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What MacDonald Put Together, Let No Frenchman Put Asunder

DISAPPOINTMENT!

That's the only word that described what the mood was at the FAROG office the day after Québec's historic referendum on May 20th. All the hopes and dreams of a strong and independent Québec seemed to have, at best, been postponed, probably at least another decade, or at worst, dashed away forever.

But why should this bother us so much? Why is it that the majority of Québecers wish to give renewed federalism one more chance should make us feel like our efforts had been given a serious setback? Because let's face it, the budding relationship of New England's Franco-Americans with Québec, and our intricate emotional, psychological, cultural, political and linguistic association had possibly been given a serious blow. We have morally supported Québec because we know that a strong francophone presence in North America is essential for us to maintain our Franco identity.

What do you suppose would happen to the United State's Hispanic population if Mexico were no longer a society existing culturally, politically, economically, socially and linguistically in Spanish? To us, watching the referendum results come in was like watching a sibling during olympic tryouts, someone whom you encouraged for so many years and had so much faith in and then failed in the time trials. Sure there's a next time, but at that moment it seems awfully far away.

We felt a genuine concern about having Québec talked to death by Canada's federal government and the other nine Canadian province's aspirations. It's a fear that came



about by watching the NO campaigners remove the "Québécois" emotion from the referendum and infuse it with fear.

We know Québec is not our savior, but it certainly is a role model for the feasibility of existing in French in North America, a model for which there are too few. We know that the francophone population in the Atlantic Provinces has been gaining greater credibility in their last four years, due at least in part to the viability of French in Québec, and that at the next provincial ministers meeting to discuss constitutional reform one of the demands will almost surely be to have the right to biligualism included in the Canadian Constitution. But are these efforts promising enough?

Well, as we discussed the situation and analyzed the results, the tremors from the quake began to lessen in intensity, and our optimism began creeping back to us. We

"Entente d'égal à ... entre deux ... égaux?"

Dear Editor,

The concrete affirmation of the dignity of the individual, of the family and of the extended family, that is the true meaning of Sovereignty-Association, the thesis of the present Government of Québec. In French that might be translated "entente d'égal à égal" "entre deux peuples égaux" i.e. between two different people with equal and innate dignity. The respect of the dignity of Québec the homeland of the French Canadians is what is at stake in the referendum of May 20, 1980. What we have been witnessing just north of the affirmation of the New England and New York border is the affirmation of this basic concept of the dignity of the Québécois.

The term Sovereignty Association was coined in 1967 with the founding of the Mouvement Souveraineté-

Association which became the Parti Québécois in 1968. This movement was founded by a group of Québécois headed by the present Premier of Québec who was a former member of the U.S. Press Corps (7th Army of Patch), in Europe during World War II and who became the Minister of Resources in the Government of Premier Lesage elected in 1960.

This movement has never assigned itself the term "separatist" an unfortunate term which has erroneously been picked up by the American Press because it relies too much on the English Canadian version of the Québec Emancipation Movement.

Unlike this country where discrimination was based on color, the Québec problem is one of "language" and here we have witnessed a people denied its dignity by a

government founded not democratically by popular vote but by the British North America Act of 1867 in which the French Canadian People were not consulted through a vote or referendum on whether they wished to become part of the Dominion of Canada.

The flag of Canada was for example a British Flag until just recently, i.e., 1964 the year the maple leaf flag was adopted. For example immediately after its formation in 1867 the Federal Government in Ottawa prevented a du-

cont. P. 17

L'ACTION D'ActFA

Une douzaine de Franco-Américains se sont rendus à Québec les 14, 15 et 16 avril afin d'étudier et de préciser les besoins, les objectifs, les moyens et les ressources qui pourraient contribuer à l'élaboration d'un programme d'action pour les Franco-américains au début des années 80.

Les résultats de cette rencontre sont la fondation d'ActFA (Action pour les Franco-Américains/Action for Franco-Americans), un organisme-parapluie qui réunit tous les groupements franco-américains et la rédaction d'un document qui tracera un plan d'action et un programme d'aide global pour les Franco-Américains. Ce document sera présenté au Ministère des Affaires Intergouvernementales du Québec vers la fin de juin.

C'est ce Ministère d'ailleurs qui a invité les douze à Québec et ce sont les fonctionnaires de ce Ministère qui ont expliqué que le Québec désire coordonner ses activités vis-à-vis les Franco-Américains et institutionnaliser ses relations avec ceux-ci par l'entremise d'un interlocuteur qui aurait élaboré et mis en oeuvre un programme global pour le développement du fait francophone en Nouvelle-Angleterre.

Présents à Québec pour cette rencontre étaient les suivants:

Jean-Paul Gingras de Bristol, CT; Robert Couturier de Lewiston, ME; Paul Blanchette de Lowell, MA; Pauline Bergevin de Manchester, NH; Armand Chartier de Kingston, RI (président de l'Assemblée des Franco-Américains/Association of Franco-Americans, fondée le 30 mars dernier à Lafayette, LA); Sr. Cécile Brassard de Burlington, VT; Grégoire Chabot, Boston University; Normand Dubé, National Materials Development Center for French, Bedford, NH; Robert Fournier, New Hampshire Department of Education; Yvon Labbé, University of Maine at Orono; Claire Quintal, Assumption College; ainsi que Paul Paré, coordonnateur de la rencontre et rédacteur du document.

En fondant l'ActFA, le groupe a précisé que les premières priorités du nouvel organisme sont l'établissement d'un secrétariat permanent et le lancement d'un bulletin d'information régulier à grand tirage.

Dès leur retour, les responsables de l'ActFA se sont rencontrés avec les directeurs du Comité de Vie Franco-Américaine le 19 avril pour les mettre au courant. Aussi, ils ont lancé une série de rencontres avec les dirigeants d'organisations franco-américaines. La première eut lieu à Augusta, Maine, le 25 avril et la deuxième, à Manchester, N.H., le 28 avril. D'autres réunions sont au calendrier pour les prochaines semaines afin de déterminer quels sont les besoins et les attentes de différentes communautés franco-américaines en Nouvelle-Angleterre.

Pour de plus ample renseignement, contactez Paul Paré, Case Postale 295, Rollinsford, N.H. 03869 Tél: (603) 742-7031.

LE F.A.R.O.G.

FORUM

Vol. 7 No. 8

JOURNAL BILINGUE

mai 1980

To be or not to be...Buried!

By the time this edition of FAROG FORUM reaches its readers, the census enumeration of 1980 should be over except for the very last of the mopping up operation. When can we expect the results?

Short-form (4 page questionnaire) data will be tabulated mechanically and should be published early in 1981. Some of the long form (20 page questionnaire) data, including the two questions of particular interest to Francos "Does this person speak a language other than English at home?" and "What is this person's ancestry?", must be put into categories before it can be counted. This must be done by persons and is a tedious and lengthy process. In 1970, the Census Bureau used a list of 96 languages to categorize the answers to the Mother Tongue question. A similar list will undoubtedly be used in this census. As for the ethnic ancestry question, the Bureau of the Census has developed a code of 267 ancestries within which it will code these answers. Again, this will be done by persons not computers. Nevertheless, it is expected that data for ten groupings including the French will be published by late 1981 in **Population, Volume I** for each state. Given the complexity of the task, we should not be surprised however, if this timetable is not met.

Later in 1982 or 1983, there will be a Subject Report, **Ancestry of the Population** which will report national data for a selected group of ancestries including income and education data. We can expect the French group to be included in this national report.

In addition to these printed reports there will also be information on tape. Summary Tape 3 will give counts of

sixteen ancestry groupings in each state. This may well be our first data on the numbers reported French in each state, but one must have the summary tape to extract the data. Summary Tape 4 will provide counts on 100 to 150 ancestry groups which are not yet specified. It is possible that data on those who reported themselves as Acadian or French-Canadian will be reported on this tape. Finally, a Public Use Microdata Sample for each state will become available. From these sample tapes it will be possible to make tabulations for each of the 267 ancestry groupings reported and for any two ancestries and for some other combinations of ancestries including American Indian-English- French, Dutch-French-Irish, English-French-German, English-French-Irish. To extract this data will require the acquisition of the tapes, programming skills as well as computer capability. The dissemination of the data on tapes will never match the extension reached by the published data. Consequently, the size of our Franco-American group will tend to be judge by the figures in the printed report. We may know that buried in the Mixed Irish Ancestry Grouping and the Mixed English Ancestry Grouping (which will be in the printed reports) are numbers of French ancestry persons but the general public will not. The French mixed ancestry data will be buried in the summary and sample tapes.

Madeleine Giguère
Professor of Sociology
University of Southern Maine

Asunder...

realized that our relationship as francophones with Québec probably won't diminish to any great extent. After all, 16 out of Québec's 17 cultural attachés were established before René Lévesque and the Parti Québécois came to power in November of 1976. That's a concrete example of Québec's commitment to francophones everywhere in North America, so what exactly do the results of the referendum mean?

With 98 percent of the polls reported, the NO vote was 2,165,354 or 59.5 percent, and the YES vote was 1,475,813 or 40.5 percent. It was considered a sound defeat of sovereignty-association.

The Carleton University Exit Survey (a survey of those people who had already voted done in order to establish voting patterns), found that the French vote was 52 percent YES, and 48 percent NO, and that the non-French (Anglo) vote was 4 percent YES and 96 percent NO. Broken down by age, to vote was as follows:

Age	YES	NO
18-25	54%	46%
25-40	43%	57%
over 40	27%	73%

To Premier Lévesque and his many supporters there remained the enthusiasm that the 18-25 year olds will soon be over 40. We must also remember that there was a victory margin of about 700,000 votes, and that if the one million non-French vote had been anywhere near a 50-50 split, we would have seen a YES victory instead of a resounding NO victory. Does that say anything about where the control is in Québec?

Let's take a look at the speeches made by René Lévesque, Claude Ryan, and Pierre Trudeau right after it was known that the NO vote had won.

Despite this loss however, as René Lévesque entered the Paul Sauvé Arena (where the YES forces met to celebrate the victory, or to mourn the defeat), he was greeted with an extended thunderous standing ovation by a packed house. Once he had finally quieted things down he began his speech by saying:

"Dear Friends,

"If I've read you clearly. . .until next time!"

Again the applause was deafening.

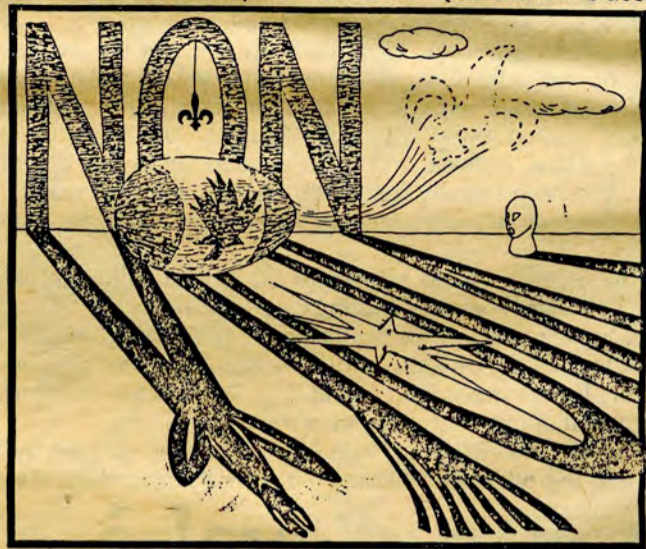
One might ask that if they had lost by such a wide margin, why then did they remain so hopeful? There are a couple of reasons; mostly moral victories.

Premier Lévesque said that they had to accept the defeat, and that now the ball was in the federal court and it was their turn to play. He talked about the Liberal's scandalous campaign that "trampled on all the agreed upon rules." (Referring to Ryan's tactics of accusing Lévesque of being fascist when he spoke to Québec's Jewish population. It's important to realize that 36 percent of that population spent some time in concentration camps. Many other similar incidents also occurred).

Lévesque also warned that Québécois would have to watch closely and not allow the skin to be taken off their backs. He also cautioned the "Yes" people to " . . .let this

remain in your memory and let hope remain in your hearts. Let's accept the results, we have to, but never give up our legitimate and universally accepted beliefs in political equality. This will come. We have the immense majority of mounting generations with us. I have confidence that we shall have a rendezvous with history and that we will be there together!"

With that, the crowd broke into Québec's national anthem, "Gens du Pays." Meanwhile, Claude Ryan's speech to a huge "NO" crowd was very hopeful for the future, and critical of Premier Lévesque and the Parti Québécois. He accused them of



extortion, of confusing the issues and attempting to force Québécois to vote for something they didn't want. He continued: "I hope the Parti Québécois will learn and heed this lesson from the people of Québec. We want to negotiate. We need the party best suited to negotiate federalism." He also called upon the P.Q. to call an election soon " . . .to find out which government can best negotiate according to the wishes of the Québécois. We pledge ourselves to confer with all sides. We accept the challenge. A new call will meet us in the coming months."

The crowd then broke into the Canadian national song "O' Canada."

In Ottawa Federal Prime Minister Pierre Elliot Trudeau spoke first in French, and then in English. The major points of his speech have been condensed into the following:

"I have never been so proud to be a Québécois and a Canadian. This is a true democracy.

"I have fought for Canada for so long. I should be totally happy, but the 41 percent Yes vote means that we have considerations. We have all lost a bit. We all have wounds. This is why I'm glad that Québécois have affirmed their will to live together with the rest of Canada by soundly putting aside sovereignty-association.

"We all share a desire for change, but we have to keep in mind the well being of Canada. We have a long tradition of cooperation. Let us respect our cultural and linguistic differences and work for the principles of freedom and helping each other. We have to rebuild our home.

"Federalism is not outdated. It's the way of the future. We are not the last colonialists

suite page 12

VUES DU QUÉBEC

Vive la différence

«Le Québec c'est beaucoup plus que la joie de vivre». Pour connaître les multiples facettes du Québec d'aujourd'hui, visionnez nos films qui sont disponibles en prêt gratuit.

L'OR BLEU DU QUÉBEC*

16 mm/couleur/10 mn. 23 s.
Le film privilégie les activités du Fleuve St-Laurent qui contribuent à placer le Québec au coeur du commerce mondial.

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.


MAÎTRE DE L'UNGAVA*

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*Disponible en anglais.

 Québec



The past - our past - is often very fascinating. In recent years I have sought to learn more about my past and this beautiful place, Québec - the home of my mother's ancestors. For example, I was able to learn that my great-great-grandfather, **Onesime Naud**, lived near the south shore of the St. Lawrence River, at St. Jean-Deschaillons. He was a 19th c. carpenter and 16 of his 19 children were boys! I discovered that the name Naud produced various spellings such as Nault or, as in my mother's case, Neault, all within the same family tree! And thanks to generations of marriage and large families, I am constantly meeting or hearing about "cousins" who are today scattered across Québec, New England and beyond. How great it is to feel a part of this huge family, which eventually includes all humankind. Years ago I felt ashamed of my Franco background, but today I feel downright good about it, about who I am and where I come from.

Now, with the publication of **Nos racines, l'histoire vivante des Québécois**, we can learn more about this "family" of ours in a most enjoyable way. "Nos racines" is a unique "living history" of "les Québécois" that is currently being published by weekly installments. Not a dry historical account, "Nos racines" utilizes lavish illustrations, vivid eyewitness descriptions and many anecdotes to bring to life the events, drama, dress, eating habits, and daily lives of those who shaped Québec's distinct heritage.

The introduction to "Nos racines" describes it best: "Nos racines: la vie, telle que vécue; en 2,640 pages de textes et d'illustrations, vous verrez revivre, au jour le jour, des êtres humbles mais fiers, convaincus de découvrir, de défricher, de fertiliser et d'ensemencer un territoire où leurs fils et leurs filles seraient heureux de vivre... c'est l'aventure d'un noyau de Français bravant l'inconnu et traversant les mers pour former, en Amérique, la grande famille des dix millions de francophones qui y vivent aujourd'hui... c'est la description de certaines angoisses, de certaines joies, de certaines découvertes. C'est le plaisir de retourner aux sources et de revivre avec les véritables témoins, les aventures simples, cocasses, envoûtantes, amusantes ou éfrayantes survenues autrefois... c'est l'éducation, l'alimentation, les superstitions, la médecine populaire, l'aventure, le sport et la soif de liberté... c'est la vie d'ici, comme l'histoire ne l'a pas souvent racontée..."

The high quality format and availability of "Nos racines" is designed to appeal to both students and the general public. It is profusely illustrated with 3,400 drawings, charts, maps, photographs, and paintings - over 1,000 in full color - drawn from museums, libraries, and archives in Québec and France. Its scope stretches from the earliest days

suite page 12

Sanford... I belong

by Gilles Auger

Dear Yvon,

Several Francos have suggested that I send you a copy for your files and for possible use in the FORUM. Keep up the good work.

Gilles

The following remarks were given at a Franco-American night sponsored by the Lions Club of Sanford, February 16, 1980.

The remarks were intended to be brief and to stress the Franco-American fact in the local area. They were prepared by and delivered by Gilles E. Auger.

Gilles E. Auger
3 Avon Street
Sanford, Me.

It is with great pleasure that I am responding to the invitation granted me by the Lions Club—one of the greatest service organization in North America and in Sanford, Maine. I wish to particularly extend my gratitude for my wife and I to King Lion Arthur Hamilton and this evening's chairman of the event, Perry Wood, and his committee.

A few years ago, Roger Gosselin told me that when a Lion wagged its tail, he was friendly. As I look around, I see Lions roaring and wagging, and I don't know which end to believe.

On July 25, 1970, Senator Edmund Muskie, whose wife is a Franco-American from Waterville, gave a series of lectures in Lewiston and I quote from one, "By 1880 Maine ranked third among cotton textile producing states, and the new French immigrants provided the bulk of the work force. Their labor made possible the industrialization of Maine. In 1890, for example, over half of all the workers in the cotton mills in Biddeford were Franco-Americans, and by the turn of the century, textile manufacture was Maine's leading industry. It was hard and unglamorous toil and the pay was low. But it was crucial to the evolution of our state's economy and marked the historic watershed in Maine's development." (1)

This is the essence the Franco-American of Sanford-Springvale. When I use Sanford, I also include Springvale for the sake of brevity.

One will ask "What is a Franco-American?" The term appeared at the turn of the last century in various organizations in New England. It was specifically meant to refer to those of French descent now living in the United States or those recently born in the United States. It had particular reference to those Canadians who relocated in the United States. A French-Canadian is a Canadian whose ancestry is French.

A Canuck is a National Hockey League player for the Vancouver, British Columbia team.

The first Franco-American family settled in Springvale in the early 1880s. Following the Couture family we find many families coming to Springvale so much so that there was a need of a church for their worship.

Notre dame de Lourdes was founded in 1887. The community grew rather quickly because of the textile industries; recruitment of labor brought hundreds of French-Canadians especially from the Eastern Townships (Estrie) of Quebec, that is the area near Sherbrooke. By the mid-1890s, St. Ignatius Parish was founded and following the economic boom of World War I, the early 20s, we see that a third parish is founded in 1923, Holy Family.

These French-Canadians brought along their culture which stressed Family, Religion, language tradition, and a very dedicated attitude towards work. Their agricultural backgrounds quickly disappeared as they adapted to the industries of Sanford.

Schools were built by these parishes. A curriculum stressing language, religion and Americanization, not necessarily in this order, was developed. By 1952 there was an enrollment of 1,274 in the parochial school and 1,982 in the public schools.(2) However, 25 years later in 1977 or 1980 for that matter, the figures are almost identical, we find only 350 parochial school children and 3,668 in the public schools.(3)

Upon observing the local scene more closely, we see the first generation of French-Canadians rapidly expiring. The 2nd generation of which I am a member, no longer with any schools, nor any supportive liturgy, nor parish life which traditionally supported the French culture. Culturally speaking, the Roman-Catholic Church has abandoned the French culture and its people. A quote from Bishop Proulx in the February issue of the Forum (4), a University of Maine student paper, and this is my translation, "In as much as priest or bishop, my first duty is to teach the faith rather than languages or a particular language." Bishop Proulx is a native of Sanford, and many of us remember him very well from his school days at Holy Family school. What has happened in fact, has been very rapid disappearance of French Culture in the social

life of the Catholic Churches since the advent of Vatican I and II.

The centers of influence, of conservation, of tradition are gone. There are few schools, if any. There are few effective organizations, if any, organizations that brought this French society together in a meaningful way supported by the Church are no longer. Eighteen years ago almost to the day, we had a Franco-American night at the National Guard Armory with more than 700 people in attendance.



We are living in a very fast changing society, a very mobil society. Cultures have, and are and will become assimilated into the vast mosaic called America. After all, we are citizens of the United States. However, we must keep the best of the old for our country. We must maintain the best traditions—these traditions have contributed to a great nation.

Let us look briefly in Sanford and ask ourselves "have the Franco-Americans contributed anything? Are they worth close scrutiny?" The 1970 census tells us that there are 6,000 Franco-Americans in this town who use French every day. We have two French T.V. stations on the local cable t.v. Thanks to a few interested citizens and Lion Bob Hermann, manager of York Cable T.V. we have the beginning of a new program. I quote from the brochure printed concerning this program, "Overview- The Ethnic Heritage Studies Program of the U.S. Office of Education has funded a project in York County called The MAINE I.D.E.A. (Instructional Development in Ethnic Activities). The goal of this program is to encourage the study of the Franco-American heritage in Southern Maine schools, specifically those of Biddeford, Saco, Old Orchard, and Sanford.

