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THE FRENCH SPEAKING:

Maine Cities and Towns With 5,000 or More French-Mother Tongue Persons: 1970

PLACES WITH 400 OR MORE FRENCH MOTHER TONGUE PERSONS

Lewiston	25,037
Biddeford	12,268
Auburn	6,938
Augusta	6,419
Sanford	5,997
Waterville	5,456
Madawaska	4,997

WHERE

PERSONS

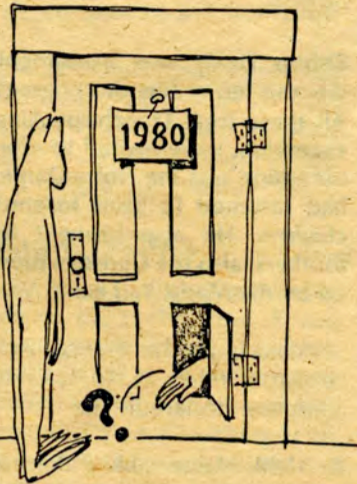
Where are the French-Speaking people in Maine? The map above and the accompanying table tell us where the French-Mother Tongue population resided in Maine in 1970. The map locates 85 percent of the French population of which half lived in the seven larger communities listed above. Contrary to the impression often conveyed by FAROG FORUM, the majority of French are in the southern part of the state. There were substantially more French-Mother Tongue in the adjoining towns of Lewiston and Auburn in 1970 than in the whole of Aroostook and Somerset Counties.

But these figures do not really tell us about language ability rather they tell us of language background or orientation—the language spoken in the home of the respondent when he or she was a child.

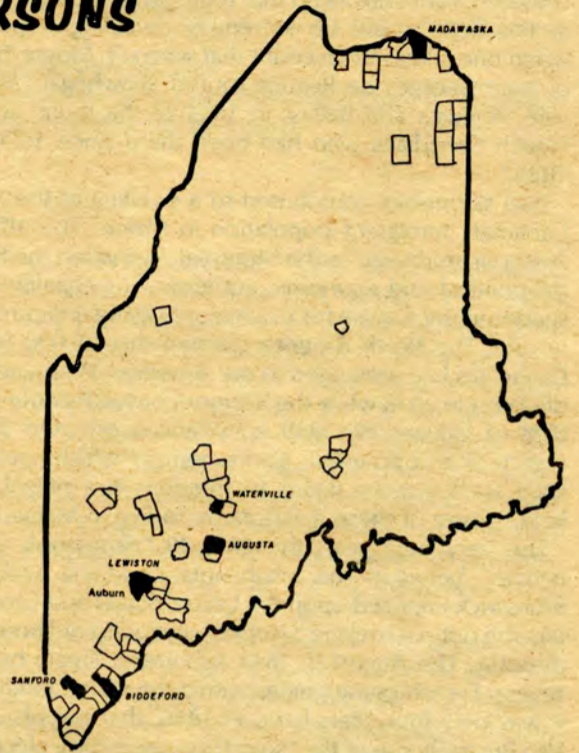
The 1980 Census will give us an answer to the question of location of the French Speaking. Question 13 of the long form is on current language. It will ask "Does this person speak a language other than English at home?" If yes, then "What is this language?" and "How well does this person speak English?" — Very well, Well, Not Well, Not at all.

The instructions say to mark No if the person always speaks English at home, but not to mark Yes for a language spoken only at school or if speaking ability is limited to a few expressions or slang. This is a language use question, rather than a language orientation question.

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ARE THEY ???



"TRENDING INTO MAINE HISTORY"

MAINE'S FRANCO AMERICAN HERITAGE

by Paul P. Chassé

The following paper was presented at the 17th Annual Conference of New England Historical Societies at York, Maine, October 26, 27, 28, 1979, by Paul P. Chassé, PhD, Professor of History, Rhode Island College, Providence. We wish to thank Prof. Chassé for permission to print it and Marie-Reine Mikesell of Chicago, Illinois for bringing it to our attention and providing us with a copy of Prof. Chassé's paper. Merci.

Chère Madame Maxime A. Scott,
Dear members and Friends of the Maine League of Historical Societies and Museums.

Thank you for the indulgence with which professional scholars and specialists such as yourselves welcome an amateur like myself in your midst. I do not know if you are aware that our panel chairman, Monsieur Maurice Violette, whose very resourceful book on THE FRANCO AMERICANS of Augusta—so far, the single most informative work on any individual Franco American urban community within the state of Maine—has stacked the panel with relatives. In reviewing my genealogical chart last week, I ran across a marriage, some nine generations ago, of a Marie Carault to a Méry B. d. Laviolette, at Château Richer in 1669, the year La Salle built the first fort at Niagara. I proudly presumed that this promoted me to the rank of a distant cousin, and felt reassured that I was in very good company. I have also learned much from Monsieur Guy Dubay's expertise concerning the role Acadians have played in Maine's development.

Is it possible for me to add a new dimension to what you have already heard or read? As professional historians and proud natives or residents of Maine, you all know better than I of Champlain's various summer peregrinations along the Maine coast—surely the most famous precursor of the annual invasion of Old Orchard Beach—and you are, indeed, convinced as was the belated Samuel Eliot Morison, that Champlain was unquestionably "the best mapmaker and navigator of his age." You probably also all agree with the *New York Times'* advertisement of May 6th last ('79) that "New England begins in Maine" since you have just celebrated the 375th anniversary of the first European settlement at Sainte-Croix Island in June 1604.

No one has forgotten the presence of French Jesuits and Franciscan missionaries in Maine during the 17th century, least of all, the Indians. Nor has anyone forgotten the legendary Baron de Saint-Castin who was already traveling overland, through the woods, with his Indian companions, from Castine to Québec in the spring of 1671, a journey he would undertake time and again.

Some of us recall that, in 1687, Cadillac was given an Acadian seigneurie which bordered Maine's Union River before he left for the Great Lakes and, later, for Louisiana. And everyone remembers the presence of Father Sébastien Rasle (from 1694 to the day when, not bearing arms, he was shot and scalped, and his remains mutilated and desecrated by colonists on August 23, 1724. (As we withhold a visceral reaction to this description, it is of import that we recall how Maine's public school texts underlined the "plundering and destroying" of Maine's shores by the British as late as 1814.) We also remember the arrival, in 1752, of a group of French Huguenots who

came to settle in Dresden.

Longfellow, a Maine son, has immortalized *Evangeline's* compatriots who became the western world's first and only "boat people" in 1755...before some of them who had served as North America's first white slaves, trekked through the Maine woods on their way to their homeland, and to return later as settlers.

In that first century and a half of Maine history, the French had established the state's first settlements, had introduced the state's first frontiersmen, had been the first to utilize and develop the state's transportation system which they learned from the Indians, and had been the first to establish schools within the state. If such a comparable record can make Georgians proud of English accomplishments there, it is a record which should make Mainers proud of French accomplishments here.

The Seven Years' War and the American Revolution changed the course of North American history and thus began the first chapters of "America, Land of the Immigrant." The fact that Maine had been so intimately linked to Québec and to l'Acadie left a nostalgic yearning within the hearts of many a French Canadian. In fact, many Beaucerons, who fled Governor Craig's oppressive measures in Canada, took up residence in Maine between those difficult years of 1807-1811.

The French Canadians were also aware that Maine had been admitted to Statehood in 1820 and that a French Huguenot, Georges Houdelette, had been elected to the Maine House of Representatives two years later. They soon imagined prospects of greater religious, political and economic freedom in Maine than in their native land. The composition of Maine's rural and urban population was destined to be altered forever.

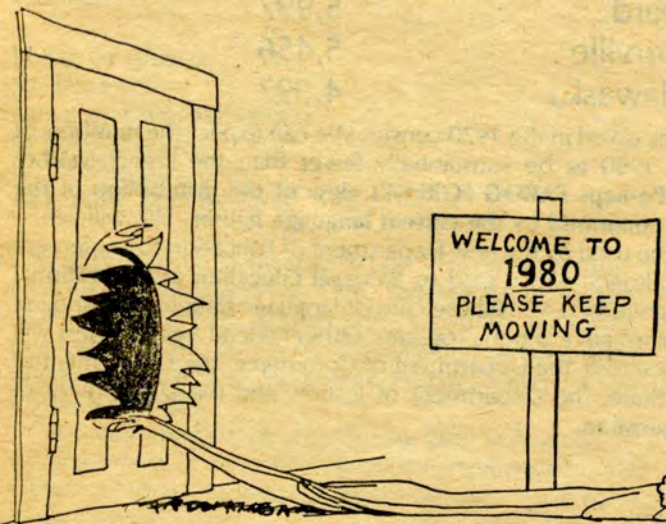
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LE F. A. R. O. G.

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The guest editor for this issue is Stephen T. Duplessis



Trending Into Maine History

from page 1

The first trickle—which was eventually to become a deluge—of French Canadian immigrants made its appearance in Waterville in 1827. Two years later, Joseph Nadeau had founded la Grande Décharge—now Fort Kent (which was not yet a part of Maine). Records show that within two years, in 1831, there were already thirty French Canadian families in Waterville, and thirty more in Lewiston. I am convinced that thorough, earnest research in this field would be extremely revealing, especially when one takes into account that when Fr. Moysse Fortier of Saint-Georges de Beauce toured Skowhegan, Waterville, Augusta and Belfast in 1814-42, he found several French Canadians who had been there since 1824 and 1825.⁴

Two skirmishes contributed to a swelling of the French Canadian immigrant population in Maine. The 1837-38 "patriotic uprisings" in the Montréal area when the hopes for political and economic autonomy—or equality—were shattered once again for this majority living under minority rule. The **North America** claimed that 25,000 French Canadians had emigrated to our American West and Middle West in 1838 while the Vermont-based **Patriote Canadien** of January 29, 1839 editorially questioned the integrity of an oppressive gouvernement which could inspire such massive flights to freedom in a neighboring land.⁵ Some of these exiles came to live in Maine.

The very next year, the 1838-39 "Aroostook Disturbances" between the inhabitants of Maine and New Brunswick imposed upon the United States and Great Britain the duty of seeking a formal solution to old boundary disputes. The August 9, 1842 Ashburton Treaty brought several French communities within the Maine jurisdiction. It was only four years later, in 1846, that Joseph Cyr of Van Buren—home of the Violettes—was, in turn, elected to the Maine State Legislature.

It would be a painstaking exercise to elaborate at this time on the names and dates and cities of French Canadians at that period. Suffice it to say that Truesdell asserts that, in Maine alone, in 1850, there were 14,181 Canadian-born, with only New York, Massachusetts and Vermont surpassing it.⁶ One should not yet presume that the French Canadian population which spoke a foreign language and adhered to a "foreign" faith, Catholicism, had found its Eden.

In 1854, Fr. John Bapst, a French-speaking Jesuit from Switzerland who had wanted to test the legality of a Maine law expelling from public schools all Catholic children who refused to attend Protestant worship, was tarred and feathered by order of the town meeting in Ellsworth.⁷ (One must not forget that Fr. Cheverus, later the first bishop of Boston and the future cardinal of Bordeaux, had been arrested in Newcastle in 1801 for the crime of having performed a Catholic wedding there.) Therefore, Franco Americans continued to maintain a low profile in Southern Maine. This situation prevailed for decades, as Violette asserts in his book when he states that many French Canadian immigrants who lived in Augusta prior to 1900 "were forced to move to... predominantly French communities to escape discrimination."⁸

When the Civil War broke out, thousands of French Canadians fought with the Union forces. (Students seeking a topic for a master's thesis in history would find ample material in perusing the **Annual Reports of the Adjutant General of the State of Maine** for the years 1861 through 1866.) Thousands more followed suit to work in the mills, each massive contingent seeking to adjust to an accelerated pace of life without, for all that, discarding their basic values under "therapeutic pretenses". The **Lewiston Evening Journal** of May 5, 1873 carried a story saying:

What a strange and suggestive sight! Those 2000 French people consecrating a church that cost well over \$50,000—and they, living in a foreign land for only three years and having a church before they even own their own homes!

Though not meant as an oversight, the above quote does not inform the reader that they Grey Nuns of Saint-Hyacinthe had opened a school for hundreds of French children the preceding year. (The French Canadian Sisters of Notre-Dame de Montreal had opened a school in Portland in 1864, one year prior to the arrival of the Sisters of Mercy in Bangor in 1865.) Biddeford deserves kudos here, along with Manchester, N.H., for being one of the only two cities in New England to have opened the doors of its empty public schools to allow French Canadians to teach their language to their children during the summer months of 1875. Joanne Lapointe of Lewiston, in a feature article entitled "Our Franco-Americans Were Builders", tells us that:

Adult education is not an innovative fact, for in 1885, over 300 girls and 200 boys attended evening classes at

the Dominican "Bloc" after working twelve hours daily in the mill.⁹

It was the country's only black bishop of the nineteenth century, James Augustine Healy, Portland's second resident Ordinary, who was the most supportive of attempts by the French Canadian immigrants to educate their children within the cultural patterns of their ethnic heritage as he directed the affairs of the See of Portland for a quarter of a century. Sr. Thérèse De Courcy informs us that:

Bishop Healy was instrumental in bringing into the diocese ten orders or congregations of religious women. All these were French-speaking groups and all, with one exception, were invited to work in French parishes. The exception was the Notre-Dame Sisters of Lewiston. They had returned to Saint Joseph's Parish to care for the children. He also brought in Dominican and Marist Brothers, also the Christian Brothers. A college was opened by the Marist Fathers in Van Buren in 1886.¹⁰

Speaking at the Franco American Day festivities in Lewiston on July 25, 1970, United States Senator Edmund S. Muskie declared that:

By 1880, Maine ranked third among cotton textile producing states, and the new French immigrants provided the bulk of the work force. Their labor made possible the industrialization of Maine. In 1890, for example, over half of all the workers in the cotton mills of Biddeford were Franco Americans, and by the turn of the century, textile manufacture was Maine's leading industry. It was hard and unglamorous toil and the pay was low. But it was crucial to the evolution of our state's economy and marked a historic watershed in Maine's development.¹¹

One only has to refer to Dyke Hendrickson's series on Franco Americans in the **Maine Sunday Telegram**¹² to compare the annual wage of a laborer in the year 1900: \$390 per year in the textile mills, \$442 in the woolen mills, and \$609 for pulp employees, with those of today and contrast the purchasing power of each annual income.

While the **Guide français des Etats-Unis** claims there were only 42,000 French Canadians in Maine in 1890, the diocesan report indicates that out of Maine's 70,000 Catholics, 43,000 were of French Canadian ancestry. This led to new demands for Franco American parishes and native ethnic clergy. These legitimate requests soon irritated a hierarchy intimidated by nativist propaganda and demonstrations throughout the country. It is ironical that, at this time, the hard-lined Yankee review, **The American** of Boston, became so alarmed at these population statistics that, in its December 28, 1889 issue, it warned the American public against an on-coming coalition of the French and the Irish to bring Popism to New England. What a vain exercise in rhetorical art this proved to be:

Bishop Healy died in 1900 and Bishop O'Connell, the future cardinal of Boston, did not remain in Portland five entire years. Meanwhile, immigration continued to increase and multiply the Franco American enclaves within Maine. Numerous clubs, associations and societies were flourishing. Artistic and literary functions were numerous. A Franco American press had been operative in the state ever since the short-lived appearance of the **Emigré Cana-**

dien in Biddeford in 1870. Today, **l'Unité** is published completely in French in Lewiston.

The arrival of Bishop Louis Walsh in Portland in October 1906 must have set the Bostonian **American** at ease for at least two more decades! Among the very first authoritarian gestures of his administration were the imposition of additional English texts in the French school curricula, the appointment of seven Irish priests as pastors of French parishes, the closing of the French school in Skowhegan, and his dictating French Canadians to attend services in English at the new Sacred Heart Church which they had heavily subsidized at the time of its construction in 1905.

Further, Walsh antagonized the entire Franco American population when all became deeply embroiled in the famous Corporation Sole Controversy which is frequently described as a match between the proponents of genocide and languicide in one corner and the patriotic anti-assimilationists in the other. The Maine Historical Society's **Newsletter** and the diocesan **Church World** published Michael Guignard's interesting and succinct essay on the subject. As the dust settled, and whatever conclusion one may reach on this topic, it is interesting to note the courage with which James G. Chabot, a Franco American from Lewiston, addressed the bishop and the governor at the civic festivities of the Tercentenary of the Church in Maine on October 12, 1913:

I am glad to seize the first opportunity ever offered to us, the Franco Americans of Maine, to join you in these impressive solemnities.

I bring to you, Reverend Sir, and to the people of this diocese a message of peace... from over 100,000 Franco American Roman Catholics living in this Grand State of Maine.

We are American first...

We look with joy, akin to national pride, to the heroic deeds of those first missionaries of the church, of those pioneers of civilization in the part of "La Nouvelle France" as this part now forming the State of Maine was then called.

The first Catholic voice which rippled the still waters of the Kennebec was the prayer of a French priest, uttered in the French language.

It is therefore fitting and proper, and it seems to me, in accord with the rules of propriety and courtesy... that on such occasions as this, one who claims to be a descendant, though remote, of the same nation as those first Jesuit missionaries, should participate in the program of this celebration to honor their memory.

(All italics are his.)¹³

The editor of the Maine Catholic Historical Magazine stated that Chabot had "held the attention of his audience until the close of his address." The question remains: why was this the first time a Franco American was allowed to be heard?

With the advent of World War I and with total disregard and disrespect for the hundreds upon hundreds of Franco Americans from Maine who served their country as heroically as the sons of any other group within the state—Lewiston alone had sent 665 Franco Americans to war, and three of these, Fred Soucy, Paul Genest, and William Dollard were awarded the Distinguished Service Cross—, the Maine Teachers' Association joined the post-war frenzy of "Americanization" and asked the Maine Legislature

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??? FRENCH SPEAKING THE ARE WHERE

from page 1

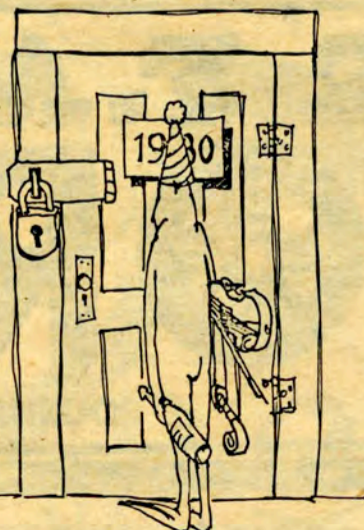
Maine Cities and Towns With 5,000 or More French-Mother Tongue Persons: 1970

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tation questions such as was asked in the 1970 census. We can expect the numbers of French language users in 1980 to be substantially fewer than the French-Mother Tongue figures for 1970. **Perhaps FAROG FORUM's view of the distribution of the French population will be confirmed by the current language figures.** We will see.

These language data will be used by the new Department of Education to implement the 1974 Education Amendments with regard to **Bilingual Education and Vocational Education**. State and local governments will use current language data to plan and implement educational and affirmative action programs. Other Federal Agency users will be the Department of Agriculture, the Department of Commerce, the Department of Health, Education and Welfare, the Department of Justice, and the Department of Labor. **It is an important question.**

Madeleine GIGUÈRE
University of Southern Maine



Hommage A Wilfred Beaulieu

L'ethnie française, forte de tous ses peuples de destin français, vient de perdre un géant en la personne de Wilfrid Beaulieu. Franco-Américain de la Nouvelle-Angleterre, il consacra toute son existence d'homme, de 1920 à 1978, à servir sa langue française, à défendre les intérêts moraux et intellectuels non seulement du million de Franco-Américains, mais encore ceux de tous les nationaux français d'Amérique et d'Europe.

Il lutta avec ses propres armes, la plume et la linotype. Ayant obtenu son baccalauréat à l'Université de Montréal en 1920, il débuta dans le journalisme au "Devoir", passa à "L'Opinion publique" de Worcester.

Ayant pris conscience de ses possibilités, il fonda à 31 ans "Le Travailleur". Il y est resté jusqu'à l'an dernier et jusqu'à son dernier souffle, la main fermement posée sur

le gouvernail. Pendant 47 ans, chaque semaine, il inscrivait sa devise au fronton de son journal: "Fais ce que dois... advienne que pourra".

Le numéro-souvenir révèle sa personnalité. Pour Paul-P. Chassé, "un géant s'endort". "Toujours du bon bord" écrit Roger Lacerte. Marthe Biron Peloquin voit en lui "un héros cornélien" tandis que Thomas-M. Landry o.p. est subjugué par "cet homme vrai, droit et intrépide". Pour Armand-B. Chartier, Wilfrid Beaulieu est "l'irremplaçable". Certes, avec Gérard Robert, "il a bien mérité des siens". Pas de doute, avec Louis-I. Martel qu' "il vivra dans nos coeurs".

Grâce à ce géant politiquement effacé, magistralement têtue, vigoureusement intransigeant, j'ai pu, le 20 mars 1947, ouvrir dans "Le Travailleur" la chronique "La voix de la Belgique française" et, le 31 juillet de la même année, faire connaître ma thèse juridique sur "Nationalité et

citoyenneté".

Wilfrid Beaulieu espérait que son oeuvre de dimension mondiale continuerait après lui. Il méritait mieux et davantage que des médailles, des prix et des diplômes honoris causa. Dans les dernières années, plusieurs fois l'an, il devait mendier, faire appel à la générosité de ses lecteurs.

Il est regrettable qu'il n'ait pas été davantage aidé et que, par suite, son journal disparaisse avec lui. "Le Travailleur" cesse de paraître, mais, grâce à son action de pionnier, des organes de presse vivaces prennent le relais, ainsi "Farog-Forum".

Charles-François BECQUET
(Vice-président de la Commission française de la culture de l'agglomération de Bruxelles)

La Comptine "Hier au soir"

par Roger Lacerte

Dans un premier article sur les comptines franco-américaines, publié premièrement dans **Le Forum** et reproduit ensuite dans **Le Journal de Lowell**, j'ai voulu en donnant une demi-douzaine d'exemples tirées de ma propre expérience domontrer que chez nous en Franco-Américanie la tradition orale comptait elle aussi des chansons et comptines parfois françaises/originales parfois dans des variantes locales tout à fait acceptables puisque réellement issues du vécu quotidien de notre collectivité. Malheureusement deux d'entre elles avaient des expressions crues qui ont pu choquer les sensibilités de certaines âmes délicates alors que d'autres rappelaient les tensions raciales d'une époque que nous voudrions croire à jamais révolue. Dans les deux cas, nous regrettons les effets sur les lecteurs et prenons l'occasion pour rassurer ces mêmes lecteurs que nous ne pouvons rien à la réalité sociale et historique de notre groupe. Nous nous en faisons le simple historien pas son moraliste. Nous sommes bien décidés alors à poursuivre nos recherches dans ce domaine: trouver et analyser en autant que possible les comptines, rimettes, devinettes, vire-langues et chansons qui font partie de notre héritage culturel franco-américain.

