

STE. AGATHE

Historical Society NEWSLETTER

FALL 1996

ADIEU ST. EUTHROPE CHURCH

It is very difficult to say "Adieu" to something that everyone has taken for granted as a fixture of the landscape of our beautiful valley for years. This is so true about the lovely St. Euthrope Church in Guerrette. As travelers wind their way towards Caribou on Route 161, past the curve and up the hill in the village of Guerrette, St. Euthrope appears. There it sits on a small parcel of land, very modest, yet lovely in its simplicity. Its peaceful presence beckons travelers on their busy route to slowdown and question the importance of their hurry.

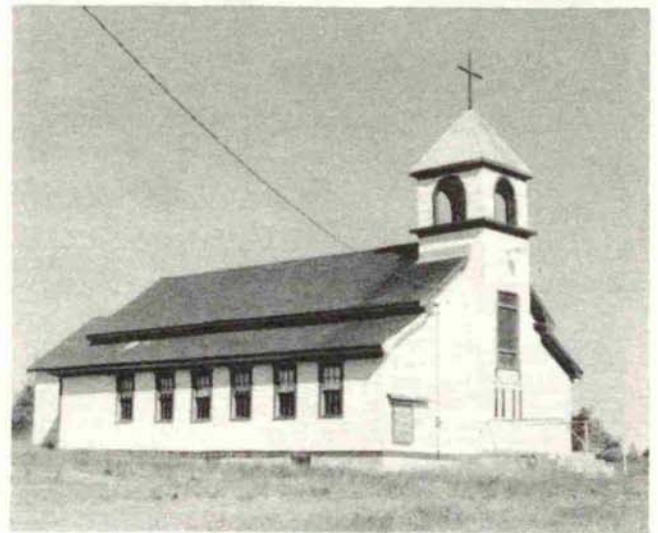
Very soon the little church will no longer be there. Seven years ago, the doors of the church closed as a consequence of the decline in the number of priests in the Diocese of Portland. Since then, parishioners have attended worship either at St. Joseph's Church in Sinclair or at Ste. Famille Church in Daigle. The closing of the church in 1989 was extremely painful for the parishioners of St. Euthrope Parish.

Catholic Liturgies had been celebrated in the village of Guerrette for 100 years. Records indicate that Fr. Ernest Etenaude, first parish priest of St. Agatha, celebrated Mass in Guerrette as early as 1889. St. Euthrope remained a mission of St. Agatha until August 27, 1910, when it was annexed to Ste. Famille Parish of Daigle. In September of 1936, St. Euthrope mission was combined with the new parish of St. Joseph of Sinclair into one parish and remained until its closure in 1989.

On Monday, August 12, 1996, Fr. Michael Gendreau, pastor of St. Agatha, celebrated

the Liturgy in St. Euthrope Church as a farewell to the church and to offer thanks for the graces it helped bring to the faithful over many decades. Over 120 people attended the celebration. Before the winter snows start falling, St. Euthrope will be torn down. The church bell will be placed in a monument to be erected in the parish cemetery as the final paragraph in the last chapter is to be written on the parish of St. Euthrope.

David Raymond

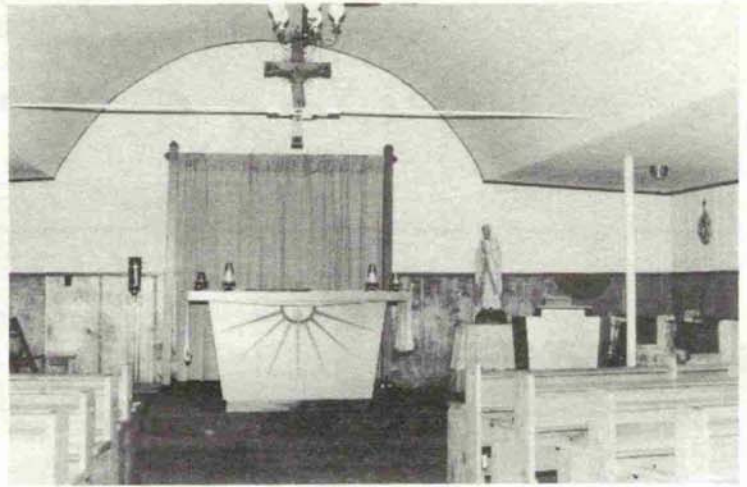


St. Euthrope was a third century martyr who was sent from Rome to Gaul (France) as a missionary. St. Euthrope was martyred in the City of Saintes in the Province of Saintonge. Fr. Ernest Etenaud, from Saintes, France, Ste. Agathe's first pastor, established the parish of St. Euthrope as a mission of his parish shortly after his arrival in the valley. In 1910, St. Euthrope was attached to the parish of St. Famille in Daigle. In 1936, the parish began sharing the resident pastor of St. Joseph in Sinclair.

