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## F.A.R.O.G. FORUM, Vol. 8 No. 5

Yvon A. Labbé, Rédacteur en chef

Steffan T. Duplessis, Rédacteur Adjoint

James Violette, Rédacteur Etudiant

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# SOUVENIRS: De La Louisiane et la Nouvelle-Orléans

M. Marc D. Morin  
 FAROG Forum  
 Université du Maine à Orono  
 Orono, Maine 04469

M. Morin:  
 Pardonnez-moi pour avoir pris autant de temps avant de vous répondre. Merci beaucoup pour m'avoir exprimé votre intérêt dans ma petite gazette, Souvenirs. Je suis toujours content de correspondre avec mes frères et sœurs francophones de la Nouvelle-Angleterre.

Il y a trois ans que plusieurs amis (Debbie Clifton, Robert Le Blanc et Raymond Brassieur) et moi avons visité Lewiston pour participer dans le Festival Franco-Américain. Nous-autres a fait la connaissance de beaucoup de monde vaillant et intéressant, comme par exemple Yvon Labbé. Debbie Clifton, en effet, écrivait de temps en temps des articles sur la Louisiane française.

Je voulais vous dire dans ma lettre pourquoi je me suis décidé à écrire en créole ma gazette. Je suis sûr que vous connaît Louisiane: le français "colonial," le français cajun, et le français créole, et des mélanges de les trois susdits. (Par exemple, on a dit qu'il y a sept variétés de français qui se parlent juste à Pont Breaux, la paroisse St. Martin.) La situation linguistique dans la Louisiane est très complexe. Les dialectes français coexistent avec l'anglais et dans une paroisse, l'espagnol. Bien sûr, la plupart de francophones dans l'état parle le français cajun. Mais, on a estimé en 1964 qu'y avait 80,000 personnes dans la Louisiane qui parlaient créole. Ça c'est du monde qu'on peut pas négliger. Le créole est la seule langue parlée par la plupart du monde qui parle français et qui reste dans les paroisses civiles de la Pointe Coupée, St. Jacques, et St. Tammany. Y a des autres régions ou les habitants sont bilingues (cajun/créole): par exemple, la paroisse St. Martin. Il y a deux ans que j'ai fait la connaissance d'une femme qui reste à Parks, St. Martin, qui m'a dit: "Mo parle toujours créole mais mo connain aussi parler comme le mode d'Abbeville (ville où le cajun c'est parlé)." Sa fille a remarqué: "Mo té pas connai que to té connain parler comme le monde d'Abbeville (je ne savais pas que tu savais parler...)"

Il y a aussi beaucoup qui croît que la langue créole est parlée juste par le monde de couleur, que le créole est la langue qui vient de l'esclavage. A vrai dire y a beaucoup de blancs qui a la créole comme leur langue natale, qui ne parle que le créole, où qui est bilingues (cajun/créole). Dans la paroisse de la Pointe Coupée, les Il y a aussi beaucoup qui croît que la langue créole est parlée juste par le monde de couleur, que le créole est la langue qui vient de l'esclavage. A vrai dire y a beaucoup de blancs qui a la créole comme leur langue natale, qui ne parle que le créole, où qui est bilingues (cajun/créole). Dans la paroisse de la Pointe Coupée, les blancs ne parlent que le créole. Dès le XIXe on a décrit le créole comme le

patois des nègres. Il y avait des "érudits" qui croyaient que le créole ne valait pas la peine d'être écrit-le créole est trop primitif, tu connais, pour exprimer des idées scientifiques.

Voici ce qu'on a dit sur les créolophones:  
**It is quite interesting to note how the ignorant and simple Africans have formed an idiom entirely by sound.... To the negroes of Louisiana may be attributed the same characteristics that Prof. James A. Harrison recognizes in the American blacks of the South, that is to say, humor and a naïveté bordering on childishness... But we may also observe in the language of the negroes a great many examples of abbreviations due entirely to the want of energy of the person speaking.**

Comme vous peut oir, l'auteur s'adressait aux



créolophones noirs-il oublie de mentionner ceux-là qui sont blancs et qui le parlent. Comment pouvait-il l'expliquer? Il a pas essayé. Quant à l'ignorance et la

naïveté du monde qui le parle, la même chose était dite sur les cajuns. A cause de ces idées y avait, et y a, ceux qui veut pas ni qu'on parle ni qu'on écrit en dialecte, et ce mépris de la langue créole existe encore dans l'état.

Vous connaît, j'en suis sûr, qu'y a asseteure dans l'état un mouvement pour la préservation et l'encouragement du français. Ce mouvement encourage pas l'usage de dialecte- on encourage l'usage d'un koiné qui se rapproche du français de France (c'est à dire le tchoupoule). Et, si ce mouvement de "préservation" veut pas qu'on parle tel qu'on parle (c'est à dire le cajun et le créole), vous peut être sûr qu'ils veut pas qu'on use une langue créolisée plus éloignée que le cajun du français de France.

C'est ce mépris si répandu de mon dialecte qui m'a persuadé à publier en créole. Je voulais présenter dans ma gazette queque chose sur la langue, le folklore des créolophones (blanc et de couleur), la bibliographie créole, et les événements qui touchent ce sujet. Je veux aussi montrer à tous eux qui la parle que la langue créole peut être écrite et lue, et qu'ils sont pas seuls: qu'y a beaucoup qui la parle à l'étranger aussi. (Haïti, Martinique, Guadelupe, Grenada, St. Lucia et même à l'Océan Indien, la Réunion, Mauritius, et les Seychelles.)

Quant à votre idée de publier dans le Forum queque chose de Souvenirs, vous peut user tout ça qui vous intéresse. je vas continuer à vous envoyer la gazette. (je connais que je suis en retard avec la deuxième copie.)

Je m'en souhaite que je vous ai pas ennuyé avec mes idées sur la langue créole. Merci encore pour votre intérêt dans Souvenirs. Jusqu'à la prochaine,

Ulysses S. Ricard, Jr.  
 4032 Buick Street  
 New Orleans, Louisiana 70126

**N.D.L.R. Ben faites! Varge encore!  
 Que la Francophonie vive!**  
 Si vous voulez contacter SOUVENIRS, écrivez leur à l'adresse suivante: 4032 Buick Street, New Orleans, La. 70126.

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

# FORUM

Vol. 8 No. 5
**JOURNAL BILINGUE**
février 1981

## VOTRE ATTENTION ——— S.V.P.!

**Chères Lectrices/Chers Lecteurs,**  
 Afin de réaliser des économies cette année, nous avons décidé de ne pas vous envoyer le formulaire d'abonnement individuel par la malle. De cette façon nous épargnons le \$200. pour la poste et le \$300. pour l'imprimerie. Si vous ne l'avez pas encore fait, nous vous prions de nous envoyer l'argent pour votre abonnement aussitôt que possible. Le sort des prochains numéros du FAROG FORUM est entre vos mains. Nous comptons sur vous. Merci!  
 Yvon A. Labbé  
 Rédacteur en Chef

**Dear Readers,**  
 In order to save money this year, we have decided not to send you an individual subscription blank by mail. This will result in a saving of \$200. for postage and \$300. for printing. If you have not already done so, we beg you to send us your subscription money as soon as possible. The fate of the next issues of LE FAROG FORUM is in your hands. We are counting on you. Thank you!  
 Yvon A. Labbé  
 Editor in Chief

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Merci beaucoup, bonne lecture et écrivez-nous.

## Dossiers

# Les journaux franco-américains: Oui, ils existent encore!

L'un des facteurs les plus importants pour la survie d'une minorité linguistique, c'est d'avoir un journal publié dans la langue maternelle. Pour nous, Franco-Américains, c'est tout aussi vrai: pour sauvegarder notre langue et notre culture, soit en Louisiane, soit en Nouvelle-Angleterre, il nous faut nos propres journaux de langue française, ou, au moins, des journaux bilingues.

Il existe aujourd'hui une dizaine de journaux franco-américains, la plupart étant des mensuels bilingues: quatre en Nouvelle-Angleterre, trois en Louisiane, un à New York et un à San Francisco. De plus, un organisme de Québec, le Conseil de la Vie Française en Amérique, publie une revue trimestrielle destinée aux francophones à travers l'Amérique du Nord.

Ces chiffres cachent la force de la presse franco-américaine dans un passé récent: les Franco-Américains ont connu presque 250 journaux de langue française pendant leur histoire.

Les journaux d'expression française servent leurs lecteurs depuis 1789, ce qui est aussi la date de la naissance de la Constitution fédérale de notre pays. Cette année-là, Le Courrier de Boston a commencé à paraître et Le Moniteur de la Louisiane est né à la Nouvelle-Orléans cinq années plus tard. Lorsque la Guerre de Sécession éclata en 1861, les immigrants canadiens-français avaient déjà leurs propres journaux, à Boston, à Burlington, à Chicago et à Détroit. De même, le Franco-Californien, né sous forme d'hebdomadaire en 1852, devient quotidien en 1886.

Les beaux jours de la prospérité de la presse franco-américaine durèrent sans doute de la fin du dix-neuvième siècle jusqu'à la deuxième guerre mondiale.

En Louisiane, le journal français le plus connu était, bien entendu, l'Abeille de la Nouvelle-Orléans, quotidien qui disparut avant la deuxième guerre mondiale. Fondé en 1827, L'Abeille devint

non seulement bilingue mais trilingue (français-anglais-espagnol) deux années plus tard.

Le premier journal français en Louisiane hors de la Nouvelle-Orléans, La Gazette des Attakapas, parut à St-Martinville en 1824, fondé par des Acadiens qui avaient quitté l'état de la Terre-Marie.

En Nouvelle-Angleterre, les journalistes francophones manifestèrent plus de dynamisme et de militantisme que leurs confrères louisianais, avec la fondation du journal Le Patriote Canadien à Burlington, Vermont, en août 1839.

L'éditeur et rédacteur du Patriote, Ludger Duvernay, fut lui-même un "patriote" pendant les révoltes de 1837, au Canada, contre la Couronne d'Angleterre. Vaincus dans la vallée Richelieu, beaucoup d'anciens patriotes prirent la fuite vers les Etats-Unis.

A propos de son journal, Duvernay écrivait: "Nous n'aurons aucun ménagement pour personne. Nous dénoncerons tous les coupables sans exception et sans égards." Voilà ce qu'était le ton de la presse franco-américaine en Nouvelle-Angleterre.

Jetson maintenant un coup d'oeil aux journaux francophones qui existent aujourd'hui aux Etats-Unis:

France-Amérique, le Courrier des Etats-Unis, 1556 Third Avenue, P.O. Box 415, New York, NY 10028, hebdomadaire. En 16 pages, France-Amérique couvre les nouvelles de France et d'Europe, offre des dossiers, des nouvelles économiques et financières, une rubrique sportive, ainsi que des informations sur les activités destinées aux Français et aux francophones à New York et quelques autres villes. Prix de l'abonnement: un an, \$18; six mois: \$14. Pour étudiants et professeurs: un an, \$15; six mois: \$12.

Le Journal Français d'Amérique, 1051 Divisadero St., San Francisco, CA 94115, publié toutes les deux semaines. Ce bimensuel est destiné aux Français et francophones des Etats-Unis, et surtout de

Californie. Vingt pages d'actualités, de dossiers, etc., sur la France. Abonnement: \$14 par an.

Louisiane, P.O. Box 3936, Lafayette, LA 70502, mensuel bilingue. Publié par Média-Louisiane, ce journal traite en 12 ou 16 pages, de la vie franco-louisianaise avec faits divers, dossiers, rubriques diverses, nouvelles littéraires, etc. Abonnement gratuit aux Etats-Unis; Canada, \$5; tous autres pays: \$8.

Revue de Louisiane/Louisiana Review, Center for Louisiana Studies, P.O. Box 40831, Lafayette, LA 70504, biannual, bilingue. Cette revue comprend 96 pages d'articles concernant la Louisiane dans divers domaines tels que l'histoire, la langue, la littérature, les dialectes, l'art, etc. Abonnement: un an aux Etats-Unis et au Canada, \$8. Tous autres pays, \$10.

The Mamou Prairie, P.O. Box 177, Mamou, LA 70554, hebdomadaire principalement en anglais. Huit pages de nouvelles locales, avec quelques rubriques en français. Le Prairie est destiné aux habitants de la région de Mamou. Abonnement: \$5 par an.

LeF.A.R.O.G. Forum, University of Maine, 208 Fernald Hall, Orono, Maine 04469, publié huit fois par an, bilingue. Le Forum, publié par l'Office Franco-Américain de l'Université de Maine à Orono, est un journal "socio-culturel" de 20 pages, avec des articles et des rubriques sur la francophonie en Nouvelle-Angleterre. Abonnement d'un an: \$6 en Nouvelle-Angleterre, \$8 aux Etats-Unis, \$10 ailleurs.

L'Unité, P.O. Box 857, Lewiston, Maine 04240, publié quatre fois par an. En 12 pages, l'Unité présente les actualités de la francophonie au Maine et à travers la Nouvelle-Angleterre, ainsi que les activités de l'organisme "L'Unité Franco-Américaine." Abonnement d'un an: \$5.

Vie Française, 59, rue d'Auteuil, Québec, Québec, G1R 4C2, revue trimestrielle. Publié par le Conseil de la Française en Amérique, cette revue de 64 pages comprend des articles sur les peuples francophones à travers l'Amérique du Nord. Abonnement: \$6 par an.

Pour terminer, nous devons nous interroger sur l'avenir de la presse franco-américaine: notre héritage francophone pourra-t-il passer aux générations futures sans l'appui de cette presse? Seuls les naïfs pourront répondre par l'affirmative. Sans nos journaux francophones, la langue deviendra rapidement une série de sons seulement et nous-mêmes des illettrés dans notre langue maternelle.

Nos raconteurs, qui d'ailleurs disparaissent sous l'emprise croissante des médias électroniques, ne peuvent à eux seuls préserver notre héritage, car celui-ci se limiterait bientôt aux contes et traditions qui ne sont que les cendres des cultures disparues. Nous avons donc l'obligation morale de défendre et de soutenir activement notre presse nord-américaine de langue française.

## The History of Franco-American Immigration into New England

from December Issue

by Michael Guignard

Franco-American language and culture. Much of the Franco-American culture is connected with religious occasions. For instance, it is traditional in my family (and in many other Franco-American homes) to go to midnight mass (messe de minuit) on Christmas Eve. After Mass there is always a reveillon where pork pies (tourgueres) are served. On New Year's Day (Jour de l'an) the family gets together, goes to mass, and then gathers at the home of the family patriarch to exchange well-wishes. The masses and sermons, of course, are always in French. Even the parish bulletins are printed in French. The annual parish retreat (retraite) is another example of a religious function that has become part of Franco-American culture. There are three separate retreats—one for married men, one for their wives, and one for the unmarried faithful. Each lasts one week. In this secular age, the retreat has degenerated into little more than a social event. It gives the man a chance to get together with the guys. The retreats give the teenagers an excellent pretext for going out on school nights and meeting their special girl at church.

The School

The most important function of the Church, however, has been the maintenance of parish schools. These schools serve to educate its students for the secular world, but also impart a thorough knowledge of Catholicism and the French language. In grammar school, religion and Bible history were taught in French. In addition, students learned French grammar, literature, and spelling. Students in the lower grades spend as much as half a day studying French. In high school, religion is also taught in French, but there is only one period of French daily.

The Catholic schools also serve to maintain certain socio-religious activities that are an integral part of Franco-American culture. The festivities that occur at the time of a young student's First Communion and Confirmation are well known in any French family. The school takes on the responsibility of arranging these ceremonies and preparing the youngsters for them.

One of the first such parish schools established in New

England was the Academie Notre Dame in Manchester, New Hampshire. Jacques Ducharme gives a brief account of the reasons behind its founding: Father Chevalier, pastor of St. Augustin parish, had petitioned the school board of Manchester to teach French in the public schools to Franco-American students. He feared the anglicization of his parishiners' children and, according to clerical logic of the time, their subsequent loss of faith. Father Chevalier's request was turned down. He had no alternative but to start his own parish school.(87)

The number of French parochial schools increased so significantly in the next 3 decades that urgent requests were made to Quebec for religious orders of nuns to teach in these schools. Nine communities of sisters came to the Portland diocese before the turn of the century. The Sisters of the Congregation of Notre Dame were first to arrive, coming to Lewiston in 1881. Other orders scattered throughout New England and some ran as many as 10 schools for various Franco-American parishes.

Many more French parish schools were begun after 1900. By 1911, there were 133 parish schools enrolling 50,000 students. There were also 14 academies and a college—Assumption of Worcester. Later, Rivier, St. Anselm's and Mt. St. Charles Colleges would be founded by The Franco-American community and clergy.

By 1930, all the major Franco-American communities had at least five parochial schools. In Manchester, Biddeford, Lewiston, and Woonsocket, more students were enrolled in Church schools than in public schools.(88) By 1950 these schools comprised 27.5 percent of all Catholic schools in New England. In the State of Maine the French schools made up over 75% of the Catholic schools in the state.(89)

It has been said that no other group of comparable economic level in New England has spent so generously and so willingly for churches and schools.(90) Luckily, many Franco-Americans were adept at building construction and freely gave of their time substituting this for monetary contributions.

By 1900 the basic institutions for carrying on the battle for ethnic survival were established, but dissension bewt-

ween French and English speaking Catholics continued. The assimilationist viewpoint of the Irish-dominated hierarchy produced a series of incidents that figure prominently in the history of New England Franco-Americans. The Danielson Affair, the North Brookfield and Woonsocket incidents, the Corporation Sole case and the Sentinelle Affairs\* strengthened the collective sense of ethnic involvement of Franco-Americans.(91). By the mid-twenties, few controversies occurred because Church authorities relaxed their more stringent assimilationist policies. Repeated confrontations with the French had hurt the Church's prestige. They weren't about to let it happen again and so allowed French parishes a surprising amount of autonomy. Thus Franco-American churches and schools became transmitters, not only of the Catholic faith, but also of Franco-American language and culture.

\*The Danielson Affair and Woonsocket Incidents had to do with Irish Bishops' refusal to appoint French Canadian clergy to preponderant French-Canadian parishes. The North Brookfield controversy stemmed from a refusal to allow French-Canadians to form their own parish. The Corporation Sole case concerned the question of who owned Church property—the parish or the diocese. The Sentinelle Affair was a concerted campaign by a minority of French Canadians to fight the assimilationist tendency of the Irish hierarchy. One is amazed at the intensity and bitterness of these controversies.

continued page 16

# ...Lay Aside Differences and Join Forces...

Mr. Yvon Labbé  
Editor  
FAROG Forum  
208 Fernald  
Campus

Dear Yvon:

Upon returning from a teaching exchange at Western Washington University where I spent the fall, I was pleased to find a copy of the December issue of the **Forum**. Reading through the paper, I realized that I had missed the daily contact with the various forms of Francophone culture that we tend to take for granted here in Maine, but which are absent from the Northwest. The **Forum** was a welcome sight and furnished some interesting reading.

I particularly enjoyed the reprint of Robert Carroll's article on Franco-Americans in the state and at the university. Professor Carroll provided an objective description of the French fact in New England and then went on to analyze, succinctly and with painful honesty, the negative attitudes that Franco-Americans sometimes encounter in an academic community whose members are less enlightened than one might hope. Traditional views change very slowly, and as the author so aptly suggests, "professional attitudes still need significant reshaping."

