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the

12 pages

FAROG

FORUM

"from the typod"

Wednesday, September 18, 1974
Vol. 2 - No. 1

EDITORIAL

EDITORIAL

We're back again, with our second attempt at a FAROG newsletter. The first one, Le Fanal, was published when we were young and new on campus. That was almost three years ago. There is a whole lot of history behind us already. But, sometimes, it seems as though we haven't even made a dent in the university wall. Of course, we have. Some people know that we exist; others try to avoid the fact. Either way people are responding, so we know we are having some effect.

This year, for the first time, we've been funded by the University with a budget of \$2,400. With that money we are supporting six work study students, projects in research, this newsletter, and an office that is open for all practical purposes from morning to early evening. Around 6:00PM hunger overtakes us and we return to our supper tables carrying a load of work. A demain!

The great bilingual debate didn't really take place. But, nevertheless, it hangs heavy in the air. Should this newsletter be published in french, as a political affirmation of the Franco-American population? Should it be published

On est de retour, comme un cheveu sur la soupe, avec notre deuxième effort de construire et de continuer un journal pour les Franco-Américains sur campus et dans les environs.

Le Fanal, notre premier effort, a été publié quand nous étions très jeunes. Il y a trois ans déjà. Ça fait qu'il y a beaucoup d'histoire derrière nous. Mais parfois, il ne semble que nous n'avons rien changé, que l'immense structure de l'université reste toujours inébranlable. C'est un moment de pessimisme presque imperceptible. Le fait est que nous sommes ici, et, cette année pour la première fois nous avons reçu un budget de \$2,400 de l'Université.

Alors, il y a des gens qui nous connaissent. Il y en a d'autres qui évitent cette connaissance. D'une façon ou d'une autre, les gens réagissent. C'est pour le mieux.

Avec notre budget de \$2,400 on emploie six étudiants sous le projet Work/Study, on subventionne des projets de recherches et ce bulletin hebdomadaire. Aussi, nous avons un bureau qui est ouvert à tous les jours du matin au soir.

in English since most of our readers are pretty well assimilated or they wouldn't be here at the University? Or, should we do it bilingually, half and half?

Obviously the latter has happened. The articles were written as their authors deemed comfortable and natural. I'm sure the format will change and confidence in the public use of our own language will increase as we go along.

This newsletter is appropriately called the FAROC FORUM. We hope that it will become a forum for the community and campus population. We hope to hear from you. We need your support to continue the struggle for recognition and action.

Céleste Roberge

UNIVERSITY RESOURCE OPPORTUNITIES FOR FRANCO-AMERICANS

The following is a partial list of some of the academic and non-academic services offered to Franco-American students on the UMO campus at Bangor Community College (South Campus).

- Ay 197 Independent Study in Anthropology (This is an option in Franco-American folklore).
- En 1 College Composition (One division of En 1 that stresses the importance of bilingualism in Maine for students of Franco-American descent).
- FA 140 Franco-American Civilization and History
- Fr 7 Practical Franco-American French option

Students may now major in French with a Franco-American option. For further information about the requirements in this major, contact the Foreign Language Department.

The College of Education is offering a series of three one credit courses on the Franco-American Experience in Maine Public Schools.

EDX 162, an informal and experiential course with and about Franco-Americans, was being offered for the Fall semester but was dropped due to a lack of enrollment. However, the

La question de bilinguisme qui se pose constamment, est un problème auquel il faut faire face. Est-ce que ce journal doit être publié en français en tant que geste politique et en affirmation de notre langue et culture. Est-ce qu'on doit le publier en anglais, car la plupart de nos lecteurs sont pas mal assimilés puisqu'ils sont ici à l'Université? Ou bien, est-ce qu'on doit le publier en deux langues ou plusieurs langues? Qu'elles sont vos impressions?

Comme de fait, la troisième possibilité est celle que nous avons pris. Les contributions ont été écrites dans la langue naturelle des auteurs. Je suis certaine qu'au fur et à mesure que nous devenons familiés avec cet médium, le format et la distributions des langues changeront aussi.

Nous espérons que ce journal deviendra vraiment un "forum", un champ de discussion et d'action, pour le campus et la communauté franco-américaine des environs. Vos réactions sont essentielles à la continuation de nos efforts. Nous attendons vos impressions.

Céleste Roberge

course will be offered again in the Spring.

