

Interview with Lucy Savard of St. Ignace

Marquette, MI

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Interviewer: Dr. Russell Magnaghi

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RM: Mrs. Savard, could you give us a little about yourself, your family history, maybe growing up in St. Ignace.

LS: My paternal great grandfather came from Canada. He was the first white settler in Carp River, Mi.

RM: That's north of St. Ignace?

LS: Well, it was really called Charles at that time. That would be about 12 miles north of St. Ignace.

RM: What was your great grandfather's name?

LS: Louis Belonga. He married ?? from Mackinaw Island. I wish I could remember her maiden name. My great granddad was French, Irish, and Scotch. He married this Indian woman and that's where us children got our Native American heritage. My granddad on my mother's side of the family was also from Canada and he was also French. He married an American French woman. His name was Joseph LaFave.

RM: What was his wife's name?

LS: Julia Masseur, her maiden name.

RM: After they settled in St. Ignace, what were their occupations? Why were they attracted to St. Ignace?

LS: I guess it was about the closest place from the Canadian border. My maternal granddad was a carpenter and my paternal granddad was a musician. He used to play violin for bands. Otherwise, I guess he was a farmer.

RM: Now is he one of these French Canadian fiddlers you hear about?

LS: I think so. My other granddad used to do the step dance, and he was one of the best dancers.

RM: Did they have dances like that and fiddlers and so on?

LS: Oh yes. It was all square dance. That was the only kind of dances they had at that time. He used to play all the time. Then my dad used to play the accordion, and he did some violin playing. At that time, they had dances about every Saturday night, and we'd all get together. Square dance was the only dance, and waltz. That was another one.

RM: Who would put these dances on?

LS: Different families. One week it would be one neighbor, and another week it would be a different neighbor.

RM: So these were held in private homes or barns, but not in a hall?

LS: No. Just private homes.

RM: Does anyone still do that? Fiddling music? Are dances like that held anymore?

LS: No. Not to my knowledge.

RM: When did that sort of end? When you were younger?

LS: When I was just a child.

RM: Part of your family is in Carp River and part of your family is in St. Ignace?

LS: They all live in Carp River.

RM: And they were farmers.

LS: Yes, farmers. Until they got old, and then they worked in St. Ignace.

RM: What kind of a French Canadian community was in St. Ignace?

LS: There was Third Ward, and there was Carp River. That's it.

RM: Could you tell us a little about going to school, and Gary said that you had Lard and sugar sandwiches?

LS: We were from a family of 12. Of course we didn't have too much so that's what we used to have to eat for our sandwiches, and I remember that I didn't like the other kids to see. I had that same thing everyday, and I and another girl would always behind the school because she didn't have much either. We could only go as far as the 8th grade. That's all they had in Carp River at the time. Of course, if we wanted to go to high school, we'd have to room and board in St. Ignace. Our family didn't have the money, though.

RM: Could you tell us a little about the teachers you had in the school?

LS: They seemed to be good teachers. We never used to have our roads plowed hardly. We had to walk to school, and this one teacher had asthma real bad. All of us kids we had a pack, a walk for her so she could get to the school to teach us.

RM: Where did she live? Close to you?

LS: About maybe a quarter of a mile. I had to go past her house and a lot of other kids did too so we'd go pick up the teacher, and help her to school. There was one teacher who ended up in the mental institution. I remember her. She had bright red hair. She used to punish us. They had these flush toilets. In the bathroom where we hung our clothes, they had a door cut into the floor and it went underneath the school. To punish the children, she'd put them down under there, and we'd sit under there, and we'd here then flush the toilets. There was rats and everything else running around. So when they found out about that, they put her in the mental hospital.

?: Didn't she throw an eraser at someone and split a girl's head open?

LS: Yeah. She threw it at me and I seen it coming so I moved my head, and it was my friend's cousin right behind me. She got hit in the head. Cut her head open. So we had some pretty rough teachers. Of course we had some that were real nice. We had one teacher for about three, four years there. She was real nice. She used to come over all the time, and she had a crush on one of my brothers. He'd see her coming and he'd run upstairs. Tell her I'm not home. We had a neighbor, they were from Canada, too, and all their children couldn't speak English. They had to go to school for a couple of years before they could learn to speak English.

RM: So they attended longer so they could learn to speak English.

LS: Yes. Because they couldn't speak English when they first started school. My mother didn't allow that. My father wanted to speak French all the time, but my mother she'd speak English to us so that when we'd start school, we'd be able to communicate.

