BONNE VACANCES!

Nous voudrions d'abord vous exprimer nos sentiments et nos remerciements les plus sincères. C'est seulement avec votre appui, votre encouragement, et votre intérêt que nous avons pu connaître un tel succès.

Votre participation des trois mois passés sera d'autant plus important à l'avenir vis à vis la présence Franco-Américaine en Nouvelle Angleterre.

Comme vous le savez, c'est la fin du semestre et après les examens, la rédaction sera en vacances pour quelques semaines. Nous vous retrouverons avec un nouvel enthousiasme à la fin de Janvier 1975.

Pendant les trois semaines de vacances, nous serons à la recherche des fonds et d'articles intéressants pour les prochains numéros du FORUM.

A l'occasion de la saison festive qui s'approche nous vous souhaitons un des plus joyeux Noël et une bonne et heureuse nouvelle année.

La Rédaction

SPECIAL THANKS TO DANIEL S., CHASSE FOR ASSUMING EDITORIAL RESPONSIBILITIES FOR THIS ISSUE OF THE FORUM.
**Réflexions de Noël**

Mes réflexions d'un Noël avec grand-mère Drapeau.

C'était la coutume chez nous que toute la famille passait le jour de Noël chez grand-mère. On restait au troisième étage de la maison d'appartement que grand-mère appartenait. Tous mes oncles et mes tantes demeuraient dans la ville de Rumford et personne n'avait besoin de voyager.

Les préparations commençaient deux semaines avant les fêtes. Chaque de la famille avait leur job. La job de notre famille était de soigner le dinde qu'on avait pour le repas de Noël. En ce temps là des congélateurs pour garder la viande fraîche, un de mes oncles faisait du "home brew" pour payer la trêve. Grand-mère faisait des tourtières et elle les mettait dans une boîte dehors pour les geler. Une de mes tantes faisait de la tire de bonbons, et une autre faisait des tarts et des gâteaux. Maman faisait du pain. C'était des jours très occupés et très bien pour les jeunes enfants comme nous. C'était aussi la job des jeunes gens d'aller dans le bois pour chercher l'arbre de Noël. On prenait un traineau de sauvage, une hache et une égoutte. C'était le jour de grande décisions parce que ça prenait un arbre par fois stoile pour satisfaire les soeurs et les cousins. On coupait au moins trois arbres pour avoir celui qui plaisait aux femmes. Les arbres qui ne passaient pas l'inspection étaient coupés et usés pour des couronnes.

L'arbre était décoré et exposé le dimanche avant Noël. C'était un après-midi d'activité. Deux jours avant Noël le fameux dinde était abattu. (Un affaire plus facile à dire que de faire.) Mon père nous envoyait mon petit frère et moi (lu avait 7 ans et moi 8 ans), Mon cousin de 12 ans et nous allions chercher le dinde. Le dinde pesait au moins vingt livres au plus. En sentant sa mort il ne voulait pas venir et mon père et mes oncles trouvaient ça très drôle. Quand ils voyaient la grande bataille. Après que le dinde était mort le déplumait et on prenait ces plumes pour jouer au cowboys et aussi on écrivait avec certaine plume sauvé par mon père.

La veille de Noël après-midi les femmes se rassemblaient chez grand-mère et préparaient tout le mangé pour la fête. Les hommes essayaient le "home brew" pour être sûr que c'était buvable. Le soir de la veille de Noël on mettait les cadeaux sous l'arbre et on y mettait jusqu'à c'était le temps pour aller à la messe de minuit. Ils avaient un petit réveillon mais ils gardaient la fête pour le jour de Noël.

Le jour de Noël on allait à la messe de huit heures et après on allait chez grand-mère pour ouvrir nos cadeaux.

À midi tout le monde était arrivés et on mangeait un banquet fait pour un roi. Le menu était dinde, patate pilé, salade au choux, de la tourtière, des tarts aux pommes ou aux fraises, ou aux raisins, du thé, du pain chaud. Avant le repas on avait toujours un petit verre de vin. Après le repas les enfants s'orlaient et les grandes personnes visitaient. Le soir de Noël on avait un vrai bon temps ou les enfants avaient toujours des récitations après à l'école. Les grandes personnes chantaient, disaient des histoires et dansaient. Mon oncle Georges était le musicien. C'était un temps où tout le monde montraient leurs amitiés à toute autre. C'était un temps de joies. Maintenant je pense souvent à ces veillées quand on est ensemble.