The New England-Atlantic Provinces and Quebec Center (NEAPQ) is sponsoring an exchange program whereby any student at UMO or BCC who is in his/her sophomore year may apply for consideration in his/her junior year to continue his/her studies in a Canadian university for one year.

Personal and academic counseling will be offered to Franco-Americans along with all the services offered by the Onwards Program. Contact Jerry Herlihy, Onwards.

Ron Hebert, Assistant Dean of Residential Life at UMB (a Franco-American) may be contacted for discussion about University life, academic or non-academic problems.

F.A.R.O.G. offers work opportunities to Franco-Americans interested in working with their language, history and culture. And, serves as a referral center and clearing house for research and information.

Robert Palletier

ENVIRONMENTAL PROTECTION AND
OUR ENDANGERED SPECIES:
THE FRANCO-AMERICAN CASE

In 1940, 16.3% of Maine's population used French as their mother-tongue. In 1970, this percentage had declined to 14.2%.¹ In 1940, Franco-Americans spoke reasonably fluent French, or English with an accent. They and their children attended Church-sponsored bilingual schools where French was taught for half a day. They returned home at the end of a hard day's work to read a French newspaper. At night, the older members of the group attended the meetings of a French club or society of their choice. They enrolled in a French national society which took care of their insurance needs. They still remembered some of the old songs and sang them in their schools or festivals. And they frequently travelled to Canada where they naturally and unembarrassingly communicated with their French relatives.

Today, the average Franco-American speaks a halting French with a noticeable English accent if she/he speaks it at all. Only one Franco-American newspaper in all of New England survives and it certainly cannot be said that it serves the needs of the younger generation. The Church, long the preserver of the French language, now serves exclusive religious needs. Parochial schools have been closed. Bilingual programs are rare, except for the fledgling St. John Valley model. The national societies rarely attract the young. Ethnic festivals are almost non-existent. And many Franco-Americans who still claim the use of their French mother tongue report embarrassment and insecurity in the use of their language when confronted with a fluent speaker from Quebec for instance.

With a non-supportive and often hostile climate that undermines language maintenance, with a culture reduced to looking backward to its greatness, and with all of the traditional supports for cultural survival in disarray or badly languishing it is somewhat of a miracle that some vestiges of a once strong and vital culture are still left. But it is a matter of time before this species vanishes and it isn't all the Franco-American's problem.

Maine is blessed with innumerable natural resources. In many instances these resources have been placed under

environmental protection regulations so that future generations can enjoy Maine's bounties as we do. But what of one of the greatest of our natural resources: our people? What of our Franco-Americans, our Indians, our other minority groups? Will Mainers continue to neglect the plight of these minorities? All of these groups are in danger of being destroyed to make way for "progress" (i.e., assimilation). Yet, they too are part of the Maine heritage. Once their culture is gone, it cannot be resurrected except in a museum, like so many dinosaur bones.

The extinction of a people's culture is never a pleasant prospect. The "melting pot" experience is not only painful it is a shameful waste of our heritage. The Franco-Americans have had a strong tradition of survival (survival) in the face of innumerable obstacles to their continuance as a people. But they have suffered the ravages of the "melting pot" and it shows only too well. The pot has been too hot, the flames too consuming. "There is a 'message' which immigrants, other ethnics, and their children get-- that ethnicity is foreignness, that both have no value, that they are things to forget, to give up."² Our heritage melts before our eyes and still we cannot see the loss. A culture will die: its language, its customs, its songs, its sense of the tragic and comic in life. Perhaps we'll find it again in the archives, perhaps not.

In Canada, the French population has some base of support to assure continuance. The French culture not only merely survives it flourishes. French writers, poets, musicians, artists, entrepreneurs are given free reign to express the elements of their culture. Even Anglophones attempt to interpret the French experience many of them quite successfully. While the conditions of minority survival and expansion in Canada are by no means perfect there is at least room for a minority's growth and well-being. The French population of Canada, at least in recent times, has not been given permission to self-destruct.