RM: Did any of your brothers or sisters speak French?

LS: No. They could speak it a little bit. I know a few words, but Ma wouldn't let us. Pa would talk French and she'd always answer in English.

RM: So your father continued to speak French even after his family came over.

LS: Yes. His brothers came over to visit, and that's all they would do. Just talk French, and us kids, we didn't know what they were talking about. My grandmother on my mother's side could barely speak English. When she did speak English, it was broken. You could barely understand her.

RM: What did they raise out on the farm?

LS: We had cattle, horses, pigs, chickens, geese, and garden vegetables. We'd also go and pick wild berries. Buy peaches and pears, and can all that stuff. Maybe raise five or six hundred pounds of potatoes. We used to make butter, sell eggs. Had all our own fresh meat.

?: How about big Mary. Your brother Jim said it was crippled with arthritis ?

LS: I don't know why he told that. It was the Indian people, the Native Americans that said you could turn to animals like that. Whether that's true or not, I don't know, but they used to talk about it. I've seen, and a lot of the neighbors that every night as soon as it got dark, we'd always see a light, and it would come down this old road. It was a road that went from Carp River to Moran. It was mostly all woods. We'd see it and everybody tried to find out what it was. The light would go up high and then it would go down low, and you'd see that every night. A lot of the neighbors would go out and they'd stay by that road to see if it would come right by them, but it always go in the woods before it would get to them so they never knew what it was. Then they'd tell stories like the Indians could turn to any kind of animal that they wanted to. But if you could draw blood from them, they'd turn right back to a person. Now I never saw any of that. I used to see that light every night. It used to scare us. Then this Indian woman used to doctor with herbs she'd get in the woods, and my brother was on crutches. He could barely walk, and he went to her, and I don't know what kind of medicine she gave him. He was going to doctors and they didn't do anything for him. She gave him medicine. He got better.

RM: This was about what year? Before WWII?

LS: I'd say it was after WWII.

RM: So he was older then when he had arthritis?

LS: Oh, he never went to war, this one. He was too old. Jim is the one who went to war, but ? had the arthritis.

RM: So this Indian woman. What was her name?

LS: They used to just call her Big Mary. I don't know what her last name was.

RM: And she cured him. That you saw.

LS: Oh yes. A lot of people use to go to her. She'd give them medicine, and see if it would help. The Indians knew. My dad and mom picked up a lot of medicine from Indians. There was one kind of plant that the top of the plant would give you a laxative. The bottom of the plant would stop diarrhea. If you had canker sores in your mouth, that would go and it was like gold thread. You would chew that and it would cure the canker sores. Babies that had diaper rash, I remember going and picking that myself. They were just puff balls like that. There was brown powder in them. We always used to use that on the babies for diaper rash. That would heal it right up. There were a lot of them. My mother and dad know a lot more.

RM: What are some of the other ones you remember?

LS: I'm trying to think. It's hard to remember. I used to do that when I was just a kid. That's quite a few years. But I remember those three. Oh, you know the pitch you get off the balsam trees, they'd use that for colds. That used to help them.

RM: How would they use it?

LS: You take the pitch and I guess they would eat it. Is it just clear or like chewing gum?

?: I think I remember it was chewed before.

LS: Maybe there's some more I can think of too. My Dad and Mom could tell you a lot more. They knew a lot that I don't remember.

RM: So then when they were on the farm and you were growing up, all of your medical needs and so on were taken care of through traditional medicine.

LS: Mostly. Unless we got really sick. If it was a children's disease, like mumps and measles and all that, we never had that. My grandmother was a midwife. She delivered practically all the babies around Carp River. In fact I was delivered by her myself.

RM: How did she get into that?

LS: Well I guess they just learned it from one another. My mother used to do the same thing too.

RM: I don't think we got this earlier...your mother's name?

LS: Her maiden name was Mary Elizabeth LaFave.

RM: Any other stories like these phenomena? Like the light and things like that?

LS: When my brothers were coming home late at night, he got almost up to that light like I was saying. Then when it disappeared in the woods he said it looked like a big bear.

RM: So this light would come down the road?

LS: Every night about the same time.

RM: Then it would turn into the woods.

LS: Well if anybody was there. If it seen anybody it would turn in before you could get a good look at it. But my brother said it looked just like a big bear.

RM: And this happened every night at a certain time.

LS: Every night. A lot of the neighbors there would stay up and wait for it. But it seemed like it knew when there was somebody there. It wouldn't come pose.

RM: So they would be hiding on the side.

