlined in the analytical tables, along with comments as to how the principals apply to the present time. Some of the court cases involve the Sauve family ancestors of the author. Readers interested in early family history may wish to review the index for their own ancestors and, if they have the time and ability to read the early documents in French and to obtain source material, who knows! Maybe this is the place to find that proverbial horse thief that we all have looked for. However, since there were so few horses in Canada at that time, it would be advisable to look for a pig thief instead!

Conservation

February 9, 1670: Ordinance of the King for the protection of the forests for the construction of ships in the country, and later; ordinance renewing the prohibition to cut down certain named kinds of wood for shipbuilding. Comment: Conservation of our forests and trees is certainly not a new concept. If this ordinance had re-

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We do not tire of reminding you that this is your newsletter and its success depends on you. Each of you have wonderful stories, photos, recipes. . . . Share them with your friends through Chez Nous. See deadlines elsewhere in this issue. And send your contribution to: Dick Bernard, 7632 157th St W #301, Apple Valley MN 55124. MERCI.

ANANAS AUX FRUITS
(Pineapple with Fruit)

MERCI to Stephanie Wolkin, St. Paul

1 ananas frais
1 pomme
1 banane
100 grammes de fraises*
100 grammes de cerises
3 c a soupe de kirsch
1 c a soupe bombée de sucre semoule

Choisissez un gros ananas bien mûr aux feuilles vertes. Lavez-le et coupez-le en deux. Retirez la chair et coupez-la en des. Coupez également la pomme en des, la banane en rondelles. Lavez les fraises et les cerises et égouttez-les. Arrangez tous les fruits, arrosez-les de kirsch, saupoudrez-les de sucre et laissez macérer pendant une heure. Remplissez en les demi-ananas et mettez au frais au moins une heure avant de servir.

Translation:

1 fresh pineapple
1 apple
1 banana
100 grams of strawberries*
100 grams cherries (pitted)
3 tbl kirsch liqueur
1 tbl (generous) superfine sugar

Select a large pineapple, well ripened with green leaves. Wash it and cut it in half. Remove the fruit (flesh) and cut it into dice sized pieces. Also cut the apple into dice size pieces and the banana in rounds. Wash the strawberries and cherries and drain well. Mix the fruits together, and add kirsch, dust with sugar and let sit for one hour. Refill the pineapple shells with the fruit for at least one hour before serving.

* The French use the metric system. 100 grams equals about 4 ounces.

POUSSIN A LA MOUTARDE
(Chicken with Mustard)

from France Magazine, Fall 1989

1 small chicken
3 tbl. Dijon mustard
 $\frac{1}{2}$ cup creme fraiche
Salt and fresh ground pepper
1 tbl butter

Preheat oven to 425. Truss chicken and cover all over with mustard. Bake in a small gratin dish until mustard turns golden brown, about 40 minutes.

Heat creme fraiche in a small sauce pan. Take the chicken out of the oven and remove any surplus mustard; pour on the creme fraiche. Bake 10 minutes more.

Place chicken on a hot platter, whisk the sauce, taste for seasoning and whisk the butter in just before serving.

LIQUEUR DE FRAMBOISE
Recette d'Irene Bocquet
Escaudoeuvres, France

MERCI to Stephanie Wolkin, St. Paul

Peser les framboises, les écraser à la fourchette. Laisser reposer 24 heures au frais. Mettre le même poids d'alcool à 90. Laisser 36 heures au frais. Ajouter le même poids d'eau que l'on a mis frémir (juste avant de bouillir). Ajouter le même poids de sucre. Mélanger le tout et filtrer.

200 grammes framboises + 200 grammes alcool à 90 + 200 grammes d'eau frémissante + 200 grammes de sucre.

Weigh the raspberries, smash them with a fork, let them rest in a cool spot for 24 hours. Add the same weight in alcohol (90 proof). Mix and let stay in a cool place. Then, after 36 hours, add the same amount of water brought to the boiling point. Add the same amount of sugar. Mix well and strain after 3-4 days.

mained in effect, maybe we would still have some of those beautiful redwood trees!

In addition to hearing litigation, the courts implemented the King's wishes by entering on the registers all the edicts ordinances or declarations relating to Canada.

Infanticide and Husbandicide

July 8, 1671: The examination of Françoise Duverger, wife of Jean Poulin (actually Boulin) dit Leville, who having given birth to a child, is accused of having buried it secretly. Comment: Poor Françoise, the frontier life must have been too much for her. She was hung at Quebec on November 17, 1671 for having collaborated in the assassination of her first husband, Simon Galbrun, who had been found dead on the common two years prior, and for killing her infant the day after her second marriage. Think of the fun some television film director could have with this story. It sounds like the kind of current story one can see any week.

Forbidding the Enjoyment of Life

June 5, 1672: Ordinance of the Intendant Talon, expressly prohibiting all persons from leaving their domiciles, to run the woods, to trade with the Indians, under pain of corporal punishment. Comment: The law was primarily directed against the single men and the coureur-de-bois. Talk about restraint of trade! Well, the government had to do something to protect the fur monopoly and to force the young men to marry so the population would increase. We are fortunate today in that we can generally go where we please except for private property, park lands and military reservations. However, one may need a permit similar to the passports required of the trappers and traders. In some countries (i.e. behind the Iron Curtain) the restrictions against travel are more oppressive than they were in New France.

Slander

August 8, 1673: Petition of Rene Moreau, complaining that Robert Godois had slandered his wife, by accusing her of having been branded with the fleur de lys, in France, and asking in consequence for satisfaction to his honor. (How about his wife's honor?) Note: Branding of criminals was prevalent in medieval times and practiced in New France. Shades of

Nathaniel Hawthorn's Scarlet Letter and who can forget Paulette Goddard in The Virginian, the movie of the American Frontier. For more details of branding practices, see Criminal Punishment in Early French Canada by Mark O. Gauthier, ACGS #346, page 95, Summer 1988 edition of the Genealogist.