The French population of Maine will self-destruct if nothing is done to encourage its growth. Franco-American youngsters cannot even read the contributions their fore-fathers and fore-mothers have made to Maine's history in their state's history textbooks. How

can they know themselves? It goes without saying that non-Franco-American youngsters are also deprived of a significant part of their state's heritage. The Franco's dialect (a non-standard form of the French language) is derided instead of prized as a distinctive, colorful and beautiful art form and communication system. This dialect cannot be duplicated anywhere else, not even in Canada. It is distinctive to New England and Maine and is vanishing fast. Its preservation should be one of our top priorities. It isn't. We have not come to the point of considering the Franco-American heritage as ours, not just theirs. This culture belongs to all of Maine's people and everyone should have a stake in preserving it or no one will. All Maine citizens should lay a proud claim to the Franco-American culture and then pass "environmental protection" laws, if need be, to protect and defend it against extinction.

By "environmental protection" I mean just that: making the environment supportive and conducive to a culture's life. This can be done in several ways: institution of bilingual education programs for Francos and non-Francos alike if they so choose; the training of bilingual teachers at the University level; encouragement of Franco and Francophile artists, writers, musicians, playwrights, sculptors, historians, educators, entrepreneurs; support for career opportunities for qualified bilinguals because economic survival is at the core of cultural maintenance; study of the Franco-American culture at all levels of the educational process; acceptance and encouragement of the spoken Franco-American dialect(s).

These steps are only a beginning and cannot cover all measures that need to be taken to ensure a people's cultural life. I would assume that similar steps must be taken to ensure other minorities' survival in Maine, for they too are endangered species.

Franco-Americans are fond of saying "J'aurais ben du, j'aurais ben du." when they regret not having taken a certain action in time to meet their needs. If the Franco-American culture of Maine is allowed to disappear it will not be the time then to consider "If only I had acted sooner." We can assuredly invest in the culture of a people who have themselves so heavily invested in Maine life.

IRENE M. SIMANO
F.A.R.O.G. Coordinator for
Research and Information

CULTURAL I.Q. TEST

1. A plogua is:
 - a. an electrical outlet
 - b. a buckwheat pancake
 - c. the exhaust system of a car
2. A picaroon is:
 - a. a half-breed
 - b. a whisk-broom
 - c. a lumbering implement
3. A messe is:
 - a. untidy area
 - b. religious service
 - c. a large dining room
4. Fougères is:
 - a. a really long epic song
 - b. fiddleheads
 - c. spring insanity
5. Sardas is
 - a. unorganized chaos
 - b. cleaning-up chores
 - c. the local poet
6. A bédéau is:
 - a. a wooden bedpost
 - b. a sexton
 - c. a homemade musical instrument
7. A "Little Canada" is
 - a. a short history of Canada
 - b. a french ghetto
 - c. a small map of Canada
8. "Ta ta" means:
 - a. Thank you
 - b. a pudding
 - c. See you later

FOOTNOTES:

1. Madeleine Giguère, Social and Economic Profile of French and English Mother Tongue Persons: Maine, 1970. Unpublished Study Based on 1970 Census of Population, Univ. of Maine at Portland-Gorham, 1974.

2. Joshua A. Fishman, "Planned Reinforcement of Language Maintenance in the United States; Suggestions for the Conservation of a Neglected National Resource" in Joshua Fishman, Ed. Language Loyalty in the United States. The Hague: Mouton and Co., 1966.

"I never worried about kicking the bucket before. Now I worry about it all the time."

Has anything ever been important enough to you that you worried about dying before completing it? The quotation heading this column is from Eugene Bouchard, a professional painter from Waterville, Maine.

Today Eugene Bouchard is doing something he has always wanted to do. "Something that makes life worth living." He is the promoter and artist for the newly developed Norridgewock Indian Historic Site along with Arthur Grenier, a Waterville businessman and railroad employee.

Mr. Bouchard's dream began a long time ago. As a young boy, his father often brought him down to an old Abenaki Indian site in Madison, Maine. Mr. Bouchard wandered around there, read the historical inscriptions on a monument commemorating the Abenaki Indians and Sebastian Rale, a Jesuit missionary.

He was intrigued by the story and began to research the history of the area, in particular, the tragic massacre that took place in 1724 when the English came up the Kennebec River and attacked the Indian village at Norridgewock, killing Sebastian Rale and several of the Indians.

At the age of 14, Mr. Bouchard, already a promising artist, was working on a series of forty cartoons depicting in historical fiction the story of the Abenaki Indians and their involvement with Father Rale. Of course there was no possibility of publishing or selling this series (to a commercial venture) since at that time, in 1936, the Indians had long been stereotyped as the "badguys." In Mr. Bouchard's drawings we are given a compassionate and truthful picture of the Indians who lived peacefully and who tried to protect their friend and helper, Sebastian Rale, from the English attempts to capture him.