The project will be carried out under the leadership of a director and a voluntary Advisory Board composed of parents, teachers, and other residents from various communities represented by the program.

Franco-American curriculum materials will be obtained, catalogued and provided to local schools, both public and parochial, for the use of those teachers who will be involved in classroom projects of ethnic heritage studies." (5)

In our community, we find our first Franco-American selectman in 1908, Francois-Xavier Cote. Nazaire Gendron in 1913, founder of Gendron Lumber Company. Later we note:

J. Armand Gendron, son of Nazaire
Maurice J. Maurice
Arthur M. Carignan
Theodore M. Gauthier
Thomas Meunier
and several others.

I quote again from Senator Muskie "In the last 100 years, Maine Citizens of French descent have won election to the Maine Legislature nearly 500 times....I can't resist pointing out that most nearly 500 legislators were democrats. You can take pride in the fact that you have played a major role in the revival of the two party government in Maine over the last generation." (6)

We find the retired State Senator Raymond Letourneau. Representatives:
Charles Authier
Arthur Carignan
Phidelem Demers
Lorenzo Pelletier who also ably served on the Governor's Executive Council.
Raymond Letourneau
Rosario Tremblay, who was so highly regarded that he was a rare democrat appointed to the State Board of Education by Republican Governor Burton Cross.

Roland Gauthier

Reginald Frechette, who also served as County Commissioner.

Henry Desmarais

Louis Bernard

Armand Blouin

Robert Creteau served as County Treasurer, his father was Postmaster of Sanford. Louis Marquis, native of Waterville, Postmaster of Springvale. County Attorney and now District Court Judge, Ralph Ross.

Street names:

Guillemette St.

Brompton

Montreal

St. Louis

Auger

Journalists: Moise Barrieau founded the French daily paper in Sanford- **La Justice** whose publications abruptly ceased upon the death of its owner in 1942 -- Lionel Lafrance.

Musicians: Ben Guillemette, whose band is playing for us tonight, one of the best fiddlers in North America. Eddie Deschenes also another great fiddler. We find the Roy brothers, George and René playing for the Air Force Band in the early 50s.

Artists: Edmund Demers, a very well known artist in the country, and college professor. His grandfather Telesphore died in 1950 at the age of 103. Telesphore had lived in Sanford from 1890 to 1944.

"During the winter of 1909-10, Albert E. Ouellette, proprietor of the Paris Store, built the first airplane to be locally owned. It was a bi-plane with a wing spread of 53 feet. He housed it in a large shed he built at the rifle range of the National Guard at South Sanford, site of the present Sanford Airport. He flew it successfully for some time." (7) Writer, Wilbrod Beauchesne has published several collection of his poems. He is still active and living in Sanford.

In the sports world, we all remember Freddy Parent of Sanford. He was born in Biddeford but came to Sanford at a young age. He was the 1903 Red Sox World Series hero. He played at the same time as Napoleon Lajoie of Woonsocket, R.I. Napoleon is a member of the Baseball Hall Fame. Louis Boudreau, Most Valuable Player of 1948, visited Sanford when he was manager of the Boston Red Sox. He is a native of Harvey, Illinois.

In the Maine Baseball Hall of Fame we find the following local Franco-Americans, Paul Demers and Henry "Min" Desmarais. In football - the Fitzpatrick Trophy winner, symbol of the best football player in high school just a few years ago, Norman Belanger. "Richard Desmarais was an outstanding halfback at Sanford High School. After his graduation in 1956, he spent a year at Maine Central Institute where he was a member of a team undefeated, untied and unscored upon. The next four years he was at Boston University. He was named to the All New England Team his senior year. In 1961-62 he was with the Ottawa Roughrider, a Canadian Football league powerhouse. In 1961 he was named rookie of the year. A knee injury curtailed his career." (8)

Dr. Louis Desjardins still holds the Senior Golf Championship won the most times in Maine. He was recently our parade marshall for Veterans Day., He is a very active 87 years old.

Reneau "Speed" Desruisseaux, was New England Professional Wrestling Champ.

Eddie Letourneau was New England Middleweight Boxing Champ. We also note Babe Cabana who fought the greatest in New York, Chicago as a lightweight. He may have fought and lost for the Worlds Championship.

We have contributed doctors, lawyers, dentists, teachers—probably the most noteworthy is Lawrence Pelletier,

Sanford High 1932

Bowdoin College 1936

Harvard 1939 and Ph.D. 1947

He taught at the University of Maine - Orono - 1939-45. Bowdoin College 1946-55, President of Allegheny College 1955 - I believe he has recently retired.

How many successful businessmen? The Gendrons, Genests, Pepins, Lebruns, Mailhots, Guillemettes, Bergerons, Chabots, Quirions' Dairy Queen and many many more.

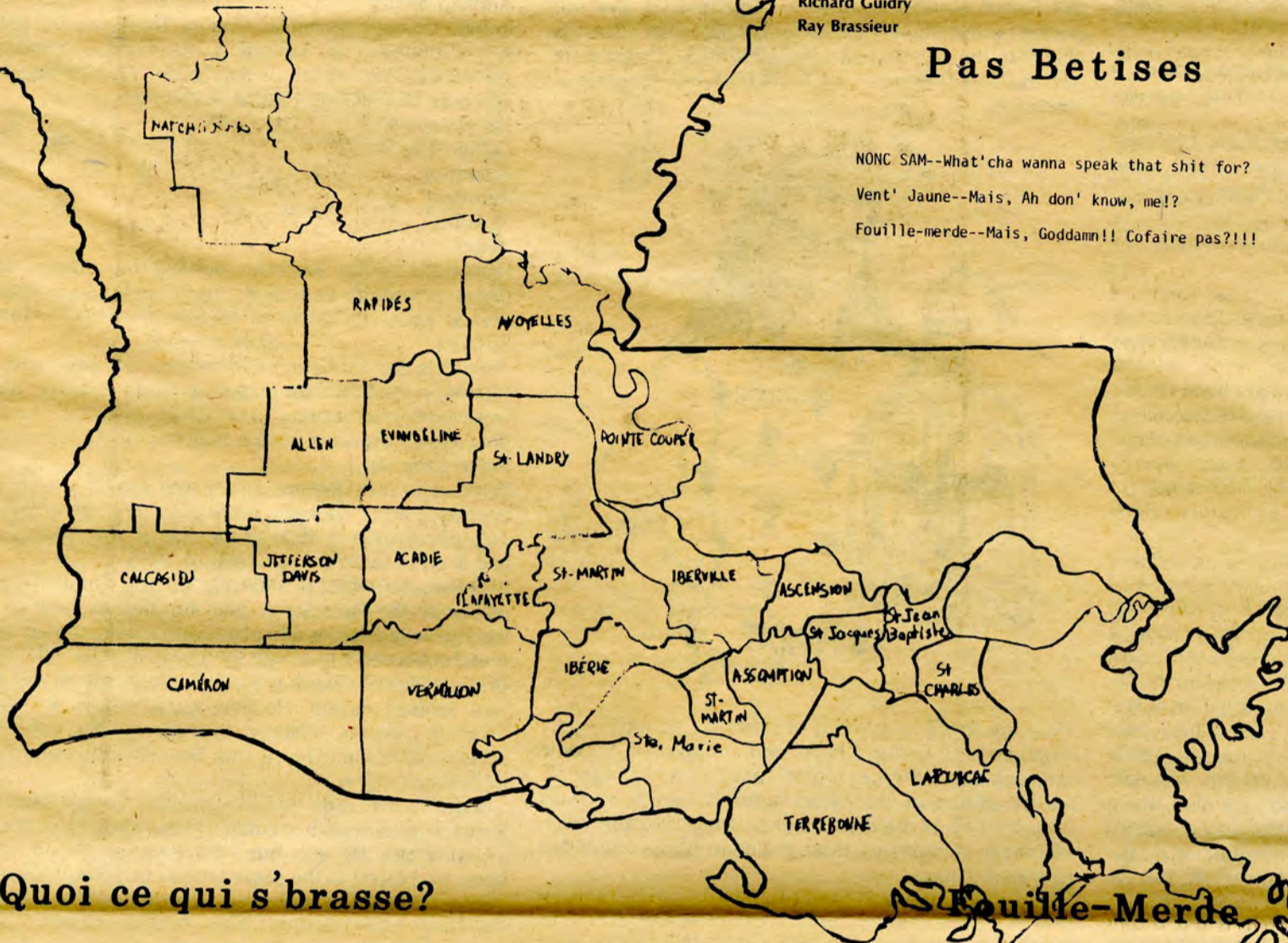
The patriotic contributions of World War I, World War II, Korean War, the supreme sacrifice by Paul Bergeron whose brother helped cook the meal tonight. Viet Nam War-- Robert Batchelder whose mother Anette was a Franco-American. One can read this bronze plaque in Sanford—

PFC Joseph Henri Carpentier Co. A 6th Armored Infantry Regiment, U.S. Army. Born September 29, 1918 Sanford, Me. Died December 7, 1942 near El Guepsa, Tunisia, buried in the American Cemetery Sauk Ahran, Algeria.

cont. 17

F.A.C.H.E.

French, Acadians, and Creoles Heading for Extinction



Quoi ce qui s'brasse?

Mais, j'peux t'dire que là l', j'suis paré pour l'été. Le Mardi Gras a passé comme un taureau farouche et ç'a juste manqué de me tuer. Mais le carême a été une bonne guérison. Nous autres on a payé nos devoirs et souffert nos pénitances. Et là, les Cadiens sont parés pour l'été. L'hiver a pas été trop brut, mais merci Bon Dieu c'est fini! Ça commence à faire beau dehors asteur, et le monde sont encore dans les chemins. Tout le monde demande, "Eh là-bas! quoi-ce qui se brasse?"

Comme pour des années il y a tout le temps les bals cadiens du samedi au soir et du dimanche après-midi dans la campagne. "Chanquichaque," tous les fins de semaine à Kaplan, Church Point, Gueydan, Lac Arthur, Lewisburg, Scott, Rayne, Crowley, Eunice, Mamou, et sur les bayous. Mes chers amis, c'est tout partout. Asteur les Cadiens sortent de la boue comme un cocodril qui sort de se réveiller.

C'est proche l'heure pour la saison de la pêche, et tu parles des péchés! Le Bon Temps Rouler va ouvrir bientôt au "Riviera" des Cadiens (Holly Beach dans la paroisse Camaron), et même aussi le Cypress Inn à Rutherford Beach va partir à la course avant longtemps.

Ils commencent à grouiller sur le bayou. Les pêcheurs de chevrettes préparent les trawls et les bateaux pour les saisons qui approchent. Il reste pas longtemps, mes amis. Et à la Grand' Ile, allons guetter tous les jolies catins de la "Ville" qui venent se soleiller sur la plage. Gar' oir les Cadiens qui guettent les belles "tites filles américaines qui guettent les Cadiens. Ça, c'est farce quand-même.

"Dans le sud de la Louisiane, les poissons flottent dans le Bayou Tèche, les canards volent dedans les maiches, les ououarons dans les platains, les écrevisses dans les clos de riz... On a trouvé le paradis dans le sud de la Louisiane." Asteur les vapeurs sortent des chaudières pleines d'écrevisses. PouyaTe!!!

Quel bon manger!

"Gardez donc ça qui suit. Ça là-l' va prendre place tout à l'entour du pays des Cadiens durant l'été qui vient. Si t'es dans le voisinage, viens nous 'oir.

mai: 2, 3 et 4 le Festival des Ecrevisses au Pont-Breaux.
24-25 l'Homage à la Musique acadienne, Lafayette.

juin: Pas grand chose, tout le monde est parti à la pêche.

juillet: Fêtes dans tous les petits villages le 4.
14 la Bastille à Kaplan.
12-19 France-Louisiane Festival en "Ville".

août: Morgan City Shrimp and Petroleum Festival
Festival des Chevrettes à Delcambre

Vent' Jaune



Yea, you right!
And we ain't
movin' again!

Yvon,

Here is the first copy of our page for the FAROG. I hope it meets your format requirement. As well, we are sending you a copy of an interesting commentary by Ray "Cush-Cush" Brassieur on ethnicity. I think it applies to your situation as well as ours. It's long, so we didn't type it. It would be better in smaller type. You could use it on our page in the future or preferably as a separate article. As well, let us know when we need to submit our first page for this fall.

Robert LeBlanc
Earlene Broussard
Richard Guidry
Ray Brassieur

Pas Betises

NONC SAM--What'cha wanna speak that shit for?
Vent' Jaune--Mais, Ah don' know, me!?
Fouille-merde--Mais, Goddamn!! Cofaire pas?!!!

Fouille-Merde

AN OPEN LETTER TO THE MEDIA

In spite of the relentless and untiring efforts of many people throughout Southwest Louisiana, one gets the impression that we are fighting a losing battle. Although many children in our schools receive French instruction and although we touch many people in a positive way with our French language radio and theatre, we appear to be making no progress in our attempts to revive our cherished Louisiana French language and culture. With the exception of one TV station, KLFY Channel 10, who have one 30 minute French language program from 5:45AM to 6:15AM on weekday mornings, we get absolutely no support from the local television media that has the power to reach the greatest number of people with the greatest degree of effectiveness.

The other TV stations in Acadiana have no French programming whatsoever. We find it difficult to believe that they cannot provide at least one half hour program each day in French for our children, of whom more than half are taking French classes daily in almost all of our area schools. There is a version of Sesame Street that has French lessons instead of Spanish lessons. This would show at least a token effort on the part of the television media to provide for the needs of its audience. Why not?

It is true that the local French speaking citizens are nearly all bilingual, but does the fact that we are bilingual make us second class citizens? It seems that we should deserve to have a French language news cast at prime time, not at 5:30 in the morning.

In short, we really do not feel that the television media are meeting the needs of our local French-speaking citizens who make up at least half of the population of Acadiana and who are the subjects (and objects) of so many "money-making" ads. We think it's time that others quit exploiting us and start doing something to help us.

Disappointedly yours,

F. A. C. H. E.

DANGER
COON-ASS
IN AREA

Dresser employees, and needless to say, I have worked alongside Cajuns. A hierarchy of jobs exist in the oil fields ranging from the lowly roustabout to the exalted company man. The oil field service companies, the perforators, down hole tool specialists, cementers, acidizers, mudloggers, etc., maintain a middle ground in this hierarchy of occupations. Service company employees are responsible to the company man and the tool pusher of the oil rig. All other employees, except for the geologist, enjoy somewhat less status than service company employees. Dresser is a service company.

Although I do not have quantitative proof, it is apparent that the distribution of Cajun employees within this hierarchy of oil field occupations is far from random.

Before addressing this problem directly, I would like to relate some personal observations pertinent to the case. I have worked in the south Louisiana and east Texas oil fields in a variety of capacities. I have worked alongside

decision will be made on the appropriateness of the Cajuns as a group for a class action suit. (Cris Cris, April 17, 1979, p. 3)

No, this is not a joke. After existing for over 200 years in south Louisiana as a group, district in language, religion, and a vast number of cultural traits, the Cajuns have to go to court to prove that they are a valid ethnic group. This problem is symptomatic of confusion in the meaning of both of the terms Cajun and ethnicity.

CADE--When Dresser Industries fired Calvin J. Roach of Cade, La., the company might have bitten off a little more than it can easily chew.

Roach filed suit in U.S. District Court claiming that Dresser had fired him for one reason only: because he is a Cajun.

Roach says that he was harassed and ridiculed on the job because of his background and that the company finally fired him for the same reasons.

Dresser is asking for a dismissal of the case on the grounds that Cajuns are not a specific ethnic group and that a report of the incident was not filed with the Equal Employment Opportunity Agency within their 80-day limit. Bill Gates, an Alexandria court clerk, says that the

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Ethnicity
Established

Charles R. Brassieur

Ethnicity Established... cont.

have worked with a great number of Cajun roustabouts, roughnecks, and drillers. They fill the most dangerous occupations in the oil field. Evidence of this fact can be counted in numbers of missing fingers and toes. These professions are not only the most physically demanding but also the least lucrative.

Although the situation may be changing, fewer Cajuns hold jobs in the higher status occupations of the oilfield. Yes, there are Cajun service company employees, there are Cajun tool pushers, and there may even be Cajun company men, though I have not met them. A hardworking, bright Cajun, with a little education and a deferential attitude can probably go to the top in the oil field. But the higher positions in the various companies, generally speaking, have traditionally, and still do, belong to non-Cajuns.

If there is discrimination in the oil field, this discrimination arises in the higher status occupations. I have never heard of a Cajun being fired from a casing crew (one of the lower status positions) because he was a Cajun. This would be tantamount to firing a Mexican-American from a fruit picking job because he is a Mexican-American. It won't happen because no one else wants to do that type of job.

It is a different story, however, with the oil field service companies. While working for one of these companies in 1976, I heard enough "dumb Coonass" jokes to believe that discrimination is altogether possible. The environment for discrimination is, after all, well developed. Oil city, the headquarters of the south Louisiana oil fields, is located in Lafayette, the heart of Acadiana, and also the fastest growing city in Louisiana. The surge in population there is undoubtedly linked with the demand for oil field executives and other oil field personnel of all sorts. This influx of oil industry personnel is largely non-Cajun. A map showing the distribution of the population with French as a mother tongue, compiled from the 1970 census, illustrates this phenomenon. The population in the area surrounding Lafayette parish is over 61 percent French. Much of this area, within which Cade, Louisiana is located, for instance, is over 81 percent French. The city of Lafayette, however, recorded less than 61 percent with French as a mother tongue. A large area within Lafayette Parish shows less than 41 percent French and yet another fairly large area shows 0-20 percent French. This last area, the 0-20 percent area, is a middle to upper middle class residential area, within which the recent non-Cajun oil field immigrants have taken residence.

Within this non-Cajun area, and in the myriad of suburban subdivisions developed around Lafayette in the decade of the 70's, the oil field executives reside. They are responsible for the hiring and firing in the oil industry. As the population of Lafayette, south Louisiana, and all of the south swells within the upcoming years, along with the growth in unemployment, these non-Cajun executives will have to decide whether they will hire Cajuns or what may grandmother calls "Hahnkees." Jobs are, after all differentially available resources. As competition for resources increases, the need for ethnic mobilization among the Cajuns likewise increases. Unless Cajun identity and ethnicity is firmly and legally established, the Cajun will be fired, disinherited, and otherwise trampled by the influx of northern immigrants.

But apparently some feel that Cajuns are not appropriate as an ethnic group. Those who share these feelings are confused about the meaning of ethnicity. The five most common criteria used by social scientists to define ethnicity are; (1) common ancestral origin, (2) same culture, (3) religion, (4) race, and (5) language. These defining criteria represent an objective definition of ethnicity. Do the Cajuns qualify as an ethnic group under these criteria?

The first attribute, common ancestral origin, is directly pertinent to the upcoming court battle. Section 703 of the Equal Opportunity Act of 1972 bans discrimination based on national origin. Like most American statutes, the wording is so vague that it must be interpreted and reinterpreted for each case. Which nation did the Blacks come from? Do they have the same national origin? Do Mexican-Americans have the same national origin? Of course not. Yet both of these groups qualify for a class action suit involving the Equal Opportunity Act. It would not simplify the situation if the law required common ancestral origin. The Mexican-Americans represent a blending of European stock with the native Indian population. The blacks, coming from an array of distinct African tribes and from a number of different geographical areas, do not represent the same ancestral stock. Not to mention the fact that much of the present American black population has strong blood ties with both European and Indian peoples. Does this mean that the Blacks and the Mexican-Americans are not members of ethnic groups?

No, every Cajun in Louisiana is not directly descended from the exiles of Acadia. The term Cajun has come to be applied to anyone who has been brought up in and assimilated the particular life style and cultural traits prevalent in Acadiana. In the opinion of many, this would include people who possess some degree of Indian,

F.A.R.I.N.E. is a Franco-American Resources Inventory of New England compiled by students of the Franco-American Office and in conjunction with F.A.R.O.G. at the University of Maine at Orono. This illustrated 90 page booklet may be purchased for \$3.00 + \$1.00 postage and handling (\$4.00) by filling out the coupon below and mailing it to: F.A.R.I.N.E./ 208 FERNALD HALL/UNIV. of MAINE at ORONO/ ORONO, MAINE 04469.



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Black, German, Italian, Spanish, French, French-Canadian, Anglo-Saxon, or Acadian ancestry. It is clear that the Cajun population does not represent homogenous national or ancestral origin. The point is, in a diachronic sense, there are no extant populations, and none that we have discovered historically or archaeologically, that can claim homogenous national or ancestral origin. The term "Anglo-Saxon", which refers to the combination of both Anglo and Saxon peoples, clearly illustrates this point. If Cajuns are denied their ethnicity on grounds of national or ancestral heterogeneity, then we must also deny ethnic identity to all of the established, legally recognized ethnic groups in the United States.