Une chanson que l'on retrouve en anglais et en français mais de façon différente dans les deux langues concerne une bête maltraitée. la version française, que j'ai entendue chantée une première fois par un ancien séminariste oblat, natif de Lowell, parle d'un chat. En patois, elle se chante ainsi:

Hiaïre au souaïre (Hier, au soir)
Sur le trottoaïre (Sur le trottoir)
J'ai vu un beau p'tsi minou,
La queue coupée,
Les oreilles arrachées,
As-tsu fret (As-tu froid)
As-tsu fret, mon minou?

Nous voudrions comparer cette chanson avec trois autres variantes que nous avons lues ou entendues avant de parler de la version anglaise. Une analyse révèle une division en deux parties, la première narrative, dans laquelle le conteur parle à la première personne d'un contact visuel entre lui-même et un animal domestique partiellement dépiécé en prenant soin de préciser le moment et le lieu de la rencontre, la seconde interrogative, dans laquelle le narrateur questionne sur un ton moqueur la pauvre bête, un chat en l'occurrence. Ces divers éléments changeront d'une variante à une autre et d'une langue à l'autre mais l'essentiel reste un homme et une bête domestique démembrée. Voyons.

Le directeur de "l'Equipe du Bon Vieux Temps", de Lowell, M. Raymond Paquin, reconnu un de nos meilleurs interprètes et animateurs en matière de folklore, chanta, à la traditionnelle "Soirée du Bon Vieux Temps" dans le cadre des fêtes de la dixième Semaine Franco-Américaine annuelle de cette ville, en juin dernier, la variante suivante:

Hiaïre au souaïre
Sur le perron
J'ai vu un beau p'tsi minou
La queue coupée
Les oreilles arrachées
As-tsu fret, as-tu fret, mon minou?

A l'exception de la substitution de "perron" à "trottoir" comme lieu de rencontre, cette variante est quasiment mot à mot la même version. Nous croyons, cependant, que cet élément, que nous retrouverons ailleurs, quoique tout aussi valable est moins poétique à cause de son manque de rime.

Cette comptine de chez nous vaut bien celle que l'on retrouve dans le recueil "Comptines traditionnelles du Canada français" (Montréal, Editions Leméac, 1973) comme sélection douze:

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Trending Into Maine History

from page 2

to outlaw the teaching of foreign languages—namely, French in Maine—in the fall of 1920. This time, it was Bishop Walsh who confronted the Maine Teacher's Association and denounced their bill as an insidious attempt to "prussianize education in Maine." One can only wonder at the integrity and probity of a teaching body who then proceeded to vent its frustrations at having lost by punishing and ridiculing innocent little school children for speaking their mother tongue in public school yards.

Bishop John Murray replaced his deceased predecessor in 1925. His six years in Maine were the most lenitive in a quarter of century. Thanks to his tactfulness and to his solicitude, Maine was able to side-step the "Sentinellist" dynamics affecting Rhode Island and New Hampshire in the twenties as he went about quietly blessing new churches and even sharing the podium with Dr. Précourt of Saco whom Walsh had formerly interdicted.

Was labor any kinder to Franco Americans than the other institutions mentioned? Franco Americans did survive the crash of 1921 as did the rest of the country. Politically, they supported the New Deal. They still sacrificed luxuries and the essentials to maintain their schools open for their children. And the war suddenly made everyone forget individual needs for the common good. Thousands of Maine's Franco Americans served throughout the war, in any and all of its ugly theaters. Ironically, Mattie Pinette, a WAC Officer from Maine, was selected to be one of General Eisenhower's secretaries... because she was a fluent bi-lingual Franco American! Brigadier-General Joseph Pierre Vachon of Westbrook was among the prisoners taken after the fall of Bataan. The war and its aftermath probably contributed more to the assimilation and acculturation of Maine's Franco Americans than any other factor in the past. Senator Muskie assured the Franco Americans of Lewiston that it was not all negative:

In the last 100 years, Maine citizens of French descent have won election to the Maine Legislature nearly 500 times... I can't resist pointing out that most of the nearly 500 legislators I mentioned were democrats. You can take pride in the fact that you have played a major role in the revival of two-party government in Maine over the last generation.¹⁴

As Maine's Franco Americans have struggled up from the poverty of their immigrant ancestors and as they are consistently assimilating the American experience, they have the right, in closing, to ask themselves if their national aspirations are merely to remain unrealized fantasies for them and genuine accomplishments for others.

When Connecticut elects a woman governor, they may wonder why Maine cannot elect a Franco-American governor or United States Senator. When Santa Fe or San Antonio can have a Hispanic archbishop, they can wonder why there is no Franco American archbishop in

New England. When candidate Carter has his photograph taken before a Franco American storefront to solicit votes, they can wonder why he has forgotten Franco American citizens for ambassadorial or cabinet posts.

When one analyses the ethnicosaic in Maine, one may wonder why there are not more Franco American professors in the State's University and College system, why there are not additional appointments of Franco Americans to the judiciary, why government, business and media managerial and decision-making positions still do not adequately reflect the Franco American presence in Maine, or why the average Franco American's wage base is not as high as it should be.

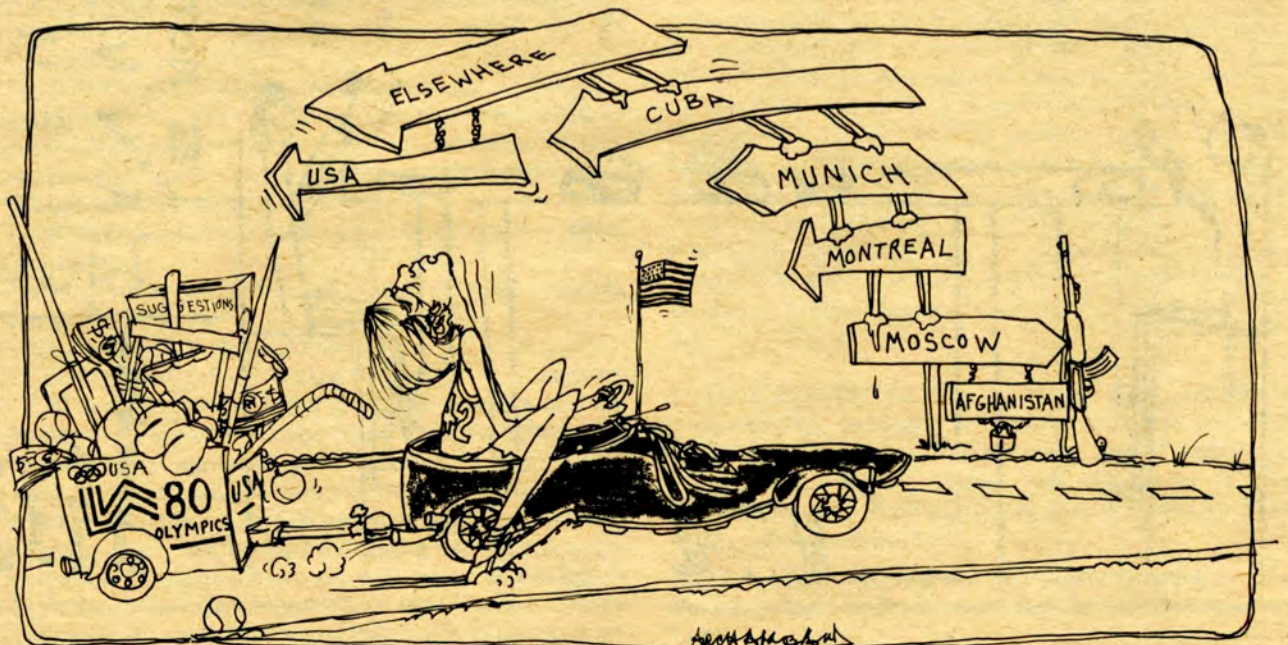
What does Maine have to offer its Franco American citizens in the 1980's? That is surely worthy of study by historians, sociologists, anthropologists, economists, politicians, and... why not?... even by the clergy. It may be very noble to say, like H.G. Wells, that "our true nationality is mankind", but it might be more reassuring for the Franco American if he is convinced that he, too, has his place in the sun.

In turn, nascent Franco American leaders must realize that if the past is not a period to be relived, it is neither a moment to be discarded lightly. Their heritage is a soul, with its contemporary message, to be heeded with respect and wisdom. As their forebears sought to adjust to America's cultural pluralism without shedding their religious and linguistic tenets, so, too, should they learn that the best way for them to be a genuine Franco American is to BE a MAN or a WOMAN, conscious of the historical context which they share with their fellow Americans and with the Francophone world at large, fully committed to that two-fold mission: that of excelling within both cultures, and that of contributing authentically to the ideal of national unity.

Oct. 19, 1979
Jogues & Cie

FOOTNOTES

1. Sr. M. Céleste Léger. **The Catholic Indian Missions in Maine 1611-1820**, p.79.
2. Glenn W. Starkey. **Maine, Its History, Resources and Government**, p. 44.
3. Fr. Thomas Albert **History of Madawaska**, p. 35.
4. Rumilly **Histoire des Franco-Américains**, p. 28.
5. **Ibid.**, p. 24.
6. Leon E. Truesdell. **The Canadian-born in the U.S. 1850-1930**, p. 26
7. Sr. Thérèse De Courcy. **Catholic Church in Maine**, p.42.
8. Maurice Violette. **The Franco Americans**, p. 71.
9. **Lewiston Journal**, Sat., Feb. 24, 1973, Magazine Section, p.1.
10. De Courcy, **op. cit.**, p. 43.
11. Muskie. Lecture notes, p. 4.
12. Hendrickson. Spring series in May 1977.
13. Vol. I, No. 4 October 1913, pp. 26-28.
14. Sen. Muskie, **op. cit.**, p. 5.



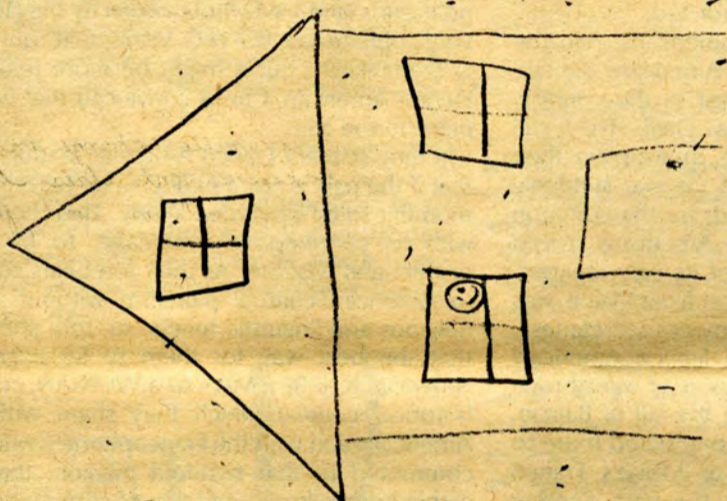
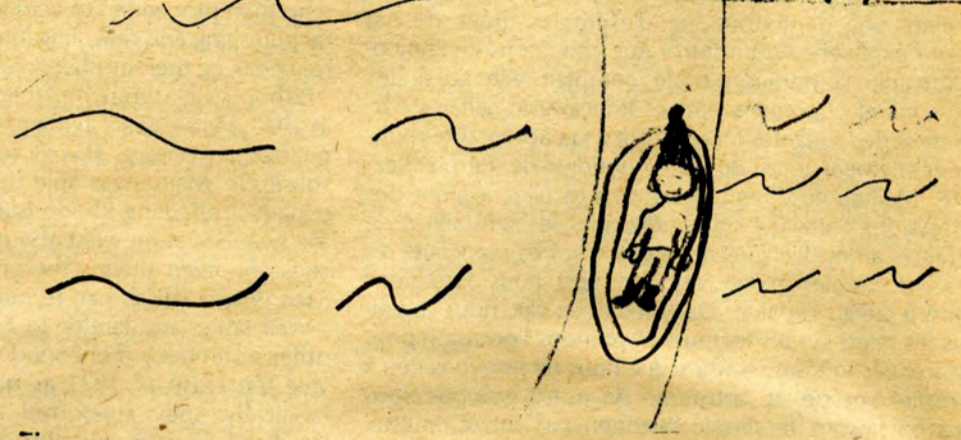
AU COIN DES JEUNES FEVRIER

By Denise Dube
9 years old

When I go sliding
in the snow. At
New Year's Eve.

J'ai fait du ski
Je suis tombé
Je suis parti
J'ai fait du ski
Debout...assis
Je suis tombé

Gaétan Y. Allard



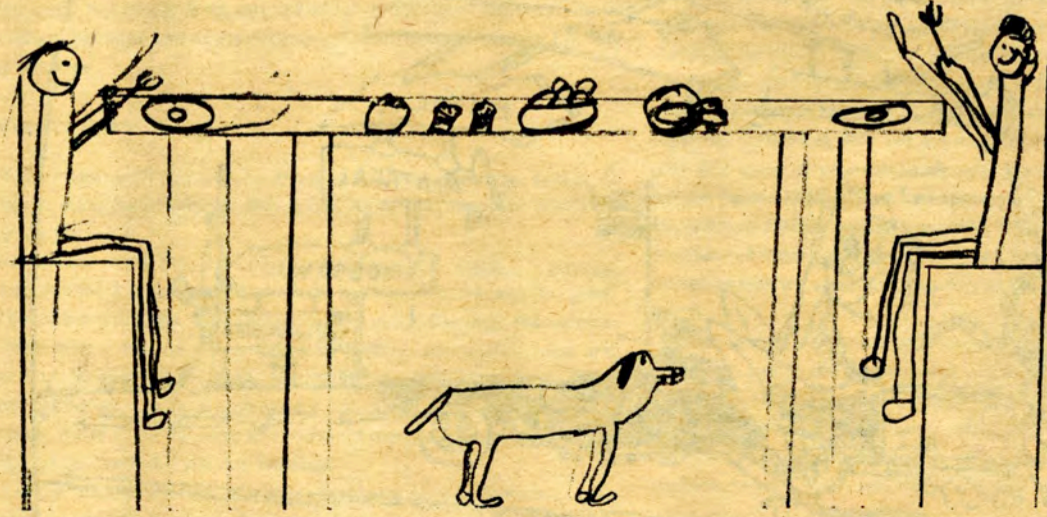
Et voilà!
Notre coin des jeunes. J'espère que ce n'est pas trop tard. C'est fait par
la classe bilingue de Brown School au Berlin, N.H., 3ieme class.
M. Maroni, Instructeur et Ms. Ruel, Aide. Bonne Année!

Winter is GREAT!

Wayne Couture



Bon Année



LES MOTS CROISÉS - FEVRIER

J	A	N	V	I	E	R	Z	B	R	A	I	S	I	V	G	E
B	L	H	A	P	F	R	A	M	E	T	D	E	N	V	I	B
G	T	N	Q	P	K	F	O	E	I	E	I	W	B	T	O	T
C	B	N	A	P	R	E	M	V	S	T	N	O	C	E	E	E
B	A	N	A	P	O	M	E	I	O	N	I	A	E	A	A	A
C	B	N	A	P	R	E	M	V	S	T	N	O	C	E	E	E
B	A	N	A	P	R	E	M	V	S	T	N	O	C	E	E	E
B	A	N	A	P	R	E	M	V	S	T	N	O	C	E	E	E
B	A	N	A	P	R	E	M	V	S	T	N	O	C	E	E	E
B	A	N	A	P	R	E	M	V	S	T	N	O	C	E	E	E

- Bonne de Neige
- Raisins
- Bras
- Fraise
- Froid
- Poire
- Pomme
- Jambe
- Tete
- Contente
- Triste
- Framboise
- Bonane
- Janvier
- Rouge
- Rose
- Jaune
- Dent

Les fourmis

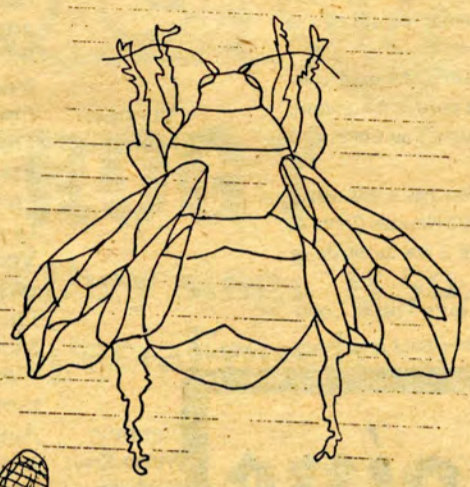
Les fourmis ont six jambes.
Elles ont beaucoup de cheveux.
Elles mangent de côté à côté.
Elles ont trois parties du corps.
Elles ont deux antennes.



La beille

La beille est sympathique
La beille voit bien
La beille a de belles ailes
La couleur de la beille est noire et jaune. Elle mangent de côté à côté

Par Donna Leigh

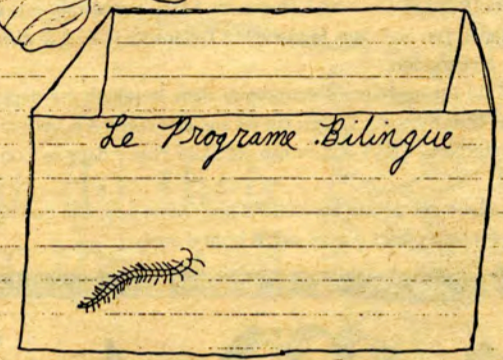
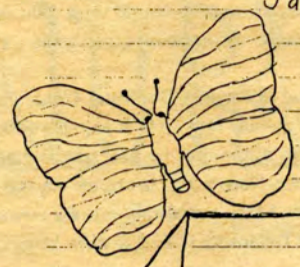


La sauterelle

La sauterelle saute très haut jusqu'au ciel bleu. En allant travailler au Programme Bilingue avec Elaine Fauteaux. Elaine a six ou sept sortes de thé. Elle a beaucoup de choix. Moi j'ai pris citron, c'est très bon. J'ai parti à la maison. C'était une longue journée

J'ai mon voyage!

par Nancy Carrier



Le Grillon

Par Ayne Bergeron

Le Grillon est une petit bête Bergeron
elle fait du drôle bruit
elle est une insecte de la vie
elle est une travailleuse
avec ses pattes elle pédale et pédale
est dans la nuit, elle est contente parce que on entend le petite. Beau bruit elle fait

par Doris Cloutier



Programme Bilingue

OF CANAAN/NORTON, VT.
BOX 276
CANAAN, VERMONT 05903
(802)266-7752

Le Papillon

Le papillon est beau
La chenille change en papillon
Les papillons sont très brillants
Les Papillons sont fait d'un Cocon Les papillons ont des antennes.

Par - Marion (Sunshine) Paige

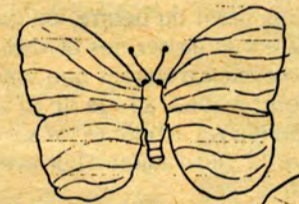
Dear Farog,

The students were very pleased that you enjoyed their poems. So they have copied them over. We thank you for taking the time and interest to write us.

Sincerely,

Sue Ellen Burgess

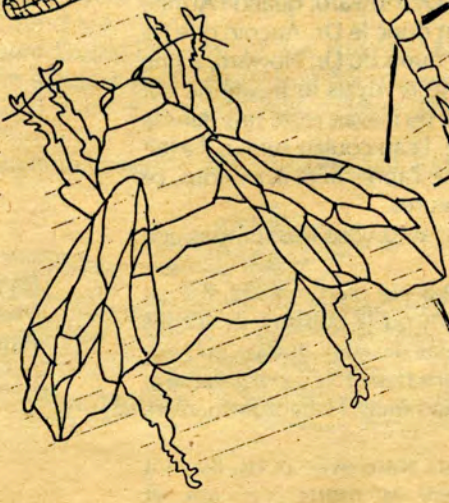
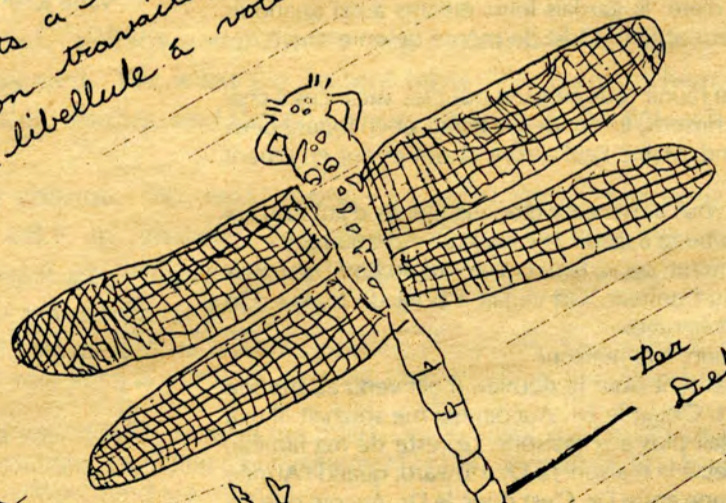
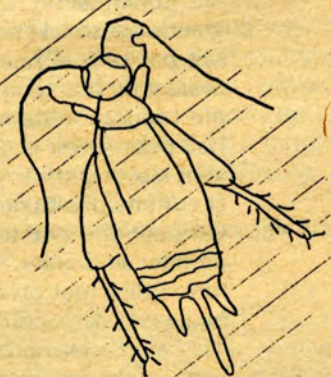
La Libellule
La libellule à vole pour aller au travail. Elle amène ses enfant à l'école avant d'aller au travail. Après la fin de travail a va chercher ses enfants à l'école. Elle va à la maison travailler dans la maison. La libellule à volé toujours.



la mille Patte

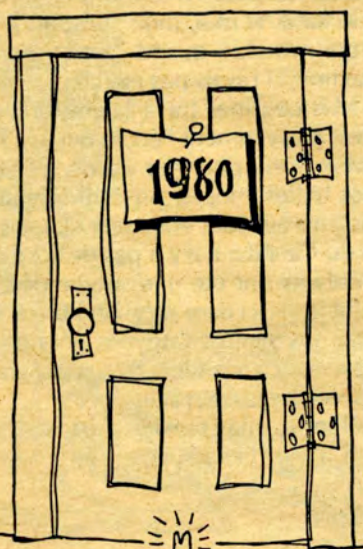
la mille patte est rouge
la mille patte est 40 Jambes
la mille patte est comme une chenille
la mille patte est 20 parties de corps
la mille patte est 2 antennes

Par Raymond Mauvais, Jr



Par Dedeley Cameron

Le Programme Bilingue



Chers Amis,

Avant de continuer notre conversation avec Mme Roy, nous aimerions faire quelques petites corrections de notre première entrevue.

En premier, concernant Pèpère Roy, il demeurait à Lewiston et travaillait pour son frère, oncle Eli. C'était oncle Eli qui restait en face de l'hôpital Ste-Marie.

