

25 Years of the FCGSC: Part Two, the Deceased Founders

*By Albert J. Marceau
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When the French-Canadian Genealogical Society of Connecticut was legally incorporated on July 17, 1981 in the State of Connecticut as a non-stock corporation, there were nine founding members of the society, who were President Henri Carrier, Vice-President Marcel Guerard, Recording Secretary Paul Hebert, Secretary Lorraine J. Harlow, Treasurer Ethel Hodgdon, and Directors Lionel DeRagon, Paul Quintin, Leon Guimond, and Laurette Billig. Since the time of the incorporation to the 25th anniversary of the society in July 2006, four of the nine founders have died, who are Henri Carrier, Lorraine Harlow, Ethel Hodgdon and Paul Quintin.

Ethel Hodgdon is the forgotten founder of the FCGSC, and her name only appears on the incorporation papers of July 17, 1981 as treasurer. When I interviewed the five surviving founders of the FCGSC for the article in the Summer of 2006 – Leon Guimond, Laurette Billig, Lionel DeRagon, Marcel Guerard and Paul Hebert – not one remembered her name. Nor is she remembered by the man who replaced her as treasurer, Patrick Lausier, who holds membership number four at the FCGSC. Lastly, she is not mentioned in any of the early newsletters of the society, nor is she mentioned in any issue of the society's journal, the Connecticut Maple Leaf, nor is she mentioned in the brief history of the society in its tenth anniversary book, Connecticut Maple Leaf: Members' Pedigree Charts, Special Anniversary Issue, 1981-1991.

Ethel Hodgdon died on Nov. 7, 1981 at the age of 71 at the Hartford Hospital, in Hartford, Conn., as reported in her obituary in the Hartford Courant that was published the next day. The same obituary reported that she had a bachelor's degree from the Central Connecticut State Teacher's College, and that she retired in 1974 as a teacher at the South Grammar School in East Hartford. It also reported that she was a member of eight genealogical societies, such as the Eunice Cobb Stocking Chapter of the

Daughters of the American Revolution and the Huguenot Society of Connecticut. She was also a member of two charitable organizations with some emphasis on ancestry, the International Order of the King's Daughters, a philanthropic organization founded in 1886 by the wife of a Methodist minister, and the National Society of New England Women, a civic organization founded in 1895 that is open to women who are descended from at least one ancestor born in New England before 1789. She held four Masonic titles – a member of the Amulet Chapter One, Royal Arch Mason (RAM), a past matron of Good Intent Chapter 17 of the Order

Hartford, and her final request, instead of flowers, memorial donations were to be sent to the Masonic Charity Foundation at the Masonic Home in Wallingford, Conn.

In an attempt to understand her association with the FCGSC, it is likely that Ethel Hodgdon's interest in a genealogical society dedicated to French Canada is due to her connection to her son-in-law, Paul Garneau. Also, when I asked Marcel Guerard during a telephone interview in the Summer of 2006, he postulated that Henri Carrier may have known her through the East Hartford Historical Society, although he emphasized that he did not remember her, and his conjecture was after I mentioned the East Hartford Historical Society. Lastly, Patrick Lausier attests to his story that Henri Carrier approached him to join the FCGSC in the Summer of 1981, and from the archive of newsletters at the FCGSC, Patrick Lausier and his wife Doris are listed a member No. 4 on a membership list dated September 1981, two months before the death of Ethel Hodgdon. Therefore, the likely scenario is that Ethel Hodgdon attended one or two of the initial meetings at the FCGSC, and then dropped out due to illness, replaced by Pat Lausier as treasurer by Henri Carrier, and then forgotten at the time of her death less than four months after the incorporation of the society. Ethel Hodgdon has the distinction of being a founder of the FCGSC, and not having a membership number in the society.

Paul Quintin was a director when the FCGSC was incorporated on July 17, 1981, and he held membership No. 9 on the earliest known membership list of September 1981. At the General Membership Meeting of Sept. 19, 1982, he was re-elected to the position, as reported in the FCGSC Newsletter for October 1982. Thereafter, his name cannot be found in either any of the surviving newsletters or in the society's journal, the Connecticut Maple Leaf, (CML). Before he helped found the FCGSC, he (*More Books on page 31*)



*Lorraine Rivers Harlow
Incoming President FCGSC
Sat. Sept. 24, 1989.*

*Source: Archives of FCGSC,
DeRagon Collection.*

of the Eastern Star (OES), a past worthy high princess of the Vashti Shrine Two of the White Shrine of Jerusalem (WSOJ), and Aisha Shrine 83 of the Daughters of the Nile. She was also a member of the East Hartford Historical Society.

Ethel Hodgdon was survived by her brother, Harold W. Smith of East Hartford, and her two daughters, Mrs. Harold (Marilyn) DeGroff of East Hartford and Mrs. Paul (Andrea) Garneau of Glastonbury, and by three unnamed grandchildren. Her funeral service was conducted by Rev. Leon Hermes at the South Congregational Church in East

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was member No. 1235 of the American Canadian Genealogical Society (ACGS), as reported in August 1980 issue of *The Genealogist*, and he was member No. 207 of the American French Genealogical Society (AFGS), as reported in *Je Me Souviens*, January 1979. He published one four-generation pedigree chart of his ancestry in the Connecticut *Maple Leaf: Members' Pedigree Charts*, Special Anniversary Issue, 1981-1991.

Paul Quintin died at the age of 86 in St. Francis Hospital in Hartford, Conn., on Jan. 30, 1998. His obituary in the *Hartford Courant* (Jan. 31, 1998), reported that he was born in New Bedford, Mass., that he resided in West Hartford, Conn., for the previous 35 years, that he was employed as the Produce Manager of Superior Foods Store in West Hartford, and that "He was a member of the American Canadian Genealogist [sic] Society...." (Clearly his role in the foundation of the FCGSC was not well-known to his family.) It also reported that he was a member of a "French Canadian Chorale Group named Chanteurs Debonaires," and he was a member of the West Hartford Regents and that he was on the Board of Directors of the Vendors Mutual Credit Union. It also reported that he was an avid gardener, that he played in the same poker club for 50 years, and that he was an active member of the Roman Catholic Parish of St. Mark the Evangelist in West Hartford. It reported that he was preceded in death by his first wife, but that he was survived by three sons, four daughters, nine grandchildren, five great-grandchildren, and one sponsored child from the Philippines, aside from several nieces and a nephew. His Mass of Christian Burial was held at his parish and he is buried in the Fairview Cemetery in West Hartford, Conn.

When the nine founders of the FCGSC first met on June 13, 1981, Lorraine Rivers Harlow had already been a charter member of two other Franco-American genealogical societies – the ACGS where she held membership No. 12 and the AFGS where she

held membership No. 67. She was also a founder of the Connecticut Society of Genealogists, for she was a director in the first Board of Governors when it met on April 20, 1968, and she held membership No. 10 in the society. Her membership number in the FCGSC is No. 2.

Lorraine Rivers Harlow was the Secretary of the FCGSC when it was incorporated on July 17, 1981. The office that she held was later divided into two offices, as stated in the Constitution and Bylaws of January 23, 1982 and they were Executive Secretary and Recording Secretary, yet she signed the document with her old title of Secretary, as it is published in the CML for June 1983. Although the said bylaws stated that the election of officers were to be held in the Spring, the rule was ignored, for the election was held on Sept. 19, 1982, as announced in the FCGSC Newsletter



Henri Carrier and Fr. Albert Goulet, Sat. Nov. 1, 1986. Source: Archives of FCGSC, Deganais Collection.

for August 1982. The newsletter for October 1982 reported the results of the election, and Delores Dupuis was elected Recording Secretary and Lorraine Harlow was elected Executive Secretary, although the report simply gave her title as "Secretary," as if the bylaws had not been changed. The next election was announced for May 21, 1983, as found in the newsletter for April 1983, but the newsletter for September 1983 reported that the election had been forgotten during the meeting, and that the election would be held on Sept. 25, 1983. The newsletter for October 1983 reported the results, that Delores Dupuis was the Recording Secretary and Lorraine Harlow

was the Executive Secretary, but her title again was simply reported as "Secretary."