However, in spite of these drawbacks, the outlook for Francophone culture is good in Maine, and Carroll closed on a note of guarded optimism. It is in this spirit that I would like to share my thoughts with you and your readers, and to proffer one modest suggestion for the **Forum**.

First, I believe that it is imperative for all those interested in **le fait français** in North America to lay aside differences and to join forces rather than to continue wrangles that serve only to divide. It seems obvious to me that factionalism is a luxury that we can no longer afford. As economic gloom deepens, government budgets are being slashed at all levels, and one need not be a brilliant economist to predict what these cuts will do to funding for minority groups. Similarly, the political

climate is changing as U.S. voters shift to the right. This change does not augur well for ethnic groups seeking more recognition, because the new majority clearly favors the melting-pot version of patriotism, one which minimizes ethnic differences among Americans.

Accordingly, as we face this critical time, it is evident to me that francophiles of all persuasions should provide one another with mutual support. Personal quarrels, pointless ideological squabbles and other divisive activities are useless in any case, but become potentially destructive during periods of adversity.

At this point, let me insert my modest suggestion to the editorial staff of the **Forum**. In the spirit of détente, why not change the perspectives ("Thumbs up, Thumbs down") column in order to make it more constructive in tone and less offensive to your readers? Strong expression of opinion is, of course, valuable and necessary in any newspaper, and it can be a powerful tool for modifying reader's views. But when it becomes irresponsible or frivolous it loses much of its force. And when it becomes vindictive or needlessly hurtful, it can in fact become counter-productive. A sensitive reader may feel that a brutal attack says more about its author than it does about the intended target of the downward thumb. Let me add that since I have received neither bouquets nor brickbats, I think that my reaction is reasonably detached in this area.

Incidentally, it is obvious that the authors of the column should sign their names each month. The printed disclaimer in the **Forum** says that opinions expressed are "those of the writers and do not necessarily represent those of the editor, the publisher or the Office of Student Affairs at the University of Maine at Orono." Given that statement, the authors of Perspectives seem obliged to reveal themselves, just as writers of articles do and just as I will at the end of my letter.

I offer this suggestion humbly and with the hope that it will be accepted as constructive. As we all face apparent hard going, confrontation becomes increasingly less effective as an approach. While I am not suggesting at all that the newspaper stifle its own editorial voice, I do think it is time to stress cooperation and solidarity. Let your leadership be affirmative. All of us—journalists, faculty, students and community friends—should strive to focus on common goals.

I look forward to future issues of the **Forum**, which has now assumed such an important role in the Francophone community. Please accept my best wishes for continued success in 1981.

Sincerely,  
James J. Herlan

**N.D.L.R.—Merci, James. Suggestions noted, some already incorporated.**

## Bilingualism not an Exception

By Frank Anshen

Chicago Tribune Wednesday, November 5, 1980

STONY BROOK, N.Y.—Ever since the U.S. Supreme Court in 1974 mandated special treatment in public schools for children who do not speak English, public debate on languages other than English has been dominated by myths. Nowhere is this more true than in debates in the New York area on the role of Spanish in the schools.

**Myth No. 1: The United States has always been monolingual.** In fact, intolerance for non-English languages as national policy is rather recent. Louisiana entered the Union in 1812 with a French-speaking majority. Until the Civil War, Louisiana's legislative debates took place in French and English, laws were published in both with the French version often the official one, legal notices appeared in both and both were used in legal proceedings. Public and private education also took place in both.

In 1902, a congressional committee reported on the courts of New Mexico, which became a state in 1912, this way: "The justices of the peace practically all...speak Spanish and the proceedings of their courts are conducted in Spanish." As late as 1884, the legislature enacted a law specifically authorizing monolingual Spanish public schools, and later it required that English be a subject in all public schools.

In the 19th Century, Ohio and Pennsylvania supported with public monies schools in which German was the language of instruction. There are other examples from Wisconsin, Colorado, Hawaii, and other states, but the point is clear: Widespread governmental tolerance or support of bilingualism is neither new, nor un-American, nor divisive.

In all of the states cited, English is now the overwhelmingly predominant language. This resulted not from governmental fiat but from recognition by individuals that the rewards of speaking English were greater than the problems of learning it.

**Myth No. 2: Monolingualism is the norm, bilingualism the deviation.** With surprisingly few exceptions, bilingualism is common throughout the world. In the Soviet Union and China, the role of minority languages is a constitutional question. The future of Breton in France, Bas-

que and Catalan in Spain, and Welsh in Britain are matters of continued debate. Finland has two official languages, Switzerland four, and India more than twenty. Portugal, Iceland, the Korean Peninsula, and Cuba seem uncompromisingly monolingual, but is not easy to add to that list.

**Myth No. 3: Belgium and Canada are examples of the disunity fostered by government sponsored bilingualism.** There is indeed enormous hostility in Belgium between the French and Flemish speakers, to the extent that the French-language Louvain University, once situated in the Flemish-speaking area, was forced to physically relocate to the French-speaking region.

How did this hostility arise? When Belgium became independent in 1830, French became the national language. Parliamentary debate and the affairs of most local governments were conducted in French as was all post-primary education. Strangely, this enforced monolingualism did not strengthen national unity; instead, among Flemish speakers it bred increasing nationalism and hostility toward French.

In 1930, when the languages were made legally equal, the alternative to the bilingual policy was civil war and destruction of Belgium as a unitary state. It is legal bilingualism that has saved Belgium, and legal monolingualism that has left a heritage of Flemish suspicion and hatred of the French language that even today threatens national unity.

How about Canada? Québec is governed by a party dedicated to breakup of the Canadian federation. Surely here we see the divisive effects of government-supported bilingualism. Well, not quite. The rise in French nationalism in the last 20 years did not result from successful government-sponsored bilingualism but rather from the failures of that policy. French speakers, living in a country dominated economically and politically by English speakers feared for the survival of French.

The alternative to bilingualism in Canada would be legally enforced replacement of French by English. We have an example of such an imposition. Ireland was part of the United Kingdom, a state, like Canada, with an English-speaking majority. Successive British governments imposed the English language on Ireland to the extent that by 1920 less than 5% of the population spoke Irish. This enforced monolingualism did little to promote feel-

## Ecoutez-Vous? Ecoutez Nous!

Maine's school for the deaf began an innovational program teaching French to deaf children. The experimental program at Gov. Baxter School for the Deaf in Portland was implemented after Normand Dubé and Yvon Labbé conducted a Franco-American Workshop for staff members at the school in the fall of 1980.



Students at Gov. Baxter School for the Deaf left to right: Valerie Keith (Gorham), Rena Fortier (Lewiston), Bradley Bridges (Biddeford), Kellie Gerish (Milo), Darin Murphy (S. Portland).

A class of deaf elementary students receives instruction in French one hour each week. The ungraded course is on a basic introductory level. "Total communication," that which encompasses the full spectrum of language modes: gestures, sign language, speech, speech reading, fingerspelling, reading, writing, and the use of residual hearing, is being used to develop a working vocabulary in reading, writing, speech reading, and speaking French. Most of the materials are teacher designed. Classes are supplemented by video-tapes of the Maine Public Broadcasting Network's program, F.A.C.T.S. (Franco-American Children's Television Series). This is a bilingual show produced in Maine utilizing native resources, talents, people and scenes.

This French class includes developing cultural perspectives as well as developing language principles that are fundamental to language. Positive emphasis is placed on the value of being bilingual, whether it be based on French and English or American Sign Language and English. Students are learning about Franco-Americans, French-Canadians, and French people of France and other countries. Also, they are developing an awareness of the languages of other deaf people.

ing of unity in the British Isles, and today Ireland, unlike Québec, is independent.

**Myth No. 4: Children need basics, not bilingual education.**

In its decision, the Supreme Court reasoned that children cannot learn reading, writing, and arithmetic when taught in a language they do not understand. It is difficult to argue with this conclusion.

Frank Anshen is assistant professor of linguistics at the State University at Stony Brook.

## In Memoriam: Edgar R. Poulin

The Franco-American community of central Maine, and all lovers of the arts lost a real friend on May 28, 1980, when Edgar R. Poulin died. For over a half century, he had been active in music, drama, and in keeping French alive in the Waterville-Winslow area. His influence in the cultural life of the two cities will endure for many years.

He began his career in theater in the 1920's, and for the rest of his life was active as director, actor, and playwright, in both French and English-language productions. In recent years he has been joined in some of these activities by his son, Arthur, and it is hoped that the family tradition on the stage will continue.

For thirty-three years he produced and was announcer of a weekly French-language radio program on station WTVL, which featured both recorded and live performances, all in French. He continued this project until his failing health prevented it.

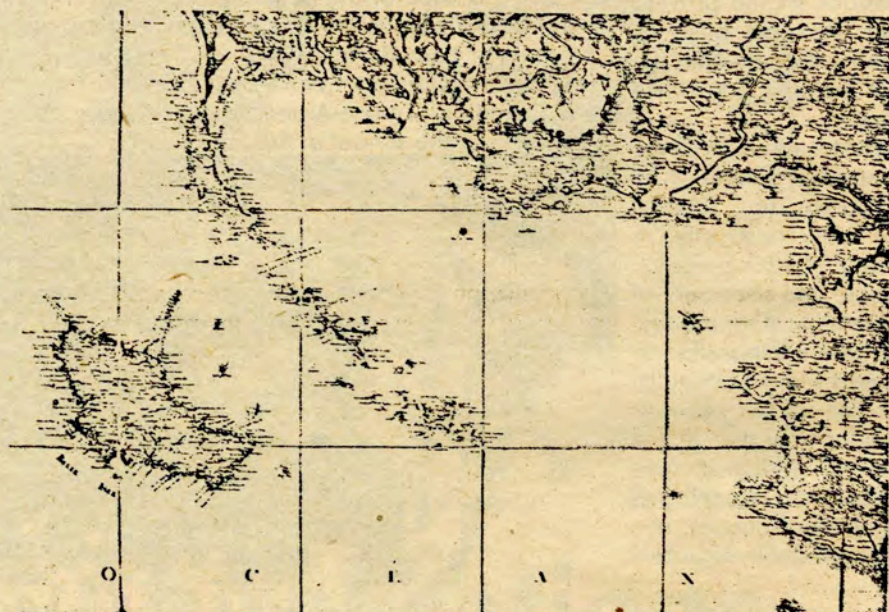
Those who knew and loved him will cherish many and varied memories. Certainly one of the most vivid will be his portrayal of the village rabbi in a 1979 production of "Fiddler On The Roof." The almost entirely Franco-American cast captured the spirit of the mistreated Jewish community with a genuine understanding which may well have come from having sometimes felt and known discrimination themselves. But, like the characters in the play, they had turned what might have been defeat into triumph and shared their gifts with everyone. This ability to refuse to accept negative attitudes and to share talents and a real "joie de vivre" was certainly the way of the life of Edgar Poulin. We will all miss him sorely.

# The Acadians of Belle-Ile-en-Mer

by Naomi E.S. Griffiths

photographs by Henri Bancaud

*Exiled from bountiful lands in Canada, these eighteenth-century refugees with New World notions reluctantly settled on a rocky French island*



*The inhabitants of Belle-Ile-en-Mer trace their ancestry, in part, to settlers from what is now Nova Scotia and New Brunswick.*

Belle-Ile-en-Mer lies in the Bay of Biscay, some fifteen miles off the southern coast of Brittany. Seven miles long and five and one-half miles across at its widest point, the island runs from northwest to southeast across the Gulf of Morbihan, acting to protect the mainland port of Quiberon. Its wind-swept cliffs, sheltered harbors, and scattered sandy bays, all free of industrial development, have made Belle-Ile a tourist attraction. But there is more to the island than the wild beauty of Apothecary's Cave and the tranquillity of the fishing hamlet of Locmaria. There is also a complex history.

For centuries Belle-Ile was a haven for pirates. Over many decades, from about 1650 to 1760, both the Dutch

and the English—depending on the state of international affairs—fought to possess the island in order to obtain a naval base on the very doorstep of France. And, at a more human level, Belle-Ile provided a home for a group of colonists exiled in 1755 from their lands in the New World. These exiles came from Acadia—now mainly the Canadian provinces of Nova Scotia and New Brunswick—where the imperial ambitions of France and England met. Although this settlement of refugees on Belle-Ile did not flourish as its sponsors hoped, it left an enduring heritage for the islanders and marks an extraordinary episode in the story of a resilient and independent people: the Acadians. International treaties of the

seventeenth and eighteenth centuries gave the name "Acadie or Nova Scotia" to the disputed territory lying between New England and New France. Most of the Europeans who came to settle there were French, but there were also a number with English, Scottish, or Irish heritage. Between 1604 and 1713, the colony changed hands fourteen times, being claimed now by France, now by England, and once by the Netherlands. The people who lived in Acadia developed their own distinctive form of French, but English was known, and the colony had close enough trade relations with Massachusetts to consider Boston to be "our friend, the enemy."

During the eighteenth century, the Acadian lands were seen as increasingly important by both the English and the French. In 1713 the Treaty of Utrecht made the majority of the Acadians the French-speaking, Catholic subjects of the Protestant English crown. The next forty years of strife saw the Acadians attempt to pursue a policy of neutrality, but to no avail: the French believed the Acadians ought to have a fundamental loyalty to France, and the English suspected that they might. Although by the mid-eighteenth century the Acadians were an independent-minded group that scorned the schemes of empires, in 1755 the English decided to evacuate them as a security measure. The governor of the territory attempted to deport the entire population, sending more than 10,000 persons to other English colonies in the New World. Only a few thousand Acadians, including those who were still in French-controlled territory, escaped this deportation, an event the Acadians still call *le grand dérangement*.

For some of the Acadians, the deportation led back to the Old

World, and by the conclusion of hostilities in 1763, some three to four thousand were established in the Atlantic ports of France as dependent refugees. These included approximately nine hundred persons who had had the misfortune of being dispatched to Virginia. The governor of that colony had refused to accept them, choosing instead to export them to England, where they had languished in detention camps as charges of the "Sick and Hurt Board" of the Admiralty. It was not until 1763, as part of the treaties ending the Seven Years' War, that these families, among others, were shipped to France to join the refugees already there.

Also under the treaties of 1763, the inhabitants and lands of Belle-Ile-en-Mer reverted to France, after having been in English hands for three years. The French quickly saw Belle-Ile as a place where some of the Acadian refugees might be resettled and returned to a productive, normal life. But the leaders of the Acadian exiles were bluntly unenthusiastic about this proposal. To a group that had suffered one deportation because their lands had become a battleground, the outstanding feature of Belle-Ile was its exposed position. In a letter to the duc d'Aiguillon, one of the French officials concerned with their resettlement, the Acadians complained that "Belle-Ile is evidently more exposed to enemy attack than any other place in the realm, and in all probability we would find ourselves [there] in a similar situation to the one that has placed us today in such painful straits."

The vulnerability of Belle-Ile was by no means the sole reason for the Acadians' hesitation over the project. Very much North Americans, they

continued page 16

**Quelque Soit La Raison  
Quelque Soit La Saison  
Faites vos achats au Bangor Mall  
Plus de 80 magasins pour vous servir**



**Pas Seulement Une Place à Magasiner  
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# Les 'Cadiens

LAFAYETTE--The first truly Acadiana-wide cookbook--featuring recipes from all 22 parishes of the Cajun country--has been published and is available at more than 250 stores in south Louisiana.

Entitled "Acadiana Profile's CAJUN COOKING," this is "the most purely Cajun cookbook ever," says publisher Trent Angers, who explains that a concerted effort was made in the editing process to make this book "the Bible of Cajun cooking."

Five years in the making, the 6x9 spiral-bound book is a compilation of the recipes from Acadiana Profile magazine's Cajun Cooking special sections (Parts I, II, III, and IV) that were published in the fall issues of 1976 thru 1979.

It has 240 pages and contains about 400 recipes, such as jambalaya, crawfish pie, filé gumbo, couche couche, boudin, blackberry pie, broccoli and oysters au gratin, chicken and okra gumbo, boiled crawfish, butterbeans

# Prière d'un Cajun

Mon nom c'est Jean Mayeux et je reste à Lafayette en Louisiane. Il y a deux ou trois ans, je ne me rappelle pas bien que j'ai commencé à recevoir mes copies de "Le F.A.R.O.G. Forum." Au début, j'ai lu ces copies avec envie parce qu'on n'avait rien come ça chez nous en Louisiane et j'ai souhaité une "bonne chance" à ce petit journal et ses écrivains. Au début j'me rappelle que je voyais des articles de notre région-La Louisiane française-l'Acadie. Je souhaite que pas tout le monde au Maine croyaient qu'ils sont les seules acadiens aux Etats-Unis. N'oubliez-pas vos cousins et cousines en Louisiane on vous prie!!!

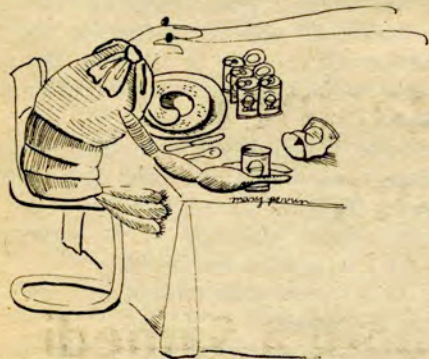
En travers les années vous avez toujours eu la chance de l'aide du Québec et le Canada Français, mais nous ici en bas, on était entourée d'anglos, d'espagnoles, d'italiens, d'allemands, et de portugais. On avait que nous mêmes à nous aider. Pour le nom du Bon Dieu ne nous oubliez pas ici encore une deuxième fois!!! Pendant deux cents ans ont été seule dans nos bayous et pays-bas mais on commence encore aujourd'hui d'essayer de faire la même chose comme vous au Maine. La pointe de ma lettre c'est de vous demander de ne pas quitter d'écrire quand-même quelque chose chaque mois sur la Louisiane et les Cajuns. Comme ça on va connaître qu'on n'est plus seule en l'Amérique du Nord, oubliez par nos voisins et nos cousins et cousines plus au nord. On connaît et on accepte que la France nous ont oublié et nous trouve que quelque chose de curiosité pour regarder à la télé ou lire dans Le Monde mais ça c'est tout. Ils n'ont pas le plus grands intérêt dans le monde de nous aider plus que ça! Ast'heure je propose, si les lecteurs du Forum sont intéressé, d'essayer d'écrire chaque mois, quelque chose sur l'Acadie de la Louisiane, si personne est intéressé ça va. On a été seule pour deux cents ans, on peut y être encore mais on demande au Bon Dieu et vous de ne pas nous rejeter encore. On est avec vous en histoire, culture et langue. Ne nous oubliez pas on vous prie!!!

Jean Mayeux  
Lafayette, La.

Au gens du Forum:

Excusez-moi, mais je ne connais pas comment écrire des lettres en français, j'ai seulement essayé d'écrire ça qui été dans mon coeur le meilleur que je pouvais. J'espère que vous pouvez lire mon écriture parce qu'elle n'est vraiment pas belle. Merci de m'avoir donner la chance de m'exprimer et je veux dire que je vous admire et j'aime beaucoup votre petit journal en français.