Aussi les ancêtres de Pèpère Roy venaient d'Arthabaska-dans les bois francs-comme ils appellaient ça.

Une autre idée que je n'ai pas bien exprimée, nous dit Mme Roy, c'est ce que je ressentais quand je revenais chez-nous, dans mon rang, après avoir passé quelque temps avec la famille Hall. Ce n'est pas que je n'aimais pas le monde qui m'entourait. Bien au contraire. On avait de si bons voisins! Vous ne croiriez pas comme ils étaient tous si dévoués et si aimables pour nous! J'ai gardé de si précieux souvenirs d'eux tous! Mais c'est parce que j'étais jeune, et je m'ennuyais un peu dans le rang. J'aimais la vie active de la famille Hall. Dans notre vie tranquille du Rang, une grande récompense qu'on avait, c'était d'aller à l'exposition de Trois-Rivières.

Un peu plus loin aussi, je mentionne avoir revu M. Maurice Duplessis. C'était quand on a fait un pèlerinage à Ste-Anne et au Cap-De-La-Madeleine. C'était aussi la fête de la St-Jean-Baptiste, à Québec. J'ai aussi vu sa vie à la T.V. Ils ont dit qu'il a eu une déception d'amour et ne s'est jamais marié.

Je vous ai dit que je me suis marié à Bécancour. Nous avons fait notre voyage de noces à Montréal, chez ma tante. Puis nous avons aussi été à Plumouth, Mass. et sommes ensuite venus sur la terre ici à Rumford.

Pour mes enfants, j'en ai 3 dans le Mass; 1 à Delanson, N.Y.; 1 à West Virginia; 4 garçons au Conn. et 1 dans le Maine, à Hampden.

Maintenant, Paul est ingénieur électronique dans le telephone depuis 23 ans et non pas 4 ans. Aussi District Manager-Data Systems. Laurier fait les aiguilles comme je vous ai dit. Il a sa place à Newton Conn. et une autre à Waterbury, Conn. Albert qui est State Police dans le Conn., a seulement 2 ans avant de se retirer.

Nous aimons à faire ces petites corrections pour Mme Roy, afin que notre article soit juste à point. Continuons maintenant notre jasette avec notre bonne amie.

Venney Bolduc et Evelyne Langlais

Le Patrimoine

Notre héritage vivant

Perspectives, pensées, étincelles

LE COIN DE L'ÂGE D'OR

- Venney: Dans votre vie, quel événement vous semble le plus frappant?
 Mme Roy: Bien, ce fut mon voyage en Afrique. Je n'aurais jamais pensé quand j'ai été à La Côte D'Ivoire que je passerais un mois en Afrique! Nous sommes revenus par Paris et avons resté trois semaines là. Nous avons aussi passé une semaine à Rome. Le restant, bien; on a fait une bonne vie. On était pas riche, mais on avait du bon linge, du bon manger. Mon mari travaillait beaucoup. Il a eu sa route de lait à lui pour 27 ans. On vendait aussi des navets, on faisait du beurre, on faisait des 50 quarts de JAM. Les petites filles allaient ramasser des BEANS. On se réchappait.
- Venney: Ça fait combien d'années que votre mari est décédé?
 Mme Roy: Il est mort en 1963, à l'âge de 67 ans. Ça fait 16 ans le 20 septembre. La même année j'ai acheté le lot sur la Franklin ici et j'ai bâti.
- Venney: Comparé la vie d'aujourd'hui avec celle d'autrefois, trouvez-vous cela différent?
 Mme Roy: Moi, j'ai vécu si pauvrement quand j'étais jeune. J'ai vécu à travailler très fort mais d'une bonne santé. Les enfants avaient bonne santé aussi. Les enfants ça voyageaient. La chance qui nous a été donnée, c'est par l'Armée. C'est là qu'ils ont eu l'argent pour leur collège. Ils revenaient sur la terre pour les vacances d'été. Je gardais leurs enfants aussi quand ils travaillaient. Ils sauvaient leur argent. C'est de même qu'on a arrivé.
- Venney: La famille c'était unie.
 Mme Roy: Oui. Et on a resté uni. On se réunit tous en gang pour les vacances à chaque été, à Warham, Massachusetts, ils ont deux chalets et en louent deux autres. Aussi à Roxbury Pond, Maine Paul a sont chalet et ont en louent quatre autres.
- Venney: Y a-t-il quelque chose que vous aimeriez à dire aux jeunes d'aujourd'hui car votre succès, vous l'attribuez à quoi? A l'ouvrage? Au courage?
 Mme Roy: Bien, on vivait toujours en disant: on va faire la volonté du Bon Dieu. Puis ça, ça va nous emporter du bonheur. On venait à bout de réussir. On travaillait fort, mais on était heureux.
- Evelyne: Vous avez eu tous vos enfants à la maison?
 Mme Roy: Oui, j'ai été à l'hôpital seulement pour le dernier. Il est venu au monde après 7 mois et il était mort. C'était le Dr. Aucoin qui me soignait. Il m'a amené à l'hôpital. Là il n'allait plus aux maisons. Le reste de ma famille, c'est le Dr. Howard que j'ai eu à la maison. Le Dr. Howard, quand l'Armée l'a pris, il a fallu que j'aille à une autre Dr. C'est donc le Dr. Aucoin que j'ai eu pour Alice aussi. Une fois quand j'ai vu les outils du Dr. Howard, à une 'open house' à l'hôpital, j'ai parti à pleurer. Je revoyais le travail de cet homme-là. Je pensais au dimanche après-midi où il avait resté pris dans la neige en venant ici pour un bébé. Il est arrivé, l'eau coulait sur lui. Il avait marché un demi mile pour se rendre. Il a passé l'après-midi avec nous. Le bébé est venu au monde selement vers 6 heures.
- Venney: Quand quelqu'un de vos enfants était malade, avez-vous des remdes que vous faisiez?
 Mme Roy: Bien, on avait les Drs. Mais une fois qu'Alice a été bien malade, il avait tellement neigé, que ça a pris deux jours avant qu'ils puissent ouvrir les chemins pour se rendre à notre maison. Je vous dis aussi que j'ai eu peur du vent dans ma vie! Et aussi du feu! Le feu a pris deux fois à la maison. J'ai eu peur encore. On gardait aussi les vieux. On était 13 dans la maison.
- Venney: Vous voulez dire...
 Mme Roy: Le père et la mère de mon mari ont toujours resté avec nous. Ils sont morts dans la maison tous les deux. Mémère est morte à 87 ans, et

- Pépère est mort à 73 ans. C'était des bons vieux.
 Venney: Et les soirées, comment les passiez-vous en famille?
 Mme Roy: Les soirées?...On finissait assez tard!...Emile lisait son journal. Il ne filait pas trop bien car il a eu des ulcères d'estomac. Il ne filait pas pour jouer avec les enfants. Il se couchait quand les enfants veillaient un peu. Puis les enfants, après qu'ils avaient fait leur train d'étable, c'était presque le temps de se laver pour se coucher. Et aussi, il n'y avait pas beaucoup de lumière car on avait la petite lampe les premières années. Plus tard, Emile a posé les poteaux avec les enfants, et on a eu l'électricité.
- Venney: Quand vous êtes arrivés par ici, est-ce qu'il y avait beaucoup de Canadiens?
 Mme Roy: Oui. On en connaissait plusieurs, mais on ne visitait pas. On appartenait au 'Grange' comme fermier et c'était nos seules sorties. Mon mari a été laitier pour 27 ans, il a aussi conduit un 'School Bus' pour 10 ans, et a passé la malle -3 jours par semaine pour six mois. Ensuite à tous les jours, la route de messieur Hopkins de 43 milles pour 37 ans. Il connaissait gros du monde.
- Venney: On m'a dit que vous avez vu le Pape à Boston!
 Mme Roy: Oui, si j'ai fait un beau voyage! Mon garçon est venu me chercher et j'ai été chez Réal, garçon à Marie-Louise. On a utilisé ses deux passes et on a pu se rendre en personne, tout près de l'autel. Réal reste tout près de là. Le matin à 7 heures, on a traversé la rue et on a pris des photos de l'autel. Vers 2 heures, il breumassait un peu et on a décidé de se rendre parce qu'il y avait tant de monde déjà arrivé! On était tout près de l'autel. Quand le Pape est arrivé, ça tombait...ça tombait...on était tout trempé. Moi, j'ai tout eu: la Communion, la Bénédiction, j'ai entendu la Messe. C'était mon grand désir! Je ne peux pas avoir plus que celà! Paul m'a ramené ici le jeudi soir. Je vous dis que c'était parfait!
- Venney: Avez-vous des vieilles recettes que vous voudriez donner aux jeunes?
 Mme Roy: Je me demande dans quoi ils seraient intéressés?
 Evelyne: Peut-être que si on vous demandait ceci: A travers tout ce que vous avez passé, qu'est-ce qui vous a aidé à accepter les misères de votre vie?
 Mme Roy: On avait toujours la même idée. On se couchait et on se disait: on n'est pas pire que les autres. Ils n'ont pas la moitié de ce que l'on a. Dans le confort, j'avais les moulins, j'avais tout ce qu'il me fallait. Je trouvais que c'était une bénédiction du Bon Dieu. En regardant les enfants, mon mari disait des fois: ils ont été bien tannants aujourd'hui mais en même temps, on vire la page de bord, puis elle est encore blanche prête à remplir. Vraiment, les enfants n'allaient pas beaucoup dehors! Mon mari ne voulait pas qu'ils jouent sur le foin. Ils ne pouvaient pas aller dans la grange ni dans les arbres. Vraiment ils étaient autour de moi. Emile parlait juste une fois dans la maison. Son ordre était donné, et ça écoutait. Il n'y avait pas d'obstination. C'était dit, c'était dit.
- Evelyne: Le respect de l'autorité.
 Mme Roy: Oui. Les vieux de ce temps-là. On était dans la vieille maison hein, et on en a eu de la visite!
- Evelyne: Vous avez fréquenté Mr. Roy pendant combien de temps?
 Mme Roy: On s'est connu en septembre, le 16. On s'est marié le 4 juillet suivant. Il est venu faire les arrangements le 30 mai.
- Evelyne: Quand vous voyez les jeunes d'aujourd'hui qui n'ont pas l'air à être satisfaits, il leur en faut...et leur en faut encore. Ils ont besoin de tellement de choses matérielles pour être heureux! Que pensez-vous de celà?
 Mme Roy: Nos jeunes reviennent beaucoup mieux.
 Evelyne: Dans quel sens voulez-vous dire?
 Mme Roy: Dans le sens que là ils ont vu que rendu au point où ils étaient, ça ne donnait pas le bonheur. Depuis que le Charismatic a commencé, ça été le plus grand aide pour nos jeunes. Les jeunes se rassemblent par 1,000, puis ça chante au Bon Dieu. Ces jeunes-là vivent pour la gloire du Bon Dieu. Ils se débattent au Bon Dieu. Autrefois, on leur montrait des petites routines de prières qu'ils ne voulaient pas même dire. Aujourd'hui ils apprennent comment faire la gloire du Bon Dieu. Le Charismatic a décollé les enfants avec l'aide du St. Esprit. Comme le vent.
- Evelyne: Comment comparez-vous la jeunesse de votre temps avec celle d'aujourd'hui?
 Mme Roy: Dans mon temps, on vivait sous la peur. Moi j'aurais tant aimé aller travailler à Trois-Rivières! Mais mon père m'a épeuré et voici comment. Il m'a expliqué les dangers de travailler dans une grande ville. Tu sais, avec ces gros Messieurs-là, il faut se guetter. Un homme, c'est un homme. Leur femme n'est pas toujours là. Si tu étais attaquée, qu'est-ce que tu ferais? Tu ne sais pas, tu peux manquer. Rien que pour quelques piastres, ça ne vaut pas la peine. Quand j'ai entendu cela! ... Là j'avais assez peur, que j'en tremblais! Là j'ai décidé que je ne prendrais pas cette chance. Comme vous voyez, c'est vraiment mon père qui me parlait et me formait. Il nous faisait toujours dire le chapelet. Je remercie le Bon Dieu. Je comprenais pas trop de ce temps-là. Mais je me demande comment il a fait? Il ne savait pas lire, ne savait pas écrire, il bûchait du bois. C'est tout ce qu'il savait faire. Mais, comment a-t-il fait pour nous montrer la religion comme il nous l'a montré? dans le fond. Et moi, mon St-Esprit, je l'ai appris à ma Confirmation. C'est Lui qui m'a aidé quand j'avais peur dans notre grande maison. Et pour distraction, si j'avais pas été chez Mme Hall, je ne sais pas ce que j'aurais fait? Mes cousines travaillaient toutes en ville et avaient du bon temps. Ce n'est pas vraiment l'école qui m'a instruite. Ça été l'éducation de famille. Mon père, pour ma vie de religion; et Mme Hall pour savoir et étudier les belles choses. Aussi mon mari disait souvent aux enfants: soyez obéissants aux lois, vous serez jamais en trouble. Et comme disait une voisine du Canada: il n'y a pas de rose sans épines. On peut dire que tous nos enfants ont été une source de bonheur: du premier au dernier. Maintenant je vis ici dans mon humble chez nous. J'ai mon Eglise tout près. J'ai aussi nos Seniors Citoyens qui nous apportent beaucoup dans notre vieillesse avec tous leurs beaux programmes.
- Evelyne: Ah! Oui, parlez-nous de tous vos beaux voyages.
 Mme Roy: Quand j'ai déménagé de sur la ferme, à la Franklin, c'est M. & Mme Harry Allen qui m'ont montré comment voyager. Pour mes voyages, les voici:

juin 1967-
 L'Expo de Montréal.
 mai 1968-
 La Côte D'Ivoire.

LE FORUM LITTÉRAIRE

WHAT IS A FROG?

And do they dream? Do they sing? If so, what do their songs say? Is there a special music, a music they call their own?

I threw it out--a hooker for a proposed ad for the new, expanded LE FORUM LITTÉRAIRE. I wanted to know if there is an identifiable Franco voice out there. And if so, how to call it forth to sing within these pages. In the past seven years of FAROG FORUM we have heard the notes of a collective Frog song begin to take on a shape and a ring within these pages. LE FORUM LITTÉRAIRE was established by Lenny Ledoux under the name SUPPLEMENT LITTÉRAIRE, in October 1977 as a special section wherein far flung voices could speak out, sing, to one another across the miles of geography and doubt that might separate them. We have heard the likes of Dubé, Ledoux, Paré, Chabot, Lemay, La Flamme-Dow, Bishop, Labbé, Violette, and Gallagher. And we have heard the Children--Langlais, Bolduc, Pinette, Gagné, Cusson, Remillard and Roberge.

Something has been happening, taking shape before our eyes--what seemed possibly a mirage, becoming a mirror--an undeniable reflection of our selves, our collective song.

P: But what is that something. What does it mean to you?

J: I don't have a close enough relationship to trace it. Mostly, what I feel, I've said that the FORUM has become a forum. That's its value. A place where the voices could be heard.

P: And what are we trying to build to? What will be new in LE FORUM LITTÉRAIRE?

Y: It's about TODAY. Yesterday is well mapped out. We've got that down now, about our history. What we need to do is explore TODAY. What is it like to be a Franco today? What is that all about? We need to learn more about the shape of that so that we can begin to shape TOMORROW.

J: That's what I liked about Ledoux's piece a couple years ago. It dealt with people who were trying to find themselves and the shape of their values in today's fast-lane world. Those people happened to be Francos. He was speaking within his skin, not about it.

P: Right. I keep leaning on the past. I have that tendency. What excites me about this is the present; not the future, not the past, but the present. Because I want to get away from that tendency to lean back. I want to discover what it means to be Franco NOW--the realities of contemporary life.

So that got to it--what we wanted. What we want in the new, expanded LE FORUM LITTÉRAIRE. It was not that complicated. We want the present tense. We want to hear of the dreams, the nightmares, the troubles, doubts, and the aspirations of Francos NOW--whatever their NOW might include.

AND, we want to turn up the volume. We want more. So we're asking for your song, whatever form that song might take, in whatever tongue you may sing--English, French, Franglais, Joual, whatever. Bring it on, Short stories, poetry, essays, reviews, yes, even literally, songs. Bring it on. We want to hear from you.

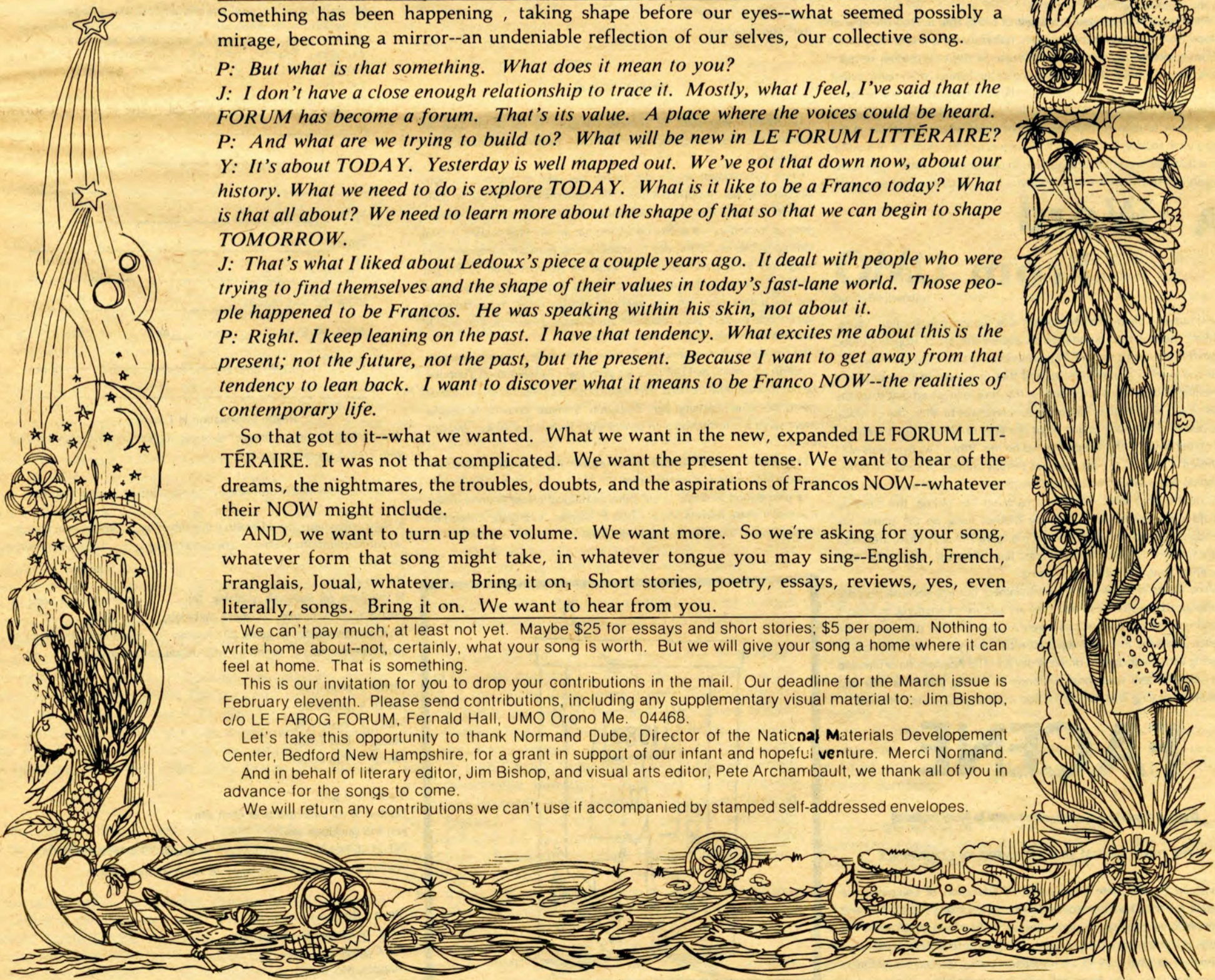
We can't pay much, at least not yet. Maybe \$25 for essays and short stories; \$5 per poem. Nothing to write home about--not, certainly, what your song is worth. But we will give your song a home where it can feel at home. That is something.

This is our invitation for you to drop your contributions in the mail. Our deadline for the March issue is February eleventh. Please send contributions, including any supplementary visual material to: Jim Bishop, c/o LE FAROG FORUM, Fernald Hall, UMO Orono Me. 04468.

Let's take this opportunity to thank Normand Dube, Director of the National Materials Development Center, Bedford New Hampshire, for a grant in support of our infant and hopeful venture. Merci Normand.

And in behalf of literary editor, Jim Bishop, and visual arts editor, Pete Archambault, we thank all of you in advance for the songs to come.

We will return any contributions we can't use if accompanied by stamped self-addressed envelopes.





Campus Observations

Rédactrice Etudiante: Debbie Gagnon

"Campus Observations" is partially funded by the Student Government at the University of Maine at Orono.

Magical and psychic powers have attracted interest in the past few years. This is due to the themes concerning the powers of good and evil that have been expressed in the books and movies of our time, such as the **Exorcist** and the **Omen**. However, an interest in psychic powers has always been present in Northern Maine where an Acadian culture survives.

Psychic power has always been a part of this culture through the Acadian practices of "tirer les cartes", reading cards, predicting the weather and practicing folk medicine. The psychic power that is the most mysterious and the most unique to the Acadian culture is the power of "arrêter le sang," being able to stop the bleeding from a wound. Almost every family with an Acadian heritage has a family healer, who is a woman and a distant relative, usually a second or third cousin or a distant aunt. The healer may use his or her power on non-family members as well as family members, but the practice of using the power on non-family members is frowned upon. A person with the gift can only pass the power to a member of her own family. The revealing of the secret of the power causes the revealer to lose her power. The gifted person will retain her power until just before her death and at that time pass the gift on to a distant relative. The power is centralized within the Acadian family, which helps to explain the close knit of the family structure in the Acadian culture.

An unusual arrangement in the gift of being able to stop the flow of blood from a wound is that women, rather than men have the power. Women dominated this power because in the old Acadian religion, which was Catholic, the women were all but banned from participating in religion. We women were expected by the church to remain passive. I think that the women of the Acadian culture stopped the passage of the power to men so that the women could attain a foothold in the masculine society. With the lack of doctors and the shortage of medical care that was present in the eighteenth century, the women's gift of being able to stop people from bleeding carried much social power, which

A Word From UMO

Mitchell Michaud

contributes to the matriarchal society that is present in Northern Maine.

Many theories have attempted to explain the act of stopping blood from flowing from a wound. The spiritulists say that the healer uses a Bible and reads a phrase from it, and that the power of God stops the bleeding. Others say it is the faith of the people involved that stops the bleeding. This faith may cause the subconscious to affect the chemical processes of the body which stops the flow of blood from a wound.