Bill Nadeau
NOEL CHEZ NOUS -- 1974

QUESTION

Qu'est-ce que c'est la fête de Noël dans l'état du Maine 300 ans après le départ de France et 75 ans après la migration du Canada? Est-ce qu'il y a encore des traditions française?

REPOUSSE

NOEL, c'est aller dans le bois la neige au genoux.
La hache en main l'écharpe au cou.
Un sapin vert de six pieds, il sera beau un coup décoré.
C'est aussi la senteur des tourtières qui cuit dans la cuisine.
Il en aura assez pour les mon-oncles et les cousins.
Les jeunes ont perdu leurs bas sur la foye.
Pour les coucher on aura pas besoin de les tourmenter.
Les plus vieux de la famille iront à la messe de minuit.
Où ils chanteront les vieux cantiques dans le froid de la nuit.
En arrivant à la porte de l'église ou entrera sur l'air de "Les Anges dans nos Campagnes."
Et après on fera notre visite à la crèche de l'enfant digne.
Pour le réveillon on se rend chez grand-père Hébert,
La nous mangérer de la tourtière.
et nous boirons de la bonne bière,
De bonne heure les enfants seront lever.
Pour aller voir ce que le Père Noël leur a laisser.
Toute la journée la famille se réunira pour célébrer encore une fois la fête de NOEL.

Pearley Lachance
"Tout en Français"

Tout en Français, the all-French radio program broadcast twice weekly over WFCR-FM, begins its third season on Tuesday evening, Oct. 1, Professor Beatrice Braude, of the UMass French and Italian Department, its producer, has announced.

The program has gathered a sizable and devoted audience in the past two years.

It presents light and popular French-Canadian music and interviews and discussions on many subjects. This year two programs per month, on the second Tuesday and the third Thursday will be regularly given over to Franco-American programming.

Professor Donald Dugas of the UMass French and Italian Department, a specialist in bilingual education and on Franco-American affairs, will be in charge.

French National Radio and Television (ORTF) is continuing to cooperate with "Tout en Français" by supplying light music programs and short interviews. The Philip Company has also kindly contributed light music cassettes and records, and the Ades recording company is continuing to supply "Tout en Français" with children's records and drama and literature recordings.

The program will also broadcast French news taken from short-wave radio several times a month.

This year "Tout en Français" reverts to its first format: on Tuesday it will present light and popular music and on Thursdays, bit of everything else.

The program is aired every Tuesday and Thursday at 6:30 p.m. over WFCR-FM (88.5 FM).

Un message secret d'un espion inconnu
écriture
parfum
unité
singerie
Pour trouver le message secret barrez les trois dernières lettres de chaque mot.

Bill Nadeau

Vos liens ancestrales: (Continued)

Savez-vous où les familles suivantes sont enracinées?

DAIGLE:


LETELLIER:


TOUSSAINT:

Jean Toussaint, né en 1687: fils de Barthélemy et Jeanne Médouin, de Bavey, Diocèse de Poitras, France. Jean fut marié à Québec le 26 novembre, 1725 avec Suzanne Mimaux, née le 6 avril, 1700, fille de Jean Mimaux et de Suzanne Feuilletout. Jean Toussaint fut enterré à St.-Jean-Port-Joli le 21 novembre, 1767.

VINET:

Jean Vinet, fils de Pierre et Marie Guillet de Péignac, Diocèse de Saintes marié à Trois-Rivières le 6 novembre, 1672 avec Jeanne Etienne, décédé à Longue-Pointe le 7 août, 1747, fille de Philippe et Marie Vien.

Daniel S. Chassé
ETHNICITY IS BEAUTIFUL -- AND CAN BE PROFITABLE

On December 4th, I interviewed Nelson A. Pepin, Director of Project F.A.C.T.S. (Franco-American Children's Television Series), in his office at the Maine Public Broadcasting Network. We talked about the preparation of Franco-Americans for bilingual professions and skill trades. Our "point de départ" was to examine briefly the Franco-American community — out of which will come young bilinguals.

QUESTION: Nelson, you come from the French community of Lowell, Massachusetts. What can be said about that community? For example, is it true that Franco-Americans are jealous?

