

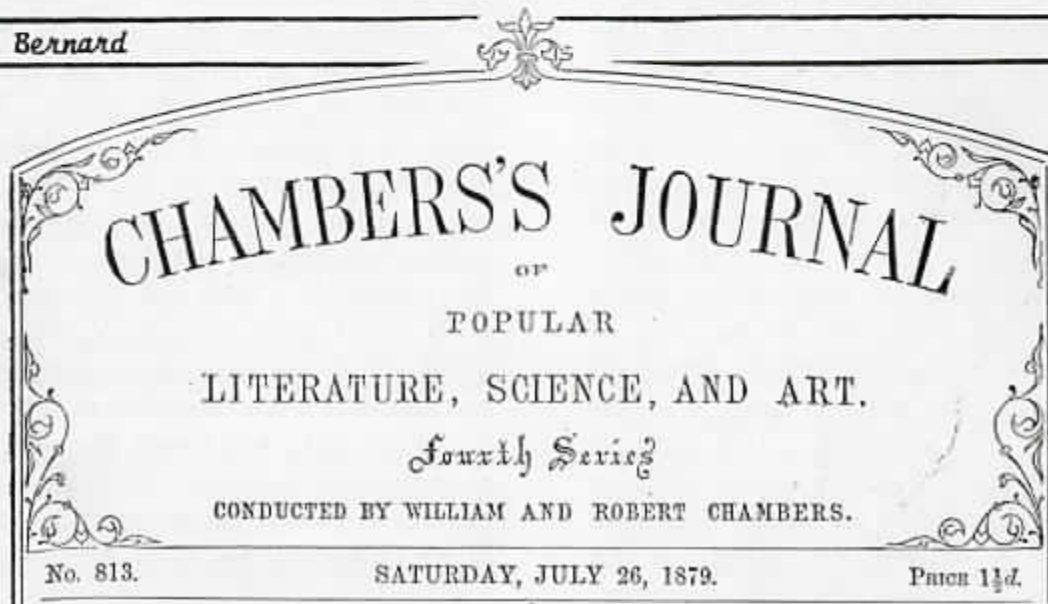


chez nous

NEWSLETTER OF Mai - Juin, 1994 VOL. 15 NO. 6

La société canadienne-française

Editor: Dick Bernard



A VIEW OF FRENCH-CANADIANS IN 1879

A note from the Editor: Enroute to other things at the University of Minnesota Library, LaSociete member and officer Treffle Daniels discovered a fascinating article written in the British periodical, Chamber's Journal, in 1879. It is reprinted in full beginning on page two of this issue of Chez Nous.

The article outlines how the writer, a visitor, saw our country cousins in Quebec over 200 years after their descendants had first begun to arrive in Quebec, and over 100 years after the British conquest. The writer seems to make reasonable observations, and in the very last paragraph offers an opinion about the habitants.

The article attracted my own special interest for a couple of reasons: 1) When it was written my grandfather Bernard was a youth of seven years old who was living in rural French-Canada, not far south of the St. Lawrence River and Quebec City. He perhaps lived in the kind of environment described. 2) A year previous, in 1878, my grandmothers family, the Collette's, walked from the Minneapolis area to homestead in northeastern North Dakota near what was to become Grafton. They had migrated from rural Quebec to then-St. Anthony (now northeast Minneapolis) in the 1860s, and perhaps they also lived a life similar to those described in the article. As always, your comments are welcome. Enjoy. Dick Bernard

This section is invisible! It contains a subliminal message for all readers. If you like **Chez Nous** (and we hear often that you do), we'd ask your active participation in its production. If you're reading it for free, consider joining us - or sending an additional contribution by making a check to La Societe C-F. As you might expect, it costs money to print and distribute this newsletter. Also, please contribute your memories and discoveries about French-Canadians. **Send to Dick Bernard, 7632 157th St W #301, Apple Valley MN 55124.**

THE FRENCH CANADIANS OF TODAY

(as appearing in Chamber's Journal
of Popular Literature, Science and Art,
Saturday, July 26, 1879.)

Sailing up the great St. Lawrence from the mighty gulf which bears its name, as the rolling plane of water narrows and the banks appear on each side, the traveller is struck by the appearance of dreary lifelessness which characterizes the groups of houses or sparsely settled villages which at intervals gleam whitely through the sombre shadow of dense pine-woods. Remote from towns or any centres of civilisation, simple and peaceful as the inhabitants of Acadia, but alas! minus their practical prosperity - where there is nothing to be bought, even if they possessed the money necessary for purchasing, which they do not - these people may be said to live almost entirely within themselves. The houses of the peasantry are as a rule built of wood; sometimes of logs laid upon each other, having their interstices filled with mortar, which renders them almost impervious to the cold of winter; though more frequently they are composed of a shell of boards upon which is nailed in sheets the inner bark of the birch-tree. This again is covered with clapboards or planks lapping one over the other from the ground to the eaves. The main idea in building is warmth, on account of the severity of winter; and this double wall as it were, lined with the closely fibred birch-bark, renders the houses much more comfortable than might at first be supposed.

As a rule, the French-Canadian village is more picturesque, as are also the inhabitants, than those of the English-speaking populations of Western Canada and the United States. The houses, though low-roofed, have an air of comfort and a long-settled appearance which is conspicuous from its absence in the hamlets of the west. The curved roofs project several feet beyond the walls, and this of itself is to the eye a great improvement on the square, box-like structure which usually satisfies the methodical mind of the rustic of English or Scottish descent. Instead of innumerable black tree-stumps which by their ugliness deform more newly settled districts, trees and shrubs lend a beauty to the landscape; which, moreover, has the advantage over Western scenery of being diversified by hill and valley. The houses are generally whitewashed or painted; and thus a French-Canadian village, or

even farm-steading with out-buildings, has a charming air of cleanliness and neatness.

Nor do the interiors belie the exteriors. There everything is characterized by an exquisite purity. Floor, tables, wooden benches and chairs, in the kitchen or common living-room - all have arrived at a state of brilliant whiteness which hearty scouring alone can command. The great cooking-stove, supported on legs nearly a foot high, is half through the partition into the next room, for a square opening to admit it has been made. This has been polished, until it has likewise arrived at a condition of brightness very nearly resembling perfection. Upon the floor, at intervals, thus lending an air of comfort to the room, are placed oval mats and strips of rag-carpet. This carpet is quite an institution among the *habitants*, and is made by the women of the household after their other work is finished. It is composed of narrow strips of all colours, which are sewn together, and then woven in a rude sort of loom. Against the walls hang gaudy pictures of the Madonna and Child, the favourite or patron saints of the family, and generally a representation of the reigning Pope, for whom, as in duty bound, they entertain feelings of profound veneration. About the frames of these pictures is twined the graceful ground-pine; while in the corners of the room branches of pine and spruce are fastened against the wall. These, to the uninitiated, might appear to be solely for ornament; but such is not the case - they have a much deeper significance. The common house-fly, though harmless enough in itself, becomes to the householder throughout the summer, when augmented by millions of its kind, a source of great nuisance. This troublesome insect entertains, it would seem, a strong repugnance to the odour of these trees and hence the custom, which at first appears singular to the traveller. The culture of home-plants enters largely into the economy of the French-Canadians. In the windows of almost every house, no matter how mean, are to be seen throughout the long and bitter winter, such flowers as monthly roses, fuchsias, carnations, begonias, in full bloom.

The bedrooms of the houses exhibit as a rule no less careful attention than those into which visitors are ushered. Here is to be found more rag-carpet, more highly coloured saints, and generally a little common crucifix and holy water font hanging

against the wall. Upon the bed is spread a patched counterpane, formed of wonderful combinations of calico in every shade and pattern. These are replaced on extraordinary occasions, in the houses of well-to-do *habitants*, by counterpanes of white cotton, upon which are sewn in crimson, green, and orange the most impossible figures, selected apparently from the animal and vegetable kingdoms. It is a curious feature with many of the poorer French, even in the cities, that the gaudily caparisoned beds are kept only for ornament, and that members of the family leave these much and gorgeously adorned articles of furniture entirely unoccupied, invariably sleeping on the hard floor, and covered only by a blanket or buffalo robe. In winter-time the stove oven, in the absence of fire-places, affords a comfortable retreat for the feet. Small as the houses are - and among their various economics that of room is not the least - these householders manage to stow away a considerable number of people. Marrying as they do often when little more than children, it is not surprising that they have very numerous families, eighteen and even twenty not being considered anything very unusual.

In all parts of the country where Indians are to be found they are on the most amicable terms with the French-Canadians, and many intermarriages occur between them. Almost all the tribes which have become Christianised have embraced the Roman Catholic faith, but this is of course rather an effect than cause of their intimacy. At the present time the guides, trappers, and buffalo-hunters of forest and prairie, half Indian, half French-Canadian, are the true descendant of those hardy men who were the pioneers of the fur-trade in that wide stretch of country which is washed by northern seas and hemmed in by a vast mountain-range. They possess extraordinary powers of endurance, and are able to undergo any amount of fatigue. But as civilisation advances towards the great North-west, this class, like the game they hunt, must gradually disappear, for they are of too volatile a nature ever to settle down in farm or workshop. As a picturesque figure - as a gay rover of forest and river and prairie, the half-breed, or *metis* of the Red River, of the Assiniboine, and of the Saskatchewan must soon fade away into history and romance, like his old prototype, the *coureur du bois*.

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Since the occupation of hunting fur-bearing animals has in a great measure gone from them, the French-Canadians have turned their attention to that of timber-felling, or 'lumbering' as it is called in America. In the autumn the lumberers are collected in the great centres for this work - the Gatineau, the Desert, the St Maurice, and the Ottawa; and there for six or seven months during the long and bitter winter, they labour, felling the mighty pines with dexterous arms. Working together in such numbers for such a length of time, with no women or other softening influences, the men have rough times. Their houses are built of great unsquared logs, often with the bark left upon them, and have holes cut in the roofs for chimneys. Their rations, provided by the employers, are cooked by different individuals in turn, and consist of salt pork, bread, and molasses with diluted high wines and tea by way of beverage. During the evenings they amuse themselves with reading, singing, or playing cards; but the life is monotonous, and has not even the spice of danger as formerly, for the work is now conducted with care. In the spring, the 'shanties' (from *chantier*, a log-house) are deserted, and as the streams and rivers thaw, the great 'drive' of logs commences. As long as the lakes and rivers are smooth, this is not difficult to manage; but there are many impetuous falls and foaming rapids to pass ere the great rafts reach their destination, and men of keen eye, skilful arm, and daring heart are needed to guide them aright. It is a fine sight to see one of these great rafts sweeping down the Ottawa on its course to the St. Lawrence, with the men grasping their long oars, ready for any emergency. Log-houses are built upon the rafts for the accommodations of the drivers, and the smoke issuing from their chimneys, and the clothes-lines on which red flannel shirts and other articles are capering in the wind, look very picturesque - from the shore. Of course all nationalities of the people of Canada are employed in the lumber-trade, but the majority is made up of French-Canadians.

The greatest possible contrast exists between those who cannot be induced to stay at home and those who remain from choice on the farms, and cultivate the land to the best of their ability. They possess few modern agricultural implements, and cling tenaciously to the old-fashioned methods of farming. Men, women, and children through out the summer months are busily

employed sowing, reaping, and garnering their scanty crops and stocks of vegetables. Tobacco also is cultivated by almost all the *habitants* for home consumption, and the plant may be seen rearing its broad leaves and delicate pink flowers beside almost every cottage; for the male portion of the community are from childhood, inveterate smokers. During the long winter days, when the dark river is fast bound in ice, when bitter winds howl about their dwellings, and roads are rendered impassable by immense drifts of snow, the women employ themselves in spinning, dyeing, and weaving the wool from which their garments are made.

Farmers who live in the vicinity of towns and cities devote their time to the cultivation of vegetables and fruits necessary for market supplies. These on market-days are frequently intrusted to the women, who sit enthroned among their farm-produce, and guide the rickety wagons to the nearest town. Arrived there they either quickly dispose of their goods to the stall-keepers, or, which is more profitable, hobble their horses, and themselves await customers, who find it more economical to purchase direct from the country-people. These market-days without exception comprise the happiest moments of a French-Canadian woman's life, for at no time is she more in her element. Everywhere are evidences of bounteous harvest - vegetables of every kind in abundance, huge golden pumpkins, and melons with delicate gray tracery over a pale green rind. Great baskets of ruddy tomatoes, and piles of Indian corn with its shaded brown and green silk tassels. Apples of many kinds, pears, peaches, regal plums, rosy and pale golden crab-apples, and huge baskets of small purple wild-grapes. Besides the foregoing produce, and surrounded by great blocks of clear blue ice, there are bottles of thick rich cream for sale; and yellow butter, which is well and carefully made, in dainty pats. Nor are these by any means all the articles which French-Canadian farmers and their wives send to market. All sorts of home-made clothing, woolen comforters and socks, sausages and wooden shoes, maple-sugar, wild-fruit in its season, hats with queer conical or broad crowns and immense spreading brims, made of coarse straw plaited by the women and children - all these and many more things have their part in the conglomeration. Chattering, laughing, scolding,

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haggling, so passes the day, until stock is sold out, or the westering sun begins to cast lengthening shadows. Then nosebags are removed from horses' mouths, unsold vegetables gathered up and replaced in the wagons, and the busy scene becomes deserted.

Both men and women of the French-Canadians are as a rule short of stature, and have swarthy complexions, and black eyes and hair; though in some parts of the country the traveller finds families and even whole villages of persons with fair skin, blue eyes, and light brown or red hair. The women are seldom pretty, though almost always bright and animated looking. They age rapidly, and though slight in youth, become in middle age stout and shapeless. As young people, both sexes are fond of wearing gay clothing; the young men confining their attention to bright neckties, silver finger-rings and other jewellery, and being greatly addicted to high taper-heeled boots; while the women endeavour to follow the goddess Fashion as closely as possible, in cheap and gaudy materials.