A number of summons are issued, defaults on appearance noted, new orders issued and, upon the appearance of the witnesses, depositions taken. An order is issued to the Surgeon Forestier who makes an examination of Jeanne Merrin (improperly translated as Jeanne Mace), Rene Moreau's wife, to see if there are any branding or whip marks. He reports that there are no marks.

September 26, 1673: On the charges and depositions made against accused Roberte Gadois for having slandered Jeanne Merrin, by charging her with having been branded and whipped, the said Roberte Gadois is condemned to make public reparation to her honor, after the parochial grand Mass, and to pay a fine of fifty liveres (one livre equivalent of one to three dollars depending upon which author you read, but even fifty was a sizable amount). Comment: It would be interesting to know what Roberte's husband, Pierre Verrié dit LaSolaye, said to her when she returned home after making her public reparation after the High Mass. Probably, "fermer la gueule" (shut your mug) as some of us were told when we were young. Or maybe he didn't say anything since he had been accused of stealing furs at Lachine or July 12th.

Regulation of Trade

May 11, 1676: There shall be an appointed place in the upper or lower town, for the establishment of a market to be held twice a week, on Tuesdays and Fridays.

Prohibition to all the inhabitants to sell private houses before eleven in the morning, and permission to the inhabitants of this town, to go to the country to buy what they want.

Prohibition to tavern keepers, traders and hucksters, to buy on the market before eight in the morning in summer and nine o'clock in the winter. (daylight saving time?) Comment: And we today think that blue laws are restrictive.!



Nouvelles Villes Jumelles

Newsletter of La Société Canadienne Française Du Minnesota

Dear Readers:

Beginning with this issue, Nouvelles Villes Jumelles, which features news of the Minneapolis-St. Paul area, will be included with the mailing of Chez Nous. This is an economy move.

Whereas in the past NVJ alternated with Chez Nous on a monthly basis, there will now be just a joint issue every other month. Please keep these deadlines in mind:

<u>Deadline for News</u>	<u>Reaches Members</u>
May 5	May 25 - 30
Jul. 22	Aug. 12 - 17
Sept. 23	Oct. 14 - 19
Nov. 13	Dec. 3 - 8

Please now send Twin Cities news and notices to Dick Bernard, who is the editor of Chez Nous, 7632 157th St. West, #301, Apple Valley, MN 55124. I will continue to assist him as associate editor for the Twin Cities, so, if I receive something, you may be sure it will reach Dick.

William B. Horn
341-2581 or 922-9013

A REMINDER

If you are sending material to LSCF, please check to see that you have our "new" post office box number.

P. O. Box 581413
Minneapolis, MN 55458

FESTIVAL HELP NEEDED

The theme of this years Festival of Nations is FLOWERS. La Societe has an exhibit and needs volunteers to help Thursday - Sunday. Call Seraphine Byrne at 224-2636 and offer to help.

EVENEMENTS A VENIR

April 23

Quarterly Meeting of The Little Canada Historical Society in The Old Fire Hall across from St. John's Church 7:00 PM. You are invited.

April 30 & May 1-3

Festival of Nations at the Civic Center in St. Paul. LSCF will have a display.

May 1 - 16

Rivertown International Film Festival. Watch newspaper for listings.

May 4

LSCF Regular Meeting
Monday, St. Louis Church 7:30 PM.

June 28 (Tentative)

LSCF picnic at Little Canada Park in connection with St. Jean Baptiste Day, which is June 24.

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NUMERO DE TELEPHONE 222-3101

Pierre Girard, former LSCF President and associate of the telephone company, advises us that there is now a telephone number for general inquiries about the Société and Les Canadiens Errants 612/222-3101. This will be listed in the July St. Paul Directory under French Canadian Society and next year in the Minneapolis Directory. Via the Voice Mail method, messages will be routed by Pierre to the appropriate person in the LSCF organization. Merci beaucoup to les Errants. Quelle bonne idée.

POUR VOS VACANCES

If you have in mind a summer vacation trip to Quebec, call 1-800-363-7777 to receive information. Or, the office of the Canadian Consulate General maintains a walk-in library of tourism information at their office in Minneapolis at 701 Fourth Ave. So. Hours are 9:00 to 4:30. The Consulate does not mail out material.

SPECIAL GUEST ON "BONJOUR MINNESOTA"

TRAILER ANYONE?

Les Canadiens Errants are seeking a reasonably priced (bon marché) flat bed trailer, ideally a used snowmobile trailer of 4-machine size. If they can find one, it will serve as a float transport in our parades. Call Pierre Girard at 612/222-3101 if you know about one.

On Tuesday, April 21 from 10 to 11 AM, be sure to tune in to 90.3 FM KFAI (Fresh Air Radio) to hear Linda Bneitag, who will be a guest on Georgette Pfannkuch's program of French music. Linda will play the fiddle and sing music from Canada in French. Some of you had the chance to see her at the LSCF Christmas Party. Bob Walzer, also known to LSCF members, appeared on Bonjour Minnesota on March 31.