Another popular definition of ethnicity infers common culture, or a common set of cultural traits. Anyone grossly familiar with Cajun culture can attest to the uniqueness of cultural manifestations in Acadiana. A wealth of anthropological and sociological work is available to those not familiar with Cajun culture. Though variations in cultural traits exist, mostly due to the variety of environmental adaptations in south Louisiana, cultural geographers have had no trouble delineating the boundary of Cajun cultural distinctiveness (see *Atlas of Louisiana* by Milton B. Newton, Jr., for example). The Cajuns are as unique and cohesive in cultural lifeways and social patterns as any ethnic group in the United States.

If religion is an important criteria for establishing ethnicity, then the Cajuns are ethnic. Historically, the descendants of the Acadians and all who assimilated their life styles, have been Catholic. Again, Catholicism is not 100 percent homogenous over all south Louisiana. There are Cajuns who are not Catholic, those who have converted to some Protestant congregation, but they are in the minority.

Another factor often used in a discussion of ethnicity is race. To fit Cajuns into a certain racial category would be as inappropriate as trying to fit them into a category based on national or ancestral origin. There are, for instance, Blacks who call themselves Cajun. These Blacks share a great number of cultural traits with white Cajuns. They have the same religion, speak the same language, dance to the same music, and eat the same boudin. Clearly, race is not a pertinent criterion of Cajun ethnicity. But, because of the Spanish and Indian population mixture in Mexico, neither is race an important criterion for Mexican-American ethnicity. If Cajuns are objectively deprived of their ethnicity because of race, then we must also redefine the ethnic status of Mexican-Americans. And what of some American Indian groups who have decided that 1/32 Indian blood constitutes a true Indian? I

wonder how many people have at least 1/32 Acadian blood. If strains of Acadian blood were searched out as diligently as American Indian blood, I would not be surprised to find a majority of the population of the Eastern United States crying to be Cajun.

Language, of course, is an important criterion which distinguishes the Cajun from other groups. Though there is a variety of French spoken by Cajuns of Acadiana, they must speak some form of French, or come from a family that spoke some form of French, to qualify as Cajun. As assimilation to the larger American culture rapidly proceeds, the French language in Louisiana is on the decline. Perhaps in the future, Cajun ethnicity will either decline or be redefined to include people that do not speak French. At present, however, a third of Louisiana's close to 4 million population still speak or understand French natively.

It is clear that some of these objective criteria are not appropriate in establishing Cajun ethnicity. Because of the difficulty with objective criteria, many anthropologists favor a subjective definition. One of the most popular in the recent literature of ethnicity is put forth by Fredrik Barth. He argues that the direct criterion of ethnic group membership is ascription and self-ascription. In other words, a Cajun is a member of the Cajun ethnic group if he believes himself to be Cajun, and if members of his community view him as Cajun. Because thousands of individuals in south Louisiana, Texas, California, and throughout the country consider themselves Cajun, and because they are considered Cajun by those who interact with them daily, they irrefutably belong to an ethnic group known as Cajun.

In conclusion, despite the heterogeneity of the Cajun essence, and the confusion over which criteria determine ethnicity, the Cajuns are as ethnic as any group in the United States. In an objective sense, the Cajuns, while sharing similar culture traits, language, and religion, are no less ethnic than Blacks or Mexican-Americans. Subjectively, I know of no twisting of the facts that could convince the thousands of Cajuns throughout the country that they are not Cajun—regardless of objective criteria or court decision. As competition for resources becomes keen in the near future, I predict that ethnic mobilization will become an increasingly important nationwide phenomenon. Unless a certain degree of ethnic mobilization is inaugurated in south Louisiana, discrimination directed toward Cajuns will be, as it has in the past, legally sanctioned. The case is in the courts—you are the jury.

NDLR—on est 100 pour cent avec toi Charles.



Campus Observations

Rédactrice Étudiante: Debbie Gagnon

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

"De La Grande Visite"

Josée Vachon

Le mois passé, environs 45 étudiants de l'université de Laval à Québec sont venus passer une journée ici à UMO. Yvon m'avait demandé si j'étais intéressée de prendre responsabilité de cette visite. J'ai pensé que ça serait une bonne expérience alors j'ai dit oui tout de suite. J'aurais jamais pensé qu'il y avait tant de préparation pour une telle affaire, par exemple, mais j'ai vraiment aimé les rencontres.

Mon plus grand problème était de leur trouver des chambres à coucher. Quand j'ai su qu'il y avait seulement 7 filles, j'ai pensé qu'elles pourraient rester dans ma chambre et avec d'autres filles sur mon étage, mais il restait une quarantaine de gars et cela était un peu plus difficile. Après quelques semaines de recherche sur le campus, j'ai parlé avec le directeur d'une des résidences co-ed, et il m'a dit qu'il y avait de la place dans plusieurs chambres. Soulagé d'avoir enfin fini de chercher, j'ai commencé à faire les préparations.

Il faut toujours s'attendre à tous, comme j'ai appris cette journée-là. Deux jours avant l'arrivée des étudiants le directeur de résidence m'appelle pour me dire que c'était impossible de loger les étudiants car cette fin de semaine-là était le weekend des R.A.'s (assistants de résidences) et que tout les chambres seraient prites. Quoi faire? Je ne savais plus où tourner, alors je suis retournée voir ma propre directrice de résidence. Elle m'écoula avec patience et quand j'ai eu fini, elle me dit de ne plus m'inquiéter, que je pourrais tous les loger dans le soubassement de notre résidence. Il y avait assez de matelats dans la chambre de réserve pour au moins 40 personnes. Voilà mon problème résolu, alors avec l'aide de Steffan et Yvon j'ai préparé un horaire pour leur séjour ici et j'ai réservé une salle pour les accueillir.

Le vendredi midi j'attendais à l'office avec Yvon quand l'autobus arriva et Noël Gingras, le coordonnateur du groupe, est venu nous chercher. Nous sommes descendus rejoindre les étudiants, qui avaient tous débarqué de l'autobus. Il me semblait en avoir une centaine plutôt que 45 et je me demandais par où commencer. Il m'ont suivi à ma résidence pour porter leurs baggages, et après ils sont allés manger au Student Union. Une fois dans la salle, nous avons passé une partie de l'après-midi à répondre à leurs questions à propos des franco-américains et ce qu'on fait au FAROG.

Après cela la tour du campus a fallu être annuler car il s'est mit à pleuvoir. La plupart des étudiants ont retournés à ma résidence et quelques uns jouaient la guitare et chantaient. A mesure qu'ils commençaient une nouvelle chanson, une groupe de filles s'assoient pour les écouter. C'était intéressant pour tout le monde, car plusieurs des filles n'avaient jamais rencontré de Québécois ou entendu leurs genre de musique.

La meilleure partie de la journée pour moi était la soirée. Une chance que Mary Ann était là pour m'aider. Elle a préparé des tables à manger dans l'autre salle que j'avais réservé pour une veillée. Vers 10 heures les étudiants ont commencé à arriver. J'étais inquiète qu'il manquerait de la musique car je n'avais pas pu avoir de stéréo, mais il y avait un piano et avec les voix des étudiants et quelques autres musiciens dans le groupe, comme un joueur de violon, ont fait un vrai "party" de chansons et de danse. Il y avait des personnages dans le groupe de québécois qui nous faisais rire. Un était surnommé "Le capitaine" et un autre faisait une imitation de Robert Bourassa. Tout le monde se sont bien amusés jusqu'à 3 heures du matin. La c'était drôle car il fallait tous sortir les matelats. J'habite au quatrième étage et je dois avoir fait environs 6 à 7 voyages en haut pour chercher d'autres couvertes et matelats. Ça s'est très bien arrangé malgré tout, surtout avec un groupe si nombreux.

Cette visite a été plaisante pour tous car les étudiants au FAROG et ceux de Québec ont eu la chance de se

connaître et de partager leurs opinions et leurs cultures. Dean Louder, leur professeur de géographie, nous a envoyé une lettre pour nous raconter leur expérience:

Chers amis au FAROG,

Juste un petit mot pour vous remercier de l'accueil que vous nous avez fait lors de notre passage chez vous les 11 et 12 avril.

L'excursion que nous avons faite en Franco-Américaine a été un succès à tous les points de vue. Grâce à cette courte visite nous avons énormément appris non seulement sur la culture franco-américaine, mais aussi sur un aspect de l'héritage québécois trop souvent négligé. On s'est sensibilisé de façon frappante aux problèmes de survie auxquels les groupes francophones hors Québec font face. Nous ne pouvons y demeurer indifférents. Aussi, avons-nous fait d'excellents amis. Pour nous, c'était là un des faits saillants du voyage.

Cette année l'excursion s'est faite à titre expérimental dans le cadre du cours "Minorités francophones en Amérique du Nord" offert au Département de géographie de l'université Laval. On considère l'excursion comme une réussite. Peut-être nous verrez-vous dans vos parages encore l'année prochaine.

Gros Merci,
Dean Louder

Je suis bien heureuse que ça soit été une réussite et j'espère aussi de les revoir un jour. Un bel été à tout le monde. Je pars à Québec bientôt pour y être durant la grande question du référendum, alors je vous raconterai tous ça à l'automne. A la prochaine!

Comment ça marche chez moé

I have had some trouble these past few months trying to write this column. I don't want my column too trivial and not really say anything—which is what my column in the March issue was. Rather, I want what I write to contain some substance, some meat and potatoes instead of some wishy-washy soup. So this month I have decided to share with you a part of myself—my vision of life.

The two aspects of my life that are most often commented on are my happiness and my optimism. I am often asked: "Why are you always smiling? and, Why do you always try to look for the best in everybody? Don't you ever get angry?" Well, let me set the record straight, I have been known to get angry a time or two (or three....). The way I look at it is this: each day God gives me a choice, I can be happy or I can be sad. I choose to be happy. Now, I mean that as a conscious choice. I get up each morning and say "Glory to God, for this is the day that the Lord has made." I say this statement and I try to live this statement all through the day. Now remember, I am not saying that I never get angry. Anger is a part of our existence. It is in learning to deal with this anger that many of us fail. Instead of expressing that anger in some way (and it is good that we express our anger. For one example, think of the incident of Jesus in the Temple.), I internalize it. So many times that I appear calm, cool and collective, I am a raging volcano inside. But this is rare, it takes alot for me to get upset but when I am—watch out.

As for being an optimist, looking for the best in everybody—to this I plead guilty as charged. I may be totally wrong—as my roommate assures me that I am—but I believe that in every person, all the way from the Pope to a pimp, there exists an imprint of Jesus Christ on their souls. That mark might be obvious, as I believe it is in the Pope, or it may be buried or distorted by that quality which we call sin. It is not a question of yes or no but of what degree that mark is there. And I firmly believe that if I look hard enough or long enough I will be able to see the face of my Lord staring me in the face. Isn't He the one who said: "for whatsoever you do to the very least of my brothers you do as if unto me." (Mathew 25:40) This was an important lesson for me. If someone didn't live up to what I thought was right I had (and possibly still do have) a tendency to look at someone and condemn them. That is not what God wants. He wants me to spread His love and leave the judging to Him. To do this I must, it is an absolute necessity, that I look at each person I see and see instead Jesus; for I might not be able to love them as them but I can love them through Jesus in them. (My roommate assures me that one must be "saved" for Jesus to exist on their souls. I don't know about you but I was saved two thousand years ago.)

As I sit here watching *Fantasy Island*, I ask myself, "Did you just pull this stuff from one of their episodes? Is all of this just a fantasy?" No, not to me anyway, it is something that is very real; so real that I have dedicated my life in pursuit of these ideals. If I sound "preachy" please excuse me. I am not trying to convert anyone; God can do that Himself. What I am trying to do is to share with you a part of myself—a very important part. And by doing so I hope to become more than just a mass of printed words, more than a column, but a person. And I assure you that this person's love goes out to each and everyone of you. So until next year: "May God bless you and keep you. May God let His face shine upon you and be gracious to you. May God show you His face and bring you peace." Numbers 6:24-26.

Shalom

Editorial

Quebec...



on
Comprend

CT'Encore à Mon Tours

Why wasn't I warned?? When the Title VII program invited FAROG'S newly organized theater troupe to perform in the St. John Valley last weekend. I was elated. We had already presented our repertoire to several other New England Communities, but this was our first opportunity to perform "Chez nous" in our beloved St. John Valley. Perhaps I was blinded by youthful idealism, but I actually expected to see hundreds of enthusiastic faces in our Van Buren, Madawaska and St. Agatha audiences. After all, where else in the world could we ever find a prouder, more active Franco group? Title VII, L'Heritage Vivant and other historical societies had certainly dispelled any negative self-images that may have existed...hadn't they? Apparently not, but let me reiterate our weekend.

Friday evening we arrived at the Van Buren Secondary School. Our expectations alumna of the high school. "Where is everyone?" we wondered. Where was the administration? Where were the bulk of the Heritage Committee members? Where were the students? Where were the other 3,950 people from Van Burne? Nothing was set up for us, no one was there to help except for two very nice janitors. Welcome home, folks.

Well, despite it's size, our audience was the best. They really made me glad I was God. (You had to be there.) After the show our Heritage Memère presented us with a souvenir too lovely to be forgotten. (You had to be there.) "Tomorrow will be better" we thought.

We thought wrong... again. The audience size dwindled from 30 or 40 in Van Buren to ten (10) in Madawaska and then to a climactic five (5) in Ste. Agathe. If I had a true actress' ego, I'm sure I'd feel indignant, but my concern at this point lies rather with the reasons behind the small attendance.

After asking several people why they didn't come to see the plays, the basic response was: "Because they were in French-Yuck." - this from students and parents in communities that are 96% French-speaking. The implication of this reaction, at least in my mind is that someone somewhere didn't do their job, I know for a fact that Title VII has been working for ten years developing new programs and curriculum, and that many excellent teachers have at least tried to carry the programs through, what I don't know is whether or not the administrations of the Valley schools are doing **their** job in supporting the teachers and the programs-(What do you think, Judy?)

Well, have a good summer all of you - perhaps I'll be back in the Valley soon, but this time I'll see it with different eyes.

Debbie Gagnon

Original Sins. . .

I have just committed another sin. I reduced this copy to eight point in order to get it all into this issue of the paper.

We at the Franco-American Office are often asked why, if as we contend that there are some 2,000 Franco-American students attending the UMO/BCC campuses, and approximately 300,000 French Mother Tongue persons in Maine alone, that there are only a handful of students (between 12-20) involved with or working for l'Office Franco-Américain and Le F.A.R.O.G. FORUM. I must state from the beginning that I have puzzled over this issue many times during the past year, since the time that I became acquainted with l'Office. It was only in looking more closely at myself and at my immediate family that I was able to identify some possible reasons which may shed some light on the issue - the regrettable situation of - ASSIMILATION.

Out of a family of fifteen children (oui quinze enfants) born to French speaking parents, seven have gone on to a college or University setting out of high school - all males. Leaving aside the consideration of differing patterns of socialization for males and females in our society for the moment, hopefully to be taken up by somebody who knows more about the subject than I do, I would like to consider our early experiences. We, as well as other young Francos, were prepared from an early age, set upon a track which we had no power to direct or control. We were programmed by an educational institution which promoted and continues to promote an essentially White Anglo Saxon Protestant set of values; the English language is far superior to the French, the French that is spoken in New England is atrocious, a college education is a must if one is to be considered successful, and to stay in the town or village of one's birth is to admit defeat and be condemned to a life of ignorance and poverty. As we progressed through this academic institution and the societal structures we swallowed increasingly more and more of these attitudes until they permeated every fiber of our being and existence. We bought into these lies and accepted them as truth. Those of us who didn't were pushed out and were termed drop outs--the misfits of society.

From an early age (as soon as we started school) we were forbidden to speak our maternal language, were treated as inferior or retarded if did not pick up the English language as quickly as others, and we were subjected to incredible amounts of ridicule. The abuse was both physical and psychological. We were spanked with switches and leather belts, had our knuckles rapped with rulers, and were forced to stay on our knees for hours on end either because we spoke French within the school building itself or out on the playground. One simply had to be overheard speaking French on school property to be subjected to this intolerable violence. That was not all. The frog and dumb Frenchman jokes abounded (for a long time I thought that dumb Frenchman was all one word). This is what we were subjected to from the first day of school--small wonder that I came home crying every day for the first week of school! Not all of the children in the school were treated in this manner, however, for the few English speaking children were almost exclusively the Teachers' pets and they got the golden stars on their foreheads or papers.

It became apparent, either consciously or subconsciously, that being French speaking (Franco-American) was as much a blemish as original sin and it seemed that these intuitions and the individuals who carried

out policy were determined to beat this devil and all his evil doings out of us no matter what the consequences. We submitted to these beatings and incessant ridicule, (what else could we do--we had no power to stop it) left the French language behind us, and adopted English all in order to share in the positive feedback and attention available. We received negative stimuli whenever we spoke French or acted as if we did not understand what was being transmitted to us while others around us received all the positive strokes for the way they spoke, acted, and carried themselves. It does not take a Behaviorist to understand that the Franco parts of our personalities were doomed to extinction, while the Anglo behaviors and attitudes were being reinforced and would soon become the most valued and sought after elements of our being. That in fact did happen. It was not uncommon for those French speaking kids among us who were more trainable and quicker to adopt and adapt to this Anglo environment to begin to put down, snitch on, and ridicule the slower Franco children. If we ridiculed and snubbed others we wouldn't be so likely to be so treated ourselves, and what a way to get in good with the teachers--we did their work for them--the oppressed became the oppressors...

This was not only a fact of life during our elementary school years, but it also followed us on into high school as well. There peer pressure and the need to belong worked its wonders in more subtle ways. The most prestigious cliques were those called 'TOWNIES', made up of students who had always spoken English or whose parents had been so well assimilated themselves that they had nothing Franco left to pass on to their children. To be accepted into these Townie groups one not only could not (should not) speak French, but should not have an accent either. (I spent three years in high school and four years in college taking speech courses and tutoring after school so that I could learn to speak English correctly. I did not want to be identified as a dumb Frenchman. My anglo wife has stated several times that she was so conditioned by dumb Frenchman propaganda that she does not think she would ever have dated me in college if I had displayed any sort of French accent.) Also in high school, a strange sounding Parisian French was shoved down our throats--which the majority of us refused to swallow. How could anyone expect any other reaction? After some ten years of ridicule for speaking a certain language they all of a sudden wanted us to put all of that aside and then accept some high-brow educated form of that same language--Standard French. We were also taught the History of France, but there was never any mention of St. Croix Island, les Acadiens, les Québécois, ou les Franco de la Nouvelle Angleterre. We were stripped of our cultural tools, denied our History, and we were modified--made to accept and want to be MAYFLOWER AMERICANS.

A perfect example of what I am talking about appears on place mats in a prominent Northern Maine Motel. This area of our State is 95 percent Franco-American, however, these place mats read, "The Acadians have inherited two great cultures from two great civilizations, England and France. They are proud of this dual nationality in culture. Though the people of the Valley dislike to be called Frenchmen, they prefer that than to be called Franco-American, a term foreign to them."

The people of the Valley Anglicize the pronunciation of their names as much as they can. They are proud to be Americans, and as such they claim no other nationality. They are not French-Americans, they are not French-Canadians, they are AMERICANS." This is the kind of message we are given over and over again and then when we get to college YOU have the nerve to ask why so few of us are interested and involved in a Franco-American effort! SHIT! what do you want from us, white man? After 18-20 years of reinforced extinction and behavior modification you expect us to all of a sudden feel positive about and extoll the virtues of being Franco-American. Etes-vous fou? Don't you realise that it is only those of us who were most adept at inculcating anglo values and patterns of speech and behavior who made it to this

Point of Concern

The last word is that the University of Maine at Orono has not renewed Sandra Gardners contract for next year. Ms. Gardner is the only female member of the University's sociology department, and has offered a unique and necessary perspective on American society to her students. I believe that her position should be continued not only in consideration to her outstanding qualities as teacher and role model, but also in consideration to the 7-1 ratio of female to male sociology students; the study of sociology should include options for a female perspective in order to provide a well balanced education.

FACENE

(Franco-American Community Events in New-England)

"Les Rassimileux" de l'Université de Maine à Orono ont présenté deux pieces de Théâtre dans la Vallée St. Jean le 2 et 3 de Mai. Un grand "merci" à ceux qui sont allées les voir.

The Maine Multi-cultural Network Confest took place at the University of Maine at Augusta on May 10, 1980.

The Association of Presque Isle Area Franco-Americans spent a day at UMO on May 2, 1980.

Coming Up....



Ariane Dufour and Louis Wauthier, choreographers of folk dances and directors of the dance group LES FARAN-DOLES will spend the entire weekend teaching participants the folkdance steps of Quebec.

This weekend will allow participants not only to learn dance steps but also to create a network of persons throughout New England interested in French folk dances. We urge all those who are involved in heritage activities to attend.

THE COST OF THE WEEKEND IS \$75.00 PER PERSON AND INCLUDES ALL MEALS, LESSONS AND LODGING.

ivory tower to begin with!