I myself have had this act performed on me. When I was five years old I suffered a gash on my leg that was serious enough to send me to the hospital. My mother immediately telephoned my great aunt, who told my mother that after she would hang up the phone, the bleeding would stop. Immediately after my mother hung up the phone the bleeding did stop; she then brought me to the hospital where I received eight stitches. Through the combined faith of myself, my mother, and my great aunt, the bleeding stopped.

Many things in this world are unexplained, but just because they are unexplained doesn't mean that they are not worth anything. In today's world with all its modern conveniences and scientific discoveries, the French Acadians have managed to retain many of their traditions in dealing with the problems of every day life. The Acadians have blended the scientific and traditional solutions of solving problems into one system of dealing with problems that is accurate and very efficient.

FACENE

(Franco-American Community Events in New England)

THE THIRD ANNUAL FRANCO-AMERICAN CONFERENCE

sponsored by the State Department of Education of Louisiana, the Council for the Development of French in Louisiana (CODOFIL) and USL's National Bilingual Resource Center, will be held in Lafayette this spring. All interested people are invited to attend this conference scheduled for March 29-31. At a recent meeting, conference planners stated that their aims were not only the preservation of the French

language but also the strengthening of their Franco-American heritage. They wish to create a sense of identity among Franco-Americans through an awareness of their heritage and culture. This annual conference will serve to foster the cooperation necessary for the fulfillment of these aims. There will be pre-conference activities in New Orleans and Houma scheduled for March 26-28. Visitors to Louisiana will have the opportunity to take a river cruise, tour the French Quarter, sample both Creole and Cajun food, visit bilingual classes and attend a mock carnival ball and a French Acadian mass. In addition to New Orleans, Houma and Lafayette, the Franco-Americans will be touring Marksville, St. Martinville and New Iberia. The conference will also have exhibits, a film festival, some music and possibly a play.

Conference planners are inviting diplomats from Belgium, France, Canada, Quebec, Switzerland and Haiti. Antoinette Maillet, the Acadian writer who recently won France's Prix Goncourt or her novel about the Acadian odyssey, will again be invited to be one of the main speakers as she was at the 1st Conference held in 1977 in Lafayette.

Those wishing more information should contact:

René Calais
National Bilingual Resource Center
P.O. Box 43410 USL
Lafayette, La. 70504
(tel. 318-264-6991)

SERVICES SOCIAUX

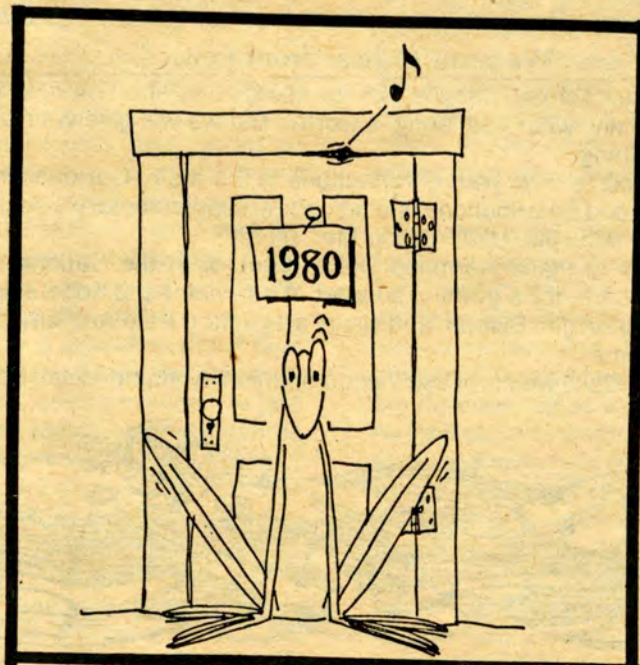
Un nombre important de services bilingues se fait sentir dans les agences sociales, plus particulièrement chez les gens âgés, parlant que le français.

Cette constatation résulte des recherches déjà entreprises ou nous découvrons que 26 pourcent des mâles franco-américains qui ne parle que le français, c'est-à-dire personnes au delà de 75 ans, doivent pouvoir vivre avec un salaire de \$4,000 par année. Plus encore, je dirai indispensable, se trouve des femmes qui ne pouvant comprendre ni s'exprimer en anglais, doivent se contenter de vivre avec \$2,000 par année. Comme résultat de nos recherches dans les services privés et sociaux autant que dans les agences sociales d'Etat, nous trouvons aucun aide existant pour répondre aux besoins du groupe ethnique le plus nombreux de l'Etat du New Hampshire.

Le Conseil Franco-Américain du New Hampshire a soumis une proposition au conseil de l'Etat pour les gens âgés, l'amélioration s'impose. Le but fondamental de l'aide déjà reçu consiste à préparer un groupe de personnes d'une certaine âge, de culture bilingue, pouvant bénévolement servir à la formation d'un service pour les besoins de leur environnement.

Une lettre d'appui à l'adresse du "Council on Aging" pourrait sûrement assurer la formation d'un tel projet.

La proposition s'intitule SHOP (Seniors Helping Other People). Prière d'adresser votre lettre à Mme. Claire P. Monier, N.H. State Council on Aging, Depot Street, Concord, N.H. 03301



F.A.C.E.N.E.
(Franco-American Community Events in N.E.)

I would like to inform all who are involved with F.A.C.E.N.E. or who would like to be involved with F.A.C.E.N.E. about our new means of corresponding with you and you to us. All you have to do is fill out the questionnaire below and send the necessary information of your event to us. Anything which is happening or which has already happened in your Franco-American community is what we would like to let others know about. Feel free to call us at this number: 207-581-7082 or send mail to:

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Le FAROG FORUM
Fernald Hall
University of Maine
Orono, Me. 04469

Merci Beaucup
Vera P. Stevens
Vera P. Stevens

Do you know of any events which are happening or which have happened in your area? Conferences, workshops, prominent speakers, dinners, dances, parties, festivals, readings, television or radio shows, movies, soirées? Anything which has happened, is happening or which will be happening?

DATE: _____
 HOUR: _____
 LOCATION: _____
 WHEN IT WAS HELD: _____
 OPEN TO PUBLIC: yes no
 COMMENTS: _____

Health Information in French

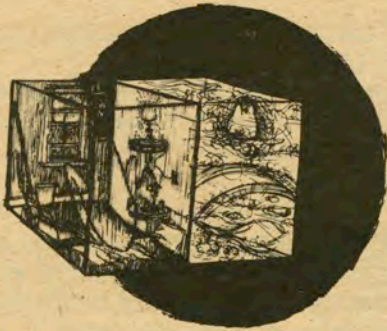
A workshop for health personnel, social workers and others who deal with French-speaking clients.

- I. Video presentation on Franco-American history and culture.
- II. Why and where should health information be available in French?
 - a) communications problems encountered by Franco-American clients.
 - b) discussion.
 - III. Solutions. (a) materials available. (b) materials we need to create. (c) how to use these materials.
 - IV. Open discussion. (a) goals. (b) priorities -- where does this fit in the health personnel's work? (c) what resources are available?

March 3 Biddeford
 March 4 Lewiston
 March 5 Waterville
 March 6 Old Town
 March 7 Van Buren

9 a.m. to 3 p.m.
 Limited to 40 participants at each site
 Fee \$15 (includes lunch)
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IDENTITY, AND THE FRANCO-AMERICAN WRITER.

Gerard Robichaud

Permettez-moi, tout d'abord, de vous remercier d'avoir la chance de parler français, ce qui ne m'arrive pas souvent ces jours-ci. Je vous remercie aussi de m'avoir invité, ainsi que Mme Robichaud, à participer avec vous à ce Deuxième Congrès National Franco-Américain.

Il y a déjà trop longtemps que je demeure éloigné de vous autres, un **canayen** errant, un exilé dans la ville de New York. Mais je me sens bien à l'aise aujourd'hui parmi vous, non pas parce que je peux vous dire des choses générales, que vous savez déjà, mais plutôt pour souligner des choses particulières, même un peu personnelles, et ceci, je vous en prie, seulement à titre de romancier dont la langue de métier est l'anglais, mais dont le sujet de son ouvrage est précisément: **le Franco-Américain, son passé, c'est son avenir.**

Aujourd'hui, comme hier, il a peut-être parmi nous des découragés, des défaitistes qui ont encore décidé d'avance que l'élan vital de nos ancêtres, l'esprit moqueur, la hardiesse du coureur de bois et de l'apôtre, le courage du père de famille, la dévotion de la mère, l'héritage de notre langue, de nos traditions, agonisent, et même, sont en danger de mort subite. Alors, je ne suis pas docteur. Je suis écrivain. Oui, le malade est en peu

...toutes mes recherches et mes souvenirs m'inspirent non, m'ordonnent, de chanter dans mes romans une chanson, parfois triste, mais joyeuse aussi.

malade, mais pour un conteur d'histoires franco-américaines, qui voit les choses d'une façon spéciale, il me semble plutôt que le malade fait simplement dodo.

Si le diagnostic est tellement simple, c'est peut-être parce que la pilule est aussi à la main, c'est-à-dire, à la tête et au cœur. Car la besogne propre de l'écrivain, c'est bien celle, en premier lieu, de s'appliquer à la recherche et au souvenir du passé, de regarder de près toute l'ambiance franco-américaine, de tout ce qui deviendra le mortier et le ciment de son oeuvre. Et je veux vous dire que toutes mes recherches et mes souvenirs m'inspirent, non, m'ordonnent, de chanter dans mes romans une chanson, parfois triste, mais joyeuse aussi. Car le trésor de notre passé, de notre histoire, contient, je suis sûr, la promesse d'un avenir rempli de richesses de toutes sortes, l'envie de ceux de nos compatriotes américains qui les admirent, quand ils les connaissent. Et, en fait, c'est de ces richesses que je veux parler, richesses qui sont, en somme, celles de tous les Franco-Américains. Parlons d'abord des toutes petites richesses.

Ces richesses, surtout pour l'écrivain, ce sont toujours les histoires de nos mémères, les contes merveilleux des hommes forts, comme Jos Montferrand, des sorciers, des rabouleurs, des revenants, des loup-garous, des maisons hantées, de toutes sortes de légendes, amusantes mais surtout épouvantables qui d'ailleurs sont assez

l'abeille, et d'une voix de tonnerre, s'écrie: "**Pousse pas, toé!**"

Ces richesses, ce sont aussi nos traditions du conte à rire. Quand ma famille demeurait à Berlin, New Hampshire, notre maison était située sur une côte tout près d'un lac, où mon père m'avait bâti une petite cabane pour moi et mes amis, et c'est là que les jours de printemps en arrivant de l'école, je me changeais en costume de bain pour aller me baigner.

Un beau jour, Soeur Marie-Rose me donna, pour bonne conduite, une image sainte, de Saint Tharcicius, un jeune

It also maddens me that some Americans,...put down our ancient tongue, call it a patois, as pure as Brooklynese is English

martyr durant les persécutions à Rome. Bien fière de moi, ma mère me dit de clouer l'image au mur de ma petite cabane. Sitôt fait, je me déshabille et j'accroche mes culottes sur le clou. Quand je reviens du lac, ma mère est là, avec Monsieur le Curé. Je les invite à entrer dans ma petite cabane et on s'assit pour parler. Tout à coup, ma mère me dit: "Gérard, ôte donc tes culottes et monte z'y donc ton p'tit martyr."

Maintenant, permettez-moi de continuer dans la langue de mon métier, même si mon père, avec son savoir faire et son gros bon sens était d'avis toute sa vie, que s'il fallait faire sa prière en anglais, il serait bien poli de fournir au bon Dieu une traduction française.

Let me say, therefore, but in a more serious vein, it saddens me that to reach an audience of Franco-American readers, I have to write in English. Too many of us do not speak the language of our ancestors, of our parents. Too many of our young people do not know, will perhaps never know, and enjoy, in its original purity, the beauty and eloquence of Molière and Boileau. And this is all the sadder since they bear such beautiful family names, like Jolicoeur, LaJeunesse, Gallant, St. Denis, Beauchamp, Lemieux, Lamoureux, Laliberté...Kindly fill in your own favorites...

It also maddens me that some Americans, otherwise better informed, put down our ancient tongue, call it a patois, which is a French, as pure as Brooklynese is English. This saddens and maddens me now. The point I wish to make is that once upon a time I also felt a quiet

I thought it wise to leave behind, as unfashionable baggage, all vestiges of my French-Canadian language and traditions.

shame at the mangled, earthy, if somewhat picturesque language of my prents. In time I found I shared this shame with many compatriots but in time also, looking back at my parents' lives, I soon began to say: shame on me!



And the novelist who is,...is searching for the time in his own backya

chose a road that had trouble with me is that worse yet, a novelist. A pattern of ethnic behavior no matter what road he somehow, notwithstanding home again.

It may very well be functions. One, to remind not begin the day they know where you come you are, and perhaps what I believe it is, for most of truth he ignores at the integrity of his work, let a being. And the novelist is, in a quest for literary faraway lands for the H time in his own backya

A sense of one's identity writer alone. And it may it, illuminates, serves to have. For the writer, I

And so, all that aff characters, on the street

carpenter, and the pale of his own identity. For daily intimacy with him to face, with himself, will be fertilized, and will nowhere else.

For the creation of private affair, somewhat cy, which many writers idle chatter bring on

...So, how come the aroma of cod and herring and trout, and salty ocean sprays, can so soon overwhelm my city-slicker soul...

bouillabaisse he himself has never even tasted. Soon, however, when he's not looking, he'll find that his characters have moved to a town where, indeed the writer once lived, like Lewiston, Maine, and politely ordering a bowl of pea soup.

For in this world of his own creation, if he gives his characters enough rope, they will take on a life of their own, the only life he has to give them. Any other facsimile of a life would be a farce, and his characters become mere mannequins. To infuse vitality in them, he must resort to the trigger of his memories, his own observations, his cultural background, the genealogy that tells him who he is, and above all the entire spectrum of those passions which make him tick, the juices of his very soul, the reservoir of his accumulated emotions. If he is honest with himself, he cannot travel incognito. He cannot call his own shots, if only because, "la bouche parle de l'abondance du coeur."

Not too long ago, when I wrote piffle I'd prefer to forget today, I used to tell my wife stories of my own French-Canadian and Franco-American past. As a professional social worker, a history buff and a Pennsylvanian whose own ancestors go back to Washington's time, she promptly grasped the true value of our past history and culture, and its rich and full significance, not just for us, Franco-Americans, but for all Americans. "For goodness' sakes," she cried out one day, "why don't you write about your own people."

And so I did just that, and as soon as I sat at my typewriter, I began to hear voices. Old voices. Long forgotten voices. Friendly voices. The voices I tried to capture in my books, voices who said many things much better than I'll ever be able to.

"About remembering the past," one voice told me, "I'll tell you one thing. Me, I've never lived near the sea, never even fished in all my life...So, how come the aroma

To look back in the past, however, all the better to face the future, can be for many of us a painful adventure.

of cod and herring and trout, and salty ocean sprays, can so soon overwhelm my city-slicker soul, with images my eyes have never seen, and give me a strange, sudden peace? I'll tell you! That's because, without a doubt, I am the son, of the son, of a fisherman, from the Bay of Fundy, it's because of my Acadian ancestry, because of a memory, lodged deeply into my very genes, a memory, not of the mind which may forget, but of the heart, which never can."

It is this gut memory which Yiddish writers like I.B. Singer and Sholom Aleichem, to name only two, have never forgotten, that Irish writers and poets sing about, have those, for that matter, of other ethnic backgrounds. It is this which lit up that bright Franco-American flame from Lowell, Mass, Jack Kerouac, a flame that died out too soon, but not before he gave the world, among other literary innovations, honest, if heart-rending, insights into our Franco-American ethos, the good and the bad of it.

To look back into the past, however, all the better to face the future, can be for many of us a painful adventure. When our grandparents and parents emigrated from French Canada away from what was for them a future of near poverty in agriculture, they only moved into the misery of factory life, sweatshops really. My own mother died at 45 from a lung disease contracted, I'm

...the passion and honesty you bring to your job will set you apart from the mere technician of the world,...

sure, from the fumes and dust of a box shop in Rumford, Maine. Some, however, made out better than others. On the whole, it still comes out a quiet saga of daring, courage, survival, and a better future for their children, and all of it, somehow, without food stamps and federal subsidies. Or equal rights legislation.

Though our race has been more sinned against than sinful itself, we have not, however, always been diligent enough in our own cause, properly proud enough to tell the full story. This is where the writer comes in, especially the young Franco-American of today and tomorrow, with the talent, and the sweet itch to write. If you will but look back, and even more look into the present with that courage that is mandatory for all of us, the passion and honesty you bring to your job will set you apart from the mere technician of the word, who has nothing to say and says it again and again, and the novelist who can touch

our ears. Oh, yes, the Franco-American writer must go back home again.

And when he does, he will remember, and rage against the lot of the least among us who still have so little and worse yet, no hope; the mother with too many children and too little food money; the father who works at two jobs, to make out, and worse yet, who has no job at all, and above all, our young people who feel their tomorrows have no future.

He will remember and honor the humble parish priest, the many teachers who have enriched our lives with a classical education, our nuns who have guided our children, comforted the sick, the orphan and the elderly, our unknown saints who, in the words of my father, "deserve and one day shall get a mezzanine box in Heaven for the big show, and surely remember to save a few choice seats in the balcony for the rest of us."

He will remember the days and nights spent within the warmth of his home, whether it was a shack or a split-

He will remember and also sing his song of love to the chosen of his heart, but with the usual bonhomie...

level, and he will honor the ancient, and today the endangered but ever new concept of wedding bells, of family life, for as one of my characters told me: "When a man marries, right away Providence puts his name down on a very special list."

He will remember and also sing his song of love to the chosen of his heart, but with the usual bonhomie, repeat what one of my characters told his bride. "It is you I love, and whom I'll love eternally, but when the day arrives that I stop gazing with fine appreciation, at a passing pair of pretty legs, don't put me out to pasture like an old horse... No? No. Shoot me!"

He will remember the hard times that come to all mem

Laugh once a day to stimulate your arteries. Marry and multiply...

and women, but from his deep faith he will find both comfort and a gallantry to carry on. And he will hear a voice tell him. "Five minutes, on your knees inside a quiet church, in prayer directly to God, will ease the pain of anything, from a broken heart, to a broken leg." If the problem becomes almost too hard to bear, too difficult to solve, another voice will remind him that "if one will only take one step at a time, any man, in time, can walk around the world."

He will remember the fine sense of survival humor of his ancestors and also the easy chuckles of his compatriots but even more the down-to-earth philosophy, acquired not only from books, but from his ancient faith and culture, and again a voice, who can say it better than I can, will proclaim: "Work hard. Drink hard. Love hard. Pray to God you know is in heaven. Laugh once a day to

He will remember, as he must, that though his race, his language, his tradition, his culture, his faith, have often been put down and attacked...

stimulate your arteries. Marry and multiply...Time is what you spend, what you dispense so freely that much too soon all you have left is Eternity...Somebody is born...Somebody dies...Somebody marries...That's immortality."

He will remember, as he must, that though his race, his language, his traditions, his culture, his faith, have often been put down and attacked, he and his compatriots have just as often found the tenacity, and the money, to build their own churches, schools, hospitals, orphanages, convents, old folks' homes, colleges, associations, newspapers and periodicals. And if, God forbid, the Franco-American is forced tomorrow, for one reason or other, to pull out of the education field, many municipal budgets will find themselves in one hell of a pickle. Oh, yes, the Franco-American has given plenty of himself. To maintain his traditions.

French-Canadian, or Acadian, by the grace of birth or geography, the Franco-American rejoices that by the chance of a plane, bus or railroad ticket, he now lives in a land where, by the grace of God and those truly great

For decades, they've been given the dirty end of the stick, which is, in part, why some of us are here, south of the border.

men in Philadelphia, the power of government belongs, not by inheritance, to French or English royal blood, but by the will of all the people, to the people. That, I'm sure, suits us just fine.

In my mind, at least once a month, I again renounce all allegiance to the British throne and these days, particular-

And in all areas of American accomplishments and great deeds, including the field of battle, it can truly be said that, by God, we have given!

ly, renew, in my heart, allegiance to the new promise in Québec. Do not worry about our compatriots, north of the border. For decades, they've been given the dirty end of the stick, which is, in part, why some of us are here, south of the border. Mr. Lévesque said it best: "**On est pas des fous, nous autres!**" Were I a younger man, I just might go back. For it may very well be that History will soon erase the syndrome of the Plains of Abraham, when through political maturity and sound Gallic common sense, the nation which is French-Canada, and French-Canadians will at long last be able to say: "**Nous sommes maîtres dans notre maison.**"

Franco-Americans, however, remain ready to continue to fulfill our destiny here, as other emigrants who came here, in the words of Jack Kennedy, "not to see what this country had to offer them, but to show what they had to give." And in all areas of American accomplishments and great deeds, including the field of battle, it can be truly said that, by God, we have given!

So that when the Franco-American writer goes back home and sits at his typewriter, what does he find? An ancient but abiding faith to nourish and strengthen, in the

...the living example in our culture of our love and devotion to traditions of good social order, of politesse in all things,...

highest sense of the word, his catholicity, his moral, humanistic connection with all mankind, and the lively legacy of his French language, its precision, dexterity and fluidity for truth, logic and beauty.

He rediscovers the majestic saga of generations and generations of French-Canadian, Acadian and Franco-American families as the living example in our culture of our love and devotion to traditions of good social order, of hospitality, of **politesse** in all things, in homes lively with good times, songs and dances, and all this within an inherited system of moral values which, though threatened today, still survive, values he can point to, without apologies, but with just pride, today, and if he works at it, tomorrow and tomorrow.

No more than his compatriots can the Franco-American writer neglect, or push aside, or even try to forget his

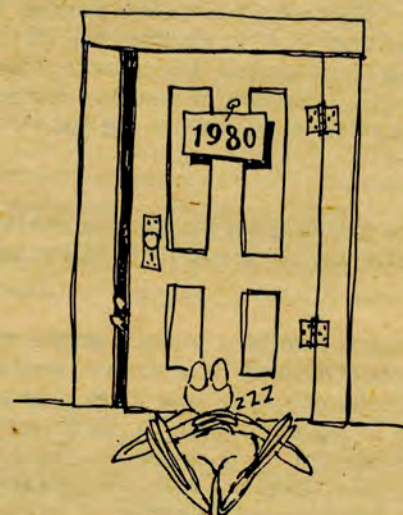
In fact, because of his craft, he has the sacred duty, when necessary, to look at it with candid eyes, to be a critic of it, to tell it like it is.

origin, his culture, his genealogy. In fact, because of his craft, he has the sacred duty, when necessary, to look at it with candid eyes, to be a critic of it, to tell it like it is. But if he wants the right to see the bad of it, he cannot deny himself the privilege and all of us the pleasure to see also the good of it.

