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## F.A.R.O.G. FORUM, Vol. 7 No. 6

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# The Political Importance of the 1980 Census

by Robert García  
United States Congressman

Congressman Robert García (D-N.Y.) is Chairman of the Subcommittee on Census and Population of the Committee on Post Office and Civil Service, U.S. House of Representatives.



Since assuming the Chairmanship of the Subcommittee on Census and Population, I have been asked frequently if it really makes a difference if Hispanics are counted in the census. My response is simple: *It counts to be counted.*

There are a number of reasons why it is important, especially for Hispanics, to be counted in the 1980 census. First, population data collected by the census are used to apportion the 435 seats in the United States House of Representatives among the states. Second, census data are used in many Federal grant formulas to allocate Federal funds. Third, census data is used for civil rights enforcement purposes.

Let me explain these reasons more fully and then comment on several steps that can be taken to ensure a more accurate count of Hispanics and other minorities next year.

Although the census has evolved from a simple headcount to a sophisticated compilation of racial and ethnic data and other demographic and economic characteristics of the nation, the census remains the Constitutionally prescribed source of data that is used to apportion seats in the United States House of Representatives among the states. Similarly, many states now depend on census data for redistricting state legislative boundaries. As a matter of fact, in 1974, when I was a State Senator in New York, the Justice Department caused state senatorial boundaries to be redrawn because the existing boundaries discriminated against minorities.

On the basis of 1978 estimates, extensive redrawing of Congressional districts will be required after the 1980 census. According to these estimates, the following states would gain seats in the House: California (2), Texas (2), Florida (2), Utah, Oregon, Tennessee, Washington, and Arizona (1 each). Conversely, the following states would lose seats: New York (4), Ohio (2), Illinois (2), Pennsylvania, Michigan, and South Dakota (1 each).

Many of these States' delegations will be increased due to corresponding increases in their Hispanic population—a fact that should not be overlooked. Thus, if the current estimates of the size of the Hispanic population are confirmed by the census, it could in some states result in radical realignments of traditional political constituencies and significant adjustments in political jurisdictions. Furthermore, it could mark the emergence of Hispanics as a more potent political force in the decades ahead.

The SIE made a unique contribution to the available information on language minorities in the United States. It also contributed greatly to the development of the concepts of language background and current language usage and to the solution of the problems of measuring English language proficiency. Experience with the SIE led directly to the 1980 census language questions. It forms the background for the planning of the potential analysis of the census data to produce the needed information.

The definition of the target group for bilingual education programs under the Bilingual Education Act, and for related programs such as bilingual vocational education under Part J of the Vocational Education Act contained in the 1974 amendments to the Bilingual Education Act, set the direction for the clarification of the concepts. This definition was further refined in the 1978 amendments.

In the 1974 amendments, the target group was designated as those having "limited English-speaking ability." Persons with "limited English-speaking ability" were those who "have difficulty speaking and understanding instruction in the English language," who were born abroad or who have a non-English native language, or who come from non-English dominant environments. The "native language" meant the language normally used by an adult or the language normally used by the parents of a child—that is, the language of current use, not the mother tongue.

The 1978 amendments changed "limited English-speaking ability" to "limited English proficiency" and "difficulty speaking and understanding instruction in the English language" to:

sufficient difficulty speaking, reading, writing, or understanding the English language to deny such individuals the opportunity to learn successfully in classrooms where the language of instruction is English.

suite page 18

## It Counts to Be Counted

French for 80 Census

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.

Reprinted from last issue

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

# LE F.A.R.O.G. FORUM

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## "Religion et Nationalité": Une voix d'autrefois

Le Messenger of 1880 - The Message was Loud and Clear

By Paul Paré

This year can be considered the centennial of the Franco-American press in Maine. It was on March 18, 1880 that the first issue of *Le Messenger* hit the streets in Lewiston which at that time had no more than 4,000 "Canadiens." It was the first serious attempt to founding a French-language newspaper in Maine. Ten years before, in 1870, *L'Emigré Canadien* appeared in Biddeford. Underfinanced, this premature journalistic effort lasted only six weeks.(1)

*Le Messenger* was published continuously for over 85 years and became the longest-lasting Franco-American newspaper. Historians have acknowledged the major role it played throughout New England from the very first issues. It was founded in a crucial period in Franco-American history. The early 1800s saw a change of attitudes: the group gradually abandoned its exile mentality

and adopted, reluctantly at first, the need to set up permanent structures in this country, beyond the parish which in most major centers was already well established.(2)

One hundred years ago, *Le Messenger* was documenting such issues as the continuing immigration, the failure of the Canadian government's repatriation efforts, the naturalization campaigns, the first political successes, the formation of Republican and Democratic camps, the growing resentment against the Irish, as well as the economic and social gains being made by the "Canadiens des Etats-Unis" as they constantly referred to themselves.

The ties to Canada were still very strong. Not only was the emigration in full swing, but Canadians were beginning finally to acknowledge the fact. Periodically, conventions were held in Montréal or Québec, usually in June around the feast day of St. Jean-Baptiste, and during these affairs, the "Canadiens des Etats" were the center of attention, not all of it favorable.

The first editor of *Le Messenger*, Joseph-D. Montmarquet, was among the Maine residents attending the 1880 convention "de tous les Canadiens Français de l'Amérique" in Québec. He wasn't favorably impressed.

In the July 15, 1880 issue, he wrote:

"En somme le banquet a été un fiasco. Quelques orateurs firent retentir quelques phrases sonores et ronflantes et d'un optimisme qui nous fait comprendre le peu d'efforts que l'on fait pour enrayer l'émigration. Un premier ministre, parlant de cet exode des Canadiens nous dit que c'était les racines du grand arbre de notre nationalité qui s'introduit dans le sol des Etats-Unis en retirant une sève abondante. La figure de rhétorique peut être jolie, mais l'affirmation est ridicule... Dans l'après-midi, quelques commissions se réunirent. Celle des Etats-Unis n'était pas organisée; aucun travail préliminaire était fait. Quelques membres firent quelques suggestions qui ne furent pas écoutées. Un autre homme éloquent et patriote nous fit l'injure de dire qu'il pensait que l'émigration avait pour cause le manque d'énergie, le peu de patriotisme et l'inconduite des émigrants. Nous excusons ce jugement. Un trop grand esprit de patriotisme, comme l'amour, peut aveugler. Il nous a montré ses colons qui préféraient se nourrir d'herbe plutôt que de quitter le sol natal. Un grand nombre sont de ceux qui se sont fatigués de l'herbe; ils ont pensé qu'il



## Religion cont....

valait autant donner du pain à sa famille, sur un sol abrité du drapeau étoilé, que de souffrir de la faim pour permettre à l'Angleterre de compter quelques colons de plus à exploiter."

Canadian newspapers were equally unkind at times in referring to the Canadians living in New England. Again in July of 1880, **Le Messager** reprinted an article from **La Gazette** of Joliette which stated that the only way to stop the emigration was to give:

"...un établissement pour chacun, valant de dix à douze mille piastres, dans les meilleures terres du pays et la promesse que cet établissement ne requerra aucun travail pendant 20 ou 30 ans, c'est à dire le reste de la vie du colon, et pour les jeunes, de l'ouvrage dans des manufactures, des promenades le soir, des dames et toutes sortes d'amusements."

Montmarquet replied that lazy people have as much difficulty in the United States as they do in Canada. We are no better than the Canadians, nor are we worse; we are their equals, with the exception that we may be more independent, he replied in print, adding the following:

"En effet nous batissons nos églises et nos écoles, nous soutenons nos institutions de charité sans obliger nos prêtres à aller solliciter l'aumône de ceux que nous avons laissés de l'autre côté de la ligne quarante-cinq. Nous soutenons notre presse et envoyons guère nos agents parcourir les campagnes et les villes du Canada pour solliciter des abonnements. Peut-on dire autant du Canada? Nous vous demandons de conserver au pays ceux qui ne l'ont pas encore quitté, nous vous demandons de faciliter notre repatriement si ce n'est pas un crime pour nous que de vouloir retourner au pays que nous n'avons cessé d'aimer; mais pardessus tout nous vous demandons de ne plus nous insulter et si vous ne voulez plus de nous, laissez-nous dans l'oubli, c'est bien le moins que nous puissions exiger."

The competition from Canadian newspapers referred to here was one of the problems of the early Franco-American press which had to resort to all sorts of enticements to get readers. One method was to offer a premium or prize to those who paid their annual subscription fee of \$1.50 in advance. In the fall of the first year of publication of **Le Messager**, the prize was a holy picture, and was announced in the Nov. 18 issue with the following words:

"Nous offrons comme prime le Sacré-Coeur de Jésus, le Sacré-Coeur de Marie et deux autres superbes sujets. Qu'on s'empresse de profiter de l'occasion que nous offrons. Vous recevrez un bon journal et une superbe image pour la modique somme d'une piastre et demie."

The motto of **Le Messager** which appeared on the front page of every issue in letters almost as bold as the name of the paper was "Religion et Nationalité," two concepts nearly synonymous at the time. In keeping with that motto, religious news always occupied an important place. In the June 3, 1880 issue, we read:

"Le jour de la Fête-Dieu a été bien observé par les Canadiens de Lewiston. Pas une maison de commerce tenue par un compatriote n'a été ouverte, et à la messe, comme aux vêpres, l'église était bien remplie de fidèles."

Articles on the celebration of religious holidays included every detail about the liturgy, music, decorations, etc. In 1885, such an account, following the Christmas day mass at St-Pierre Church, gives a hint of the struggles to come with the Irish hierarchy:

"Nous regrettons de ne pas avoir, comme au Canada, cette Messe de minuit si touchante et si belle et qui est comme un complément nécessaire de cette grande fête de Noël; mais pour des raisons plausibles, nous n'en doutons pas, Mgr. de Portland (3) n'a pas cru devoir accorder ce privilège à notre paroisse."

At times, **Le Messager** provided rare glimpses into the harshness of life for the early immigrants, such as this letter published in June of 1880 when the more fortunate Canadians were planning to go to Québec for the convention and St-Jean-Baptiste celebrations mentioned earlier. The letter was written by William Filiatreault, a store clerk. He starts off by wishing everyone who is going to Québec a good time, reminding them that:

"Il y en aura de ce côté-ci des lignes qui seront tristes, non pas de ne pouvoir assister à la fête de Québec, mais d'avoir perdu tout espoir de revoir le pays qu'ils ont quitté croyant trouver ici le bien-être et la fortune. Hélas! leur désappointement a été grand car beaucoup n'y ont trouvé que chagrin, ennui et misères."

"Il doit y avoir partout, comme ici, de ces pauvres pères de famille qui ont émigré avec tout juste l'argent nécessaire aux frais de leur passage, et sans expérience de la vie qui les attendait ici. Un grand nombre de ces familles sont à ne rien faire, et se trouvent sur les bras de leurs compatriotes ou des étrangers. Nous connaissons de ces familles composées de six à sept personnes qui sont dans la dernière misère, et nous connaissons des femmes, mères de plusieurs enfants, dont le mari est malade, qui sont obligées de partir chaque matin, bien souvent avec un enfant à la mamelle, pour aller gagner un peu de pain."

**Le Messager** was written in a very proper French. Its editors and contributors had been educated in the classical colleges of Québec and wrote in the long-winded and ponderous style of the day. There were rare instances, however, when the newspaper printed articles in the popular or "street" language. Without comment, the following was found in the Biddeford column of the June 3, 1880 issue, submitted by the Biddeford correspondent, Alphonse Paré:

"Entre deux amis:  
Dis donc mon chéri, i paraît que tu t'mari.  
Moé? Bin non!!  
Bayette, te v'la habillé en marié, où ça qu'ta acheté c'tel habillement là?  
Au store, ouséque M. Pépin est commis.  
"Entre deux politiciens:  
Dis donc, i paraît qu'les r'publicains d'not ville sont en fif... hein?  
J'sais pas... Pour?  
Bin, tu sais, i va y avoir l'recensement.  
Oui!  
Pi à la place d'pointer les r'publicains l'boss a nommé six démocrates et un r'publicain.  
Bayette!!!  
Oh! dis lé pas, mé i paraît qu'i sont en frico."

The attitudes towards young people in those days are revealed in the following text, taken from an advertise-



## CENSUS 1980

### Be Counted As "FRENCH"

ment for La Librairie L'Heureux, (4) a local French bookstore:

"La meilleure manière de garder les enfants à la maison après leur journée de travail, est de leur procurer des amusements. Combien de jeunes filles et de jeunes gens passent leurs veillées à se promener dans les rues où ils ne peuvent rien de bon, rien de profitable. Or il nous semble que la lecture de bons livres est bien le meilleur amusement que l'on puisse offrir à la jeunesse."

Education was not one of the most important issues at the time, as far as can be determined by reading the first few years of **Le Messager**. It did become an issue, however, later in the 1880s. One of the first articles dealing with education concluded with this observation made concerning the end of the year ceremonies at the "école canadienne" in Lewiston:

"Une chose a attiré notre attention: c'est la facilité avec laquelle un grand nombre d'élèves sont parvenus à s'exprimer en anglais. Un dialogue intitulé 'It pays to go to school' a été rendu avec tant de naturel et de pureté d'accent par les jeunes qu'ils ont soulevé dans l'auditoire un tonnerre d'applaudissements."(5)

The first editor of **Le Messager** held strong opinions on the role of women, judging from what Montmarquet wrote in this editorial in the Dec. 23, 1880 issue:

"Avec tout le respect que nous avons pour la plus belle et peut-être la plus sage partie de l'humanité, nous ferons observer que les Dames nous semblent toujours déplacés dans les affaires politiques... Dans un salon, auprès de ses enfants, mère, comme compagne et comme le plus bel ornement de la société; mais comme tribun, comme déléguée dans une assemblée politique, nous croyons qu'elle perd de son prestige."

"Nous ne craignons pas de dire ces choses, parce que nous savons que les femmes canadiennes en général connaissent ce qui leur convient et qu'elles sont les premières à blâmer cette ambition qu'ont certaines femmes de se poser dans l'arène politique."

The newspaper's major effort in these early days was to encourage the immigrants to become naturalized voters:

"Nous sommes obligés de fournir notre part aux frais du fonctionnement de la chose publique, pourquoi refuser d'en retirer notre part du profit?"

The question was asked in June of 1880. For the next five years, seemingly endless articles were written on the benefits which would accrue if the Canadians could exercise the strength of their numbers at election time. In 1880 there were 100 voters among the Canadians of Lewiston. Largely due to the efforts of **Le Messager**, that number had increased to more than 400 in 1884.(6)

In becoming an American citizen, one did not have to cease being a true "Canadien" the newspaper pointed out with remarks such as this which appeared in March of 1881 when a number of Canadians received their citizen-

ship papers at City Hall:

"Une chose digne de remarque et qui fait honneur à tous les Canadiens de Lewiston, c'est que pas un seul de ceux qui ont pris leurs papiers, n'a donné un nom traduit en Anglais, ou diffiguré de quelques manières que ce soit: tous ont donné de bons et beaux noms vraiment canadiens et nous étions orgueilleux de voir que nos compatriotes ont ainsi affirmé leur caractère national dans une occasion aussi solennelle."

With the growth of a voting block, local political news became as important as news from Canada. No one was more politically inclined than the founder of **Le Messager**, Doctor Louis-J. Martel, who would later become a local and state office holder. In the very first issues of the newspaper, Martel ran a very large advertisement for his pharmacy, making sure to point out that:

"Ces messieurs sont prêts à recevoir et à servir également bien les gens de toutes couleurs politiques, Rouges et Bleus, Républicains et Démocrates."

The party affiliation of these new voters quickly became an issue. **Le Messager** maintaining an independent stand, at least officially. Montmarquet became a candidate for the Lewiston City Council in 1881. As a Republican in a ward where the few Canadian voters were Democrats, he had the shrewdness to announce his candidacy in the following terms:

"...nous y allons comme citoyen indépendant, prêt à travailler dans les intérêts de tous et en particulier de ceux des Canadiens, nos compatriotes...L'estime de nos compatriotes nous est plus précieuse que le plus brillant triomphe. Ainsi, nous tenons plus au vote canadien qu'à la plus grande victoire."

It worked and Montmarquet won the election. As the number of Canadian voters increased, the fight for their party allegiance became nasty. As the Republicans watched the majority join the Democratic party and saw themselves lose local elections more and more often due to the "French vote", things got even nastier. While still officially independent, **Le Messager** became more and more pro-Democrat. A strong political column which appeared on and off during the mid 1880s provided some of the best wit ever seen on these pages, nearly always at the expense of the Republicans. Some excerpts:

"Un Républicain disait l'autre jour qu'on estimait les voteurs canadiens à cinq piastres par tête. Je conseillerais à tous ceux à qui on fera de telles offres d'accepter l'argent et d'en faire un fonds pour célébrer le triomphe du parti démocrate au mois de novembre prochain... (après un absence de quelques semaines) Je parie que les lecteurs du Messager ont cru que j'étais mort ou ce qui est plus grave que j'étais devenu Républicain."

This column was signed with the pen-name Gabriel and only several years later was it revealed that the author was Dr. Martel himself.(7)

There were times when **Le Messager** came to the defense of Republicans - when they happened to be Canadians. In August of 1884, the local English-language paper (8) criticized a group of young Canadians who had allegedly held a Republican gathering, had gotten drunk and disgraced their party. **Le Messager** attempted to set the record straight:

"... ce n'était pas une manifestation politique, mais une partie de plaisir en l'honneur d'un jeune homme autrefois d'ici qui rendait visite. Nos jeunes gens se sont amusés comme on sait le faire entre Canadiens et on ne s'est pas cachés pour prendre un verre de vin comme le font nos hypocrites puritains."

The point of that message is quite clear but not so clear in the following ad which appeared in July of 1884 in the want-ad section. Was it meant to be nasty or was it a slip of the...pen?

"On demande: un Canadien actif et énergique ou un homme parlant bien le français. S'adresser de suite au China Tea Co., 194 Lisbon St., Lewiston."

#### Footnotes

1. **L'Emigré Canadien**, a weekly, appeared in May and June of 1870. It was published by Léon Bossue dit Lyonnais who was 19 years old at the time and had very little experience running a newspaper.
2. French parishes already existed in Westbrook, Biddeford, Lewiston, Waterville and throughout the St. John Valley.
3. Bishop James Augustine Healy, Bishop of Portland from 1875-1900.
4. J.-Napoléon L'Heureux, part owner and business manager of **Le Messager** from 1883 to 1885, was the first Franco-American elected to the Lewiston School Commission.
5. Dated July 10, 1884, this article refers to the school located in the Dominican Block which still exists. The Sisters of Charity (Gray Nuns) staffed it and there were 850 children registered that year.
6. According to an article dated Feb. 12, 1885, describing a Sunday afternoon naturalization rally.
7. In an article dated August 26, 1886 on the role Dr. Martel had in the early days of **Le Messager**: "Les Chroniques spirituelles de Gabriel sont aussi dues à sa plume."
8. **The Lewiston Journal** and **The Gazette**.



# "La Charrette" des Acadiens

ANTONINE MAILLET



(photo Guy Dubois)

Tiré du: BULLETIN D'INFORMATION DE L'A.F.A.L. MENSUEL (N° 19/20 - Novembre/Décembre 1979)

## Prix Goncourt

Le jury du Goncourt, qui comprend des membres associés parmi lesquels le Président Senghor, Georges Sion de l'Académie royale de Bruxelles et Jacques Chessex, de Suisse romande, prix Goncourt 1973, a décerné à nouveau cette année un prix "francophone" récompensant un auteur français hors de l'hexagone.

En l'attribuant à Antonine MAILLET, il contribue à la connaissance de la communauté acadienne, révélée ainsi au public français une dizaine d'années après le Québec. Et l'ouvrage primé, "Pélagie-la-Charrette", est le récit du retour chez eux des Acadiens déportés en 1775 par les Anglais pour avoir refusé de prêter serment d'allégeance à la Couronne d'Angleterre.

Or son auteur est doté d'une solide conscience politique, se donnant pour but l'affirmation de son identité par le peuple acadien. 1979, 375<sup>e</sup> anniversaire de l'Acadie, a vu la réunion de la Convention acadienne revendiquant la création d'une province (voir en pages intérieures). Et, en juillet prochain, la VI<sup>e</sup> Conférence des communautés de langue française se réunira en Acadie, à Caraquet...

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NO. 28, Page 3

Louisiane Française

## EDITORIAL

Every year in Louisiana thousands of high school and college students study French. Many study it for several years and become quite accomplished at taking and passing tests in the language. But how many ever really learn to speak it? How many continue to speak it once the course has ended?

Learning a foreign language is essentially a process of assuming a new identity, of learning to think in a different way. Unless a student can identify with a French culture, he or she will not feel that speaking French is a "normal" part of their lives. If one considers himself a Cajun or Louisiana French, speaking French, listening to French radio programs, going to a fais-do-do, watching French programs on television are all part of his daily life.

Why then, do Louisiana high school and college French teachers make so little effort to make their students aware of the French fact in Louisiana? Why isn't Dewey Balfa invited to present his program on Cajun music in more schools? The program is free, paid for by the National Endowment for the Arts.

Why do we send students, year after year, to study in Quebec, Belgium or France who know nothing about the French culture of Louisiana...who do not know a *piasse* from a *pistache*.

Teachers, how many of your students even know that this newspaper exists? Any of your students could have it mailed directly to them by simply writing to CODOFIL.

I remember meeting a young student who was leaving to study for a year in France. When I tried to speak to her in French, she stated, "Of course, I don't speak French. I'm from Lafayette." I was speechless. What should I have said?

# The Acadians of the Rumford-Mexico Area of Maine

It is with pleasure that I introduce to the French community of the United States and Canada, or wherever Frenchmen gather to speak of their kin, the Acadians of the Rumford-Mexico area of Maine. To be more correct I should say, Americans of French-Acadian extraction; but call us what you may, the important fact is that up until two years ago, we were a forgotten part of the French community since our arrival in the United States three generations ago. Steps are presently underway to correct this unfortunate oversight.

Perhaps before proceeding further I should introduce myself and my family. My name is Joseph Edward Martin, a tenth generation Acadian in direct line with Pierre Martin, the orchardist from Port Royal, Acadia, who arrived there with his wife, Catherine, and small son, Pierre, aboard the ship, the St. Jehan, in 1636. The Martins' came from the town of Bourgueil, France, on the Loire River where Pierre was born in 1600. His father was Rene Martin who was also from Bourgueil, more correctly, Saint-Germain de Bourgueil, Indre-et-Loire, France.

The Martins' prospered in the New World, having large families as did most of their Acadian compatriots. Mathieu Martin, the second son of Pierre and Catherine Vigneau Martin, was the first child born in Acadia and was given the title of Seigneur by the king of France in 1689 and founded the town of Cobequid, today called Truro, Nova Scotia.

In 1719, Pierre Martin III, along with other members of the Martin family, tired of the continuous trouble at Port Royal, and refusing to live under the English flag, left with other Acadian families, including the Gallants', to find a new home on the Island of St. Jean. As his grandfather had been one of the founding fathers of Port Royal, so Pierre and his family were among the founding fathers of St. Jean Island, better known today as Prince Edward Island. They landed at Port La Joye, today known as Charlottetown, and within a short time were found settled high up the North East River, today called the Hillsboro River, where they remained until the infamous deportation of 1758. Some of the Martins' were captured and deported, while those in my direct line escaped into the woods, eventually coming out of hiding and settling at Rustico. They remained there until 1819 when Simon Martin and his brother, Joseph, and families, because of hostile treatment by English landlords, moved to Tignish where the Martins' remained in the vicinity until my father left the island in 1915, arriving in the Rumford-Mexico area, via the circuitous route of Montreal, Manitoba, and St. John, N.D., in 1924. Many of the Acadian families of this area have a similar history.

In the fall of 1978 my wife, Terry Beaudet Martin, and I noted an announcement in the local paper telling about a class in Acadian history that was being offered by Sister Claire of the local parish Church of St. Theresa. We lost no time in signing up for the course with no small amount of interest and anticipation. From this small group of students and their teacher was born in the idea of an Acadian Society which became a reality in January of 1979 when the Society was founded.

We presently have some fifty active members and at our Christmas meeting seventy-five people attended. Such a wonderful gathering, with the evening devoted to memories of Christmases past on Prince Edward Island, as told by the elder members of the Society who were all in their eightieth year or older. The evening was videotaped and was followed by a feast of Acadian dishes, including poutine, chaud, potenpot, and much more.

Our meetings are held monthly in the basement of St. Theresa's Church where we have speakers, music, and discussions, followed by refreshments of a very high order. Mrs. Theresa Gallant is our chief chef and we are bountifully blessed. Rather than tell you of the aims of the Society, let me present the By-Laws and Rules and Regulations of the Society which are self-explanatory.

### BY-LAWS OF THE ACADIAN HERITAGE SOCIETY OF THE RUMFORD-MEXICO AREA

We, the people of Acadian ancestry of the Rumford-Mexico area, for the purpose of establishing a society, to be known as the Acadian Heritage Society of the Rumford-Mexico Area, pledge ourselves to the following goals:

1. To preserve the history and culture of the Acadian people.
2. To actively participate in recruiting new members for the Society.
3. To instruct and educate the Acadian people of this area in Acadian history, especially the young.
4. To raise money for scholarships for higher education for Acadian students of this area.
5. To offer help and counsel to Acadian families or in-

dividuals in time of need regardless of the circumstances.

6. To seek and promote a sense of unity and friendship among Acadians in the area.

7. To bar no one from joining the Society regardless of race, creed, color, or national origin, remembering the suffering experienced by our ancestors at the hands of those who failed to honor such principles.

8. To contact and correspond with Acadian people and societies throughout the United States, Canada, and abroad; wherever they may be.

9. To accumulate books, documents, and genealogical materials pertaining to Acadian history and establishing a repository for their preservation.

10. To formulate rules and regulations of the Society, keeping them as simple and democratic as possible.

### RULES AND REGULATIONS OF THE SOCIETY

1. The Society is to be composed of persons of Acadian heritage or their friends regardless of race, color, creed, or national origin.

2. To call a meeting of the Society on the second Monday of the month from September through June of each year.

3. Dues of ten dollars per family will be collected yearly by the secretary-treasurer and placed in a bank account under the name of the Society.

4. That officers be elected for terms of two years and that they be called president, vice-president, and secretary-treasurer; and that the terms of the president and vice-president be limited to no more than two consecutive terms of office subject to their election by the members of the Society at their annual meeting in December. Nominations are to be made from the floor.

5. That committees be formed to promote and realize the goals of the Society including the following: recruitment, genealogy, hospitality, fund raising, public relations, and historical. The number of members serving on each committee shall not be limited, and each member of the Society is encouraged to join the committee which interests him most. Each committee shall elect a chairperson. The president and vice-president of the Society shall be members ex-officio of all committees.