St. Euthrope Church A Final Farewell



Guerrette people bid a tearful farewell to their church on August 12, 1996.



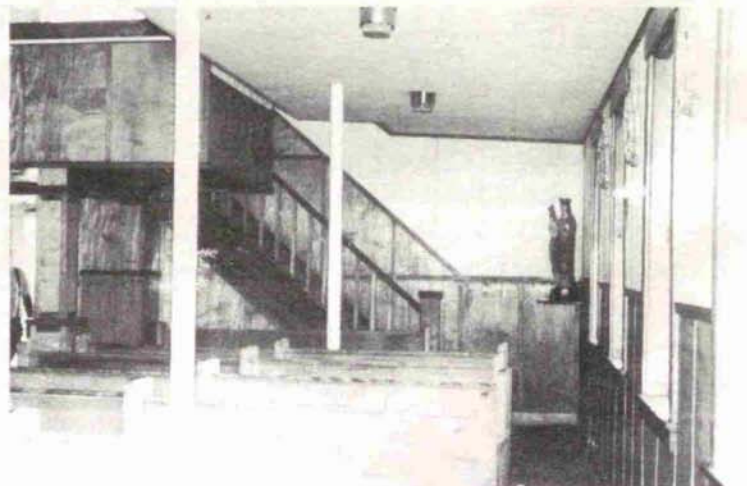
The church of St. Euthrope on the road between Fort Kent and Caribou in the community of Guerrette.



Fr. Michael Gendreau celebrates a final Liturgy in St. Euthrope Church on August 12, 1996.



Freeland and Laurina Violette gave a tour of the St. Euthrope Church to Historical Society members in July 1991.



The side aisle leading to the stairs of the "jubé".

EVANGELINE 150th ANNIVERSARY PROJECT

When *Evangeline* was published in 1847, it was an instant success and a major literary event. Five editions of 1000 copies sold out during its first year of publication; over the next 100 years, the poem went through at least 270 editions and some 130 translations. Critics hailed the epic as the quintessence of American literature, and generations of public school children read the poem across the nation. American and Canadian historians rushed to study the long-neglected Acadian diaspora. In short, *Evangeline* became one of North America's best-known and best-loved literary characters.

In Maine's St. John Valley, as in Acadian communities throughout Canada and the United States, Henry Wadsworth Longfellow's literary heroine *Evangeline* is an enduring, important culture symbol. For generations, Valley school children have studied *Evangeline* both as literature and as history, choral groups have sung her praises at public assemblies, streets and public buildings have been named in her honor, and costumed *Evangelines* and *Gabriels* have welcomed visitors to local festivals and cultural events.

In 1997, *Evangeline* will be 150 years old. *Evangeline's* Sesquicentennial offers the St. John Valley a wonderful opportunity to commemorate the poem and to explore local Acadian history and culture. Since early this year, the Acadian Archives/Archives acadiennes at the University of Maine at Fort Kent has been working on a project to foster a year-long Valley-wide series of *Evangeline* anniversary events and activities for 1997. The Archives' role is to identify resources, to act as an information clearing house, to facilitate cooperation and resource sharing, and to coordinate the development of region-wide activities.

Early this year, the Archives set up an informal planning group consisting of campus faculty, regional primary and secondary school teachers, historical society and museum leaders, and community organizers. The group has met three times since April, and there are already an impressive number of exciting projects in the works. For more information on these projects, please contact Lisa Ornstein at the Acadian Archives/Archives acadiennes at 834-2038.