Even in the midst of a harsh reality, and I've been there, I believe that if one will stop and look, one can find, more often that not, stories of hope, of common folks rising to uncommon heights, and hardnose proof of the cussed tenacity of human beings to strive always for the good, the right and the beautiful, the finest perhaps of all our own cultural heritages. Therefore, mes amis, let me close with the time-honored greeting: **Vive la vie! Vive l'amour! Et vive la compagne!**

Gérard Robichaud

Gerard Robichaud is a Franco-American writer and retired businessman from New York. He was key note speaker at the Second Annual National Franco-American Conference held in Providence Rhode Island in May of 1979.



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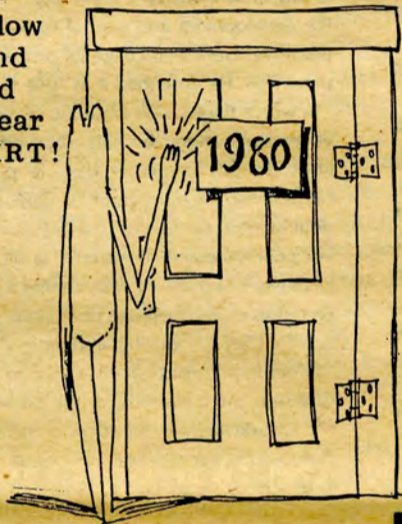
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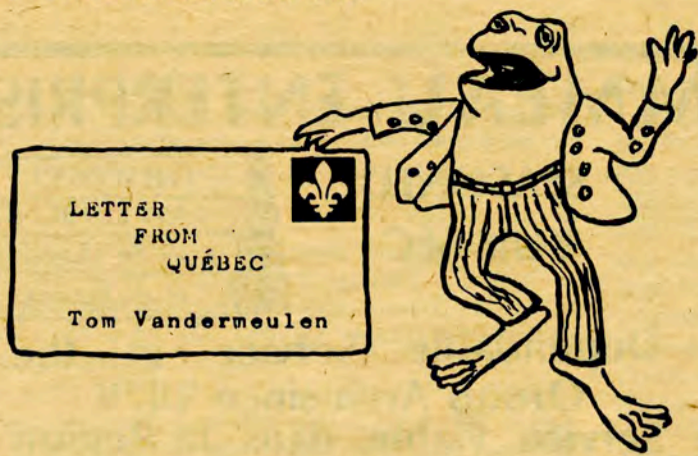
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LIVRES • JOURNAUX • DISQUES



On December 20, 1979, as promised, Québec Premier René Lévesque unveiled the precise wording of "LA QUESTION" to be put to Québec voters later this spring. It reads as follows:

"Le Gouvernement du Québec a fait connaître sa proposition d'en arriver, avec le reste du Canada, à une nouvelle entente fondée sur le principe de l'égalité des peuples;

cette entente permettrait au Québec d'acquiescer le pouvoir exclusif de faire ses lois, de percevoir ses impôts et d'établir ses relations extérieures - ce qui est la souveraineté -, et, en même temps, de maintenir avec le Canada une association économique comportant d'utilisation de la même monnaie;

tout changement de statut politique résultant de ces négociations sera soumis à la population par référendum;

EN CONSÉQUENCE, ACCORDEZ-VOUS AU GOUVERNEMENT DU QUÉBEC LE MANDAT DE NÉGOCIER L'ENTENTE PROPOSÉE ENTRE LE QUÉBEC ET LE CANADA? OUI - NON

The wording of the question will be formally debated for about three weeks when the Québec National Assembly resumes in early March. Once the text of the question has been adopted, referendum writs will be issued. After a break of at least 20 days, the official referendum campaign will begin. It will last from 35 to 60 days. The question will appear on ballots in French, English and, in some areas of Québec, native languages.

The immediate reactions to the proposed wording of the question were predictably mixed. Federalist spokesmen called the wording "unfair", "too long", "a confusion", "absurd", "a fraud", and "unacceptable". Federal politicians and the other provinces repeated their threat never to negotiate such a scheme even if the "yes" wins. Québec nationalists, on the other hand, saw the questions as "honest and clear", "democratic", and "a major step". Independent observers admitted that the question was "a winning question", well-conceived and evidently sensitive to public opinion polls which showed that the largest number of those polled favored the key phrase "a mandate to negotiate". The inclusion of a second referendum conformed to public opinion polls which indicated that most people desired a second consultation to ratify the final agreement reached between Québec and Canada.

Gens du pays, a group of Québec artists and intellectuals, gave strong support for the wording of the question. Spokesman **Marcel Rioux** said, "We are in a democracy...If you play the game, it's long, it's slow. But you have to play the game." Group member **Andrée Ferretti** said, "Once we finally say yes - and we are a deeply colonized people - it will truly be the start of our national liberation." **Gilles Vigneault**, poet and chansonnier and member of the group, said: "Did you every see people ask a question so delicately?... There was a young Englishman who seemed to know what he was saying. He said, 'to be, or not to be, that is the question.' I say that very seriously. **To be** - that is the answer."



In a historical judgement on the status of the French language, the Supreme Court of Canada ruled on December 13, 1979, that important sections of Québec's **Charter of the French Language (Bill 101)** were unconstitutional. The court unanimously overturned the part of Bill 101 (Chapter 3) which made French the official language of Québec's National Assembly and courts. The ruling was seen as a strict interpretation of the **British North America Act (1867)**, Canada's written constitution, which states explicitly that the legislatures and courts of Québec and Manitoba are to be officially bilingual.

The Supreme Court, in nullifying parts of Bill 101, appeared to balance its decision against Québec by simultaneously overturning the 1890 Manitoba law (Official Language Act) which made English the only official language in that province.

NOTE: According to the B.N.A. Act, only Québec and Manitoba are required to be officially bilingual. The other eight Canadian provinces may remain officially English-only, including Ontario which has a significant French-speaking minority. No province may make itself officially French-only, including Québec with its vast majority of French-speaking residents. The province of New Brunswick has voluntarily made itself officially bilingual due to political pressure from its large Acadian minority. However, under the Canadian constitution New Brunswick is not obligated to be anything more than unilingually English.

In Québec, the immediate effect of the Supreme Court ruling was to create a legal void because all laws enacted since the advent of Bill 101 (August 26, 1977) had been passed in their official French versions only. The government of Québec, in complying with the court's decision, acted promptly to correct the unprecedented legal situation. The National Assembly, in an extraordinary all-night session, debated and passed an omnibus measure which "legitimized" some 311 laws passed during the last two years. Potential legal havoc was averted by making "official" the heretofore unofficial English texts of the laws.

But not entirely. There was one exception. In a legal maneuver obviously timed to follow the Supreme Court's announcement verdict, the **Asbestos Corporation** - a private company - won a court injunction temporarily stopping Québec from carrying out its long-planned purchase of the company. The company had argued, among other things, that the legislative bill authorizing nationalization was illegal due to the fact that it was passed in French only. The Québec government's program to nationalize a large part of the province's asbestos resource may now be delayed in the courts for up to 2 years or longer. Québec had hoped to carry out the purchase by early in 1980. Asbestos Corp. is owned by the U.S. - based multinational, General Dynamics. The company won its injunction a few hours after the Supreme Court announcement,

and a few hours before the Québec legislature was able to correct the situation. Perfect timing.

The impact of the court ruling in Manitoba was less political but more complicated legally. The provincial government, which lost the case, quietly accepted the verdict and began to confront the mammoth task of amending and translating all of its laws passed in English - only since 1890. Also, Manitoba court proceedings would be in French whenever so requested, though according to one legal observer no one has asked for French in some thirty years. **Gerry Mercier**, Manitoba's finance minister, estimated the cost of compliance to be about \$15 million, especially since competent French translators are as rare as palm trees in Manitoba. They'll have to be brought in from outside the province.

Manitoba's French-speaking population has been decimated by repressive language laws and gradual assimilation over the past 110 years. In 1870 over half of Manitoba was French-speaking. By 1890 they had been reduced to one third of the population. Today they have dwindled down to a mere four per cent. Indeed, it was not until 1976 when **George Forest**, a bilingual Manitoba insurance agent, challenged a \$3 parking ticket because it was written in the usual English-only that the courts sought to redress the century old grievances of the French in that province. Mr. Forest won his case in the highest court and doesn't have to pay the three dollar fine, but one has to wonder if the court action comes in time to save Franco-Manitobans from linguistic extinction.

Reaction to the court's decision was varied. Generally speaking, those who adhere to the dream of a bilingual-bicultural Canada from coast-to-coast were encouraged by the ruling, for it implied to them that the courts, if no one else, were willing to act in favor of bilingualism - at least in Québec and Manitoba. Such a view was espoused by Mr. Forest himself after his victory in court. Although he regretted that so few Franco-Manitobans backed him in his long court fight, he said he hoped that Quebecers would now realize Manitoba belongs to them and therefore they should not "separate". He suggested that Manitoba now holds the key to Canadian unity. Official bilingualism in Manitoba, he noted, would not only create numerous jobs in the civil service but also a social climate which would attract people from across Canada. Meanwhile, another Franco-Manitoban, **Donald Foidart**, president of **La société franco-manitobaine**, applauded the ruling but cautioned that it could provoke a new wave of anti-French sentiment in Manitoba if the provincial government carried out the court edict too rapidly.

Québec Premier **René Lévesque** gave a sharply critical view of the Supreme Court decision against Bill 101, saying that it was a "cruel injury" to French Québec. Noting that the ruling reflected both the spirit and the letter of the Canadian constitution, the Premier said that in this case French Québec was not the victim of a faulty judgement but rather of a faulty constitution. He described the B.N.A. Act as "archaic" and "completely divorced from reality" - in short, a bad deal for French Canada and one that ultimately blocks the development and natural evolution of French language and culture. Lévesque said that Bill 101 had given the French language its proper place in Québec while respecting the existence of other linguistic minorities. He described it as "une légitime évolution vers la dignité et l'affirmation de soi."

In words tinged with emotion, Lévesque said: "Ce jugement inflige une cruelle injure au Québec français; et ses implications, en plus d'être proprement insultantes, sont aussi des plus inuétantes pour l'avenir si nous devons demeurer dans le présent régime politique...C'est la démonstration par l'absurde de l'impérieuse nécessité pour les Québécois d'une nouvelle entente basée sur l'égalité des peuples. Ce sera pour bientôt, ou bien ce sera le glissement de plus en plus désossé vers la marginalisation... On aura pris 90 ans pour découvrir 'in extremis' la situation inqualifiable d'une minorité francophone. Alors qu'au Québec ça pressait au point ou deux années à peine auront permis de 'corriger' le sort de la minorité la mieux traitée de toutes et qui possédait sans contredit infiniment plus de chances de vivre et de s'épanouir dans sa langue que tous les groupes francophones du reste du Canada."

Other nationalist opinions reflected a similar theme - that Québec cannot fully act to protect its proper language and culture under the present political framework in Canada. Here is a sampling:

*** **Claude Rochon**, president of the **Mouvement national des Québécois**, said the court's decision proved that Québec's legislature and courts do not belong to them. "Il n'est pas normal," a dit M. Rochon, "que nous soyons incapables de donner à nos institutions le caractère francophone qui s'impose."



*** **Philippe Bernard**, president of the **Conseil exécutif national du Parti Québécois**, said that the decision blocked Québec's two-year-old drive to become as French as Ontario is English. "Grâce au jugement rendu par la Cour suprême, la minorité anglophone du Québec peut de nouveau dire de sa situation de domination: 'J'y suis, j'y reste!' Bien sûr, la Cour suprême a fait le même sort à la loi manitobaine qu'à la loi 101, mais avec 90 années de retard, ce qui a donné le temps de réduire de 50 à 4 pour cent l'importance de l'élément francophone au Manitoba." (It should be noted that Bill 101 is a popular law in Québec and it has been gaining acceptance within the English community.)

*** A common front of Québec labor unions, political and nationalist groups denounced the court rulings which had in their view annulled "la volonté de tout un peuple de faire de sa langue la langue de ses institutions; également la décision...dans l'affaire de l'Asbestos Coopération, viennent de suspendre et peut-être même de stopper la volonté de tout un peuple de reprendre en main les ressources de son économie."

*** Finally, **MÉ-OUI**, the student organization which favors a "yes" vote in the upcoming referendum, reacted to the court decision against Bill 101 by burning copies of the B.N.A. Act at public demonstrations in 17 cities across Québec.

Meanwhile, several members of Québec's Liberal party, which carries the "federalist" banner in opposition to the governing Parti Québécois, said that they were satisfied by the court decision. However, Liberal leader **Claude Ryan**, perhaps anxious to dissociate himself from the status quo, is known to favor a loosely-knit package of constitutional reforms under the heading "renewed federalism". A document outlining his ideas is about to be released as this goes to press. It will probably include proposals to reform the Canadian senate, proportional representation, a new division of powers between the provinces and the federal government, and the entrenchment of linguistic rights in the Canadian constitution. More on that later.

EN BREF

*** For months the best selling book in Québec has been the epic novel, **Pélagie-la-charrette** (1979, Leméac, 351 pp.), written by Acadian author **Antonine Maillet**. The book even won the Prix Goncourt, the highest prize for literature in French awarded annually in Paris. And it's the first time that an author from outside France has won the coveted Prix Goncourt! Said Maillet after receiving the prize: "C'est un grand

EN BREF cont'd.

jour pour le Canada français, pour l'Amérique francophone, pour l'Acadie qui fête son 375e anniversaire.... C'est comme si la France s'était agrandie dans le temps et l'espace, à la francophonie d'outre-mer." The book has been universally hailed as a "masterpiece". One book reviewer put it this way: "...those who enter the world of **Pélagie-la-charrette** will know in their bones, better I think than through any novel in decades, what it is like to have been French in North America for the past 375 years."

*** Just two days after the Supreme Court decided that Manitoba must be "officially bilingual", the Montréal Canadiens arrived in Winnipeg, Manitoba, to play a game of hockey against the Winnipeg Jets. The Jets' management, fearing a hostile reaction from the fans, decided against having Canada's national anthem sung in its bilingual version before the game. The French parts of the bilingual version had been heartily booed before games in other English Canadian cities such as Toronto, Edmonton, and Vancouver. To avoid repeating such an ugly incident in Winnipeg, especially over national television, the Jets' management opted to have the anthem sung in English-only. No booing. Said Jets' vice-president **Marc Cloutier**: "It's not up to us to demonstrate Canadian unity and use a hockey game to impose bilingualism."

*** The 1979 La Presse prize for literature went to **Mr. Gilles Marcotte** and a team of writers for their "**Anthologie de la littérature québécoise**" (Editions La Presse). Though it is a scholarly work, the anthology is the best and most complete introduction to Québec literature to date. It includes, **Écrits de la Nouvelle-France, 1534-1760**, by Léopold LeBlanc, **la Patrie littéraire, 1760-1895**, by René Dionne, **Vaisseau d'or et croix du chemin, 1895-1935**, by Gilles Marcotte and François Hébert, and the forthcoming **l'Age de l'inquiétude**, by Gabrielle Poulin and René Dionne.

*** A survey reveals that 75 per cent of Québécois read newspapers regularly; 56 per cent read books (mostly novels) and magazines (mostly current affairs).

*** Another first. The November, 1979, Playboy magazine "Playmate of the Month" was a young Québécoise. **Sylvie Garant**, 22, originally from Saint-François, near Québec City, adorns the centerfold pages of that month's magazine. Miss Garant was Miss Teen Québec in 1974. She currently works as a model in Toronto where she hopes to overcome her French accent. All this to realize her true ambition - acting - where determination, looks, exposure, and the ability to speak English without an accent are considered to be assets.

*** Grand Prix racing driver **Gilles Villeneuve** was named best Formula One racing driver for 1979 by the U.S. racing magazine, **Racecar**. The Berthierville, Quebec native was also named Canada's 1979 male athlete of the year by the Canadian Press. Ten years ago Villeneuve was racing snowmobiles in Trois Rivières. Today he lives in Monaco and is ready to challenge for the world Grand Prix racing title. He won three formula one races in 1979, only his second year of grand prix racing. Many formula one connoisseurs believe that 27 year old Villeneuve, barring injury, will be the next world champion.

*** When **Pope John-Paul II** addressed the United Nations last fall, he concluded his discourse with a special thought for nations aspiring to regain their sovereignty which had been removed by force. The Pope said he hoped to hear them speak at the United Nations one day - as sovereign nations. Québec nationalists were no doubt heartened by those remarks. One Québécois admirer had this to say: "Je le félicite (le pape) pour ces paroles courageuses. Il a bien compris qu'une des plus belles caractéristiques du Christ fut son audace."

*** On December 18, 1979, **Pierre Elliott Trudeau** changed his mind about quitting as leader of the federal Liberal party - at least for the time being. Saying it was a most difficult decision, he announced that he would lead his party into the general election of February 18. The unusual mid-winter election was made necessary due to the unexpected fall of Joe Clark's minority government on December 13. Trudeau, who is now 60 years old, said this would be his last election. Less than a month earlier, he had surprised everyone by announcing his retirement to allow his party the chance to regenerate with new blood and new ideas.

*** "**Les apôtres sont devenus rares, tout le monde est Dieu.**" (Alphonse Karr). The decline of the Church in Québec has been dramatic since the 1960's. According to recent statistics, there are now fewer than 100 priests under 30 years of age in all of Québec. However, a new breed has entered the priesthood, mainly during the period 1967-1976. Today's young priests from that generation are apparently bolder, more compassionate, more determined, more aware, and more involved socially in their communities than either their predecessors or, perhaps, their successors. Modern Québécois are also entering the priesthood at an older age, often after having pursued other careers (i.e. business, administration, etc.) prior to their decision to follow a spiritual vocation.

Salut.

"Quebec: A Continuous Struggle"

The opening of Tom's letter explains the exact wording of the referendum question as it will appear on the ballot when Quebecers go to the polls later this Spring. As expected, the question asks the people of Quebec to answer YES or NO in granting the Parti Quebecois a mandate for negotiating sovereignty-association with the Canadian federal government in Ottawa. As equally expected, anti-Parti-Quebecois sentiment attacked the question as being impossible to achieve, the basic tenet being that the other provincial governments as well as the federal government would refuse to negotiate such a mandate.

Although there has been some French Canadian criticism as well, the popular belief is that this is not only an anti-Quebec sentiment, but rather an anti-French sentiment on the part of the English Canadians that has existed since the early years of settlement in the New World.

Since the deportation of the Acadians in 1755 and the conquest of Quebec in 1759, English authority has dominated the French population in North America. Although some rights were granted to the French population, (such as freedom of religion-at a time when Catholicism was outlawed in England- and retaining their own civil law) English standards and institutions have prevailed. As could be expected, the French population was never ecstatic about this situation, and have constantly struggled from being engulfed by these outside forces.

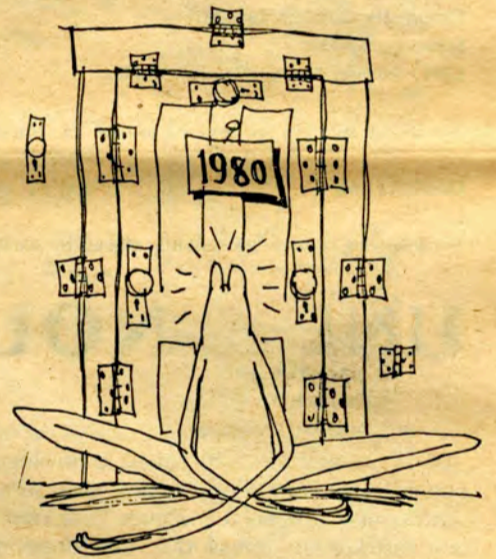
With the Royal Proclamation of 1763, the French population was kept out of the civil service. The economy passed into the hands of the new influx of the English as the French population retreated to the country side away from the protestant population migrating into the cities. Religion, language and customs of the French population would be preserved by reducing contact with the English. In 1774 the Quebec Act gave French civil law permission to exist and allowed the population the right to live in French, but problems continued to exist. Migration of the French to the New World had always been difficult. Only 8000 French settlers had emigrated to New France from 1604-1759, and it is from this small population that nearly the total French Canadian population can trace their lineage. Consequently, with a population of only 60,000 French at the time of the conquest, the tide of English immigrants soon

threatened numerical dominance also. The great influx of English, coupled with their economic dominance, led to the division of the territory into Upper and Lower Canada, the first being controlled by the English and the latter controlled by the French population. The problem with this division was that the English received the Great Lakes region which was, and still is, the richest area in Ontario. Although each province had their own Legislative Assembly, the Governor had the power to veto any resolutions passed in either of the two Assemblies. Since he had executive powers on behalf of the British crown, not only was he partial to the interests of the English in Upper Canada, but he was also particularly partial to the English minority in Lower Canada. His vetos to French demands led to increased frustration, and in 1830 they drew up a series of resolutions calling for, among others, control of taxes and spending power by the Assembly, but were once again refused through the Governor's veto and his dissolving of the Assembly in Lower Canada. Armed conflict resulted in 1837, but the conflict was crushed almost before it had a chance to start.

In order to resolve the unrest, the Crown sent Lord Durham to study the situation and to submit a report of recommendations. Although both Upper and Lower Canada had rebelled, it was the latter that bore most of the penalties. Lord Durham felt that the best solution would be to assimilate the French into the English mainstream for their own good, especially since they had no culture of their own. (This statement prompted Lionel Groulx to publish a seven volume work disproving this.) The Crown also decided to incorporate the two Assemblies into one through the Act of Union in 1840. An equal number of representatives were elected from each province, conceivably giving the French equal representation. The problem resulted when the English population in Lower Canada managed to elect a few representatives of their own, thereby giving the English a control of parliament. However, the existing system needed the cooperation of both parties to be effective, and it was this aspect that ultimately allowed the French to protect themselves from total domination. Although the use of French had been abolished from parliament, the French representatives were able to regain that privilege in 1849, and continually held off assimilation into the English society despite the increasing immigration of 'Late Loyalists', or Americans who came to Canada for settling purposes, and other English speaking peoples. From a population of 60,000 in 1759, the French had steadily increased their numbers, through an unusually high birth rate often referred to as the 'Revenge of the Cradle', to a population of about 500,000 in 1835. Yet despite their efforts they were rapidly becoming a minority in Canada. No matter how small a minority they may have been, they had nevertheless developed a stable society based on the family, religion, tradition, and agriculture. When English dreams of creating a Canada stretching from the East coast to the West coast began gaining credibility in the early 1860's, French Canada was firmly entrenched, but continually struggling for recognition.

In the creation of one Canadian dominion through confederation of Upper and Lower Canada with New Brunswick and Nova Scotia in 1867, the English population gained an even larger majority. Why then did French Canada go along with it then, but wishes independence today? More on that next month.