It is difficult to say in what manner they amuse themselves, unless it be simply in dancing, singing, and talking. Strange to say, the French-Canadians have lost much of the wit and *espieglerie* of their ancestors; though that, in their opinion, does not constitute a sufficient reason for preserving silence. On the contrary, they are always chattering, and do not, apparently, have any false delicacy about private concerns; for their opinions are delivered in the street, in the market, wherever they may be, with great loudness and volubility, accompanied with unlimited shrugs and other gesticulations. The *habitants* delight in singing ballads or chansons, which have long been in vogue among them. These ballads are essentially characteristic of people conservative of old customs and traditions, and are the same in spirit, and often in words, as those their ancestors bought from Bretagne and Normandy, and which were sung in the days of the first settlers. Some have been adapted to Canadian life and scenery; but the majority are European in sentiment and expression. The French-Canadian lumberer, as he swings his axe in the depths of the pine-woods, still sings snatches of songs, which even now can be heard at Norman, Breton, and Provencal festivals. Among many others which are sung by all classes of people,

La société canadienne-française

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MEMBERSHIP RENEWAL/APPLICATION

Name _____ Telephone _____ Profession _____

Address _____
Street City State ZIP

Membership Dues:

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

2 Year Membership Dues:

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

DONATIONS: The Société is a non-profit organization and accepts tax-deductible donations from people interested in promoting the French-Canadian culture. Please make out any donation you may wish to contribute to: "La Société Canadienne-Française" and mail to: P.O. Box 581413 Minneapolis, MN 55458-1413

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

La société canadienne-française

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one of the most popular from Gaspé to the Red River is *En roulant ma Boule*. It is particularly adapted to be sung during rapid motion, as that of the sleigh with its chime of bells, or the light birch-ark canoe shooting over rapid rivers. There are many versions of this gay and lively melody, showing clearly that there is no doubt as to its popularity in all parts of the country. There is however, in all the French-Canadian songs, much repetition, which cannot be properly translated into English.

Frugal, industrious, hospitable, light of heart, these people are also imbued with deep religious feeling. Nor is this confined to the women alone, as is often the case in France; on the contrary, the men are assiduous in rendering obedience to the many rules of their Church. So much so indeed, that those spiritual fathers who in the course of missionary tours have made Canada a field of labour, express much satisfaction at the condition of religious affairs.

Thus in an imperfect and unfinished manner has the writer endeavoured to give his observations of the manners and customs, in public and in private life, of the French-Canadian people. Immigrants originally from *La belle France*, and spreading as they are throughout the great Dominion of Canada, it is a pity that in spite of many excellent qualities, they, with certain brilliant exceptions, do not possess more independent habits. Much could be written upon this subject which would doubtless interest the reader, and yet comparatively little can be accomplished in the way of improvement so long as they calmly submit to being thought for instead of thinking, and being led, in place of valiantly striking out in a new path for themselves. Without doubt, the French-Canadian peasantry might be much worse, as they might also be better, citizens than they now are; but to what nation might not such words be truthfully applied! It is more than probable that as educational institutions spring up in a country whose magnificent resources are yearly becoming more developed, this class of people cannot fail to improve, and may ultimately achieve great success in all branches of mercantile labour.

AFTER MASS IN A FRENCH-CANADIAN VILLAGE

From the Fergus Falls MN Daily Journal, November 13, 1883, reprinted in Chez Nous Decembre-Janvier 1988-89. Merci to Lorraine DeMillo, Hibbing MN.

After Mass we gathered again in groups in front of the church. The parents are now triumphant in the strength of their opposition to emigration and the young people were quite ashamed and subdued. But the Sunday business was not done. The town-crier gathered everybody about him while he made his weekly announcements. He is still the county newspaper of Canada. But, so far from being a literary emporium, he frequently cannot read or write. He has however, sufficient tongue, memory and assurance to deliver quite a column of public and private matter. He is often unwittingly comical, his pompous air being a ludicrous contrast to the simple facts he has to tell, and the illiterate blunders of his speech. First come the official announcements, legal advertisements, Sheriff's sales, police regulations, roadmaster's notices, new laws, etc.; then private announcements are cried out - auctions, things lost and found, opening of new stores, new professional offices, etc. Sometimes he sells a pig or a calf "for the Infant Jesus", the product of the sale being given to a collection for the poor. Not long ago horse races were advertised by him to take place on the road right after Mass. The crier this day closed his list by announcing that the parish had an insurance policy to pay to one of it's citizens. It seems that a parish generally insures itself. When anyone loses his buildings by fire, someone solicits subscriptions to restore them. Each neighbor hauls a stick or two; the people ask permission of the priest to work on Sunday and after Mass they assemble and erect the building. If the loser is very poor, carpenters are hired to finish the work for him. A portion of the congregation went away up the northern mountain that day, and spent the afternoon raising a log house and barn. All sorts of public assemblies are held in front of the church after Mass. Indeed, Sunday is the most animated day of the week in social, industrial and political matters as well as religious.



Nouvelles Villes Jumelles

Newsletter of La Société Canadienne Française Du Minnesota

MARDI GRAS FETE - FEBRUARY 12, 1994

by Justa Cardinal

C'est si bon! - was the chorus after the Mardi Gras dinner on February 12 at Our Lady of Mount Carmel Hall in northeast Minneapolis. Fifteen members of La Societe Canadienne-Francaise prepared the Food Extravaganza.

The theme was "Foods of my childhood memory".

President Leo Gouette orchestrated these specialties, provided by the members.

Tourtiere
Ragout de porc et de boeuf
Pate de Chinois in 3 varieties
Pain
Tete de Fromage en gelee
Soupe des pois
Potage St. Germain (pea puree)
Soupe d'oignon
Patate aux oignon
Salade verte
Salade de chou (cabbage)
Vin blanc et vin rose

The desserts numbered eight with three gateaux, biscuit "de mamere" and Gateau de Rois, a Louisiana Mardi Gras tradition sent to us by Anna Himel of Houma, Louisiana.

Those preparing the food were: Leo Gouette, Dorothy Landry, Helene Peltier, John and Judy England, Leroy and Pat Dubois, Mary Dick, Renee Juaire, Evelyn Lund, Sera Byrne, Pauline Cadieux, Al Girard and Justa Cardinal.

After the meal folk dancing instructor Jane Peck led members and guests in an hour of folk dancing.

FRENCH SUMMER CAMP JULY 17-23, 1994

Fifteen lucky 9 to 12 year olds will attend the 1994 University of North Dakota Woodland

Trails French Summer Camp, a camp that travels to a new place every day - from Red Lake Falls, MN to Winnipeg, Manitoba. Kids will have fun and learn a lot of French.

No previous knowledge of French is required. The camp will also benefit those who have had one year of French. The cost of \$318 includes instruction, meals, admission fees, transportation and lodging.

For more information contact Woodland Trails Institute, P.O. Box 457, Red Lake Falls MN 56750.

THE BOTTINEAU EXPEDITION IN ART

L'Association Des Francais Du Nord (AFRAN) is seeking eight dancers and six singers for this project, which will use song, dance and music to illustrate the history of the French in Minnesota.

A 40-minute production is being prepared for AFRAN's Annual Chautauqua near Red Lake Falls MN on August 27 and 28.

If you are interested in this project, or know of someone who might be interested, contact Virgil Benoit at 701-777-4659.

CONGRES MONDIAL ACADIEN

The Congres Mondial Acadien will take place from August 12 to August 22, 1994. Families of Acadian descent from all over the world will meet in the southeastern region of New Brunswick, Canada. The "Grand Rassemblement des Thibodeau" organized by the Famille Thibodeau will take place August 19-20, 1994, in the town of Dieppe, New Brunswick.

For more information on these events send a SASE to Dick Bernard, 7632 157th St W #30 Apple Valley MN 55124.

BRIEFLY from the President of LaSociete:

THANKYOU to all of the people who helped with our booth at the Festival of Nations. All your help and input was greatly appreciated.

We are looking for more members to join us in the Little Canada Days Parade later this summer. Please consider joining us as we march in the parade. For further and more updated information join us at the May meeting.

And note all of the upcoming events. We have an interesting spring and summer ahead.

LEO GOUETTE (612) 489-8306

FOR YOUR CALENDAR

- May 2 Regular meeting at St. Louis Church, St. Paul, 7:30 p.m.
- May 14 Melodies Francaises (See notice at right) 7:30 p.m. at St. Peter Claver Catholic Church in St. Paul. \$5.00.
- June 6 Regular meeting at St. Louis Church, St. Paul, 7:30 p.m. Election of Board members for 1994-95. The following members have agreed to stand for reelection to two year terms:
 - Leroy Dubois
 - Leo Gouette
 - Treffle Daniels
- July 17 LSCF goes to see the St. Paul Saints play baseball. This is THE game in town. Leo Gouette has tickets. First come, first served. Call Leo at 489-8306. \$5.00.
- July 24 LaSociete C-F picnic at Spooner Park in Little Canada. This is where the event has been the last couple of years. Potluck as usual. We'll begin around noon. Mark your calendar.

MELODIES FRANÇAISES



Jean-Louis Sanscartier, Tenor
Conté de Prévost, Québec

**JOIE DE VIVRE
SOUS L'ETOILE DU NORD**
*Joy of Living
Under the North Star*

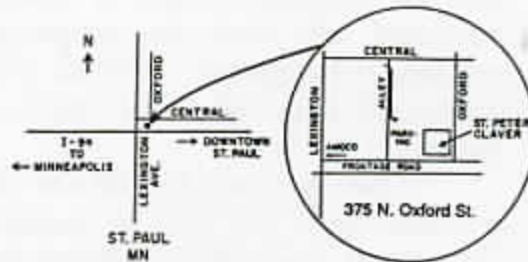
Présente/Presents

Mémoires Françaises

Saturday, May 14, 1994
le samedi 14 mai, 1994

St. Peter Claver Church, St. Paul, MN
(See map/Voir le plan)

Admission/Entrée: \$5.00
Time/Heure: 7:30 p.m./19:30



Puisé dans le répertoire des mélodies françaises et québécoises, fin du 19e siècle, début du 20e, ce concert/spectacle mettra les spectateurs dans l'ambiance qui régnait dans les salons à l'époque où les gens se réunissaient autour du piano pour savourer des pièces, telles que "Le Mariage des roses" de César Franck; "Elégie", et "Ouvres tes yeux bleus" de Jules Massenet. Toutes les pièces du répertoire pour *Mémoires Françaises* sont empreintes d'une très belle poésie, entre autre "Offrande" de Reynaldo Hahn, musique composée sur une poésie de Verlaine.

The repertoire for *Mémoires Françaises* is drawn from French and Québécois music of the late 19th and early 20th centuries. It is the music that was relished in the salons of the time where spectators gathered to savor such pieces as "Le Mariage des roses"/The Marriage of Roses by César Franck; "Elégie"/Elegy, and "Ouvres tes yeux bleus"/Open Your Blue Eyes by Jules Massenet. All the pieces of *Mémoires Françaises* are characterized by a lyric poetry, such as "Offrande"/Offering by Reynaldo Hahn, in which the music is inspired by the poetry of Verlaine.

LES CANADIENNE ERRANTS

The months upcoming will again be busy ones for the Wandering Canadians!

The group gave four performances at the St. Paul Festival of Nations in April. On May 10, they will be singing for the Little Sisters of the Poor. Later this summer, the singers will be part of the Rice Street Parade, and the Little Canada Parade, not to mention Bastille Day performances. The group hopes to make a trip to Winnipeg next February.

Anyone wishing to join us should contact Al Girard at 484-5757.

LETTRES

*In our mail, from Marie-Reine Mikesell, came copies of the two posters reproduced at right. She conveyed a request from Jean-Francois Leclerc, Historien et musicologue, 6774 des Erables, Montreal H2G 2N3 Quebec Canada. "[Jean-Francois] wants to know if Canadians in the Midwest have any information on Louis Cyr and his life or deeds in the United States, or archive documents or objects regarding his life." Readers? (The Minnesota Historical Society does not have any entries on this apparently remarkable strongman.)

* Beth Brousseau, loyal member of LaSociete from Long Beach CA (whose roots are in the Brainerd MN area) wrote recently. "The [recent LA earthquake] woke us up (but not my 2-year old) but we felt only one of the aftershocks. We had no damage. I had brief thoughts that it might not be too bright living here, but I still say "no thank you" to Minnesota winters. I found the article about wash day insightful [CN Jan-Fev 1994]. The author mentioned that wash day supper was stewed tomatoes and macaroni. This has always been a favorite dish of my fathers but I had not realized its "heritage"."

* New members Jerome and Cheryl Jurek of Duluth write "We have all thoroughly enjoyed [Chez Nous]. Our family has passed them on to the sixth or seventh household. My Polish husband has especially enjoyed all the historical portions. I'm trying to talk my mother into submitting an article."

* From great friend, historian, (and relative) John Cote, Brooklyn CT, comes an issue of American-French Genealogical Society News. Those of you with roots "back east" might want to inquire about this apparently very active group. AFGS, PO Box 2113, Pawtucket RI 02861.

LaPorte or St.-Georges? Write your Association, 4870 Cote des Neiges Suite 1510 Montreal H3V 1H3. Tele or Fax 1-514-340-1387.

AFGS has a wonderful cookbook, written in English, called **Je Me Souviens La Cuisine de la Grandmere**. It is available for \$5.95 plus \$1.50 for postage and handling (two for \$10 plus \$3). Send to AFGS at above listed address.

