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ODISSEIA PORTUGUESA

VIA

HUDSON, MASSACHUSETTS, U.S.A.

A Thesis Presented

By

ADALINO CABRAL

Submitted to the Office of Graduate Studies
University of Massachusetts, Boston in partial fulfillment
of the requirements for the degree of

MASTER OF SCIENCE

December 1983

School of Arts and Sciences

Adalino Cabral 1983

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ODISSEIA PORTUGUESA

VIA

HUDSON, MASSACHUSETTS, U.S.A.

A Thesis Presented

By

ADALINO CABRAL

Approved as to style and content by:

Edmund Beard EB

Director, Master of Science in Public Affairs

University of Massachusetts/Boston

12/1/83

JEREMIAS CABRAL

Foste o mais novo,
O bebé da família;
Partiste tão cedo,
Lá da nossa ilha.

Chegaste a América
Com irmãos e papá;
Mamã já cá estava,
Andava a chorar.

Cidade de New Bedford;
Fazia frio a primeiro;
Lá ficaste por pouco,
Desde o 15 de Janeiro.

O tempo foi tão pouco
Jesus já bem sabia;
Era véspera da Páscoa,
Iam todos à barbearia.

Atravessaste o caminho,
P'ró papá aquela vez;
O carro não parou;
És anjinho de Deus.

E a gente por cá fica,
Amando-te todos os dias;
Bom irmão e filho,
Nosso querido Jeremias.

ACKNOWLEDGEMENT

During the course of gathering information, many people become involved with the researcher's quest for quality data. The nature of this project(thesis) required constant contact with many people because of the necessity for personal interviews and historical accounts coupled with the immigration experience and economic well-being of the Portuguese, both in their native lands and in the United States. Descendants of Portuguese families as well as non-Portuguese people were also interviewed.

Grateful recognition is given Mrs. Eleanor M. Nunes for her inspiration to me. Both working at Hudson High School, I came in contact with her many times and learned more about the history of the Portuguese in Hudson. She is related to the family of the first Portuguese to have settled in Hudson--José Maria Tavares and Luiza Glória Nunes Tavares(the relationship being on Luiza's side).

Dr. Edmund Beard, ex-Director of the Public Affairs Program and Chairman of the Political Science Department at the University of Massachusetts at Boston, and currently the Director of the John W. McCormack Institute(U/Mass.) is gratefully recognized for his most valuable time and input on this project. As Chairman of my thesis committee he has been most patient, understanding and encouraging. His determined attitude and help to the advantage of this work was indispensable. He is a gentleman and a scholar.

Without initial contact with Hudson's Town Clerk, Mr. Ralph Warner, my work would have been severely hampered. His guidance and constructive advice, coupled with his knowledge of the Town and the Portuguese people in it, served as most constructive direction affording me the opportunity to meet with many very fine citizens of Hudson. I thank him for his kindness and unflagging efforts to help at my pleasure.

Mr. José M. Figueiredo, member of the Hudson School Committee, served as a key source of information and direction. Initially he provided me with a comprehensive outline of the Portuguese people in Hudson and detailed some of their trials and tribulations as immigrants hailing from Portuguese-speaking lands--their current socio-psycho-econo-poli-linguistic adjustments (acculturation) in the "terra nova". His wife, Juvenália and children, Eddie and Christine were most helpful and patient both with me and their dad. Mr. Figueiredo literally guided me to various locales of Hudson, introducing me to many people and making my research more pleasant and productive. Without his, and his family's, help,my work would have suffered tremendously in terms of content, quality and perspective. "Um grande abraço!"

Greatful recognition is given to my entire family in New Bedford, Massachusetts: my sweet, dear and loving parents, Manuel Rocha Cabral and Olívia Resendes Cabral; my industrious and charismatic brother, Oliver; and my two

wonderful, dear and charming sisters Maria(of Lakeville, Mass.) and Dortina and all of their families. Their constant trust, support and unflagging encouragement for my academic success is unequaled. We immigrated all together from the island of São Miguel(Feteira Grande, Concelho do Nordeste)--the largest of the nine volcanic Portuguese Atlantic islands of the"Arquipélago dos Açores"--and worked so very hard--as all immigrants do and must--to make it in this "nation of immigrants". Love of and for family could not run deeper. "Amor de família!"

My dear and loving wife, Mary, is greatfully recognized for her ever-loving patience, understanding and continuous hard work both at home and at her teaching responsibilities. In a marriage, it takes two people to make life harmonious by sharing work and love with and for one another. Mary--my true friend--has been doing much of my share during the course of my academic development. Open to our diverse cultural differences, she has continually given me that extra push for the challenges that I would explore in this vast world of kaleidoscopic discoveries and opportunities. What a lady! "Minha querida!"

My students from Hudson High School, John F. Kennedy School and Cox Street School were an inspiration to me and provided a wealth of information. Most of them were in the bilingual program and also immigrants. I learned a great deal with them. Our interchange of ideas concerning our way of life in Portugal--and other Portuguese-speaking countries--

helped greatly in the ongoing development of this project. Stay in school! "Sempre p'rá frente!!"

Many more names will be added later in this project. All names are important and recognition is a must, for everyone took me into their homes, businesses... and provided me with gentleness and warm hospitality. I did not expect any less from the good-hearted people of Hudson.

In finalizing this acknowledgement, I should like to add a few more words concerning the people of Hudson. I was delighted to be well-received. Most of the people with whom I spoke were positive--some negative concerning the Portuguese people. In all counts, however, there were no disputes over the Portuguese people's honesty, hard-working attitudes and family orientation. This came from both Portuguese immigrants, descendants thereof and non-Portuguese people of Hudson. Often there are rivalries in towns or cities where mixed ethnic groups reside. There are often prejudices which have been carried for decades, and even centuries. There is often the dislike for one's colour, religion, nationality, gender.... There is a famous saying: "After all there is but only one race: HUMANITY". This is the proper and logical philosophy to take by all people of all nations and communities. This attitude fosters a healthy socio-psychological continuum of unity rather than a separate, shattered and illogical means of life for the town's inhabitants. There is no room,whatsoever, in today's world,for the ugliness of racism, prejudice and inequality. We are all

equal, yet so uniquely different. Each person is an individual and has unquestionable human rights. The mixture of our differences--nationalities, cultural backgrounds, language, religion, gender, ad infinitum--are what make this nation a strong place in which to live; many people from many backgrounds forming one unique nation under God (E Pluribus Unum). No one is any better or any worse than anybody else. Different? Yes. Better or worse? No; just different, that's all. Individual differences must <u>always</u> be respected by all.

Any town, city, state, or nation that recognizes those human qualities will inevitably survive in this multilingual and multicultural world. Those that do not recognize the kaleidoscopic flavour of human differences soon find themselves crumbling to the devastating ruins of nothingness.

LUX HOMINUM VITA

GENERAL STATEMENT

The Odisseia Portuguesa(Portuguese Odyssey) is an attempt to describe the adventures and search for better living abroad of a people--their pains, agonies, frustrations, anxieties, complex social, economic, psychological, linguistic and cultural experiences in a land to which immigrants now call home. Although the focus is on the Portuguese in Hudson, Massachusetts, it is safe to say that the setting could really be anywhere in any land to which they immigrate, with the exception, of course, of other lands where the culture and language are not too different(ex. Brazil...).

There is always pain in the experience of departure from something/someone which is close to us. There is further pain in the transition process within the newly adopted land--the "terra nova". There are also the frustrations and deep-rooted anxieties connected with this "odisseia". The Americanization process is not readily attainable without first the risk of much trial and error. In this, the immigrant faces many challenges never before experienced--some pleasing while others displeasing. The fighting spirit must never be broken and the immigrant must always strive to accomplish and succeed. The process is a most tasking mission for survival in a land which was organized and administered(to this day) by immigrants or descendants thereof. Survive!

Survival is often very dependent upon man's help to man. This help allows the creation of strong ties--a cohesiveness or unity which strengthens and multiplies with added help and desire for togetherness. This allows the spirit to endure the many obstacles faced by immigrants in the "terra nova" and keeps them strong in every respect. Without unity, a people crumble to nothingness--loosing identity and the respect of their own ethnic group as well as others.

The Odisseia Portuguesa continues to be that never-ending search for social justice, equality, a better way of life. The Odisseia will always be--equally--a never-ending search for a special kind of relationship with one another. Let this relationship be the surmountable and unequivocal desire to maintain the Portuguese culture and seek every possible way to be bound by the fibers which will keep a people together--UNITY. VIVA!

Adalino Cabral
A Portuguese Immigrant

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"DEUS QUER, O HOMEM SONHA, A OBRA NASCE."

FERNANDO PESSOA

"GOD WANTS, MAN DREAMS, THE WORK IS BORN."

FERNANDO PESSOA

C H A P T E R I

INTRODUCTION

The world is filled with people who, for one reason or another, have found their way to other lands and have learnt new ways--lifestyles--in hopes that life might be better for them and their families. In many instances, the reason for settling in strange lands is due to economic pressures in one's own native soil. It is also the case that many may move because of political conditions. There are others, yet, who have sought religious freedom elsewhere knowing fully well that had they stayed in their homes, ruthless consequences would be their fate.

Oppression is "the unjust or cruel excercise of authority or power" (Webster, p. 805). It is, furthermore, a confinement which breaks and keeps the human spirit locked from enlightenment. It is a continual darkness of life with no chance for free advancement--physically, intellectually or spiritually.

In the case of America's first Pilgrims, it is general knowledge that they left their homes--in England--to find religious freedom. They were immigrants who came to America in 1620--over 360 years ago--and carried out their cultural and religious activites while familiarizing themselves with what was to be their home away from home. Their nostalgia even got them to call some of their new locations by names familiar to them (New England...). Immigrants always look back regardless of how life was for them in their native soil. There is

always that sense of nativity engrained in their hearts, minds and souls. (Thernstrom, 1980, pp. 319-36).

There is perhaps no country in the world comprised solely of immigrants--people who have organized the government and excercised their free will under enlightened order to produce an America. Even the name "America" is foreign, having come from an Italian navigator who, after Columbus, had visited the "Novo Mundo" four times--Américo Vespúcio. (Dicionário Prático Ilustrado, p. 1347)

In the Middle Ages (Inquisition) the Jews also suffered religious persecution in the Iberian Peninsula (Portugal and Spain). "Inquisition [Middle English: inquisicioun, from Middle French: inquisition; from Latin: inquisition, inquisito, from inquisitus,--1. The act of inquiry or examination. 2. A judicial or official inquiry or examination usually before a jury; also: the finding of the jury. 3a. A former Roman Catholic tribunal formed by Pope Gregorio IX in 1233 for the discovery of punishment of heresy [adherence to a religious opinion contrary to church dogma], b. An investigation conducted with little regard for individual rights. The Inquisition began in France at the end of the 12th century. (Webster, p. 596 and Serrão, 1975, pp. 472-77)

The Sephardic Jews suffered tremendously. Their choices were few. They were baptized and became "New Christians"(converts from the Jewish faith to Christianity), suffered the trials and tribulations of forced exile, or were torched/burnt to death.

(The term "Sephardic Jew" is derived from Sephardi: (Hebrew) hailing from a "region where Jews were once exiled (Obad 1:20) [and came to be known as] a member of the occidental branch of European Jews or one of their descendants that settled in Spain and Portugal." (Webster, 1976, p. 1057). Many spread throughout European nations. For example, many went to Venice, Italy and were required to live in "getos"(Ghettos)--7-story apartments in a certain quarter of the city just for Jews. They were allowed to practice their religion only for additional payment to the government. They were not allowed to own homes, but there were no restrictions on the possession of flats or apartments. These were passed on from fathers to sons....The Jews lived in the "geto" for 283 years(from 1233 to 1516). (T.V. 36, Providence, RI: "Geto: The Historic Ghetto of Venice", 10 P.M., 13 April 1983).

Those first Jews that came to America settled in New Amsterdam(today known as New York City). Having first hailed from Holland(Netherlands) and later from Recife, Brazil in the mid 1600's, they established themselves in the East Coast of the United States and manifested their religious dogma. In the historical annals of American Jewish history there are such Portuguese names as Pacheco da Silva, Mendes Seixas, Nunez, Machado, De Torres, Mesquita.... Minutes of the Spanish-Portuguese Synagogue at New York's Central Park West were written in the Portuguese language. Some Sephardic Jews settled in Newport, Rhode Island.

Among the more famous were Aaron Lopez, born in Lisbon, Portugal, and Jacob Rodriguez Rivera(from Spain) who were predominately responsible for the cornerstone of the oldest synagogue in America--the Touro Synagogue in Newport, Rhode Island. (Pap, 1981, pp. 9-13) The United States Postal Service established a commemorative twenty-cents stamp in 1982 made available to the public in honour of the Sephardic Jews and their purpose for religious freedom. On the stamp, the synagogue is pictured along side the following words: "Touro Synagogue, Newport, RI, 1763. To bigotry, no sanction. To persecution, no assistance. George Washington." (Mendes, 1982) Shalom.

Why have the Jews been elaborated upon in this chapter when they may have little significance--or any--on the bearing of the "Odisseia Portuguesa" of the Portuguese in Hudson, Massachusetts or virtually anywhere else other than in the communities to which they immigrated? The author has sought long and hard to find an example to be followed by the Portuguese--one which could demonstrate the suffering as well as the success of a people. The Jewish people in America are a very united people; very historical; very curious; and very educated. These examples followed by any group of people would, inevitably result in like. Their desire to succeed keeps them together. Their historical past is the present living through their religious excercises. Their firm laws require everyone's best to be demonstrated. Their knowledge of the fact

that education is the key to success is impressive. And, their yearn and demonstrated want for hard work is exemplar to any group of people. The Portuguese, like the Jews, have immigrated because of certain conditions in their homelands. The Portuguese, like the Jews, apply themselves in hard work. The Portuguese, like the Jews, carry their traditions and manifest them in their religious festivities. The Portuguese, unlike the Jews,still need much direction in the area which will be the ultimate answer to success--EDUCATION. The Portuguese, unlike the Jews, still need leadership and direction in their pooling of human resources; in their struggle for UNITY. Surely, however, they are on that road, provided they follow firmly some examples of other peoples and take the initiative to progress in all facets.

Another example of religious freedom is taken from the Portuguese Atlantic island of Madeira. Pap(1981) maintains that "the Madeirans who came to Illinois[Springfield and Jacksonville]... were professing the Protestant faith [and] were refugees from religious persecution."(p.25) As a result of a Scottish physician who was also a Protestant missionary--Dr. Robert Reid Kalley--whose desembarkment on the island of Madeira allowed him to preach his faith to the people, hundreds of Madeiras were converted to Protestantism. The opposing Catholics became rather hostile resulting in Dr. Kalley sailing from the island with his followers. They went to Trinidad where the work was plentiful on the plantations in 1846. After only two or three

years, the Madeirans began to look for a new place in the world because of unfavourable work and climate conditions in Trinidad. The people of Jacksonville and Springfield, Illinois gave the Madeirans the opportunity to live and work in their communities. (pp.25-26) According to Mrs. Mae Tuttle, owner--together with her husband, Everett--of the only and most comprehensive museum of Portuguese artifacts and information in Illinois, the cornerstone of the first Portuguese Presbiterian Church was placed in 1980. In November 18, 1979, the 130 anniversary of Portuguese presence in Illinois was celebrated. (Tuttle, 1979).

Whether it be the Pilgrims who sailed to America on the Mayflower in 1620, the Sephardic Jews who pained from land to land to finally acquire religious freedom in America, the Protestant converted Portuguese from the Arquipelago of Madeira who sought to praise God in the way they best felt and who live their lives peacefully in Springfield and Jacksonville, Illinois or any other oppressed group of people of yesteryear and today, much cultural richness and imported wisdom was, is and always will be brought with them to wherever they settle away from their native soil.

An immigrant is "A person who comes to a country to take up permanent residence [and his/her culture is] the integrated pattern of human behaviour that includes thought,

speech, action, and artifacts and depends upon man's capacity for learning and transmitting knowledge to succeeding generations. [Furthermore, it is] the customary beliefs, social forms, and material traits of a racial, religious, or social group." (Webster, 1976, pp. 277 & 573) It is, therefore, of no surprise that the United States of America is a nation comprised of many cultural and linguistically diversant people attesting to its admirable and long-lasting motto: "E PLURIBUS UNUM" or "FROM MANY ONE".

This research project--thesis--investigates, through the people for the most part--the "odisseia", or "odyssey" and impact of one of America's ethno-linguistic groups--namely the Portuguese--in the small town of Hudson, state of Massachusetts (Massachusetts is a Commonwealth). This is just one of the many communities in the east and west coasts of America,or throughout the Canadian provinces, that houses these phenomenonly prideful, adventurous, religious, honest, sentimental, nostalgic, family-centered, hard-working immigrants from Portugal and possessions thereof--past or present.

Like any other ethnic group, the Portuguese have their rich heritage and valid reasons for immigrating. Generally, as a result of economic pressures in their native soil, the Portuguese came to Hudson to live and work. Historically,

Hudson is an industrial town with the continual need for hard-working people. Shoes were fabricated as well as leather and rubber products. Since the Portuguese come from hard-working backgrounds--generally either the sea or the land--Hudson's industrial leaders welcomed them with open arms. This, according to António D. Chaves, coupled with their family-centered attitudes gave them the reputation of being ardent workers.

Most of the Portuguese in Hudson hail from the Azores--nine volcanic Atlantic islands called the "Região Autónoma dos Açores" (Azores = Açores = açor(es) - (Latin) - acceptore = azor(es) = goshawk(s); falconlike). The Azores gained that status only after the great revolution of 25 April 1974, which freed all of Portugal from dictatorial rule. Most of the "açorianos (Azoreans) in Hudson were once inhabitants on Santa Maria--the first of the nine islands to have been discovered in 1427 by Prince Henry the Navigator's mariners. (Amaral, 1979) Others hail from the other islands and the mainland--Portugal proper. According to Claudinor Salomão, at one time there were more continental people (from Portugal proper) in Hudson than any others from any other Portuguese or Portuguese-speaking land. This changed with the times and with the need of greater influx of Azoreans to America because of their problemed economic conditions on the islands.

The Portuguese have a long history of immigration and global exploration. In fact, during the Renaissance (XV and XVI centuries in Europe), the language most spoken in the world--the "lingua franca" or commercial language--was Portuguese. (Cabral, 1981) Today, of course, the "lingua franca" is English--a language so very difficult to be learnt by speakers of the romance languages(Portuguese, Spanish, French, Italian, and Romanian).

To provide a better view of past, present and potential future ramifications or impact of the Portuguese in Hudson--their "odisseia imigratória" (immigrational odyssey)--some background conditions in Portugal--especially the Azores--should be explored. This information is neatly intertwined in the statements of the imformants. It is also of importance to explore-lightly- Hudson's historical background as an industrial community. Further exploration will reveal some reasoning of/for the Portuguese immigration to this region of Massachusetts. Discussion will be made of who were some of the Portuguese immigrants, the reasoning as to why and how they immigrated, their past and current lifestyles, their dedication to work, family, home, cultural maintenance and development, to include their progress in the world of education and their success coupled with suggestions for improvement. Their contributions will always be intertwined in the resultant statements given by the informants.

Much of the information in this thesis is nothing more than a compilation of relavent data which was photocopied and placed in what the authour believes to be the appropriate location within the context.

Portuguese and Luso-American(Portuguese-American) people have their stories to tell.[Luso = derived from Lusitania, the old name for Portugal. A person from Portugal [Lusitania] is yet today referred to as a Luso. Therefore a Luso-American is a Portuguese-American]

It is hoped that this study/project/thesis will foster a better understanding of the Portuguese in Hudson, Massachusetts as well as throughout other communities housing this ethno-linguistic group. It is further hoped that all ethnic groups will better appreciate the need for global intercultural understanding. The young and old alike should seek better ways to associate with one another in such areas as cultural interchange, language development (knowledge of diverse languages is, in fact, better understanding of other peoples and their ways of life), greater sensitivity awareness and, above all, the want to crash through ugly barriers which tend to make people frown upon one another because of cultural, racial, national, gender, language or religious differences. Edward Figueira maintains that "we are all equal, but equally different. Not just some of us, but all of us".

This project is, furthermore, meant to be a general survey of the Portuguese in Hudson, focusing on, and limited

to, specific selected topics. It is, by no means, exhaustive. It is hoped, in fact, that it will serve as an incentive for further study by anyone interested enough in the most rewarding challenge in the development of ethnic groups. Hopefully, it can serve as a means by which people can begin to orient or re-orient their perspectives toward directions leading to more and better human interpersonal relationships and communication, to include the resulting factor of human understanding in a civilized world. The study is also a general pool of information, much of which is derived from personal experiences both in the "Old Country" and in the "Terra Nova". This subject has needed much attention and study, and should not be ignored under any circumstances so long as the Portuguese are an integral part of any community away from their native home lands.

Although intercultural respect cannot be demmanded of anyone, it must be seriously observed as the bond which can, and does, tie the knot of human separatism or disunity. Together we--all people--are strong. Apart we are without meaning. In order to survive harmoniously on this Earth--considering the limited time that we are physically on it--people must make extensive efforts to understand one another and not shrug off that crucial individual and personally universal responsibility. People--all people--are everyone's business, not the select few; everyone's!

This project is divided into nine chapters and, in each, the results of personal interviews together with many photos and photocopied materials are integrated or compiled. To add to the flavour of the project many random quotes by famous people of yesteryear and today are spread throughout. Care has been taken to include, as much as possible, sources from Hudson--the Portuguese immigrants, descendants thereof and non-Portuguese people in the position to contribute to the compilation of this project. There is much subjectivity, but what is written are the expressions of the undersigned based on their experiences and ideas. Insofar as the pictorial portion of this project is concerned, great care has been taken to organize it in such a manner that the reader will have as much visual understanding of the "odisseia portuguesa". The author has, furthermore, attempted to compile as much information--other than quotations--directly from outside sources in support of the entire project. This will, hopefully, allow the reader to gain greater insight into the Portuguese experience in Hudson. In retrospect, the pictorial portions are, for the most part, a journey of what the Portuguese immigrant has gone through in Portugal, his/her immigrational experience(the voyage/flight) first and concurrent reactions upon arrival and his/her acculturation process(which often never seems to be a complete process since the Portuguese maintain their culture and always look back to their native way of life and land....

It often seems that they are a "displaced" group of people, having immigrated by the forces of national pressures--not of their free will, but out of necessity to seek a future which would/could not be otherwise afforded them in the lands in which they lived, loved and left behind the sea.) In reality, this project is an effort in UNITING information relavent to the title. It is, furthermore, an effort to bring closer the minds and hearts of readers in a more UNITED way in hopes that greater UNITY is formed and excercised among the Portuguese and all peoples as a whole. It is an illustrative and written expression of what was, is and could be. Although the Portuguese immigrate to this "Land of Opportunity", very deep inside of their souls they really never abandon their nativity. It is always in their hearts and deep within the canyons of their minds. It is and always will be "SAUDADE" (nostalgia)--that endless, deep inner yearning, unattainably reaching out, unexplainable, melancholic-driven feeling for all that is left behind and/or once was, but is no more, and yet is "Portuguesingly" desired persistently.... It is the fate of "SAUDADE" to be only felt by the Portuguese and not ever defined,as love cannot find definition, but only feeling. "Haja saúde!"

C H A P T E R II

PORTUGAL: THE OLD COUNTRY

"Portugal is not simply
a country with beauti-
ful beaches, good wines
and appetizing grilled
sardines. Portugal is,
indeed, all of that,
but yet so much more."

Juvenália Figueiredo

"When we came to America, there was so much poverty in our land. The people worked all day and lived poorly, especially those that worked in the latifundio. It was worse than to have served time in prison. The government was not just to the Portuguese.

Now a days (after the Revolution of 25 April 1974) with the existing government, the people are living much better, but, unfortunately, many do not want to work. Many have become lazy.

We once had a good habit of working--something which, seemingly, is gradually disappearing. In my time, we did not have liberty in Portugal. Perhaps liberty came about too fast and our people were not prepared to handle it all in one heavy dose..."

António Frias

"A língua portuguesa é falada
por mais de 150 milhões de
pessoas e constitui o idioma
oficial de sete países... e
ocupa o [sétimo] lugar na
lista dos 10 idiomas mais
falados no mundo."

in The Portuguese American Journal, 29 de Março de 1983.

"Cessem do sábio Grego e do Troiano

As navegações grandes que fizeram,

Cale-se de Alexandre e de Trajano

A fama das vitórias que tiveram;

Que eu canto o peito ilustre Lusitano,

A quem Neptuno e Marte obedeceram.

Cesse tudo o que a Musa antiga canta,

Que outro valor mais alto se alevanta."

in Os Lusíadas(Primeiro canto, 3a. estrofe)

"Ó mar salgado quanto do teu sal

São lágrimas de Portugal!

Por te cruzarmos, quantas mães choraram,

Quantos filhos em vão rezaram!

Quantas noivas ficaram por casar

Para que fosses nosso, ó mar!

Valeu a pena? Tudo vale a pena

se a alma não é pequena.

Quem quer passar além do Bojador

Tem que passar além da dor.

Deus ao mar o perigo e o abismo deu,

Mas nele é que espelhou o céu."

Fernando Pessoa

"A imigração em 1982 cifrou-se num total de 1,181 emigrantes, o número mais baixo dos últimos 27 anos, revelou a direcção regional dos serviços de emigração. Do total de emigrados, 621 tiveram como destino os Estados Unidos, 475 o Canadá, 75 a Bermuda e os restantes dez para outros países. Por ilhas, S. Miguel ocupou o primeiro lugar com 774 emigrantes, seguido da Terceira com 239 e do Faial e Santa Maria com 37 cada."

in Luso-Americano, 23 de Fevereiro de 1983.

"...A lista dos candidatos à emigração continua extensa. Há pelo menos 100 mil portugueses inscritos, aguardando oportunidade para imigrar e só ainda não o fizeram pelas dificuldades surgidas nos países de acolhimento."

in The Portuguese American Journal (ex-Comunidade) 22 de Fevereiro de 1983.

O POVO DE PORTUGAL CONTINENTAL

"Do Minho ao Algarve há muitas diferença no quer quanto ao povo quer quanto aos costumes. O MINHOTO é, naturalmente alegre, laborioso, pacífico e poupado. O TRASMONTANO, habituado a viver entre altas serranias, acostumou-se a contar quase só consigo, e é forte, duro, desembaraçado, independente e hospitaleiro. Nas serras da BEIRA ALTA e da BEIRA BAIXA encontra-se um tipo muito parecido com o trasmontano. O BEIRÃO da BEIRA LITORAL aproxima-se muito de feitio do Minhoto, pois é, como ele, poupado e trabalhador. No RIBATEJO encontra-se um português orgulhoso, acostumado a lidar com toiros e cavalos, independente, corajoso e leal. O ALENTEJANO é outro tipo de homem: parece-se com o Estremenho, se não no aspecto exterior, pelo menos no conceito que faz da sua pessoa; é hospitaleiro e gosta de mostrar grandeza. Fora da convivência dos outros homens, e metido consigo é raro se lhe ouve uma cantiga, daquelas cantigas alentejanas tão lindas, que deixam na alma de quem as ouve uma impressão de saudade e de tristeza. O ALGARVIO tem seus traços de comum com o Alentejano, mas é mais alegre, mais vivo, bom negociante e bom marinheiro."

in Livro de Leitura da 3a. Classe, pp. 63-4.

"Women have always been hard workers in the Azores. Some would help by working in the fields like the men. Although a good majority worked very hard at home while their husbands worked in the sea or on the land.

It is not an easy task for women to care for a home, meals, cleaning and yet handle the needs of their children. Many families have many children and that becomes even tougher. Mothers have a 24 hour job caring for their families and some even--to try to help out their husbands--seek employment for some wages. Life was not easy in the Azores."

Filomena Cabral

"I loved my work, that which was mine and my friends in Portugal. I always have "saudades"(nostalgia) for my land... my parents... everything I left behind.

My father was stern. He spoke only once and I obeyed....

...I vividly recall the Americans that would go to the Azores(Santa Maria) in their ships. They would enlist our people aboard their whalers because the Azoreans are excellent fisherpeople and know the seas...."

José Pereira Cabral

"In Portugal we were poor, but there was always food on the table and happiness in our hearts. I worked on the farm.

Many people wanted to avoid going into the Portuguese Army and would, therefore, try to immigrate to other lands--many to the United States of America.

I am Portuguese and am very proud of it!"

José Tavares Cabral

"Many people in the Azores that were considered successful often did not have much schooling.

If we lived in country villages, those that possessed more supplies, that had more property, more money, were the ones more respected. Unfortunately, this is materialism, but if the people knew nothing else, there is little they could do. That is the way it was...."

José Moreira Figueiredo

"Portugal, at one time, perhaps in education, may have been better off than today(before 25 April 1974). Many people improved after the Revolution of 25 April 1974. Even the farmer who had absolutely nothing before, now at least has rights for retirement. Portugal progressed quite a bit. The middle class became a bit better off as well as the poor. It is good that a person may now have medication, hospitalization, nursing home and even retirement. Nothing of this existed before.

Before the 25th of April, 1974, Portugal was a Salazarist country--land of the rich. Insofar as the educational system is concerned during the Salazar regime, I found it to be better than today. But as reforms continue, things will improve. Today we even have a university in the Azores [Universidade dos Açores].

Before 25 April 1974 there existed many poor people and homes that were in horrible condition. There was very little. Today I see that many of those homes have stoves, gas, washing machines, electricity(which was non-existent in many rural areas prior to the Revolution) in addition to many other material goods/needs.

The Portuguese people are not politically oriented. I have the impression that we--in Portugal--lived subjugated without knowing anything/much about politics.

And we experienced such a sudden transition(25 April 74) that everyone had their heads in the air and, unfortunately, few--if any--payed attention to learning much about politics. Perhaps that is one of the reasons as to why there is much misunderstanding.

The National Assembly in Lisbon (or in the Azores) today are not well managed. And so long as this continues to exist, there will be governments over governments. One says one thing and another says another. Until everyone is joined together to resolve the existing problems of the Nation, Portugal will suffer many different government changes every year. I do not see anyone in Portugal today in line with straightening it all out.

Humberto Manuel Cabral

"Quando era criança

era

raro

o

dia

em

que

não

levava

pancadaria..."

Faustino Mendes

"When I was a child

it was

rare

the

day

in

which

I did not

get

spanked..."

Faustino Mendes

"As armas e os barões assinalados

Que, da Ocidental praia Lusitana

Por mares nunca de antes navegados

Passaram ainda além da Taprobana,

E em perigos e guerras esforçados,

Mais do que prometia a força humana,

Entre gente remota edificaram

Novo Reino, que tanto sublimaram ..."

in Os Lusíadas(Primeiro canto,1ª. estrofe)

"Abono de Familia Será Aumentado"

LISBOA, 18[RDP]--Os abonos de Familia e prestações complementares serão aumentadas a partir de 1 de Junho, próximo.

Abono de Familia mensal 550$00, por um descendente a partir de 4.

O abono complementar mensal a crianças e jóvens deficientes é tambem aumentado, cifrando-se o subsidio mensal para deficientes em 3.000$00.

in Jornal Português, 7 Abril 1983.

CURRENT AND EX-TERRITORIES OF PORTUGAL

Portugal (11 provinces in the Iberian Peninsula)

Açores (9 Atlantic islands)

Madeira and Porto Santo (2 Atlantic islands)

Macau (in China)

(The above are all possessions of Portugal. All of the following have become independent of Portugal: Goa, Damão and Diu (in India) were taken by the Indians in 1961; Brasil became independent in 1822; and all of the others gained independence on different dates after the great Revolution of 25 April 1974.)

Goa (India)

Damão (India)

Diu (India)

Brasil (largest country in South America)

Cabo Verde (10 islands off the north-west coast of Africa)

Guiné-Bissau (in north-western coast of Africa)

São Tomé e Príncipe (2 islands off the central west coast of Africa)

Angola (south-western Africa)

Moçambique (South-eastern Africa)

Timor (Indonesian island on the Timor sea, north of Australia)

PORTUGAL

** O HINO NACIONAL PORTUGUÊS **

"A PORTUGUESA"

Heróis do mar! Nobre povo!
Nação valente, imortal!
Levantai, hoje de novo
O esplendor de Portugal!
Entre as brumas da memória,
Ó Pátria, sente-se a voz
Dos teus egrégios Avós
Que há-de guiar-te à vitória!

Às armas! Às armas!
Sobre a terra, sobre o mar!
Às armas! Às armas!
Pela Pátria lutar!
Contra os canhões marchar!
Marchar!

Desfralda a invicta bandeira
À luz viva do teu céu!
Brade a Europa à Terra inteira:
Portugal não pereceu!
Beija o teu solo jucundo
O oceano a rugir de amor;
E o teu braço vencedor
Deu novos mundos ao Mundo!

(Escrito por Alfredo Keil, com versos de Henrique Lopes de Mendonça, 1890)

"We have launched more than half of the space flights which have been flown by the United States and more than one fourth of all that have been flown in the world. One of the major contributions to this success has been a technique known as "systems analysis" which is a process of analyzing many partes of a complex system. We first learned this process from studying the techniques developed in Prince Henry's school of navigation carried out at Sagres and Lagos more than 500 years ago. Though Prince Henry's techniques were developed over a long period of time and though it was applied to ocean navigation, we benefitted by shortening the time and applying it to space navigation. It is my firm opinion that we were able to gain over the soviet Union and the European nations in spaceflight due to the fact that we studied what had been done by the Portuguese more than 500 years ago and found that the techniques are as modern as today."

James H. Guill, Manager of Space Science Projects at the Lockheed Missles and Space Company in Sunnyvale, California, in a letter addressed to Dr. Manuel Luciano da Silva of Bristol, Rhode Island, April 20, 1975.

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Congress of the United States
House of Representatives
Washington, D.C. 20515

MEMORANDUM

TO: Friends in the Portuguese Community

FROM: Congressman Tony Coelho

DATE: December 16, 1981

I thought you might be interested in the following article which describes Portugal's contribution to the recent mission of the Space Shuttle Columbia.

SHUTTLE'S CORK FROM PORTUGAL

HON. TONY COELHO

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Monday, November 30, 1981

• Mr. COELHO. Mr. Speaker, as the only Portuguese Member of the House, I am proud that the country of my native heritage was able to contribute to the success of our recent space mission. The second flight of the *Columbia* Space Shuttle was something that the entire world will benefit from, and it certainly added to my sense of pride in the scientific boldness of the United States. It is gratifying that this effort was joined by other nations of the world, and I take particular pride in the fact that the 497 pounds of cork that insulated the *Columbia's* huge external fuel tanks was taken from the bark of 225 cork trees in Portugal. Mr. Speaker, I would like to share with my colleagues the following article which describes Portugal's important contribution to the Space Shuttle program.

[From the New York Times, Nov. 3, 1981]

SHUTTLE'S CORK FROM PORTUGAL

CAPE CANAVERAL, FLA., November 2.—The space shuttle Columbia's huge external fuel tank is partly insulated by 497 pounds of cork taken from the bark of 225 cork oak trees in Portugal.

The cork is mixed with other material to insulate the 154-foot tall tank, which carries supercold liquid hydrogen and oxygen for the shuttle's three main engines.

The tank is the only segment of the shuttle that is not re-used. It will be jettisoned at an altitude of 70 miles and will fall in pieces into the Indian Ocean.

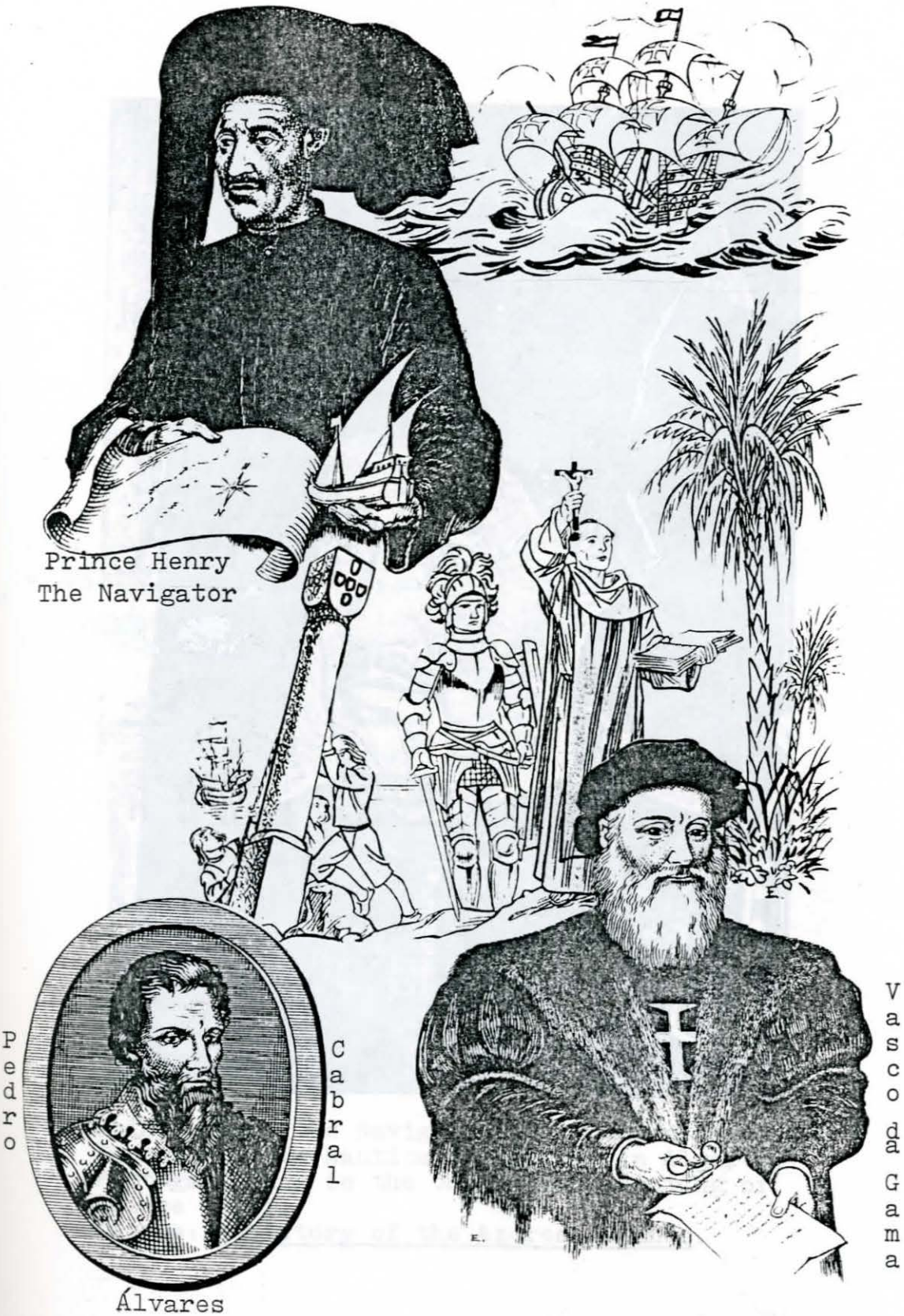
The tank is built by the Martin Marietta Corporation at Bay St. Louis, Miss. The company bought 45,000 pounds of cork for a series of external tanks and numerous ground tests.

Arthur Dodge, a spokesman for the Cork Institute of America, said the basic reason for the use of cork on the whole system is that "when the unit is going out, it reaches a certain speed where friction is generated high enough that it gets hot and the cork protects against that."

The cork's light weight compared with other insulating materials was also a major factor in its selection. In addition to providing insulation, Mr. Dodge said, cork burns at a uniform speed, carrying heat away from the rocket while it disintegrates.

Leslie Lieber of the Cork Institute of America said the cork used on the space shuttle came from 225 trees in Alentejo, Portugal that were especially set aside for the shuttle.•

Drawing of D. Afonso Henriques, first king of Portugal(1140).
Source: A History of the Azores Islands.



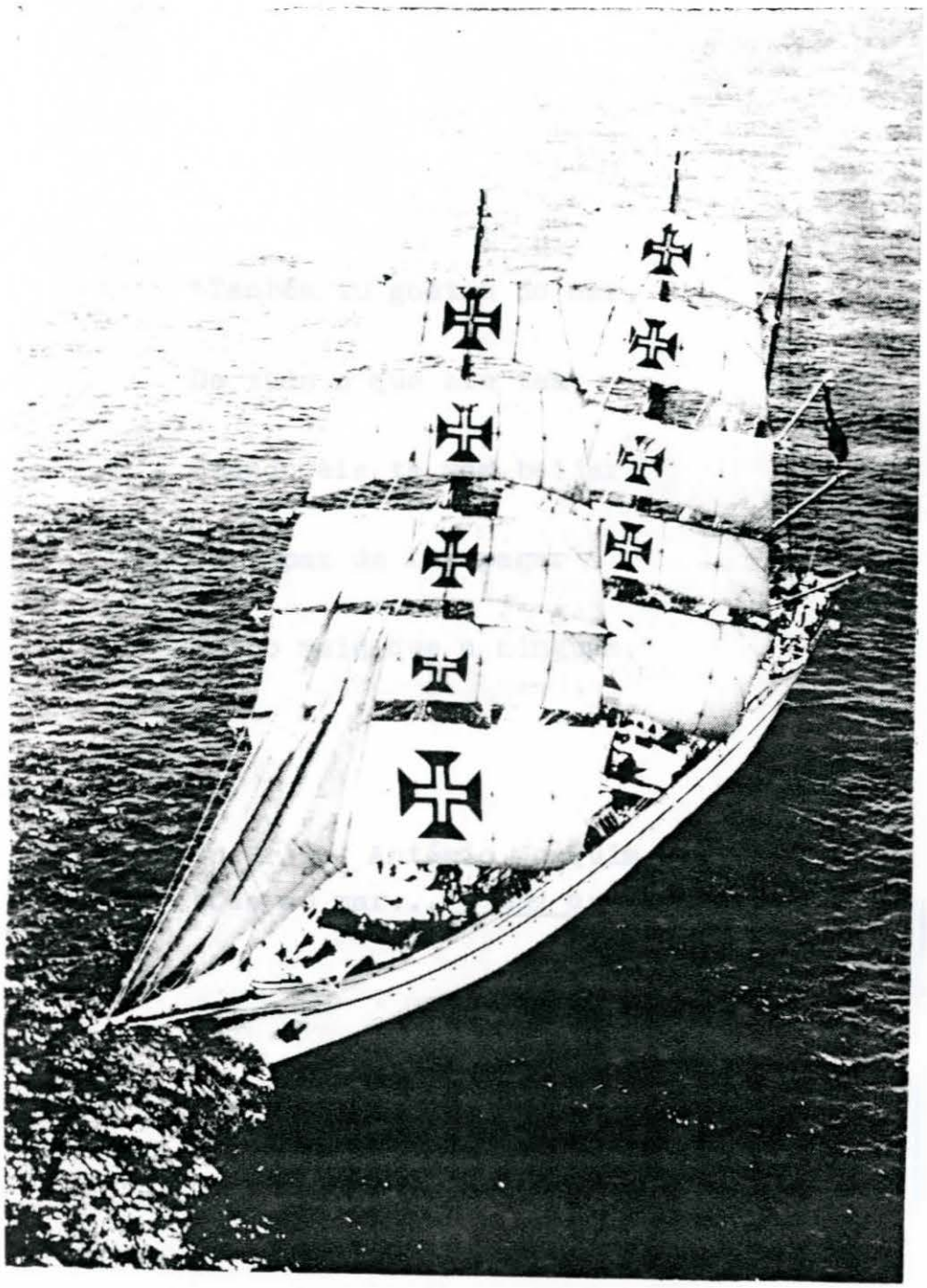
Source: Livro de Leitura da 3ª. Classe.

Prince Henry the Navigator who founded the famous "Escola Nautica de Sagres" in Algarve, Portugal. This is the only known painting of Prince Henry.
Source: A History of the Azores Islands.

Writer of the Portuguese epic poem Os Lusíadas.

Luís Vaz de Camões

Source: Livro de Leitura da 3ª. Classe.



N.R.P. «SAGRES»

This Portuguese naval vessel trains Portuguese cadets and travels the world over. It has berthed in the New Bedford, Mass., Rhode Island, New York, California ports to include many others. As the "U.S.S."(United States Ship)acronym preceeds the name of American naval ships, the Portuguese use N.R.P. (Navio da República Portuguesa).

"Também tu gostas do mar,

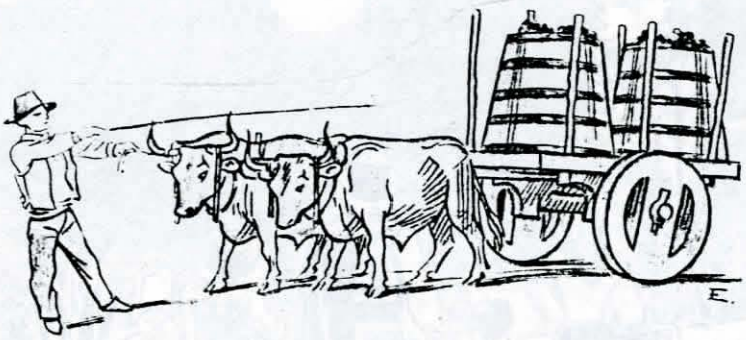
De tudo o que ele tem;

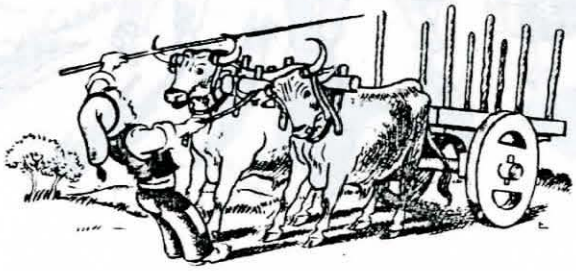
Quando ele te vem beijar

És capaz de lhe pagar

Muito mais que a ninguém."

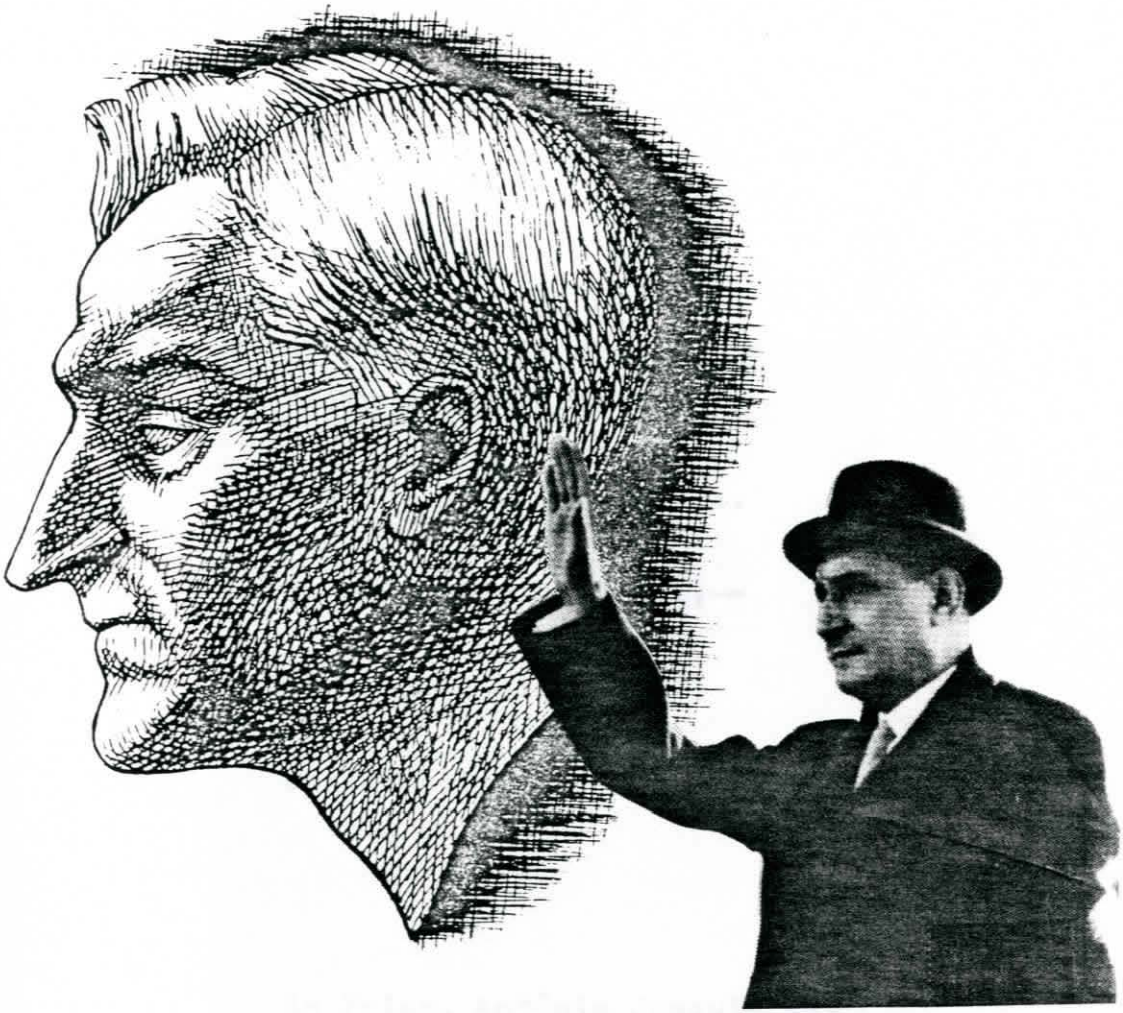
in Frias, António Joaquim de,
"Ode ao mar...". Luz que Anoitece.





"Vindimas"(the harvesting of grapes in Portugal.)
Source: Livro de Leitura da 3ª Classe.

Source: Livro de Leitura da 3ª. Classe.



SALAZAR

Dr. António de Oliveira Salazar: Portugal's prime minister from 1932 to September 1968 at which time he was substituted by Marcelo Caetano because of illness which led to his death shortly thereafter. Caetano carried his post as prime minister of Portugal until the Revolution of 25 April 1974. Salazar is the only person to have occupied the position of prime minister longer than anyone else in the world (1932-1968, 36 years)according to Guiness Book of World Records. Salazar's sketch in Livro de Leitura da 3a. Classe. Photo of Salazar in O IMIGRANTE, 11 Nov. 1983.

"Viva o nosso Portugal!

É feliz quem lá passeia,

No mundo não há igual,—

Aquele que disser mal,

Vai direito p'rá cadeia."

in Frias, Antônio Joaquim de, "Honestidade à força". Luz que Anoitece.

Dr. Marcelo Caetano

Marcelo José das Neves Caetano was born in Lisbon on 17 August 1906. He received the doctorate degree in law, having specialized in Political and Economic Sciences. He served as Minister of the Colonies, Minister of the presidency, minister of Education and Foreign Affairs. Dr. Caetano assumed Salazar's position in 1968 as Prime Minister of Portugal until the great Revolution of 25 April 1974. He died in 1980.
Photo: in O IMIGRANTE, 11 Nov. 1983.

CONTRA-ALMIRANTE

AMÉRICO TOMAZ

Américo Deus Rodrigues Tomaz was his full name. A rear admiral in the Portuguese Navy, Tomaz became the presidente of the Portuguese Republic in 1958. He served with Salazar and Dr. Marcelo Caetano until the Revolution of 25 April 1974 at which time the old regime was ousted by the Armed Forces Movement commanded by General Antônio de Spínola.

"Os tiranos parecem so-
lidamente sentados, para
sempre, nos seus tronos
de injustiça. Mas a His-
tória encarrega-se de pro-
var que nenhum deles so-
brevive por muito tempo.
No fim, é sempre a verda-
dade e a justiça que triun-
fam."

Mahatma Gandhi

in Aires de M. Sousa, Dr. Fernando,
"Crónica de Férias". Diário dos Açores,
26 de Agosto de 1983.

Cover of the book 25 de Abril which journanistically covered the great revolution of the defeat of the nation's fascist government in 1974. It was published in Lisbon, Portugal in 1974.(It was called "A Revolução dos Cravos"[Revolution of Carnations] since it was a peaceful--no bloodshed--takeover of a government. General Antônio de Spínola led the peaceful revolution.

Revolution of 25 April 1974 in Portugal.
Source: 25 de Abril.

Revolution of 25 April 1974 in Portugal.
Source: 25 de Abril.

General António de Spínola

1974

Partido Socialista

24 DE AGOSTO

Sábado, às 21,45 horas

GRANDE

COMÍCIO

no

COLISEU FIGUEIRENSE

ORADORES

MÁRIO SOARES
SALGADO ZENHA
RAMOS DA COSTA
LOPES CARDOSO
AARONS DE CARVALHO
MARCELO CURTO
MANUEL ALEGRE

Partido Socialista

RUA DA REPÚBLICA, 246-2.º **FIGUEIRA DA FOZ**

GRANDE COMÍCIO

DO

MOVIMENTO DEMOCRÁTICO DE COIMBRA

USARÃO DA PALAVRA ENTRE OUTROS:

RUY LUIS GOMES
ORLANDO DE CARVALHO
SANTOS SIMÕES
RUBEN DE CARVALHO

TODOS AO CAMPO DE STA. CRUZ

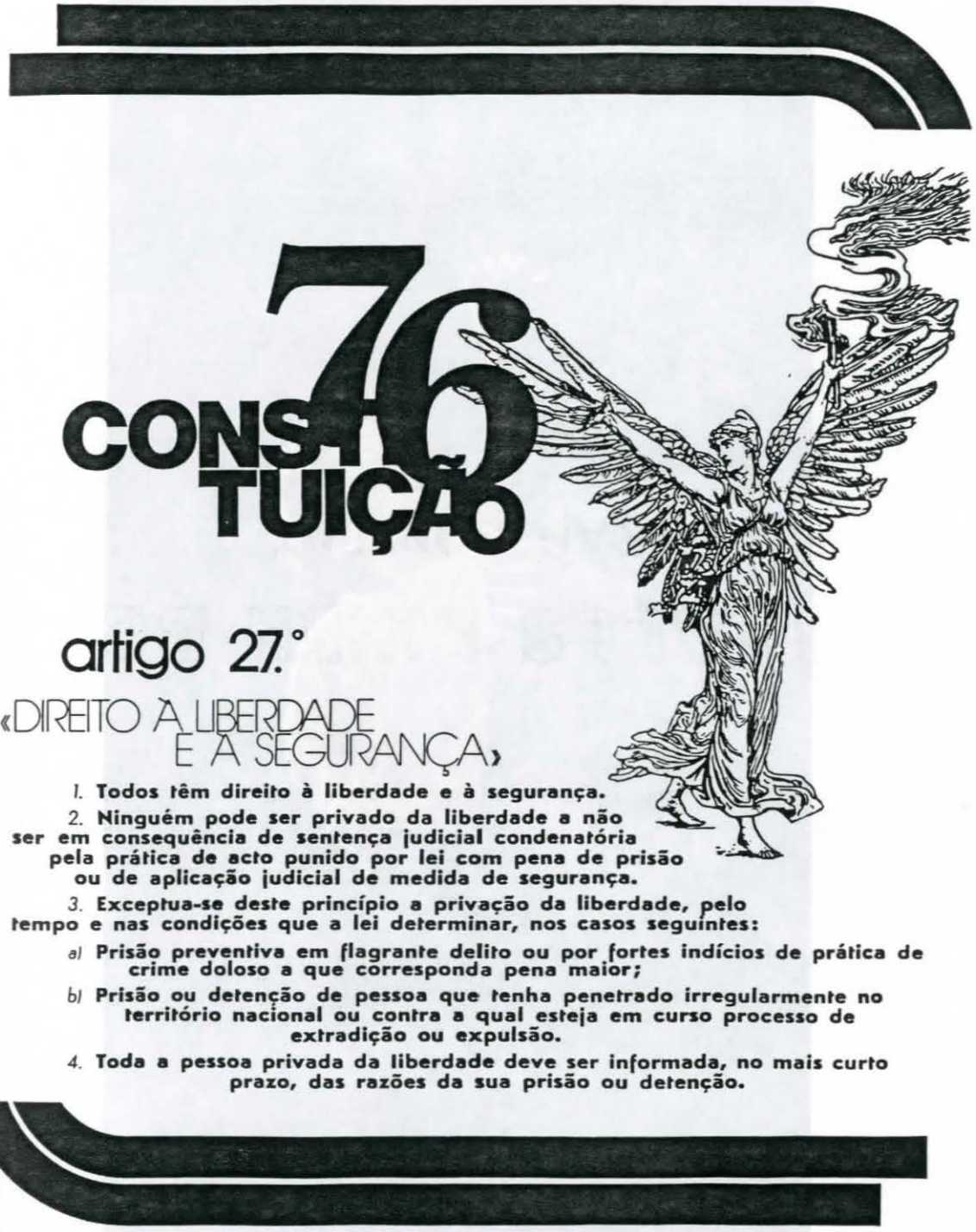
DIA 13 DE JULHO

Sábado, às 21,30 horas

FAÇAMOS DESTE COMÍCIO UMA GRANDIOSA DEMONSTRAÇÃO DE APOIO AO MOVIMENTO DAS FORÇAS ARMADAS E AO SEU PROGRAMA.

OS SMC ASSEGURAM O PROLONGAMENTO ATÉ À 1 HORA DO HORÁRIO DAS CARREIRAS QUE SERVEM AS ZONAS SUBURBANAS

TIP. COMERCIAL, COIMBRA – 30.000 EX. – 11-7-974



Courtesey of Dr. David J. Viera, Department of Modern Languages, Tennessee Technological University, Cookeville, Tennessee(1983).

"O POVO UNIDO JAMAIS SERÁ VENCIDO!" Courtesy of Dr. David J. Viera, Dept. of Foreign Languages, Tennessee Technological University, Cookeville, Tennessee, 1983.

General António de Ramalho Eanes,
President of Portugal.

in O Imigrante, 23 September 1983.

Mário Soares, Prime Minister of Portugal

Madeira and Porto Santo are two islands on the Atlantic Ocean belonging to Portugal. The Madeirans are very warm and musically joyous people.
Source: Direcção-Geral do Turismo, Portugal.

Madeiran embroidery is valued high world-wide. The Madeirans have been producing hand-made embroidery for many years and have produced some of the most beautiful peices in the world. Source: Direcção-Geral do Turismo, Portugal.