On May 15, 1984, Lorraine Harlow was elected as a director for two years, Laurette Billig as the Executive Secretary, and Delores Dupuis as the Recording Secretary, both for one year. All took office on Sept. 1, 1984, in accordance with the bylaws of Jan. 23, 1982, but it is evident that Delores Dupuis left her office, and the departure provided some confusion in the administration of the FCGSC. On Jan. 12, 1985, Lorraine Harlow signed the amended bylaws of the FCGSC with the title of "Acting Secretary," as if she were the Executive Secretary, but Laurette Billig was the elected Executive Secretary, and so, Billig should have signed the bylaws that were published in the June 1985 issue of the CML. Also, Harlow's use of "Acting Secretary" is really Acting Recording Secretary, a title that she was formally given after she formally resigned as director on Nov. 5, 1985. On June 7, 1986, Muriel Deganais was elected as Recording Secretary, and Harlow's name does not appear in the administration of the FCGSC for the next three years.

On May 20, 1989, Lorraine Harlow was elected President of the FCGSC, and she served for two years. On May 12, 1991, Ed Ledogar was elected President of the society, and she was elected Corresponding Secretary, a title

from the bylaws of Jan. 12, 1985 that replaced the title of Executive Secretary. In May 1993, she did not run again, and Elizabeth Kelley was elected Corresponding Secretary. Thereafter, the name of Lorraine Harlow does not appear in the administration of the FCGSC, but she maintained her connection with the society since she was a life member.

One evening in September 2001, I called her home so as to interview her on the beginnings of the FCGSC, and her husband, Calvin Harlow, answered the phone, and said that he had just given some medicine to her, and he just put her to bed. In a friendly tone, he said that I should call at another time. Unfortunately, I waited too long, and on the morning of Oct. 16, 2001, I read *(Continued on page 32)*

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her obituary in the Hartford Courant. It reported that she died the day before at the age of 74, and that she was survived by her husband of 52 years, three sisters, two sons, three daughters, ten grandchildren and two great grandchildren. It also reported that her Mass of Christian Burial would be held at St. Elizabeth Seton Church in Rocky Hill, and that she would be buried in Rose Hill Cemetery in Rocky Hill, Conn. The obituary reported that she was a founder of the FCGSC and the Connecticut Society of Genealogists, and that she co-wrote a book on the Penhallow family with Aileen DeLong.

A fascinating aspect of the life and ancestry of Lorraine Rivers Harlow is that it reflects the history of the Franco-Americans of New England, yet it seems that she was unaware of this aspect of her own life. When she attended the first meeting of the ACGS on Sept. 29 1973, she became a charter member of the society, along with Msgr. Adrien Verrette, No. 9 of ACGS, who was the president of La Societe Historique Franco-Americaine, and Wilfred Beaulieu, No. 22 of ACGS, who was the famed

editor of *Le Travailleur* of Worcester, Mass. It is not known if she knew the significance of either man in the history of Franco-Americans. Also, I noticed in her own ancestry, as published in the Connecticut Maple Leaf: Members' Pedigree Charts, Special Anniversary Issue, 1981-1991, that one of her great-grandfathers is significant to the history of Franco-Americans in Willimantic, Conn., Honore Paulhus, but his biography does not appear in the early issues of the CML, and the said pedigree chart is her only personal material that she published through the FCGSC. Honore Paulhus is one of 22 founders of the Societe St-Jean-Baptiste de Willimantic who are mentioned in a history of the organization that was published in June 1930 on its fiftieth anniversary. Alphonse Chagnon wrote the history, and in 1998, I translated Chagnon's text, "An Historical Outline of the Societe St-Jean-Baptiste

de Willimantic," which is published in the Winter 1998 issue of the CML. The Societe SJB de Willimantic was prominent in the founding of the Franco-American parish of St. Mary's in Willimantic in 1903, and to this day, one can see the five stained-glass windows in the sanctuary of the church that the society donated. On the funeral of Honore Paulhus, the Willimantic Daily Chronicle (Jan. 24, 1908) reported that the pastor of St. Mary's, Fr. Arthur DeBruycker: "eulogized the deceased as a man of sterling character, a man of convictions, one who had strong faith in his religion and took great pride in the country of his birth..." Since Lorraine Harlow did not publish this material in the CML, it is not known if she knew



Sugar Maple Tree as Memorial to the first two Chief Librarians of the FCGSC, Marie Adams and Henri Carrier. Watering the tree are Karen M. Matthews, Pres. of the Tolland Public Library Association and Ed Ledogar, Pres. of FCGSC. Sat. June 11, 1994. Archives of FCGSC

this aspect of her ancestry. However, she co-wrote a book with Aileen Smock DeLong on her husband's Yankee ancestry, Richard Penhallow: His Life and Descendants, published in 1983 by Gateway Press Inc., which may indicate that she did not have a working knowledge of French in order to do lengthy research.

Before Henri Carrier founded the FCGSC, he was member No. 865 of the ACGS, (*The Genealogist*, Feb. 1979), and No. 414 of the AFGS (*Je Me Souviens*, Dec. 1979). After the society was incorporated, Henri Carrier gave his personal address in Manchester, Conn., as the mail-

ing address for the FCGSC, as found in the August 1981 issue of *The Genealogist*.

Henri E. Carrier was the President of the FCGSC when it was incorporated on July 17, 1981, and he was re-elected on Sept. 19, 1982. On Sept. 25, 1983, he was elected as a director, and Rod Wilsam was elected President of the society. On May 15, 1984, Henri Carrier was elected for a two-year term as director, which should have ended on Aug. 31, 1986, in accordance of the bylaws of Jan. 23, 1982 that clearly state that the election of officers are to be held in the Spring, and are to take office on Sept. 1st of the same year, but on May 19, 1985, he was elected President again, and his position as director remained open and unfulfilled. On May 16, 1987, Henri Carrier was elected as Corresponding Secretary, and Lee DeRagon was elected President. The Summer 1987 issue of the CML reported that Henri Carrier moved from Manchester to Tolland in order to be closer to and to dedicate more time at the FCGSC Library. On May 21, 1988, Cindy Greer was elected as Corresponding Secretary, and Henri Carrier did not run for any office. However, on Sept. 11, 1988, Pres. DeRagon announced at the formal installation of officers that Marie

Adams, the society's first Chief Librarian, had resigned her position and that Henri Carrier had agreed to become the new Chief Librarian. The first reference to the appointed position of Chief Librarian is found in the FCGSC Newsletter for Feb. 1988, so Marie Adams had the position for a full six months. (In 1993, the title was changed to Library Director, and on May 9, 1998, the bylaws were changed so the Library Director was not simply an appointed position, but an Executive Officer of the society.)

On May 12, 1990, Henri Carrier was apparently elected to two offices in the Board of Governors of the FCGSC, as Corresponding Secretary and as a director, and he retained the position of Chief Librarian. However, it is not understood how Carrier was elected to the two offices, for the FCGSC Newsletter for April 1990 simply announced the meet-
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ing, and the newsletter for Sept. 1990 did not report on the results of the election. Also, the Winter 1990 issue of the CML lists the two offices and the appointed position that Henri Carrier held, but there is not explanation as to how Carrier held the two offices, nor how the holding of two offices did not violate the bylaws of Jan. 12, 1985, other than the bylaws do not expressly prohibit one person holding two elected offices in the society.

Henri Carrier wrote several pieces and three original articles that were published by the FCGSC. When he was President, he wrote a President's Message in each issue of the CML which include a summary of past events concerning the society. He also wrote a similar piece in the early issues of the FCGSC Newsletter, before the CML was published. His most unusual article is: "The Demonic Possession of Barbe Hallay," that was published in the CML, June 1985. It is about a supernatural incident that occurred in New France in 1660, and Henri Carrier very likely first read about it in *The Coyer Clan and the Carrier Connection* by John Edward Armstrong, 1983, in which Armstrong noted the unusual facet of the Carrier family. Although Carrier listed his sources at the end of his article, the list does not include Armstrong's book. Carrier wrote an "Introduction to the Hebert Acadian Collection," for the Winter 1987 issue of the CML, which introduced a five-part series by G. Phillip Hebert entitled "French Neutrals (Acadians) in Connecticut" that is based upon the extensive card index of the Hebert Collection, created by the genealogist, Fr. Hector Hebert, SJ. Lastly, Carrier co-wrote a biography with Sue Paquette on another genealogist and member of the FCGSC, "Father Albert P. Goulet of Southbridge, MA," for the Summer 1990 issue of the CML.