Lisa Ornstein



Judy Ayotte, Alice Collins Chosen Girls State Representatives (taken from June 1961 issue of *Echos de la Sagesse*)



Alice Collins, Judy Ayotte

Two Juniors have been selected to attend Girls State to be held at Colby College in Waterville, Maine from June 16th to 22nd. The girls are Judy Ayotte and Alice Collins.

The girls were chosen among qualified juniors. Eligibility is based upon: Leadership; Character; Courage and Honesty; Scholarship and Physical Fitness.

Judy is being sponsored by the local American Legion Auxiliary Unit. Alice is being sponsored by various civic and fraternal organizations of her hometown, Frenchville.

Girls State is a practical application of Americanism and good citizenship — it is a School of Government from which girls will reap the greatest benefit, not only for themselves but for their school and community.

To provide citizenship training for girls of high school age; to inform them about the duties, privileges, rights and responsibilities of American citizenship, in order that they may understand and participate in the functioning of our government as they become adults is the sole and only purpose of Girls' State.

THEN AND NOW



Cleo Ouellette and Senator Judy Paradis

When she left for Girls State thirty-five years ago, did now State Senator Judy Ayotte Paradis have an inkling that eventually she would be living "the real thing"? Ask her, and she will tell you she believes that "the seeds of public service were sown" at that time.

Girls State provides citizenship training for young women in the duties, privileges, rights and responsibilities of American citizenship in the hope that they will understand our political system and continue participating in the functioning of our government as they become adults.

Paradis took the teachings of Girls State to heart, and she says that the experience confirmed what she had been taught over the years by her family. Lawrence and Irene (Albert) Ayotte and her nine siblings, by the religious men and women who populated the church and the schools in those days, and by the adults in the community who cared, who nurtured, supported, and encouraged young people.

"Throughout my life, the various systems I was involved with taught us a deep sense of responsibility for the other people who inhabit planet earth. Positive values were always emphasized and negative behav-

ior was never tolerated," Paradis states. She cites "a strong family life where we were taught to take responsibility for our actions" and the "many adults who were there to support, encourage, teach, and applaud. There is a wonderful optimism in the St. John Valley," she continues. "We're taught to solve problems, to survive, to live right, and to love other people."

Paradis credits her upbringing with being the driving force in her life as a teacher and as a politician. She also credits her husband of 25 years, Ross Paradis, who has often curtailed his own activities to support and encourage hers. And she appreciates having the opportunity to give back to the area people what she has received here.

When questioned about the issues she is facing today, Senator Paradis summed it up. "We're still working on our infrastructure because forty years ago the federal legislation requiring the completion of I-95 to

the St. John Valley was not honored. Politicians and bureaucrats at the time dropped the ball. Urban problems are encroaching on our rural area despite the fact that we're probably still the safest area in the country. The unemployment rate is in the double digits, and adding jobs continues to be difficult in the northern Aroostook area. On the brighter side, most of our children are finishing high school, we have the lowest dropout rate in the state, and many are going on to higher education. There is a growing movement to retain our bilingual skills and cultural identity. People are ever optimistic about the future of our area, and I will continue working hard to make sure the societal needs are met."

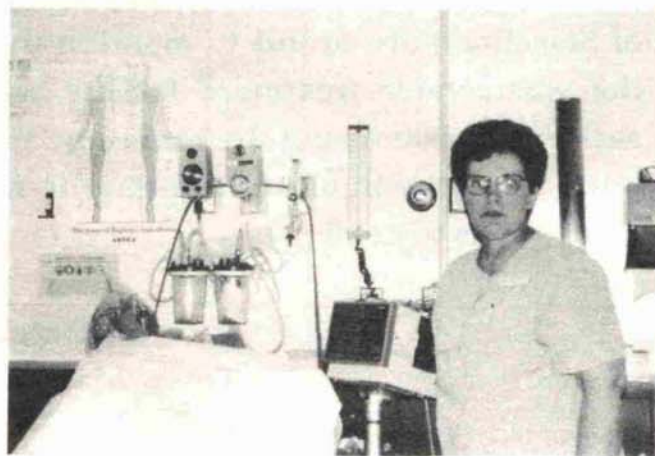
Senator Paradis described her feelings in a recent Bangor Daily News profile when she said, "You could say I've spent a lifetime training for this job," and that would include going to Girls State in 1961.