João Jardim

President of the Regional
Government of Madeira.

in O EMIGRANTE, 11 Nov. 1983

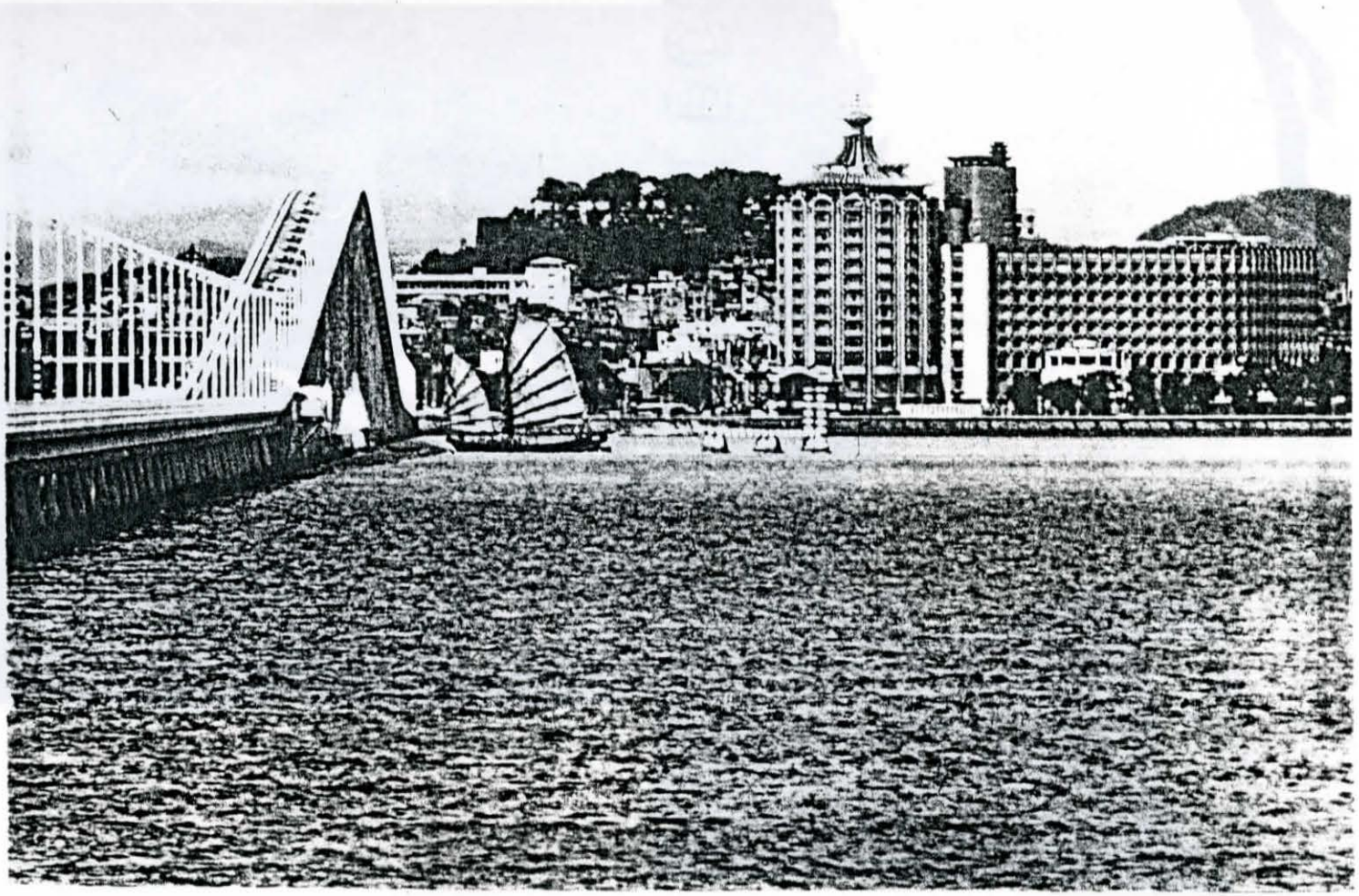
DUAS SEXTILHAS

"Dentro em pouco a Madeira rescendente,
No límpido horizonte recortada
Já se podia ver distintamente.
O Flor do Mar! O terra abençoada!
Onde, no Inverno, pelo matô agreste,
Abre, espontânea, a rosa nacarada!

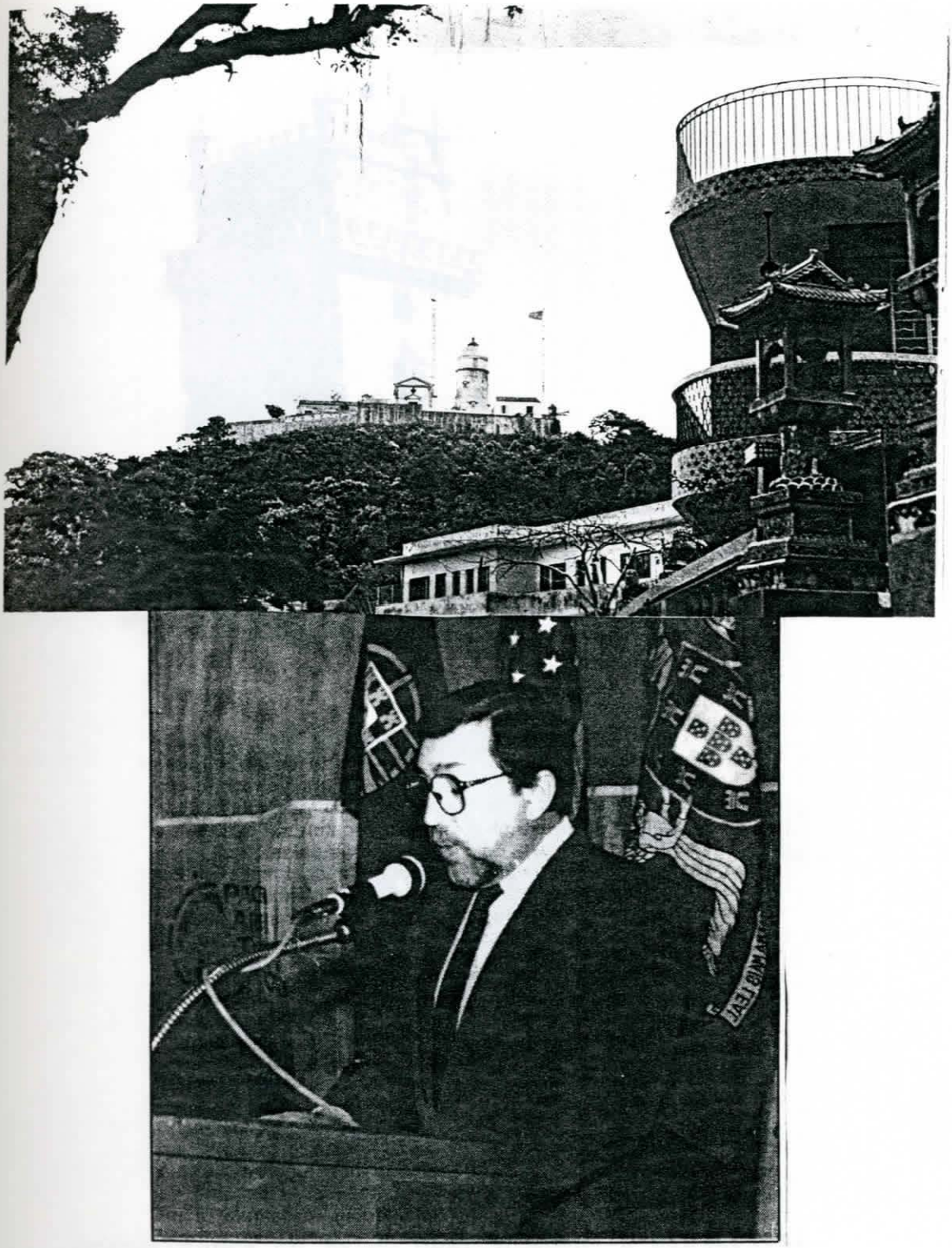
Quem pudera tornar àqueles dias
Que em teu seio passei! O Providência,
Nunca mais voltarão as alegrias,
Os magos sonhos, a divina essência
Dos anos juvenis, misto sublime
De paixões, de entusiasmo e de
inocência!"

Bulhão Pato

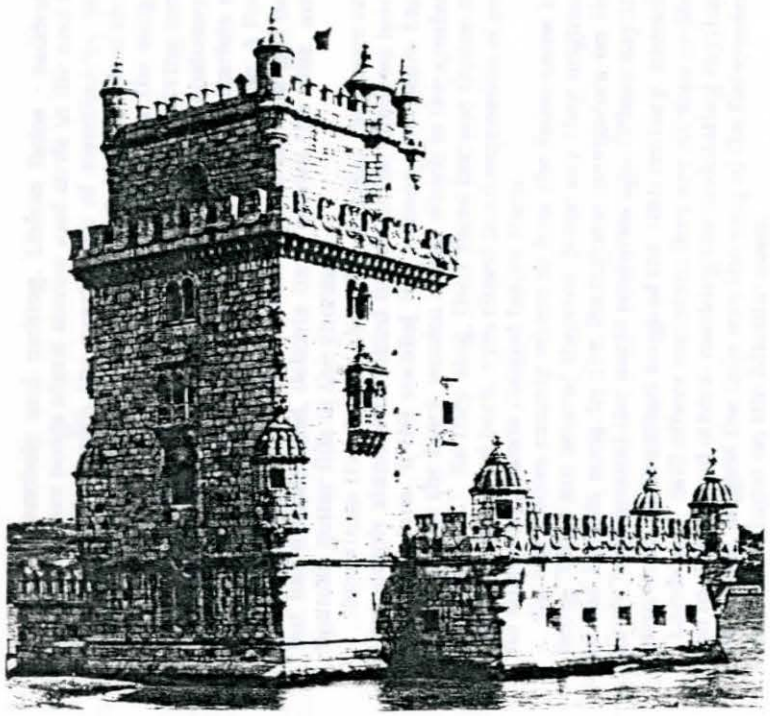
in "Portuguese Speaking Celebration" (Festival Bostonian), October, 1976.



Macau, a Portuguese possession in China.
Source: Information and Tourism Department, Macau.



Governor of Macau, Rear Admiral Almeida Costa
in Portuguese Tribune, 6 Outubro 1983



Above: Torre de Belém near Lisbon--a historical landmark. Pedro Álvares Cabral, in 1500, departed from there to discover Brazil.
Below: "Fado"(song of destiny) is beautifully and typically of Portugal proper.
Source: Direcção-Geral do Turismo, Portugal.

Lisbon sings the fado

Lisbon sings the fado

. . . The Portuguese love their fados, and so do all who come to visit this country, which each year is attracting more and more Americans to its shores.

Discriminating music lovers are now everywhere accepting the fado with the same enthusiasm that has been given for years to American jazz. Perhaps this is not surprising since this characteristically Portuguese song . . . usually sad or melancholy, but never despondent . . . grew out of the soul of Portugal in much the same way that jazz grew out of the spirit of the Mississippi River southland.

Here in Lisbon, in the hilly sections backing away from the riverfront known as the "Bairro Alto" and the "Alfama" - the old Moorish quarter - one finds the heart of the fado. In these areas of old Lisbon, the gloom of the night draws a dramatic air as the lanterns throw their lacy shadows across the cobblestones of the street and against the white-washed walls of the ancient
dwellings. All is in keeping with the true singing of Lisbon's very own folk songs in the scores of tiny, cluttered cafes.
The fado is difficult to describe. It is often called a song of fate; it might more easily be called the Portuguese version of the blues.

The Coimbra fado – a classical, more polished, more lyrical fado – is sung in Coimbra, home of the second oldest university in the world. The popular song "April in Portugal" was originally a fado called "Coimbra." In this romantic city, about a half-day's journey from Lisbon, students clad in dramatic black capes stroll through the narrow cobblestone streets, composing songs of love in their nocturnal serenades.

Then there are the fados from the Ribatejo - the bull-raising area of Portugal along the Tagus River - which are gayer and faster in rhythm, reflecting the open-air style of life in which they originate.

The best known and most characteristic type of fado, however, is the mournful lament that is heard best in Lisbon's small cafes. In style, they are rougher, more down to earth, melancholy and melting. Lisbon fados - saddest of them all - are songs about sorrow and strife in life and love. They may deal with the heartbreak of sweethearts, or be filled with the longing for old and fondly remembered things now lost. In Lisbon's cafes, when the time for the song arrives, the lights dim. Waiters hurry to finish serving meals, then stand against the walls. Hisses force noisy customers to become silent. The music starts up from two guitarists who usually sit at an ordinary white cloth-covered table. A Portuguese guitar, which looks something like an enlarged banjo but has a more fluid, delicate tone, carries the tune, and a Spanish guitar fills in the chords.

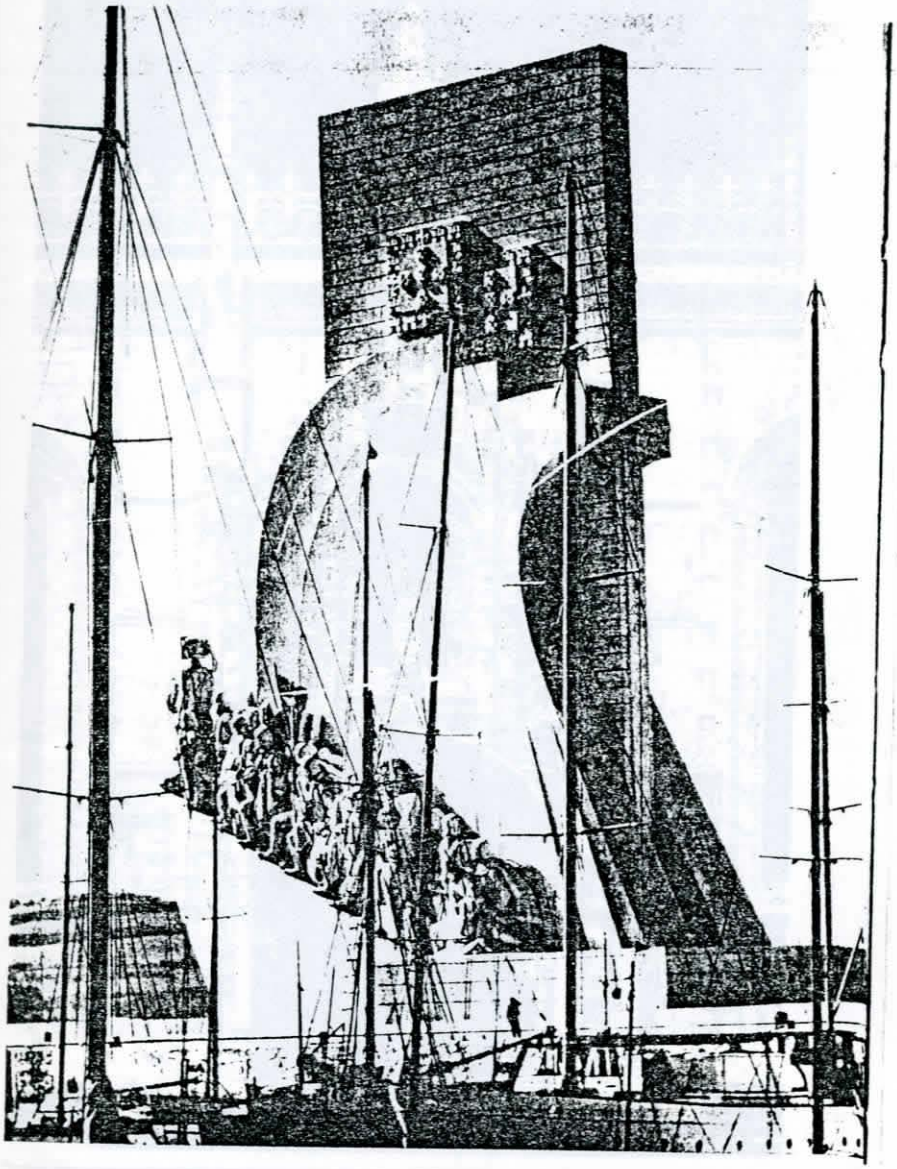
Sometimes the singers also play a guitar, but more often they simply stand with folded hands in the shadows behind the musicians. If the vocalist is a woman she wears black, enveloped in the black woolen shawl which is the symbol of the "Fadista." As they sing, their faces become trance-like, their heads leaned back, eyes closed in an expression of painful surrender, hands clasped before them.

No one knows exactly where or how the fados came into being. There are several theories. Some say they originated in the ballads sung by the Portuguese navigators on their lonely trips around the world centuries ago. Others say they stem from the Brazilian songs of the 18th century, known as "Landuma." Still others maintain they are African or Moorish in origin. And others, marking the undulating rhythm of the music, suggest the fado was the song of the fishermen as they came home on the Atlantic swell.

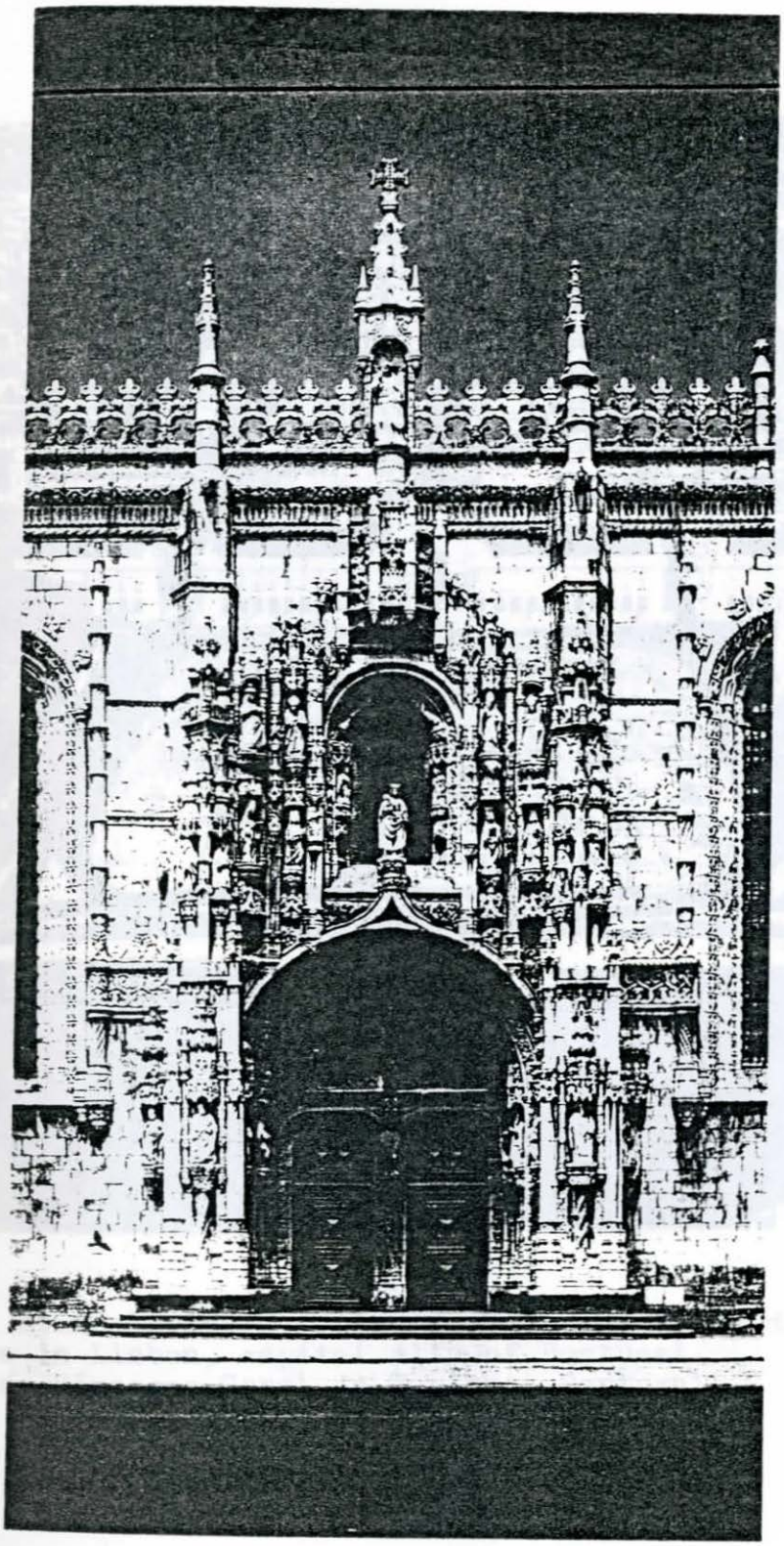
However the fado originated, whoever is doing the singing, wherever it is heard, the spirit and theme of the fado is summed up well in one particular song - made famous by the most famous fadista of them all, Amalia - "All This is Fado." Narrow streets, old houses, weird shadows . . . wanderers in the night making their guitars cry of love, jealousy, ashes, fire, pain and sin:

"Tudo isto existo, dudo isto e triste, tudo isto e fado" . . .
"All this exists, all this is sad, all this is fado."

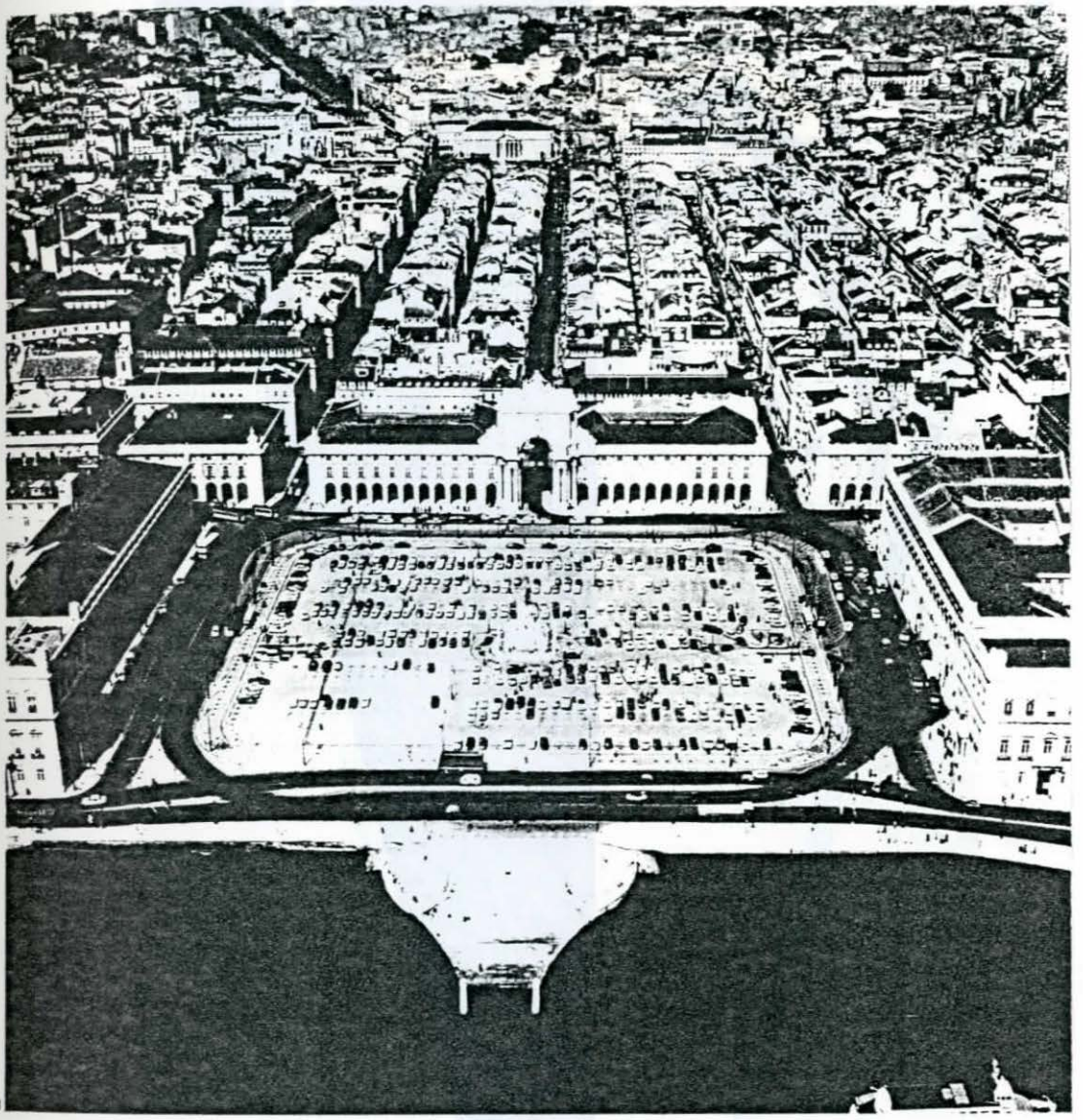
in Boston Sunday Globe, 6 November 1983



Monumento aos Descobridores or Monument to the Discoverers, facing the Rio Tejo (Tagus River) in Belém, near Lisbon, Portugal. Heading the group of followers is Prince Henry the Navigator.



Mosteiro dos Jerónimos, Belém, Portugal.
Source: Direcção-Geral do Turismo, Portugal.



Praça do Comércio, Terreiro do Paço, or Black Horse Square in Lisbon, capital city of Portugal.
Source: Direcçao-Geral do Turismo, Portugal.

AÇO

(João Bosco Mota Amaral)

Dr. Mota Amaral, President of the Autonomous Region of the Azores
Photo taken at the University of New York, 18 September 1983.

29/MAIO/80
the portuguese tribune

Primeiro documento oficial relativo ao arquipélago dos Açores

Por Emanuel Jardim Lopes

Ao comemorar-se o IV centenário da morte do grande épico Luís Vaz de Camões, e simultaneamente o dia das Comunidades, ocorre-me uma efeméride, que é esquecida por muitos e ignorada por outros: O Povoamento dos Açores.

Foi há 541 anos que foram mandadas povoar as ilhas dos Açores, segundo a carta passada por D. Pedro, Regente do Reino de Portugal, em 2 de Julho de 1439, na menoridade de seu sobrinho D. Afonso V. Ordenava a carta que o Infante D. Henrique mandasse lançar ovelhas nas sete ilhas dos Açores e que **"Se [lhe] aprouvesse as mandaria povoar"**. E acrescenta a carta: **"E por que a nós d'elo [= disso] praz lhe damos lugar a licença que as mando povoar.**

E por isso, mandamos aos nossos vedores da fazenda, corregedores, juizes e justiças e a outros qualsquer que isto ouverem de ver que lhe as deixam mandar povoar e lhe não ponham sobre elo embargo".

Depois desta carta seguem-se mais três cartas: uma datada de 5 de Abril de 1443 concedendo uma mercê a Gonçalo Velho; outra datada de 20 de Abril de 1447 estimulando o povoamento; uma última com a data de 1449 diz mais ou menos o que se lê na carta de 1439. Segundo o professor Magalhães Godinho, na sua colecção de Documentos sobre a expansão portuguesa, esta última carta refere-se à confirmação assinada já pelo rei D. Afonso V na sua maioridade. Trata-se de uma repetição da ordem dada por D. Pedro quando Regente.

É com base nesta última carta que o primeiro cronista açoriano, Dr. Gaspar Frutuoso, na sua obra "Saudades da Terra" livro IV, 1º volume, nos dá o ano de 1449 como do começo do povoamento açoriano.

Frutuoso tinha colhido a informação de João de Barros, o historiador máximo dos descobrimentos, que fala nos Açores na sua Ásia, Década 1ª livro II, capítulo 1º Barros por sua vez funda-se nas referências de Gomes Eanes de Azurara que é o primeiro Cronista que se refere aos Açores na sua Crônica do Descobrimento e Conquista da Guiné.

Tanto Barros como Frutuoso desconheciam a carta de 1439, atrasando assim o povoamento dos Açores em 10 anos. E cairam no mesmo erro todos aqueles que a eles foram buscar a informação.

Segundo nos diz Manuel Monteiro Velho Arruda, que tratou deste assunto com larga visão na sua excelente "Colecção de documentos relativos ao descobrimento e povoamento dos Açores", o povoamento Açoriano deu-se logo após o ano de 1439 começando pela ilha de Santa Maria onde os primeiros povoadores se foram localizar na parte norte da ilha entre a praia dos Lobos e do Cabrestante, junto à ribeira de Santa Ana, que então se chamou do Capitão, e aí fizeram a sua primitiva povoação.

Não foi meu intento historiar o povoamento dos Açores e muito menos o tão controverso caso do seu descobrimento. Tenciono apenas divulgar neste pequeno apontamento histórico o primeiro documento oficial, que se conhece relativo ao arquipélago dos Açores; a carta de 2 de Julho de 1439.

No dizer do Dr. João Bernardo de Oliveira Rodrigues, nas "Palavras Prévias" à edição de 1971 do livro III das "Saudades da Terra", esta carta é "como que uma baliza, a partir da qual passou o nosso arquipélago a fazer parte do mundo conhecido e habitado".

CARTA DE EL-REI D. AFONSO V

Dando licença ao Infante D. Henrique para povoar as sete ilhas dos Açores, onde já mandara lançar ovelhas - de 2 de Julho de 1439.

Dom Afomso etc. A quantos esta carta virem fazemos saber, que o Ifante Dom Anrrique meu tio nos ẽvyou dizer q̃ el mandara lançar ovelhas nas ssete Ilhas dos Açores, e que se nos aprouguese que as mandaria pobrar. E porq̃ a nos dello prax lhe damos lugar e licença q̃ as mandé pobrar. E porem mandamos aos nosos veedores da fazenda corregedores juizes e justiças é a outros quaaesquer q̃ esto ouverem de veer que lhas leixẽ mandar pobrar e lhe nom ponhã sobre ello enbargo. E al nom façades. Dada em a cidade de Lixboa doos dias de Julho. El-Rey o mandou com autoridade da Sra. rrainha sua madre como sua tetor e curador que he com acordo do Ifante do Ifante (*sic*) Dom Pedro seu tio detensor por el dos ditos regnos e senhorio. Páay Roiz a fez screpver e ssoscrepveo per sua mão. Anno do naciméto de nosso señor Jhu X.º de mil e iiii xxxix.

Chancelaria de D Afonso V.-L.º 19, f.º 14—na Torre do Tombo.

(Publicada no "Arquivo dos Açores", vol. I, pag. 5, em "Alguns Documentos da Torre do Tombo", edição de 1892, pag. 6, em fac-símile na "Insula", n.º 7-8, pag. 23.)

in The Portuguese Tribune
29 de Maio de 1980

ANTOLOGIA
AÇÓRICA

OS AÇORES

Os Açores!... a minha pátria linda !
Esmeraldas lançadas sobre o Mar,
P'ra recolher das ondas os soluços,
A silente ternura do luar!...

Os Açores, meu Deus, eu sei amá-los,
Mas não sei descrevê-los com verdade;
Não há tintas na tela que os imitem:
São criações divinas da Saudade.

Em calmas noites, olhando o céu azul,
Penso, às vezes, que foram, certamente,
O produto estrondoso dum milagre,
Dum milagre de Deus Omnipotente.

Ponho de parte, então, toda a ciência,
Acredito na força de Plutão;
Porém ao fogo bruto é impossível
Criar coisas que tenham coração...

E os Açores, a minha pátria linda,
Tem coração, tem alma, sabem rir...
São poetas sonhando eternamente
Sobre o leito das ondas a dormir...

RUI DE MENDONÇA

(In «Poemas» — 1969)

in Diário dos Açores
9 de Setembro de 1983

The Azores - Another World

By Alma Carrol

In the early dusk of June 22, KCRA-TV,s Stockton News Bureau Chief Kent Pierce took a camera crew and nine descendants of Portuguese imigrants to the Azores Islands on a 12-day journey in search of their roots, an experience most found nostalgic, moving, always fascinating, and many times surprising.

A seven-part series called "Pilgrimage to the Azores" based on that expedition was telecast on Channel 3,s 6.00 a.m. and Noon News on September 12 through 18, and on the 6.00 p.m. News Saturday and Sunday, September 19 and 20.

Pierce's camera crew included cameraman Bill Heryford of Stockton and Paula Calcagno, a student at Sacramento State College, whose work as assistant cameraman on the series will form the basis for a journalism major thesis.

Accompanying them were Gilbert and Dolores Gomes, John and Mary Silva, and Carole Jaques of Tracy; John and Eleanor Vierra from Manteca; Lathrop's John J. Serpa; and Ray and Velma Perry, and Mrs. Kent [Almeda] Pierce of Stockton.

"We roared off the runway at Kennedy Airport in New York with the speed and precision of a fighter jet", says Serpa. Barely off the ground, TAP's pilots pulled up their landing gears with a no-nonsense spirit of adventure. I had the feeling they were former fighter pilots, and indeed they were, as were most of SATA's pilots".

Five and half air hours and 2200 miles from New York, the Azores are among the last unspoiled island paradises left on earth: nine priceless gems strewn across 360 miles in the middle of the Atlantic Ocean and 1000 miles from Lisbon; they are all volcanic in origin. cut off from the rest of the world and lost in foggy mists from November through May, the islands are an intriguing source of history, legend, and natural beauty. Prior to their discovery by the Portuguese in 1427, they were inhabited only by a species of goshawks called Açores, after which they were named by Captain Diego de Silva, who was then in the service of Prince Henry the Navigator.

Accessible by air and sea, they are regularly serviced across the Atlantic by TAP Airlines and inter-island by SATA Airlines between Terceira, São Miguel, Faial, and Santa Maria, with occasional service available to Graciosa, Pico and Flores. An air strip is also currently being built on the tiny island of Corvo, which forms part of the western group of the islands, a puzzlement in light of its 7 square mile size and population of only 275.

Dinner in flight was superb. warm, wet, scented towelettes were first distributed by three Portuguese stewardesses, who also spoke French and some English, the chief steward spoke flawless English. Menus offered a variety of American cocktails. Following a tangy orange juice were hors d'oeuvres (of salmão fumado Nova Escocia [smoked salmon Nova Scotia]. Entrée was a choice of either espetada de vaca "Omar Pasha" [beef brochette "Omar Pasha"] served with feijão verde à polaca [green beans polonaise] and arroz de açafrão [saffron rice] or lombo de porco "A Transmontana" [pork tenderloin] with the green beans and batata assada [roast potatoes]. Dessert included cheese and crackers or pastelaria francesa [selected pastries] with café or chá [coffee or tea]. Wine was a choice of red or white Solar Brand; service was in a splendid manner. This Old World courtesy and excellence in food was found throughout the islands and appeared the custom, never the exception.

A drizzling overcast obscured the islands until descent began through the rain clouds; the sleek L-1011 Tri-Star put down smoothly at Lajes Field, an airstrip on the northern perimeter of the Island of Terceira. One of America's major air bases outside the United States, it is considered crucial to U.S. defense in the Atlantic. As a major seaport, it is a refueling point and station for U.S. Navy planes used in monitoring enemy U-boat activity.

As the huge plane taxied swiftly to a halt, several people - relatives of Gilbert and Dolores Gomes - began waving excitedly from the visitor's loft.

"I was absolutely overwhelmed", says Dolores. "It was 4.30 in the morning! They knew we only had a brief layover on our way to São Miguel, yet they left their homes in Santa Barbara on the south side of the island at 2 o'clock to get there, traveling partly by bus and walking the rest of the way. Even my Aunt Theresa, who is 75 years old, had come all that way just to catch a glimpse of us!"

The group was to return to Terceira on the last leg of their journey so this brief encounter was not their last.

The camera crew and equipment were quickly ushered to the Supervisor of Customs for camera registration verification and security check. These routine checks for small weapons and firearms are vital for protection of the islands against terrorists.

Terceira is an island of great beauty in a lush pastoral way with green rolling hills and blue wild hydrangeas growing everywhere. It has an enviable mild climate ranging between 55 and 75 degrees without variation.

Colonization of the island began in 1450 by a Fleming named Jacome de Bruges, and it soon became a point of call not only for Portuguese ships sailing the Atlantic, but for Moorish, French and English pirates who, for three centuries swooped down upon its shores, preying upon galleons returning to the Old World with New World riches.

At 8:30 a.m. the group boarded a British made SATA Airlines 45-passenger twin turbo prop aircraft bound for Ponta Delgada in Sao Miguel where they were to spend the next three days.

Called Ilha Verde [the Green Isle], Sao Miguel is the largest [289 square miles] and loveliest of the islands. An Eden that produces everything from tea to pineapples, cattle to mineral water, it is covered with luxuriant vegetation, masses of hydrangeas, azaleas, cannas, and wild blackberry bushes. For religious feasts, the black and white mosaic streets are carpeted with bougainvillea and belladonna lilies.

The enjoyment of television, as the average American knows it, is unknown in the Azores except for those fortunate few affluent enough to afford a set. Syndicated shows like Dallas, Star Trek [with Portuguese dubs], and the highly popular Brazilian soap operas are telecast from Radio/Televisao Dos Acores in Ponta Delgada, which also offers news and locally originated programming.

"I wore my Texas stetson", said Serpa, "and many times, I was stopped on the street and asked if I were the evil J.R. Ewing from Dallas, so you know TV is beginning to catch on in the villages".

Taxicabs whisked the travelers to the Hotel Avenida in Ponta Delgada for a day of rest. They had been up 24 hours. Cabs are much cheaper than renting a car, which requires an International Drivers License and mandatory insurance. American rules-of-the-road are not recognizable on the narrow cobblestone streets, but a hair-raising ride, with much horn-honking, is well worth the experience as drivers are quite knowledgeable and happy to call your attention to points of interest along the way. It is not unusual for an expensive Mercedes to be used as a means of public transportation, and exotic foreign cars, such as Innocenti, Ligier, Portaro, Sado, and Talbots occasionally dot the roadways.

Ponta Delgada's port facilities accommodate oceangoing vessels. A Turkish ship with a broken engine still sat in port after 40 days, waiting for repairs. Life was already assuming a different pace for the travelers.

"Their way of doing things is entirely different", says Dolores Gomes, whose family is from Terceira and whose husband's family is from Sao Jorge. "They can be so happy with so little. No cars or shopping centers. Just do what you want when you want to. - Of course, they have to milk the cows and do their chores every day. Their farming is mostly done by hand, and crops such as corn, potatoes, wheat, grapes, kale, turnips, lettuce, as well as pigs, chickens and beef are grown for their own use".

Electricity is 220-380 volts compared to the American 120. Water boils almost instantly, quicker than a microwave. Converters are recommended for travelers and should be purchased on the Mainland as they are not available in the Azores - simply because they are of no use to the native.

The exchange rate is a pleasant surprise. At approximately 117$ escudos to the American dollar, one could look forward to financial recovery in the islands. Social Security and a small U.S. pension would offer an enviable lifestyle.

After-dark entertainment is limited, consisting primarily of movie houses in larger cities like Ponta Delgada, which boasts one theatre. A favorite spot for the younger crowd is Aquarius, a discotheque in Lagoa just outside Ponta Delgada. Open all night, it features a disc jockey and such American oldies as "Little Green Apples" and "Walking in the Rain" on tape and record. Its staff, including the parking attendant, all wear ties and coats.

American drinks and Portuguese liquors are served regardless of the patron's age, however, no one ever appears intoxicated, even at 4.00 o'clock in the morning. Violence is unheard of. There is a pervasive air of respectful congeniality.

Telephones are relatively unknown in the average home. Major hotels offer this accommodation, however, successful communication to the outside world is not without much persistence, patience, and frustration for the caller.

"I tried to call my office from the Hotel Avenida em Ponta Delgada on Sunday morning, the 4th day after we arrived", relates Serpa, "and was told by the desk clerk, "No lines are available".

Phone calls are directed through a communications center in Lisbon, then relayed to the United States or other parts of the world.

"I tried for the next six days to make a single call - four times from the Hotel Faial in Horta, and twice from the Hotel Angra on Terceira. Each time, the clerk told me "It is impossible", or "No lines are available", or "A new communication center is being built in Lisbon and they are in process of transfer". Finally, after a second attempt from the Hotel many pleasure boats that dock. the hotel clerk exhibited much surprise at my aggravation and wondered what could be so important. After a while, I, too, began to wonder what was so important".

On June 26, the group left Sao Miguel aboard SATA Airlines for Horta on the island of Faial. Due to much volcanic activity, a great variety of landscape can be found on this island, ranging from green meadows hedged with hydrangeas, hills, coves, and curious islets. Historically, it played a significant role as a major Allied naval station during both World Wars. It was the site for installation of intercontinental submarine cables and sheltered the Allied fleet that took part in the Normandy invasion.

It is also a stop for cruise ships and jet setters of the world. According to local police, drugs are not a part of the Azores youth scene, although marijuana is available from the many pleasure boats that dock. Its sparse use may be attributable to cultural restraints and economics.

Faial was equally significant for two of the group - tour guide Carole Moitoso Jaques, whose father was born on the island.

"As a child, my parents and I traveled to the Azores and would stay three to four months at a time to visit relatives". Her love affair with the Azores has not dimmed as she has since made numerous trips, the frequency of which she explains by saying a bit reservedly, "I have always been interested in Portuguese culture and history". There Serpa met his maternal grandmother's family and was escorted and entertained by "a delighful cousin named Ludovina Alves Ornelas Vierra". He was also to meet his father's family on Pico, the next island on their itinerary.

On July 2, they returned to Terceira where they were to remain at the Hotel Angra for the balance of their stay.. Terceira appeared to be the island on which most of them were united with relatives they had never met.

June 27 saw the travelers on their way to Pico on an old launch which was not the most luxurious mode of travel. It leaked exhaust fumes in the passenger area, and there was much trafficking back and forth to the bathroom. These discomforts were all taken with good humor, however.

The island of Pico, second largest in the archipelago, is named for the impressive mountain that emerge from its center. Volcanic and often snowcapped, Pico Mountain soars to nearly 8.000 feet, highest in the Azores. Seen through a mist of clouds at its crest, it is reminescent of Japan's famed Mt. Fuji. The island is also famous for its fruit growing and wine. After a motor coach tour of the island and lunch, the group returned to Faial.

"I discovered I came from a very large family", said Eleanor Vierra. "They are simple, hard working people who have now become real for me. They were just a name to me before". She and her husband, John [whose family is also from Terceira] were deeply touched by the encounter. "Such emotional, affectionate people , she continued. "It was very hard to leave them, and just thinking about this brings tears to my eyes. It was an incredible experience. They didn't have to know you to invite you in or help you. I am going back".

"I have about 35 relatives there altogether", said Dolores Gomes. "Gilbert's family is from Sao Jorge on his father's side, and his mother is from Faja do Boaths [Village of the Goats]. Her little village is completely abandoned except for one old couple and she's very ill. The taxi driver would not go there so someone with a truck took us part of the way and we walked the rest".

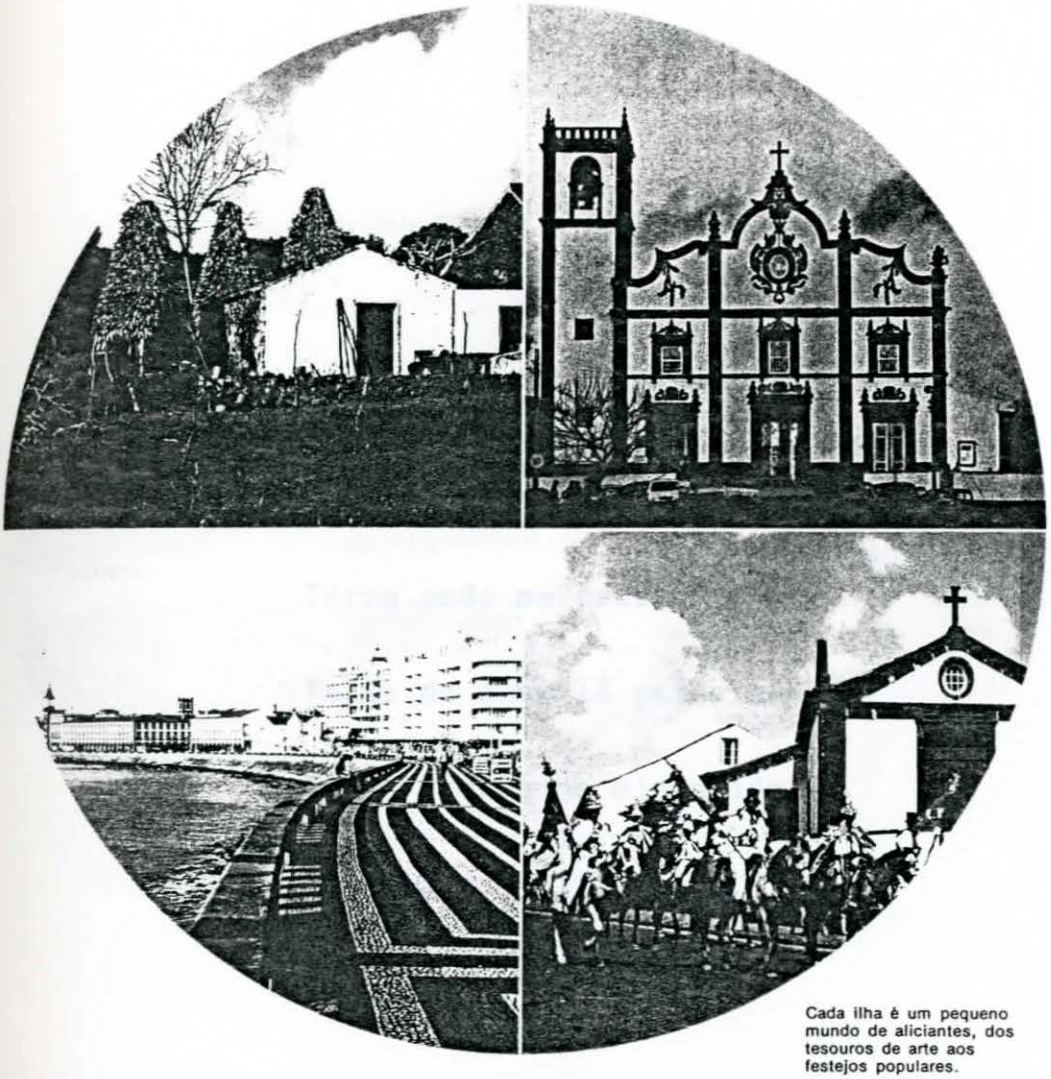
Much land lies abandoned by owners off to seek their fortunes in America, Brazil and other places throughout the world, so an abandoned village is not unusual.

Without reservation, each of the nine persons in earch of their heritage expressed an overwhelming awe at discovering their own identity, who they were, from whence they had come, to find relatives who were now very real and no longer just faceless names.

"Theirs is the ultimate civilization", says Serpa. "Despite a lack of general material wealth and a basic primitiveness, they live together with love. They know they are of value. Their sense of self is unestimable and there is no need to prove anything. There is an innate sense of spirituality - that we are all part of each other and all responsible for each other. And what you do to another, you do to yourself".

"What impressed me most", said Pierce, "and what I have attempted to capture on film, is the basic decency and human dignity of these people, whose warmth and friendliness I have encountered nowhere else. There is a peaceful tranquility about the islands. One hears it in the lilt of bird song among the wild flowers, the tinkling of a cowbell, the quiet shush of the Atlantic breaking against the black lava rock shores. It is indeed another world".

in Jornal Português, October 6, 13 & 20, 1983



Cada ilha é um pequeno mundo de aliciantes, dos tesouros de arte aos festejos populares.

AZORES

Source: For this and the next four pages on the Azores: Direcção-Geral de Turismo de Portugal.

"Oh! minha querida aldeia,

Terra onde me criei,

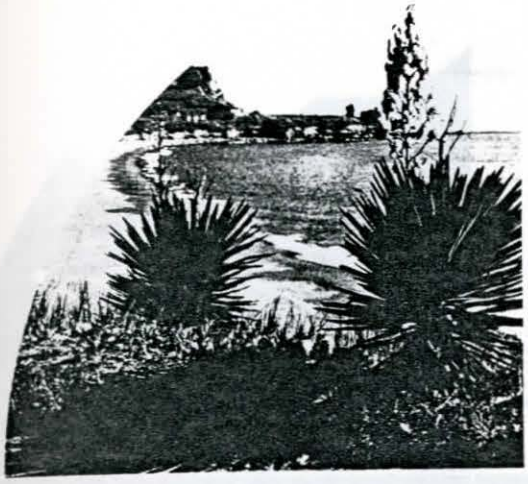
Feliz de quem lá passeia—

Tenho sempre na minha ideia:

Para lá eu voltarei!...

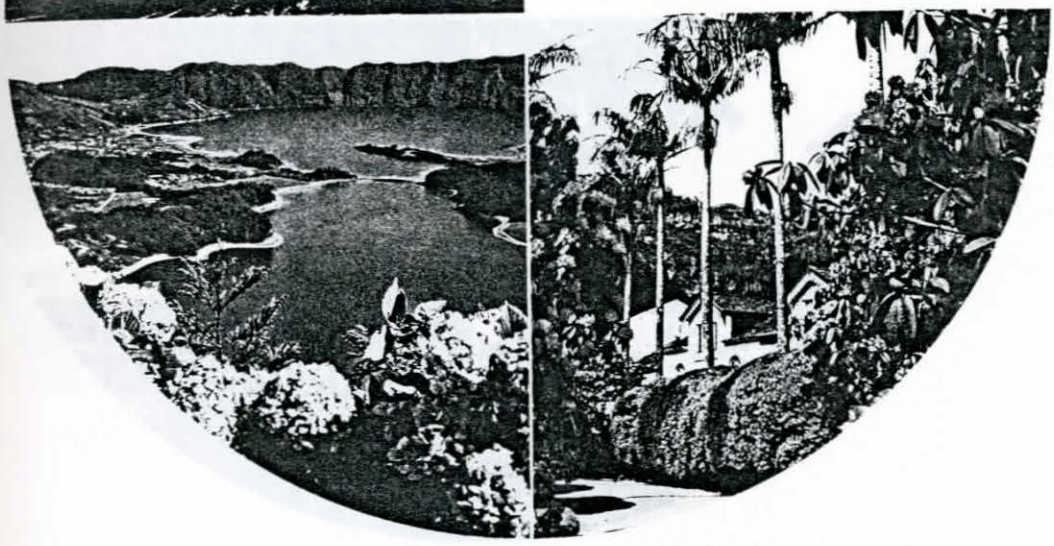
in Frias, Antônio Joaquim de,
"A Santa Maria". Luz Que Anoitece.

S. MIGUEL E SANTA MARIA



ILHA DE S. MIGUEL — Paisagens bucólicas, vegetação exuberante, lagos de margens esmaltadas por azáleas e hortênsias. Os frutos tropicais, os parques românticos e as surpreendentes fontes de caldeiras de águas quentes, de origem vulcânica, espectáculo natural quase único no mundo. A vida cosmopolita de Ponta Delgada.

ILHA DE SANTA MARIA — Praias acolhedoras de areia macia. Colinas arborizadas e altas falésias. O azul envolvente do mar. A pesca e a exploração submarina.



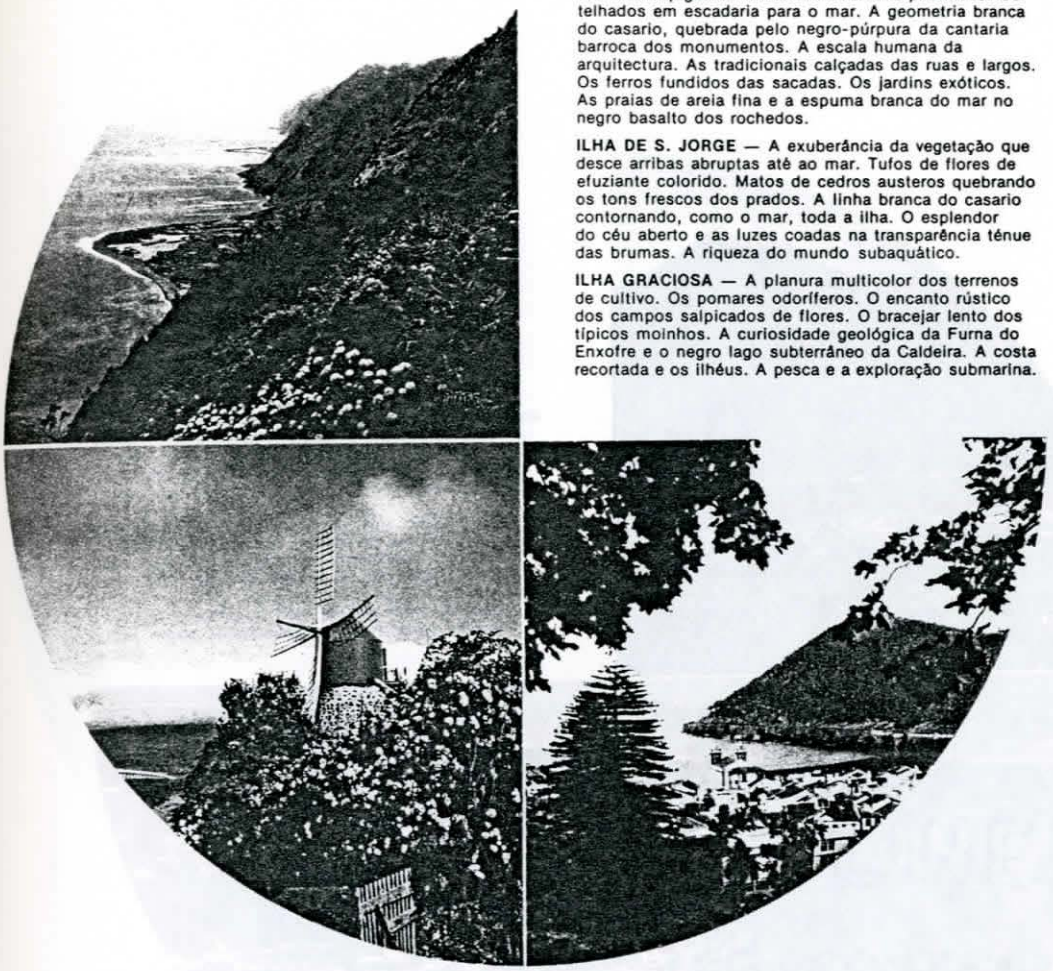
The islands of São Miguel and Santa Maria

TERCEIRA, S. JORGE, E GRACIOSA

ILHA TERCEIRA — O recticulado policromo das culturas e dos pastos. Os vinhedos escondidos entre muros de lava. As espigas de milho em douradas pirâmides. Os telhados em escadaria para o mar. A geometria branca do casario, quebrada pelo negro-púrpura da cantaria barroca dos monumentos. A escala humana da arquitectura. As tradicionais calçadas das ruas e largos. Os ferros fundidos das sacadas. Os jardins exóticos. As praias de areia fina e a espuma branca do mar no negro basalto dos rochedos.

ILHA DE S. JORGE — A exuberância da vegetação que desce arribas abruptas até ao mar. Tufos de flores de efuziante colorido. Matos de cedros austeros quebrando os tons frescos dos prados. A linha branca do casario contornando, como o mar, toda a ilha. O esplendor do céu aberto e as luzes coadas na transparência ténue das brumas. A riqueza do mundo subaquático.

ILHA GRACIOSA — A planura multicolor dos terrenos de cultivo. Os pomares odoríferos. O encanto rústico dos campos salpicados de flores. O bracejar lento dos típicos moinhos. A curiosidade geológica da Furna do Enxofre e o negro lago subterrâneo da Caldeira. A costa recortada e os ilhéus. A pesca e a exploração submarina.

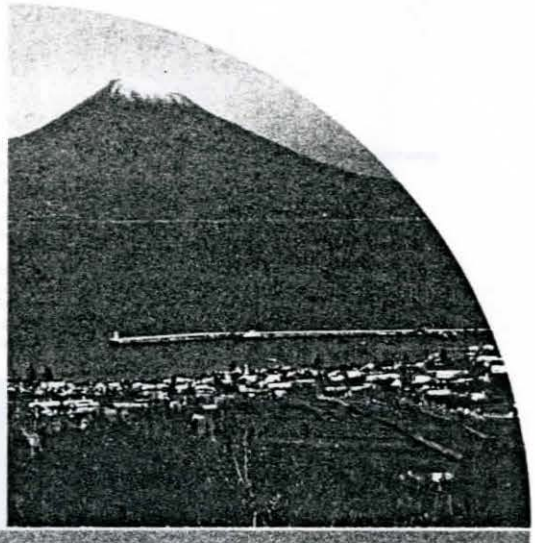


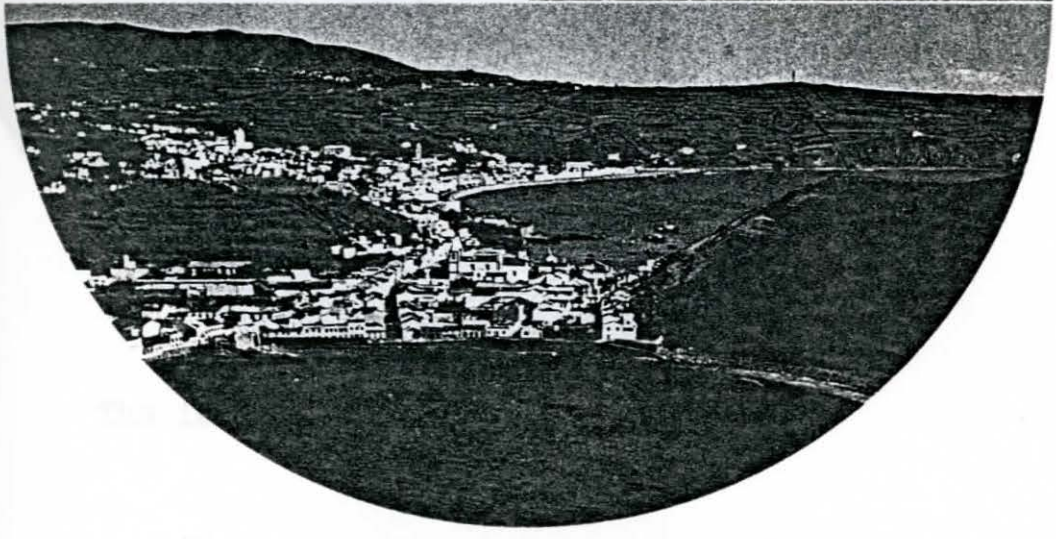
The islands of Terceira,
São Jorge and Graciosa.

FAIAL, PICO

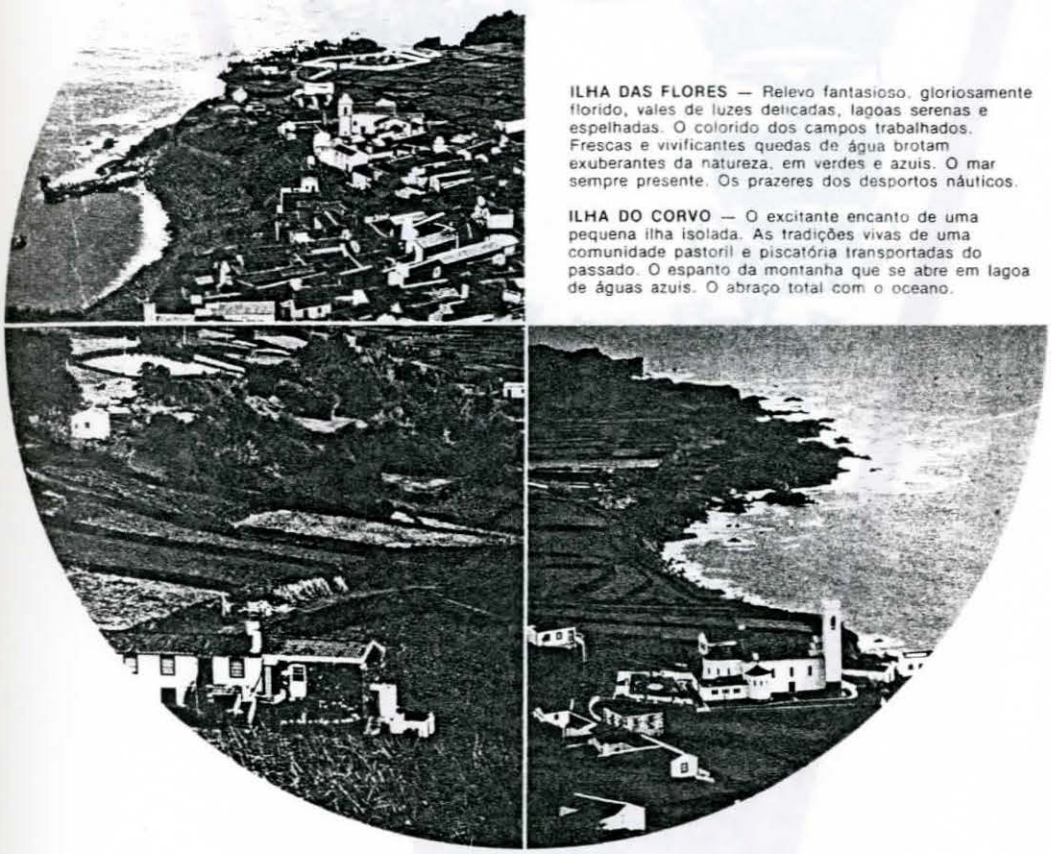
ILHA DO FAIAL — O azul intenso das hortênsias e do mar. A costa recortada em baias abrigadas, Horta, porto ideal para o iatismo, ponto obrigatório de convívio dos grandes velejadores oceânicos. Os miradouros de vistas deslumbrantes. A insólita descoberta da Caldeira, cratera imensa atapetada de verdura, santuário do silêncio e da contemplação.