Since that early age, Mr. Bouchard, who says that he is very much interested in the Franco-American aspect of this period, has hoped to someday bring the history of the area to the people. But he knew that he couldn't do anything alone and that he needed at least one partner.

Two years ago, Arthur Grenier approached Mr. Bouchard with the idea of

designing a commemoration stamp of the massacre for the 250th anniversary coming up in 1974. Finally the time had come! Mr. Bouchard designed the stamp and sent it to Washington via Senator Muskie. However, the stamp was not accepted. Arthur and Eugene must have looked at each other in despair, communicating silently, "What next?"

Determination and courage was quickly summoned and they bought up a strip of land near the actual Indian village and there they began to build. Before that, they had looked for help and funds from different state, federal, and private agencies. They received none. Resolutely, they continued their project, designing the entire layout of the proposed village in miniature and gradually making that model into a reality from the ground up.

Of course, both men had to retain some form of employment, yet they labored with every spare moment, in the evenings and on weekends to complete the project by 1974, for the 250th anniversary. By September 1st, the Norridgewock Indian Historic Site was open to the public. Although the ambitious project is far from complete, the most important factor is that they did it, by themselves and are well on their way to success. They already have several acquisitions on loan from private collections. Mr. Grenier is often on the road looking for collections and artifacts drawn from this area.

Mr. Grenier is satisfied now that Madison, Maine has something it can call its own. And, Mr. Bouchard says, "Look at Maine history books and you don't see anything about Frenchmen. As though we had no heritage."

Well, we always did and now that becomes publicly evident thanks to the efforts of Arthur Grenier and Eugene Bouchard.

Céleste Roberge

NORRIDGEWOCK INDIAN HISTORIC SITE
Box 1724
Norridgewock, Maine 04957

Open daily 1PM to 8PM til Oct. 1
Open by appointment Oct.-April
Located on Old Madison-Norridgewock
road off Route 201-A. One mile from
Madison, three miles from Norridgewock.

ÇA VIEND VITE LÀ!

BILINGUALISM: An Asset?

Many people in the State of Maine speak french as their native language. There is a need to utilize this valuable resource.

Last year through the work study program, I began a project entitled "French/English Bilingual Career Opportunities." Its aim was to find job opportunities that would require a french/english bilingual person.

Its goals were to instill pride in the Franco-American people for their unique cultural heritage and to establish a sense of pride and self-worth in the Franco-American people for their language.

Letters were sent to three different areas including medical and social services, federal agencies, and industrial areas. Each area was asked what opportunities existed in its specified field where a knowledge of both french and english was needed.

A wide range of responses was received. Many people felt that no language problem existed in the State of Maine, therefore, the need for a bilingual person was obsolete. Others thought that being bilingual was an asset in any job area.

I received a positive response from the U.S. Soil and Conservation Services. They mentioned that they needed and were willing to hire bilinguals to work in Northern Maine. The Peace Corps also asked specifically for french/english bilinguals to work in Francophone countries around the world.

Other employers stated that they had no need for a bilingual employee, but continued to say that in the "few instances" where they did come upon a totally french speaking customer or patient, they merely searched for one of their employees who happens to be bilingual to act as an interpreter. However, no worth is placed specifically on the hiring of bilinguals.

I find it hard to believe that a knowledge of french is not a part of any job requirement in a state where 14.3% of its people use french as their mother tongue. Agencies in such areas as the social services who should be making their services available to all of Maine's people are ignoring a large Franco-American population.

Sandra Fongémie

Oui, mon doux que le temps approche. Oui, une semaine pi on va être rendu dans le champ de patate.

Ça regarde bien pour la récolte cette année étou! Bien, ça fait mieux parce qu'on va en ower un maudi tapon. On c'est acheter des pick-ups neufs, des trucks neufs, même un tracteur neuf. Ça vas se vendre mais il faut que les patates sort belle.

Les russettes, bien y sont toujours belles pi grosse mais déformées. Les Kennebecs bien on n'a jamais de la misère avec eux autres.

Naudi, y mouille encore, on n'a eu assez de ça. Faudrais qu'on aurait une bonne gelé. Ça fêque on aura pas besoin de couper les cautions. Ça serait meilleur que dépenser de l'argent pour la gaz qui est si chère. Oui, calme que ça coute pour suer.