WE'D LOVE TO HEAR FROM YOU!! Send your news for Chez Nous to Dick Bernard, 7632 157th St W #301, Apple Valley MN 55124. This is your organization ... and your newsletter too!

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JOHN ROBINSON'S BIG FEATURE

LOUIS CYR

THE CANADIAN STRONG MAN

\$25,000 CHALLENGE OPEN TO THE WORLD TO PRODUCE HIS EQUAL



CYRS SALARY \$2,000 PER WEEK FIRST TIME IN ANY CIRCUS IN THE WORLD LIFTING RECORD 4,300 LBS EQUAL DOES NOT EXIST

Grande Exhibition Athlétique!
A la salle JACKSON
RUE HERRING, LOWELL, MASS.
SAMEDI, 30 AVRIL 1887



Une affiche d'époque en français annonçant Louis Cyr à Lowell, aux Etats-Unis.



chez nous

NEWSLETTER OF Juillet-Aout, 1994 VOL. 16 NO. 1

La société canadienne-française

Editor: Dick Bernard

The French in America

Counting Those Whose French Descent Is Not More Than Twice Removed From Native-Born Emigrants, There Are Now Only 80,000 in the United States.

(BY FREDERIC J. HASKIN.)

THE FRENCH IN AMERICA

by Frederic J. Haskin

This article appeared in the March 6, 1907, Minneapolis MN Tribune. (The original headline is reprinted above.) It was one of a series of articles written by the author about various ethnic groups in the United States. While there is some discussion of our Quebec cousins, Haskin's article appears to concentrate on those he feels came to the United States directly from France, rather than on the hundreds of thousands who emigrated from Quebec ("lower Canada") to the northeast. We invite your comments. We are particularly interested in errors of fact or context. The Editor.

There are no great kings of commerce or finance among the French in America today, because France has practically no emigrant class.

Her sunny fields are abundant for her peasant population, and whoever heard of a present-day Parisian who would leave Paris?

During the days of religious persecution in France thousands of Huguenots were driven from the country, and they flocked in large numbers to the American colonies during the formative period before the Revolution. But since 1820 less than 450,000 Frenchmen have landed on our shores. Counting those whose French descent is not more than twice removed from the native-born emigrants, there are now only 80,000 in the United States.

Among the men prominent in present day American life there are only 58 of immediate French extraction.

EARLY FRENCH SETTLERS.

Although the early French settlers merged their identity with the American people until all trace of many of their achievements was lost, it is

to the infusion of their blood that we owe many of our boasted national characteristics.

The first doctor in Manhattan was Johannes La Montagne, who arrived in 1637. The first white people ever in the state of Pennsylvania were four young French couples who went out from New York in 1625.

French explorers made a brilliant record in the discovery and settlement of the west and south. The first two white men in Minnesota were Pierre d'Esprit and Medard Chanut, two Huguenot fur traders.¹ Cadillac, afterwards governor of Louisiana, founded Detroit, Mich. Pittsburg, originally Fort Duquesne, was founded by Marquis Duquesne de Menneville. Auguste and Pierre Chouteau founded St. Louis and named it for the last French king.

Many of the Huguenots of colonial days were people of much influence. The immortal Priscilla was the daughter of Guillaume Molines, the only Frenchman on the Mayflower. Judith Bayard, daughter of Thomas Francis Bayard, became the wife of Peter Stuyvesant. Richard Dana was the people's champion in the fight against the Stamp Act. James Delancey was the richest man in America before the Revolution. Stephen Delancey gave New York its first town clock, which was put in the tower of Trinity church. He also gave the city its first fire engine. Peter Faneuil of Boston gave to that city Faneuil Hall, afterwards called "The Cradle of American Liberty." There was a Huguenot in the Boston Tea Party, and the famous Mecklenburg Declaration was drafted by Dr. Ephraim Brevard, a Frenchman of North Carolina.

PAUL REVERE-LAFAYETTE

Paul Revere was a Frenchman who needs no introduction to even the smallest American school boy. What the continental army owes to Lafayette has never been adequately told, although our orators have been trying for century.

The brilliant services rendered by John Laurens earned for him the honor of receiving the sword of Cornwallis.

The first city treasurer of Philadelphia was John Stephen Denezett. Beauregard, the confederate leader who fired the first shot of the civil war, was a Frenchman, as were Admiral

Dupont and Rear-Admiral William Reynolds of the federal navy, and Major-General John F. Reynolds and General John C. Fremont of the army. Hannibal Hamlin was vice president with Abraham Lincoln.

One of the most unique personages on the American continent is the rural French Canadian of the province of Quebec. The habitant type is one that all students of human nature have found worthy of study. Springing from one race and dwelling among another, the character of this frugal farmer and sturdy backwoodsman seems to present a mass of contradictions. His language is either degraded French or mongrel English; he is nearly always poor, yet invariably happy; his patriotism is of a peculiar sort, in that it does not savor of allegiance to France nor concern for the welfare of Canada, but is measured by the mere ambition to preserve French dominance in the province of Quebec.

LOVE OF HOME STRONG.

The one mark of the habitant is his love of home. The Grand Trunk railway for several hundred miles east of Montreal has a large local patronage which is designated as the "mocassin trade." The French-Canadian who is employed away from his birthplace will spend his last cent to visit the home folks. The reluctance to sever home ties is shown in the character of the farms which are merely long lanes with rows of houses at the ends. When the eldest son marries, the father splits the home place and give the youth a slice of land. The sons often become so numerous and the slices so thin that in order to continue the multiplication a quartering process is necessary.

Matrimony is an honored institution among the habitant folk and they preserve the European custom according to which parents settle a sum of money on children when they marry.

Illustrative of this point there is a story about a Yankee farmer who had married a French girl, and settled in one of the back districts of Quebec. Although he had lived there for years, and his children had grown up among his French neighbors, this man retained enough of his American spirit to refuse to offer a cash bonus to get his girls married off. Consequently they threatened to become a drug on the market. Finally he relented and offered \$500 with each one.

At once came Pierre, a big, lumbering lout, who said: " I 'ear you give fi' 'undred dollar wid

¹In our contemporary history these men are generally referred to as Pierre Radisson and his brother-in-law Medard Chouart, sieur des Groseilliers.

Marie?" He was reluctantly told that such was the offer. "I 'ear you give fi' 'undred dollar with Julie?" He was told the same amount went with Julie. "Well, Monsieur," said Pierre, "I tink I'll take be bot' o' 'em." The Yankee was so indignant at this attempt to joke about such a serious matter that he withdrew his offer at once, and his girls were forced to wait until they could find husbands who were willing to take them for themselves alone.

A POPULAR TRADITION

A popular tradition among the French-Canadians is that relating to "LaChasse-Galerie." This tells how the shanty men snowbound in the northern woods, used to make a contract with the devil to take them home in the night for a brief visit to their wives and sweethearts. Those trips were made in the air in bark canoes. The arrangement was a desperate one, such as no pious shantyman would enter into. Only profane and sacrilegious characters would venture to take such a risk.

The devil gave them the power to navigate the air for that one night, with the understanding that if the name of God was mentioned, or a church steeple was touched during the flight, that he should have their souls for torture. There is many an old-timer who will solemnly affirm that he has seen the canoes passing overhead, and that he has heard the reckless dare-devils bandying each other as they plied their paddles in the air.

The Louisiana Purchase gave New Orleans to America, the quaint city which even modern commerce and progress cannot rob of its French atmosphere. The southern metropolis is twelfth in size among the cities of the United States and as a seaport is second only to New York. One-fourth of the Crescent City is still French. Its main thoroughfare, Canal street, cuts in twain a municipality which is American and modern on one side, and Franco-Spanish and care-free on the other. In 1836 the controversies between the French and American elements became so violent that the city was divided into three municipalities with separate governments, but they were brought together again in 1852. At that time it was the second city in the United States in population and first in commerce.

IMMENSE TERRITORY

When the immense territory of Louisiana was ceded to the United States in 1803, New Orleans had a population of 11,856. It was all

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TO OUR READERS: In an upcoming issue we will be reporting on a visit to an old Connecticut mill town where the workers were largely of Canadian-French origin. You will learn, among other things, of a mill owner named Tiffany from Rhode Island. If you have recollections of parents or relatives (or your own memories) about growing up in a New England mill town, we'd like to hear from you. Send to Dick Bernard, 7632 157th St W #301, Apple Valley MN 55124.)

under French control and was made up of people from France, refugees and exiles from Canada, and Spanish peoples from the West Indies. Even at that time it was a city of high social standing and the capital of an empire of untold riches. French architecture is seen in the older portions of New Orleans in buildings over a century old, in fact some of them have stood for nearly 200 years. Although its French-speaking people are many generations removed from La Belle France, they cling to the mother tongue, follow the ancient customs, and their influence is felt throughout the whole state.

The only royal love affairs in which America has been involved were those in which the French figured. Jerome Bonaparte married Mistress Betsy Patterson. His brother, Joseph, married Mistress Annette Savage, and established a miniature French court at Watertown NY. Jerome Bonaparte's grandson, Charles Jerome Bonaparte, is now attorney general of the United States. France is represented in the present senate by Rober Marion LaFollette of Wisconsin and Chauncey M. Depew of New York. Her two representatives in the house are A.P. Pujo and Henry Broussard, the representatives from Louisiana.

GREAT FRENCH INVENTOR

The greatest French inventor was Thomas Blanchard, who discovered a new principle of motion called the "Eccentric." His first invention was a machine for heading tacks, and it was so successful that it turned them out faster than the tick of a watch. John James Audubon, whose tireless labors in behalf of birds inspired all Americans to emulate his kindness was a Huguenot, and both Henry W. Longfellow, and John Greenleaf Whittier had French blood. Major Charles Pierre

L'Enfant designed the city of Washington, and a portion of his plans are still to be carried out.

General Felix Angus, the veteran editor of the Baltimore American, has won honors in war as well as journalism. He was the youngest brigadier general of volunteers in the Federal Army. Tiffany, the jewelry king of New York, is a descendant of a Huguenot named Tiphaine. Octave Chanute of Chicago is the foremost French engineer of today. Constant Despradelle is an architect of Boston, Phillip Martiny is a distinguished sculptor, and Victor B. Perard is one of the most successful illustrators.

WORDS BORROWED FROM THE FRENCH
from Chamber's Journal #102, December 13, 1845, pp 373-376 and #103, December 20, 1845. Merci to Treffe Daniels, Minneapolis MN. A note from Treffe: "Remember these terms were as defined in 1845! How meanings do change, all at once in a few articles, etc. Chambers is a British journal which usually has a very English tone to it - i.e. the rest of the world is not up to their standard! This attitude isn't quite so in this article."

The English language is a curious compound of tongues blended together with more or less harmony. We point to the Norman conquest for the infusion of many French words into the Anglo-Saxon vernacular; but this infusion did not take place at once; it was the work of centuries. So has it been with every new element in the composition. The change from rude to polished styles of speech and writing, has been exceedingly gradual, and no one can say that the language is yet by any means perfect, or that it ever will be complete. This is a fact quite in accordance with the national character, which is one of advancement and improvement. Unlike some of the continental nations, the English do not set themselves to prevent the intrusion of new or foreign words into their ordinary speech. **[Editors Note: WE WONDER HOW CHAMBER'S WOULD VIEW THE CURRENT FRENCH GOVERNMENT RESISTANCE TO THE CREEPING PROBLEM OF ANGLICIZED WORDS GAINING CURRENCY IN FRANCE?]** They pick up, naturalise, and make good use of any form of expression, as they would of any fact in science which suits their taste or necessities. Liberal and

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compromising, their language increases in richness and variety of terms, in the same manner as the nation and individuals increase their general resources. And thus has the English language continually extended its boundaries, and still is beneficially extending them.

It is interesting to observe how a word makes its way into our language. The people are too conservative to receive the new expression till it has run through a preliminary course, and been, we might say, rendered respectable by familiar use. Many words commence as a kind of slang, and are not for half a century perhaps found in any dictionary. Of this class *mob* and *bore* are fair examples. *Mob* (an abbreviation of *mobile vulgus* 'the easily-moved vulgar' - a phrase which took its rise in Charles II's time) has gained a lodgment, and is now an accepted expression, which it once was not; while *bore* is only in the way of gaining a footing, and may not get into dictionaries for a quarter of a century. That it will gain admission into them, nobody can doubt, for it expresses an idea, and it is the genius of the people to abandon no idea that is really natural. On the same grounds many French phrases cannot escape naturalisation, especially those which express ideas for which we happen to possess no English word of an old date. A few of these it is our purpose to instance and explain. **[Editor's note: I notice, from personal usage, that all of these words, to this day, seem to be pronounced as they would be if used in France. Scholars, am I correct?]**

Aide-de-Camp: From the military use by the French's army...literally a camp assistant. "The duty...is chiefly to act as sort of messenger in conveying the orders of his principal to inferior officers, and to report what is going on in the various parts of the field to which his duties have sent him."

Attache: "Part of a train of an ambassador with duties that are not very clearly defined...translates documents, sends invitations, goes to diplomatic balls and parties to pick up news, waltzes ladies whose fathers or husbands are in the cabinet, plays cards. He is neither a secretary, a clerk or a courier; he is simply attached to the embassy - an ornamental appendage."

Beau: "A man of dress - a man whose great care is to deck his person. An elegant dandy."

Blase: From the verb blaser (to surfeit) and is applied to a person who has lost all relish for pleasure, or even for existence.

Bon-mot: "A good word in the sense of clever. It could be used as a smart saying with a dash of satire...." In the scale of meaning between the puerility of a pun, and the brightness of a piece of wit."