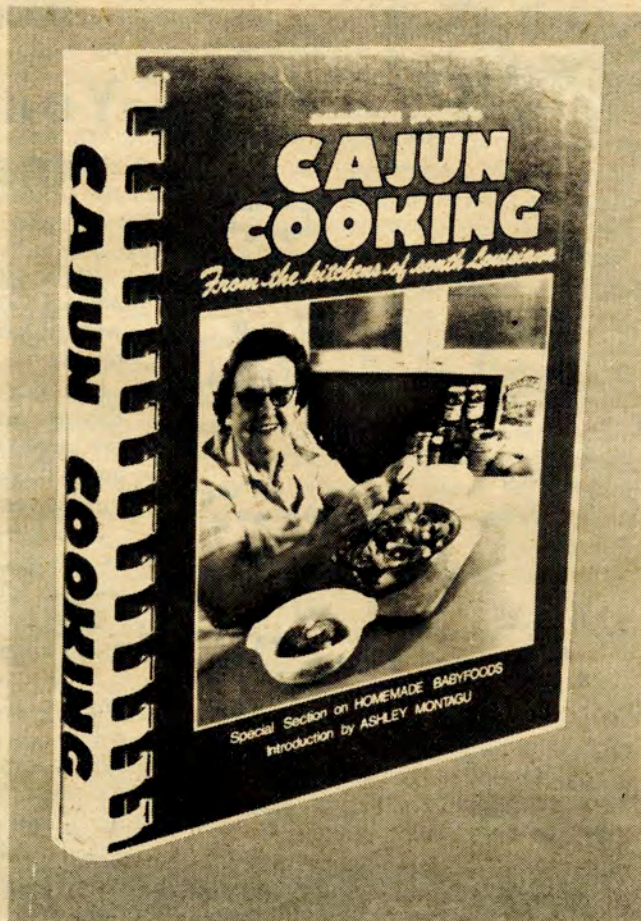
J.M.



SEVEN COURSE MEAL- CAJUN STYLE:  
A POUND OF BOUDIN AND A SIX-PACK!

with roux, lost bread, redfish courtbouillon, candied yams, wild duck gumbo, stuffed mirliton, cochon de lait, liver and onions, rabbit sauce piquante, fig cake and other classic Cajun recipes.

Another distinguishing feature of the book is a 14-page



New recipe book described as "The Bible of Cajun cooking"

section of color pictures of classic Cajun country scenes, such as the Atchafalaya Basin swampland, shrimp boat on Bayou Lafourche, azaleas, mansions, rice and sugarcane harvests, backyard crawfish boil and Cajun musicians. The pictures are accompanied by captions and complimented by a map showing the 22-parish Acadiana area. The section is a short, concise picture story designed to give out-of-state readers a quick appreciation of Acadiana, "Homeland of the best cooks in the world," Angers points out.

The front cover carries a color photograph of a real master Cajun cook preparing a meal (Mrs. Amelie Naquin of New Iberia). The back cover features the Acadiana Flag in full color, with an explanation of the meaning of its symbols.

One other unique feature of the book is a 28-page "lagniappe" section on the preparation of homemade babyfoods, presented in an attempt to promote and emphasize the importance of proper infant and child feeding. The introduction to the section is written by the internationally renowned anthropologist Ashley Montagu, whose prolific book-writing career has yielded such works as "The Natural Superiority of Women" (1953), "The Human Connection" (1979), "On Being Human" (1950) and "Life After Birth" (1964)

"Acadiana Profile's CAJUN COOKING" is the first book produced by Angers Publishing Corp., a newly formed book publishing company based in Lafayette. This book is being marketed nationally, as will other books that follow, Angers points out.

The book was edited by Trent Angers, publisher of Acadiana Profile and Angers Publishing Corp., and by Sue McDonough, a New Iberia gourmet shop owner with nearly two decades of experience in preparing Cajun cuisine.

The book can be obtained through Angers Publishing Corp., Box HH, Lafayette, LA 70502, (318) 233-4420. It retails for \$8.50, plus \$1.50 for postage and handling when ordering by mail.

## The French-Speaking Black Owners of Slaves in Louisiana

By Walter J. Landry

The Spanish were the first European discoverers of Louisiana (16th century) but there was no serious European colonization until the French founded New Orleans in 1718. France controlled and colonized Louisiana until it was ceded to Spain in 1862. While under French control, slavery and the manufacture of sugar were introduced and expanded rapidly.

Napoleon reacquired the Louisiana territory for France in 1800 in a secret treaty and then sold it to the United States in 1803. Even while under Spanish control, however, French cultural influence continued to increase and spread as a result of the arrival of thousands of Acadian refugees who had been stranded in various English colonies on the Atlantic coast following their brutal expulsion from their homeland by the British in 1755.

The French, as well as the Spanish, were not as race conscious as the English and as a result, there was a fair amount of intermarriage between French and those blacks who were freed from the bonds of slavery. This resulted in the establishment of a significant number of culturally advanced French-speaking free blacks in Louisiana.

Since slavery was the mainstay of the plantation system of Louisiana, free blacks along with whites acquired slaves to participate in the economy. After Louisiana became a state in 1812, the dominant French culture influence continued to prevail until the American Civil War. As a consequence, there was meaningful tolerance of black owners of slaves that existed nowhere else in the South.

In 1860, Louisiana ranked seventh among the states in the number of its slave population. While free blacks owned slaves in virtually all of the Southern States, it was in Louisiana that there were large black slaveholders. Louisiana was a state of large slaveholders. With 996 slaveholders having 70 or more slaves in 1860, Louisiana ranked first among the states in this category. Only in Louisiana, however, were there large black slaveholders; in 1860, there were five blacks who owned 70 or more slaves. As listed in the 1860 census, they were Antoine DEQUIR of Pointe Coupee Parish with 112 slaves, Auguste DUBUCLET of Iberville Parish, with 94 slaves, MRS C. RICARD, a widow from Iberville Parish with 71 slaves, her son P. C. RICARD with 81 additional slaves, who may have been partly owned by his mother, and Mrs. Thomas DUMFORD, another widow from Ploquet Parish, with 75 slaves.

All of these black slaveholders, with the possible exception of Mrs. Dumford, were French-speaking and French in their cultural outlook. They each owned over a thousand acres of land and, with their large slaveholdings, had the labor to utilize their lands productively. Of course,

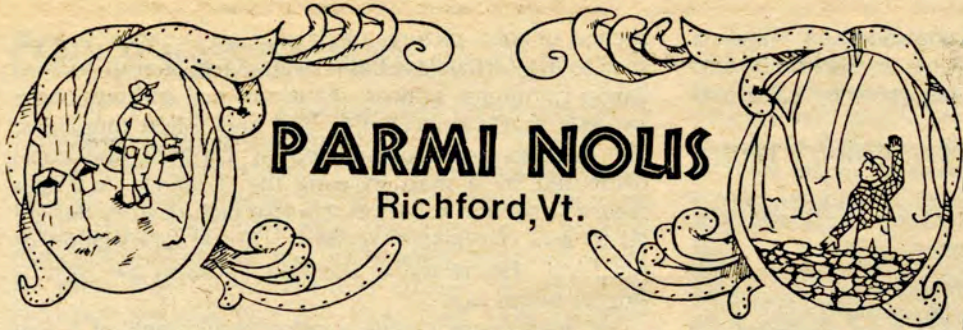
there were other black owners of slaves throughout south Louisiana especially, such as Auguste DONATE of St. Landry Parish with 60 slaves, but only the five mentioned above were in the top category of owners of 70 or more slaves.

The Civil War not only destroyed the economic base of the white slaveholders of Louisiana, it also destroyed that base among the black slaveholders as well. The Civil War and more particularly the Yankee occupation of Louisiana also did more. It led to the suppression of French with its broad racial tolerance to the establishment of a Yankee-imposed English culture, and to the development of segregation of the races in Louisiana. The 1868 Louisiana Constitution, imposed during the Yankee occupation, suppressed the French language and with it the French culture values of racial tolerance and understanding. The suppression was not entirely successful, however, because even today in the 22-parish region of Acadiana, where French and Acadian culture is strongest in Louisiana, there is a greater racial tolerance than that which is evident in other parts of the state.

After federal troops left Louisiana in the 1870's a new constitution again recognized French and French culture but it was too late. Overland Anglo-Saxon immigration into the state tipped the balance and segregation and an English-only policy were firmly established with the Louisiana Constitution of 1898.

It was only with the liberalization of the 1950's and 1960's that segregation was ended and the French Renaissance movement began in Louisiana. The 1974 Louisiana Constitution, with perhaps the most advanced Declaration of Rights of any state constitution, not only prohibits discrimination based on race or culture, but also expressly recognized the right of people to foster, maintain, and develop their respective historic linguistic and cultural heritages.

What if there had been no Civil War and federal occupation in Louisiana? In such a circumstance, it is likely that French would have maintained its dominant influence, slavery would have withered away, much as it did in Brazil around 1889, and the pernicious institution of segregation would never have developed in Louisiana. Black slaveholders and their white French counterparts could have helped in the transition instead of being suppressed by the Civil War. Only the white Anglo-Saxon leadership recovered after the Civil War and federal occupation; and it was not until 1971 that a French-speaking Cajun formed a successful coalition of Cajuns and blacks to win political power and the governorship of Louisiana after more than 100 years of Anglophone rule. But for the Civil War and federal occupation, that coalition could have developed decades earlier.



# TEACHER FEATURE

Le Programme d'Éducation est maintenant dans sa quatrième année d'opération. Nous avons augmenté de 360 élèves l'année dernière (Pré-maternelle, M-3) à un total de 561 (Pré-scolaire, M-4) servis dans nos trois communautés (Richford, Enosburg Falls et Berkshire).

We are very proud of our staff in these three schools and this month I am pleased to introduce Ms. Kathy Holmes, bilingual specialist from Berkshire Elementary School. Kathy, a native of Chicago, has been at Berkshire for three years. Kathy received her B.A. in French from Kalamazoo College, Kalamazoo, Michigan and attended the University de Caen in France.

Nous espérons que vous aimerez lire au sujet de notre Programme Bilingue. Si vous désirez plus d'assistance, veuillez vous mettre en contact avec l'office du Projet. (802) 848-3775.

Amitiés,  
Paula Bouchard Johnson  
Title VII Director



Mlle. K. Holmes en vendette

## Nous Autres à Berkshire

par Kathy Holmes

Berkshire, Vermont est un tout petit village sur la frontière québécoise. Chez-nous il y a plus de vaches que de gens. Notre école a deux centaines d'élèves de la maternelle à la huitième année.

Le programme bilingue est actuellement dans les classes de 3e, 4e et 5e. (On a déjà passé par la maternelle, 1ère et 2e années. Là, les maîtresses dirigent leurs propres programmes français avec l'aide des assistantes bilingues ou des parents/volontaires.)

Comme spécialiste bilingue, je passe 30 à 40 minutes par jour dans chaque classe. Je prépare toutes les leçons et fabrique la plupart des activités pour 75 élèves et 7 adultes-9 activités différentes par jour. Les maîtres et maîtresses de classe participent à notre programme en rôle de "team teachers".

D'habitude on divise la classe en petits groupes. Chaque groupe fait une activité particulière sous la direction du maître/de la maîtresse, de l'assistante bilingue, ou de moi. Les activités varient selon les intérêts et le niveau de français du maître/de la maîtresse. Les uns préfèrent des leçons de lecture ou d'écriture. Les autres adorent les jeux ou l'artisanat.

En général le curriculum est composé de trois éléments-le langage oral, la lecture et les unités d'intérêt. Dans notre district, on a adopté la Méthode Dynamique comme programme de lecture et Bonjour, Canada comme programme de langage oral.

La Méthode Dynamique est publié à Montréal (Ed. Projets, 1977) pour les classes d'immersion. La Méthode insiste sur la maîtrise orale de phrases clés. L'élève apprend à lire des phrases déjà appris par coeur en forme de petits contes charmants. Après avoir appris à lire les phrases, on lit les mots, puis les syllabes, et enfin l'alphabet. L'enfant n'a pas à "décoder" les mots. Chez nous on commence la Méthode Dynamique dans la 3e année.

Bonjour, Canada\* est destiné aux élèves qui ont déjà passé quelques années, dans les programmes de langage oral. Ce manuel présente un langage très utile aux élèves: comment se présenter, faire des achats, échanger de l'argent, travailler avec les chiffres. A Berkshire, on com-

Dans la ville  
 il y a du parking.  
  
 Les Autos  
 Dans la Ville  
 il y a des autos.  
  
 Il y a beaucoup d'autos.  
  
 Les autos sont longues  
 Dans la ville, il y a la police  
 Il y a des accidents.  
  
 Les autos sont courts  
 Quand il y a des accidents, la police est  
  
 Les autos sont GRANDES  
 Et moi  
 par K. Holmes Berkshire, Vermont

## NOUVELLES du Projet Bilingue de la F. N. E. S. U. Bilingual Project NEWS

### You, too, can make a filmstrip!



Jarrod Vaillancourt, Berkshire Elementary, Grade 3.

by K. Holmes

Some elementary teachers are blessed-I am not. I cannot draw. My visuals are people with stick figures and my animals are unidentifiable.

I never dreamed of making a filmstrip until this fall. But since this is my third year teaching the same children, my bag of tricks was wearing out. I needed something new to stimulate our interest.

In the third grade, we were beginning a French geography unit in the city. The goals were as follows:

1. To list common objects of the city (such as les lumières et les gratte-ciels)
2. To compare and contrast the city and country. (Il y a beaucoup de batisses dans la ville.)
3. To explore our own feelings about what life must be like in the city. (J'aime la ville parce que j'aime les gratte-ciels).

With these goals in mind, I sat down to make my first filmstrip. The U-film kit\* makes everything easy. It comes complete with specially-treated blank film (lots of it), color pencils, storyboard guide sheets, and plastic canisters for storing the finished film.

To my great surprise, drawing the strip was fun and easy! The spaces on the film are so tiny, that fancy artwork is impossible. Stick figures are not only okay, they're fantastic, the simpler the better.

The children were delighted with my filmstrips. They enjoyed seeing them over and over, taking turns to read the captions and act out the concepts. **Best of all, they clamored to make films of their own.**

Unfortunately, third grade is a little young to tackle the real film. So I dittoed a film-strip format onto oaktag strips for the children. I made the frames a little larger and provided an overall storyline, leaving alternate spaces for them to add their own details. Their artwork was meticulous. And they were proud as peacocks to read their "movies" to any interested bypasser.

At Christmas, Joan Forty, the classroom teacher, designed the concluding activity with a French filmstrip for her own about Père Noël visiting the city. Joan and I both agree, if we can make a filmstrip, anybody can!

- Some pointers on the U-Film kit:
1. Draw your entire story first on the guide sheets provided. You may trace over this onto the film if necessary.
  2. Use simple drawings and lots of color.
  3. Use only the pencils provided with the kit. Sharpen pencils with a knife or razorblade. Avoid erasures.

4. Leave about 1/8" margin around your picture. Some projectors will not show all your frame.
5. Keep captions and pictures on separate frames. Do not try to crowd them.
6. Start off short and simple-15 frames are ample to develop a simple concept.
7. Try it, you'll like it!

\*The "U" film storyboard Guide is a product of Prima a Division of Hudson Photographic Industries, Inc., Irvington-on-Hudson, NY 10533

Focus  
 1  
 La Ville par Jarrod V.  
 2  
 Dans la ville, il y a des bâtisses.  
 3  
 Voici l'école  
 4  
 Dans la ville, il y a des autos.  
 5  
 Voici la voiture la police  
 6  
 Dans la ville, il y a des rues.  
 7  
 Voici un camion.  
 8  
 Et moi! Je suis dans la ville.  
 9  
 La fin

mence ce programme dans la 5e année. Les unités d'intérêt suivent plus ou moins le curriculum élémentaire. souvent je travaille avec le maître/la maîtresse pour développer ces unités. Par exemple, dans la classe de 5e, on est en train d'étudier les organes du corps humain-les mécanismes circulatoire, respiratoire et digestif. (J'apprends pas mal de science, moi!) Le maître, Gregory Sodaro nous a fait plusieurs expériences en petit groupe qu'il n'a pas pu faire en classe de science faute de temps et d'espace. Ce qui est difficile pour moi, c'est rechercher le sujet en français et fabriquer les matériaux d'enseignement. La plupart des livres publiés au Canada sont écrits en français trop avancé pour mes élèves. Puisque j'ai jamais étudié les sciences en français, je dois m'instruire avant

d'enseigner aux élèves. Alors, j'emprunte des leçons en anglais du maître de science et j'achète des livres en français au Canada. Ensuite je fabrique des jeux, des visuels et des exercices écrits. Malgré tout ce travail, ça vaut la peine. En classe de 4e, la maîtresse Kathleen Anderson et moi, on a développé une unité sur la forêt. Cete unité satisfait les exigences des curricula des sciences et des sciences sociales. On étudie l'écologie et l'économie, les industries et les animaux de nos forêts. En classe de 3e, on vient de terminer une mini-unité sur la ville. (Voir ci-dessous). Ces unités peuvent durer plusieurs semaines. Ils sont entremêlés à des activités de lecture et de langage oral, suite à la page suivante

# About Education

THE NEW YORK TIMES, TUESDAY, JANUARY 20, 1981

## U.S. Ruling Fuels Controversy Over Bilingual Teaching

By FRED M. HECHINGER

**L**AST month the Department of Education delivered an explosive ruling on Fairfax County, Va. The department said that it was all right for the county to teach non-English-speaking pupils by other means than bilingual classes.

The ruling was attacked by advocates of bilingual education, especially by Hispanic civil rights organizations; on the other hand, it was hailed by the National School Boards Association and by many school administrators.

What makes the ruling significant is that it comes just as the controversy over bilingual education has been heating up. Opponents of bilingual education have accused the Education Department of stacking its recently prepared guidelines in favor of bilingual education as the preferred method of dealing with non-English-speaking children. Congress, sensing an anti-bilingual mood among voters, responded by prohibiting the department from posting its guidelines until the final word on the matter could be sent down from the Hill, probably not before next spring, long after President Reagan's education experts have taken charge. A recent Gallup Poll showed that most Americans favor crash programs to teach English to non-English-speaking pupils.

The question may be raised whether the Department of Education's views on Fairfax County have been affected by the impending change of official politics. Acceptance of the county's all-English instruction stands in contrast to an earlier Federal threat of withholding up to \$18 million in Federal funds if the schools fail to provide bilingual programs.

At the heart of the controversy, politics aside, are two opposing pedagogical



Tom Bloom

cal approaches:

The bilingual concept holds that non-English-speaking children should be taught the regular academic subjects, such as reading, mathematics and social studies, in their own language, by teachers who master the children's native tongue as well as English, until they are ready to cope with English in regular classes.

The English as a second language (E.S.L.) approach is based on intensive English instruction, given to all non-English-speaking children together by specially trained teachers. Otherwise, they attend regular classes together with their English-speaking peers.

Many school administrators favor E.S.L. for fiscal reasons: when schools must cope with children from many parts of the world, separate bilingual programs are extremely costly and teachers fluent in such a variety of languages are hard to find. During a recent visit to a high school in Queens, children with 14 different native languages were found to be learning English together in an E.S.L. class.

At present, there are an estimated 3.6 million pupils with limited knowledge of English in the public schools, three-fourths of them of Hispanic background. About 800,000 are taught in bilingual classes at a cost of hundreds of millions of dollars, including \$167

million contributed by the Federal Government.

Whether or not the motives were political in the Fairfax County ruling, the Education Department placed the emphasis on the pedagogical issue. Its letter to the local school authorities praised the effect of the county's \$2 million intensive English program in which students with some 50 different native tongues are participating. The letter stressed that achievement tests indicate that the students made "consistent and significant progress," thus satisfying the Civil Rights Act's requirements.

For the moment, the Federal authorities suggest nothing more than that the Fairfax experience "has shown that it can be done in other ways" than bilingual education.