Ludger H. Duplessis



COIN D'OR

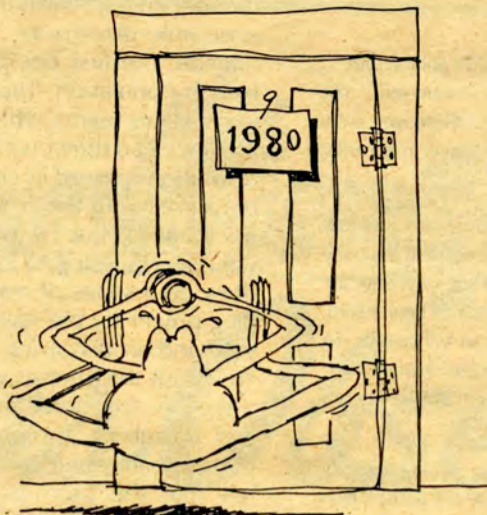
- juin 1968-
Rome et Paris. J'ai été au Château de Versailles.
- janvier 1969-
Floride. (Tour Dubé.)
- mai 1971-
Ottawa, pour Tulip Festival. (Tour Dubé.)
- 12 juillet 1971-
Gaspé Peninsula. (Tour Dubé.)
- sept. 1971-
Montréal-Québec. (Tour Dubé.)
- octobre 1971-
West Virginia-South Charleston chez mon garçon. Houma-Texas chez mon neveu. San Francisco. A l'hôtel Sir Francis Drake, j'ai perdu mon portefeuille. M. Rosaire Hall, notre escort a appelé et mon portefeuille était dans le safe. La fille du desk l'avait trouvé.
- 17 janvier 1972-
Nasseau-Freeport sur le fameux SUNWARD. Dodge Island-Miami, sur Norwegian Lines.
- avril 1972-
Annual Cherry Blossoms in Washington. (Tour Dubé.)
- octobre 1972-
Hawaiian Tour-(Tour Dubé.) Floride. (Tour Dubé.)
- juin 1973-
Canadian Rockies Tour.
- 18 mars 1974-
Californie. Aussi El Paso, Texas. (Tour Dubé.)
- 15 juin 1975-
Saguenay. Pr. Québec. (Tour Dubé.)
- 31 oct. 1975-
Bermudes.
- 1976-
Provincetown-Cape Cod Mass.
- Rev. John Bertolucci-Little Falls, N.Y.

Je crois que c'est tout. J'ai bien apprécié et aimé beaucoup tout le monde que j'ai rencontré au cours de ces voyages. Je dois beaucoup à Mme Allen qui m'a montré comment m'organiser pour voyager. J'aimerais vous laisser une petite pensée. Quoi que ce soit difficile au commencement d'une vie, il ne faut pas lâcher. Ça peut vous apporter le plus grand bonheur sur cette terre. Donc VIVEZ DANS L'HUMILITÉ AVEC LE BON DIEU et je vous promets le VRAI BONHEUR sur cette terre.

par: Venney Bolduc et Evelyne Langlais

UNIVERSITY OF MAINE AT
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DEPARTMENT OF FOREIGN
LANGUAGES & CLASSICS

THE NORTH AMERICAN MAJOR IN
FRENCH



The Department of Foreign Languages and Classics has added a North American French major, which concentrates on the cultural and linguistic interests of the Francophone community on the American continent. The program is designed for students who wish to deepen their understanding of the evolution of French culture in the United States and Canada, from the era of New France to the present. The focus of the option is on literature, language and culture. In addition, the interdisciplinary nature of the program gives students a wider perspective, offering a choice of courses in anthropology, Canadian Studies, English, geography, history and sociology.

The department, working with the Canadian-American Center, encourages students in the major to participate in the Canada Year program. In past years, UMO students have studied at McGill University, l'Université Laval and at campuses of the Université du Québec system.

A description of the major follows:

B.A. in French (North American option)

Students may combine a program of 24 hours in French beyond the intermediate level with 18 hours of related work in three of the following departments:

Anthropology: Ay 122; 160; 180; Geo. 150

English: Eh 190; 292

History: Hy 157; 159; 160; 221

Sociology: Sy 131

CAN I: Introduction to Canadian Studies

In addition, students are required to take F.A. 140 or FR 56.

CURRICULUM:

The following courses are currently offered by the FL department:

Fr 9-10 Masterpieces of French & French-Canadian	Literature.
Fr 54 Québec in Transition	
Fr 56 French-Canadian Civilization	
Fr 142 French Language of North America	
Fr 152 The Novel of Québec	
Fr 156 Seminar in Québec Studies	
Fr 211 Seminar in French-Canadian Literature &	Language
Fr 252 Films, Video Drama Literature in French	Canada
FA 140 Franco-American Civilization	

Recommended related courses in other departments:

CAN I -Introduction to Canadian Studies	
Ay 122 -Folklore of Maine and the maritime	Provinces
Ay 160 -Peoples of Cultures of the Circumpolar	Area
Ay 180 -Sociolinguistics	
Ay 190 -French Canadian Immigrations	
Eh 190 -Canadian Literature	
Eh 292 -Literature of Maine and the Maritime	Provinces
Geo 150 Geography of Canada	
Hy 157 -France in America to 1763	
Hy 159 -History of Canada	
Hy 160 -History of Canada	
Hy 190 -French Canada and the Franco-Americans	(proposed)
Hy 221 -Canada and the United States	
Sy 131 -Canadian Society	

Proposed New Course:

Seminar in Bilingualism and Biculturalism

For further information contact:

Robert C. Carroll, Chairman
Department of Foreign Languages & Classics
201 Little Hall
University of Maine
Orono, Maine 04469

UNE NOUVELLE de
WINOOSKI

Anne McConnell
St. Michael's College
Winooski, Vermont

Le 14 novembre, 1979, j'ai eu le privilège de participer à un vrai événement historique pour les Franco-Américains, et je sens un besoin de tâcher de communiquer les sentiments que cela a soulevés chez moi et, je crois, chez beaucoup d'autres. C'est une histoire de travail dur, de coopération dans l'amitié, d'expression de vieux souvenirs refoulés et d'émotions trop souvent cachées, et enfin de fierté.

Cela pourrait avoir l'air de peu de chose: une organisation communautaire présente une pièce en un acte par un auteur de la Nouvelle-Angleterre. mais la pièce, c'était **Un Jacques Cartier errant**, de Grégoire Chabot; une vraie pièce franco-américaine, écrite par un Franco-Américain, dans le parler franco-américain! Cette organisation, c'était La Société des Deux Mondes, et les acteurs, eux, c'étaient des membres de ce groupe franco-américain! Et qui a trouvé que cela valait la peine de donner des fonds, de la publicité et un vrai théâtre au groupe? Le Collège St. -Michel, une institution académique. Et les spectateurs, qui étaient-ils? Des Franco-Américains d'ici, à qui se sont joints des amis français et québécois, des enseignants, des étudiants. Eux aussi, ils reconnaissent l'importance de ce moment. On ne trouvait pas de programmes par terre ce soir-là: on va garder ça comme souvenir, surtout après avoir fait la queue pour le faire signer par l'auteur!

Moi, comme Anglo-Américaine du Far-Ouest, professeur d'université qui parle un peu en "cul-de-poule," comme on dit dans la pièce, je n'oublierai jamais notre création de cet événement. Bien sûr, j'étais déjà "convertie" en Franco-Américaine par adoption (et les convertis sont toujours les plus enrégés, n'est-ce pas?), mais j'aurais pu passer des années à apprendre dans le cœur ce que la pièce et ses acteurs m'ont donné. D'abord, la pièce. Comment Grégoire Chabot a-t-il tant mis de l'expérience franco-américaine dans une oeuvre qui ne dure qu'une heure? Et ce n'est pas seulement ce que disent les personnages qui soit important—c'est ce qu'ils **sont**. Et les acteurs, eux, ils sont aussi les personnages qu'ils jouent. Et les personnages, eux, ils disent ce que sentent les acteurs sans avoir souvent l'occasion d'en parler.

En effet, cela nous a tant parlé, cette pièce, que des fois la répétition durait bien moins longtemps que la discussion qui la suivait. On aurait pu ne jamais représenter la pièce en public, et cela aurait valu la peine. Quels souvenirs, quelles expériences personnelles, quels sentiments que cela a soulevés! L'équipe pratiquait, jaisait, maîtrisait sa terreur de jouer en public, s'entraîdait sans jamais se quereller. On commençait à quitter sa peau de Robert Domingue, de Jean Dandurand, d'André Germain, de Sr. Cécile Brassard, d'Alex Hamel pour devenir Ti-Jean, Jacques Cartier, le Barman, Joséphine, Léo. Mais en même temps on voyait que pour les acteurs, ces personnages fictifs contenaient bien d'eux-mêmes. Bien qu'ils sentent encore quelques insécurités, on me laisse enfin, comme metteur-en-scène, annoncer une date pour la représentation.

Quel trac! Jamais de ma vie n'ai-je été si nerveuse, et pour des raisons tout à fait nouvelles pour moi. Jamais mon amour-propre n'a-t-il joué un rôle si petit. Non, les

La Comptine

from page 3

Hier au soir, sur mon trottoir
J'ai rencontré mon pitou
La queue coupée
Les oreilles arrachées
Prends garde à toi, mon pitou! (p. 24)

Cette variante, où le narrateur parle à la bête sur un ton de reproche ou d'avertissement (de quoi? et pourquoi? se demande-t-on enfin), passe sans difficultés apparentes du chat ("mon minou") au chien ("mon pitou"). Par cette substitution elle rejoint la version anglaise que nous verrons plus loin.

Le rédacteur du mensuel **Le Journal de Lowell**, par coïncidence lui aussi ancien séminariste oblat originaire de notre ville natale, nous apprit un soir la variante suivante:

Un homme assis sur son perron
Avec un beau petit chien
La queue coupée
Les oreilles déchirées
Mon Dieu, c'est donc de valeur.

Certainement mois poétique, elle ajoute la position physique de l'humain vis-à-vis l'animal sans lien d'appartenance et termine sur une note de pitié.

Au cours de cette même conversation, la femme du rédacteur nous rappela les paroles de la version anglaise, version que nous croyons se chante ainsi:

Oh where, Oh where
Has my little dog gone?
Oh where, Oh where can he be?
With his ears cut short
And his tail cut long,
Oh where, oh where can he be?

Nous constatons ici, forcément, l'absence de la bête que recherche, qu'appelle de toutes ses forces le narrateur.

Des quatre variantes françaises présentées ci-haut, nous croyons que la première est l'originale, ou la plus près de l'originale, puisque plus poétique, par sa rime et plus complet dans sa musicalité et son ton moqueur. Les autres proviendraient sans doute de reconstitutions ou d'ajouts, à partir de lapsus de mémoire ou d'emprunts au folklore d'autres traditions linguistiques, l'anglais dans le cas qui nous préoccupe ici. Comme quoi les comptines, comme les contes, transcendent les frontières linguistiques et pourraient se classer d'après un cas-type avec "moultres" variantes ou versions. Nous proclamons bien haut que les nôtres valent bien celles des autres peuples francophones, témoin celle que nous venons d'étudier "Hier au soir".

Roger Lacerte

questions, les inquiétudes, étaient autres. Notre petite troupe, qu'André Germain avait désigné (faussement, d'ailleurs) un soir comme "quat' ti vieux" (la Soeur Cécile n'étant pas là ce soir-là) se nommait maintenant "les Disciples," et on voulait continuer à faire du théâtre—mais est-ce que je les ai poussés trop vite? Moi, je suis déjà si fière de leur accomplissement que je ne sais pas l'exprimer, mais eux, vont-ils en être satisfaits? Je n'ai jamais tant voulu que des acteurs soient fiers de leur jeu. Et, pour nous, cette pièce qui nous a tant dit, allons-nous bien la communiquer à nos voisins qui y assisteront? C'est pour eux qu'on joue cela—comprendront-ils? Et quand j'apprends que l'auteur va y assister! La joie mêlée à la terreur!

Le soir de la représentation arrive. Les acteurs sont prêts. On arrive bien nombreux au théâtre. L'auteur arrive. Je le présente dans mon langage le plus "cul-de-poule," qui semble sortir quand j'ai le trac. mais peut-être aussi est-ce que j'emploie ce langage parce que j'ai le sentiment que c'est une occasion solennelle—que cela va entrer dans l'histoire.

La pièce commence. Comme on rit! Un rire de famille, un rire de Franco-Américains en veillée, un rire d'identification, un rire qui est parfois aussi ce rire qu'on fait pour s'empêcher de pleurer. Et les acteurs, eux, sont maintenant de vrais acteurs. On oublie des répliques mais on se remet en route sans perdre son sang-froid. Ti-Jean s'attache à la corde de l'enseigne Budweiser en nouant son tablier, et après que le fou-rire et les applaudissements sont finis, il continue avec un aplomb professionnel. Joséphine, qui est arrivée au théâtre avec des béquilles parce qu'elle s'était blessé la jambe, joue avec un élan comique et se sert de sa canne comme si c'était un accessoire avec lequel elle a beaucoup pratiqué. Le Barman fait tant rire avec ses remarques au visage "dead-pan", et Léo est merveilleux avec son air à la fois snob et épais. On commence à anticiper le jeu de Jacques Cartier avec ce vin qu'il déteste mais qu'il prend chaque fois que les nouvelles de sa "colonie française" deviennent insupportables. Et ce moment si touchant, quand Ti-Jean arrive à ce que nous avons fini par nommer son "poème" ("Vous pensez pas que j'chu triste quand j't'obligé de tuer la moitié de moi-même. Ça meurt pas facilement, ça, la moitié d'une personne. Ça se débat pour des années pi des années, ça crie, ça laisse des blessures...")—c'était si beau!

Comme on est fiers! Après leur triomphe, les acteurs restent un moment dans leur loge à se féliciter. Greg Chabot arrive et nous offre une bouteille de champagne. On boit un toast et j'ai envie de pleurer. On reste "en famille" un moment, puis on monte au foyer pour la veillée qui suit la représentation. On a réussi! Les spectateurs, eux aussi, sont fiers—fiers d'une bonne pièce franco-américaine et de son auteur franco-américain, fiers de leurs camarades les acteurs, fiers d'être si nombreux, fiers du nombre de jeunes qui sont venus. On boit, on se réjouit, on demande des autographes, on ne veut pas paretir. On me dit que c'est en effet un événement historique pour nous, et on nous demande de jouer la pièce à Plattsburg, à Barre, autre part. On devient une troupe ambulante!

Pour nous, les choses ne seront jamais exactement les mêmes qu'avant. On a prouvé quelque chose. On a osé faire quelque chose qu'on n'avait jamais fait avant. On a réussi un projet difficile mais qui valait tant la peine d'être fait. On a parlé des problèmes, des expériences, des sentiments, des qualités des Franco-Américains. Greg Chabot nous a donné un moyen de faire cela, et en créant cette pièce et le personnage inoubliable de Ti-Jean, il nous a donné un porte-parole.

Against the Language Barrier

WASHINGTON (UPI) — Not all presidential commissions stand out as beacons of discernment, but the one on foreign language study appears to shine a light.

It reports that part of America's troubles in the world today stem from our "scandalous incompetence in foreign languages."

Our monolingual speech pattern causes "dangerously inadequate understanding" of international issues and weakens America's position in world trade, the commission concludes.

It notes, for example, that Japan has 10,000 English-speaking businessmen in the United States whereas only a few of the 900 U.S. businessmen in Japan speak Japanese.

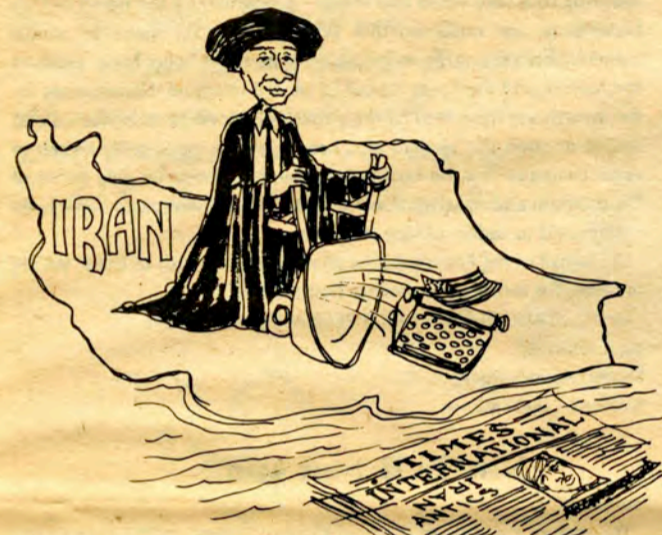
Other examples can be found right in our own hemisphere.

Although we live next door to Mexico, few Americans bother to learn even rudimentary Spanish. And although our northern border adjoins Canada, most of us can't speak a word of Canadian.

If we have gotten along fairly well with both neighbors, that probably is because so many Mexicans and Canadians speak English.

Canadians, it is true, have a rather comical accent.

As smooth as our relations have been, it is patent that a grasp of their languages would sharpen our insights with respect to their cultures, national aspirations and political peculiarities.



FORUM: La Messe en français. Pourquoi pas?

Il y a quelques semaines à peine, le triomphal voyage d'un pape polonais, parlant facilement tant de langues, a posé pour beaucoup d'Américains une intéressante question: après tout ce qui a été fait pour assurer le succès du fameux *Melting Pot*, n'est-il pas nécessaire de reconnaître qu'on aurait peut-être pu enseigner l'anglais à tout le monde tout en sauvegardant les langues qui étaient connues et parlées par les différents groupes d'immigrants? N'est-il pas urgent de faire le nécessaire pour utiliser tous les moyens à notre disposition pour assurer non seulement la survie, à titre plus ou moins de curiosité, de tout ce qui touche aux différentes *roots* du pays, mais en fait le développement de valeurs linguistiques qui pourraient permettre à tant de citoyens américains de servir tellement mieux leur pays en se sentant à l'aise au milieu de gens qui vont de toute évidence continuer de parler ce qui reste leur langue d'aujourd'hui.

Des questions difficiles et compliquées? Peut-être. Mais les réponses et les solutions, pour urgentes qu'elles soient, vont aussi être difficiles et compliquées. Un pape polyglotte dont le premier grand contact avec la presse internationale, au lendemain de son élection il y a un an, fut en français, nous ramène tout naturellement à un éditorial un peu rageur de *Louisiane Française* critiquant récemment l'absence de messes en français dans le sud de la Louisiane francophone.

Je voudrais commencer de répondre aujourd'hui et avant de citer des chiffres et de donner des faits précis sur ce qui se fait et sur ce qui pourrait se faire il me semble utile et nécessaire de faire le point avec un peu d'histoire.

En Louisiane, religion et langue ont été étroitement associées et le fameux slogan utilisé dans de nombreuses provinces françaises il y a encore quelques décades, "*Catholiques et Français toujours*", aurait pu être utilisé sinon en Louisiane du moins en Acadiana. Quand le premier évêque de Lafayette, Bishop Jeanmard, s'efforçait de recruter des prêtres pour son diocèse, il précisait bien qu'il leur serait nécessaire de comprendre et de parler le français pour communiquer avec leurs fidèles. C'est en français que les sermons se donnaient, sinon toujours entièrement, du moins en partie, et c'est à l'église seulement que les Cadiens avaient la chance de recevoir, avec la parole de Dieu, une leçon de français même quand ce n'était pas tou-

jours à travers une page d'éloquence sacrée. Alors que l'école, quand elle existait, faisait tout pour détruire et d'abord discréditer et ridiculiser ce qu'on voulait appeler un mauvais patois, les parents avaient au moins la chance de montrer à leurs enfants que leur vieille langue ancestrale restait un moyen de communication et qu'on pouvait s'en servir avec fierté.

On ne dira jamais assez combien le maintien de la langue française a pu être ainsi assuré et souvent grâce à des prêtres d'origine bien diverse et pour qui le français n'avait pas toujours été la langue maternelle. Je ne donnerai comme exemple que le Père Peter Van Tiel, d'origine hollandaise, mort accidentellement il y a un an, qui parlait si bien le français avec ses paroissiens noirs de Ville Platte que c'est dans son église que fut enregistrée la première messe en français par une équipe de la télévision française il y aura bientôt dix ans.

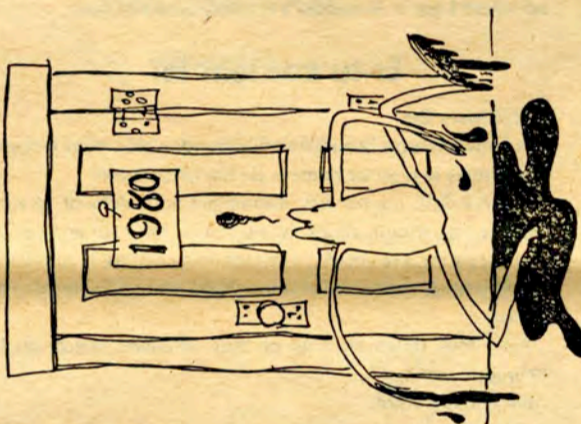
Le clergé utilisait donc le français pour prêcher mais aussi évidemment dans les nombreux contacts personnels qui constituent le ministère sacerdotal, avec en particulier de très nombreuses confessions en français, et surtout les visites à domicile et les sacrements donnés aux malades. Ceci reste d'ailleurs même aujourd'hui une réalité et il y a quelques mois encore, dans une maison de retraite, je n'ai utilisé l'anglais qu'une seule fois alors que j'entendais plus de cinquante confessions uniquement en français.

Pourquoi donc ne pas avoir la messe en français? Il faut tout d'abord bien préciser que la messe autrefois n'était jamais en français, mais en latin. Le jour où Vatican II a donné la permission d'abandonner le latin pour utiliser les langues vulgaires, les U.S.A. ont tout naturellement suivi le jeu du *Melting Pot*. En Amérique, on parle américain, et c'est donc en américain que la liturgie va être célébrée depuis de toute manière la très grande majorité des fidèles, et tout d'abord les enfants, parlent et comprennent l'anglais. On a donc tout naturellement la messe en anglais. C'est alors que se produit presque nécessairement le grand décrochage du français. Comment et pourquoi continuer de prêcher en français devant une congrégation qui écoute et suit de toute manière la messe en anglais? Ce qui était une nécessité dans une messe dite en latin, dans une langue totalement étrangère aux fidèles, ne semble plus requis dans une liturgie offerte précisément dans la langue dite vulgaire parce que parlée et comprise théoriquement par tous.

En Louisiane, le problème est de toute manière encore plus compliqué car les fidèles qui parlent français ne peuvent malheureusement pas le lire puisque la grande majorité d'entr'eux n'ont jamais eu la possibilité d'étudier le français à l'école. De plus, les livres en français ne sont pas nombreux dans les librairies locales et rien ne fut fait pour faciliter la connaissance et l'achat de nombreux missels de France ou du Québec qui auraient pu tenter au moins les nombreux prêtres francophones. Le nombre de ceux qui m'ont dernièrement demandé de leur procurer des livres liturgiques en français me porte à croire que quelque chose aurait pu être fait et que la partie n'est peut-être pas tout à fait perdue.