Brusque: The French employ it when we should say of a man that he is "blunt" and of a woman that she is "pert".

Chaperon: Chaperon is a hood. Many uses of the word are found. It is an elderly person who accompanies a young female for decency's sake. "A fashionable female character whose business or pleasure is to take a young timed ladies into society; to act, in short, as a hood; to hide their blushes, and to conceal their little defects from admirers by a species of clever hoodwinking. The old fashioned term for these useful ladies was 'match-makers'."

Coup: The primary signification is a "blow". But this is meant to be a sudden action, especially when compounded into another word: **Coup-d'etat**, a piece of state policy, **coup-de-maitre**, a master-stroke, **coup-de-grace**, the finishing stroke, **coup-de-theatre**, a clap trap (a showy act to get applause or notice).

Debut: An entrance or first appearance as when a young girl is permitted to be introduced into adult society, etc.

Distingue (Distinguished). "A person who has a natural nobleness or intellectual superiority either by dress or circumstances."

Elite: Chosen or taken by preference but now means the best or highest especially in social classes.

Ennui: Being weary in the sense of tedium.

Ensemble: Union of parts as in musical terms or groups.

Gauche: Left. People who make errors in social areas exhibit "gauchery behavior".

Gourmet: "A connoisseur of wine."

Naivete: "Expression of frankness, simplicity, or of ignorance, and often of all at once.

Nonchalance: "A French term for indolence, an indifference as to taking trouble with anything.

Par excellence: "by excellence...meaning with regard to a special quality or attendant circumstances."

Passe: Participle of the verb "to pass". "To say that a lady is passe, it describes a faded beauty and beginning decay, and to pronounce a judgment of old maidenhood."

Programme: "Printed synopses of the performances at concerts, or the proceedings or public meetings...originally meant a preface."

Rapport: "Affinity or similarity of thought."

Rendezvous: "A place of appointment."

Soiree: "An entire evening...passed in social enjoyment."

LETTRES

March 26, 1994

As I read the newsletter of Mars-Avril 1994 names that mean much to me appear in the article by Sister Ann Thomasine Sampson CSJ.

My father's mother's maiden name was Marie-Julie LaVallee, born in Little Canada MN on October 25, 1861, died December 25, 1880 in Centerville MN. She was daughter of Felix-Pierre LaVallee and Marguerite Parenteau. My father, Albert LaPlante, was a year old [when Marie-Julie died], born March 3, 1879. I would like to learn if there is any family connection.

I am also interested in the Benoit family. My mother's mother was Julia Benoit, aunt to Morrice (sic) Benoit of Red Lake Falls MN.

I would like to learn more about the family history.

As to my maiden name, LaPlante, I have the genealogy all the way back to France. This was received from a cousin (LaPlante) who lives in Florida. She and her husband are very interested in genealogy.

Now I'm interested in trying to learn more about my grandmother's family, the LaVallees of Little Canada MN. She married my grandfather Mederic Isadore LaPlante, born in St. Constant Parish, PQ, and died in Crookston MN 2 December 1915.

Sincerely,
Florence Contas
2122 West 3rd St
Duluth MN 55806

Rec'd June 3, 1994

If there are members of LSCF who have the surname MORIN, let them know that a grand

reunion will take place 12-14 August 1994 in the University Laval in Quebec."

Marie-Reine Mikesell

(ED. NOTE: Marie-Reine sent along a copy of the required registration form. If you wish the form send a SASE to Dick Bernard, 7632 157th St W #301, Apple Valley MN 55124 or call Dick at 891-5791. There is an early deadline for registration, so don't tarry.)

(ED. NOTE: The following letter came from Paul Campbell of Grafton ND. Mr. Campbell is a new member, invited to join by his second cousin, and LaSociete member, Marvin Campbell, of Brainerd MN. In Paul's letter we see a connection between the French-Canadian communities of Somerset WI and Oakwood ND. There were numerous "connections" between places like these. Note also the reference to Felicite Bessette. There was a farmer named Charles Bessette at Oakwood (note Chez Nous Jan-Feb 1993.) Charlie was related to the Campbell's as well as to Blessed Brother Andre Bassette, whose life work resulted in the famed shrine, the Oratory of St. Joseph in Montreal. A direct relation to Brother Andre is Sr. Monica DuCharme, who grew up in Little Canada area and is a Sister of St. Joseph in St. Paul. Another is Lorraine Bassette Weber of Brainerd.

THANKS PAUL.

May 28, 1994

Dear Dick:

Even though the name Campbell is definitely Scottish all our forefathers spoke French.

Our forefather William Campbell joined the Scottish Regiment of the English Army and came to Canada for the French and Indian War. When the French ceded all of Canada to the English in 1763, the soldiers were given a choice either to remain in Canada and given a strip of land, or a trip back to England.

William Campbell married Josephite Chartier between 1760 and 1764 at a place then called Acadia about 39 miles south of Montreal. It is most likely that she couldn't speak English and he couldn't speak French but it seems that from then on everyone spoke only French.

Their son Alexander married Josephite Bisailon at Acadia November 17, 1788.

Their son Joseph married Felicite Bessette at Acadia February 6, 1815. He died at St. Remi in July, 1871. Two of their children were Vital born November 3, 1821, and Nicholas born in 1825. Vital emigrated to Somerset, WI, and Nicholas married Frances Gauthier at St. Remi June 30, 1846.

Nicholas and Frances had nine sons and no daughters: Marcel, Cyril, Arsene, Camille, Severe, Aime, Domina, Joseph, and Wilfrid.

The first four remained in the Montreal area. Severe and Aime went to Columbus Ohio. Domina (Marvin Campbell's granddad) went to his uncle Vital in Somerset. Joseph (my grandfather) homesteaded east of Grafton ND near Oakwood in April of 1880. Wilfrid, the youngest, travelled between Somerset and Grafton his entire life; he worked in the woods in Minnesota in the winter and helped with the farming at Oakwood in the summer.

My mother was a LaBerge. Robert delaBerge was born at Columb-su-thon Normandy France May 24, 1638, and came to Chateau-Richer in 1658. He went back to France in 1663 and immediately returned to Chateau-Richer where he married Francoise Gausse (widow of Nicholas Durand) on May 28, 1663.

Guillaume LaBerge married Marie Quentin on February 14 at Ange-Gardien.

Timothee LaBerge married M-Anne Amelot November 4, 1727, at Ange-Gardien.

Joseph LaBerge married Anne Boursier at Chateauquay, November 10, 1769.

Pierre LaBerge married Claire Brault at Chateauquay October 27, 1793.

Jean-Baptiste LaBerge married Marie Jeanne Grould at Chateauquay January 16, 1826. He fought in the revolution or insurrection of 1837. He was captured by the British and sent to Australia for life but returned in 1845. Edward LaBerge married Josephite Suprenant at St. Martine, November 7, 1854. He migrated to Oakwood with his four sons and three daughters in 1879.

Thanks,

Another Scotch Frenchman
Paul E Campbell
211 W 16th St
Grafton ND 58237



Nouvelles Villes Jumelles

Newsletter of La Société Canadienne Française Du Minnesota



Jean-Louis Sanscartier performing at St. Peter Claver Catholic Church, St. Paul, May 14, 1994

QUEBEC TENOR SINGS IN THE CITIES

Those who love fine music with a French flair were treated to a unique experience when Quebec tenor Jean-Louis Sanscartier sang in St. Paul on May 14.

Jean-Louis sang from a repertoire of French and French-Canadian music by composers such as Franck and Massenet. He was very entertaining, and

is a very accomplished musician. He has sung in many venues in French Canada. May 14 was his first appearance in this area.

Those who missed his first concert will likely have a future opportunity to see him again. Watch for the announcement in *Chez Nous*, and when you see it make his appearance a "must see" event. You will be happy you did.

NAUGHTY MARIETTA TO BE PERFORMED

"Naughty Marietta", Victor Herbert's most enduring popular work, is scheduled for performance by the North Star Opera at St. Paul's World Theatre, September 30, October 2, 7 and 9, 1994. The September 30 and October 7 performances are at 8 p.m. and the October 2 & 9

performances at 3 p.m.

Naughty Marietta is set in 18th Century New Orleans, when the city belonged to France. It is a romantic musical comedy that found fame in the enormously successful 1930s film starring Jeanette MacDonald and Nelson Eddy. It has not been performed in the Twin Cities for many years.

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The story centers on a young countess who runs away from her French home to escape an arranged, unwelcome marriage. In disguise she joins a boat load of "Casquette" girls. They are young ladies who come from France at government expense to marry and make homes in the New World. According to the custom of the time, the frontiersman of the girl's choice pays a French official the passage money for his bride.

The musical includes many of Herbert's best known songs, including: "Falling in Love with Someone", "Ah, Sweet Mystery of Life", "Italian Street Song", and many more.

Adult tickets are \$25, \$21.50, \$18, \$15. There is a \$1 senior citizen discount on all but the \$15 seats. Student price is \$12. Ticket orders can be sent to North Star Opera, 1863 Eleanor Avenue, St. Paul 55116. Please include a self-addressed stamped envelope. You are urged to order early, since the North Star performances are very popular.

North Star Opera is a Twin Cities company whose productions are always well reviewed. Its mission is to showcase young operatic talent in the midwest.

FOR YOUR CALENDAR

July 17 LSCF goes to see the St. Paul Saints play baseball. This is THE game in town. Leo Gouette has tickets. First come, first served. Call Leo at 489-8306. \$5.00.

July 24 LaSociete C-F picnic at Spooner Park in Little Canada. This is where the event has been held the last couple of years. Potluck as usual. We'll begin around noon. Mark your calendar. See you there.

July 27 - Rice Street Parade. Join us on Parade. Wear your costume. Details: Al Girard 484-5757.

August 1 - Regular meeting at St. Louis Church, St. Paul, 7:30 p.m.

August 14 - Little Canada Canadian Days parade at noon. Wear your costume. Details: Al Girard 484-5757.

September - no meeting.

WE'D LOVE TO HEAR FROM YOU!! Send your news for Chez Nous to Dick Bernard, 7632 157th St W #301, Apple Valley MN 55124. This is your organization . . . and your newsletter too!

Canada fights war of, and over, words

Washington Post

Toronto, Ontario
Canadian English and French speakers are often called the "two solitudes" because they so seldom speak, at least amicably, to each other.

But the newly serious possibility that French-speaking Quebec may vote to secede from Canada as early as next year has widened the gulf between the linguistic groups, provoking a level of anger and resentment not heard in nearly a generation. Rhetoric has grown testy and emotional — striking, considering the first round of elections is months away and an independent Quebec is a distant prospect.

The most vociferous attacks on Quebec separatists have come from the traditional locus of English-speaking hostility, the Canadian west. Provincial leaders there have expressed their outrage over recent overseas missions of separatist leader Lucien Bouchard, whose pro-independence party, the Bloc Quebecois, is the official opposition to the Liberal Party government in the Canadian House of Commons.

As opposition leader, Bouchard was received with modest respect on official visits to Washington in March and Paris in May, where he sought to explain the separatist agenda. Although Bouchard, a former ambassador to Paris, comported himself discreetly there, Canada's Western premiers sputtered with indignation. Alberta's leader called Bouchard's Paris mission "reprehensible," and Saskatchewan's premier described it as "a con job. Edmonton Sun columnist Neil Waugh characterized the Paris trip as a "one-finger salute to the country."

Quebec separatists have used some harsh language, too. Jacques Parizeau, chief of the separatist Parti Quebecois and the likely next premier of Que-

bec, all but called for a boycott of the Bank of Montreal after its chief economist predicted "a great deal of fear" in financial markets if the party took power in Quebec.

Just a few days before, a prominent Parti Quebecois candidate threatened major Canadian brokerage houses with reprisals if they continued to assert what most analysts believe to be true: that the separatism debate weakens the Canadian dollar and pushes up interest rates. "We could be in power within three months, and we're the ones who will be sending out the checks," said Daniel Paille, the candidate, in an interview with the Montreal newspaper La Presse.

Provincial elections this fall will pit the separatist Parti Quebecois against Quebec's incumbent Liberals, unpopular after holding power for a decade. Polls indicate the Parti Quebecois, with a slate of fresh faces and elaborate plans for an independent state, is likely to win the elections and take power in Quebec City, the provincial capital.

The victory would put the issue of separation before the Canadian people in earnest. Parizeau has said his new government would make a "solemn declaration" interpreting the party's election as a mandate for a provincial referendum on sovereignty. The referendum could come midway through 1995, and the battle that precedes it could make today's acrimony seem tame, analysts say.

Prime Minister Jean Chretien has been trying to avoid the issue. He has said repeatedly that he was elected "not to talk about the constitution" — Canadian code for the Quebec issue. Some of his advisers reportedly want him to keep his rhetorical powder dry for the tougher battles ahead. But some are telling Chretien that it's time to confront the separatist scourge squarely.