On Jan. 31, 1991, Henri Carrier died at the Rockville General Hospital in Rockville, Conn. His obituary in the *Hartford Courant* (Feb. 2, 1991), reported that he was born in Sherbrooke, PQ on March 2, 1930, the son of Adelor Coyer of Ottawa, Illinois, and the late Beatrice (Demers) Coyer. He was survived by his

father and step-mother, Thelma Coyer, his brother Arthur Coyer of Tolland, Conn., his sister Genevieve T. Berube of Fort Ann, NY, nine nieces and two nephews. It erroneously reported that he was a U.S. Army veteran of World War Two, unless he lied about his age to volunteer. (Further research may show that he was really a veteran of the Korean War.) It correctly reported that he was employed by the Mellow Machine Co., of Newington, and that he was a member and founder of the FCGSC. It reported that his Mass of Christian Burial would be held at St. Patrick's Church in East Hampton on Mon. Feb. 4, 1991, and that he would be buried in the parish cemetery. Lastly, it reported that memorial contributions were to be sent to the FCGSC.

In the March 1991 issue of the FCGSC Newsletter, Editor Joan Woods appropriately and concisely wrote in her "Tribute to Henri" that: "Henri's membership was #1 with all that [it] implies."

A rather strange aspect of the legacy of Henri Carrier truly lies in his burial, or better expressed, his grave. Because of the rumors that I have heard over the years at the FCGSC, I asked Patrick Lausier and his wife Doris, if it were true that a book that Henri Carrier wrote is atop of his coffin. Both heard his funeral mass and were witnesses at the committal ceremony, and both can attest that there is a genealogy of the Carrier family that Henri Carrier wrote in a large-format, accounting-ledger book lying atop of his coffin, and it was placed there before the lid was placed on the vault of his grave. The reason that the book is buried with him is a matter of some controversy. Henri Carrier's immediate family did not want the book, nor did they want the FCGSC to have it, and so, it was buried with him, which may indicate that the family executed a will that Carrier wanted it buried with him. (His sister, Genevieve Berube, is listed as No. 339 of the FCGSC in the CML, Dec. 1986, yet neither his father nor his brother ever joined the society.) While researching Carrier's life, another quirk has surfaced which may or may not be a factor concerning the book, which is, despite the assumption by all who knew him at the FCGSC is that he never married and never had

children, the Connecticut Death Index clearly states that he was married, but no spouse is cited. Therefore, further research is warranted to clarify the validity of the data from the Connecticut Death Index, and whether it was a factor in the burial of the book with Henri Carrier.

After his death, the Board of the FCGSC decided to honor him by naming the library after him, the Henri E. Carrier Memorial Library of the French-Canadian Genealogical Society of Connecticut. On Sat. June 11, 1994, the FCGSC honored the first two Chief Librarians, Marie Adams, who died in a car accident in Gales Ferry, Conn., on Oct. 3, 1993, and Henri Carrier, by planting a sugar maple tree on the front lawn of the Old Tolland County Courthouse, the home of the FCGSC.

To conclude on the biographies on the four deceased founding members of the FCGSC, each reveal a facet of the history of the organization. One can only speculate at the contribution that Ethel Hodgdon could have made to the FCGSC had she lived longer, but her inclusion at the very beginning demonstrates that the other founding members were not concerned with the ethnic ideology of *La Survivance*, since she was definitely not Catholic and her interest in the society was not through the speaking of French, but the ancestry of her son-in-law. Henri Carrier was truly committed to the foundation of the society, and his zeal is shown in that he relocated to be closer to the FCGSC Library, and that he continually held a position on the board, and he is the only one of the four examined who wrote any original articles for the CML. Lorraine Harlow's contribution is to the bureaucratic formation of the society, since she had experience in founding the Connecticut Society of Genealogists, as well as being a charter member of the ACGS and the AFGS. Lastly, Paul Quintin is a reflection of many members of the society, for it is clear that he had an initial strong interest in the society, which later lessened, most likely when his own family tree was completed.

In the next installment, the biographies of the five living founders of the FCGSC will be examined.

Une Lettre a Richard Hétu

Par
Albert J. Marceau
Newington, CT

Introduction

Mardi, le 20 mars 2007, j'ai écouté une conférence en anglais par Richard Hétu à l'Institut français au collège de l'Assomption à Worcester, Massachusetts. Le sujet primaire était Toussaint Charbonneau, le personnage central de son roman, *The Lost Guide: The Man Behind the Lewis and Clark Expedition*. Le sujet secondaire était Israel Page, l'inspiration pour Jean Vaillancourt qui est le personnage central de son autre roman, *Rendez-vous à l'Etoile*. Après la conférence, j'ai acheté une copie de chaque roman pour moi-même, et je lui ai demandé de signer les livres. Aussi, j'ai acheté une copie de *Lost Guide* pour la bibliothèque de la French-Canadian Genealogical Society of Connecticut.

En attendant, j'ai parlé à Richard Hétu en français sur Jack Kerouac, et mon intérêt dans l'histoire des Québécois de la Nouvelle-Angleterre, et le sujet de ma maîtrise en histoire à Central Connecticut State University, qui est l'Affaire de Danielson. J'ai parlé de Jack Kerouac parce que M. Hétu lui-même a fait mention de Kerouac dans sa conférence sur Toussaint Charbonneau. J'ai fait mention de *Histoire des Franco-Américaines* par Robert Rumilly, et qu'il y a six sociétés genealogiques des Canadiens-français en Nouvelle-Angleterre. J'ai expliqué le sujet étroit de ma maîtrise à M. Hétu parce que mon conseiller de la maîtrise, Dr. Norton Mezvinsky, a exigé un sujet étroit dans toutes les histoires d'immigration et les groupes ethniques des tous ses étudiants de maîtrise. Ma maîtrise est une réfutation de l'argument fait par Sœur Dolores Liptak sur l'Affaire de Danielson dans sa thèse, *European Immigrants and the Catholic Church in Connecticut, 1870-1920*, une source utilisée par Yves Roby sans questionner à propos de ses sources dans *Les Franco-Américains : Reves et Realites*. (La critique plus con-

cise de la thèse de Sr. Liptak quand elle a été publiée en un livre en 1987 est par Dr. Stanislaus Blejwas dans le *Catholic Historical Review*, octobre 1988. Dans la critique, Dr. Blejwas a imploré « le lecteur doit décider par lui-même si la thèse de Sr. Liptak est plutôt apologétique... » parce que « Sr. Liptak absout les évêques de toute responsabilité pour la discorde dans des paroisses. » Aussi, Dr. Blejwas a décrit honnêtement le défaut de l'analyse historique dans sa thèse : « ...ce n'est que dans les deux derniers pages que l'auteur [Liptak] ose à propos de la discrimination faite contre le clergé immigrant et ethnique quand des nominations prestigieuses faites dans le diocèse. ») Pendant que j'ai expliqué ces sujets à M. Hétu, on a fait remarquer qu'il y avait des lacunes dans mon français, une langue que je ne parle pas depuis mon enfance, mais que j'ai apprise à l'Université de Hartford avec le Dr. Richard Greenman. Mais par les circonstances je fais obligé de parler anglais avec lui.