ILHA DO PICO — A emoção de uma montanha que irrompe subitamente do mar até às nuvens. Cone gigantesco que de momento a momento varia de cambiantes, da cinza diáfana do nascente, à alvura da neve, ao fogo dos poentes. Vinhedos que produzem o famoso verdelho do Pico. Costas fartas de peixe. Pedras negras rendilhadas em caprichosas formas de lava.





The islands of Faial and Pico



ILHA DAS FLORES — Relevo fantasioso, gloriosamente florido, vales de luzes delicadas, lagoas serenas e espelhadas. O colorido dos campos trabalhados. Frescas e vivificantes quedas de água brotam exuberantes da natureza, em verdes e azuis. O mar sempre presente. Os prazeres dos desportos náuticos.

ILHA DO CORVO — O excitante encanto de uma pequena ilha isolada. As tradições vivas de uma comunidade pastoril e piscatória transportadas do passado. O espanto da montanha que se abre em lagoa de águas azuis. O abraço total com o oceano.

The islands of Flores and Corvo

VILA DO PORTO
PONTA DELGADA
SIC
SICUT
DEUS?
V. F. DO CAMPO
RIBEIRA GRANDE
NORDESTE
LAGOA
POVOAÇÃO
S. MIGUEL
E
S. MÁRIA
AÇORES
PORTUGAL

"Pode ver o norte e sul,

E ver toda a freguesia:

Os Anjos e o Paúl,

E aquele mar azul

Que beija Santa Maria..."

.....

"Eu gostava de pescar

—Era a minha alegria!—

Lá, naquele lindo mar...

—Quem me dera lá estar,

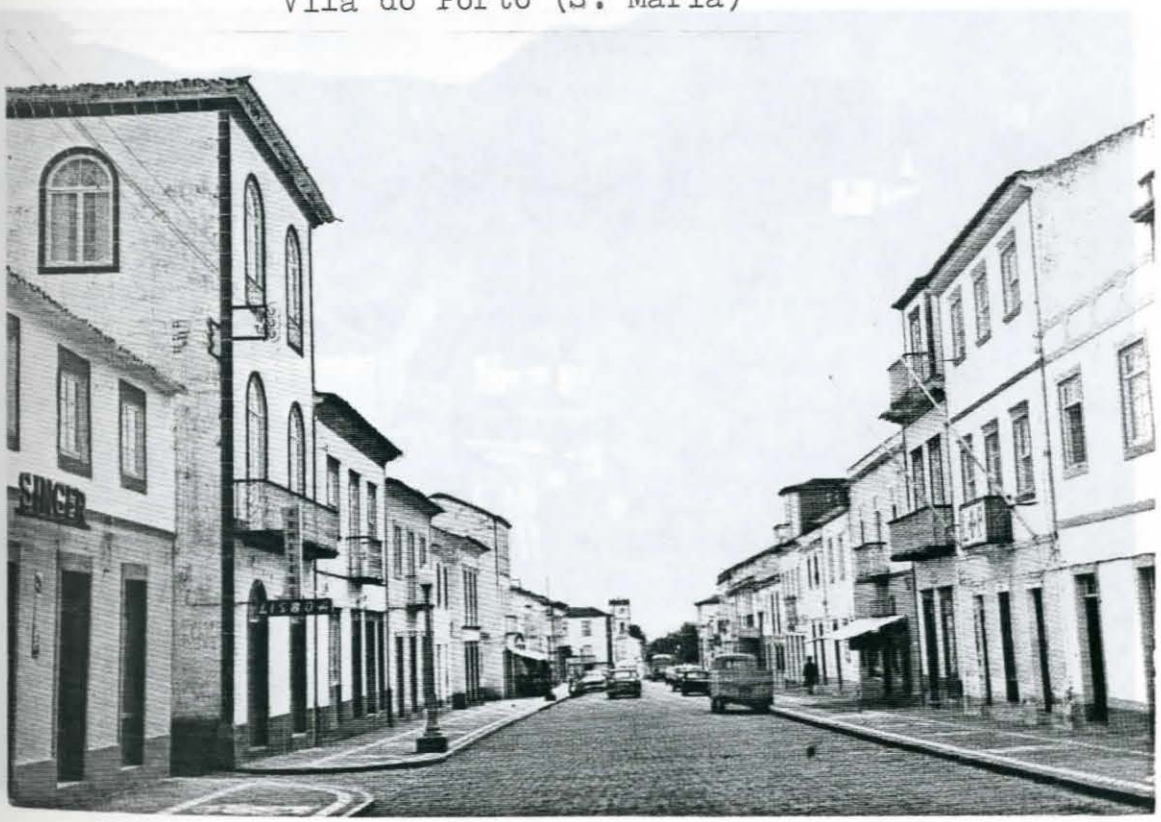
Na minha Santa Maria!"

in Frias, António Joaquim de, "Contos de inverno". Luz que Anoitece.

Igreja de Santo Espírito

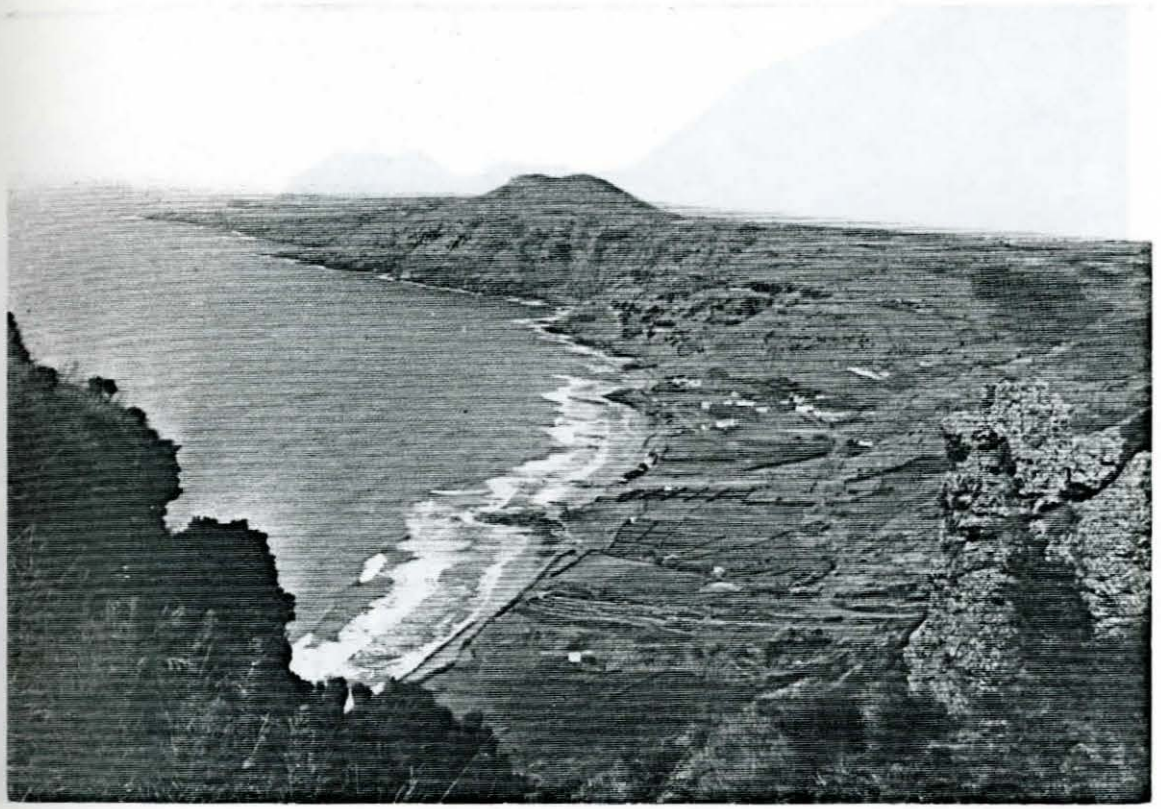
Santo Espírito,
Santa Maria

Vila do Porto (S. Maria)



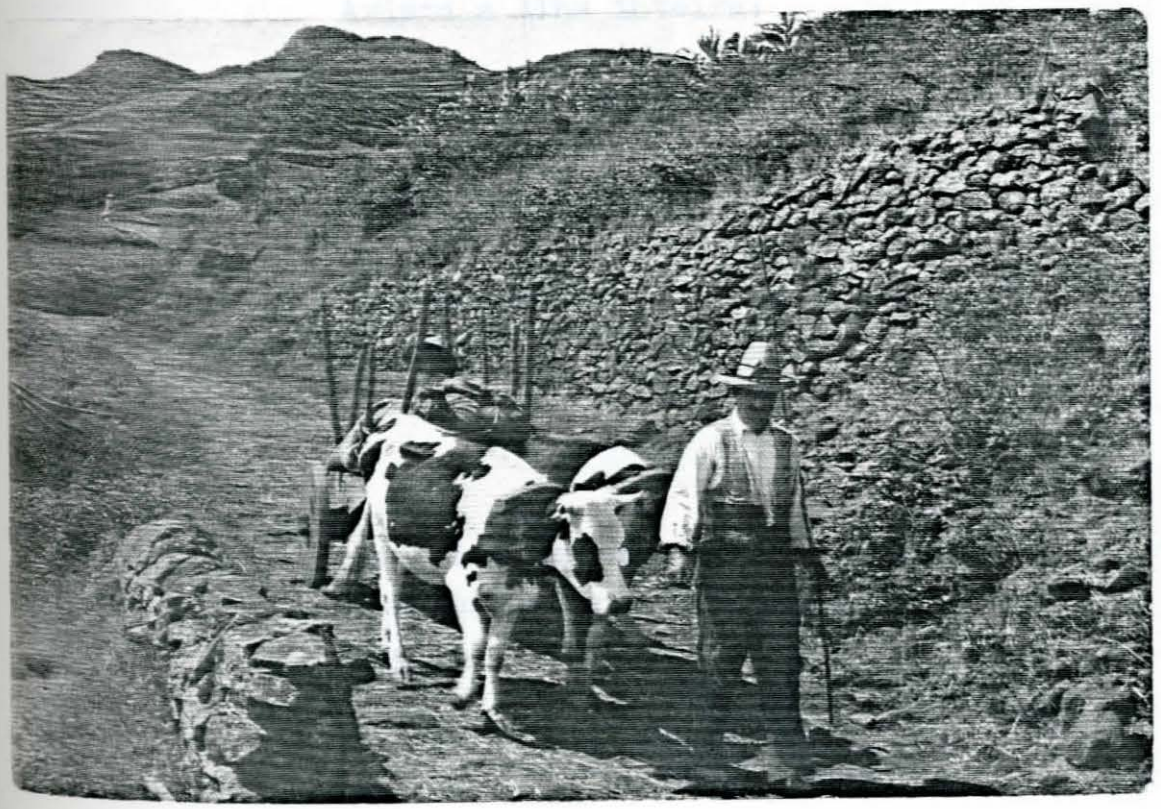
Courtesy of José M. Figueiredo

Malbusca



Lugar do Forno, Santa Maria, Açores

SANTA MARIA



"...Lá não tem gente mui rica

Mas é lugar de alegria;

Todo aquele que lá fica

Bem o diz que é bonita

Aquela Santa Maria.

Quem vai, lá, ao Pico Alto

Avista a ilha inteira;

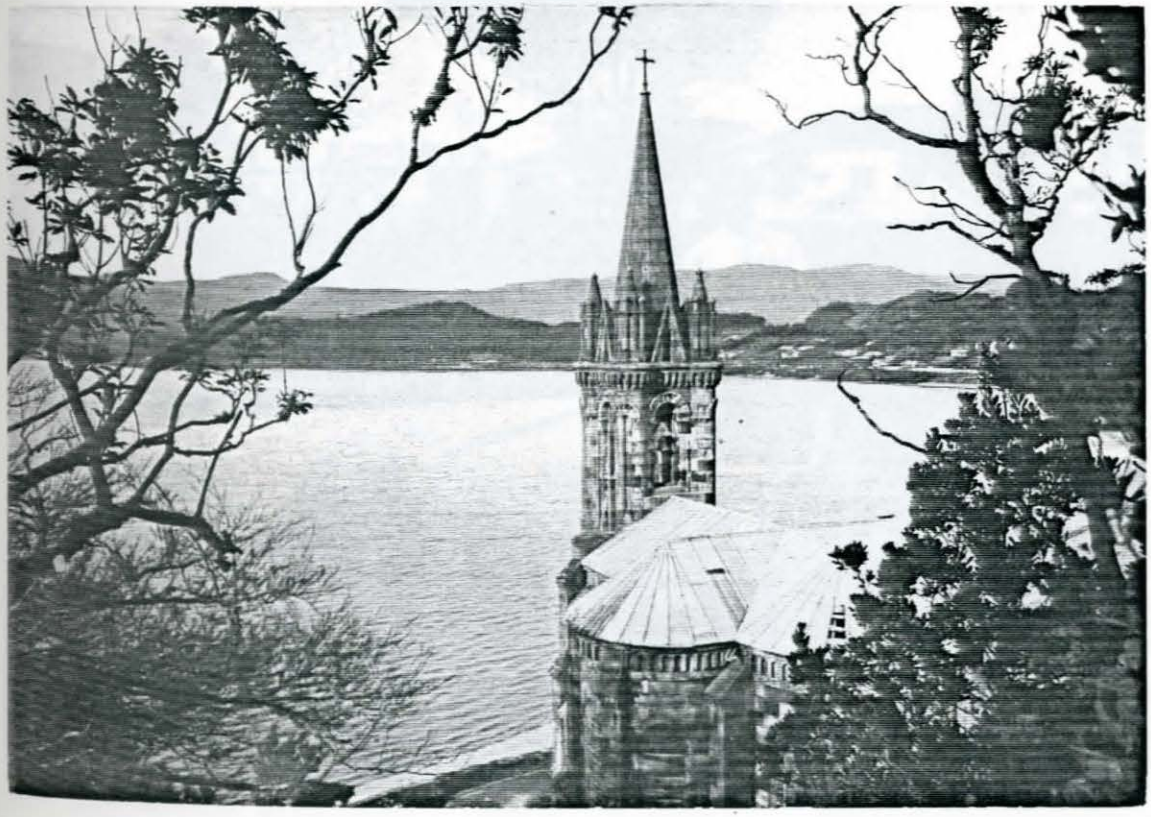
Lá pode ver tanto mato,

E não precisa dar salto

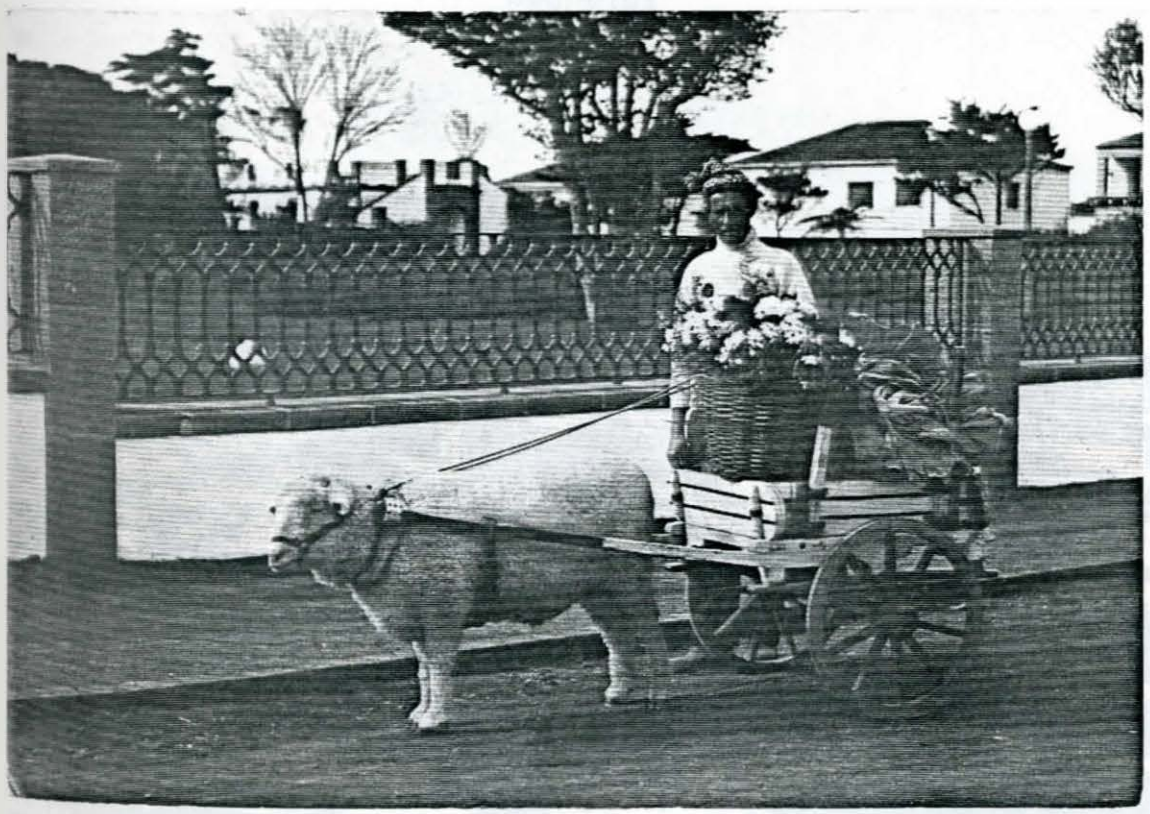
Para encontrar a faeira."

in Frias, António Joaquim de, "Contos de inverno". Luz que Anoitece.

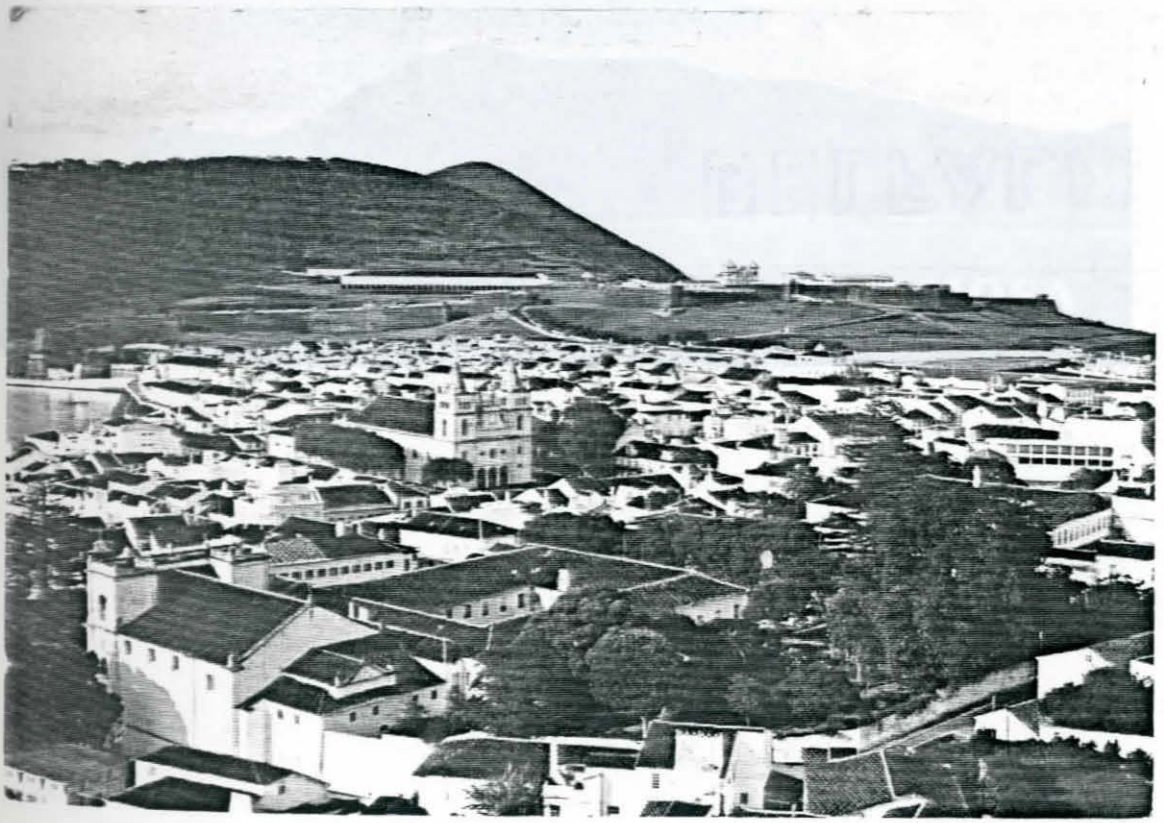
PONTA DELGADA - S. MIGUEL - AÇORES



S. MIGUEL - Açores

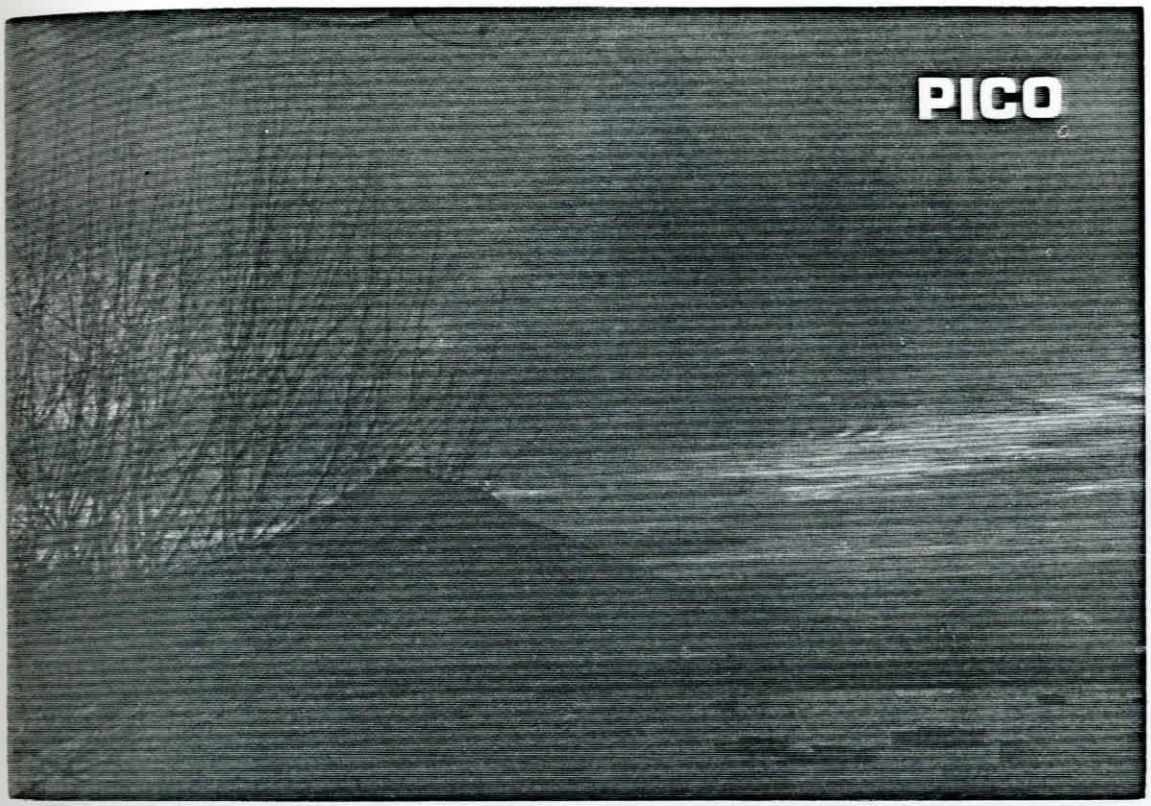


TERCEIRA



GRACIOSA

S. JORGE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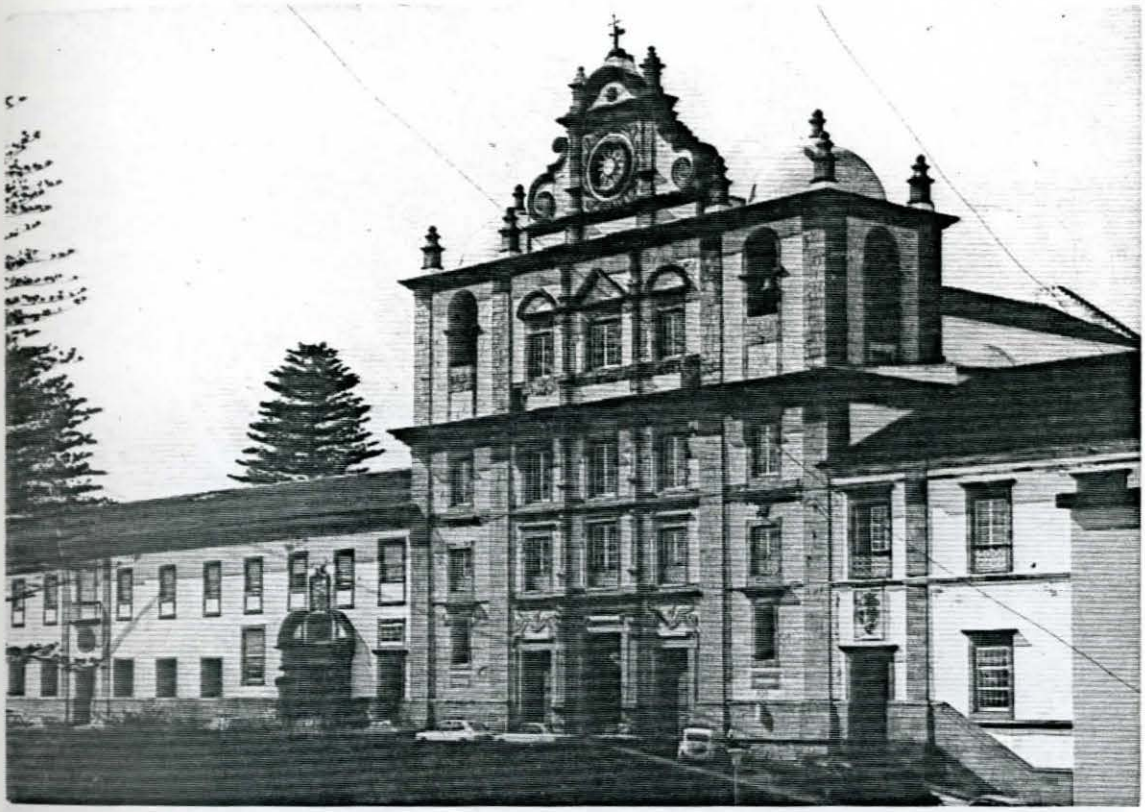
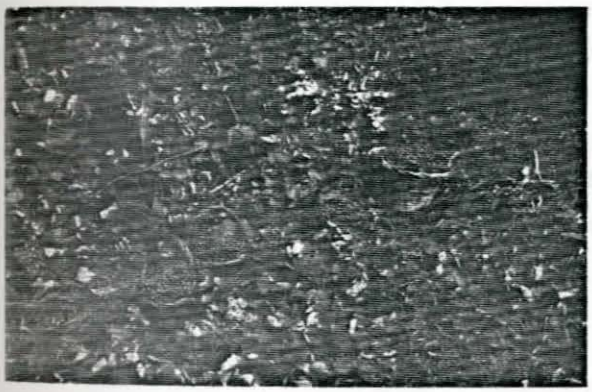


FAIAL

CORVO

Flores. Laitières.
Milkmaids.



VINDIMAS

Grape harvest time, Azores

"Já tudo se acabou

Lá na nossa freguesia;

Tanta gente que embarcou!—

A vida toda mudou

Como muda a luz do dia."

in Frias, Antônio Joaquim de, "Como muda a luz do dia". Luz que Anoitece.

PORTUGAL

With the area of the state of Maine and the population of all New England, except Connecticut, Portugal is an Atlantic country of Mediterranean culture, located in the southwest portion of the Iberian Peninsula. Originally populated by an ancient Celt-Iberian stock, it became part of the Roman Empire, whence it received its Christian religion, Latin language, and legal and administrative concepts. Under Rome it formed part of the province of Lusitania, a name as venerable as that of Aquitania to the north, and Mauritania to the south.

Once the Roman Empire broke up, Iberia was taken over by wandering Germanic peoples and then in A.D. 711, its southern portion was occupied by Arabicized Moors from Northwest Africa. Near-vanquished Christians in the mountains of the north rallied around self-proclaimed kings and effected a Reconquest, in reality moving the administrative boundary between Occupied and Unoccupied Iberia to the south. One such group took their name from Portu cale at the mouth of the Douro River, where the city of Oporto stands today. Their leader became King in 1139 or 1140. By 1249 his successors had moved due south and driven the Moorish overlords out of the Algarve and across the sea. This Algarve, today a tourist paradise, became the southernmost province of the new Portugal. It remained a region heavily Moorish or Arabic in many cultural features, such as agricultural techniques, irrigation, and, yes, the subjugation of women and their containment, in garb of black, within shuttered balconies.

Portugal is thus quite literally the oldest country in Europe. Independent by 1140, its continental territory secured in 1249, it contrasts markedly with France, which, as we know it, dates from 1515, and especially with Italy and Germany, dating from 1870 and 1871 respectively.

The dominion of the post-Roman Germanics who ruled Iberia included Morocco (Mauritania of old), for Northwest Africa belonged to that Roman world which made the Mediterranean a Roman lake, Mare Nostrum. Accordingly, royal Portuguese legal minds thought of the Reconquest as of necessity extending across the entrance to the Mediterranean to include Morocco. As a result, in 1415, King John I (reigned 1385–1433) and his three oldest sons, Duarte, Pedro, and Henry, led an amphibious expedition which captured the city of Ceuta, near the southern Pillar of Hercules opposite Gibraltar. Thus began Portugal's overseas expansion.

Upon his return from Ceuta, the third son, Prince Henry, bitten by the expansionist bug and known to later historians as "the Navigator," set up headquarters at Sagres near Cape St. Vincent, the southwesternmost point of Europe. From it he supervised maritime exploration and commercial development southward along the West African coast. By 1434 his men under Gil Eanes had rounded Cape Bojador opposite the Canary Islands. Spain's sizeable and populous Atlantic archipelago. By Henry's death in 1460 the Portuguese had reached as far as Sierra Leone. By 1484, under Diogo Cao, they had come upon the Congo River; by 1488, under Bartolomeu Dias, had rounded the Cape of Good Hope; by 1498, with Vasco da Gama, had reached the Malabar Coast of Southwest India; and by the first years of the 1500s, under the brothers Corte-Real, were exploring the waters around Labrador and Newfoundland.

Throughout almost the whole of the sixteenth century the Portuguese waxed mighty in the Indian Ocean area, the East Indies, and along the China coast. They even opened up Japan to Europeans. Their rule was of the sea and not of the land. They were soon challenged by formidable Dutch and English ships and sailors.

Little Portugal, of limited resources and population and feeling the inhibiting effects of the Counter-Reformation, could not sustain the effort required to remain imperial. Ruled from 1580 to 1640 by three successive kings of Spain, the nation began to recognize that its future lay as part of Europe, but the new Braganza dynasty, which restored independence in 1640 and ruled until the advent of the Republic in 1910, continued its commitment to colonial imperialism. In their later years the Braganzas devoted increased attention to colonies on the African mainland, especially huge and potentially wealthy Angola and Mozambique. They devoted little attention, however, to ameliorating the lot of the masses of their subjects, who emigrated in droves to Boston and to other parts.

Forty-six years of authoritarian rule from 1928 to April 25, 1974, first by António de Oliveira Salazar, then beginning in 1968 by Marcello Caetano, caused Portugal to become out of tune with the rest of the modern world, especially after World War II. Portuguese citizens continued to leave, beginning in the 1960s in large numbers as migrant workers for Northwest Europe. Three colonial wars in Africa which started in Angola in early 1961 proved too much for the regime in power. The Revolution of 1974 overthrew Caetano. There followed two years of confused but peaceful groping during which most of the Portuguese colonies achieved independence: Portuguese Guinea on September 10, 1974 (to become Guinea-Bissau); Mozambique on June 25, 1975; the Cape Verde Islands on July 5, 1975; Sao Tomé-e-Príncipe (two islands in the Gulf of Guinea) on July 12, 1975; and Angola on November 11, 1975. The Portuguese "State of India" (Goa, Damao, and Diu) had been absorbed into the Indian Union on December 18, 1961, and on July 17, 1976, Indonesia completed its takeover of Portuguese Timor. Mainland China seems not yet to desire an independent or absorbed Macao, in whose port tall ships from Boston and Salem were so familiar in days gone by.

Meanwhile as we celebrated our Bicentennial, the Portuguese elected a Constituent Assembly (April 25, 1975), promulgated a new Constitution of the Portuguese Republic and freely elected Deputies to a new Assembly of the Republic (April 25, 1976), and freely elected a President of the Republic (June 27, 1976). On the latter day the Madeirans and Azoreans elected members of their respective regional assemblies. The new Portuguese Government in July, 1976, sent to Boston their proud and tall naval schoolship *Sagres II* (sister ship of our Coast Guard Cutter *Eagle*), replete with figurehead of Prince Henry the Navigator and, on her square sails and upper and lower spanker, a symbol of the great age of maritime discovery, the angular red Cross of the Military Order of Christ.

in "Portuguese Speaking Contribution"(Festival Bostonian) October, 1976

in O EMIGRANTE, 7 de Outubro de 1983

Problemas do ensino

Escolaridade obrigatória passará de 6 para 9 anos

O ministro da Educação, José Augusto Seabra, afirmou - se segunda - feira à noite estar seguro de que a abertura das aulas do próximo ano lectivo se procederá na data anunciada, excepção feita a «casos pontuais, sem significado nacional».

Em entrevista concedida à Rádio Renascença, José Augusto Seabra exteriorizou a sua confiança nas experiências-piloto de ensino técnico - profissional que, um mês depois da abertura das aulas, serão lançadas em algumas zonas do país, constituindo o que chamou «o primeiro embrião do que poderá vir a ser a regionalização do ensino» em Portugal.

Segundo o titular da pasta da Educação, diplomados técnico - profissionais ajudarão a solucionar o problema da actual estreiteza do acesso à Universidade, muito embora os alunos daquele futuro novo ramo se possam também candidatar ao ensino superior se o desejarem.

José Augusto Seabra afirmou-se convicto de que dentro de três anos existirá em Portugal um ensino secundário diversificado e revelou que as turmas das experiências - piloto terão apenas entre 15 e 20 alunos, de modo a obter - se uma aprendizagem tanto quanto possível personalizada.

No decurso da entrevista José Augusto Seabra advogou o aumento da escolaridade obrigatória em Portugal de seis para nove anos e criticou a existência de «situações de analfabetismo académico» em algumas zonas urbanas e do interior.

in Diário dos Açores, 7 de Setembro de 1983

(For many years, Portugal required that all students have a fourth grade education(minimum). Several years ago, it changed from the required four to six. The above article reads that minimum obligatory education in Portugal will be nine years. The Portuguese have come a long way and are working hard at improving.)

"...The Azorean is generally apathetic and indifferent towards participation in any community affairs other than religious activities. Hundreds of years of collective frustrations and continuous disillusionment under various ruling systems have robbed him of all faith in government as a means of solving his problems. He has been left with faith in no one but himself. Historically, emmigration has been considered by many to be the only real means of betterment. This attitude has reinforced the alienation of those still in the islands from their socio-political struggles, driving them all the more quickly to escape as the only viable, but painful choice."

Onésimo Teotónio Almeida

in "A Profile of the Azorean", p. 12.

"Quando Deus fez os Açores

criou também a saudade,

filha do amor, da amizade,

da alegria e da tristeza.

E, por isso, o português

sabe sofrer e amar

e pode rir e chorar

com saudade portuguesa."

Artur V. Ávila (1961)

in Dias, Eduardo Mayone, "A Minha Língua é a Minha Pátria". The Portuguese Tribune, 8 de Setembro de 1983.

O sistema escolar português atravessa uma crise profunda

O sistema educativo, e muito especialmente o sistema escolar, atravessa uma crise profunda. Uma crise que é particularmente evidente na abertura e no final do ano lectivo, quando são mais evidentes as enormes carências em instalações escolares e em professores habilitados, as más condições de trabalho e estudo a que são sujeitos milhares de professores e jovens e o baixo aproveitamento escolar, afirmou, António Teodoro, no discurso de abertura do I Congresso Nacional dos Professores, que decorreu em Lisboa e a que presidiu o Presidente da República, General Ramalho Eanes, na Aula Magna da Reitoria da Universidade Clássica.

Perante os 1058 delegados no Congresso, representando os Sindicatos dos Professores dos Açores, Europa, Grande Lisboa, Madeira, Norte, Centro e Sul, o orador apontou os três traços fundamentais que, em sua opinião, caracterizam "a crise do nosso sistema educativo". Assim "o primeiro respeita à deficiente expansão do sistema educativo - ausência de resposta à necessidade social de procura da educação, que mantém Portugal com a mais baixa taxa de escolarização da Europa: apenas 11 por cento do grupo etário dos três aos seis anos frequenta a educação infantil, um pouco menos de 20 por cento dos jovens não completam, ainda, a escolaridade obrigatória de seis anos, 45 por cento não chegam a completar o 9o. ano de escolaridade, 67 por cento não prosseguem estudos para além do 9o. ano e apenas 8 a 10 por cento prosseguem estudos no ensino superior. Dos deficientes menores de 16 anos, sòmente 14 por cento são abrangidos pelos serviços de educação e ensino especial e 23 por cento da população, maior de 15 anos, é literalmente analfabeta".

Actualmente Portugal está considerando dar vida a uma lei em que se torne obrigatório nove anos de escolaridade como o mínimo para todos. Dentro em breve ver-se-à esta realização e espera-se que ainda se aumente mais no futuro.

in O JORNAL, 3 de Maio de 1983

CENTRO DE TURISMO DE PORTUGAL
NEW YORK

EXAMPLE OF
PUBLIC HOLIDAYS & CALENDAR OF EVENTS

JANUARY

1 - New Year's Day (Public Holiday)
9 - St. Gonçalo and St. Christopher Festivities, Vila Nova de Gaia, Porto.
28-30 - XIX Internat'l Bridge Tournament - Vilamoura (Dom Pedro Club) - Algarve.

FEBRUARY

Early - Our Lady of the Candeias Festivities - Mourão
13-15 - Carnival Festivities at all major cities, including Funchal, Madeira Island.
16-20 - International Fashion Exhibition, Lisbon
27 - Procession of Senhor dos Passos, Lisbon

MARCH

25 - Exhibition Fair, Aveiro (On until April 25)
25-27 - XX Internat'l Bridge Tournament - Vilamoura, Algarve

APRIL

Early - Holly Week Festivities at all major cities
Ap. Sept. - XVII Council of Europe Exhibition - The Portuguese Maritime Discoveries and the Renaissance Europe, Lisbon.
16-18 - Flower Festival, Funchal, Madeira Island.
25 - Portugal's Day (Public Holiday)

MAY

1 - Labor Day (Public Holiday)
1-4 - Festival of the Crosses, Barcelos
6-8 - XXI Int'l Bridge Tournament - Vilamoura, Algarve
12-13 - Annual Pilgrimage to Fátima
15 - Festival of Senhor Santo Cristo, Ponta Delgada, Azores
25-June 2 - International Fair, Lisbon

JUNE

2 - Corpus Christi (Public Holiday)
2-12 - National Agriculture Fair, Santarém
10 - Camões Day (Public Holiday)
12-29 - All Saints Festival, Lisbon and Oporto
18-26 - IV International Bach Festival, Funchal, Madeira Island
24-29 - Traditional Festivals, Angra do Heroismo, Azores

AUGUST

5- 7 - Madeira Wine Rally

SEPTEMBER

18-26 - Madeira Wine Festival

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CENTRO DE TURISMO DE PORTUGAL
NEW YORK

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OCTOBER

- October Fair, Vila Franca de Xira.
5 - Day of the Republic (Public Holiday)
7-9 - XXII Int'l Bridge Tournament - Vilamoura, Algarve.
12-13 - Last Annual Pilgrimage to Fátima, Fátima.

NOVEMBER

1 - All Saints Day (Public Holiday)
- National Horse Fair, Golegã

DECEMBER

1 - Restoration of the Independence (Public Holiday)
8 - Feast of the Immaculate Conception (Public Holiday)
8-11 - XXIII Int'l Bridge Tournament - Vilamoura, Algarve
24-25 - Christmas Holidays (Public Holidays)
31 - St. Sylvester's Eve, Funchal, Madeira Island.

* *

Courtesey of Mr. Carlos Lameiro, Assistant Director of "Centro de Turismo de Portugal(Portuguese National Tourist Office), New York, 1982.

PORTUGAL

PORTUGUESE NATIONAL TOURIST OFFICE
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MAIN TRADITIONAL EVENTS

SCHEDULED FOR JULY-DECEMBER 1982

JULY

2/12 Coimbra — FESTIVAL OF THE HOLY QUEEN

Religious and civic festivals in honour of the patroness of Coimbra, St. Elizabeth of Portugal. The religious ceremonies, feature an interesting nocturnal procession from the Gothic Convent of Santa Clara.

3/4 São Torcato - Guimarães — SÃO TORCATO INTERNATIONAL FOLKLORE FESTIVAL

Organized by the local folklore group, this festival brings together a number of representative groups from various regions of Portugal and also several foreign groups.

3/4 Vila Franca de Xira — FESTIVAL OF THE "COLETE ENCARNADO"

The colete encarnado (red waist-coast) is part of the festive clothing of the campinos, the herdsmen of brave bulls, man who spend most of their daring lives on horseback and who are the focal point of this festival. The campinos show their skill at the local type of folk-dance, the Ribatejan fandango, which is a competitive dance for men only. There are various largadas de touros in the streets of the town, which give amateur bullfighters an opportunity to show off;the professionals also get their chance at two or three bullfights. Cultural events connected with life on the meadows and the festa brava, a market and various popular amusements complete this festive cycle with great Ribatejan traditions.

11/14 Santo Tirso - Porto — FESTIVAL OF ST. BENEDICT

By the walls of a venerable benedictin monastery, popular festivals take place in honour of the patron saint of the borough. The festivities feature a pottery fair, folkmusic and dancing groups, open-air dances with bands, fireworks, etc.

15/31 Faro - FESTIVAL AND FAIR OF THE SENHORA DO CARMO

Wars, pirate raids and earthquakes have destroyed a large part of the monuments of the old capital of the Algarve, but they could not rob it of the charm and animation of a southern emporium, full of vitality. The annual fair, at which almost everything the Algarve produces can be bought, coincides with the religious festivals, which include a lovely procession. Arraiais with singing, dancing and fireworks, and other kinds of popular amusements, also attract thousands of outsiders to the city.

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27 Gulpilhares
Porto

INTERNATIONAL FOLK FESTIVAL

Superb folk dancing and singing performances by Portuguese and foreign groups.

JULY/AUGUST

2/29 Estoril

HANDICRAFTS FAIR

Artisans of the whole country will, over a month, have the opportunity to show and sell their works in an exhibition fair where will also feature the cuisine, sweets and various folk dances of Portugal's provinces.

25/8 Setúbal

FESTIVAL OF SAINT JAMES

An interesting fair-exhibition of the agricultural, industrial and farming products of the area. International folk performances, first class bullfights and many other diversions attract, every year, thousands of visitors.

31/3 Ponta Delgada
(São Miguel Island,
Azores)

CELEBRATIONS OF THE HOLY GHOST

Brought from the continent in the XVth century by the first settlers, the Festivals of the Holy Ghost have preserved in the islands, thanks to their geographical isolation and conservative spirit, many characteristics that were lost in Continental Portugal a long time ago. Since Pentecost Sunday (5/3/82), the Divino has been celebrated on the weekends throughout the archipelago of the Azores. The last place falls to Ponta Delgada, the capital city. Here the whole ceremonial of the "empires" has been kept, with the coronation of the little "emperor", the domestic altars with the silver crown and sceptre, the procession of floats decorated with symbols of the Holy Ghost and from which a "pension" is distributed to the "brothers of the empire" and the poor. Moreover, there are the folias composed of musicians and singers in their characteristic costumes and hats, who enliven the balls and parties with their Medieval-style ballads, and also the "Holy Ghost theatres" where the people stage curious, old-fashioned plays. In other words, there are the hundred and one charming details that differentiate the rich cultural patrimony of the Azores.

AUGUST

1/3 Peniche - Leiria

FESTIVAL OF THE SENHORA DA BOA VIAGEM

However imposing they may seem, the XVIIth century fortifications surrounding the fishing port of Peniche cannot defend the fishermen from the great dangers facing them at sea. Therefore these men of uncertain destiny, whose life and death are governed by the sea, make the Senhora da Boa Viagem (Our Lady of Good voyage) their greatest fortress, and the splendour of the festival they dedicate to her is the true expression of their deep devotion. The festival begins

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AUGUST (Cont.)

at nightfall on Saturday with the Procession of the Sea, marked by a great solemnity and beauty. At the end of the procession, the first arraial is opened. During this evening of merry-making, the fishermen use large braziers to grill thousands os sardines they fished that morning, which are then served on slices of home-made bread to all the visitors. People eat to the sound of bands playing and dance by the light of the fireworks over the sea. The moving procession of the Senhora da Boa Viagem, rich in allegorical figures, attracts crowds of devotees on Sunday, the day of the second arraial and the Folkmusic and dancing Festival.The last arraial, on Monday, ends with fixed fireworks. There is also a procession of Saint Peter Telmo.Sports,contests, variety performances, etc., will also be on Tuesday's programme.

1/4 Meadela - Viana do Castelo

MEADELA FESTIVAL IN HONOUR OF ST. CHRISTINE

Opening the "Cycle of Summer Festivals of Viana do Castelo", these festivals at Meadela, on the outskirts of the city of Viana, constitute a traditional Minho folk pilgrimage. Like all the festivals of the Viana region, they are enhanced by the black dresses of the women who carry the offerings on which shines the gold of necklaces, medals, hearts and crosses. These objects of solid gold or filigree which the girls wear round their necks represent the family savings of many generations or, in the case of the ouradas, the treasure of the Patron Saint of the festival. In contrast, the so-called "country-woman's dress" is a true explosion of colour embroidered on skirts, aprons, waistcoats and purses which, according to the parish to which the girl belongs, have a red, green, blue or yellow background. A flowery kerchief on the head, embroidered little black slippers and a white linen blouse complete the festive costume of the women of the outskirts of Viana, who are sometimes tall and fair as a result of the blood of the Germanic invaders that flows in their veins. Besides the religious ceremonies, with the solemn procession of St. Christine, there will be an Ethnographic Parade with the traditional local activities and the already traditional Meadela Folklore Festival, as well as rustic evening festivals with singing, dancing and fireworks.

5/8 Neves - Viana do Castelo

FESTIVAL OF OUR LADY OF THE SNOW

Religious and profane festival, with an interesting folk "Auto", known as "Auto da Floripes" (medieval traditional theatre, folk interpreted, in the open air). Funfair. Fireworks.

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CENTRO DE TURISMO DE PORTUGAL
NEW YORK

../.. AUGUST (Cont.) - 4 -

6/8 Guimarães

"FESTAS GUALTERIANAS" AND ST. WALTER'S FREE MARKETS

This warrior burgh, which in the XIIth century wrote one of the most important pages in the creation of Portugal, has known how to preserve a Medieval atmosphere in its monuments and old streets in spite of an industrial development that bears witness to the vitality of its inhabitants. Outstanding among the festivals of the Minho, the "Gualterianas" began with the free markets created in 1452 and which were of great significance in the promotion of regional trade. On Saturday evening, the city holds a "reception" in the good Portuguese manner, with grilled sardines, maize bread and vinho verde offered to all outsiders. Sunday is the big day for the religious festivities and ends with the traditional procession of the "Saints of Guimarães", followed by the crosses of the 73 parishes of the borough, confraternities and brotherhoods, ecclesiastical dignitaries and Biblical figures, in a great spectacle of colour and devotion.On Monday evening the how is quite different, for the surprising Marcha Gualteriana has the roots of its satirical allegories in the critical folk traditions of the Middle Ages. The March also includes the 10 bands and the festadas and folksinging and dancing groups which enlived the typical festivals in the gayly decorated and illuminated city during three days and three nights. To close everything, of course, there is the last fireworks display. Cultural and sports events complete the programme of the civic festivals.

6/9 Alcochete - Setúbal

FESTIVAL OF THE BARRETE VERDE AND THE SALT-PAN

Situated on the left bank of the Tagus slightly to the north of Lisbon, the town of Alcochete is the centre of an old salt producing region, the inland area of which is connected with the life and traditions of the Ribatejo, dominated by the breeding of fighting bulls. That is why these festivals are a tribute to the salt-pan worker, the peasant and the cow-man, and include 3 or 4 bullfights preceded by largadas de touros in which the bulls are set free to run wild through the streets to the bullring. On Tuesday the sailors and fishermen of the River Tagus are specially remembered, since the procession of the Senhora da Vida (Our Lady of Life) goes down to the river to bless the boats. On the preceding Saturday, the people who live by the river already held a "grilled sardine evening" in honour of the visitors. However, at the end of the festival it is the inlanders who offer everyone a monumental supper, eaten by the light of the last fireworks display. But the arraiais, band concerts, folkmusic exhibitions and variety shows enliven the days and nights of the festivals, and there are also flower, painting and local handicrafts shows and a series of sports events.

7/17 Gouveia - Guarda

FESTIVAL OF OUR LORD IN THE CALVARY

Besides a spectacular procession, this festival features folkmusic and dancing groups, open-air dances with bands, fireworks and cultural and sporting events. Also, a wool sheep fair, and a sheepdog competition.

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AUGUST (Cont.)

13/15 Torno - Porto

FESTIVAL OF OUR LADY APPEARED

The highlight of this charming festival is the procession that includes the largest and heaviest religious trestle of Portugal, supported by almost 100 men.

13/16 Portuzelo

FESTIVAL OF SANTA MARTA DO PORTUZELO

The ancient folk pilgrimage of Santa Marta do Portuzelo (St.Martha of Portuzelo) is the second great event of the "Cycle of Summer Festivals of Viana do Castelo", for Portuzelo is a village lying a stone's throw from Viana. Here, as in the Meadela festivals (see pge. 3), the beautiful traditional dresses of the women of this region give a luxurious colour to everything that takes place, enhancing the value of the magnificent Sunday procession which features flower-bedecked floats carrying the picturesque "virgins' choirs", girls singing the praises of St. Martha. On Saturday hundreds of head of cattle converge on Portuzelo, because since St. Martha is their patron, the farmers bring the animals in pilgrimage to fulfil vows and receive the liturgical blessings. On the same day there is also a market and a cattle show. Another interesting number is the Ethnographic Procession representing the agricultural and handicrafts activities of the region. We also cannot forget the lively evening festivals with bands, big drums, musical competitions and to close everything, fireworks. Simultaneously, there will be the 24th International Folklore Festival of Santa Marta do Portuzelo in which both national and foreign groups will take part.

14/15 Póvoa de Varzim

FESTIVAL OF OUR LADY OF THE ASSUMPTION

At a smart and crowded northern sea-side resort which has its own gambling casino, the surprise of discovering a large, closed hard-working and traditionalistic fishing community. Very devout, as are all the fishermen along the Portuguese coast where the sea is rough, the men of Póvoa hold great festivals in honour of their patron saint, and each boat has a special net - the "Lady's net" - whose catch is sold in favour of the festivals.The main religious ceremonies are held on the 15th, the liturgical day of the Assumption of Our Lady. In the afternoon there is a large procession with dozens of images, hundreds of "little angels" and the seamen of Póvoa, who for one day have turned danger into a festival of gratitude. Always in the hands of fishermen, the image of Our Lady is taken down to the fishing port for the blessing of the boats, adorned with the printed cotton scarves of the wives and fiancées of their crews, in a simple but heart-touching ceremony. But the festivals are also marked by popular joy and include folklore festivals, variety shows, bullfights and evening festivals with singing, dancing and fireworks.

14/15 Monte - Funchal
Madeira Island

FESTIVAL OF SENHORA DO MONTE

A traditional, flowery and colorful festival at one of the most pictu resque spots on the beautiful island of Madeira. After a lovely procession in honour of the patron saint, there is merry-making at night,

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AUGUST (Cont.)

during which everybody cooks outdoors the famous espetadas - food roasted on the spit - accompanied by the excellent wines. An unforgettable spectacle, full of colour and animation. Besides various bands, there are always large groups of merry-makers trying to prove they can sing and dance the best, in a spontaneous demonstration of genuine folklore.

14/16 Batalha - Leiria — FESTIVAL OF OUR LADY OF VICTORY

Near Portugal's most famous gothic monument - Batalha Monastery - takes place a civic and military festival. Folk singing and dancing, fireworks, an amusement fair and many other attractions draw thousands of outsiders to the town.

15 Vila Praia de Âncora - Viana do Castelo — FOLK FESTIVAL

A colorful and most typical festival featuring our main folk groups, takes place in this quaint fishing village in the northern part of Portugal.

20/22 Monção Viana do Castelo — FESTIVAL OF THE VIRGIN OF SORROW

At Monção, the Virgin of Sorrow is the patroness and is therefore the subject of much celebration on her day, with civic and religious ceremonies and a most sumptuous procession. Also a nautical fair and fireworks over the Minho river.

20/22 Viana do Castelo — FESTIVAL OF THE SENHORA DA AGONIA

Set in the idyllic landscape of the mouth of the River Lima, the XVIth century city of Viana lives the most colorful festival in Portugal for three days. Pilgrims and outsiders by the tens of thousands converge on the little chapel of the Senhora da Agonia (Our Lady of Agony), the tragic Virgin celebrated with joy. The image is taken in two great processions over carpets of flowers: one is for seamen, the other for people who work on land, both being demonstrations of a deep and colourful devotion. Many people come above all because of the three markets, where everything is sold, from cattle to the rich handicraft articles of the region. Everyone comes to spend the nights singing and dancing in the splendid arraiais or rustic festivals which are enlivened by hands and folk music and dancing groups. The city is woken up in the morning by rockets and the noise of the big drums that are so popular in the north. And during the whole sunny August days, the religious fervour, vivid colours, titbits, vinho verde, loud music, pranks of the costumed men on stilts (gigantones) or in masks in the form of huge heads (cabeçudos), produce in the compact crowd a state of excitement that reaches its culminating point at night in the fantastic fireworks displays, the last of which, in the air and on the water, accompanies a serenata on the River Lima. The folk dresses of the women of the outskirts of Viana lend an incomparable brilliance to the events,and in the afternoon of the"Costume Festival",the festive dress

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AUGUST (Cont.)

of various generations and all the gold of the families of the Viana region are taken from the old chests and put to use once again. And the so-called Labour Procession which shows the traditional activities and customs of whole region, takes an even greater interests. Exhibitions, lectures, concerts, sports events and bullfights generally complete the festive programme.

22/24 Mar - (Esposende)

FESTIVAL OF ST. BARTHOLOMEW OF THE SEA

In the day when the "Devil is at Large", surprising pagan customs accompany the "holy bath" of St. Bartholomew of the Sea. Also part of this curious Festival, an extremely beautiful procession - The Apostles' procession - and a linen fair with selling of home linen in the old ways.

Aug. 22/Sept. 20

Viseu

ST. MATHEW'S FAIR

The extremely old city of Viseu, which has maintained the atmosphere of its historical legacy while managing to keep up with progress, has had an important free fair since the Middle Age that has recently been transformed into an International Fair and Exhibition. This is show-place for the farming, livestock, forestry, wine producing and handicraft activities of a rich and a diversified region. Moreover, the fair is also a centre of large commercial transactions and special importance is attached to the cultural and artistic attractions that the city offers to the visitors who flock here during the month of the fair. Exhibitions, concerts, national and international folklore festivals - these are just a few of the aspects of a programme that also includes sports competitions, bullfights, evening festivals with singing, dancing and fireworks and many other popular amusements.

Aug. 29/Sept. 10

Lamego

FOLK PILGRIMAGE OF SENHORA DOS REMÉDIOS AND FESTIVAL OF THE CITY OF LAMEGO

In the venerable episcopal city, full of noble mansions and solemn churches nestled about the ruins of a Medieval castle, one of the greatest northern folk pilgrimages is held. Moreover, important city festivals and an animated free fair are held at the same time. There are hundreds of thousands of pilgrims and outsiders who elbow each other between the baroque shrine of Nossa Senhora dos Remédios (Our Lady of Remedy) and the streets of the city, full of colour and light. The crowd is especially large on the 8th to attend the unusual "Triumphal Procession" which features scenes from the life of the Virgin in life sized figures which are so heavy that, by special and unique permission of the Holy See, they are carried in large carts that two yoke of oxen can hardly pull. But the greatest days of the festival start on the 6th with the so-called "Luminous March", a gay procession in which folklore is king. This is followed on the 7th by the traditional "Battle of the Flowers". On the evenings of the 7th and the 8th, the merry arraiais, with their singing and dancing, will be closed by fireworks.

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CENTRO DE TURISMO DE PORTUGAL
NEW YORK

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AUGUST/SEPTEMBER (Cont.)

But we must not forget other valuable attractions of the festive programme: the "Historical Procession", dealing with the far-off foundation and long history of the town, the "Wines of Portugal" (highly appropriate in an area where fortified wines can be found alongside sparkling ones), the International Folklore Festival and various cultural and sport events of good quality.

SEPTEMBER

4/6 Palmela - Setúbal

GRAPE HARVEST FESTIVAL

Built at the top of a high hill dominating and extremely fertile valley between the Tagus and the Sado, Palmela castle was one of the proudest fortresses of Medieval Portugal. But its history as a strategic fortified position goes back at least as far as Roman times, and it went on changing hands, at the mercy of successive invasions, until, in the XIIth century, it became the headquarters of the Military Order of Santiago (St. James) and the guarantee of the Christian Reconquest to the south of the Tagus. Palmela, the little white town that grew up at the foot of the castle, the mistress of vineyards that stretch as far as the eye can see, celebrates its greatest vocation at this time:wine-making. On Sunday there is a procession of vintagers who take to the main square the grapes for the symbolic pressing of the first must the solemn blessing of which helps to guarantee the traditional quality of the wines of the region. But the festivities begin on the previous Friday and end on Tuesday with the so-called "setting fire to the castle", a dazzling display of fireworks. And every day there are wine tasting events, folk-music and dancing shows, fireworks, cultural events, sports competitions and various popular amusements, besides the four largadas de touros, when bulls are set loose in the streets of the town, a compulsory number in festivals in this region.

6/8 Torreira (Murtosa) Aveiro

PILGRIMAGE OF SAINT PAIO OF TORREIRA

Arriving along the channels of the lagoon in decorated boats, the devotees of the Saint pay homage to him with folk singing/dancing.

8/15 Nazaré

SENHORA DA NAZARÉ FOLK PILGRIMAGE

The setting: on a bay of incomparable beauty, the most picturesque fishermen's beach of the Portuguese coast: tiny houses and boats seen from the top of the gigantic cliff, called the Sítio, where the Senhora da Nazaré is venerated.
The people: an intensely original fishing community, as faithful to their traditions, dress and dances as to the great sea which gives everyone a living and kills so many. Devout and superstitious as only fishermen know how to be.
The legend: hermits and knights, invasions, hunts and fights, Romans, Moors and the devil, a hundred and one stories and myths woven around

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SEPTEMBER (Cont.)

a tiny Virgin, born perhaps at Nazareth in Palestine in order to come and shower miracles on the Portuguese Nazareth (for that is what "Nazaré" means). Venerated for over eight centuries by kings and queens and nobles and great navigators and poor fishermen and by everyone on land and on sea.
The festival: the largest procession is on the 12th, with the tiny Virgin covered by gold necklaces that the women of Nazaré have taken off their necks to give to her after fearful storms. She is carried on the shoulders of fishermen holding their black stocking-caps in their hands and wearing a black band over their checkered shirts and trousers. Then come the women, in a pleated skirt over the traditional seven skirts, lace sleeves and black velvet hat with pompon. The widows wear solid black dresses and are wrapped in black capes. Everybody goes barefooted. And there is a great deal of devotion in these men and women of the sea. But on the 9th there is the arrival of the círios (literally, candles), picturesque groups that come from distant places, and another procession is held. And on the 12th there is still another, so that everyone can say farewell to the Senhora da Nazaré are to their patron saint, let us see how they celebrate her in joy. There are three nights of measureless merry-making, helped out by the presence of the local folk-music groups, Mar Alto and Tá-Mar, and their electrifying dances. All three evenings are closed by a fireworks display. And besides a market with local articles, there are three excellent bullfights, one of them à antiga portuguesa (in the old Portuguese style).