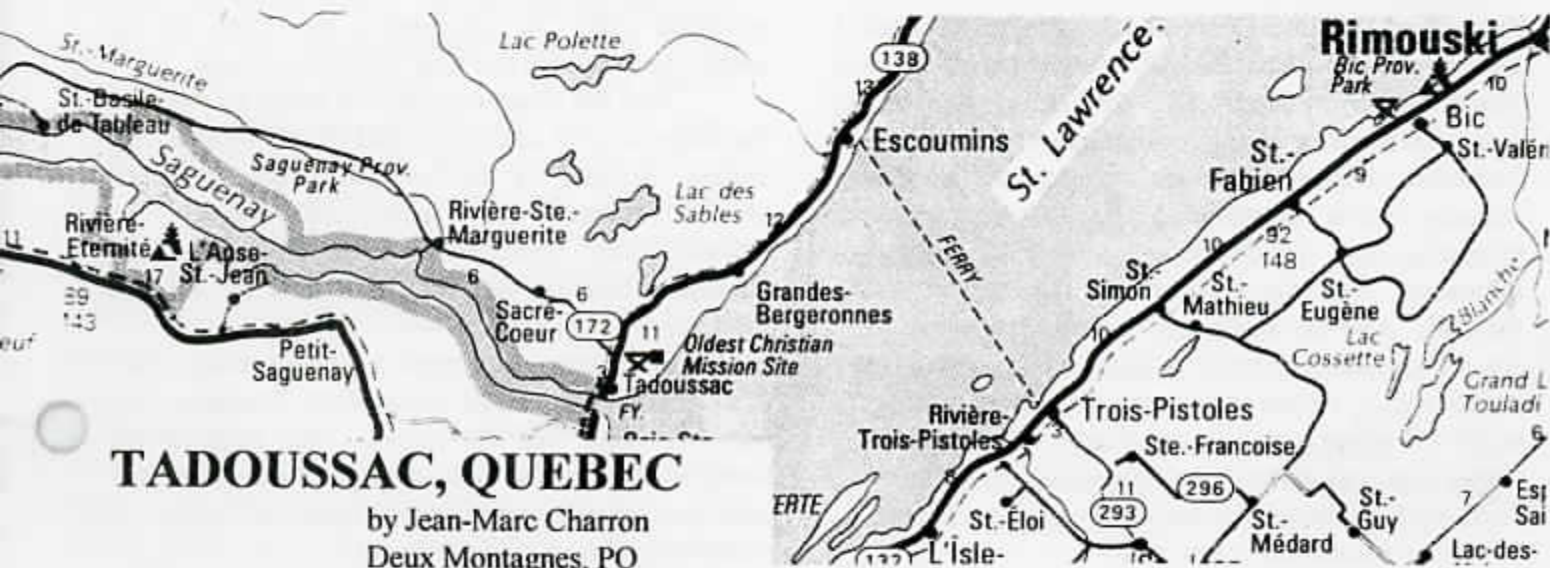


chez nous

NEWSLETTER OF Septembre-Octobre, 1994 VOL. 16 NO. 2

La société canadienne-française

Editor: Dick Bernard



TADOUSSAC, QUEBEC

by Jean-Marc Charron
Deux Montagnes, PQ

(Editors Note: Mr. Charron is truly one of those "blessings" that we all receive at some point, and don't know the reason why! He was introduced to me by another wonderful friend (and relative) John Cote, of Brooklyn, Connecticut, who I had met while inquiring about the Cote line of my family some years ago. John, and now Jean-Marc, have both contributed to *Chez Nous*. We certainly hope that there will be more forthcoming from both of them!

In this article, actually part of a recent letter, Jean-Marc talks about Tadoussac, Quebec. To find Tadoussac, find Quebec City and then follow the St. Lawrence River about as far north and east of the City, as Montreal is to the south and west. At Tadoussac, the St. Lawrence River is actually an immense estuary of the Atlantic Ocean, and salt water. (The St. Lawrence actually begins to get brackish - salty - not far east of Ile d'Orleans.)

Jean-Marc: "[In mid-September we go to Tadoussac] "where we have gone on our whale watching trip for some 15 years now. I call that trip "*mon pelerinage aux baleines*", my pilgrimage to the whales.

Tadoussac is such a nice, peaceful place, where nature is in command and where we rub shoulders with the locals, i.e. belugas and other two legged specimens of the native and not-so-native variety. And whales who come from down south to "bouffe", to pig-out as it were. Great show. (An average size blue might eat four, yes four, tons of krill a day and mixes it with shell fish - probably just for taste.)

Montreal is one thing. Myself, I think that one day out of Montreal is one day lost. Quebec City is just charming, as you probably know first hand. But of all the places in Quebec, Tadoussac has kept that simple, non-pretentious, light, just so shy and friendly kind of mentality. And a good easy

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laugh, and a deep sharing of the moment. It is like going back in time. I easily imagine our ancestors being pretty close to what you can see and live in Tadoussac. The people there are somewhat isolated as you have to cross the mighty and legendary Saguenay by free ferry if coming from Quebec City. So if you walk the town (good for the legs!) every half an hour or so you hear a soft and short passage of traffic, "*les passants*", mostly on their way farther north and east. And then that soothing quiet again. And the air.

If you go there, don't miss the people. Don't miss the "*houffe*", like at Monsieur Tremblay's (or maybe it's Monsieur Patates), he calls everybody "Monsieur Tremblay" or "Madame Tremblay" - on top of the hill at the right where they come from all over the world to eat his "*patates*", to confess to him and be given the strongest dose of light talk this side of Startrek...and complete absolution.... He has newspaper clippings from as far away as Toronto, imagine...and a visitors' book...full of sweet words spreading the goodness of Monsieur Patates' delicacies. But I know his secret. It lies mainly in the AIR. And the whales...And oh yes you have to see Monsieur Patates' "*becosse*" (outhouse, backhouse...) in the back...no, no, with running water and paper towels if you please. Cleaner than you've ever seen (no offense) and a little museum in itself with photographs and a profusion of local dried plants arranged in bouquets.

And the whales. Last year, 51 "Bleues" weighing in at 145 tonnes or 30 elephants each or three times the weight of the biggest dinosaur, visited the area...and that's only the Blue....

And the air. When you breathe in you keep inhaling because it feels so good. And the ocean-side trails (with depths down to 400 metres or 1300 feet), the quiet, the white-whales (beluga, *canari des mers*, *marsoin blanc*, white whale, delphinapterus leucas) 500 of them make Tadoussac their year round home.

And the stars-so-bright-it-makes-you-squint kind of a sky.

And the birth of clouds.... Stand at Pointe Noire, across from Tadoussac, on the west shore of the Saguenay, and if the conditions of tide and wind are right, you will witness the birth of clouds. Look up the Saguenay, on the east shore, in the first bays just north of where the ferry touches Tadoussac. "It's a forest fire for sure" says Joan. We look and

look. It's no forest fire. It starts just above shore, a wisp of mist or fog coming from down below, racing up the walls of the fjord, up to the "Tatoushaks". A seemingly never ending phenomenon. The sheer volume of deep glacial waters of the gigantic Saguenay, the play of the current and wind, the sudden meeting with warmer air...the birth of clouds. THAT's why we ALWAYS have observed isolated clouds in the immediate vicinity of the Saguenay when at the same time, for miles around, all you we could see was a deep blue sky. For FIFTEEN YEARS we have been talking and wondering about those clouds...now we know. If only I was a poet....

And the whales, that you spot when someone yells "*la cheminee*", the blow of the whales you can see and hear for miles around.

And the closest you'll ever come to meeting the ways of your ancestors...and of the whales...the beluga, because of the last glaciation, has been around Tadoussac for a mere 12,000 years. "*La baleine bleue*" appeared on stage much after the dinosaurs had all vanished. Give it 50 million years, give or take one or two.

From one genealogist to an historian, I just think there is a close connection between "*les baleines*" and "*les ancestres*". The blue whale living to 80 years old and coming to Tadoussac year after year from generations immemorial...*depuis le plus profond de la nuit des temps*.

Tatoushak, an important trading and pow-wow center in the land of the Montagnais-Naskapi. Visited by Basque fishermen and other Europeans longer than our history has been able or willing to remember. The archeological exhibition at Bergeronnes, between Tadoussac and *Les Escoumins* (*Escoumins* meaning "there are a lot of berries here"), are up to 6000 years old with their newly found artifacts, and they only started to "open up the books" in 1986! Then a fur-trading post in 1600, eight years before the foundation of Quebec. The oldest white settlement north of Mexico. And we have only begun to be willing to learn of the area's BEFORE history, that is before OUR history, THEIR history. Go and see first hand, at Essipit (the Escoumin "reserve" as we say in our funny ways!). And shake hands with a descendant or two of the original owners of the land. By touching their hands and looking into their beautiful eyes, you will experience a not so subliminal touch with

the reality of living genes, genes you will have no doubt whatsoever about their origins. What we have been taught at school is the European version. THEIR version is starting to be told, and understood, and accepted. The Indian and European, cultures in conflict.

The French named the *Tetons* (breasts) for the shape of the mountains in the Wyoming wilderness. The Montagnais Natives named *Tatoushak* (=mammelons=nipples) after the shape of the local mountains.

The whales...Like humans, they breathe the air, are warmblooded and feed their young ones with the milk of the mother. The blue whale newly born is given 200 pounds of milk a day to feed it's 20 foot long, two ton body. When you see one from up close and see one act around humans you realise that they have an intelligence. You also realise, sadly, that you are simply not on the same wavelength. Perhaps not intelligent enough? If only we could swim hundreds of feet under water.... If only we could sing the "wright" way!.... What tales could be shared. Tales of the old ways. And for us to learn how we could all get along better....

Jean-Marc Charron
Deux Montagnes PQ

A postscript: For serious whale watchers, Jean-Marc suggests Cap-de-Bon-Desir, Tadoussac and Pointe Noire - all in the "neighborhood. He further says "Bring WARM CLOTHES, small folding seat, WARM CLOTHES, camera, WARM CLOTHES, binoculars, WARM CLOTHES, lunch, and WARM CLOTHES and WARM BOOTS and WARM MITS, especially past September 1st. It is not a "winter cold". It is a "comfortable cool". Last year, Joan and I, on our way down to "the rocks" at Cap-de-Bon-Desir, met a New Jersey couple, in their middle sixties, wearing loafers, shorts and short sleeve shirts. Just right for downtown New York. "Oh, we've been down there for a few hours. Didn't see any whales...." We both had our winter hiking boots, our winter parkas, and "the works" if you know what I mean. They were two tough cookies if they survived their stay at Bon-Desir....!"

THE NAMING OF BUTTE DE MORALE

by Forrest Daniel
Bismarck, ND

Editors Note: This article, and the one following,

MY THOUGHT FOR THE DAY

"Dublier ses ancetres, c'est etre un ruisseau sans source, un arbre sans racines." Proverbe chinois.

("To forget our ancestors is like being a stream without a source, a tree without roots." Chinese proverb.)

Merci to Jean-Marc Charron

discuss in differing ways the impact of violence (and conflict of cultures) on the frontier. While both articles talk about violence by the American Indian against others, this should not be construed as any attempt to paint the Indian as being any more prone to violence than any other peoples. The frontier was a place of frequent competition for resources, and most often the encroaching white man (and the Indians with whom he allied) gained the upper hand because of superior numbers and technology of war.

Concerning the following article: Forrest Daniel is former librarian of the North Dakota State Historical Society in Bismarck. He grew up in Wells County ND, which is roughly in the geographic center of the state. We appreciate very much his commentary on the naming of Butte de Morale.

The story of the naming of the Butte de Morale, in North Dakota, given by Governor Isaac I. Stevens (Narrative and Final Report of Explorations for a Route for a Pacific Railroad, Near the Forty-seventh and Forty-ninth Parallels of North Latitude from St. Paul to Puget Sound, 1855), is that a hunter named Morale had been killed by Sioux near there. This story has been accepted at face value by later historians, but it may be just a little shy of fact.

The butte itself has received some description in justification of its name. Bob Corey, historian of the Minot (ND) Daily News, said: "At the top it is 1,725 feet above sea level by Geological Survey reckoning. It is not a steep-sided butte, but a hill that rises more or less gradually. It is far from being the highest point in the county. For in the southeast corner of Wells County is Hawks Nest, a really large hill, with an elevation of 2,115 feet.

Butte de Morale is a minor topological feature in a county noted for geographic variety...."

Walter E. Spokesfield in **History of Wells County and its Pioneers** (1929) wrote: "Butte de Morale . . . was in the heart of the great buffalo country and is a relic of the "Bunch Grass Acres" as the old time bunch or buffalo grass is still found growing there. Butte de Morale is seven miles northeast of Harvey and south of Selz. It was a prominent land mark and was known to the Hudson Bay Company's hunters, the Red River Buffalo hunters and trappers from the Missouri River. Governor Steven's Expedition passed by it on the south in July, 1852; Captain James L. Fisk's wagon train of gold seekers passed to the north of it in 1862, and again in 1863; General A.H. Sully's army of Indian fighters marched to the east of it in 1865. It is a flat topped hill rising some three hundred feet above the level prairie and affords an excellent view for several miles in all directions. Lake Stevens (Goose Lake), a narrow canal-shaped lake some four and one-half miles long extends to the west of the butte."

The probable incident which gave its name to Butte de Morale is related in "**The Red River Settlement**" by Alexander Ross (1856). Ross, who was a leading police and court official at Red River Settlement (Winnipeg), accompanied the summer hunt of 1840; leader of the 1,630 people on the hunt was Jean Baptiste Wilkie, an English half-breed.

Ross: ". . . It was the ninth day from Pembina before we reached the Chienne [Sheyenne] river, distant only about 150 miles and as yet we had seen not a single band of buffalo. On the third of July, our nineteenth day from the settlement, and at distance of a little more than 250 miles, we came in sight of our destined hunting ground; and on the day following, as if to celebrate the anniversary of American independence, we had our first buffalo race. . . ."

Some four hundred hunters took part in the chase but not more than fifty got the first chance at the fat cows. "A good horse and experienced rider will select and kill from ten to twelve animals at one heat, while inferior horses are contented with two or three; but much depends on the nature of the ground. On this occasion the surface was rocky and full of badget holes. Twenty-three horses and riders were at one moment sprawling on the ground."

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Several riders were injured but no less than 1,375 tongues were brought into camp.