Suffice it to say that only a few of us (quite possibly those who resisted assimilation, externally or internally, or found some positive reinforcement for being Franco) have been able to take that huge risk and self identify as Franco-American and start speaking out against what we believe is the injustice which has been perpetrated against us. This has been the case for my brothers and me, and remember that only 3 of the 7 who went on to college have become involved in Franco-American directions on this campus and in New England.

Now don't think that the road back to regaining and repossessing our language and culture is an easy task for there are obstacles all along the way. Yes, we are the successful ones according to some, but we have somehow gotten sidetracked--have taken a wrong turn, according to others. Although an awareness of and support for Franco-American efforts is growing in this University system, l'Office Franco-Américain is still essentially the only support group for us at this University. It is the only place where we can truly search out and express what we are as individuals and as a group.

Steffan T. Duplessis

Le Tout Pour Tous

Il me semble que c'était seulement quelque mois passés que j'ai écrit ma première petite pensée pour le F.A.R.O.G. Nous nous sommes déjà rendu à la fin du semestre et je ne sais pas où est-ce que l'année est allée.

J'ai toujours hâte que le fin du semestre arrive mais quand il est ici j'ai toujours l'espérance de pouvoir apprécier la beauté du printemps surtout sur le campus de l'université. C'est une très belle vue avec beaucoup d'activités chaque jour de la semaine. C'est de valeur que les étudiants soit si occupés au printemps avec tous leurs études. En effet, ils n'ont pas beaucoup de temps de faire tous les choses qu'il désire.

Nous avons tous une belle saison d'été en avant de nous. Je suis certaine que tous les élèves ont quelque choses d'enligner pour l'été. Soit d'ouvrage ou bien d'aller à l'école ou d'autre choses. En tout les cas je voudrais souhaité à tous les élèves, les professeurs, tous nos lecteurs devouer à FAROG, et tous les autres--AYEZ UNE TRÈS BELLE ÊTÈ--et que nous revenons à l'automne pour un autre année d'études et de travailles pour faire notre journal bilingue encore plus intéressant et plaisant à lire pour vous tous.

ALORS D'ICI À L'AUTOMNE PROCHAIN-AUREVOIR MES AMIS!

Amicalement,
Mary Ann Cyr

P.S. Une petite note d'appréciation.

Notre "gang" de FAROG ont eu l'honneur de recevoir environs cinquante étudiants avec leurs professeurs. Ils sont venu de l'université de Laval du Québec. Chacq'un qui les ont rencontré les ont bien aimés. Moi même j'étais très contente d'avoir parler avec eux. Une chose qui m'a bien fait plaisir c'était que chacq'un des étudiants savait soit parler ou qu'ils comprenaient l'anglais. Ils ont pu communiquer avec beaucoup d'élèves de l'université qui parlait seulement en anglais. À TOUS LES ÉLÈVES QUI SONT VENU--ÇA ÊTÈ UN PLAISIR DE VOUS RECEVOIR ICI À L'UNIVERSITÉ.

Toujour,
Mary Ann

FRENCH CONNECTION from page 13

France itself. This began a reinforcements of familial ties which culminated with a visit to the Viollet ancestral home, still standing after 400 years!

A local incident evolved into an international incident! The name Viollet began changing with Charles who is noted in all church records as Violet, one "1". François, his only son, so we thought, in North America carried the name in church records as Violet but all his children were baptized or used the name of Violette.

The Connected in North America.

François's line in North America is noted in part:

First Marriage: Marie Luce Thibodeau Wed civil ceremony 1769. Church May 6, 1770 at Ekoupahog (St. Anne-Fredericton). She was born on La Rivière St. Jean, daughter of Jean Thibodeau and Marie Leblancs.

Family: Marguerite, Augustin, Marie Genevieve, François, Madeleine, Vénérande, Dominique, Charles Armand Henry, Benoni-Benjamin, Alexandre, Pierre Hilarion, Marie Josette-Josephie, Joseph Isaac, and Elizabeth.

Second Marriage: Marie Rose Cormier. Wed St. Basile, N.B. 7-4-1803. Daughter of Jean B. Cormier and Madeleine Landry.

Family: Joseph, Marie Victoire, Jean Regis, and Jean Felix.

Third Marriage: Genevieve Tardif. Wed St. Basile 1-17-1814. Daughter of Jean B. Tardif and Marie Anne Dubé.

Family: Luc, Elisabeth, and François.

All Violettes in North America have been charted to François with one exception and this is soon to be tied to this line as well. Association of the Violettes is based in Methuen, Mass. and any person of Violette ancestry should contact Mrs. Rita Violette Lippe, at 32 Louise Ave., Methuen, Mass. for enrollment.

Le Patrimoine

Notre héritage vivant

Perspectives, pensées, étincelles

Le Docteur de Rumford

Dr. Pierre B. Aucoin was born in Grosvernordale, Connecticut in 1903, one of the 12 children of Mr. and Mrs. Pierre J. Aucoin. Although he was from a poor family, a certain Father Poulin, A.A., convinced Mr. Aucoin that Prep school would do well by Pierre, and since it was almost as inexpensive to attend Assumption College in those days as it was to stay at home, in the fall of 1917 Pierre was a freshman at Assumption.

Once the family found that they could no longer afford it, he had to drop out after his sophomore year. Father Paulin talked to Pierre's father once again, and he was back the next fall on scholarship. Since Assumption was an eight year school then, Pierre went straight and received his college degree in 1925. Despite the strict discipline, he claims that his sports (basketball, baseball and tennis) and especially his school friends and Brother Armand made it all worthwhile for him.

Laval University in Québec was where he decided to go to medical school, and upon completion he interned at the Danbury Hospital in Connecticut, and at St. Mary's in Waterbury. While at Danbury, he met Esther C. Craig, the supervisor of the hospital's operating room, and two years later they were married.

Mme. Bolduc - Dès mon arrivée à Rumford, je vous remarquais, vous et Madame Aucoin, à l'église. Vous me paraissiez un couple idéal qui remplissait avec beaucoup de distinction vos obligations religieuses. Pourriez-vous nous donner votre attitude à ce sujet?

Dr. Aucoin - Bien entre nous, vous savez Madame Aucoin n'était pas de notre religion. Mais même avant d'être mariés nous allions toujours à la même église. Puis après que Pattie est venue au monde, c'est elle (Mme. Aucoin) qui a décidé ça. Jamais je ne lui demandais pourquoi ne pas devenir catholique? D'elle même elle a décidé de recevoir ses instructions du Père Gilbert et ensuite elle était baptisée. Naturellement nous continuons d'aller à l'église ensemble.

Mme. Bolduc - Votre fille, elle s'appelle Pattie. Pouvez vous nous en parler de Pattie?

Dr. Aucoin - Après son école paroissiale ici, elle est allée à l'Académie de Biddeford chez les sœurs de la Présentation. Alors elle a fait ses études secondaires à cet endroit. Pour son collège, elle est allée à l'Université de Fryebur, en Suisse.

elle est allée pour une année en Suisse et ensuite elle a eu son baccalauréat des sœurs au Regis College. Ensuite elle est allée à l'Université d'Indiana pour sa maîtrise en éducation. De là, elle est allée faire la classe dans le Michigan et à Ann Arbor. Plus tard, elle a marié un avocat, William Rowe. Elle est la mère de cinq enfants, dont une fille est décédée.

Mme. Bolduc - Que fait Pattie maintenant?

Dr. Aucoin - Pattie enseigne le Français. Elle a enseigné le français à Portland, ensuite à Livermore Falls et à Jay, Maine. Maintenant elle a laissé ses classes pour élever sa famille, il n'y a donc plus de problèmes. Probablement que plus tard, elle retournera à l'éducation des jeunes, l'éducation française. Elle a trois enfants à l'école supérieure et un qui est dans l'école primaire. En tout, deux garçons et deux filles.

Mme. Bolduc - A la maison est-ce que vos petits enfants parlent un peu le français?

Dr. Aucoin - Il y en a qui apprennent le français à l'école supérieure, mais ils n'hésitent pas à demander de l'aide à leur mère pour les devoirs et les leçons.

Ludger - Est-ce que vous parliez français chez vous, Dr. Aucoin?

Dr. Aucoin - Chez nous, c'était défendu de parler anglais. Après avoir demeuré aux Etats Unis, mon père et ma mère savaient assez d'anglais pour se défendre, mais ils aimaient mieux parler français. Les trois derniers de notre famille sont nés aux Etats Unis. Alors quand nous parlions anglais entre les trois plus jeunes, ou mon père, ou mes sœurs les plus vieilles, bien des américains n'étaient pas fâchés. C'était une manière de s'exprimer dans ce temps-là. Tout de même on pouvait toujours parler anglais quand nous étudions.

Mme. Bolduc - C'est comme aujourd'hui chez nous, c'est français d'abord puis c'est anglais ensuite.

Vous êtes très intéressé aux jeunes et puis vous voulez leur aider sur toute la ligne par exemple: n'aviez vous pas des bourses données par une association que vous avez organisée?

Dr. Aucoin - Il fallait aider les jeunes qui sortaient des écoles. Il n'y avait aucune bourse pour les jeunes qui voulaient aller à HG, c'est à dire à l'école près de Rumford et Mexico. Avec l'aide de Messieurs Berry, Gaudreau, Fortin et Poulin, nous avons fait des démarches pour avoir une bourse pour ces jeunes-là. Pour pousser l'affaire, j'ai demandé au Père Supérieur du Collège de l'Assomption s'il voudrait venir parler ici, à Rumford, et expliquer à ceux qui étaient intéressés à cette bourse-là. Alors les Jésuites de Worcester sont venus, nous avons eu une petite conférence à laquelle assistaient tous les intéressés. Nous avons demandé au Père quel montant devrions-nous donner comme bourse, lorsque nous pourrions le faire. A l'école préparatoire en 1950, on chargeait \$800., pour la scolarité, pension et le logement. Le père nous a conseillé de ne pas donner plus de la moitié de ce que cela coûtait. Nous avons décidé de donner \$400. pour 8 ans, 4 années à l'école préparatoire et 4 années au collège. C'est comme ça que notre bourse a commencé. Pour obtenir cet argent, il a fallu gratter, avoir des parties de cartes, des beans et plus tard des lotteries. Chaque membre

de notre groupe donnait un dollar par semaine auxquels s'ajoutait la moitié des revenus de la lotterie.

Notre but était d'aider les finissants de l'école paroissiale qui n'avaient pas les moyens de poursuivre leurs études. En leur donnant \$400. pendant 8 ans, c'était possible pour eux d'aller aux grandes écoles. La père venait ici donner l'examen et c'est lui qui avait le dernier mot dans le choix des candidats. Maintenant, nous donnons \$800. par année, pour quatre ans, soit au total \$3200. Ceci en pur don. Depuis la formation de notre association un grand nombre de jeunes ont reçu cette bourse. J'ai reçu mon doctorat honorifique en sciences des mains du premier boursier à être gradué du collège.

Venney - Pourquoi faire cela pour les jeunes?

Dr. Aucoin - Parce que tout le monde avait été bon pour moi au temps de mes études. C'est plutôt une dette dont je veux m'acquitter envers ma famille pour m'avoir envoyé au collège et à l'Université. En travaillant pour les jeunes, c'est dire merci à ma manière, tout en procurant aux jeunes l'occasion d'acquérir une éducation solide et chrétienne - basée sur le bon exemple d'un Collège Catholique.

Ludger - Quelle différence avez vous trouvée entre l'Université Laval de Québec et les universités américaines?

Dr. Aucoin - Je ne suis pas en mesure de comparer car je n'ai pas étudié aux universités américaines. Lorsqu'un étudiant a atteint le niveau universitaire, il n'en tient qu'à lui de travailler plus ou de travailler moins. C'est devenu sa responsabilité et personne ne le pousse. Laval est une université catholique bien que nous pratiquions notre religion en dehors de l'école de médecine. Il arrive qu'à certains collèges très libéraux, des professeurs infiltrent à leurs élèves des idées trop avancées pour leur développement intellectuel; ces élèves ne peuvent voir ce qu'il a d'insidieux dans ce qui leur est enseigné. Ces choses ont une mauvaise influence sur un homme qui n'est pas encore formé.

Venney - D'après vous, pensez vous qu'on a fait assez pour les jeunes? Avons nous fait assez pour leur transmettre l'héritage français?

Dr. Aucoin - Pour ceux qui élèvent une famille, tâche de plusieurs années, il ne reste pas de temps à se dévouer à d'autres causes. Après que les enfants ont grandi, il est normal que les gens en fassent plus pour une cause comme celle-ci. Encore une fois c'est par l'exemple que nous donnons nos meilleurs leçons. Et c'est en vivant une vie chrétienne, une vie catholique que nous transmettons notre véritable héritage franco américain.

Venney - Que pensez vous des jeunes d'aujourd'hui?

Dr. Aucoin - Les jeunes ne perçoivent pas la vie de la même manière que nous à leur âge. Le progrès a rendu leur éducation plus facile. Ils ne retourneront pas aux idées de vingt cinq ou cinquante ans passés. Leur dévouement sera dans d'autres domaines, et leurs efforts seront dans une direction différente. Tout de même ils vont conserver leur religion et leur héritage franco américain. Après avoir vieilli, ils mettront en pratique les bonnes idées qui ont été semées en eux dès leur plus tendre enfance.

Ludger - Pourquoi êtes vous devenu médecin?

Dr. Aucoin - Très jeune, même avant le collège, deux médecins de chez nous m'avaient bien impressionné. Ils étaient bien habillés, toujours propre et avaient une bonne apparence. Ils avaient une voiture et un cheval, ou même un auto à leur disposition. Surtout, il me semblait qu'ils avaient la vie facile. Alors, à ma surprise j'ai connu que le travail de médecin est difficile et jamais fini. Plus tard, je me mettais à rire de moi-même en pensant aux raisons qui au début m'avaient influencé à devenir médecin. Lorsque je deviens intéressé aux études médicales, je voulais devenir médecin parce que c'était une bonne profession où exercer le dévouement à ses semblables.



Ludger - Pourquoi à Rumford?

Dr. Aucoin - Après mon internat dans le Connecticut, je fus appointé médecin d'un camp d'été pour garçons, dans le Maine. La température me plaisait, il faisait chaud durant le jour et frais la nuit; alors je pouvais bien dormir. Je mentionnai, à ma future, Madame Aucoin, que je croyais qu'il sera bon de vivre dans l'état du Maine. Je ne connaissais pas la surprise que me réservait le mois de Novembre. Tout de même, j'allai voir le secrétaire de la Société St. Jean-Baptiste et lui fit part de mon projet de pratiquer dans le Maine et je lui demandai son aide. On discuta comme endroits possibles de Lewiston, de Lisbon Falls de Livermore Falls mais non pas de Rumford qui était selon lui un endroit mort, un endroit fini. C'était en 37-38 durant la dépression, et les

choses n'allaient pas trop bien au moulin. On m'a offert une place à Livermore Falls, mais comme il y avait déjà un médecin (Dr. Croteau) qui pouvait suffire à la tâche, je refusai.

Au mois d'octobre j'allai à Rangeley afin de connaître l'endroit et d'y voir s'il y avait des possibilités. J'ai trouvé cela un peu trop tranquille et je reviens coucher à Rumford. Après une petite enquête personnelle, je réalisai qu'il n'y avait qu'un seul médecin à Rumford, un Franco Américain. Je commençais à penser que c'était un bon endroit pour moi. Je retournai au Connecticut et revins à Rumford avec Madame, afin d'avoir ses impressions. Elle me dit: "Do as you please, if you like it here, I'll like it". La décision était prise et en Novembre 1937 j'arrivais ici pour y demeurer.

Venney - Y avait-il de Franco Américains que d'Anglais dans ce temps-là.

Dr. Aucoin - Il y a plusieurs années, les Franco Américains étaient probablement en majorité. Aujourd'hui en comparaison de toutes les autres nationalités qui vivent ici à Rumford, les Franco Américains sont en minorité.

Ludger - Pensez vous que c'est important de parler français aux Franco-Américains?

Dr. Aucoin - En 1937, il y avait beaucoup de Franco-Américains qui parlaient l'anglais avec difficultés, alors c'était plus facile de s'exprimer en français. D'autres ne parlaient pas l'anglais du tout, il fallait bien leur parler français. Aujourd'hui tout le monde a appris l'anglais dans les écoles et s'expriment plus facilement en cette langue qu'en français.



Dessin par Pierre Archambault

Ludger - Do you think that Franco-Americans are healthier today than they used to be when you first started 40 years ago?

Dr. Aucoin - Well let me put this way, there was a surgeon who came from Penn. and when he arrived he had a little bit of a difficult time because he didn't have anyone giving him referrals and he had to leave. So after he was here and had done some surgery he said, "I'm surprised at how rugged the people over here are. We'll have accident cases and severe trauma and they'll pull through." But there is no question that there is

more prophylactic medicine nowadays and this why we'll live longer because the diphtherias, the diphtheria, polio and pneumonia, you see, would wipe out a number of these poor little youngsters so that the life expectancy is a great deal longer now than it was then.

Ludger - Was there a difference between the Anglo population and the other ethnic groups and the Franco-Americans here? There is the hypothesis that Franco-Americans worked better in the mills because they were used to the cold temperatures up north and the type of food that they ate was energy efficient, and that when they came down here it was almost like being down south, and they were therefore healthier than other people. I don't know if you found this out or not.

Dr. Aucoin - "Well the people who came from Canada or the Maritime Provinces or Quebec, did lead a healthy life. They were well fed and they did hard work, and those who survived were really the elite of the French speaking population. But the really poor little youngsters didn't survive diphtheria or the diphtherias. Those that did survive had developed a certain amount of immunity and became really rugged so that their children were healthier than the ones before them."

Venney - Vous allez continuer à aider les jeunes?

Dr. Aucoin - Autant que possible, je vais continuer. Actuellement, nous avons seulement deux ou trois élèves au collège. Il s'agit de savoir s'il y en a d'autres qui sont intéressés à aller au collège de l'Assomption. Continuerons-nous cette bourse ou devons nous faire autre chose pour aider les jeunes. Aujourd'hui la plupart des jeunes préfèrent l'Université du Maine, parce que ça coûte moins cher.

Venney - Vous avez des bourses pour les filles et les garçons?

Dr. Aucoin - Oui. Il y a des filles qui ont obtenu des bourses.

Venney - Que pensez vous des changements dans l'Eglise Catholique?

Dr. Aucoin - Moi, j'aime le latin. J'aime les messes en latin. Je comprends que les autorités ont voulu mettre ça à la portée de tout le monde. Les célébrations et les messes sont mieux comprises dans les langues maternelles et la participation est plus complète.

Ludger - Quelle différence voyez-vous entre les Franco-Américains d'aujourd'hui et ceux d'autrefois?

Dr. Aucoin - La plupart des familles ne sont pas aussi unies qu'elles ne l'étaient autrefois. Le père et la mère étaient les maîtres, nous les enfants devions obéir sans questionner. Nous avons beaucoup de respect pour nos parents car nous comprenions qu'ils nous aimaient beaucoup. Nous avons également beaucoup de respect pour les personnes plus âgées.

It has been written of him, "Anyone who knows Pierre Aucoin knows a remarkable man. He puts in a long, busy working day, every day; there is an undiluted kindness in his thoughts; a gentleness in his ways; a calmness and interest in his voice; a smile in his eyes; a willingness in his heart; and an unmistakable bounce in his step."

After 42 years of service, coming to Rumford from Connecticut in 1937, on November 1st, 1979, Dr. Aucoin retired from medical practice.

NDLR—Un gros merci à Mme. Venney Bolduc, Anita Godin et M. Roland Bolduc. Je n'aura pas pu faire cet article sans votre assistance!

PATOIS

Par Jeanne Gallant

Tout le monde commence à penser aux vacances, les écoles vont fermer et tout le monde parle d'aller se promener.

Plusieurs (surtout dans notre coin ici à Rumford, Maine) iront visiter leur parenté dans les Provinces Maritimes que dans l'an premier était l'Acadie.

J'ai pensé que peut-être que je pourrais vous donner un coup de main en vous donnant une liste de quelques mots "Patois" avec leur définition. Toute en parlant avec ses gens je suis certaine que vous entendrez plusieurs de ses mots qui suivent:

Amortir: un feu qui s'éteint (laisse amortir le feu)

Achallée: nuir (achalle moi pas)

Aoûindre: aller chercher

Bâdrer: nuir (bâdre moi pas)

Braillée: pleurée

Borgeau: voix forte (il ou elle a toute un borgeau)

Belvais: bleuet

Babines: lèvres

Les Basses: dunes de sable

Une bit'chée: (un p'tit morceau)

Coqmor: (bouilloire ou baume)

Capeau: manteau

T'chulotte: pantalon

Degraillée-vous: (degraillée la table.. autée la vesaille sur la table ou derailée vous quand on visite, veux dire enlevée votre manteau et chapeau et visitée avec nous.)