Autrefois, j'ai découvert sur l'internet que M. Hétu a écrit une revue sur mon abilité à parler en français, avec ses impressions de notre rencontre à l'Institut français sur son blogue, mardi le 20 mars 2007, sous le titre « Au Pays de Kerouac », <http://blogues.cyberpresse.ca/hetu/?p=70319272>. Voici le texte : « Je passerai les trois prochains jours en Nouvelle-Angleterre, où je donnerai, à compter de cet après-midi, une série de conférences dans le cadre de la Semaine de la Francophonie. Premier rendez-vous : le Salon de la Maison française, à Worcester, au Massachusetts, pas trop loin du patelin de Jack Kerouac. [...] Le Salon de la Maison française est situé sur le campus de l'Assumption College, où je me suis senti presque chez moi, ayant fréquenté à l'Assomption le collège du même nom. À Worcester, j'ai rencontré des Franco-Américains s'exprimant dans un français impeccable. Cela ne vaut pas pour Albert Marceau, qui baragouine la langue natale de Kerouac. Mais cet Américain du Connecticut connaît Victor-Lévy Beaulieu et fait une maîtrise sur l'histoire des "Québécois de la Nouvelle-Angleterre",

une expression que j'ai entendue de la bouche de Paul Raymond, natif du Maine. 'Nous sommes un million en Nouvelle-Angleterre à retracer nos racines au Québec', a-t-il dit. »

Après avoir lu le blogue de M. Hétu, j'ai décidé de lui écrire une lettre pour clarifier les points que j'ai tenté d'exprimer à lui. Le premier point est que Jack Kerouac était un auteur controversé parmi les Franco-Américains depuis 1957 et que son travail complet n'a pas été publié. Le deuxième point est que maintenant il y a des auteurs Franco-Américains vivants qui écrivent et publient en français. Donc, j'ai omis Henri Chapdelaine (*L'Autre Pays de Maria Chapdelaine*) qui est mort en 2000, et j'ai omis Jean-André Constant, un poète haïtien qui habite dans West Hartford, Conn., et que j'ai rencontré trois ou quatre fois, ce dernier a publié un livre de poésie en français, *Folitude*, en 2005.

Samedi, le 2 juin 2007, j'ai envoyé ma lettre au blogue de M. Hétu, et il n'a pas répondu, et il n'a pas publié la lettre. C'est possible que il n'a pas reçu la lettre à cause d'un problème de courriel. Après, j'ai envoyé la même lettre à Yvon Labbe, Roger Lacerte, Robert Perreault, Grégoire Chabot, Joël Champetier, et chacun ma donne des mots d'encouragement, mais M. Perreault et M. Lacerte, ont remarqué que j'ai oublié Normand Beaupré. Donc, ma lettre dans *Le Forum* est la même que celle que j'ai envoyée à M. Hétu, à l'exception du dernier paragraphe, qui a la correction maintenant.

La Lettre

Richard Hétu,

Dans notre conversation brève, 20 mars 2007, je faisais allusion à Victor-Lévy Beaulieu parce qu'il est le premier écrivain Québécois reconnaissant que Jack Kerouac provenait d'une culture Canadienne-française. Son argument sur Kerouac est dans son livre, *Jack Kerouac : Un Essai-poulet*.

Dans sociétés comme l'Institut français à collège de l'Assomption à
(Suite page 35)

BOOKS/LIVRES...

a review by Don Levesque, editor of the St. John Valley Times, Madawaska, ME

For most of us in the St. John Valley, our ancestors did not immigrate to the United States. They came here before there was an international border. And Franco-Americans in the St. John Valley were never a minority in their communities.

These are just two of the major differences between Franco-Americans in the St. John Valley and those in the rest of Maine. Basically, the only thing we have in common with our cousins in the Other Maine is the French language and even that is not entirely the same. These differences become increasingly evident and increasingly important as one reads through the many essays in a compilation, titled, "Voyages: A Franco-American Reader", edited by Nelson Madore and Barry Rodrigue. I never heard of the majority of the essayists but, judging by their biographies in the back of the book, they are mostly all very well known by Franco-Americans in the Other Maine.

A couple of the essayists were born in the St. John Valley but they left here many decades ago.

Actually, only eight of the 71 featured essayists have any connection to the St. John Valley: Peter Archambault of Madawaska, Emily Clavet Ouellette Martin, who was born in St. Agatha, Don Cyr of Lille, Normand Dubé, who was born in Van Buren, Nelson Madore, who was born in Eagle Lake, John Martin of Eagle Lake, and Ross and Judy Paradis of Frenchville.

While the book is often interesting, it can also be quite tedious and dry. If you are looking for any sort of narrative or for people stories, there is not much of that in the first half of the book. Those essays are more concerned with dates, figures and statistics than in story telling.

I often found myself flipping forward a few pages while reading an

essay to see how many more pages I had left to read before coming to another, hopefully more readable, essay.

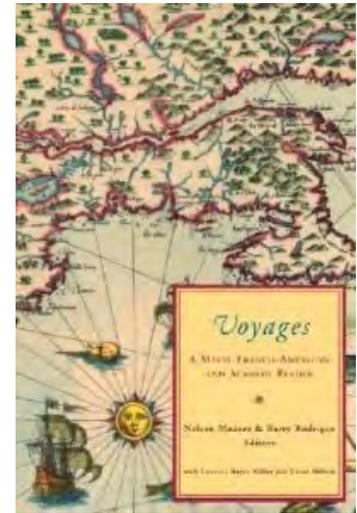
Most of the essays are followed by several pages of footnotes. This should give you some idea of the large number of facts and figures involved. Someone pointed out that this also could also mean that everybody is quoting everybody else.

Don't get me wrong, it is interesting reading but it reads more like a textbook than a people's story. Perhaps that is its intention. And there is precious little about us. One of the essayists refers to all the "Little Canada" neighborhoods and she includes Fort Kent in the list. In the Valley, we didn't have any Little Canada. Franco-Americans in the St. John Valley were and still are in the majority.

The history and experiences of our Franco-American cousins in the Other Maine are virtually alien to most of us. Some of the essays could almost have been about the Cossacks, they were so unlike my experiences, for example.

Again, don't misunderstand, I'm not saying they aren't interesting but I cannot easily identify with their story, just as they probably don't identify with mine.

The book refers to many prominent Franco-American men and women and many important books and articles written during the late 19th century and beginning of the 20th century - none of which I've ever heard of. The second half of the book contains more "people" stories and, for me, it made for much more interesting reading. It felt more like someone telling me about their culture than someone lecturing me with charts and figures. I liked reading the essay by Yvon Labbe who wrote strongly about the need to include one-third of Maine's population in the history of Maine, about the discrimination that still exists against Franco-Americans in Maine. For example, there has never been either a Franco-American governor or bishop, in spite of the fact that about 70 percent of Catholics in Maine are Franco-Americans. There have been a couple of auxiliary bishops but never a full bishop.



But I especially enjoyed reading Judy and Ross Paradis's essay on the struggle to preserve French in Valley schools. It is one of the few essays that speaks about us.

Our Franco-American cousins in the Other Maine know very little about us and we know very little about them. "Voyages: A Franco-American Reader" is a very good place for us to begin learning about them.

"Voyages A Maine Franco-American Reader" is published with the Franco-American Collection, USM Lewiston-Auburn College. It sells for \$30.

(Une Lettre a Richard Héту suite de page 34)

Worcester, Massachusetts, Jack Kerouac est considéré comme d'un héros tragique Franco-Américain. Un héros parce qu'il est célèbre et il a un impact sur la culture Américaine, mais tragique parce que tous ses romans sont en anglais, et plus important, il est mort à cause de son alcoolisme de l'âge de 47 ans.

Cette ambiguïté se trouve dans deux écrivains Franco-Américains – Rosaire Dion-Levesque et Mgr. Adrien Verrette.