PEPIN: Maybe it's not jealousy, maybe it's envy. When one Franco has risen to some stature, everybody around him starts to bring him down — or when he reaches a certain status, he starts to look down on his brothers, "C'est l'histoire du nouveau riche." Maybe it's just a trait common to humans, or a trait that is more evident in some minorities.

In addition, the Franco-American does not seem to be able to form viable, stable constituencies. It took well over 50 years to elect a Franco-American mayor in Lowell — in fact we could have controlled the city by sheer numbers for many years. The obstacles to forming such a constituency included an unwillingness on the part of the Church and on the part of the minority leadership of the Franco-Americans and the parochial schools to take an active role of leadership. The Church was afraid — at that time — of becoming involved in the problems of society. Again, due to the lack of cohesiveness, the Franco lost out in the politics of religion.

More recently, of course, the Church has said, "If we are going to preach Christ, we must remember that Christ was involved, so let us get involved."

Young Franco-Americans are not attending church — although they are not leaving their religion. One of the main reasons for this is the Church's current policy of birth control as well as the fact that Franco's and other clergy have as yet found the secret of returning the relevancy of religion to life styles. However, there is a concerted effort to do this at the present time and it is starting to show results.

QUESTION: Leaving such a strict tradition must cause personal alienation, and disorganization — or does it?

PEPIN: In every reaction, a person goes very far in the other direction — a good example of this is the anti-clerical movement in Quebec Province; it would make Voltaire look like a kindergarten teacher.

QUESTION: Why hasn't that happened here in Maine?

PEPIN: It has not happened the same way in Maine — Francos have stopped practicing their religion in many instances. But there has been much less anti-clerical feeling; the Franco-American blend of Catholicism was not as overbearing as the Canadian one. Perhaps the Anglo-Irish clergy had helped to take some of the harshness out of the rampant jansenistic influences. Perhaps also, the Franco will still feel comfortable with his faith.

But in order to be absolutely fair in the role of the Church and the development of the Franco-American culture and heritage, we have to say that it was the Franco clergy that lead individuals in the laity to stop assimilation by the Anglo culture. It was the Church's influence that kept the language as well as the culture and the faith from disappearing completely by assimilation. The lay people as well as the clergy, the ones who did have enough courage to pronounce themselves against their clerical superiors, paid a very high price in this battle. Some of the laity were excommunicated in this struggle. Namely, men like Élphège Daignault of Rhode Island and many others.

QUESTION: How and where does one start to train bilingual professionals?

PEPIN: Where do you start? Well, the first problem is that the universities (CONT: PAGE 7)
do not accommodate the needs of the people who wish to become perfectly bilingual, bicultural functioning persons in the area of professions. I feel that the university or the Church is only starting to understand the needs of the communities of the ethnic minorities. This should be part of their goals. Taking a young Frenchman who perhaps has the idea of becoming a chemist, and whose competence in both French (standard) and English is perfect: Forming this person into a bilingual professional might entail the following: For the first two years, the student would be enrolled in an extensive language program, both oral and written, both in English and French; he would steep himself in the Humanities with also French and English cultural studies; he would also be exposed to both literatures, French and English, both histories, French and English, as well as philosophy coming from both cultures. At the end of these two years, he would have to be judged competent in English and French before he or she would be permitted to continue. Then, as he goes along into his major, the foreign language department would again take him in hand, this time to provide him with the vocabulary of his discipline. This process would have to include at the very onset of college and hopefully the last years of secondary education, a career development and counseling specialist and/or program which would know how to develop bicultural and bilingual careers not only in the professions, but in trade skills. The ideal would be to have this bicultural development begin in the primary years.

QUESTION: It seems though, that the prior problem is that many Franco students do not think in terms of a bilingual profession.

PEPIN: I think that we as an ethnic group have failed by not saying: "Look, it's a beautiful thing being a bicultural person. We are bringing to this country a special richness: our culture. The system of education did not accommodate us. If you speak English with a French accent like Charles Boyer, it is sexy, but a Franco-American is ashamed of his accent.

QUESTION: I see some battle fatigue amongst Franco-American professionals who have insisted on using their culture and language at work. What is your reaction to this statement?