Les ramasseurs sont pas "a dima a dozen" étou! Non, y veule toute travailler sur les harvesters. Bien, le harvester se paye tedbien deux piastres de l'heure mais c'est dangereux. Y a du monde qu'on perdu leur bras avec ça. Je sais pas quoi c'est qu'on vas faire.

Les gages pour les ramasseux vas être cinquante cennes du carre. Une personne qui ramasse cent vingt-cinq carres par jour vas faire mieux qu'une personne qui travaille sur une harvester de six heures du matin à huitte heure le soir. Mais tedbien qu'on a des lâches entre nous.

Avec le temps, the equipment, le monde. la récolte, les gages, les patates y ont ienque à se vendre.

Hey vous autre là à l'Université qui viendre d'une place ou vous avez veue des récoltes, aimerais vous mieux pas ça? Écoute! On se lève de bonne heure mais ça vaut la peine pour l'argent. Pensez-vous pals?

Moi, j'ai gradué pi j'ai pas de job. Quatre ans sur le diable. Écoute! C'est votre décision. Je vas try to keep you posted weekly as to what goes on dans le champs de patate.

J'aime travailler dans pi avec la terr. C'est pour cela que je mind pas de travailler avec les patates. C'est le fun. Mais ça fait cinq ans que j'ai pas travailler aux patates. Oh my aching back. But I'm getting in shape for it. Wa! Till next time.

Max Michaud

PROJECT F.A.T.E.
An Interview with MEBN

As most of you should know, the Maine Public Broadcasting Network (MPBN), here on the Orono campus, has been awarded a \$260,000 grant from the Emergency School Aid Act, Special Projects/Civil Rights Office.

The purpose of the F.A.T.E. project (French-American Television Enrichment) is to provide television programming that will improve the self-concept of French-American pre-school and primary grade children. (I assume that the term French-American is equivalent to the widely used term Franco-American.)

This grant includes the hiring of four people: a project director, a curriculum and research person, a project assistant, and a project secretary. Interviews to fill these positions are presently being held.

This information has provoked some serious questions in my mind which I think are of concern of all Franco-Americans in the State. After all, \$260,000 is an awful lot of money and I want to be sure that the Franco-American population will benefit the most from that money.

My concerns about how the screening process was being handled, led me to interview Mr. Eric Van de Bogart, Director of Programming Services for MPBN, and overseer of the F.A.T.E. project. Please note that these concerns are not a priori doubts about MPBN's discretion and judgement. It just seems imperative to me that the success of this entire project is dependent upon the hiring process and that process should include the input of Franco-Americans and should be made public knowledge.

Here are some excerpts from the interview:

Q. What is your position in the project?

A. I'm not in the project, my position is Director of Programming Services. I wrote the project and as such I am assuming the responsibility of staffing the project subject to the approval of our general manager.

Q. What brought about your interest in Franco-Americans?

A. My interest in Franco-Americans started when I came here and realized there was a group of people in the State whose

mother tongue was not English, for whom we were doing no programming, for whom practically no one was doing programming and realizing that we had a mandate for serving all of Maine, not just English-speaking people in Maine. And so I thought that it would be well if we did something. I talked with a couple of people, and this was a couple of years ago, about this and there seemed to be no ready funding and of course programming costs money.

Q. How were the application procedures handled?

A. We advertised for the following positions: project director, a curriculum and research person, project assistant, and project secretary.

I was looking for someone who was bilingual, who had an intimate knowledge of the Franco-American culture and heritage in New England and certain other qualifications which would vary between jobs...some experience in administration types of things and some media experience would be essential in the project director.

Q. How many applications did you receive?

A. About fifty for each position.

Q. How many of those were Franco-American?

A. I would say better than half, 60%, across the total of all of them.

Q. When did you start your interviewing?

A. Applications were due August 9th or 16th (for the director's slot) and between then and now, it was a matter of screening them, not interviewing, in which I with the counsel of some colleagues but mainly on my own tried to evaluate people's experience and media-orientation, once we had eliminated people who were not bilingual and bicultural.

Q. What is your criteria for screening?

A. For the project director we looked at experience and success in administration media experience and exposure, bilingualism and biculturalism. I use biculturalism meaning the understanding, and appreciation and involvement with the culture.