Rosaire Dion-Levesque était un poète Franco-Américain, et en 1957, il est publié Silhouettes Franco-Américains, un livre des 284 biographies Franco-Américaines dans 933 pages. Dion-Levesque a écrit la première biographie de Kerouac, et il a été étonné légèrement que Kerouac a du succès à l'Anglais, car il a écrit : « Pour la majorité de nos écrivains férus

(Suite page 3)

(Une Lettre à Richard Hétu suite de page 34)

presque exclusivement de langue française, la langue américaine est un instrument peu flexible et trop étranger à leur mentalité latine. » Aussi, il a posé une question de rhétorique, sur le premier roman de Kerouac, *The Town and the City* : « Est-il possible de posséder le génie de deux langues? » Dion-Levesque n'a pas répondu la question, mais il a conclu que : « Et quoique s'expriment presque exclusivement dans la langue de Shakespeare, il a gardé pour les beautés supérieures de la langue de Molière, une grande et sincère admiration. Tel quel, Jean-Louis Kerouac nous fait grandement honneur. Il était juste que nous l'honorions. »

Par contraste, Msgr. Verrette, le Président de la Société Historique Franco-Américaine, a écrit en 1970 : « Jack Kerouac. Originaire de Lowell auteur de 28 [correction – 18] volumes anglais. Ses ouvrages ont été traduits en 18 langues mais il demeura un excentrique malgré la popularité de certains de ses volumes.

Il est décédé le 21 octobre 1969 à St. Petersburg, Fla. Nous publions cette notice simplement pour prévenir les critiques de ceux qui ignorent que Kerouac n'a jamais été intéressé à notre vie franco-américaine même s'il en était. Il était âgé de 47 ans après [sic] une existence un peu spéciale. » Cet notice nécrologique est publié dans le Bulletin de la Société Historique Franco-Américaine 1969. Dans la même publication, Msgr. Verrette a écrit un notice nécrologique d'un autre écrivain Franco-Américain, Paul Dufault, M.D., qui a écrit un roman, *Sanatorium*. Msgr. Verrette a loué Dufault parce qu'il était un médecin qui a écrit en français. Mais aujourd'hui, Dufault est inconnu.

Les deux – Rosaire Dion-Levesque et Msgr. Verrette – n'ont pas su que Jack Kerouac a écrit un petit roman en français, *La Nuit est Ma Femme*. Roger Brunelle de Lowell, Massachusetts travaillait sur le manuscrit et il a fait une traduction en anglais. Ce manuscrit n'est pas publié, mais un page du manuscrit trouve dans

un article, « Kerouac à la Recherche de sa Langue Perdue » par Achmy Halley, dans *La Nouvelle Revue Française*, juin 1996. Dans le petit échantillon, on lit le dialecte de français que Kerouac a parlé, un dialecte de Lowell, Massachusetts.

En conclusion, Jack Kerouac est le plus fameux écrivain Franco-Américain, mais il n'est pas le seul écrivain. Une contemporaine de Kerouac est Grace Metalious, qui est connue pour le roman *Peyton Place*, a écrit sur son héritage Franco-Américain dans son dernier roman, *No Adam in Eden*. Aujourd'hui, il y a trois écrivains Franco-Américains vivants qui ont écrit en français – Robert Perreault de Manchester, New Hampshire, qui est publié *L'Héritage* en 1983, et Grégoire Chabot de Newburyport, Massachusetts, qui a écrit des pièces de théâtre, et la plus fameuse est *Un Jacques Cartier Errant*, qui est publié en 1996, et Normand Beaupre de Biddeford, Maine, qui a écrit quatre livres en français, son dernier est *La Souillonne*, qui est publiée en 2006.

– *Albert J. Marceau*

Sitcha's Lawyer to Appeal Decision of BIA in Court of Appeals

By Albert J. Marceau, Newington, CT

As anticipated in the Spring/Summer 2007 issue of *Le Forum*, the Second Circuit Court of Appeals in New York City remanded Richard Sitcha's Writ of Habeas Corpus to the Bureau of Immigration Appeals (BIA) on April 25, 2007, just two days before the Circuit Court was scheduled to hear an argument on the Writ by an attorney from the Dept. of Homeland Security and Attorney Kevin Hoffkins representing Richard Sitcha.

On Sept. 28, 2007, the Executive Office for Immigration Review of the BIA in Falls Church, Virginia, upheld the decision of the Immigration Judge of revoking asylum from Richard Sitcha on the grounds that Sitcha's claims do not fulfill his request for protection under the United Nations Convention against Torture and the Immigration Act of 1965. The BIA simply dismissed the matter of torture, and supported the decision of the Immigration Judge without

explanation, for it awkwardly wrote: "... his [Sitcha's] request for protection under the Convention Against Torture, we will again dismiss the respondent's [Sitcha's] appeal." In contrast, the reporter Maureen Turner for the Valley Advocate in Northampton, Mass., wrote that she could see the deep scars on the bottom of Sitcha's feet where he was tortured, when she interviewed him for her article, "No Safe Haven," published July 22, 2004. The scars are evidence of "bastinado," a form of torture in which the soles of the feet of a victim are beaten with the flat of a machete, a torture common in the Cameroon, and reported by the U.S. State Dept. in Cameroon: Country Reports on Human Rights Practices 2001.

Also, the BIA based its decision upon the testimony of an investigator at the U.S. Embassy in Douala, Cameroon, against an affidavit by Richard Sitcha and his supporting documents. The BIA

wrote: "the consular investigator testified that the lawyer of Mrs. Kouatou, a family member of the a 'Bepanda 9' victim [sic] and a woman from whom the respondent [Sitcha] alleged to have received a supporting letter, relayed to the investigator that Mrs. Kouatou did not know anybody by the name of 'Richard Sitcha.'" Again, the BIA ignored the said report by the U.S. State Dept., which is available on the internet, for it clearly names all of the Bepanda Nine victims, two of whom are the sons of Mrs. Kouatou, Charles and Elysee Kouatou. Therefore, Mrs. Kouatou was not simply a family member of one victim, but the mother of two victims. (The Bepanda Nine are nine youths who were arrested by the Douala Operational Command in January 2001, because one of them was accused of stealing a gas can. They never had a trial, and they have never been released, and a committee at the United Nations presumes that their bodies were destroyed in acid. Sitcha, who was a bailiff, aided the families of the victims by secretly releasing information about their arrest to their families and to the Archdiocese
(Continued on page 37)

(Sitcha's Lawyer to Appeal continued on page 37)

of Douala.) The BIA simply supported the findings of the consular investigator, without question. In contrast, Attorney McKenna said on Oct. 5, 2004 before Judge Ponsor of the U.S. District Court in Springfield, Mass., that the investigator simply telephoned three witnesses whom Sitcha had received letters of support, but one of the telephone calls was not placed to a character witness for Sitcha, namely Mrs. Kouatou, but her lawyer. Such evidence is called "hearsay upon hearsay," and therefore, should never have been admitted as evidence. Also, Attorney McKenna said during the hearing that it is common knowledge in the Cameroon that telephones are tapped by the local police, especially of persons who have had contact with political dissidents, so Cameroonian citizens are fearful to acknowledge anyone who had been a political activist in the past on the telephone.

Attorney Hoffkins will file a motion for re-argument before the Second Circuit Court of Appeals. He will base his defense of Sitcha upon a recent decision made by the Seventh Circuit Court that ruled asylum cases cannot be retried with evidence that could have been discovered before the original hearing. He will attack the use of "hearsay upon hearsay" evidence concerning Mrs. Kouatou and her lawyer, that it should not have been used by the

Immigration Judge to make his decision to revoke Sitcha's asylum status.

In the meantime, the Sitcha Defense Committee plans to raise \$40,000 so Sitcha can be released on bond which



Richard Sitcha on the steps of Ste-Anne's Church, Hartford, Conn., March 2003. Photo by Felix Siewe.

was set by the Federal Court in Sept. 2003. Since the group is comprised of volunteers, they have decided to call to people of good will for small loans, for if the bond is met, it will be held by the court so as to insure that Sitcha will appear at a given hearing. Provided that Sitcha does what he is told by the court, the bond money will be returned to the Committee, who in turn, will return the small loans to the lenders.

Anyone interested in more information, can contact the group at Sitcha Defense Committee, c/o of Suzanne Carlson, P.O. Box 1263, Greenfield, MA 01302; phone (413)-774-2112; suzannec@crocker.com. (Donations are not tax deductible.)