"The hunter's work is now retrograde; the last animal killed is the first skinned, and night, not infrequently, surprises him at his work; what then remains is lost. . . . It was while occupied on this duty, in an unfortunate moment, that Louison Valle lost his life by some lurking Sioux, who had concealed themselves among the long grass. Valle had his son, a young boy, with him, who at the time happened to be on his father's horse keeping a lookout. At the critical moment, he had shifted his ground a few yards, and the enemy rushing in upon him suddenly, he had just time to call out to the boy, 'Make for the camp, make for the camp!' and instantly fell under a shower of arrows. The boy got to the camp, the alarm was given, and ten half-breeds overtook the murderers in less than an hour. The Sioux were 12 in number; four got into the bushes, but the other eight were overtaken and shot down like beasts of prey."

It appears that the individual whose death the butte commemorates was not named Morale, but rather Louison Valle, and the name Morale is an English contraction of the French phrase Butte de Mort de Valle, or Butte of the Death of Valle, or Where Valle Died.

ACCOUNT OF THE MASSACRE LED BY CHIEF RED BIRD JUNE 11, 1827

The account which follows was taken from the lips of Mary Louisa Cherrier, nee Gagnier, wife of Coasm Cherrier. What Mrs. Cherrier relates is the story often told by her mother Theresa Gagnier, wife of Regeste Gagnier. Mrs. Cherrier was great-/-Aunt to a number of present and former LaSociete members, including Pierre Girard, Ann O'Brien, Frank O'Brien, Bunny Ryder and Joanne Francis. She was also related to several people still living in the Prairie du Chien and Chippewa Falls WI areas.

"My father was born in St. Louis, he came from [to?] Prairie du Chien about the time of the last war with England.

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

murders of my father and the terrible mutilation of myself occurred. I will tell the story as learned from my mother.

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

"Four Indians who had reached the door unnoticed entered the room. Mother, placing four chairs, bade them to be seated. They complied. Mother asked them to have dinner. They replied 'we are not hungry, but thirsty.' She satisfied their wants and watching them closely she said to father in French 'these Indians mean to do us harm.'" Father made no reply. My fathers gun was hanging in fastenings to a joist directly over him. Three of the Indians had guns. The fourth, a chief who Indian name signified 'Little Sun'. was seated nearest to my father with his side toward him. This Indian had, unknown to the family, a shorter gun concealed under his blanket and it was held in such a position as to bring my father in range. One of the other Indians left his chair and took down my fathers gun from him and stood it near by them.

Both were seated again. At a signal from one of the other Indians 'Little Sun' fired his concealed gun, the bullet entering the right breast of my father, who had not changed his position. The house was filled with powder smoke; my little brother was crying. Mother picked him up and ran out of the house. The Indians had preceded her and leaped over the fence near the house. Mother made her way over the fence and dropped directly in front of one of the Indians who was crouching unnoticed by her on tht side. Dropping the child she seized his gun and with unnatural strength wrenched it away from him. She threw the gun after the Indians who had started to kill Lipcap.

My mother then returned to the house. I had crept under the bed. Father was not dead but could not speak or move but made motions with his eyes which she clearly understood as saying 'make your escape.' She then ran out and through a picket fence which divided their grounds from those of a

man she named Joseph Lambein. She hurriedly told him what had occurred and asked him to help her. He mounted his horse and rode cowardly away without a word.

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

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

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

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

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

"My mother married again in 1831. Her second husband's name was St. Germain. My mother died in 1836 with the smallpox. My stepfather died in January, 1882."

Mrs. Mary Louisa Cherrier, who gave this account in the year 1884, died at Prairie du Chien WI February 10, 1893 at age 66 years, 5 months, 25 days."

LETTRES

Jean-Marc Charron, whose commentary about Tadoussac appears elsewhere in this issue, sent along a Montreal newspaper article about the French-Canadian strong-man Louis Cyr (Mai-Juin, 1994). He also said that "Louis Cyr was born of Acadian descent and baptised on 11 Oct 1863 and raised in Napierville."

He also commented about Paul Campbell's letter in the Juillet-Aout issue as follows: "The town Paul Campbell refers to as "Acadia" is actually called "L'Acadie". Look on the map about 6 miles west of St-Jean. It was first called Petite-Riviere-de-Montreal, Petite Cadie, Blairfindie and finally L'Acadie. The name of the parish is "Sainte-Marguerite-de-Blairfindie". After the cruel "deportation des Acadiens" (mostly in 1755), about 500 of them made their way from Boston to the area just west of Fort Saint-Jean (around 1767). Governor Francis Bernard of Boston (a relative through European connections?) was particularly sensitive to the plight of the Acadians and was very human in their regards and so allowed them their wishes to seek a new home. Some 890 left the Boston area and by 1768, 500 of them made their new home at "la Petite Cadie". By 1882, the descendants of these 500 had spread along both shores of the Richelieu River, down to the U.S. border, and counted for some 12 to 15 thousands. Their descendants easily number four times that amount today. Today's population of L'Acadie: 4,450.

June Larson, dedicated Francophile and Francophone, took an active interest in Words Borrowed From the French (Chambers Journal Dec 13 and 20, 1845 and Chez Nous Juillet-Aout 1994), and offers some comments on French definitions as used by the present day French. During 1993-94 June lived in France, and expects to live there again. Merci, June!

(Please refer to the last Chez Nous for the 1845 definitions. If June offered no change in the definitions, they are not cited here.)

June updates the 1845 statement in Chambers: "Unlike some of the continental nations, the English do not set themselves to prevent the intrusion of new or foreign words into their ordinary speech." She says: "WRONG! They are making a fuss over this as we speak...." She adds an additional general comment: "It's interesting how words creep into a language, remain, and oftentimes keep their original meanings or sometimes have totally different meanings. This is true of many English words in the French language."

French definitions of today:

Beau: handsome, beautiful (adj)

Blase: not used much in today's French

Bon-mot: not used much in today's French

Coup: in addition, has dozens of currently used meanings such as *payer un coup* = to buy a drink; *passer un coup de l'aspirateur* = give the rug a quick vacuum; *un coup de rouge* = a glass of red wine; plus many others

Debut: the beginning

Distingue: different (adj)

Elite: I haven't heard it used

Ennuï: a problem

Ensemble: simply, "together"

Gauche: is not used to describe people who make errors in social areas

Gourmet: A connoisseur of fine dining, includes wine, of course

Nonchalance: not used

Passe: other definition means usually, to spend time or to pass by

Rendezvous: an appointment

Soiree: "An entire evening...passed in social enjoyment" - can in today's France be a crummy evening as well!

94-6-1

Louis Cyr: strong man from the past

He is said to have lifted 552½ pounds with one finger

Among the public statues the city of Montreal has been cleaning and refurbishing is the one raised in memory of the historic strongman, Louis Cyr.

One day in the 1880s, while Louis Cyr was a constable in Ste. Cunegonde, he brought three men into the local police station. Though outnumbered, he had no difficulty.

He carried one of these law-breakers under each arm; the third was gripped between the other two; and all were held clear off the ground. They were dumped on the station's floor.

Some years later, Cyr was to be declared the strongest man in all North America and in all Europe. After these achievements, he was unofficially declared the strongest man in the world.

Yet Cyr was not a particularly tall man, and therefore scarcely a giant. He was no more than five feet, 10½ inches. There were those who towered over him, such as the eight-foot Giant of Beauport. But in competitions, Cyr's weight told. It varied but was claimed to be about 300 pounds.

Cyr's fame spread. He went on tour in England in 1892. He broke previous records, establishing seven new ones. His demonstrations of strength became more and more spectacular.

Edward, Prince of Wales, Queen Victoria's son and heir, had been astounded by Cyr's feats of strength. He told him that he could appear under royal patronage for the remainder of his tour of England and for his subsequent tours of Scotland, Ireland and Europe.

Cyr returned from his triumphs abroad with a brilliant fame. It removed all difficulty in booking new tours in North America. For the next five years, he travelled under the auspices of two of the century's most successful promoters — Ringling Brothers and Barnum and Bailey.



**EDGAR ANDREW
COLLARD**

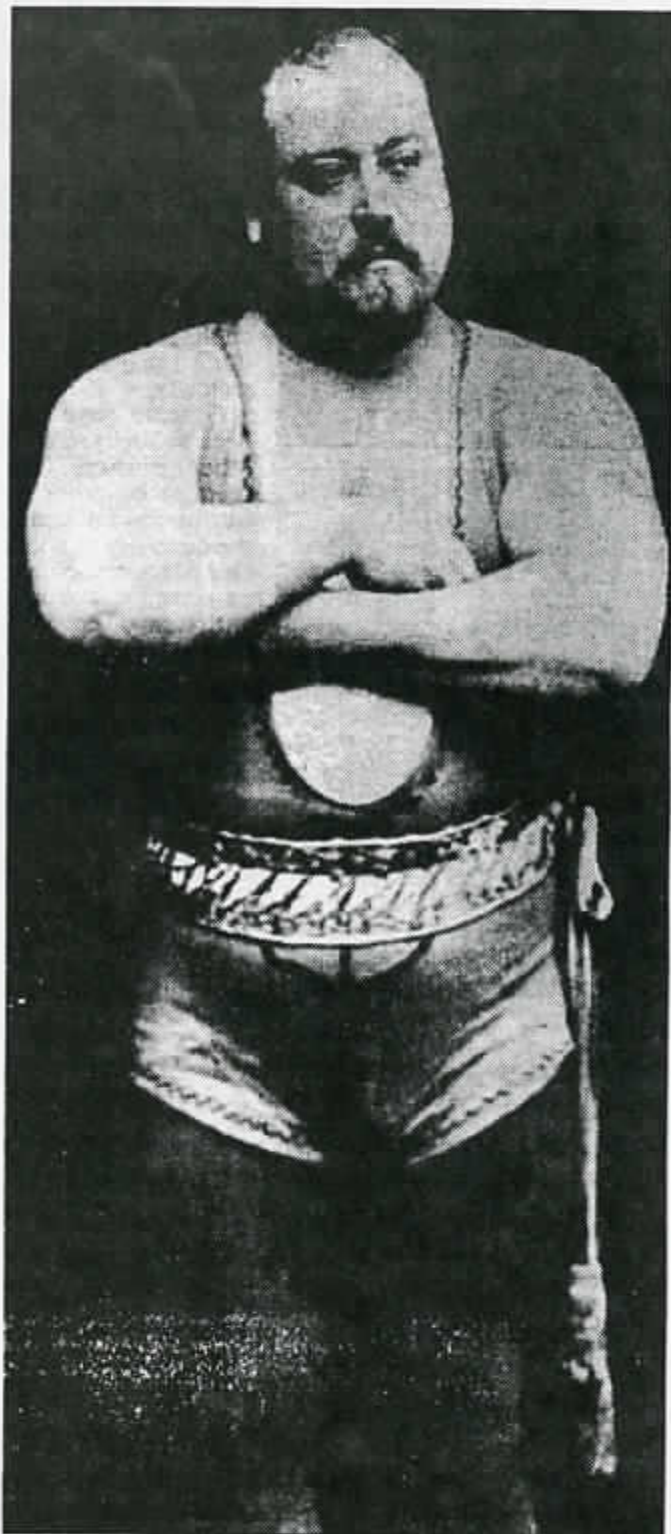
New ways of demonstrating Cyr's strength were devised. They were phenomenal. With one finger, he raised 552½ pounds. Then he lifted a barrel of wet sand. It weighed 488 pounds, but he raised it from the ground to his shoulder.

A huge table was lain on his chest. Twenty people climbed onto it. Cyr then raised himself, the table, and the 20 people.

While performing in Chicago, he demonstrated his strength in still another way. He raised 4,133 pounds from a table, using the difficult backlift.

But all his strength did not guarantee a long life. Cyr died at 49, on Nov. 10, 1912.

from MONTREAL GAZETTE
June 11, 1994
MERCİ to Jean-Marc Charron



GAZETTE FILE PHOTO

Louis Cyr established seven records for feats of strength.



Nouvelles Villes Jumelles

Newsletter of La Société Canadienne Française Du Minnesota

UPCOMING EVENTS

* A **Dinner Cruise** on the St. Croix River will be held on **September 11 from 4:30-7:00 p.m.** This is a buffet dinner aboard the Andiamo out of Stillwater. Cost per person is \$14.95. No reservations required. Call Louis Ritchot at 323-8729 for more information.

* **Regular meetings** of LaSociete are scheduled for 7:30 p.m. on **October 3 (at St. Louis Catholic Church St. Paul)** and **November 7 (at the Chancery of the Archdiocese, across from the Cathedral on Summit Avenue St. Paul)**. Please mark your calendar. There will be a program on October 3. On November 7, Pat Anzelc, assistant archivist for the Diocese, will discuss the considerable resources available for family researchers through the Archdiocese.

* **Annual Christmas Party Potluck** is **December 10**, beginning at 6 p.m. at St. Louis Church in St. Paul.

NAUGHTY MARIETTA TO BE PERFORMED

NOTE: This article appeared in the last Chez Nous. There are some changes, which appear below in boldface. LaSociete members Florence Stephens and Dick Bernard are active with North Star Opera, and both highly recommend the professional nature of the performers.

"Naughty Marietta", Victor Herbert's most enduring popular work, is scheduled for performance by the North Star Opera at O'Shaughnessy Auditorium, College of St. Catherine, St. Paul, **October 6, 7 and 9, 1994**. The **October 6 & 7 performances are at 8 p.m.** and the **October 9 performances is at 3 p.m.**

As always, we remind you that **Chez Nous** is your newsletter, and we depend on your participation to keep the paper interesting. Send contributions to Dick Bernard, 7632 157th St W #301, Apple Valley MN 55124. We look forward to hearing from you.