Eflant'chée: frand et maigre

engottée: étouffée

Forbir: laver, nettoyer

Formage: fromage

Gornier: deuxième étage ou se trouvait les chambres à coucher

la geule: la bouche

Horllée: pleurée

Hûchée: criée

Jonglée: pensive

L'arbutardes: plantes d'eau salé

Musque: parfum

Mot'cher: demis

péssans: poissons

Pottes: chaudrons

Plats: assiettes

Rondins: bois de chauffage

Pit'chais: (pot eau) bois apeu pres quatre pied de long enfoncée dans la terre et attacher la broche pour garder les animaux dans un clot

Reint'cher: les rein

Le rateau d'léchine: l'épine d'orsal

Sublée: sifflée

Une team: deux chevaux

Travée: lisière

Timbée: tombré

Varge: frappée

Zire: faire dédin

Bonne vacances à tout les membres du Forum, Le Farog ainsi que tout ceux qui prennent le temps de lire nos articles.

Avec la volonté de Dieu on se rencontrera à l'automne.

Amicalement,
Jeanne

THE NON-MAYFLOWER PEOPLE

A new quarterly magazine, THE SECOND BOAT, will begin publication in May. It specializes in Colonial American genealogy.

Editors describe THE SECOND BOAT as both an idea and a magazine. By SECOND BOAT ancestors they mean passengers on all ships bringing immigrants to American shores before 1650. The magazine specializes in data on them and their descendants through the Revolutionary War era.

The editors are former newspaper editor Rosemary Bachelor, former teacher Mary Dormer, and former Army captain Melinda Langdon, all residents of Machias, Maine. Rosemary and Mary also publish DOWNEAST ANCESTRY, a magazine of Maine family history, and THE EPISTLE, devoted to all U.S. branches of the Batchelder, Rice and Carpenter families.

THE SECOND BOAT will average at least 40 pages per issue, with an annual index included in a double-size issue. The magazine accepts free queries, will be illustrated with old drawings, and is printed on an offset press. Subject matter includes early ship passenger lists, profiles of early immigrants, family genealogies, lineage charts submitted by readers, and a variety of records pertaining to Colonial families. "We mean to deal with the thorniest of genealogical problems, but also want to chuckle in print about the oddities researchers discover and the adventures they encounter along the ancestral trail," Ms. Langdon said.

"Hundreds of genealogists contacting us are trying hardest to find prestigious 'first boat' lines. They are overjoyed if they find them, but disappointed when they can't. Hundreds of 'second boaters' founded towns, or worked just as hard clearing land and tilling soil. They are ancestors of hundreds of thousands of Americans and don't deserve a back row seat in the ancestral amphitheater," Ms. Dormer said.

"Genealogy is our thing, but among us we draw from a talent pool which includes experience in writing, researching, publishing, handling business records and tackling big projects," reports Ms. Bachelor, who has been publishing genealogical data for nine years.

The editors envision THE SECOND BOAT as a communications tool for sharing genealogical data and a central clearing house for those researching Colonial lineages. "Without spending a cent on turnpike tolls, a nickel on gas, or a dime for travel expenses, you may become a voyager into family history by booking passage on the SECOND BOAT. You will find fellow passengers willing to lead you to places where your ancestors were born, married and died," one editor said.

The Vol. I \$10.00 subscription rate entitles readers to four issues, beginning with the May, 1980 edition. (Late subscribers will receive the May issue with the August edition.) To order, send payment to THE SECOND BOAT, P.O. Box 398, Machias, ME 04654.

L'AGITATION SENTINELLISTE AU

Superfrogs in Memoriam

PAR George André Lussier, M.D.

AVANT-PROPOS

La question qui fait l'objet de cette étude dévoile un passé par trop récent qui, dans presque tous les milieux, constitue un sujet tabou. C'est pourquoi nos recherches demeurent nécessairement incomplètes, nos investigations ayant été en plusieurs endroits obstruées. Ainsi les archives de la Société Saint-Jean-Baptiste d'Amérique, situées à Woonsocket, nous ont été systématiquement fermées.

Monsieur G.E. Daignault de Québec et Monsieur Antonio Prince de Woonsocket nous ont cependant permis de travailler sur leurs papiers personnels, l'un de son père et l'autre de son oncle. M. Robert Rumilly nous a, de son côté, transmis de précieux renseignements tirés de son **Histoire de la Société Saint-Jean-Baptiste d'Amérique** encore sous forme manuscrite. Monsieur Lauré Lussier, M. le juge Eugène Jalbert, M. Edgar Jodoin et Monseigneur Stephen Grenier ont daigné nous accorder des entrevues dont notre étude a largement bénéficié.

A tous ceux-là, un cordial merci; sans eux, cette oeuvre n'aurait jamais vu le jour. Plus longue et plus patiente aura été la collaboration du professeur Michel Brunet de l'Université de Montréal qui nous a accordé la faveur d'une tutelle toute spéciale.

A tous ces collaborateurs, mais surtout à mon cher papa, je dédie cette brève étude du "Mouvement Sentinelliste".

En effet, le Concile avait ordonné que, dans l'espace de deux ans après la promulgation du décret, une école paroissiale devait être érigée et maintenue dans toutes les paroisses américaines. "Within two years after the promulgation of this Council a parochial school must be erected at every church where there is none, and it must always be maintained, unless the Bishop judges that the postponement may be permitted on account of very serious difficulties". (1)

Nous constatons qu'en 1923, des 95 paroisses nationales existantes, 42 ne possédaient pas d'écoles en propre. Voici d'ailleurs le relevé qu'en a fait Kennedy dans son **Official Catholic Directory**: (2)

22 paroisses franco-américaines dont 2 n'ont pas d'écoles
5 paroisses polonaises dont 4 n'ont pas d'écoles
55 paroisses irlandaises dont 31 n'ont pas d'écoles
7 paroisses portugaises dont aucune n'a une école
6 paroisses italiennes dont 5 n'ont pas d'écoles

On voit par là que les paroisses franco-américaines étaient sans contredit les mieux partagées puisque 20 des 22 paroisses possédaient déjà leur propre école.

Cette même année, au cours d'une conférence ecclésiastique Monseigneur Hickey annonça qu'il prendrait désormais la direction de toutes les écoles paroissiales et prélèverait des fonds, sous forme de taxes paroissiales, afin de construire et de maintenir des écoles supérieures diocésaines. (3)

A cette fin, il lui fallait plus d'un million de dollars; il allait prendre les moyens de l'obtenir! On a affirmé que Monseigneur Hickey recourait souvent à la manière forte dans le gouvernement de son diocèse. Ce premier...

...religieuse au Rhode Island par la survivance ethnique. Puis ils se présentèrent tous les deux à la Sacrée Congrégation du Concile, devant Monseigneur Gentile, l'auditeur. (15) Ce dernier, convaincu que les requérants ne constituaient qu'une petite minorité, ne voulut rien entendre. Voyant qu'il perdait son temps, Daignault décida de revenir chez lui promettant qu'il reviendrait avec une requête signée par un nombre imposant de Franco-Américains.

Cependant le voyage du chef sentinelliste à Rome ne fut pas tout à fait inutile. Ainsi, il apprit qu'en 1925, un monitum secret avait été envoyé à Monseigneur Hickey lui interdisant de prélever des taxes sur les paroisses. (16) Daignault retournait donc chez lui plus convaincu que jamais de la légitimité de sa cause.

Son voyage devint un objet de risée chez ses ennemis. **La Tribune** ne manquait pas de souligner que le voyage de Daignault avait été "un fiasco parce qu'il n'a pas vu le Pape" et de comparer ses allées et venues aux "dédales de l'erreur". (17)

Faisant fi de ces attaques, Daignault décida d'en appeler à la cour suprême du Rhode Island afin d'éclairer les esprits échauffés et mécontents et d'entretenir par le fait même le feu sacré. La réouverture des procès eut lieu le 6 février 1928. (18) Pendant ce temps, Daignault s'occupait de recueillir des signatures pour adresser une nouvelle requête au Saint Père. (19)

Muni de quinze mille signatures, (20) Daignault reprit le chemin de Rome. Il y débarqua le 5 avril. Trois jours plus tard, le jour même de Pâques, en lisant **L'Osservatore Romano** M. Daignault apprit sa propre excommunication et celle des signatures de la requête présentée au tribunal civil; de plus, son journal **La Sentinelle** était sous le camp de l'interdiction. (21) Cinq semaines durant, le chef sentinelliste tenta de se faire entendre des autorités intéressées. Rien n'y fit; il dut prendre le chemin du retour.

Pendant ce temps, le juge Tanner annonçait qu'il maintenait sa décision au sujet de la signification à donner à l'expression "cette église". (22) Les Sentinellistes se retrouvaient sous la douche froide.

L'excommunication fut rendue officielle le 4 mai dans Acta Sedis Apostolicae. Elle visait 62 personnes et en mettait 2 en interdiction. (23) Antonio Prince recevait cette interdiction en raison de ses discours fielleux sur Monseigneur Hickey et Perdriau, pour ses articles publiés dans **La Sentinelle**.

La crise atteignait son point culminant. Vraisemblablement les Sentinellistes semblaient vaincus et leur cause, désespérée. Mais il fallait compter avec leur audace. Ils rebaptisèrent **La Sentinelle** sous le nom de **La Vérité** et recommencèrent leurs violentes attaques.

APPENDICE II

A sa Sainteté Pie XI
Très Saint Père,

Les soussignés, catholiques romains du diocèse de Providence, agenouillés aux pieds de Votre Sainteté, lui exposent humblement:

- 1) Que la population catholique du diocèse de Providence est de deux cent soixante quinze mille âmes;
- 2) Que les catholiques, ne recevant aucune contribution des pouvoirs publics, doivent pouvoir par des souscriptions volontaires à la construction et à l'entretien des églises

et des écoles, au soutien de leurs pasteurs, à l'érection des orphelinats, des hôpitaux et autres oeuvres de charité auxquelles l'Eglise s'intéresse;

3) Qu'il n'y a, dans le diocèse de Providence que quatre-vingt-seize paroisses avec curé résident;

4) Qu'il n'y a, dans le même diocèse de Providence, que quarante-six paroisses qui aient des écoles catholiques paroissiales;

5) Que les églises et les écoles sont pour la plupart largement grenés d'hypothèques et que les catholiques du diocèse doivent faire des sacrifices considérables pour les maintenir;

6) Que leur évêque, Sa Grandeur Monseigneur William-A. Hickey, a demandé aux catholiques de son diocèse en 1918 une somme de cent mille piastres (\$100,000.) laquelle lui a été versée; qu'en 1920, il leur a demandé de nouveau deux cent cinquante mille piastres, (\$250,000.00), laquelle somme lui a été versée également;

7) Que sa Grandeur exige aujourd'hui des fidèles de son diocèse la somme d'un million de piastres (\$1,000,000.00);

8) Que cette somme d'un million demandée aujourd'hui aux catholiques du diocèse de Providence est un impôt exorbitant que les catholiques ne peuvent payer sans mettre en danger leurs églises, leurs écoles et toutes les oeuvres catholiques auxquelles ils doivent pourvoir.

C'est pourquoi les soussignés, se faisant l'écho des catholiques du diocèse de Providence, demandent la protection de Votre Sainteté contre cette mesure fiscale que Sa Grandeur Monseigneur l'évêque leur impose.

Afin de ne pas exposer les prêtres aux ressentiments de Sa Grandeur Monseigneur l'évêque, les soussignés ont dû s'abstenir de demander leur signature sur cette requête à Votre Sainteté.

(signé)

Elphège Daignault

Leger Morrisette

Falcon M.D.

APPENDICE III

A Sa Sainteté Pie XI.

Très Saint Père,

Les catholiques d'origine canadienne-française du diocèse de Providence, Rhode Island, humblement prosternés aux pieds de Votre Sainteté, protestant de leur inviolable attachement à la Chaire de Pierre et prient le successeur du Chef des Apôtres, aujourd'hui glorieusement régnant, d'agréer leur hommage de vénération et de filiale soumission. Assurés de l'affection paternelle de celui que s'est montré si bon pour l'Eglise d'Amérique en béatifiant leurs Pères dans la foi, ils viennent déposer dans son coeur leurs épreuves et leurs peines, afin de recevoir de Lui, lumière, encouragement et protection.

Les catholiques d'origine canadienne-française, dans le diocèse de Providence, sont au nombre de cent vingt-cinq mille. Ce nombre augmente chaque année, d'abord à cause de la forte natalité de leur race, puis à cause de l'immigration assez intense qui vient continuellement du Canada français. Le gouvernement des Etats-Unis semble apprécier hautement cette population canadienne-française, puisqu'il n'entrave son immigration par aucune des mesures vexatoires dont il entoure l'admission des sujets des autres nations. C'est que, à peu d'exceptions près, les émigrés canadiens ont adopté les Etats-Unis d'Amérique pour leur patrie, s'y font naturaliser et se mêlent très activement à la vie militaire, politique et civile de leur pays d'adoption. Bien qu'ils soient en faible minorité dans l'Etat du Rhode Island, ils jouissent d'une telle faveur auprès de leurs concitoyens de langue anglaise que ceux-ci élurent, avec de fortes majorités, des Canadiens français aux postes de Sénateur, de Gouverneur ou de Lieutenant-Gouverneur de l'Etat, de Juges de magistrats, etc.

Cette nouvelle allégeance politique n'a diminué en rien leur attachement pour la sainte Eglise Catholique, Apostolique et Romaine. Parce que la neutralité religieuse de la République Américaine impose aux catholiques des obligations surégatoires pour la sauvegarde de leur foi, les catholiques d'origine canadienne-française ont considéré, comme leur premier devoir, de satisfaire à ces obligations. Leur organisation paroissiale ne laisse rien à désirer, leur système d'écoles catholiques libres excite l'admiration de tous. Les autres catholiques, malgré leur nombre et leurs ressources beaucoup plus considérables, n'ont pas réussi à créer une organisation scolaire qui puisse lui être comparée. Des cent trois paroisses organisées dans le diocèse, cinquante-quatre seulement possèdent des écoles paroissiales catholiques; or les Américains d'origine canadienne-française qui n'ont à eux, comme paroisse dites nationales que vingt-et-une de ces paroisses, ont des écoles libres dans vingt d'entre elles.

Mais, Très Saint Père, les catholiques d'origine canadienne-française ont leurs épreuves aussi, celles-ci ont pour cause leur attachement à la langue de leurs ancêtres, à la langue française. Non pas qu'ils refusent d'étudier et de parler l'anglais: la connaissance parfaite de cette langue est une condition indispensable pour remplir les hautes fonctions auxquelles ils aspirent. Aussi tous parlent l'anglais et leurs écoles donnent, en anglais, tous les cours correspondant à ceux des écoles de l'Etat. Mais ils veulent conserver leur langue française, parce que dans les circonstances actuelles, elle est pour eux une source d'inappréciables avantages. En effet, ils la considèrent comme un moyen de culture des plus précieux, qui leur donne accès à cette civilisation latine, dont elle-même est une des branches les plus riches. En outre, elle les préserve de cet esprit trop matérialiste qui caractérise la civilisation intensément industrielle dans laquelle ils se meuvent. Elle leur procure l'avantage marqué que donne la connaissance de deux langues dans tous les concours pour les emplois où interviennent des relations internationales. Combien des nôtres lui doivent leur promotion aux postes de Consuls, et autres postes à gravers le monde, surtout dans les Républiques latines, ou lui sont redevables de positions fort lucratives dans les bureaux des hommes voués à la politique, à la grande industrie, au commerce mondial, à la haute finance. Enfin elle est une aide précieuse pour la conservation de leur foi elle-même. Elles les a préservés jusqu'ici de cette plaie des mariages mixtes qui rongé l'Eglise américaine: elles les met en possession de cette admirable littérature apologétique, dogmatique, et ascétique française, à laquelle rien ici ne peut être comparé. Et puis, avouons-le, le maintien de la langue française et des coutumes qui s'y rattachent fut toujours un moyen très utile à la préservation religieuse. Une expérience de près de cent ans a consacré ce dicton populaire: "Le Canadien français qui perd sa langue perd sa foi."

C'est la question de langue ainsi comprise qui cause l'agitation intense dont souffre actuellement le diocèse de Providence. Cette agitation est maintenant répandue dans tous les diocèses de la Nouvelle-Angleterre, qui comptent près de deux millions de catholiques d'origine canadienne-française. Les premiers, les catholiques d'origine

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canadienne-française, l'ont appelé "Question nationale". Le choix de ce terme, dans les circonstances, était équivoque. Ainsi leurs ennemis se hâtèrent-ils d'en prendre occasion pour publier et faire croire que nous étions les protagonistes de ce nationalisme outrancier si justement condamné par Votre Sainteté. Rien de plus exagéré, de plus faux. La preuve c'est que cette question n'a jamais été l'objet de la moindre répercussion dans la vie civile, n'a jamais été l'objet de la moindre remarque de la part des autorités fédérales ou locales. Ces difficultés n'existaient qu'entre les catholiques; elles ressortissent des principes de la morale catholique, non de ceux de l'économie politique ou sociale. Ceux qui luttent contre les vœux légitimes des catholiques d'origine canadienne-française, ce sont des coréligionnaires, et, cette guerre, entreprise délibérément et poursuivie par principe, a pour chefs, Votre Sainteté ne l'ignore pas, les membres irlandais de la hiérarchie américaine, dont Monseigneur l'Evêque de Providence est un des plus actifs. Elle a aussi malheureusement donné naissance à un système illégal de prélèvements de fonds dans les paroisses, qui soulève l'indignation des fidèles.

Cette opposition se fait sentir d'abord dans le recrutement du clergé de langue française. Les vocations sont nombreuses parmi nos enfants, mais sous divers rétextes, la très grande majorité des jeunes gens qui ne présentent à l'évêque de notre diocèse et de la plupart des autres diocèses de la Nouvelle-Angleterre, ne sont pas admis aux études ecclésiastiques et doivent s'adresser ailleurs. De cette façon, on peut mettre à la tête des paroisses canadiennes-françaises un clergé de nationalité différente. Notre clergé canadien-français lui-même tirailé entre l'Ordinaire et les réclamations des fidèles, se trouve dans une situation fort pénible, tout à fait défavorable à l'exercice du saint ministère. De là un malaise, une sourde opposition qui ne peuvent tourner qu'au détriment des âmes comme les événements actuels ne le prouvent que trop. L'école est un autre terrain de lutte. Le but que se propose l'Episcopat irlandais, c'est l'unification des langues. On lit, en effet, dans A Catechism of Catholic Education de la Catholic Welfare Conference (ch.X, n.n. 7 et 8, pp 75, 76): "The Catholic Educational policy is to insist that all subjects be taught in English, not excepting religion... The policy of the Church... has succeeded in transforming the foreign language school, within a relatively short period, into a school where the English language is the sole medium of instruction". Là où l'enseignement du français est imposé par la volonté des parents, le clergé de langue anglaise s'efforce ordinairement de le réduire à un minimum bien insuffisant. L'expérience a déjà prouvé, aux pères de famille canadiens-français, que pour donner à leurs enfants une connaissance de la langue française qui leur soit de quelque utilité, il faut y joindre une culture française convenable. Or, l'autorité religieuse irlandaise tend à limiter l'enseignement du français dans les écoles à une période de temps tout à fait insuffisante, partout où elle le peut. C'est prendre le moyen de rendre nos enfants incapables de se servir de leur langue maternelle dans leurs relations d'affaires ou de société. La liberté que l'autorité civile nous laisse, l'autorité religieuse nous l'enlève, dans notre diocèse et dans presque tous les diocèses de la Nouvelle-Angleterre.

C'est pourquoi, fort du droit naturel qui confère aux parents la prérogative de faire donner à leurs enfants l'éducation qu'ils désirent, les catholiques d'origine canadienne-française viennent supplier ce siège apostolique, gardien et protecteur de tous les droits, d'intervenir dans la lutte qui se livre actuellement dans le diocèse de Providence. Ce que nous vous demandons, Très Saint Père, c'est une enquête approfondie de la situation qui nous est faite dans notre diocèse. Nous vous la demandons Très Saint Père, cette enquête apostolique, persuadés qu'il y va du bien d'un grand nombre d'âmes et de l'édification de la population neutre et protestante qui nous entoure, soumis d'avance aux décisions et aux mesures que le représentant de Votre Sainteté jugera devoir prendre pour notre plus grand bien.

APPENDICE V

A Sa Sainteté Pie XI.

Très Saint Père,
Nous, soussignés, catholiques américains de descendance canadienne-française, pères et mères de famille et personnes majeures du diocèse de Providence Rhode Island, humblement prosternés à Vos pieds, protestons de notre inviolable attachement à la foi catholique et de notre filiale soumission au vicaire de Jésus-Christ sur la terre.

Nous recourons à Vous, Très Saint Père, pour obtenir la solution des graves difficultés que traverse notre diocèse. Par suite de prélèvements de fonds faits par notre évêque dans nos paroisses, d'une façon aussi exorbitante qu'irrégulière, nous avons dû recourir aux tribunaux civils pour assurer l'administration des biens ecclésiastiques conformément aux prévisions du droit canonique et à la législation de notre pays.