PEPIN: I think this battle fatigue comes from a very, very subtle discrimination that still exists relative to the Frances. People who are nice to Frances because they want to be within Affirmative Action or Equal Opportunity have not really arrived at the point where they want to accept them, professionally or otherwise, as a people. They protesteth too much.

That's the feeling you get fatigue from. You know it's there, and you sense an undercurrent of resentfulness. This battle of assertion, battle of recognition, is extremely difficult. If the guard is lowered, the system -- the establishment -- will still say, 'He's still a frog -- a Frenchie.'

I don't think this feeling can be made to disappear through activism, however. It can be turned around by building better mouse traps. We just have to work harder. Not only in what we accomplish, but we have to work harder in making our people-environment understand us better, and perhaps then the discrimination will fade away.

QUESTION: What could Franco-Americans do collectively that would demonstrate that "we can do it"?

PEPIN: Well, the Program F.A.C.T.S. is a golden opportunity to show that we can do it, although we are not T.V. experts.

But, I think it is difficult for any ethnic group to do something clearly collective. For myself, I am an American first, and a Franco second. America, to me, is many cultures. Individuals within our group are leaders, have impressive achievements to their name, but I doubt that as a group we can do something. Except by example: not losing our value system -- keeping and preserving our idea of family -- our dedication to an honest day's work -- our respect for law and order -- by being faithful to our heritage.
(ETHNICITY: CONT FROM P. 7)

QUESTION: Why can't we set collective goals? The success of your program certainly seems to require a collective commitment.

PEPIN: Some collective actions have been undertaken by many Franco-American Federations, but these groups are falling apart. It seems that our Franco-American groups — as they existed and exist — eat each other up, rather than set collective goals. We would need to stick together for a long time. For example, if Franco-Americans banded together, they could make most elections. Or, for another example, some of our colleges which were Franco-American in their origin could develop reputations as specialists of the preparation of bilingual-French and bicultural-French professionals.

Perhaps Franco-Americans could have as a goal to force the system or to lead the system of education to a transition that would recognize the importance of training functioning bilingual-bicultural professionals and craftsmen. Certainly our Department of State, U.S. A.I.D., and other Federal agencies would use these services, (that is, the college services), with joy and welcome as well as would industry. I feel here in Maine there is a need for bilingual professionals in the fields of human services particularly.

QUESTION: Tell me why agents for the Cooperative Extension Service and other agencies, State agencies, public agencies assigned to the St. John River Valley and other intensive Franco communities are not French speakers.

PEPIN: Can't. I am particularly appalled in the field of education.

In education, you can go right down the line. You cannot counsel properly a Franco-American kid if you don't understand what his background is all about, or what kind of life he leads, or what kinds of aspirations his mama and papa are giving him, or what kind of heritage and culture he follows, or what kind of language he speaks.

Yet, big steps have been taken here in Maine, and I am impressed that bilingual education is available in the St. John Valley, for instance. Title VII was a risky experiment, but is the beginning of preparing the way for developing true bilingual and bicultural students, leading to functioning bilingual and bicultural adults.

QUESTION: Do you think that education has replaced religion as a mystifying agent?

PEPIN: Pretty close. Most Francos look in awe at the teacher and superintendent of schools.

This still brings us back to the university. Universities hold so many keys to socio-economic problems and so many keys to the solving of the same. When I talk in this article about universities, I am talking about all universities. Maybe I am harsh on the professional educators, not being one myself — but I do see the products of that system. Educational systems are not producing a citizen aware of his responsibilities, or teaching the person that freedom comes at a price: Awareness of how to vote, awareness of issues that control his environment and life; producing someone who understands what marriage and choosing a mate is all about; Nor producing skilled persons who can make life choices about careers. I must add, however, that our technical schools are working hard in this latter area and results are now visible, and I might also add that there is a breed, on the horizon, of exceptional educators coming into focus that have great sensitivity for these problems and who are attempting to change parts of the process.

QUESTION: If you were doing career guidance with a Franco-American student, what assets would you tell him he has?