11/12 Algarve — 3RD ALGARVE FOLK FESTIVAL

During this week several Algarve towns and villages will hold folk festivities. Saturday and Sunday night folk shows will be held featuring groups from Portugal's various provinces including the islands of Azores and Madeira.

11/13 Vila Praia de Âncora (Caminha) — FISHERMEN'S FESTIVAL TO OUR LADY OF CALM SEA

With a lovely sea procession and lively funfairs, the fisherfolk honour their patroness. There is also a regional fair with bonfires, baloons, fireworks and other tourist attractions.

12/16 Moita do Ribatejo Setúbal — FESTIVAL OF THE SENHORA DA BOA VIAGEM

Lying at the end of a deep inlet in the estuary of the Tagus, in front of Lisbon, Moita based its life for centuries on the fishing and mercantile activity which the great river provide. Even now, therefore, fishermen and sailors look at the Senhora da Boa Viagem (Our Lady of the Good Journey) as their patron saint and take her image to bless their garlanded boats in accordance with rules laid down in the XVIIth century. The procession that accompanies Our Lady, with over 20 flower-bedecked images, the colourful garments of the confraternities, their banners and pennants, music and dancing groups, ends with fireworks.

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SEPTEMBER (Cont.)

18/20 Ponte do Lima
Viana do Castelo

"FEIRAS NOVAS" AND FESTIVALS OF THE BOROUGH OF PONTE DO LIMA IN HONOUR OF OUR LADY OF SORROW

Feiras Novas is really a strange name, for we know that these free fairs were already being held in the XIIth century, when our first king's mother, Dona Teresa, had fortifications built to protect the accesses to the long Roman bridge which, with its Medieval look, we can see today over the River Lima, bearing all the town's traffic. And although the whole town is decked and lit up for the festivals, it is in the same vast square next to the river that, today as in the Middle Ages, buyers and sellers still rub shoulders. In this traditionally rural region, the "feiras novas" are an expression and display of the true way of life of the people who here buy, sell and, on Sunday, also swap (a Medieval custom that has been kept) everything connected with farm life in a spectacle that is all animation and colour. The festive programme also comprises: on Saturday,sports competitions, including a popular pony race; on Sunday, a bullfight and folklore festival; and on Monday, an impressive procession. Besides all this, every night there will be large-scale arraiais, where spontaneous folksinging and dancing will exist side by side with that of organized groups, everything lasting until the time for fire works over the river.

20/26 Elvas -
Portalegre

FESTIVAL OF THE SENHOR JESUS DA PIEDADE AND THE ST.MATHEW'S FAIR

A strategic point was already fortified by the Romans, the frontier stronghold of Elvas, which saw its fortifications strenghtened until the XVIIIth century and was sacrified by invasions and sieges until the XIXth century, only recently lost its importance as a defensive sentinel and could devote itself wholly to its vocation as a farming centre. The two great processions are held between the city and the Piedade Park, which lies outside the imposing walls and bastions built in the XVIIth and XVIIIth centuries. These two processions "of the Banners" as they are called - one in each direction - are held on the 20th and 26th. In the interval, there are several religious ceremonies at the Piedade chapel. These dates also mark the opening and closing of the St. Mathews's Fair which is one of the best frequented in the country, drawing in large numbers of outsiders both Portuguese and Spaniards; the volume of sales is large and covers all kinds of goods.But the festival also includes exhibitions, concerts and other cultural events as well as horse races and other sports competitions and good bullfights. In the way of popular amusements there are great arraiais with bands, folk-music and dancing groups and the indispensable fireworks, the magnificent close of festivals from the north to the south of Portugal.

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26/27 Buçaco - (Mealhada) — FESTIVAL OF OUR LADY OF VICTORY

In the outstanding forest of Buçaco, the commemoration of a battle during the Peninsula War (1810), including military uniforms and weapons of that period.

20/30 Cabeceira de Basto - Braga — ST. MICHAEL'S FAIR

Livestock fair dating back to the Middle Ages and preserving some medieval customs. Handicrafts. A lively and sumptuous procession takes place on the 29th.

OCTOBER

12/13 Fátima - Vila Nova de Ourém — SECOND AND LAST ANNUAL PILGRIMAGE TO FÁTIMA

Commemorating the last appearance of the Virgin of the Rosary to the little shepherd children on October 13, 1917, hundreds of thousands of pilgrims from all over the country and many far-away lands come to Cova da Iria, the wild scene of the apparations that has become a world-famous religious centre. And whether or not one is a Catholic, it is worth while attending the open-air ceremonies at the time of the great pilgrimages, the candle-lit procession, the Mass of the sick - acts in which the power of collective devotion becomes irresistible as a force of nature.

16/24 Castro Verde - Beja — OCTOBER FAIR

Held since 1636, this October Fair is still a powerful reflection of our fairs of centuries ago, since it has kept many of its original characteristics. A meeting place for people from all over the Alentejo and Algarve, the fair grounds receive about 60,000 people on Sunday alone, the main day. It is a great cattle show as well as a market for all articles connected with farming and the products of home industries. A lot of gold appears here, as do the usual hardware and other useful things. With regard to handicraft articles, one can see - and buy - the coarse woolen blankets and shawls of Castro Verde, sheep-skin garments, leggings, cloaks, baskets, wicker cases for bottles, mats made of palm leaves and rushes, all kinds of wicker-work from the Algarve, oak furniture from Monchique, articles of copper, brass, iron and tin, earthenware of various kinds, etc. A great deal of fruit in season, raisins, dried figs, walnuts, chestnuts, hazel-nuts and other nuts. And as could not fail to be, the noisy joy of the circuses and roundabouts, the hundred and one amusement and food and drink stands, the sweets, heat, dust, gipsies and confusion of one of the greatest traditional fairs of Portugal.

19/26 Faro — SANTA IRIA FAIR

The southern-most city in Portugal, separated from the open sea by tongues of fine golden sand, has its most important fair in October, as is the custom throughout the Algarve which seeks a season when the sun is less hot for these great folk meetings. Besides the aspect:

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OCTOBER (Cont.)

of a conventional fair, which are always interesting in themselves, there are exhibitions of farm utensils and home-made articles as well as local handicrafts. Various artistic and cultural events take place during the period the fair is open, and there are also outdoor balls, fireworks and shows put on by folkmusic and dancing groups.

NOVEMBER

1/3 Cartaxo - Beja

ALL SAINTS' FAIR

Many hundreds years old, this bustling fair is also the occasion for the last bullfights of the season in this region.

7/14 Golegã - Santarém

ST. MARTIN'S FAIR - IVth NATIONAL HORSE SHOW

At this town surrounded by olive trees, the horse, which together with the bull is the king of the Riabetejo province, is going to rule by himself for a few days. Besides the commercial aspects of a fair in which transactions in horse races, parades of saddle - and draught--horses and various other kinds of horse competitions in which the magnificent qualities of the Portuguese breeds are displayed. No one forgets, however, that the real patron saint of the fair is the glorious St. Martin, a kind figure whose name is associated almost everywhere with merry celebrations of a more or less alcoholic nature. Here at Golegã, if mountains of chestnuts are sold, many tons of the roasted nuts are eaten, washed down by the typical água-pé, a tradition that the passing of centuries has not changed.

11/14 Penafiel - Porto

ST. MARTIN'S FAIR

An impressive fair and exhibition of Portuguese agricultural products and high quality cattle. On the 11th, celebration of St. Martin with roasted chestnuts and new "vinho verde".
Funfairs, folk dances and fireworks are also featured in the programme of the festivities.

DECEMBER

31 Funchal - Madeira Island

ST. SYLVESTER'S FESTIVAL, OR NEW YEAR'S EVE

Arranged like an amphitheatre round a charming bay, surrounded by hills covered by luxuriant vegetation, in bloom all year round, the capital of the wonderful island of Madeira is a perfect oasis for international tourism throughout the year. The festivals that Funchal holds in honour of its patron St. Sylvester on New Year's Eve are also internationally known. There are dances and concerts all over this festively bedecked city and at midnight there is a gigantic and dazzling display of fireworks over the bay and the trans-Atlantic liners anchored there to see the old year out and the new year in. Unprecedented vivacity throughout the night, from the great luxury hotels to the small neighbourhood parties where the people sing and dance till daybreak.

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ME/AMS
JUNE/ 1982

Kiss Me
I'M
PORTUGUESE

C H A P T E R III

HUDSON: AN INDUSTRIAL TOWN

"The Portuguese adapt quite well to industrial jobs in Hudson. They are quite good with their hands. This incredibly hard-working ethnic group will give you a good day's work for a good day's wage. They don't want any more or any less. They'll come back and tell you if their check is 10¢ too high or 10¢ too low. Their hard work and honesty, coupled with their very family-centered way of life, are tremendous assets to the industrial force in Hudson."

Ronald Vienes

A BRIEF HISTORY OF HUDSON

"Hudson, a south Middlesex County town of more than [17,000] residents is situated on the second waterfall of the Assabet River and lies within a bowl of hills with little Mount Assabet rising in the center.

Hudson became a town in 1866. Its birth had come out of the arrival of John Barnes, who, in 1698, had been granted an acre of the Ockookangansett Plantation recently added to Marlborough's acreage. Here on the north bank of the Assabet he built a grist mill. Within two years a saw mill was constructed and the river bridged so that the road might continue to neighboring Lancaster.

The next century and a quarter brought slow growth to this section of Marlborough, known as the Mills. Several small industries huddled close to the mill area. Stretching to the north and east were a number of large farms.

In June 1743, Samuel Witt, John Hapgood, and others residing in the old Indian Plantation, claiming that "it is vastly fatiguing to attend meeting", petitioned the General Court that this portion of Marlborough be

set off as a distinct parish or town, but the Court refused the plea. This same Samuel Witt was a member of the Committees of Correspondence during the Revolution. On April 19, 1775 when word came of the British march to Concord and Lexington, several men from the present day Hudson area joined their Minute Men companies and marched to Cambridge to contain the British soldiers after their retreat.

In the middle 1800's, the little community, now called Feltonville after its wealthiest and most popular merchant, boasted a post office and a hotel and was connected to other towns and Boston by stage coach routes.

By 1819 Lucy Goodale, daughter of one of the area's most successful farmers, married Asa Thurston and went with him to Hawaii with a band of his first missionaries.

When the 1850's brought the mixed blessings of steam power and railroads to the village, factories popped up everwhere. By 1860 there were seventeen shoe or shoe-related industries. Immigrants from Ireland and French Canada were coming to join descendants of early settlers working at the 975 jobs available in the local plants.

When the call to arms came in 1861, Feltonville citizens were ready, for they had long been ardent Abolitionists. The Goodale home was a station in the Underground Railway. Many young men went away to fight and twenty-five to die for the Union Cause.

In 1865, with the war over, once again there was a move to make Feltonville a corporate town. A number of meetings were held in Union Hall and in the neighbroing towns of Marlborough, Stow, Berlin, and Bolton. Petitions were sent to the General Court that a new town be incoporated from an area comprising the northern section of Marlborough with a bit from Stow. On March 19, 1866 the petitions were approved, and Hudson, named for Charles Hudson, a childhood resident who offered $500 toward a library, was officially a town. Two years later, Bolton sold two square miles of land to the new town for $10,000, making Hudson's area 11.81 square miles.

The future of the new town looked good. Industries, housed in modern factories, became more diversified and attracted new residents; banks were established; five new schools, a poor farm, and a wonderful new Town Hall were built, all within a space of twenty years. Five volunteer fire companies protected the mostly wooden structures of home and industry.

[In 1886 the first Portuguese immigrant from the island of Santa Maria, in the Azores[possession of Portugal] came to Hudson and this was to start an influx which has funneled to today's approximately one third of the total population of Hudson. His name was José Maria Tavares. He came in the ship "Sara" and one year later(1887) he sent for his two brothers, João(John) and Manuel. José(Joseph) worked for a Mr. Stow and eventually moved to Marlborough where he had a store along side his house. He is burried with his wife, Luiza, and children(save two who yet reside in Marlborough) at the Immaculate Conception Cemetery. João became owner of the once Tydol* gasoline station on Glendale and Main Streets. He also resided with his family in the house directly across the street, facing Glendale. He, his wife, Rose Veo, and family members rest at Saint Michael's Cemetery in Hudson. Some of his children yet live in Hudson. Little is known of Manuel. He moved to Worcester and was later burried in the Monnette gravesite at St. Michael's cemetery. He was married to the former Delia M. Monnette. They yet have two children residing in the Worcester area.]

On July 4, 1894 disaster struck the thriving town. Small boys,playing with fire crackers at the rear of a factory on the banks of the mill pond, started a

fire that destroyed more than forty buildings in the heart of the town. But with the same zeal and courage that had characterized the citizens since Hudson's inception, a new town rose as if by magic.

After the turn of the century the population grew slowly to 7,500. The factories attracted many immigrants from foreign countries, so that by 1928 nineteen languages were spoken among the workers at the Firestone-Apsley Rubber Company. Presently about one third of the citizens are Portuguese speaking people. The population changed little until after World War II, when developers claimed the farms rimming the town. Occupants of the little new homes more than doubled the number of Hudsonians.

In spite of larger numbers, Hudson continues to have a traditional town meeting form of government [with] a Town Administrator as a coordinator of the several departments.

In 1973 Hudson was declared one of the first Bicentennial towns of Massachusetts and given a federal grant of $7,000 to improve Wood Wood Park and make that river site more beautiful, useful, and enjoyable to townspeople of all ages."

*Today a EXXON gasoline station.
in "Welcome to Hudson: A Bicentennial Town", prepared by the Hudson Historical Commission, 1976.

"[A] factor which has had impact on the area was the loosening of immigration laws in 1965. This has resulted in a large Portuguese migration to Hudson. Many of these new families require special educational training....
The industrial growth in Hudson has more than offset the loss of the older shoe and agricultural industries which used to be major employers in the area.... Many of the changes were unexpected and a substantial period of adjustment was required by old and new residents alike.... Community services grew to unforseen proportions and importance and original residents welcomed some and opposed others...."

in"Local Growth Policy Questionnaire", 1976.

"Some Portuguese came to America
already knowing a bit of English
but that is the exception and not
the rule. Some came to Hudson with
skills: carpentry, masonry... and
that facilitates their employment
status. When there is no skill, they
must find work, generally in factories.
The Portuguese in this area(Hudson)
are earning an average of $10,000.00
per year; i.e., when work is available.
The Portuguese came to America to work.
The opportunities exist here in Hudson
as in other communities. The Portuguese
are hard workers!"

Alberto Botelho

"Overall the Portuguese are very industrious hardworking and persistent. Many, or most, have come from farmlands or the sea in Portugal, so their lives were very hard over there. There was much manual labor. Working hard in factories here would be a new experience; but working hard initself would not. Working hard is simply a carry-over of habits they excercised in Portugal proper, the Azores, Madeira and other Portuguese-speaking nations. One thing is for sure: Besides being extremely hard workers, the Portuguese are thrifty."

José Gervásio Leandres

"There is quite a bit of industry in this town (Hudson) and the Portuguese make it their business to seek work anywhere. They are hard workers and will accept any form of employment. Some have actually gone into their own businesses. The Central Street Market has been in existence for many years. Other Portuguese owned businesses in Hudson include Hudson Meat and Variety on Manning Street, Araujo Fish Market on Lincoln Street, the Atlanta Restaurant on Main Street, Silva's Bakery, also on Main and S & F Concrete Contractors, Inc. on Central."

José Pereira Moreira

"The Portuguese in this nation(and Hudson is by all means a good example of this) have not yet attained that social position which they truly deserve. But, in order to deserve such a position, it follows that they must learn to take advantage of the opportunities which are given them through education.

Until we have a good representation of lawyers, medical doctors, nurses, professors, engineers, managers of banks, factories, as well as in high tech, ad infinitum, we will not enjoy the prestige which is important and which serves as positive forward thrusting and provides excellent examples for all other Portuguese.

So that we may have such professional representation we must valorize as well as take advantage of education from the lowest levels to the highest possible attainable degrees. These opportunities are ours. The door is open. We must take ourselves through it. Many of the answers--success--are found inside."

José M. Figueiredo

"Times were different when I was in Portugal and this goes back over 60 years ago. I have never returned. The Portuguese were interested then, as they still are today, to earn their keep--just enough to keep food on the table. Like with any other peoples, there are always some who dislike to work much. This seems to be a universal thing. Insofar as the Portuguese in the United States are concerned, though (and especially those that I know of in Hudson and other cities), they work very hard--some having two,and others even three jobs(night and day). The dollar is a powerful thing and the family responsibilities are very strong among the Portuguese."

Oliviér Nunes

"Of the total number of employees that work at Hudson Lock, about 60% are Portuguese or descendants thereof. More than 50% serve as leaders, 25% of them as supervisors(Cidalia Cavaco, Tony Chaves, Gabriel Melo...).

Traditionally, the Portuguese are hard workers, epecially in the Azores where they work on the land or fish the seas. They work hard here, carrying with them that hard work ethic.

About twenty years ago industry was expanding in Hudson Lock and good workers were hired. As a result of Hudson having such a high number of Portuguese, mainly from Santa Maria, it follows that many would work in local industries. Hudson Lock is in Hudson and is filled with them.

The Portuguese adapt quite well to labour considering that they generally have no manufacturing background in Portugal. They need good finger dexterity to work here and they do very well. They are good with their hands.

The Portuguese will give you a good day's work and they want a good day's pay. They don't want any more or any less. They'll come back and tell if their check is 10¢ toohigh or 10¢ too low. They are honest!

Labour called the Portuguese to Hudson. In its growing years, there was much work available and emmigrant families

sent for other members and the whole process evolved to the great number of Portuguese in Hudson--in America!

We, at Hudson Lock, don't have to advertise for jobs. Word of mouth will bring us quality people, many of whom are Portuguese.

Although the Portuguese have very strong family ties, there is one pitfall which I find difficult to appreciate. The older folks who have/had little/no formal education brought their old ethics with them: "As soon as you're able to work, you're going to work." Kids were pulled out of school(and there are those who are yet doing it today!). People can't reach any amount of skill level when they were brought into unskilled jobs. They learn in Hudson Lock.

While the people are young, the Portuguese have opportunities--and good ones--and often because of family pressures, children don't get ahead. It's not worthwhile! Let them get their education! How else can these young men and women get ahead?!

Parents need to be educated themselves so as to be able to appreciate the higher advancements that their children need in this modern technological and increasingly complex society. The fact that the Portuguese are able to speak two languages is a definite plus in their careers..."

Ronald Vienes

"The Portuguese people of Hudson detest being on social welfare. They work the maximum possible. It is rare to see the Portuguese living off social welfare. Some have two, and others three, jobs. Generally, the first thing that the Portuguese do is buy a house, which is good for the economy of Hudson. The Portuguese have money in the bank and the banks gladly lend so as to buy homes. It is a two way street and everyone, in the final analysis benefits."

Joaquim Ferro

"There was work in Portugal, but it was the same as if it were non-existent. Virtually nothing was earned. The conditions were deplorable. It was hardly enough to eat. There was always bread, but there were those who went to bed hungry each night. There are always healthy people that don't work and are in the habit of eating for free. This is unfortunately seen in Portugal today as it is in America. But a hard-working people? Well, that comes from home. The Portuguese are workers! Although the Portuguese tend to be more physical in the types of jobs

they possess, they are people just like anyone else. They have the capacity and intelligence to become professionals in jobs beyond the factory to include modern day technology. Everyone has the capacity so long as they are willing to apply themselves."

António Frias

THE OLDEST MANUFACTURER IN HUDSON

"Thomas Taylor Sr., brought

his elastic webbing business

to Houghton Street, Hudson

in 1889 and his grandson,

Robert T. Dawes now runs

the business."

in Hudson Daily Sun,
21 April 1958

NOTE: The company was actually started in England in 1864 according to Mr. W.H. Noeth, Jr., Vice President and General Manager of Thomas Taylor and Sons, Inc.

At Thomas Taylor they "braid, weave, knit elastic and non-elastic fabrics. Manufacture shoelaces, printed laces, belting and trim material.... Of the 240 employees, 125 are of Portuguese descent. They are an exceptionally hard-working people!... Once they begin employment, learn the job, etc. they blend right in.... The Portuguese have contributed to the growth of Thomas Taylor by their steady, industrious application of their talents, resulting in quality products.... The following six words describe the Portuguese: INDUSTRIOUS, HONEST, RELIABLE, FRIENDLY, UNDERSTANDING AND FAMILY ORIENTED...."

W.H. Noeth, Jr.

The following is a roster of Hudson Industries extracted from the Hudson Town Report, 1980.

Abbey Plastics Corporation
Accumet Engineering Corporation
Adam-Smith, Inc.
ALT, Inc.
Amdek Corporation
Anderson Explosives
Arrow Automotive Industries
Arrow Moccasin Co.
Astronautics Industries, Inc.
Assabet Machine Co.
Atlantic Business Forms
Atlas Metal Products
Auciello Iron Works
Bickmore, Inc.
Blais Tool & Die
B&P Industries (E. Clark Associates)
Boyd Coating & Research Co., Inc.
Bryco Machine Co.
Carlisle Screw Corp., Inc.
Century Computer Services, Inc.
Chase-Walton Elastomers, Inc.
Collins Micro-Mould
Coltene, Inc.
Contronautics, Inc.
Datatrol, Inc.
Dennison Mfg., Inc.
Digital Equipment Corp.
Digital Equipment Corp.
Diamond Machining Technology, Inc.
Ditric Optics, Inc.
Electronic's Sheet Metal Fab., Inc.
Entwistle Manufacturing Co.
Elke Industries
Fabco Manufacturing
I.J. Foulde & Sons
Glamour Care, Inc.
Grafacon, Inc.
Graphics Promotions
Grating Fabrication Co.
Greene, Arnold Testing Labs., Inc.
Griffith Machine Co.
H. & B. Equipment Co.
Richard T. Harrity Co.
Hudson Broach Co.
Hudson Combing Co.
Hudson Finishing Co.
Hudson Lock Co.
Hudson Pewter (Div. of Lance Corp.)
Hudson Polybag Co.
I.M.S. Montana Corp.
Instress Inc.
Jayco Fiberglass Products
Jerry's Wire Prep.
F.J. Kane & Sons
Kane Corp.
The Lance Corp.
H. LaRossee & Sons
Machining for Electronics
Mark Engineering Inc.
Marlboro Supply Co.
Merrimack Laboratory, Inc.
Middlesex Research & Mgf. Co.
New England Micro Collating Co.
New England Tape Co.
New England Wire Machinery Co.
Northeast Polybag Co., Inc.
Northeast Spa Brokers
Peeco, Inc.
Phil-Coin Machine Co.
Polyfoam Insulation Corp.
Portidat Corp.
Prestolite Wire Division
Quality Fabrics, Inc.
R.& W. Machine Co.
Rexnord Knife Div.
Saliga Machine Tool Co.
Sandoz Color & Chemicals
Specialized Plastics, Inc.
Standard Precast Corp.
Stow Labratories
Supertron Corp.
Thomas Taylor & Sons, Inc.
J-D Tool & Gauge Co.
Torwell Industries, Inc.
Ward Weller Co., Inc.
Wheelock-Lovejoy, Inc.
Whitney Tool & Die
Worcester Braiding Co.
Worcester Controls Corp.

C H A P T E R IV

IMMIGRATION: WHO, WHAT, WHEN, WHERE, WHY, HOW

"We came to America looking for a better life--something worthwhile to look forward to in our future. We are immigrants and it is here, in America, that we will have our children and grandchildren and teach them of our proud ancestry. We must always be motivated and get well educated so that we and our posterity may reap the rewarding benefits of success in this land of much opportunity. Some people say that "now" is the time to "live it up" and forget about our ancestry and posterity, but I believe it is important to build sound foundations throughout life, never forgetting our past and always looking to the future."

Susana Cabral

Although there have been writings attesting to Portuguese presence in the United States prior to the 17th century, immigration in the real sense of the word did not start until this time. Massatenta(1975) indicates that in 1636(the same year in which Harvard University was founded by John Harvard) a Portuguese colony was established by Mathias de Sousa in the state of Maryland. Thereafter, from 1654, Sephardim Portuguese Jews (or the Sephardic Jews) came to New York City, calling it New Amsterdam(as they had left Portugal and gone to Amsterdam so that they might have not been persecuted for their religious beliefs.) Some of them also settled in Newport, Rhode Island. (Adler, 1972)

Adler(1972) explains that many Portuguese,especially from the islands of Faial, were taken aboard American whaling ships which had stopped over at the Azores for supplies. This was during the 18th and 19th centuries. Many of them branched out to "other coastal cities in Massachusetts, notably Provincetown and other Cape Cod cities, Nantucket, Martha's Vineyard, Gloucester, and Boston".(Adler, 1972, p. 14) At the end of the 19th century Fall River and New Bedford (Mass.) were experiencing a decline in the whaling industry and the cotton industry was becoming more evident.(Adler, p.9) Adler maintains that "This encouraged a new wave of immigrants from the Azores, particularly the eastern islands, São Miguel and Santa Maria."(p. 9). Ultimately they kept on coming to America spreading all over and into Hudson, Mass....

"Once I thought to write

a history of the

immigrants in America.

Then I discovered that

the immigrants <u>were</u>

American history."

Oscar Handlin

"The "ethnocentricism" of white American society affects the way our textbooks treat not only whites and blacks in America, but also how they treat the history and culture of other peoples. The attitudes that one's own race, nation, and culture are superior to all others may be natural but nevertheless very dangerous."

in Institutional Racism in America, p. 53.

"In every generation, ethnic consciousness is different. The second generation after immigration is not like the first, the third is not like the second. The native language begins to disappear; family and residential patterns alter; prosperity and education create new possibilities...."

in The Rediscovery of Ethnicity, p. 11.

"Há sempre o tal dia do embarque: é costume a emigração fazer-se logo de manhã cedo! Isso passa-se geralmente depois duma noite mal dormida, no berço da ilha. É então quando o emigrante agarra numa mala, senta-se de olhos húmidos numa morna cadeira de avião, e vai gastar-se para outras bandas....

Em verdade, nem todos se 'botam' a caminho acossados por infortúnios da sorte, e nem sempre partem esmirrados pelos rigores da via sacra dos infindáveis juros devidos ao patronato financeiro. Alguns vão simplesmente à procura de espaço, de tolerância, de clima propício a sua própria autonomia pessoal, como quem tenta agarrar o futuro pelos fundilhos!...

...Somos emigrantes--fomos transplantados. A planta (o homem) é sempre a mesma. Porém, os terrenos, os ares, as oportunidades, as lutas--esses é que são diferentes. A competição cerrada entre o bom e o óptimo, o culto dessacralizado do saber responsável, a persistência na fraternidade universal--tem feito com que antigos marçanos sejam cardeais, canalizadores cheguem a senadores, ou simples assalariados de farmácia consigam os graus mais elevados do saber especializado...."

in DeMedeiros, João Luís, "Memorandum", Portuguese Times, 13 de Outubro de 1983.

Longfellow

strange."

something

to

new

something

to

change

must

things

"All

"I'm proud to be Portuguese. I admire Portuguese people and other immigrants for their courage and pain of immigration. They have the courage to adjust to a life and language unknown to them. There will always be those people who will speak poorly of the Portuguese, but we cannot allow every little thing to bother us or we will never get ahead.... However, I hate being called a "Poraguee" because it says nothing about the real person that I am. It actually proves nothing and is a slang word which should be dropped from ignorant people's vocabulary habits. It just proves that some people are prejudiced against my native nationality. They try to make me feel inferior, but I'm NOT!..."

Ida Resendes

"I was born on 27 September 1901 and am from Porto, Portugal. At 19 (in 1920) I came to America (Milford, Mass.). I later went to New Bedford, Mass. where my brother was(who I have not seen for many years now, not knowing if he is dead or alive). It cost me the equivalence of $75.00 at that time to come by ship. Many Portuguese came aboard the huge ship "M.S. VULCANIA". I have worked in stores, on the land in Framingham(Warner Nursery) and in others.... I went to night school here in America(high school). The Americans have always treated me well. At first I couldn't get along in America. Everything was so different from what I had left behind. I couldn't speak English. It was tough. Today children have good opportunities, especially through quality bilingual programs. I do have many "saudades"(nostalgia) for everone and everything that I have left behind in my native beautiful land. I saw others come to America so I also wanted to come. It seemed to be the right thing to do then.... I am so proud of being Portuguese. We must always remember that Portugal is one of the oldest nations which gave new worlds to the world...."

Manuel Miranda

"It was 17 August 1967. I was 17 years old. The plane? It was on TWA . I came with my parents from Santa Maria. After the fifth year of schooling in Santa Maria, my parents could not afford to send me to further schooling elsewhere--the "Liceu Nacional de Ponta Delgada"(High School in the island of São Miguel), but I got well educated in America, thank God (graças a Deus). In Santo Espírito we were not wealthy. We came to America to better our lives. This is true for most Portuguese. We came directly to Hudson. There were many Portuguese immigrants coming when we came. I wasn't afraid to fly because I had already been aboard SATA (inter-island plane shuttle of the Azores). I loved it! Of course in Santa Maria, we have an airport and planes are seen all the time. But there are many people who fear them because they have never been in them. Fear comes from the unknown.... I have learned the way of life in America. I adopted, but I will always practice living my native culture and speak my language. Pride runs through my veins...."

José Gervásio Leandres

"My father worked for the government (Guarda Nacional) and my mother a housewife. We came to America basically for the same reasons as did other emmigrants--economics. My mother was born in Hudson and as a youngster, because of the economic situation in America(in the 1920's), she returned to Portugal with her parents. I came to America in 1954 by ship. It took five days. I came with my mother on the ship "Saturnia". By having come to America I have seen so much as well as accomplished a great deal. Generally speaking the Portuguese are a relatively sad people with the great weight of destiny on their shoulders. They are Portuguese, a people with a long history of the sea....

When the Portuguese come to America, they are actually between two worlds--theirs and the newly adopted land. They are torn emotionally by having left everything behind and yet in the position to take advantage of the many opportunities that America has to offer. They must never forget their native culture, but should remember that it is important to be linguistically functional in the "terra nova"."

Rosa Roque

"All are but part of

one stupendous whole,

whose body Nature is,

and God the soul."

Pope

"Coming to America was different for me. I was 42 years old when I came from the mainland; departed Lisbon airport by TWA in 1954, made one stop in Santa Maria, Azores and then straight to Boston. It was cold. It was on the 10th of March. On the plane I became aquainted with a gentleman from Madeira who was to have come directly to Hudson. Since that day on the plane, I never saw him again. Could he have gone to some other city like New Bedford, Fall River... instead? It was not so unusual to come to America by plane when I came. I did mention that my having come to America was under different circumstances. The difference was--and there are others who have also done it--that my wife was American of Portuguese descent. Through a friend I was able to write to her and her to me. Not long thereafter she went to Portugal and we were married and I came to America. She, of course, had to come first so as to make all the administrative official arrangements. I came later. Her mother, Carmelina Chaves lives with us.... We love and respect each other...."

Silvino Madeira

"I was one year old when I came with my mother and one brother. I have two brothers(Antonio and Manuel Garcia) and two sisters (Octavia G. Alves and Maria G. Alves). My parents were Olimpio Melo Garcia and Hortencia Garcia. We were all born in Ribeira Grande, in the island of Sao Miguel, Azores. My maternal parents(my grandparents) were Jose Ferreira and Jacinta Morgada Ferreira. On my father's side, his parents(my grandparents) were Antonio de Melo Garcia and Emilia Garcia. My husband, a native of Santa Maria, Azores (Santo Espirito) was Jose Rego.

My uncle Jose had been in the U.S. before my father and we estimate that he came in about 1886 in the ship "Sara"[Jose Maria Tavares who is claimed to be the first Portuguese in Hudson also came aboard "Sara" in 1886....] and he called my father to this country.

I have spent more time in America than in Portugal, but our parents spoke nothing but Portuguese with us at home and that is why I speak it so fluently today. My husband also being Portuguese was a great help in the maintenance of our language. My parents were tough, but kind; hard, but honest; stern, but loving...."

Amélia Garcia Rego

"We judge ourselves

by what we feel

capable of doing,

while others judge

us by what we have

already done."

Longfellow(Kavanagh)

"I came to America in Arriaga's time and have never gone back. There were always revolutions in the country. My mother was a saint of a woman; my father a well-to-do farmer.

I came to America aboard a British ship and I was only 15 years old(and came in 1920).

I was frightened when I came. Suffering from reumatism and the doctors told my mother that I perhaps would not survive here in America.... My father came before me in 1911. Later on he called for us, two daughters and later the rest.

When I came, I did not even know my father. He had grown a beard here while we were in Portugal(I am from the mainland).

It was in cold February, 1920. When I arrived at the ship, they put a bed blanket on my shoulder. From that point on, I was continually sick. All I could eat were warm rolls. I regurgitated all the time and everywhere. The sea was turbulent and the ship would sway from side to side and the great waves would be heard pounding on the sides. Many people were screaming with fear! I'd see people praying the rossary and cry out.... There were even some on their knees praying to God...."

Oliviér Nunes

"I came to America more because of my family. I earned well there(in Santa Maria) as a mason and we had enough to eat. The day came and off to America we came on the TWA jet. As a younger man, I recall well that we would kiss our priest's hand and my father told us that we were to ask for the blessing(pedir a bênçãO) to our older cousins[to cousins, this tradition is rarely, if ever, seen today]. Every day, when going to bed and getting up, we always asked for our parents' blessing (pai, a benção; mãe,a benção.). This tradition is true also for nephews and Godchildren--a tradition which is beautiful and so very Portuguese(seen mainly in the Azores).[Of course grandchildren <u>always</u> carried the ritual to "vavô" and "vavó"; little Délia would say: "Vavó a benção" and "vavó"(grandmother) would respond: "Deus te abençoe"(God bless you).]

José Cabral

"We were very religious in Portugal. Come rain or shine or wind we never missed mass at the Santo Espírito Church. This religious dedication is true. When we came to America in 28 July 1977 I, as well as a daughter, carried rossaries. My daughter was so frightened in the plane. The plane would sometimes shake with air pockets and we'd all be frightened. We saw others praying aboard and yet others screaming during the air pocket expereriences. We brought from Santa Maria our faith, in addition to our language, foods and other native customs such as music, dancing and, national psychology. We got along well with everyone in Portugal and also do here in America--Hudson--thanks be to God (graças a Deus). We want all of our children and grandchildren to continue with the Portuguese tradition. We cannot ever let it die."

Filomena Cabral

"Many are destined to

reason wrongly; others

not to reason at all:

and others to perse-

cute those who do

reason."

Voltaire

"I came aboard the ship "Credic" of English registry and it took 10 days. The seas were very rough: stormy. I was just a young kid, aged 17 years. (I've been in America 63 years. I came in 1920.) Everyone would vomit aboard ship. There was a time, I vividly recall, when we were seated to eat on the ship. Because of the bad weather the ship suddenly, and surprisingly to all, tilted sideways and all of the plates "ran" away. Everyone got food on their clothes. The majority aboard were young fellows....

When the ship arrived at the Boston harbour (in the morning of 20 March 1920) I saw the house chimnies pouring out much smoke. It was cold. It was snowing and at the very point I said to myself: 'Why would I have left such a warm climate to come to this?!' At that I started to cry... Madeira was home... Everything was strange here, but the coldness was worse of all....

After the First World War, many came to America from Madeira and other Portuguese lands because they wanted to improve their lives. America was famous all over the world. Even people who were well off in Madeira immigrated. Some did better than others....

My father, Manuel, (my mother was Isabel) was always working in the English gold mines in South Africa and we did not get to see that much of each other. I loved to play soccer and I had heard that in America one could do

most anything one wanted. It was a land of liberty and full of opportunities. Some of my friends came to America. Most anyone could come then. There were no restrictions....My father placed rigid restrictions on me. I wanted to playsoccer. In fact one of the main reasons why I came to America 63 years ago was because of my love for the game.(I even played in many teams and was the very first soccer coach at Hudson High School. I loved it! I once got kicked in the lower back and today, at age 80(my birthday is on 1 March), I have difficulty walking. If it weren't for that kick, I'd still go out and kick a few.). Seeing that a future for me in Madeira was not toobright, my father, after I had continually asked, finally allowed me to come to America....

Shortly after my arrival, the great Depression was experienced in America. What suffering! Everyone without work, like myself. I almost returned to Madeira, but out of shame (com vergonha) did not. In Madeira, we lived well. At the beginning I did not get along well here. I wanted to buy a pair of pants, but had no money with which to buy it.... It was tough...."

Faustino Mendes

"I am from "Serra da Estrela" (Sampaio, Concelho de Gouveia, Distrito da Guarda). I was born in 28 April 1897. I was 15 when I immigrated. I came in the ship "Germania". There were many Portuguese aboard then. I left Lisbon and arrived in Providence, Rhode Island in 1912. It took 18 days. We passed by the Azores first.

In those days one did not need the "carta de chamada"(official permission as usually arranged through a sponser). All the quotas were opened. Anyone could come to America. Many came to this country to avoid military service in Portugal, and perhaps the same with other peoples from other nations.

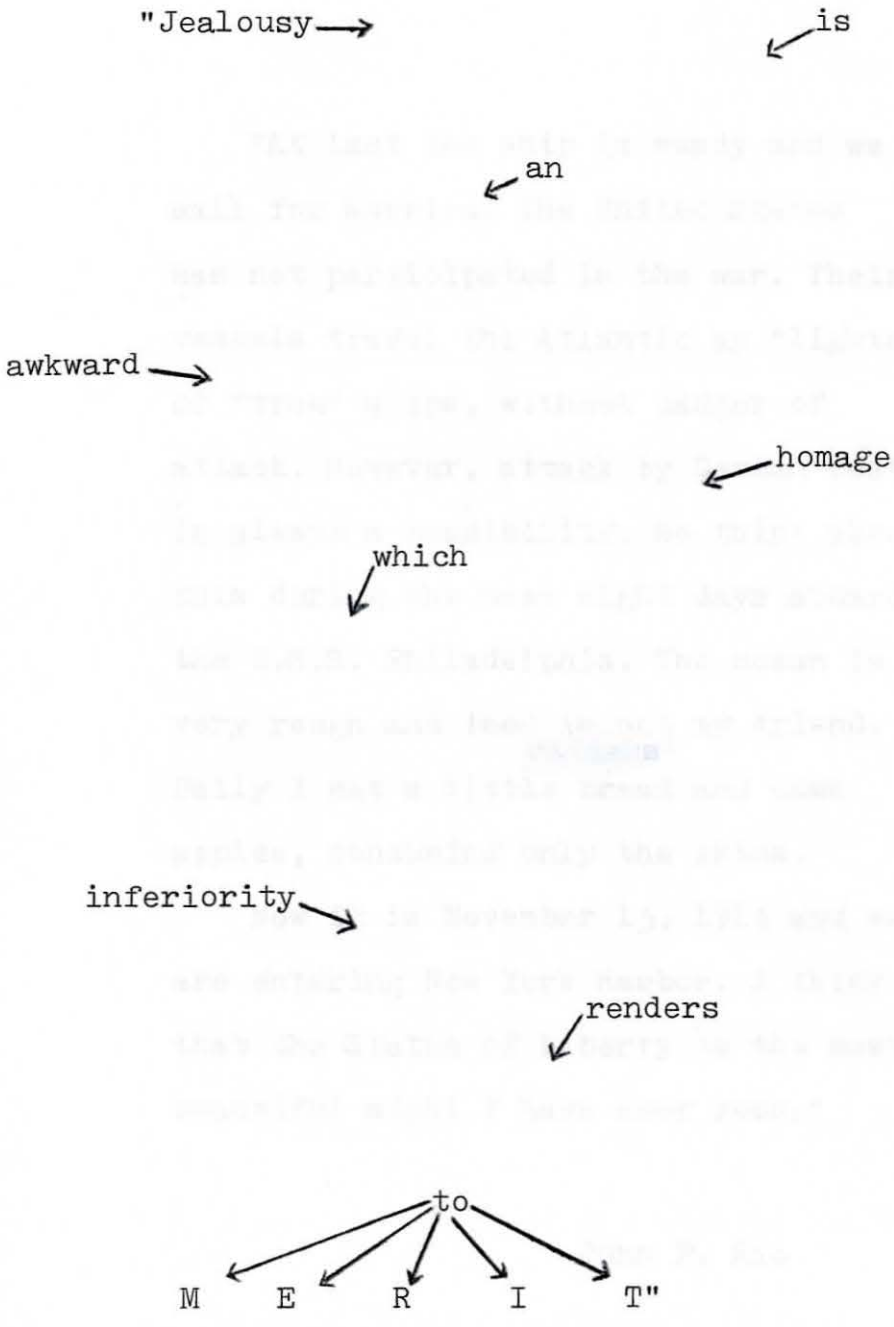
I came to America always sick aboard ship. I hardly ate. I only ate a few things that my mother had packed for me ("o farnel")

I'll never forget that last minute with my parents. In five minutes I would be on my way. My uncle, who accompanied me to America, came to the door to get me. I was all packed. My mother had already tears in her eyes. My father was the same. What passed through my mind and heart during those last few moments are most profound emotional and unexplainable tortures. Sadness...Thinking about it even now, makes me cry.... I embraced my parents with such vigor and pain... The travel agent offered me a cigarette and I refused it, for I had to respect my

father's presence. At this point my father said "If you wish to smoke, go ahead; you are going to a country where even the 'dogs smoke pipes' .."[this expression relates to America's abundance, unless Mr. Cabral's father was referring to printed cartoons which sometimes depict animals doing some humanly things, such as playing cards, or even smoking a pipe...]. My parents were both in tears... When I embraced my dear[querida] mother, she hugged me so tight and whispered in my ear: "Son, take good care of yourself. Be very careful." We were all crying....

I look back to my life of then. I have "saudades" [nostalgia].

José Tavares Cabral



Mme. de Puisieux

"At last the ship is ready and we sail for America. The United States has not participated in the war. Their vessels travel the Atlantic as "lighted" or "free" ships, without danger of attack. However, attack by German boats is always a possibility. We think about this during the next eight days aboard the U.S.S. Philadelphia. The ocean is very rough and food is not my friend. Daily I eat a little bread and some apples, consuming only the skins.

Now it is November 15, 1915 and we are entering New York Harbor. I think that the Statue of Liberty is the most beautiful sight I have ever seen."

John P. Rio

in Building His Bridges.

"There was fear in coming to America by ship. In some cases it would take seven and, often, more days. My mother came by ship and told me that she was put in a large room with many women. She was traveling alone. She was American-born and had to come first. The women aboard the ship were very frightened including my mother. Many would cry at night. It was hard to fall asleep. Others became very sick. During the voyage they expereienced a great storm which worsened the emotional stability of all aboard. They were frightened of the unknown and did not know if they'd ever reach America...."

Helena Lucas Santos

"A inveja tem olhos

vesgos para ver o

bem, mas tem pul-

mões de bronze

para divulgar

o mal."

Olivia Resendes Cabral

"It took me 27 hours by plane to come to America(there were many stops). People on the plane were afraid and many were blessing themselves. This is also true for Mediterranian peoples as well as for Spanish, Italians and other Christians. There is a fear of the unknown.

Like myself and my family, many others in Hudson are from the Azores, most particularly from the island of Santa Maria and,from that particular island(the first to have been discovered), most come from Santo Espírito. Hudson has people from all islands of the Azores, Portugal proper, Madeiras, to include ex-Portuguese lands such as Brazil, Angola, Cape Verde, Mocambique....

This is a land of opportunity. You have to work hard, but you have the opportunities available in America. So... take advantage!

Welfare? You couldn't count the number of Portuguese on welfare. They are a proud, hard-working people! They will use it only as a last resort. Personal pride is paramount!"

Dennis Frias

"All of them are going

to someone; not quite

strangers they; some-

one has crossed the

sea before them. They

are drawn by thousands

of magnets and they

will draw others after

them."

Edward A. Steiner
in The Distant Magnet, p.44.

VERDE VINHO

Ninguém na rua na noite fria
Só eu e o luar.
Voltava a casa quando vi que havia
Luz num velho bar.
Não hesitei,
Fazia frio e nele entrei.
Estando tão longe da minha terra
Tive a sensação
De ter entrado numa taberna
De Braga ou Monção
E um homem velho se acercou
E assim falou:

Vamos brindar
Com vinho verde
Que é do meu Portugal
E o vinho verde
Me fará recordar
A aldeia branca que deixei
Atrás do mar.
Vamos brindar
Com vinho verde
P'ra que possa cantar
Canções do Minho
Que me fazem sonhar
Com o momento de voltar
Ao lar.

Falou-me então daquele dia triste
O velho Luís
Em que deixara tudo quanto existe
P'ra o fazer feliz,
A noiva, a mãe,
A casa, o pai... e o cão também.
Pensando agora naquela cena
Que na estranja vi
Recordo a mágoa, recordo a pena
Que com ele vivi.
Bom Português
Regressa breve e vem de vez!

Paulo Alexandre

Canção: Versão original,
6a. edição.

"They left their lands, left everything they had and came to an unknown one, without knowing anything and, often, anyone. They don't know a word in English. They get here and put themselves to work and manage to do something for themselves. It is very risky! They leave their lands, taking off with a bag on their backs. They reach the airport and say that they want to go to "Foriva" (Fall River) or "Bètefête" (New Bedford). They find a job and in just a few years they buy their homes, cars and all things that they may need in this new land. This is, indeed, strength of will! They have guts! They manage to get. They are truly people to be admired!"

Alberto Botelho

"Because I have not been in Hudson for a great deal of time, I am not in the position to elaborate specifically on the Portuguese here. I have observed, however, that they bring from their lands what they learn at home. They often tend to fear initiating new ventures."

Rev. Aristides Zacarias

"The American dream is an ideal in immigrant's hearts while they are in their native lands. The land of opportunity--America--is the land of milk and honey. The dream? Well, it is the want to have a car, house, money, children go to school and plenty to eat. America is, after all, the country of hope for our children.

The Portuguese came to America to improve their lives--their financial situation and not so much to give their children an education. What is yet most unfortunate is that our people often live too much in the past and thus allow (and some even force) their children to get out of school when they are of legal age(16).

The person who is well off in our Portuguese lands generally does not immigrate. What is he/she coming to America for if, in fact, they have what they need in the home land? Those that are well off there, after immigrating, generally end up working in the factories or sweat shops needlessly.

For those that do come to America, they generally come to stay. And it is these people that must always remember to maintain the native traditions. On the other hand, they must also realize the absolute necessity for intermixing with the dominant culture(America) and learn from the Americans. We must learn to understand them as they us."

Maria Manuela Frias

"I am neither a "Poraguee"

nor a "greenhorn". I am

Portuguese--that's what

I am! Call me Portuguese.

I am proud of what I am...."

Susana Cabral

"Men in general

judge more from

appearances than

from reality. All

men have eyes, but

few have the gift

of penetration."

Machieavelli

"The Portuguese continue to
come to Hudson because in
a small town such as this,
large city problems do not
plague us. Families are
closer and, thus, call
their own from Portugal to
come here."

Adelaide Madeira

"The Portuguese think of
the future. They immigra-
ted! They save money and
think of tomorrow so that
their families may be
better off."

Carmelina Chaves

"I came to New Bedford in 1970
to visit my family--not with
the intention of staying. I
then came to visit a brother
who was working in Hudson and
I started to work and study in
college. Here, in Hudson, I
stayed. In Portugal I worked
in the old "Banco Totta Aliança
e Açores" and also studied in
Scotland and Great Britain...."

Joaquim Ferro

"We hold these truths to be
self-evident: that all[people]
are created equal; that they
are endowed by their Creator
with inalienable rights; that
among these are life, liberty
and the pursuit of happiness."

Thomas Jefferson,"Declaration
of Independence" 1776.

"Those who are ashamed
of their fathers and
their mothers or of
being Portuguese or
any other nationality,
have weak qualities
and can never be any-
thing in life."

António Frias

"The cynic is one who never sees
a good quality in a man, and
never fails to see a bad one.
He is the human owl, vigilant in
darkness and blind to light,
mousing fer vermin, and never
seeing noble game. The cynic
puts all human actions into
two classes--openly bad and
secretly bad."

Henry Ward Beecher

"Pelo céu vai uma nuvem,

Todos dizem:--Bem na vi!

Todos falam e murmuram,

Ninguém olha para si."

in Livro de Leitura da 3a. Classe, p. 100.

"I came to America almost accidentally. I was on a trip to Toronto(Canada) through my company in Portugal. I am an air conditioning technician. At some point I was invited to come to Hudson. I'm from the mainland(Beira Alta). First I worked for S & F Concrete Contractors in Hudson and later went to Framingham to work for General Motors. On the side, I am most interested in the educational needs of the Portuguese and am the President of the Parent's Advisory Council. It is so very important to do everything possible to"educate" our people so that they may be better aware of what is available to them and how they can take advantage. I am an emmigrant as are some of my family members(wife Raquel and children Milu; the others were born here: João, Claudinor and Pedro). There is no question about my pride in being an American citizen;

I am equally proud of my native culture. As emmigrants sometimes we tend to forget much of our past, but we should always try to educate our children in the direction of their present circumstances together with their ancestors'. After all being bi-cultural as well as bilingual is a definite expansion of the mind and will be beneficial throughout life.... Education is the paramount enlightenment which provides so many avenues to places of opportunity. Once you have it, no one, but no one, can ever take it away from you!..."

Claudinor Salomão

"The emmigrant is admirable:

he

came;

he

saw,

and

he

conquered.

VENI, VIDI, VICI."

Alberto
Botelho

We are people, you and I
Like the people passing by,
We're alike but different too,
I am I, and you are you.

We are all one family,
Light or dark as it may be,
All are equal on this earth
When we measure human worth.

We all laugh when we feel gay,
Each one laughing his own way,
Some laugh low and some laugh high,
Some as if thy're going to cry.

We all think, but separately,
And we needn't all agree,
We all listen, speak, compare,
All have different thoughts to share.

Different, different, yet the same:
When we want to play a game
We must all accept the rules
Though we come from different schools.

We are people, you and I
Like the people passing by,
Same but different, different, same
My name's_____, what's your name?

Edith Segal

in Non-Verbal Communication.

O IMIGRANTE PORTUGUÊS

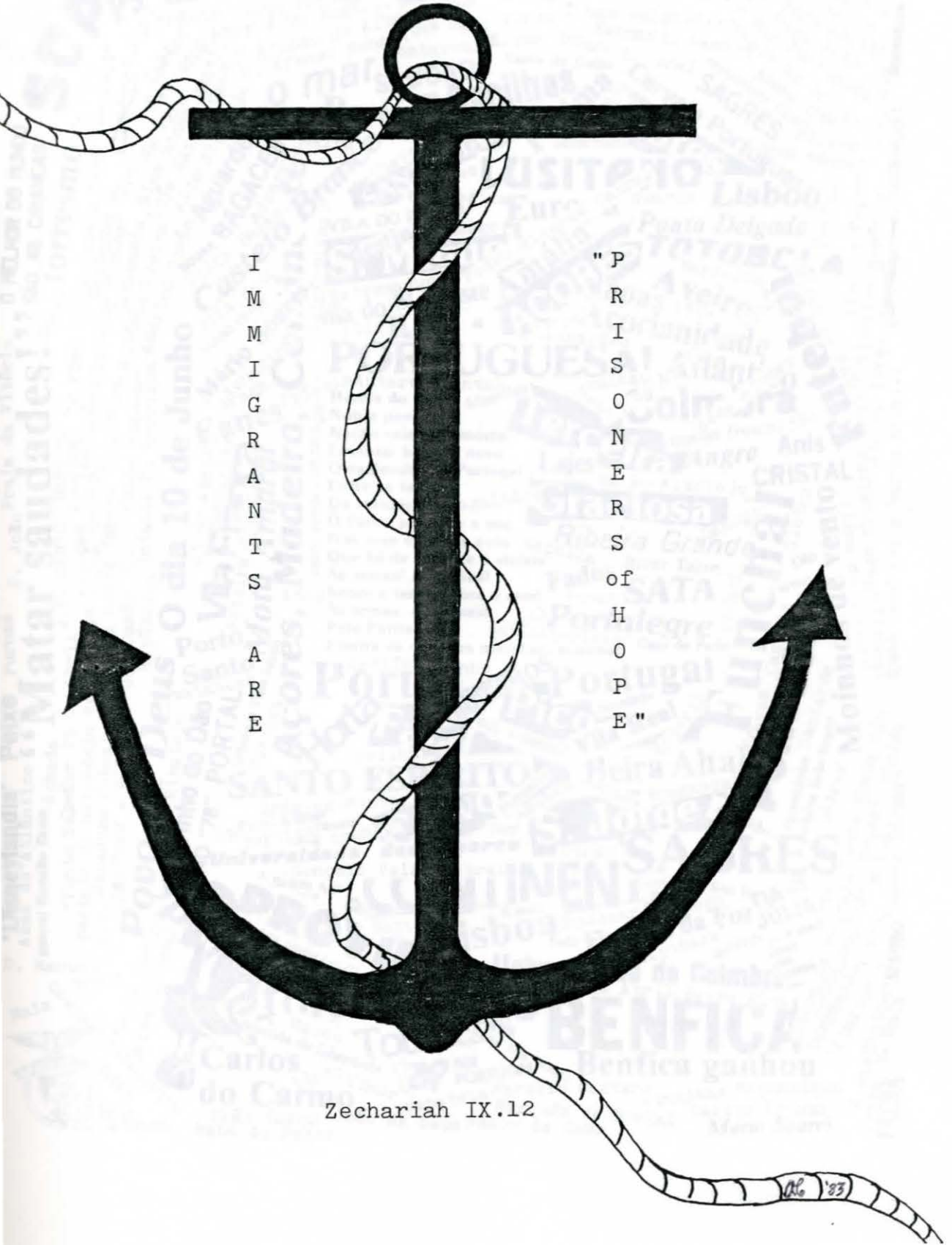
"Somos
um
pouco
de
cá
e
um
pouco
de
lá,
um
pouco
de
antes
e
um
pouco
de
agora."

Eduardo Mayone Dias
in The Portuguese Tribune, 6 de Outubro de 1983

Portuguese Immigrants

Cover of Carlos Almeida's book: Portuguese Immigrants(1978) depicting the immigrant as he awaited departure to the United States and other lands.

PORTUGAL



Zechariah IX.12

Heróis do mar,
Nobre povo,
Nação valente, imortal.
Levantai hoje de novo
O esplendor de Portugal
Entre as brumas
Da memória,
Ó Pátria sente-se a voz
Dos teus egrégios avós
Que há-de guiar-te à vitória.
Às armas! Às armas!
Sobre a terra, sobre o mar!
Às armas, Às armas!
Pela Pátria lutar!
Contra os canhões marchar, marchar!
Matar saudades!
Povo de Deus
O dia 10 de Junho
Vila Franca
Eanes
Mota Amaral
Açores, Madeira,
Vinho do Dão
PORTAL
Porto
Santo
Horta
Faial
Pico
Portugal
Funchal
Terceira
Graciosa
Ribeira Grande
Lajes
Angra
Anis
CRISTAL
Fados
SATA
Portalegre
Moínhos de vento
SANTO ESPÍRITO
Beira Alta
Corvo
S. Jorge
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CONTINENTE
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Figueira da Foz
TIA JÚLIA
Universidade do Coimbra
folclore
Touradas
BENFICA
Benfica ganhou
Carlos do Carmo
Mário Soares
Marcelo Caetano
Marquês de Pombal
Vasco da Gama
Rabo de Peixe
Grão Vasco
João de Deus
D. Afonso
D. Dinis
Maia
Costa
Caparica
Inês de Castro
Tomar
D. Manuel
Ponte Salazar
Ramalho Eanes
'Disneylandia'
Peixe
Asas do Atlântico
SCP
Pps
Torresmo
O MELHOR DO MUNDO SÃO AS CRIANÇAS
Aguardente
Castelo Branco
Cacilhas
Fátima
Flores
Cerveja Portuguesa
SAGRES
LUSITANO
Lisboa
Ponta Delgada
S. Miguel
AÇORES
TOTOBOLA
Aveiro
Acorianidade
Atlântico
Coimbra
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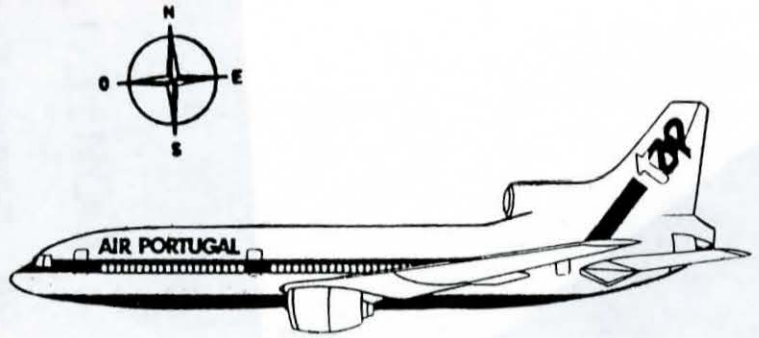
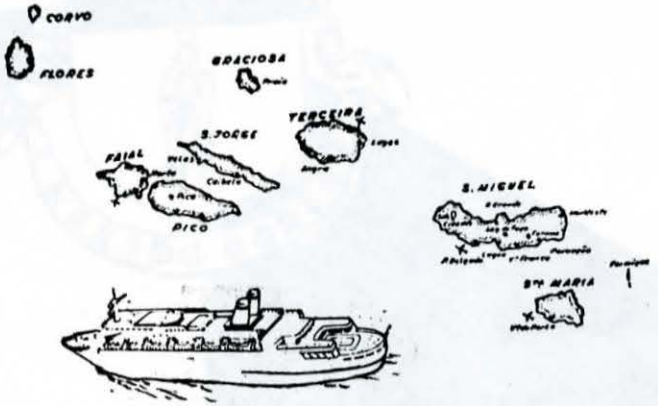
D. Dinis



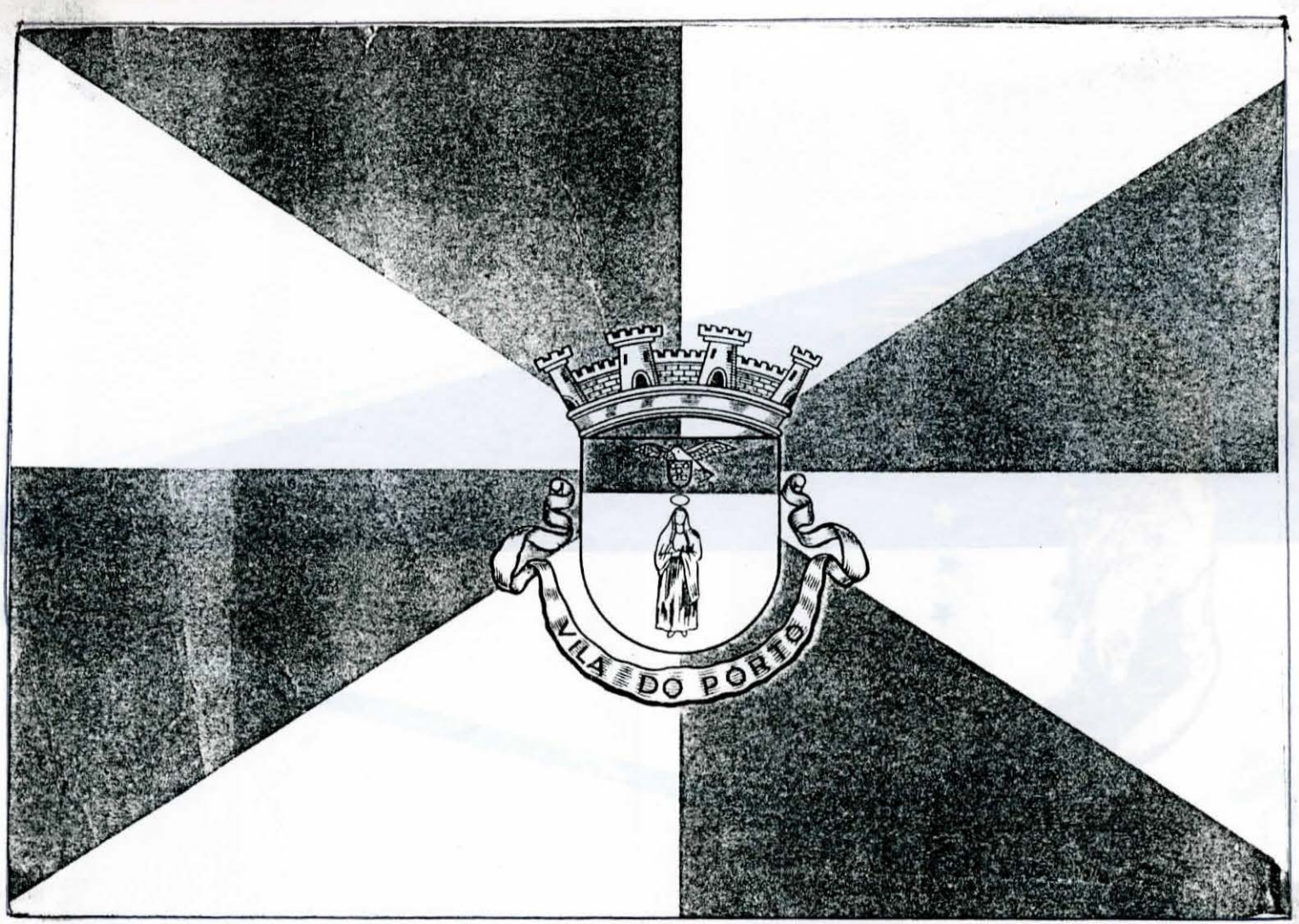
ESTADOS UNIDOS DA AMÉRICA

A Ç O R E S



PORTUGAL CONTINENTAL

O C E A N O
C T N
O L O C
A N T I



Flag of Vila do Porto, Santa Maria, Azores. Courtesey of Mr. José M. Figueiredo.