Mercredi promises latitude to Bourassa; Native leader asks for guidance

Ottawa (Globe and Mail): Indian leader Ovide Mercredi has extended an olive branch to Premier Robert Bourassa, promising to be flexible in his constitutional demands if Québec shows some willingness to respect aboriginal rights. In a passionate appeal yesterday, Mr. Mercredi asked for guidance from Mr. Bourassa on the controversial question of recognizing aboriginal people as a distinct society. Mr. Mercredi, national chief of the Assembly of First Nations, said he understands Mr. Bourassa's difficult position, and he promised to give the "latitude" that the Premier will need to solve the constitutional deadlock. "There is only one politician in Canada, in my view, who can save the country, and it is not anybody who's at the table right now," Mr. Mercredi told 400 business and political leaders in a lunchtime speech. "It's Premier Bourassa. He is in a very difficult position right now because there's a lot of weight on his shoulders--far more weight than on the Prime Minister of Canada. We have to give him the latitude that he needs to make the choices at the right time." Mr. Mercredi has had a strained relationship with Québec politicians in recent months, repeatedly clashing with them on a number of issues, including his insistence on distinct-society recognition for native people. (18 MAR 92)

Public Affairs Section
Canadian Consulate General



chez nous

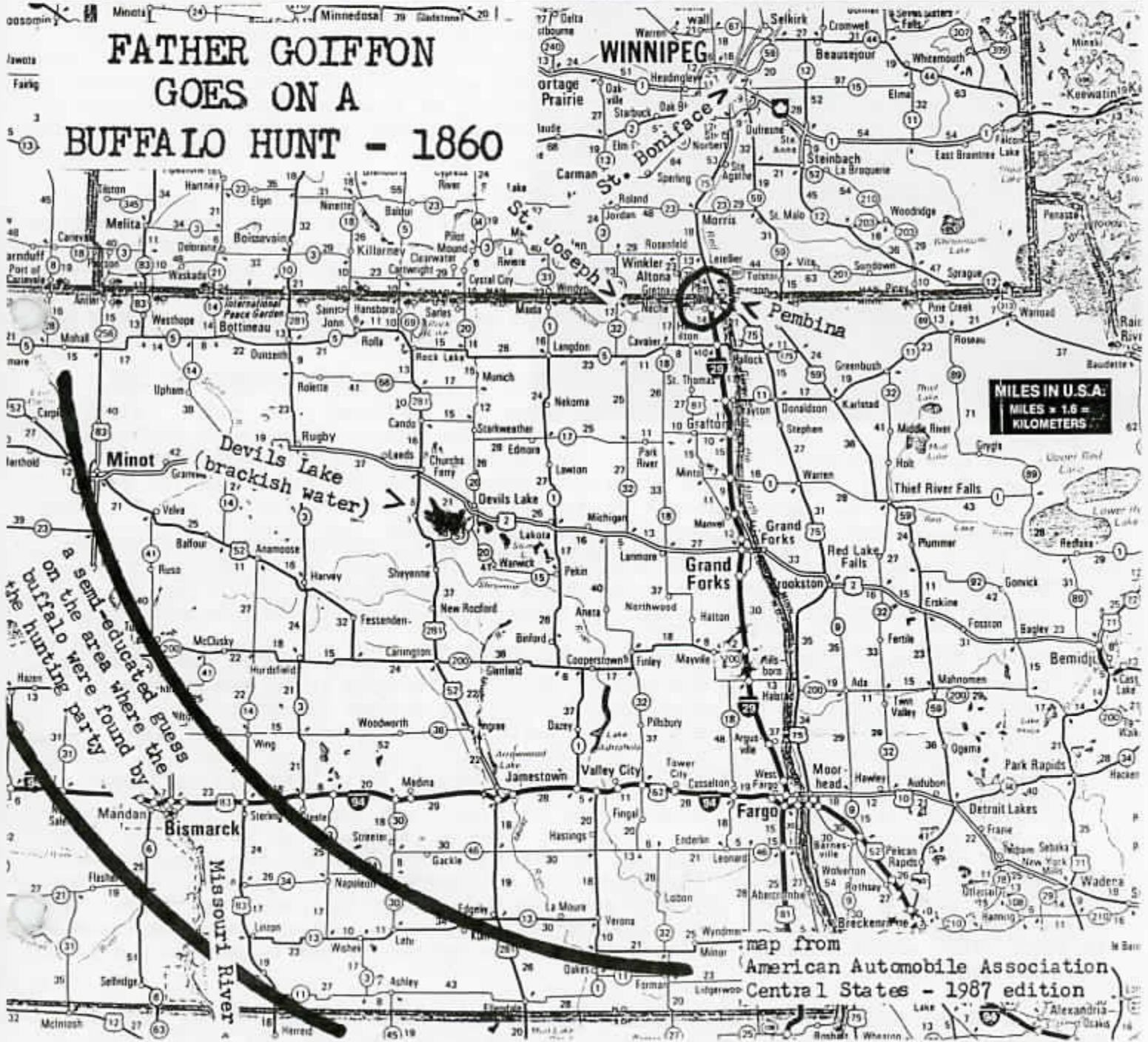
NEWSLETTER OF Juin-Juillet, 1992 VOL. 13 NO. 6

La société canadienne-française

Editor: Dick Bernard

Co-Editor: Jerry Marie Forchette

FATHER GOIFFON GOES ON A BUFFALO HUNT - 1860



a semi-educated guess on the area where the buffalo were found by the hunting party

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Father Goiffon

A NORTH DAKOTA BUFFALO HUNT, JUNE 1860

by: Father Joseph Goiffon

EDITORS NOTE: In previous issues of Chez Nous we have reprinted portions of the recollections of Father Goiffon, a French priest in the diocese of St. Paul whose career began in 1857. His earliest years in the priesthood were at Pembina and St. Joseph (Walhalla) near where present day Manitoba, North Dakota and Minnesota meet.

In the following story, written perhaps about 1900 when Father Goiffon was parish priest in Centerville MN (no suburban St. Paul), he recounts in his own words a buffalo hunt as well as his perceptions of relations between the Metis, Sioux, Chippeways, Canadiens and Americans. The words are exactly as written by Father Goiffon. (His references to Indians as "savages" is regrettable but acceptable in the context of the times.) Read on, and enjoy his story of North Dakota in the summer of 1860.

Before the white took possession of the northwest, the buffalo, the elk, the deer, the does, the castor (beaver), the hare, the rabbit, the wild cat, etc. were very plentiful. Game of all kinds was abundant; the lakes were full of large fish. The savages had but to leave their loges to bring back an abundance of whatever they desired in food. They wasted nothing, taking only what was necessary, and conserving the rest for their children.