The Rumford-Mexico area of the State of Maine has a population of some fifteen thousand people, of which greater than sixty percent are of French extraction. Most of the French are of Acadian ancestry with a minority being Quebecois.

The Acadian population, for the most part, have their roots in Prince Edward Island and arrived in the state of Maine during the years 1900 to 1930, and before this, Port Royal, Acadia, as previously mentioned. Names like Moncton, N.B., Shediac, Rogersville, etc. are, however, by no means unusual. The largest families in town are the Gallants', and Arsenaults'. The vice-president of the Society is Dr. John Gallant, who practices dentistry in the area. Other families you will find in town in varying numbers are: Allen (Allain), Aucoin, Amarault, Arsenault, Babineau, Bastarache, Barriault, Belliveau, Boucher, Boudreau, Bourque, Breau, Buotte, Benjamin, Bernard, Blanchard, Bonnevie, Brierre, Chaisson, Champagne, Caouette, Comeau, Cote, Cormier, Cyr, Daigle, Despres, Deraspe, Desroche, Doiron, Doucet, Duplessis, Dugas, Dupont, Dubois, Dumont, Dumas, Dupuis, Dumoulin, Fournier, Fontaine, Fleury, Gaudet, Gauthier, Gautreau, Gilbert, Girouard, Godin, Grenier, Goguen, Guerin, Hache, Hebert, Henry, Jacques, Lefleur, Lamontagne, Landry, Lebel, Langevin, Langlois, LeBlanc, Leclair, Legere, Lefebvre, Letourneau, Maillet, Martineau, Martin, Noel, Pellerin, Petrie, Pinet, Poirier, Perry, Potvin, Picard, Prevost, Richard, Robichaud, Robin, Roy, Savoie, Simoneau, Sicotte, Surette, Thibault, Therriault, Tessier, Thibodeau, Viennau, Viger, Violette, Menard, and Longuespee. Other names such as Metivier, Ouellette, Paradis, Parent, Patenaude, Pelletier, Pepin, Pineau, Provencher, St. Cyr, St. Pierre, Sirois, Soucy, Tozier, Vachon, Beauroleil, Beauchesne, Beaudet, Bellgarde, Bilodeau, Binette, Balis, Bisson, Blouin, Bolduc, Bouffard, Bousquet, Coulombe, Chouinard, Glazier, LaPointe, Lacroix, Lecour, Lemay, Lemieux, Lessard, and Mercier are also represented along with others I have probably left out.

Hopefully, this will serve as a brief introduction to the reader of the French, particularly those of French-Acadian extraction, of the Rumford-Mexico area of the State of Maine. We would like to make contact with Acadian groups throughout the United States and Canada, indeed, wherever they may reside, including those in France. Thank you so much for allowing us to tell you a little about our story and may we keep in touch with you throughout the coming years.

J. Edward Martin, M.D.

President, Acadian Heritage Society of the Rumford-Mexico Area, State of Maine



# QUEBECOIS! Je suis Franco...

Cher F.A.R.O.G. FORUM,

Voici une petite article que j'ai écrite pour votre journal. Les vacances de Noël m'ont donné du temps de réfléchir sur mes expériences à Québec et j'ai voulu partager ses expériences avec d'autres Franco-Américains.

Je suis un lecteur avide du F.A.R.O.G. depuis un an et ça me donne beaucoup de plaisir de contribuer quelque chose au journal.

Merci,  
Thomas Antil  
10 rue Petit Champlain no. 4  
Québec, Québec, G1K 4H4

et que les familles ayant des membres dispersés aux deux côtés de la frontière se rendre visite aujourd'hui de moins en moins. Cependant, les jeunes Québécois n'ont qu'à parler avec leurs parents ou leurs grands-parents pour découvrir leur connexion franco-américaine. Par exemple, une de mes meilleures amies québécoises se méfiait de mes propos au sujet des Franco-Américains et elle doutait de l'existence d'une telle connexion dans sa famille. Pourtant, au mariage de sa soeur, nous avons parlé avec ses grands-parents et nous avons découvert qu'elle avait tout un groupe de grands-oncles à New Bedford, Mass. et que son père a même passé une partie de son enfance aux Etats.

En général, je trouve que les Québécois n'ont pas une conscience très claire des Franco-Américains. Ils sont rarement conscients des Franco-Américains comme groupe ethnique existant dans la société américaine. Par ailleurs, ils sont conscients de l'existence des Franco-Américains par leurs liens de parenté aux Etats-Unis. Pour les Québécois d'aujourd'hui, il n'y a pas de 'Franco-Américains' mais que des tantes, des cousins, des grands-oncles, etc.

Je trouve cet état de chose très malheureux. Puisque les liens familiaux entre les Québécois et les Franco-Américains vont continuer de s'affaiblir, le Québec prend le risque de perdre toute connaissance du fait franco-américain. Ce risque s'agrandira puisque les Franco-Américains parleront de moins en moins les français. Souvent, des Québécois m'ont dit, "Oui, peut-être, il y avait des Franco-Américains, mais ils ne parlent que l'anglais, donc ils sont tous complètement assimilés dans la société américaine." Au Québec, on identifie très étroitement les groupes culturels avec la langue qu'ils parlent et il existe une tendance à voir les Etats-Unis et le Canada anglais comme une masse homogène anglophone. On peut bien comprendre cette tendance. Les Québécois sont un peuple de 6 millions dans un continent de 230 millions d'anglophones. Leur lutte pour la survivance linguistique et culturelle n'a jamais été facile.

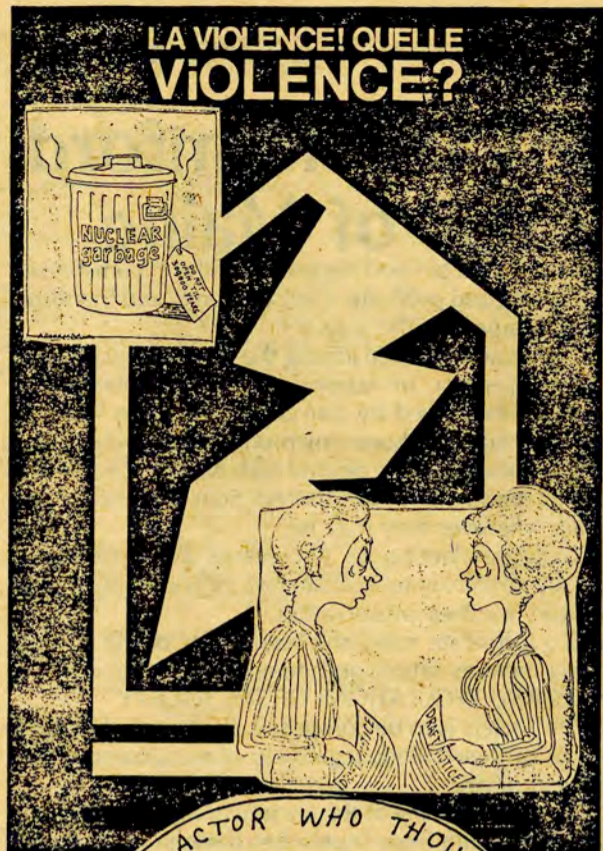
Cependant, cette attitude cache une réalité, celle que les anglophones de l'Amérique du nord sont extrêmement diversifiés et qu'ils se partagent en plusieurs groupes culturels différents. C'est vrai que un Franco-Américain d'aujourd'hui n'est pas un Québécois. Mais, c'est d'autant plus vrai que même un Franco-Américain qui ne parle que l'anglais continue de partager une histoire commune avec les Québécois, et que la façon de vivre des Franco-Américains se rapproche le plus à celle des Québécois qu'à celle de beaucoup d'autre groupes américains.

Il serait malheureux pour le Québec de perdre la conscience de sa connexion avec les Franco-Américains parce que cette connexion a joué un rôle très important dans l'histoire du Québec. L'émigration aux Etats-Unis a représenté la première grande ouverture de la société traditionnelle québécoise au monde extérieur. Beaucoup de transformations sociales et culturelles au Québec se sont produites par l'intermédiaire des Québécois qui ont temporairement travaillé aux Etats-Unis et par les liens continus entre les communautés franco-américaines et le Québec.

Je crois qu'il y a de l'espoir que le fait franco-américain ne soit oublié au Québec. Le gouvernement actuel du Québec, qui s'intéresse profondément au développement culturel des Québécois, a bien montré son intérêt à renouveler les liens avec les Franco-Américains. Il y a eu aussi, au Québec, un renouvellement général de l'intérêt pour le passé. On a récemment fait beaucoup de réinterprétation de l'histoire du Québec, et on espère que cela amènera un nouvel examen du rôle de l'émigration aux Etats-Unis dans le développement du Québec.

En conclusion, j'espère que les Québécois et les Franco-Américains continueront de garder des liens entre eux. J'espère aussi que ces deux groupes pourront redécouvrir et affirmer leur passé commun; les jours d'autrefois quand il n'y avait pas de Québécois ni de Franco-Américains, ces jours quand on était tous des Canadiens français sur l'un bord ou l'autre de la frontière.

Thomas Antil  
Québec



Bonjour. Je suis un Franco-Américain d'Holyoke, Mass. J'étudie maintenant à l'Université Laval à Québec pour améliorer mon français et pour poursuivre des recherches sur l'émigration des Québécois aux Etats-Unis. Depuis que je suis arrivé ici, j'observe les diverses conceptions qu'ont les Québécois vis-à-vis les Franco-Américains. J'ai eu l'occasion de parler à un grand nombre de Québécois au sujet des Franco-Américains à cause d'une grève d'autobus qui s'est passée à Québec. Pendant la grève, il fallait que je fasse 'du pouce' pour me rendre à l'Université chaque jour. Ceux qui me donnaient 'un lift' ont toujours remarqué mon accent anglais. Ils me demandaient si j'étais un Américain. Je leur répondais, "Oui, mais je suis un Franco-Américain..."

J'ai pensé que les lecteurs du F.A.R.O.G. FORUM pourraient être intéressés à connaître les conceptions du 'fait franco-américain' que j'ai observées chez les Québécois.

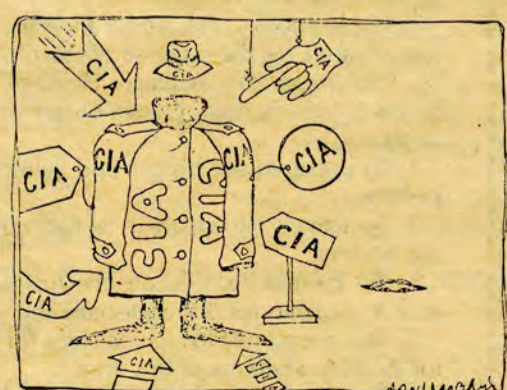
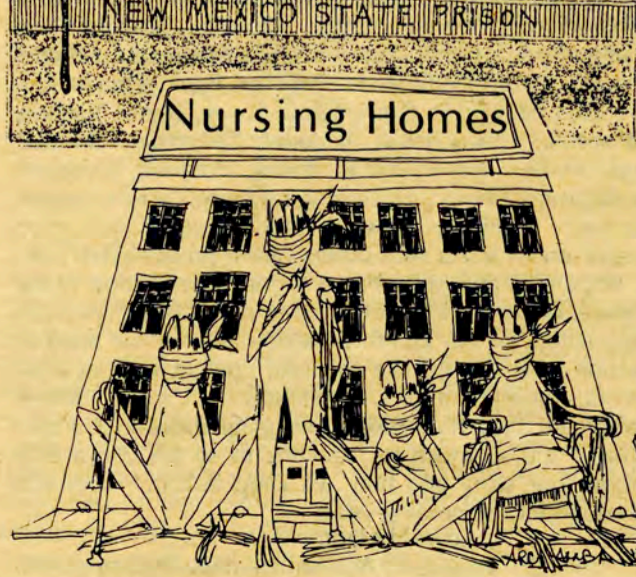
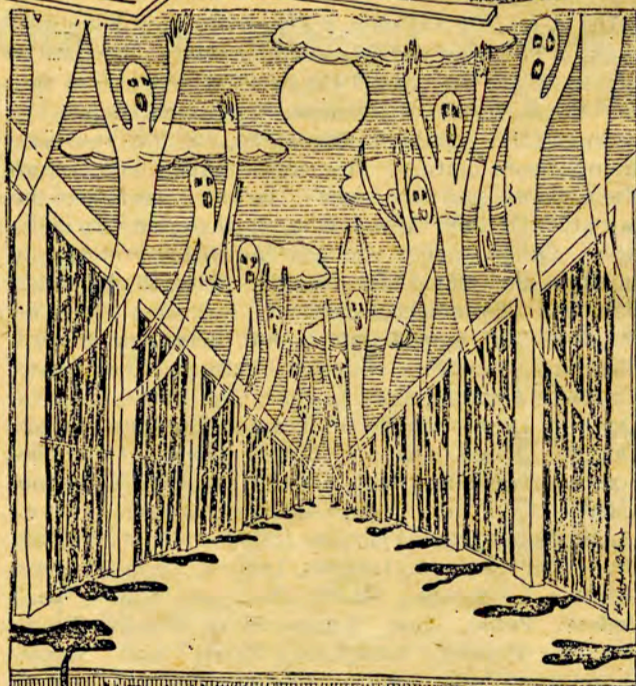
En général, je trouve que le mot 'franco-américain' n'a pas une grande signification pour la plupart des Québécois. J'avais souvent l'impression que des Québécois n'avaient jamais encore entendu cette expression quand je l'utilisais dans une conversation. Quelques-uns ont même pensé que je voulais dire franco-ontarien quand je disais franco-américain.

On retrouve cette ignorance des Franco-Américains surtout parmi les jeunes Québécois. Beaucoup sont surpris d'entendre qu'il existe un si grand nombre d'Américains d'origine québécoise. Les jeunes Québécois conscients de ce fait sont d'habitude des étudiants en histoire ou en géographie. Souvent, les jeunes Québécois sont étonnés qu'il y ait des endroits aux Etats-Unis où l'on parle le français. Cet étonnement est très compréhensible dans la ville de Québec où les Américains sont généralement des touristes qui ne parlent pas le français et ne montrent aucun intérêt à essayer de le parler. Ici, à Québec, les mots 'franco' et 'américain' n'ont pas l'air d'aller bien ensemble.

Pourtant, je trouve que les Québécois plus âgés sont très conscients de l'existence des Franco-Américains, bien que l'expression 'franco-américain' ne signifie pas beaucoup plus pour eux que pour les jeunes. Ces gens plus âgés se souviennent des jours où la liaison entre la Nouvelle Angleterre et le Québec était beaucoup plus forte. Presque tous ces Québécois connaissent des membres de leur parenté qui ont émigré aux Etats ou qui ont travaillé de façon temporaire. J'ai trouvé des indices de cela partout.

Un matin, mon lift à l'Université m'a dit que sa mère était née à Salem, Mass. de parents d'origine québécoise, et que son père, un jeune homme qui travaillait temporairement aux Etats, l'avait convaincu de retourner au Québec pour devenir sa femme. Un de mes professeurs m'a aussi raconté que ses parents avaient travaillé aux Etats avant de revenir au Québec pour s'établir. Je connais déjà trois personnes ici qui ont de la parenté dans ma ville d'Holyoke. Une autre de mes connaissance passait les étés de son enfance chez sa tante à Lewiston. Un jour, je cherchais une boîte à lettre pour envoyer une carte à ma grande-tante à Woonsocket, R.I. L'agent de police qui m'a aidé à trouver une boîte, en voyant la carte, m'a fait remarquer qu'il avait lui aussi de la parenté à Woonsocket.

Je pourrais facilement continuer cette liste. L'essentiel, c'est que presque tous les Québécois ont une connexion familiale qu'ils peuvent faire avec les Etats-Unis. Les jeunes Québécois, c'est vrai, sont peu conscients de ces liens. Cela s'explique par le fait que l'émigration a beaucoup ralenti pendant les deux dernières générations





Ce mois ici il faut dire un bon bienvenu à un autre membre de la famille de notre MPATRIMOINE. D'abord, notre ami fait déjà parti d'une autre famille, et c'est la première fois que nous avons l'ouvrage du mari d'une de nos écrivains. Roland Bolduc, (époux de notre bien connue Mme. Venney Bolduc), né au Québec, est un 'woodsman' depuis 1936. Il a travaillé à plusieurs places au Québec, au Nouveau-Brunswick, et au Maine. Aujourd'hui, âgé de 62 ans, Roland est le surintendant des opérations forestière pour la Boise-Cascade à Rumford, Maine. Dans cette capacité, il est en contact avec les grandes forêts du Maine ou il est en charge de construire des chemins. Le MPATRIMOINE manquait la perspective d'un homme. Enfin, M. Bolduc se dévoue et nous donne une poussée et en même temps, comme il nous écrit....

## ENFIN! DE LA NEIGE!

Ce matin, la neige tombe mollement et pour la première fois en 1980 la terre est recouverte de son manteau blanc. Ce spectacle si familier pour notre région, à ce temps-ci de l'année, était désiré par la plupart d'entre nous. Si, à la rigueur, nous pouvions tolérer un décembre et un Noël sans neige, il devenait difficile de croire à un janvier sans neige.

Aujourd'hui, en 1980, la neige est quelque chose dont nous pourrions nous passer. Les skieurs et les adeptes d'auto neige ne partagent certainement pas cette opinion étant privé de leur sport favori. Quoiqu'il en soit il est normal d'y voir de la neige ce matin et il semble que tout est entré dans l'ordre maintenant; nous avons de la neige.

La neige me rappelle ces jours ou nous marchions à l'école. Naturellement, la terre était recouverte de neige du premier décembre au premier d'avril, ou à peu près. Parfois transportée par le vent nous avions d'immenses bancs de neige qui ressemblaient étrangement à des vagues de la mer immobilisées. Sous l'action du vent et du froid, ces bancs devenaient presque aussi durs que de la glace. L'attrait était irrésistible, il nous fallait faire des détours pour passer et repasser sur ces amas de neige, bien souvent loin de notre chemin. Au contact de cette neige durcie, nos bottes grinçaient et nous faisais croire à une température beaucoup plus froide que la réalité. Parfois, nous nous plaisions à courir de toutes nos forces, face au vent, jusqu'à bout de souffle, il fallait bien arrêter. Evidemment, ces prouesses d'enfant nous amenaient à parcourir deux ou trois fois la distance qui existait de l'école à la maison, avec, il va sans dire, quelque retards toujours notés par la mère.

Pour ceux qui ont travaillé en forêt dans les années trente et quarante, la neige était essentielle au transport du bois de la souche au ruisseau ou à la rivière. (Cette partie du travail est maintenant exécutée par les skidders). De bons chemins de neige durcie permettaient aux chevaux de transporter par traîneaux d'énormes quantités de bois. Sans la neige, il n'y aurait pas eu de bois au moulin l'été suivant; les ruisseaux et les rivières, liaison définitive de la forêt au moulin, ne transportaient seulement ce que les chemins de neige leur avait apporté durant l'hiver. Le transport du bois par chemins d'hiver était un emploi à plein temps durant une période de cinquante jours, pas beaucoup plus, pas beaucoup moins. Il fallait donc que les forces voulues pour faire le travail soient sur les lieux du chantier dès l'apparition de la neige. Nous estimions qu'un homme avec son cheval pouvait transporter deux cent cinquante cordes durant la saison du haulage. Il était alors facile de déterminer le nombre d'hommes et de chevaux nécessaires pour exécuter la tâche. Le temps étant bien limité il fallait que chacun se mette résolument au travail; il n'y avait pas de temps à perdre. En plus, à l'époque, le surintendant qui ne réussissait pas à tout charroyer le bois qui lui était confié avant la fonte des neiges était considéré un incompetent, pratiquement un bon à rien; sa réputation était en jeu, et il le réalisait dès la première journée du haulage, sinon avant le haulage.

Habituellement, le haulage par chevaux ne dépassait pas la distance de deux milles. Il y avait un certain nombre de voyages à faire chaque jour limité surtout par la capacité du cheval. Il était donc de bonne politique de commencer très à bonne heure le matin; en cas de retardement au cours de la journée nous pouvions alors y remédier avant la nuit généralement. Le déjeuner était servi parfois à quatre heures du matin. Après le repas, les chevaux étaient attelés promptement et tous se hâtaient d'aller charger leur premier voyage. Cela se faisait presque toujours au fanal, surnommé "le jour en can". La longue file de traîneaux avec chacun leur fanal, se dirigeant vers les hauteurs, se voyait de loin alors qu'on entendait le son des clochettes résonnantes dans la nuit calme des grandes forêts.

Si essentielle, qu'était la neige, il arrivait qu'on en reçut plus que nécessaire. Cela rendait la tâche très pénible et tout transport de bois arrêtait. Pour débayer une bordée de vingt ou vingt quatre pouces de neige, tous les hommes et chevaux étaient affectés aux travaux des charrues jusqu'à ce que la surface durcie des chemins réapparaisse en commençant bien entendue par le grand chemin. Cela pouvait prendre deux ou trois jours. Alors le haulage recommençait lentement d'abord pour accélérer par la suite à la production "anti-bordée." Les charroyeurs étaient très fiers de leurs chevaux et de leur équipement. Les harnais étaient bien graissés et les boucles de cuivre reluisaient, résultat d'un entretien soigné. La crinière des chevaux était bien tressée; le tout donnait un bon coup d'oeil. On peut dire qu'on apportait aux chevaux de cette époque le soin que l'on apporte aux automobiles d'aujourd'hui... Etant donné le travail pénible des chevaux, une portion additionnelle de nourriture leur était donné pour la période du charroyage.

Quant aux charroyeurs le plus souvent le dîner se prenait en forêt près des emplacements de bois. Pas un bûcheron, digne de ce "titre" ne prenait un repas sans thé; et pour le faire il fallait "bouillir la chaudière". On suspendait la chaudière remplie de neige à une branche au dessus du feu. A mesure que la neige fondait on en ajoutait d'autre et lorsque l'eau bouillait on y ajoutait deux poignées de thé. On laissait le tout bouillir pendant deux minutes et on ajoutait de la neige. Le thé était prêt.

Que de neige tombée depuis ce temps-là.

Aujourd'hui la neige n'a presque plus d'utilité pour le travailleur en forêt; elle est devenue encombrante, coûteuse et tout simplement nuisible. Et pourtant en regardant en arrière alors que plus jeune, la neige indispensable à nos travaux forestiers avait aussi une place agréable dans nos loisirs. Partie de sucre, impossible sans la neige; randonnée en berlot par un beau clair de lune, en route pour visiter des amis.

Après tant d'années la vie se continue et de tous côtés nos rangs se déciment en incluant ceux qui nous étaient unis, au plus profond de notre être. Pour plusieurs de ceux qui sont partis lorsque leur souvenir nous revient et que l'on tente de situer le temps de leur départ, tout de suite, il nous vient à la mémoire:

"Il y avait de la neige..."

par Roland Bolduc

## L'HIVER

par Jeanne Gallant

Les jeunes viennent au magasin et me d'mande qu'est-ce que vous faissiez l'hiver pour passer votre temps?

Elever dans la campagne avec aucunes comodités, pas de T.V. et si loin des voisins, ça m'a donné une idée que peut-être quelqu'un d'entre vous aimerait quelques lignes

# Le MPATRIMOINE

## Notre héritage vivant

Perspectives, pensées, étincelles

sur se sujet.

L'hiver quand j'étais jeune comme on disait on "s'acabanait pour l'hiver". On se voyageait encore moins et visitait pas beaucoup. Après les fêtes passer on sortait les guénilles pour faire les tapis houquer. On travaillait sur ses tapis surtout à la clair'ter du jour car avec les lampes à karosines, tu voyais pas trop ben. Les soirs on brochait surtout comme maman qui avait pas besoin de compter points des bas ou des mitaines. S'avait l'air que ça se brochait toute seul.

Nous autres avec les restants de laine, on brochait du butins pour nos catins. Des p'tit sweaters, des p'tit bas et des p'tites mitaines avec l'aide de maman ou de nos grandes soeurs.

Maman était r'nommer pour ses tapis houquers. A'se donnait beaucoup de peine et toute était fait égal.

Mon frère était bon pour dessiner des patrons; soit des portrait de chevreux, des chiens, ou des fleurs avec des scolles. Elle teindait des guénilles pour que toute matche. Aussitot le tapis fini et auter de sur le frême, nous autres on avait hâte car ses qui mëtterait le pied dessus le tapis neuf le premier. Sa vous donne une idée qu'on's faisait du "fun" avec pas grand chose.

Les pédleux (c'atait surtout des Juif) faisait leur passer à toute les printemps. Y payait pas avec d'largent, y ayiont des 'truck' chargés de toute sorte de stoffe. Des prélat's d'lingine de toute sorte, du butin, des chaussures; c'était comme un "store on wheels". Y traidait pour des tapis-sa dépendant de la grandeur des tapis et comment beau qui était. Faut pas oublier les couvrepieds qui était toute fait à la main. Chèques carreaux était assembler et broder, après fallait piquer a la main. Sa c'était dur sur le bouttes des doigts. J'ai eu d'la misère à m'accoutumée à piquer avec un dée.

Des fois mes soeurs venait et on avait un frolic. Le trafic était pas épais l'hiver surtout quand on avait des grosses border de neige. Les ch'val s'embourbaient en avant dans le chemin. Sa raffallait et les buttes de neige était aussi haute que les maisons. Y'avait des p'tits âbres et la grange l'autre coté du chemin pi sa raffallait. Fallait qui aute la traine et d'tlé le ch'val qui était toute énerver, et des fois fallait qui pelte la neige pour dépendre la pauvre bête, mais après les gros storms ils preniont la (shot cut) accotter d'la maison atravers le champ.

Le mailman passait en raquettes atravers les champs. Nous autres les enfants, on en profitait pour jouer, on coupait des gros carreaux de neige et on se faisait des fort, et quand la neige était plottante on avait des batailles avec des boules de neige.

Une journée après un gros "storm" ma soeur et moi on a été jouer dans la belle neige fraiche entre chez nous et chez le voïsn. Il y avait des mis'riers (des chock cherry) et d'autre cerisiers sauvages. La neige s'avait ramasser et avait fait une belle grosse bute. On a décidé d'aller se glisser là, mais on a pas réalisé que c'était cabourne et ma soeur Rhea a enfoncer juste qu'au cou dans la neige. Moi j'mai mis à brailler et courire à la maison chercher maman qui a été oubligeai de pelter la neige et la hallé et après, pelter pour trouver ses bottes qui avait rester pris dans la neige. On a appris notre leçon et restait plusse proche d'la maison.

La mer était belle car sa gelait pas dans le large juste dans l'ance et quand la glace s'appilottait sur les basses sa ressemblait des châteaux surtout si on avait des grands vent avec l'eau bleu en arrière. Sa ressemblait à des portrait que tu voit des pays des fée.