Naughty Marietta is set in 18th Century New Orleans, when the city belonged to France. It is a romantic musical comedy that found fame in the enormously successful 1930s film starring Jeanette MacDonald and Nelson Eddy. It has not been performed in the Twin Cities for many years.

The story centers on a young countess who runs away from her French home to escape an arranged, unwelcome marriage. In disguise she joins a boat load of "Casquette" girls. They are young ladies who come from France at government expense to marry and make homes in the New World. According to the custom of the time, the frontiersman of the girl's choice pays a French official the passage money for his bride.

The musical includes many of Herbert's best known songs, including: "Falling in Love with Someone", "Ah, Sweet Mystery of Life", "Italian Street Song", and many more.

Adult tickets are \$25, \$21.50, \$18, \$15. There is a \$1 senior citizen discount on all but the \$15 seats. Student price is \$12. **There is a handling charge of \$2.50 per order.** Ticket orders can be sent to **O'Shaughnessy Auditorium #F-24, College of St. Catherine, 2004 Randolph Avenue St Paul 55105.** Make checks payable to College of St. Catherine. Clearly specify program, date and number and price seats you wish. You are urged to order early, since the North Star performances are very popular.

The 1995 bilingual calendar

LES FRANÇAIS D'AMÉRIQUE/ FRENCH IN AMERICA

The 11th edition of this very interesting calendar depicting historical events and prominent French Americans is now available for **\$6.00** (add \$1.50 for postage & handling). The 1995 calendar contains a surprise-photograph from Little Rock, Arkansas! *Make your check payable to: French-American Calendar-1995 and send it to: Virgil Benoit, RR2 Box 253, Red Lake Falls, MN 56750.*



chez nous

NEWSLETTER OF Novembre-Decembre, 1994 VOL. 16 NO. 3

La société canadienne-française

Editor: Dick Bernard

LE JOUR DE L'AN

New Year's Day is really the most important feast day in the French Canadian calendar and tops the list of family social events. The family always gathered at the patriarchal home. In the morning all the children knelt at their father's feet, as soon as they saw him, for his blessing. He placed a hand on each bowed head, making the sign of the cross while making a short prayer. No matter how old, or how long away from home, whether single or married the visiting children or visiting grandchildren knelt for the patriarchal blessing as soon as they entered the house.

Everyone kissed each other on New Year's Day. The young men when calling on their sweetheart started by kissing the grandmother, the mother, and all the other girls in the family so that no one could object when he finally kissed his sweetheart.

There was always much visiting on New Year's Day with neighbors and friends calling on each other. I also remember the custom of "Courrir la Vigne Alle". One man began by calling on his neighbor and enjoying a glass - or more - of wine, after which the two of them called at the home of a third friend for another glass of wine, and so on until there were 20 or more stopping for the glass of wine. The last visit was made to the richest man in the neighborhood, as he alone would have enough glasses and wine to exercise the hospitality.

CADEAUX ET TOURTIERE

Gifts were always exchanged between adults on New Year's Day - and the children looked also for gifts, which were supposed to be brought during the night by "Croque-Mitaine".

And of course there was always a big dinner to end off the day...the table for the family dinner was festive with the best dishes, glassware and silver. French Canadians were very fond of goose, stuffed and beautifully roasted, with the traditional "tourtiere a la viande" as a close second. The tourtieres, or meat pies, made of ground pork with onions and spices with a rich crust, were baked just before the start of "les fetes". Starting with Christmas Day on to New Year's Day and "Le Jour des Rois" (Epiphany, January 6) - a holy day in Canada - with the Sundays in between, made a lot of holidays for feasting, visiting and celebrating.

Housewives would prepare for the round of entertaining by baking as many as 30 to 40 tourtieres, 25 dozen doughnuts, as well as many fruit pies of all kinds, which were frozen and then warmed up in the oven when needed. Every household had a special cupboard built on the porch just off the kitchen where the frozen food was kept.

MARDI GRAS

"Les Fetes" was the start of "Le Carnaval", each family receiving their relatives, friends and neighbors in their homes, the round of festivities ending with Mardi Gras, which is the day before Lent begins. On the evening of Mardi Gras people would dress in masquerade and go calling on neighbors before gathering at some home to celebrate until midnight.

Merci to Donalda LaGradeur, Somerset WI, (1985)
(Does this bring back your own memories? Write them
down, and share with us. The Editor)

LOUIS RIEL, THE METIS AND THE FOUNDING OF MANITOBA



On March 10, 1992, Constitutional Affairs Minister Joe Clark introduced a resolution in the House of Commons recognizing Metis leader Louis Riel's "unique and historic role as a founder of Manitoba and his contribution in the development of Confederation."

The resolution was passed unanimously 107 years after Riel was hanged for treason.

Rupert's Land, the territory draining into Hudson Bay that includes what is now Manitoba, had been granted to the Hudson's Bay Company by King Charles II and settled mainly by French and Scottish fur traders. The mixed offspring of these traders and Cree and Ojibway women intermarried among themselves and became increasingly dominant in the fur trade. They created a new Aboriginal culture with its own language based on a fusion of European and Indian cultures, called Metis.

By 1869, when Rupert's Land was sold to the new Dominion of Canada, the Metis were the majority in the Red River Valley. Upset that the territory had been sold without regard to their claims to the land, the Red River Metis, led by Louis Riel, occupied Fort Garry and executed a surveyor from Ontario,

Photo: C.A. Zimmerman/Glenbow Museum NA-2631-2

Thomas Scott. Riel formed a provisional government and led a delegation to Ottawa to negotiate the entry of Red River Settlement into Confederation as the province of Manitoba. On July 15, 1870, Manitoba became Canada's fifth province, largely on terms drawn up by Riel, including both English and French as official languages and a land grant to the Metis.

Riel was elected to Parliament but was expelled from the House in 1874 because of outrage over Scott's execution. After suffering a nervous breakdown and spending time in a mental institution, Riel went to the United States where he became a U.S. citizen and taught school in Montana. He returned to Canada in 1885 after the Saskatchewan Metis asked for his help in securing land. Riel led them in an armed revolt but surrendered after two months of fighting and was hanged.

Between 1885 and 1908 the Metis were offered scrip which could supposedly be exchanged for land or cash, in return for relinquishing title to large blocks of land. They faced great difficulties in redeeming the scrip, however, and most of them lost their land to speculators.

The province of Alberta is the first to provide its Metis people with collective ownership of a secure land base. In 1990, it turned over to the Metis title to more than 200,000 acres, as well as resource management rights, local self-government and C\$310 million in funding over 17 years.



Julie Riel née Lagimodière (1820 - 1906)

The mother of Louis Riel, Julie was born in the Red River Settlement in 1820. Her mother, Marie-Anne Gaboury, was the first French-Canadian woman in the North-West. Her father, Jean-Baptiste Lagimodière, born in Québec, came to the North-West as a fur trader and later settled in the Red River colony.

A devout Catholic, Julie's extreme, almost mystical piety was perhaps the greatest single influence on the young Louis Riel. Julie outlived her husband and eight of her eleven children, dying in 1906 at the age of 86.



The above article on Louis Riel comes from the journal, Canada Today, Vol 23 #1, 1993. The biographical sketches and photos at right and below come from the brochure for the Riel House, Winnipeg, Manitoba.



Marguerite Riel née Monet (1861 - 1886)

In 1881 Louis Riel married Marguerite Monet, a Métisse he had met at a wintering camp in the Dakota Territory. Only 20 when she married, her life was destined to be short and tragic. She gave birth to Jean in 1882 and Angélique in 1883. Her third child, a baby boy born in October, 1885, while Louis Riel was in prison in Regina, lived for only one day. After Louis' execution on November 16, 1885, the devoted Marguerite lost heart; she died of consumption six months later at the age of 25 in her mother-in-law Julie Riel's house in St. Vital.

Louis Riel père (1817 - 1864)

Son of fur trader Jean-Baptiste Riel dit l'Irlande and Marguerite Boucher, a Métisse, Riel Sr. was born at Ile-à-la-Crosse in 1817. As a young man he worked for the Hudson's Bay Company, was for a time a novice with the Oblate Fathers, but finally settled in Red River in 1843. He married Julie Lagimodière in 1844 and soon became involved in the milling trade in Red River.

A champion of the Métis people, in 1849 he organized the resistance to the Hudson's Bay Company trade monopoly in Rupert's Land. Louis Riel, Sr. died suddenly in 1864, at the age of 46. His death had a profound impact on the young Louis Riel who never forgot his father's passionate commitment to "la Nation Métisse".

Louis Riel, "John Brown of the Halfbreeds"

Vivid Actor in Historic Panorama of Northwest, Once President of Manitoba Seeking to Create an Empire for His People Whom He Believed Entitled to Distinct Rights as a Race, He Headed Rebellion Against Dominion Twice to Obtain them; Most of the Reforms He Advocated Were Granted But He Was Declared Murderer and Was Hanged at Regina.

From the **ROCKY MOUNTAIN HUSBANDMAN**, Great Falls MT October 31, 1940.

by Wilchey

(Editors Note: Bill Horn sent us this fascinating article some time ago. It was in a collection of his fathers papers. Except for footnoted portions, the article appears to reasonably fairly represent the life and times of Louis Riel. A pleasant coincidence for us is that the Minnesota Historical Society is publishing a new book, *Strange Empire*, by Joseph Kinsey Howard, which is "the dramatic story of Louis Riel, the Metis-people, and their valiant but ill-fated struggle to establish their own homeland on the plains of the American-Canadian border region..." The 601 page book is available from MHS in November, 1994, for \$16.95.)

The passing panorama of history in Montana has depicted some strange characters who were actors on the stage of our frontier drama, but there have been few who have left more of an appeal to people's interest from the viewpoint of romance than Louis Riel, called "the John Brown of the Half-breeds"¹, once president of the republic of Manitoba, who made war on the Dominion government, was defeated by British troops and was hanged at Regina ~~Sept. 18~~ [Nov. 16], 1885.

Louis Riel spent many years in Montana after he had been exiled from Canada, following his first revolt against the Dominion government, and there are men still living in this state who knew him well. The late Alex C. Botkin of Helena, one-time lieutenant governor of Montana, left an interesting account of his recollections of Riel, which follows in part:

"In September, 1882, while I was making a canvass of Montana in an effort to convince the people that they needed my services in congress, I visited Fort Benton [Which is located on the Missouri River about 50 miles northeast of Great Falls]. While I was there a figure appeared in my room that was quite sufficient in itself to fix my attention and excite my

interest. It was that of a man of magnificent stature, 6 feet in height, with broad shoulders, slightly rounded, and finely proportioned throughout. He had brown hair reaching to his neck and a full beard of the same color. His complexion was fair and there was nothing in his appearance save prominent cheekbones to suggest Indian blood. There was a notable dignity in his carriage, and he had courtliness of manner that we are in the habit of regarding as characteristic of the French.

Spoke Correct English

"My interest in the caller was increased when he gave me his name. I had read of the uprising of the Metis or half-breeds in Winnipeg in 1870, and was not a little impressed to find myself in the presence of the ex-president of the republic of Manitoba, Louis Riel.

What is a Metis (Metisse)?

Peter Warren, syndicated newspaper columnist in Canada, wrote as follows in his "Notes from the North" column in an April, 1993, Grand Forks (ND) Herald.

"History is . . . unclear about the definition of the word "Metis" or "Metisse." In fact, today, Manitobans argue about the pronunciation. Hit the dictionary and you get: "of mixed race, born of parents of different nations." And, I guess, somewhere along the line, we could all qualify under that blanket. A secondary definition says "... especially of parents of French-speaking and North American Indian heritage." We do know, for sure, that the word comes from the Spanish "Mestizo."

Warren adds the sad but true commentary that "[h]istorical documents show that white settlers who had relationships with native women considered and, in fact, called them "country wives," not considering marriages legally binding, permanent or valid. The aboriginal people thought otherwise."

¹John Brown, 1800-1859, "was a militant Abolitionist whose raid on the Federal Arsenal at Harpers Ferry VA in 1859 made him a martyr to the anti-slavery cause and was instrumental in heightening sectional animosities that led to the U.S. Civil War." Encyclopedia Britannica

"Addressing me in correct English, which he pronounced with a slight French accent, he made known the purpose of his call. This was to secure my official aid (I was then United States marshal) in prosecuting traders who were selling liquor to the half-breeds. As I had not been educated up to the practice which may be called eclectic enforcement of the laws - that is to say the custom of punishing some officers and protecting others in a monopoly of law-breaking, I encouraged him to procure the necessary evidence and promised my co-operation.

"After my return home I received several letters from him written with admirable precision in a hand that was almost feminine in its fineness. Nothing came of this for the reason, among others, that the half-breeds were not Indians in charge of an agent or superintendent, and that the sale of liquor to them was scarcely within the purview of the laws of the United States. However, the incident possibly possesses some significance in showing the care that Riel exhibited in guarding the welfare of his people. He was himself a man of exemplary habits and intensely religious.

Teaching on Sun River

"My next interview with him occurred, as nearly as I can fix the time, in the spring of 1884. He was then, as he had been for some time previous, teaching an Indian school that was conducted under the auspices of a Catholic mission on Sun river. He had made the journey to Helena in a cart, and upon his arrival went into camp in the outskirts of the city. With him were his wife and baby. His wife had the appearance of a full-blooded Indian woman, and she could not read or write, but it was touching to observe the courtly tenderness with which he presented her, and her, and held and caressed the little one.

"Another member of the party was none other than Gabriel Dumont, later the commander of Riel's army in the Saskatchewan rebellion, who so won the admiration of the Canadian soldiers by his skill and daring in that insurrection that if they did not connive at his escape, they were at least glad when he was spared the fate that befell his leader. He was a diffident, taciturn man, and in the many hours that I passed in his company he scarcely spoke a dozen times; but his short, stout frame and strongly marked features conveyed the impression of a resolute character.