Richard Sitcha was and is still considered a member of the Parish of Ste-Anne/Immaculate Conception Church in Hartford, Conn., where he worshipped at the 8:30AM French Mass on Sundays from 2002 until Sun. Sept. 14, 2003, four days before the Immigration Judge revoked his asylum status, and he was arrested in court. At the French Mass, Sitcha often said the First and Second Readings and he led the congregation in the hymns. Before Sitcha attended the French Mass at Ste-Anne's, he was referenced by Fr. James Aherne, MS, in early 2002 during a homily, for Fr. Aherne said that a well-educated Cameroonian came to the rectory earlier in the week, and asked about the French Mass because he had seen on the façade of Ste-Anne's Church: "Bonne Sainte-Anne, Priez Pour Nous." Later, Sitcha was befriended by Lorena Dutelle and Roger and Ernestine Vallerand, each longtime parishioners of Ste-Anne. The current administrator of the parish, Fr. Zacharias Pushpanathan, has sent money to Sitcha for personal use while in jail, and the parish secretary, Noella Daigle, sends the weekly church bulletin and the Prions En Eglise misalette to Sitcha through the mail.

My Special Friend... *Par Lisa Desjardins Michaud*



Alice and Lisa

The picture to the left was painted by Alice, one of her many talents. She is also the author of her family biography.

I have been blessed! I met Alice Gélinas several years ago, in 2002, via Le Forum. Alice was a subscriber to the Centre's publication and she had written several articles in regards to the care received at an area Elderly Home. She has since moved from there and we kept in touch via telephone and writing to one another. Alice shared that she no longer had anyone to talk french with since the passing of her sister in May, of 2006. The Franco-American Centre quickly sent emails out to our French speaking counterparts and Alice began receiving phone calls and letters in the mail from these wonderful people who took the time to call or write her. She was so happy to say the least! So thanks to all of you who took the time to write or call. Alice is a remarkable lady! My dream of meeting Alice came true when I ventured out to Waterbury to meet this wonderful woman. You may not believe this, but Alice will be 92 years old on March 31st, 2008. If you would like to wish her a "Happy Birthday" please send her a card or write her (in French if possible) at Alice Gélinas, Josephine Towers #501, 24 Union St., Waterbury, CT 06706.



RECIPES/ RECETTES

Origin of the Yule Log

By Denise R. Larson

An ancient Germanic harvest festival that was held in November was called the “qiuł” or “hiul,” which meant wheel, supposedly in reference to the cycle of the seasons or the rising and setting of the sun. During the event, people congregated around a large log that was set afire and kept going for days. The name of the holiday evolved into “Yule.”

The use of a Yule log persisted into Christian times. A large log, often oak, was carried into a home and lit in the fireplace with much ado. Some stories say that the same log was relit each night during festival time until Twelfth Night, which is Epiphany, January 6, twelve nights from Christmas.

Some folklorists think that the same log was kept burning during the twelve days, the butt end of the huge timber being pushed toward the fireplace as necessary until the last of it was burned to ash, thus signaling the end of the holidays.

Either way, the ashes from the Yule log were said to have healing powers that cured disease in cattle and warded off evil.

Present day practice is to put

a fresh log in the fireplace whenever friends and family gather, especially on Christmas Eve. Very few houses are heated with wood, and those that are use energy-efficient stoves, not open fireplaces, so pushing a huge timber into the flames isn’t practical any more.

The most popular Yule log is fuel in the form of food calories, not caloric heat. A Yule cake is baked in a special pan that is shaped like a half-log, the very top of it is flat so that it won’t roll over in the oven. Chocolate frosting is used to mimic the bark of the log.

Decorations include mint candies in the shape of leaves and small red candies that resemble berries.

In Canada, the Yule log is known as the *Bûche de Noël*. Other holiday traditions of Quebec and France can be found on the Web site <http://www.culture.gouv.fr/culture/noel/angl/buche.htm>.

Joyeux Noël!

*Denise R. Larson can be reached at francadian@yahoo.com. She is the author of *Companions of Champlain: Founding Families of Quebec, 1608-1635*, which will be published by Clearfield Co. (www.genealogical.com).*



Bûche de Noël

Préparation : 90 mn
Cuisson : 10 mn
Repos : 0 mn
Temps total : 100 mn

Pour 8 personnes :
Gâteau :

100 g de sucre
100 g de farine
5 oeufs
1 sachet de sucre vanillé

Crème :

100 g de sucre en morceaux
1/2 tasse à café d’eau
3 jaunes d’oeuf
250 g de beurre doux
100 g de chocolat noir
2 ml d’extrait de café

Préparation

1 Gâteau roulé :

Travailler ensemble 4 jaunes d’oeuf avec le sucre et le sucre vanillé.

Quand le mélange est crémeux, ajouter un oeuf entier, et travailler

quelques minutes à la spatule.

Ajouter peu à peu la farine au mélange, puis les blancs battus en neige ferme d’une main légère.

Appliquer un papier sulfurisé, légèrement beurré, sur une plaque rectangulaire, et étaler la pâte régulièrement.

Mettre à four chaud (200°C, thermostat 6-7) pendant 10 minutes.

Sortir le gâteau, le retourner sur une surface froide, sans enlever le papier (idéal = plaque marbre), et le recouvrir d’un torchon (ramolli par la vapeur, il sera plus facile à rouler).

2 Crème au beurre :

Faire fondre le sucre dans l’eau sur feu doux pour obtenir un sirop épais.

Verser lentement le sirop chaud sur les jaunes d’oeuf sans cesser de remuer avec un fouet jusqu’à complet refroidissement.

Rajouter le beurre ramol-

li en pommade, et mélanger afin d’obtenir une crème lisse.

Partager la préparation en deux.

Parfumer une moitié avec le café, l’autre avec le chocolat fondu dans un peu d’eau.

3 Montage :

Retirer le papier sulfurisé du gâteau.

Tartiner de crème au café, et rouler le tout dans le sens de la longueur.

Egaliser les extrémités, qui serviront à confectionner des «noeuds».

Recouvrir de crème au chocolat, rajouter les «noeuds», et imiter l’écorce à l’aide d’une fourchette tirée délicatement sur la longueur.

Décorer à votre guise.

Réserver au frais

RECIPES/ RECETTES

TOURTIERE (Canadian Pork Pie)

1 lb. ground pork
1/2 lb. ground beef
1 med. onion, finely chopped
1/2 c. water
3/4 tsp. salt
1/2 tsp. dried thyme leaves
1/4 tsp. ground sage
1/4 tsp. pepper
1/8 tsp. ground cloves

Cook all ingredients together except pie crust, stirring constantly until meat is light brown in appearance, but still moist, about 4-5 minutes.

Prepare favorite pie crust.

Pour mixture into pastry lined pie plate, cover with top crust that has slits in it. Seal and press firmly around edges with a fork. Bake at 400 degree oven for 35 to 40 minutes until crust is golden brown. Let stand 10 to 15 minutes before cutting.

Different Tourtiere Recipes

CANADIAN CHRISTMAS TOURTIERE

2 lg. potatoes, peeled
1 lb. ground pork
1 clove minced garlic
1/4 tsp. ginger
1 recipe pastry
1/2 c. finely chopped onion
1/2 c. beef broth
1 bay leaf
1/8 tsp. cloves

Cut up potatoes; cook in boiling water 20 minutes. Drain; mash. Brown pork; drain off fat. Stir in the rest of the ingredients, 1/2 tsp. salt and 1/4 tsp. pepper. Cover; simmer 20 minutes, stirring often. Discard bay leaf. Stir in potatoes; cool.

Roll half the pastry into 12 inch circle. Line a 9 inch pie plate. Trim even with rim. Fill with meat mixture. Roll out remaining dough; slit. Place atop filling; trim to 1/2 inch beyond rim. Seal; flute. Cut out decorative shapes from dough scraps. Bake 400 degrees for 30 minutes. Makes 6 servings.

FRENCH MEAT PIE - TOURTIERE

2 lbs. ground pork
1 med. onion, finely chopped
2 cloves garlic, finely minced
1 potato, peeled and quartered
1/8 - 1/4 tsp. ground cloves
1/8 - 1/4 tsp. ground cinnamon
Salt and pepper to taste
1 - 1 1/2 c. chicken stock

Pastry for a double crust pie

1 egg yolk beaten with 1 tbsp. water for glaze
Combine all ingredients except pastry and egg yolk. Blend thoroughly. Simmer, uncovered, for 30 minutes, stirring frequently. Skim any excess fat. Cook until mixture is tender and moist, but not wet. Let the meat mixture cool. Remove potato and mash with a fork. Return to meat mixture and mix well. Check seasoning.