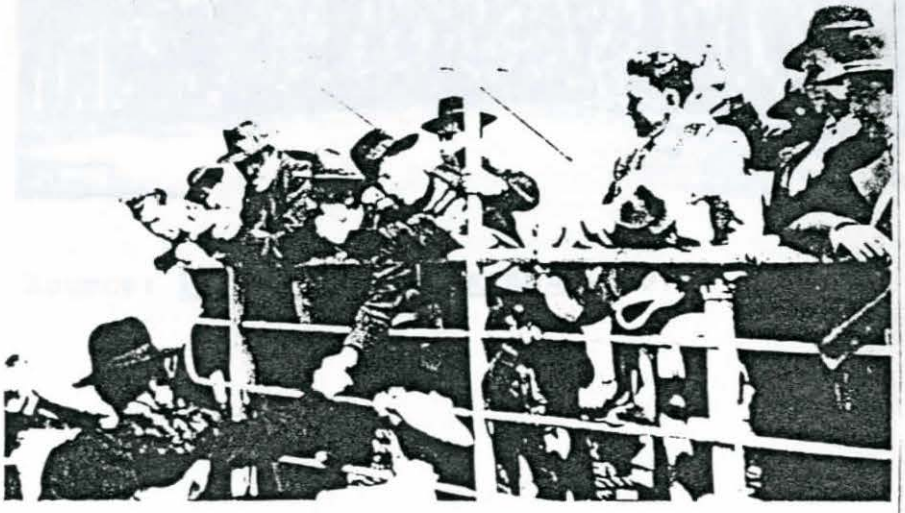
AÇO

The airport on the island of Santa Maria, Azores in 1947. Courtesey of Mrs. Juvenália Figueiredo.

The first procession of Our Lady of Fatima in Santa Maria, Azores. Courtesey of Mrs. Juvenalia Figueiredo.

Examination of hands for callouses, during interview of prospective immigrants for Canadian railroad jobs — Ponta Delgada, S. Miguel, Azores.

Father and son hugging before boarding ship in the Azores.

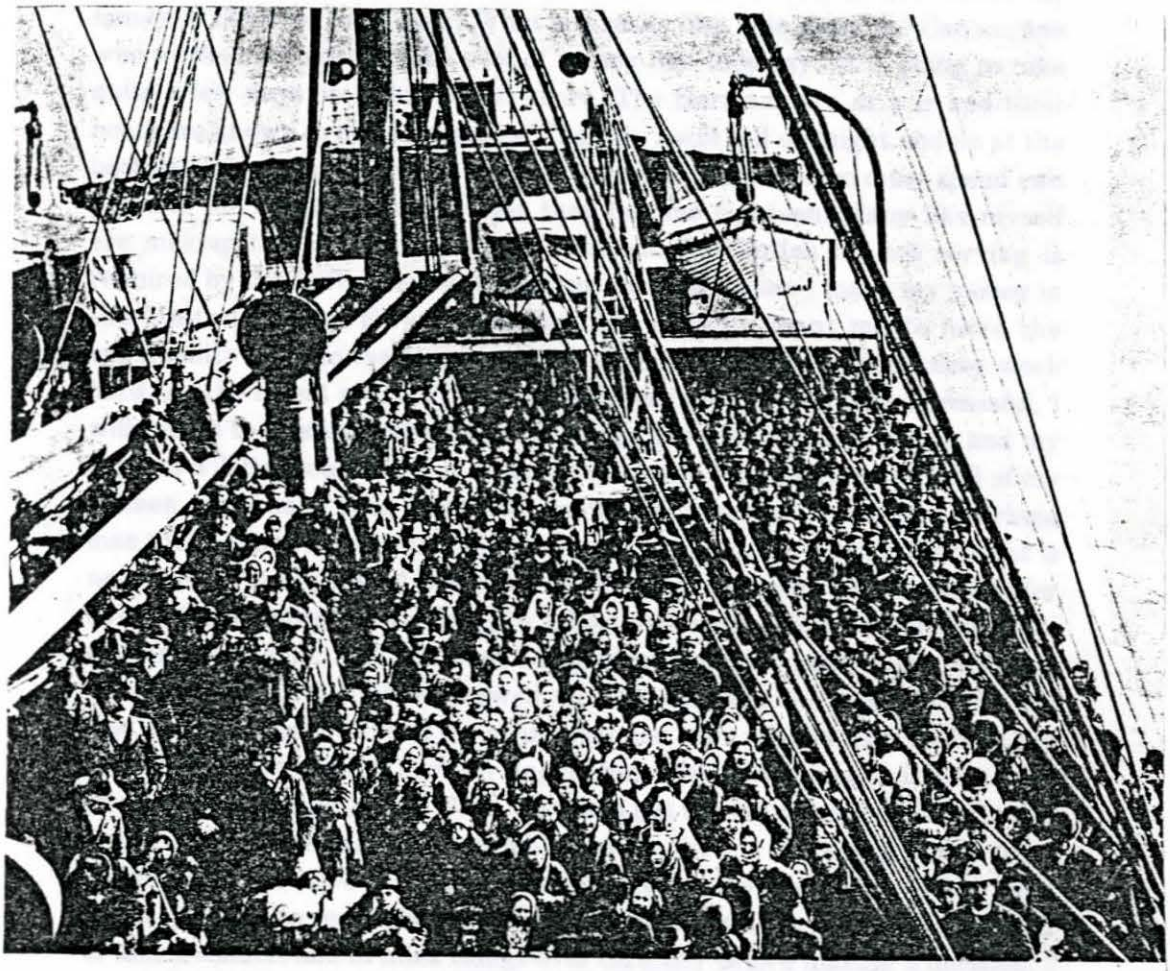


The last good-bye for many as they leave the harbour of Ponta Delgada, San Miguel, Azores, to board chartered planes in neighbor island of Santa Maria, destined for Canadian Provinces, 1956.

Source: Portuguese Immigrants, 1978.

Local ship transporting emigrants from San Miguel to the airport in Santa Maria, Azores, to board charter planes (below).

Source: Portuguese Immigrants, 1978.



A shipload of immigrants from Europe in 1906. Many of them were brought over by labour contractors who often advanced passage money to whole shiploads of eventual working people.

Source: The Italians in America, 1969.

The Early Years

I am awake early, long before the sun. Everything is very quiet except for the sound of my brother Felipe's breathing. I lay very still as the realization comes to me that today is the day I am to leave all behind; this house, my family. Will I ever come back? What is it really like, this America? Can anyone who works hard really make a lot of money like they say? It is going to take quite a few days on a ship to get there. The Germans are at war and their boats are known to make mistakes. The ship I will sail on might end up at the bottom of the ocean! Portugal is not at war, but all young men must spend two years in the military service when they become eighteen. Many like myself are making the choice of going to America. Restitution for not serving is required by the Portuguese government. I will pay when I make my money in the United States. First I must go. My parents want me to have the opportunity to go to the country where anyone can become rich if they work hard. As the oldest son, they have confidence in me. When I am successful, I will return to this land where the Rios have lived for so many years, and my parents will be proud of me. If it takes hard work, I am used to that. All of my sixteen years have been filled with work. My father is the hardest working man that I know. At harvest time the sound of his scythe cutting the wheat is never the first to pause. I will work hard. Many mornings I have worked for two or three hours before going to school and again when school was over, working until dark. Just last week I helped my father to make some lumber. I remember the first time he showed me how to make the guide line for the saw. I had to hold the end of the string that had been rubbed with chalk, while he pulled it very tight. It hurt my fingers but when he snapped it, it left a very straight blue line on the log. Then we would put the log up on the platform and I would guide the saw on top while he worked it back and forth from underneath. We have cut many boards together. I will miss my father but I will always try to remember the things he has taught me . . . not to be afraid to take a chance, and to think things over carefully before making a decision. I have gone to school for five years and I am glad for that. In the new country I will have to learn a new language.

I can hear the birds now. It is getting lighter. One bird is very close to the house and his singing seems clearer than usual to me. I recognize his song. The same kind of bird used to sing in the tree that I always sat under to eat my lunch when I used to tend the sheep. I would try to answer the bird then. There was lots of time to whistle and to watch the birds. Was I six or seven when I first took the sheep to pasture? No matter. I wouldn't be doing that anymore. My dog Tejo, would always go with me and each morning, with my food tied in a cloth, we would leave to be gone all day. When the sun was high,

I would sit under the tree in the shade and eat my bread and cheese. Sometimes there was a piece of linguiça (sausage). Sometimes a piece of marmalada (marmalade) which I like so much. Once there was a piece of cold toast. It tasted so good to me. Maybe we would have toast and marmalada for breakfast on this special day.

Now I can hear the murmur of voices in the kitchen. My mother is beginning to prepare for the day. I should be getting up, but it must still be early or she would have called me to get out of bed. The morning is grey and chilly and I appreciate my warm bed as I try to remember some of the things that have happened to me while I was growing up in this house. I am going to miss my sisters and my brother. All of us share the work and the good times, too. As the oldest, sometimes more responsibility is given to me. My nickname is Morgado, meaning the one who will look after the family. There were times each fall when by father would send me to gather the chestnuts. I have not done it for quite a few years now, but I can still remember how the smell of the chestnut shells would cling to my hands and stain them brown. The outer shells had to be knocked off before putting the chestnuts in the sack. I would drag the sack along the ground as I filled it until it was too heavy. Then I would set the sack in one place and bring the chestnuts to the sack until it was full. Enough space had to be left at the top to tie the two corners of the sack together in a knot. The chestnut trees were in Couto, about seven kilometers away, on some land that belonged to my mother. I was five or six the first time I went. I stayed with my Uncle Manibeiro for two weeks and had to gather enough chestnuts to fill one big sack a day. My uncle had been instructed to reward me with 'um puchão de orelhas' (a pull of the ears) if the sack was not filled. At the end of the two weeks, my father would come with the oxen and the cart to carry me and the chestnuts home. It seems like such a long time ago.

And what of the time that I nearly died! Three days I had lain in this bed as close to death as to life. It was because of the wine. We had worked longer and harder than usual that day. After the work in the fields, my father had to repair a yoke that was used on the oxen. By the time we were ready to inspect the wine, it was already dark. My father was carrying a lantern as we made our way from the house to the adega (wine cellar) which was quite a distance. He was explaining to me the importance of bottling the wine at just the right time, and that the pulp in the dorna (vat) needs to be pushed down so that the wine will be better. This has to be done by mashing the grapes with the bare feet. The Rios have always been good wine makers. He told me that some of the vines were planted many, many years before I was born. Indeed, Rios have lived here on this land since 1825 and maybe longer. He liked to talk to me about our ancestors. But I only know my grandparents. Antonio Pereira

do Rio and Rita de Jesus are my father's parents. My grandparents on my mother's side are Jose Rodrigues da Silva and Teresa Silva. When my father, whose name is also Jose, married my mother, Hilária Rodrigues da Silva, they first lived in Bostelo. I, their first child, was born there. The three of us moved here to Outeiro Seco when I was eighteen months old. Of this and other things he talked as we walked along. Suddenly the lantern went out. It was getting dark but we had almost reached the adega. He told me to go on ahead and push down the pulp that floats on top of the wine, while he returned to the house for more oil for the lantern. When I got to the adega, I had to stretch to reach the latch of the door. I had never noticed how high the latch was. I was only nine years old and had never had to open it before. Inside was the smell of earth and the dorna and the wine. I could not see very well. The dorna looked so big. I took off my shoes and washed my feet in the tub that was always filled with water beside the dorna. Climbing up on a box, I looked down into the wine. In the dim light I could see the scum floating on top of the wine. It was foamy and made funny shapes. I swung my legs over the side and my feet sank into the wine. It reached to my knees. I started to mash the pulp. The smell of the fermenting wine was very strong and I began to feel dizzy . . . . My father told me later that when he came he pulled me out of the wine, senseless. A doctor was called and it was three days before I awoke. So much for the grape business. After today, I will probably not be making wine for quite awhile.

I can hear the outside kitchen door open and close. It is my father coming in from outside. My mother calls to me.

"Get up, John! The day has come for you to go. Before this day is over, you will see more people than you have seen in a long time. Get up! Come to breakfast."

I suppose that I *will* see many people. Perhaps even more than there were in Chaves the day that the King came. If I live as long as my vovó (grandmother) I will never forget that day. Here in Outeiro Seco we have over one hundred families. They were all there as were all the families from the other villages. Everyone wanted to see the King. It had been many years since a king had taken the time to visit this part of Portugal. Well, our district of Tras-os-Montes (Behind the Mountains) is very close to Spain and we are a long way from Lisbon. It is no wonder that everone was very excited. It seemed as though the whole world was in the square that day waiting to see King Carlos and Prince Luis Felipe. Many men on horses were trying to keep the people in order. I was small then, and as I stood at the front of the crowd. one of the horses stepped on my foot. Such a pain it gave me! But the King and the Prince had already entered the square and no one was paying any attention to me. I too, soon forgot the pain when I saw the Royal Coach with

its very important occupants. When they descended from the coach, I wondered what it would be like to talk to the Prince. I am glad that we had the chance to see them because the following month they were both assassinated in Lisbon by a fanatic with the name of Buiça.

Well, it is time to get dressed. I will not be taking much with me. I have a few escudos which I have been saving. Of course I would have had more, if my brother Felipe had not been caught in our plan, or if I had been allowed to continue taking care of the store. I did, when my parents first opened it. It was a small taverna (store) where they sold pastries and other goodies. Sometimes I would share these with my friends. But it was the marmalada (marmalade) that cost me my job. The temptation was too great. There is nothing I like to eat more than marmalada and I found what I thought was a clever way to get some without my parents finding out. Since the marmalada is very firm, I discovered that I could remove it from the jar in one piece. I would slice some off the bottom, return it to the container and put the cover back on. But my wise mother soon caught on to my tricks and I was relieved of my duties as a store-keeper. My sister Maria was considered more trustworthy and given the job. And then Felipe had to get caught by our vovó. He was younger than I and would usually do what I asked of him. Since he could go to the store any time, I instructed him to take a few coins each day and to hide them; to take only the white ones. These he would put in a can that I had, well hidden near the wall. Just my luck to have my grandmother catch him. And the can already contained fourteen escudos! Well, what I have will have to do. I can't ask my father for more money. Not after the trouble I caused when I sold the oxen.

That was a small tragedy to say the least. I guess I proved myself too young to be a businessman. The Spaniards needed meat for the war (WW I) and I had no trouble finding a buyer when my father sent me to the market with the two oxen. But to let them go without getting some security was quite foolish. I was young and they took advantage of me. I had not seen my father as angry in a long time as he was when he was arguing with the two Spanish galegos. And here I am, going to Spain today, all the way to Coruna where a boat will be waiting to take us to Liverpool, England. I wonder if my cousin, Sevivas, is filling his head with thoughts like mine. We are going together and I will welcome his company. There will be others too, from the area . . . about fifteen. The situation all over Europe is considered grave. Here in Portugal there is much unrest and many young men are leaving the country. I am glad to be going and I am willing to take my chances. I am leaving with my family's blessing, even though it is best for their sake, that it be made to seem that I am running away. Because I am only sixteen, there could be trouble with the authorities. When I come back someday, they will be proud of me.

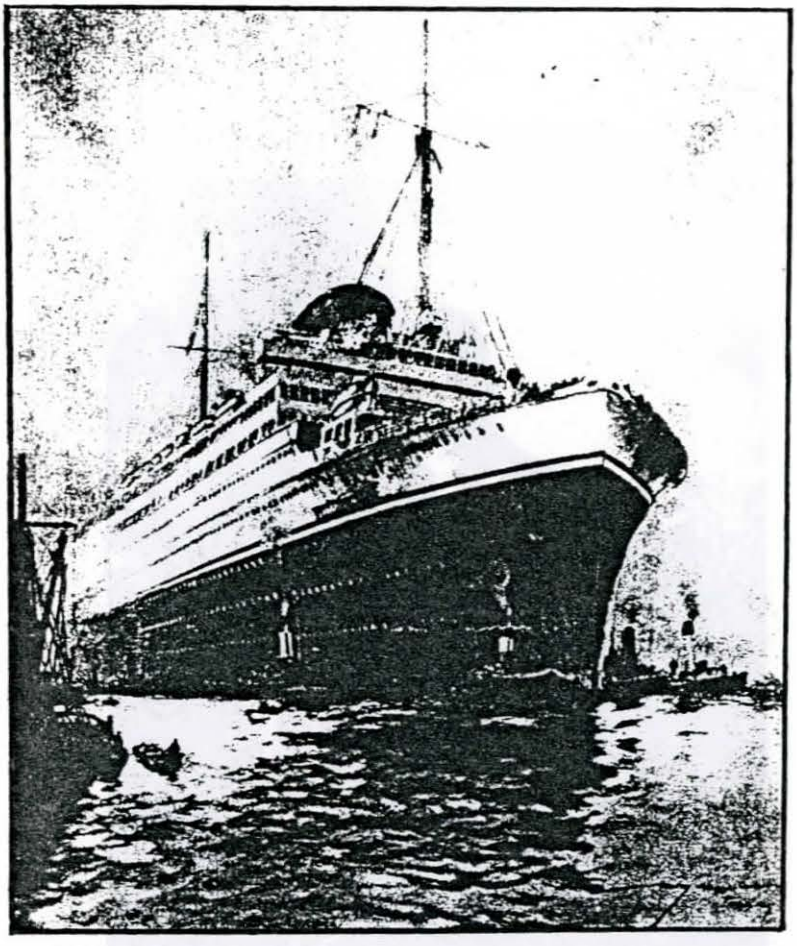
Breakfast is finished and I have already said goodbye to the family. It is not easy. The women cry and the men look very serious. Sevivas is waiting for me as planned. The Spanish border is crossed without incident and we go as far as Orense. There we are taken with others in an open truck to Coruna where we will board the ship for Liverpool. There is laughing and loud talk. I think we are like one man in many pieces, each piece trying to be strong. We wait a few days in Coruna for passports and then we are on our way to England.

In Liverpool there is another delay of several days while papers and passages are put in order. We are staying in a small hotel. There are many people here. Like us, they are waiting to go to the new country. Each morning we are given coffee and bread. An incident occurs which causes much laughter. One of the fellows in our group is unhappy because the coffee is served without sugar. He proceeds to inform the timid young waiter, with signs and gestures, to be sure to include sugar the next morning. When the coffee arrives as usual, our companion becomes very angry and using Portuguese that I am sure our English waiter does not understand, he proceeds to pull the poor fellow's derby down over his ears. Coffee is spilled all over the floor, and the waiter, scared out of his wits, runs away, never to return.

At last the ship is ready and we sail for America. The United States has not participated in the war. Their vessels travel the Atlantic as "lighted" or "free" ships, without danger of attack. However, attack by German boats is always a possibility. We think about this during the next eight days aboard the U.S.S. Philadelphia. The ocean is very rough and food is not my friend. Daily I eat a little bread and some apples, consuming only the skins.

Now it is November 15, 1915 and we are entering New York Harbor. I think that the Statue of Liberty is the most beautiful sight I have ever seen.

in Building His Bridges.

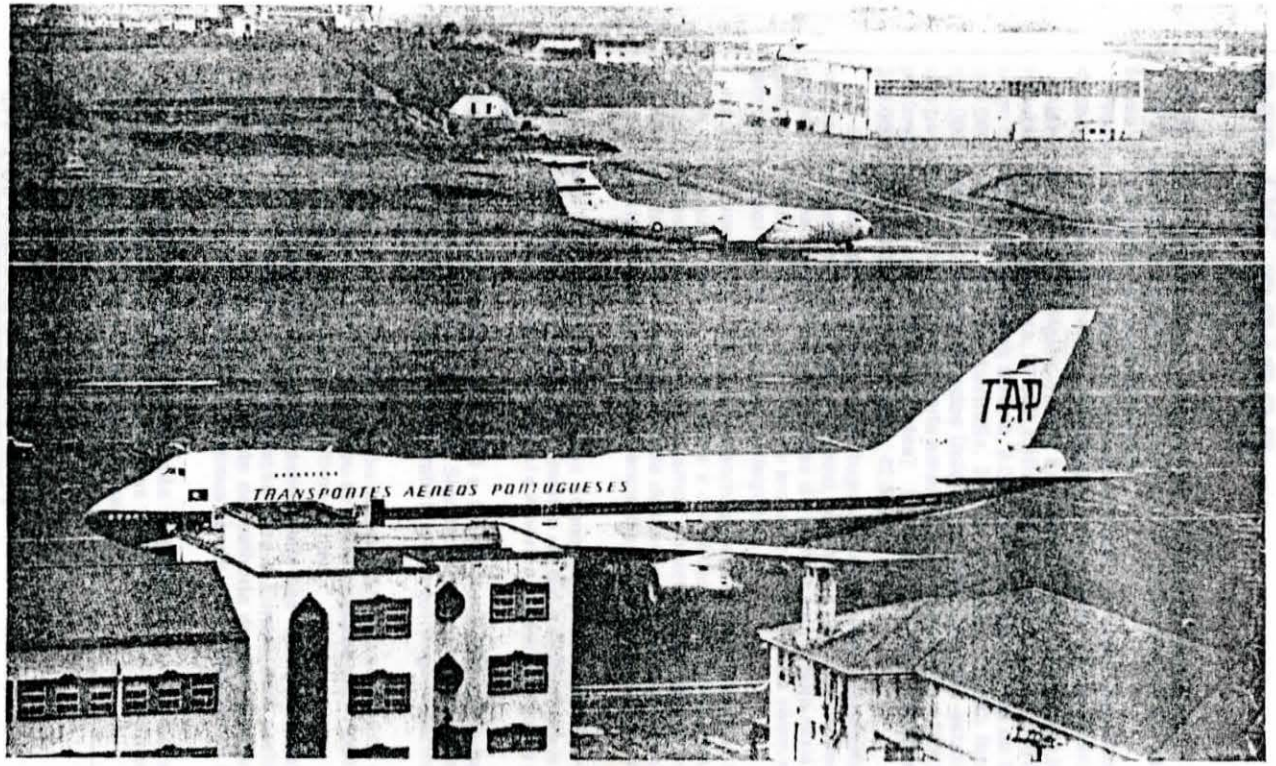


M. S. "VULCANIA"

(24.000 T., 21 MIL.)

(Photo: Courtesy of Mr. Manuel Miranda) Mr. Miranda immigrated to the U.S. in 1920 aboard the giant M.S. "Vulcania". He was 18 years of age. The fare was the equivalence of $75.00. There were many Portuguese immigrants aboard. Mr. Miranda departed Lisbon, Portugal on 27 July and arrived in New York nine days later: 6 August 1920. He resides in Hudson, Mass..

Mr. Manuel Miranda
Courtesey of Mr. Miranda.



"LAJES INTERNATIONAL AIRPORT" —**Lajes Field also serves as the sole airport on the 10 x 18-mile Terceira Island and hosts Portuguese commercial flights, as well as U.S. military aircraft. Here an Air Force C-141 lands while a Portuguese 747 is serviced by the Portuguese air terminal. (USAF photo by SSgt. Virg Laning)**

Courtesey of the United States Air Force, Azores(Terceira).

Mais de 3,8 milhões de portugueses vivem em 96 países

Mais de 3,8 milhões de portugueses — cerca de um terço da população de Portugal — escolheram a via da emigração como forma de resolverem os seus problemas.

Presentemente, segundo estatísticas oficiais, as mais importantes comunidades portuguesas no estrangeiro estão assim distribuídas:

Alemanha, 135 000; Bélgica, 12.000; Espanha, 60.000; França, 920.000; Holanda, 10.000; Inglaterra, 27.000; Itália, 1.000; Luxenburgo, 28.000 (um terço da população do país); Suécia, 2.000; Suíca, 24.000; África do Sul, 660.000; Argentina, 60.000; Austrália, 30.781; Bermuda, 10.000; Brasil, 620.000; Canadá, 210.000; Estados Unidos, 210.000 (segundo estatísticas portuguesas, enquanto as norte-americanas dão conta de 1.024.273 portugueses e seus descendentes); Rodésia, 11.629; Venezuela, 350.000; Zaire, 20.000; outros países, 42.500.

As estatísticas não incluem os portugueses emigrados clandestinamente (e contam-se por largos milhares), levando a crer que os portugueses espalhados pelas sete partidas do mundo sejam hoje mais de quatro milhões; tanto mais que não se incluem os que ainda vivem nos territórios africanos de expressão portuguesa.

Há conhecimento da existência de portugueses em 96 países. Da Holanda ao Uruguai, onde a comunidade é constituída por cinco compatriotas. Um pouco por toda a parte vamos encontrar núcleos de emigrantes, sem falar nas comunidades de descendentes de portugueses, que da Ásia até à América Latina se encontram espalhadas pelo mundo.

Em termos continentais, as maiores concentracções encontram-se na Europa (mais de 1,1 milhão) e na América do Sul e Central (mais de 900 mil). Depois vem a África Meridional e América do Norte (mais de um milhão).

No período que decorreu entre 1960 e 1982 o fluxo migratório legal atingiu um milhão e 100 mil indivíduos. Significa isto que cerca de metade dos portugueses que actualmente trabalham no estrangeiro partiram nos últimos 20 anos.

Este moderno fluxo migratório iniciou-se em 1957, ano em que 35 mil pessoas abandonaram Portugal e cifrou-se o ano passado em 17.086 indivíduos, o número mais baixo dos últimos anos.

Contudo, o declínio da emigração deriva mais das restrições postas nos países de acolhimento (a emigração para a Europa está praticamente suspensa), do que propriamente da melhoria de vida em Portugal, onde o índice de desemprego continua sendo o mais elevado da Europa.

E quando numa sociedade a emigração se precessa em tão elevado índice, algo de grave se passa. Quando as famílias partem em tais proporções, pode recear-se o futuro de um país.

in Portuguese Tribune, 7 July 1983

America

Far, we've been traveling far
Without a home
But not without a star
Free, only want to be free
We huddle close
Hang onto a dream

On the boats and on the planes
They're coming to America
Never looking back again
They're coming to America

Home, don't it seem so far away
Oh we're traveling light today
In the eye of a storm
In the eye of a storm

Home, to a new and shiny place
Make our bed, and we'll say our grace
Freedom's light burning warm
Freedom's light burning warm

Everywhere around the world
They're coming to America
Every time that flag's unfurled
They're coming to America

Got a dream to take them there
They're coming to America
Got a dream they've come to share
They're coming to America

They're coming to America
They're coming to America
They're coming to America
They're coming to America
Today

Today
Today
Today
Today

My country, tis of thee
Today
Sweet land of liberty
Today

Of thee I sing

Today

Of thee I sing

Today

Today

Today

Today

Today

Today

Words by Neil Diamond
Stonebrige Music (ASCAP)
Copyright 1980

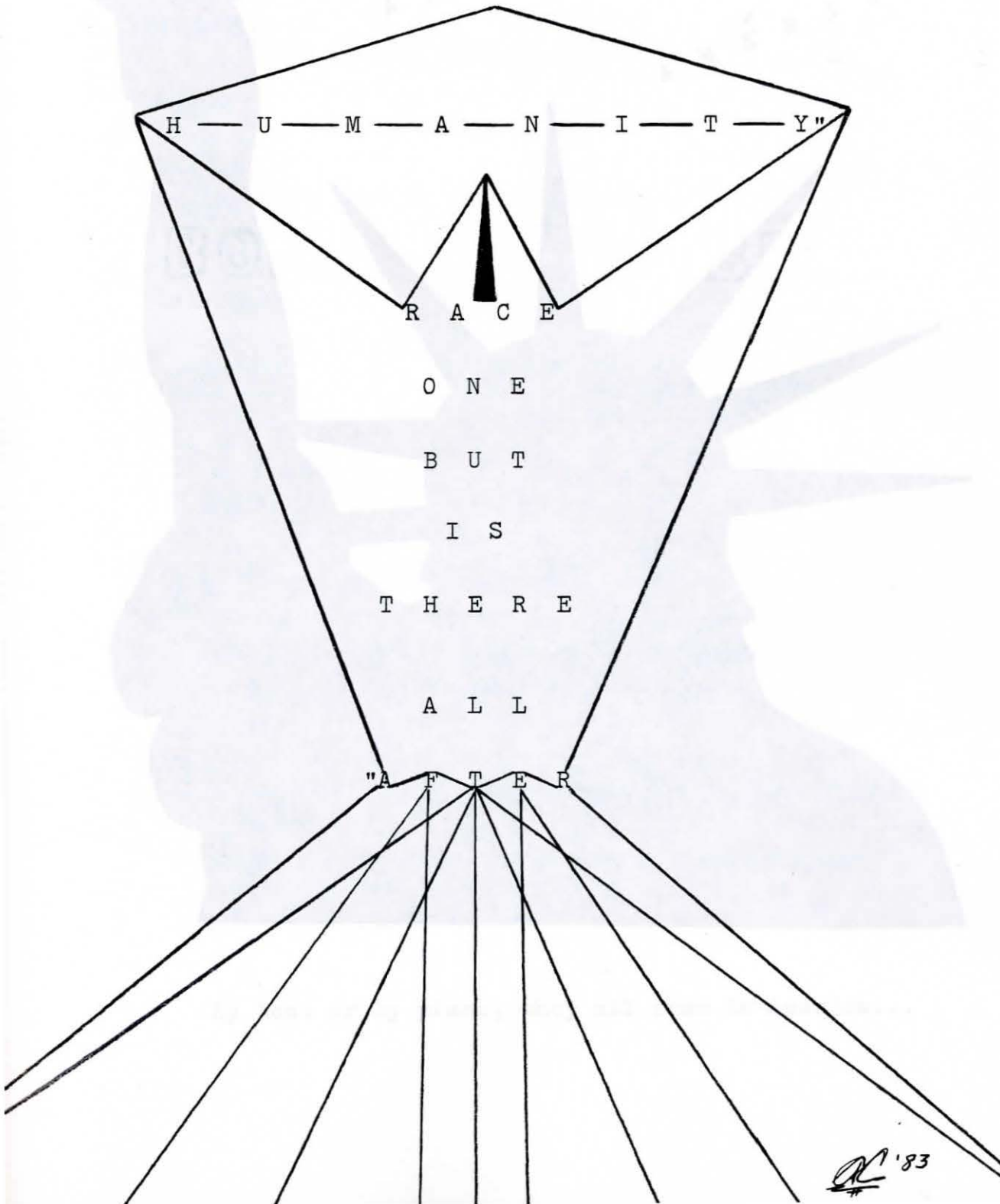
AMERICA IS A NATION OF IMMIGRANTS

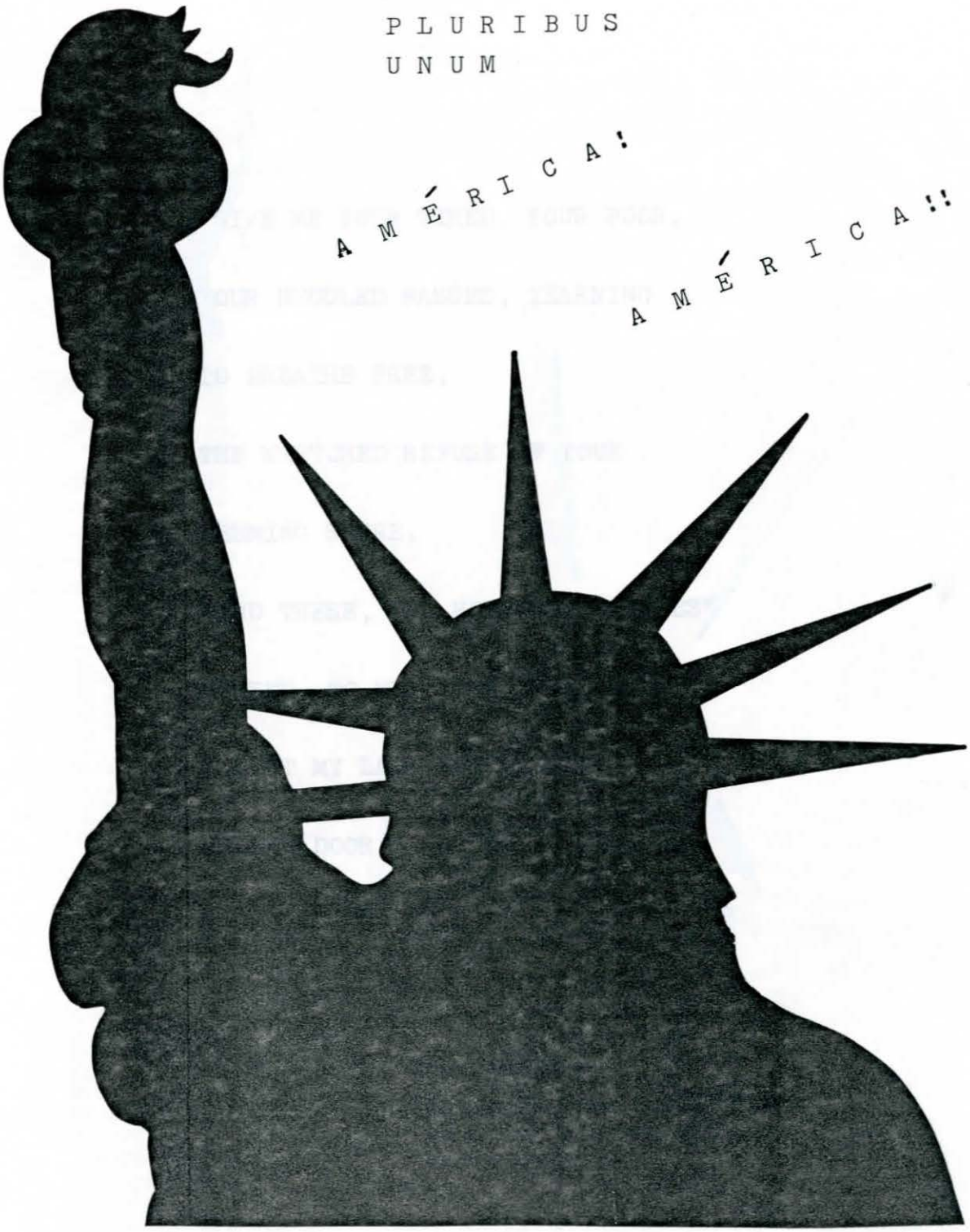
AMERICA IS STRONG BECAUSE OF

"E PLURIBUS UNUM"

("FROM MANY ONE")

George Moore(The Bending of the Bough)





By boat or by plane, they all come to America...

"GIVE ME YOUR TIRED, YOUR POOR,

YOUR HUDDLED MASSES, YEARNING

TO BREATHE FREE,

THE WRETCHED REFUSE OF YOUR

TEEMING SHORE.

SEND THESE, THE HOMELESS, TEMPEST

TOSSED, TO ME:

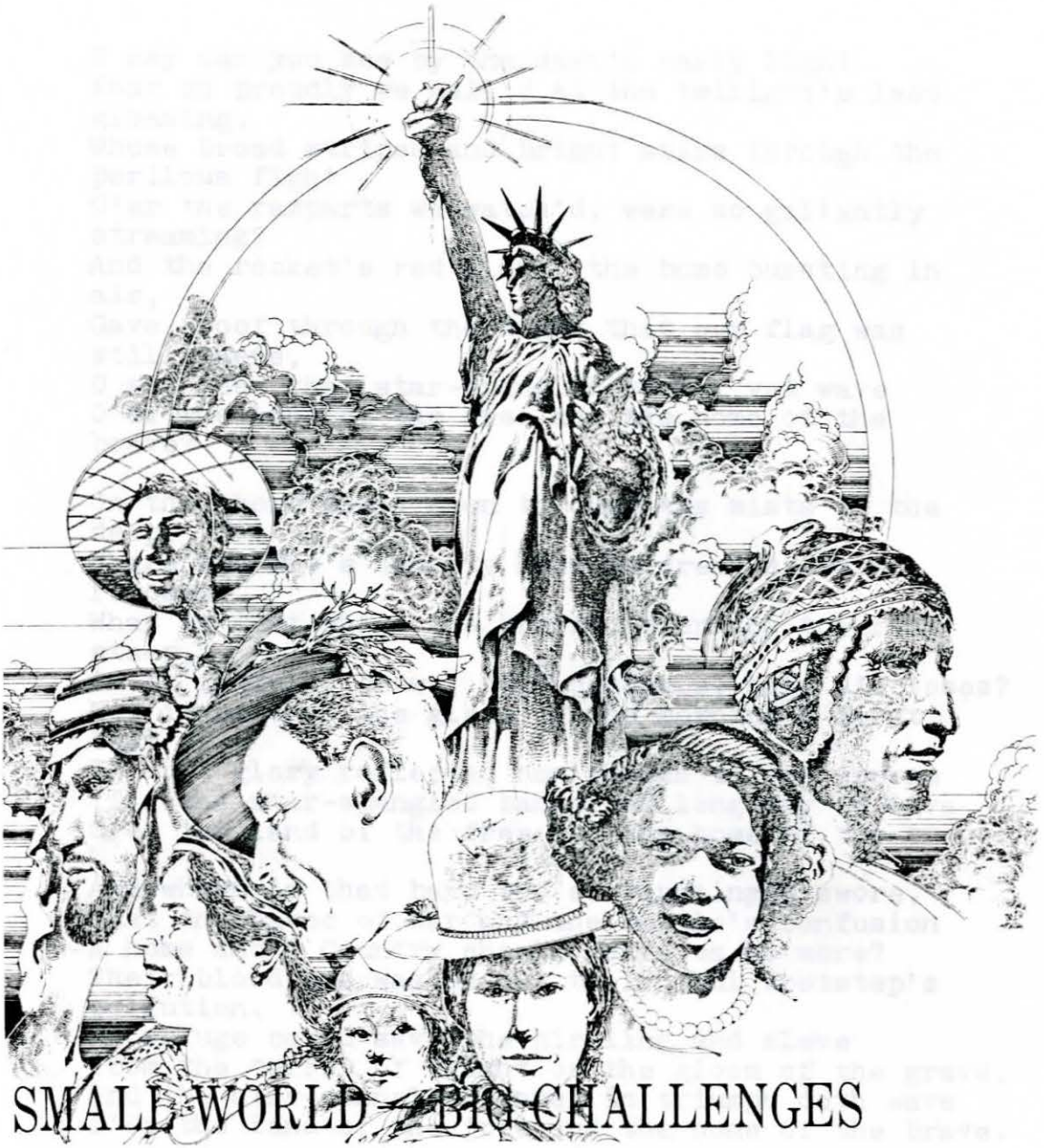
I LIFT MY LAMP BESIDE THE

GOLDEN DOOR."

Emma Lasarus

(Inscribed on the Statue of Liberty, New York Harbour.)

NUNES
BIFANAS
New Redford
Baleeiros
ESPIRITO SANTO
Festa do Senhor da Pedra
FALL RIVER
BRISTOL
FESTAS DO SENHOR
SANTO CRISTO
Ironbound
BUSINESS
Despedida
Senador Kennedy
SHOULDER
ORELHAS
DEFUMADA DE PORCO
PEIXE FRITO
DOS AÇORES
STEAKS
DE PORCO
BACALHAU
ATTLEBORO
Hartford
Providence, R.I.
John F. Kennedy
DEVE LER INGLÊS
E PORTUGUÊS
Cultura
congelada
FAVA
Mayor
cônsul
educação
PASSPORTS
FAIRHAVEN
Harvard
Congressista luso-americano
Tony Coelho
"VOZ DOS AÇORES"
AMERICANOS
THE PORTUGUESE
CHANNEL
Pawtucket
Nashua, N.H.
PERTH AMBOY
NEW HAMPSHIRE
WORCESTER TELEGRAM
Taunton, MA
THE UNITED STATES OF
Gil Ferreira Mendes
VOTE
VENCIDO!!!
"mònim"
POVO UNIDO JAMAIS SERÁ
"VOTE JAMAIS"
"Sanaclose"
99
dólares
W.P.I.
M.S.C.
PONTAPÉ
MUNDIAL TRAVEL AGENCY
BROWN UNIVERSITY
M.I.T.
Woburn
Barco
VICTORY
BILINGUAL
NATIVE YANKEE INTELLIGENCE
"mitebâles"
"queique"
Massachusetts
Portuguese
emigram
mais para
Red Sox
Dartmouth
BEDFORD STREET
RIVER, MASS.
FALL
ESPAGUETE
chutar
SERPA
SUPERMAN
MANTEIGA
AMEIJOA DO CONTINENTE
MEAT BALLS
FALA-SE PORTUGUÊS
EUA
Money
Lowell
Embraxada
BASEBALL
APPLE PIE
ICE CREAM
CHEVROLET
PERNAS
GALINHA
PERDU
Cambridge
DE CAMÕES
E DAS COMUNIDADES
PORTUGUESAS
"alcachaça"
Glen Rd.
defende a língua portuguesa
emigrantes portugu
Papel higiénico
Freitas
White Cloud
CONNECTICUT
Machado
Escola Portuguesa de Hudson
PORTUGUESE-AMERIC
SOPA DE CLAMS
norte-americanos
O
VOTE
Reagan
NEW BEDFORD
RANCHO FOLCLÓRICO
ELIZABETH
Newark, N.J.
Ferry St.
OSSINING
KETCHUP
DIGHTON ROCK MUSEUM
ARAUJO
Bush
Whaling City
Stoughton
Felton St.
"naifa"
"Fiafósse"
Springfield
"pinótes"
"pári"
"daques"
"bèga"
"poquechapes"
"anatèca"
"mitelôre"
"térgui"
"càbóis"
"guéraraía!"
"ovataime"
"âmunine"
"epalepai"
"bisnas"
"colême"
"rufe"
"taipraira"
"Neivi"
"beicao"
"drinque"
"tèlavéja"
"gáras"
"chapo"
"Foriva"
"Cachinha"
"Cachaça"
"Apsley St."
"escola alta"
Apples
Assabet Valley
Hudson Fish Market
Trailer Park
Roller Kingdom
COLUMBIA ST.
Swansea Mass.
Broad St.
Restaurante Atlanta
Michael's Parish
Holy Cross
Hudson Lock
Pearl St.
Bilingual Education
Dean Jr. College
B.C.C.
Gloucester
Providence
PRAYER
F.S.C.
UNIDADE
INVEJA
Mason St.
"SAUDADES DA NOSSA TERRA"
Vancouver
Lima
Central St.
Houghton St.
Winnipeg
Madeira Ave.
Fatima Rd.
River St.
Mammy
Cidades irmãs
Vieira
Jorge Ferreira
Cape Cod
Hudson Catholic
Carlton M. Viveiros
Mayor da cidade de Fall River
Roberto Carlos
Pedro Barroso
José C.
Amália Rodrigues
Framingham
JFK School
Cox Street School
Windmills
Lusoamerica
Garage 85
Ludlow
Britalia
LUSITANIA'S PORTUGUESE BAKERY
Pope's Hill
Cedar St.
Lowell
Dartmouth
Casa
Machado
Freitas



in the convention booklet of the "Northeast Regional Conference on the Social Studies" and the "Connecticut Council of Language Teachers", October, 1983. (The above is the cover page.)

THE STAR-SPANGLED BANNER

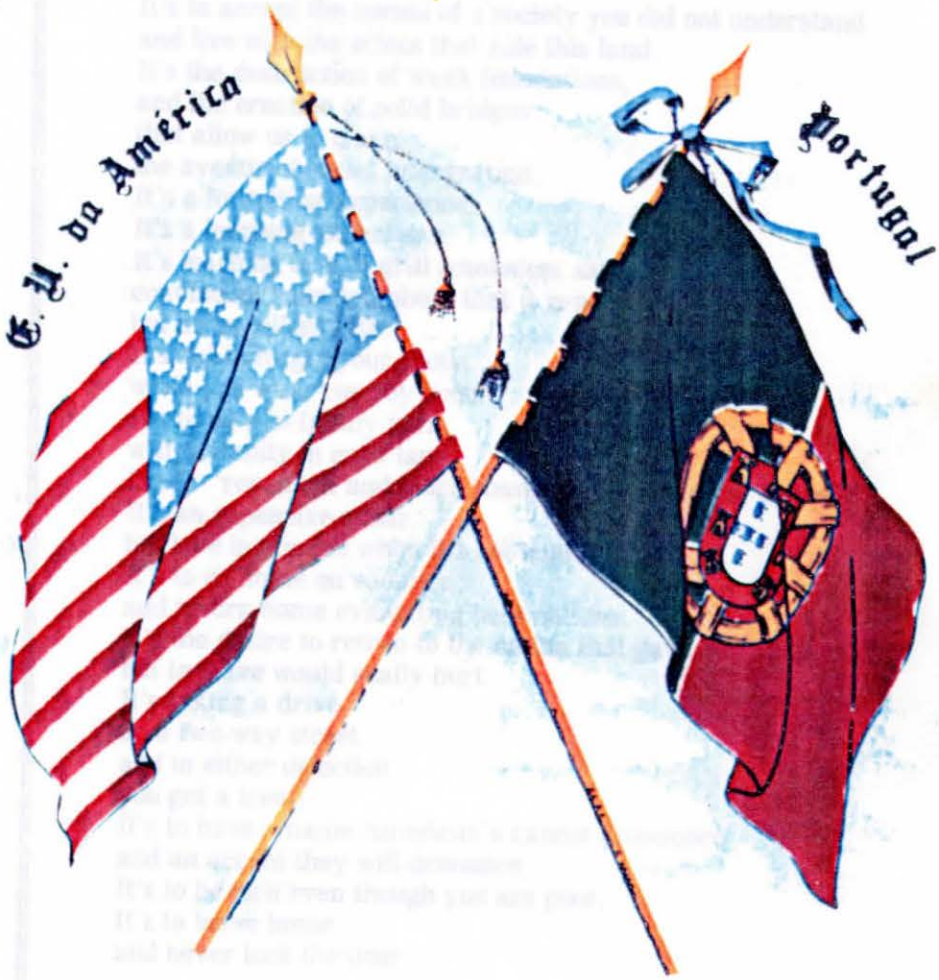
O say can you see by the dawn's early light
What so proudly we hail'd at the twilight's last gleaming,
Whose broad stripes and bright stars through the perilous fight
O'er the ramparts we watch'd, were so gallantly streaming?
And the rocket's red glare, the bomb bursting in air,
Gave proof through the night that our flag was still there,
O say does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

On the shore dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam
In full glory reflected now shines in the stream
'Tis the star-spangled banner--O long may it wave
O'er the land of the free and the home of the brave!

And where is that band who so vauntingly swore,
That the havoc of war and the battle's confusion
A home and a Country should leave us no more?
Their blood has washed out their foul footstep's pollution.
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave,
And the star-spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.

O thus be it ever when freemen shall stand
Between their lov'd home and the war's desolation!
Blest with vict'ry and peace may be the heav'n rescued land
Praise the power that hath made and preserv'd us a nation!
Then conquer we must, when our cause it is just,
And this be our motto--"In God is our Trust,"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

Francis Scott Key


E. U. da América
Portugal

To be a Luso-American is:

To never forget about those with whom a culture you share
and never stop learning about those
with whom you are culturally unaware
It's to accept the norms of a society you did not understand
and live with the ethics that rule this land.
It's the destruction of weak foundations,
and the erection of solid bridges
that allow us to travel,
the avenue of social intergration.
It's a forgetting experience.
It's a learning experience.
It's learning how to grill smokeless sardines,
convincing your neighbors that it is not a smelly fish
but an excellent dish.
It's not to forget your roots,
while you wear cowboy boots.
It's to be a bi-family man,
with a family in each land.
It's to "reach out and touch someone" (at $2.50 per minute)
It's an expensive affair,
but love is greater when it's not near.
It's to go home on vacation,
and return home evaluating both nations.
It's the desire to return to the nation that gave you birth,
but to leave would really hurt.
It's taking a drive
on a two-way street
and in either direction
you get a treat.
It's to have a name American's cannot pronounce
and an accent they will denounce.
It's to be rich even though you are poor.
It's to leave home
and never lock the door.

Luis M. Ferreira
June 24, 1983

in Luso-Americano, 6 July 1983

"Eu

canto

o

peito

ilustre

lUSAlandês

onde

se

fala

bem

o

portinglês."

Adalino Cabral (de Portugal)

Ó Mérc'América!!!

in Jornal de Letras, Artes e Ideias
2-15 de Agosto de 1983

Onilada Larbac

1

Não 'stène nada deste stafe!
Vinh p'r'Amérca sim uma dóla;
Mê pá disse que devia trazê inafe;
Nin siquê posse ir à estôa!

2

Fou pena não spikadinglês;
Podia mas cêde fazê o fainaute;
E dezia plaias im vez de turquês;
Dezi'àsneiras e tinha que lôcaute!

3

Leira, à notche, fu p'rá'scola alta;
Conheci muntes studentes e titchas;
Aprendi spèlim e ridim à farta;
No deitaime 'studava nas blitchas.

4

Aquile é que fou um tafetaime!
Vagarim fu memaraize munta cosa;
I'à'stôa — já tinha um daime;
E já dezia dêchas e não louça.

5

O taime fou pèssim depressa;
Fiz o dèscava a muntes uôrdes;
Mas andava cá com'um guéssa;
'Inda não falava com as guêrles!

6

Éfta umas semanas na palavra;
Cheguei aprendê muntas sueias;
Pensando par'uma guêrle bem falava;
Apanhei um slépe e olhei p'rás meias!!

7

Fiquei méde laikèle!!!
Não m'amanhava im Bèteféte!
E 'inda não sabia bem spéle!
A titcha dezia — «Não era laikedète»!!!

8

Ist'é uma sanababicha duma vida!!!
Tenhe que dizê naifa em vez de faca!
E anda-se âldataime na mesma lida!
Na màquêta diz-se béga, não saca!!

9

Ande sòcânfiuse com âldêsse;
Agora um sile deve sê uma foca;
A cousa 'está num grande mésse;
Não sei se deve dizê uôrme ou minhoca!

10

Pensam que ande semp'slipi;
Por às vezes fazê o iône;
É diabo quando ouço «Pòragui»!
E o corisco quande ladram «Grinôrne»!!

11

Safa!! 'Stou déme taiade desta chêta!
Vou p'ro colèje e vou stadiàde!
Ande com'um fule — uma godème peta!
Até talvez seja meia da comunidade!!

12

I have learned to spikadinglês;
Não atrazarei a vida nunca mais!
But will never forget my português!
Não sou rabo de vaca — não andarei atrás!!!

Definição de palavras portinglêsadas (1)

Portinglês = inglês padrão = português padrão

1.ª estrofe:
'stene = understand = entender (entendo)
stafe = stuff = coisas
dóla = dollar = dólar
inafe = enough = bastante
estôa = store = loja

2.ª estrofe:
spikadinglês = speak English = falar inglês
fainaute = find out = descobrir (**aprender** neste caso)
plaias = pliers = turquês (alicate)
lôcaute = look out = ter cuidado

3.ª estrofe:
Leira = later = mais tarde
'scola alta = (escola) = high school = liceu
studentes = students = alunos
titchas = teachers = professores
spèlim = spelling = ortografia
ridim = reading = leitura
deitaime = daytime = durante as horas diurnas
blitchas = bleachers = gerais para os espectadores de jogos ao ar livre que se encontram em parques de basebol ou mesmo em algumas escolas (no ginásio...)

4.ª estrofe:
tafetaime = tough time = dificuldades (também **rafetaime**)
memaraize = momorize = memorizar/decorar
'stôa = (estôa) = store = loja
dalme = dime = moeda de 10 cêntimos (no texto = dinheiro)
dêchas = dishes = loiça

5.ª estrofe:
taime — time = tempo
pèssim = passing = passando
dêscava = discover = descobrimento
uôrdes = words = palavras
guéssa = guesser = adivinhador
guêrles = girls = raparigas/môças

6.ª estrofe:
Êfta = after = depois
suelas = swears = palavrões
guêrle = girl = rapariga/môça
slépe = slap = bofetada (na cara)

7.ª estrofe:
méde = mad = zangado
laikèle = like hell = como o diabo
Bèteféte = New Bedford = cidade em Massachusetts
spéle = spell = ortografar/soletrar
titcha = teacher = professor/a
laikedète = like that = assim

8.ª estrofe:
sanababicha = son of a bitch = (palavrão = filho da puta) = no texto significa: **vida difícil.**
naifa = knife = faca (em inglês, a palavra **faca** é foneticamente quasi-semelhante ao palavrão **fuck**).
âldataime = all the time = sempre
màquêta = market = mercado
béga = bag = saca/o (em inglês, a palavra **saca** é foneticamente quasi-semelhante ao palavrão **sucker**).

9.ª estrofe:
sòcânfluse = so confused = confuso
âldêsse = all this = tudo isto
sile = seal = foca
mésse = mess = confusão/embrulhada
uôrme = worm = minhoca

10.ª estrofe:
slipi = sleepy = a dormir/descuidado
lône = yawn = bocejar
Pòragui = nome desgostoso dado aos portugueses pelos americanos
Grinôrne = nome desgostoso dado aos portugueses pelos americanos

11.ª estrofe:
déme = damn = condenavelmente
talade = tired = cansado/farto
chêta = shit = merda
colèje = college = universidade
stadiàde = study hard = estudar muito
fule = fool = tolo/asno
godème = god damn = maldito
mela = mayor = presidente da câmara municipal

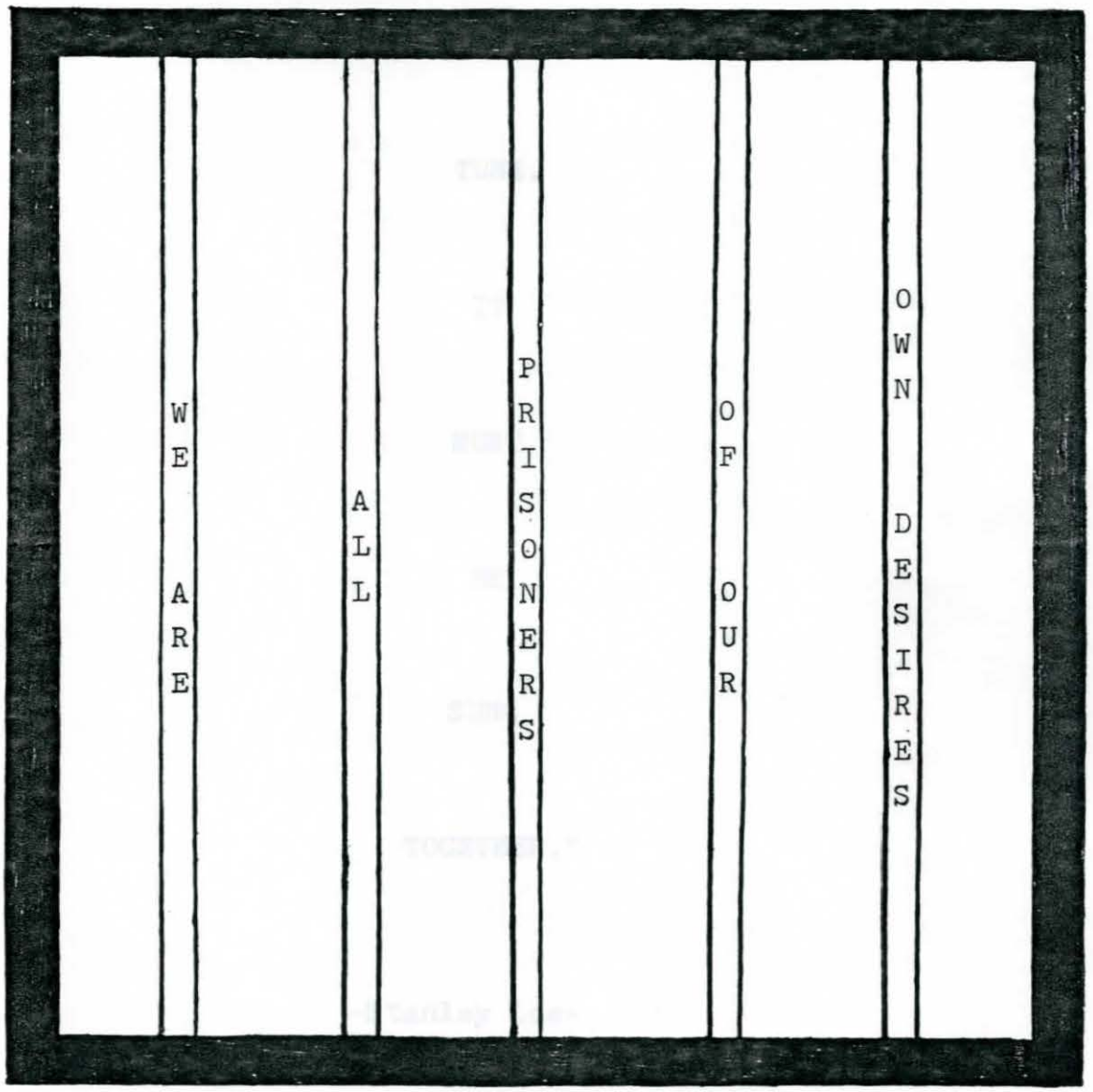
12.ª estrofe:
spikadinglês = speak English = falar inglês

(1) A palavra **portinglêsada** vem das duas palavras: **português** e **inglês** = **portinglês** (palavra criada pelo autor).