PEPIN: Well, I hate to bring up an old cliché, but he has the potential of two persons. He can offer to the community or to an employer two viewpoints. The French language has the quality of nuance, as opposed to the rigidity and directness of the English language. French was not adopted as the language of diplomacy for nothing ... and I think the French bicultural and bilingual speaker can bring something special to negotiations, something inherent in the language. French is a whole different ball game.
(ETHNICITY: CONT FROM P.8)

an analytical language, thus the thinking process is also. Thus he brings another dimension to problem solving. As an ethnic group, we have failed if we give up our God-given, father-given, mother-given, grandfather-given gift of language and culture.

QUESTION: I am aware that our salmon, trout, moose, deer, and now increasingly our physical environment is protected by severe State and Federal laws. The reason being that these constitute an irreplaceable richness. Why have the cultures and languages of our various peoples not been equally protected?

PEPIN: This question is a great question and I only wish that someone would have looked at this in the ranks of our sociologists and addressed themselves to it many years ago.

As you well know, the original philosophy was this: This is the USA and this is the way things are done, and this is what our forefathers stood for, and we all speak English. Suddenly, someone in Washington or elsewhere, said: "We're missing the boat by not encouraging ethnic groups to keep their heritage and language. Now bilingual schools are the name of the game. So the tide has turned for the better.

Who was the biggest culprit in discouraging bilingualism and bicultural formation? The universities again helped us by dropping the language requirement to make things easier for the student. Also, by trying to teach a foreign language in the written forms instead of oral, cultural, and flavorful approaches... Formation of a professional requires certain rigid disciplines in the humanities and languages. What is happening now is the "training" of persons, not the educating or the formation of a spirit and a body and a soul.

I would go along with new ways, if we as a people were advanced enough for new ways. In fact, we haven't gone five feet since Plato and Aristotle. We've gone to the moon, but we've learned nothing about loving each other, understanding each other and respecting each other. Our value system of greed, will, and is destroying us, but the unassimilated Franco with his own value system, the value system of his culture and heritage can and will survive just as the Poles and the Greeks and the Italians who hold the value systems of their heritage. In the States, things are worse because we are on this economic, secularistic and materialistic way of life. We are a young country and only slowly getting a culture, through blood, sweat and tears -- as many cultures have done in the past. This we cannot discard and this is the hope of our country, I believe.

Claire Bolduc
LE BON DOCTEUR

PROFESSIONEL(S) BILINGUE(S) A WATerville

Son bureau fait parti d'une des anciennes maisons renouvelées qui se trouve le long de Upper Main Street à Waterville. Dans la salle d'attente, j'entends souvent causer les gens en français. Organisatrice et accueillante, la secrétaire Beverly Grenier-Fecteau nous aide à nous divertir en attendant un traitement de M. Thomas Ulysse Chassé, docteur de la chiropractie.

Tom Chassé se dit "un p'tit gars de St. Agathe." Ses études en chiropractie se sont achevées à Palmer College de l'Iowa. Il se souvient toujours de sa classe cosmopolite: "Il y avait des gens de partout l'Europe, l'Asie, l'Afrique, l'Amérique du Sud. Ce que je trouvais bien plaisant, c'était parler avec les étudiants des pays Francophones -- les Français, les Québécois, les Belges, les Suisses, etc. On n'avait pas la même façon de parler, mais on se comprenait assez bien, quand même, et ça m'a fait une perspective intéressante. Les cours terminés, Tom est rentré au Maine où il s'est marié avec Jacqueline Marquis, fille aussi de St. Agathe. Peu après, le jeune ménage s'est installé à Waterville.

Le docteur semble avoir bien de confiance en son métier. Je lui ai demandé d'expliquer un peu en quoi consiste la chiropractie: "C'est surtout une manière de soigner une personne sans utiliser toutes sortes de médicaments. Le traitement consiste de la manipulation de la colonne vertébrale afin d'ôter la pression sur les nerfs. Une fois que la pression est partie, le corps commence à soigner lui-même." Malheureusement, il existe un malentendu entre plusieurs docteurs de médecine et les chiropracteurs. "Si on travaillait un peu plus ensemble," raconte Tom, "ça serait beaucoup plus facile de soigner les gens que n'on vraiment pas besoin de traitement médical pour certaines maladies." De toutes façons, il paraît que la plupart de ses clients sont satisfaits; moi-même soulager d'un mal de dos causer par un accident.