(à suivre)

Père Jean-Marie Jammes, Ph.D. Pasteur, Grand-Prairie, LA



L'encre des autres....

Spanish network's aim: to make minority visible

By TOM JORY

Portland Press Herald October 27, 1979.

NEW YORK (AP) — The Spanish International Network, until now a rather modest operation with 16 stations primarily in the West and Southwest, has plans to beam its signal into more than 100 broadcast markets by 1980.

"We plan to utilize all of the technologies available to us today — television stations, lower-power stations and satellite-fed cable systems — to achieve as closely as possible total coverage of Spanish U.S.A.," says SIN's president, Rene Anselmo.

A major part of the expansion program, Anselmo says, is a unique plan to pay cable systems to carry about 100 hours of Spanish-language programming a week, to be fed by satellite.

The SIN network, as recently as mid-September, listed 10 interconnected stations, in Los Angeles, Fresno, San Francisco, Sacramento, San Antonio, Corpus Christi, Phoenix, Albuquerque, Miami and New York City. In addition, there were non-interconnected affiliates in Chicago, Houston, El Paso-Juarez, San Diego-Tijuana, Laredo-Nuevo Laredo and Yuma-El Centro-Mexicali.

SIN says the 16 stations reach about 20 million Spanish-speaking people.

"We will add about 15 affiliates almost overnight," Anselmo says, "and expect 40-50 stations in a very short time."

"I think eventually we'll be able to build up an affiliate list that is going to be very impressive. We say 100 now, but I'm sure it will be many more than that."

The effect of expansion will translate beyond numbers, Anselmo predicts. "It's my perspective, if you're not in the media, you don't exist. And the Spanish-speaking in this country have been the invisible minority."

"I see this television thing, it's going to make a reality out of the Spanish minority in this country."

SIN has been involved for some time in the development of translator stations, the low-power relay facilities that retransmit a television station's signal to remote areas. It was while on a trip to explore the feasibility of locating a translator near Nogales, Ariz., that Anselmo hit on the idea of paying cable systems to carry SIN programs.

"As I was flying into Nogales, I saw something that would shock any broadcaster," he says. "There were no antennas on any houses, none anywhere. It looked like a desert."

"Nogales is an all-cable market. And I thought, 'Why spend \$100,000 on a translator when they're already watching on the cable? Why not just affiliate with the cable?'"

Anselmo says SIN will continue to affiliate with translator stations in smaller areas, and feed them programs by satellite, too. Already, licenses have been granted for translator stations in Austin, Philadelphia, Hartford, Bakersfield, Calif., and Denver.

"There is no inherent difference between the delivery of our network signal via television station, translator or cable system, and we intend to write essentially the same basic affiliation agreement with all three types of outlets," Anselmo says.

N.D.L.R. Ils n'ont pas peur de se faire connaître, mais les francos changent leurs noms- ont-ils honte de leur heritage?

U.S. grant approved for educational project

BIDDEFORD — A \$43,180 federal grant has been approved for a one-year project to develop educational programs based on Franco-American heritage in York County.

The project is titled "The Maine Idea" with "idea" being an acronym for Instructional Development in Ethnic Activities, project director N. Cecile Collin said.

"In the program we will work with about a dozen teachers in school systems around the county to develop ethnic programs in such areas as history, literature, social studies and languages with the emphasis on the appreciation of the contribution and impact of the Franco-American heritage on our society," she said.

The grant will be used to gather and catalog and distribute available materials to help the teachers carry out special programs in the classrooms. Consultant services also will be provided.

The program is being set up in public and parochial schools in Sanford, Biddeford, Saco and Old Orchard Beach. It will be developed with teachers who volunteer to participate during the coming month.

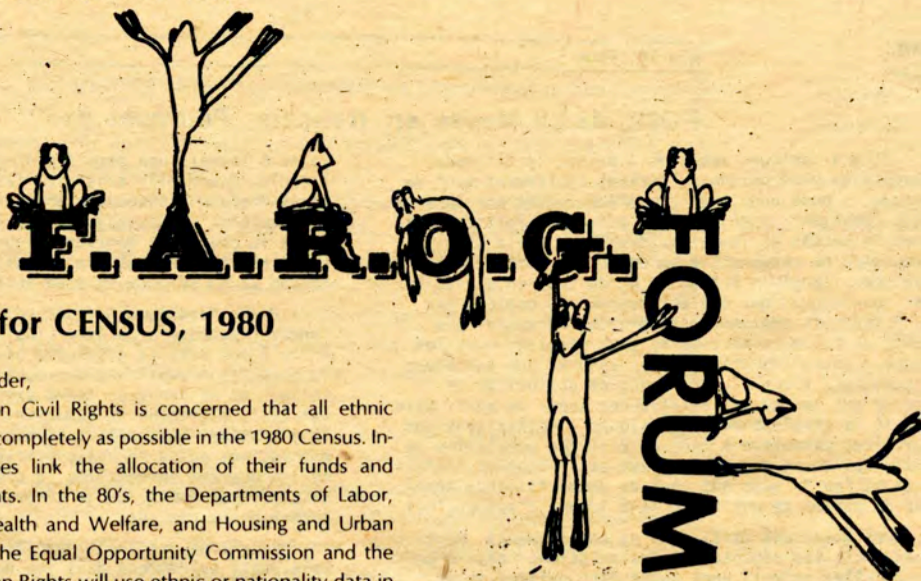
The project staff will include Ms. Collin as full-time director, a part-time administrative assistant and, eventually, a part-time assistant.

For the last three years, Ms. Collin directed a program aimed at improving the English language capabilities of Franco-Americans, especially senior citizens, for the York County Community College Service.

The new project is one of 40 selected from among 400 applications submitted under the Ethnic Heritage Studies Program of the U.S. Department of Health, Education and Welfare's Office of Education.

Portland, Maine, Press Herald, Wednesday,

Dear



FRENCH for CENSUS, 1980

Dear FAROG FORUM Reader,

The U.S. Commission on Civil Rights is concerned that all ethnic groups be enumerated as completely as possible in the 1980 Census. Increasingly, federal agencies link the allocation of their funds and resources to census counts. In the 80's, the Departments of Labor, Education, Commerce, Health and Welfare, and Housing and Urban Development as well as the Equal Opportunity Commission and the U.S. Commission on Human Rights will use ethnic or nationality data in administering their programs. As the new Chairperson of the Maine State Advisory Committee to the U.S. Commission on Civil Rights, I want to stress the importance not only of reporting ancestry but of reporting it in such a way that it will appear in the **printed** census reports.

Undoubtedly the best way for Franco-Americans to appear in the printed reports is to identify ourselves as FRENCH and solely French. The directions say to report the ancestry group with which the person **identifies**. Thus it is not a strict descent question.

The only Franco's for whom we **know** ancestry will be tabulated in the printed reports are those who answer FRENCH to question 14 "What is this person's ancestry?" and this data will be available down to the local level. **No** published data will be available for French ancestry persons reporting more than one ancestry.

There is a **possibility** that data for persons who report French-Canadian or Acadian ancestry will be in the printed reports. But this will **only** happen if French Canadians and Acadians turn out to be two of the four largest ancestry groupings in a state **exclusive** of the English, French, German, Irish, Italian and Polish groups.

It will be possible to extract data for the French-Canadian and Acadian descent group from the Public Use Sample tape but that is expensive and the information will not be readily at hand for everyone to read. Furthermore, the information will only be available for states as a whole.

All of the above leads to the conclusion that if Franco-Americans feel comfortable with the French identification they should report themselves as FRENCH. This option will provide the most useful data.

If I receive a long form in the 1980 census, I will identify my ancestry as FRENCH. I invite you to consider my option in reporting your ancestry.

Madeleine GIGUÈRE
Chairperson
Maine State Advisory Committee
U.S. Commission on Civil Rights

N.D.L.R. Merci, Madeleine. Français, nous sommes aussi.

Paper Frog!!!

Dear Mr. Labbé,

Would it be possible to get the paper "Frog" that you talked about on radio station W.F.A.U. in Augusta - I would appreciate it.

Yours truly,
Raymond Bilodeau
10 Highland Ave.
Augusta, Me. 04330

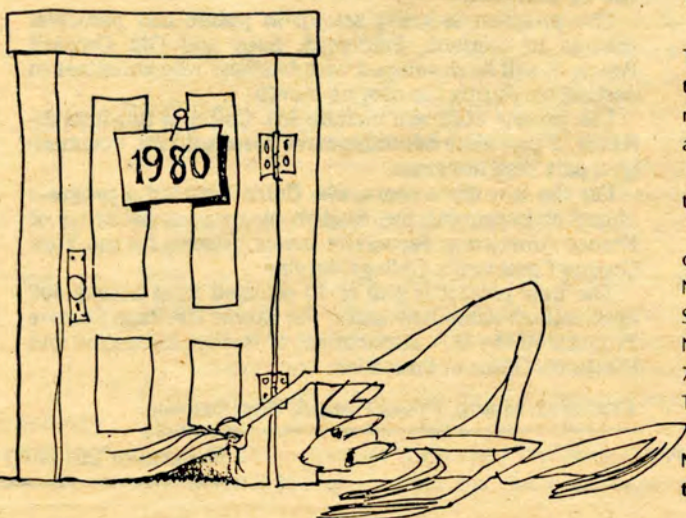
Un bon pli. Merci!

Monsieur l'administrateur,

Vous trouverez sous ce pli un chèque de l'Union Saint-Jean-Baptiste au montant de \$6.00 pour le renouvellement de notre abonnement au journal "Farog Forum", année 1980.

Veuillez agréer l'expression de mes sentiments distingués.

La secrétaire,
Louise Courcy
Woonsocket, R.I. 02895



"From Japan with love"

Dear Yvon and everybody,

How are you? It was really nice and encouraging to know you and spend some time with you. Thank you very much for your kind and warm hospitality. I am working on "Franco-Americans in Maine" report, and planning to get it done first in Japanese in August and in English in December. Your 'Forum' is really helpful.

Yvon, I had a chance to see Celeste at Portland and talked a lot. I could not see a lady in Louisiana you mentioned unfortunately. I would be grateful if you could give me new informations and more advice. I hope to see you all again.

Kazuko Ohta
Tsukuba Sakura-Mura
Niihari-Gun
Ibaraki, Japan

P.S. Your "Beau-Frog shirt" was very popular. Everybody smiled and asked where I got it. Somehow I felt very proud of you.

Es-tu content là?

Chère Mary Cyr,

Je vous remercie beaucoup pour les adresses... vous recevrez à la fin de ce mois le premier numéro de ma lettre-revue.

Le F.A.R.O.G. me parvient maintenant normalement. Je vous prie de trouver ci-joint mon abonnement pour la présente année.

Je me permets de joindre à ce mot trois poèmes: si vous les aimez au F.A.R.O.G., je serais très heureuse de pouvoir participer ainsi à la vie du journal.

Avec mes remerciements et mes meilleurs voeux de bonne et heureuse année,
Amicalement votre,
James Sacré
Northampton, Mass. 01060

Bonne lecture Léon

Dear Sirs,

Thank you very much for the Forum. I enjoy reading it. I am sending money (\$6.00) for a year's subscription for my son Leon who lives in Connecticut. He enjoys the Forum.

Send to the following address:

Leon Guimond
17 Barrett Road
Enfield, Conn. 06082

Thanking you,
Anysie Guimond
Frenchville, Me.

It concerns US!

To Whom It May Concern:

On 23 July 1979, I wrote saying that I would like to send a gift subscription of LE FAROG FORUM to:

Philip N. Archambault, PhD.
7401 Sabino Vista Drive
Tucson, AZ. 85715

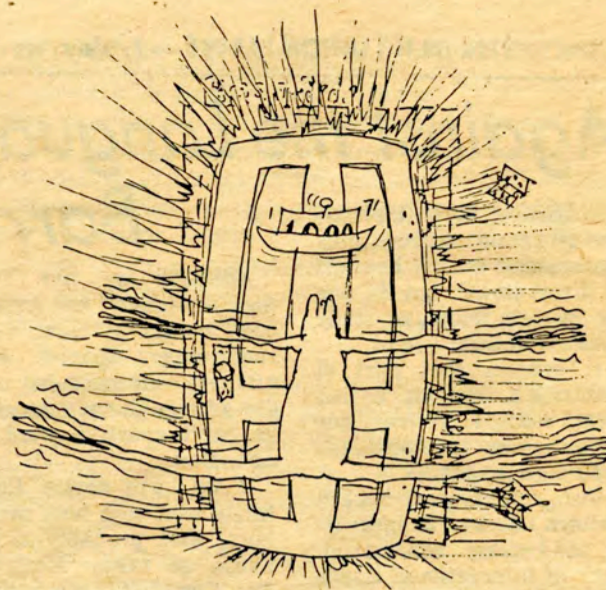
The September issue arrived with the correct name and address. When the October issue arrived, it was addressed to me, and there were mistakes in the spelling of the address. Please use the name and address as above.

Enclosed is a check for \$8.00 for the eight issues of 1979-80 to be sent to Philip N. Archambault.

As a family, we are enjoying Les Anciennes Familles (especially Jacques Archambault in November) and the maps and statistics entitled Du Nord au Sud, Les Franco-Américains.

Sincerely,
Nancy Pendelton Goodwin
7401 Sabino Vista Drive
Tucson, AZ. 85715

N.D.L.R. Excuse this inconvenience. Thank you for your interest and patience.



Y sont à la porte...

Dear FAROG,

I just wanted to share with you a pleasantly shocking experience I had recently. I was sitting in my living room glancing at the newspaper when all of a sudden something being broadcasted over the television made my ears perk right up. "Mon doux! On parlent en français à la télévision! Et sur le canal 6 à part de ce!a! Mais dit moi donc, qu'est-ce qui se passe!!" It was an announcement regarding the 1979 WCSH Jefferson Awards **IN FRENCH!**

I later called WCSH to get more information. I had the pleasure of speaking to a very warm and friendly gentleman by the name of Don McWilliams. He explained that WCSH and WLZ make an annual presentation of awards in recognition of those who have given of themselves and their time to public service in Maine. Nominations for the awards are submitted by the public. Mr. McWilliams explained that WCSH decided this year to also broadcast the message in French in order to assure that the Franco-American population be fully aware of the program and to solicit nominations of Franco-Americans who have contributed to public service in Maine.

On behalf of the Franco-American population, I wish to thank WCSH sincerely for recognizing the fact that we exist.

MERCI BEAUCOUP. SA NOUS RECHAUFFE LE COEUR!!
Amicalement,
Nicole Morin-Scribner
Belgrade Lakes, Maine

Sont-ils là tous saint?

Bonjour!

I'm enclosing a copy of the New Orleans "Saints" 1979 Media Guide for your information.

Taking into account the french flavor of the NFL "Saints" with the striking fleur de lys on their helmets, I would like to see a little bit of coverage of the team in LE FAROG FORUM.

Hopefully the blownup color poster of 'les Saints' which I sent you a year ago has inspired a new pro football loyalty in your editorial offices. The New Orleans "Saints" is the team of the french!
Merci.

M. Doug C. Guinard
New York, NY 10010

N.D.L.R. - Les Saints Oronois vous prient de recevoir leurs prières.

Nous gagnons avec Gagnon

Dear Yvon and Staff of F.A.R.O.G.,

You once asked me for information regarding Franco activities in southern New Hampshire, well here is the first installment. This is the result of the Bastille Day party that Charlie, Roger Lacerte and I hastily put together last July. Who said nothing even results from unorganized chaos. Apparently people had such a good time tht Bastille Day has become a yearly event in Manchester. I hope you will consider this a newsworthy item and print it in the Forum.

Enclosed you will find my check for four dollars. I sold four bumper stickers prior to seeing Roger Lacerte.

Joyeux Noel,
Raymond Gérard Gagnon

N.D.L.R. How about exchanging Bastille Day for Riel Day?

Nous autre, on a pas eu peur!

Dear People of the Forum,

I'm very much afraid you have not been paid for this last year of the Farog Forum. So here's the (\$5.00) five dollars. It's probably more now too. Anyway thanks for your kindness and forbearance.

And please do not send the coming year.

Sincerely,
Mr. & Mrs. Joseph G. Plante
54 York St.
Caribou, Me. 04736

May the Holy Spirit of the New Year be in your thoughts always.

P.S. I thought Dave had paid and found out he hadn't. Sorry.

N.D.L.R. 1980 came anyway. On pouvait pas l'éviter.

Un Cadeau pour Jeanne...

Cher Monsieur Labbé,

Dans votre édition de décembre, madame Jeanne Duval termine ses commentaires sur le rôle de l'église dans la survivance de la langue française en affirmant de façon très gratuite que "...Mgr. Proulx a les mains attachées; il ne peut rien faire pour son peuple. C'est l'autre qui conduit tout".

Je dois avouer que c'est un fait: j'ai bien les mains attachées. Mais ce n'est pas "l'autre", c-à-d Msgr. Edward C. O'Leary, qui me tient lié ou qui me dirige en cette matière. C'est l'expérience vécue qui m'attache les mains et elle seule.

Né au Maine et favorisé d'une éducation bilingue, je n'ai jamais eu envie de renier mon héritage. D'autre part, je n'éprouve pas non plus le besoin de l'afficher en panache. Mon nom le crie assez clairement.

Comme prêtre, j'ai servi dans divers milieux et je n'ai jamais refusé de parler français quand l'occasion s'y prêtait. C'est encore mon habitude aujourd'hui. Aussi, dans la mesure du possible, je prête mon concours aux activités des divers groupes francos quand on m'y invite et que mon calendrier le permet.

En tant que prêtre et évêque, mon premier devoir est d'enseigner la foi plutôt que les langues, ou une langue particulière. Quand j'adresse la parole à un groupe, je me dois d'utiliser la langue qui est la plus efficace, celle qui atteint le plus grand nombre d'auditeurs.

J'ai été vicaire dans une paroisse où la religion s'enseignait et se pratiquait exclusivement en français. Après avoir terminé leur douzième année d'école, 95 pourcent de nos jeunes quittaient la paroisse pour aller s'établir dans des milieux complètement anglophones et se trouvaient mal préparés pour confesser leur foi dans une langue qui leur était pratiquement étrangère. Le résultat était une baisse marquée dans la fidélité à la pratique de leur foi et aussi un certain ressentiment contre la paroisse qui ne les avait pas préparés adéquatement pour évoluer à l'aise dans le milieu qui leur était destiné. Voilà l'expérience pratique, les faits, qui m'attachent les mains.

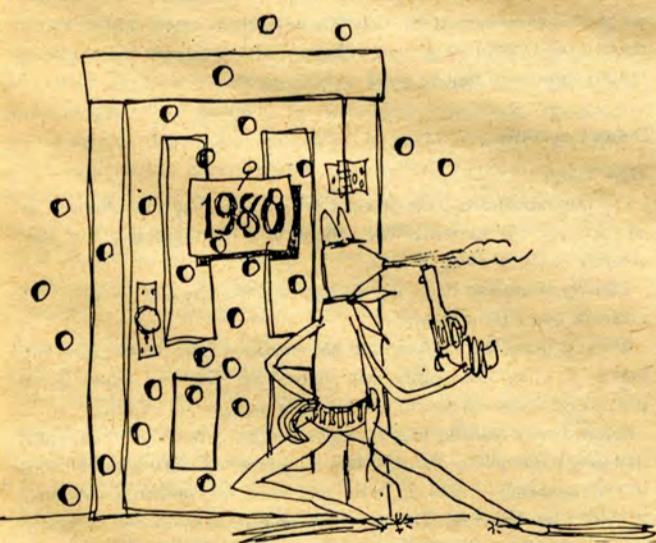
Mon ambition est de favoriser le bilinguisme dans le diocèse de Portland et aucune autorité religieuse ne m'en empêche. L'ambiance générale et la lassitude sont les pires obstacles.

Mon accession à l'épiscopat reconnaît d'une certaine façon l'apport des francos à la vie de l'église dans le Maine. L'office m'ouvre certaines portes. J'ai un rôle à jouer dans la formation de nos futures prêtres et je me dois de les encourager à développer leur connaissance du français, surtout s'ils sont de notre héritage. Il ne faut pas se leurrer cependant et croire que la survivance du français dépend aujourd'hui du fiat d'un évêque. Les facteurs qui affectent le parler d'une population comme la nôtre sont beaucoup trop complexes pour qu'il en soit ainsi.

Il me fait plaisir d'avoir l'occasion d'affirmer mon héritage encore une fois et d'encourager les efforts de FAROG pour éveiller la fierté ethnique chez les francos.

Amédée Proulx
Evêque auxiliaire de Portland.
Diocese of Portland
OFFICE OF THE AUXILIARY BISHOP
510 Ocean Avenue
Portland, Maine 04103

N.D.L.R. - Merci, Monseigneur! On invite la réaction de nos lecteurs. 1980 est bien défoncé.



On Plante pour 1980

To the Farog Forum,

Nos meilleur souhait pour l'année nouvelle et le "Paradis à la fin de vos jours".

Et suffit que vous être si gentil. Je vous envoie, pour la prochaine année 1980 puis la piastre qu'il a resté de balance du (\$5) cinq que j'ai envoyé.

We recycle that paper to many other elderly people who enjoy it. Bringing back a little nostalgia at some of those old French phrases and customs. Specially older people; I don't think the young have so many of these old French sayings, but aren't they funny all the same!

Thanks for your kindness and keep up the good work. Besides, I can pray real well.

Annette Plante
Caribou, ME 04736

N.D.L.R. - Vous êtes très gentille, Madame. We appreciate being a renewable resource.

Un cadeau pour FAROG

Bonjour,

Ci-joint vous trouverez un chèque de 6 dollars destiné à un abonnement au Farog-Forum.

Bon courage et merci,
François Grosjean
Boston, Mass. 02115

"From our Bureau in Québec"

Dear Yvon,

I know that you once asked me to limit my submissions to about 1200 words. The enclosed article once again fails to respect this very fair guideline. It's difficult, I admit, to keep from exceeding the limit (any limit!) especially when so much as happened up here as is the case this month. Do you believe I had to trim numerous items in order to keep the piece within reason? It doesn't show, but I am aware of the space limitations and I'll try to be more careful about the length of material in the future.

As for FAROG-FORUM, keep up the good work - I find it a pleasure to read (and to write to). I am eager to hear about what Francos are up to elsewhere, particularly in the New England area where I grew up.

Wishing you success in the new year.

Yours,
Tom Vandermeulen
Melbourne, Québec

N.D.L.R. - Thanks a load for the time, energy you put into your window on Québec.

De Marie-Reine, l'écho des Grands Lacs

A NEW COURSE AT UMO

(Forum, décembre 1979)

"The focus will be on French-Canadian emigration as it affected communities on both sides of the border. Three major migration patterns will be explored: 1) the early trapper/trader based migration to the Midwest, 2)..."