Y en a d'entre vous autre je suis certain que sa vous dit rien, mais aucune richesse pourrait acheter ces beau jour que j'ai passer à rêver et jouir de tout sa. C'est la différence d'être élever en campagne que dans les villes.

N.D.L.R. Merci beaucoup, Jeanne. Ca nous fait rêver aussi.

### Trop près de la fin

par Jean Arceneaux © 1979

La vieille jument est enfin tombée  
Après tant d'années de tourments  
Et autant d'années de bon temps.  
Si donc on pouvait la faire se relever,  
On pourrait peut-être bien la sauver,  
Mais on l'a déjà tant fouettée,  
Ca serait-tu peut-être pas mieux  
De la laisser mourir en paix,  
Avec tout le respect accordé  
Une telle bête qui a bien couru sa course  
A travers trois cent soixante-quinze années?  
Mais si on pouvait seulement la faire se relever  
Avec encore un dernier coup de fouet,  
Une autre fois avant de mourir,  
Avant d'avoir trop besoin d'une renaissance,  
Elle pourrait peut-être reprendre sa course  
Au moins une autre fois autour du champ.  
Mais tout ce qu'elle peut faire  
Avec chaque coup de fouet  
C'est lâcher un grand soupir  
Et tourner ses yeux fatigués  
Pour nous regarder d'un oeil las et mystifié,  
Incapable de vivre aussi bien que de mourir.

### LOUISIANA: LEADER IN BILINGUALISM

A presidential commission has recently charged that "Americans' scandalous ignorance of foreign languages threatens to harm the economy and national security and that millions of dollars must be spent to reverse the trend." The commission's report, entitled "Strength Through Wisdom--A Critique of U.S. Capability," states that "Our lack of foreign language competence diminishes our capabilities in diplomacy, in foreign trade, and in citizen comprehension of the world in which we live and compete." The report shows that only 15 percent of public high school students study a foreign language and only 5 percent of public high school students pursue French, German or Russian beyond the second year, although four years is considered the minimum for fluency.

Louisiana was presented as a model to that commission, and rightfully so since we have taken the lead in bilingual education. This should demonstrate the national and international importance of Louisiana's French Renaissance. We are at an advantage in Louisiana because we have a second language that is alive and spoken by over half a million people. In a letter to CODFIL Chairman James Domengeaux, former Senator J. William Fulbright stated that "...certain-

ly Louisiana is one of the places where bilingual children are natural, and you should be able to set an example to all the rest of the country." We can build upon what we have and we must build--for the sake of our culture in South Louisiana and also for the sake of our nation.

As Mr. Fulbright recently said in an editorial published in Newsweek, "Already one out of eight jobs in industry and one out of five in agriculture depend on international trade. Many more positions may soon require the secondary skill of a foreign language."

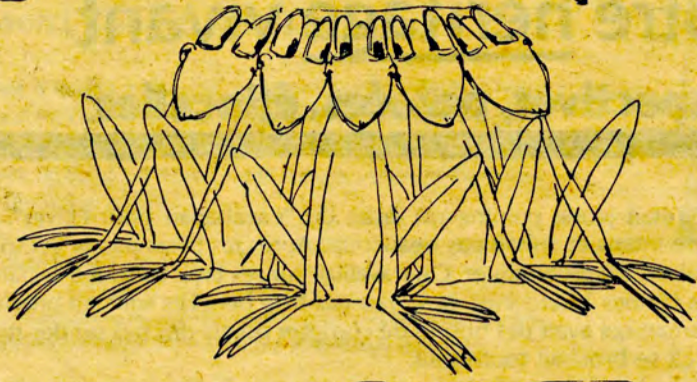
At the present time, Louisiana is witnessing an ever increasing number of French visitors interested in getting acquainted with the area and also in establishing business contacts in Louisiana. There is great potential in the area of trade and tourism if we encourage the present trend.

The French-speaking world has a population twice that of the United States. It includes nations as different as Quebec and Haiti, Belgium and Lebanon, Zaïre and Algeria. A knowledge of French can open doors to all of these places, including our very own French Louisiana.



# AU COIN DES JEUNES

par: Jim Violette



Bonjour, je m'appelle Hal. J'ai perdu mon frère Al. Peux-tu lui trouver pour moi. Merci Beaucoup (ps Il regarde même comme moi)

Pour aller au magasin, il faut que tu prenne le chemin qui est bonne **BONNE CHANCE**

\* \* \* \* \*  
\* MARS \*  
\* \* \* \* \*

## Cherche-Mot

S	u	v	e	d	a	B	B	o	n	h	e	u	r	a	y	r	a	s	
t	x	e	c	f	r	e	g	e	w	o	s	l	b	o	g	h	e	o	
P	f	t	m	s	u	j	B	k	z	d	x	e	m	f	p	g	o	t	
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A	c	z	d	h	j	s	u	H	E	R	B	E	q	a	n	c	n	p	n
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C	a	y	m	x	z	f	e	y	i	n	S	r	v	k	u	e	e	t	
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- Herbe
- Arbre
- Ensemble
- Bonheur
- Sourire
- Sot
- Mars
- Soleil
- Vert
- Fleurir
- Printemps
- Beauté
- Fleur
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Réponse à la Page 19



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In cooperation with:  
**American-Canadian Genealogical Society**  
and  
**Manchester Teacher Center**

**PURPOSE**  
The purpose of the conference is to widen the range of interest in Canadian and Franco-American studies by using the participants of the Summer institute as the nucleus from which a wider distribution of teaching materials can be accomplished. Since last September, Institute participants have been developing and testing teaching materials in the area of Canadian and Franco-American studies. The conference will feature the demonstration of this material and sponsor the discussion of contemporary issues relating to Canada and Franco-Americans. The theme of the conference will be the economic relations that exist between Canada and New England and the need that may exist to establish a closer network of economic ties. A similar discussion of the economic situation and the history of Franco-Americans in the host city will also be offered. All activities are intended to develop awareness of the Canadian presence on this continent and of the Franco-American presence in New England.

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--Franco-American Photographic Exhibit  
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--Film Festival  
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## Québec in a "Liberal" Canada in 1980

The February 18th federal election in Canada was billed by Canadian television as one of the biggest, if not the biggest, political comeback ever in the history of that country. Indeed, to some it seemed more of a resurrection rather than a mere comeback. It was also one of the most regionally divided and somewhat unpredictable elections.

For Pierre Trudeau, the victory was sweet. After losing a relatively close election nine short months ago, then announcing his retirement as head of the Liberal Party (and from politics) in November, he was lured out of retirement in December after a vote of no confidence was given to the then Prime Minister Joe Clark, leader of the Progressive Conservatives. Why is there a federal election every nine months and what is a vote of no confidence you say?

Well actually, there isn't an election every nine months. You see, Canada's political system is, in some ways, very different from our own. We hold elections every four years whereby we elect members to Congress as well as electing our President. In this way, it is possible to elect a democratic president even though Congress may be controlled by Republicans. Although this may make it difficult for the President to get his measures passed in Congress, it is not impossible for him to be an effective leader. Not so in Canada, however.

You see, there are 282 seats in Canada's Parliament, and in last Spring's election, the

Progressive Conservatives (P.C.) were elected to 136 of these seats, the Liberals to 114 seats, the New Democratic Party (NDP) to 26 seats, and the Social Creditists (So-Creds) to 6 seats. Since the P.C.'s had won the most number of seats, their leader, once elected to Parliament in his own riding (district), automatically became the federal Prime Minister.

Also different from our own system, national elections usually do not have to be called more than once every five years in Canada, and when it is called, it is usually called by the federal Prime Minister. It seemed then that Joe Clark, being elected a member of Parliament in his own riding and leader of the Progressive Conservative party, would settle in as Canada's Prime Minister for a comfy five years. Why then, you ask, would he be foolish enough to call for another election after only seven months in power? You might be saying to yourself that if he was foolish enough to do such a thing that he deserved to lose, right? Well, not necessarily.

As I stated earlier, it is usually the Prime Minister's choice to call a national election. If he has been in office for 3 and a half years, he could call another election and if he won again, he wouldn't have to call another election for another five years. However, he can be forced to call an election if he is given a vote of no confidence. Again you ask, what the hell is a vote of no confidence?

You see, because our President is in office for four years no matter what, (unless he dies or is impeached, and no, Joe Clark was not impeached, and yes, he is still alive as of this writing) it remains possible to pass at least parts of his legislation through Congress even though it may be controlled by members of the opposite party. Certainly some parts will get whittled down by the Republican Congress if the President is a Democrat and vice versa, but they will at least pass those parts of the legislation that are either in their own party's best interest or in the best interests of the nation as a whole. (Yes, I know it's difficult to believe, but politicians have been known to put their own personal and party needs aside for matters of national priority). After all, Congress can't impeach a President just because they don't agree with the legislation that he is attempting to pass. But you see, in Canada it doesn't work that way.

If the Prime Minister's Party doesn't have a majority of 282 seats in Parliament, they have what is called a **Minority Government**. If they do, have more than half of the 282 seats, then they have a majority government. (Doesn't that work out nicely?) In any case, the party with the second largest number of seats is called the Opposition Party. The tightrope of this is that in order for a minority government to get a majority of votes, the art of compromise becomes a very delicate matter, and a matter of extremely high priority. Therefore, in order for Premier Joe Clark to pass any of his legislation, he would have to invoke either the Social Creditists (6 seats) or the New Democratic Party (26 seats) to vote his way, giving him either 142 of the 282 seats (136 PC and 6 SC), or 162 of the 282 seats (136 PC and 26 NDP), in order to give him a majority. However, if the NDP and the Social Creditists Party would side with the Liberals instead, then Clark's minority government of 136 seats would be out voted by the 146 seats of the Liberals, NDP and the So Creds, or if the Social Creditists would



In recent years royal commissions and task forces have studied and reported on the state of Canadian disunity. Sensitive to the built-in inequities of the current federal structure, the commissions put forward many interesting and innovative recommendations. Their work was duly praised, but their ideas were ignored, their warnings unheeded. English Canada, by its inaction, seemed content with the status quo. Quebecers, though divided on the means, largely agree that the status quo must not continue. The present federal system is at an impasse.

In an effort to break this impasse, the Parti Québécois tabled its white paper on sovereignty-association in November, 1979. The PQ proposes a "new deal" to solve the old English-French conflict. In the spring, Québec voters will be asked to give impetus to the PQ option by voting "yes" in the referendum. Armed with the white paper and a mandate from the people, the PQ hopes to negotiate with English Canada a new partnership between equals.

Québec Liberal party leader **Claude Ryan** heads the federalist forces in Québec. He has called the PQ's white paper on sovereignty-association "a house of cards." Ryan is asking Quebecers to vote "no" in the spring referendum.

On January 9, 1980, Claude Ryan presented his party's proposals for a "renewed federalism". They are contained in a document titled "**A New Canadian Federation**." The 118 page document, prepared by the constitutional committee of the Québec Liberal Party, makes 148 specific recommendations from cover to cover. It is a detailed, comprehensive description of a complicated political system, full of legalistic jargon, and harder to grasp than the PQ's white paper. It represents a drastic overhaul to the current federal structure. It is Ryan's hope to keep the country together.

Briefly, "A New Canadian Federation" calls for an increase in provincial authority, the limiting of federal government power, and the entrenchment of limited language rights in a new Canadian constitution. The important area of language and culture is addressed in a "Charter of Rights and Liberties". The Charter would guarantee that French and English remain the two official languages of all federal government institutions. French and English would also be made the two official languages of the courts and legislatures in Ontario and New Brunswick, as well as in Quebec and Manitoba - the only two provinces where this right is guaranteed by the present constitution. As for public education, criminal justice, and health and social services, the Charter would recognize minority language rights "where numbers justify it."

One key change would be the abolition of the Canadian Senate. The Senate has been described as "ineffectual" by its detractors. Ryan calls it a "dormitory". It would be replaced by a "federal council" whose members would be appointed by the different provinces. The council would have the power to veto any federal legislation which it determines as impinging upon provincial jurisdiction.

The Ryan plan, known as the "beige book", will be presented to the Quebec Liberal Party's policy convention in February. There it will be amended and/or ratified before being installed in the party's platform. The Ryan constitutional program is intended as

a "package deal" rather than as a negotiable position.

The success of Ryan's proposals will depend on how it answers two fundamental questions: (1) Does it satisfy the legitimate and specific aspirations of Quebecers? (2) Will it be accepted by English Canada? In this writer's opinion, initial response to the proposals in Quebec and across Canada seems to lean toward a "no" to both of these questions.

"A New Canadian Federation" was greeted in English Canada with, as one observer put it, "deafening silence". When federal politicians outside Quebec finally did respond, their comments were polite but, at best, "lukewarm". Those who had earlier denounced sovereignty-association were reluctant to comment upon the Ryan plan. They were well aware that to attack Ryan's proposal would serve only to boost support for the PQ option in Québec. In carefully chosen words they would only say that Ryan's ideas were "constructive" and "worth considering" - but they clearly implied that there would be many reservations when it came time to "negotiate".

In Québec, the press response to Ryan's propositions was favorable. The all-important press response outside Quebec was not so favorable. The influential daily, the **Toronto Star**, said Ryan's proposal would "emasculate" the federal government, making it impossible to govern Canada. It condemned Ryan's massive decentralization of federal power. The paper called for the defeat of the referendum this spring and then, if and when Ryan wins the next election in Quebec, to use the Ryan project as a point of departure in what will be long, difficult, and realistic negotiations. The tone of editorials in the **Hamilton Spectator**, the **London Free Press**, and the **Calgary Herald** was equally pessimistic. They seemed to agree that the kind of federation outlined by Ryan would not survive. Reading those editorials I begin to wonder if there truly exists in English Canada a political willingness to translate Ryan's document into concrete change.

Québec's intergovernmental affairs minister, **Claude Morin**, predicted that Ryan's proposal would fail because, from English Canada's point of view, it goes too far while, from Québec's viewpoint, it doesn't go far enough. Referring to the at best vague responses of the other provinces to the Ryan plan, Morin told reporters: "Ils pourraient dire que c'est une bonne base de discussions, mais ils l'ont dit tellement de fois sans que ça donne de résultats. Beaucoup de choses là-dedans ont déjà été proposées et refusées. Je ne vois pas pourquoi ça changerait. Il se pourrait aussi qu'une fois que chaque gouvernement aura dit ce qu'il trouve inacceptable là-dedans, il ne reste plus grand-chose."

**Jean-Paul L'Allier**, former communications and cultural affairs minister with the Bourassa government in Québec a few years ago, was not pleased with the Ryan proposal. L'Allier regards both the PQ and Ryan options as starting points in a negotiation which may eventually see either option change. Consequently, he favors the PQ plan because it is stronger and therefore a better bargaining position from which to begin any negotiations. Moreover, according to L'Allier, Ryan's plan does not give sufficient protection to Québec. It is, he says, actually a step backwards from positions traditionally taken by Québec governments vis-à-vis jurisdictional disputes with the federal government. L'Allier fears that Ryan's plan would not be acceptable to Québec at the end of negotiations. He also believes that a "no" vote on the referendum will throw Québec off-balance politically and lead to a state of apathy in English Canada with respect to constitutional reform. Therefore, L'Allier considers it desirable for "nationalist-federalist" to vote "yes" in the referendum since the result of federal-provincial negotiations on the PQ option may well be a drastically altered federalism which meets the needs of Québec.

The serious reservations expressed by Jean-Paul L'Allier were echoed by a number of people who wrote letters to newspapers. Here is a sampling:

(1) "Je crois que si le Québec vote non au référendum, le Canada, de son côté, votera non au projet Ryan."

(2) "M. Ryan a tellement voulu rendre son projet acceptable pour les Canadiens



## Letter From Québec

anglais qu'il l'a rendu inacceptable pour les Québécois même non péquistes."

(3) Quant à M. Ryan, il aurait dû se faire élire au fédéral. C'est d'Ottawa et non de Québec qu'on peut réaliser ce qu'il veut faire. Se croit-il plus fort que Duplessis, Johnson et Lesage? Avec quelle force de pression pourrait-il imposer ses idées? Surtout si, comme le chef libéral nous le demande, le peuple vote non au référendum.

In conclusion, Ryan's beige book now rivals the PQ's white paper. It remains to be seen what effect, if any, it has on the referendum campaign. We can say that one or the other will eventually become the basis for Québec's negotiations with Ottawa.

\*\*\*\*\*

A study by Montreal's C.D. Howe Research Institute reveals that there has been real progress in making French the language of the workplace in Québec. Today, according to study, it is far easier for Francophones in Québec to "work in French" than it was 20 or even 10 years ago. It notes that Bill 101, Québec's Charter of the French Language (1977), succeeded in pressuring language-use changes which were previously underway - but at too slow a pace. The report, titled "Canadian Business Response on Francisation in the Work Place," written by researchers Yvon Alaire and Roger Miller, emphasizes, however, that most of this progress has been made at the factory level. As for the upper echelons of business, the report says that it will take much more time and a new federal language law before Francophones can hope to work in head offices in their own language. The study recommends that the federal government act to foster bilingualism in this area. Given the anti-bilingualism backlash in English Canada in recent years, such affirmative action seems most unlikely.

Salut,  
Tom

## Québec - A Continuous Struggle

Last month we left off at confederation in 1867 where we found that the French population (notwithstanding a terrifically high birth rate) was becoming proportionately smaller in comparison to the English population of Ontario, Nova Scotia and New Brunswick. Anglo migration continued, while little if any French population was immigrating into Québec coinciding with the great outmigration of French Canadians into the United States that was beginning to occur at a phenomenal rate. The question raised was why Lower Canada (now Québec), with its high percentage of French speaking people, would want to enter into a union where it seemed doomed to a perpetual minority representation? The question is apparently paradoxical, and deserves closer scrutiny.

Although French Canadians had held assimilation, had been able to reestablish French in the Assembly, had developed a stable society based on the family, religion

and tradition, had developed their agricultural economy, and had made some political gains, they were still in a perplexing situation. Their system of dividing family property among the sons was making it more difficult to sustain a population of @ 500,000 French Canadians, and despite their achievements in the arts, education, social institutions and in politics, the French couldn't seem to break the economic stronghold that the English had over the industries and corporate systems being established. Of course, the belief, perpetuated by the clergy, that remaining on one's farm was the only way to prevent assimilation into the English speaking protestant population didn't help the situation either.

The reason that this becomes important in the context of 1867 is that Québec wished to foster its institutions and not simply protect them vis-à-vis their English counterparts in Upper Canada, (soon to become Ontario.) Another consideration was the fact that annexation into the United States was a reasonable fear from 1774, when Benedict Arnold tried to defeat the English at Québec, until the situation in the first few years directly following the Civil War when Canadians were seriously concerned about the possibilities that the Union Army might turn its strengths on their neighbors to the north. In light of this, many politicians, both English and French, felt that it would be best to confederate and form a stronger central whole rather than keep Canada disorganized and unprotected. But exactly how to go about this presented many problems, and a compromise came into being.

Québec made certain that the individual provinces had jurisdiction over much of the local autonomy necessary to perpetuate their own institutions, and that the central government have only those powers to protect Canada as a whole. In other words, French Québec wanted to make sure that a federation with a strong government would not win out over a looser central government, with necessary legislative powers be left to each individual province. However, the addition of residual power (power over all matters not specifically granted to individual provinces) granted to the central government was what caused an uproar amongst the Québec delegates. A vote of 27 to 22 supported the above power, and even though it was a turbulent argu-

suite à la page 18

## Can We Help Each Other?

In view of the increased awareness of the Franco population in North America, it is becoming clearer that this awareness should, and is leading to a greater sense of cooperation between the different Franco groups. Therefore, I am extending an invitation to all our readers of the Québec Page to write to me with your ideas as to how Franco-American individuals or groups could be of service to French Québec, and how Québec could in turn be of assistance to us. Whether it be in educational, social, political and/or cultural affairs, I would appreciate your thoughts so that particular needs might be met through a greater sense of understanding. Your letters needn't be long or formal, and should be sent in care of Le FORUM.

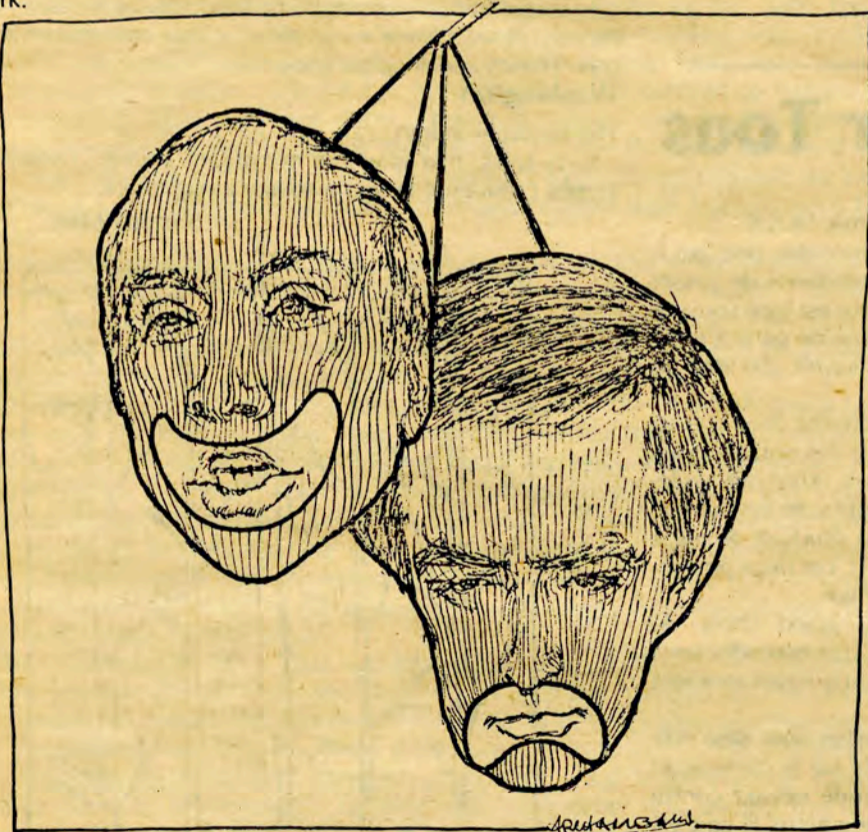
Merci,  
Ludger H. Duplessis

## Québec/"Liberal" Canada

abstain from voting, Clark would still be defeated 140 to 136.

Being outvoted by the other parties is called a vote of no confidence. (You thought you'd never find out, huh?) In this situation, the Prime Minister is forced to consult with the Governor General, and they mutually decide to dissolve the present Parliament and set a date for the election of a new one. For Joe Clark, the vote of no confidence came on December 13, 1979, over the issues of the proposed fiscal budget.

So you're still stuck on the Governor General? Well, okay, let me explain. You see, since Canada is still a dominion under the crown of England, the Governor General is appointed as the representative of the Queen. After the conquest of Quebec in 1759, the Governor General was the effective ruler for the British Crown in this area. Since confederation in 1867, however, Canadians have elected their own Prime Minister to rule over Canada, and therefore the Governor General has become more of a figurehead as opposed to what he was in preconfederation days. Now back to Joe Clark.



His reaction to the vote of no confidence was, quite understandably, somewhat aggravated. After seven short months, his government would not even get the chance to implement the proposed budget. Apparently, (along with other measures), the proposed 18 cents a gallon tax hike on gas and diesel was a larger bite than Eastern Canada cared to chew. The distribution of party seats in the February election more than bears out this fact.

A multiplicity of reasons could be hypothesized as to why Pierre Trudeau and the Liberal Party were so dramatically placed into office once again, but it is certain that their promises helped. Promises to keep any oil price hikes below \$4 a barrel in 1980; to have a greater share of the taxes going to the federal government from the higher

suite à la page 18

# VUES DU QUÉBEC

## Vive la différence

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16 mm/couleur/10 mn. 23 s.  
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### L'ÉVOLUTION DE LA CHAISE ANCIENNE AU QUÉBEC\*

16 mm/couleur/12 mn.  
De la chaise dite du style «Île d'Orléans» à la «Victorienne», ce film trace le profil socio-culturel et économique du Québec.

### BONJOUR LE QUÉBEC

16 mm/couleur/14 mn.  
Ce film met chaleureusement en contact le visiteur Français avec des gens de chez-nous, leur permettant de découvrir le Québec de façon québécoise.

### VIVE LE QUÉBEC\*

16 mm/couleur/13 mn. 30 s.  
Images du Québec selon son étalement saisonnier. Scènes sur les charmes discrets de ses villes à caractère unique en Amérique du Nord.

### KÉBÉKIO ET ALIBABA\*

Couleur/14 mn. 20 s.  
Destinée aux jeunes (6 à 11 ans), cette série les invite à adopter les attitudes réfléchies dans l'exercice de leur rôle de consommateur.

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16 mm/couleur/27 mn. 33 s.  
Le maître de l'Ungava c'est le caribou, animal fier et courageux que nous suivons au fil des saisons.

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\*Disponible en anglais.

 Québec





# Campus Observations

Rédactrice Etudiante: Debbie Gagnon

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

It started over a year ago. I can't pinpoint the date, but I know that something precipitated a series of events that effected me in such a way that I haven't been able to write a serious "C'Encore à Mon Tours" in what seems like forever. The general consensus among those who have heard my story is that I learned too much in too little time and that my system short-circuited. Let me give you a rough sketch of the past year and let you decide for yourself.

Last spring semester, FAROG and the UMO Language department sponsored a seminar on New England Francos. A series of ten or twelve lectures covered topics ranging from "Franco-American Immigration patterns" all the way to "The Franco-American Family" and by the end of the semester I thought I was just about as informed on Franco-American as I could possibly be. Ca va sans dire que je me trompais!

Sometime last March, Greg Chabot invited FAROG to his house in Newburyport, Mass. for a meeting. Seeing a perfect opportunity to get the bulk of our staff together, we all piled into a jeep and headed South on I-95. For the most part, I had no idea who the people at the meeting were and, what's more, I didn't quite catch on to what

## C'Encore à Mon Tours

the meeting itself was about. The prime concern seemed to be the upcoming Franco-American conference in Providence R.I. ("The What?" I thought to myself). By the end of the day, I not only knew "the what?" but I was named to a panel on youth involvement for the conference!

Meanwhile, back in Orono, a certain research project was in the making (or "Baking" if you will). There was a summer job opportunity in the air, and I was determined not to miss out on it. At this point though, FARINE was but a rumor and I wasn't particularly concerned about the details yet.

Later in the spring, Greg called another meeting at his house. This time, I recognized everyone at the meeting, and I felt a definite comraderie with all of them. Perhaps this meeting was the real turning point of the past year, because it was at this point that I made that "solid commitment" to being a shining example of Franco-American Youth.

The stage was well set for the Providence conference. Besides being a panel member, I had my first experience with Franco-American "politics". (Sorry, Yvon, it's just semantics). The Franco-American Community no longer seemed to be the epitome of solidarity it once seemed to be. Different personalities saw our future in different ways and expected different needs to be filled.