Passaram-se as milhas
Ficaram as ilhas
Tão longe, p'ra lá;
E a gente que veio
Ficou de permeio,
Nem além nem cá.
É outra esta terra,
É outra esta gente,
E o Joe, que era Zé,
Lá dentro até sente
Que agora já é
Nas ilhas ausente;
Mas sabe também
Que ainda não tem
Aqui o seu pé
Seguro e assente.
Ausente-presente,
Quer cá como lá,
Aquém como além,
Ao meio partido,
O Joe que era Zé,
Não sabe se até,
Assim dividido,
É um, dois ou três,
João ou Jànim,
Se Frank ou Francisco;
E ignora outra vez
Que a culpa, enfim,
É só do mònim,
Mònim do corisco!

de António Dionísio da Costa
in Ah! Mònim Dum Corisco!...p.14

EL BANCO DE ESPAÑA
T1531556
PAGARA AL PORTADOR
MIL
PESETAS
THE UNITED STATES OF AMERICA
F 40876286 A
WASHINGTON, D.C.
ONE DOLLAR
CENTRAL BANK OF THE PHILIPPINES
0W018447
COMMONWEALTH OF AUSTRALIA
BANCO CENTRAL DO BRASIL
UM CRUZEIRO
BANCO DE ESPAÑA
CIEN
PESETAS
MỘT TRĂM ĐỒNG
C3 638769
100
BQD 15195
50
Banco de Portugal
CINQUENTA
Santa Isabel
0597282
CANADA
2
DEUX
DOLLARS
BANQUE DU CANADA
N855239
A 54360627 A
BANCO DE PORTUGAL
Ch.7.
Cem
Escudos
ouro
LISBOA, 30 DE NOVEMBRO DE 1965
HHV 19112
ESCUDOS
LISBOA, 27 DE JULHO DE 1971



Onilada Larbac
1983

"AMERICA

IS

A

TUNE.

IT

MUST

BE

SUNG

TOGETHER."

-Stanley Lee-

TRUE OR FALSE?

"The United States has no official language. (is your mouth hanging open? Are you wondering who in the world would ask such a silly question? Surely everyone knows that English is the official language of the United States!!)"

TRUE. The United States has no official language.

in "Newsleter", Tennessee Foreign Language Teaching Association, Knoxville, Fall, 1981.

Courtesey of Dr. David J. Viera, Professor with the Modern Languages Dept., Tennessee Technological University(Cookeville, TN).

Somerville "A UNIÃO FAZ A FORÇA!" EDUCATION "prensapale"
Forest Avenue School Arlington
Taunton
BRIDGEPORT (CT.)
Manning St.
presença
Cultura
Vai naturalizar-se?
Comunidades Portuguesas
SOCIAL SECURITY
escola portuguesa
Mineola, N.Y.
Portagee
portuguese
Sauna
Televisão
Futebol
Hudson
SPEAR
RIBS
Challenge
high school
Tennis
diet
Linguiça
EUA
Washington
saudade
Português
Bacalhau
AMERICA
Basketball
HAWAII
PLYMOUTH
Lodi, N.J.
luso-americanas
Indústria
imigrante
Computer
LASA-LISA
WATERBURY
CHIPS DE
VINHO
CAFÉ
BATATA
SANKA
Emigração
DOBRADA
Política
Manuela Aguiar
CODORNIZES
CONGELDAS
gente
Câmbio
Cotação do dólar dos EUA relativamente ao escudo segundo informação do Banco de Portugal:
Notas de $1 e $2
Compra 117$95
Venda 119$95
Notas de $5 a $1000
Compra 118$45
Venda 120$45
Miami
Toronto
Montréal
Canadá
Futuro
Viva
Califórnia
Rhode Island
Hollywood
Monterey
Modesto
Fremont
Oakland
Livingston
Los Banos
Chino
Irrigação
Campbell
San Francisco
New Jersey
Honolulu
Moon
Dollar
Santa Clara
Hayward
San Jose
Los Gatos
Fremont
Criancas
Fátima
Hartford
West Warwick
New York
Sardinha grada
Bolacha Maria
Riviera
Danbury
Conn.
Waterbury
Watsonville
Artesia
San Jose
San Leandro
San Diego
Fall River
Newman
Jarrytown
Brockton
Cardeal Mediros
Racismo
Hermano de Câmara
Thomas Taylor
Santo António
Indian Orchard
Berlin
Portuguese Continental Union
acculturation
Farley School
Rotary Restaurant
Araujo's Fish Market
Lincoln St.
Cottage St.
Manning St.
Medford
Main St.
Corrado's
Lil' Peach
"Festa dos Madeiras"
"Miguimausse"
"otedogue"
"Donaldague"
"Supamène"
"célajulaia"
"secul'ebasse"
"tubede!"
"donetes"
"PORTUGAL 73"
"saiboque"
"beica"
"Issta"
"Crismas"
"estôa"
"charape!"
"faia"
"aisecule"
"gudetaime"
"bêrtedeira"
"frijoeira"
"faiapleice"
"aicecrime"
"uêlcâme"
"clâmes"
"Bétefête"
"rubas"
"frencheraiz"
"suêmimepule"
"O tão"
abraçar amigos
CONFRATERNIZAÇÃO!
REZAR
Saudade
layoff
RESPEITO
VOTE
UNITY
UNIDADE
EDUCAÇÃO
SAUDADE
Martha's Vineyard
Nantucket
Somerset
Caspar Corte Real
Miguel Corte Real
Gaspar Ferreira
Roupa Velha
Assabet River
Harrison, N.J.
Lowell
Machado
Mara Abrantes
Cabrilho
João Rodrigues
John Philip Sousa
Jr./Mass.
Hudson High School
Hudson Meat & Variety
Ironbound
Stow
Gospel Hill
Marlborough
Standard Orchards
S & F Concrete
DIGITAL
T W A
TAP Air Portugal
Bolton
Lagosta
Cherry St.
Pan Am
Hello
Power
Unity is
Rhode Island
Cardeal Mediros
Fisher Jr. College
General Motors
U.R.I.
Pinabara
Alfandega
Tenquesseguévim
Tenquesseguévim
Ala
Ala
Ala

"Há lágrimas que são sementes de sorrisos caídas na terra, pesadas e escaldantes, nascem no céu, leves e cristalinas. Nesta vida que é ensaio da vida maior para que fomos criados, há lágrimas que serão pérolas, miséria que será abundância, noite que será vida. De uma vida de lágrimas pode nascer, e quantas vezes nasce!, uma eternidade de sorrisos."

Raimundo Belo

in Cabral, Antônio, "Fala o Leitor". Portuguese Times, 15 de Setembro de 1983.

O Cantinho do Miguel

VALEU A PENA OU NÃO IMIGRAR?

Não passa um dia que não se ouça alguém amaldiçoar a hora em que resolveu partir da sua terra natal! Não se lê um jornal em que não haja um ou mais artigos falando da imigração em termos negativos de adaptação ao meio, dificuldades linguísticas, de trabalho, etc. Uma contínua choradeira de amarguras, decepções, desenganos, contrariedades, e para completar o rosário... as saudades! Pobre madrasta! Que culpa tem "Ela" de tudo isso? Não fomos nós que resolvemos vir? Porventura alguém nos chamou? Então?! Com que razão a criticamos? Pois se nós não aprendemos a sua língua, não nos adaptamos ao seu modo de vida, como poderemos ser felizes?

Sempre ouvi dizer que quando em Roma... como os romanos!

Naturalmente que quando na América... como os americanos!

Não quero dizer com isto que devemos pôr os nossos costumes, tradições, a nossa língua, enfim toda uma cultura nossa, de parte – não, isso nunca!

Mas, deveríamos todos tentar escolher, da melhor maneira, o bom daqui, misturá-lo com o bom que de lá trouxemos e fazermos vida normal e feliz na terra onde decidimos viver e que recebe todo o mundo de braços abertos!

Lembrem-se que a Terra não tem culpa dos nossos falhanços, nem é Terra p'ra falhados! Aqui trabalha-se para viver!

E maldito o cão que morde a mão daquele que o alimenta... não é fiel ao dono! **Eu Também vim de lá e nunca me arrependi!!!**

Miguel do Canto e Castro

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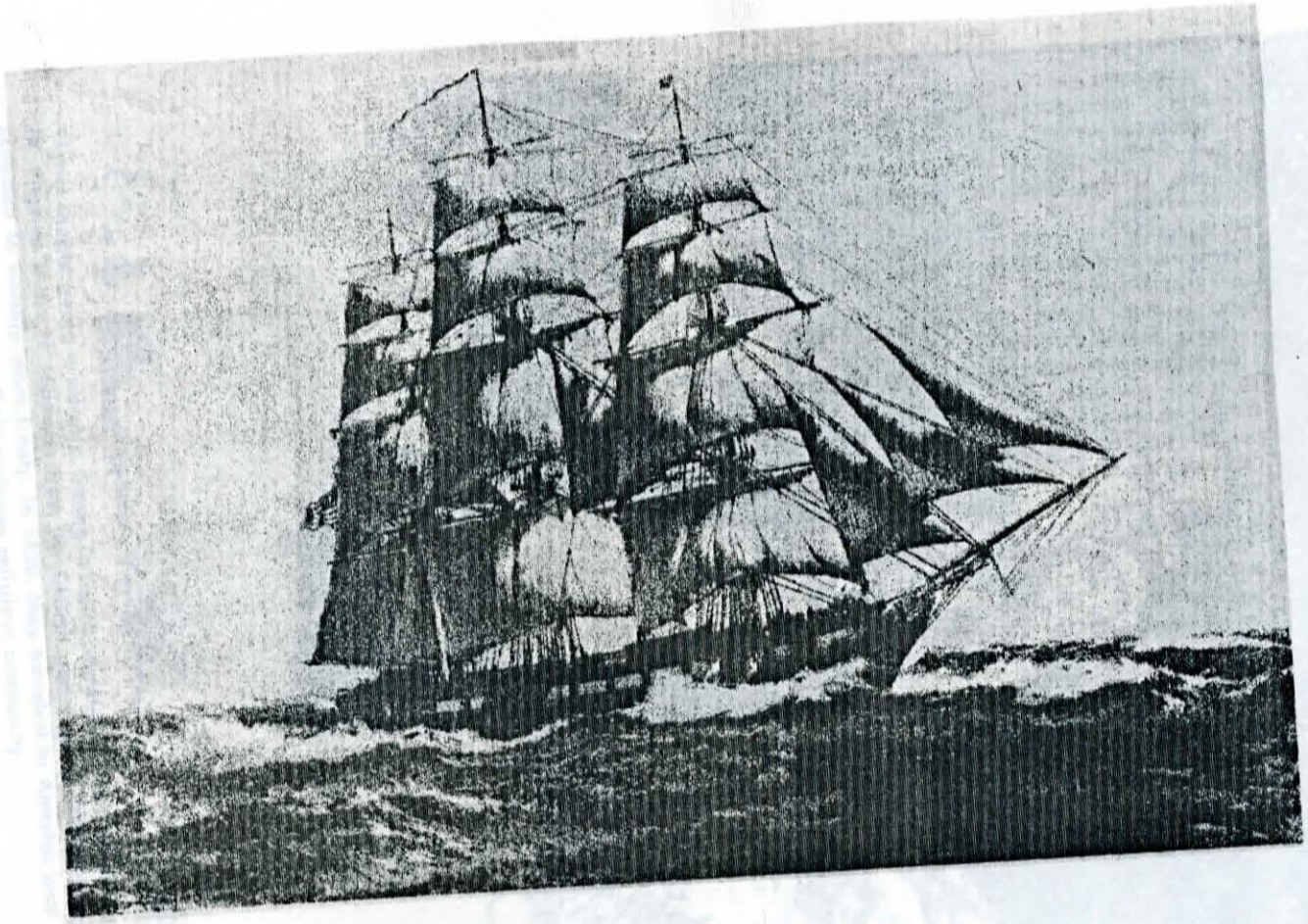
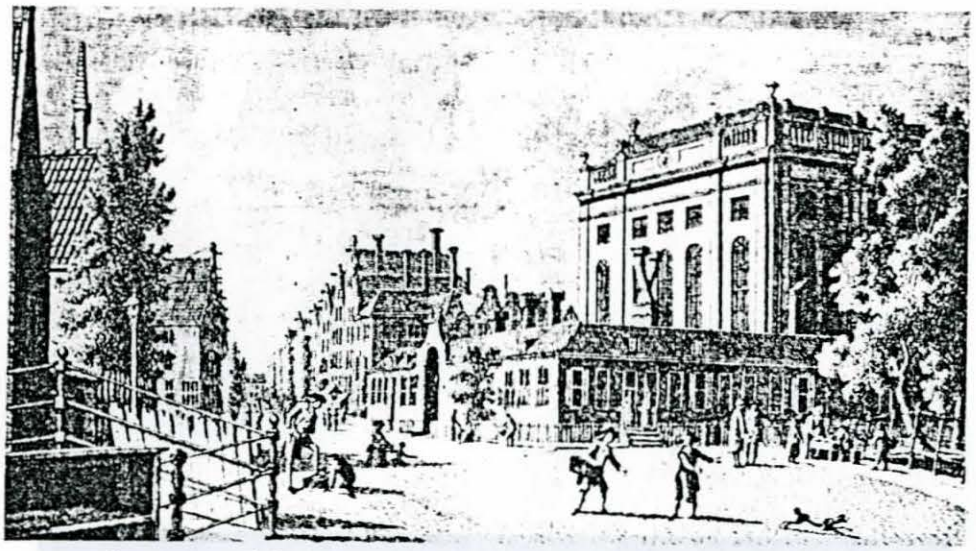
in The Portuguese Tribune
28 de Abril de 1983



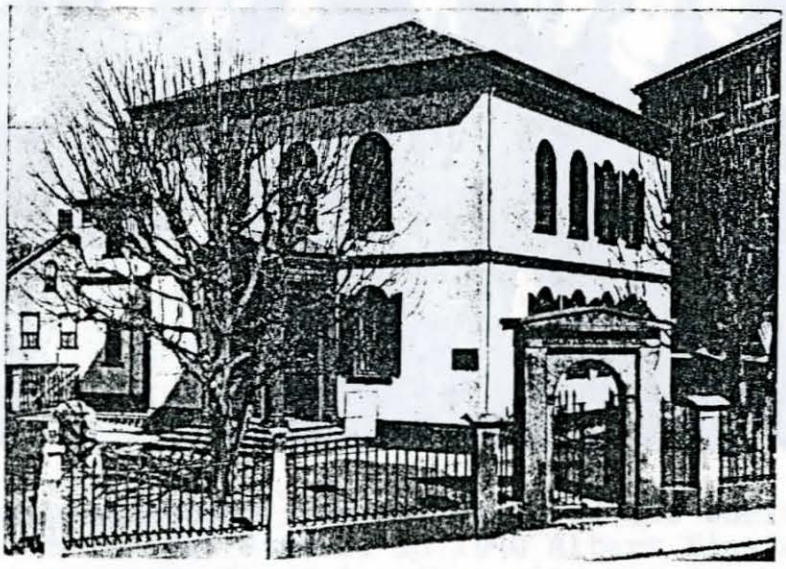
Source: Luso-Americano.

Pilgrim couple going to worship. Strong in their opposition to the Church of England, the Pilgrims chose to separate from the Church and move to Holland where they expected to worship more freely. In 1620, they traveled to America and founded the Plymouth Colony as their exclusive religious community.

A pilgrim is, in fact, an emmigrant.
Source: Freedom of Religion in America, 1969.



Synagogue of the Portuguese Jews in Amsterdam, dedicated in 1674.



Oldest U.S. synagogue dedicated in Newport, R.I., in 1763, where services were conducted in Portuguese for many years.

Sources: Above: The Jews in America, 1969.
Below: Portuguese Immigrants, 1978.

Emmigrants come from all parts of the world to the United States. In 1940 Albert Einstein became naturalized together with his daughter and secretary(on either side of him). (Finkelstein, et al. Minorities: U.S.A., 1976)

Pictorial example of the incoming process for people entering Portugal.(Dias, et al. Portugal: Língua e Cultura, 1977)

Typical Portuguese-American customs carried over from the Portuguese's native lands. There is a mixed flavour of American-Portuguese cultural dichotomies.(Dias, et al. Portugal: Língua e Cultura)

The immigrant experience is unique only to the emmigrant. That feeling of distance is paramount, yet America offers opportunities unlike Portugal. Design: Michaela Sullivan)

não é de saudade
o que de saudade tenho
se cantar eu canto
o que herdei de herança
e delonge me veio
não é de saudade
de mudança sim
a saudade tenho
e se cantar eu canto
é por outro engenho
que este de imigrar
já de velho me veio

Por aqui vamos deixando
muitos anos
e nós mudamos?

as divisas chegam
e a balança se equilibra

de portugal
temos a língua
o muito e o pouco
que nos resta

muitos anos por aqui
ficando
e nós mudamos?

assim vamos
por portugal
esperando.

Amândio Sousa Dantas

in Peregrinação.

The psychology of feeling at home away from home, but still feeling between two worlds. (Design by Michaela Sullivan, native of New England. Bilingual Journal,1979)

"Perguntaste o que é a saudade

Pois aqui te vou dizer:

— Saudade é tudo que fica

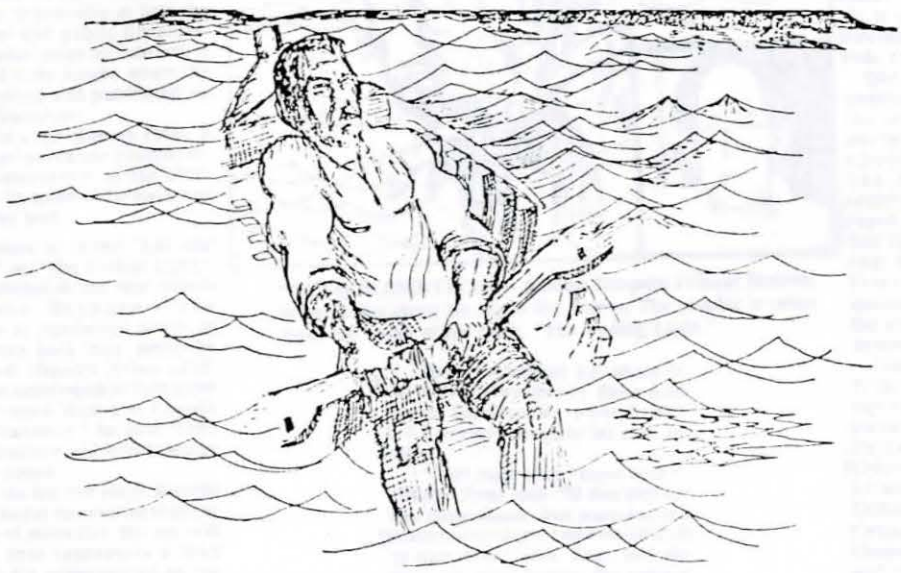
Depois de tudo morrer."

(Quadra açoreana)

in Frias, Antônio Joaquim de,
Luz que Anoitece.

Luz que Anoitece

António Joaquim Frias



SANTA MARIA - 82

Editorial Novos Rumos
Ponta Delgada, São Miguel
Açores

Cover of the poetic book, The Fading Light (Luz que Anoitece) written by a Portuguese emmigrant from the Atlantic island of Santa Maria (Arquipelago of the Azores) who has been living with his family in Hudson, Massachusetts since 1955. António Joaquim de Frias was born in 1910, the year in which Portugal lost its monarchy and gained its Republic. Courtesey of Mr. António Frias, the poet's son in Hudson.

HUDSON DAILY SUN 11 April 1983
(250 Maple St., Marlboro, MA 01752--U.S.A.)
(Page 1--Front)

Hudson man puts into poetry his love for his native Azores

by DOUG PIZZI
Staff Writer

HUDSON — Antonio Jaoquim Frias, his wife, Maria Chaves Frias, and 12 children left the island of Santa Maria, in the Azores for this country when he was 45.

That was in 1955. Two more children were born here, rounding out the family of nine boys and five girls. There are also 27 grandchildren and one great-grandchild.

Frias recently completed and published a book of poems in his native tongue of Portuguese that deal with the feelings he has for this place and his homeland. Frias however, is lucky enough to have the best of both worlds, since he lives on Santa Maria for four months a year. June to October.

The book of which 5,000 copies were made, is available at both the high school and public libraries. There are also copies for sale both in Hudson and in the Azores, where the book compiled and published by Fernando Monteiro.

Antonio's son, Dennis Frias a high school guidance counselor, acted as interpreter as the elder Frias now 73, spoke of the book, and of his native land.

The book is called "Luz que Anoitece," or "The Fading Light." and is published at this time only in Portugese. Because of the difficulties in translating poetry to English, the book may never be translated, Dennis Frias said. "There are some words in Portugese that take more than one English word to translate." he said. Then there is structure and form to worry about, he added.

Over the last five years, Antonio Frias worked at committing to paper a lifetime of memories. His son said that the title represents a man recalling his experiences as the energy of life wanes. It was done for cathartic reasons. "While writing I can transfer myself (to the island) in my thoughts," Antonio Frias said.

Frias' son went on to explain another value of the book. "A lot of incidents in the book are things that anyone from the islands would be able to relate to and appreciate," he said.

To say that Frias experienced culture shock when he came to this country is probably an understatement.

Dennis Frias described the economy in the Azores as feudal at the time his father left. "In the town where he came from the economy was similar to that in the Medieval Ages and it was contolled by the church. But he worked for himself over there. He was his own boss."

"LUZ QUE ANOITECE" — Antonio Joaquim Frias of Hudson, insert, talks about his life in the Azores. The graphic is taken from the cover of his book, "The Fading Light."

Here, he worked for others in factories like Braga Shoe and Hudson Combing. He retired from S & F Concrete, owned by his sons, in 1962.

"I felt mute when I came here," Antonio Frias said. "It was nice for me over there but nice for my children over here. I was too old at 45 to start over." Mrs. Frias said she does not mind having the modern convienences offered here either.

Frias then pointed out a picture of where he came from, including his house on Santa Maria. The lush, green, steeply sloped hills rising from the sea are terraced and covered with grapes from which Frias makes wine. Other pictures revealed that like Santa Maria, the land on the other nine islands in the chain is largely planted with something.

But, Frias said, he left the Azores for the future of his children, because the economy was better in this country for them. Now that they are all grown, the youngest being 20 years old, he spends as much time as he can at Maia, the beach where he lived before coming here. Dennis Frias said his father loves the ocean, and that is what he misses most when he is away from Maia. One poem describes that love for the ocean as endless.

"Maia is like a summer resort," Dennis Frias said. "It is where he spends 99 percent of his time when he visits (Santa Maria)."

One thing many people overlook when assessing the relative difficulty of moving to a new land, is adjusting to the climate. The climate there is relatively the same year round, semi-tropical. "The first time he saw snow was over here," the younger Frias said. Here, "the summers are too hot and the winters are too cold." Antonio Frias added.

Just recently, Antonio Frias was the guest of honor at a testimonial dinner sponsored by the Portugese Continental Union. He received citations Gov. Michael Dukakis, Rep. Argeo P. Celiucci, R-Hudson, Sen. Chester Atkins, D-Concord, and the town of Hudson. More than 300 people attended the ceremony held at the Maynard Lodge of Elks.

But for now, Antonio Frias looks foward to June, when he will return to his homeland to make wine, fish and just relax, savoring the memories he has of being a young man in love with the sea.

Source: Hudson Daily Sun, 11 April 1983.

"Eu quero deixar gravado
Quanto no mundo eu passei;
O lugar que fui criado
Sempre será desejado,
Mas, sem pensar, o larguei.

Um lugar chamado Lapa
Era a casa dos meus pais;
— Quem voltasse a essa data...
Apartar dela é que mata,
Foi-se-me p'ra nunca mais.

Jose de Frias, meu pai,
Minha mae, Maria da Gloria,
Por mim deram tanto ai:
—Riqueza que ja la vai
Para mim bem valiosa."

in Frias, António Joaquim de, "À Lapa, minha saudosa". Luz que Anoitece.

«LUZ QUE ANOITECE»

— poemas de António Joaquim Frias

O que é a saudade? «...É tudo que fica depois de tudo morrer» segundo uma bela quadra açoriana. Salienta-se, ainda, que saudade é palavra portuguesa oriunda do latim *(solitate,* com influência de *saudar,* arc. *soedade, soidade, suidade)* interpretada profundamente pelo português como lembrança triste e suave de pessoas ou coisas extintas. Quantos já não chegaram ao seu destino final tentando, toda a vida, descrever aquele sentimento portuguesíssimo? Como o amor, a saudade não se descreve, mas, sim, sente-se nos vales mais abismais do coração e alma lusíada.

Exemplos sobre exemplos se têm lançado ao povo quanto àquele enigma ou labirinto tão pesadamente inexplicável — a SAUDADE. Em *«Os Lusíadas»,* Camões tenta desabafar (bem como nos seus sonetos imortais); nas *Saudades da Terra,* Teixeira de Pascoais na sua *A Arte de Ser Português* revela explicações àcerca do ser humano e, mais especificamente, ser-se português.

António Joaquim de Frias, natural de Santo Espírito (Lapa), Ilha de Santa Maria, Açores, radicado em Hudson, Massachusetts, Estados Unidos da América do Norte, desde 1955, relata-nos a sua filosofia saudosa; eis a saudade que lhe percorre pelas veias marítimas açorianíssimas. É filho do sentimento portuguesíssimo que descreve Fernando Pessoa através das suas clássicas frases poéticas: «Ó mar salgado, quanto do teu sal são lágrimas de Portugal.»... Desabafa-se o poeta António Joaquim de Frias na sua primeira recém-publicada obra poética (à quintilha — ABAAB — em duas rimas): *Luz que Anoitece* (Ponta Delgada: Editorial Novos Rumos, 1982). O título reflecte, precisamente, os anos longos dum açoriano deslocado pela necessidade da imigração. O poeta quintilhista, canta, sem sombra de dúvida, o «Peito Ilustre Mariensaudade», ou ainda a «açoraudade». A obra contém 147 páginas prefixada com uma óptima introdução pelo vilafranquense (S. Miguel) Manuel Cândido. É uma colectânea de cartas e versos poéticos que o poeta tem escrito através dos anos prolongados de vida. Fala-nos, a princípio, no «E o meu fado é cantar» que:

«Quem tem razão 'stá calado,
Quem não tem quer falar,
Acontece por todo o lado;
— Cada um tem o seu fado
E o meu fado é cantar.»

Cantar o verso — as belíssimas quintilhas de um homem do povo sem política na palavra, mas sim, com palavra que toda a gente entende. Isto é muito bem evidenciado naquilo que tem de relatar àcerca dum Portugal antigo — «Honestidade à Força»: (O poeta fala com, não para, o leitor)

«Viva o nosso Portugal!
É feliz quem lá passeia
No mundo não há igual —
Aquele que disser mal
Vai direito p'ra cadeia.»

Luíz Vaz de Camões, o grande «Príncipe da Literatura Portuguesa, (como assim se referia o antigo catedrático da Universidade de Lisboa, já falecido, Professor Doutor Hernâni Cidade) tinha, e tem, algo a dizer-nos quanto aos seus sonetos, especialmente sobre o amor, (mas para esta crítica poética, àcerca daquilo que se sente e não se pode, de maneira alguma, explicar):

«Amor é um fogo que arde sem se [ver;
É ferida que doi e não se sente;
É um contentamento descontente;
É dor que desatina sem doer...»

Acrescenta-se, no entanto, que «a Saudade é um sentido que se tem sem se ter». Relata-nos isso o poeta através da caneta flutuante.

O poeta Frias, aquele amigo mariense que sempre diz «E são todos cagarrinhos; Filhos de Santa Maria...» (in «Contos de Inverno») captura o leitor, ainda, com a sensibilidade, espírito, coração e sabedoria da sua prolongada vida como açoriano, português, e açor--luso-americano. Mas, sobretudo, como homem que percebe muito bem a dor de imigrar («Contos de Inverno»):

«Eu deixei Santa Maria
Mas esquecê-la isso não!
Não passei ainda um dia
Que tivesse alegria
Dentro do meu coração.

O amigo também deixou
A sua ilha querida.
Eu sei bem que lhe custou,
Compreendo o que passou.
— Como custa uma partida!»

Fala-nos o poeta, ainda, de olhos marejados, da Maia (lugar, ou melhor, praia preferida onde passava os verões e onde se deitava, com lancha, ao mar) (in «Maia de Saudade»).

«A Maia chora por mim,
Eu também choro por ela;
Chorarei até ao fim
Por aquele rico jardim
Aquela praia tão bela.»

Frias não pára de referir-se ao viver de outrora, pois, naturalmente, isto é o que manda no sentimento de saudade. Fala das aldeias marienses. Fala-nos, enfim,

de tudo que deixou atrás do mar, mas com lágrimas na voz e coração pesadíssimo. Como emigrante que quando reza o seu «último» adeus à sua querida terra de berço, (o solo jucundo de outrora) o corpo treme e derrama ribeiras de lágrimas sem fim inexplicavelmente. Toda a fibra humana estremece como um não sei quê...

Em «Santa Maria.. Um Fantasma?», Frias recorda do que, e como era, Santa Maria nos seus anos de juventude. Através dos anos há transformações seja lá onde for, mas em ilhas onde a imigração acaba por despovoar a maioria do povo, encontram-se, portas trancadas, casas vazias... tudo apenas na memória daqueles que lá já habitaram...

«O nosso viver de outrora
Lá pelas nossas aldeias,
Já não é como o de agora...
— Quem se lembra disto chora,
Faz tremer as nossas veias.»

«Faz tremer as nossas veias» é reflexão do ser português que antigamente conheceu uma terra de uma certa maneira — tão querida que tem guardado através dos anos emigratórios — mas, depois de revisitá-la encontra tudo trocado. Pois, é coisa pesada, ou, melhor, psicologicamente, chocante... Acrescenta o poeta Frias assim (in «Como mudar a luz do dia»):

«Já tudo se acabou
Lá na nossa freguesia;
Tanta gente que embarcou!
A vida toda mudou
Como muda a luz do dia.

As casas estão fechadas
Pela freguesia inteira;
As terras muito folgadas,
Já não fazem sementeira.»

Frias é açorianíssimo, mais marienísssimo, e, sem dúvida, romancista que descreve o seu desabafo, aliás, o seu «EU» — a saudade da terra, do povo, de Deus, e, sim, do sal do mar. E, ainda, o povo que ele conhece que viveu e vive como um ser sensitivo. Não há nada mais português! O poeta era marítimo. A capa da sua obra *Luz que Anoitece* reflecte a sua vida no mar (homem a remar numa lancha de pesca: representação do sal que percorre pelas veias marienses de Frias...). Fala amorosamente, o quintilhista marítimo (e ilheu até à morte) do mar nas quintilhas seguintes:

«Eu ao 'guentar a lanchinha
E o mar a guerrear...
E a lancha apertadinha,
Parecia uma andorinha
Naquela água a saltar.»

Eu gostava de pescar
— Era a minha alegria!
Lá, naquele lindo mar..
Na minha Santa Maria!»

«Isto tudo bem conheço
Para o lugar onde for;
A terra que me deu berço
O meu coração of'reço —
A essa que eu tenho amor.»

Frias não deixa das reflexões ao mar e à sua querida terra de berço de ar salgado. O poeta já é de idade apreciável e lembra-se do muito que já não há, mas, sobretudo, de tudo que *LÁ* deixou e tudo que já não pode ter, apesar de querer. A SAUDADE CANTA!...

Camões fala do mar e das suas tragédias clássicas; Pessoa espelha o céu em dois terços do mundo, dando crédito a Deus; roga, em voz antiga, ao poema popular que «quem quer ver a barca bela que se vai deitar ao mar...» O rei salgado, cheio de escamas, sentando-se galantemente no seu trono, com tridente levantado, encanta toda a fibra pescatória, fazendo como que o sangue português se misture, eternamente, com as ondas movidas pelo fôlego do clássico Nepturno (Rex maritimus). Mas que teima é aquela do poeta quintilhista mariensaçor-luso-hudsoniano-massachusettsiano-americano àcerca da sua paixão ao mar? Que é aquele sentimento, amor, querer pelo mar que, apesar de alimentar o povo português, torna-se perigosíssimo e que, num instante, nos engole a vida?

Sabe muito bem aquele que ama o que ama e, quem ama o mar, ama-o eternamente — *casados até à morte!* O sal conserva muito o fruto da saudade... Aquela saudade rodeada pelo poderoso «patre» Atlântico salgado de sempre — infinito...

O quintilhista nos avisa (in «Ode ao mar»):

Também tu gostas do mar,
De tudo o que ele tem;
Quando ele te vem beijar
És capaz de lhe pagar,
Muito mais que a ninguém.»

A contribuição poética do poeta quintilhista, António Joaquim de Frias, serve como bengala belíssima para todos que queiram tentar descrever a saudade da terra (e/ou do mar). Descrever a saudade é impossível! (Tentar descrevê-la é arrancar da profundidade do coração tudo que a alma tem.) Pelo menos até hoje tem sido. Frias é mais um poeta a tentar transcrever aquele sentimento antiquíssimo. Fê-lo muito bem. Fê-lo de forma a toda a gente o perceber. Fê-lo à sua maneira. Fê-lo como soube descrever o sentimento português que nunca foi definido. Fê-lo e acrescentou a biblioteca das saudades com as suas saudades.

O poeta acrescenta, ainda, em «A Hora pode chegar» que:

«Largar o nosso torrão
Onde a gente se criou
P'ra vir p'ra outra nação?...
Que a tantos enganou!»

E, em «A Santa Maria» António Joaquim Frias, sempre olha para trás, como bom emigrante:

«Oh minha querida aldeia,
Terra onde me criei,
Faliz de quem lá passeia. —
Tenho sempre na minha ideia
Para lá eu voltarei.»

O poeta cantou o seu fado — fado da saudade. Canção portuguesíssima...

Adelino Cabral
(Professor das Escolas Públicas de Hudson, EUA)

in BALUARTE DE SANTA MARIA, 1 de Setembro de 1983 (Açores)
in O IMIGRANTE, 23 de Setembro de 1983 (Lisboa)
in O PORTUGUÊS NA AUSTRÁLIA, Setembro de 1983
in PEREGRINAÇÃO, Outubro de 1983 (Suiça)
e mais...

Um poeta açoriano na América

"À NATÉRCIA DA CONCEIÇÃO"

Quem é fino que conhece
O cantar dum cantador
Sabe quanto merece,
Mas muitas vezes esquece
Aqueles que tem valor.

O valor é de quem tem,
Ninguém o pode tirar;
Para muitos nunca vem
Mas sempre aparece alguém
No caminho p'rá ajudar.

Eu sou um homem antigo,
Já velho adoentado
São verdades o que digo,
Mas gosto de estar contigo
P'rá te ouvir cantar o fado.

Conheci-te um pouco tarde
Mas mesmo tarde gostei.
Se fosse na mocidade,
Para dizer a verdade,
Como seria, não sei...

António J. de Frias, é natural de Santa Maria, Açores, e está no rol dos seus 70 anos de idade, dispendendo 4 dos 12 meses do ano na sua terra natal, na vila de Maia. Sua poesia (popular) é baseada no céu e no mar e extraída da sua própria existência «Saudade».

António Frias, reside em Hudson, Massachusetts e é pai de 12 filhos, todos em Hudson. É casado com Maria (Tia Mariquinhas, como é por todos conhecida). Ambos são reformados e continuam suas vidas em Lusalândia – Comunidade Portuguesa nos Estados Unidos da América.

António Joaquim de Frias

Frias descreve o seu amor genuíno pelo amor e sua terra natal. Embora ele resida em Lusalândia, seu coração está em Santa Maria.

Frias, é o autor de um excelente livro de poesia que relata todo o conhecimento da ilha e da vida dolorosa dentro da emigração.

Passava na tua rua
Só para te ouvir cantar;
Mesmo que fosse em Lisboa,
De vapor ou de canoa
Haveria de lá chegar.

Eu vou sempre atrás do fado
Nunca o posso deixar;
Quando ele é bem cantado
Será sempre desejado
Enquanto a vida durar.

Natércia da Conceição
P'ra cantar és preferida;
Roubaste-me o coração
E meteste-o na prisão
P'ró resto da minha vida.

O teu cantar me prendeu,
O teu jeito me ajudou,
Nunca mais me esqueceu....
Ai, esse valor é teu,
Mas dentro de mim ficou.

Eu não mereço castigo
Porque digo só a verdade
Será sempre o que te digo!
Sou um doente perdido
No grão fado da saudade.

Agora vou terminar
Já tem 'stória bem comprida,
Tu hás-de me desculpar,
Natércia, e perdoar
Estas riquezas da vida.

Por António Joaquim de Frias, in
LUZ QUE ANOITECE.

in O PORTUGUÊS NA AUSTRÁLIA
21 de Setembro de 1983

The Portuguese Tribune
O BALUARTE DE SANTA MARIA
O JORNAL
THE PORTUGUESE JOURNAL
"JORNAL PORTUGUÊS" - CALIFORNIA
AMERICAN-JOURNAL
THE PORTUGUESE AMERICAN JOURNAL
Primeiro aniversário
EDITORIAL
de Furnas Além Fronteiras
Faleceu ex-Chefe
Mota Amaral acompanha o Presidente Eanes na sua visita aos Estados Unidos
Presidente Eanes hoje com Reagan
Cardeal D. Humberto de Medeiros foi de hoje novo hospitalizado
Califórnia/Costa Leste
14 de Setembro de 1983
Fall River
Bristol
Newark
New Bedford
Vila do Porto
Ponta Delgada
Santa Maria
Australia
New York
College Park, Maryland
Providence
high school
college
Gávea-Brown
PRISMAL/CABRAL
Jornal de Letras
Panorama de Portugal
manter a língua portuguesa
"Never limit yourself, but never forget who you are."
(Rev. Ed Rego, close friend, Fall River, R.I.P.)
JOSÉ DINIS DOS REIS RESENDES
Dia Nacional em 1983
Polémica
Suiça
library
university
bilingual
universidade
iniciativas
news
ontem
hoje
amanhã
San Jose
biblioteca
Never limit yourself!
Angra do Heroísmo
noticiário
LISBOA
EM REVISTA
Diário dos Açores
Gávea-Brown
O Imigrante
Diário de Notícias
Açoriano Oriental
A União
VIRITUS
NOVO MUNDO
Lusa AMERICANO
Expresso
Diário Popular
editor
director
read
read
read
INFORMATION IS POWER!
LUX HOMINUM VITA
cultura
divulgação
Correio Português
O Diário
São Paulo
Capital
Peregrinação
Bristol Phoenix
Peregrinação
o mundo de língua portuguesa
jornalismo
ler!!! ler!!!
RIO de JANEIRO
San Pablo
Cabo Verdean
Açores
Ano VIII/N.º 348
Voz de Portugal
O Português na Austrália
Correio dos Açores
Tempo
Portuguese
Portuguese
Portuguese

Feb. 19, 1983

Dear Adalmo,

Today I received your letter and was pleased to hear of what you are doing. Enclosed are two copies of my father's biography. I am more than happy to give them to you.

He was quite a man, my father; hard working and very proud of his heritage. I hope you enjoy reading about him and that the books will be helpful to you. It was a labor of love, done at his request and it took me a year and a half to finish it. At first we wrote back and forth - I would send lists of questions and a chronology of dates for him to fill in. But like many men of few words - his answers were too

brief. We finally hit on the idea of tapes & he would answer my letters with the cassettes full of info. He & I always had a very special rapport - writing his book allowed me to see him in a very personal way - what it was like growing up in Portugal & leaving home so young.

My mother also was very special. You will read about her also. Some how I have more knowledge of my father's side of the family. My mother died in 1956 & was in America since she was 3 years old. We have been to Portugal twice & I have many tios & primas there on the Rio side. The next time we go, I shall visit

São Miguel to find maternal roots. I have very little to go on. My mom was called Maria de Maya.

Incidentally, you might find some help for your project through the American-Portuguese Genealogical Society - the address is: P.O. Box 644, Taunton, MA 02780. I have been a member since they started several years ago, although not a very active one. In the spring of last year, my husband Joe & I spent 5 weeks in Portugal, 2 of them with relatives in Chaves. Must confess we had such a good time, I never did get all the family information that I wanted.

As for Portuguese here, there are very few. Whenever I hear of any, I call them on the phone-

to get acquainted. A very dear friend is from Tiverton, R.I. Nine years ago, her son came to our house after school -- with our son Tony. I called her & we are dear friends. In fact we work at the same school (she & I are staff assistants) & we are known as the "Portuguese Power." Can't beat that Portuguese sense of humor.

There is a Portuguese exchange student here that I have met. She is Alexandre Coutinho from Almada, a very bright & warm personality - We visit often & enjoy um caldinho de couves once in a while.

Well, Adelino, I've really rattled on in this letter. I hope you will write again & let me know how your

project is coming along. Even though I was born in the USA, "sinto-me mais portuguesa do que Americana. Também escrevo em portuguêr - às minhas tias em Trás-os-Montes, mas sempre com o dicionário ao lado. Faço muitos erros."

My regards to Helena Santos & all those good Portuguese people. With family still in Hudson, we visit at least every couple years We have a son in Newtonville. He's working in Boston. Next time we come out, maybe we can say hello.

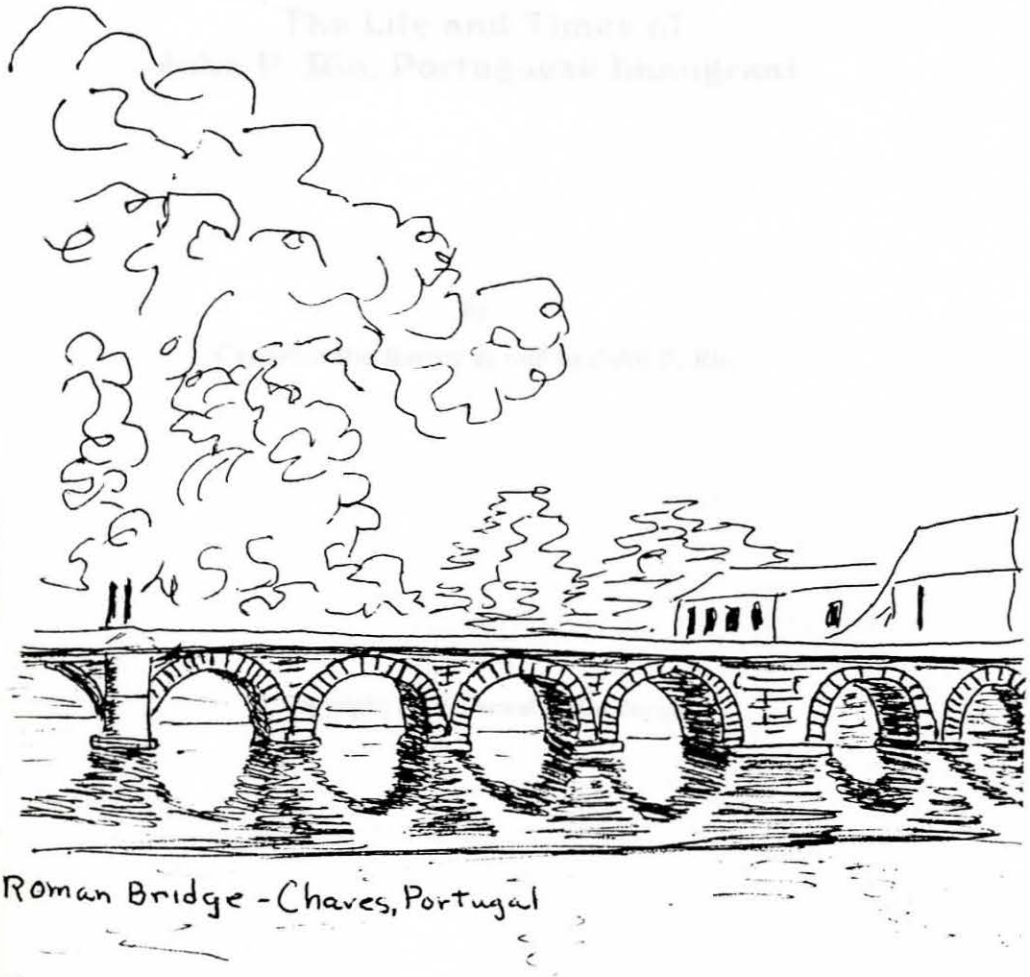
As for others in Hudson that could be of help - - - I'm afraid most of the old timers are gone. Helen (Coito) Mecuri used to work at the Hudson library - our mothers were great friends. Do

not have her address, though.
I've been away from Hudson
for 33 years. Once in a while
I get nostalgic for the festas
+ piqueniques at the clube!!
Good luck + Keep up the
good work -
God bless you —
Carmelyn B.

Carmelyn Rio Barroz, daughter of John Perry Rio. She wrote the book: Building His Bridges: The Life and Times of John P. Rio, Portuguese Immigrant.

Building His Bridges

The Life and Times of John P. Rio, Portuguese Immigrant



This, plus the next 16 pages, refer to a Portuguese immigrant who worked hard in this country and became a success. His name was João (John) P. Rio. This page is the front cover of the book written by his daughter, Carmelyn Rio Borroz, currently residing in Vancouver, Washington. The pages within are a mere sample of Mr. Rio's memories. So that one may best get the flavour of his life and experiences as an immigrant who "made it", one should consider reading the book--a short book, but rich with information and wisdom.

Building His Bridges

The Life and Times of John P. Rio, Portuguese Immigrant

by

Carmelyn Rio Borroz as told by John P. Rio

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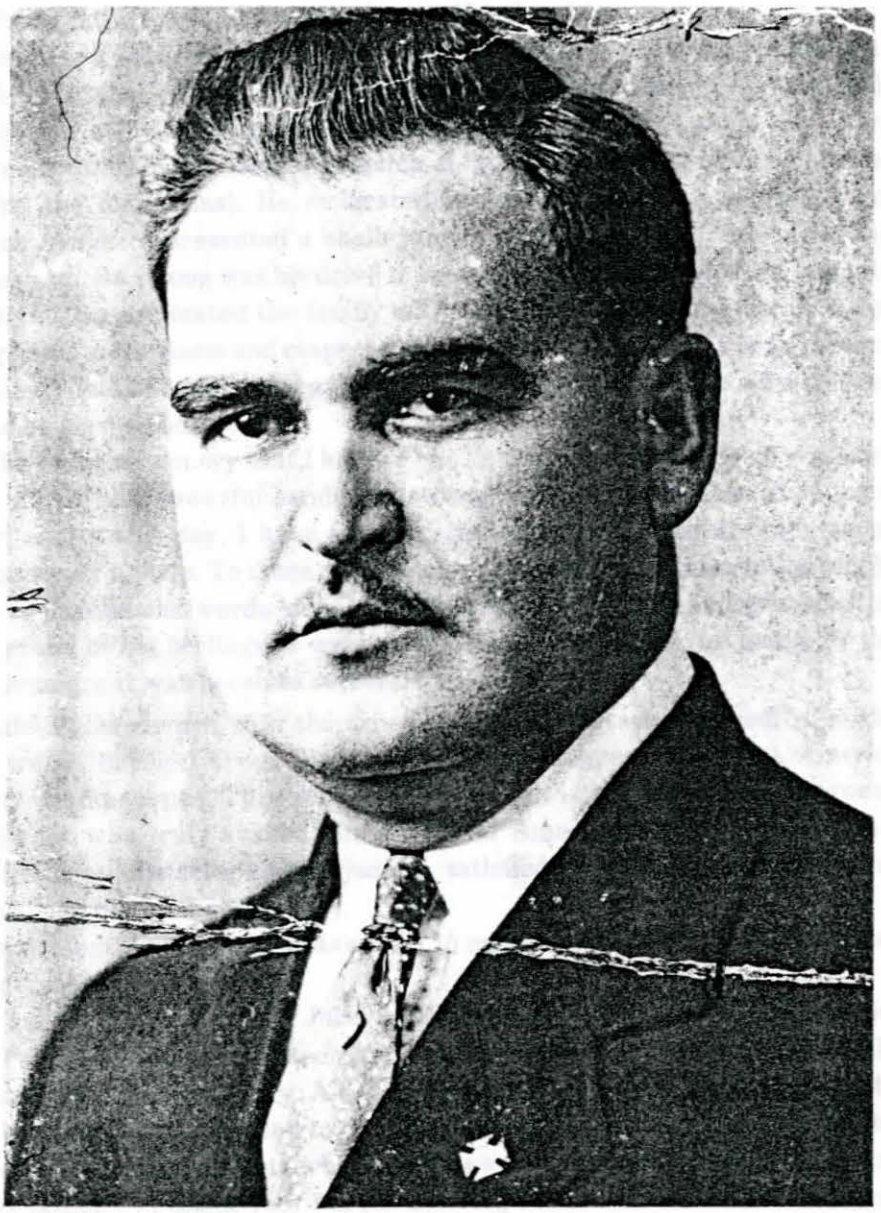

John Perry Rio

Foreword

Through the eyes and from the heart of his daughter.

There is a bridge over the Tamega River in Chaves (keys) Portugal that was built by the Romans and is still in use. My father, John Perry Rio, built the bridges of his life rugged and strong, like that Roman one in his native Chaves, located in the northern section of Portugal known as Tras os Montes (behind the mountains). He emigrated to the United States at the age of sixteen. America presented a challenge which he welcomed with vigor and enthusiasm. So strong was his drive to succeed, that he often worked late into the night. He dominated the family with a firm hand and we were all swept along in his enthusiasm and respect for work. He tackled all jobs head on with seemingly inexhaustible energy. Part of his philosophy was to owe no man and to be his own boss.

The earliest memory that I have of him, is when he picked me up with two very strong and powerful hands and swung me high into the air. As I grew older, and to this day, I have felt the strength of this man in other ways, always ready to help. To those of us who are close to him, a description would have to include the words strong, stern, quick, yet gentle and generous. A man proud of his heritage, a work-a-holic who truly fulfills the image of the poor immigrant who becomes successful.

Life styles change with the times and each generation succumbs to the new trends brought about with the inevitable progress this great America fosters and accepts. This book is about a man in his time, a Portuguese immigrant who truly availed himself of the American dream. A man who, despite many obstacles and prejudices, satisfied his ambition and desire for success and did it his way.

In presenting his story, I have tried to maintain the flavor of his character and personality.

I am grateful to Freddy, John and Charlie and to all the Rios in America and Portugal who contributed their time and effort to help me gather the bits and pieces for this story. Also for the help of my cousin Veda who is not a Rio but who is like a sister to me. Most of all, to my husband Joe, for his patience and understanding while the typewriter replaced wifely duties. And to my father . . . thank you, Pa, for allowing me to share a wonderful experience with you in the writing of this book.

Nina (Carmelyn)
February 1, 1980

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Building His Bridges

The Life and Times of John P. Rio, Portuguese Immigrant

Today, February 26, 1979, is my birthday. I am eighty years old. That is a long time when lived day by day, but a short time when recalled to memory. Recalling memories is what I shall try to do here as I look back on the times of my life. First as a child growing up in a small village in northern Portugal, then as a young immigrant in America and finally, the years in Hudson, Massachusetts where even now I sit, looking out the window at my quinta (garden) still asleep under the winter snow . . . the grapevines tough and brown, appearing to be dead. Yet I know that soon they will sprout new life and in the fall I will once again, as I have done these many years, harvest my grapes and make my wine "si o Deus quizer" (if God is willing).

Perhaps a good place to start my story would be on the day I left my home in Portugal headed for America, October 9, 1915. I was sixteen and remember the day as though it were yesterday . . . .

John Perry Rio, age 16

Elvira Coute, age 16

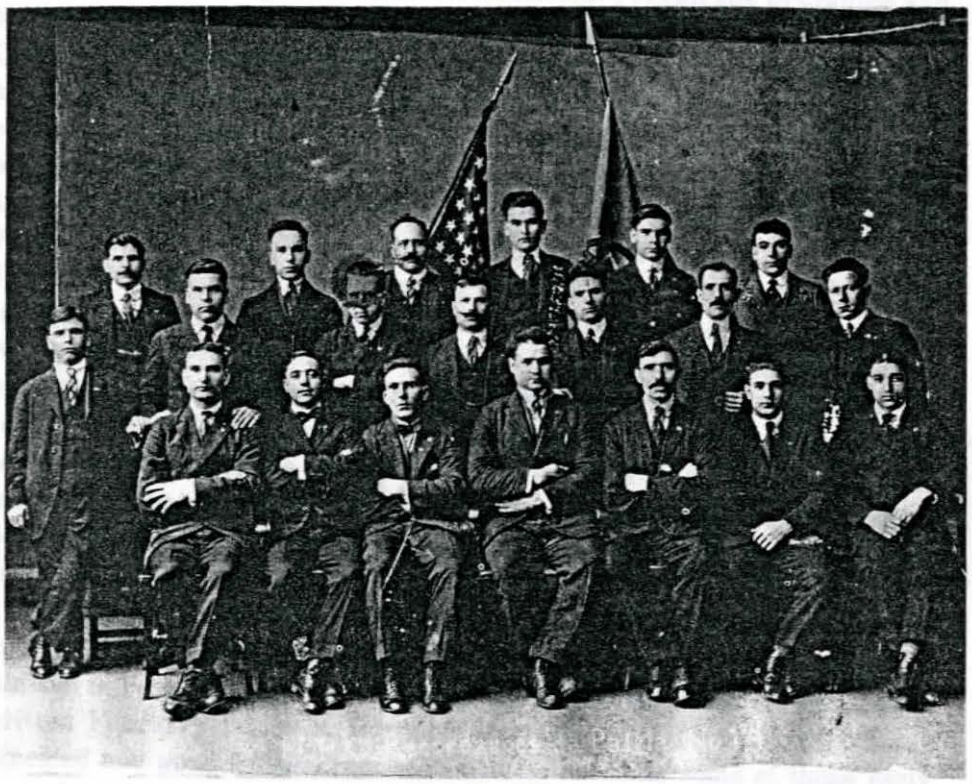
Wedding photograph February 11, 1918. Mr. and Mrs. John P. Rio (Elvira Coute). The best man is Antonio Gama. The name of the maid of honor is unknown.

John and Elvira Rio, 1930

Family photo taken in 1943. Standing from left to right: John, Jr., Irene (wife of Henry), John P. Rio, Carmelyn, Alfred. Seated: Henry, Elvira (Mrs. John P. Rio), and Charles.

John P. Rio, daughter Cecelia
and Mrs. John Rio (Celeste) 1963

Cecelia Rio



This photo taken in 1922 shows the founders of the Hudson Portuguese Club. Seated, left to right: Vasco Couto, Antonio Morgado, Joaquim Silva, Augusto Mesquita, Antonio Loureiro, Jose Paulo, Jose Ferreira. Second row: Adolfo Correia, Antonio Duarte, Antonio Francisco, Jose Pereira, Antonio Texeira, Benardino Augusto, Ricardo Oliveira. Back row: Jose Almeida, Manuel Alves, Feliz Correia, João (John) Pereira do Rio, Francisco Alves and João Alves. Many of these men attended the first planning meeting of the Portuguese Continental Union in Plymouth, 1925.

Those of us who could, gave our time to help Mr. Cruz in his work. His home became our headquarters. Weekends were spent to recruit members and to form new lodges in different localities. I recall the prejudice and harassment we faced from those who did not wish to break away from the California based society. Violence broke out at a meeting in Peabody. The local police were called and we nearly went to jail. However, we pursued our course and established twelve lodges in those early years with Plymouth becoming Lodge 1. Other lodges were: Cambridge 2, Danbury3, New Bedford 4, Hudson 5, Framingham 6, Taunton 7, Milford 9, Peabody 10, Pittsfield 11, Valley Falls 12, and Bridgeport 13. The group of men who worked so diligently in those early years of the Society were honest and united in purpose. At one time, to uphold the honor of the Society, they gave of their own money to cover payments of guaranteed benefits. Much time and effort was spent also to obtain the five hundred signatures required to register the Society at the State House in Boston. Finally, in 1929 the Portuguese Continental Union of the United States of America was incorporated, four years after it began in 1925. Dr. Edmunde Deponte and Mr. Moura of Taunton were instrumental in assisting Mr. Cruz to this end. From then on, yearly conventions were held and the organization progressed.

The lack of written records in those early years before incorporation of the Society in 1929, makes the memories of those who were there all the more valuable in recalling the origins of this wonderful organization. In a letter (written February 26, 1979, Barreiro, Portugal) that I received from my esteemed and good friend Francisco Cruz, he recounts some of those early years. I would like to share some of his thoughts, translated as accurately as possible from the Portuguese.

> *It is true that there were no records kept then as they are today. In fact, there was no time for that. The little time we had, because we all had jobs, was spent in helping the Society grow. There were no headquarters, or finances to pay rent or salaries, but neither was there fraud or theft.*
>
> *In undertaking the presidency of the new Society, I did not realize the responsibility that would weigh on me. What I did while I was president, and later secretary, so many headaches, all the prejudice, in fact so many things, that I believe that if it had not been for the work that I did, the PCU may not have been founded. Later, while trying to promote the Society, I was physically*

attacked in Peabody and other locales, I was threatened with jail, I almost lost my job because of times I was looking after the needs of the Society.

As you know, there was no pay for this, and Sundays were spent to promote our cause. Many nights were spent away from families but we could not renounce our commitments. There was a man who was a great help to me and whom I shall never forget. He was Manuel H. Reis. There were many other loyal members like yourself who worked so diligently.

What I did does not deserve praise, I fulfilled my duty as a member and am satisfied that we accomplished our goal. All of us know that when the seed is planted, it is not known who will reap the harvest.

Today there are no sacrifices, and that is for the good; good wages, a good building, ample materials and many workers. But all of this as a result of past sacrifices and thus things were made easier for some who do not like to talk about the beginning.

There is an address [speech] at the headquarters, which I was going to read in Boston at the 50th anniversary, but it was not read on orders from the president. In that speech I told the history of our Society and it was left at the headquarters to be published in the papers; but it is clear that it was not published.

Mr. Cruz also speaks of later years when there was scandal regarding officers who embezzled funds of the Society. But it is not my wish, nor his, to dig up old bones. Merely to point out that those acts are on record. The early years, though not recorded, should not be forgotten.

As a member of the Society, I have derived much personal satisfaction. At the annual convention held in Newark, N.J. in 1934, the delegates honored me with the office of Supreme President. I was thirty-five and sincerely wanted it to be a year of accomplishment. My aim was to increase the membership and I made a commitment to establish one lodge each month. This was very time consuming and even though I did not reach my goal because of my own personal business, I did introduce nine new lodges that year.

By 1944 the Portuguese Continental Union comprised sixty lodges. Up until this time, the administrative operation of the Society had been carried out in facilities that were inadequate. At the annual convention held in Pawtucket, Rhode Island that year, I was asked, as a member of the committee appointed to purchase a new building, to negotiate for a building that was being considered. It was ideally located on Boylston Street in Boston, large enough to accommodate the Society operations, of sound construction but in need of repairs. It was purchased for $32,000. . . .

John Perry Rio Family Tree

John Perry Rio (João Pereira do Rio) born 26 February 1899 in Bostelo, Chaves, Portugal, was the son of Jose Pereira do Rio and Hilária Rodrigues da Silva. He was the oldest of ten children whose names are as follows: John, Maria, Laura, Rita, Felipe, Teresa, Rosalina, Ana, Amelia and Manuel. John married to Elvira Coute (Couto) 11 February 1918 in Hudson, Massachusetts.