Cleo Ouellette



After leaving St. Agatha High School, Alice trained for the nursing profession at St. Mary's in Lewiston and began working at Northern Maine Medical Center in 1965. Many changes have taken place over the period of time Alice has been there. In a recent interview with Alice (Collins) Carpenter, she shared some of these changes. In 1965, this hospital was owned and operated by the order of the Little Franciscans of Mary (Les Petite Franciscan de Marie). Since then it has become a community hospital guided by a Board of Directors. Earlier days had high in-patient census to a present time quick in and out census and same day surgery. The focus has shifted from treating illness to preventing illness and promoting wellness. Physicians directed admissions and discharges whereas today, the length of hospital stays are directed by third-party payers: insurance, medicare and medicaid programs. Most lab tests and other diagnostic procedures are done on an out-patient basis. Each department is no longer its own little world, but a collaboration and sharing of staff and resources is promoted. Patients are involved with planning their care. Patients demand more information and nurses find themselves doing more teaching. The budgetary process is now everyone's responsibility. The Chief Financial Officer is no longer solely responsible for justifying budget expenditures. Nurse managers now have input in the budget and must justify expenses on a monthly basis. Cross training is also a hot issue. If a nurse wants to work full-time, she must be willing to work in more than one specialty. Multi-Unit Managers have replaced the "head nurse" concept and taking care of the sick has gone from a direct hands-on, bedside nursing to a more technological based nursing. Paperwork is monumental. Years ago the head nun had all to say, today "shared governance" prevails. The staff has an input on how things are done.

When Alice was asked what she felt were some of the issues facing the medical field today, she stated



Alice Carpenter - NMMC

the following: continuing movement away from the in-patient care, nursing education will shift its focus to more care delivery moves into ambulatory and community based settings. Students will have to be prepared to enter and move between systems and not just see themselves as functioning within the hospital system. Re-engineering the Health Care Delivery System to focus on preventing illness and promoting health is also an issue. Thank you Alice for sharing these thoughts. If Girls State held a 35 Year Reunion, this community would be proud to nominate you again.

Terry Ouellette

THEN AND NOW

The days of the one or two "seater" outhouse was a functional necessity of the past. The typical modest 4 foot by 4 foot cedar or pine salt box style structure facility was constructed over an un-earthed 2 or 3 cubic yard open pit. The facility was usually faced with an open window built into the entranceway to allow for ventilation during warmer temperatures. When nature called for use of the facility, many Ste. Agathe locals recall bringing along the readily available and out dated Sears and Roebuck catalog as the many brands of toilet paper were either non-existent or too expensive. During the unseasonable northern Maine temperatures locals also recall not making use of these facilities unless absolutely necessary as most were not insulated, certainly without heat, and somewhat drafty.

During the early 1940's and up until 1967, more modern in-home plumbing facilities began emerging within the village. Cedar-tie septic systems were constructed by locals to treat septage. Often times, effluent and/or raw sewage would find its way to open ditches along the roadway making for unpleasant odors especially during unseasonably warm temperatures.

In 1968, town officials were granted federal funds to construct an on-line waste water treatment facility which served the more populated downtown