What would seem incredible to future generations, even in 1820, 30, 35, 40, as I have often been told, and again related the other day by the old priest, Joseph

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Bellanger, of New Canada, Ramsey County, of the time, when as pilot of rafts he descended the river from Stillwater to St. Louis, was that the ducks, the geese, the busard (buzzard), etc. were so thick in the waters of the Mississippi, that when on account of bad weather, they were obliged to stop for the night, they could not sleep because of all the noise made by the game.

What about the buffalo? I have heard many times, by those who traveled at that time, 1820, 30, 40, in the North West, to buy furs from the savages, that the buffalo were so numerous that they often traveled 3 days among them, as one would pass through a forest. The buffalo had not yet been hunted, and they let the travelers pass without paying any attention to them.

Father Bellanger, who 66 or 68 years ago, traveled for an English company, in that country, told me again, just the other day, that the buffalo were so plentiful that often in their migration, they would block the road. They were obliged to unhitch and remain there sometimes half a day to leave the animals pass, marching single file, in rows of 4, 5, and 6. These animals used to travel in herds from one place to another, and became so numerous that it was soon necessary to hunt them.

The English Hudson Bay Company and that of the North-West Company, in order to make their fortunes, engaged as many Canadiens as they could, sending them to all parts of the English territory to buy from the savages, all the pelts possible. The results were that they began to kill as many as possible merely for the hides and tongues of these poor animals. The Americans, advancing from the east, and pushing back the poor savages, did likewise.

The young Canadiens who roamed through Manitoba, having served their time, of engagement, found themselves in a vast country, where one could so easily find a living without working by marrying a young Indian woman who was strong and robust, sweet of disposition and did all the work, leaving to their husband, only the trouble of hunting and bringing back to the lodges the game they had killed. Of these two strong races were born numerous children, who became the best travelers and the most skillful hunters of the world. They called them the Metis.

Those who came from the Red River or "Mimitoba" were nearly all Metis Cree or "Montanais". They were civilized and evangelized early by the good Mgr. Provencher. Having become generous and capable of defending themselves against the Sioux, and seeing that they could not only sell the hides of the animals they killed, but also the meat by drying it, they organized buffalo hunts, one which began the 9th or 10th of June and lasted two and a half months, and the second in September and lasted until the cold weather. All of them, men, women and children repaired with all their possessions to the great prairie to cure the meat. That was their harvest. The proceeds of the first hunt, which sometimes amounted to 80 to 100 louis for each family, were often returned to the company of the Hudson Bay, when they returned from the hunt, for tobacco, tea and provisions. The proceeds from the second hunt, when the meat could not all be dried, was different; part of the meat was dried and sold and the rest was preserved for their winter. I will be able to tell you of the manner in which the hunt was conducted and how the meat was prepared when I tell about the hunt at which I, myself, assisted. Let us come back to the Metis; having at their head the Rev. Father Belcourt, they left the English territory and came to establish themselves beyond the English line and on the American side, in order to have a freer commerce (because being on the English line they could only sell their meat to English companies). It was these people who formed my two parishes of Pimbina and St. Joseph in North Dakota. The Metis of St. Joseph of Pimbina and those of St. Boniface, on the Red River as well as the Crees and the Chippewas, their grandparents had always been in open warfare with all the Sioux nations. Up to then it was which could surprise and kill and scalp the other; it is to say, which could remove the other's hair and leave the skull bare. In my time at St. Joseph, still lived an old woman, Gengras, to whom the Sioux had taken off nearly all the skin and the hair on her head.

Some years previous when all our Metis with their families, the Chippewas were making the summer hunt, one morning, after having released their cattle and horses to feed,

and while preparing the breakfast, having no suspicion of danger, the Sioux, in great numbers hidden in the rear, came from behind, drove before them, scaring them by their cries, all the animals of the Metis. That year the poor Metis were obliged to return home as best they could, having lost all. Though our Metis were much better soldiers than the Sioux, and in battle, ten Metis could easily kill one hundred Sioux, who could not, as the Metis, load and fire their guns without holding onto their horses, going like mad, they always had to fear a surprise. On the other side, the Sioux feared the Metis, and with the intention of making peace with them, during the winter of 1860, all the Sioux nations sent us word that they wished to see us on the prairie to make peace with us. 24

I was happy amongst my good people and I thought but of passing another year with them, when, in the spring of 1860 I received a letter from the good Father Ravoux, ordering me again to St. Paul. He no doubt thought I would lose myself, alone on these great prairies. He was misinformed. I had for my guide, Mgr. Tache whom I went to see from time to time. And who was kind enough to return my visits. I replied to the grand Vicar Ravoux, that, in the circumstances where I found myself, it was almost impossible to go to St. Paul in the spring; that my parishioners were to meet all the Sioux nations in their hunt on the great prairie; that we had reason to fear a massacre and that I did not feel justified in abandoning my people in their hour of peril.

And besides, I had a very large number of Metis children of 14, 16, 18 years who had not yet made their first Communion, who did not know anything, and that I could instruct on the prairie during the two months of the hunt. I could not get them to catechism, except on the prairie, because their parents had no fixed habitation and remained at St. Joseph but eight or ten days to prepare for the grand hunt with the others, and would then winter, somewhere or other, 100 or 200 miles from the village.

I added that with his permission, I would remain with my people during the summer, and that after the hunt, I would make my visit to him. The grand Vicar replied that my reasons were good and permitting me to remain and delay my visit until after I return from the prairie.

In the beginning of June, the grass having grown enough to nourish the animals, the aspect of the village was changed. The shops which had been closed all winter reopened, new ones opened everywhere, everyone started to work, some repaired the "charettes", and others made new ones, while others made harnesses and some repaired them, etc.