Elvira Coute, born 26 September 1900 on São Miguel, Azore Islands, Portugal, was the daughter of Manuel Couto and Maria Augusta Couto. She was the third of four children whose names are as follows: Augustine, Mary, Elvira and Gil. Elvira died 2 April 1957 in Hudson, Massachusetts. To John and Elvira Rio were born six children. Their names and birthdates are as follows:

Louis, 9 December 1918. Died May 1935 Hudson, Massachusetts.
Henry, 7 April 1920. Died 8 February 1974 Vancouver, Washington.
Carmelyn, 20 March 1922.
Charles, 5 January 1924.
John, Jr., 25 August 1931.
Alfred, 13 June 1935.

All of these children were born in Hudson, Massachusetts except Charles who was born in Berlin, Massachusetts. Their families are as follows:

Louis died at the age of sixteen.

Henry married Irene Laine from Gloucester, Massachusetts on 6 August 1943 in Portland, Maine. To Henry and Irene Rio were born three children as follows:

- Richard, 24 June 1944 Gloucester, Massachusetts. Died 5 December 1955 Vancouver, Washington.
- Pamela, 29 August 1945 Framingham, Massachusetts. She married Bill Gasaway in June 1967 Vancouver, Washington.
- Brian, 16 March 1950 Marlboro, Massachusetts. He married Patricia Goldman on 3 May 1969. To Brian and Patricia Rio were born two children as follows:
  - Kenneth, 17 November 1969.
  - Lisa, 12 December 1973.

Carmelyn married Joseph Borroz of Oak Creek, Colorado on 21 November 1946 in Hudson, Massachusetts. To Joseph and Carmelyn Borroz were born three sons as follows:

William Terrance, 2 August 1949 Vancouver, Washington.
John Joseph, 20 March 1952 Vancouver, Washington.
Anthony Frank, 16 August 1960 Vancouver, Washington.

Charles married Josephine Repanti of Hopkington, Massachusetts in June 1947. To Charles and Josephine Rio were born two daughters as follows:

Paulette Maria, 8 June 1948 Marlboro, Massachusetts.
Debra Ann, 14 May 1954 Marlboro, Massachusetts.

John Jr. married Dorothy Hilditch of Marlboro, Massachusetts on 3 July 1964 in Rindge, New Hampshire. To John and Dorothy Rio were born three children as follows:

Kevin, 8 February 1965 Framingham, Massachusetts.
Christopher Sean, 15 April 1969 Marlboro, Massachusetts.
Dorinda Dina, 7 March 1972 Framingham, Massachusetts.

Alfred married Maria Pinto on 1 June 1957 in Hudson, Massachusetts. To Alfred and Maria Rio were born two daughters as follows:

Donna Marie, 21 December 1957 Hudson, Massachusetts.
Cynthia, 20 October 1964 Marlboro, Massachusetts.

After the death of his first wife, John Perry Rio married Maria Celeste Brenha da Silva in Fatima, Portugal on 13 October 1957. To John and Celeste Rio was born a daughter:

Cecelia, 9 August 1961 Marlboro, Massachusetts.

. . . the sun is shining . . . it is cold outside and most of the leaves have fallen from the trees. The grapes were good this year. We made a little wine and gave the rest of the grapes to friends. I like the vines. They remind me of life. Like people, they become tougher each year. They endure. Every spring they sprout new growth. Perhaps I will see them sprout for a few more years . . . one more question??? Do I have any regrets? Well . . . let me think . . . yes, I should have pursued the matter regarding the Continental Baking Company.

John P. Rio

John Perry Rio(Feb.26, 1890 - June 14, 1980)
St. Michael's Cemetery, Hudson.

Sculptor Numidico Bessone carving the Monument to the Portuguese Immigrant, Caxias, Portugal.

Source: Portuguese Immigrants, 1978.

"The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to eject this image and replace it with autonomy and responsibility. Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal located outside of man; nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion."

in Pedagogy of the Oppressed, p. 31.

América: Terra dos imigrantes do mundo.
America: Land of the world's immigrants.
(in Luso-Americano, 12 Oct. 1983)

C H A P T E R V

WHERE DO THEY LIVE AND WORK

"The Portuguese people are very ambitious. They seek work wherever they can. When it is found, they grasp tightly onto it. The industrialists open their arms to the Portuguese because they have such a fine working reputation. They have proved it in Portugal and are constantly proving it in their hometown--Hudson--and other communities. More public workers, however, should be bilingual so as to deal with daily problems of non-English-speaking citizens of Hudson."

Maria Manuela Frias

"The bread earned by
the sweat of the brow
is thrice blessed bread
and it is far sweeter
than the tasteless loaf
of idleness."

Crowquill

"Everything that the Portuguese ever had (and have), they've worked dearly for every bit of it. The older generations were more workers than anything else. Generally speaking, they were not community-based oriented and did not voice themselves. Today's emmigrants,on the other hand, continue to carry the tradition of being very hard workers, but have also become more voiced in town. Progressively, future generations tend to be more active than their forefathers. Life in Hudson has improved much since the Portuguese have improved some of the worse-looking pieces of property around; it's actually a renovation of the town.... Their credit is excellent with merchants and they pride themselves in their frugality...."

Alfred Cabral

"My father was a Russian emmigrant who spoke better Portuguese than he did English. He had to in order to survive in this business in a predominantly Portuguese-speaking community. Hard workers? The Portuguese are some of the hardest workers that I know. They are very honest and want to work so as to provide for their families. They are as industrious as any people that I can conceivably imagine. They love their homes; are genuinely interested in family living and work day--and often night--to keep their homes and families together. Prideful of their accomplishments in Hudson, they have worked hard to improve its appearance and value through property improvements. The Portuguese have always been good customers. They are very dependable, honest, kind, and very helping. We are very proud of them and can only wish them the very best for, they are providing their very best for community improvement...."

Mark Poplin

"The Portuguese are a very good influence on this town. They have made Hudson a better place in which to live. As truly hard workers in all facets of industry and in some of the professions the Portuguese are in no way waiting for the government to subsidize urban development. They have what is known in Hudson as the "voluntary Portuguese urban renewal". It is, indeed, an admirable initiative by these most industrious home loving people. They get together with their families and friends to help each other. They take old houses and transform them into lovely homes. They all pitch in and get the job done well. They pride themselves in this accomplishment and the town is the better for it. Besides being a contribution for all of Hudson, it improves the value of their property as well as neighboring properties. The Portuguese are a remarkable people. We have always hired Portuguese people here because we have a great number of non-English speakers that do business at Poplins. Workers!..."

Mrs. Mark Poplin

"The Portuguese work hard and save hard. The unemployment rate with the Portuguese has to be "0". They want to work. They come here from the "old country", make up their minds that they are going to do something and they go out and do it! The first thing that they all seem to want is to own their homes. They come in and we lend them what they need. The Portuguese are honest and it comes from their rearing when "if you borrow something from someone, you pay it back as soon as possible". I'd hate to see what the banks would be like without the Portuguese, because they are such great savers. The largest investment usually made by anyone is the buying of a home. The Portuguese do everything they can to repay their mortgages. We try to loan for 25 years; they tell us they only want it for 15 and end up paying for it in 5! That's an absolute asset to them. Their pride is to get it paid! Free and clear!..."

John H. Wedge

"What better feeling is there
than to experience and see
one's self worth and be able
to consolidate all of one's
productive qualities so as to
share them with others so that
they may, in turn, experience
and see their self worth and
be able to consolidate all of
their productive qualities so
as to share them with others
while those others may equally
experience and see their self
worth in the same light?"

Onilada Larbac

"...Weather they're from the old or new government, the Portuguese work hard. The older ones weren't as involved politically. They weren't looking for anything other than maintain their jobs and make a living.They didn't have anyone to tell them about what they were entitled to in this society. The newer emmigrants work just as hard and participate more in town. With the advent of new and different rights, voices are being heard moreso today than ever before.

In the late 1800's, early 1900's, some Portuguese came to Hudson to work on the railroad tracks which were being layed. They came with the railroad from Boston. Other emmigrants sponsored each other as was the case in my own family. Although I was born in America, my parents immigrated and I saw and learned their ways. My grandfather, Olimpio Garcia, and many other Portuguese people worked hard at the tannery they once had here. As for myself, I worked with my father, Jose, making raincoats. My father wanted me to go to school and I didn't so he told me that he'd fire me. I went to school! I have taught and been in the school committee as well as managed the Toen of Hudson. Currently I am the Superintendent of Public Works. Education is the key that will open many doors....

In retrospect, my cousin once owned the Braga Shoe

fatory. Today it is the LaRossi's Plating Co.. Many Portuguese were hired by Mr. Braga. They had excellent reputations of being good and hard workers; dependable. The Portuguese were the old "lunch-pail" type of people. They are proud, thrifty and industrious.

Amazingly, the Portuguese have made Hudson quite nice. They put alot of money into "Portuguese urban renewal". Their homes--once deteriorating--are now showpieces.

There is alot of construction work out here and, of course, it is seasonal. In the warm whether, the Portuguese(those employed by construction outfits) work outside and in colder days they still work. But this time it's in their homes tearing down walls, insulating, building interiors; you name it.... They do a "hec" of a job!

Honesty? Perhaps too much so because the Portuguese pay everything in cash. If my mother wanted credit somewhere, she might have a hard time getting it because she never owed a bill. She feels that when her gas is delivered she pays at the door. She doesn't want any bills. That is done quite a bit with the Portuguese. On the other hand, and even though they like to deal in cash, the Portuguese word is as good as in writing...."

Joseph Rego

"The Portuguese

want to own

their own homes.

They don't want

the credit card.

Cash!"

Ronald A. Vienes

"Every individual

has a place to

fill in the world,

and is important

in some respect

whether he chooses

to be so or not."

Hawthorne

"The Portuguese are, and always have been, very hard workers in the United States. In Hudson, as I'm sure anywhere else in America, they are motivated by a strong desire to be self-supportive. Their family is their number one concern and providing for it is a deep-rooted obligation carried over from their patriarcal way of life in Portugal...."

José P. Moreira

"The Portuguese in Hudson live in very fine homes. They've bought many pieces of run-down property and improved them tremendously with much hard work: aluminum siding, presentable front and back yards, well painted, papered.... Aesthetically, they have improved Hudson. They work in diverse jobs, some even own their own businesses such as S & F Concrete Contractors,Hudson Meat and Variety, Hudson Fish Market, Araujo Fish Market, Central Street Market, Atlanta Restaurant.... They don't compare with the large businesses, but have their steady customers. Additionally there is Mundial Travel Agency, Station 85 and yet others in the community, such as Village Real Estate. Among others, George Gould, Dennis Murphy, both banks(Hudson Savings and Hudson National), Mark Poplin have helped out the Portuguese. I'm very proud to be Portuguese and hold our people in the highest esteem...."

James J. Morais

"The Portuguese have a very good sense of responsibility and they are very eager to make an honest dollar wherever it may be earned. This sense of responsibility stems from their inherent requirements for the preservation of the family unit. They are very family-oriented. They are a persistent people and will work night and day. In Hudson the Portuguese work in virtually all industries to include Thomas Taylor, Hudson Lock, S & F Concrete Contractors, Independent Cable.... They live all over the town, but the highest concentration today is in the Broad Street, Manning Street, Winter Street, Apsley Street, "back bay"... areas...."

José Gervásio Leandres

"The Portuguese people have done a great deal for Hudson, I believe. We are very industrious. Most immigrants come here and start a fresh life. They work at some very dirty jobs and save as much as they can. They work this hard so as to afford better living conditions for their families. Aside from their outstanding work habits, the Portuguese have taken disgraceful looking houses and turned them into beautiful and proud pieces of property, thereby enriching the beauty of our town as well as raising the value of homes and other properties by and large...."

John Chaves

"Every

man

is

the

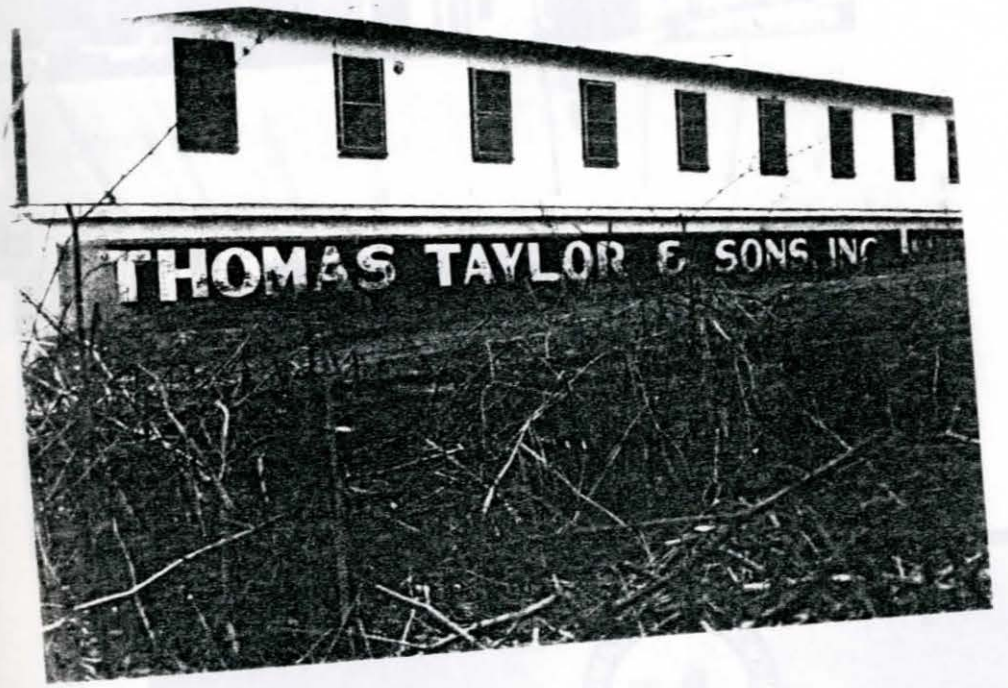
architect

of

his

fortune"

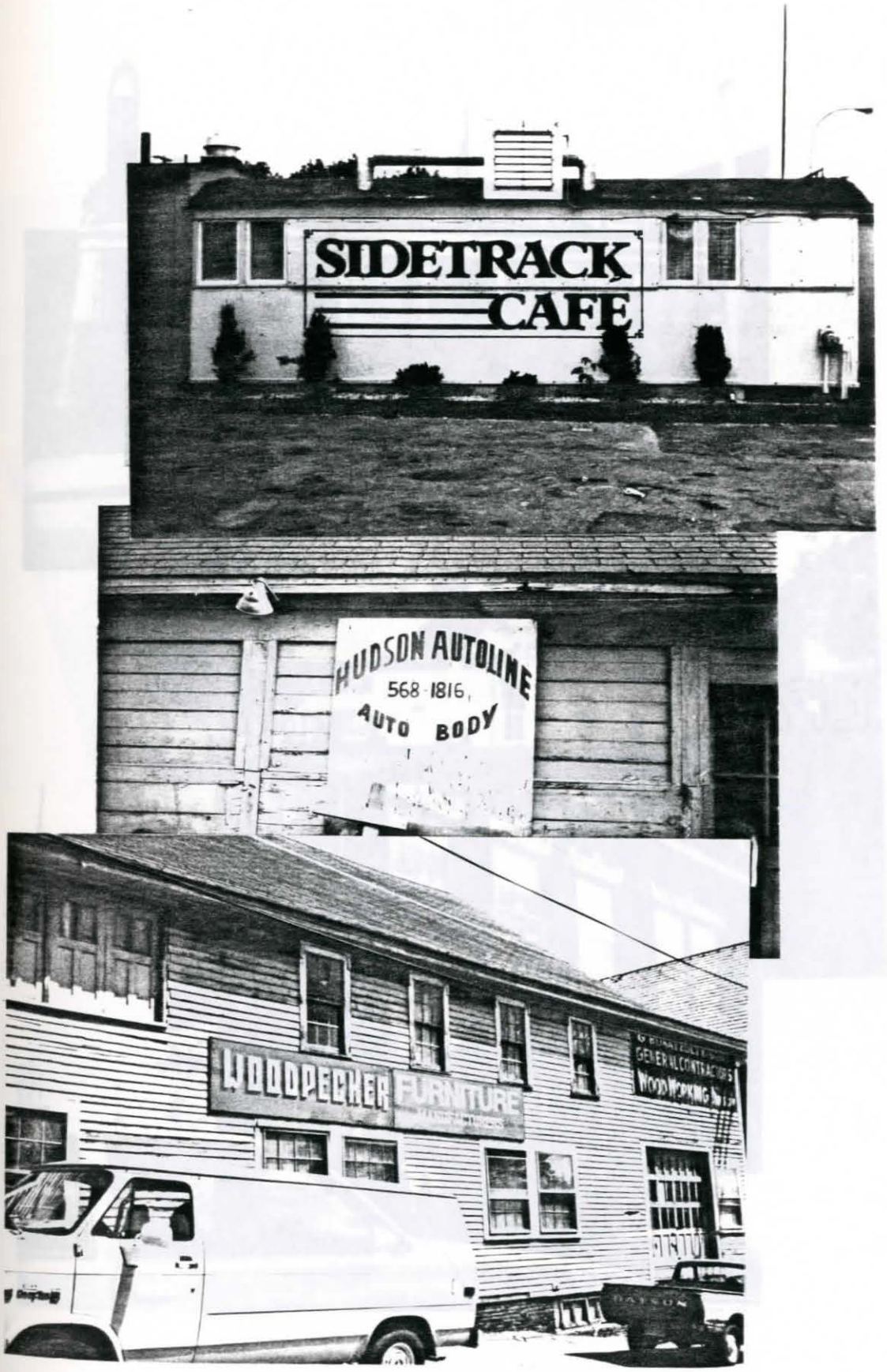
English proverb


THOMAS TAYLOR & SONS INC

Thomas Taylor hires many Portuguese people.

New England Tape hire many Portuguese people.

BRAGA & REGO
Home Improvments
VINYL SIDING
ROOFING STORM WINDOWS
FULLY INSURED FREE ESTIMATES
562·2033 OR 6563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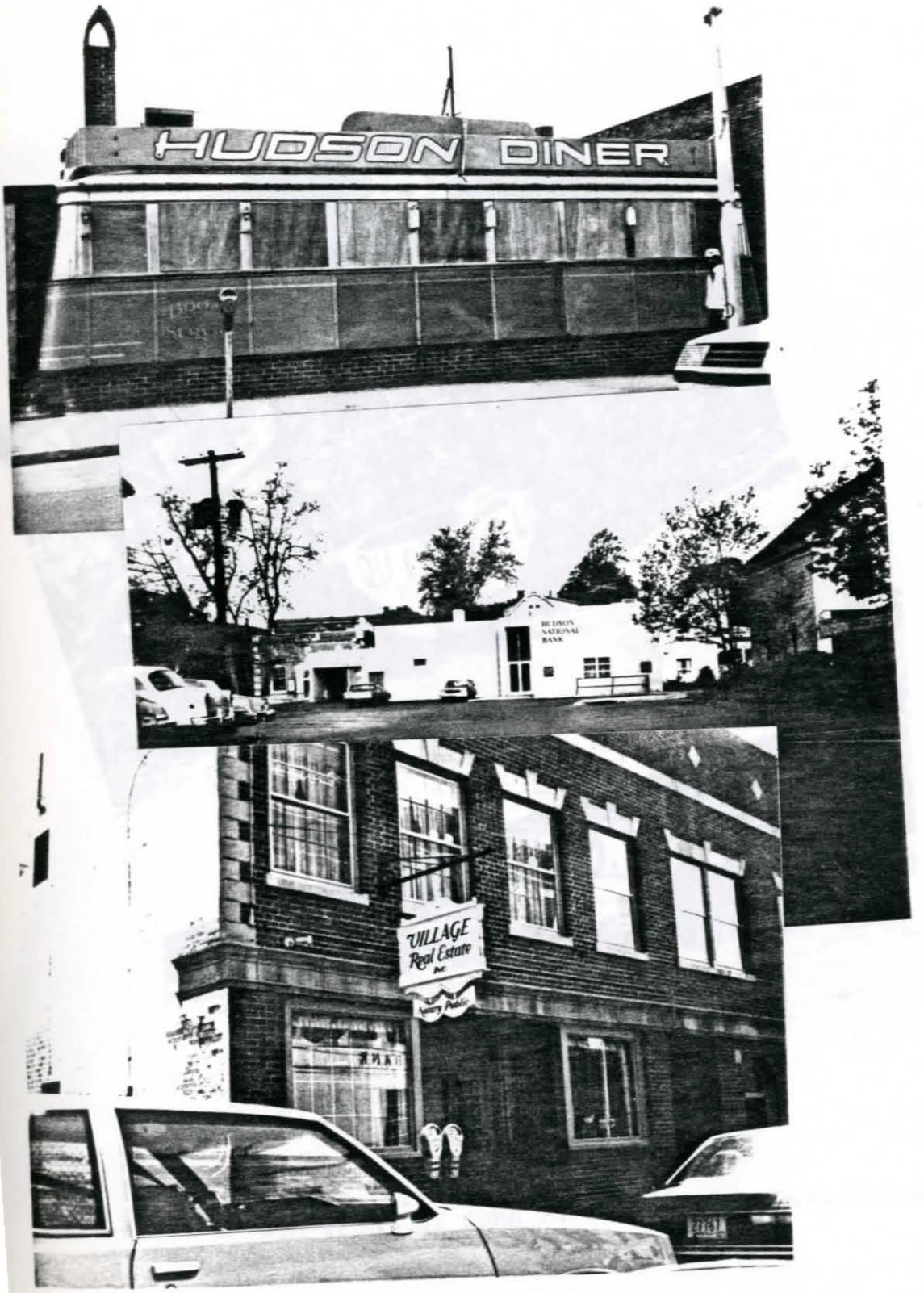
AUTO BODY
WOODPECKER FURNITURE
GENERAL CONTRACTING
WOODWORKING

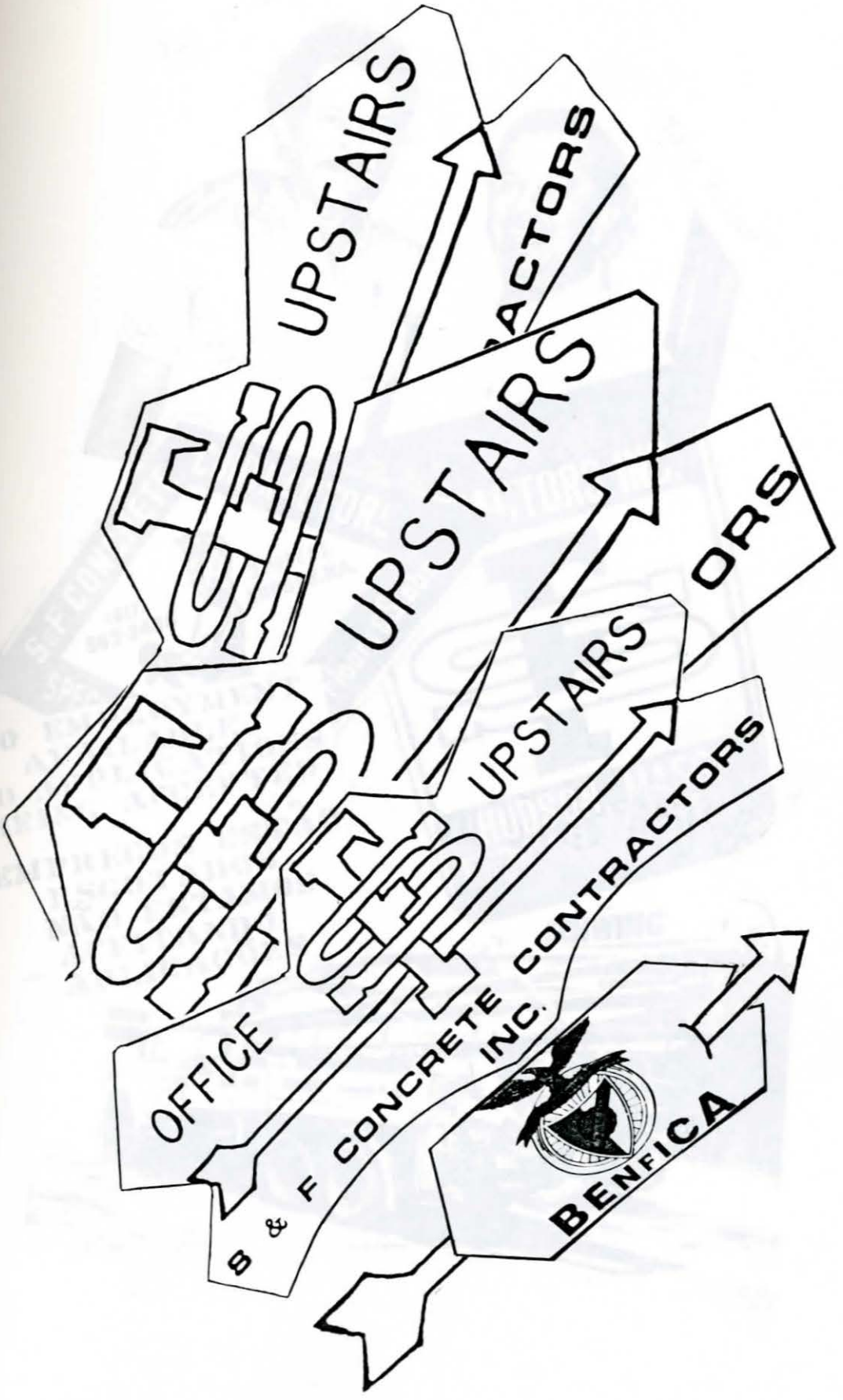

HUDSON DINER
HUDSON NATIONAL BANK
VILLAGE
Real Estate
Inc.
Notary Public

-Hudson Elks lodge
-In front of John P. Rio's home, Park Street

"É um uênemêle de Santa Maria, pá!

"O treila paque"

SPARTAN
FRIAS
S & F CONCRETE CONTRACTORS
INC.


UPSTAIRS
UPSTAIRS
UPSTAIRS
UPSTAIRS
OFFICE
B & F CONCRETE CONTRACTORS INC.
BENFICA

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(617)
562-3495
Floors & Slabs
S & F. CONCRETE
CTORS, INC.
HUDSON, MASS.
562-9471 or 562-9472
Concrete Floors & Slabs
NO EMPLOYMENT
AVAILABLE
NO APPLICATIONS
BEING ACCEPTED
EMPREGOS ESTÃO
ESGOTADOS
NÃO ESTAMOS
ACEITANDO
APLICAÇÕES
SCHWING
SCHWING Concrete Pump

The Bros. Frias Turn Boston Into A 'SCHWING-ING' Town

S & F Concrete Contractors, Inc. probably could pump concrete with squirt guns and still be a great success — considering the people who own and run it — and the staff and organization, too. But they're also plenty smart, so they do most of their pumping with SCHWING pumps. And business has kept growing to the point where S&F is doing about 42% of the pumping in the Boston metro area.

S&F is no ordinary strive-and-succeed story, having more humanity, romance and truth than any Horatio Alger book ever set down in type. It's the story of the Brother Frias, Tony and Joe, who learned in the Old World that the work ethic is still the best formula for personal and business success. Here's a sample:

Right now, S&F is pumping 35,000 yds. for the nine-story Massachusetts Dept. of Transportation Bldg. in Boston; an 801/28 has pumped more than 20,000 yds. for the mat and decks without missing a beat.

And Copley Place, that has a 40-story Western Int'l Hotel for a centerpiece, surrounded by impressive stores like Nieman-Marcus. When completed by Perini Corp. and Turner Constr. Co., in Jan., '83, S&F will have pumped 50,000 yds. for the columns and decks.

Dewey Square includes a 46 level office building by James Farina Co. and Morse/Diesel, Inc. that will require 21,500 yds. before completion in Nov., '83.

in **SCHWING AMERICA, INC.** 5900 CENTERVILLE ROAD
WHITE BEAR, MINN. 55110
1982 AREA CODE 612/429/0999
TELEX 29-7068

Then there's 53 State Street, a 40-story highrise being built by Gilbane Constr. Co. for York-Olympia interests. The 19-story Ritz Carlton by Morse/Diesel, Inc., with 4,000 yds. in the decks. Another Turner project, 50 Milk Street, is a 23-story building with 4,600 yds.

The Shuman/Volpe joint venture of Lafayette Place Parking garage will take 23,900 yds. to complete the 4-story structure in November.

You get the idea — there's a lot going at S&F in Boston.

In addition, S&F sends its pumps all over the New England area: for examples, 35,000 yds. at the Lahey Clinic, Burlington, MA; 18,000 yds. at the Hallmark Card plant, Enfield, Conn.; 340,000 sq. ft. at the Raytheon plant, No. Andover; 8,500 yds. at the Health and Welfare Bldg., Concord, N.H.; 14,500 yds. at Wang Laboratories, Pawtucketville, and the 28-story Dalton St. Hotel and the Copley Plaza Hotel, both in Boston.

Too, there are jobs like running out the highway 30 miles to Westborough to pump a 20,000 sq. ft. master-plate floor in six hours for a cold warehouse built by E.J. Cross, of Worcester, for Winter Hill Frozen Foods Co.

It's obvious by the number of electronics product companies mentioned here that Boston is the center of the world's electronics industry; as you drive out the Mass. Turnpike and Route 128 you see every world-famous name in electronics . . . plant-after-plant-after plant . . . and S&F can proudly say that nearly everyone of them has been a pumping job during the past 10 years.

It wasn't until the Fall of 1980 that S&F bought the first SCHWING pump to appear in the Boston area; it wasn't much later before others appeared on the streets, including three more for S&F. While the firm did not start with SCHWING equipment, it now owns a 3000/31, a 650, 580/23 and 801/28. The firm's Master Mechanic, Bob Runci, has worked with a lot of pumps in past years, but it's the low maintenance needs of the SCHWING pumps that has made him a solid fan.

Besides top performance and low maintenance, there's another big plus for SCHWING that the S&F staff praises . . . Bob Julian, of Quipco, Inc., the SCHWING Distributor. Bob's a concrete pumping pro with the knowledge, experience, dedication and service that makes him an important asset to his customers. S&F sure think so.

Earlier in this story, we promised you more than just another business success story . . .

It all started on the tiny island of the Azores off Portugal. There wasn't much for the Frias kids to do than watch Mama make *caldo* on the open fire most of the

time. So in 1955, the Frias family headed West for America . . . and opportunity.

The opportunity introduced itself in the form of day laboring on construction jobs around Chicago. The Frias boys moved as opportunity moved, doing construction in New York, Connecticut and Massachusetts.

By 1960, they held union cards as Cement Finishers; and in 1965 it seemed like a good time to start a business, so with their old boss, Jack Santos, Tony and Joe launched S&F Concrete Contractors, doing curbs and sidewalks around the world's submarine capital, New London, Conn. In 1968, they started a cement floor specialty business, including trap rock, colored, nonskid and heavy-duty monolithic concrete floors. S&F crews worked as far West as Illinois. Later when the S&F trademarked floors were written into specifications with "or equal," this side of the business accounted for 98% of the yearly volume. There was, though, a slowly developing business for pumping concrete in the construction of buildings. By providing good work and prompt service, S&F helped build acceptance for this method to the point where it's the strong favorite in Boston today.

Tony and Joe make S&F go, no doubt. But their vision of the potential for concrete pumping included the special talents of Wes Urquhart and Pete Piona; the pair combine a total of 68 years experience in concrete engineering and design and make it available to contractors as S&F Managers and Contract Negotiators.

As a job description, they do new business research, engineering and estimating; negotiate concrete work with general contractors and further the acceptance for concrete pumping with engineering/architectural firms.

In this area of the business, SCHWING is another advantage: according to Pete, 'Selling work to be done by a SCHWING is a big help . . . and having more SCHWING pumps for backup on the jobs is sometimes the clincher.'

Even the Office Manager and Controller, Judith Colacchio, has a long experience with the field of construction.

Old World traditions are honored here; Tony's oldest son and two of Joe's daughters are valuable members of the S&F firm, as well as their father, Antonio, one sister and 4 brothers and 2 brothers-in-law as foremen.

S&F is located in Hudson, a suburb of Boston . . . and an interesting suburb it is, too; ethnically, it is one third Portugese, a place where there is respect for people and traditional values like work, loyalty and integrity.

All and all, S&F Concrete Contractors is a fine tribute to Tony and Joe Frias . . . and the nation as well.

"António vai aos Açores

Ver a Fonte do Jordão,

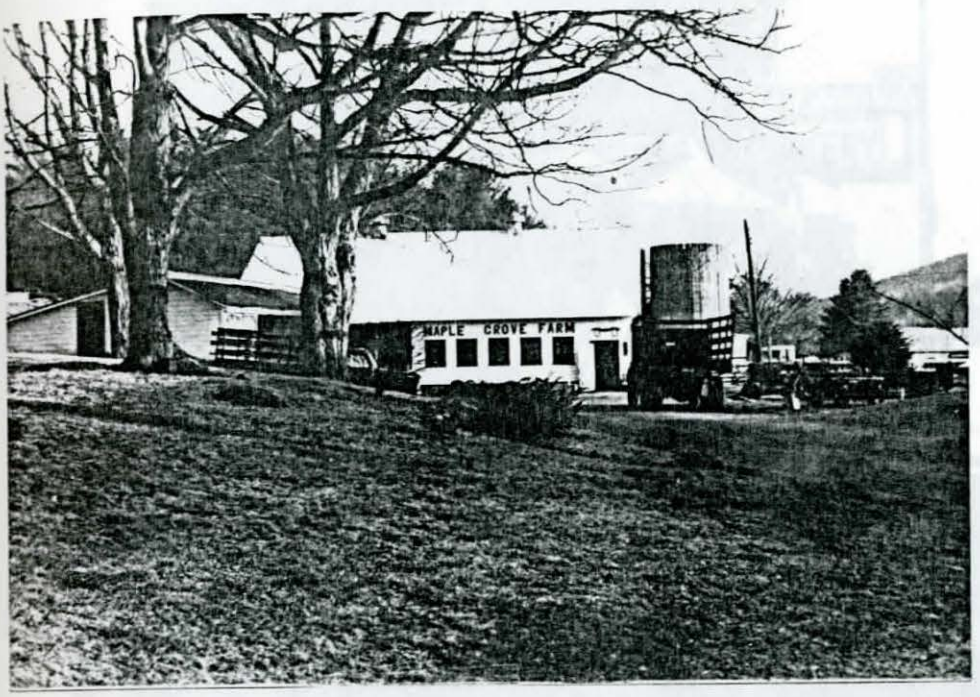
Se tem lá aquelas flores,

Lindas com as mesmas cores,

Dos tempos que já lá vão."

in Frias, António Joaquim de, "Porque os amigos mudam?" Luz que Anoitece.

O Fâme"



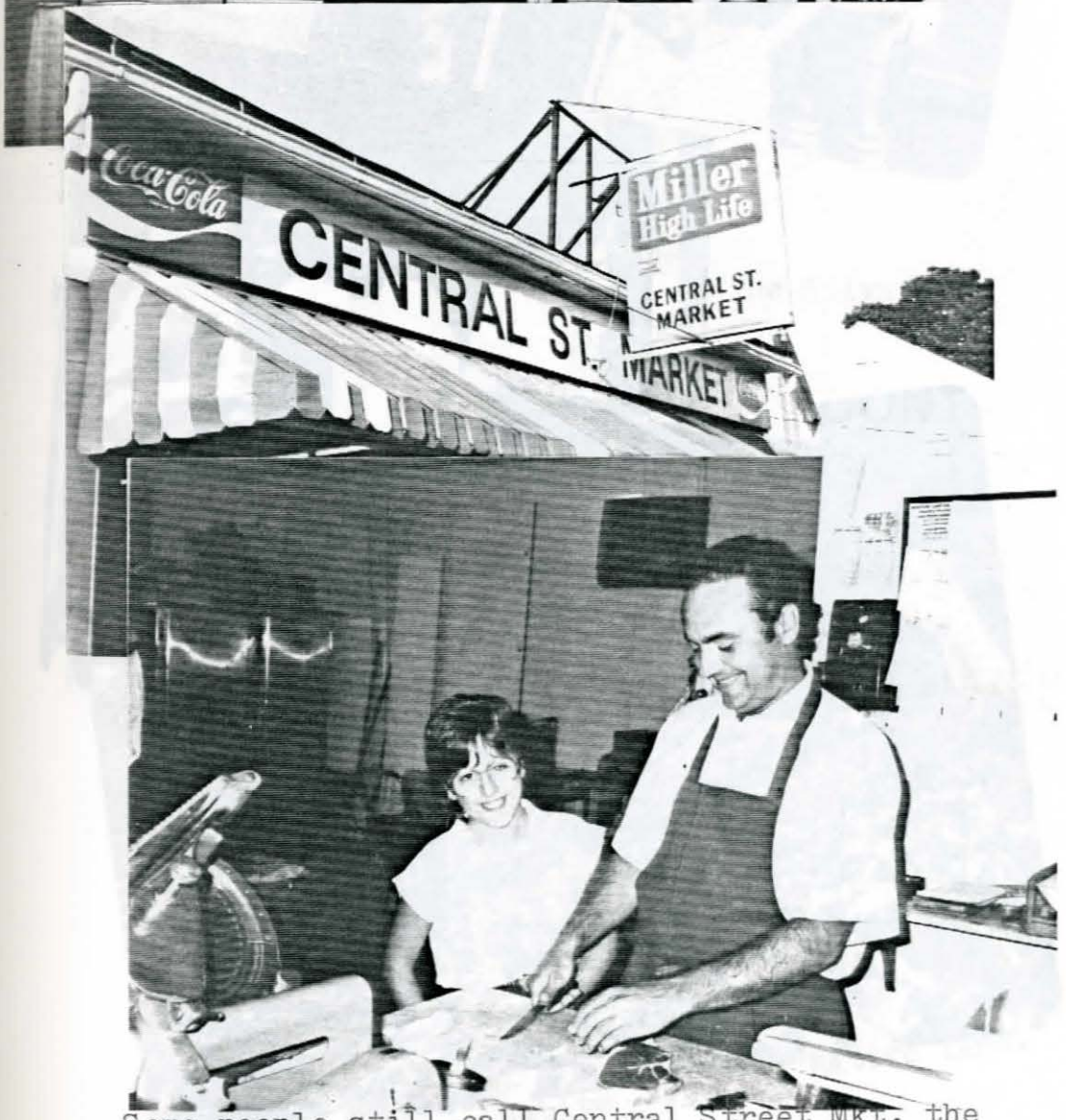
Hudson enjoys the presence of good farming (above) as well as lively music provided by the Portuguese group, "Estrela da Noite"(Night Star).

Maria Emília Henriques de Oliveira

Claudinor Salomão

Ana Maria Costa

Joao de Braga, owner of the store.

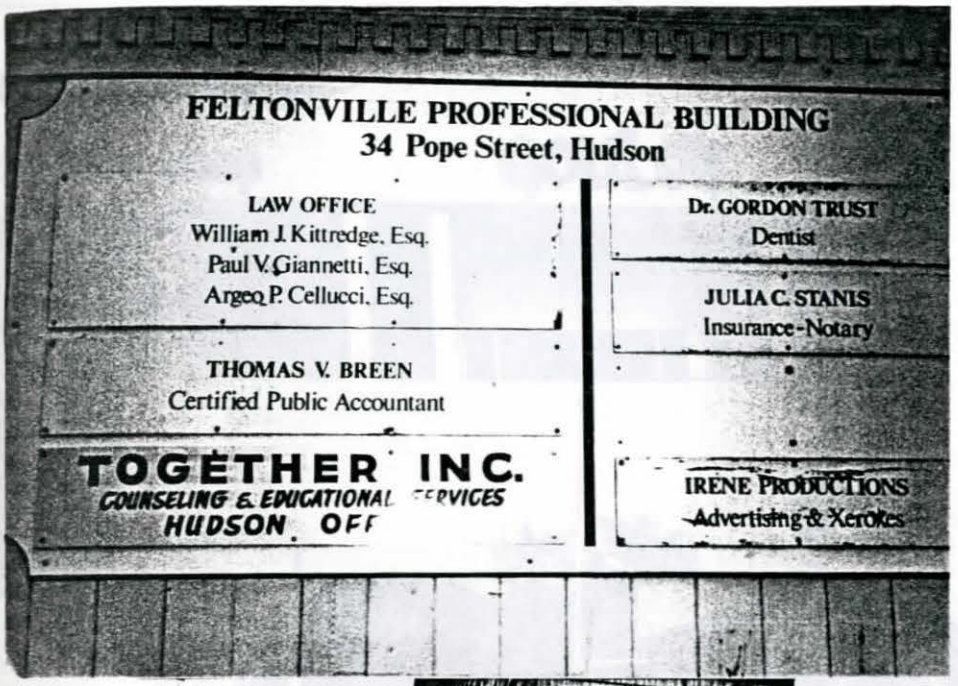


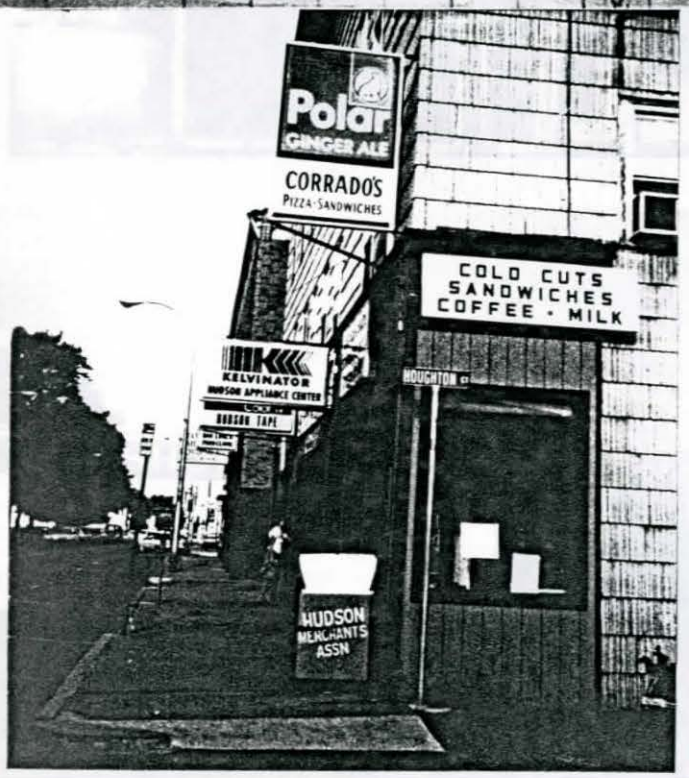
Some people still call Central Street Mkt, the "Estôa do Faustino" because it was owned, for many years, by Faustino Mendes, in his 80s today.

The Silva's

Carryover habits from the native land.

Jacinto Tavares Silva and son, Mario


FELTONVILLE PROFESSIONAL BUILDING
34 Pope Street, Hudson
LAW OFFICE
William J. Kittredge, Esq.
Paul V. Giannetti, Esq.
Argeo P. Cellucci, Esq.
THOMAS V. BREEN
Certified Public Accountant
TOGETHER INC.
COUNSELING & EDUCATIONAL SERVICES
HUDSON OFF
Dr. GORDON TRUST
Dentist
JULIA C. STANIS
Insurance-Notary
IRENE PRODUCTIONS
Advertising & Xerokes


Polar
GINGER ALE
CORRADO'S
PIZZA-SANDWICHES
COLD CUTS
SANDWICHES
COFFEE • MILK
KELVINATOR
HUDSON APPLIANCE CENTER
HUDSON TAPE
HOUGHTON
HUDSON
MERCHANTS
ASSN

men's shop
GOULD'S
NO PARKING BETWEEN SIGNS

Polaroid
NO PARKING THIS SIDE

D&M SHOE CO.
D&M

Tailoring becomes a lost art

by ROSEMARY RIMKUS
Staff Writer

HUDSON — Tailoring is fast becoming a lost art. Just ask Angelo Chaves.

Not one of his 10 children aspires to their father's trade. Angelo's employer has been seeking another tailor for over six months, with no luck. The damand it there, but there are no takers.

A resident of 21 Winter St., Angelo came to this country in 1957 and has resided in Hudson ever since. His grandfather and father before him were tailors and those skills have given Angelo a good living here. He has been tailoring clothing for Gould's Men's Store and the Redwood Shop, 54 Main St. for about 22 years.

Angelo and his brother, Avaristo, now of Warner Street, came to Hudson from Santa Maria, the Azores. They were nephews of the late Jose Chaves, Hudson barber-politician in the '40s and '50s. Angelo's wife, Guilhelmina and their seven children joined him here in 1959.

While getting established in the tailoring trade, Angelo worked for Thomas Taylor & Sons for two years, and later as a tailor for Robert Hall men's store in Natick and for Joseph Perry, local tailor. For several years, he worked at home for Gould's Men's Store and now divides his time between Gould's Hudson and Acton stores.

George Gould says of the soft-spoken Chaves, "It is a pleasure to have him as part of the organization."

Two and one-half years ago, Gould's added Mariana Noguiera of High Street to its tailoring staff. After men's and women's clothing is pinned and fitted by George Gould, his son, Arthur, or Ned Bigelow of the staff, the average wait is two weeks for tailoring completion. The Goulds began a search for a third tailor last year, advertising in English and Portuguese newspapers, but have been unable to augment their staff.

The two tailors work quickly and effortlessly in their quarters on the second floor above Gould's store. (Longtime residents will remember the block as Eagles Hall before it was gutted by fire in the '50s.) They move from ironing board, to sewing machine, to blindstitching machine and back to ironing board. The utilitarian steam iron is always plugged in and ready to put finishing touches to shortened hems, skirt pleats, waist darts, suit cuffs and other tailoring tasks of the accomplished sewers.

Angelo says he doen't do any sewing at home anymore. "A little gardening in the Spring and Summer" he said, in the yard of his Winter Street home, is a form of relaxation for him. His wife preserves some of the vegetables and makes jam. She is employed by Thomas Taylor & Sons.

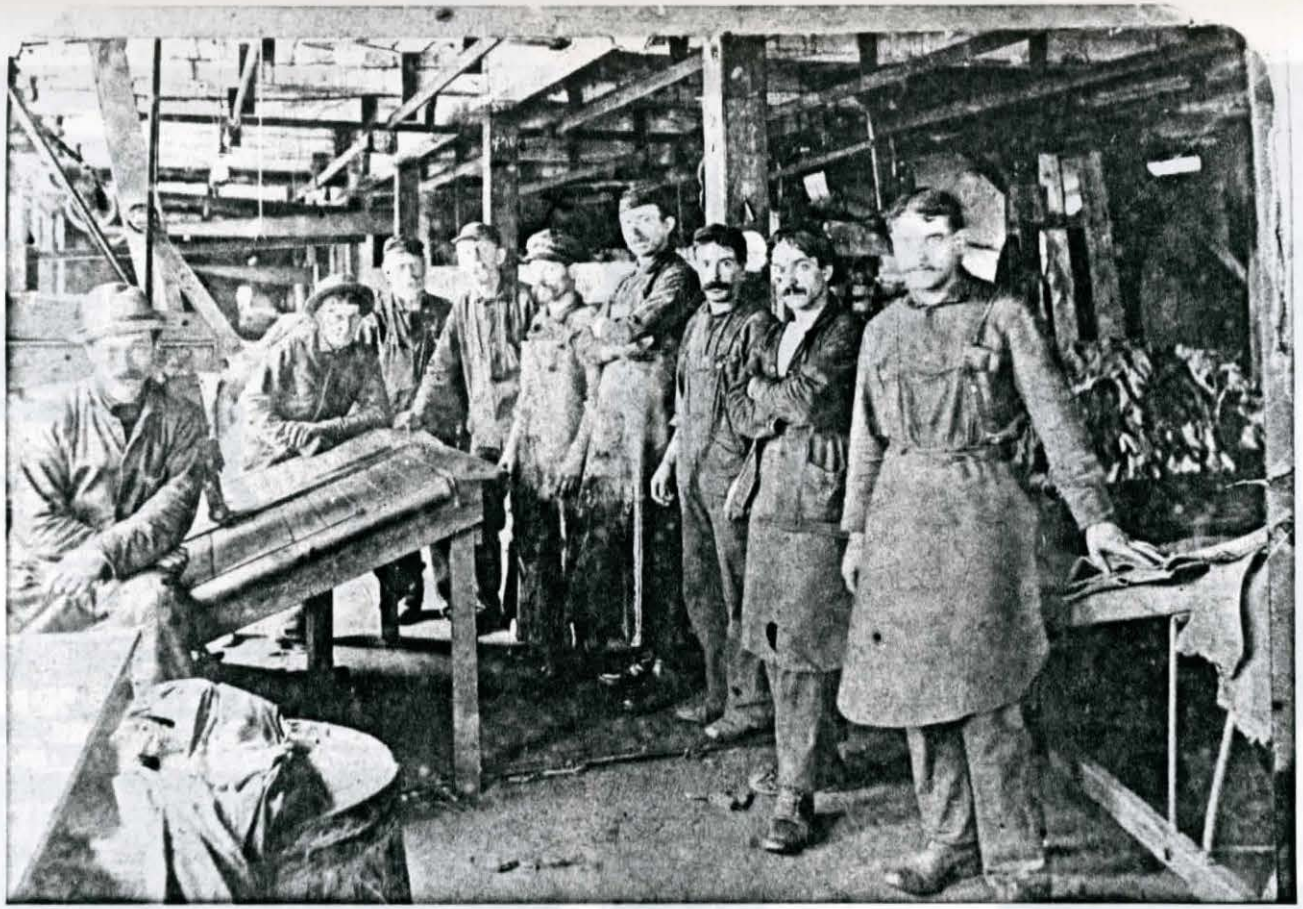
The Chaves' ten children are Maria, Maria Olivia (Livvie), Cecilia, Maria Rosa (Rosie), Maria Guilhelmina (Willie) Marie deLourdes (Marylou), Manuel, Inez, John and Angela.

Only the five youngest live at home now. Inez is attending Bentley College evening school. John, a topranking student in the junior class at Hudson High School, is employed parttime at Gould's as a clerk. His 15 year old sister, Angela, the youngest Chaves, is an honor student in the freshman class at Hudson High School.

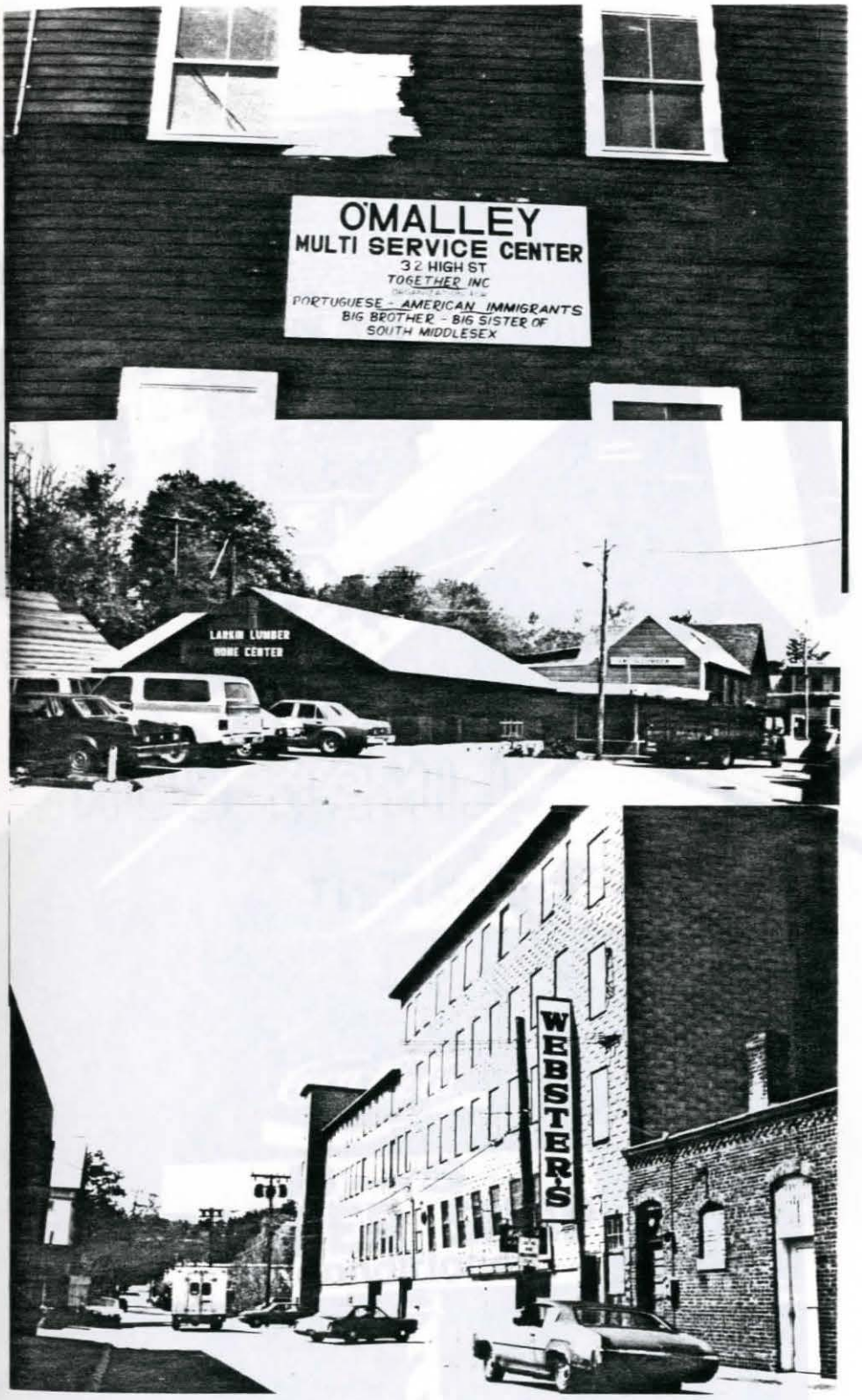
There are eight grandchildren, with three more anticipated.

Maybe one of them will turn to tailoring!

in Hudson Daily Sun, 1 March 1982



Portuguese immigrants inside of the town's tannery.
Photo c. late 1800s; courtesey of Mrs. Amélia Rego of Hudson.