J'ai demandé aussi au docteur quel pourcentage de ses clients sont bilingues: "A peu près 60% de ma clientèle est bilingue. Il y a quelques gens plus âgés qui ne parlent que français. Des fois, des gens de Québec et de Nouveau-Brunswick qui sont dans la région pour les visites viennent aussi me voir. Et il faut bien mentionner qu'à cause de tous ces clients français, ma secrétaire bilingue est indispensable."

Le docteur Chassé et sa secrétaire Beverly ne sont que deux des plusieurs Américains-Français du Maine qui se servent de leur bilinguisme - leur bien-être. Vous en connaissez sûrement d'autres avocats, médecins, agents d'assurances, marchands, etc. Mais il existe quand-même une manque de professionnels bilingues aux plusieurs niveaux sociaux dans notre état: dans les hôpitaux, dans les écoles, et dans les départements gouvernementaux. Que ce besoin soit reconnu par assez de gens capables d'en faire quelque chose.

Robert Elie LaRochelle

UNE HISTOIRE DE LA CHASSE

Un chasseur en sortant du bois après une journée de chasse pour le chevreuil, s'est arrêté à la grange d'un fermier qui appartenait le terrain ou le chasseur chassait. C'était le temps des trains. Le chasseur rentre dans la grange et dit au fermier qui faisait son ouvrage, je voulais te remercier pour le privilège de chasser sur ta terre. Est-ce que je peux faire quelque chose pour t'aider?

Oui, répond le fermier, tu peux tirer des vaches. Le chasseur, prenant son fusil, a tiré trois vaches.

Bill Gadeau
POÉSIE

UN MATIN

Ce matin en regardant le soleil se lever,
je sentis sur mon visage sa caresse,
attribut du printemps, qui était
depuis si longtemps perdu parmi les
nuages de l'hiver. Moi, qui d'habitude
fait la grosse matinée, trouve le lit
trop chaud et ennuyant. Tout à coup,
j'entends une voix aigue, qui vient d'une
branche de mon arbre. Mais qu'il se
croît beau ce petit oiseau! Son chant
ne ressemble pas aux cris des carbeaux.
Eux-là se plaignent tandis que celui-ci
annonce l'arrivée d'un jour nouveau.
On peut l'apprécier mais jamais l'appro-
cher. Il va et vient, construisant son
nid. Quand je veux le regarder, il me
suffit d'espionner mon pommier. Bien que
je l'aime et que j'admire son plumage
il a peur de moi. De faudra l'appro-
voisier. Non, mais peut être m'apprivoisera-t-il, qui sait? De toute façon
j'ai de la chance. Parmi tous les arbres
il a choisi le mien. Il ne me reste
qu'à le protéger autant que possible.
Maman dit que quand on aime, on respecte
et protège l'objet de son amour. Je
sais que ce printemps va être le plus
beau de ma vie. J'ai un copin, et ce
n'est rien que le mois de moi. Il me
réveille. Je le nourris, car il faut le
tenir en bonne santé, sinon son chant va
se déteriorer. On s'amuse lui et moi.
Je m'agace, surveillant près de ma tête.
Quand j'essaie de l'attraper il s'envole.
Voilà peut-être pourquoi il m'intérèse tant. Je ne suis pas son maître
et il n'est pas le mien. Il se sert
de son être pour m'attirer tout comme
moi. Déjà, la chaleur remplie l'air,
et il n'est qu'une heure. C'est
le moment à aller voir mon nouvel ami.

OU VA MON AME?

J'écoute le vent qui martèle ma vie.
Tout est sombre dans le cloître de la
pensée où je me suis enterré.
Mourir, rêver ..., mon âme se vide;
Elle parcourt le monde du mystère,
Et peut-être, un jour, elle me reviendra.
En pleine lumière, le ciel tombe;
Il m'écrase, me tue.
A terre, gisant sur mon tombeau,
Je retrouve mon âme meurtrie.
Tout se désintègre,
Et je frémis d'horreur.

Une voix appelle mon âme
Qui tonne et tourne
Et s'envole dans le vent.
Mort, je ne bouge plus.
Les vers me rongent la chair
Et, le cœur abruti,
Je deviens le festin
De la vermine du sol.

Brian Monty
West-Warwick, R.I.

Maxine Michaud
St. Agathe, Maine
LA MESSE DE SIX HEURES

It was deep in the summer of 1974 -- late August to be exact. I was living and working in Québec. Non, non -- pas Kuebeek -- Québec.