This fact made our research project - Projet F.A.R.I.N.E. (Franco-American Resources Inventory of New England) - seem that much more fragile. Diplomacy became our chief requirement as we travelled across New England interviewing Francos who often saw themselves in lights much different from what I was used to. (Let me add that after too many long, hot hours in a car, diplomacy became something just short of a miracle!) Perhaps it was the long hours and the tension it created, but I know for a fact that even in November, long after my end of Projet FARINE was completed, I found it difficult to "turn off" and to be "Plain old Debbie Gagnon: Student."

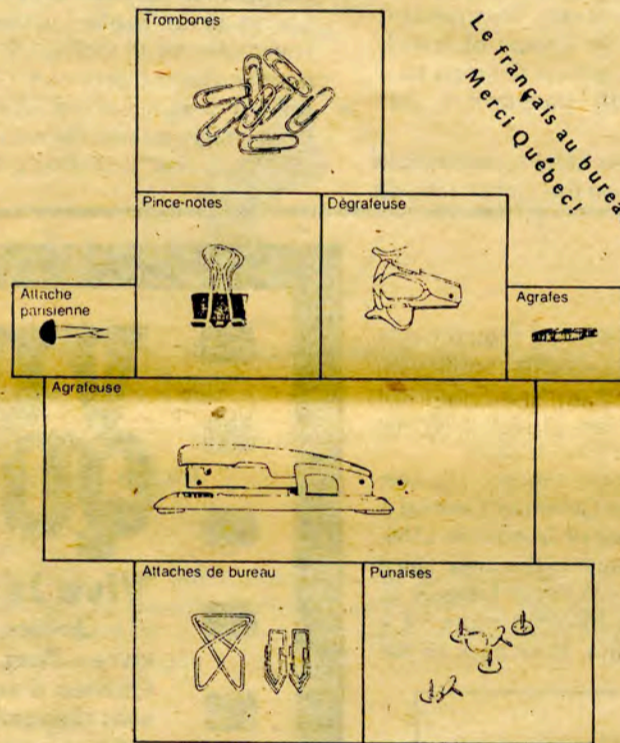
I can't even remember why I went, but on November 27, 1979, I was in Worcester, Mass. as an "interested party" at a Resolutions Committee meeting. The next Franco-American conference was coming up in March 1980 in Lafayette, La., and the last Resolutions Committee had not yet met, so a new committee was formed. As fate seemed to have dictated, I became a member of that new committee. I wasn't forced to accept the nomination, but then, I hadn't yet learned how to say "no to the peas without rejecting the meal," so "me voilà!" - on the National Franco American Conference Resolution Committee.

So here I am - Mid-February - and I'm expected to be at the Lafayette conferece at the end of March, but I made

my decision a little while ago that I really do not want to go. Part of me feels guilty (was anyone really depending on the 'young, female presence?') but a major part of me is relieved for having finally gotten some perspective on this whole scene.

It's important for me right now to be able to say no to a major Franco American activity without having to reject 'the cause' - I guess this is my way of taking a break without breaking away completely. So until next month - prenez bons soins.

Debbie Gagnon



## Le Tout Pour Tous

Le premier jugement.....

Hi! C'est moi qui retourne à mes amis--VOUS.

Bien souvent une personne qui rencontre une autre personne pour la première fois, a la tendance de passer un jugement sur lui ou elle. Cette erreur est bien souvent inevitable parce que le peu de temps qu'on parle à cette nouvelle acquaintance, nous voulons savoir une idée de la personnalité que cette personne a.

Ici à l'université, les étudiants ce trouvent dans une atmosphère où les opportunités de faire des nouveaux acquaintances sont très communs. Soit qu'on dit seulement "Bonjour" ou "Hi" à un autre, toute suite on sait que cette personne est probablement un étudiant et qui a peut-être eu des classes avec toi. Alors, ces deux personnes ont déjà quelque chose en commun.

Ça, ça ne vous dit peut-être pas grand chose de l'individuelle, mais on dirait qu'il y a des ententements entre les deux qu'ils se comprennent au premier moment d'acquaintance.

C'est possible que ces deux personnes sont déjà rencontrer à un "party" ou à des activités sur le campus, et que la personne c'est faite une attitude négatif contre cette personne pour une raison ou une autre. Si ça c'est la situation, et bien, un effort doit être fait pour essayer de connaître cette personne pour ces bonne qualités et non pas de ces méchantes. Nous avons tous beaucoup de bon dans chacun de nous et un peu de mauvais. Alors je suis certain qu'on est d'accord quand je vous dit que...."Le premier jugement d'une personne n'est pas toujours le meilleur" ou comme on dit en anglais..."Don't judge a book by its cover."

Amicalement,  
Mary Ann Cyr

## Comment ça marche chez moé

November 1980, Washington D.C.

An unprecedented event in the history of national elections has taken place today. With forty eight states reporting in, it appears that our first write-in candidate has been elected president of the United States. Apparently prompted by the liberal and conservative extremes of our two major candidates, **Le FAROG FORUM** (a radical, bilingual journal, originating at the University of Maine at Orono) started a major write-in campaign to elect one of their staff.

This reporter recently had the opportunity to interview the said candidate, M. Stephan T. Duplessis, on some of the major issues in his campaign. His responses: "I am definitely opposed to the proposal in question...I think. ...Heh, what's that Yvon? Oh, excuse me, I am definitely in favor of that proposal." When asked if his brother Ludger would prove to be his 'skeleton in the closet', as Billy was to Jimmy, the president-elect has refused to comment-time will tell.

Well, there you have it folks, receiving eighty-five percent of the electoral votes, I present to you our next Prèsidant, Stephan Thomas Duplessis.

### Portland Maine

Bishop Edward O'Leary, Bishop of the Diocese of Portland, has been appointed Archbishop of New York. This act raises his assistant, Bishop Amadée Proulx, to fill the vacant episcopacy. Bishop Proulx has announced that his choice for assistant is Father Jacques L'evque. Father L'evque will be ordained in the Cathedral next Sunday. Bishop Proulx has encouraged all maine parishes with a substantial franco population to hold Sunday masses, in French, at least once a month—at a time convenient for their French speaking parishoners.

### Washington

The hostages in Iran.....

Sorry folks, that is where my dream ended. Dream-Steph? President?! t'was more like a nightmare.

Shalom-Marc





# Ask Not What Your Country Can Do For You...

Politics and politicians fascinate me! They have for a long time. Like many other persons must have dreamt at one point in their lives, I too once dreamt of being President of the United States, I think I still do. It would be so exhilarating to be able to make decisions which affect millions of people, to sit in the oval office and have some of the finest minds this country has to offer give advice on what to do, and on another level, to be able to try and right the wrongs which have been perpetrated against the minorities which comprise a considerable portion of this country. Every election year these ideas come back to me anew and I get all geared up to listen to the candidates trip over their tongues, listen to the populace make idiotic comments about who they are going to vote for and why, (The other day someone stated that they were going to vote either for Carter or for Bush since there was no great difference between the two men. I wanted to scream!) and revel in the promises—the promises of a better tomorrow through new ideas, new directions, new programs. How can anyone be apathetic when so much is going on?

It has been with these various thoughts and feelings that I have been following the present campaign. I have been displeased with President Carter on his inability to keep some of his 1975-76 promises. He had promised to lower inflation, to lower the unemployment rate, to reorganize the bureaucracy, to lower the Military budget, to enhance America's public image. I, along with many thousands of people, wanted to hear those promises. I would even like to hear them again — even from the same man on another campaign trail, BUT unfortunately Mr. Carter has decided upon a very different strategy for this campaign (one which I consider a very Republican strategy) hiding in the White House and looking, if not acting, PRESIDENTIAL. I cannot help but wonder how different things would be today if Gerald Ford had done the same thing in 1976?!

I have been very pleased and impressed with Governor Jerry Brown. His television advertisements concerning our current military posture, our misuse of nuclear energy, our need for a strong Executive, and our need for a strong posture in the Persian Gulf impressed me, so much so that I decided to go listen to him speak at UMO's Hauck Auditorium last Thursday afternoon January 31, 1980.

The auditorium was packed and it was standing room only in the lobby and in the adjacent hallways. Students and faculty (mostly students) crowded each other to get a peek at Jerry and listen to his words. I was surprised that there was no visible F.B.I. presence. As Governor Brown casually strolled in my surprise turned to amazement and I wanted to go up to him, converse with him, and touch him. Realising that the people standing in the lobby would never be able to hear him he stopped to chat with a few, and then asked where he could stand to address this gathering. Someone yelled that he should stand on the table at the base of former President Hauck's portrait. No sooner was this mentioned than Jerry Brown was addressing several hundred students standing on a table and talking about the need for solar energy, the need for a price ceiling on home heating fuel, the absurdity of war hysteria and the recent moves towards selective service registration. He promised that if elected President, the Seabrook Nuclear Power Station would never be built. He also stated that he was running for President because **he has a vision about what America can be in the future, not what it can recapture of the past.** The Governor then reminded us that all of the natural resources we use today are not gifts inherited from our parents, but rather, are **borrowed from our children.** I was IMPRESSED! He thanked us for listening and then proceeded to his awaiting crowd. He seemed so human, so concerned, so real. — so much like Carter in 1976. I was ready to make up my mind then and there, but decided to wait and see what else would happen before February 10th.

On Tuesday, February 5th, Senator Edward Kennedy came to UMO, (some say as a result of Brown's reported success with the students and the community) to address students and faculty in the Hauck Lobby. There was such a difference in style and accessibility between him and the Governor. Students could not go into the lobby ahead of time, as they had to listen to Jerry Brown, but had to wait outside—not only the lobby, but outside the building — IN THE FEBRUARY COLD — for two hours. Only half of the students standing in the cold were allowed in to hear the Senator, under heavy protection from University, local, and State Police, and numerous F.B.I. Agents. There were as many cameras as cops and I had the feeling that this was a carefully orchestrated media event, and it was not so important what the Senator was going

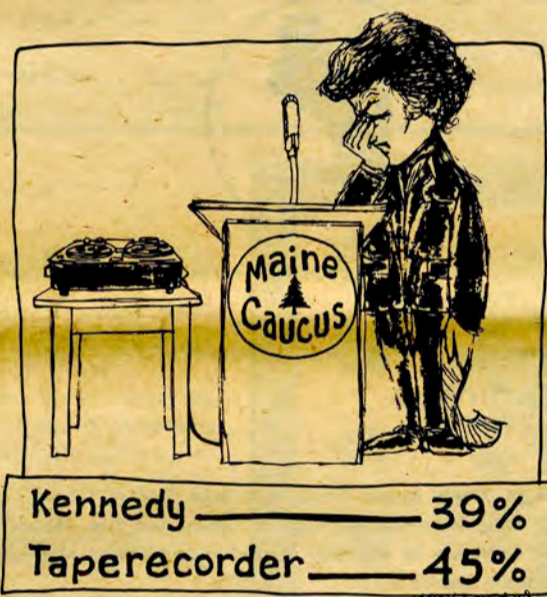
to say as that he was there at all.

The waiting did not end with our admission to the auditorium, for the Senator had not yet arrived. He was already half an hour late. This must have been anticipated for some overweight, underdressed, outdated comic named Vaughn Meader, whose claim to fame is that he once cut a record (The Presidential Family) came on to inform us that he was supporting Kennedy and to take up some time with stale jokes, out of tune (and place) honky-tonk, and meaningless songs. He got booed, but wouldn't give up. Several young ladies got more applause and whistles than poor Vaughn, but still he didn't learn and kept on with his drivel. Vaughn told us that he felt like the Rip Van Winkle for the Democratic Party, having supported John Kennedy in the 60's. We were all getting bored — and still no Senator. I couldn't get over how poorly this was all going off — or failing to go off. I decided to put my time to good use and write out my question. I wasn't going to let the Senator get away without addressing himself to the needs of the 2 and one-half million French-speaking people living in New England.

Having never before asked a question of a Presidential candidate, I was extremely nervous and unsure of just how to proceed. In order to make my point I decided to take him by surprise! Ludger, Yvon, Debbie, Paul and several other members of the staff had been discussing the merits of the various Democratic and Republican candidates and what we might ask of them if we were to be asked what they could do for Francos...

When the Senator finally strolled in, Florida tan and all, he wasn't the first to address us. No, former Senator William Hathaway was the first to speak to us, to extoll the many virtues of his Massachusetts friend. As Bill spoke I couldn't keep out of my mind that Senator Muskie, a strong Democratic Senator, was not there, but Hathaway, who lost to Bill Chen, was!

Finally Ted Kennedy got to the podium (a full hour later



than he was supposed to) and introduced us to two of his friends. "I trow they were hockey players or something???? Were we supposed to be impressed???? Then the shouting started and that's all it was. After five minutes of hearing how little backbone the President has we all had headaches. The Senator was not prepared to make a speech, did not seem to have his ideas in order, and had very little sense of timing. His address to the 600 or so students had no beginning, middle or ending. It was a continuous denunciation of Jimmy Carter and his policies. Senator Kennedy seemed to be throwing down the gauntlet and challenging President Carter to come and joust. When the Senator finally stopped screaming at us and asked for questions, I was struck by how little he had really said.

After he answered a couple of questions concerning the Summer Olympics and the situation in Afganistan, I decided to stand and be acknowledged. I was not quite sure how to proceed to make my point, but somehow it dawned on me that if I was going to be effective in asking about the French speaking people of New England that I should address the Senator in FRENCH. When he finally pointed to me and said yes it sounded like this;

"Bonjour, Senateur Kennedy, bienvenue au Maine, une états ou le Français ce parlent aussi bien que l'Anglais!" Amidst the boos and the numerous stares of disbelief I was able to hear the Senator say.

"Merçi, je parle Français un peu. Je suis allé en France il y a quelques années. Je parle avec ma mère et elle a beaucoup de patience avec moi." For his effort the Senator got a curious round of applause. He asked smilingly if I was going to ask my question in French also. I had anticipated him and proceeded.

"For the benefit of this audience, I will ask my two part question in English, another of the languages spoken in

French speaking and up to 30 percent of Maine is also? And, if elected, what new efforts, directions and programs will be forthcoming to meet the educational, social service and cultural needs of this mostly disenfranchised minority?"

The Senator ignored the first part of this question and simply stated that he was aware that certain needs of French Canadian people living in this country were not being met, but that even in his own State there were some Bilingual education programs, and that he was sure there were others in the area. He informed the audience that in his position on the Senate Educational Subcommittee he had voted for major legislation which would benefit the Franco-Americans of New England.

I did not feel it was a good response, but he had recognized that WE exist and that something should be done for (I guess) both the French Canadians and Franco-Americans in this part of the United States. He certainly did not seem to know the difference between the two, however! He also seemed to be ignorant of the fact that there are no French-English Bilingual Programs in his State. Did he think I was Hispanic or something? As you can see I was not pleased with the Senator's appearance at UMO.

About a week later Governor Brown was back in Bangor and out stumping at the Bangor Mall so off I was, in all fairness, to ask him the same question, but he reacted very differently to the French. After I greeted him in French he simply said Thank You and waited for my question. His answer to that question seemed to echo from the past and another politician who made us all stop and take notice. He told me that if I was really interested in and concerned about the plight of Franco-Americans that I should start organizing. He advised me to take notice of what the Spanish speaking people in his own State had done and what marvelous programs of instruction had been set up as a result. He asked me why I was looking to him to do for me what I could basically do for myself, afterall, who best knows the needs of Franco-Americans— him or me? It sounded so much like J.F.K.'s inaugural statement. He was advising me not to ask what my country could do for me, but rather to ask myself what I could do for myself. I'm still thinking about that encounter and whenever I am asked about this I am even more impressed with him and with his remarks.

There has been a lot going on in Maine in the past two weeks and I am looking forward to the Democratic party Caucuses. I've felt really involved in the events and I hope other people are able to feel the same enthusiasm over what is going on in front of us. There are a number of good and hard working candidates out there trying to get their messages to us. All we have to do is keep our eyes and ears open, however, it seems that mine are more attuned to the sounds which emanate from California.

Stephen T. Duplessis

## Un Mot de UMO

Caucus, caucus, what's at the caucus?

Arriving at the community center late, my three friends and I waited to enter. A long line of people waited in the cold of this February night to attend the Democratic caucus in Orono. I discussed a little more my views of the draft, nuclear power, and Soviets and their position in Afganistan, Iran. Mary Jane really wasn't sure what was going on in the world. She told me how she was getting out of R.O.T.C., viewed the draft as an "if" situation: "if afganistan is taken over" & "if the Soviets get us over a barrell". A definite NO came from her on nuclear power.

The line moved a little closer. Not many university students could be seen. The majority of the people so far were parents. A few C.A.R.D.'s (Citizens Against Registration for the Draft) armbands could be seen. A man came out of the building letting the people know they have to preregister at the fire department. Diane, Joel, and M.J. left to go register. I stayed in line, my right foot becoming numb from the cold.

Entering the building we were told the meeting was going to be transferred to the high school because there were too many people for this building. We all had to move to the high school gymnasium. I heard a "Kevin" behind me as Beth came running up (she had gone to church before the caucus). We found out we also had to preregister. Steve, a fellow Brown supporter, came up to us and said he'd give us a ride to register and then up to the high school. We registered and then went to the school. There were people for Carter, Kennedy and Brown. Some were for Kennedy so that Carter wouldn't make it, some for Carter so that Kennedy wouldn't make it and some who didn't care. Nothing about the issues for these people. Nothing doing. IT'S THE NAME.

We sat in Ward 1 (the section for the university side of the river). A Kennedy supporter came up telling us that a vote for Brown is a vote for Carter. Is he a nut or something? Unless I'm mistaken, a vote for Brown is a



vote for Brown. Where did Carter fit in? One lady was voting for Kennedy because she wanted someone who was going to win the nomination. Someone undoubtedly is going to get the nomination. Her reasoning was misplaced. Her vote was lost. Kennedy was showing himself to be a nervous, argumentative and confused candidate. He spent half his energies trying to blast away Carter. Carter spent his time covering up what he did to Iran with the Shah, covering up what we did with Afganistan and the Soviets, seeing if he could boycott the Olympics, what, when where, who, & why we should have the draft (incidentally; we shouldn't at any time, at any place, for any one & for any reason have the draft) and what to do, if anything, about nuclear power. Brown was speaking on the issues and what he would try to do.

The meeting began. A secretary was chosen along with a chairman. A motion to move the caucus to the head of the meeting was unanimously approved. The people for Brown in Wards 1 and 2 had to stand up. Sixty-one and fifty-two respectively for Brown. It was great. There were ninety people left for Ward 1 and they split down the middle. Carter received fifty and Kennedy about thirty-nine. One was undecided.

We, the Brown supporters of Ward 1, were sent into the far, right hand corner to choose our delegates. For Wards 1 & 2 Brown received 3 delegates each. Carter received 3 & 4 respectively and Kennedy received 2 & 2. I thought someone would come over to help us choose our delegates. No one came. The crowd of sixty one became restless. I stood up, asked the crowd to sit in the bleachers and that the delegates come up to the front. (I elected myself chairman). We had eight people to choose from, 5 men and 3 women. Carter and Brown had each received three delegates which meant if Brown had two men and one woman then Carter received two women and one man. I flipped a coin and the women won. Alternates had to be of the opposite sex; 2 men and 1 woman. The women were easy to handle as one of them wanted to be an alternate. The end results were that Tom Smith was the delegate while Pierre Martin and Steve Goodard were the alternates. The women were Anya Sokol and Annette Soucy as delegates with Mary Graham as the alternate. The information was given to the secretary and we started our trip back to Corbett Hall. Brown had shown that he did have the issues and needs of the people in mind. Brown was also shown that Orono's Ward 1 had picked him as their candidate.

Kevin Duplissie

# FACENE

(Franco-American Community Events in New England)

## le troisième congrès national franco-américain

### Third Annual Franco American Conference

1. Le Troisième Congrès National Franco-Américain concrétise les liens entre l'état de la Louisiane et les états de la Nouvelle Angleterre.

Ce Troisième Congrès est organisé sous l'égide de: National Bilingual Resource Center

Council for the Development of French in Louisiana (CODOFIL)

Louisiana State Department of Education

Task Force for the Reorganization of French Studies, University of Southwestern Louisiana

Rhode Island Heritage Commission.

2. Thème du Congrès:

"L'avenir aura-t-il les charmes de ces beaux jours déjà passés?"

H. Meilhac Ph. Gilles

3. Buts du Congrès:

-Encourager la reconnaissance, au niveau national, des Américains de langue française.

-Développer une stratégie pour un plus large soutien aux mouvements bilingues en Amérique du Nord.

4. Le Congrès aura lieu au College Inn sur le campus de l'Université du Sud-Ouest de la Louisiane (USL), du vendredi 28 mars 1980 au dimanche 30 mars 1980.

5. Avant le Congrès, certaines activités seront proposées aux congressistes de Nouvelle Angeterre qui ont exprimé le souhait de découvrir la Nouvelle Orléans, une des villes les plus fascinantes des Etats-Unis, mais aussi de mieux connaître les us et coutumes des habitants de la Louisiane. Pour les Louisianais qui souhaitent participer à ces activités, un autocar partira du College Inn (sur le campus de USL) le mercredi 26 mars à 13h. Il n'y a que 43 places dans le car: si vous êtes intéressés, il faut vous inscrire aussitôt que possible. Tous les congressistes reviendront à Lafayette le vendredi 28 mars à 15h.

6. Toute personne intéressée par la langue française est invitée à assister à ce Congrès.

7. Pour les réservations d'hôtel:

Des tarifs réduits seront accordés à l'Hôtel International de la Nouvelle Orléans à toute personne indiquant sa participation au Congrès Franco-Américain. Une caution ou une carte de crédit sera nécessaire pour garantir les réservations.

NOTE: 75 chambres d'hôtel seront disponibles jusqu'au 3 mars. Il vous faut donc faire vos réservations avant cette date.

EVENT: 4th Annual Franco-American Festival

SPONSOR: Franco-American Festival Committee

LOCATION: Kennedy Park, Lewiston, Maine 04240

TOURIST INFORMATION TELEPHONE: (207) 784-2926

DATE OR DATES: July 21st through July 27th, 1980

TIME: Daily

GENERAL ADMISSION: None

ADVANCE REGISTRATION FOR ARTS & CRAFTS & EXHIBITORS: June 30th, 1980

FEES: ARTS & CRAFTS \$8.00 per day EXHIBITORS None

GENERAL DESCRIPTION OF EVENT: The FRANCO-AMERICAN FESTIVAL is a seven day event running from July 21st through the 27th 1980, celebrating the living HERITAGE of Maine's more than a quarter of a million Franco-Americans. Most of the events will be held free of charge in Lewiston's Kennedy Park where a sidewalk cafe features French cuisine; a stage and dance area with continuous music, and several tents for arts and craft demonstrations as well as exhibition tents will be set up. Thousands of visitors from throughout the United States and Canada are expected to take part in the festivities. The week long event is culminated with one of Maine's largest parade which in 1979 had an audience participation of nearly 60,000 people who saw over 100 musical and marching units as well as many colorful floats.

NAME: Constance Cote

TITLE: Festival Coordinator

ADDRESS: 145 Birch Street, Lewiston, Maine

YEAR ROUND PHONE: (207) 784-2926



## Schedule for the Franco-American Seminars, Spring Term 1980

Presented by the Canadian/Franco-American Studies Program

Feb. 14

(2:30-4:30, North Bangor Room, Memorial Student Union) Prof. Marcella Sorg, University of Maine at Orono and Prof. Madeleine Giguère, University of Southern Maine-Franco-American Studies: A Social Science Approach

Feb. 28

(2:30-4:30, North Bangor Room, Memorial Student Union) Mr. Raymond Lacasse, New Hampshire Council on Aging: on Franco-American culture and Catholic church

Mar. 13

(2:30-4:30, Wells Commons Lounge) Prof. Dean Lauder, Projet Louisiane, Université Laval: on Louisiana French culture

Mar. 27

(2:30-4:30, North Bangor Room, Memorial Student Union) Mr. Ashley Doane, University of New Hampshire: on occupational and educational patterns in New Hampshire

Apr. 11/12

(Meeting times and places to be announced) Symposium on the French language in North America

1. Prof. Marcel Juneau, Université Laval: on the French language in Québec (in French).

2. Prof. Robert Rioux, University of Maine at Orono: on the Franco-American language (in French).

3. Mr. Pierre Laporte, Office de la langue française: on the relationship between language and mobility.

4. Prof. James Parker, Long Island University: on the declining use of French in New England.

5. Prof. Jean-Denis Gendron, Université Laval: on the viability of living in French in North America.

6. Prof. Ruth Bradley, University of Southwestern Louisiana: on bilingual education for Franco-Americans.

7. Prof. Mark Feinstein, Hampshire College: on minority languages in a social context.

Apr. 24

(2:30-4:30, North Bangor Room, Memorial Student Union) Prof. Lee Worcester and Prof. Bernard Yvon, University of Maine at Orono: on ethnic awareness in the classroom

May 8

(2:30-4:30, 100 Shibles Hall) Open session on establishing research priorities.

## Franco-American Workshop on HEALTH INFORMATION IN FRENCH

Sponsored by:

Maine Department of Human Services, Bureau of Health

In conjunction with:

Northern Maine RAISE (Presque Isle)

Project RISE (Waterville)

Purpose:

To discuss communication problems encountered by French-speaking clients, and to explore possible solutions.

Audience:

Health personnel, social workers and other who deal with French-speaking clients.

Objectives:

To familiarize participants with Franco-American history and culture.

To identify the health information needs of, and communication problems encountered by, Franco-American clients.

To identify U.S. and Canadian sources of health information in French.

To show how to use these materials to help meet the needs of Franco-Americans.

To encourage participants to share the materials/knowledge with their co-workers.

Locations:

BIDDEFORD - March 3

McArthur Public Library, with Normand Beaupré of New England College, Biddeford

LEWISTON - March 4

Central Maine Vocational-Technical Institute, with Eleanor Blais of St. Mary's General Hospital, Lewiston

WATERVILLE - March 5

Kennebec Valley Voc-Tech Institute (Room 103), with Claire Bolduc of Pine Tree Legal Assistance, Bangor

OLD TOWN - March 6

Old Town Y.M.C.A., with Claire Bolduc of Pine Tree Legal Assistance, Bangor

VAN BUREN - March 7

Van Buren Community Center, with Eileen Pinette of School For The Handicapped, Caribou

## ASSUMPTION CONFERENCE ON FRANCO-AMERICAN STUDIES

MORNING SESSION: Migration and Community Studies Auditorium, La Maison Française

Moderator: Kenneth J. Moynihan, Assumption College

9:15 - Noon

AFTERNOON SESSION: Language and Literature

Auditorium, La Maison Française

Moderator: Michelle Cotnoir, Assumption College

11:00 - 3:45

Registration

Since space is very limited, pre-registration is advised. The registration fee is \$5.00 per person.