On June the 9th, the English Metis of St. Boniface arrived at St. Joseph for the rendez-vous. All was in readiness. The next day the men hitched to their carts, one by one, their oxen and their poorest horses, the runners were not in harness; they were reserved for the use of the cavaliers and of the hunters who chased the buffalo. The women threw, in a small valise, their baggage and the wealth of their homes, loaded it in their charettes, they then go into the shed to get the old piece of buffalo hide, which is to be used as it was at home for their bed; all is thrown on the same wagon. The mother takes her place with her children, the cavaliers mount their horses and all leave together, men, women and children and nobody remains to guard the village.

Your servant who loves them too well to abandon them, follows riding in a cart.

Only those who have seen an army in movement can form but a small idea of the curious aspect, one might say, marvelous, presented by three or four little villages advancing leisurely with all of it's inhabitants, on 1500 or 2000 carts, all covered differently, some with an old buffalo hide of one color, and another of another color and still more with cotton goods. One cart drawn by an ox and another by a horse, with harness made with raw buffalo hide, marching not in single file, which would make it too long, but in 5,6,7,8,9, or 10 rows on that beautiful road of the prairie, which ordinarily is not less than 10 or 20 miles wide. We marched thus for five or six hours from six thirty in the morning until eleven or eleven thirty according to the distance to the places where we were to have dinner and feed and water our animals. Arriving on the shore of the river, or on that of a lake of soft water, (as great many of the

lakes of that prairie are salt water, the same as the ocean), the guide gives a signal to stop; then it is no longer in eight or ten rows that we march, but twenty, thirty, or forty, each one trying to find the best place. In five minutes all is unhitched and installed, the animals feeding on the prairie and the cooks preparing the tea. After two hours on a signal from the guide, all the animals are in harness, and there we are marching again until seven or seven-thirty. 25

Having found a good camping place to pass the night, the guide signals all as it is not like at noon, when we could leave our wagons here and there on the prairie, the night coming on, we must improvise a grand enclosure to impound all the animals. One may be surprised by enemies, and we must make a fort for protection; before we unharness each one must come, in his turn, to place his cart against that of his neighbor with the back of his wagon in to form the big circle or the big enclosure that will hold the animals and serve as a fort in case of attack. The tents and the lodges are set up all around in front of the carts, and the village is constructed. The night closing down, they enclosed all the animals in the fort and after supper, everyone can sleep quietly and all is secure. The next day they let the animals out of the fort so they can eat, then comes breakfast and to give the signal the fort and village are to be undone and the march starts on, as the day before lasting 10 - 12 hours daily, that until somebody discovers a band of buffalo, which, in my time, 1860, had already become rare. All had been killed in 20 or 30 years. They say that, only the men of my two little parishes and some of their friends from St. Boniface alone, in the two big hunts of the summer had killed 40,000 per year, then when came the fall they only killed them merely for the hide and tongue, and sometimes they killed simply for pleasure for the fun of boasting of having killed so many.

The buffalo having been hunted too much, had become suspicious and wandered far, hiding themselves to save their lives. So in 1860, we traveled for 14 days, marching 10 or 12 hours each day seeing nothing. The 15th day, we discovered way off a band of 1000 or 1500. Quickly all the carts were stopped so the buffalo could not see us. Then all the hunters mounted on the best runners they could find carrying a little whip, with a short handle, loaded with shot and two feet long, attached to their right wrist, having nothing to hold themselves on the horses, but two little stirrups, fastened to two little cushions which served as a saddle, a horn of powder hung on their chest, a flint-lock of the old days, carrying five or six balls; keeping a few balls of lead in their mouths, they advanced all together as close as possible to the buffalo. Then perceiving by the movement of the buffalo, that they have been seen, the chief has them all form in line, as close as possible to one another. When all are placed, the chief taps his hands gently, one, two, three, the third tap given, all the hunters, to the number of 600, 700, or 800 start like lightning, all their horses going like mad and fall upon these poor buffalo before they realize their danger. One hears nothing but gun shots. The Metis are such clever hunters that as the Centaurs of ancient time, they seem to form but a single body with their horses who are so well trained that, going like mad, they know how to direct themselves towards the buffalo. Of all whom I know, neither whites nor even Sioux could accomplish what our Metis of the Red River, mounted on their best horses, driven like mad by these little whips loaded with lead, loading their flint-locks firing, killing, charging, firing, killing charging, firing, killing and continuing as long as remain one good animal to kill. That only lasts for four or five minutes, they say that these buffalo only fall when the ball hits in the heart or along side of the ear. What enables the Metis to load the gun so quickly is that holding before him, on his chest, his powder horn, he has but to stoop to let the powder into his gun and to let fall a ball which he holds in his mouth; he uses neither ramrod nor wad.

There are some Metis who in the course of a few minutes, have killed five, six, or seven buffalo. They have extraordinary memory to recognize the animals that they have killed and the place where the game fell, and he also adds, ordinarily to the ball he has put in his gun, several grains of lead to distinguish his victims from those of his neighbors.

All the buffalo killed, and because of the heat, these animals could not keep long without spoiling if they stayed whole. The hunters returned to the camp as quickly as possible, take the carts, butcher their victims, cut them in large pieces and return

to camp and deliver them to the women.

The task of the hunter is ended. They have nothing left to do but to sit on the grass and to smoke their pipes. The work of the women commences. Each one armed with a big hunting knife, very sharp, sits herself along side of a pile of meat and starts to carve it, not in little pieces, as do the cooks, but in long strips, wider or narrower according to the size of the piece. When the meat is cut, each family makes a sort of enclosure with branches and spreads out the meat, hanging it as they would a cloth in the sun. The meat is exposed to the sun, dries and is preserved quite well without being salted.

While the meat is drying, they gather up separately all the fat of the common kind, and they crush the bones of the animals, they boil them in large cauldron to extract the grease of the marrow which is the best grease that one can find, and is carefully set apart.