J'travaillais dans un casse-croûte qui's trouvait sur la rue St. Jean. Un petit restaurant qui vendait seulement des sous-marins (otherwise known as hoagies, subs, grinders, torpedoes, heroes, etc. -- name your weapon) et des chaussons.


Un soir donné, j'travaillais tout seul et j'ai ouvert la radio pour écouter la musique, (un signe certain de l'intelligence). Tout à coup, j'entend une de mes chansons favorites -- Icarus, par le group Paul Winter Consort. Et comme y avait pas de clients dans le restaurant, je me suis laissé emporter par les ailes d'Icarus. Pi lui pi moué on s'est envolés vers l'passé.

-30° February mornings and I am a 9 year old enfant d'coeur serving la messe de six heures. ShiveringI I walk my still sleeping feet to church, with only the stars and half-burned bulbs to lead me through the near pitch-dark.

It seems there are always things on the shadows on the way to 6 a.m. mass. Behind the snow banks and the chimneys and the telephone poles they slip out and stare at me. Silver eyes. Never come close. Figure I must be an angel making sacred visits to little children sleeping deep underneath catalogues.

"Why else would it be abroad at this hour?" So after 15 minutes of eternal walk and silver-eyed stars, I walk into the night-shadow of St. Bruno's. Darker than the night, looming large and black and warm out of the tree tops. A womb for little cherubs to return to. Me, I tug open the door -- brass.

Little angel, me, in pulled down wool bonnet and thick mêmêre knitted mittens. Long-johns up to my chest and tucked ever so warmly into knee-length argyle socks. Everything held together by bright red suspenders.

tip of nose frozen away
not a part of me today

Oh that beautiful rush of warmth and runny nose as I push tight the door behind me. Everything unfreezing, spring thaw.

Fingers work again, clumsily, as I trade heavy blue coat for long black many-buttoned cassock and frost white surmise of feathered lace — done by a nimble-fingered nun in some far-off cloister.

Now robed in white and black, I help the priest with his vestments — rich green and red edged in gold thread.

Together, we move out of the sacristy, toward the altar. The high ceiling soars over us; the saints move from their statued pedestals, taking their places in the first row of pews. The incense spirals upward to be blown away with the clouds in the sky painted vault. Candles, hundreds of them, glow in the soft corners of granite. High across waves of pews the low throat of an organ sounds out, deep, and strong.

At the stroke of six, as Fr. Theriault and I perform the first genuflection, the French bells in the tower begin to tone out the Angelus —

L'ange du Seigneur annonça à
Marie et elle a conçu ...

Pale first rays of sun glance into
stained glass windows, tinting walls and
columns Catholic shades of green and red
and yellow and blue.

It's the warm Reds of six a.m. mass
I remember best.

Et, comme Icarus qui a volé trop
près du soleil — j'ai aussi tomber du

ciel.

Mark Violette
TO THE FORUM:

En réponse à la question posée par Nicole Mortin, "Pourquoi dir-on qu'on descend au Canada et qu'on monte aux Etats-Unis?" Moi aussi je me demandais cette question il y a longtemps. Une journée, je l'ai demandé à quelqu'un et j'ai été bien étonné à la simplicité de la réponse. Il n'est pas question de latitude géographique, mais une raison d'altitude. Si on suit les rivières entre le Canada et les Etats-Unis (spécialement le Maine) on voit que les courants des rivières descendent au Canada vers la mer. Alors on "monte" aux Etats contre les courants.

Nicole L. Grondin

TO THE FORUM:

Il va s'en dire, mes chers amis, que le FORUM est pour moi, un réel plaisir. Vos bonnes et intéressantes publications de poésie, vos annonces, vos revues, vos articles me donne une fierté profonde de ma culture franco-américaine.

Je vous félicite et je vous remercie infiniment pour m'avoir fait connaître cette belle publication bilingue.

Inclue quelques dollars pour vos dépenses.

God Bless,

Marc Montminy

TO THE FORUM:

Je viens de finir de lire le FORUM et je vous vous dire que vous faites une bonne jobbe.