LS: Yes. My brother came home late. I don't know what time it was, late at night. And he seen that light coming. He said when it got close to him it just looked like a big bear and went into the woods.

RM: Would this happen all night or just at a certain time?

LS: Just at around...soon after dark. At the same time. You'd never miss it. That's why all the neighbors around there got curious. They said who is walking down the road. We thought they had a lantern. But why would the person put the light way up and then down and then up and then it would stop. Then it would start over again. That's what made people start investigating because it was funny.

RM: Had this always happened or did it start at a certain time?

LS: I don't imagine it always happened. I know it happened quite a few years that I can remember. As kids we were afraid when we'd see that.

?: (faint) a mystery cat up by the Soo? Remember they used to talk about that panther? It used to rob farm animals and that and it occurred like every 20 years?

LS: That was in the papers and everything where they seen that.

RM: What was that story?

LS: Like he said, they'd see that cat and it was unusual to see a big cat in this country around here.

?: I can remember as a child myself the last time...it was on a ??? truck and also a big billboard on the highway between St. Ignace and the Soo. According to people, it only appeared for about 2 weeks every 20 years. I don't know how long back there was recollection of every 20 years of this big cat taking cattle, wolves right over fences and going into the woods with them. The picture was that that was a huge black panther. Not a cougar, much larger.

LS: Yes, that was in the papers around 20 or 30 years ago.

?: Probably about 30 years ago.

RM: So they would have pictures of it?

?: Yes there was a big billboard for anybody with information who had seen that to call. If they remembered seeing that. Also it was on a laundry truck. They would pick up clothes and then bring them back to the house. Robinson's Laundry. They had a mural painted on the side of the truck. Like a warning to people. That's when I was...oh probably 32 or 33 years ago is the last time I've seen that. I have heard tales that it appeared every 20 years for a couple weeks at a time.

RM: And this was in the St. Ignace area.

?: From St. Ignace to the Soo. That whole area. Rudyard...people were seeing it all along there. Mostly between St. Ignace and Rudyard, which is 30 miles north.

RM: And this also came out in the paper.

?: Yes. It was the mystery cat.

RM: Now it hasn't...

?: I haven't heard of anything since.

RM: Could you tell us...maybe Gary you can bring some of the questions up...is there anything that I've left out here?

?: Maybe I'll remember later.

RM: Because now I was going to ask about the foods and the different foods. Could you talk a little about the foods you ate at home, what French Canadians ate and if you can talk about some recipes and how they were cooked.

?: Like rabbit meat pie and ???

LS: Another thing we used to make like you'd make a batch of bread. We'd take and fry it like you would doughnuts.

RM: In grease.

LS: Yes. That was a French dish. That was really good.

?: Gallet ??? ???

RM: How do you spell that?

LS: That's in French and I don't know how to spell that.

RM: So it would be like a fried bread.

?: A French gallet baked in the oven then, it was real good.

RM: Was that a loaf? A loaf of bread?

?: Yes.

LS: That was made with sour milk. Like a sour milk bread. It was really good too.

RM: Do you have the recipes for these breads? Do you remember how to make them?

LS: I know how to make them. You make homemade bread and then you make this french gallet that you bake in the oven, sour bread. I know how to. I make them all the time.

RM: What were some of the others? You were talking about the rabbit?

LS: You'd bake it like you would a meat pie with beef but you'd use rabbit instead.

RM: Was this real common around the St. Ignace area?

LS: Oh yes. Every holiday they had to have this rabbit meat pie.

RM: What kind of rabbits?

LS: Wild rabbits.

?: Only wild rabbits. The traditional French would not eat the tame rabbit. They didn't like the flavor of the meat. It's whiter. They preferred trapped rabbits to shot rabbits.

LS: They'd make rabbit stew, gisa they called it. Gisa would be a French word too isn't it?

?: I think the American translation is sliders. It's a very thin dumpling. I think it's referred to as sliders here. It's a very thin dumpling.

RM: How would they cook that?

LS: You'd put it right in your stew. When your rabbit was almost done, then you'd put that on top of your stew. It would take about 15 or 20 minutes to boil. That was...every holiday you had to have rabbit stew or meat pie.

****SKIP IN TAPE****

RM: Let's go back...did they ever make pork pies or just rabbits?

LS: No. Just rabbit pies. What we did when we killed the pork, we'd take the head and boil it and then we'd make homemade head cheese. Was that ever good. I don't remember all that we put into that.

RM: How did they preserve the meat? You didn't have refrigeration.