For Further Information

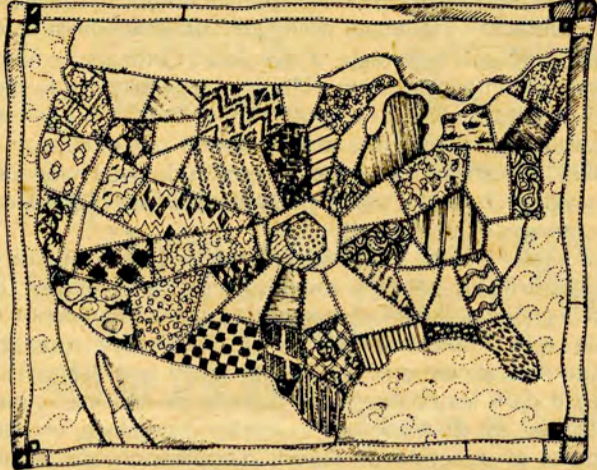
Please write or telephone: Michelle M. Cotnoir, The French Institute, La Maison Française, Assumption College, 500 Salisbury St., Worcester, MA 01609.

Le français au bureau  
Merci Québec!





# Getting the Language Straight



by Dorothy Waggoner

Dorothy Waggoner is Education Program Specialist with the National Center for Educational Statistics. Since 1974 she has been working on language minority statistics in connection with the need for bilingual education and other special programs for linguistically and culturally different populations. She was Chairperson of the Subcommittee on Language of the Interagency Committee on Race and Ethnicity of the Federal Agency Council for the 1980 Census.

The views expressed here are those of the author and no official support or endorsement by the National Center for Educational Statistics is intended or should be inferred.

The 1980 census represents a milestone in the recognition of language minorities and the special needs of language minorities in the United States. On Census Day, April 1, 1980, for the first time in a decennial census, individuals will be asked a question about their current home languages. They will be asked about their English proficiency. From the responses to these questions and others which predict limited English proficiency, the 1980 census will provide a means to determine how many language minority people need special services.

Because the information will come from the decennial census, it will be possible to obtain data for counties and smaller areas. Through special analysis, it will be possible to relate the findings to individual school districts. Thus, for the first time ever, it will be possible to determine the extent of need for bilingual education and other special programs and services in every school district in the nation.

The changes in the census language questions are part of a process to obtain better statistics on language minorities in the

United States and to document their need for programs and services legislated, for the most part, during the past decade. The process was initiated by the Congress in the 1974 amendments to the Bilingual Education Act. It has been spearheaded by the Department of Health, Education, and Welfare (HEW), many of whose education, health and other social services serve language minorities. It has been furthered, in particular, by HEW's Office of the Assistant Secretary for Planning and Evaluation, by the National Institute of Education (NIE), and by the National Center for Education Statistics (NCES) in fulfillment of its mandate in the Bilingual Education Act to count the number of limited English proficient persons from non-English language backgrounds in the United States.

Census language questions have usually reflected the view that the only people who maintain languages other than English in the United States are European immigrants or the children of European immigrants. The traditional census language question was the mother tongue question—what lan-

guage was spoken in this person's home when he or she was a child? Until 1940, it was never asked for everyone in the population, and even in that year data were published only for the White population and, except for Arabic, only for European languages. Until 1969, the Bureau of the Census had never asked a question on languages currently spoken.<sup>1</sup> The absence of official statistics on the current language usage supported the widely held view that "everyone speaks English" in the United States.

When the Bilingual Education Act was passed in 1968, there was no national information on how many children and adults lived in households in which languages other than English were spoken. There was no information on how many spoke the languages themselves. There was no information on how many people were limited in English proficiency. The Act itself made no distinction between language background or environment and English proficiency. The target group was "children with limited English-speaking ability" who were defined as children who "come from environments

handicapées commencent à sortir de chez-eux et des institutions?

Le symbole international d'accessibilité nous présente une chaise roulante sur fond bleu. Ce symbole, à lui seul, englobe plusieurs catégories de handicaps: autant les personnes qui utilisent une chaise roulante que celles qui se servent d'une orthèse ou d'une prothèse pour pallier à leur handicap sont signifiées à l'aide de ce symbole.

Quelle est l'utilité de ce symbole? La personne handicapée peut ainsi repérer les endroits accessibles: entrée d'un immeuble, toilettes, téléphones, aires de stationnement, etc... Pour ce qui est des aires de stationnement, la population doit être sensibilisée au fait qu'une personne handicapée a besoin d'un peu plus d'espace pour pouvoir entrer et sortir sa chaise roulante d'un véhicule et pour pouvoir effectuer ses transferts de l'auto à la chaise. Les gens devraient collaborer lorsqu'ils verront le symbole d'accessibilité sur des terrains de stationnement et ceci, pour permettre à la personne handicapée de ne pas être limitée dans ses déplacements, faute d'espace.

Des toilettes sont désignées comme étant accessibles lorsqu'elles sont aménagées de façon à ce qu'une personne en chaise roulante puisse y accéder et effectuer facilement un transfert à l'aide de barres d'appui. Les téléphones, eux, sont dits accessibles lorsqu'une personne en fauteuil roulant peut aisément s'en servir: ceci implique qu'ils doivent être à une hauteur raisonnable et pas dans une

petite cabine étroite.

Egalement, le symbole, lorsqu'il est posé dans une vitre d'une résidence, indique la présence d'une personne handicapée dans cette maison. En cas de feu, le pompier ou le policier est ainsi averti et peut faire preuve d'une plus grande vigilance. Des vies peuvent être sauvées.

Le symbole d'accessibilité est une façon de sensibiliser la population aux obstacles que la personne handicapée peut rencontrer: les barrières architecturales.

## as-tu deux minutes?...

L'ÉCLAIREUR-PROGRÈS, mercredi, 9 janvier 1980

Susy Turcotte pour l'A.H.C.



CECI EST LE SYMBOLE INTERNATIONAL D'ACCESSIBILITE

"As-tu deux minutes?" Connais-tu le symbole international d'accessibilité? T'es-tu déjà arrêté quelques instants pour penser à la signification de ce symbole que tu verras de plus en plus souvent maintenant que les personnes

## Attention! Ca nous regarde. On prend nos intérêts... Nos impôts nous reviennent!

**Bilingual Research.** The National Institute of Education has created a national Center for Bilingual Research, located in Los Alamitos, California, at the Southwest Regional Laboratory for Educational Research and Development.

Established by a 5-year, \$5.7 million cooperative agreement signed this winter, the new national center is the first major federally funded institution devoted to research on teaching and learning in bilingual settings. Its work will be designed to provide: (1) a direct basis for improving bilingual classroom procedures and materials, (2) information for legislators and other policymakers faced with questions of equity in education for language minorities, and (3) opportunities for members of bilingual communities to participate in research seeking to benefit those communities.

Three broad areas of research are outlined for the new institution: language acquisition, language functioning, and bilingual schooling. The contact person at NIE for further information on the center is Reynaldo Macias at 202/254-5766 (NIE memorandum, January 10, 1980).





# CREDO IN UNUM

Magisterium operis socium  
cum conlegiis ex multis nationibus

"Allez nous sommes contents de vous". Ensuite les canayens sortent de leur église et se rencontrent sur le perron injectés d'extase par Son Eminence qui a montré tant d'humilité en venant à cette église inconnue ce dimanche matin. Le peuple est maintenant soulagé de son fardeau d'esclavage par les belles paroles du sermon du Mgr. Ildebrando Antoniutti et maintenant les hommes sont prêts de retourner à leurs belles "jobs" à "l'Asbestos Corp." Le lundi matin à l'autre bout de la Province les nouvelles sont répandues que le Monseigneur Charbonneau a pris sa retraite en Colombie Britannique à cause d'une "mauvaise santé".

Mentionnez jusqu'à récemment le magister dans n'importe quelle paroisse canayenne et il était possible de voir le coeur canayen bondir d'extase. Est-ce-que, je me demande, le magister est le crux pourquoi nous subissons même à la fin du vingtième siècle notre état de "nègre blanc"? Est-ce-que le magister a servi entre les mains anglosaxonnes comme un instrument efficace pour perpétuer notre état d'esclavage spirituel et économique? Regardez la Rhodésie où l'Evêque Muzorewa sert d'une manière semblable comme le moyen par excellence de perpétuer l'état d'esclavage de 8 millions Africains. Lui, les 250,000 "rhodésiens", et certains pouvoirs financiers à travers le village planétaire assurent l'état d'esclavage de ces 8 millions dépossédés pour le moment.

Demandons nous si le magister est le modèle le plus parfait d'une compagnie multinationale. Je me rappelle il y a vingt ans ou plus d'avoir parcouru un article qui démontra que les deux institutions les meilleures "ramées" étaient celle de General Motors et celle du magister. Rappelons nous que tous les compagnies multinationales veulent un morceau de la tarte. Regardez par exemple les "Seven Sisters of Oil" qui se sont divisé le marché globale en 1928 et qui maintenant, avec délire, se frottent les mains en voyant depuis 1973 le blâme jeté sur l'autrui-OPEC et, spécialement depuis 1979 sur l'Iran. Ce blâme vraiment devrait tomber sur ces sept compagnies-rapaces-mais par l'intermédiaire de la propagande des "médias" est jeté sur des pays comme l'Iran qui essaye de se libérer de l'esclavage capitaliste. Vraiment ces "illustres" compagnies contrôlent encore tous les atouts car ils sont des compagnies verticales ie ils contrôlent tout de la source jusqu'à la pompe - les raffineries, les "supertankers" les stations d'essence etc. Regardez par exemple ce qu'il est arrivé en 1974 quand l'Iran a essayé d'acheter des centres de distribution aux Etats Unis. Ils ont raté.

Aujourd'hui le magister croit "aux signes des temps" 1° c'est à dire à de nouveaux stratagèmes. Le magister contrôle par exemple 25 pour 100 des immeubles de Rome et coopère avec les autres compagnies multinationales en servant comme la base de moralité dans l'Ouest. Donc le système capitaliste reçoit un fort appui. Les pagniers dans les églises canayennes par exemple ont débordé pendant longtemps de l'argent des contribuables dévoués. Est-ce-que cet argent aux Rhode Island ou au Québec a été consacré pour l'éducation des canayens? Aussi regardez l'Amérique du Sud où l'Eglise contrôle effectivement tous les gouvernements à l'exception de deux pays.

Qu'est-ce-que le magister a fait pour nous les canayens? "Restez dans les professions." "Laissez le monde des affaires et la connaissance de la science entre les mains de l'étranger". "Travaillez honnêtement pour votre bon "boss" qui vous a fourni du gagne pain et ne lui volez pas une minute dans vos "coffee breaks". "Ne lui volez pas 10 piastres de temps car en ce cas vous avez commis un péché mortel". "De cette manière" - ie comme esclaves du capitalisme - "vous allez gagné du mérite pour le ciel". "Une journée de travail honnête pour une bonne paye de la part de votre bon et just "boss". "Et avant tout soyez de bon Jansénistes!"

Mon cher magister ne mentionnez pas le silicose et l'asbestose que les canayens ont attrapé dans les mines d'un bon "boss" comme General Dynamics qui a gracieusement enlevé toute crainte de ces maladies de la part des canayens et de la part des autres esclaves du capitalisme et qui a accompli cet oeuvre en cachant "honnêtement" cet information depuis les années 30. Car par hasard ces études n'ont pas été publiées dans les journaux médicaux et ont été "oubliées" dans quelques tiroirs poussiéreux. Maintenant cette bonne compagnie multinationale que l'amiral Rickover lui-même a qualifié d'une bande de bandits - il ils ont volé la marine des Etats Unis par l'intermédiaire de sa succursale d'Electric Boat de 350 millions de dollars - va vendre ou essayer de vendre les actions de l'Asbestos Corp. - 54 pour 100 des actions sont détenus par eux - aux canayens pour le modeste prix de 100 piastres par action lorsqu'elle ne valait que 25 piastres avant que General Dynamics apprenne la nouvelle des tentatives canayens d'en devenir propriétaire par le moyen de la Société d'Amante. Je ne vais pas mentionner que récemment au mois de janvier General Dynamics a voté un "2 1/2 - 1 stock split". Décidément vous allez résolument M. Fiske!

Le magister "gardien de la moralité capitaliste" va nous dire de payé la juste valeur à cette compagnie d'exploitation qui nous a fourni ce bon gagne pain-et l'asbestose. Est-ce-que le magister va recommander à General Dynamics de verser des réparations de 25 piastres par action pour toutes les malheurs qu'ils ont fait subir aux canayens depuis des décennies? Qu'est-ce-que vous en pensez, mon cher magister, des tentatives de General Dynamics de faire déclarer l'expropriation de l'Asbestos Corp. "illégale" parce que ce document est en train d'être rédigé en français contraire au "British North America Act"?

Revenons pour un instant à l'Affaire de Murdochville lorsque nous avons vu l'Archevêque Charbonneau, un homme avec assez d'amour propre prendre le côté des grévistes canayens. Qu'est-ce qu'il lui est arrivé? Ecoutez le prononcement infaillible de Pie XII le pieux Pacelli - celui qui a fait tant d'oeuvres de charité chrétienne pour les juifs durant la seconde guerre mondiale. 2° "Monseigneur Charbonneau comme pénitence je vous envoie à l'hôpital Saint Joseph en Colombie Britannique en expiration de vos péchés". "Je fais ceci comme ma première oeuvre de charité pour l'ouverture de l'Année (du grand retour et du grand pardon)." "Je souhaite que les gouvernements montrent autant de clémence envers les condamnés politiques que j'ai montré envers vous". "Rappelez vous qu'un bon évêque chrétien et catholique ne doit pas brasser la marmite". "Vous auriez du montrer plus de charité envers l'autrui, vos frères les "boss" de Murdochville qui pour des années ont charitablement fourni tant de gagne pain aux canayens". Ne mentionnez pas l'asbestose mon cher Pacelli.

La réponse du pauvre Monseigneur Charbonneau: "J'ai été jugé à Rome et on m'a trouvé fautif. On m'a condamné en mon absence." Ce jeu de coulisse au Vatican fut vraiment un chef d'oeuvre! "J'arrive d'Ottawa et le délégué" ie, S.E. Mgr. Ildebrando Antoniutti m'a confirmé la décision de Pie XII. Ce que j'ai fait? Je ne sais pas. J'ai voulu me défendre; on me l'a refusé. Nous ne sommes pas de l'autre côté du rideau fe fer, mais traités tout comme." 3° Décidément vous y avez été résolument votre Sainteté

Pie XII!

Lorsque le Monseigneur Charbonneau est décédé en 1959 le magister afin d'essayer de mater n'importe quel révélation sur ce sujet envoya son Eminentissime S.S. Baggio pour prononcer une oraison funèbre. Je ne vais pas rester longtemps sur ce sujet fort délicat afin de ne pas trop humilier publiquement le magister. Il a parlé d'une biographie "inquiétante". Inquiétant pour qui? Son Eminentissime ensuite démontra que ces sujets fort délicats sont réglés "à vive voix". Cette affaire fut réglée par un jeu de coulisse presque incomparable dans l'histoire humaine dont le modus operandi est révélé par le Concile de Trente. Le peuple canayen en 1959 ont applaudi ces belles paroles qui furent injecté par une piqure donnée par quelqu'un très conscient de l'anatomie collective canayenne. Après le sermon de son Eminence Sevastino Baggio le peuple canayen a chanté ce chant grégorien "Credo in unum Magisterium operis socium cum conlegiis ex multis nationibus!"

Je ne vais pas passer trop de temps sur l'Affaire de Louis Riel. Voici quelques paroles de Louis Riel lorsqu'il "organisa des réunions secrètes en février 1885 pour préparer ses hommes à la guérilla." Il déclara aux prêtres, qui condamnaient toute action qui ne soit pas "légale", que "Rome était tombée". 4° Cependant, mon cher Magister, vous étiez sans doute de l'opinion qu'il était "légale" de chasser les métis de leurs terres. Et le silence regnait dans les coulisses des batisses de Messieurs les Cardinaux. Donc "l'Eglise Catholique...est devenue une institution capitaliste, exploitrice, assoiffée de pouvoir temporel et pénétrée de l'esprit d'oppression, de domination et de colonialisme." 5°

Nous allons laissé le Cardinal Emmett Carter de Toronto tranquille pour le moment en faveur de passer quelques moments pour dévoiler les oeuvres de soulagement du Magister envers les canayens de la Nouvelle Angleterre. Rappelons nous des oeuvres de Son Eminence le feu Cardinal O'Connell qui a pigé - non pas une fois mais trois fois dans les fonds de la paroisse canayenne de Saint Joseph, Salem, Mass. pour remplir les coffres irlandais du Diocèse de Boston. Rappelons nous aussi d'un autre individu qui a prononcé des paroles chrétiennes et infallibles en 1950-52 en face d'un certain éditeur canayen - un des 62 sentinellistes excommuniés 1927 qui lui a demandé du secours spirituel pour son oeuvre. Et en face d'une église du Diocèse de Worcester voici ces paroles "Get away from me you bigot!"

Ce mois d'octobre 1979 nous avons été béni et ébloui en étant témoins de la visite de Pape Jean Paul II qui est sans doute l'homme le plus populaire sur la terre. On lui a accordé plus de visibilité aux Etats-Unis que n'importe quel président. On l'a vu monopoliser toutes les canals de télé et nous avons été ébloui par ses proclamations. Cher pape je vous demande cette question. Allons-nous voir d'autres jeux de coulisses "à vive voix" au Vatican comme but de soulager les canayens? Est-ce-que vous croyez "aux signes des temps"? 6°

En terminant j'accorde mes félicitations au magister, belle bande d'exploiteurs vous qui se servez - comme dans les époques passées envers d'autres peuples opprimés - ie 1430, l'Inquisition, les Huguenots, etc. - de la Vérité Vivante comme de l'opium afin d'essayer de tenir la race canayenne dans un état d'esclavage perpétuel.

Avec la révérence due à la succession apostolique "encadré" dans le Magister.

George André Lussier, M.D.  
55 Hamlet Avenue  
Woonsocket, R.I. 02895  
Tel. No. (401) 762-3397

#### LIST OF FOOTNOTES

1. Proclaim to them the Christ John Cardinal Wright, Our Sunday Visitor, September 12, 1976
2. The Deputy by Rolf Hochhuth, p. 296 "An honest...cultural history will have to include some bitter chapters about the churches' contribution to the creation of mass man, collectivism, of dictatorial forms of government"
3. P61, L'Histoire Bouleversante de Mgr. Charbonneau Renaude Lapointe, Editions du jour Copyright Ottawa 1962
4. Léandre Bergeron, Petit Manuel d'Histoire du Québec, p. 158.
5. ibid no. 4, p. 159.
6. Proclaim to them the Christ John Cardinal Wright, Our Sunday Visitor, September 12, 1976

#### LIST des REFERENCES

1. The Deputy by Rolf Hochhuth
2. Nègres Blancs d'Amérique by Pierre Vallières Copyright Les éditions Parti pris 1967 Ottawa, Canada
3. Petit Manuel d'Histoire du Québec, Léandre Bergeron Edition Québécoises
4. L'Histoire Bouleversante de Mgr. Charbonneau, Renaude Lapointe, Editions du jour, Copyright Ottawa 1962
5. Proclaim to them the Christ by John Cardinal Wright Our Sunday Visitor, national Catholic Family Weekly September 12, 1976
6. Histoire de la Province de Québec, Volume no. 5, Riel, Robert Rumilly, Editions Fides 1973
7. Liste des 62 sentinellistes excommuniés 1927
8. Histoire des Franco-Américains by Robert Rumilly
9. General Dynamics, annual report 1978

Be Counted As  
"FRENCH"  
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# L'accent canadien: plusieurs accents français

par François-Xavier Simard

L'auteur est Saguenéen de naissance. Docteur-es-lettre de la Sorbonne, c'est un défenseur avisé de la langue française. Il a été au service de l'Office de la langue française du Québec, puis au ministère des Affaires extérieures du Canada. Aujourd'hui, il est expert en communication scientifique française au ministère fédéral de l'Énergie, à Ottawa. C'est à ce titre qu'il a présenté un exposé dont nous publions ici quelques extraits, à la Villème Biennale de la langue française tenue cette année du 19 au 25 janvier aux Iles anglo-normande de Jersey et Guernsey.



□ Il y a une dizaine d'année, un ami de New-York, professeur de langue et de littérature française au niveau pré-universitaire, vint au Canada me rendre visite. (...)

A son arrivée à Montréal, il avait paru agacé par l'accent des Montréalais. Mais il reconnut vite le «r» berrichon (un trille apico-dentaire) et l'articulation à l'avenant.

«C'était donc ça, l'accent canadien? s'exclame-t-il; mais il n'y a pas de quoi fouetter un chat, les accents régionaux en France n'empêchent pas la qualité générale de la langue et des particularismes non plus, bien au contraire.»

Cependant, notre homme n'était pas au bout de son étonnement.

A Québec, il découvrit un accent plus guttural, composé de voyelles plus ouvertes qu'à Montréal et d'un «r» parisien (une fricative vélaire) — Ah ce «Parisian French» — et de nouvelles originalités dans la parlure du pays.

Poussant plus loin ses pas, il découvrit encore des régions comme celle de Charlevoix, du Bas-St-Laurent ou du Lac-St-Jean, régions relativement éloignées des centres comme Québec et Montréal, pour y trouver des populations à l'aise, vivant au rythme du siècle et du continent, mais avec, dans le premier cas, la mentalité et l'accent de Normandie et, dans le second, plutôt ceux de la Bretagne.

Serait-il allé dans la Beauce, qu'il aurait trouvé le tempérament de la Côte-d'Or française, et bien d'autres régions l'auraient également intéressé. Mais son voyage devait avoir un terme.

Carnet de notes en main, il s'intéressa à des expressions dont la géographie et l'histoire du Canada avaient nécessité la création: bancs de neige, biculturalisme, épiluchette, érablière, poudrière, traversier (pour le fameux «ferry-boat») accepté comme tel en France -, et vivoir ou salle de séjour ou salle de famille (pour le

«living-room») dit français, fin de semaine pour «week-end».

C'est ainsi que cet ami new-yorkais apprit, par le hasard d'une relation qui avait joué pour lui le rôle de cicérone, qu'à moins d'une heure d'avion de New-York, vivait toute une communauté francophone, au Québec, en Acadie, en Ontario même. Qu'une culture française y était florissante, dynamique et prospère.

Et ils ne parlaient plus ce fameux «accent canadien» dont on nous rabat les oreilles, mais divers accents français qui sonnent au Canada, avec quelques modifications attribuables au relief, au climat, à la distance et au temps.

En outre, aussi linguiste que professeur, il avait noté comment le Canada français, encerclé par 240 millions d'anglophones, non seulement tirait son épingle du jeu, pour ne s'en tenir qu'au chapitre linguistique, mais savait également tirer parti de l'environnement anglophone, tantôt pour franciser tel ou tel terme anglais, tantôt encore pour trouver des équivalents français aux mots anglais accueillis sans broncher en France même.

Je pense à son plaisir d'entendre «magasinage» pour «shopping» et «concepteur» pour «designer».

Sa surprise n'avait pas été moindre devant la qualité du français écrit et parlé par les médias.

Il faut comprendre l'étonnement qu'il manifesta à son arrivée au Canada, et qui aurait pu être injurieux pour nous.

C'est qu'il était, comme la majorité de ses compatriotes, conditionné à notre égard. Préjugé par une presse américaine qui, s'alimentant à la presse canadienne-anglaise sur le Canada français, n'a jamais abusé de générosité à notre égard.

Il avait été conditionné ailleurs, doise le dire, tout particulièrement en France.

Aujourd'hui, c'est par dizaine de milliers que les Américains viennent apprendre ou perfectionner leur français au Canada.

Devant cette affluence, nos institutions d'enseignement supérieur doivent refuser des candidats; les cours de vacances, d'hiver ou d'été, transforment, en saison, les campus en colonies américaines (...).

Sans vouloir laisser entendre d'aucune façon que le Canada français doit être un exemple à imiter et qu'il est sans faute et sans reproche, force m'est pourtant de constater que, dans notre pays, les moyens modernes de communication aidant, nous avons réussi jusqu'ici à exploiter à notre avantage l'entourage massif d'une autre culture et d'une autre langue pour enrichir notre français, non sans y laisser, quand même, c'était inévitable, quelques plumes. (...)

(...) Pourquoi la langue anglaise, je devrais dire la langue américaine, connaît-elle depuis une cinquantaine d'années, une expansion si extraordinaire sinon parce qu'elle admet tous les sens et toutes les orthographe, offrant ainsi un véhicule idéal pour exprimer la confusion et le babilisme de l'Occident moderne?

On ne m'empêchera pas de penser que la langue française ne peut prendre la relève et devenir un véhicule suffisamment à la pointe du progrès du siècle pour le bien exprimer.

Pourvu qu'on se dépouille d'un complexe d'infériorité évident, manifesté mainte fois par de l'arrogance ou une hauteur qui gêne, et propre à décourager tout le monde, et incitant nos scientifiques à parler presque exclusivement en anglais, chez eux et ailleurs.

De plus, comment peut-on prétendre défendre le français comme véhicule de communication lorsque, sitôt franchies les frontières de son pays, on balbutie l'anglais pour se faire entendre à l'hôtel, au restaurant, à la banque quand on ne connaît pas la langue locale.

Combien de fois n'ai-je pas entendu, à Rome, par exemple, des garçons d'hôtel ou des caissiers de banque répondre en français, avec un sourire en coin, à des clients francophones qui s'étaient d'abord adressés à eux en anglais... (...)

Il paraît qu'un chef d'Etat aurait déclaré, il n'y a pas si longtemps, qu'en l'An 2,000, une seule personne sur cent parlerait français dans le monde.

Une telle affirmation fait fi de l'arithmétique d'aujourd'hui et présuppose, ou une perte de mémoire collective, ou un holocauste de dizaines de millions de parlants français au cours des vingt prochaines années.

Cette prédiction, si elle a bel et bien été faite, illustre parfaitement l'état d'esprit défaitiste que je dénonçais plus haut et d'on il faut absolument se débarasser.

Ensuite il faut s'arrêter de penser en termes de combats pour la survie, et de défense pour la défense.

Au contraire, il faut envisager l'avenir de notre culture et de la langue qui la véhicule, avec dynamisme et invention, en vivant notre culture jour après jour, comme une chose normale.

La vie en tant que telle est une lutte constante. La vie d'une langue ne l'est pas moins. Ce qu'il faut, ce n'est pas abandonner la lutte; ce n'est pas non plus se laisser obnubiler et s'en trouver paralysé. Ce qu'il faut, c'est abandonner la notion de survie et la supplanter par celle de création et d'optimisme.