Très Saint Père, nous ne voulons pas humilier publiquement le représentant de l'autorité religieuse dans notre diocèse; c'est pourquoi, c'est à vous, Très Saint Père, non à d'autres, que nous nous adressons pour obtenir le règlement définitif des difficultés de toute nature dont nous souffrons. L'expérience nous a démontré qu'avec l'évêque actuel ces difficultés sont sans cesse renaissantes. Nous l'avouons avec regret, nous n'avons plus, de notre pasteur, la confiance que des fils doivent avoir pour leur père; les fidèles, se communiquant leurs griefs dans les conversations privées et des assemblées tumultueuses, perdent le respect qu'ils doivent à l'autorité religieuse; la foi des 125.000 Franco-Américains du diocèse de Providence est en danger; la pratique religieuse diminue; les aumônes à l'église sont presque taries; le malaise est tel que les plus grands malheurs sont à redouter.

En conséquence, nous vous demandons, Très Saint Père, de nous envoyer, au plus tôt un commissaire spécial pour mener une enquête complète sur les causes des divergences qui nous séparent de notre évêque et pour les régler à la lumière des principes surnaturels.

Footnotes

1. Theodore Maynard, **The Story of American Catholicism** (New York, 1941), 104.

2. E. Daignault, **Le Mouvement sentinelliste**, 114.

3. *Ibid.*, 43-44.

15. E. Daignault, **Mouvement sentinelliste**, 171.

16. *Ibid.*, 119. Monseigneur Grenier affirme que cela est vrai.

17. **Tribune**, 6 janvier 1928.

18. A.P. de G.E. Daignault. (voir Appendice V).

19. **Sentinelle**, 7 février 1928.

20. E. Daignault, **Mouvement sentinelliste**, 175.

21. *Ibid.*, 177.

22. Décision du 16 avril 1928.

23. Voir Appendice VI.

1. **Providence Visitor**, 18 mai 1928.

2. Revenu à l'Eglise le 6 juillet 1928.

Liste des 62 Sentinellistes Excommuniés

Les Catholiques Franco-Américains du Diocèse de Providence, Rhode Island.

APPENDICE VI

LISTE DES EXCOMMUNIES (1)

Précieux Sang, Woonsocket
Mathias Thibault
Louis T. Allard
Odilon Pelletier
Ovila Lavoie

Sainte Anne, Woonsocket
Elphège J. Daignault
J. Gaspard Boucher
Phydime J. Hémond
Hormidas J. Sylvestre
Marjorique Bolisle

Sainte Famille, Woonsocket
Albert H. Monty
Godfroy Daignault
Germain Bousquet
Paul Dancause
Harry W. Faubert

Saint Louis de Gonzague, Woonsocket
Hervé G. Légacé
Théodule Hémond
Philippe Biron
Edouard F. Veronneau
Joseph E. Côté

Notre Dame des Victoires, Woonsocket
Sorate J. Gaulin
Wilfrid Beau lieu
Lionel martin
Léo J. Bousquet
Onesiphore Lefèvre
Ovila Mongeau

Saint Jacques, Manville
Lauré Lussier
Thomas Pothier
Pierre Desrosiers
Moïse Telmosse
Arsène Brunelle
Noel Préfontaine

Notre Dame de la Consolation, Pawtucket
Médéric J. Massé
Joseph M. Robert
Napoléon Robert
William Berthiaume
Lionel Lavergne

Saint Jean, Pawtucket
Arthur J.B. Falcon M.D.
Alphonse Carrier
Léon Mathieu
Albert J. Lamarre
Michel Savard
Euclide Hébert
Narcisse Lamoureux
Jerry Breault (2)

Sainte Cécile, Pawtucket
Rodolphe O. Bruneau
George St. Amand
Antoine Varieur
Napoléon J. Fabasse

Saint Mathieu, Cenral Falls
Jos. Eugène Théberge
Albert Duval
Arthur Bélanger
Joachim Plasmondon
Joseph Gosselin
Charles Gagnon

Notre Dame du Bon Conseil, Phenix
Albert J. Dion
Aimé Léveillé
Hilaire Théroux

Saint Jean, Artic
Toussaint Parenteau
Honorius Maynard
Léon Charbonneau
Léon C. Maynard
Pierre Gagnon

Interdiction:
Antonio Prince
Henri Perdriau



Au Presbytère de Monsieur le Curé

A. Seconde Leçon de Catéchisme

Indulgence Partielle - un macaron comme les suivants OUI au référendum! Québécois c'est numéro un! Québécoise c'est numéro une! Canayen c'est numéro un! Canayenne c'est numéro une! Sentinelliste c'est numéro un! Sentinelliste c'est numéro une!

Indulgence plénière c'est un vote positif le 20 mai, 1980!

B. Ainsi le tombeau est plus silencieux que les Sacrées Congrégations Méditations

Je me souviens...La Sentinelle...1922 les écoles paroissiales...Le diocèse de Providence...Monseigneur Hickey discute "Comment acquérir les fonds pour construire les écoles paroissiales Irlandaises et notre collège, Providence College?" "Car nous avons par exemple seulement 24 écoles paroissiales Irlandaises pour servir 55 paroisses Irlandaises. "La Réponse de monsieur l'aide: "Monseigneur je me rappelle du dévouement des canadiens. Ils ont déjà 20 écoles paroissiales pour leurs 22 paroisses. Je vous assure qu'ils paieront pour leurs propres écoles paroissiales, les écoles publiques et même pour les écoles paroissiales Irlandaises. La seule chose nécessaire c'est que le Magister déclare infaiblement que ceci fait parti du Dogme, c'est-à-dire de la Totalité de la Vérité protégée aux Etats-Unis par notre propre Episcopat Irlandais." Quelque inconvénients cependant. La Fondation de La Sentinelle - précurseur du Parti Québécois. Trente milles abonnés! De grandes assemblées! Elphège Daignault se tient debout! 1926 et de beaux Jeux de Coulisses aux Vatican. Elphège Daignault se rend à Rome mais n'est pas reçu par la Sacré Congrégation au Jour la Protection de la Foi. Lettre des Sentinellistes au cher Pape Pie XI: "Nous recourons à Vous, Très Saint Père, pour obtenir la solution des graves difficultés que traverse notre diocèse." Résultat - Jeux de Coulisses. 1927 durant la messe des enfants à 8 heures le dimanche au matin. La Liste des excommuniés est lue avec grande cérémonie en chaire. Le p'tit gars court vite à la maison. 8:25, "Papa vous êtes excommunié!" Le curé Prince donne support aux Sentinellistes. Pas de soumission. Le curé Prince est prié de ne pas brasser la marmite. On l'envoie à Québec près à Sainte Anne de Beaupré pour faire pénitence. Les autres prêtres sont intimidés- "Priests went bananas!" Regardez maintenant pour quelques moments le confessionnelle de Monseigneur Contrelaliberté entre 1927-à 1929. A chaque pénitente, "Madame êtes-vous pour La Sentinelle?" "Oui!" "Je ne peux pas vous accorder l'absolution." Dimanche matin à la messe, à la balustrade, Monseigneur Contrelaliberté donne la communion." Corps du C-; Corp du Christ; Pécheresse! Corps du Christ, Corps du C-; Du déjà vu St. Jean d'Iberville devant les années 1940-1950 lorsque quelqu'un parmi la parenté subit la même affaire à la balustrade paresqu'elle fallait arrêter à 6 enfants. Ecoutez pour un moment: "Corps du C-; Corps du Christ; Pécheresse! Corps du Christ; Corps du C-; "1928 pas de soumission parmi les Sentinellistes. Résultat- d'autres jeux de coulisses au Vatican. Cardinal Burchessi est invité à la Sacrée Congrégation pour la Protection de La Foi" Le silence. Du chuchotement dans les oreilles d'un autre pauvre Fantoche du Magister. "Seulement un petit article suffira afin de ne pas humilier publiquement le Magister." Le Devoir afin d'arrêter cette confrontation avec le Magister, le Gardien de la Totalité de la Vérité publié au mois de janvier 1929 en 5 articles intitulés, Fiat Lux." Soumettez vous aux conseillers infaillibles du Magister, vous, les Sentinellistes!" Résultat "Soumission" "Honte" "Esclavage."

Guérison s'effectue en portant un macaron: Sentinelliste c'est numéro 1.

Monsieur le Curé
Paroisse de Notre Dame
St. Aile P'tit Québec

"La Charrette" des Acadiens

French Acadians Records

Always begin with your own Family Records, follow up with Town Records and Church Records. French records in Quebec are probably the best in all the world. Marriages date back to 1642 and give the parents of both bride and groom. Christening Records give names of both parent.

Acadian records were scattered but a wealth of information still exists. Check with the Catholic Priest where your ancestor lived or died, you will find him very helpful. He has a roster of Churches and Priests for Canada and the United States. Then be prayerful and concerned about your people. The French love and respect their ancestors and most of them have their Genealogy well preserved.

Check Court Records for Deeds, Wills, Petitions, etc.

Most early New England Acadian Records are in Massachusetts. Check the following:

Catalogue of Manuscripts of the Massachusetts Historical Society, Boston by G.K. Hall, 1969. (7 volumes) also the same Society has the **Francis Parkman Collection**—a gold mine of information. It has abstracts of early shipping records for Boston, beginning in 1686. The government shipped Licenses in special cases for trading purposes.

Check **Stranger's Bonds** for many Acadian names. The Society also has **The Gray Collection**, part of which covers 1683-1691.

The Massachusetts State Archives, located in the State Building, has all documents to the 1770's Indexed, by names of individuals and places.

The Suffolk County Court House has many helps, such as: buying and selling of land, ship cargoes, lease of money, labor contracts and probate records. Records are very well indexed.

Boston Public Library and both the Essex Institute and Peabody Museum Library in Salem are good sources and of course the Maine Historical Society in Portland, Maine.

Books on Acadian Records

"The French in New England, Acadia and Quebec" - a report of a Conference held at University of Maine - Orono - 1972.

"Histoire et Genealogie des Acadiens" (vol. 1 & 2) by Bona Arsenault at University of New Brunswick Library. Fredericton, N.B.

"The Grand Recrue de 1653" by R. Auget.

"L'Acadie Des Ancêtres" by Bona Arsenault. This is a record of the Census taken at Porte Royal, Beau-Bassin, etc., and gives a wonderful record of parents complete names and age and the same for their children from 1671-1714.

Magazine - "French Canadian & Acadian Genealogical Review", available at:
Case Postale 845, Haute-Ville, Quebec - 4, Canada.

One may join the French Canadian Genealogical Society and receive their regular Magazine which is most helpful, by writing the Society at: Case Postale 335, Place D'Armes, Montreal 1, Prov. Quebec, Canada. (You will receive wonderful help from Staff and Catholic Priests.)

When planning to visit Quebec, one should write for permission to search their records. Write to:

Department of Attorney General, Prov. of Quebec, Quebec, Canada.

Anyone searching around the Chignecto isthmus, should visit Fort Beaucejour as the Museum there has many family records and papers as well as printed Genealogies of many families of that area.

The greatest collection of Acadian Records is at the University of Moncton, at Moncton, N.B., Canada. It was founded in 1864 as College of Saint Joseph and was at Memramcook but now at Moncton and has: Original manuscripts or photocopies from France, England and United States, other places also. It has all published booklets, pamphlets, magazines, maps, etc. Also a tremendous collection of material on Acadians that went to Quebec. Acadian Newspapers and Parish Records previous to 1755 and nearly all Acadian records up to 1900 and later. It has copies of Acadian records from Nova Scotia Archives at Halifax and from New Brunswick as well. Also records from Ottawa, London, Eng., France. Their aim is to collect every scrap of information on our Acadian people.

Shouldn't we take advantage of their great gift to our People.

TRACING ANCESTORS IN ACADIA pages 276, 277, 278

II - Acadia

The genealogical sources for Acadia, another French colony of Canada, could have been as interesting as those of New France, inasmuch as this colony commended in 1604, four years before the foundation of Quebec. But its unfortunate history has deprived it of the greater part of its stores of archives.

THE MANUSCRIPTS SOURCES

The parish registers, kept like those of France and Canada, and based on the same laws, have suffered extensive losses. Nevertheless, some are known covering about ten parishes before the deportation of the Acadians in 1755. There exist several copies of these registers in the different repositories at Ottawa, at Quebec, Moncton, etc., in spite of the numerous gaps.

The notarized acts, have likewise undergone extensive dispersions, not to mention great losses. They are scattered everywhere; in France, at the Overseas Ministry of France, at the Judicial Archives of Montreal, in Louisiana, etc.

The lists of passengers, from France to Acadia, from Ile Royale and Ile St. Jean from Brest, France, from England to France, from New York, Santo Domingo and Halifax to Louisiana, from France to Louisiana, etc.

List of Acadians, reconstituted by families, before and after the Deportation of 1755; lists of Acadians deported to the English Colonies, deported to France, etc.

Petitions of Acadians of Massachusetts to come to Canada to rejoin parents or relatives established in the province of Quebec.

The censuses, those of the 17th century were printed by the historians Benjamin Sulte; he also published those made at the beginning of the 18th century. The censuses of Newfoundland and of Plaisance (17th and 18th centuries) have likewise been published. We might also mention the famous census made by Sieur de La Rocque in 1752. We also are aware of the Acadian censuses made in France from 1762 to 1784, especially in Normandy, between 1763 and 1789, and in Pictou. We should also not forget, either, the Acadian refugees in Quebec which we encounter in all the parishes of the governments of Quebec and Three Rivers.

Grants, lists of grants of lands at Louisbourg and at Ile Royale (1720-1758) and petitions for lands by the Acadians to establish themselves in New Brunswick.

Registers of the High Council, for Louisbourg, giving the names, the residence, the

reason for the prosecution, the relationship between the plaintiff and the defendant, etc.

The origins of the Acadians, have been the subject of several studies. One of the most recent and complete ones is that of Mlle Genevieve Massignon, of Paris, Pere Archange Godbout also wrote on the origins of the Acadians. In her important work entitled "Les Parlers français d'Acadie" Mlle Massignon covers in detail the origins of the Acadians, and she actually discovered the origin of several families.

Acadians genealogical collections. Placide Gaudet, Archange Godbout, Cannon Alphonse Allard, Msgr. Louis Richard, Bona Arsenault. The Placide Gaudet collection is preserved at the Archives Publiques du Canada, Ottawa. The Archange Godbout collection is now the property of the Archives du Quebec. Canon Allard is a former pastor of the Cathedral of Nicolet, P.Q. He devoted himself to the genealogy of the families of the diocese, particularly at St. Gregoire de Nicolet where he died, the cradle of several Acadian families of the Province of Quebec. By his will, he bequeathed his entire genealogical collection to the Archives du Quebec. Mgr. Richard likewise took considerable interest in the Acadians of the Trois-Rivières region. He published many notes in the newspaper **Le Trifluvien** in 1906 and 1907. His other notes are at the Archives of the Seminary of Trois-Rivières. The Hon. Bona Arsenault is an enthusiast devoted to Acadian history and genealogy. He published **L'Acadie des Ancêtres** and in 1965 **Histoire et Genealogie des Acadiens**. Rev. Archange Godbout, also published **The Passenger List of the Ship Saint-Hehan and the Acadian Origins** in the French Canadian and Acadian Genealogical Review, vol. 1. pp. 55-73. There exist several lists of Acadians in France; at Belle-Isle-en-Mer, in Archives Canadiennes, 1906, III and IV; at Cherbourg (1767), id. III, pp 198; at Mantes and St-Malo etc. In 1773, according to Fr. Godbout's notes, there were 526 families with a population of 2,370 persons.

These are the principal Acadian sources for genealogy at the Quebec Provincial Archives. The recent foundation of a society for Acadian history and genealogy in New Brunswick has contributed to greatly furthering the genealogical research of the Acadian families.

Letter from Quebec

suite de la page 2

of settlement in New France right up to today. (The final installments will even give details of the historic referendum.) And each weekly installment devotes a complete page to one major Québec family (i.e. Gagnon, Roy, Bouchard, Tremblay, etc.).

In all, "Nos racines" will consist of 120 installments issued at the rate of one per week over the next two years. Although arranged chronologically, each 24 page installment will cover a single chapter or theme and thus be complete by itself. Collectors of the whole encyclopaedia will want to store and protect their books in the binders which are also available.

In preparing for this unprecedented project, a team of researchers worked for two years bringing together and organizing over a million pages of primary source material. Each chapter is written and edited by Jacques Lacoursière and Héléne-Andrée Bizier - writers with considerable experience in the field of Québec history and genealogy. They are advised by a committee of eminent Québec historians.

"Nos racines" is a publication first in Québec. Already a bestseller, some 100,000 copies of each installment will be printed each week. And it's a thoroughly Québécois project - even the paper it's printed on is made in Québec. It sells for \$1.50 wherever magazines are sold across Québec. For mail subscription information, write: NOS RACINES, 395 boul. Lebeau, St. Laurent, Québec., H4N 1S2.

Salut.

(Tom grew up in Biddeford, Maine. Since 1972 he has been living in Québec.)

Asunder...

suite de la page 2

on earth. We have freed ourselves of the old world notion of nation-states."

His speech was conspicuously void of any specific changes, of any date for the constitutional conference, nor did he even stay long enough to answer any questions from reporters.

The reaction from the other provinces was mixed. Many people interviewed on the streets in the western provinces were surprised that the referendum lost, as they could empathize with Québec's situation, many others were happy. From the French population in the Maritimes, again it was mixed. Some felt this was best for Canada, while others had deep reservations about the possible success of another constitutional conference due to the fact that all previous conferences were often seen as complete failures.

From the other provincial premiers the reaction was favorable. William Davis of Ontario said it's, "...not the end of the problem, but the beginning of the solution!" Premier Brian Peckford of Newfoundland felt that, "...we must grasp the opportunity." Ed Broadbent, leader of the New Democratic Party, thought that this vote, "...brought out the sincerity of constitutional change."

Many people firmly agree with him, yet others tend to think that Premier Lévesque and the P.Q. beat themselves. The strategy of lumping all anti-P.Q. forces together and hoping that they would fight amongst themselves backfired. What happened instead is that Québec's Social Creditistes, l'Union Nationale, the provincial and national Liberals, the Progressive Conservatives and the NDP all seemed too converge on the anti-Canadianism of the referendum and as a collective force were to hard to overcome.

Of course, now that the referendum is over they will go back to their courses and make their own demands, but it remains that they were effective while they lasted.

Pierre Bourdeau, one of the earliest separatist leaders felt that it was all a very confusing campaign. René Lévesque, who proposed immense changes with his sovereignty-association proposal, continually played down the changes in order to get as many votes as possible. Meanwhile, he noted that Claude Ryan proposed virtually no changes in his proposal, yet continually stressed the imminent changes of constitutional reform.

Other people believed that the referendum question was as "soft," or as uncontroversial as possible and that since the softest question could not win it would be terribly unrealistic for Premier Lévesque to think that he can win the next provincial election.

As it stands now he doesn't have to call an election before November of 1981, but it seems reasonable to expect one in the Spring of 1981. The constitutional conference will probably be late this Summer or early this Fall. This means that René Lévesque will be the Premier representing Québec to the conference and will present an interesting scenario. How will the rest of Canada go about proposing constitutional change that will be able to stand up to the demands the M. Lévesque is sure to make?

Its going to be a long hot summer!

"The French Connection" ou "y a plus de Violette que d'monde"

By Maurice Violette

In October of 1979 a voyage to France was undertaken by the author to meet and visit with newly discovered cousins of the Viollet Family name which had finally been joined to the north American Violettes after 230 years of separation, since 1759.

For over ten years, Mrs. Rita Violette Lippe of Methuen, Massachusetts, had tried to lift the genealogical curtain she encountered in 1759, the year the French immigrant to New France, Charles Violet, returned to France after the conquest of Acadia. Charles returned to LaRochele and finally settled in Rochefort sur Mer in the Department of the Charente Maritime. When he returned with his second family, he left behind François of his first wife, Marie David, whom he had married in the city of Saintes, France in 1741. He failed to mention that he had left a son behind in Acadia who later became the Patriarch of the Violettes of Canada, Maine, and parts west to California.

The long journey in 1979 lead Maurice Violette from Paris to Vallet, LaRochele, Rochefort sur Mer, Saintes, Aigre, Villejesus, Angouleme, Guay, Mansle, Fontenille, Luxe, Ruffec and a myriad of other cities and villages. There were in all a dozen official receptions with accompanying banquets in commemoration of a "first" in the annals of France...that of discovery and meeting cousins in France who were ignorant there of any existing in North America.

The "périple" received exposure in the national press including Le Monde, Parisien, Le Figaro and papers of the Midi and Southwest France, Le Maine Libre and Le Sud Ouest, regionals as well as television coverage.

The officials deemed it a very historic event and one which received the notice and attention including the Office of the Prime Minister of France.

In view of the historical importance in this "French Connection" the following genealogical information is provided for those who may be descendants of the Viollet/Violette line. It begins in 1690 with Louis Viollet and his wife, Marie Doux of Villejesus, France.

The Connection in France

Louis Viollet - Born Villejesus, France in the year 1690.
 Wife: Marie Doux - Born Villejesus, France, June 2, 1692.
 Parents of Marie Doux: Louis Doux, Born 1639 Villejesus. Died July 24, 1719. Jeanne Rivet, Origin as yet unknown.