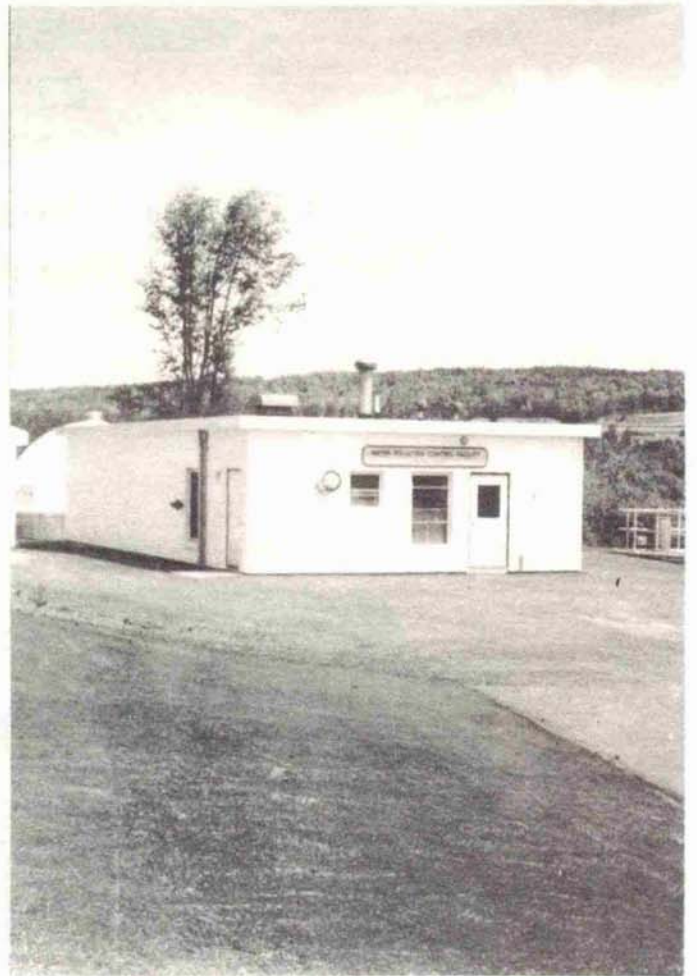
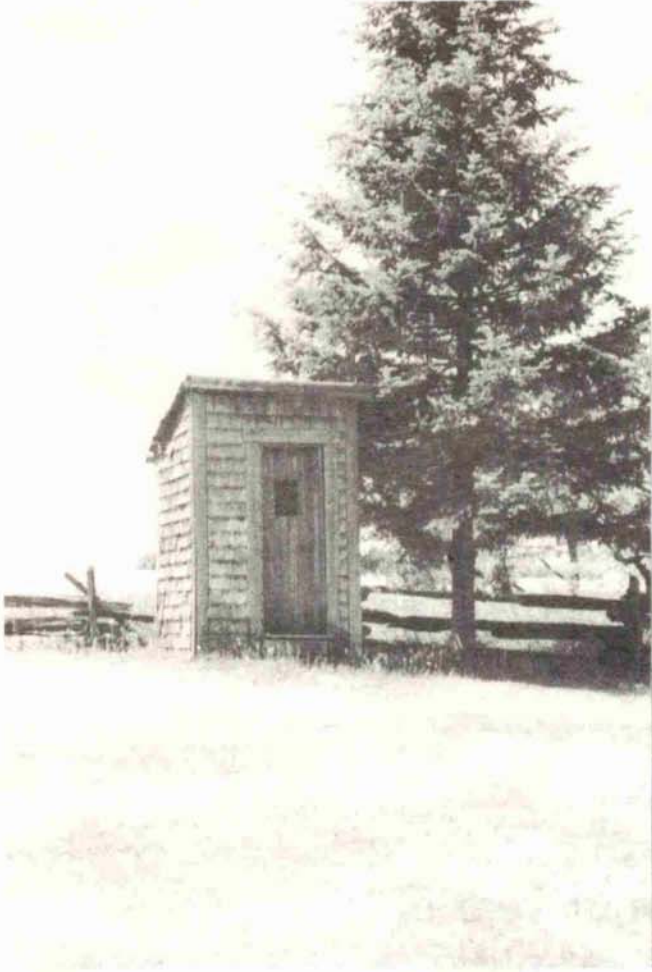
area of Ste. Agathe. Treated effluent from the facility led to a six inch line discharging into Long Lake. Heavy sludge collected from the facility was landspread on the town's licensed fields located at the now closed Marquis Road landfill. The newly built facility served the townspeople for over 27 years.

With the more recent passage of the Federal "Safe Water Drinking Act," the town was required to no longer discharge treated effluent into the non-moving waters of Long Lake. In 1992-93 the St. Agatha Sanitary District received \$3.1 million dollars in federal grant/loan funds to reconstruct the treatment plant facility. In 1995, a 5.25 mile pipeline was finally constructed and the treated (chlorinated and de-chlorinated) effluent now discharges to the faster moving waters of the St. John River.

The newly licensed facility now allows for the future development of the sewerline extensions and the St. Agatha Sanitary District Trustees and the Board of Selectmen are proud to mention that the wastewater treatment facility will assist in guaranteeing the economic stability and growth of our community for many years to come.