But on a strictly pedagogical level, the Fairfax experience puts the spotlight on a question that troubles many language-teaching experts. The issue was raised during a recent discussion sponsored by the Bar Association of the City of New York.

One educator described the situation of many non-English-speaking youngsters who come from homes where no English is spoken. In school, he said, they attend most of their bilingual classes surrounded by other non-Eng-

lish-speaking children, while getting most of their instruction in their native tongue. After school, they return to a neighborhood where once again little if any English is spoken. The burden of teaching them English falls on a minute portion of their day. Since they are given to understand that bilingual instruction will prevent them from falling behind in their academic subjects, there is little incentive for them to speed their mastery of English.

There is growing agreement in modern language circles that intensive use of the language to be learned, technically known as immersion, is the most efficient way, particularly for young children before adolescence makes them self-conscious.

None of this has so far persuaded the advocates of bilingual education. After the Fairfax ruling, Vilma Martinez, president and general counsel of the Mexican-American Legal Defense and Education Fund, said: "We believe the best quality program for Mexican-Americans is bilingual education — the use of the child's own language to teach the child English."

Pedagogically, this view clashes with the latest professional prescriptions. From the commercial Berlitz method to the immersion usually identified with Middlebury College or the Army Language School in Monterey, Calif., the stress is on the opposite strategy: teaching the new language totally divorced from the native one. The goal is to force the student instead to think in the language in the same way as an infant does in learning his own language.

The concern expressed by Hispanic and other civil rights groups about imposing the American language and culture and replacing the children's native heritage is nevertheless understandable in the light of history. The public schools often interpreted their Americanization mission with jingoistic singlemindedness little short of brutality. Many children were turned against their parents, whose ways and speech were held up to ridicule and scorn.

Political supporters of bilingual education still react to that misguided zeal, and their pedagogical response may thus be influenced by experience as well as by political considerations. The Fairfax ruling could be the first effort by Washington to remind the schools that the most effective way to teach children English should be determined on pedagogical grounds alone.

# Ethnic differences vital, bishops say

THE BOSTON GLOBE MONDAY, JANUARY 5, 1981

By James L. Franklin  
Globe Staff

Catholic bishops in the United States have urged all Americans "to accept the fact of religious and cultural pluralism."

Ethnic differences "are neither threatening nor offensive" but "a vital, fruitful and challenging phenomenon of our society," the bishops said in a statement released yesterday.

They asked Americans to blot out prejudice and discrimination in public and private life and called on their church to respect the diverse ethnic heritage of its people.

In a statement released by the Committee on Social Development and World Peace of the US Catholic Conference, the bishops rejected the notion that

## NOUS AUTRES...

SUIITE DE LA PAGE 6

aussi bien que d'artisanat et de musique.

Nous sommes chanceux à Berkshire d'avoir le support généreux de nos parents, de nos maîtres/nos maîtresses et de notre principal Raymond McNulty. Come ça, on a la liberté de créer un programme particulier qui répond aux intérêts et aux besoins des enfants de notre petit village. On est bien, chez nous à Berkshire!

Kathy Holmes  
Berkshire Elementary School  
RFD no. 1  
Richford, Vermont 05476  
(802) 933-2290

\*Prentice-Hall of Canada, Ltd., Scarborough, Ontario, 1979.

America should be a "melting pot" where "one culture and heritage would prevail."

A policy of homogenization or assimilation of ethnic groups is potentially disastrous, they said, arguing instead for the integration of ethnic groups into American society.

"Americanization does not call for the abandonment of cultural differences but for their wider appreciation," said the statement. "We solicit the help of all thoughtful citizens of this republic in an effort to blot out of public and private life the stains of ethnic prejudice and discrimination. This element becomes all the more despicable when linked, as it too often has been, to anti-Catholic 'nativism.'"

They called on American neighborhoods "to acknowledge their wide and diverse ethnic loyalties, excluding undesirable isolation or rivalries... Our neighborhoods are not enclaves of shame or disparagement but authentic expressions of the history of our people as a nation."

The bishops also asked for public and private recognition of "those ethnic groups who have too long been unrepresented in large and important areas of American life."

There is special urgency, they said, in the case of the large and growing Hispanic population of the United States — "one of the oldest ethnic American groups, which is just now beginning to receive appropriate recognition."

The 5000-word position statement was requested four years ago by delegates to the bishops' Call to Action Conference in Detroit, which was the culmination of a two-year national consultation of church members in the United States on the occasion of the American Bicentennial.

The statement is frank in acknowledging the sometimes acrimonious relations among ethnic groups in the Catholic Church in the United States and calls for the opening of leadership positions in the church to qualified members of all religious

groups. It also calls for more respect for minorities within the church, particularly Eastern Rite Catholics who have often been encouraged to accept the practices of the church's dominant Latin Rite.

There has been a renewed interest in the ethnic heritage of the American people, the bishops said, which "should enhance our appreciation not only of our own behavior but also the behavior of others."

"To understand any one group requires an understanding of its relation to others," they said. "All ethnic groups are part of the mainstream of American life, and any attempt to discourage or reject their presence, subtly or overtly, is an unacceptable return to 'nativism' and 'ethno-centrism.'"

Recalling the "sad history of immigrant days," the bishops noted that "the Irish, the Germans, the Italians, the Poles and other Eastern Europeans, the Swedes, the Jews and those from Arab lands were all victims of a long litany of popular derision which was the lot of the 'stranger' in our land. The American Indians, blacks, Asians and Hispanics continue to be subject to harsh oppression."

Today, while some Americans experience only a small amount of prejudice based on ethnic differences, the bishops' statement said, "for too many... discrimination has taken on more subtle and less visible forms."

The bishops noted that although relations among ethnic groups have improved, "a residue of tension still remains... Because one has been the victim of discrimination oneself is no guarantee that one will not practice it against a neighbor."

They also remarked on the many Americans, "especially those of early origin here, whose ethnic differentiation disappeared, and who do not associate themselves with any ethnic group. These citizens also deserve our honor and respect."

N.D.L.R.—On peut tu vous aider? We believe in differences too!





# Campus Observations

Rédacteur Etudiant: James Violette

"Campus Observations" is partially funded by the Student Government at the University of Maine at Orono. Le F.A.R.O.G. Forum is also a member of the Student Community Services Board.

## F.A.C.E.N.E.

(Franco-American Community Events in New England)



February 18-20  
CONF ON EDUCATIONAL NEEDS OF THE EXCEPTIONAL BILINGUAL CHILD  
Sponsored by Council for Exceptional Children, New Orleans, LA Contact: CEC, Conventions and Training, 1920 Association Drive, Reston, VA 22091

March 1-2  
9th CONF ON APPLIED LINGUISTICS  
Ann Arbor, Mich., Contact: Susan Gass, English Language Inst., Univ. of Mich., Ann Arbor, Mich. 48109

March 6-8  
CONF ON THE SYNTAX OF NATIVE AMERICAN LANGUAGES  
Calgary, Alberta, Canada, Contact: Donna Gerds, Dept. of Linguistics, Univ. of Calgary, Calgary, Alberta T2N 1N4, Canada

March 12-14  
ETHNOPERSPECTIVES IN BILINGUAL EDUCATION RESEARCH: BILINGUAL EDUCATION TECHNOLOGY-INTERACTIVE FORUM  
Ypsilanti, Mich., Contact: Dr. Raymond V. Padilla, 107 Ford Hall, Eastern Mich. Univ., Ypsilanti, Mich. 48197, (313) 487-1035.

March 19-20  
5th STATE CONF ON PORTUGUESE BILINGUAL EDUCATION  
Buena Park Hotel Conv. Center, Buena Park, Calif., Contact: Luso Am. Ed. Foundation, P.O. Box 1768, Oakland, Calif. 94604, (916) 452-4465.

March 26-28  
2d NATIONAL CONF ON INDOCHINESE EDUCATION AND HUMAN SERVICES, NAVAE  
Anaheim, Calif., Contact: Dr. Vuong Gia Thuy, 1123 Beverly Rd., Jenkintown, PA 19046, (215) 787-6258.

**FERKAUF GRADUATE SCHOOL**  
**YESHIVA UNIVERSITY**  
55 Fifth Avenue, New York, N.Y. 10003

### ANNOUNCEMENT

Joshua A. Fishman, Yeshiva University, will direct an NEH Seminar for College Teachers from June 22 to August 14, 1981. The topic of the Seminar will be "Language Maintenance and Language Shift: The Case of Spanish (and Other Minority Languages) in the USA in



Le gros 'pi le p'tit

(photo J. Charette)

General Sociolinguistic Perspective." Participants will be chosen from applicants who have their Ph.D.'s, have been engaged primarily in teaching for at least three years and are faculty members in humanities departments that do **not** offer doctoral work. Twelve participants will receive \$2500 stipend-bearing fellowships for the eight week period and will be expected to attend all sessions of the Seminar, read widely in the topic area and complete (and orally present) a written assignment/individual project in this topic area with the approval and assistance of the Seminar director. For additional information and application forms, write Prof. Joshua A. Fishman, Yeshiva University, Ferkauf Graduate School, 55 Fifth Avenue, New York, New York 10003. All applications must be received by April 1, 1981; notification of selection will be by April 15, 1981.

## Franklin Northeast Supervisory Union

### Bilingual Program on CBS National Syndicated Television

On September 30, 1980 WCAX-TV Channel 3, Burlington, VT., visited the bilingual program in Richford, VT to interview its Director, Paula Bouchard Johnson and to take their cameras into one of the schools (Berkshire Elementary School) to film the children speaking, reading and writing French.

To the delight and satisfaction of the students and community it was aired that same evening at 6:00 p.m. and again at 11:00 p.m.

Recently Mrs. Johnson was notified that that television clip was sent to CBS National Syndicated TV so that other states across the country would be able to plug into their newshours this segment about bilingual education in northern Vermont.

Mr. Ray McNulty, principal of Berkshire Elementary School received a phone call recently from someone in Florida who had seen the news of the program there!

## MPBN Secures \$25,000 Grant

to Produce "REFLETS ET LUMIERE"

The Maine Council on the Humanities and Public Policy (MCHPP) and the National Endowment for the Humanities has awarded a \$25,000 grant to the Maine Public Broadcasting Network (MPBN) for the continuance of Franco-American programming, the network has announced. The grant will fund seven (7) additional half-hour television programs in the "Reflets et Lumière" series currently airing on MPBN's four TV stations.

Ludger H. Duplessis, producer/host of the original series is co-director along with Steffan T. Duplessis for the upcoming series. They stated that, "this grant will allow for a more in depth look at Maine's Franco-American community and, through the use of French and English subtitles, will provide the widest possible dissemination of information concerning Maine's largest ethnic community." The co-directors further stated that, "funding was originally sought to allow for more in depth research on the Franco community, increased travel to individual communities throughout the state, and to improve the technical quality of the programming.

MPBN's John Greenman, executive producer of the "Reflets et Lumière" series from its inception two years ago, stated that, "A panel of humanists including Dr. Marcella H. Sorg, UMO Department of Anthropology; Dr. Bernard R. Yvon, UMO Department of Education; Claire R. Bolduc, Pine Tree Legal Assistance; State Representative Eugene J. Paradis; Dr. Raymond J. Pelletier, Canadian/Franco-American Studies Program; and Yvon A. Labbé, Director of l'Office Franco-Américain, will bring a broader perspective to bear on the series through careful planning sessions, direct involvement in production, and assistance in the editing of each individual program.

The new series, slated for premiere in early September 1981, will be titled, "Reflets et Lumière II: Porte Ouvre Sur..." ("Reflections and Light II: Focus On..."). Host Duplessis explained, "the idea is to focus on another aspect of the Franco-Americans, a very complex and little known ethnic community, with each successive program in the series." A broad range of subjects, all illustrating the Franco-American community's efforts to retain and enrich their culture, will be covered in the new series.

The current "Reflets et Lumière" series can be seen at 7:30 p.m. the first Monday of every month and the following Saturday at 3:30 p.m. on MPBN's stations in Calais (13), Presque Isle (10), Orono (12), and Biddeford (26). Cable TV systems throughout Maine and the Maritimes carry MPBN's signal as well.

The Program 'FRENCH IN THE CAPITAL DISTRICT: FRANCO-AMERICAN LIFE, LANGUAGE AND LITERATURE' sponsored by the Capital District Humanities Program at St. Joseph's Church Parish Hall is scheduled for Thursday evenings, from 7-9:30 pm beginning January 29. Professor Briere's exciting series was inadvertently announced for Tuesday evenings, but is actually being held on Thursday evenings. To register for this program, please send a check made payable to the Research Foundation of SUNY to the above address (\$30 for one person; \$50 for two.) For questions, please call the Capital District Humanities Program at 457-3907. Thank you.

# THE FRENCH EXPERIENCE IN NORTH AMERICA

## An International Conference

University of Maine

### Keynote presentations by:

Antonine Maillet, Acadian author of **La Sagouine** and **Pélagie-la-Charette**

Joshua Fishman, sociolinguist, editor of **Language Loyalty in the United States**

Reid Lewis, leader of a reenactment of LaSalle's expedition from Montreal to New Orleans

### Special programs for:

Academic scholars  
Administrators  
Teachers  
Librarians  
Genealogists  
School policy makers  
Franco-American Theater  
Canadian Art  
North American French Cuisine

Supported in part by National Endowment for Humanities



Dr. Sorg, I presume?

(photo J. Charette)

## It's My Turn

And so here I was. CRUISING down the highway, just my radio and me. I must have been doing 55 and a car passed me. I always wonder about the cars that go 65 but have a little bumper sticker that says "55 SAVES LIVES". My HAIR was flying in the breeze because my window was down. I had a tank top, a pair of gym shorts and my sneakers on. It was a beautiful day to head up home.

My radio was giving me a headache (and my girl had given me a HEARTACHE) so I switched channels. Not much was coming across so I just kept on SAILING the dials. Then a good station came on. Hey, this is French music. Mais c'est pas bien ça. Ça prends du temps a recevoir un station français. Aie, a Bangor there, nous avons beaucoup de stations--WGUY, WLBS, WMEB, WABI, WBLM--et j'ai jamais entendu quelque chose en français. Ah, excusez moi, j'ai déjà entendu un de les stations dit "Yes sir, you too can sponsor a frog from France. We have a bunch of 'em coming over and you can sponsor one for three weeks. Hop on over". Mais, c'est tu dont enarrant ça. Don't they (the radio stations) have to sponsor programs for the people in their listening area? Doesn't the FCC say something about providing material 'or the different 'Minorities' in the area? Take MEB for instance: they have the Hellenic Voice, mais il y a tu dela musique français dans leur station? Moi, j'en ai jamais entendu. I mean, we francos, we've been here for some time. It's not like WE'RE JUST SHIPS THAT PASS THROUGH THE NIGHT.

But I should make a point clear. WMEB will have a French radio show (just when it will start and when the time slot is we don't know). It's called LE FRANÇAIS...C'EST L'FRANÇAIS and hosted by Gerard Breton and Kevin Duplissie (yours truly). We called it that because we want to show that French from Quebec, Canada, Maine, New England, France, Louisiana is all the same French, just different dialects. It's a SHAME how this show has been received by MEB. We made the first tape

"The French Experience in North America" is a three-day interdisciplinary conference of teachers, researchers, librarians, educational policy makers, and the general public interested in the long and visible presence of French culture in Canada's eastern provinces and the northeastern part of the United States. In addition to the general sessions listed above, papers and round tables in several academic disciplines will foster discussion of issues relating to the central theme of the conference. For historians, the focus will be on bilingual/biculturalism and language maintenance in an ocean of English. Behavioral scientists will examine the sociocultural context of French-Canadian and Franco-American communities. Literary critics will discuss aspects of the literature of French expression in North America. Sessions on making education multicultural will deal with present-day needs in an area that has for so long been ignored.

Concurrent meetings of librarians, human services workers, adult educators, evaluations researchers and curriculum designers will also present programs that will focus attention on the large concentration of French populations in North America.

For further information and registration materials, write to:

Canadian/Franco-American Studies  
112 Shibles Hall  
University of Maine at Orono  
Orono, ME 04469

with the understanding that we would go on sometimes Wednesday night (the 14th) but there was a hockey game and we were pushed back a little. (In other words, we didn't go on on Wednesday and the understanding I have is that we may not go on for another 2-3 weeks.) I really don't like what's happening to the show, but actually, What can I do? I mean, I'm not BAD, BAD LEROY BROWN, and I don't know what to do. I just have to realize that SHE'S OUT OF MY LIFE. But don't think I want this show to go on because I'm one of the 'animateurs' of the program (instant FAME this show won't get me.) but it may be the start of something new. Maybe the other stations around this area will hear it and decide to put on a French show of their own. I think we have a lot of HUNGRY HEARTS out there.

And now I'm back in Orono. I had a good weekend until Sunday night. I came back and went to see my 'old girlfriend' to see if we could patch things up. Boy was I wrong. She was still mad. I asked her what was the matter. She turned to me, tears in here eyes, and said, 'YOU'VE LOST THAT LOVING FEELING'. I told her, 'BABE, I DO LOVE YOU STILL.' YOU'RE MY SPECIAL LADY. YOU'RE THE BIGGEST PART OF ME. (I really did care for her) I told her, 'YOU'RE MY EVERYTHING'. She turned to me again, a look of SUSPICIONS in her eyes. HOW DEEP IS YOUR LOVE?, she asked. That I couldn't answer. By now I was mad. I just wanted to leave. 'I'LL NEVER LOVE THIS WAY AGAIN'. I told her. I was leaving. At this time we knew we had lost everything. I was going to SAIL ON, RIDE LIKE THE WIND. She asked when we would see each other again. IN THE YEAR 2525, I told her. I know I should think of other things and HOPE THAT SOMETHING BETTER COMES ALONG, but I'm still REMINISCING. (HOW I WISH I WERE EIGHTEEN AGAIN). The whole love affair seems like a FAIRYTAIL. I know someday I'll find another girl, after all, THAT'S THE WAY I'VE ALWAYS HEARD IT SHOULD BE.

By the way, I'm only one who wrote this article, DANIEL didn't help me I DID IT MY WAY.

*Kevin D.*

Kevin D.

Subject: ANNOUNCEMENT OF A ONE-DAY INTERDISCIPLINARY WORKSHOP IN CANADIAN/FRANCO-AMERICAN STUDIES

Presented by: THE WINOOSKI SCHOOL DISTRICT AND THE CANADIAN/FRANCO-AMERICAN STUDIES INSTITUTE OF THE UNIVERSITY OF MAINE AT ORONO

Where: Facilities provided by the WINOOSKI SCHOOL DISTRICT

When: March 6, 1981

To: Social Studies and French Language Teachers; Other Interested Personnel

Dear Mrs. Johnson,

During the summer of 1979, educators from school districts from five out of six New England states met at the University of Maine's Orono campus for an intensive six-week study session exploring Canadian and Franco-American subjects. Vermont was represented by teams from Winooski and Canaan.

For more than a year now, these New England district teams and the staff of the Canadian/Franco-American Studies Institute have been developing materials in many subject areas for use by all interested school districts in New England.

We feel that an attempt to nurture a growing appreciation of Canadian and Franco-American studies in the school systems of Vermont is definitely a worthwhile and appropriate endeavor, and so we invite you to join with us in this continuing exploration.

On March 6, 1981, there will be a workshop in Canadian and Franco-American studies hosted by the Winooski School District. We hope to share with you not only our own interest in these subject areas, but also the expertise of the Canadian/Franco-American scholars which has been made available to us.