LS: In the winter we would just hang it in the barn and it would stay frozen. But we always had to eat all the beef before the weather got warm. The pork, my Dad used to take and salt it. We would keep it that way. In the summer we didn't...if we wanted beef we had to go to the store. There was no refrigeration. That was the only way we kept our beef.

?: In St. Ignace they had block houses where in the winter they would cut chunks of ice out of the lake and they'd put it in these cement structures. Then they put sand on the ice. That would keep it. It would get cold enough in there that the ice did not thaw in the summer. In fact right across ???(2 people talking at the same time) and people would rent spaces in there to keep meat in that.

LS: A lot of people had ice boxes. You'd buy these squares of ice and put it in an ice box. But you had to buy a square practically every day.

?: There are the remains of one of these block houses directly across from where I grew up in St. Ignace. It was quite large.

RM: So if you didn't have refrigeration you would just buy a spot in there.

?: Or buy ice from them.

RM: Were there other foods that you remember eating? French type foods?

LS: They used to in the spring go fishing for suckers. We used to salt them.

?: Tell him what fish chums are.

LS: It's a part of a fish, the whitefish. They were good. We didn't keep those.

RM: You ate them fresh. How would you cook those?

LS: We used to just boil them with onions, pepper, and salt. They were really good.

RM: Were there any spices that your family used, that you used, that were special?

LS: Oh yes. Cinnamon, nutmeg, pepper.

RM: Did you ever use thyme?

LS: No. A long time ago we never did use any of that. Cinnamon and nutmeg and pepper were about the only spices we used. Mostly for baking sweets.

RM: You were mentioning about Santa Clause coming?

?: Yes. (faint)

LS: It was a neighbor. We didn't get our roads plowed in the winter. We lived almost 40 acres from the main road and that never was plowed. This guy was going to bring some apples. We heard somebody screaming and yelling in the middle of the night on Christmas Eve. We looked out and there he was with a horse and he was off the road a little in the snow.

?: ?? (too faint)

LS: I don't know if that's the one or not. He did own one like that. But anyway he had about a bushel of apples. The sled was upset and there were apples in the snow and everything else. They had to go and

help him to get him out. He was going to surprise us kids by bringing all those apples. With the noise he made it wasn't a surprise.

?: He was shouting Merry Christmas and he was quite drunk at the time. He used to get drunk on his horse and yell Hi Ho Silver Away and ride around.

LS: He'd come out of the woods. Where he'd get these old horses, there was a lady, Mrs. Peterson, she owned a fox farm and would get these old horses to feed to the fox. He'd get these old horses that should have been killed and fed to the fox. He was quite a character. His Dad was Scotch and his mother was Indian. He was half Indian.

RM: This was up at Carp River.

LS: Yes. He got killed when he was in the service. After the war was over with he was cleaning his gun or something and the gun went off. He killed himself. After the war was over with.

RM: What was his name?

LS: David Holms

RM: We did the different foods. How did you celebrate Christmas or Easter, various holidays? Did you ever celebrate Mid-Summer's Day in June? St. John's Day?

LS: No. Easter and Christmas.

RM: Were there any special foods or things that you did?

LS: Oh yes. My favorite thing was fruit cakes and what he was saying about rabbit pies. Every holiday we would do a lot of baking.

RM: Were there some special things that they baked?

LS: Well they'd make different kinds of breads and fruit pies, pumpkin pies, mince meat pies, meat pies. They all had to have meat pies. If it wasn't rabbit pie it was beef meat pies. Turkey and stuff like that. At Thanksgiving. We didn't have turkey. We had chicken. Easter I remember we always used to have a lot of eggs for Easter.

RM: Would you dye them?

LS: No. We didn't have many eggs all winter because our chickens never laid a lot of eggs in the winter. So around Easter we used to get a lot of eggs.

RM: So this wasn't finding eggs, it was actually eating them.

LS: Yes, actually eating them. It was a treat.

RM: That's probably the reason why they have Easter eggs then.

?: I was just thinking that.

RM: I didn't think of that. Around Carp River were there a lot of French Canadians living there?

LS: When my Great-Granddad got there he was the first white settler. Then they kept moving there more and more. Mostly French.

RM: And they were all farmers.

LS: And a lot of Indians.

RM: It was a pretty good sized community then scattered around the country side.

LS: A village like you say, or town. A lot of farmers.

RM: Did you mention something about the grass out there? Something in that area of Carp River?

?: ??