J'aimerais vous informer de ce qui se passe dans le bout de Waterville cette année à Colby College un cours se donne sur la littérature Québécoise (Française) avec des discussions entièrement en français. Il est sous la direction du Professeur Jonathan Weiss qui s'intéresse beaucoup aux affaires Franco-Américaines. Aussi à Colby depuis quelques semaines on a commencé un programme à la radio (Colby FM 91.3) Les "disc jockeys" sont Michel Contara, de Biddeford, Kathy Worcester de Lincoln, Michelle Rolfsen et Stéphanie Mauille.

L'émission nous vient le dimanche après-midi et dure trois heures. Au moment c'est plutôt de la musique et les informations, mais plus tard qui sait? Le reste des grenouilles sont plus ou moins engourdis mais on va les réveiller. On a dans l'idée d'offrir l'automne prochain, un cours pour adultes (Waterville Adult Education) sur un peu de tout (littérature, poésie, musique, folklore). Vos idées seront appréciées. Si j'ai fait des erreurs d'écritures, c'est part ma faute, par ma faute, par ma très grande faute.

Pearley Lachance

TO THE FORUM:

Please remove me from your F.A.R.O.G. FORUM mailing list. The articles in the FORUM seem to be lacking in useful information. I don't agree with most points brought out, and am infuriated with the manner in which F.A.R.O.G. magnifies or amplifies the degree of difficulty of the transition from a Franco culture to an American culture. I come from a very Franco family (Fort Kent Daigles), and assimilated a Semi-Anglo culture easily. I don't believe the difficulties lay in the fact that I was French. The troubles people have in facing change don't stem solely from their culture. You must keep in mind that each person must take care of his inner qualms before he can justifying blame a cultural transition on his troubled life. You, I feel, are exploiting the Franco-as-as-minority issue, and I don't wish to receive any more newsletters reporting your problems.

My husband and I have moved from 63 Fifth St. Bangor, and are not disclosing our new address for fear that you will persistantly send us more mail. Do not continue to send us anything, for we won't pay the 10 cents postage due, resulting from our changed address, and your letters will only end up in the trash.

Sincerely,

Patricia B. Cole
ANNOUNCEMENTS

POSITIONS AVAILABLE

BILINGUAL SECRETARY (French-English): Experienced in all phases of office organization and procedure. Excellent stenographic skills both in English and French preferred, however, will consider superior transcription skills. Bilingual writing ability required. This position with project on new Franco-American Children's Television Series. Application deadline: Nov. 27, 1974. CE N'EST JAMAIS TROP TARD! Apply: Personnel Office, Office of the Chancellor, University of Maine, 107 Maine Avenue, Bangor, Maine 04401. Telephone: 947-0336, Ext. 20.

DIRECTOR, CANADIAN AMERICAN CENTER, University of Maine at Orono; full time, Ph.D., with training in Canadian or Canadian-American studies; teaching, research, and some administrative experience at the college or university level. Duties: coordination of Canadian-related activities at UMO; leadership in Canadian and Canadian-American academic programs; research; fund raising; development of a bilingual center capability; direction of on-going Center programs such as student and faculty exchanges with Canadian universities, the development of curriculum materials and courses for schools, maintenance of a UMO Canadian information and referral center; development of new programs. Salary and term of administrative appointment to be negotiated. Effective July or September, 1975. Applications will not normally be accepted after Jan. 1, 1975. Contact: Dr. James Clark, Vice President for Academic Affairs, Alumni Hall, University of Maine, Orono, Maine 04473.

CHRISTMAS CARDS!

WE HAVE WONDERFUL CHRISTMAS CARDS IN FRENCH FOR SALE AT .20 EACH. DESIGNS PAR SUSAN CARBONNEAU DE LEWISTON, PAIX JOIE BONHEUR Pour Noël Et la Nouvelle Année Simply write or the FAROG program at 208 Fernald Hall, UMO.

NOTICE!!!

ANYONE WHO WOULD BE INTERESTED IN DOING RESEARCH AT THE CENTRE D'HERITAGE IN LEWISTON DURING SEMESTER BREAK IN JANUARY IS INVITED TO DO SO BY PROFESSOR RAYMOND LAGUEUX. IF INTERESTED, PLEASE CONTACT HIM AND MAKE ARRANGEMENTS.

Raymond Lagueux 22 Nancy St. Lewiston, Me. 04240 Tel.: 783-8422

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