I do not think, in all the world, a slaughter house could present a more picturesque aspect than this great spread of meat laid on these poles and drying in the sun. When all the grease has been rendered and put aside, the meat dried enough to be taken up, they pile them up, fold them, and tie them in a bundle of 80 to 100 pounds and load them on their carts, and if all the carts are not sufficiently loaded, they break camp, as before, and march until they find another band of buffalo. The new band of buffalo discovered, the hunters and the women repeat that which they did the first time. If this band of animals is still not enough to load their carts with meat and grease, they will go again and discover a third band, and a fourth and so on until the carts are not only sufficiently loaded that they may return from the hunt, but so loaded that they cannot carry anymore. Then the guide who knows the prairie, directs the caravan to some place where they can find water and wood, which in these big prairies is rare. Sometimes they travel eight days without finding a branch big enough to make a stick or a handle for a whip. The prairie fires each year destroy all the wood. One only finds little patches of wood on the shores of some lakes or in the ravines of some rivers. If the wood was so rare in these big prairies, how in ordinary times could these 1500 to 2000 hunters, during the two and a half months they hunted, make fire to boil their tea and cook their meat? Providence has foreseen this lack of wood. If there was no wood, there was the buffalo, and it was the buffalo that furnished the wood. The cooks, the women and girls went out on the prairie and gathered the dry manure of the buffalo, filled their aprons or their skirts and carried it to the camp where they made a satisfactory fire resembling soft coal or peat, such as we burn in our stoves.

The wagons fully loaded with bails of dried meat, to reduce the volume, they tried to arrive at a place where there was wood and water and remained camped for three or four or five days, they transformed that dried meat into another kind of meat known by the name of "torreau". And this is how it was done: the raw hides of buffalo were soaked in water in order to soften them, others were stretched on the earth in order to serve as a place on which to pound the meat, crush it and pulverize it with branches. The meat was already partly dried, having been slightly roasted, or grilled over a little fire. This is how the grilling was done: they dug in the earth a little ditch about one foot wide and four or five feet long, they made a little fire over which they suspended with the aid of branches, the bails of meat which had already dried in the sun.

When the meat dries, it is grilled and pulverized, the gathered grease is divided, the good to one side the common to the other, in big cauldrons where they were boiled.

It is a great manufacture where everyone has his work. The men and the young fellows prepare the wood and pulverize the dry meat. The women and the girls do the grilling, and make of the soaked hides, sacks. When the sacks were made, the grease sufficiently boiled, the meat sufficiently pulverized, they then poured the hot grease on the pulverized meat and they mix it thoroughly, just exactly as one would mix lime with sand to make mortar. When all is well mixed, they fill the buffalo sacks with this composition, the sacks being about the size of a 100 pound flour sack. The sacks are then sewed up with the nerves of the buffalo and flattened while warm like a sack of

flour. This meat so prepared hardens and can even without salt be preserved for several years. It then takes the name of torreau. They made two kinds of torreau, the common or coarse torreau, that is made from the pulverized meat and the common grease and the fine torreau which is made of a mixture of pulverized meat and marrow grease, that they obtained by boiling crushed bones. If one can gather some small wild fruits, such as the wild cherries, red or black, or other fruits of the prairie, they mix them with the marrow grease and the pulverized meat, and so obtained the torreau superfine which bring the highest price. This meat, on their return from the hunt, was sold mostly to the big English company of the North-West or the Hudson Bay Company. This was the ordinary food of the travelers who did not know anything about bread or potatoes. Their only food was meat or maybe fish, in certain sections, eaten without salt.

The torreau was eaten at every meal, without ceremony, and as a piece of very dry bread. The first class torreau tasted good enough, but one had to be accustomed to misery to be able, without vomiting, to swallow the common torreau made with it's fat like candle grease, however, one becomes accustomed to anything.

When one is rich enough to afford a stove, and to have water, and especially a little flour, one dissolves the torreau and adding a little flour he would make a sort of mortar that was called "rababou" and then he would have a feast. Oh, the happy time when one could have so little and still be content!

During the time of rest and especially in the evening after a day's work, I assembled my young boys and girls of 11, 18, 20, and 22 years who had not yet had an opportunity to be instructed in their religion. I taught them the catechism, and after much instruction, with patience and explication, I arrived at the end of two and one half months, to prepare if I remember rightly, about 44 for their first Communion which was made naturally on the prairie. All of them were Metis. I had brought with me a Chippeway catechism, but not one of the tribe came to my instructions.

On Sunday, to call my parishioners to Mass, I made a tour of the camp playing, to my best ability, my cornepean. My little lodge, where I arrange an altar the best way I could, and the vault of heaven served as a church, and my people attended Mass with great devotion.

The time of our hunt was about over and provisions made, and not yet having news from the Sioux, with whom up to that time, we had always been at war, and of whom we still had reason to be suspicious, we arrived to the little island of the "Morre"; we learned that all the Sioux nations had met and were waiting for us to make peace. Though the messengers talked of peace, we were not without fear because we did not know these islands and were afraid of being surrounded and massacred, that is why we stopped at quite a distance from there. We left our wagons with the women and children and all our hunters, gun in hand, well munitioned and myself, we advanced with great care, fully deciding to defend ourselves if attacked. Arriving at the Sioux camp, we soon discovered that all our precautions were unnecessary as they were honestly disposed to make peace. The arms were deposed and we shook hands most cordially. We visited their camps and they visited ours and we rejoiced together like old friends who meet after a long separation.

After the first gathering we reassembled in council. All the leading counsellors of both parties gathered in the lodges of each of the grand chiefs of the different Sioux nations. I was present at all the meetings of the chiefs and as I recall each deplored their misfortune and complained of the injustice of the Americans against them. Our grandfathers, said some of them, displaying large copper medals, which had been given them by the old English kings, "our grandfathers have always told us to be faithful to our ancient masters, and to be suspicious of our new neighbors, the Americans. The Americans, the English had told us, measuring their arm, would make you promises as long as your arm and give you nothing; they wished you dead."