We would be very pleased if you and your associates would be able to attend this workshop. Social Studies and French language teachers should be especially interested. Attendance carries with it one (1) Continuing Education Unit (CEU) from the University of Maine, applicable toward recertification credit with the approval of your Superintendent. There will be a small registration fee to cover expenses.

Naturally, all aspects of Canadian/Franco-American studies cannot be covered in a one-day presentation. We would like to be as sure as possible that what we prepare for you is relevant to your situation, and so we are asking for your help in focusing this workshop.

We have enclosed with this announcement a list of study areas which the Institute workshop may address. We would greatly appreciate it, if you would help us in the following ways:

1. Check the discipline areas which you would find most interesting, helpful, and informative.
2. Let us know approximately how many people from your district would like to attend.
3. Any comments and suggestions concerning the categories are most welcome.
4. Please return the information to Winooski in the enclosed SASE. (Hearing from you by January 16, 1981, would greatly facilitate our planning for this workshop.)

We believe that we are in the process of developing a fine, productive workshop which will be of substantial benefit to a great number of participants. We hope you share our enthusiasm for this project, and we hope to see you in Winooski later this school year. Please let us know, at your earliest convenience, what you would like to see and accomplish.

Sincerely,

Donald W. Messier, Superintendent  
Winooski School District  
Canadian Studies Workshop  
Winooski School District

## A Shift In Directions???

I'd like to take this opportunity and welcome you all back to UMO. I hope that everyone has had a relaxful vacation and are now ready for another semester of fun and excitement.

Upon returning to the office, the first thing that happened was that Yvon wanted to see Liz, Kevin, and I. Things started to go through my mind. What have I done? What does he want? Well, it wasn't as bad as I thought. All Yvon wanted was for us to do something different with the Campus Observations.

"Something Different", what could it be? Well Yvon wants us to do some reporting. He wants us to write an editorial each month concerning activities, programs, or events happening here at the university. "But what kind of activities or programs do they have?" a puzzled Liz asked. "Well there's **Reflets et Lumières** and **A Notre Santé** two television programs at MPBN. There is also Kevin's campus radio program, the Canadian-Franco-American studies program in Shibles Hall, and two courses: one in Anthropology and another in History", responded Yvon.

Now these editorials will be written by Kevin, Liz, and I, but will reflect the F.A.R.O.G. student staffs viewpoint. We will review these programs and stress our own personal views and positions. These editorials will give you what we think of these programs. How they benefit francos, (if they do) or if they are worthwhile efforts to continue. As I said before these will be our own viewpoints and nobody elses.

What I would appreciate from you (the people of the community and campus) is that you view these programs and give us your reactions concerning them.

*Jim V.*

Jim V.

# Editorial



Varge dans l'ast

(photo J. Charette)

## De Tout-Pour Tous

Bonjour! Je suis de retour pour une autre année. Je suis certain qu'il y en a beaucoup de vous qui ont faites des resolutions depuis un mois. Mais il y en a de nous qui n'ont pas encore en l'envie d'en faire. Eh bien, c'est aujourd'hui, toute suite que je vais vous donner une idée pour une resolution qui n'est jamais trop tard de commencer.

Alors commençons par allez chercher la balance pour se peser, Croyez le ou non vous allez être surprise que les fêtes de Noël nous a faites profiter des livres qu'on ne veut pas avoir. Alors c'est le temps de MAIGRIR!! Oui, et puis on commence toute suite par ne plus manger des choses qu'on aime beaucoup. Mais ce n'est pas seulement de plus manger qu'on va maigrir. Il faut exercer! Croyez le ou non ça va prendre a peu près une semaine pour s'accoutumer de ce mettre dans une routine régulier. Vous allez vous pensez une nouvelle individuelle dans tres peu de temps.

On commence dans le matin par faires des exercices pour étirer nos muscles. On fait des exercice pour dix à quinze minutes. Eh bien, c'est le temps d'essayer de courire ou bien "jogger". Chacques matin d'avant et vous allez trouvez que vous allez être preparez pour les Olympiques très vitres (peut-être que j'exagère un peu-mais je peut vous assurée que vous allez vous sentir comme une nouvelle personne).

Ici a l'université chaque fois qu'on regarde dehors soit dans l'hiver ou bien l'été, il y a toujours des étudiants qui font des activités physiques: soit courire, faire de ski, du bicyclette, etc...

Alors cette année, essayons de faire un effort pour ce tenir dans une condition physique excellente et vous allez voir que vous allez vous sentir capable d'entreprendre aucune choses!

Alors je vous salut et on se verra le mois prochaine et dix livres plus maigres que nous étions aujourd'hui.

Une autre p'tite pensée de votre aime.

Amicalement  
Mary Ann Cyr

## The Assumption Conference on Franco-American Studies

French Institute/Institute français  
Assumption College  
500 Salisbury Street  
Worcester, Massachusetts 01609

The second annual conference of the French Institute/Institute français of Assumption College will be held on March 14, 1981

Individuals interested in presenting a paper dealing with Franco-American culture, history, language, literatures, and society are involved to send an abstract no later than December 1, 1980 to:

Claire Quintal, Director  
French Institute/Institute français  
Assumption College  
500 Salisbury St.  
Worcester, Massachusetts 01609  
Telephone: (617)752-5615 Ext. 415

## Two For The Road

Since F.A.R.O.G. is branching out, so to speak, a few of us are going to write about some affairs in the community concerning Franco-Americans. The US I'm talking about are Jim Violette, Liz Cash and Kevin L. Duplissie. We decided to take a closer look at some of the shows the Maine Public Broadcasting Network is airing right now pertaining to or dealing with Franco-Americans.

The show "Reflets et Lumières" is now in its second year, going from a weekly to a monthly format. This program deals with many different topics, going from childrens viewpoints on family to the old traditional wood carvers, political figures, religious people and artists (painting, music and theatre). The show is directed by John Greenman of MPBN and is hosted-produced by Ludger DuPlessis, with interviews done by Steffan Duplessis. They've gone out through Maine hitting primarily the Franco communities, asking questions about various things. Some issues covered, were mothers and their children learning French or how the children dealt with having French names and being made fun of. The show covered a reenactment of the Rochambeau landing, a depiction of a young child picking potatoes in Northern Maine, barrel making, poets in action, tracing your heritage and a variety of other things.

On January 19, MPBN started a new show pertaining to and directed at Franco-Americans. "A Notre Santé," hosted by Claire Bolduc (a member of the Pine Tree Paralegal Services) and Yvon Labbé (Director of the Franco-American office) will be dealing with issues concerning the Franco population.

The first episode had as its' guests Dr. Don Bourgoïn, a chiropractor from Winslow, and Mr. Clayton Pinette, a member of the Developmental Studies Program at UMO. Asked what was the major problem facing Francos today,

they put forth that obesity and malnutrition were two problems that needed inspection. Many Francos enter the work field at an early age and work very hard all their lives. Work is an important factor in their lives. It is something to be proud of. It is something we work at. Yet there is something we don't work at...our health. Did I get enough Vitamin C, Vitamin B-12, A, Niacin? Maybe I should eat stuff other than steak and potatoes. We have to be nutritionally sound.

This show will try to cover areas like this. I think that if the right materials are present, then we can open up a whole new avenue for ourselves.

But in terms of criticisms, we have one for "A Notre Santé." It concerns the KEWPIE DOLL EFFECT as talked about by Dr. Bourgoïn. This affect he mentioned was when an older Franco will nod his head up and down in agreement to the doctor's diagnosis and treatment but really won't understand what the doctor is talking about. Why? Because the doctor said it in ENGLISH. And yet how did the people on the show cover it? IN ENGLISH. I think that is like a doctor telling the friend of a patient to tell the patient that he is deaf, doing this because the doctor thinks the friend will say it in sign language. The only problem is the friend says it in a spoken language, not a language the patient can understand. The patient is still lost. I realize the "Animateurs" of the show want the guests to be comfortable and all, but shouldn't the audience be comfortable? After all, it is directed at the French speaking population.

We believe these shows are worthwhile (otherwise we would give them a thumbs down). One provides an area of background information, giving us something to be proud of, and the other showing us a way to live longer to be able to carry that pride further. This way we can hold our heads up...and keep our weight down.



Gigsle à perdu ses bricole!

(photo J. Charette)

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### Le Français...c'est l'Français!

91.9 91.9 91.9 91.9 91.9 91.9  
BONJOUR! Je veux vous inviter à un nouveau programme appelé, "Le Français...c'est l'Français" avec Gérard Breton et Kevin Duplissie, vos animateurs. Nous allons vous présenter de la musique en français des nouvelles et des interviews avec du monde en vie qui s'intéressent aux affaires Franco-Américaines.  
ENCORE UNE FOIS, "Le Français...c'est l'Français" chaque jeudi soir à six heures et demi à WMEB F.M.,  
91.9 91.9 91.9 91.9 91.9 91.9

# LE FORUM LITTÉRAIRE

## For Dear Life by Jean Lévêque

Why do men write poems in prison? I remember that in public school, at least by high school, poetry was always considered the province of dewy-eyed girls and boys who couldn't dribble or bump-and-run. So that when I was contracted to conduct a series of poetry-writing workshops at Thomaston State Prison, I admit to some rather unnerving fantasies. A bunch of hard-ass men-lears, sneers, a nasty chuckle-chewing me up and spitting me out. That is what I prepared for as I was let through the electronically controlled steel gates on my first day.

But it didn't happen that way. From day one what I found was a group of men, each with a poem or two he had written. We sat around a circle and listened as each man

### BURIAL

for Joe Bruchac

The white bones of prisoners gleam in the sun  
they poke up and lie on the ground.  
In the old days and now  
they are buried in paupers' graves  
outside the walls.  
The Locals refuse to give them ground.  
It is creon again  
caught in his fleshy life  
his black-bib skin  
and antic bones.  
Lord of Hosts and beggars  
we bless the death  
that makes us innocent again.

James Lewisohn

### INTRODUCTION

*"Your society has a high crime rate because it is in a perfect position to receive crime. You should be working with these people, not in opposition to them. The idea is to have contempt for crime, not for people. It's a mistake to think of any group or person as an opponent, because when you do, that's what the group or person will become. It's more useful to think of every other person as another you - to think of every individual as a representative of the universe."*

—Mad Bear  
medicine man, Tuscarora tribe—

The man was about fifty and he had spent most of his last twenty-five years in and out of mental institutions — mostly in. I knew he had done quite a bit of writing, so I was trying to interest him in the poetry workshop I was about to teach at Bangor Mental Health Institute. He listened to me and responded to my questions but was totally expressionless throughout and showed no interest whatsoever in my proposition. He seemed to be coming from a very deep hole. "No," he said, "I haven't written for a long time." Then he looked me in the eye with that same impassive expression and said one of those lines that come at you every once in awhile when you are least prepared and which, because they cut so deep and true, you can never forget. "To write," he said, "you have to believe it makes a difference."

That particular man, as it happens, did find his way out of the hole (at least temporarily), joined the workshop, and became the sparkplug of the group. But even if I'd never seen him again, I would have remembered him for that first remark. To write you have to believe it makes a difference. I know bone-deep what he meant. Every writer who has graduated (or been expelled) from lucky innocence, when it all seems a dance without need of a floor, knows.

Please  
relieve me  
Insanity could take place  
Something is different  
on the horizon  
nothing is moving.

Mike Blanchard

Watching the "news" these days is an exercise in psychic torture. "Catastrophe," a word once used to describe localized phenomena, has become a state of mind. As we watch the montage of "footage" flicker on the screen, we must come to realize that we are not witnessing events so much as infinite and terrible variations on a single state of consciousness. I doubt we could continue to watch at all unless, somewhere deep within us, we harbored a faint hope that in the middle of just another Sunday-bloody-Sunday THE MIRACLE would happen — an instant revolution of the spirit, help from other worlds, anything but anything — to turn it all around, to revive us, to bring life and love and hope back into our terribly poisoned world, our lives. In the face of "it all", I wonder that anyone can still find the motive force to write, especially to write poetry. But somehow people still do. And perhaps that is itself an ongoing

read his work. Some of the poems had humor, some were cries of rage, some were heart breakingly sorrowful—all of them edged to some extent in grief and despair. The men read their poems intently and listened to the responses of myself and the other men. The discussion was serious and straight-forward. There was little goofing off. For me, the experience was an eye opener.

Why were these "hardened criminals," who, a few years earlier, would probably have considered poetry a "pansy, dipshit" preoccupation, now investing the deepest parts of themselves, scratching these few lines each week in their cells? I came to see why, or at least one important reason for it, and what I learned reaffirmed my faith that art, at its deepest source, is a form of prayer. For these men their poems were a kind of "rescue operation"—an attempt to reach down through the soul-grinding and barren circumstances of their current existence, down through the metal and concrete, the barbarity, the loss of name, the tyranny of numbers, the stark and constant fear and despair—to reach down. And to locate and retrieve, at least momentarily, some emblem, witness, of a barely surviving spirit. Soul.

Several of the poems written in the workshops were eventually collected in a small book called **On the Horizon/Nothing is Moving** (available through The Dog Ear Press, Hulls Cove, Maine 04644). I am tempted here, as I was writing the introduction to the poetry collection, to share my thoughts on our society's prison system, but that would require a substantial essay in itself. Rather, I have given the editors of Le F.A.R.O.G. FORUM permission to reprint my introduction along with a selection of the men's poems. I would only ask that if you are in any way touched by any one of these poems, you take a few minutes to write a note to the author, just letting him know that. I'm sure it would mean something to him.

Prisoners receive mail c/o Maine State Prison, Thomaston, Maine.

### EVERYTHING

The clothes on my back  
the things that I lack  
the sun in the sky  
the tree by the by  
friends of a kind  
bring a family to mind  
a very young boy  
the ultimate in joy  
a wonderful wife  
sworn to for life  
a car and some bread  
a house and a bed  
a fire for heat  
and shoes for my feet  
my mind my sight  
my judicial right  
my city my nation  
my life and my station  
my prison my cell  
my burden my hell  
my precious Lord  
it's all profit

Granville Bonney

testament to the shimmering and unsilenced miraculous just beneath the crust of things. Perhaps the spirit that enables the writer is itself the whispering of the very miracle for which we so yearn.

The poems in this book were all written by prisoners in the Maine State Prison at Thomaston. Several times in the last few years I have conducted workshops with these men within the walls. I sit here sorely resisting the urge to tell what I have learned about prisons during these times. For now, I will only allow myself to say that two things become readily apparent: one, that prison, as we know it today, is not an answer, that it is a barbaric, inhuman, and counter-productive mechanism for dealing with transgressions against the common good, and, two, that, as a society, we have not even envisaged the "common good", except in terms so fearful, materialistic, and cynical, that our efforts to maintain this current idea, and enforce it through such mechanisms, must in fact turn back upon us in the end, as they consistently do.

I will tell you this: that even within the walls of the hells we have created on the earth, even in this prison, somehow the human spirit still manages in corners to whisper through. I saw it each week as these men assembled in the small classroom, each of them bringing something he had written. I listened as they read these pieces in a group of other human beings. I have had, over the years, many students who could manipulate words in prettier ways: I have never known a group that *knew* as deeply what it means to write a poem, the depth from which it utters. When "the time" came (there was no bell — someone just came to the door — it was understood), the men got up and left (and we all pretended, because we didn't know what else to do, that this was all very natural). They left, and went back to their cells. And I was escorted through the electronically controlled gates, felt every time the shock in my bones of the inhuman clang when the gates shut behind me, tried to maintain a socially acceptable modulation to my voice as I said goodbye to my escort, walked out into the free air, got into my car, and just sat there for several minutes before driving home.

### LOBBY

For the Conspiracy

I've grown lax to the christian world  
the Billy Grahams  
seem so full of bullshit  
last week theologians gathered in D.C.  
to fold bibles and discuss abortion  
euthanasia Capital punishment  
call it what they will its all the same

I wonder what they think of Murder?

Murder in the prolonged sense  
where each cut is a day  
and you're sure to live a thousand days  
Oh, the kindness involved  
to have never been born  
or to be done in with grace  
even to have the eyes bulge from the sockets  
to lay upon the cheeks of the chair

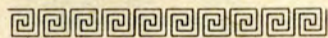
I have no beef with the scheme  
Reverend Fathers, go to Christ,  
make it righteous

so long as it ends . . .

A.D. Fischer

I've often wondered whether, if my life had taken a slightly different twist somewhere along the way, if, instead of walking out to my car each week, I had been one of the ones walking back to my cell, whether I would have found the place that would allow me to make marks with a pencil on a sheet of paper. Whether I could have summoned the belief that even in that hole it might somehow make a difference. For myself, I can't confidently answer. But for the men who did find the place and did write the words, this book is their answer. I can only hope you will give to their words one tiny fraction of the attention they deserve, and that, for you, they will "make a difference". The men who wrote them had to believe they did.

jim bishop

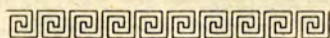


### EASTER

And night comes back,  
an empty bed,  
where rain collects,

This poem couldn't fill  
the cracks,  
or the Bed,  
that's empty at Easter.

William Huntley



### LOCK UP

Eight-thirty PM  
and the spiders are busy  
gathering their thoughts  
forgetting the flies  
I lean my back to the bars  
a cat takes up his violin  
Concrete  
with no summer air to soften  
longing death  
when  
out of nowhere  
silence  
And I have to smile.

William Huntley

# Au Presbytère de Monsieur le Curé

**Tendancieux:** définition: Les dégats de La Campagne du Bon Parler Français. Le parain de cette campagne fut Son Excellence Monseigneur Albertus Martin. En Colombie Britannique cette campagne fut dénoncé en chaire par le feu Monseigneur Charbonneau.

Le "Canada" -avec des lettres blanches 12 pieds de hauteur-c'est l'Ontario et l'Ontario c'est Le "Canada".

**Méditations-à l'Oratoire de St. Joseph.** Ce mois nous étions supposer de méditer sur d'autres sujets importants pour mes paroissiens mais une autre chose a pris leurs places. Le sujet dont je vais aborder est très délicat et pour cette raison j'espère que les personnages ici mentionner ne prennent pas mes conseils spirituels comme des attaques personnelles. Je suis seulement intéressé d'inviter ces personnages de ce joindre comme frères chrétiens et Canayens à ma paroisse pour l'année 1981 afin que cette année soit une dont nous pourrions regarder dans nous vieux jours comme le commencement d'une nouvelle ère fraternelle où tous peuples gros ou petits vont se traiter comme égaux entre égaux comme fut le désir de celui qui a prononcé son fameux discours historique sur le haut du balcon de l'hotel de ville en été 1967.

Maintenant nous allons aller tout drette à notre sujet du jour. "Pierre Elliott, au lieu de verser des larmes de crocodile au dessus du tombeau du feu Jules Leger tu devrais aller à confesse!"

"Pierre Elliott au lieu de gratter du bon "frosting" blanc en dedans des biscuits que tu gardes jalousement dans ton tiroir de ton pupitre à ton office à Ottawa, Ontario, tu devrais avoir honte du projet de repatriement que tu es en train de songer. Pierre Elliott tu ne devrais pas exploiter tes frères Canayens comme t'est en train de faire. On ne bafoue pas nos frères Canayens en envoyant une armée étrangère pour les épeurer comme t'a fait au mois d'octobre 1970. T'rappele tu comment peureux que tu étais entre 1939 à 1945? On n'envoie pas la GRC bruler des bâtisses en campagne ou en ville comme t'a fait en 1972. On ne fait pas fouiller dans des tiroirs où ton nez n'appartient pas. On ne perd pas son temps à lire des listes des membres du Parti Québécois. Pierre Elliott veux tu faire une retraite au lieu de perdre ton temps à lire les listes des membres du Parti Québécois et à songer des coups de cochon?" Oui! "Pierre Elliott, tu devrais dire oui mon Père." "Mais on constate un p'tit brin de progrès dans ton attitude," Pierre Elliott." "Il y a encore de l'espoir de te convertir, Pierre Elliott".