D. Daigle
Town Manager

Then



And Now

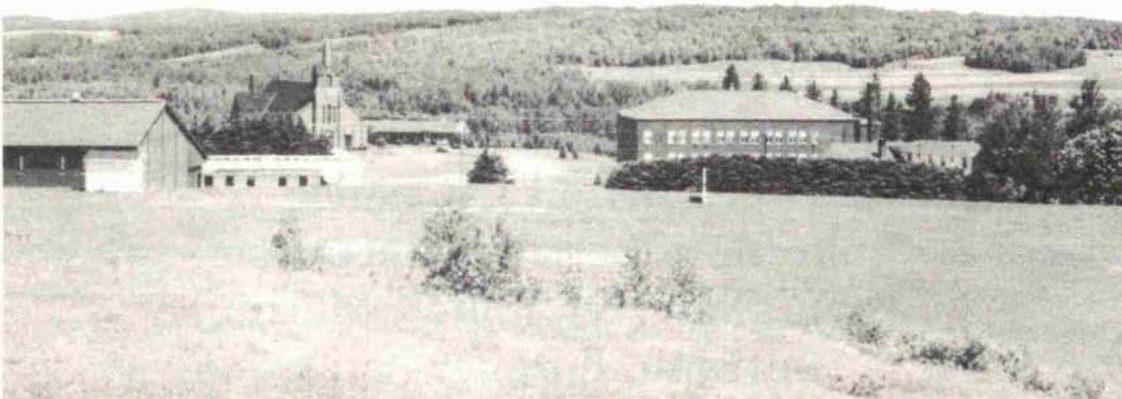
In 1920 We Had

19 Marriages
165 Farmers
1316 Population
60 Vehicles
2 Saw Mills
2 Grist Mills
2 Starch Factories
415 Horses and Mules
16 Colts (three and four year olds)
14 Colts (two and three year olds - 12 under)
382 Cows
517 Pigs
238 Calves
22 Oxen
14 Oxen (three and four year olds)
137 Oxen (two year olds)



In 1995 We Had

7 Marriages
16 Farmers
919 Population
1161 Vehicles
194 Snow Machines
1 Trucking Firm
1 Furniture Store
1 Hardware Store
1 Motel
1 Pool Supply Store
1 Well Driller
1 Wholesale Distributorship
1 Gas Station
2 Restaurants
2 General Stores
324 Cows
262 Dogs



DO YOU REMEMBER SEEING THIS HOUSE?

Alphe Bosse and his wife, Antoinette (Morneault), along with their four month old son, Reno, moved to this residence "a la Montagne Platte," in 1940. Their other children, Bernard, Ann, Jeanne, and Louise, were all born in the bedroom with the "pink and blue satin comforter." This handsome two story, seven bedroom structure sheltered many stranded travellers during the long winters "a la Montagne Platte." The home of Alphe Bosse was the first to be connected to telephone and electricity on Flat Mountain in St. Agatha. The Bosses left the house in 1963, after living there for twenty-three years. It was



then purchased by Luke Derosier of St. Agatha. The house was no longer used as a residence and for many years provided temporary housing for Canadian potato pickers who came to St. Agatha to work in Luke Derosier's potato fields. The house was demolished brick by brick during the mid-eighties.

Who built this dwelling? It was built in 1910 by Jos Oliver Bosse, Alphe's father. Joe would haul potatoes to the railroad depot in Frenchville and return with a load of bricks for his house. Jos lived there with his second wife, Flavie Castonguay, until 1940. Jos' first wife, Anna Dube, died in childbirth. Jos' children were Maria, Alphe and Philip. In 1940, the locally famous chair maker, moved to a residence in front of the St. Agatha Church. That house and the brick house "a Montagne Platte," are no longer standing.

Terry Ouellette

NEW MEMBERS

1995-1996

William and Beth Derosier
Donald and Rachel Daigle
Edward Benoit LaChance
Laurette Albert Vaillancourt
Al and Marylyn Jalbert Marin
Lorraine Zimmerman
Keith and Joyce Casey Koerber

SR. LORETTE CHAMBERLAND AND SR. YVETTE RAYMOND CELEBRATE 60 YEARS OF RELIGIOUS LIFE

The arrival of the Daughters of Wisdom to St. Agatha in 1904 opened a new chapter in our town's story. A small group of five religious nuns arrived from France that year and founded a religious community in our small village. Anyone who ever lived in St. Agatha since then are characters in this chapter. The sisters touched the lives of everyone through their excellent examples, education, and prayer.