AVIS à la population franco-américaine de la Nouvelle-Angleterre

L'expédition La Salle-II va se rendre en Nouvelle-Angleterre du 5 au 16 mai 1980. Les écoles, organisations ou individus qui désireraient voir ce spectacle sont priés de prendre contact, dès que possible, avec Reid H. Lewis, 616 Park Street, Elg'n, Illinois 60120 - Tel. (312) 697-6580 ou (312) 643-7865.

Pour des raisons de logistique, M. Lewis voyage en canadienne, et, de ce fait, il ne peut se permettre des aller et retour entre l'Illinois et des régions éloignées. Généralement, il dessert une région donnée une seule fois au cours de l'année.

Le prix d'une seule représentation est de \$350.00. Le prix de deux ou trois représentations données le même jour et dans un même lieu est de \$500.00 et, entre ces représentations --dans le cas d'une école-- le "Sieur de La Salle" visite les classes d'histoire, de géographie, de sciences, et d'arts ménagers et enseigne ces matières du point de vue d'un explorateur-voyageur du 17e siècle. Les frais de déplacement sont à partager entre les organisations-hôtes d'une même région.

Notez que l'on peut se servir de ce spectacle pour se procurer des fonds pour des oeuvres de bienfaisance. Voir ci-après d'autres idées dans "Fund-raising suggestions".

Le spectacle se donne en français ou en anglais.

FUND-RAISING SUGGESTIONS

Occasionally schools and civic organizations ask for suggestions on how to raise the funds needed to bring the La Salle: Expedition II presentation to their community. Following is a list of fund sources used successfully by communities in the past. Frequently, a combination of these ideas is used.

I. SCHOOLS -- The La Salle presentation has not only proven effective for schools, but also for teachers' institutes, teachers' conventions, and meetings of administrators and parents. Funds can be obtained from the following:

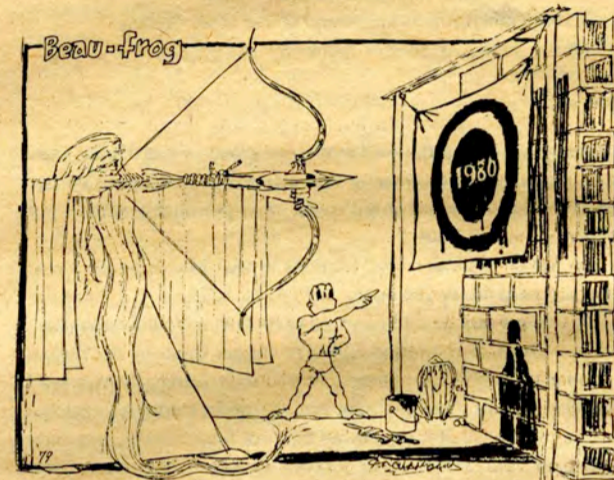
- A. Central administration of district.
- B. Individual schools (sometimes several schools share the expenses).
- C. Clubs within a school (speech club, French club, student council, etc.).
- D. Parent-Teacher Organization.
- E. Students (\$.25-\$.50 collected from each student).

II. ORGANIZATIONS -- These groups sometimes sponsor the presentation as a service project for the schools, or they share the expenses with the schools and thereby secure the program for their own group in the evening after Mr. Lewis has spent all day in the schools. Evening presentations could be dedicated to a certain group but sponsored by businesses or service clubs. For example -- up at their homes by members of the 4-H Club." Some communities use 4-H and scouting groups as ushers -- this

"On" va nous étudier? Pas vrai! Depuis l'temps qu'on attend que les Canadiens de la Nouvelle-Angleterre nous remarquent... Eh oui, vous êtes le groupe franco-américain le plus fort par le nombre et le mieux éduqué et ... "Noblesse oblige". Nous avons eu de la visite officielle en 1976: Paul Chassé et Claire Quintal, puis... plus rien. Sans votre aide, il ne se passera rien dans l'ouest. Jetez un coup d'oeil sur une carte, c'est plus révélateur qu'un long discours: notre éparpillement géographique a empêché notre regroupement et a ainsi aidé à notre "disparition". Mais ce n'est qu'un mirage, nous sommes toujours là! Il est à propos que le secours nous vienne du Maine, c'est la Nouvelle-France de l'est qui vient au secours de la Nouvelle-France de l'ouest. Je souhaite que moult étudiants Franco-Américains suivent ce cours. Il leur donnera l'outil nécessaire au repêchage des 'Canadiens' de l'Ouest.

Marie-Reine Mikesell
Chicago, Illinois

OYEZ...OYEZ...OYEZ...



also assures good attendance. Funds could be obtained from the following:

"Tuesday evening will be sponsored by the First National Bank and is devoted to senior citizens who will be picked

A. Service Clubs -- Kiwanis, Rotary, Lions, Knights of Columbus (a Franciscan priest portrayed La Salle's priest, Father Membré, on the Expedition), women's clubs (the Illinois Federation of Women's Clubs took the Expedition as a 2 year fund-raising project), etc.

B. Special Interest groups -- Boy and Girl Scouts, historical societies, conservation groups (the Izaak Walton League's national organization made a significant contribution to the Expedition), YMCA, YWCA, 4-H (the 4-H clubs along the Expedition route provided the crew with food), boating and canoe clubs, Audubon Society, park district (outdoor education), etc.

III. BUSINESSES -- Local businesses and the chamber of commerce can get publicity by contributing part of the funds needed, or a large company can give the schools a grant to have the presentation given in all of the local schools over a period of 4 or 5 days. Credit for the contributions is given to the businesses in the local paper, on the radio, and in all materials publicizing the presentation.

IV. INDIVIDUALS -- An interested individual can bring the presentation to the community as his or her contribution to the field of education.

V. TICKET SALES AND ADMISSION CHARGE

A. Tickets sold in advance have been used to raise funds simultaneously for the La Salle: Expedition II presentation and for other organizational activities schedule later in the year. Several organizations have used the presentation as their annual fund-raising event. The high school speech club in Mt. Summit, Indiana, (population 400) made almost \$200 beyond the expenses of the program.

B. Admission charged for an evening presentation open to the entire community is frequently a good source of funding. Some communities have found that they must charge admission for events in order to assure good attendance. Free programs are sometimes poorly attended.

VI. PROGRAM BOOKLET ADS -- The program booklet for a community presentation can include ads for local businesses. One school divided every second page of the program into 2 inch squares with the name of local businesses typed in them. Each square was sold for \$5.00 to the advertised business.

N.D.L.R. Merci, Marie-Reine, ton article au sujet du Sieur duLuth paraîtra probablement dans le prochain numéro. O.K.?

F.A.R.O.G.,

I would have to say that this class was one of the most enjoyable. It was very informal and a lot of fun. I have to honestly say that I didn't realize all the work they put into the FAROG. I certainly appreciate the paper much, much more. I greatly admire the dedication these people have. But, what has touched me the most is to know that quite a few of the FAROG members come from my hometown or very close to home. It's very fulfilling to listen and learn about what others say about the Franco-American culture and how valuable it is, but when it's someone you actually know, someone from your home, there's an extra something there to hold on to and that's a beautiful feeling.

I hope they keep going and more people get involved and they continue to have the support they need. They have certainly given me a boost!!!

Kim L. Madore

Dear Peter,

I don't know that Beau Frog has yet imbibed of a little Assimileau....I mean....could Beau Frog ever be anything else? and....Why would he want to?

BEAU FROG IS A SUPER FROG!

Is Beau Frog Franco American? From France? From Canada? All I can say, Peter....is...Special Thanks for giving us such a darling.

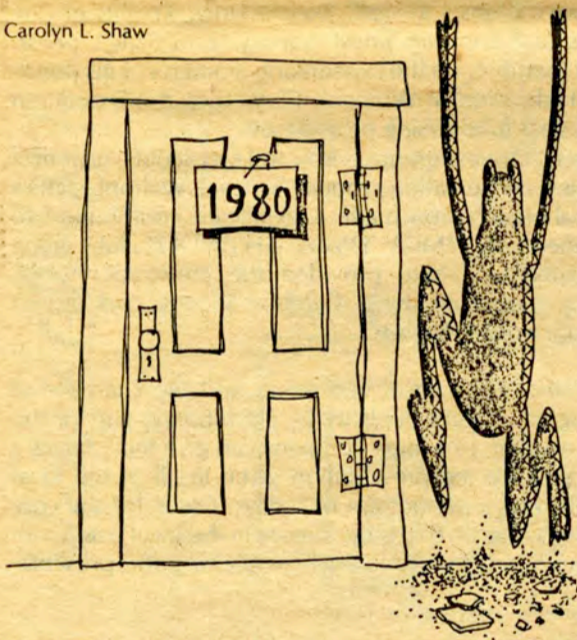
Tante Rena

I thoroughly enjoyed this well-motivated group of individuals. They have so much to give to those of "us" whom a generation or less ago would have been ashamed of our roots. Their personable natures put us all immediately at ease!

The first act of "Assimilo" was hilarious in that its exaggerated portrayal of a Franco family did truly tickle the funny bone. (It could have been any cultural sect, but it happened to be Franco, so it was familiar!) As the play progressed, I found myself no longer laughing, but feeling rather sad and ashamed for the people who were satirically portrayed as assimilated beings. Chabot's point was well taken in this production. I wish more people could have viewed this; not only Franco's who hide their heritage, but other's who sometimes help create these new "beings."

It was a good experience; very different because of the youth of most of the group and also enlightening because they can all look at themselves and enjoy it!!! Even the name of the paper is a play on words. Some of our lecturers have not been as prone to see that there is humor left still! (This doesn't mean making fun of ourselves, but rather feeling good enough about ourselves to be able to laugh at ourselves once in awhile!) Long live FAROG!!

Carolyn L. Shaw



I think that their appearance was one of the highlights of the course. It is very refreshing to actually see young Franco-Americans dedicated as they are, relate how they feel about the cause and also explain the duties of putting together a newspaper such as the FAROG.

I really enjoyed their presentation of the play "Assimilo". At the beginning, the play was funny because I could relate to it, but as time progressed it became sad because I could also relate to that. The process of assimilation in our lives is gradual and barely noticeable on a day to day basis, but in the long run unless we're aware of the meaning of "cultural heritage" and its importance we stand to lose that very big part of ourselves.

Anita LaPointe

The session with the FAROG group was quite refreshing. To see all those young people declare their pride in their heritage was gratifying, to say the least.

My reaction to the play, however, is a negative one. Maybe it's because I had sensed a negative attitude in its author when he was the guest speaker for one night. This attitude comes out in the play. He portrays French people as gross, ill-mannered, insensitive, uneducated, loud, and unclean. By learning the English language they become refined, clean, well-mannered, caring, and acquire a socialization not available to the French. If this is the message the author of the play is trying to convey, then he succeeded. I got the message!

I enjoy reading the FAROG Forum and have every intention to continue. I hope they keep up the good work.

Patricia Dumont

Our class with the Farog-Forum staff on Nov. 27, 1979 was probably the most interesting and informative session of "The French In New England." All sessions have been very beneficial in creating self-awareness, but this one was particularly effective. The skit that the students performed, "Assimilo", brought out feelings and convictions in myself that have long been hidden and buried. Besides this skit, simply seeing these students of the Farog staff so informed, so confident and so aware of themselves and their surroundings gave me a great sense of confidence and an even greater feeling of worth.

I find it extremely hard to express the great sense of pride these students were able to draw from me - a pride I did not realize existed! I love their paper and greatly admire their work. Hope they can keep it up because we certainly need it - lots more of it!!

Thanks F.A.R.O.G. - You're fantastic!!

Jeanne Nadeau

The U.M.P.I. Trip Notre Voyage

Early in September, Professor Guy Gallagher of the University of Maine at Presque Isle contacted Yvon as to the possibility of his coming up to UMPI with a few students or a group of students to conduct an informal presentation concerning l'Office Franco-Americain and Le F.A.R.O.G. FORUM for his evening class on Franco-American Culture and Heritage. Yvon followed the normal procedures for this sort of invitation and posted a notice outside his door informing students of the invitation and requesting that all concerned and interested individuals sign up. Since everyone wanted to know when this was going to take place we called up Guy and set November 27th as the tentative date. Slowly a few names started appearing on the sheet on Yvon's door. As the colors of September started to fade a few more names appeared on the list along with a few suggestions as to what we might present; a film by Denise Arrel and Gary Samson on Franco-American life in New England Mill Towns at the turn of the century, Gregoire Chabot's skit 'ASSIMILO,' a history of FAROG, Paul Pare's play 'Les Trois Angles,' and several others.

Yvon asked the interested students (9 by now--the middle of October) to get together and devise a two and one half hour program for the presentation. We all agreed to get together at some point in the near future, BUT we are students and human after all and we didn't--couldn't quite find time to get together to put something together.

As November 27th rolled around and Yvon and I tried to firm up commitments we ran into a few snags. Individuals didn't know what they would or could say, some were no longer interested in going, finals were too close and parties had been too heavy and too numerous, so we decided to plan what we were going to do as we drove up to Presque Isle--well, it is a three hour ride if you follow the speed limit! There were problems with that too. Ludger felt that we were not prepared and would not be successful in getting our message across. Debbie did not want to present ASSIMILO. Mark was not sure what he could contribute. I only wanted to talk about the lack of French speaking Guidance Counselors in the St. John Valley. Ah! what were we going to do? Yvon kept saying that everything was going to be ok, but it sure didn't feel like it was going to be when we got into that UMO van at 1:00 pm on the 27th.

We were on the road; Yvon at the wheel, Peter (Beau-Frog) Archambault in the front seat busily drawing all of us, Debbie preparing her talk, Mark taking notes, Mary Ann going over lines and delineating the process of distribution, Ludger snoring, and me --well I'm not sure what I was doing. Ah yes, I remember, I was trying to decide where we were going to eat once we got to Presque Isle. MacDonald's is always good place to eat, but when in Presque Isle why not eat in a classy joint like Aucoins. Well, the wait was interminable and the pizza Ludger and I ordered was not cooked, so as everyone else ate we waited some more--and even after it was recooked it was inedible. It was going to be a great evening--and the next night Ludger and I had to speak in Fort Kent!!!

Finally we headed towards Pullen Hall and our appointed destination. With a good deal of apprehension we sat in a semi-circle and introduced ourselves. Debbie then proceeded to deliver her version of the History of F.A.R.O.G., Mark spoke about the process of putting Le FORUM together, (he stayed seated because his knees would not allow him to stand) and Mary, Ludger and I interrupted several times with less than witty comments. After a short extended break we presented ASSIMILO with Mary Ann and Ludger in the lead roles and me squeaking in the corner. The skit produced an abundance of laughing, guffaws, and tears. An intimate discussion followed and everyone left feeling that they had been through a worthwhile experience.

Why, you are asking, is he telling us all of this. Well, many people see us, the individuals who make up F.A.R.O.G., as confident, aggressive, powerful individuals, BUT we are not always so--if indeed we ever are that. We were all very-extremely-nervous that evening and when we left we did not feel that we had accomplished too much. We criticised ourselves and made several suggestions about how we could do better next time--if there were a next time. Yes, we talked and tried to console ourselves that we were not prepared and that next time it would be different.

About ten days later we received a packet of letters from Professor Gallagher. Letters the students had written in response to our presentation. We were overwhelmed at the reactions. We were so pleased and found them so revealing that we thought we should share them with our readers, so here they are. Thank you, Guy, and thanks to all the students in your class. You made our day! Merçi! Merçi!

Stephen T. Duplessis
F.A.R.O.G.

If I were on the UMO campus, Franco-American or not, I'd go straight to the Farog pad, and I'd offer to sharpen pencils, empty waste baskets, run errands, anything to be part of that action. And I bet that in no time I'd be doing some pretty good things because that Farog dust wears off all around.

I applaud those Farogs for their talent, initiative, accomplishments and goals. I admire them for their courage, intelligence, and perseverance. And I love them for their charm, their sense of humor and their modesty. (I'll bet not one of them would admit to being modest, but they are. Determined, confident, but modest nevertheless.)

Northern Maine, southern Maine, all of Maine, all Franco-Americans, all ethnics can well be proud of these beautiful pioneers.
Margaret Peterson

I enjoyed the evening lecture with the members of F.A.R.O.G. Forum immensely. At first I was wary; what could a group of people my age offer our class? I was utterly amazed!! This had to be one of the best classes we had. Here were people from my own age group, who were proud and are proud to be Franco-Americans! Not what I had so often heard from previous Francos.

These young men and women are so determined and so willing to discover all they can about their Franco-Americanism. Listening to what each student had to offer us was an experience in itself; that evening more so than previously. I was, for the first time, definitely proud to say I was a Franco-American. I have so many unconscious inferiorities in being French that I've still yet and hopefully will work out successfully.

The play "Assimilo" that they performed for us was the highlight and I truly enjoyed listening to a work of art done in French; it was a challenge for me to sit and try to comprehend what was actually being said and it was fun!!

Other qualities about these people were their interest of psychology and sociology and understanding how it fits with the identity crises of the many Franco-Americans. These were open-minded and out-spoken individuals, who although work for a common aim are still able to keep their own private lives separate and personal.

One word to describe this experience - fantastic!!

Jeanine Albert

The folks from Farog made me feel as though I was missing something. I've thought of it often this week, but I am still confused. What is it? I have a feeling that it has something to do with honesty-honesty that demands that you stop worrying about whether people will approve or be shocked or feel sorry for you or laugh at you. I have so far to go! This is a start... Perhaps to take this one step further I would think the major obstacle to surmount for us francos is to learn to speak up, not to be afraid - on peut parlé comme d'autres!

To be entertained with a play, no less! Bravo! My cup runneth over with "Assimilo", I think next time I'll pass...

Pauline Sweetser

I was quite impressed with the group from F.A.R.O.G. I thought this was one of the best classes of the semester. I really admire what these students are doing. First of all, I really enjoy reading the paper. I feel that it is an excellent way to let Franco-Americans express their feelings, and to let people know that being French isn't a disease.

I knew that three of the people were from Van Buren and I was really impressed with them. I didn't know who they were, I don't think I could tell they were French. They do an excellent job of covering up the accent and they have no hang ups about speaking in public. They are proud of their culture and they want you to know it. I really admire that in them. I only wish that the work they are doing can go on convincing Franco Americans that "it is OK to be French!"

Debra Doucette

Dear Yvon,

For me, November 27th brought an evening that was pleasant, an evening for me to remember. Thank you for presenting the play, Assimileau (?), by Greg Chabot.

Coming around to being a self-satisfied (self-accepted) person, is difficult for many of us mortals.

It seems being Franco-American has an added Faux-pas. Strange--just being a Franco-American has been for me, a Grand Faux-pas!..Mais...Chers Amis...no longer!! Long and painful - its over.

Before I ever realized that Franco-American is now "in", I struggled that long journey into oblivion - oblivious of who I really was, oblivious to my capabilities, oblivious to my real wants and demands. Perhaps I shouldn't say oblivious but rather a turning-away by means of repression. Deep down, my desires, my demands were frothing to break loose.

Raised within the typical Franco-American culture, one has first: a) Honor thy father and thy mother b) the Reverend Pastor c) the English

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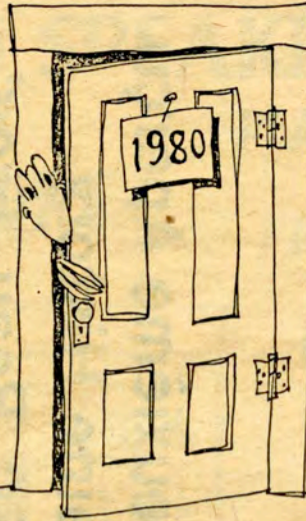


Comment sauver ma job

C'est moi qui s'occupe de vous envoyer le FAROG et je m'ennuie à mort de ce temps-ci parce que les gens à qui j'envoie des exemplaires complimentaires ne s'ABONNENT PAS!

S'abonner au FAROG-FORUM, c'est une forme d'encouragement à votre mensuel bilingue franco-américain, le seul d'ailleurs en Nouvelle Angleterre, sinon aux Etats-Unis. J'attends de vos nouvelles dans le prochain courrier et j'adore recevoir des coupons d'abonnement et des chèques.

Marie Anne



you are that you can't cope with)
Find yourself sitting in fine restaurants sipping a bit of Assimileau. At times, consuming quite a lot.
Try melting into the culture of your marriage partner - you feel loved, and...you are loved - about that there is no doubt - you are living successfully within a new culture...but! No, you are not OF that culture. C'est-ti-donc dommage!!!...Not really. After having tried to melt into several different cultures, I learned that people of all stature in life, claimed their heritage. Prince or Pauper - all were claiming their heritage. At that point I would have also told them what I was, except I didn't know what that was. All were making their claim except the Franco-American. We are the only group that tried to be accepted as being American - and nothing else. That is sad. In discarding our extra baggage, we discarded the wrong things. The valuable things. We must recognize who we are. We are not French of France - We are not French of Canada - We are Franco-American. We are what we are, what we are, what we are. We must accept that.

Yvon - I am so pleased that I have met some of the people from the F.A.R.O.G. You people have reinforced all the things I have gone through, alone, these past five years. I am so happy you're "out there" to help reinforce what many, many Francos have felt these many years. So happy that you're out there to help the young people - before they feel they have to suffer guilt feelings about being Franco-American.

We no longer have to try to be accepted by the French of France, nor the French of Canada. We are ourselves. We are Franco-American. I am not certain that I truly love the handle Franco-American. Perhaps because the term is new - but at least, I now have a handle. That is important - arose by any other name would still smell as sweet...n'est-ce-pas? Franco-American it is!

I want to thank you, Yvon - and Debbie, Mary, Stephen, Peter, Ludger, and Mark. Thank you for taking me home after the party...taking me home after imbibing a little too much Assimileau. I had estimated that I had another ten or twelve miles to go - and you people carried me. You relieved my last mile of mental strain.

I am nowr-r-r-redi!
Now really, that Greg - Assimileau!! Vraiment! These Franco-Americans. They do have some clever ones - Non?

Tante Rena
Rena Goldenberg

Notre Voyage

from page 18

society around the area d) English classrooms - English-American History e)eventually- a very good boss (if you're fortunate) English also. And -Everything at home is just fine!!! ch'ain! Bon!! MERDE!!!!
Better to leave it - become assimilated within someone else's culture - elsewhere. It matters not where - just not here - (here, being whatever



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On a bon espoir que vous trouverez plaisir à lire ce numéro du FORUM. Afin d'améliorer le numéro suivant, on apprécierait bien un coup de main. Veuillez répondre aux questions ci-dessous et nous faire parvenir le tout par la poste s.v.p. Merci.

We hope you enjoy this issue of the FORUM. To make the next one better, we'd appreciate your help. Just fill in below and drop it in the mail s.v.p. Thanks.

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- De quels sujets aimeriez-vous qu'on traite à l'avenir dans le FORUM? 9. What kinds of topics would you like to see covered in the FORUM in the future? _____



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