"Maintenant Pierre Elliott viens t'en à l'Oratoire de St. Joseph comme un pèlerin incognito. Personne va le savoir. On t'a trouver du butin propre à un pèlerin. Tu préfère une capuche? Dans ce cas là on va te procurer les vêtements d'un capuchon. Aussi on va te procurer une p'tit tapis pour que tu n'abuse pas tes vêtements et tes genoux, et des gants aussi. Tu peux garder tes "botines". Y fait frette là en hiver."

Pierre Elliott crois tu aux miracles? On va te montrer les béquilles sur les murs de la basilique. Méditez pour quel-

ques minutes. Ce n'est pas le temps de rodailler à l'entour de la basilique! Méditez un peu.

Maintenant on va descendre les marches ensemble. Amène ton tapis et tes gants. Veux-tu que je porte tes bottines? Dans ce cas là met les sur tes pieds et lâces les hautes et descend les marches. Regardez aux marches en bois pour les pénitenciers. Seulement 44 marches en bois. Pierre Elliott marche pas comme un boiteux! On sait que tu est un bon shieur. Maintenant agit comme un gars de ton âge! Ote les marbres de ta poche. On sait tous que tu aime à prendre possession de tous les marbres-comme un p'tit gars gâté. (Marbres-déf-le peuple Canayen).

Pierre Elliott, maintenant met les tapis sur la première marche en bois pour ne pas geler tes genoux! Maintenant 5 minutes de silence. Méditez, méditez, et méditez. Le silence—"Oh, que j'ai calomnier l'Acadie et l'Etat du Québec lorsque j'ai suggéré à Jean de qualifier le Québec comme un Gros Nouveau Brunswick il y a deux ans!" Ensuite la contrition "Mea culpa. Mea culpa" Maintenant lève toé pour une minute et lèves tes bras en l'air et crie fort. "Oui à l'Indépendance du Québec!" Non Pierre Elliott, cela n'est pas une erreur grammaticale. Maintenant crie fort "Oui à l'Indépendance du Québec!" Ça c'est mieux. Maintenant met ton tapis sur la seconde marche et met toé à g'noux! Maintenant méditez pour 5 minutes. Le silence...le silence....Prend ton temps!...Oh, que j'ai calomnie le Québec lorsque j'ai conseillé à l'Asbestos Corp de protéger le sectum privé contre les sales séparatiste et communister par l'intermédiaire du Ministère de La Justice d l'Ontario". Ton français est vraiment bon Pierre Elliott. Maintenant quelques moments pour la contrition..." Par ma faute par ma faute" Maintenant lève toi. Prend un gros respire et crie. "Oui à l'Indépendance du Québec!" maintenant met ton tapis sur la troisième marche et met toi à genoux. Méditez pour quelques moments. Prend ton temps... Rien ne presse...5 minutes seulement. "Oh, que j'ai calomnier mes frères du Québec en criant 'Je vais débarrassé la plaie de la gangrène du séparatisme!' Prend quelques minutes pour la contrition. Prend ton temps..." Par ma

## Leçon de Catéchisme pour ce mois

faute, par ma faute, par ma très gr..." Pas assez fort! Craint point Pierre Elliott...ça va venir.

Maintenant lève toi debout et crie "Oui à l'Indépendance du Québec!". Ça c'est mieux. Maintenant je vais vous prêter un livre blanc et mets ton tapis sur la quatrième marche en bois. Met toi à genoux et ouvre à page numéro 9. Lisez les mots suivant. "Un pays n'est pas un pourcentage ni un référendum; c'est d'abord et avant tout un rêve commun qui fait que n'importe où dans le monde, quand on est ce qu'on est, on est toujours un petit peu plus que ce qu'on est vraiment". Maintenant méditez pour 5 minutes. Lève toi et lève tes bras vers le ciel et crie "Oui à l'Indépendance du Québec!" Ça c'est un bon crie Pierre. Maintenant procédons à la cinquième marche. Ça tarde. Met ton tapis sur la marche en bois. Méditez le silence 5 minutes. "Si je réponds "oui" à l'indépendance du Québec, c'est qu'elle nous permettra enfin de nous attaquer à nos vrais problèmes". Maintenant lève toé et lève tes mains vers le ciel et crie "Oui à l'Indépendance du Québec!" Maintenant procédons à la sixième marche. "Si je réponds "oui" à l'indépendance du Québec, c'est qu'il vaut toujours mieux se gouverner soi-même que d'être gouverner par les autres". Méditez pour 20 minutes sur ce chapitre Pierre Elliott. Prend ton temps pour méditer câlice!...20 minutes...Maintenant lève toé et crie "Oui à l'Indépendance du Québec!" Ça fil tu ben? Procédons à la septième marche et à la page 30. Lis "Si je réponds "oui" à l'indépendance du Québec c'est qu'elle permettra l'établissement, en Amérique du Nord, d'un pays où les francophones seront majoritaires". Méditez maintenant pour une heure. Arrête de chiâller!

Silence!...15 minutes...Tai toé! Oui certaines minorités francophones ont des représentants qui ont appuyé le

Oui au référendum...Pourquoi! Pierre Elliott t'ai plus smart que moé et tu t'débrouille en français mieux que moé. Non tu ne peux pas avoir un biscuit! T'a encore une heure de méditation! Arrête de chiâller espère de tendancieux! Méditez sur le 8 septembre 1760.....1 heure.....

Maintenant lève toi "Oui" à l'Indépendance du Québec, Merci. Procédons à la 8ième marche et lis le haut de la page 36 "Si je réponds "oui" à l'indépendance du Québec, c'est que le Québec est le seul endroit au monde où je puisse me sentir chez moi" T'es capable d'avoir un verre d'eau. T'a soif, voici la cruche. Voyons donc, Pierre Elliott, je ne vous considère pas stupide! Méditez pour 5 minutes...Lève toi "Oui à l'Indépendance du Québec!" Oui, t'es fatigué mais ça va t'endurcir spirituellement.

Maintenant la 9ième marche. Tourne à la page 40. "Si je réponds "oui" à l'indépendance du Québec, c'est qu'elle s'inscrit dans le sens de l'histoire". Méditez pour une heure sur le fédéralisme. T'es smart tu peux le faire---1 heure---"Oui à l'Indépendance du Québec!" T'a pas demander permission de te lever mais on te pardonne car tu es fatigué-moé s'aussi. La 10ième marche et la 45ième page. Met ton tapis par terre sur la marche de bois et lis "Si je réponds "oui" à l'indépendance du Québec, c'est qu'elle nous permettra de recouvrer notre normalité collective" Pierre Elliott t'es pas sur tes deux genoux. Méditez pour une demi heure....une demi-heure---"Si"....Fait attention et crie "Oui à l'Indépendance du Québec!" La 11ième station et la 59ième page et sur tes deux genoux. "Si je réponds "Oui" à l'indépendance du Québec, c'est qu'elle nous permettra d'abattre les frontières pour nous ouvrir au reste du monde". Lève toi et crie "Oui à l'Indépendance du Québec!". Montez à la 12ième station et à la page 64 et à genoux. "Si je réponds "oui" à l'indépendance du Québec, c'est qu'elle permettra enfin à tous les Québécois...et Québécois Ethniques...de quelque origine qu'ils soient, de choisir leur pays." Méditez pour 10 minutes...2 minutes...Pas de chiâllage!...8 minutes...Lève toé et crie "Oui à l'Indépendance du Québec!"

Maintenant met ton tapis sur la 13ième marche. Méditez pour 1 heure...1 minute...Pas de chiâllage!---Méditez sur le ouest canadien et le parti conservateur, Quoi! Ça devient pas mal grossis lorsqu'on amende l'aimer Premier Ministre du Canada en face de la presse orchestrée et le traite avec mapiri! As-tu déjà lu Les Précieuses ridiculer? Les Femmes de Port Royal? Oui Pierre Elliott je sais que t'est plus smart que moé. Enocre une heure de méditation...1 heure.....

Maintenant lève toé et crie "Oui à l'Indépendance du Ovest Canadien" et à l'Indépendance du Québec Merci. Maintenant nous allons monter à la quatorzième marche, la dernière pour la journée. Avant de vous donnez la liberté d'aller faire "dodo". Met ton tapis par terre et mettez vous à genoux. Méditez, méditez et méditez pour une heure sur le sujet du "Canada." Avec des lettres 6 pieds rouges et avec des lettre blanches 12 pieds de hauteur.--1 heure---

Maintenant lève toé et étire toé et crie "Oui à l'Indépendance de l'Ontario" et à l'Indépendance du Québec Merci...Quoi! Espèce de grossier! J't'ai dit de garder ton nez dans la propre place et d'l'garder tout net. T'a toujours ton nez en l'air!...Quoi! On sait que t'es smart et que t'a gradué de l'Université de Montréal en matière de droit et que t'on confrère Canayen n'a pas reçu son brevit en droit...Quoi! On sait que t'étais le premier en classe...Non je n'ai pas lu Pathelin. Ça c'est le français du Moyen Age. Méditez méditez et méditez pour une heure---1 heure---

Maintenant lève toé et crie "Oui à le grand conciliateur M. Davis" Grossier! T'a peut-être lu Pathelin mais essaye donc d'arrêter d'agir comme un Pantin! Fini pour la journée! Va en bas des marches et rentrer pour vous reposer dans la bâtisse grise à gauche. Voici votre moniteur. Arrête donc de chiâller. C'est notre ami de la Saint Jean Baptiste que t'a rencontré en 1968, câlice. J'ai essayé de me retenir au plus longtemps que possible! Voici un bon coup de claques dans votre derrière et revient demain matin pour continuer tes méditations.

Monseigneur Des Groseillien  
1 Ave. Montcalm  
paroisse de Notre Dame  
Ste. Aile

## JEAN LESAGE N'EST PLUS Le PERE DE LA REVOLUTION TRANQUILLE

Québec Hebdo  
Vol. II, No. 48, Le 22 décembre 1980

Le père de la Révolution tranquille Jean Lesage s'est éteint le vendredi 12 décembre au matin à l'âge de 68 ans. Il avait été député libéral à la Chambre des communes à Ottawa et fut plusieurs fois ministre au gouvernement fédéral, de 1945 jusqu'à 1958. Mais c'est avant tout comme Premier ministre du Québec de 1960 à 1966, que M. Lesage a laissé sa marque dans l'histoire. Il est considéré comme l'initiateur du Québec moderne. Il a doté le Québec d'un ministère de l'Éducation dont le titulaire Paul Gérin-Lajoie fera un des instruments privilégiés de la démocratisation de l'enseignement. Avec son ministre des Richesses naturelles, René Lévesque, il nationalisa

l'électricité en 1962. Grâce à l'équipe gouvernementale de M. Lesage, l'État du Québec est devenu un des principaux agents du développement social, économique et culturel du pays. A l'annonce de son décès, trois jours de deuil national ont été décrétés. L'actuel Premier ministre du Québec, René Lévesque, a rendu hommage depuis Liège à son "ancien patron" en disant qu'il "avait écrit des pages importantes, on peut dire tout un chapitre de l'histoire du Québec". Le chef de l'Opposition Claude Ryan a salué M. Lesage come "l'un des hommes les plus brillants du Québec et l'un de ses plus grands Premiers ministres".

**c'est la fête  
au pays**



**tout le monde  
est important**

# Les intérêts des francophones sont mal défendus dans le processus de révision constitutionnelle

Tiré de "Le Temps"

par Roch Tassé

OTTAWA - La Fédération des francophones hors Québec (FFHQ) a convoqué une conférence de presse, le 9 septembre dernier, afin de sensibiliser l'opinion publique au fait que les besoins et les aspirations du million de francophones vivant à l'extérieur du Québec ont été presque totalement ignorés depuis les débuts du processus de révision constitutionnelle présentement en cours.

"Malgré toutes nos démarches auprès des divers gouvernements, de déclarer la présidente de l'organisme, Mademoiselle Jeannine Séguin, il semble bien que nous soyons devenus un sujet tabou qu'il faut discuter le moins possible tout en espérant que la presse elle-même ne pose pas trop de questions quant au sort qui nous sera réservé dans un Canada nouveau."

Selon Mademoiselle Séguin, les dirigeants politiques n'ont pas cherché à connaître le point de vue des francophones hors Québec sur des questions les affectant directement, notamment au chapitre du préambule et de la charte des droits.

Celle-ci a déploré le fait qu'en dépit des bonnes intentions exprimées pendant la campagne référendaire en faveur d'un Canada où les deux cultures auraient leur juste place, on se retrouvait trois mois après le référendum

québécois devant la situation où sept des dix provinces s'objectent à l'inclusion d'une charte des droits individuels, incluant les droits linguistiques, dans la nouvelle Constitution.

"Seuls les représentants du Québec et du Nouveau-Brunswick ont tenté d'aborder la question des francophones hors Québec lors des travaux du comité permanent des ministres sur la constitution, mais leurs collègues n'ont pas démontré le même enthousiasme" a affirmé Mademoiselle Séguin.

"Si le Québec peut invoquer sans honte le sort réservé à sa minorité anglophone depuis la Confédération pour justifier son opposition à l'inclusion des droits linguistiques, les autres provinces ne peuvent en faire autant" d'ajouter la porte-parole de la FFHQ qui a toutefois souligné le geste posé par le Nouveau-Brunswick qui s'appête à reconnaître par un projet de loi, l'égalité de ses deux communautés linguistiques.

La présidente de la FFHQ a tenu à rappeler les demandes fondamentales de la Fédération en matière constitutionnelle, à savoir la reconnaissance des deux peuples fondateurs, sans préjudice aux droits des autochtones, et l'inclusion d'une charte des droits fondamentaux, incluant des droits



linguistiques individuels et collectifs, dans une nouvelle Constitution.

"Pour assurer le développement des collectivités de langue française, la Constitution devra reconnaître l'existence de deux communautés linguistiques:

l'une de langue française, l'autre de langue anglaise; la responsabilité des gouvernements provinciaux de protéger l'égalité de statut de leur population francophone; et l'égalité des droits et privilèges des collectivités linguistiques anglophone et francophone

et en particulier leurs droits à des institutions distinctes dans les domaines pédagogique, culturel et social", a déclaré la présidente.

Enfin Mademoiselle Séguin a conclu son allocution en réaffirmant

que la Fédération va poursuivre ses efforts afin "... qu'un million de francophones hors Québec ne soient pas oubliés par ceux qui ont assumé la responsabilité de rebâtir un pays où anglophones et francophones pourraient vivre d'égal à égal".

## Reaction de l'ACFO

Tiré de "Le Temps" le 14 janvier, 1981

"Quand Pierre Elliot Trudeau refuse d'étendre l'article 133 à l'Ontario de peur d'imposer plus de contraintes et d'obligations aux provinces, il nie la reconnaissance d'un demi-million de francophones hors Québec vivant dans cette province et abdique devant la responsabilité qui incombe au gouvernement fédéral de protéger les droits légitimes de ses citoyens lorsqu'ils sont bafoués par les provinces".

C'est ce qu'a déclaré M. Yves Saint-Denis, président général de l'Association canadienne-française de l'Ontario (ACFO), en réponse aux propos tenus par le Premier ministre du Canada lors de sa conférence de presse du 5 décembre dernier.

"En adoptant une telle position, M. Trudeau donne l'impression de céder au marchandage de Bill Davis et de faire passer des

intérêts politiques mesquins avant les intérêts véritables des citoyens que la Charte proposée est sensée protéger" d'affirmer M. Saint-Denis.

Selon ce dernier, il y a très peu dans le projet de Loi constitutionnelle de 1980 qui puisse assurer la survie des francophones hors Québec, contrairement à ce que se plaisent à dire aux Québécois les Jean Chrétien et Marc Lalonde,

et dans ce contexte, l'ACFO ne peut accorder son appui à un projet de rapatriement qui glorifie le statu quo.

M. Saint-Denis profitait de son passage à Montréal le 8 décembre dernier, où il assistait en compagnie de représentants du gouvernement québécois au lancement du livre "La Réponse du Québec", pour commenter le récent refus de M. Trudeau d'étendre l'article 133 à l'Ontario.



Selon Richard Hatfield

Tiré de "Le Temps" le 14 janvier 1981

## Imposer le bilinguisme au Québec sans l'imposer à l'Ontario perpétue une inégalité flagrante

OTTAWA - Si le gouvernement fédéral refuse d'obliger l'Ontario à reconnaître au Français un statut officiel, on ne devrait pas s'attendre à ce que le Québec accorde un tel statut à l'Anglais. C'est là le message livré aux membres de la Commission mixte chargée d'étudier le projet de Loi constitutionnelle de 1980 par le Premier ministre du

Nouveau-Brunswick, M. Richard Hatfield, lors des audiences du 4 décembre dernier.

Celui-ci a en effet déclaré que si le gouvernement fédéral ne pouvait garantir la protection des droits linguistiques des francophones en Ontario "alors je crois que vous devez considérer très sérieusement d'éliminer la protec-

tion de l'Anglais au Québec".

Selon M. Hatfield, la décision d'imposer le bilinguisme au Québec, mais pas à l'Ontario, ne fait que perpétuer une inégalité flagrante qui nuit à l'unité canadienne.

S'en prenant au gouvernement de Bill Davis pour la deuxième fois en moins de deux mois, le Premier ministre du

Nouveau-Brunswick a affirmé que ce n'était pas la population d'Ontario qui était anti-française, mais plutôt le gouvernement de cette province.

Tout en reconnaissant que l'Ontario a accompli des progrès considérables pour étendre ses services en langue française, M. Hatfield a prétendu que le refus du gouvernement

Davis de reconnaître l'existence du fait français comme un droit créait l'impression au sein de la population francophone du Canada d'être une minorité. "Les francophones ne sont pas une minorité, ils sont Canadiens" de dire celui-ci.

Rappelons que Bill Davis s'oppose au bilinguisme

officiel pour l'Ontario en refusant farouchement que l'application de l'article 133 de l'Acte de l'Amérique du Nord britannique ne soit étendu à sa province dans la nouvelle Constitution.

En vertu de cet article 133, le Français et l'Anglais auraient un statut égal à la législature et devant les tribunaux en Ontario.

# PLACE

par Steven Ashton  
Grade 4  
Enosburg Falls, Vermont

Cet homme est délicieux.



Il a mal aux jambes.



# AUX

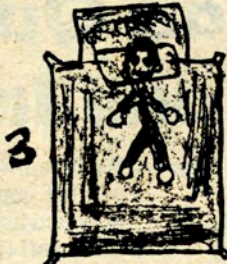
par Tony Hunt  
Grade 4  
Enosburg Falls, Vermont

J'ai beaucoup de dents.  
Regardez les belles dents.