Plusieurs pays de langue française se trouvant à la pointe de la technologie, le reste viendra par surcroît, puisque le respect, de lui-même et tout naturellement, génère un effet d'entraînement. ■

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Dear



### Merci Robert, Allô Debbie!

Yvon,  
It has been a long time since the 1st Franco-American Festival. Hope to see you at the conference in Lafayette in March. Debbie is doing fine and Couche-Couche is playing music again. I enjoy the gazette tremendously, keep up the good work. Maybe there is a place in the United States for the French people.

Lâche pas,  
Robert LeBlanc

P.S. My address has changed; Now, I live in the country about 10 miles out of Lafayette. My new address for my subscription is below:

Robert LeBlanc  
Route 1, Box 540  
Maurice, Louisiana, 70555

N.D.L.R. On se voit le 28!

### Charmante Armande!

Chers amis,  
Je suis fière de vous envoyer 5 abonnements à FAROG FORUM, recrutés par notre bonne amie Mme Armande Roy. Elle a bien recommandé votre journal. Elle est très heureuse de vos deux articles sur sa petite biographie.

J'envoie un Mandat-Poste de \$30 et aussi les noms pour les 5 nouveaux abonnés.

Bien à vous,  
Evelyne Langlais  
Rumford, Maine

### L'Eglise et la Pratt-Whitney!

Monsieur l'éditeur,  
Dans sa lettre au Forum de février, Mgr. Proulx a bien nettement énoncé que la survivance du français ne dépend pas du fiat d'un évêque. Il a raison, et heureusement aussi, parce que si la survie de notre langue maternelle dépendait de l'épiscopat, il y a longtemps que personne ne parlerait le français en Nouvelle-Angleterre.

En écrivant ces paroles qui vont paraître méchantes pour quelques-uns, je ne pense pas à Mgr Proulx mais à ces prédécesseurs dont les tendances et pratiques assimilatrices ont causé tant d'anxiété chez nos Francos catholiques pendant si longtemps.

Mais ça, c'est d'hier et c'est supposé d'être fini. Aujourd'hui, Mgr Proulx - et je le connais pour un homme franc et sincère - parle de "l'expérience vécue" qui parfois sert d'excuse pour angliciser le culte. Dans l'exemple qu'il cite, il s'agit de Fort Kent (Monseigneur m'en a d'ailleurs déjà parlé en nommant l'endroit). Fort Kent est un de ces endroits dans le nord du Maine qui se sont presque dépeuplés au début des années 60 au profit de la Pratt & Whitney à Hartford, Conn. Parce que l'Eglise à Fort Kent était francophone, les exilés ressentaient certaines difficultés avec une Eglise anglophone une fois arrivés à Hartford. Mgr Proulx semble dire que la solution aurait été de préparer les gens en anglicisant le culte à Fort Kent. Je pense même que c'est exactement cela qui est arrivé.

Il me semble que c'est une solution à la fois simpliste et étroite d'esprit sinon très peu chrétienne. Simpliste parce que si les curés canadiens d'autrefois y avaient pensé, ils auraient pu empêcher tant de problèmes pour les futurs Franco-Américains en instituant un culte en anglais à travers le Québec à partir de 1860.

Etroite d'esprit et peu chrétienne parce qu'elle ne considère aucunement le rôle social de l'Eglise qui se doit d'essayer d'enrayer un exode massif qui paralyse une communauté, au lieu de l'encourager. Ce n'était pas certainement parce que la messe était en français que les gens quittaient Fort Kent. Est-ce que l'Eglise a essayé d'identifier les causes vraies de l'émigration du nord du Maine? A-t-elle travaillé avec d'autres pour trouver des solutions? Ou, est-ce qu'elle s'est contentée de changer la langue du culte pour que les gens ne perdent pas la foi dans leur nouvelles paroisses.

Et, dans ces nouvelles paroisses du Connecticut, est-ce que l'Eglise aurait pu instituer un culte en français pour servir ces gens, pour venir en aide à la personne complète, la personne humaine qui venait de se dépayser?

En 1970, le recensement fédéral nous dit qu'il y avait 58,000 francophones dans le comté de Hartford. Combien de messes en français avait-on dans le diocèse de Hartford en 1970? (Par comparaison, il y avait 27,000 francophones dans le comté d'Aroostook en 1970).

Non, je crois que Mgr Proulx, malgré sa bonne volonté et sa sincérité, donne comme exemple une "expérience vécue" trop faible pour justifier les actions prises par le diocèse (je devrais dire les diocèses) vis-à-vis le culte en français.

Comme dirait ma mère: Monseigneur, vos mains sont attachées avec une "corde de store." Ça se casse bien facilement.

Bien à vous,  
Paul M. Paré  
Rollinsford, N.H. (autrefois de Lewiston, Maine)

### C'est frette!

Gentlemen:  
When may we expect to receive our copy of Farog Forum which we subscribed to in November, our Purchase Order No. E006761?  
We will submit payment for the subscription upon receipt of the first copy.  
Sincerely,  
Adrienne Beaulieu  
Director of Guidance  
Waterville High School  
Brooklyn Avenue  
Waterville, Maine 04901

I think I sent money for the copy which I receive at home.  
A.B.

N.D.L.R. On vas asseyez d'aires mieux la prochaine fois.

### L'écho des Grands Lacs

Dear Sir:  
Please permit me to answer your editorial of February 8, 1980. Contrary to what is said in this article, the nomination of the French mission to the National Register is not the result of political pressure but rather is based on solid historical reasoning.

The first Europeans in this part of the country were the French. They came in the Midwest as early as 1634. It was the French missionaries who planted christianity in the Great Lakes area and the whole Mississippi Valley. On the site of Chicago the French resence goes back to 1673 with the explorer Louis Jolliet and the missionary Father Jacques Marquette. They were on their way back from the discovery of the Mississippi River. Many other explorers and missionaries followed in their footsteps, putting the site of Chicago at the crossroads of the history of French explorations in the West.

On the site of Chicago a series of three French mission churches were built. The first one, called "L'Ange Gardien" (Guardian Angel), goes back to 1696. Of the three, only the last one is still standing. This mission church is Sacred Heart. And it is today and for the future generations the only tangible reminder of the heroic missionary past. Since French missionaries accompanied French exopers in their discovery of the American West, they must be considered not only as priests but also as key actors in the drama of the history of America.

Unfortunately few people know the history of the French missionaries, their work, their sufferings and their pains. They did no all die of exhaustion at thirty years of age, as was the case of Father Jacques Marquette. About twelve of them died, at various times, after a dreadful agony, carved up and burned alive according to the Indian custom for those times.

For all they did, for all they were, the Church has an obligation to keep their memory alive. In Chicago -the historic door to the West- the humble church of Sacred Heart is the keeper of the flame.

Marie-Reine Mikesell  
1155 East 56th Street  
Chicago, Illinois 60637

### On est reconnaissant

Cher F.A.R.O.G.,  
J'ai reçu votre journal "Le F.A.R.O.G." par un ami de Fort-Kent. Je trouvé très bien que vous avez pensé aux nombreux francophones de l'état du Maine. Même s'il y a parfois beaucoup de fautes, je crois qu'un tel journal conserve la langue française, et permet aux poètes de s'exprimer.

Je vous offre "petit coin perdu" dont je suis l'auteur." Ce livre parle de la région et du Maine. Si vous trouvez qu'il peut servir à enseigner dans votre université vous n'avez qu'à vous en servir. Ici on l'enseigne à l'Université St. Louis d'Edmundston et à Moncton, N.B. à Rivière-du-Loup on s'en sert comme roman à la Polyvalente. Je crois que si votre gouvernement reconnaît la valeur de ce livre facile à comprendre, d'un français parlé au Canada et au Etats-Unis. Je serai prête à lui en vendre à \$7.50. Mais pour vous de l'Université je vous l'offre gratuitement. Quand vous l'aurez reçu, S.V.P. me faire parvenir une note.

Lina Madore  
114 rue Canada  
Edmundston, N.B., Canada

### La Maudite

Cher FAROG,  
C'est avec grande hésitation que je t'envoie ce chèque. J'ai rencontré un ami la semaine dernière qui m'a dit qu'on a parlé de moi dans le numéro de Noël. Depuis que j'ai déménagé en novembre, je ne reçois pas régulièrement mon courrier. Est-ce vrai qu'on m'a appelé Christine "la Maudite" et qu'on a associé mon nom avec une société secrète? Bande d'ennemis que vous êtes!!! No wonder que vous êtes pas aimé vous autes! En tout cas, comme la bonne catholique que je suis, je vous pardonne vos fautes, mais sois sûrs de ne plus recommencer!

So, here's a (\$12.00) twelve dollar check for a year's subscription for myself and one for my good friend, Marcel Martel. Here is his address:  
Father Marcel Martel, 117 Youville Street, Manchester, N.H. 03102.

I've decided not to go to Louisiana in March since I'm going to Québec April 18, 19, 20, and 21st with a group of students from my school and from my church. I'll be in Québec also for the Rencontre in July and probably for the AATF at the end of June. I called Africa last week (my birthday present to myself) and since then, I've planned a trip to Paris in August to meet some friends, including the one in Africa.

I'm on (Feb.) vacation right now, trying to take it easy. I've got a big project underway: a huge cake with a gothic church steeple for the top. It's at least a 3 week project.

I'm sure you've received the news that Dr. Jean Leblanc from Suncook died last Friday, Mrs. Marie Leblanc's husband. I'm sure you've met her in your Franco encounters.

As always, give my best to the Farog Family - You're all always welcome to drop in anytime.

Bye, Bye pour "ast'heure."  
Christine (la Maudite)  
Manchester, N.H.

N.D.L.R. Dam, qu'on aime tes lettres.



### Merci Tom

Dear Yvon,  
This tape may be of interest to you. It isn't a perfect recording, but it will give you an idea of what Jean-François Doré's "Radioactive" is all about. This week he and his guests reviewed the 70's in Québec music. Although it's very skimpy--so much cannot be compressed into 90 short minutes--it does provide many interesting anecdotes and a taste of some of the talent. Hope you like it.

Amical salut,  
Tom  
Québec

P.S. I hear that the Black Bears have another good basketball team this year--great team, tough schedule. Go Rufus Harris!

### Melting-pot/Contamination

Cher Yvon,  
Je vous remercie d'avoir donné réponse si promptement à mes questions concernant le F.A.R.O.G. Je vous remercie également pour les nombreux documents envoyés... cela m'a beaucoup inspiré de voir à quel point votre group est arrivé à une prise de conscience et à une révalorisation de la condition Franco-Américaine.

Au Maine, vous êtes bien en avance sur nous dans l'état de New York, mais vous êtes plus nombreux et peut-être moins "Contaminés" par l'idéologie du melting-pot. Cependant, il existe pas mal de Francos dans la région d'Albany (7 paroisses francophones); c'est pourquoi je cherche à mettre sur pied un programme de sensibilisation au sien de la population franco-américaine aux abords de S.U.N.Y., Albany.

C'est donc avec un bien grand intérêt que j'ai "dévoré" les documents que vous m'avez envoyés et puis, j'avoue que c'est tellement réconfortant de ne pas être seul dans le désert (je m'explique: le département de français chez nous est du type traditionnel, américain, axé sur la France métropolitaine et aveugle à toute manifestation de la francophonie hors de l'hexagone française). Néanmoins, il y a bon espoir que mon projet se réalise l'an prochain.

Je souhaiterais rester en contact avec le FAROG car je porte le plus vif intérêt à toutes vos activités non seulement en vue du programme que je cherche à instruire à S.U.N.Y. mais aussi pour des raisons personnelles; il est bon, en tout que Franco-Américaine, de sentir que j'appartiens à une ethnie qui a (enfin!) une conscience collective et qui entend l'utiliser à des fins positives et dynamiques.

Bien amicalement,  
Glorie A. Brière  
Albany, N.Y.

P.S. Cela me plairait de faire un article pour le FAROG FORUM (après Pâques) sur l'Afrique francophone, peut-être -- j'ai passé l'an dernier au Cameroun comme Fulbright Fellow (j'y ai découvert 2 autres Francos, comme par hasard!) et j'écris se thèse sur la littérature Africaine d'expressive française.



## On fait attention! Des fois!

Chères compatriotes,

Je m'intéresse beaucoup à tout ce qui concerne les Franco-Américains, en Nouvelle Angleterre, ou ailleurs.

Pourriez-vous m'indiquer ce que c'est que vous faites, exactement? J'aimerais, par la même occasion recevoir votre journal (les anciens numéros aussi).

FAROG est-il un organisme purement universitaire (académique), ou bien y a-t-il un échange avec la société Franco-Américaine des alentours de Lewiston? Pourriez-vous me dire, entre autres choses, si l'on enseigne la littérature québécoise à L'Université du Maine, et si oui, quelle a été la réception accordée à un tel cours?

En espérant d'avoir vos nouvelles, je vous souhaite une bonne et heureuse nouvelle année.

Eloise A. Brière

State University of  
New York at Albany

## WCSH a du FRONT, NON!

Cher Yvon,

La semaine dernière j'ai été à un meeting à Augusta et durant notre dîner ont discuté le sujet des "Franco-Américains" dans le Maine. Il y avait deux personnes en particulier qui étaient intéressés dans le journal "FAROG FORUM". Il en avait entendu parler mais en avait jamais vu. Alors s'il vous plaît envoyez-les en une copie du prochain numéro. Leurs adresses sont écrites à la fin de cette lettre. J'ai aussi inclus mon check pour \$2.00 pour couvrir les 2 numéros. J'espère qu'ils vont aimer cela autant que moi.

Amicalement,

Nicole Morin-Scribner  
Belgrade, Maine

P.S. C'est de valeur que tu ne prends pas canal 6 WCSH. Ils ont une belle petite vieille bonne femme de Lewiston qui encourage ses amis de regarder canal 6 avec un très "heavy French accent". S'est très bien présenter.

## Allô Québec!

CANADIAN-AMERICAN CENTER  
CENTRE D'ETUDES CANADIENNES

Thank you for your letter requesting information about our May Term in Québec program. Although we are still faced with several variables, such as the cost of transportation from Orono to Québec, I can now give you a more nearly comprehensive description of this year's offering.

First, please note the dates involved. The course will begin on Monday, May 19, 1980 and will end officially on Monday, June 2, 1980. However, it is likely that, in order to facilitate the group's return to Orono, students will leave Québec City on Sunday, June 1st.

Participants in the program will be housed in the Centre International de Séjour de Québec, which is an old Victorian townhouse converted into a youth hostel. Conveniently located just inside the walls of the Old City, the Centre is within walking distance of many historic sites as well as stores and restaurants. Lodging and a self-service breakfast are furnished by the Centre. In addition, students will have access to the nearby *cafétéria* in the Québec government's Edifice G., where they will find, at noontime, full-course meals at a minimal cost.

The unique academic experience provided by this program derives from the linguistic and cultural "immersion" of all participants during their stay in Québec. The opportunity to study and live in North America's oldest francophone community helps students to gain a greater command of the spoken language and to increase their active vocabulary, all in the context of daily living.

In order to assure the academic success of the course, it is essential that all participants speak only French during this period. Accordingly, we wish to make clear that all applicants will be asked to sign a pledge to that effect. The rapid improvement which students experience is, in large part, a result of the group's exclusive use of French. The importance of this aspect of the program should not be minimized.

The cultural enrichment offered in the course is equally significant. Through lectures and tours, the students increase their awareness of French culture on our continent, as it has evolved from the time of New France to contemporary Québec. We are especially fortunate this year because our program will take place toward the end of Québec's dramatic referendum campaign.

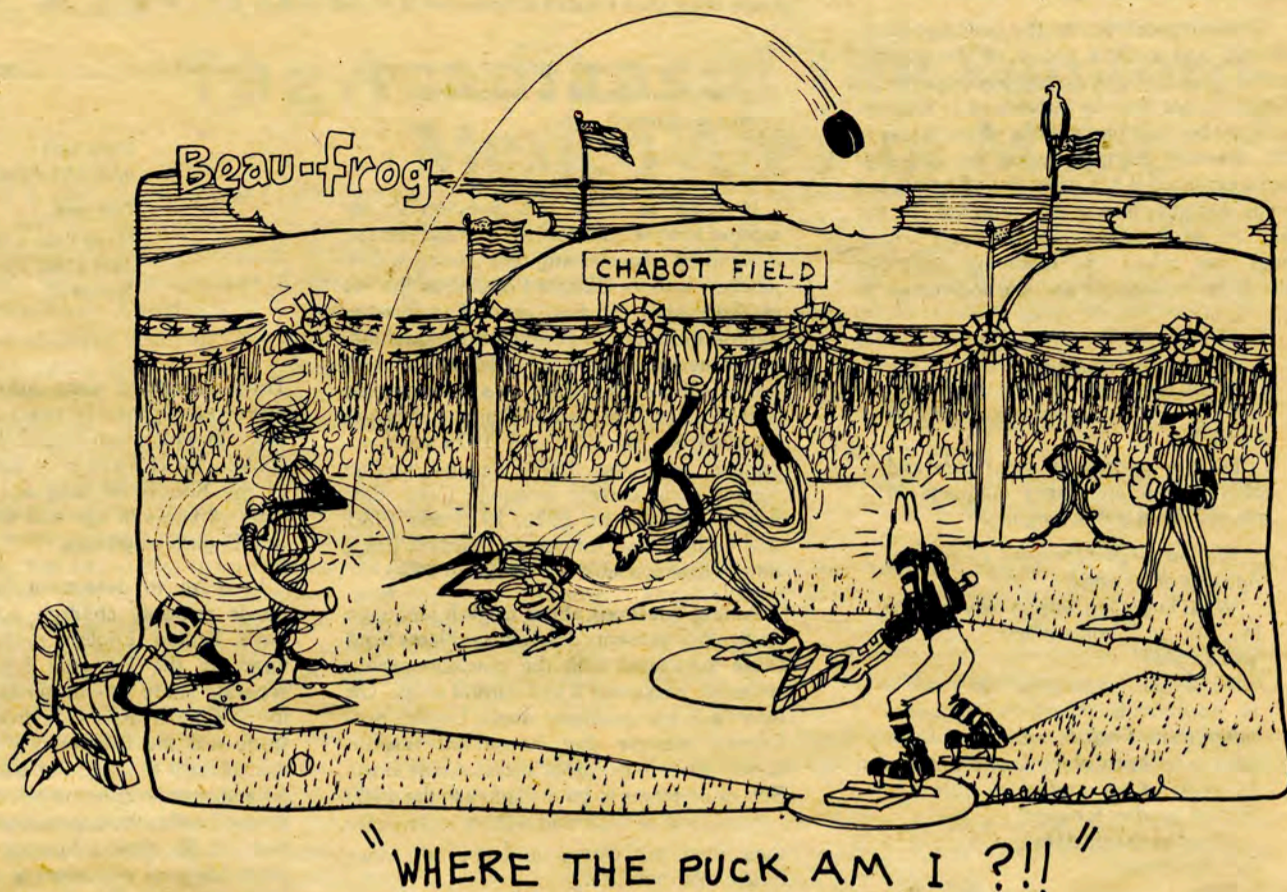
Concerning the expenses involved, we have already noted that the transportation cost remains, for the moment, a variable. However, the basic costs (excluding transportation) can be summarized as follows: Tuition for three credit-hours is \$90.00, plus a registration fee of \$5.00, for a total of \$95.00. This sum must be paid directly to the Continuing Education Division, Merrill Hall, University of Maine at Orono by May 1, 1980. Lodging and breakfast for the period will be \$60.00 and is payable to the May Term in Québec. Full (or partial) payment of this housing fee should accompany your application forms.

For more detailed information, please feel free to contact me, either by telephone or in person, at the Canadian-American Center on the Orono campus. I will be delighted to talk with you and will try to answer questions you may have.

Thank you again for your interest. I am enclosing an application for your convenience.

Sincerely,

James J. Herlan  
Lecturer in French and  
Canadian Studies; Coordinator  
French Canadian Studies



## The Pleasure in the Measure...

On the subject of Metrication - a rebuttal to Tom Vandermeulen - (Dec. 1979 issue) of Farog Forum

Rarely have I read an article with which I have disagreed almost entirely. Mr. Vandermeulen begins his assault on the metric system on an unwilling and disinterested population deserves to ..... In a democracy the government is elected by the people and for the people. While there are times when we wonder about it, the process certainly has survived for a few years. No one is "imposing" anything on an "unwilling" American people. We have never allowed that to be so nor do I think we ever will. The checks and balances of our democratic society preclude that happening. It may be true that the populace at large may be disinterested, but articles like Mr. Vandermeulen's certainly will go a long way toward revealing just how little some know about the system.

He goes on to say that our "traditional" system is a system "naturally designed for the human hand and eye to work with in daily use. It shows its genius in the comfortable way that it handles fractions"....and is highly efficient." Just one example will I think reveal the ludicrousness of that statement. Find the area of a table 71 3/5 in. by 28 5/16 in. and then find the area of a table 202 cm by 75 cm or even of one 202.6 cm by 75.38 cm. Keeping track of the time taken to solve both problems and the accuracy of each will clearly and quickly reveal one of the major advantages of the metric system, that of simplicity and ease of computation (and ease of unit pricing and comparison as well I might add).

Certainly no one likes to change to a new system after using only one for his whole life. Change can be painful and that is a normal reaction. Moreover, the fear of the unknown can affect one's motivation toward something new and different. Yet, what concerns me is that most "critics" of the metric system are people who have not even given it a fair chance. They simply haven't tried it or if they have, they have not been handled properly. Our experiences reveal that a person who shows an "open mind" can be taught enough of the system to survive in a metric world within a few hours. People quickly come to see the beauty and coherency of the system in a very short period of time and recognize its superiority over the traditional system. But remember the old adage "you can lead a horse to water, but you can't make him drink." Many horses won't even allow themselves to be led to the water.

Mr. Vandermeulen says in his article "that any carpenter will tell you that an inch is easier to eyeball than a centimeter. Certainly so if he has done it all his life. Reverse the situation; would an inch then be the foreign unit to a more familiar, eyeballed-over-many-times centimeter? Of course it would. He also says a bushel is easier to see than a non-metric ton. Anyone can see the fallacy of that comparison whether done in metric or standard units.

His third paragraph indicates that even scientists who use the metric system in the laboratory in their professional lives are usually happy to leave it behind at the end of the day and prefer the convenience of ordinary measure in their personal lives. That is simply not true,

and survey after survey proves it. The reason why some use "ordinary" measure in their personal lives is that most of society would not understand them at present. This of course is changing rapidly. All you have to do is look around you everywhere—in the grocery store, in an auto parts shop, a Sears & Roebuck catalog, or in Betty Crocker's newest cook books.

Another statement made which needs to be challenged is that "not one country has ever gone metric voluntarily." England, Canada, and the United States citizens would never permit that kind of forced behavior in their societies. There have been and will continue to be honest debates of course on the wisdom, costs and by-products of conversion. But this is as it should be. Yet the history of metric conversion worldwide is that these public forum debates are good, and while they may cause temporary delays in the process, most people eventually have the vision to see the real benefits of conversion.

Probably the most unknowing statement Mr. Vandermeulen makes is "Americans are quick to point out that if customary measure was good enough to get man to the moon, then it is good enough for them." Anyone familiar with the American space program knows that NASA has been in the forefront of metric use in this country, and that the entire space effort in this country has been conducted using metric parts and terms. Moreover, contrary to his statements, business and industry not unlike those in the United States have indeed led the way in metric conversion in most major countries. Alarmists have also been inaccurate in their estimates of the expense of metric conversion.

Only recently has it been shown, for example, that to convert gasoline pumps to dispense gas by the liter will cost approximately \$50.00 per pump. To convert pumps to price gas at more than \$1.00 per gallon will cost about \$200.00 per pump. This will prove to be a savings of \$150.00 per pump. When one recognizes that there are over one million pumps in our country, the saving will be significant to be sure. Certainly information such as this will stimulate many to proceed full steam ahead with conversion efforts. I for one will not criticize businesses for doing so as does Mr. Vandermeulen.

If he thinks it's desirable and feasible for the rest of the world to change and to maintain double stocks, double parts, tools, double education efforts, double labeling, etc. in a shrinking world, he is living in an isolationist glass bubble, and it's about time he travelled a bit to see the world as it really is.

I challenge you, Mr. Vandermeulen, to be open-minded and at least give the system a chance. I would be happy to help you appreciate the beauty and simplicity of the system myself. You have an open invitation, I welcome your call. Et n'oubliez pas; Vive la difference!

Bernard R. Yvon (207)581-2792.

N.D.L.R. - Bernard Yvon is professor of math Education at the University of Maine at Orono



# Census 80 cont.

Obtaining statistics on the language background and current usage of the population is a relatively straightforward operation. Respondents may be influenced in their responses by their perceptions of the status in the majority community of the language being reported if it is other than English, but value judgments are not required. In the SIE, an adult respondent for each household was asked the following questions about the household and the individuals in it:

**Household language(s)**

What language do the people in this household usually speak here at home?

Do the people in this household often speak any other language at home? What is that language?

**Mother tongue (persons 14 years of age and older only)**

What language was usually spoken in \_\_\_\_\_'s home when \_\_\_\_\_ was a child?

**Individual language(s) (all persons in households in which languages other than English were spoken or who were born abroad, and persons 14 years of age and older with non-English mother tongues)**

What language does \_\_\_\_\_ usually speak?

Does \_\_\_\_\_ speak any other language often? What other language does \_\_\_\_\_ speak?

Language minorities or non-English language background people in the SIE analyses are those with non-English mother tongues, those living in households in which non-English languages are spoken, or those speaking non-English languages who were born abroad, regardless of mother tongue or household language. Estimates of current non-English language usage of language minorities derive from the responses to the household and individual language questions.

In the 1980 census, only one question could be asked on language background and usage. Since current usage of individuals who might need various kinds of programs and services was of primary importance, the household language question was

rephrased to elicit for each person in the household whether he or she speaks a language other than English at home:

Does this person speak a language other than English at home? What is this language?

In order to relate this question to the mother tongue question, the Census Bureau is planning a special language survey in conjunction with its Current Population Survey in November of this year. The mother tongue question and certain additional language and demographic questions, as well as the 1980 census questions, will be asked at that time. Thus, mother tongue data will be available for 1976 and 1979 for comparison with the 1970 census mother tongue data; current language usage data will be available for 1976, 1979 and 1980; and both mother tongue and current usage data will be available for 1976 and 1979.<sup>5</sup>

Asking questions about English language proficiency presents different problems from those associated with the questions about language background and current usage. On their face, the questions about English proficiency assume that household respondents, either in personal interviews as in the SIE, or on forms to be mailed as in the 1980 census, will be able and willing to evaluate their own proficiency and that of other household members.

In addition, for the data to be useful, responses must correlate with the degree of proficiency a child needs to succeed in an English-medium school. They must correlate with the degree of proficiency an adult needs to apply for a Social Security card, interview a social worker, receive Medicare or exercise his or her rights in an election. Responses must, therefore, be anchored to some objective measure of specific skills.