I saw clearly from their discourses, that they wanted to make war on the Americans and that it was for the sake of having a refuge in case of defeat, that they wanted to make peace with us; it was precisely during the following year, or 18 months later that

they committed the massacre of Buch Couley. It was in 1860, in the month of August, that we made this peace treaty with the Sioux, which had always been kept with great fidelity. 28

After the peace conference, I was asked to cure one of their grand chiefs who must have been close to one hundred years of age. I found him in his tent, lying on a poor buffalo robe. I gave him as much consolation as I was capable of, and for medicine a good cup of tea to which I had added some. I had brought the cow to the prairie and was now taking her back with some buffalo calves. It appears that my medicine had so pleased him, that on the following day, I was invited by him to a grand dinner. I arrived on horseback accompanied by one of my Metis. The dinner was served, outside the tent, on the grass in an old tin plate containing several pieces of dried meat, and a few wild turnips; it had no salt and was so badly prepared that, in spite of my desire, not to fail in politeness, I could only taste that dish with repugnance. Fortunately, my companion, less hard to please than I, ate nearly all. After the feast, to thank my host, I played on my cornopean one of my very best pieces. Then I mounted my horse and accompanied always by my Metis, I went about through the camps of the savages, playing from time to time some musical airs. I noticed with satisfaction that all the Sioux and their squaws carried themselves well, and that their children were dressed modestly. I saw but one little boy who was naked.

These Sioux were rather miserably ignorant rather than wicked. At one of our meetings, they were telling us that they recognized their faults, and they attributed them to the fact that once having had a priest and refusing to listen to his instructions. They added that now they were deprived of one, were unhappy and would like another priest, promising that they would listen to him this time. To prove their desire to do right and their fidelity to keeping their promises, let me relate some traits which occurred some time after they had made peace with us. First, on the second or third of November 1860, during the great snow storm which fell upon the Red River, (and where I myself was frozen)(Ed. Look for this story in the October/November 1992 Chez Nous), a Canadien, who carried the mail between Crowwing, Minnesota and Pimbina, was lost in the prairie, and at the end of 15 days, was exhausted, as well as his horse, reached a Sioux camp where he and his horse received all the care possible. When the horse and his master had both regained their strength, the Canadien begged the Sioux to conduct him to Pimbina, telling them that he was rich and would give them good horses in payment. Two or three Sioux, believing him, started with him to Pimbina. When the Canadien was close enough to Pimbina and able to travel alone, he told his guide that he had deceived him; that he had told them that he was rich to induce them to accompany him, but that it was not true, that he was very poor and could from here get home alone. Anyhow, that he had nothing to give them once he reached home. What would the whites have done if they had thus been cheated? The poor savages were not angry, "you cheated us, they said, and it is not right even if you cannot give us anything, we will take you home, because you, Frenchman, have not the head to be able to travel in these large prairies; you were lost once on the road which you knew, and will be lost again if we let you go alone from here. Then your horse and your papers, both belonging to your grandfather (that is to say the government) would be lost. We will take you home."

Without loss of time, they arrive at Pimbina just at the time when everyone, for the past month, thought all the papers of the office at the fort, together with the man who carried them, had been destroyed either by the fire or the cold. The Sioux were well received by the Metis of Pimbina, and were recompensed. They were accompanied, on their return, by two or three Metis who fared very well all winter and returned, in the spring time, loaded with pelts.

In the same winter of 1861, a man about 35 years of age, accompanied by his nephew of 12 years, being sent far out to find the Sioux, in order to make arrangements for war, (that I believe they meant to make against the Americans), and being surprised by bad weather and obliged to stop at St. Norbert, at the residence of Rev. Father Lestan, had to pass the winter there. The Sioux took such good care of his nephew and conducted himself so well that the Rev. Father told me that he had never been so well served as by this man, and he was thinking of making him an Oblate Father. However, this never

happened because the good savage was killed the following summer while on a mission with which he was charged. 29

The ninth of June, 1861, the eve of their departure for the grand hunt of the summer, the inhabitants of Pimbina and those of St. Boniface, being assembled at St. Joseph and waiting to start in a body, 20 young Sioux braves arrived on horseback at St. Joseph, stating that these were horses that they had picked up in the winter, thinking them lost in the grand prairie; but when the Sioux had come together in the spring, their fathers and their chiefs had asked them where they had found these horses; they replied that it was in the prairie. They told us, "they are the horses of our friends the French. It is the time of their hunt, and they have need of their horses. you are going to take them back at once. So, we have brought them." They added: "there is also a mare that is not here, but whoever owns it need not worry. Not to injure it, we left it in route, because she had had a mare colt; you will find it in a certain place."

The Metis had a habit of wintering here and there in different parts of the woods, leaving their horses free in the woods, not worrying about them. These horses pawed the snow to find beneath it, their food, and when they were fat in the fall, they were found fat in the spring. That explains how the Sioux were able to pick up these horses, without thinking of doing any wrong.

Such conduct deserved recompense, so these young men were received with the greatest cordiality. They deposited their guns in the house of the chief, and all shook hands and smoked the calumet, a sign of friendship. To honor them with a big feast, our people were looking for a fat dog to kill as it was their idea of a feast. When a miserable Canadien, coming from St. Boniface, gave whiskey to the Chippeways, camped some distance from there, told them, "here is your chance to avenge yourselves against your enemies the Sioux, there are only 20 of them who just arrived at St. Joseph. They are now in the house of Chief Wilky. Go and kill them." These were Chippeways, who, only the year before had made peace with the Sioux, not knowing what they were doing, being under the influence of liquor, came into the house where the young Sioux were, who thought only of friendship, were assembled. Then they opened fire on them in the house, killing one or two and rushed out like cowards. The Sioux, so surprised, seized their guns and began firing, killing one of the traitors who had remained near the house thinking to hold the Sioux prisoners and massacre them.