Et Regardez-moi.  
Je suis vieux.  
Je suis très vieux.  
Je n'ai pas de dents.  
Je suis fatigué.  
Je suis très fatigué.



par Valerie Allen  
Grade 4  
Enosburg Falls,  
Vermont



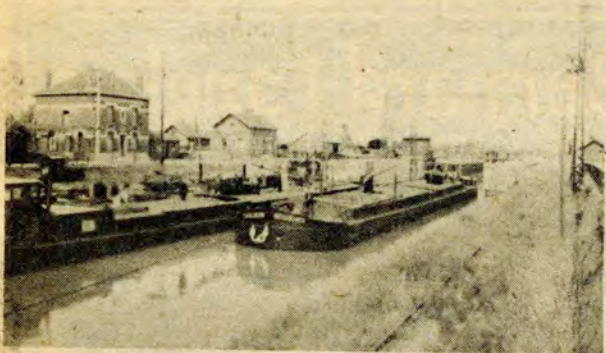
# JEUNE



# Les Gens du Fleuve

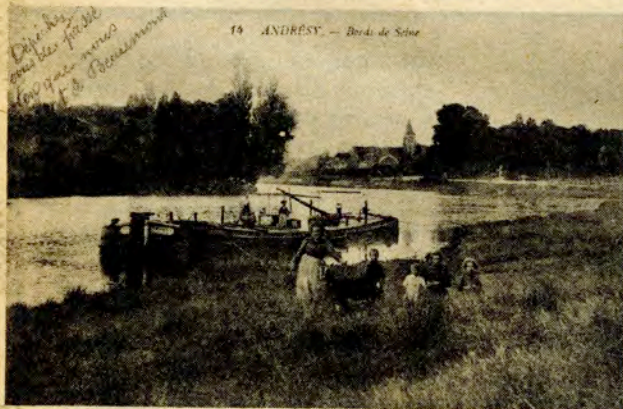
par Beatrice Craig  
Veazie, Maine

Lorsqu'on pense "minorité", on pense généralement, soit à un groupe uni par une culture, si ce n'est une langue, qui le distingue, de la société environnante, soit à un groupe distinct par la couleur de la peau ou par d'autres caractéristiques physiques. Une minorité peut se définir d'autres manières, d'occupation peut être le facteur qui distingue, sert de point de raffinement mais aussi qui isole. Les mariniers, un groupe professionnel présent dans l'Europe du Nord-Ouest (France, Belgique, Pays Bas, Allemagne) tombent dans cette catégorie. Les mariniers, ou bateliers, sont des gens qui vivent avec leur famille sur des péniches, et dont le travail consiste à



transporter des marchandises très variées, charbon, sable, ciment, minercus, engrais, céréales etc. au moyen de la dite péniche. La très grande majorité sont des travailleurs indépendants (self-employed). Eux-même ne se définissent pas comme "minorité", et d'ailleurs, le terme leur semblerait incongru, si ce n'est insultant, mais ils n'en ont pas moins une conscience très aigüe de leur particularisme. La société environnante les perçoit comme différent, et parfois négativement. Ils ne font pas l'objet de discriminations délibérées, mais sont défavorisés à certains égards, parce que, comme la plupart des groupes peu nombreux, on les "oublie" facilement. Les écoles pour mariniers par exemple relèvent en France de l'enfance handicapée-quelqu'un quelque part à défini les enfants mariniers comme des "handicapés sociaux". Finalement, et c'est peut-être le facteur qui a le plus de poids dans la décision des classes "minorité", être marinier est un statut qu'on ne peut ni perdre, ni acquérir, tout au moins aux yeux des mariniers eux-mêmes. Un vrai marinier est de parents mariniers et élevé "à bord"—Un marinier qui change de métier est un "ancien marinier" ou un "marinier débarqué", d'étiquette restée.

C'est son mode de vie qui fait du marinier un être à part. Il vit sur l'eau, dans un logement exigü (25 m<sup>2</sup> en moyenne), sans eau courante, sans salle de bain, sans autre électricité que celle fournie par son moteur et emmagasinée dans une batterie d'acous. Il y vit avec sa famille. Et surtout, il est toujours en mouvement, et a rarement un circuit fixe. Le marinier n'a que des voisins de pargage. Lui-même est un de ces oiseaux migrateurs; il n'a de racine dans aucune communauté "terrienne". Et si

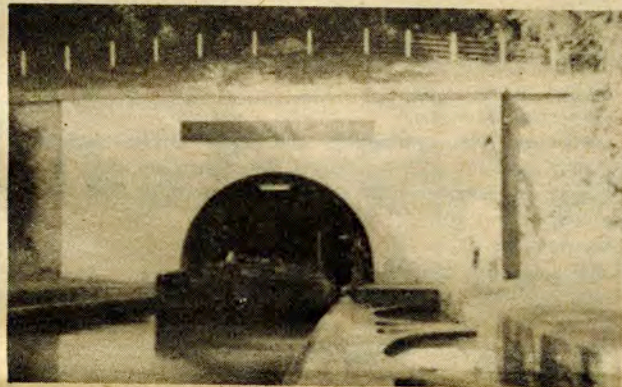


par hasard il en a quelques-unes, ce sera dans une ville où beaucoup de mariniers passent, s'arrêtent ou font des affaires où quelques cafés et magasins se sont spécialisés dans leur clientèle, et où beaucoup de vieux ont choisi de débarquer pour prendre leur retraite. En dépit, et peut-être à cause de son extrême mobilité, le monde de la batellerie n'est pas un monde atomisé, mais au contraire très fortement solidaire. Il n'y a pas un très grand nombre de mariniers—4000 familles peut-être en France—ce qui fait qu'il est facile de connaître à peu près tout le monde. Tout autre marinier est un compagnon de travail en puissance. On appelle "monsieur", "madame" les "gens d'hier"—des autres mariniers dont on ne connaît le nom sont "le voisin", "la voisine". On se connaît par le nom de son bateau. Le voisin de ce soir deviendra demain "le marinier du Wolis avec qui j'ai couché à Douai hier" (N'implique aucune promiscuité. Les deux péniches se sont arrêtées au même endroit pour une nuit). Les mariniers se marient entre eux, ce qui signifie que la famille (au sens large), est presque exclusivement com-

posée d'autres mariniers, en activité ou à la retraite.

Mais ce qui surtout assure la cohésion du groupe c'est l'usage très sophistiqué qu'il fait du téléphone arabe les péniches sont lentes (3 à 5 km/heure), et les langues, très rapides. On échange des informations avec les voisins, généralement lorsqu'on "couche avec" (voir ci-dessus) ou "fait la bassinée" (passer une écluse ensemble.) Le hasard des croisements permet aussi de brefs échanges, mais ceux-ci se font généralement entre amis ou parents. Chaque marinier sait à 50 km près où se trouve sa famille, qui transporte quoi vers où, où il y a du travail et où il n'y en a pas, où il y a des glaces et où il y a de la crue, de "l'amaise" (traffic jam), et du "chômage" (repairs on the locks and canals). Les éclusiers font partie intégrante du système de communications. Non seulement ils écluent, vendent les journaux, le pain, les produits de leur jardin, mais ils servent de poste restante. On s'écrit "aux bons soins de H. L'éclusier de tel endroit" qui le cas échéant fera suivre le courrier en l'expédiant à un autre éclusier.

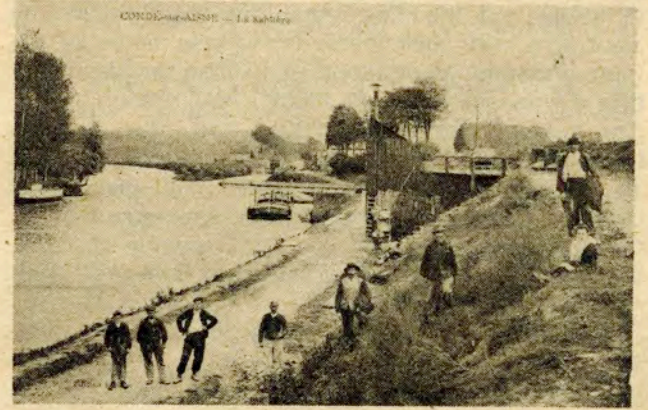
Les éclusiers sont peut-être les seules "personnes d'à terre" qui ont des contacts suffisamment répétés avec les mariniers pour être considérés comme faisant plus ou moins partie de leur univers. Normalement, le monde des "gens d'à terre" est un monde totalement étranger, et dépourvu d'intérêt. "Ces gens là ne sont pas comme nous." En partie pour cette raison, les mariniers sont endogames à un degré très élevé. Un marinier épouse rarement une non-marinière et vice versa. Un marinier ne peut pas vivre sans être marié; il faut être deux sur une péniche, ou être Superman. Épouser un ou une marinière



est une ferme d'assurance—de futur conjoint est un membre connu de la communauté. Mais surtout, le futur "connaît le métier".

Tout marinier qui se respecte est convaincu que "le métier" ne peut pas s'apprendre à l'âge adulte. On naît marinier, on ne le devient pas. Un marinier doit naître fils de marinier (on ne naît plus "à bord" de nos jours, même les marinières accouchent à l'hôpital), être élevé "à bord," et apprendre les techniques du métier dès sa plus tendre enfance, d'abord en voyant faire les adultes, puis en les imitant sous leur direction, jusqu'à ce que les gestes enseignés deviennent autant d'automatismes—d'ultime test est la capacité de manoeuvrer sans heurt la fameuse péniche, une fiche

boite rectangulaire très longue (38.50 m sur 5) équipée d'un moteur et d'un gouvernail à l'arrière; d'orsqu'il faut l'enfiler dans une écluse de nom sur 5 m lo., il vaut mieux savoir s'y prendre. Si l'axe de la péniche et celui de l'écluse ne coïncident pas, on "Ford"—ce qui veut dire qu'on fait des bosses—une disgrâce pour tout marinier qui se respecte. Le marinier dont la péniche est cabossée est un "paysan", insulte suprême. Etre marinier ne se limite pas à savoir conduire une péniche. Un marinier est aussi mécanicien, peintre, chauchonnier, électricien, meunier, débardeur, comptable et entrepreneur de transports. Toutes ces activités peuvent s'apprendre à



l'école ou à l'âge adulte. Pas le "métier". C'est son long apprentissage fait selon les règles qui semblent éternelles, qui donnent au "métier" et par contrecoup, au marinier, sa dignité. Son "métier", son savoir, est sa richesse, une richesse qu'il entend monopoliser. Par son refus d'accorder le titre de marinier à celui qui n'a pas fait son apprentissage selon les règles, il protège inconsciemment la source de son identité, son héritage et ce qui fait à ses yeux sa grandeur.

Cet instinct d'auto-protection se manifeste d'autres manières. Quoique accordant une grande valeur à l'instruction, les mariniers n'en attachent guère à la scolarisation, ce qui à première vue peut sembler paradoxal. Les écoles publiques pour mariniers (des pensionats) sont de création récente. Et pourtant, l'analphabétisme est rarissime dans la batellerie, même chez les vieux. Les mariniers ont de tout temps semblé-t-il, su lire, écrire et compter, et quand les écoles leur faisaient défaut, ils enseignaient ces matières à leurs enfants, le soir, après le travail. Les langues étrangères sont un savoir particulièrement prisé, qu'ils se sont toujours efforcés d'acquérir. De l'école, les mariniers attendent qu'elle enseigne à écrire "en bon français" et sans faute d'orthographe, pour qu'on puisse mieux rédiger ses lettres d'affaire, la comptabilité, la mécanique, l'allemand, la géographie, et d'autres matières utiles dans le métier. Le diplôme final importe peu, quoique en posséder un soit un titre de gloire, et que la presse batelière publie tous les ans un "palmarès scolaire". La très grande majorité des mariniers prend pour argent comptant que leurs enfants suivront leurs traces. Le monde "d'à terre" leur est trop étranger pour qu'ils puissent concevoir comment ils s'y inséreraient. L'enfant qui déclare qu'il ne sera pas marinier provoque le même genre de réaction que s'il annonce qu'il sera cosmonaute ou va aller faire fortune en Amérique.

suite à la page suivante

## Franco File Receives an Emmy

DURHAM—FRANCO FILE, A ten part series produced by New Hampshire Public Television, was awarded an Emmy for Outstanding Children's Programming at the fourth meeting of the National Academy of Television Arts and Sciences, Boston/New England Chapter on December 6 in Boston.

Produced under a grant from the Department of Health, Education and Welfare, THE FRANCO FILE, designed for children nine to twelve but essentially for all ages, offers viewers a look at some of New Englanders' strong roots—their Franco-American heritage.

The series focuses on aspects of today's life influenced by that heritage: assimilation of the culture, sports, family, food, the work ethic, folk history, heroes, the mills, and other subjects.

THE FRANCO FILE takes place in Millville, a fictional New England mill town. The principal characters are neighborhood youngsters who discover a French bookstore owned by Monsieur Beausoleil, a recluse. The mystery of the bookstore draws them inside, and they gradually learn about their heritage.

The program in the series which won the award was "Where the Memories Live," which deals with efforts to tear down the old mill in Millville. In a visit to the deserted mill, the children discover Therese, a "Memory," who tells them about life in the mill as it was seventy-five years ago.

Accepting the Emmy were Claude Ouellette of Dover, project director for the series and currently a vice-president of the Bank of New Hampshire; and Alan Foster of Dover, television director of the series. Paul Paré was

assistant project director and the series was written by Norman Boucher.

Also from THE FRANCO FILE, Ruland "Landy" Hardy of Sacramento, California was nominated for Outstanding Individual Achievement in Cinematography.



An Emmy was awarded recently to New Hampshire Public Television's THE FRANCO FILE by the National Academy of Television Arts and Sciences, Boston/New England Chapter. Project director for the 10-part series on Franco-American heritage was Claude Ouellette (left), now a vice president of the Bank of New Hampshire. Alan Foster (right) of Dover was television director. The series was made possible by a grant from the Department of Health, Education and Welfare.

N.D.L.R.—Félicitations aux directeurs et à tous les acteurs. C'est d'une valeur qu'on vous ait coupé le cou.



## Franco Immigration...

continued from page 2

### Franco-American Associations

In addition to schools and churches, Franco-Americans possess strong fraternal societies and literary organizations. The Church first took the initiative in forming Franco-American clubs and newspapers. "Nombreux sont les pretres qui presidrent a la creation de journeaux Franco-Américains." (92) By 1900 over 400 separate Franco-American societies had been formed to fulfill diverse group needs. (93) Like other immigrants arriving on foreign soil, the Franco-Americans found security by associating with their fellow immigrants. Some of the more important associations are L'Union Saint-Jean Baptiste d'Amérique (founded 1900); L'Association Canado-Américaine (founded 1890); and the Societe L'Assumption (founded 1903). All three of these societies are national federated organizations with many local chapters. L'Union St. Jean Baptiste d'Amérique is by far the largest society, having over 75,000 members. (94) The society's first chapter was founded in Burlington, Vermont, in the year 1859, (95) when U. S. chapters were still connected to the Canadian organizations. A year later, one was founded in Oswego, New York. L'Association-Canado Américaine has 40,000 members. (96) These federated societies are more than just social organizations. Besides performing the ordinary functions of mutual insurance companies, these societies also make a notable contribution to the cultural life of the communities. They have awarded scholarships which have enabled many young people to continue their studies on the high school, college, and university levels. They have awarded prizes in contests emphasizing ethnic accomplishments, maintained libraries for their members, and published monthly bulletins of their activities. (97) In all their endeavors, there is an overriding concern with the maintenance of what Ducharme calls, "la langue, la foi, it les moeurs."

The Association Canado-Américain says:

"notre but est de proteger le foyer familial, encourager la pratique de l'économie, contribuer a fortifier une oeuvre que, tout en se proclamant catholique d'abord, veut aussi assurer notre survivance comme groupe district et eviter par le chute dans l'insignifiance." (98)

These three organizations have held numerous conventions in the past to promote unity and Franco-American ethnic identity. Rumilly considers the activities of the societies as crucial to the maintenance of Franco-American solidarity.

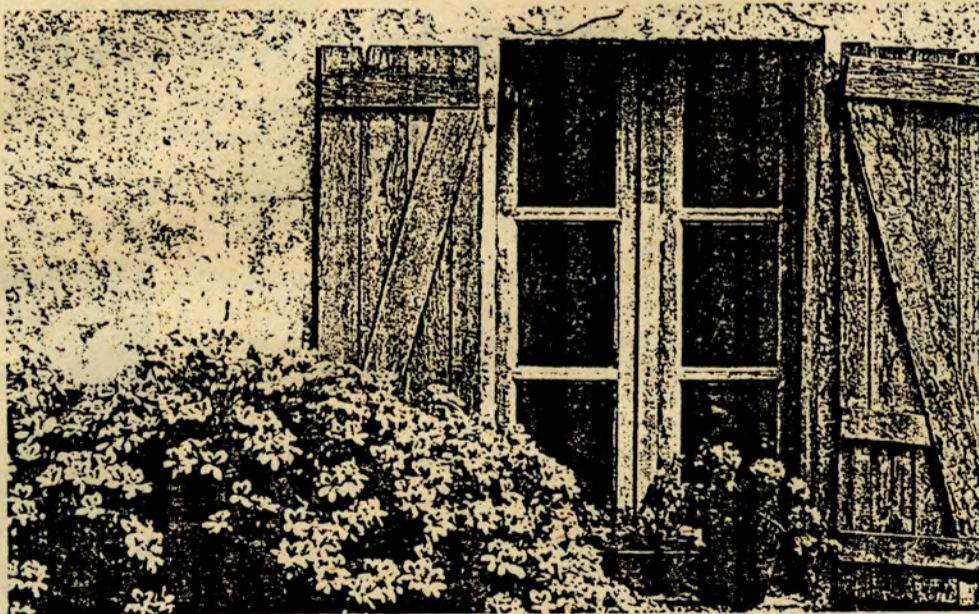
20. Hansen, Marcus; *The Immigrant in American History* (Cambridge, Harvard University Press, 1940) p. 170.
21. Hansen & Brebner, *op. cit.*, p. 16.
22. Hansen, *The Immigrant in American History*, p. 188.
23. Hansen & Brebner, *op. cit.*, p. 166.
24. Podea, *op. cit.*, p. 372.
25. Hansen & Brebner, *op. cit.*, p. 165.
26. *Ibid.*, p. 166.
27. *Ibid.*, p. 167.
28. Rumilly, *op. cit.*, p. 51, 78, 92.
29. Hansen & Brebner, *op. cit.*, p. 171.

## BELLE-ILE-EN-MER...

CONTINUED FROM PAGE 4

saw little to sustain them on the wind-swept, nearly treeless island. As one French lawyer observed, the Acadians had lived in a country of abundance, with plentiful land and soil of infinitely better quality than that of Brittany. Although they knew how to fish, they were accustomed to consuming bread and milk and had contempt for a diet whose staples were fish and cider. They were accustomed to wood, not stone; forests, not quarries. The Acadians themselves wrote to the French officials to point out that given their almost total lack of experience with stone, they would need instruction and help from master stonemasons.

In addition, the Acadians feared that resettlement on Belle-Ile would do further damage to their already disrupted family ties. The deportation of 1755 had split apart a closely knit community of more than 10,000 people, and the majority of the exiles remained outside Europe, either in North America or the Caribbean. The three or four hundred Acadian families that had reached France by 1763 were living in the seaports—the best places for gathering information about other refugees. In particular, the Acadians living in Saint-Malo and Morlaix enjoyed the charity of the duc de Nivernois, who was helpful in



reuniting families separated over the previous eight years. Relinquishing such aid and leaving for regions not nearly so well placed for obtaining news from oceangoing vessels was a matter of considerable concern.