In the SIE, separate questions were asked about ability to understand English and ability to speak English.

How well does \_\_\_\_\_ understand spoken English?

- Very well
- Well (All Right)
- Not Well

- More than a few words
- Just a few words
- Not at all

How well does \_\_\_\_\_ speak English?

- Very well
- Well (All right)
- Not well
- More than a few words
- Just a few words
- Not at all

questions in the set will be on speaking and understanding English. Other candidate predictors are age, years of schooling in this country, language environment, place of birth, family income, etc. The 1980 census question on English is:

How well does this person speak English?

- Very well
- Well
- Not well
- Not at all

These questions were asked for all children younger than 14 years of age in households in which non-English languages were spoken, for children born abroad regardless of the household language, and for persons 14 years of age and older who speak non-English languages.

In order to determine how many language minority children aged five to 14 have limited English proficiency as defined by the Bilingual Education Act, a separate study was undertaken in 1978 by the NIE with assistance from NCES. This study was the Children's English and Services Study (CESS). For use in the CESS, an age-specific criterion-referenced test was devised under the supervision of representatives of 30 state education agencies and other bilingual educators to meet the legislative definition. The test measures listening, speaking, reading and writing skills. It was administered to language minority children for whom information also gathered in the SIE was obtained.

Preliminary results of the CESS were reported by Dr. Josué González, Director, Office of Bilingual Education, United States Office of Education, at the conference of the National Association for Bilingual Education in Seattle, Washington, in May of this year. However, analysis of the data is continuing to determine which set of questions characterizing language minority children in the study, which are also in the SIE, best correlate with the results of the CESS test, and thus predict limited English proficiency.

When the predictor questions have been identified, the SIE data will be reanalyzed to produce estimates of language minority limited English proficient children by state and by language background. Two of the

It will be asked of all persons who speak languages other than English in their homes. It is planned to repeat the CESS study in 1980 to derive a set of predictor questions in the census, including this one, to determine the number of limited English proficient language minority children in 1980.

The Office of the Assistant Secretary for Planning and Evaluation in HEW is sponsoring the development of a Measure of Adult English Proficiency (MAEP) to be administered to a sample of adults responding to the census language questions. The MAEP is similar to the test devised for the CESS but it measures the understanding, speaking, reading and writing skills needed by an adult to benefit from the various social, health and educational programs and services of HEW. Like the CESS test, the MAEP will be used to identify a set of questions in the 1980 census, including the English speaking ability question, which predict limited English proficiency in adults. Analysis of the 1980 census data, using the predictor questions for children and adults, will produce estimates of limited English proficient language minority people in cities, counties and in school districts.

Much progress has been made in the recognition of language minorities and their needs since the 1960s. With the information from the Survey of Income and Education and the data which will be available from the 1980 census much more progress may be expected in the 1980s. However, if the official data gathering agencies are to perform their tasks and if the statistics are to represent adequately the true numbers of people and their needs, community groups and language minority leaders must mobilize their constituents to respond.

As the Census Bureau reminds us, ¿Quién necesita el Censo? All of us do. Be counted. ☉

than the 142 seats necessary for a majority government).

Interestingly enough, the Liberals won 73 of the 74 seats available in the Province of Quebec. However, we should not confuse Quebec's National Assembly with the Parliament of Canada. The Parti Québécois is in control of Quebec's National Assembly (a counterpart of our own State Legislatures), and is not a national party. It would be rather ironic to see Québec Indépendentistes being elected to the Parliament that they want no part of. And if you've realized that 32 and 103 and 142 add up to only 281 seats, that's because the death of a candidate in the Frontenac riding postponed that election until a special by-election can be held in March to fill the vacated 282nd seat.

I know, I know, you're thinking that any political system that allows national elections every nine months must be chaotic and unstable, right? Again, not necessarily. For instance, by calling elections every two, three or four years, Pierre Trudeau was able to remain Prime Minister for eleven consecutive years before being ousted last Spring. Since he now has a majority government, it is conceivable that he will be in power for another five years before calling another election. It's entirely conceivable that Canada's system would be more stable than our own due to the fact that a minority government is constantly under the scrutiny of the public eye. If the public reaction is negative to certain proposed measures, the minority government either has to change the policy or be forced to call a new election by being given the opposition parties' ace in the hole "vote of no confidence." In this sense, the government remains very sensitive to the particular public needs in any given period of time, very much unlike our system. When we elect a President, win, lose or draw, we've got him for four years no matter what. He can be totally unresponsive to public requests and remain in office for his four year tenure.

It is precisely this sensitivity to public needs that creates in Canada the possibility of government totally of the people and by the people. Once the government becomes unresponsive to the public's particular needs, it is time to get a new government. In this context, it appears totally natural for Québec to be in the stage that it is now.

What stage is Québec in you say?

Although that question has only seven words, it is in need of an answer much too large to continue here. The next two issues of Le FORUM will look at this question in greater detail, but before I finish for this month I'd like to leave you with this thought.

The unrest in Québec is fast approaching a milestone, but it is important to remember that this unrest is not endemic only to the Québécois. Indeed, much of Canada has rumors and early signs of serious discontent with the current power structure of federal/provincial relations. The results of the election could be interpreted to show that Canada will be evolving in the scenery of a strong majority government under Prime Minister Pierre Trudeau and the Liberal Party, but this is only a backdrop to the context of constitutional reform and Québec's quest for independence.

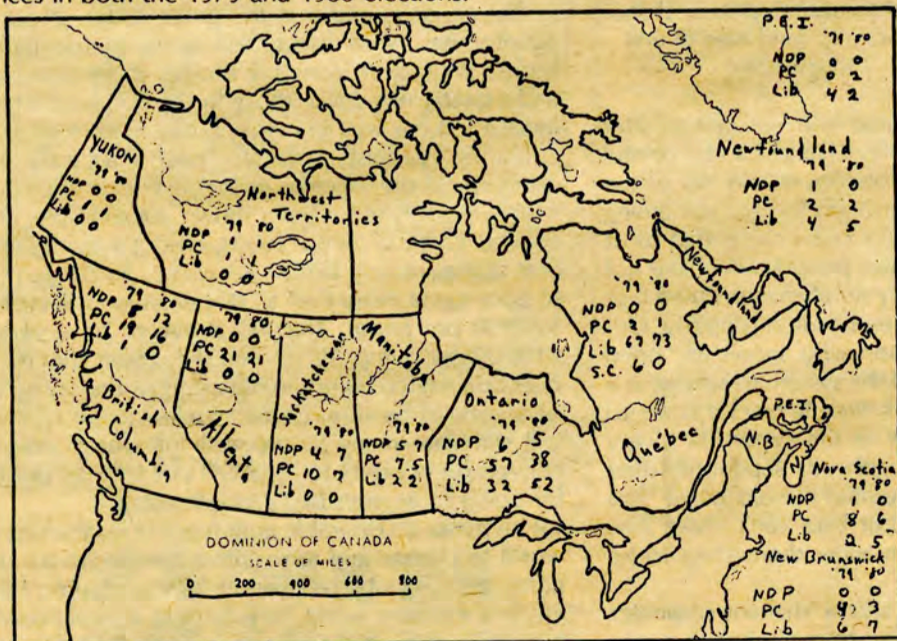
## "Quebec: A Continuous Struggle" ... Ludger H. Duplessis

ment and a narrow victory, the matter was never brought to the public to be voted upon. In essence, we will never know if the French Québec population would have approved such a measure, but we'll delve into this in greater detail in the April Issue.

Ludger H. Duplessis

# Québec/"Liberal" Canada ...

prices of domestic oil being set by the producing provinces, (i.e. the western provinces, especially Alberta); to expand Petro-Canada; to have more of Canada's energy owned by Canadians, (at least 50 percent by 1990, when 75 percent is foreign owned today); and to hasten the development of natural gas pipelines to the Atlantic Provinces were promises that were very alluring for the energy dependant provinces. The Liberals won an outstanding 144 of 202 seats in Ontario eastward, but only a mere 2 seats of the seats west of Ontario, including the Yukon and Northwest Territories. The following chart details the number of seats won by each party in each of the individual provinces in both the 1979 and 1980 elections.



By interpreting the figures, we find that Fabien Roy and the Social Credit Party (who in the past, have had a very strong base in the Beauce region of Quebec) were completely wiped out in the February election. The NDP lost three seats east of Manitoba, but gained an extra nine seats in Manitoba, Saskatchewan and British Columbia. The PC's were the big losers, losing six seats in Eastern Canada, losing 19 seats in Ontario alone and losing an additional eight seats in Manitoba, Saskatchewan and British Columbia. The Liberals were the heavy favorites in the pre-election popularity polls, as they were in the election itself. They gained eleven seats in Quebec and the Maritimes, a whopping 20 seats in Ontario alone, but actually losing their lone seat in British Columbia, and maintaining only 2 seats west of Ontario. The final figures left the NDP with 32 seats (6 more than in '79), the PC's with 103 seats (33 less than in '79), and the Liberals with a majority of 146 seats (32 more than in '79, and 4 seats more



# It Counts to Be Counted

Increasingly, federal agencies link the allocation of their funds and resources to census counts. The U.S. Commission on Civil Rights is concerned that all ethnic groups be denumerated as completely as possible in the April 1980 Census. 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 the data generated by the race, Spanish origin, and ancestry questions in administering their programs.

As the Chairperson of the Maine State Advisory Committee to the U.S. Commission on Civil Rights, and a long-time student of the census, I want to stress the importance not only of reporting race, Hispanic origin, and ancestry but of reporting them in such a way that will maximize their impact.

As to race, it is well known that there was a substantial undercount of Blacks in the 1970 Census. This year many Spanish leaders are concerned about a possible undercount of Hispanics. I believe that there was a substantial undercount of Native-Americans in Maine in 1970. As concerned citizens we can foster sensitivity to the race and Spanish origin questions on the part of persons of the racial and Spanish groups. The Census cannot tabulate what is not reported.

Furthermore for the first time in a census, a question is being asked if 1980 on ancestry: Question 14 on the long form to be asked of every sixth household reads, "What is this person's ancestry?" The accompanying directions say to "Print ancestry with which the person identifies." This is important because of the way the answers will be tabulated, single ancestry answers will provide much more information than multiple ancestry answers. The printed reports will show counts for **only** four multiple ancestry groupings, those centered on the English, the Irish, the German, and the Polish groups.

Social and economic characteristics will be reported in each state for the six largest single ancestry groupings in the country, the English, French, German, Irish, Italian, and Polish and the **additional** four largest single ancestry groupings in the state exclusive of the six above.

In New England, it will be well to remember that **multiple** ancestries centering on the French will not be tabulated in the printed reports.

In summary, then, to have race and ancestry tabulated **one must report** one's race or ancestry. On the April 1980 Census form the ancestry question is really an **ethnic identity** question and **reporting single ethnic identities will yield local data** whereas reporting multiple

ancestries, in general, will not.  
Madeleine Giguère  
Chair,  
Maine State Advisory Committee  
U.S. Commission on Civil Rights  
35 Grange Extension  
Lewiston, Maine 04240



## Census

### AU COIN DES JEUNES

For aller au magasin, il faut que tu prenne le chemin qui est bonne. **BONNE CHANCE**

Danger, je m'appelle... Mais j'ai perdu mon... Merci beaucoup pour les renseignements.

Petit magasin

**MARS**

Cherche-mot

Dans cette photo, peux-tu trouver le/la...  
Poisson le mot...  
Tarte... "Petit" Plume...  
Pomme Clef Bois Gatte

Herbe Set Printemps  
Arbre Mars Grande  
Ensemble Soleil Fleur  
Carnaval Vert Amour  
Sourire Fleur St. Patrick's

**Réponses**

# Chère Ma Tante de Caribou,

Chère Tante Rena,

My name is Carrie and my mother wants me to speak French to her when I am at home. My friends laugh at me and I don't want to speak to her - in French I mean. My father also says I have to speak to her in French. I am only ten years old. What can I do? My father doesn't have to speak in French, because he says he didn't grow up in a French family. I think he was lucky. Please tell me what I can say to them so that I won't have to say anything except in English like my friends. Don't you think it is selfish of them?

Carie F.  
Bangor, Maine

Chère Carie,

I don't envy your position - but I don't feel sorry for you either, Carie. If you do speak to your maman in French, you will grow up speaking 2 languages instead of only one. That means you will be better able to take care of yourself when you are older and you will be smarter than a lot of people who speak only one language.

You know Carie - I'm sure that your maman and you may not have thought of this, but - French doesn't have to be only a serious thing to do. French can be fun. For awhile, play act for about an hour a day (in French) and after that you may have learned many words and it wouldn't be difficult to talk to your maman about more serious things.

You will find as you get older, Carie, that more and more Franco-Americans will be speaking their language and you will be able to join in. It's fun you know.

I'm not just taking up for your maman, Carie. I am taking up for you. It's a lot more enjoyable when you can understand what you hear - no matter what language it is in.

Try it for 3 months and let me know what kind of fun you and your maman could conjure up. I will be interested in hearing from you and if possible, write me a few words in French. I will be waiting to hear from you again now Carie - hein?

Tante Rena  
P.S. Hello to Beau Frog

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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.

Village-Ville \_\_\_\_\_ Etat-Province \_\_\_\_\_ Pays \_\_\_\_\_ Métier \_\_\_\_\_ Age \_\_\_\_\_ Sexe \_\_\_\_\_

Town-City \_\_\_\_\_ State-Province \_\_\_\_\_ Country \_\_\_\_\_ Occupation \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_

- Etes-vous bilingue (français-anglais)?  
1. Are you bilingual (French-English)?  
Le français \_\_\_\_\_ English \_\_\_\_\_  
Je lis \_\_\_\_\_ I read \_\_\_\_\_  
Je parle \_\_\_\_\_ I speak \_\_\_\_\_  
J'écris \_\_\_\_\_ I write \_\_\_\_\_
- Aimeriez-vous plus de français \_\_\_\_\_, d'anglais \_\_\_\_\_  
2. Would you like more: French \_\_\_\_\_ English \_\_\_\_\_ in the FORUM? It's fine \_\_\_\_\_
- Quelle partie du FORUM vous intéresse le plus?  
3. What is your favorite section of the FORUM? \_\_\_\_\_
- Si vous voyez un autre numéro du FORUM, allez-vous vouloir le lire?  
oui \_\_\_\_\_ non \_\_\_\_\_ ça m'a fait rien \_\_\_\_\_  
6. If you see another issue of the FORUM will you want to read it?  
yes \_\_\_\_\_ no \_\_\_\_\_ don't really care \_\_\_\_\_
- Qu'est-ce qui vous a intéressé le plus dans ce numéro du FORUM?  
7. What did you like most about the FORUM? \_\_\_\_\_
- Qu'est-ce qui vous a intéressé le moins dans ce numéro du FORUM?  
8. What did you like the least about the FORUM? \_\_\_\_\_
- 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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## Religion cont....

valait autant donner du pain à sa famille, sur un sol abrité du drapeau étoilé, que de souffrir de la faim pour permettre à l'Angleterre de compter quelques colons de plus à exploiter."

Canadian newspapers were equally unkind at times in referring to the Canadians living in New England. Again in July of 1880, **Le Messager** reprinted an article from **La Gazette** of Joliette which stated that the only way to stop the emigration was to give:

"...un établissement pour chacun, valant de dix à douze mille piastres, dans les meilleures terres du pays et la promesse que cet établissement ne requerra aucun travail pendant 20 ou 30 ans, c'est à dire le reste de la vie du colon, et pour les jeunes, de l'ouvrage dans des manufactures, des promenades le soir, des dames et toutes sortes d'amusements."

Montmarquet replied that lazy people have as much difficulty in the United States as they do in Canada. We are no better than the Canadians, nor are we worse; we are their equals, with the exception that we may be more independent, he replied in print, adding the following:

"En effet nous batissons nos églises et nos écoles, nous soutenons nos institutions de charité sans obliger nos prêtres à aller solliciter l'aumône de ceux que nous avons laissés de l'autre côté de la ligne quarante-cinq. Nous soutenons notre presse et envoyons guère nos agents parcourir les campagnes et les villes du Canada pour solliciter des abonnements. Peut-on dire autant du Canada? Nous vous demandons de conserver au pays ceux qui ne l'ont pas encore quitté, nous vous demandons de faciliter notre repatriement si ce n'est pas un crime pour nous que de vouloir retourner au pays que nous n'avons cessé d'aimer; mais pardessus tout nous vous demandons de ne plus nous insulter et si vous ne voulez plus de nous, laissez-nous dans l'oubli, c'est bien le moins que nous puissions exiger."

The competition from Canadian newspapers referred to here was one of the problems of the early Franco-American press which had to resort to all sorts of enticements to get readers. One method was to offer a premium or prize to those who paid their annual subscription fee of \$1.50 in advance. In the fall of the first year of publication of **Le Messager**, the prize was a holy picture, and was announced in the Nov. 18 issue with the following words:

"Nous offrons comme prime le Sacré-Coeur de Jésus, le Sacré-Coeur de Marie et deux autres superbes sujets. Qu'on s'empresse de profiter de l'occasion que nous offrons. Vous recevrez un bon journal et une superbe image pour la modique somme d'une piastre et demie."

The motto of **Le Messager** which appeared on the front page of every issue in letters almost as bold as the name of the paper was "Religion et Nationalité," two concepts nearly synonymous at the time. In keeping with that motto, religious news always occupied an important place. In the June 3, 1880 issue, we read:

"Le jour de la Fête-Dieu a été bien observé par les Canadiens de Lewiston. Pas une maison de commerce tenue par un compatriote n'a été ouverte, et à la messe, comme aux vêpres, l'église était bien remplie de fidèles."

Articles on the celebration of religious holidays included every detail about the liturgy, music, decorations, etc. In 1885, such an account, following the Christmas day mass at St-Pierre Church, gives a hint of the struggles to come with the Irish hierarchy:

"Nous regrettons de ne pas avoir, comme au Canada, cette Messe de minuit si touchante et si belle et qui est comme un complément nécessaire de cette grande fête de Noël; mais pour des raisons plausibles, nous n'en doutons pas, Mgr. de Portland (3) n'a pas cru devoir accorder ce privilège à notre paroisse."

At times, **Le Messager** provided rare glimpses into the harshness of life for the early immigrants, such as this letter published in June of 1880 when the more fortunate Canadians were planning to go to Québec for the convention and St-Jean-Baptiste celebrations mentioned earlier. The letter was written by William Filiatreault, a store clerk. He starts off by wishing everyone who is going to Québec a good time, reminding them that:

"Il y en aura de ce côté-ci des lignes qui seront tristes, non pas de ne pouvoir assister à la fête de Québec, mais d'avoir perdu tout espoir de revoir le pays qu'ils ont quitté croyant trouver ici le bien-être et la fortune. Hélas! leur désappointement a été grand car beaucoup n'y ont trouvé que chagrin, ennui et misères."

"Il doit y avoir partout, comme ici, de ces pauvres pères de famille qui ont émigré avec tout juste l'argent nécessaire aux frais de leur passage, et sans expérience de la vie qui les attendait ici. Un grand nombre de ces familles sont à ne rien faire, et se trouvent sur les bras de leurs compatriotes ou des étrangers. Nous connaissons de ces familles composées de six à sept personnes qui sont dans la dernière misère, et nous connaissons des femmes, mères de plusieurs enfants, dont le mari est malade, qui sont obligées de partir chaque matin, bien souvent avec un enfant à la mamelle, pour aller gagner un peu de pain."

**Le Messager** was written in a very proper French. Its editors and contributors had been educated in the classical colleges of Québec and wrote in the long-winded and ponderous style of the day. There were rare instances, however, when the newspaper printed articles in the popular or "street" language. Without comment, the following was found in the Biddeford column of the June 3, 1880 issue, submitted by the Biddeford correspondent, Alphonse Paré:

"Entre deux amis:  
Dis donc mon chéri, i paraît que tu t'mari.  
Moé? Bin non!!  
Bayette, te v'la habillé en marié, où ça qu'ta acheté c'tel habillement là?  
Au store, ouséque M. Pépin est commis.  
"Entre deux politiciens:  
Dis donc, i paraît qu'les r'publicains d'not ville sont en fif... hein?  
J'sais pas... Pour?  
Bin, tu sais, i va y avoir l'recensement.  
Oui!  
Pi à la place d'pointer les r'publicains l'boss a nommé six démocrates et un r'publicain.  
Bayette!!!  
Oh! dis lé pas, mé i paraît qu'i sont en frico."

The attitudes towards young people in those days are revealed in the following text, taken from an advertise-



## CENSUS 1980

### Be Counted As "FRENCH"

ment for La Librairie L'Heureux, (4) a local French bookstore:

"La meilleure manière de garder les enfants à la maison après leur journée de travail, est de leur procurer des amusements. Combien de jeunes filles et de jeunes gens passent leurs veillées à se promener dans les rues où ils ne peuvent rien de bon, rien de profitable. Or il nous semble que la lecture de bons livres est bien le meilleur amusement que l'on puisse offrir à la jeunesse."

Education was not one of the most important issues at the time, as far as can be determined by reading the first few years of **Le Messager**. It did become an issue, however, later in the 1880s. One of the first articles dealing with education concluded with this observation made concerning the end of the year ceremonies at the "école canadienne" in Lewiston:

"Une chose a attiré notre attention: c'est la facilité avec laquelle un grand nombre d'élèves sont parvenus à s'exprimer en anglais. Un dialogue intitulé 'It pays to go to school' a été rendu avec tant de naturel et de pureté d'accent par les jeunes qu'ils ont soulevé dans l'auditoire un tonnerre d'applaudissements."(5)

The first editor of **Le Messager** held strong opinions on the role of women, judging from what Montmarquet wrote in this editorial in the Dec. 23, 1880 issue:

"Avec tout le respect que nous avons pour la plus belle et peut-être la plus sage partie de l'humanité, nous ferons observer que les Dames nous semblent toujours déplacés dans les affaires politiques... Dans un salon, auprès de ses enfants, mère, comme compagne et comme le plus bel ornement de la société; mais comme tribun, comme déléguée dans une assemblée politique, nous croyons qu'elle perd de son prestige."

"Nous ne craignons pas de dire ces choses, parce que nous savons que les femmes canadiennes en général connaissent ce qui leur convient et qu'elles sont les premières à blâmer cette ambition qu'ont certaines femmes de se poser dans l'arène politique."

The newspaper's major effort in these early days was to encourage the immigrants to become naturalized voters:

"Nous sommes obligés de fournir notre part aux frais du fonctionnement de la chose publique, pourquoi refuser d'en retirer notre part du profit?"

The question was asked in June of 1880. For the next five years, seemingly endless articles were written on the benefits which would accrue if the Canadians could exercise the strength of their numbers at election time. In 1880 there were 100 voters among the Canadians of Lewiston. Largely due to the efforts of **Le Messager**, that number had increased to more than 400 in 1884.(6)

In becoming an American citizen, one did not have to cease being a true "Canadien" the newspaper pointed out with remarks such as this which appeared in March of 1881 when a number of Canadians received their citizen-

ship papers at City Hall:

"Une chose digne de remarque et qui fait honneur à tous les Canadiens de Lewiston, c'est que pas un seul de ceux qui ont pris leurs papiers, n'a donné un nom traduit en Anglais, ou diffiguré de quelques manières que ce soit: tous ont donné de bons et beaux noms vraiment canadiens et nous étions orgueilleux de voir que nos compatriotes ont ainsi affirmé leur caractère national dans une occasion aussi solennelle."

With the growth of a voting block, local political news became as important as news from Canada. No one was more politically inclined than the founder of **Le Messager**, Doctor Louis-J. Martel, who would later become a local and state office holder. In the very first issues of the newspaper, Martel ran a very large advertisement for his pharmacy, making sure to point out that:

"Ces messieurs sont prêts à recevoir et à servir également bien les gens de toutes couleurs politiques, Rouges et Bleus, Républicains et Démocrates."

The party affiliation of these new voters quickly became an issue. **Le Messager** maintaining an independent stand, at least officially. Montmarquet became a candidate for the Lewiston City Council in 1881. As a Republican in a ward where the few Canadian voters were Democrats, he had the shrewdness to announce his candidacy in the following terms:

"...nous y allons comme citoyen indépendant, prêt à travailler dans les intérêts de tous et en particulier de ceux des Canadiens, nos compatriotes...L'estime de nos compatriotes nous est plus précieuse que le plus brillant triomphe. Ainsi, nous tenons plus au vote canadien qu'à la plus grande victoire."

It worked and Montmarquet won the election. As the number of Canadian voters increased, the fight for their party allegiance became nasty. As the Republicans watched the majority join the Democratic party and saw themselves lose local elections more and more often due to the "French vote", things got even nastier. While still officially independent, **Le Messager** became more and more pro-Democrat. A strong political column which appeared on and off during the mid 1880s provided some of the best wit ever seen on these pages, nearly always at the expense of the Republicans. Some excerpts:

"Un Républicain disait l'autre jour qu'on estimait les voteurs canadiens à cinq piastres par tête. Je conseillerais à tous ceux à qui on fera de telles offres d'accepter l'argent et d'en faire un fonds pour célébrer le triomphe du parti démocrate au mois de novembre prochain... (après un absence de quelques semaines) Je parie que les lecteurs du Messager ont cru que j'étais mort ou ce qui est plus grave que j'étais devenu Républicain."

This column was signed with the pen-name Gabriel and only several years later was it revealed that the author was Dr. Martel himself.(7)

There were times when **Le Messager** came to the defense of Republicans - when they happened to be Canadians. In August of 1884, the local English-language paper (8) criticized a group of young Canadians who had allegedly held a Republican gathering, had gotten drunk and disgraced their party. **Le Messager** attempted to set the record straight:

"... ce n'était pas une manifestation politique, mais une partie de plaisir en l'honneur d'un jeune homme autrefois d'ici qui rendait visite. Nos jeunes gens se sont amusés comme on sait le faire entre Canadiens et on ne s'est pas cachés pour prendre un verre de vin comme le font nos hypocrites puritains."

The point of that message is quite clear but not so clear in the following ad which appeared in July of 1884 in the want-ad section. Was it meant to be nasty or was it a slip of the...pen?

"On demande: un Canadien actif et énergique ou un homme parlant bien le français. S'adresser de suite au China Tea Co., 194 Lisbon St., Lewiston."

#### Footnotes

1. **L'Emigré Canadien**, a weekly, appeared in May and June of 1870. It was published by Léon Bossue dit Lyonnais who was 19 years old at the time and had very little experience running a newspaper.
2. French parishes already existed in Westbrook, Biddeford, Lewiston, Waterville and throughout the St. John Valley.
3. Bishop James Augustine Healy, Bishop of Portland from 1875-1900.
4. J.-Napoléon L'Heureux, part owner and business manager of **Le Messager** from 1883 to 1885, was the first Franco-American elected to the Lewiston School Commission.
5. Dated July 10, 1884, this article refers to the school located in the Dominican Block which still exists. The Sisters of Charity (Gray Nuns) staffed it and there were 850 children registered that year.
6. According to an article dated Feb. 12, 1885, describing a Sunday afternoon naturalization rally.
7. In an article dated August 26, 1886 on the role Dr. Martel had in the early days of **Le Messager**: "Les Chroniques spirituelles de Gabriel sont aussi dues à sa plume."
8. **The Lewiston Journal** and **The Gazette**.