RM: Did people stop there? Was that a stop between St. Ignace and Sault Saint Marie? Was that on the main road?

?: ?? (too quiet) a couple miles off the main road

RM: So it was just a quiet village.

LS: Well they had three different highways. They used to have just an old narrow gravel highway to go to the Soo. Then they built the Mackinac Trail. That was paved. Now they've got two lane highway and it's called I-75. There's been three different highways.

?: I don't think the others are in use anymore.

LS: Oh nobody uses that one no. That's before they ever had cars. It was just a little narrow one lane.

?: Didn't somebody see John Dillenger in that store in Carp River there? He was passing through?

LS: They thought it was him. He stopped at Carp River. It was part of his gang, he had a sister in the Soo and that's probably why. Pretty boy Floyd had a sister in Sault Saint Marie. He used to go up there to visit her. That was part of the Dillenger's game. Dillenger, you know that store that my Grandmother had at Carp River, she used to own the store and gas station. They said that he stopped there. John Dillenger and he had some other guys with him. They didn't know if it was really him, but it could have been because some of his partners had a sister in the Soo. They could have been on their way up there.

RM: So this was your grandmother that owned it.

LS: My grandmother. Julia LaFave. After my granddad died, she married this guy named Fred Houle. H-O-U-L-E and that was the name of the store at that time.

RM: So then she moved from the farm to

LS: That was a farm and she had her store right there. She never moved.

RM: So they were on the main road there and they opened up the gas station. Okay. Were there any other stores in Carp River?

LS: Oh yes. There was a store on the other side of the river. There were two stores. McCever owned one store and Ben Wiggens owned one. I think that store is still open yet today. Wiggens used to have their store.

?: It is.

LS: It is.

RM: So the little town had two stores and a gas station.

?: It had a total of three stores and one gas station. One was a store and gas station combined.

RM: And your grandmother owned one of these.

LS: The store with the gas station

RM: When they would celebrate Christmas and these different holidays, was that a time when the fiddlers would come in and they would play music and get together?

LS: Yes. They'd celebrate from Christmas until New Years.

RM: Just dances and parties and food?

LS: All that. Home brew they used to make. Beer. They used to make their own.

RM: Did they make it out of grapes or fruit?

LS: That I don't know.

RM: You weren't in to making it yourself. Is that something more that the men did?

LS: The men, yes.

?: Dandelion wine.

LS: I was just a kid when they did that.

RM: So that was more during prohibition then when they did that.

LS: Yes.

?: And they made moonshine too.

RM: Did they sell it?

?: Probably drink it and sell it.

LS: They sold a lot of it. That was violating the law though.

RM: That's water under the bridge.

LS: They can't do much to them now.

?: All the farmers were moonshiners.

LS: We used to have a lot of that in Carp River. During Prohibition a lot of people did that.

RM: So they didn't worry about it being illegal or anything.

LS: Well they could get caught.

?: They used to hide out in the woods. Just like an Andy Mayberry.

LS: Anybody that bought it, they weren't about to go and tell where they got it. They did a lot of that. I remember buying corn and sugar and yeast. I don't know what else they put in it.

RM: That's about it yeah.

LS: White Lightning, you must have heard of that.

RM: Oh yes.

LS: We used to call it moonshine.

RM: Does anyone still do that?

?: Not that I know of.

LS: I don't think so.

RM: Some people around Marquette still make the stuff.

LS: I suppose some make it. Dandelion wine, they still do that.

RM: Is there anything I forgot or something I didn't...

LS: I'll think of some things after you're gone.

RM: We talked about the food. Oh, Gary you were talking about cat fish from the lake...

?: Lush. That's a type of cat fish. They're huge. Maybe 50-60 pounds a piece.

LS: The biggest fish, I remember one of my brothers had a spear for suckers and he got this big fish. He was so surprised. When he come home he couldn't carry it. He was dragging it behind him. He was yelling. Remember Louis with that big fish? He didn't know what to do when he got a fish that big.

RM: But you don't hear about those.

?: I looked up in the Great Lakes Fish in the Encyclopedia and it is possible for them to reach 150 pounds. Rare but possible. But some of these I've seen had to have been 30-40 or more pounds. They've stretched over five feet long. I've seen them that big, but my dad used to get them from the fisheries, and they were like 40-50 lbs.

LS: I don't know how many different kinds of meat there was. All different colors. White, pink. They had different flavor. Tasted different.

RM: So this was a food that the French ate?