Two of the characters in this chapter of our story, Sr. Lorette Chamberland and Sr. Yvette Raymond, celebrate a benchmark in their personal lives this year. We join in their celebration to applaud this milestone that God allowed them to reach and to thank them for what they have given and continue to give to our community. This year marks the 60th anniversary of their vow of poverty, chastity and obedience.

Sr. Lorette was born in St. Agatha on May 5, 1917. She is the daughter of Olivier and Anastasie (Michaud) Chamberland. She attended local schools and was called by God to enter the Congregation of the Daughters of Wisdom in her late teens. She made profession on August 2, 1936, at the novitiate in Ottawa. She took the name of Sr. Marie Olivier after the name of her father.

She was assigned to Port Jefferson, New York, to work as a cook for children who were victims of polio. At one time, she and the other sisters cooked for over 200 children every day. She worked at that hospital for 21 years. She returned to her hometown in 1955 and worked as a cook at the convent for several years. She was then called to Litchfield, Connecticut, to work as a cook for a group of priests and seminarians. In 1986 Sr. Lorette returned home to retire.

Sr. Lorette kept very busy in retirement. She continued to serve others by visiting the sick and elderly and bringing them Holy Communion. In 1987, she decided to enroll as a part-time worker for our Historical Society under the Senior Community Service Employment Program. Sr. Lorette served the Society faithfully as house steward during the summer months and cared for our photo collection and did repairs of artifacts during the winter.

In 1993, Sr. Lorette decided that it was time to slow down her active pace and give retirement another try. The Society feels very fortunate that Sr. Lorette decided to share part of her life for us.

Sr. Yvette was born in St. David on December 25, 1916. She was a Christmas baby but always celebrates her birthday on December 26, the day of her baptism. She is the daughter of Florent and Edith (Bouchard) Raymond. She is the 14th child in a family of 21; twelve of whom lived to adulthood. The family decided to move to Frenchville when Sr. Yvette was four years old. Her dad worked for the Bangor and Aroostook Railroad Co. which had recently connected Van Buren and Fort Kent by rail passing through Frenchville. Sr. Yvette attended Dewey School in Frenchville and graduated from Our Lady of Wisdom Convent in St. Agatha.

At the age of 17, Sr. Yvette answered God's call and entered the novitiate of the Daughters of Wisdom in Ottawa. She made her profession on February 2, 1936 and took the name of Sr. Florent du Rosaire. She was appointed to teach at St. Mary's Gate of Heaven School in Ozone Park, New York. In 1940, she was transferred to Infant Jesus School in Port Jefferson, New York, where she taught 3rd, 4th and 5th graders in the parish school. She taught catechism on Sundays.

Sr. Yvette returned to Maine in August, 1954, and taught the children in Lille, for six years. She now taught in a public school for the first time in her career. She was transferred to Madawaska in 1960 where she taught



*Sr. Yvette and Sr. Lorette
60th Anniversary Mass May 2, 1996*

first graders at St. Thomas School. During these years, she completed her Bachelors Degree from St. Joseph's College. It was also during this time that Sr. Florent du Rosaire adopted her given name, Sr. Yvette Raymond.

Sr. Yvette retired from teaching in 1978, after 42 years in education and giving part of herself to enrich the lives of thousands of children in three states. In 1988, Sr. Yvette moved to St. Agatha. Despite her lingering arthritis problems, Sr. Yvette remains active in her religious and parish communities. She visits the elderly and sick and presently serves as member of the Religious Education Commission for the parish. She knits, crochets, and creates wonderful handicrafts which she donates to her parish, friends and family.