# LE FORUM LITTÉRAIRE

Denis Ledoux, a native of Lisbon Falls, Maine, and currently a resident of Lewiston, is no stranger to the pages of LE FAROG FORUM. Denis was an editor and frequent contributor to SUPPLEMENT LITTÉRAIRE, the forerunner of LE FORUM LITTÉRAIRE, in 1977-78. I first met him through one of the stories from that period, "Yvon's Encore Again." The story depicts a reunion between two young men, both François,

who had grown up together in Maine before setting out on their divergent paths—the one man, still rootless and adrift, the other attempting to plant himself more solidly within his heritage and region. Though I was not always able to identify fully with the narrator's perspective, something about the story—a fineness, a sensitivity in the portrayal of the two men—stayed with me. Ledoux's concern

for his characters rather than for dramatic effect had invested the two men with a quiet and abiding reality that extended far beyond the last word of the story. A quality all too rare in contemporary fiction.

When casting about for a feature writer for this issue of LE FORUM LITTÉRAIRE, Denis naturally came to mind. Though the following story has also been previously published, both in LE FAROG FORUM and in NEW MAINE WRITING II, I felt its extraordinary quality merited reprinting it here. The story is accompanied elsewhere in these pages by a brief profile of Ledoux.

## What Became of Them?

by  
Denis Ledoux

He was like a rainstorm at harvest time.

What was she to do? She was a woman with children, a woman of certain years. She could not break into a rage—it was not like her—and she could not let him go unchallenged. He was ruining everything they had struggled to put together.

The Alouette Bar and Champlain Club were down the street—one to the left and the other to the right. The Alouette was an open bar; the Champlain required a membership, and Amédée was a member. When he went to the left, after supper, Florianne would think, as she watched him through the lace curtains of her darkened front-room windows, that he was going to the Alouette. When he went to the right, walking beneath the red and yellow trees of early October, she would suppose he was going to the Champlain.

Sometimes, after watching Amédée leave, she tarried in her front rooms. There were two rooms whose hardwood floors she had covered with "Persian" carpets. The walls were papered. The furniture in the room was recently reupholstered. Amédée called it her little chateau; she wanted to believe she was proud of what they had done. They had started with nothing and had created a well-furnished home for themselves, a place that was **comme il faut**. They had more than their parents. Their parents had had nothing but the farms and the leaving of them. Papa had said he and Maman were born to eat a little bread.

Her eyes fell on the bright afghan she was sitting on. Her sister Ilda had said it was very beautiful. Florianne had offered to do one for Ilda—after Christmas. (Ilda's place was poor.) After Christmas, too, after she had gone in enough as a spare hand at the mill, she would buy a new radio, something with an attractive console, something with dark wood.

Quiet could not last. Nothing ever stayed the same. The children would begin to tussle in the kitchen and scream, "Maman, tell her this," and "Maman, tell him that." The spirit of contentment left her; it was replaced by that of duty. She would get up and walk across her beautifully-appointed rooms and into the brightly-lit kitchen. She was a woman; she could not leave at night and relax in the society of her friends. Her only company were the children who ran and banged doors and screamed and scratched furniture. (They were as strident as the mill looms.) That too would change. Someday, they would be grown up and she and Amédée alone again.

All of this was in 1934. That was the year Maman took sick. She had been a strong woman. On the farm, she had helped with the harvests; in the city, she had worked in one of the mills until she retired. Before this year, she had canned her vegetables and fruits. And then, it was age, she took sick. Florianne began to have to go in the evening to Maman's apartment. (One of the younger children had to come to prevent their fighting with each other and tearing the house apart.) Maman was not sick enough yet to leave her place. She did many things, but it was difficult for her to keep the bathroom floor clean, to lift the wet laundry out of the washing machine, to change the bed.

The girls took turns to do this for Maman. Sometimes, too, they brought soups; other times, bread. When Florianne could not come on her night because she had been called in as a spare hand on the second shift, Anais or Ilda showed up in her place to talk with Maman and perhaps to darn a used stocking. Now that it was getting colder, they wanted to do a fall cleaning, a **grand ménage**. Maman kept saying Canadians were too clean and they'd answer, "You're the one who made us this way." And Maman laughed: she had very good girls. They may have been born to eat a "little bread", but they were happy together. She was more happy than sad. Papa would approve.

Maman lived in a four-room apartment on Horten Street. The kitchen was painted green. From her rocking chair in the kitchen, she saw the sun rise. Every morning, she saw it rise as she had seen it rise since she was a little girl on the farm in Canada. (The farm was in the St. Lawrence Valley.) At night, because of the angle of her building, she did not see the sun set. When she had felt well, she had sometimes walked outside, to a spot down the street where the sun could be seen slipping into the horizon. (She liked being able to predict the weather.)

Almost every night, but not always, Amédée said that he thought he would take a walk down to the Champlain or, if it had been the Champlain recently, to the Alouette. Florianne might say, "Can't you stay here tonight and watch the kids while I go to Maman's." He would answer, "I'm too tired. Not tonight." (As foreman he had many responsibilities.)

Sometimes, sitting alone in the front rooms, after the little children had been put to bed and Laurier, who was a good boy, and Muriel were up studying in the kitchen (It was quiet like the street after a shift in the mill), Florianne remembered Papa's warning, "My girls would be better alone than with men who drink. Never trust a man who drinks." After all these years, she could hear Papa saying that still. She knew Papa would not be pleased with Amédée's going so often to the Alouette or to the Champlain. When they had married, Amédée had never gone out. Now, he was gone often; but, he never came back drunk. Sometimes, he did not even smell beer. Ilda's husband had always smelled beer. Florianne had not trusted him.

When it was exactly that Florianne began to uncover the presence of the other woman (Her name was Lise, but Florianne was never able to give her a name—it would have made the other woman into a person), she was not sure. It had come initially as a result of jealousy: He was free to do anything. Although it sounded silly, she kept a watch on his salary. (They did not get paid in checks but in cash, and so it was difficult to keep tabs on things.) It did not help matters that he did not know Jos. Beaulieu, who was an **habitué** of the Alouette, had a new car. At the Champlain, Anais' nephew-in-law had begun to wait on tables, but Amédée didn't seem to know that either. Little by little, in fact it was fairly easy once she set her mind to it, Florianne discovered the other woman, a widow from Montréal, who lived in Ilda's parish.

"Monstre, cochon," she shouted coldly.

"Florianne, we aren't children anymore. We know these things happen."





And to him that was enough, but Florianne felt foolish and threatened. She had worked for years to get what she now had. In some way, she would have to punish Amédée and keep together what they had assembled. She would not be an object of pity, a subject of gossip. And she would not be poor like Ilda – not for another woman's benefit. She would not let go of her right to share in Amédée's foreman salary.



Amédée said he did not want to leave. There was no problem there. He too was afraid. He was good to her for a while, but she would not let him come near her. (He was like a boss mollifying an employee for a dirty job.) He could stay on for the children's sake, but he must never go out and do anything like that again. At that time, Laurier was sixteen and Muriel was twelve, and there were the other children who screamed and fought and broke things in her front rooms.

Then, Maman, who grew more sick, moved in at Marin's house.

Ilda had no room. The year that Maman died, Ilda was living with her Rita on Oxford Street. (Rita was a big girl now.) Ilda had a three-room apartment in Thibeau's block. It was the same apartment to which she had moved after her husband and the boys died. Before, on Shawmut, she had had double living rooms with hardwood floors and sun all day long. But, her husband had been a difficult man, she'd say, and they had taken to quarrel. They were like two barn fowls pecking at each other. While he was away at the mill, she would take the kids and seek refuge at Papa's on Horton Street. In the late evening, he worked on the second shift, Ilda's husband would come pounding on Papa's door. (Papa who had to stay up on these occasions would say that, of course, this could not go on indefinitely.)

Then influenza came to the city. It decimated the population like a mower does a field of wheat at harvest time. Ilda lost her husband and her boys. They were gone from her forever. The death of the boys affected her terribly. Something in her, she said, died with them. That had been in 1918. She had moved from the sunny apartment to Oxford Street where her windows opened up on an alleyway. Maman had taken care of little Rita, and Ilda had returned to the mill down the street. She was the breadwinner.

The year that Maman died, Florianne was living on Bates Street with Amédée and the children. Bates Street still had trees, tall, thin elms which opened up prodigiously at the crown. (They were later cut down because of the Dutch elm disease and never replaced. The French had come in control of the city administration.) Because of Amédée's foreman job, Florianne had a second-floor apartment, with eight rooms and a bath. The front rooms, the double parlors as they were called, opened up to the street through triple windows. (By that time of the year, the street was growing stark and leaves were piling up on the sidewalk. Florianne thought of the dingy rooms they had had in Canada. Even here, Maman had not had beautiful front rooms.)

The kitchen in back opened up to a yard with trees and swings. The large bedroom off the kitchen should have been Maman's room. It was close to the bathroom, it had afternoon sun, it was fairly sheltered from the street noise.

It was perfect for a sick person – except for that pig Amédée who slept there now.

He had made life impossible in the house with his carousing. He and Florianne had begun to fight like dog and cat. Her brother Marin, who took it upon himself to be a paterfamilias, said Maman needed quiet. When at last Maman left her apartment, Marin brought Maman to his house. He put her into a smallish, dark room with dirty wallpaper, on the corner of Oak and Sabattus, second floor back. (They never wallpapered at Marin's; Liane always thought things were good enough. They were saving their money to go back to Canada.) It was that, Florianne thought, which killed Maman off. She could never forgive Liane that.

The time came when Maman began to toss and turn all her night, and Liane and Marin couldn't take care of her alone anymore. They needed someone to spend the nights with her. The sisters came. There were still three in Lewiston, and Albertine made it up sometimes from Litchfield. Amédée, who really was fond of Maman, also spent nights with her now that he no longer went out carousing. (He had known Maman for at least twenty-five years – since he was an adolescent living in the block across the street.)

(Maman said to Florianne, "Take him back into your heart." Florianne could not, although she said she would. Amédée was not half the man Papa had been. Papa would be so sad to see how things had changed.)

It was Florianne who spent the last night with Maman. Maman was a thin little biddy by then; and, that night, after walking back from a second-shift stint at the Bates Mill – she was in the spinning room, the hot stuffy spinning room (She didn't mind because it was going to get her some new bedspreads) – Florianne sat at the kitchen table crocheting doilies for her bedroom bureaus. She could hear Maman babble in the little room off the kitchen about inchoate things, about Canada, about the farm at St. Narcisse.

"Thomas, Thomas, get the girls in, get the girls in," she moaned. "There is a fox on the prowl. The Bonneaus told me they saw a rabid fox. Quick, Thomas."

"It's all right, Maman," said Florianne, going into the bedroom to check on her mother. "There's no fox. We're in Lewiston now. We're in the United States."

"No fox? Lewiston? What will the good father say when he comes for his parish visit?"

When they had been young girls, they had set at night on the porch, rocking, and listening to the crickets. The chores would have been done for the day; the animals abed. The Bonneau boys might come over and sometimes the Dionne boys too. Papa talked about things in the past – the hunts and the clearing of the fields, about his parents and grandparents, and about the coming of the English and about the **sauvages** before that. Life was different in those days, he'd say.

(The Bonneau boys sometimes talked about their uncle who worked in textile mill in Lewiston. This uncle had a piano in his livingroom. This uncle wanted them to come. Monsieur Bonneau, however, said he preferred holding on to what he already had.)

"I never thought he would traipse around like this," Papa had said, sitting in the apartment on Horton Street, years later. "I just meant to come earn my jackpot and then to return home. What are we doing here? Our people will dry up like an old apple forgotten in the cold cellar. We must stay together as a family; we must stay together as **canadiens**."

He was buried in St. Narcisse, next to the old fieldstone church. He was alongside his own mother and father in the land of his ancestors and, unless some miracle happened, Maman would be buried in the USA. They were not staying together. Everything was changing. They were leaving people behind here and there. Movement was in their blood. They were descendants of the **voyageurs** and the **coureurs de bois**. And now it was Marin again. He wanted to leave. He was saying, when Maman died, he would go to Canada. She did not want to lose both Maman and Marin. Would her life now melt away like snow in the spring?

"But we will be at the mercy of the English in the USA. We can't go. Don't worry, my darling, the harvest will be good here," Maman muttered.

So many times the harvest had not been good, Florianne remembered as dawn began to spread across the night like a bright new coverlet over a bed. She had lace curtains and new doilies and a full set of bedroom furniture on her mind.

"Let Marin go back and starve if he wants!" she said to herself, but she wanted him to stay. He was her brother.

On that morning in October 1934, while Ilda was working the third shift at the Bates weaving room, the looms clanging and banging about her, Zénobie Comtois, her mother, began her final passage into death.

They called the mill. The foreman said he would let Ilda go right away. (He was a cousin of Amédée's.) Little Jean-Luc took his bicycle over to **ma tante** Anais. (Usually they telephoned the Biziers' downstairs who knocked twice on the pipes for Anais to come down, but the Biziers had moved out and the new people did not have a telephone.)

They called Albertine in Litchfield. Mr. Desruisseaux, the **retiré** who lived across the hall from Marin, went out to get her at the farm. (Her husband was gone to Vermont with the truck.) They called her foolish for throwing herself at the mercy of the elements; but she had been successful where Papa had not been. Albertine said the others were the ones who were foolish for working in the mills.

Litchfield was twenty miles away, and they did not get back until seven.

The priest came, a Canadian peasant with a ruddy face and large hands, and administered the sacrament of Extreme-Unction. (Laurier watched attentively. Laurier who was sixteen at the time was going to be a priest too. Florianne was putting money away to help pay his seminary training. Amédée watched the boy sadly.) **Le bon père** anointed Maman's forehead, her eyes, her nose, her lips, her hands, and her feet with sacred oils, asking for forgiveness for any sins committed through the agency of that weak flesh.

At eleven that morning, in the dark little bedroom, surrounded by her girls, Florianne, Ilda, Anais, and Albertine, and by Marin, Zénobie Comtois died.



She was seventy-four.

In the afternoon, Marin called St. Narcisse and Sherbrooke and Fall River. Florianne began to rearrange her front parlor for the placing of the casket. (Thank God Marin had seen the reasonableness of using her apartment for the wake.) The men rolled the piano out to the hallway. Neighbors brought food in. **Tortières, cretons, bouillies**, cold meats, pastries, cookies. After school, Muriel cleaned out the backroom that should have been Maman's and changed the bed. Amédée would sleep with Florianne that night. (She said he must not try to touch her.) Aunt Zélire and Uncle Georges from Fall River would be staying in the back room. They always stayed with her and Amédée whenever they came up.

Toward suppertime, the casket was brought in. The dead then were kept in airtight caskets, under glass. Below the glass, Maman was at peace, wearing the soft pink dress they had bought her the summer before, her hair carefully arranged about her face. Although it was an unfamiliar hairstyle created by morticians, Florianne did not mind. It was not unbecoming to Maman.

Florianne did not go in to the mill that night where she had worked in the various rooms as a spare hand for years. (They lived off Amédée's salary and used hers for the house.) Instead she sat in the big **fauteuil** and thought of Maman and cried. She was so alone. How would she cease to be a field dying of draught?

"Shame about Thomas being up there and her down here!"

"But there was no keeping him back. He said he was as strong as a bull. How are you going to tell someone like that that he can't go to his brother's funeral? And now they're not together."

"Life is very hard, isn't it?"



Later Florianne got up and helped the younger girls with the midnight meal and cried some more. Dicing sandwiches, she remembered the novenas Maman used to say for Laurier's vocation. She had wanted a priest in the family. Florianne would see to it that Laurier became a priest — for Maman, she would tend his vocation as one tends a kitchen garden.

Madame Lessard upstairs and Madame Masson downstairs had little children sleeping on their couches and extra beds. One by one, after the meal, the parents began to reclaim their children and return to the relatives with whom they were staying.

The wake lasted another day and then the next day, the day of the funeral, before the body was brought to Saint Pierre and Saint Paul's for the High Mass for the Dead, all the family was to file through Florianne's parlor one last time.

("Fortunately, we aren't cramped up at Marin's," Florianne thought as she woke up during the night, feeling the unaccustomed weight of Amédée next to her. Her mother and father had slept together all the days of their married life.)

During that same night, Mrs. Comtois' eyes and mouth, propelled by inner pressures opened wide. Her face pushed against the transparent surface and her tongue flattened out on the glass.

Forty years later, Muriel who had been twelve, could still see her grandmother with the monster face pushing against the glass, with her tongue flattened.

That was a terrible thing which Florianne was never able to forgive. She always associated it with Amédée because he had slept in her bed that night.

Later, after the funeral, Marin said, now that Maman was dead, he was returning to Canada, Amédée called him a fool. Once again, Florianne could agree with Amédée. Marin however said that Amédée was the one who was a fool.

(Amédée thought, "For staying here? or for returning to the winter cold?")

"So you're going to achieve happiness repairing broken down looms and supervising spinning mills!" said Marin. "That's not work for a **habitant**."

"Maman always loved the farm," said Anais.

"Papa too."

"Well, I'm going to find me one. The thought of heading north again has kept me going all this time. Hey, what kind of life is it to work all day in dark noisy rooms — or all night for that matter? It's not healthy. What's it getting you? I'm not going to die in those brick caskets."

"We are born for misery," said Ilda. "We Canadians are born for a little bread."

Florianne thought, "Now that Papa and Marin will both be gone I shall be alone without a man." (Still she would not be quite like Ilda.)

"Nope, there's a farm for me back home with soil that isn't too rocky. I'll need a woodlot that holds enough fuel to last many winters and a farmhouse and barns that are in good repair. I'll be my own man with a few cows, with a garden, with a productive maple grove. And you, you will be working for an hourly salary."

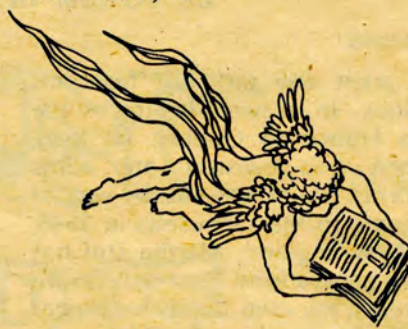
"You're going to starve," said Florianne, envying his courage. She herself was afraid. When she thought of living on a farm again, she felt like a child before a snarling animal. She felt like a child asked to do an impossible task. She did not want to reacquaint herself with threadbareness.

Marin was different. He had made the **coup d'argent** which Papa had never been able to make. Papa had come down to earn his bundle and had never been able to return to his farm. He had been caught in Lewiston like a fly in a spider's web. It was ironic that he was buried up there when, much of his life, he hadn't been able to live there.

Ilda said to Florianne in private that she would love to go back, that it would make her feel like a bird in spring, but without a man it was impossible and men were too much of a bother.

"Life is always tearing us apart," said Anais. "There is too much change. Papa would not be happy."

In later years, when they sat in different rooms, appointed by Florianne, always spending their time alone, Amédée would call her hard. She was as hard as the maples which had grown about the villages in Canada. He would wonder how his people had made such a woman. At first, he wanted to be friends with her again, but she had not let him. He said to himself that she was molded of the winter cold.



by Jim Bishop

I feel somehow that I know Denis Ledoux better than my two-hour interview with him would account for. Perhaps it is that much of his fiction closely parallels the events of his own life and search. And that the themes of his stories find their way so readily into his talk. If, in this profile, his fiction and his biography overlap, it is because I am not quite sure where one leaves off and the other begins.

Did Denis, for example, really run into Jack Kerouac on Telegraph Hill in San Francisco, as did the narrator of "Roots on a Yankee Farm?" And did he only later discover the actual identity of the Jack he'd met?

"Perhaps he was drunk, I thought, or perhaps he was hyperactive. He was like a whirlwind, picking me up with words and thrusting me here and there before letting me back down on the city pavement. I wasn't sure I liked it; it didn't take me into account personally."

Months later, after leaving San Francisco, the narrator happens across a copy of **On The Road** and recognizes Kerouac's picture on the back cover. He devours the book and goes on to read **The Town and the City**. To the young writer, Kerouac becomes an inspiration and a symbol of the modern-day "voyageur," a Franco lost in America. It is a symbol we encounter again and again in Ledoux's later stories — the "voyageur", the "coursier de bois."

Continue next page...

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Jim Bishop continued

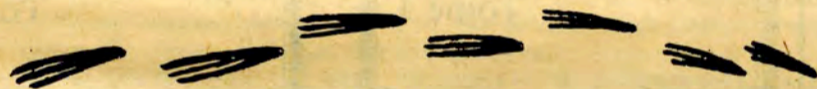
"But how is the uprooted, drifting Franco artist any different from his non-Franco, American counterpart?" I ask Ledoux. In answer, he traces the historical drift of his own ancestors — from France to Quebec in 1636, eventually to Massachusetts in the 1890's, and then up to Lewiston. Later, aunts and uncles in the 50's and 60's leaving for California. He points out, by way of contrast, that his wife Martha's yankee family came to Massachusetts in 1638, and although they have since moved all over New England, Martha still has furniture which has been passed down through the generations. "Not only do we Francos not share a language with our grandparents, my own family no longer has the artifacts of its ancestors," says Ledoux. "The Francos have gone from one job to another, from one language to another, from one set of values to another. They no longer know where they're from."



DENIS LEDOUX

"That's why I came to Lewiston," he says — "to establish a continuity, at least of geography." Though Denis grew up in Lisbon Falls, his father and grandfather were from Lewiston. He talks about the pleasure, upon his return, of walking the same streets they had walked, of living in the neighborhoods they'd lived in — the sense of roots in that. It makes me think of how, when I visit Old Town, my hometown, I sometimes find myself driving up to French Island. I stop and look at the house I grew up in and, across the field, the house of my grandmother on the bank of the river, wondering who might live there now. And yet, never feeling I could truly "go home again" in the sense Denis has tried to. I admire his attempt, and yet sense from his words that the attempt still leaves him somewhat bereft.

In many respects Denis comes across as the living embodiment of the frustrations inherent in the efforts of the Franco artist-intellectual of his generation to revitalize a sense of home in the remaining pockets of his culture in New England. Whatever the integrity and determination of the effort, he finds himself still stranded — a stranger in the land of his birth. After six or seven years in Lewiston, living now in a fourth-floor apartment in one of those four-story wooden buildings that characterize the city, Denis seems disenchanted with the culture he observes. "If you want to make a million dollars in Lewiston," he says, "open a bar or a beauty parlor." I have to admit that is precisely what I observed, driving into Lewiston — the extraordinary number of bars and beauty parlors.



The values are materialistic, he says. The people spend their money on clothes and hairdo's, regard their appearance as a source of pride, and yet would not think to question the values of the school systems their children attend. Even the middle-class in Lewiston are uneducated and anti-intellectual. Denis uses the "insurance man with maroon trousers and plaid jacket" as a symbol of this attitude. The hustler who secretly believes that his ability to make money illustrates the insignificance of your education and, by extension, of your values. Listening to Denis' characterization, I feel both impressed at his forthrightness, his willingness to speak so frankly, and yet concerned. Surely he knows what charges such explosive statements will rain down on him — "embittered," "aesthete," "elitist," etc. He seems undaunted by the possibilities of such a backlash, probably has had to deal with it before. "The meaningful communities," he says, "are the communities of the emotions and of the mind."

And yet, this comes from a man who has not turned his back on his heritage. Rather, his outspokenness calls to mind the statement of an eminent American Jew. "It is not blasphemous for the Jew to battle with his God. He may be angry with God, he may fight with God, but he must never be indifferent." In this sense, Ledoux seems more truly engaged in defining his relationship to his "Franco-ness" than any writer I have personally encountered. His "Franco Journal" chronicles his year spent in Montreal in this very search social definition. His conscious attempt to replant himself in Lewiston upon his return is further testimony to his commitment to this search. Two years ago, awarded a thousand dollar grant to publish a chapbook of his writing, he decided instead to turn the money over to LE FAROG FORUM in order to reach out to the cultural group from which his stories spring. I ask him if now, not having found the sense of community he sought in Lewiston, he believes he will become less Franco in orientation. "No," he says. "Less geographically so perhaps. Those who know me know I am Franco. I continue to be Franco in my writing and in my life." He says that he and Martha are expecting a child in April. They hope to have the child speak French as well as English, hope to make the child aware of its cultural traditions.

He is a man who still resists the great melting pot effect of which America has expressed such pride. He can still feel the goodness of, as he puts it, "knowing you're from where you're at." He can still get genuinely excited over the prospect of a Franco literary journal wherein he might find a kinship of heart and mind. Whatever his sense of isolation, his search for community and cultural identity continues.

As I often find myself wondering about his characters long after the story is finished, so do I wonder where Denis' search will take him. Of one thing I feel certain: anyone who can write the story "what became of them" is, by any standards, a writer. Denis, whatever else you do, please keep writing.



Poème par James Sacré

Des endroits de ce pays quand c'est venu la saison  
sont la couleur en gris surtout des arbres sauf  
une tache qui se défait de jaune par endroit  
et dedans les maisons paraissent mieux et davantage  
comme des constructions comme toute pas trop différentes  
d'espèces de hangars légers ou de cabane dans les bois  
qui seraient bien chauffés mais que le froid et le temps  
sont tout autour pour encore un hiver ou l'éternité  
ça fait drôle ce mélange de presque rien qu'on dirait  
avec le confort et les manières de vivre qu'on sait à l'intérieur.

Une autre fois l'automne le vent et la lumière font  
que la mélancolie et des couleurs sont ensemble dans les arbres  
et mal distinguée chacune du temps passé  
tant d'autres saisons brouillent  
avec de la violence et les sourires qui sont  
la saveur d'encore l'automne aujourd'hui demain s'en va  
tellement loin dans les érables rouges d'une campagne au Massachusetts  
on peut marcher longtemps sans qu'on sache bien  
si quelque chose qu'on dirait la mort est là près  
ou bien si c'est comme encore le temps qui bat pas pareil.

Est-ce qu'on n'est pas sans fin avec la solitude à côté même  
des autres qu'on aime à côté du jardin familial  
et des fleurs comme des couleurs dans un bijou mérovingien  
le temps a construit si longtemps la solitude qu'on sait plus  
comment ça a commencé ni pourquoi  
on peut seulement l'entendre qui est là  
pendant que le sourire ou le silence des visages  
et le carré étroit de ce jardin en Nouvelle Angleterre  
ont l'air de nous causer au cœur.

J. Sacré.

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