?: They wouldn't sell them because most people wouldn't buy them. But the French and Indians ate them. Just like the fish chum. I don't know what part it is. Other fish don't have it, but it's a big round white thing about four to five inches long and probably about two inches in diameter, and it's hard almost like a gizzard, and my dad used to go and get buckets of them down at the fish shed and bring them home.

RM: And those were the ones boiled with onions and salt and pepper.

?: I tried it once and all I noticed was it was very bitter. I didn't care for it.

RM: Now were things like that eaten at holiday time, at Christmas or something?

?: No. Just whenever they were in season. Fish patties made out of sucker meat.

LS: Oh yes., You'd make them like a salmon patty. You'd roll them in a dough and then you'd fry them like a pancake dough.

?: Boiled sucker heads they also liked to eat.

RM: How was that made, into a soup of some sort?

LS: They used to mostly just boil them and eat them. They were good too. Different. I ate a lot of them. I liked them.

?: Boiled rabbit head.

LS: No. Who ate that?

?: Uncle ?, grandma. Dad did.

LS: We never used to eat them at our house.

?: Grandma would always boil rabbit heads in her stew.

LS: Yes, I think she did. That was my husband's mother.

RM: Now is this the French Canadian's ate or other people?

LS: Well, they were French Canadians too.

RM: Is Carp river on the lake?

?: It's on the Carp River.

RM: Was anybody into commercial fishing? Was it close enough to the lake to get into that?

LS: Well, in the spring they used to have smelt fishing. People would come from downstate and all over, thousands of people by the Carp River smelting. Then in the summer, they'd fish for trout.

?: Now or next week for two weeks there'll be 10,000 people in Carp River. They made a huge place where people can park their trailers and that.

RM: So this goes on now?

?: Right around the end of April, first of May there's always lots of people there. It's a big party, bonfires, every year. From the present back as far as I can remember. That hasn't changed. Grandsons are coming up here because they remember coming up with their grandfathers 30, 40, 50 years ago. They come up here with their families now.

RM: Now did your family fish for smelt?

LS: Oh yes.

RM: Did they put it up, can it, preserve it?

LS: We used to can some.

?: We used to can sucker too.

LS: I remember canning smelt, and they were canned with mustard. It was sort of a yellow color. We used to get so many smelt. They'd do it with dip nets.

RM: Did the kids have to clean them?

LS: Yes, you just clipped the head off, and clip the tail, and take the innards out.

RM: So it'd almost be like you'd have this mountain of smelt that you'd have to deal with. So then the community at Carp River was pretty much self sufficient in terms of the food.

LS: They used to work too. They'd do wood work. Cut pulp and stuff like that in the winter. But in the summer it was you raise your own food.

RM: Now you talked about making butter and some of these things. Was some of this sold locally? Or was it sold in St. Ignace?

LS: Right in St. Ignace. Right to the neighbors.

RM: So your father would bring whatever...

LS: They'd come right to the house and get their butter and their eggs or whatever they wanted.

RM: Oh, they would come right to you? You didn't go to them?

LS: No.

RM: So they just knew ...

LS: They knew my mother was sewing, making butter, and stuff and they'd come right to the house.

RM: how often would the people there go into St. Ignace?

LS: Well, before they had cars, they wouldn't go too often. They'd get groceries like flour, sugar, and all that. You couldn't raise that. They'd get barrels of flour. My dad would take a team of horses and a big sled in the winter, and it took a while from Carp River to St. Ignace, about 10 miles. He did it in one day, and they'd get a load of groceries to last a long time.

RM: What did they have for religious services? Were there any churches in Carp River?

LS: Oh yes. They had churches. They got a catholic graveyard. My mother and father are in it. I have a father buried there. I've cousins and my mother and my granddad. There's also a protestant cemetery. I don't think that church is there anymore. People from Carp River go to St. Ignace or Moran. I made my first communion in that church at Carp River.

RM: What was the name of it?

LS: I can't remember. It was a Catholic church.

BREAK IN TAPE

?: It's like there's more meat. It's not so much gel. It's totally different. It's spiced different. It doesn't taste like any headcheese you get, lunchmeat. The meat is finer, minced, and it's thicker, spiced a lot heavier, and it's made into headcheese.

LS: You cooked a rabbit with onions and you put a piece of salt pork in it. You always had to have that salt pork. And then after it's all cooked, you grind it up all together and put potatoes in it. Cooked potatoes. And then you make your pie crust, and you bake it.

RM: Now the potatoes are what? Diced?

LS: Cut in pieces.

RM: What spices?

END OF TAPE