Family of Louis Viollet/Marie Doux:

1. Charles Violet. Born 2-13-1716 Villejesus. Died Rochefort sur Mer: 11-13-1765.
2. Catherine Violet. Born 7-24-1718 Villejesus. Genealogy being pursued.
3. Jeanne Violet. Born 6-23-1720 Villejesus. Died 10-6-1722, Villejesus
4. François Violet. Born 4-1-1725. Died 4-15-1725, Villejesus.

The Connector between Acadia and France

First Marriage.

Charles Violet and Marie David. Wed 2-13-1716 Saintes, France. Parish: St. Vivien.
 Wife: Marie David: Widow of Jean Hilaret of Saintes, France. Had a son of first marriage Alexis Hilaret who was documented in Louisbourg, Isle Royale, Acadia, 1751. Age 18.

Marie David: Born Saintes France 5-10-1705. Died Louisbourg, Isle Royale, Acadia, 5-26-1751.

Family:

1. Helie Violet. Born Saintes 7-23-1743. Died 9-2-1746 Saintes.

2. François Violet. Born Saintes 10-16-1744. Died St. Basile, N.B. 4-10-1824.

3. Marie Violet. Born Saintes date 1747. Died Saintes 10-24-1747 (8 mos)

Second Marriage.

Marie Anne Sudois. Wed June 29, 1751, Louisbourg, Isle Royale. Daughter of Paul Sudois and Anne Deniot of LaRochele, France. Born: LaRochele, France. Died Rochefort sur Mer: 11-11-1760.

Family:

1. Thérèse Born Louisbourg 4-22-1752. Died Louisbourg 1-31-1753.
2. Hierome Born Louisbourg 6-17-1753. Genealogy being pursued.
3. Marie Anne Françoise. Born Louisbourg 8-21-1755
4. Charlotte Born Louisbourg 10-10-1756.

Charles and Marie David and "only" son François sailed from Rochefort sur Mer in May of 1759 aboard the ship of the king, "L'Intrepide" in a convoy of thirteen ships including soldiers, settlers, and political figures of the period destined to bolster the defenses of Acadia and to assist in settling the general area. The period was embroiled in a war between England and France for the control of North America.

Charles settled in Louisbourg and pursued his trade as a

roofer. Unable to make it a success and upon the death of Marie David on May 26, 1751, he petitioned the Royal Court of Isle Royale in bankruptcy and further placed his only son François, age 6 1/2, at the disposition of the court to 'friends and neighbors' as guardians and this included Alexis Hilaret, his stepson age 18. These proceedings are numbered 486 and 487 on the court's docket of 1751.

One month later, June 27, 1751, he married Marie Anne Sudois in Louisbourg and thereafter began a new life which by 1756 found him as a renowned and successful business man of Louisbourg.

Charles returned to France and negotiated passage to LaRochele arriving there in March 1759 and later, with his family in Rochefort sur Mer 1759. There the contact with Charles disappeared and no where for 230 years were his traces recovered as there was no reason to do so by cousins or relations in France. They assumed there were no Violettes remaining in North American until Mrs. Lippe began her search which was completed by Maurice Violette of Augusta in 1979.

A European reunion took place in Villejesus near Aigre, on October 14, 1979, of the Viollet family including members from Vallet, LaRochele, Vars as well as of a dozen cities and towns in the Charente River Valley. Most of the participants were ignorant of cousins in

cont. p. 7

Qu'ossé q'ça mange ça l'hiver l'Américan-Canadian Genealogical Society?

The American-Canadian Genealogical Society announces the formation of "THE ACADIAN GENEALOGICAL & HISTORICAL ASSOCIATION OF NEW ENGLAND" and the enclosed flyer explains it's purpose.

To inaugurate it's formation our "FALL CONFERENCE" will be devoted totally to the ACADIANS, their history, culture, music, genealogy and literature and YOU ARE INVITED TO ATTEND. The Conference will take place on the weekend of October 4th, 1980 at St. Anselm's College in Manchester, N.H.

The theme "THE REUNION OF ACADIANS IN NEW ENGLAND" will be designed to bring together individuals and groups of Acadians to share information on all phases of Acadian life past and present and to learn more about their unique heritage.

In order that this conference be a success we are asking the recipients of this invitation for assistance in the following areas:

1. Suggest speakers and subjects to be treated.
2. Provide the Association with lists of individuals that should be informed and invited to participate in the conference.
3. Suggest various types of groups, agencies, etc. (historical, educational, genealogical, literary, touristic, political, etc.) that would be invited to provide materials on their various interests as handouts and for sale at the conference. This material could include; emblems, flags, patriotic symbols, and any propaganda on the Acadians that would be informative to the participants.
4. Provide lists of publishers of books, music, crafts, and cooking that would be invited to display and sell their products at the conference.

The committee planning the conference would like to see all phases of Acadian life represented with displays, signs, posters, and invites all who are interested to join in this reunion.

The Association would also appreciate it if the recipients of this announcement would publicize the upcoming conference and the aims of "THE ACADIAN GENEALOGICAL & HISTORICAL ASSOCIATION OF NEW ENGLAND" in all publications and media available to them.

It would also be appreciated if the Association could be placed on all appropriate mailing lists so as to receive information on activities going on in Acadian centers. This information would then be transmitted to Acadians in New England through our proposed quarterly publication which we are interested in exchanging. For further information on the Association or the Conference, write P.O.

Box 668, Manchester, N.H., 03105.

The Acadian Genealogical and Historical Association of New England is a subsidiary of the American-Canadian Genealogical Society.

CHIEF AIMS:

1. Placing a special emphasis on encouraging individuals of Acadian ancestry to learn more about their rich history, culture, music, language and language by doing their genealogies.

2. Be a resource center for the gathering, preservation and dissemination of Acadian information in New England.

3. Be a liaison with all types of Acadian groups, societies, agencies and educational institutions by maintaining ongoing two-way communications exchanging information on matters of mutual interest.

4. Provide the appropriate media with information pertaining to Acadian feasts, holidays and activities helping Acadian ancestors to become more aware of them, thus insuring that an Acadian presence is continued with increased emphasis.

5. Promote and play host to Acadian entertainment groups and foster the sale of products such as books, music, crafts.

6. Encourage the exchange of tourist groups to and from New England and Acadia.

7. Publish a quarterly newsletter in english that would include all types of information useful to individuals interested in their Acadian heritage. This newsletter would publicize Acadian happenings wherever they occur, it would also include the publication of bibliographies and with appropriate permission translate interesting articles from French to English.

8. Conduct bi-ennial conferences in cooperation with ACCG treating all phases of Acadian life based on the needs expressed by Association members.

MEMBERSHIP:

Association membership is open to any person or group interested in the aims of the association.

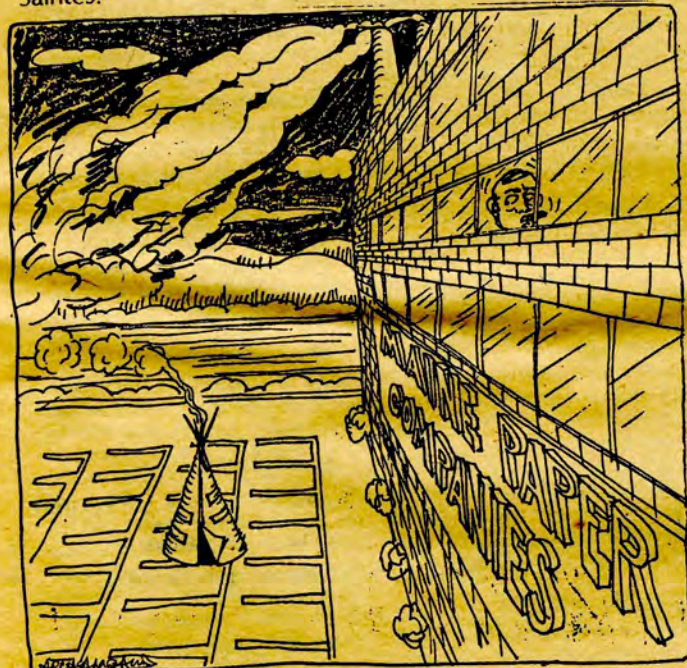
1. Individual membership \$5.00 per year.
2. Family membership, the first person in the family pays the individual membership fee of (\$5.00) and each additional family member from the same household pays (50%) of the individual membership (\$2.50).

The yearly membership is from September to September and only full paying members will receive the newsletter.

Dues in the Acadian Genealogical and Historical Association is separate and distinct from dues paid to the American-Canadian Genealogical Society and are not interchangeable. Make all checks payable to the Association.

GOVERNMENT:

The Association will be administered by the Acadian Committee of the ACCG which is appointed by the President with the approval of the Board of Directors. The committee will consist of as many members as needed to perform it's duties.



AU COIN DES JEUNES

To all concerned:
If there are any students
who wish to have their work
published in the FAROG Forum
please send it to
Kid's Page
208 Farnold Hall
Orono, ME 04469
Thank you.

(P.S. The work
has to have some
thing to do with
Franco-Americans)
HAVE A
GOOD SUMMER.

Mr. Long
je veut dire Merci
beaucoup pour les poèmes.
J'espère que tout les enfant
de l'école Ste. Agathe
continue de faire cette
bonne travail.

Merci Encore
fin Violette

P.S. Aussi merci à
les trois enfant qui
à fait cette créations
Bonne Travaille

Merci: Pam, Steve
& Nicole



Joyeux
L'été

Le rêve de la décennie

Les sont de la troisième guerre est terrible,
Les cris des enfants sont très fort.
Il y a du monde ici et là qui est mort.
Les rues sont couvertes de sang.

Tu peux entendre les sons de l'armée.
Ils détruisent tout ce qui passe en avant de leur chemin.
Comme je rêve pour la paix sur la planète.
Pour la paix du monde
Si on pouvait finir toute la souffrance et le chagrin.

Nicole Michaud 8A

Le rêve de la décennie

Mon rêve pour cette décennie est
d'avoir du manger pour tout le monde,
d'avoir de l'argent pour tout le monde,
Et pour avoir la paix sur la terre.

Quand je pense à tout le monde
qui n'ont rien à manger
je trouve que je suis très chanceuse,
je mange trois fois par jour et
j'ai une belle maison avec de bons parents.

Je pense que si tout le monde qui a de l'argent
n'en donnerait pas moins que cinquante sous
par jour, tout le monde pourrait avoir quelque
chose à manger à tous les jours.

Si tout le monde avait quelque chose
à manger peut-être qu'il n'y aurait pas
de guerre, parce que tout le monde aurait la même affaire...

Pam Raymond 8A

Les années "80"

Un rêve d'une décennie
est un rêve
qui vient à tous les jours

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un rêve de paix
c'est un rêve que je veux.

Steve Collin 7B

Les années "80"

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pour cette année
je pense bien
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on va essayer
et si on peut
on va gagner.

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a la foi
et tout le monde
a la joie

Tous les gens
ont la foi
même s'ils perdent
ils ont la foi.

Si on gagne
on a la joie
et si on perd
on a la joie.

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mais si on essaye
c'est ce qui compte.

Steve Collin 7B

mai

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L'AFA

Charter of the Assemblée des Franco-Américains/Association of Franco-Americans (A.F.A.)

Article 1. Name and Legal Status.

The name of this organization is the Assemblée des Franco-Américains/Association of Franco-Americans. It may also be known by its acronym: A.F.A. For legal purposes, it is organized as a non-profit corporation under the laws of Louisiana with the formal name of Assemblée des Franco-Américains/Association of Franco-Americans.

Article 2. Purposes.

A.F.A. is designed to unite citizens of the United States of French descent as well as their various Franco-American organizations for the purposes of enhancing the status of Franco-Americans, contributing to the development of the native French language, literature, and culture in the United States, and for providing information, channels of communication and a forum for Franco-American concerns, especially within the context of an annual conference.

Article 3. Membership and Voting Rights.

Every citizen of the United States of French descent, every Franco-American organization and other American individuals and groups who support French-American concerns are eligible to join A.F.A. Each individual regular member may vote on general membership issues.

Persons who are not United States citizens, and other non-American organizations that are sympathetic to the purposes of A.F.A. are eligible to join as Associate members.

A.F.A. may provide a Special Sustaining Membership for individuals or organizations that make a large contribution to A.F.A.

Article 4. Meetings.

A.F.A. shall have an annual membership meeting/conference and such other membership meetings as may be determined by A.F.A. or its Governing Board.

Article 5. Officers and Board Members.

The Officers of A.F.A. shall be a President, a First Vice-President, a President, a North Central Regional Vice-President, a Western Regional Vice-President, a Secretary, a Treasurer, and a Publicity Coordinator, each of whom shall perform the duties normally associated with such offices. The Officers and two At-Large Board Members shall be elected for one year or until their successors are chosen at the first annual membership meeting of A.F.A. in each new calendar year, by the individual members of A.F.A. voting in person.

Article 6. Governing Board.

The Officers and the two At-Large Board Members shall be the voting members of the Governing Board of A.F.A. between membership meetings. Every Franco-American organization that is a Member of A.F.A. may appoint a representative to the Board of A.F.A. with full voice, including the right to introduce resolutions, but without a vote. Other members including Associate members, may attend Board meetings as observers. The Governing Board shall determine which particular states and areas are to be included in each of the four geographic regions of A.F.A. It shall provide for such committees and state organization as it deems fit.

Article 7. Nominating Committee.

The Governing Board may appoint a Nominating Committee for the

purpose of nominating one or more persons for each office to be voted on at a membership meeting.

Article 8. Rules of Procedure.

In the absence of other provisions, Roberts Rules of Order (as most recently revised) shall govern the conduct of meetings which will be held with notification given at least a week in advance.

Article 9. Amendments.

This Charter may be amended by a two-thirds vote of the members present in person at a regularly scheduled meeting or by a majority vote at two successive membership meetings of A.F.A.

(End of Charter)

This Charter was formally adopted at an organizational meeting on March 30, 1980, during the Third Franco-American Conference held at Lafayette, Louisiana, USA. Officers and At-Large Members of the Governing Board of A.F.A. were elected at the same meeting.

A.F.A. Resolution No. 1

Annual Dues. Dues for Members and Associate Members shall be due at the beginning of each new calendar year and shall be as follows:

Groups and organizations:	\$100.00
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A.F.A. Resolution No. 2

Special Sustaining Members. An individual or organization that contributes \$1,000.00 to A.F.A. shall be recognized as a Special Sustaining Member in addition to any other membership category the individual or organization may have in A.F.A. A Special Sustaining Member shall receive an appropriate plaque.

Dues may be sent to:

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Orono, Maine 04469

Mr. Richard J. Guidry
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(207) 472-3511
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Du neuf sur nos comptines

par Roger Lacerte

Depuis quelques années, nous occupons certains moments de loisirs à ruminer sur les comptines de notre enfance. Nous avons composé deux billets qu'a publiés gracieusement notre presse franco-américaine. Dernièrement, nous sommes tombé sur un livre au format poche intitulé **Les Comptines de langue française**, publié il y a dix ans chez Seghers, à Paris, et toujours disponible en librairie puisque rendu à sa treizième édition, ce qui dénote sa popularité européenne. Nous l'avons épluché pour y voir si les comptines que nous avons analysées s'y retrouvaient. Nous n'en avons relevé que trois: **J'ai des poules à vendre; Mouille, Mouille, Paradis; Hier, au soir.** Nous voudrions dans le présent article faire part au lecteur de nos trouvailles et de nos réflexions personnelles.

D'abord, la comptine **J'ai des poules à vendre** (ou sa variante: **des pommes**). Elle semble originaire de Flandre bien que des versions analogues existent dans vingt-huit provinces de France, nommées dans le volume par ordre alphabétique, en plus d'être connue en Tunisie, dans l'île de la Réunion et en Suisse romande. Les collaborateurs avancent que "C'est une ronde à se retourner très en faveur aussi en Suisse romande et en Wallonie et qui est parfois employée comme comptine". (p. 278). Nous nous en doutions bien, d'après notre version de l'éternuement. Le texte/original au complet serait alors le suivant:

J'ai des poules à vendre
Des noires et des blanches;
J'en ai tout plein mon grenier,
Elles descendent les escaliers.
Quatre, quatre pour un sou,
Mademoiselle, mademoiselle,
Quatre, quatre pour un sou,
Mademoiselle, en voulez-vous?

Certainement plus longue que les variantes que nous avons apprises étant jeune, celle-ci nous paraît être l'original, ou du moins plus près de l'original que les nôtres non pas simplement à cause de sa longueur mais par le fait qu'elle décrit une situation de vente complète: le vendeur cherche à écouler un produit agricole (poules ou pommes) à un prix bon marché ("à quat' sous", "quatre pour un sous") à une demoiselle (élément commun à toutes les versions) reportant ce bas prix à un surplus (J'en ai plein mon grenier/elles descendent les

Sanford ...

You may read this plaque on the wall of the building at Carpentier's park. The Lions also honored his brother Valerie Today as the oldest living Franco-American woman in Sanford. She is 96 years old, regularly attends the church suppers and plays a good game of poker.

Leonard Thibodeau appointed at West Point Academy. Leroy Fournier who attended Colorado School of Mines after World War II and was on the team who found, explored the oil fields for Exxon in the Middle East. Thanks to Leroy, we have had problems with that area ever since.

The many Boards, Associations, clubs, service organizations such as the Lions-Roger Gosselin the only surviving Franco-American Charter Member.

In brief, no matter how little or how big, the Franco-Americans have, do and will contribute a lot. They may justifiably be proud of their heritage and contributions locally.

This is just a brief overview-look for yourselves-learn of your ancestry, and I am sure you will be startled as to just how much we Franco-Americans have done. Hold your head up high and be proud for we have a positive identity. We are of a great culture which has contributed to another great culture-America.

Let us not forget the 'little' Franco-American who quietly toiled hard in the mills, quietly attended his church, quietly paid his taxes, quietly raised his family, and quietly faded away. Next Memorial Day, take a walk at the Notre Dame Cemetery, the St. Ignatius Cemetery, read the stones; you will better understand what I am trying to convey to you this evening.

In conclusion, what is a Franco-American? A Franco-American is one whose spine tickles and has goose bumps when he sees the BLEU, BLANC, ROUGE- the tricolor of France or when he hears the Marseillaise- Allons! Enfants de la Patrie le jour de gloire est arrivé! Je me souviens- I remember- Lafayette and the others. A Franco-American is one whose eyes fill when he sees the Quebec flag or hears the O Canada, Terre de Nos aïeux at the hockey games or baseball games- Je me souviens- I remember my parents and their struggle. A Franco-American is one who will choke with pride when he sees the Stars and Stripes or hears the Star Spangled Banner- Je me souviens- I remember- my culture, my youth, my family, my friends, my school, my church, my town- Sanford. I belong, I am a Franco-American.

escaliers") après avoir vanté les mérites de son produit (pommes "rouges et blanches", poules "des noires et des blanches") pour mieux mettre l'eau à la bouche de sa cliente. L'assonance des deux premiers vers dans une comptine rimée nous incline à soupçonner l'existence possible d'une version antérieure. La présentation d'une annotation musicale de la variante "Pour quat' sous, (bis) Marie, c'est à vous" (p. 43) nous convaincra qu'il y aurait toute une recherche musicale à faire pour mieux apprécier nos comptines dans toute leur beauté.

La deuxième comptine "Mouille, mouille, Paradis" proviendrait de la Vende. Des versions analogues se chanteraient en Anjou, Aunis, Bretagne, Guyenne, Ile-de-France, Languedoc, Marche, Poitou, Saintonge et, coupée de ses deux derniers vers, - sans aucun doute dû à l'éloignement géographique et historique, - en Acadie. "Il s'agit, dit-on, d'anciennes formulettes à la pluie chantées par les enfants, et encore généralement attestées comme telles." (p. 196) Voici l'original:

Mouille, mouille, Paradis,
Tout le monde est à l'abri.
Il n'y a que mon petit frère
Qui est dans la gouttière
A pêcher des petits poissons
Pour sa collation.

Des familles acadiennes auraient introduit cette comptine en Amérique du nord où elle se serait répandue dans les milieux de langue française, tel que le nôtre à Lowell.

Enfin, quant à la comptine "Hier au soir", à laquelle nous

"Entente d'égal à ... entre deux ...

ly elected member of Parliament from taking his seat in Parliament because of his background - French Canadian and Indian. That man was Louis Riel. The Royal Canadian Mounted Police was then founded to take care of this "problem". French was then "banned" from the Province of Manitoba in 1890. French was then banned from the Province of Ontario in 1917. French was then permitted only on the "reservation", i.e. Québec. Economic opportunities in business for Québécois were essentially non-existent until 1960 in Canada. It is therefore not hard to envision why from 1860 until 1930 there was a mass migration of Québécois to the United States of America and their descendants in the U.S. now number 10 million, 2.5 million of which are concentrated in the New England States. The number of French Canadians in all of Canada is approximately 6 million with over 5 million of them constituting 81 per cent of the population of Québec.

The French Canadian Nation traces its origin to the founding of Québec in 1608, 12 years prior to the founding of Plymouth 1620. "Je me souviens", i.e. "I remember" that at the time of the conquest there were only 60,000 French Canadians in New France and that we are all descendants of the 60,000.

At the moment Canada is a Federal System in which all members have not been duly asked democratically whether they wanted to form a nation but is a modern day remnant of the former British Empire with its constitution in London. It is this very Empire the United States of America did not want to remain part of on July 4, 1776.