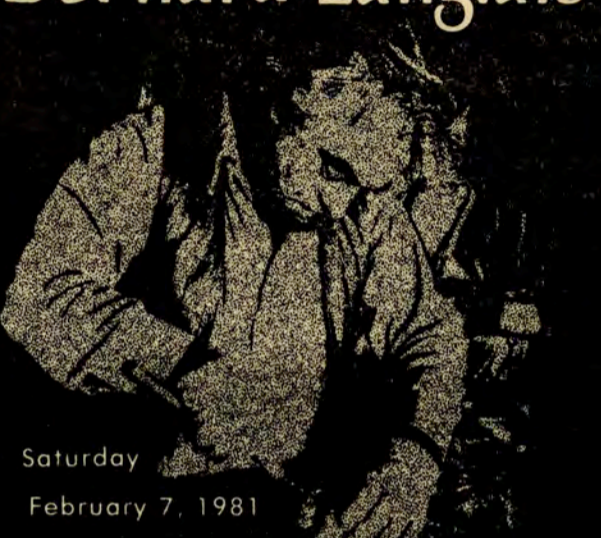
To understand how grave this issue was for the Acadians, it should be noted that in the New World, the Acadians had enjoyed a high birth rate and a low death rate, mainly due to their plentiful food supply and to

30. Brebner, John; *North Atlantic Triangle*, (New Haven, Yale University Press, 1945) p. 220.
  31. Tansill, Charles; *Canadian American Relations* (New Haven, Yale University Press, 1943) p. 219-224.
  32. Hansen & Brebner, *op. cit.*, p. 215.
  33. Wade, Mason; *The French-Canadians 1760-1945* (New York, The McMillan Co., 1945) p. 434.
  34. Rumilly, *op. cit.*, p. 132.
  35. Hansen & Brebner, *op. cit.*, p. 215.
  36. Rumilly, *op. cit.*, p. 132.
  37. Truesdell, Leon; *The Canadian Born in the United States* (New Haven, Yale University Press, 1943) p. 95.
  38. Wessel, Bessie; *An Ethnic Survey of Woonsocket, Rhode Island*; (University of Chicago Press, Chicago 1931) p. 236.
  39. Walker, David; *Politics and Ethnocentrism; The Case of the Franco-Americans*, (Bowdoin College, Brunswick, Maine 1961) p. 9.
  40. Podea, *op. cit.*, p. 367.
  41. Rumilly, *op. cit.*, p. 475.
  42. Vander Zanden, James; *American Minority Relation* (Ronald Press Co., New York, 1963) p.311-312.
  43. Truesdell, *op. cit.*, p.44.
  44. Walker, *op. cit.*, p. 3.
  45. Ducharme, Jacques; *op. cit.*, footnote 6, p. 239.
  46. Lucey, William Leo; *The Catholic Church in Maine* (Marshall Jones Co., NH 1957) p. 30.
  47. Rumilly, *op. cit.*, pp. 119 and 133.
  48. Ducharme, *op. cit.*, p. 187.
  49. Figures from Manchester's population come from **1960 Census of Population**, p. 31-38.
  50. Population statistics for Fall River and New Bedford com from **1960 Census of Population**, United States Dept. of Commerce, Bureau of the Census; p. 23-29.
  51. *Maine Register 1968-1969*, p. 310 and 917.
  - 52.
- |             | 1930 population | 1960 population |
|-------------|-----------------|-----------------|
| Lewiston    | 34,939          | 40,804          |
| Biddeford   | 17,633          | 19,255          |
| Manchester  | 76,834          | 88,282          |
| Fall River  | 115,274         | 99,942          |
| New Bedford | 112,597         | 102,477         |
53. These calculations come from figures cited earlier.
  54. Truesdell, *op. cit.*, p.89.
  55. Rumilly, *op. cit.*, p. 462.
  56. Carpenter, Niles; *Immigrants and Their Children* (Census Monograph, U.S. Printing Office 1927) p. 264. Wessel, *op. cit.*, p.244.
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78. Lucey, *op. cit.*, p. 230.
79. Rumilly, *op. cit.*, p.63.
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95. Sister Mary Carmel Theriault; *La Litterature Française de Nouvelle Angleterre* (Montreal 1946) pp. 50-51.
96. Rumilly, *op. cit.*, pp. 35 and 350.
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continued next issue...

# Bernard Langlais



Saturday  
February 7, 1981

**THE LIFE AND WORK OF  
A UNIQUE MAINE ARTIST.**

9:00 pm

MPBN  
PUBLIC TV

## NOON EXERCISE

### COMMUNIQUE

L'été 1981 marquera le 325e anniversaire de l'arrivée en Amérique de nos deux ancêtres Jean et Charles Hamel.

Si le questionnaire-réponse ne vous est pas encore parvenu, veuillez nous écrire afin de nous aider à compléter la liste de nos invités. Une prompte réponse est attendue.

COMITE DU 325e ANNIVERSAIRE DES HAMEL D'AMÉRIQUE  
C.P. 482, succursale postale Montréal-Nord  
Montréal, Qué. H1H 5L5  
tél: (514) 931-7311 (Marie-Paule Hamel-local 199)

the absence of most of the major epidemic diseases. As the North American colony grew, each village in it came to be joined to all the others by a web of marriages. By 1755 the descendants of a small number of original settlers were linked by extensive family relationships. The deportation, although it rarely separated husbands from wives or young children from their parents, broke apart these large extended families, separating older and younger generations and, above all, brothers and sisters. Records show that throughout their exile the Acadians searched relentlessly for their kin, gathering weeping on such occasions as the death of René Leblanc in Philadelphia, with only 16 of his 102 children and grandchildren at his deathbed. The documents left by the heads of two families that finally settled on Belle-Ile showed a typical pattern: Michel Boudrot had a brother and sister-in-law in New York and another brother in New Orleans; Claude Dion was separated from ten brothers and sisters, who were distributed in Halifax, Boston, Plymouth, and New York, with only one in France, near Saint-Malo.

Continued Next Month





Vos deux serveurs sur le point de départ au pays des Gaulois

Photo: J. Charette

# Yvongélisations

Bien Chers Lecteurs et Lectrices,  
De vousqui sont tous les rafmans  
De vousqui sont tous les rafmans  
Dans les chanquiers y sont montés  
Bang sus la ring, bing sus la rang  
Laissez passer les rafmans  
Bing sus la ring bing bang.

Voici-pis c'est pas toute--ce que nos hôtes français ont entendu quand ils nous ont demandé de leur faire une petite soirée lors de notre voyage en France il y a quelques semaines. Pour moi ce fut un des tous hauts points de notre visite chez les Français de France. Imaginez-vous 9 petits Franco d'un peu partout en Nouvelle Angleterre, qui s'endurent et se connaissent tout bien que mal, qui ont la réputation et même la renommée de ne jamais s'entendre. Imaginez-vous en plus ces petits francos qui auraient du imiter leurs hôtes--selon la tradition, en leur faisant des charmants petits discours bien prononcés en cul de poule, en se dévissant, en se tordant la pensé et l'esprit espérant recevoir le divin onction des Immortels--peut-être. Imaginez-vous encore plus le spectacle suivant ou ces neuf chantent leur identités à cœur et à bouche ouverte, devant trois ou quatre inspecteurs généraux de l'éducation et leurs dames; un monsieur du ministère des Affaires Etrangère de Paris; le directeur général du Journal, **Le Monde** et madame; la direction du Centre Internationale Pédagogique de Sèvres (banlieue de Paris) et même une québécoise; tous sur leur 36; y sont là qui attendent poliment (J'ai ben eu peur de pas pouvoir finir la phrase usez là).

## Allô Police!

To whom it may concern:

Enclosed please find a copy of a job advertisement for the position of Police Officer. We would appreciate your efforts at publicizing these position openings.

Thank you.

Sincerely,  
Mary Alyce Guy  
Personnel Officer  
Town of Millinocket  
Millinocket, Maine

N.D.L.R. Sorry we are late. Did you find a FROG???

## Nous agréons

Monsieur l'administrateur,

Vous trouverez sous ce pli un chèque de l'Union Saint-Jean-Baptiste au montant de \$6.00 pour le renouvellement de notre abonnement au journal **Farog Forum**, année 1981.

Veuillez agréer l'expression de mes sentiments distingués.

La secrétaire,  
Louise Courcy  
Union Saint-Jean-Baptiste  
1 Social Street  
Woonsocket, R.I. 02895

## Regrets

Dear Marc,

Here's another copy of the memorial article about Edgar Poulin--a bit messier than the first, but I'm sure you'll be able to make out what it says. I was relieved to learn that it was not left out because someone decided he wasn't important enough, but rather because of some mix-up.

Thanks for taking care of this for me--and it's good to know you're a neighbor--or ex-neighbor, anyway.

The Waterville Players, in the program of their fall presentation of "Oklahoma!" dedicated the performances to Edgar Poulin with the words, "thank you, Pèpère." I think that expresses well how most people felt about him.

Best wishes to everyone at FAROG for a Joyeux Noël et Bonne Année.

Sincerely,  
Anne Kempers  
Waterville, Maine

## Connaissez-vous R. Fortin?

FRENCH CANADIAN HERITAGE SOCIETY OF MICHIGAN  
P.O. Box 15134  
Lansing, Michigan 48901

Dear Library or Organization

Starting January 1, 1981 our organization will begin its second full year of existence. We are an educational, historical, cultural, social and genealogical non-profit organization devoted to promoting an awareness and appreciation for our French-Canadian heritage.

In connection with these goals we are publishing a quarterly **Michigan's Habitant Heritage** which will reflect our heritage in this state of Michigan and in North America. We hope you will also help in this venture by subscribing to our journal. We will be publishing all sorts of information such as book reviews, current social functions, historical and genealogical articles, folklore and recipes. Would you consider exchanging periodicals? We also send out a newsletter with society minutes.

Besides the journal you will also receive our newsletter and will be eligible for a 15% discount on books and forms we carry or special publications we produce.

The French-Canadians in Michigan have a long and fascinating history; join now and discover it! Simply fill in the attached membership sheet and enclose \$10.00 and mail it in to us to start receiving your journal in January.

Thank you for your support.

Sincerely,  
James P. LaLone  
President of the  
French-Canadian Heritage  
Society of Michigan  
Lansing, Michigan 48901

## T'es fine

Dear FAROG staff:

I just read your Nov. '80 issue. Did not even know such a publication existed. Because of your good work I shall stop trying to Anglisize my name.

I especially enjoyed the Acadian articles. The only way to understand them was to read phonetically and quickly to get the jist of the matter then return to read them again.

Sending you \$10. to keep up the good work and to subscribe. Thanks for delightful reading.

Rachel Guérin  
242 South St.  
Biddeford, Maine 04005

Imaginez ensuite nos neuf petits Francos sur la scène: Robert Fournier, département d'éducation pour l'état du New Hampshire; Armand Chartier, professeur de français et de littérature québécoise à l'Université du Rhode Island; Viviane Potvin, membre de toutes les commissions d'échanges culturelles de la terre de l'état du Massachusetts; Pauline Bergevin, animatrice culturelle de Manchester, New Hampshire; Robert Couturier, avocat de Lewiston, Maine; Paula Bouchard, directrice du projet bilingue à Richford au Vermont; Steffan Duplessis né à Van Buren, Maine qui porte son FAROG à fleur de peau; Marthe Péloquin, journaliste de la région de Lowell, Massachusetts et bien sur moi-même, ancien petit québécois refoulé devenu petit "frog" avec grand gueulle.

Voici donc avec explication (comme notre ancien catéchisme) le texte de ce grand chœur de chant Franco-américain qui a débuté à Sèvres, France (Près de Paris mais pas à Paris) au début décembre 1980:

### Nous Autres

Fausse Alarme! Avant d'aborder le texte de la soirée à Nous Autres, je dois vous dire que les neuf petits Francos commençait à se dégèner. Pas juste avec les français, mais surtout entre eux-même. Ce qui fait qu'avec la sortie de nos trous individuels surgissait aussi une nouvelle identité. Ceci pour vous dire qu'on "s'est entre rebaptisé." Si je me souviens bien on se sentait plus à l'aise et même il se dégageait plus de chaleur dans l'intimité de, "Robert la Poubelle. maudit qu'c'est Bon Ça!" Parfois on entendait aussi les oraisons maîtrises de Notre Dame de la Peloque qui faisaient contraste avec les éruptions désemparées de Lilianne Trotte Vin. Les "quatre vérités" de Micro Robert ou Ti Bert Décousu, au choix, pénétraient chaque jours les ténèbres leurs plus obscurs, les plus épais. Il va sans dire que face à cet insoumis, les "acrères", comme dit Antonine Maillet, s'écroulaient et tombaient en miettes pour se rabattre sur des succédanés. Maudit qu'ça fait mal la vérité.

La "Carmen", étant donné son air de filette et ses gestes bien posés, attirait des petites jalousies. Ajoutez à celà la présence constante de l'Enfant terrible (l'autre jeune) à ses cotés, leur montée ou leur retour retardataire à l'autobus, Carmen et l'Enfant Terrible causèrent ainsi des grincements de dents. Pauline la Pas Fine, de son coté demeurant fidèle à ses habitudes, se cisela un champ d'action qu'elle aménagea avec ardeur. J'ai bien cru comprendre qu'elle voulait être la police de la critique. De mon coté j'aurais voulu que la critique ait deux cotés. J'aurais voulu qu'elle soupçonne aussi qu'il y avait quelque chose de bien qui se passait même si elle ne savait pas ce que c'était. Résistance x distance + non = Méfie. M. Le Curé ayant plume en main se permet ici d'Yvongéliser. Excusez-là! Vous avez tous le droit de répandre sur ces même pages. En ce qui me concerne moi, pour des raisons que j'ignore toujours, on m'a baptisé M. L'Curé.

C'est dans ce climat de dévoilement personnel de petits Francos quelque peu dégaris, que s'est déroulée notre soirée:

### Nous Autres

#### Geste I

Robert La Poubelle remercie nos hôtes Français.

#### Geste II

Induit par M. Le Curé, le chœur Franco les quatre premiers couplets de ces chansons que vous connaissez sans doutes très bien. C'était dur en maudit de garder l'air d'une chanson à l'autre.

Venez garçons et filles  
Chanter la bonne chanson  
Ça se chante en famille  
Le soir à la maison

Youpe, youpe, sur la rivière  
Vous ne m'entendez guerre  
Youpe, youpe, sur la rivière  
Vous ne m'entendez pas

## On donne bon exemple

Dear Sir:

I was recently informed that you print a Franco-American newspaper for Quebecois and Acadiens living in America. I would like to see an example of your paper before I subscribe to it. Please bill me for this since I am unsure of the price you charge for a single copy.

I would also appreciate any information about your organization and its goals. Thank you.

Sincerely,  
John P. Dulong  
1822 E. Lincoln  
Royal Oak, MI 48067

## C'est pas à la porte

Monsieur:

Je voudrais tous renseignements concernant l'abonnement à FAROG. Qu'est-ce que le prix et combien de fois par année? Merci beaucoup.

Sincerement,  
David M. Charron  
53 Pine 2W  
River Rouge, MI. 48218

## Merci Raymond

Dear Yvon,

I am writing to give you some data on the results of the ad that the Can/Fram Project plac'd in the **Forum** two months ago. To date, we have received 23 requests for copies of Anne Kemper's **Franco-American Resource Guide**. These were received from the following:

Worcester, MA	Shutesbury, MA
Palmer, MA	Lafayette, LA
Boston, MA	Raytown, MO
Folsom, MA	Burlington, VT
New Bedford, MA	New Orleans, LA
Keene, NH	Vinton, LA
Augusta, ME	Avon, CT
Albany, NY	Dover-Foxcroft, ME
Montreal, Québec	Denver, CO

We are, of course, very pleased with the response to the ad and I am sending you this information in the hope that it will help you assess the impact fo the **Forum** in disseminating information about Franco-Americans. I will keep you in touch as we receive more requests. The original material is in my office and will turn it over to you in August.

With my very best wishes, I remain,  
Sincerely,  
Raymond J. Pelletier  
Assistant Professor of Education  
and Canadian Studies

N.D.L.R.--Raymond! Qu'est-ce qui est arrivé aux Etudes Franco-Américains/Franco-American Studies?



# PERSPECTIVES

**BRAVO  
THUMBS UP**

**BOO**

**THUMBS DOWN**

Editeurs Responsables: Yvon A. Labbé  
et Steffan T. Duplessis



au Président Silverman et à Mme. Silverman.  
Bienvenue et Bonne Chance!

the Governor Baxter School for the Deaf for the caring  
which is being shown to their multicultural clientele.

A vous-autres qui avez pensé à nous-autres à l'occasion  
des Fêtes de Noël et du Jour de l'An.

A Daniel Parent et son journal de Van Buren, Maine.  
Bonne chance, Dan. As-tu pensé à Quadien ou Aquédien  
ou...

A ceux qui prennent des positions peu populaires-  
recette de base pour tout progrès--tel Billy Graham,  
évangéliste de qui les citations suivantes proviennent  
(PARADE février 1): "...thirty years and more than fifty  
countries later, Reverend Graham has decided that God  
doesn't choose countries. God chooses people."

"It was a mistake to identify the Kingdom of God with the  
American way of life. I've come to see that other cultures  
have their own way that may be of first as great a value."  
"There are still some people who think that Christians  
must be in revolt against any government that is not  
Christian."

"I've come to understand there are no simplistic answers  
to the exceedingly complicated problems we face as a  
country--and as a planet."

"The world has become a neighborhood without being a  
brotherhood."

"There is such fear in the world--of starvation, of war."  
"It would disturb me if there was a wedding between  
religious fundamentalists and the political right the hard  
right has no interest in religion except to manipulate it."

"We could easily be facing racial problems again. I'm not  
sure who's listening."

"The message of Jesus Christ is: 'I forgive your sins, give  
you security and stability, purpose and meaning, in this  
life and in a life to come.'"



Neanderfrog

(Photo: J. Charette)

## S.V.P. ABONNEZ-VOUS SUBSCRIBE S.V.P.

The Franco-American Program

The Franco-American Program is an advocate of the Franco-American Fact at UMO. This office stimulates the development of academic and program offerings at UMO relevant to the history and life experience of this ethnic group in Maine and New England. In addition the program provides bilingual and bicultural work experiences, for UMO-BCC students; maintains a readily available library of materials and information and has established a network of resources in Maine and New England to assist students, faculty, administrators and agencies with their special research and programming needs.

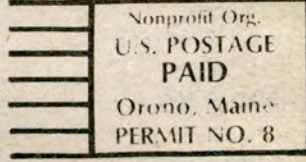
### FAROG

In conjunction with the student organization, FAROG (the Franco-American Resource Opportunity Group), the Franco-American office publishes a monthly (8 per year) bilingual socio-cultural journal. The FAROG-FORUM (cir. 6500) has become a major voice for Franco-Americans in Maine and New England as well as a unique vehicle for the dissemination of works and information by and about Franco-Americans (300,000 in Maine-over 2 million in New England).

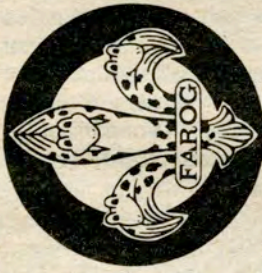
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We thank you all.

UNIVERSITY OF MAINE  
FAROG FORUM  
FERNALD HALL  
ORONO, MAINE 04469  
5-4-20904



# THE FAROG FORUM



JOURNAL BILINGUE

\$1.00

FEVRIER 1981

## À L'INTÉRIEUR--

The Acadians of Belle-Ile-en-Mer

Les Gens du Fleuve

Franco-American Immigration

Yvongélisations



A qui la culture?

Nicole et Marcel Olivier au N.M.D.C. à Bedford, NH