Roll dough and line a deep 9 inch pie pan with 2/3 of the pastry. Add the filling. Brush edges of crust with egg glaze. Roll out top crust and arrange on top. Seal, make vent holes to allow steam to escape and brush with egg glaze. Bake the tourtiere in a preheated 375 degree oven for 40-50 minutes or until crust is browned.

GRANDMA'S TOURTIERE

1 lb. ground pork
1/2 lb. ground veal
6 slices bacon, cut-up
1/2 c. onion, chopped
1/2 c. celery, chopped
1 clove garlic, minced
2 tsp. dried sage, crushed
1/4 tsp. salt
1/4 tsp. pepper
1 1/4 c. water



Pastry for double crust pie (I use Pillsbury pie crust)

In Dutch oven, brown ground pork, veal and bacon pieces. Drain off fat. Stir in chopped onion, celery, garlic, sage, salt and pepper. Stir in 1 cup water. Bring meat-vegetable mixture to boiling. Reduce heat and simmer, covered, for 10 to 15 minutes, or until onion is tender, stirring frequently.

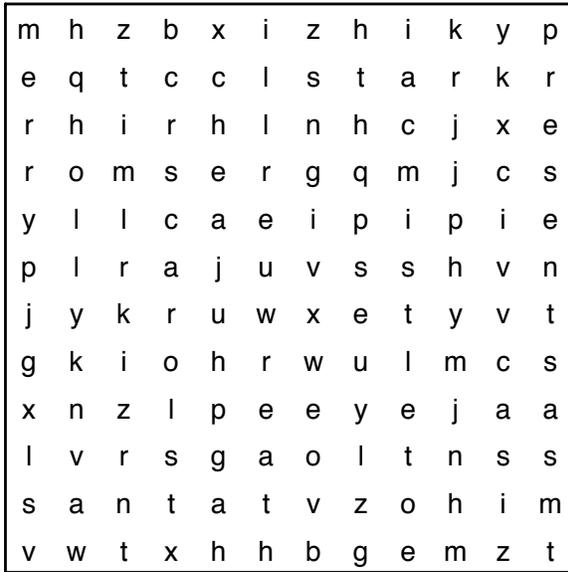
Combine cornstarch and 1/4 cup water. Add to hot meat-vegetable mixture, cooking and stirring until thickened and bubbly. Cook and stir for 1 to 2 minutes more. Remove pan from heat; cool slightly. After mixture cools, line 10-inch pie pan with pie crust. Pour mixture into crust. Top with top crust; cut slits in top crust. Seal and flute crust edge.

Bake pie in 400 degree oven for about 25 minutes, or until golden brown. Let stand for 15 minutes before serving. (Wedges of Tourtiere are usually served cold at Christmas time after Midnight Mass by French-Canadian people.)

Coin des jeunes...



T'was the Night d'avant Noël
Clement C. Moore et/and Léonce Gallant



- merry christmas carols holly
- santa presents tree star
- mistletoe wreath

Color Me!
Colorez-moi!



T'was the night before Christmas et dans tout le logis
Not a creature was stirring, même pas une souris.
The stockings were hung le long d'la cheminée
In hopes that St. Nicholas ne va pas oublier.
The children were nestled dans leurs petits lits
While visions of sugar plums excitent l'appétit.

And mama in her kerchief et moi dans ma jaquette
Had just settled down dans la grande couchette,
When out on the lawn j'entendis un vacarme,
I sprang out of bed pour sonner l'alarme.
Away to the window je me dépêchai,
Tore open the shutter et le rideau je haussai.

The moon on the breast de la neige toute blanche
Gave a luster of midday et une couleur étrange.
When, to my wondering grands yeux, j'aperçus
But a miniature sleigh et les rennes bien connus.
With a little old driver qui crie et appelle
I knew in a moment que c'était le Père Noël.

More rapid than eagles sont ses animaux,
And he whistled and shouted, les nommant par leur nom.
Now, Dasher! Now Dancer! Allez-y tout de suite
On Comet! On Cupid! Il faut aller vite.
To the top of the porch au haut du grand mur
Now dash away, dash away, par dessus la clôture.

As dry leaves that before une tempête en automne
When they meet an obstacle en l'air tourbillonnent,
So up to the housetop, son attelage l'amène
With a sleigh full of toys et le bonhomme lui-même.
And then in a twinkle, j'entendis sur le toit
The prancing and pawing des sabots sur le bois.

As I drew in my head afin de me tourner,
Down the chimney St Nicholas se laissa glisser.
He was dressed all in fur de la tête au pieds,
And his clothes were tarnished par la suie de la cheminée.
A bundle of toys juché sur son dos
And he looked like a peddler avec tous ses cadeaux.

His eyes how they twinkle, ils brillent et ils luisent,
His cheeks are like roses, son nez comme une cerise.
His drole little mouth et son sourire qui plaît,
And the beard on his chin était blanche comme du lait.
The stump of a pipe placé entre ses dents
And the smoke it encircled sa tête joliment.

He had a broad face, une panse bien taillée
That shook when he laughed comme un bol de gelée.
He was chubby and plump, un nain plein de joie
And I laughed when I saw him, tout ça malgré moi.
A wink from his eye, un mouvement de tête
Soon gave me to know que de craindre était bête.

He spoke not a word et avec toute vitesse
He filled all the stockings, puis tourna d'un geste.
And laying his finger sur le bout de son nez
And giving a nod, il commença à monter.
He sprang to his sleigh, s'empara des cordons
And away they all flew, comme le duvet d'un chardon.

But I heard him exclaim d'une voix très douce :
"Merry Christmas to all et Bonne Année à tous!"

UN PEU DE POÉSIE/POETRY

Minou

*Chaque matin
Tu chantes fort et chantes bien.*

*Ton refrain
Me dit que tu as faim.*

par Maureen Perry, Lewiston, ME



WINTER STORM

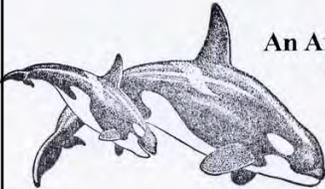
The night's fierce storm gave chance
to ski trails opened late last fall
what she knew, corner-to-corner sunlit fields,
spruce trees covered by untouched snow.
Her late vocation, toiling to
preserve ancestors' dreams, now hers.
Only a few miles further
left without plowed roads
many were marooned.
Nature stripping them of enough pride
they came, rapping on more fortunate doors
asking for candles, a used blanket or two,
and flashlight-batteries.

A child in ragbag clothing
knocked on the elder woman's door.
Old wounds opened studying the young one
before her— thoughts floated to
another place long forgotten—
where winter destined frozen toes,
occasionally, it maybe a nose or two.
Her evenings are relaxing
warm by the fire, no longer wishes of comfort
harasses

She sits expecting to read, but finds
the child of afternoon standing before her
ghostly in manner, expression unchanged.
Outside the January moon a cold white
mixes up her own childhood
with the little beggar's who
accepted an armful of free gifts.
It was effortless to figure
the pride hid under lashes
falling across cheeks the color of apples.

The moonlight catches moments forgotten,
her family giving extra food to neighbors
who had little, plus a newborn's arrival.
The night finally came to face the dawn
showing wisdom brightly labeled
among the shadows.
Let the little one's complexities,
build strength along the backbone—
as challenges so long ago had hers.

— Annette P. King



An American Indian Woman
Une Amérindienne

By Virginia Sand
Par Virginie Sand



If you look at me, you will not know that I am an American Indian woman.
Si vous me regardez, vous ne saurez pas que je suis Amérindienne.

My blue eyes and blonde hair will deceive you.
Mes yeux bleus et mes cheveux blonds vous décevront.

My facial features may speak of European descent.
Mon visage peut parler de l'origine européenne.