Pictured are a group of Metis in North Dakota in mid-to late 1800's. Photo from North Dakota Historical Society.



Nouvelles Villes Jumelles

Newsletter of La Société Canadienne Française Du Minnesota

MERCI BEAUCOUP

President Leroy Dubois wishes all a happy summer and hopes to see as many of you as possible at the picnic.

Seraphine Byrne deserves our thanks for coordinating the Society's booth at the Festival of Nations. Al Girard spoke to 2nd graders in W. St. Paul in April; Dick Bernard spoke to 4th graders in Apple Valley in May, and in the same month manned a booth for a community school event in Eagan.

NOTRE DAME DE LOURDES SCHOOL

ATTENTION former students and graduates from Notre Dame de Lourdes parochial school, northeast Minneapolis, for an All School Reunion, Labor Day Weekend, Sept. 5, 1992. Registration at Our Lady of Lourdes Great Hall; social time and banquet at Jax Cafe. Do you know someone who was a student? Let us know. Call Evelyn Carpentier Lund 789-7051 or George Belair 789-6275.

EVENEMENTS A VENIR

- June 28 LSCF Picnic Spooner Park, Little Canada.
- July 12 Alliance Francaise Bastille Day Celebration.
- July 22 Next deadline for news.
- August 3 Regular meeting at St. Louis Church 7:30 PM.

FOSHAY TOWER - UN TOUR DE LA TOUR

Sometime in late August or early September, there will be an evening Open House for LSCF members in Wilbur Foshay's private office in the Minneapolis landmark tower that bears his name. Your co-editor, who offices there, will be the host. Watch for the notice. Mr. Foshay was of French ancestry and the office decorations include a coat of arms, which he devised to reflect this. If you have any memories of the Foshay Tower, we'd like to hear from you.

POUR VOS VACANCES

If you have in mind a summer vacation trip to Quebec, call 1-800-363-7777 to receive information. Or, the office of the Canadian Consulate General maintains a walk-in library of tourism information at their office in Minneapolis at 701 Fourth Ave. So. Hours are 9:00 to 4:30. The Consulate does not mail out material.

BASTILLE DAY CELEBRATION

The Alliance Francaise will celebrate Bastille Day on Sunday, July 12, with a cruise of the St. Croix on the Andiamo Showboat 4:30 to 7:00. For sign up information call 644-5769. Non-members of the Alliance, particularly LSCF members, are invited.

FT. SNELLING ACTIVITY

Spencer Johnson, Hastings Middle School teacher and Fort Snelling voyageur, invites you to the Fort this summer. He writes:

"I have some new ideas and projects planned this summer for Fort Snelling. I am sure you know that we have special weekends once in a while. Two of my favorites include Civil War Weekend (June 20-21), and Fur Trade Weekend (Sept. 5-7). You may want to plan your next visit around these. I look forward to seeing you there sometime, be sure to say "hello"."

Spencer gave a very informative talk to our Club in 1991. He makes a great voyageur!

Deadline for News

Reaches Members

Jul. 22	Aug. 12 - 17
Sept. 23	Oct. 14 - 19
Nov. 13	Dec. 3 - 8

Please now send Twin Cities news and notices to Dick Bernard, who is the editor of Chez Nous, 7632 157th St. West, #301, Apple Valley, MN 55124. I will continue to assist him as associate editor for the Twin Cities, so, if I receive something, you may be sure it will reach Dick.

William B. Horn
341-2581 or 922-9013

A REMINDER

If you are sending material to LSCF, please check to see that you have our "new" post office box number.

P. O. Box 581413
Minneapolis, MN 55458

SEE YOU AT THE LSCF PICNIC - JUNE 28

Our annual summer outing, coordinated with St. Jean Baptiste Day will be at the shelter in Spooner Park in Little Canada.

- When? Starting noon, Sunday, June 28.
- How? See instructions below.
- What? Bring potluck dishes, utensils and beverages. There are plug ins.
- Who? You, family and FRIENDS, especially prospective members!

Justa Cardinal is in charge, so please call her if you have questions 776-5087.

DIRECTIONS TO THE PICNIC:

North on 35E from St. Paul; Exit Little Canada on to Little Canada Road; Left at first light on to Centerville Road; go about 1/4 mile to Eli Road; Right on Eli. See sign.



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FESTIVAL OF NATIONS REPORT

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Errants, Trefle Daniels, and Amy Byrne Jensen who spent two whole days down there with me,

I would like to hear from those of you who are interested in working at the Festival next year as soon as possible. I would like to have the schedule all set up when the application forms come out in December. We will know the theme for the 1993 Festival in August, and I will be asking for suggestions for the exhibit in the September newsletter.

The dates for the 1993 Festival of Nations are April 29-30, May 1-2. MARK YOUR CALENDARS NOW.

Successful exhibit taught the French names of familiar flowers.

This year's Festival of Nations theme was about flowers and their use in the various cultures.

Our exhibit was colorful, thanks to the many colored papers available for the computer and many of the visitors to the Festival had fun guessing what the English language names of the flowers were.

I want to say a very special merci boucoup to all of the people who worked in the exhibit. Justa Cardinal, Leo Gouette (who is our resident specialist in American Sign Language), John England, Leroy DuBois (who also helped set up the exhibit), Ray and Huberta Bennett, Renee Juairé, Lowell Mercil, Kirk Lemieux, Faradon Bourboir from Les Canadiens

We also need to think about having a Bazaar booth again. There were complaints that we weren't in the Bazaar. There were also complaints because Les Canadiens Errants didn't sing. The other complaint we got was about the lack of pea soup and maple syrup pie because the Canadians weren't there!

If you want to work next year, please contact me at 224-2636.
Seraphine R. Byrne