The present Federal System of Canada in fact but not legally - encompasses two distinct nations, The English Canadian Nation and the French Canadian Nation - represented by Québec. Note that Québec calls its legislature "L'Assemblée Nationale". The present federal system, as noted by the Commission Pépin-Roberts, does not recognize this concept of two separate people who should be treated with equal dignity (report Jan. 1979). However it is well known through many studies which have appeared which demonstrate that French Canadians have very little chance for advancement in Canada, that opportunities for employment is left to the English Canadians, Radio and Television is under English control in Ottawa, that immigration offices have until quite recently been stacked in English countries and other non francophone countries in an attempt to drown out the French Canadian element. The present Premier of Canada and his entourage of "French Federalist" are really there just for "show". Do French Canadians who form today 28 percent of the population of Canada hold 28 percent of the key jobs in the industrial corporations of Canada? It is true that Québec is well nourished - more so since 1960 with the commencement of the "self affirmation" of French Canadians. However, Québec still has very little economic leverage for all of these powers are concentrated in Ottawa for the benefit of English Canada. No culture which possesses a normal healthy pride can tolerate such a situation.

On the economic front which is the key to every extended family or nation in this "global village" which we all share one might note two events in recent years in Québec. In 1962 a referendum was held in Québec on the question of the nationalization of the private utility

avons consacré tout un article, elle serait uniquement d'origine canadienne, restant inconnue en France. On nous donne la même version que celle que publiera une maison d'édition montréalaise quelques années plus tard et que nous avons citée dans notre article. A cette version de

Hier au soir
Sur mon perron
J'ai rencontré mon Pitou
La queue coupée
Les oreilles arrachées
Prends garde à toi, mon Pitou!

Nous lui préférons toujours:

Hier au soir
Sur le trottoir
J'ai vu un beau p'tit minou
La queue coupée
Les oreilles arrachées.
As-tu fret, as-tu fret, mon minou?

L'affirmation que "c'était une chanson d'étudiants à Québec vers 1934" (p. 204) nous intéresse d'avantage. Pourquoi cette ville en particulier et pourquoi cette année plutôt qu'une autre? Nous l'ignorons en ce moment. Une recherche plus poussée découvrirait peut-être des réponses à nos interrogations et ferait avancer nos connaissances dans ce domaine peu exploité mais si riche et si varié de notre patrimoine culturel.

companies. The Québec electorate voted positively on that question. The stockholders of Shawinigan Power and other private utility companies were duly and justly remunerated the sum of 604 million dollars on May 1, 1963. In Massachusetts we might remember there was a referendum question held on a similar issue in 1976 where the people of the Commonwealth of Massachusetts voted against the nationalization of the private utility companies "because the coffers of the tenants of the no were inundated with contributions from the private utility companies. The most recent concrete issue on the Québec scene has been the stated goal of the government to nationalize the Asbestos Corp, 54 percent owned by the General Dynamics Corp. One might remember that our own Admiral Rickover was very irritated with this corporation for its successful coup in ripping off the Navy to the tune of 350 million-dollars on submarine contracts awarded by the Navy to the Electric Boat Division of that same corporation. Does General Dynamics have the best interests of the U.S.A. or any other nation at heart? The Government of Québec offered \$42 a share for the shares of the Asbestos Corp. owned by General Dynamics. One must however note that during the previous couple of months prior to the official announcement by the Québec Government, duly elected by the people, the shares of the Asbestos Corp. were worth \$25 on the exchange. The courts which are not in session for the benefit of French Canadians declared their nationalization "illegal" on the technicality that this law was legislated in French "contrary to the British North America Act." That sounds like déjà vu if one compares Admiral Rickover's and the American Navy's problems with the General Dynamic Corporation. Was the nationalization of the potash mines by the Government of Saskatchewan declared "illegal" by the Canadian Federal Government?

Basically the question of Québec which has an international precedent in the 1905 referendum where the people of Norway voted to form their own nation distinct from Sweden, is stated in the referendum question:

"The government of Québec has made public its proposal to negotiate a new agreement with the rest of Canada, based on the equality of nations; This agreement would enable Québec to acquire the exclusive power to make its laws, levy its taxes and establish relations abroad - in other words, sovereignty - and at the same time, to maintain with Canada an economic association including a common currency; No change in political status resulting from these negotiations will be effected without approval by the people through another referendum.

On these terms, do you give the Government of Québec the mandate to negotiate the proposed agreement between Québec and Canada?"

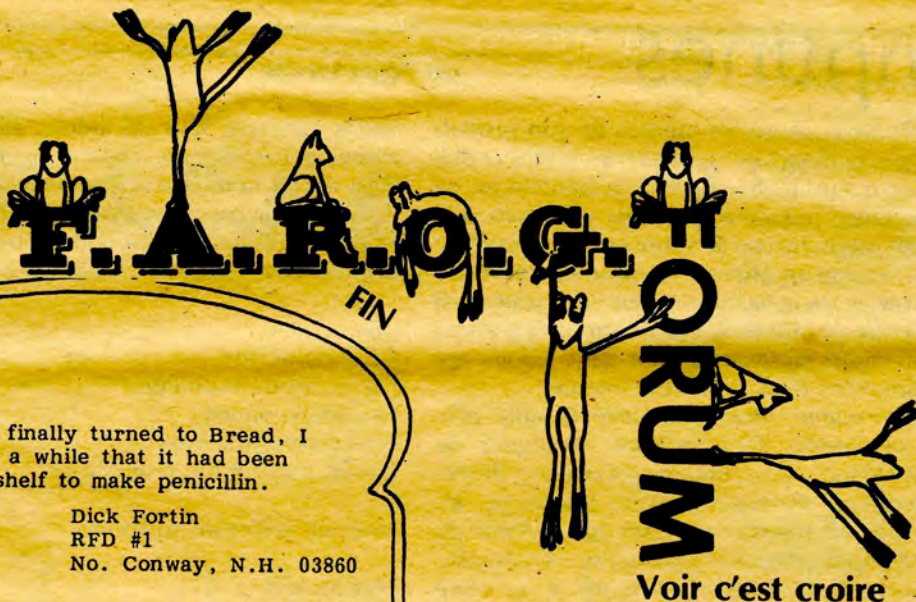
The choice will be decided democratically by the people of Québec on May 20th.

George André Lussier, M.D.
President, CAFA
Comité pour l'avancement du
français en Amérique
Committee for the advancement
of French in America

55 Hamlet Avenue
Woonsocket, R.I. 02895
Tel. No.: (401) 762-3397

Dear

PAS



FIN

Voir c'est croire

Alas,
 FARINE has finally turned to Bread, I
 Thought for a while that it had been
 put on the shelf to make penicillin.

Dick Fortin
 RFD #1
 No. Conway, N.H. 03860

Lache pas...!

Dear Yvon,

Well, first off let me say how much I enjoyed the last issue of the FORUM! Secondly, let me remind you, that I'm still horribly overdue with that article. And, as things stand now, I just don't know when I'll get it done. It's just that my life has been evolving so rapidly of late, everytime I try to sit down and write something of where I'm at, I find I'm already 20 miles further up the road. Anyway, I still have hopes of getting the article done-but I can't say **when** at this point. I hope you can be patient with me for a while longer.

In any case, I'm writing this letter as sort of an official announcement of a couple of things. "Jean Arceneaux", myself, and a few others have collaborated on a little book of poetry called **Cris sur le Bayou**, which "Jean" informs me should be out very soon. The collaboration of authors is as remarkable (and hopeful) as the poems and the fact they're all written in French by people under 40. "Jean" is really the prime mover behind the work, and I think he deserves a lot of credit for that in addition to his poetry.

Secondly, and what's an emotionally-related point for me, is that I'd like to announce my **definite** retirement from the "professional" practice of linguistics and related disciplines. No, I've not gone into **enfance**, although lots of people probably think so. The reason for it, is that I've accepted to become a sort of contemplative missionary for the **Dominicans**—somewhere in the deep Bible-belt south. And between don't have time to be a linguist. Of late, I've been working at a nursing home where 70 percent of the residents speak only French and 70 percent of the staff speaks only **américain**. **Lonely set-up.**

Anyway, that's the bare outline. If you want to print this, you can. None of it's a secret.

How's everyone? Love to everybody!
 Debbie Clifton
 Lake Charles, Louisiana

Gentlemen:

I understand you publish a bilingual journal. Before subscribing, I'd like to see a copy of the journal.

Please send one sample copy. Enclosed is one dollar.

Sincerely,
 Mrs. Doris Lucey
 20 Florence St.
 Newington, Conn.

Allô Mandy

Cher Steffan (le nouveau-épelé),

On est très content de recevoir des nouvelles de nos cousins de l'autre bord!! Je vois que vous êtes bien rentrés au pays des "frogs" avec des bons souvenirs de la Louisiane, et nous autres aussi on en garde de votre visite. (Ça a dû être dur, quand-même, avec toutes les affaires qui vous attendaient chez vous.)

Je n'ai vu ni Richard, ni Earline, ni Robert depuis que j'ai reçu ta lettre—eh, oui, c'est bien triste—mais je va leur donner tes remerciements et tes "bonjours" aussitôt que possible. Je dois dire que pour moi aussi c'était quelque chose de spécial de pouvoir partager notre histoire et notre vie et notre amitié. This sounds corny, but votre enthousiasme m'a fait une sorte de renouvellement de l'esprit...pour tout-mon travail, mon héritage, tout. Frankly, I begin to feel sometimes like a fanatic, or at least a broken record—all of my colleagues and friends are at least to some degree involved in the Cajun movement, and it seems as if someday I'll meet someone who's really not that interested and I won't have a thing to talk about. So, it was very nice to be able to broaden the "scope" of la Francophonie aux Etats-Unis, of the plight of the Acadian,

je crois que le temps était beaucoup trop vite passé.

Merci beaucoup pour la chemise belle frog. J'e l'ai montrée à mes enfants en décrivant un peu nos cousins acadiens qui restent dans le Maine. They were appropriately impressed.

Alors, je t'ai trouvé une chemise Ragin' Cajun—j'espère que c'est ce que tu voulais; il y a au moins une douzaine de T-shirts différents qui disent RAGIN CAJUN!! J'ai choisi celui-ci à cause de l'écrevisse-mais attention-faut pas laisser penser à ces nordistes ignorants que ça soit un

bébé homard!!Crawfish are very class-conscious!

Aussi, je vous pensais pendant les vacances de Pâques et j'ai pu enregistré (quoique mal fait) un programme à la radio de Ville Platte qui va peut-être vous intéresser. C'est le parlé surtout qu'est amusant, mais tu as la musique comme lagniappe.

Rain keeps pouring down every weekend here, but we're having some gorgeous hot days in between. Try to get in some sunbathing on the top deck of the ark once in a while.

The kids are restless, but nothing compared to the teachers, it seems. By the way, comment est-ce que je peux m'abonner à votre FORUM?

I'm taking three Yankee women crawfishing this weekend..promises to be delightful...it's not too late if you still want to come- I've been having the nets in my back seat depuis 2 semaines-qu'est-ce que ça pue!

Un très chaleureux bonjour à Ludger et Yvon. Vive les vivants!

Sincerely,
 Mandy

P.S. Je viens de parler avec une amie qui ira au Québec avec moi cet été (je n'y va plus avec E.I.L.) On pense y aller en voiture—et il se peut qu'on passe vous voir dans le Maine, si vous êtes d'accord. J'en saurai plus dans quelques semaines.

M.
 P.S.S. Vous êtes là pendant l'été?
 P.S.S.S. (how juvenile) - Take note of the country and westernification of a lot of Cajun musique on the cassette.

Mandy
 St. Martinville, Louisiana 70582

N.D.L.R. On est toujours ici de plus en plus. Arrêter nous voir et on va vous montrer comment manger des homards à la mode de chez nous.

Houra pour nous-autres

Dear Yvon,

It was good seeing you at the recent Conference on Franco-American Studies sponsored by the new French Institute at Assumption College.

After the meeting, I began to reflect on the large number of associations, clubs, and institutes of all kinds that have been founded over the years to promote Franco-american interests. Many have faded away as the popularity of certain causes waned or as enthusiasm for various activities flagged. Yet new developments keep giving rise to new organizations and attest to the continuing vitality of our group.

It would be misleading, of course, to suggest that all's right with our little Franco-American world, yet one cannot help feeling encouraged by such meetings and by the banquet celebrating Assumption's Seventy-Fifth Anniversary held the same evening. At both gatherings, one sensed a great diversity of perceptions of our heritage but one also felt a shared pride in what has been and what is being achieved by the Franco-Americans of New England. What struck me most was the extent of the informal networks that bind us together.

One could want to tell you, too, how useful FAROG Forum has become for us all. It keeps us informed about what is going on in Franco-Américanie. True to its name, it offers a forum for discussion of current issues. It's fun to read because of its lively and unaffected style. And, above all, it helps us keep matters in perspective.

Keep up the good work.
 Sincerely,
 Gérard J. Brault
 Professor of French

QUESTIONNAIRE SUR LES BESOINS MEDICAUX -

Veillez Remplir SVP

Le but de ce questionnaire est de découvrir l'influence de la culture d'une personne sur son attitude envers certaines questions de santé: 1) que veut dire être en bonne santé, 2) qu'est-ce qu'on fait quand on est malade, 3) qu'est-ce qui manque dans les rapports avec ceux qui fournissent des services médicaux. Les professionnels (médecins, garde-malades, etc.) ne semblent pas s'occuper du passé culturel des personnes qu'ils soignent. C'est pourtant très important pour ceux qui travaillent dans les hôpitaux, par exemple, de comprendre les croyances et les habitudes d'un groupe culturel par rapport à la santé afin de mieux servir ce groupe.

Sexe _____ Age _____ Ville _____ état _____
 Travail metier/Profession: _____
 Groupe ethnique _____

1. Quelles langues parlez-vous à la maison?
2. Quelles sortes de gens dans le domaine de la santé consultez-vous?
3. Est-ce qu'ils vous parlent en français? Lequel/Lesquels?
4. Vous est-il arrivé, à vous ou à n'importe quel membre de votre famille, d'avoir besoin d'aller voir un médecin mais pour une raison quelconque vous n'avez pas pu? _____ Si vous répondez oui, expliquez pourquoi.
5. Croyez-vous qu'un membre de votre famille ait besoin de soins médicaux qui ne sont pas à leur disposition? _____ Si vous répondez oui, décrivez ce besoin.
6. Qui allez-vous voir quand vous vous sentez malade?
7. A qui demandez-vous des conseils au sujet de maladies?

8. A qui demandez-vous des conseils quand il y a des problèmes de n'importe quelle sorte dans votre famille?
9. Dans la liste des services de santé (voir la liste plus bas) qui sont à votre disposition dans les centres de santé de votre région, lesquels considérez-vous...
 ...les plus importants _____
 ...les moins importants _____
 a) la nutrition
 b) le traitement des maladies chroniques
 c) l'instruction sur la santé
 d) l'obstétrique/la gynécologie
 e) les soins généraux pour enfants
 f) les tests des yeux, des oreilles, et de la pression du sang
 g) les tests de l'urine, du sang et les électrocardiogrammes.
 h) l'examen physique annuel
 i) le counseling
 j) les immunisations
10. Croyez-vous que les membres de votre groupe ethnique aient des besoins médicaux qui sont particuliers à eux? _____ Si vous répondez oui, quels sont-ils?
11. Quels programmes d'instruction devrait-on ajouter pour mieux préparer le personnel professionnel du domaine médical pour mieux servir votre région ou votre groupe ethnique?

Envoyez, s'il vous plaît, ce questionnaire à:
 Sandra Hoover
 Department of Anthropology
 University of Maine
 Orono, Maine 04469

Merci

Aussitot dit...

Dear Yvon Labbé,
Your name was given to me by Raymond Gagnon of the New Hampshire Franco-American Council. He suggested I write you regarding my interest in the Acadian people in Maine.

I am a student of French and Anthropology at Hamilton College. I am currently gathering together a bibliography and doing research for a Senior Thesis which will be conducted in the field this summer. It is my hope to live in a small French-speaking community (probably along the St. John River Valley) and study the language, culture and degree of assimilation and/or conflict present in the lives of the Acadians.

I would greatly appreciate any advice you could give me on the feasibility of such a fieldwork project, and materials or persons I could consult on the topic.

Mr. Gagnon mentioned that you serve as editor of a bilingual newspaper. I would very much like to receive a copy of this newspaper and would be glad to refund the money to you.

Thank you in advance for your time. I look forward to hearing from you soon.

Sincerely,
Julia Schulz
Hamilton College
Clinton, N.Y. 13323

... que fait.

Cher Yvon
Thank you so much for the names and addresses of people I can contact for help with my project.

Here is my cheque for a subscription to the F.A.R.O.G. FORUM. I would love to continue to receive it! It's my only point of contact with the thoughts and feelings of modern day descendants of the Acadians expelled from Nova Scotia in 1755.

The issues you sent (November, 1978 to April, 1980) are full of fascinating information about the place of Franco-Americans in the U.S. today. I pore over each page gleaning details which are beginning to grow together into a more complete image.

Merci mille fois!
une Amie non franco-américaine
Julia Schulz

Lettres des Autres

Letter To The Editor
Lewiston "Sun"
104 rue Park
Lewiston, ME 04240

Bonjour!

The gallant efforts of the Parti Québécois, apparent savours of the french culture in North America, have had a catalyst effect during the past few years which has now gone beyond the borders of Québec. In New Brunswick there is now a Parti Acadien which is fighting hard to preserve the french heritage and give the francophones in that province a representative voice.

Even Maine, which was named for an ancient french province, is also starting to feel a ripple from this french renaissance in this part of the world. Everyone in Maine stands to gain.

Lewiston is one example of a stirring francophone population which is in the majority in its own community. The city now celebrates its predominate french heritage with a summer festival and has the blessing and support of the Gouvernement du Québec. And it seemed appropriate that when a minor league ice hockey team was organized eight years ago in Lewiston that it should be called the "Nordiques", and its parent club was called the Quebec "Nordiques." We will no doubt see other french-oriented events, heritage recognition and support for more francophone recognition in Lewiston in years ahead.

However, I would like to suggest that the citizens make a change in the name of their city. Taking into account the overwhelming french population, it hardly seems appropriate that the 'Lewis' in Lewiston should be of an origin that is German (Teutonic). Why not the spelling of 'Louis' which is Old French and would mean something more symbolic to the majority of the citizens in the city? That would make it Louiston. Or a variation could be Louis-ville, St. Louis or Ville Louis.

My whole point is that it is time that the francophones were masters in their own house and should call their city a name which they can all relate to and be proud of. As a native of Maine and of french descent, I feel that the francophones in the area have gotten short shrift through the years.

The french in Lewiston, as elsewhere in Maine, should be more assertive. There is a definite need in having a city or place like Lewiston discover its potential in sharing and celebrating a proud french heritage.

New Orleans, Montreal and Quebec City are unique cities on this continent where the french is synonymous with the same. Lewiston must work hard if she is to achieve a status whereby it will have a special french flavor known to its own citizens, tourists and the rest of the world.

No doubt that if there ever is to be a Parti Mainecois someday, it will have its roots in Lewiston. Perhaps there is a need now for such a political organization that will truly bring forth the french power and recognition of this area which seems to be relatively dormant even though there are encouraging signs.

Amitiés,
Doug Guinard
237 East 26th St.
New York, NY 10010
cc: Premier René Levesque, Québec

A propos de l'AFA

Dear Paul:

Thank you for your letter of April 18, 1980. I certainly enjoyed getting to know you better and I want to report that your speech in Lafayette was very well received.

It has just been called to my attention that Barbara Burn is one of two finalists for the post of Deputy Assistant Secretary for International Education. In view of the shallow work she did on the President's Commission Report and her insensitivity to the minorities in the United States and their linguistic concerns, I hope that you will oppose her appointment.

It seems to me that we need someone with a strong ethnic awareness, preferably someone with Hispanic, French, Italian, Slavic or other non-English linguistic background, who has a broad awareness of international affairs, to serve in the post.

With kindest personal regards, I am
Yours sincerely,
Walter J. Landry
POTEE AND LANDRY
Attorneys and Counselors at Law
425 W. Vermilion St.
Lafayette, La. 70501

cc: Charles Foster
Steffan T. Duplessis

P.S. I was elected an Alternate Delegate to the Democratic National Convention pledged to President Carter.

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Merci beaucoup, bonne lecture et écrivez-nous.



Que pensez-vous du LE FAROG FORUM? What do you think of it?

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?
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- Si vous voyez un autre numéro du FORUM, allez-vous vouloir le lire?
oui _____ non _____ ça m'fait rien _____
6. If you see another issue of the FORUM will you want to read it?
yes _____ no _____ don't really care _____
- Avez-vous trouvé ce numéro du FORUM très utile _____ assez utile _____ très peu utile _____
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very useful _____ somewhat useful _____ of little use _____
- Garderez-vous le FORUM à portée de la main afin d'y revenir plus tard? oui _____ non _____
5. Will you keep the FORUM for future reference?
yes _____ no _____
- 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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