Wanted to Be Citizen

"On the occasion of this visit, Riel informed me that his object was to become a citizen of the United States. I gave him all the assistance in my power, and I am not apt to forget the almost childish delight with which he received his certificate of naturalization, to which Mr. Beattie, the clerk of the court, had attached a seal on glittering gilt paper, and had not omitted to charge him \$10 for the embellishment.

"In "The History of the Northwest Rebellion of 1885" by Dr. Mulvany, is found the following:

""When the northwest half-breeds asked him (Riel) to lead them as he had led them in Manitoba, he at first refused, saying that he was a citizen of the United States and wished to have no more Canadian troubles, but their entreaties prevailed on him to consent."

"While Riel may have seen fit to be coy, I cannot accept the above statement in its entirety. During his visit to Helena he called repeatedly at my office and my house. In the course of our conversations he disclosed the fact that he had then projected a movement for the independence of the half-breeds and the establishment of a republic in the provinces of Assinaboia² and Saskatchewan. He told me that he had drafted a constitution and full plans for the execution of the scheme. I said: "Riel, you had better be careful of those papers; they are likely to get you in trouble with the British authorities."

"He replied: "Ah, I have buried them deep in the ground."

"There is reason to suspect that, so far from hesitating to accept leadership of the half-breeds because he was an American citizen, he acquired his citizenship for that very purpose. Repeatedly, he hinted at schemes to involve the United States in his revolutionary enterprise. It was conceivably with a wild notion that it might further this end that he asked me to appoint him a deputy United States marshal, a request that I felt obliged to deny.

Dreamed Half-Breed Republic

"It was of not a little interest to listen as he unfolded his dream of a half-breed republic. In his belief the half-breeds were a distinct racial people, deserving of political equality and adequate to the

²It is not known for certain to what the author refers. Most likely it is to the Colony of Assiniboia which was a tiny land area, centered at the forks where the waters of the Assiniboine and Red Rivers meet, now central Winnipeg, Manitoba.

responsibilities of self-government. Some explanation of his confidence might be found in the fact that the Metis, with whom he was associated in his earlier years, were the agricultural settlers of Manitoba, who were presumably a more stable and intelligent class than the wandering half-breeds who drifted hither and thither over the Rocky Mountain region during the frontier days.

"His project was to gather the half-breeds from the United States and all the British provinces in North America and so build a nation. It was to possess a republican form of government. The Catholic religion was to be recognized in the constitution as the faith of the people, but there was to be a repudiation of the authority of Rome. Riel was to head this unique experiment, but it is only just to add my conviction that personal ambition was not the controlling motive of Louis Riel, and that there was no taint of self-seeking in his efforts for freedom, justice and humanity."

Story of Louis Riel

Louis Riel's father was a full-blooded Scandinavian, and his mother partly Irish and partly Indian³. He was born at St. Boniface, five miles from Winnipeg. Destined for the priesthood from his birth, after his schooling at his birthplace he was sent to the Jesuit college at Montreal. There he was noted for his diligence and proficiency in his studies. He was master of Latin, French and English, and later learned four Indian languages. He left college, however, without taking orders in the priesthood.

In 1869 when the Hudson's Bay company surrendered Manitoba and the Northwest territory to the Dominion government, the half-breeds were loud in their expression of discontent. They alleged tht they had no assurance that they would be protected in possession of their farms, and therein, at least, their cause was founded in justice. Soon they assumed an attitude of open revolt and organized a republic with a provisional government, at the head of which was Riel.

Riel demanded for his constituents fair representation in the Dominion parliament, a provincial legislature, local self government, the official use of both the French and English languages, land grants for the parochial schools and public improvements, a free homestead law and the issuance of patents to settlers for their respective holdings. While Riel is commonly classed as a visionary, and sometimes as a madman, it is difficult to find anything in these demands that is extremely unreasonable or impracticable.

Riel led the revolt with dauntless vigor and untiring energy. Seizing Fort Garry, he speedily established the authority of the insurrectionary government throughout the province. A Canadian, Thomas Scott, who defied Riel's authority, was sentenced to death and executed.

Archbishop Tache, who enjoyed the confidence and affection of the insurgents, visited Fort Garry, and by liberal promises of clemency created a more conciliatory sentiment. In the meantime the Dominion government had sent Colonel Garnet Wolsey, later field marshal and commander-in-chief of the British army, to suppress Riel and his followers, but the soldiers did not reach Manitoba until August, 1870.

In the meantime the Dominion government had passed the Manitoba Act, which admitted that province into the confederation of provinces with a local self-government, representation in parliament and made provision to recognize the rights of the half-breeds to their lands. Nearly all of the demands of the rebels were conceded, and when the Wolsey expedition reached the province, the provincial government had melted away and Riel had fled to Montana.

In 1874, at the general election, Riel, although a fugitive in Montana, was elected to parliament for the district of Provencher in Manitoba, and notwithstanding that there was an indictment against him for the murder of Scott, he went secretly to Ottawa, where by means that have never been explained he took oath and signed the roll, but thereupon returned to Montana.

Parliament met and expelled him, a new election being ordered. Riel was so strong with his people that he was re-elected, but was again expelled. This time, however, an order was made that he should be granted a pardon after five years of exile should have expired.

³ We are mystified at the identification of Riel as "Scandinavian". Perhaps this is because the line of his mother goes back to Normandie, named after "Northmen" (Vikings from Norway)! It is suggested in Riel's genealogy that the Riel name does go back to Limerick, Ireland. His roots are definitely and primarily French-Canadian and Metis. With all due respect to the author of this article, Riel was not Scandinavian. We invite evidence to the contrary.

Rebellion of 1884

In 1879 he settled again in Montana, where he taught school at the Catholic mission on Sun river, at times joining half-breeds to hunt buffalo. During these years he lived in extreme poverty.

The uprising in Saskatchewan was similar in its cause to that in Manitoba in 1869. The Dominion had granted to every half-breed in Manitoba 240 acres of land, but no such concession had been made to those in other provinces. Other grievances existed among the half-breeds, and when Riel went among them in the fall of 1884 at their request, it is conceded by Canadian historians that he spoke with moderation and advised only pacific measures. His bill of rights called for (1) the division of the Northwest Territories into provinces; (2) the half-breeds to receive the same grants and other advantages as those in Manitoba; (3) patents to be issued at once to the colonists in possession of the lands; (4) the sale of lands to establish schools, hospitals, and to provide the poor with seed and implements for farming; (5) reservation of certain swamp lands for distribution among the children of half-breeds; (6) a grant of at least \$1,000 in aid of an institution to be conducted by the nuns in each half-breed settlement; and (7) more liberal provision for the Indians.

Riel at War Again

Riel's petition having been thrown aside by the government, he assumed aggressive tactics. Believing that England was about to go to war with Russia, he proclaimed himself "the Liberator," and established insurrection headquarters at Bateche.

Riel displayed genuine genius for rebellion. He provided a commissariat for the insurgents, selected strategical points for occupancy by his troops, and in the person of Gabriel Dumont⁴, chose a man of rare natural gifts as a military commander. Some fighting followed, in which the half-breeds battled fiercely, but they were unable to resist the trained forces that they encountered. Riel was not directly responsible for the massacre at Frog's lake, where a civilian settlement was murdered by the Indians. The leader of the Indians at Frog's lake was Big Bear, chief of a renegade band of Crees and Chippewas.

⁴ Could Gabriel be an ancestor of Ms Yvon Dumont, who was appointed Lieutenant Governor of Manitoba in 1993 and who is Metis, and past president of the Manitoba Metis Federation?

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After a few hard-fought battles the rebellion was suppressed and Riel gave himself up as a prisoner of war. He was tried for treason at Regina. The trial was participated in by eminent counsel from remote parts of the dominion. Riel's attorney made a plea of insanity, which he, himself, scornfully repudiated. He was convicted, and on the ~~18th of October~~ [Nov. 16] was hanged. On the scaffold he bore himself with dignity, and protested to the last that he had acted in fulfillment of a mission.

So great was the sympathy felt for Riel by the French population of the Dominion that the MacDonal government at Ottawa was nearly overthrown because of its refusal to commute the sentence against Riel.

Riel had been called the John Brown of the half-breeds, and this name is not inappropriate in some respects. Like John Brown he was a dreamer; again, there may have been a taint of insanity in his makeup. His demands for the people of Manitoba were for the most part granted, and while the Canadian authorities were preparing to hang him, they were also proceeding to grant the demands that Riel made for the half-breeds in the Northwest Territory. Patents were issued to them for the lands which they occupied, and in less than a year after Riel's death they were granted representation in the parliament of the dominion.

In the little churchyard at St. Boniface, outside of Winnipeg, lie the remains of Louis Riel. His grave is a shrine for the French half-breeds of the Dominion, who believe today that he, like the man of Harper's Ferry, offered up his life in behalf of a poor and oppressed people.





Nouvelles Villes Jumelles

Newsletter of La Société Canadienne Française Du Minnesota

MARK YOUR CALENDAR SAVE APRIL 20-22, 1995 FOR A MAJOR FRENCH AND FRENCH-CANADIAN CULTURAL EVENT IN THE TWIN CITIES.

On Thursday and Friday nights, and Saturday, April 20-22, a number of French and French-Canadian Cultural Organizations, especially La Societe C-F, will be bringing together a program of music, story-telling and dance to all those who share in a love of the heritage of the French-Canadians. (More on reverse).

KEEP OPEN APRIL 20-22, 1995.

"A NEW WORLD, An Epic of Colonial America from the Founding of Jamestown to the Fall of Quebec" by Arthur Quinn

Our own Bill Horn, sent a note about this book: "very interesting book", he says.

The 520+ page book, most likely available at your library, has twelve chapters including Champlain at Quebec, Acadian Neutrality and Montcalm at Quebec.

Another reviewer, Thomas A. Brady, Jr., says that the book is "the kind of work historians piously and often recommend but rarely write, a work of high scholarship crafted for a general audience."

The 1995 bilingual calendar

LES FRANÇAIS D'AMÉRIQUE/ FRENCH IN AMERICA

The 11th edition of this very interesting calendar depicting historical events and prominent French Americans is now available for **\$6.00** (add \$1.50 for postage & handling).

The 1995 calendar contains a surprise-photograph from Little Rock, Arkansas !

Make your check payable to: French-American Calendar-1995 and send it to:

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

It's time to renew your membership in LaSociete for 1995. Membership year begins January 1. Please follow through on this.

As always, we remind you that Chez Nous is your newsletter, and depends on your participation to keep the paper interesting. Send contributions to Dick Bernard, 7632 157th Street W #301, Apple Valley MN 55124. We look forward to hearing from you.

Beginning November 1, 1994, Bonjour Minnesota, the French bilingual program, will be heard at 8:00 p.m. every Wednesday on KFAI-FM on both 90.3 and 106.7. This will make it possible for more people to hear the program in their areas of the Twin Cities. Bonjour Minnesota is hosted by Georgette Pfannkuch, and features French cultural information through music and interviews.

UPCOMING EVENTS

* Regular meeting 7:30 November 7 will be at the Chancery office of the Archdiocese (across Summit from the Cathedral). Pat Anzele, assistant archivist for the Diocese, will discuss the considerable resources available for family researchers through Parish records.

* Annual Christmas Party Potluck is December 10, beginning at 6 p.m. at St. Louis Catholic Church Hall in St. Paul (just off 10th just east of Cedar in downtown St. Paul). These events are always well attended and enjoyable. Plan to attend.

* There will not be a meeting of La Societe in January. We resume February 6, 1995.

La société canadienne-française

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MEMBERSHIP RENEWAL/APPLICATION

(Please send with Check made to La Societe C-F to
George LaBrosse
4895 Brent Avenue
Inver Grove Heights MN 55076

Name _____ Telephone _____ Profession _____

Address _____
Street City State ZIP

Membership Dues:

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

2 Year Membership Dues:

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

DONATIONS: The Société is a non-profit organization and accepts tax-deductible donations from people interested in promoting the French-Canadian culture. Please make out any donation you may wish to contribute to: "La Société Canadienne-Française" and mail to: P.O. Box 581413 Minneapolis, MN 55458-1413

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

You may wish to photo copy this page, and send the below release to persons you know who may have an interest in this program.

TWIN CITIES GROUPS PLAN MAJOR CULTURAL EVENT WITH A FRENCH AND FRENCH-CANADIAN THEME.

Genuine Joie de Vivre will echo through the Twin Cities of Minneapolis and St. Paul on Thursday and Friday nights and Saturday, April 20-22, 1995. On those dates, a number of French-Canadian and French cultural organizations will team together to bring a program of music, story-telling and dance to all those who share in a love of the heritage of the French-Canadians.

The entire calendar is still being planned for this first ever event. It is certain, however, that the program will include a music group from Winnipeg, Manitoba; an outstanding tenor from Montreal; and a dance troupe, Dance Revels, doing the ancient dances of Brittany, France and French-Canada. In addition there will be story-telling, music by the Twin Cities group Les Canadiens Errants, and a costume ball on Saturday night.

Events will headquarter at Minneapolis' Ukrainian Center, which is near the French Church, Our Lady of Lourdes. Lourdes, the oldest church structure in Minneapolis, and a Catholic Church for the French-Canadian community beginning in 1877, has a rich French-Canadian heritage of which it is justly proud.

HOLD OPEN YOUR CALENDAR FOR APRIL 20-22, 1995.

We look forward to your participation and support. If you wish details as the program develops please send an SASE to Dick Bernard, 7632 157th St. W #301, Apple Valley MN 55124.

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