My clothes may often represent the latest American fashion.
Mes vêtements peuvent souvent représenter la dernière mode américaine.

For the most part, you will hear me speak English or French.
Pour la plupart, vous m'entendrez parler anglais ou français.

In addition, I prefer a vegan diet where I eat no animal products.
En plus, je préfère un régime végétalien où je ne mange pas de produits d'animal.

From time to time, you may even see me attending a Catholic mass or singing Christian hymns.
De temps en temps, vous pouvez même me voir assister une messe catholique ou chanter les hymnes chrétiennes.

However, I have the spirit of an American Indian woman.
Pourtant, j'ai l'âme d'une Amérindienne.

In that case, my ancestors know me well. They will not let me forget that I am an American Indian woman.
Alors, mes ancêtres me connaissent bien. Ils ne me laisseront pas oublier que je suis Amérindienne.

MUSIC MUSIQUE

<http://www.luciet.com/>

CHANTEUSE LUCIE THERRIEN RELEASES 14TH RECORDING

DVD and recording chanteuse Lucie Therrien is releasing her fourteenth CD entitled "Gentil' Alouette," a collection of twenty songs, many traditional, hand-picked from her videos, DVDs, sold out CD's, sold out cassettes, as well as new songs. A brand new compilation!

The title selection "Gentil' Alouette," often taught in schools, is familiar to everyone, regardless of their language. The song is hundreds of years old, when people hunted for their food. It is sung while the alouette (lark) is prepared for a meal: "Je t'y plumerai" (I will remove your plumes), as it proceeds with removing the feathers from each part of the alouette's body, in preparation for cooking "la tête, les ailes, etc" (the head, the wings, etc) It is a typical responsorial French style of traditional folk song.

The orchestrated compilation ends with "La Marseillaise" the French Anthem, sandwiching traditional songs such as "Vive la Compagnie" (brought over from France by the American soldiers), "A la Claire Fontaine," (a Franco-American favorite), "La Chanson du Mardi Gras" (Cajun), "Carnaval" (theme song for the Quebec Carnival), her original "Mémère" which aired on PBS-TV, "Grain de Mil" (recorded on the Smithsonian Folkway Label), favorites the world over such as "Sur le Pont d'Avignon," "Au Clair de la Lune," "Dominique" (the singing nun), and so many more.

The CD will be available after her concerts, through her current educational distributors, and can be purchased on her website www.LucieT.com, or by sending \$17.00 (20 songs, lyrics included), + \$4.50 shipping, to French American Music Ent., P. O. Box 4721, Portsmouth, NH 03802.



Les Voyageurs by Denise Larson

Perhaps to appease Mother Nature and entertain himself and his fellow traders as they struck a rhythmic pattern with their paddles, the voyageurs of the eighteenth and early nineteenth centuries sang songs with repeated choruses. These tunes are now called chanties, for the French word "chanter," meaning "to sing." Some of the tunes used French melodies but localized lyrics, others were fully Canadian in origin.

The western ballad "Shenandoah" is believed to have originated as a French-Canadian voyageur song. It tells of an Indian chief who lives near the Missouri River.

The most popular boat songs were "En Roulant ma Boule," "V'la l'bon Vent," "Lev ton Pied," "C'est l'Vent frivolant," and "Suivons le Vent." "En Roulant" tells the story of three ducks, one of which is shot by the son of the king. The other songs emphasize the importance of the elements, especially wind, which could be at the canoer's back or could stir the waters to whitecaps and make the going hard.

Lumberjacks in the North Woods had their own repertoire of songs. Lumbering was not a major industry in New France as there was not a great demand for wood shipped from the New World. France had maintained its native forests and could provide for the needs of its populace. Other markets, including the British Royal Navy, opened in the nineteenth century and the demand for wood products rose. Hale and hardy men took to the woods to provide the raw materials. As they worked, they sang songs all their own.

Winter was when the men could be away from their farms and out on the frozen ground harvesting wood. "Dans les Chantiers" is the most famous French lumberjack song. It tells of the harsh conditions of working in



the snow and cold, the meals that the camp cook prepared, and the workers' longing for home. "Chantier" means lumber camp, and the word "shanty" is derived from it. The camp buildings were rough structures that were used as temporary housing for the lumberjacks. Once the spring melt was on and the ground thawed, the mud made wood hauling just about impossible. No woodsman ventured into the forests in the summertime, when the sap was running, the leaves were full, and the black flies and mosquitoes were ravenous. Late fall, after the farm harvest, and winter were the seasons when the song of the lumberjack rang through the North Woods of Canada and Maine.

*Denise R. Larson can be reached at francadian@yahoo.com. She is the author of *Companions of Champlain: Founding Families of Quebec, 1608-1635*, which will be published by Clearfield Co. (www.genealogical.com).*

The Roys at CMT

Pedestal/Nine North Records emerging duo The Roys visited CMT and CMT Radio and were greeted by Top 20 Countdown host Lance Smith and CMT Radio's Joe Zanger. The Roys taped an interview for CMT Radio and sang acappella while in the studio. Their single "Workin' Girl Blues" is garnering airplay throughout the country and the video features comedian Killer Beaz.



Pictured l to r: Lance Smith, Lee Roy, Elaine Roy and Joe Zanger.

<http://www.theroyscountry.com/>

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*Maine
Silver Star recipient*

Marine Corps. Lt. Col. Todd S. Desgrosseilliers

Lt. Col. Desgrosseilliers was the officer in charge of Task Force Bruno, which was operating in and around Fallujah, Iraq, from Dec. 12 to 23, 2004. He was leading a group of 60 to 100 men as they followed the main body of the battalion, sweeping the city. He received word on Dec. 12 that Marines were pinned down by enemy gunfire inside a building. With insurgents throwing down grenades from the second floor, Desgrosseilliers pressed on and helped the trapped Ma-

rines. His group continued similar operations in Fallujah for more than a week. On Dec. 23, he again led his battalion through a heavy gunfire battle against insurgent fighters. For his leadership and actions, Desgrosseilliers was awarded the Silver Star Medal on Jan. 23, 2006.



*Toledo, OR
Silver Star recipient*

Navy Chief Petty Officer James R. Theriault

Irregular wars can require irregular duties for men and women in uniform. Thousands of sailors are being pulled away from their regular jobs to support the Global War on Terror, in positions that range from explosive experts to convoy security. Chief Theriault is one such sailor. He was sent to Iraq in April 2006 as the air operations officer for the 354th Civil Affairs Brigade – the first brigade of its kind made up primarily of sailors. The brigade worked on projects near the International Zone in Baghdad.

For eight months, Theriault tracked and scheduled all air move-

ments for the brigade throughout the Iraqi theater. He sent people everywhere from Iraq to Qatar to Jordan to Kuwait. In all, he handled close to 500 personnel and cargo air movements.

Besides serving as the air operations coordinator, Theriault also served as part of the convoy security team; in that capacity he went on several missions with the brigade in dangerous areas around Baghdad. Despite insurgents firing at the team daily, the civil affairs unit was able to provide much-needed services such as electricity, humanitarian aid, and medical supplies. After assessing what supplies and structures were needed, the brigade worked with local Iraqi authorities, provincial reconstruction teams, and Iraqi and Coalition forces to bring the vital services to the area.

For his work in Iraq, Theriault received the Bronze Star on Feb. 5, 2007.



*MISSISSIPPI
Navy Lt. Bryan Boudreaux*

Lt. Bryan Boudreaux was serving as a manager at the U.S. embassy in Baghdad on Jan. 29, 2005, when insurgents fired a missile at the embassy. Boudreaux threw himself over a soldier who had been knocked to the ground to protect him from the debris and smoke that began filling the room. Boudreaux then gave first aid to a major, saving his life and his arms from amputation. Afterward, Boudreaux re-entered the embassy, helping others to safety and performing first aid when necessary. The blast killed two people and wounded seven others. During his deployment, Boudreaux expertly managed \$18.6 billion that was appropriated by Congress to rebuild Iraq. For his service, Boudreaux received the Bronze Star Medal on Sept. 6, 2005.