Sr. Lorette and Sr. Yvette love to knit. The Historical Society dedicates the following poem to them:



*St. Agatha Convent Community
L to R — Sr. Gabrielle Michaud, Sr. Candide
Corriveau, Sr. Abella Corbin. Front: Sr. Yvonne
Dumond, Sr. Yvette Raymond, Sr. Lorette
Chamberland, Sr. Marie Sirois, Sr. Annette Picard.*

Un Tricot

La vie est comme un tricot.
Dieu nous donne la laine et les aiguilles.
Il nous dit: "Tricote de ton mieux,
une maille a la fois."
Une maille est une journee,
Sur l'aiguille du temps.
Dans un mois, 30 ou 31 mailles.
Queques-unes sont a l'endroit,
D'autres a l'envers.
Il y a aussi des mailles echappees,
Mais on peut les reprendre.
Que de mailles manquees!
La laine que dieu m'a donnee
Pour tricoter ma vie
Est de toutes les couleurs.

Rose comme mes joies - noire comme mes peines
Grise comme mes doutes - verte comme mes esperances
Rouge comme mes affections - bleue comme mes desirs
Blanche comme mon don total
A celui que j'aime.
Seigneur, donne-moi le courage
De terminer mon tricot
Afin que tu le trouves digne
De l'exposition eternelle
Des travaux des hommes.

Author Unknown

Sr. Lorette and Sr. Yvette, congratulations on your 60 years of many colors. May you have many more years that shine like the most precious diamond on your diamond jubilee.

David Raymond

WINNOWING MACHINE DONATED TO SOCIETY

Philip and Therese Roy of Eagle Lake, Maine donated a 19th century winnowing machine once quite common on our farms. The winnowing machine or "Dutch fan" was manufactured in Landale, Pennsylvania, by Heebner and Sons Company. This particular style of machine was called "The Pennsylvania" which is embossed on its side. Three patents also appear on the machine: October 9, 1883; April 6, 1886; July 20, 1886; and June 10, 1887. The Pennsylvania could be powered by horse power, steam or gasoline.

The Society is very grateful to Philip and Therese Roy, Frank Martin and society members Phil Morin, Lucien Desrosier and Stan Albert for hauling "The Pennsylvania" to St. Agatha. It can be seen at the Historical House.

David Raymond



L. to R. — Lucien Desrosier, Philip and Theresa Roy, and in the back, Frank Martin.



Philip Roy on tractor with Stan Albert and Lucien Desrosier.

Vin de Fleurs de Pissenlit

This recipe was given to Jeanne Chamberland by her grandmother Mrs. Mary Ann Gagnon

Recette

1. Verser un gallon d'eau bouillante sur une pinte de fleurs de pissenlit.
 2. Laissez reposer pendant 24 heures.
 3. Prenez trois (3) oranges, trois (3) citrons bien hacher et 4 livres de sucre. (Avant de mélanger, jetez le jus de pissenlit sur les oranges, les citrons et le sucre.)
 4. Ajoutez une livre de raisin sec de table et un demi morceau de levure (yeast cake).
 5. Mettez à fermenter pendant une semaine ou plus.
 6. Ensuite, coulez et mettez en bouteilles.
-

*This recipe was given to the Ste. Agathe Historical Society
by Philip & Therese Roy of Eagle Lake, Me.*

Tomato Wine

- | | |
|-----------------|----------------------------|
| 6 lbs. sugar | 1 yeast cake |
| 1 lemon | 2 pkg. (or 2 lbs.) raisins |
| 2 oranges | 1 gal. boiling water |
| 6 lbs. tomatoes | |

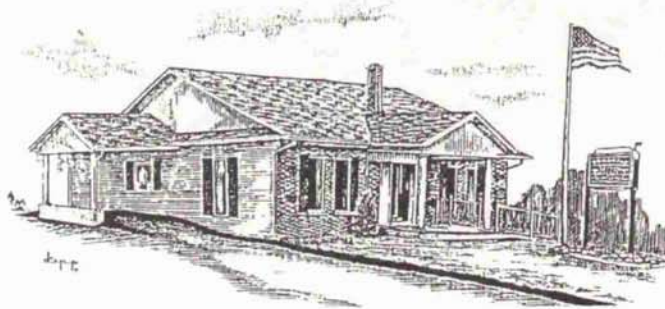
Put sugar in crock or glass (plastic). Have good ripe tomatoes - cut or slice the fruits - add raisins. Pour over all this 1 gal. boiling water. When cool enough to put finger in same add yeast - stir well to dissolve. Stir each day for 10 days to 2 weeks (until bubbling no more).

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