If I had to choose a person who was a

a Franco-American with no administrative experience over an Anglo with administrative experience to run the project, I guess I'd choose the Anglo...because the project's success depends upon administrative ability but fortunately I don't have to make that choice because there are also Franco-Americans who are qualified administratively. Who are qualified in terms of media exposure. Who have, of course, the bilingualism and biculturalism.

I would think that an Anglo having been so selected would be at a terrible disadvantage.

Q. Now as far as your interviewing procedure goes, how is that going to be handled. Will you be interviewing these people personally? Is there going to be a committee? What are the details of that?

A. We have set up a committee of three people, myself included, and two Franco-Americans who will screen.

Q. Will they interview in French?

A. Oh, I would think this would be essential.

Q. Do you have the names of those people (on the interviewing committee)? Are they available?

A. One is from the University here and one is from the St. John Valley. (Mr. Van de Bogart preferred not to release the names.)

Q. Are there any women on the committee.

A. No...I guess there aren't.

Q. When will the interviewing take place?

A. On Thursday (Sept. 12), and by Friday (Sept. 13) we should have the Director. And next week we will begin interviewing for the other positions.

Q. Will the chosen director have any voice in the selection of the other positions?

A. No, he will not, mostly because of the lack of sufficient time.

Q. When should the project be operating?

A. By October 1st.

Q. When do you expect the first programs to be put out?

A. The first programs will be produced and examined in May as pilots. At that point there is a go/no go decision to be

made in Washington about the completion of the project and the production of the remaining programs. The rest of the programs will be produced during the next several months and broadcasted in the Spring of 1976.

Q. Are you going to be the overall director of the project or is the director you hire going to have the last word?

A. The project director will have the last word for all practical purposes... WPBN and the University of Maine have entered into a contract with the government to produce these programs. The project director will be hired for this purpose and should there be a conflict between the project director and the project goals and purposes which in the opinion of myself and the project office in Washington, if there is a conflict, then I would say that it would be reconciled.

Q. Do you have anything further to add?

A. I think that it would be appropriate for you to add, if you so choose, if your newsletter continues and I hope it will, that we will report to your constituency through the newsletter at intervals. And, I would hope that your people would respond, being interested and sensitive to the needs of children, to the project, in a supportive and positive way. I don't mean always agreeing. I mean being constructive in their disagreement and frankly make the project work through their input.

This interview leaves some questions unanswered, and stimulates my concern on certain other issues:

How was the interviewing committee selected? Does it represent to some extent the Franco-American population of Maine? Is it not obviously a prerequisite that there be at least one woman on that interviewing committee? If not, then where is the woman in the Franco-American culture? Doesn't it seem imperative that the project director have some influence in the interviewing and/or hiring of the other positions within the project?

Some of these questions will hopefully be answered within the next week when the results of the interviews are publicly released.

Céleste Roberge

New England-Atlantic Provinces-
Quebec Center

and

Department of History-Joint Seminar

Thursday, September 26, 3:30-5:00PM
Estabrooke Graduate Center--North Lounge

Speaker: Professor Tamara Nareven
Director of the History of the
Family Program, Clark Univ.
and editor of The Family in
Historical Perspective: An
International Newsletter

Topic: French Canadian Millworker
Families in Late 19th Century
Manchester, New Hampshire

Faculty, graduate and undergraduates
are all invited.

WANTED--BOOKS, PAMPHLETS, RECORDS,
PAPERS, by or about Franco-Americans,
French-Canadians and Acadians. The
F.A.R.O.G. office would like to
begin a small library of Franco-
American resource materials. If
you have any used or extra copies
of Franco-related materials that
you would like to see in the F.A.R.O.G.
office please send them to or drop
them off at the F.A.R.O.G. office.

Le Comité de Vie Franco-Américaine
et La Fédération Franco-Américaine du
New Hampshire are co-sponsoring their
thirteenth New England-wide Franco-
American Congress in Manchester, New
Hampshire the 27th, 28th and 29th of
September, 1974. Workshops on Franco-
American youth, Radio, Television and
Franco-Americans, Franco-Americans and
American political, economic life, History
and Franco-Americans, Franco-Americans
and the world-wide French community, etc.
are being offered. The Congress is open
to all Franco-Americans and their sympa-
thizers. For more information on attend-
ance contact Yvon L'Abbé or Irene Simano
at F.A.R.O.G.

STAFF

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Thank you to all contributors.