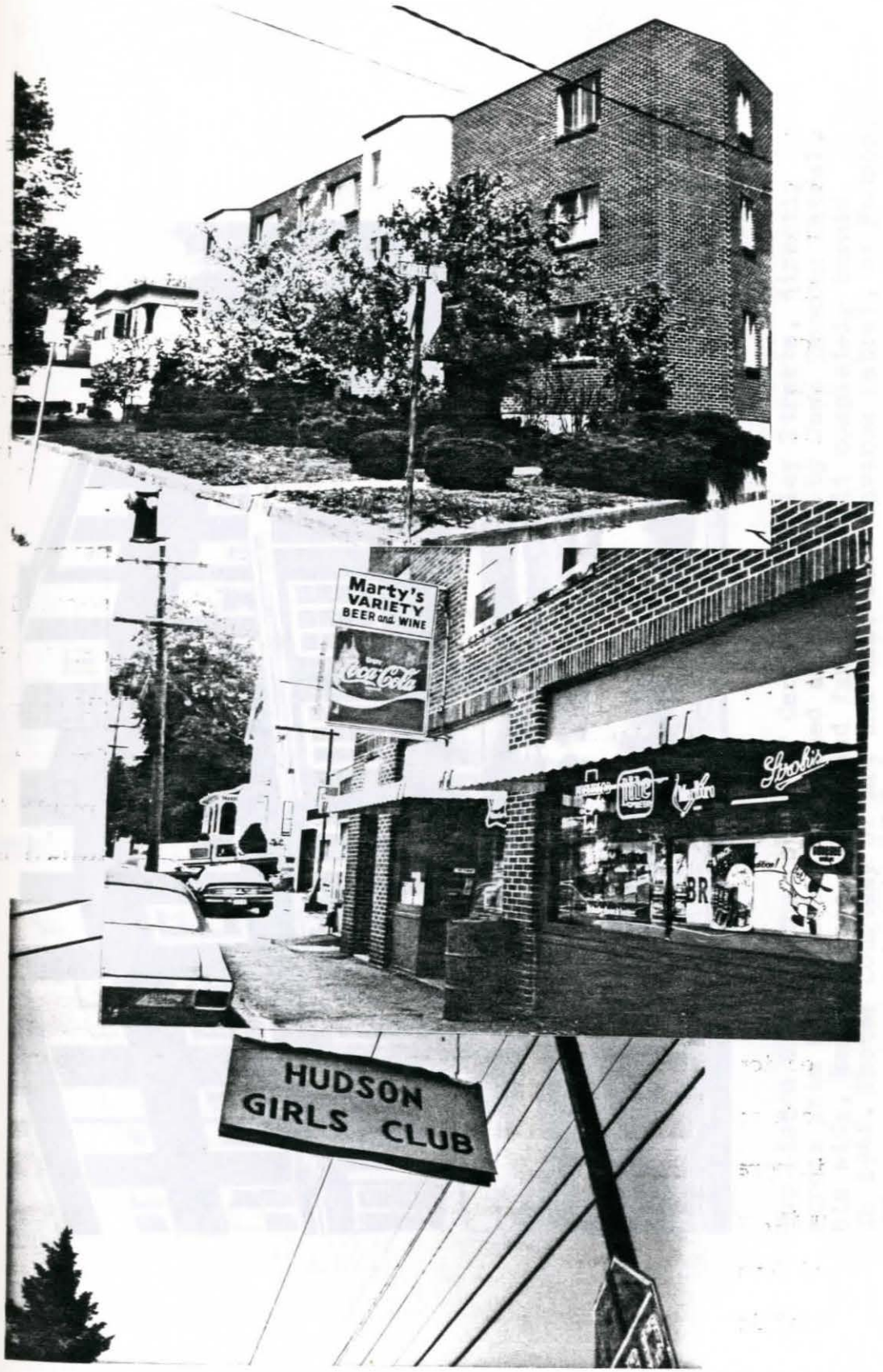

O'MALLEY
MULTI SERVICE CENTER
32 HIGH ST
TOGETHER INC
PORTUGUESE - AMERICAN IMMIGRANTS
BIG BROTHER - BIG SISTER OF
SOUTH MIDDLESEX
LARKIN LUMBER
HOME CENTER
WEBSTER'S

No
TO ZONDUCT
Enjoy
Coca-Cola
B and S
BARBER SHOP
air conditioned

Veo Associates
REGISTERED ENGINEERS & LAND SURVEYORS
8 SOUTH STREET

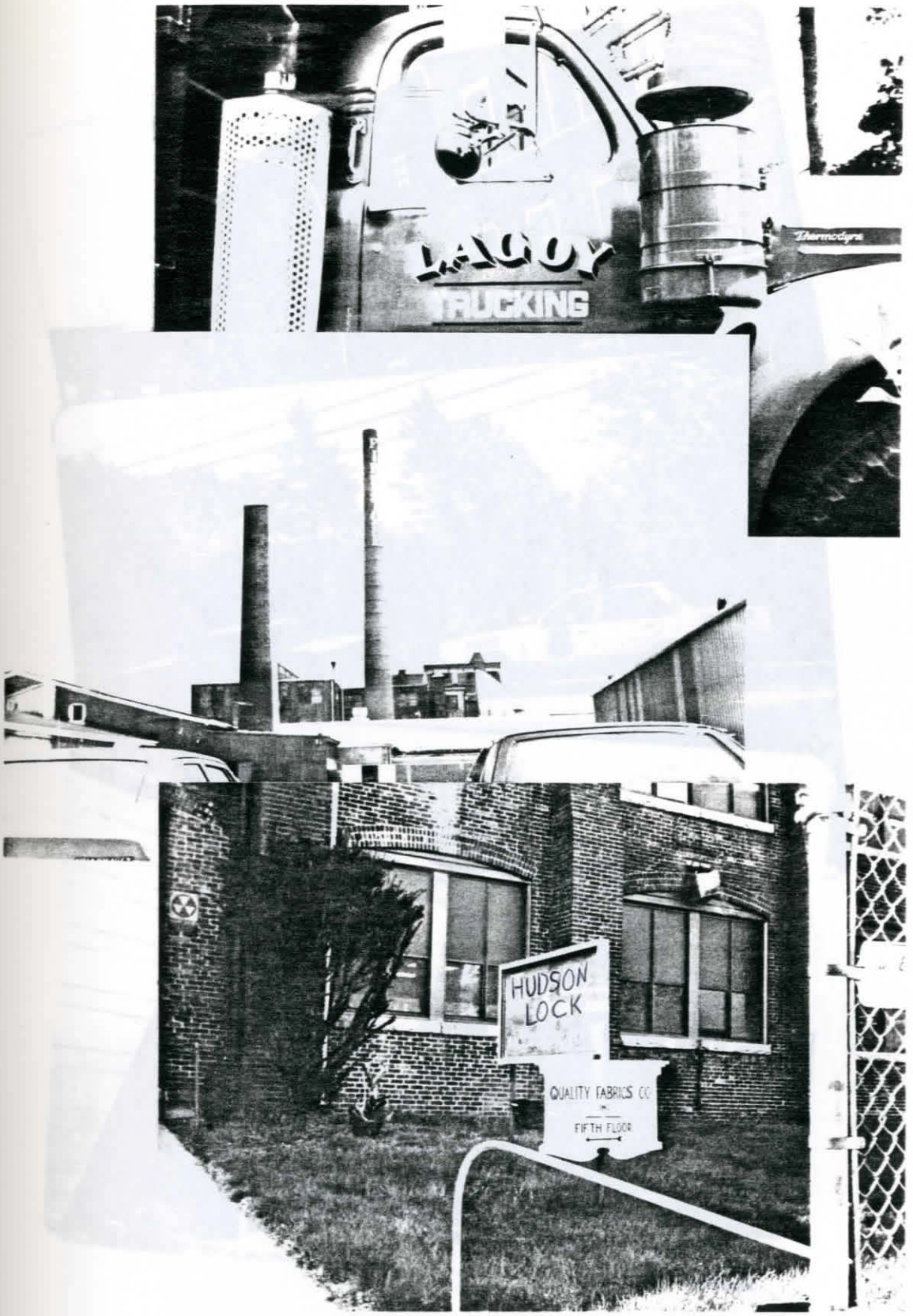
Adams Russell
6 SOUTH ST. 568-0471

ARROW MOCCASIN CO

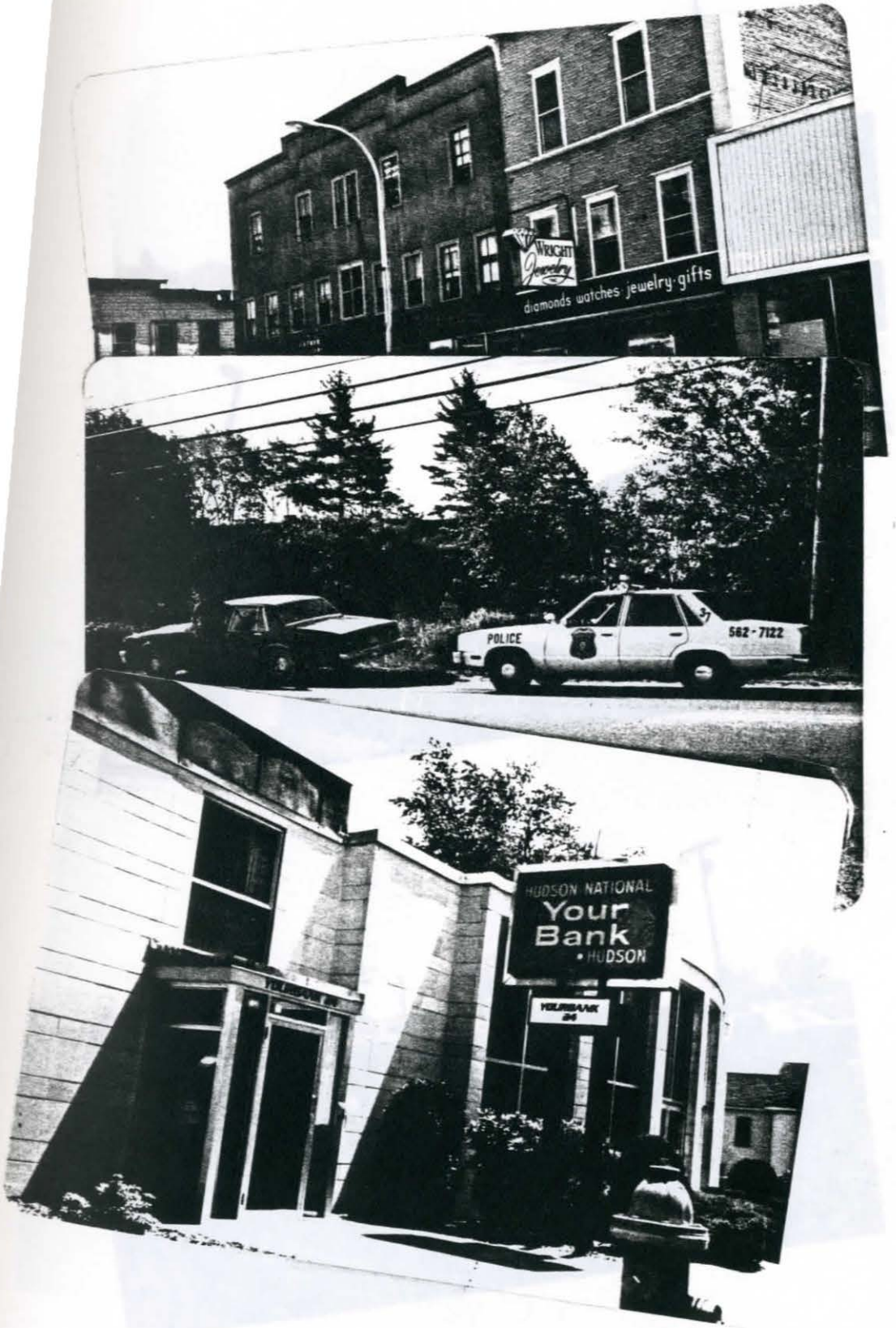


Carter Street is across the street from Hudson Lock on Apsley Street. Marty's has been around for about 70 years. Hudson also has a Boys Club.

The Lisbon Club on the corner of Carter and Apsley Streets, directly across from Hudson Lock, was owned and operated by José Tavares Cabral, his wife, Merces Nunes Cabral and family until it completely burned in 1966. Photo: Courtesy of Mr. and Mrs. José Tavares Cabral, of Hudson. (This photo was taken in 1951.)



Hudson Lock employs a great number of Portuguese.


WRIGHT
Jewelry
diamonds watches jewelry gifts
POLICE
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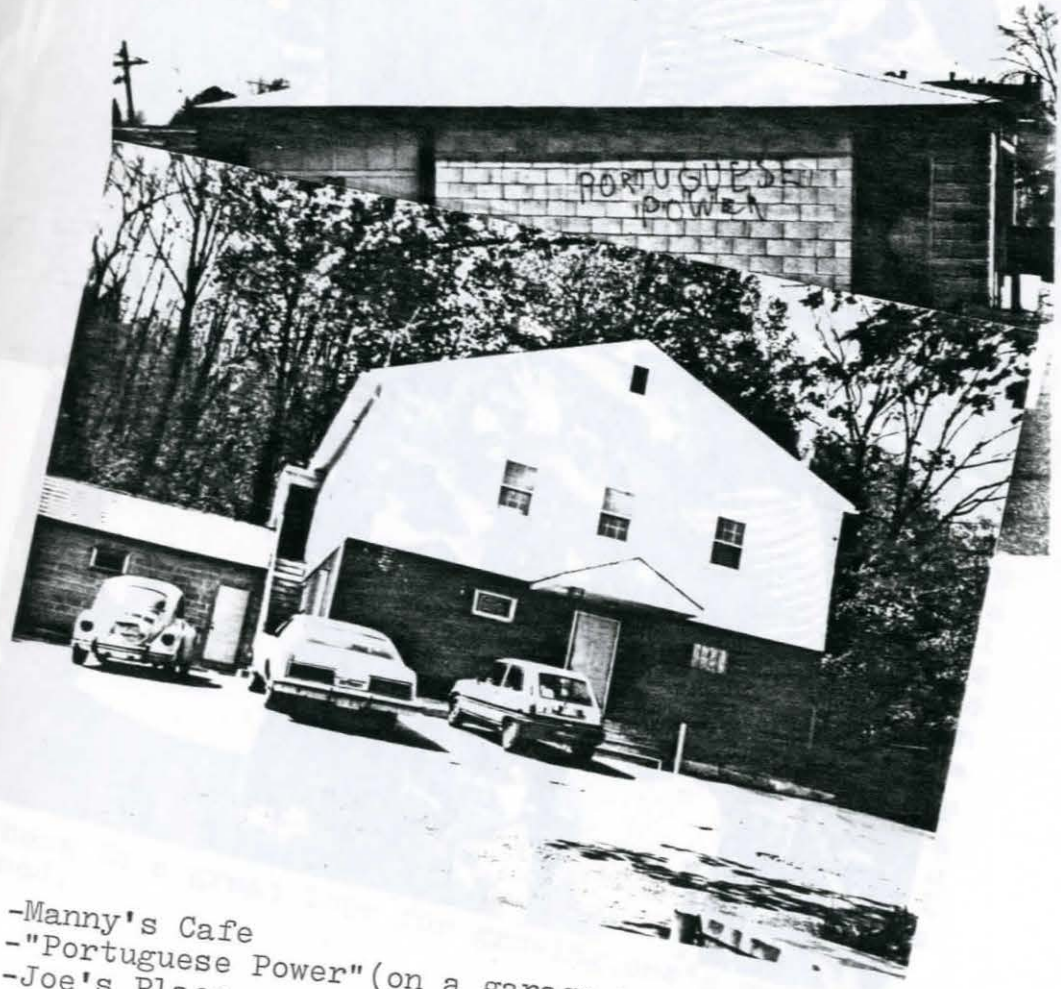
HUDSON NATIONAL
Your
Bank
• HUDSON

office furniture

THE ROTARY RESTAURANT

ROBINSONS HARDWARE
ROBINSONS HARDWARE

J AND S
OFFSET PRINTING CO.
562-3536
LOGO
Design

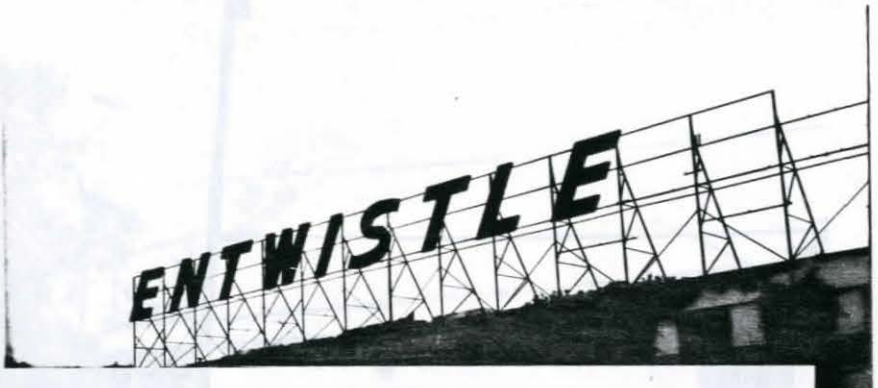


-Manny's Cafe
-"Portuguese Power"(on a garage near Joe's Place)
-Joe's Place

Faustino Alexandre and Celia * Nelson * Paula

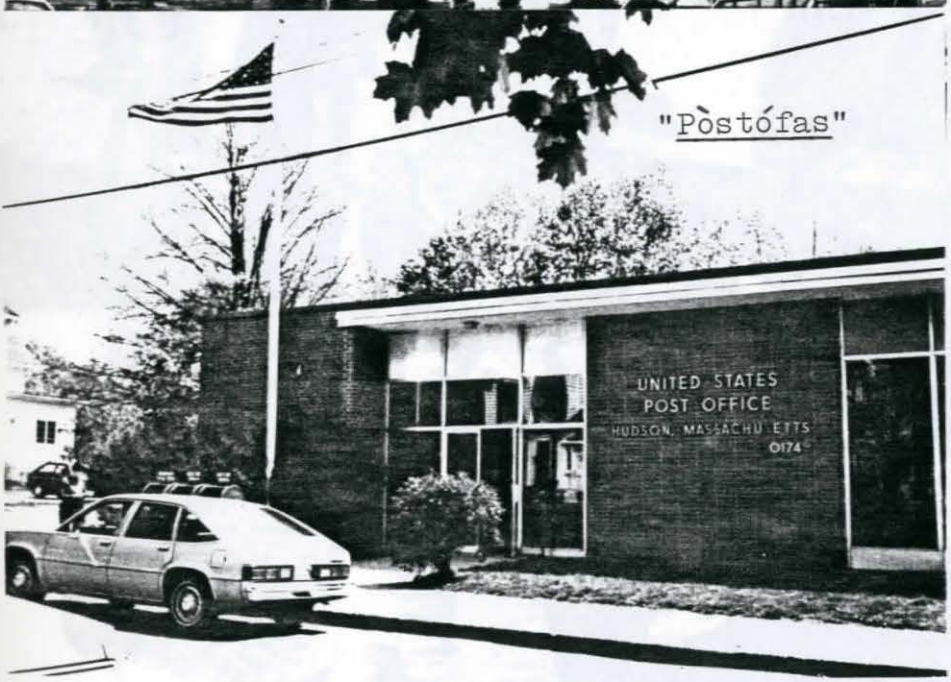
There is a great love for growing one's own food.

"Padrinho"

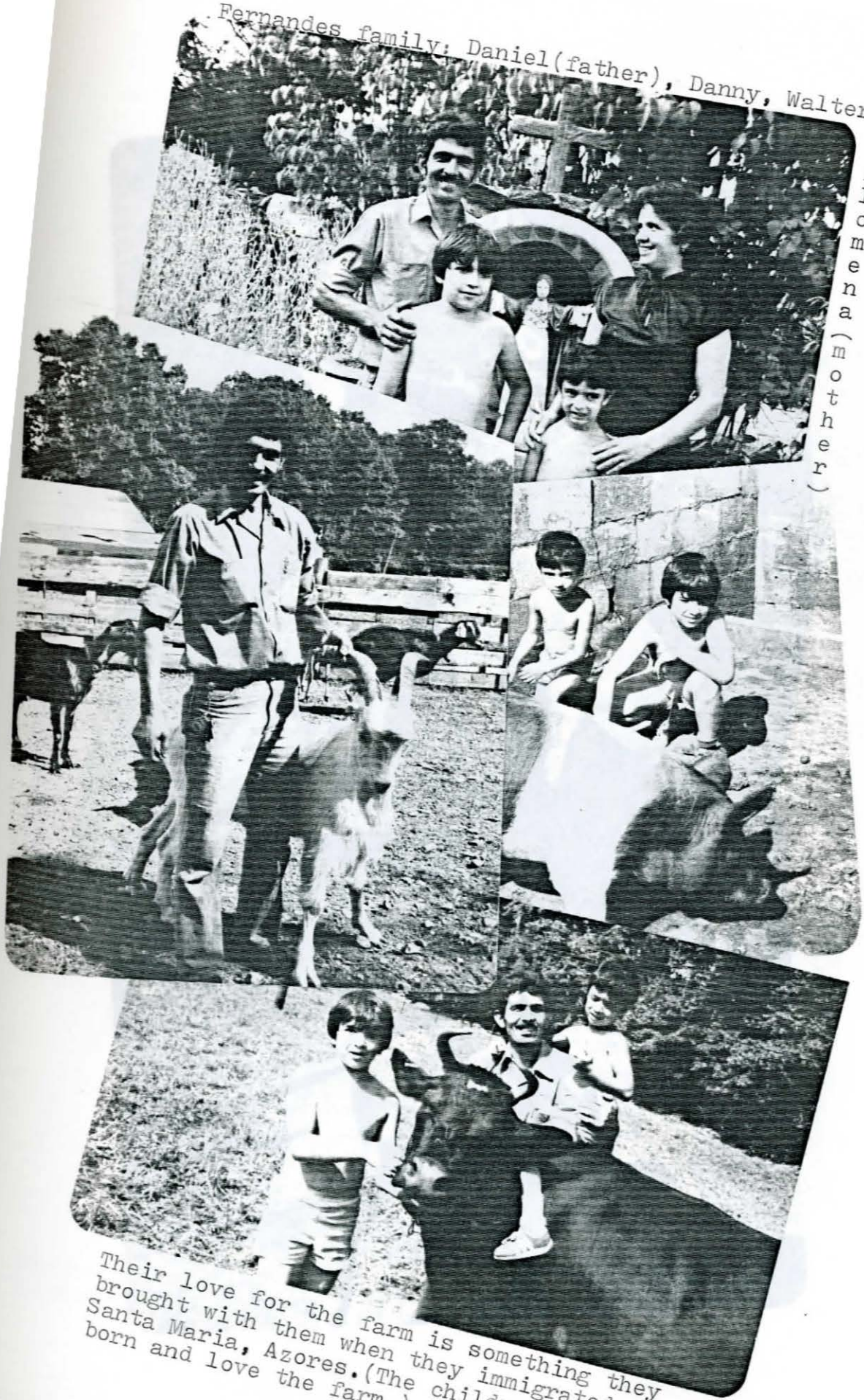


Industry is all about the Town.
From the very old, the Portuguese transform homes into respectable and attractive buildings. There is, in Hudson, a self-motivated thrust for beautification of homes and it is generally known as "Portuguese Urban Renewal".

"Pòstófas"



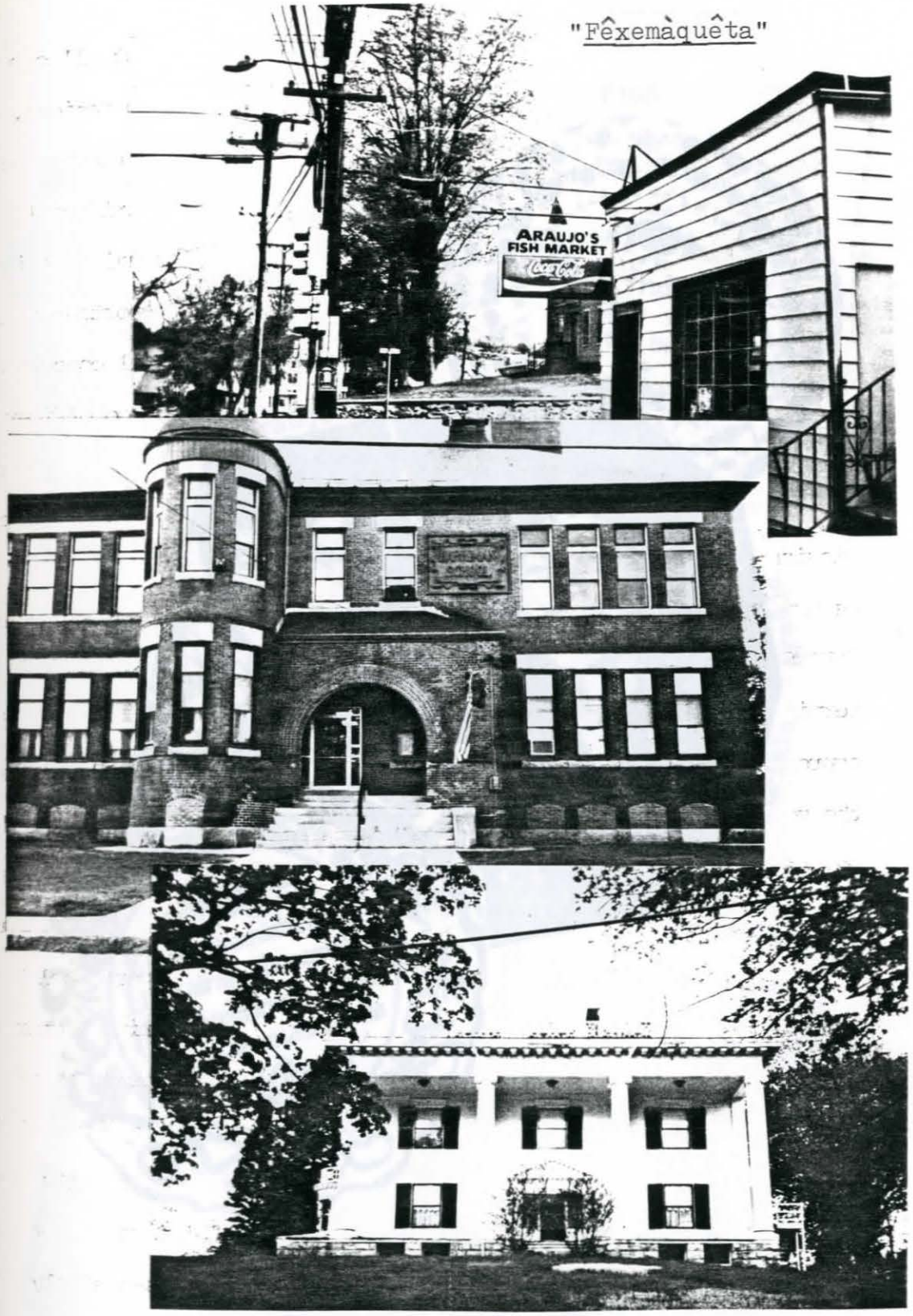
The Farley School was once used as the Town's high school(above).



Fernandes family: Daniel(father), Danny, Walter, Filomena(mother)

Their love for the farm is something they brought with them when they immigrated from Santa Maria, Azores.(The children are Ameri
born and love the farm.)

"Fêxemàquêta"

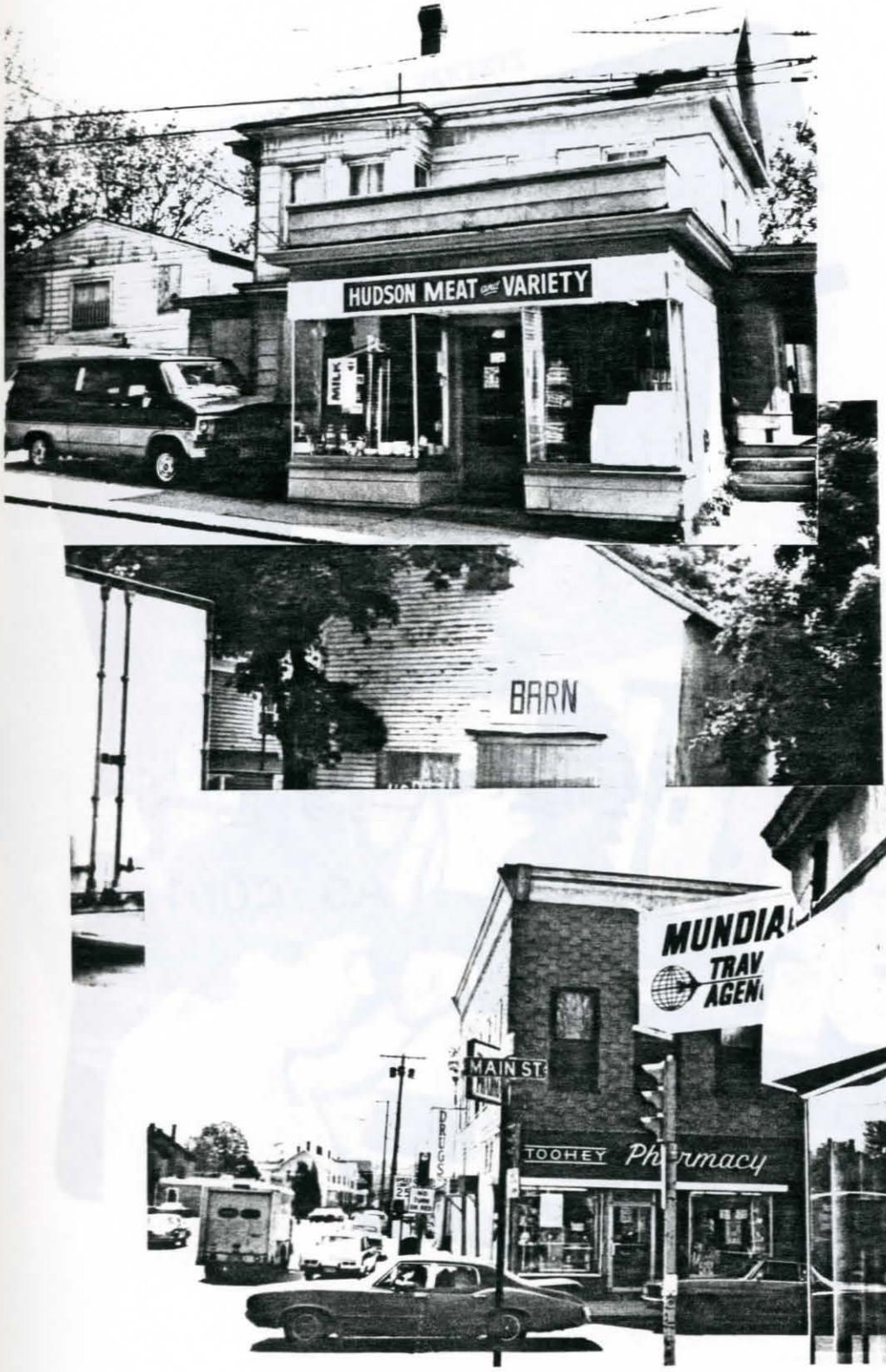


Portuguese Fish Market, Hudson School Department and a mansion in the area.

FISH
ARAÚJO'S
MARKET
Bem-vindo seja
quem vier
por bem
Araújo
Ilidio
Gabriela
Araújo
É modesta a minha casa
Linda a rosa e branquinha
Nela há sempre uma brasa
Para assar uma sardinha

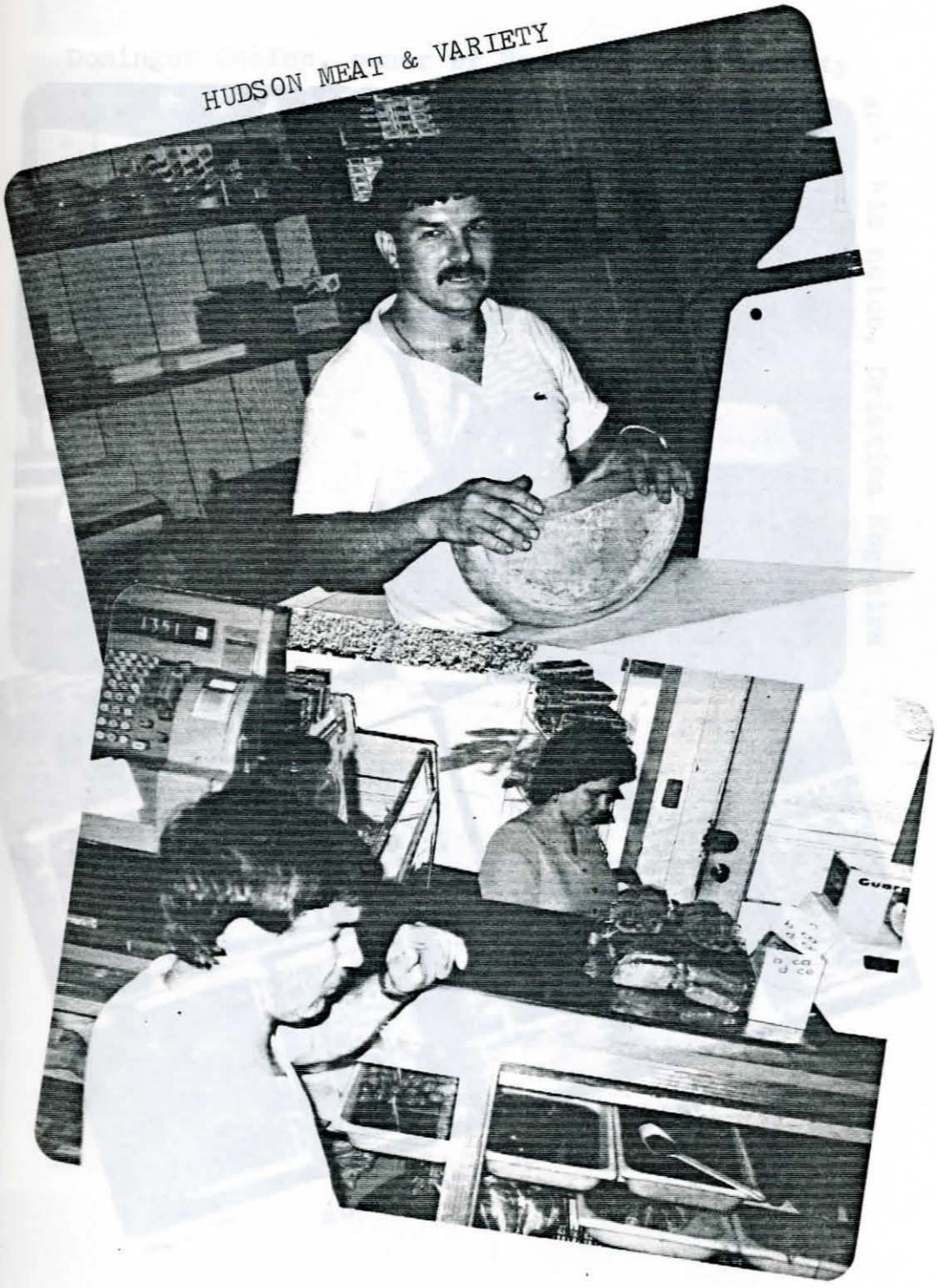
ARAÚJO
FISH MARKET
BACALHAU
MILD
ALMEIDA & CABRAL, INC.
CHOURIÇO
LINGUIÇA

HUDSON SAVINGS
POPE ST.
am pm mini market
24
BRAGA & REGO
Home Improvments
VINYL SIDING
ROOFING STORM WINDOWS
FULLY INSURED FREE ESTIMATES
562-2033 OR 6563



On Manning and Main streets.

HUDSON MEAT & VARIETY



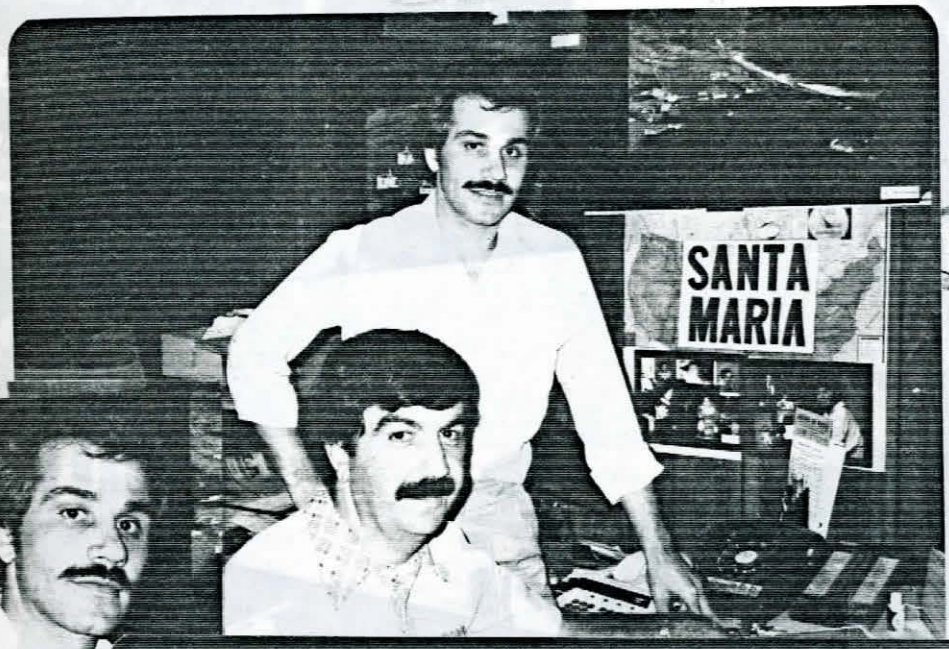
Domingos Coelho, owner of Hudson Meat & Variety and his neice, Cristina Nogueira

Hudson Meat and Variety

RESTAURANT ATLANTA
MUNDIAL
TRAVEL AGENCY
PHOTO
ALL OCCASION PHOTOGRAPHERS
WEDDINGS-
PORTRAITS-
CASAMENTOS-
FOTOS-
INSTANTANEAS PARA PASSAPORTES
INSTANT-PASSPORTS
562-2058
MON.-FRI. 1-9
90 MANNING ST.
EXCURSÕES ☆ 1982
S. MARIA
TERCEIRA
LISBOA
DESDE
$359.00
BOSTON TODAS

José

José M. Figueiredo
and
António Chaves



Tony

HOUGHTO
AND LINOLEUM
HUDSON
WALLPAPER & PAINT
PARKING IN REAR COMPLETE COLOR SERVIC
EAST
62
STOW 5
MAYNARD 8
ARCO
MAIN
BROAD ST
MANNING ST
TRAVEL
AGENCY, INC.
MUNDIAL
TRAVEL AGENCY, INC.

Excursões de Boston

Excursão de marienses a Santa Maria Junho-83 **(Foto Pepe)**

Aquando da primeira excursão de Marienses, vindos de Boston no dia 26 de Junho com destino a Santa Maria, o Baluarte contactou o Sr. António C.Sousa, proprietário da «Mundial Travel Agency», no sentido de saber quantas mais excursões directas de Boston para Santa Maria estavam previstas para o corrente ano.

Assim, fomos informados que para além desta primeira excursão mais 3 se seguiriam com chegadas a este Aeroporto no dia 17 de Julho, 14 de Agosto e outra em Setembro, esta última não trazendo passageiros, mas com a finalidade de transportar de Santa Maria para Boston passageiros vindos em excursões anteriores.

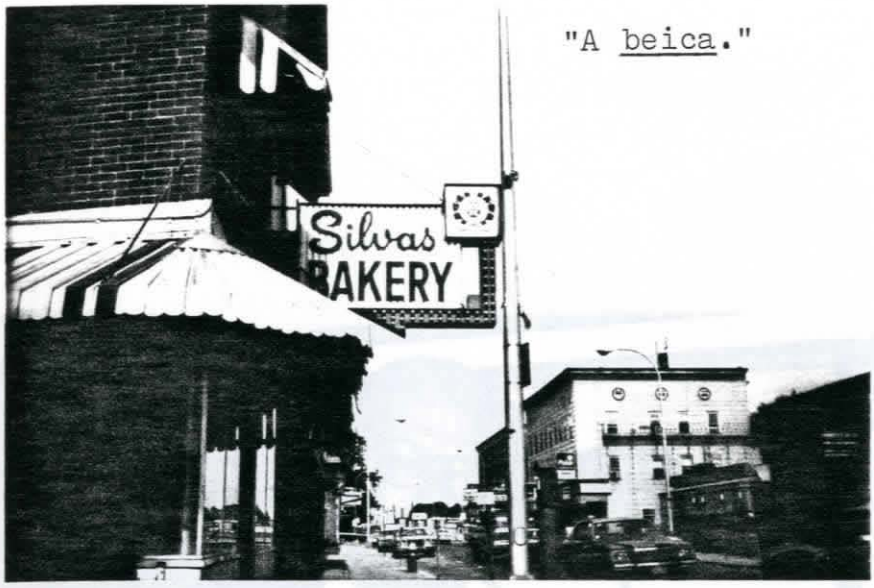
Sobre a continuidade de excursões para o próximo ano, e que tão grande regozijo têm provocado na Colónia mariense radicada nos Estados Unidos da América, o Sr. António Sousa tem a intenção de mantê-las, e até se possível aumentá-las, dependendo esta última hipótese do número de passageiros interessados.

Esperamos que as aspirações do proprietário daquela agência um mariense há muito radicado em Hudson, sejam coroadas do maior êxito, e que no ano de 1984 muitos mais marienses possam vir directamente de Boston para Santa Maria.

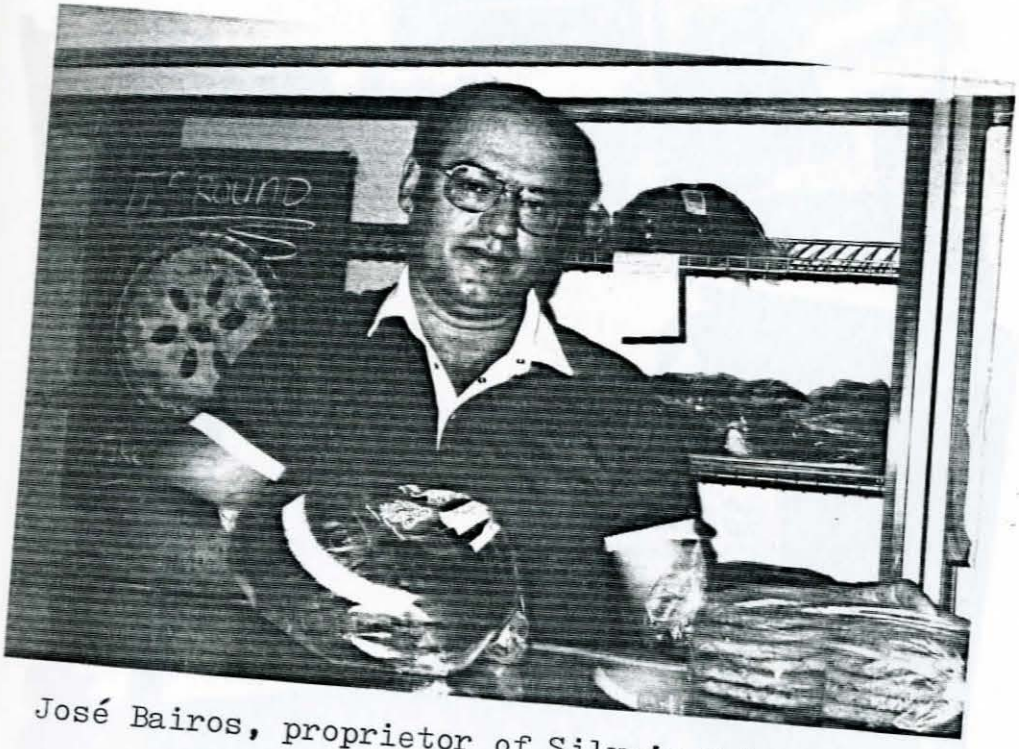
Report on the recently developed charter flights from Boston to Santa Maria, Azores by Hudson's own MUNDIAL TRAVEL AGENCY. Charter flights started in 1983 and it is predicted that many more will become a reality since there are so very many people wanting to take their vacation time back to the Azores. Through charter flights passengers have the luxury of reasonably reduced rates.

in O BALUARTE DE SANTA MARIA (10 August 1983)

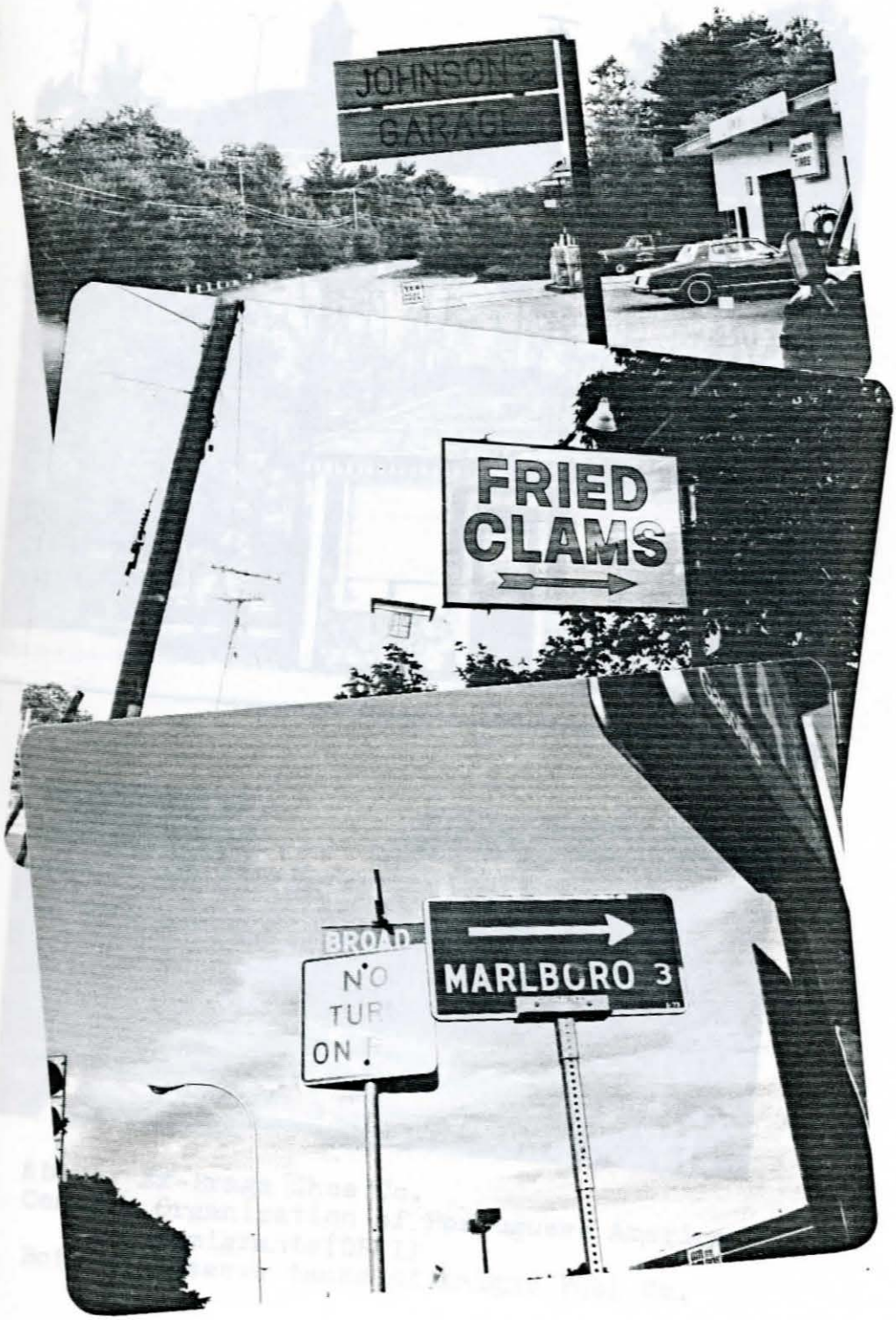
"A beica."

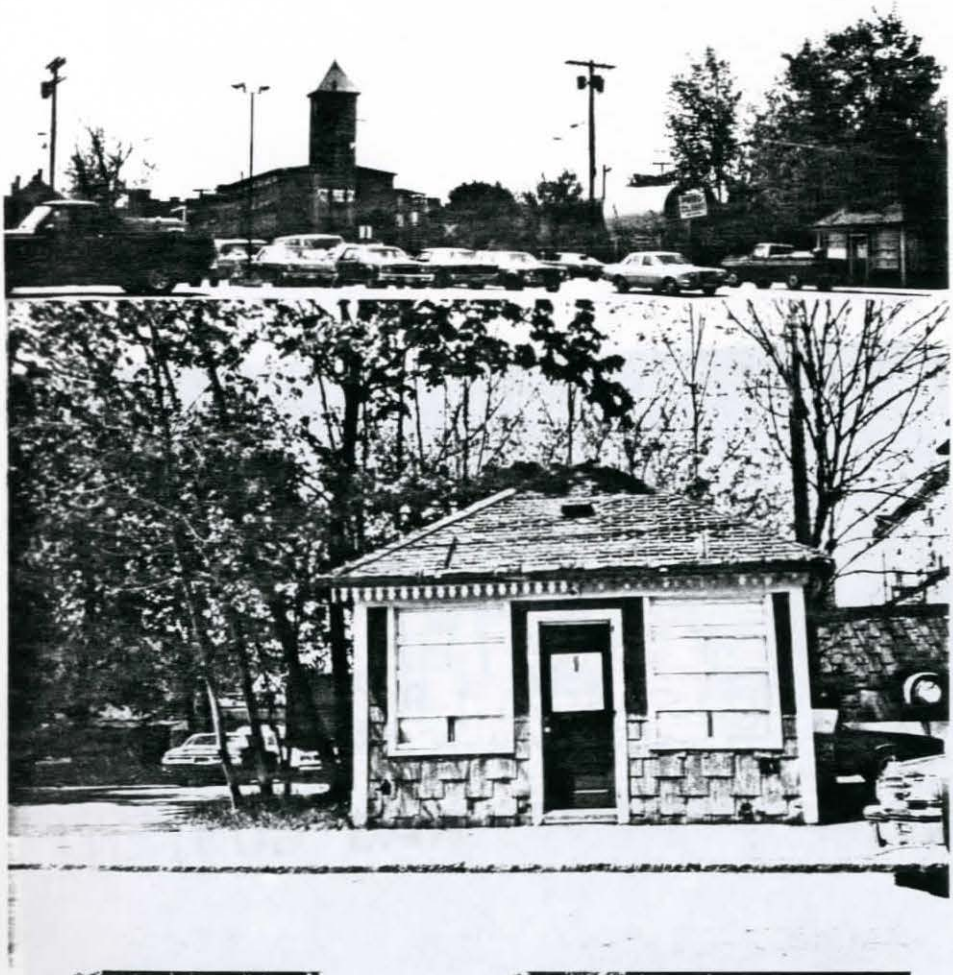


The only Portuguese bakery in Hudson currently owned by Mr. José Chaves Bairos. It was owned by three other Portuguese: 1. Ernesto Silva, 2. Arnaldo Cruz, and 3. António Frias who then sold it to Mr. Bairos about three years ago.



José Bairos, proprietor of Silva's Bakery.


JOHNSON'S
GARAGE
FRIED
CLAMS
BROAD
NO
TUR
ON
MARLBORO 3



Above: Ex-Braga Shoe Co.
Center: Organization of Portuguese American Immigrants(OPAI)
Bottom: Reserve tanks of Knight Fuel Co.

ORGANIZATION OF PORTUGUESE AMERICAN IMMIGRANTS

"Fêxemàquêta"

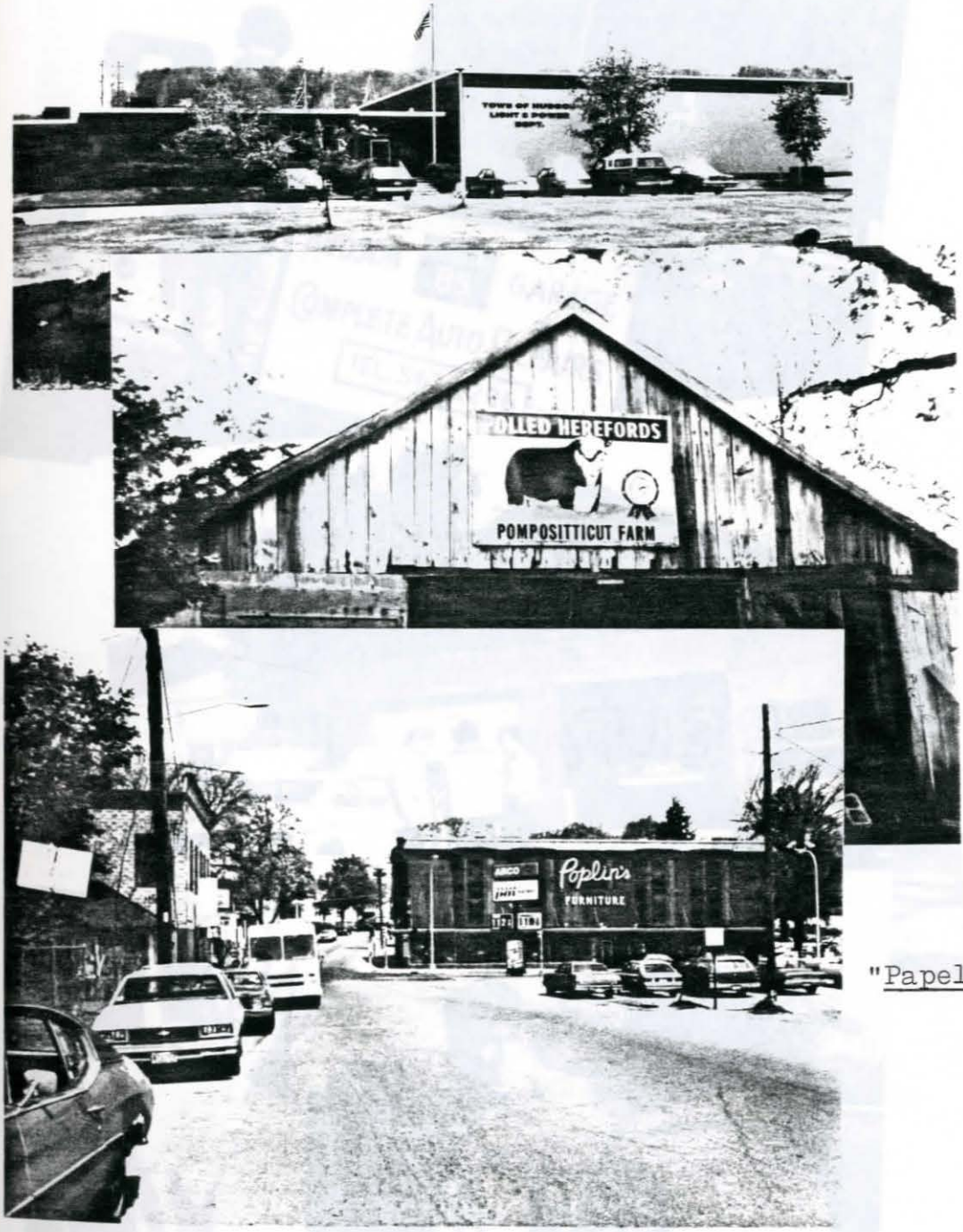
Ex-Braga Shoe Co.

Broad Street, an area with heavy concentration of Portuguese residents.

Hudson Fish Market
Tony Frias
Live
Beatriz
José Erneste
Debbie
Chaves Family

"Estôa da Jacinta"

Broad Street



"Papelins"

son ... Pedro

father ... José Carneiro

MACHINE TOOL CO
TOP
digital

HUDSON
SANITARY
LANDFILL
SITE
HUDSON PRINTERS
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C H A P T E R VI

CULTURAL MAINTENANCE: HOLDING TIGHT

"Although some of the old traditions may be out of vogue, there are many basic teachings which we must never forget. Our culture is the basic ingredient which keeps us--the Portuguese--or any ethnic group identifiable. We must never loose it! Our people are very strong and so that we continue that way(and even get stronger) we must learn to always work <u>together</u> in harmony. There is nothing more destructive to any culture than the disunity of a people. This must never happen to the Portuguese or we will, without doubt, loose everything."

Amélia Rego

PORTUGUÊS: SÉTIMO IDIOMA NO MUNDO

"Para todos aqueles que considerem a língua portuguesa uma coisa bizarra, comprimida nos fojos mais esconsos das culturas, um utensílio inerte e estrebuchante de moribundo, avançamos os seguintes números, extraídos do livro "The Principal Languages of the World", do prof. Sidney C. Culbert, da Universidade de Washington:(em milhões)

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in Diário dos Açores, 14 de Abril de 1983

"People who take no
pride in the noble
achievements of re-
mote ancestors will
never achieve any-
thing worthy to be
remembered with
pride by remote
descendants."

Magaulay

"The Portuguese generally come to America to stay. They are a very strong, courageous, honest, hard-working group of people who keep in mind the importance of family life. Perhaps it is love. Indeed, it comes from their upbringing. Because of socio-poli-economic conditions in Portugal, many Portuguese (a great majority of whom are Azoreans) emmigrated to the United States; many have settled in Hudson. Most of them continue to look back. They left everything behind--often their lives, hearts and souls. Here, for the first few years they are as if in Limbo, yet with that never-ending feeling for want to return home. They return as often as they can according to their means. Every year thousands of Portuguese and their descendants, to include very many non-Portuguese people, go to Portugal, most particularly the Azores(since there are more Azoreans in America than in the Azores...). There is that never-ending umbilical cord that was never totally severed which calls out for feeding from the mother country--Portugal.... There is always that regression into all that is native— into all that is inherently yours. It's that intertwined and unexplainable feeling of hunger which continually draws them to their native homes like the power of a gigantic magnet.

It is the way of the Portuguese soul. Their home is Hudson. Hudson is any city or town where the Portuguese emmigrant finds himself attempting to improve his life. This is the new home--the "terra nova", but their hearts insist on following their souls which cry out profoundly and infinitely the bitter-sweet agony of "SAUDADE" (nostalgia)--their love for all that is native to them. The Portuguese.... Ah,yes--a worthy people...."

António Sousa

"The Azoreans were the first Europeans to arrive in America. At the Ponta Delgada Public Library can be seen Custom House Registers dated 1794 giving names of"English Sloops" coming from "English America" and bringing cod-fish, salmon, tar, flower, cloth, boards, etc. From these voyages resulted the first propaganda panphlet issued in America--as far as I know--about trips to the Azores made by the ship SARA, the "barca SARA" still in the tradition of old Azorean people."

J. Silva Júnior

in Azoreans in America and Americans in the Azores, pp. 13-14.

"I have already been told that whenever anybody comes from the other side of the Atlantic it is to ask you for something. The way you respond is well confirmed by what you have sent to my fellow Azoreans in S. Jorge and recently to the Lisbon flood victims. So it is your fault if I also beg something of you.

I will start by asking you to encourage the use of our beautiful Portuguese language, in which your mothers sang lullabies to you and taught you your first prayers.

I ask you also to keep your Portuguese surnames as people from other countries keep theirs.

Helping the wonderful work of the clergy of the Portuguese parishes with your presence at all their activities. So the religious services may not be only a meeting with God but with yourselves, with those Portuguese roots which live within yourselves, the language will be the main way.

By subscribing to or advertising in the Portuguese papers in this country you will cooperate in order that they may have an easier existence. Their prestige will become that of the colony itself.

Listening to Portuguese radio [and television] programs you give them greater scope. The bigger the audiance, the better the programs will become. So you will contribute to their aim of a closer and more personal unity of the Portuguese."

"We have a glorious historical past; we have proved

with present actions in all fields of human activity, what we are capable of. Therefore we have every right to look forward to the future with real hopes, a Future in which we can forsee the greatness of these two countries at peace, these two countries whose beloved and glorious sons in Africa or in Vietnam shed their generous blood fighting against the same red enemy, these two countries whose flags they kiss with the same feeling and between which Portuguese-Americans divide their hearts--PORTUGAL AND AMERICA."

J. Silva Júnior

in Azoreans in America and Americans in the Azores, pp. 23-24.

"Todo o amigo no Céu voa,

Com a graça do Senhor,

Nós vamos buscar a coroa,

Para casa do imperador!

...

Dar a todos de comer,

A cada um o seu pão,

É este o maior dever

De quem se chama cristão.

Jaime de Figueiredo

in Impérios Marienses, Folclore Açoriano.

"We know that we have a culture worth maintaining. It is important to maintain native traditions because if we loose interest in them, they soon disappear and native cultural pride will become only a part of yesterday. I think that it is important, for example, that in 50, 100, 200 years there still be the traditions of the "chamarita", "fados", feasts of the Holy Ghost, Our Lady of Fatima, St. John, the Carnival.... All of this and more contributes for the betterment of life in our community or in any community.

Our language--Portuguese--in this country does not enjoy great prestige and is not of largely noted reputation perhaps because it is not one of the first or second most common language. It is, nevertheless, one of the top ten rated most important by the federal government since over 150 million people speak it worldwide. If Portuguese is not respected in this nation—if it is not kept alive through school curriculums and at home, children will not have the opportunity to learn the contributions of their ancestors.

In Hudson, the Portuguese culture has been excercised and is continuing its strength through the interest of the people keeping it very much alive. The Portuguese Club has been in existence for over 50 years. We have a Portuguese Continental Union, Lodge number 5, in our town and it has also been here for over 50 years. For over 60 years

we have had the Holy Ghost Society which was originated by people of the island of São Miguel. There is also the "Império das Crianças" and"Impérios Marienses", the first being held for children and the second for all at the tradition of the island of Santa Maria. Additionally, for more than 30 years, we have been celebrating the Feast of Our Lady of Fatima. For Portuguese listening, WSRO in Marlboro provides the Portuguese with music and talk shows each Sunday. The program is called "Portugal 73"(because it originated in 1973). Very recently, the Portuguese of Hudson have been afforded the opportunity to enjoy Portuguese television programing through cable, thanks to several people, but most especially to Tony Chaves, ex-selectman of Hudson and currently working at the Mundial Travel Agency on Main Street. For quite some time Hudson's St. Michael's Parish has given masses in Portuguese. The current priest is the Rev. Aristides Zacarias. In addition, cultural and language maintainence is practiced through the very fine bilingual program in Hudson.

I firmly believe that we should all maintain what we brought with us from our native homes, but we must also respect and learn what belongs to our receiving countries. We should get more involved in Portuguese and American activities and should never be afraid to get ahead."

José M. Figueiredo

"The Holy Ghost Feast, St. Michael style is somewhat different than that of the style excercised by people from Santa Maria(of which Hudson is mainly composed at this time). When I came to America in 1938, the Holy Ghost Feast--"Império Micalense"--was celebrated at the Portuguese club. At some point some differences arose between "marienses"(people from Santa Maria island), "micalenses"(people from São Miguel island) and "continentais" (people from Portugal proper--the mainland) and so the feast was celebrated at the Town Hall.

It was I who initiated the "Impérios Marienses" (Holy Ghost Feast, Santa Maria style). The idea was really borrowed because it was in Saugus, Massachusetts that I saw our traditions being carried out just like in Santa Maria. Each year Saugus holds its traditional Holy Ghost feast, Santa Maria style, and since I would go there each time, I thought that if they can do it, why cant we do the same in Hudson? My father[José Maria Chaves] had told me that it would be unlikely that I would ever get such a feast rolling in Hudson, but I still went ahead making every effort to gain support of other interested people. This was in 1973. My cousin, Tony Chaves and Tony Dias Chaves(of Mundial Travel) and I had a meeting one sunday at the Portuguese club. There were actually about six people in this initial meeting. We spoke and organized our objectives. The following year was to have been the

first "Império Mariense" in the town, but without soup [Traditionally, soup, meat and wine is served to all who come to the festivities free of charge]. There was not sufficient mony to cover for that tradition. At least not for the first year. In order to raise monies for the first feast, we went around knocking at doors and we were able to get quite a bit. Some gave one dollar, others five or ten. People gave what they could afford. We even went as far as Connecticut and we also raised funds there. It was, later, necessary to buy dishes, silverware, stoves... The first "Coroa" (Holy Ghost crown of silver) came from Portugal. The first year, we used the crown which belonged to the Holy Ghost Society. It was the second year that we had our own. Tony Chaves took a trip to Portugal and obtained it there. It cost over $400.00 at that time. We started the entire thing without one red cent and when I left, we had chairs, tables, chinaware, silverware--everything necessary to hold proper functions each year. I was the first president and left there in 1977. The first "Imperador" was António Frias. The second president was José Erneste Chaves and the second "Imperador" was José Puim Monteiro.... This is a very lively tradition that continues to add colour and flavour to Hudson...."

Francisco(Frank) Chaves

ON VOTING

"Let it never be said that the opportunity for political representation was never a free choice by American citizens. It has always been. As to how the voter is convinced depends upon the strength of issues presented by the running candidates. Objectivity by both voter and candidate are paramount considerations if honest and just voting is ever to exist. Public servants are, as each of us, made of flesh, blood and bone. They are not prey to the capriciosness of voter misconduct, although they are often attacked rudely and unjustly. The candidate should never be elected to office because of his/her national origin, but because of her/his quality record and current issues. Ethnic votes will always be a subjective part of the voting process. There are always many people that do not understand the candidate's objectives/issues as there are also voters who would not care to listen for one reason or another. Because of this lack of knowledge, often voters will vote for someone whose name appears Irish, French, Hispanic, Portuguese, Lithuanian.... In any event, when candidates knock at doors, they are seeking support from the public at large. They are, likewise, doing the same when they publicly speak and present their views on important issues. What is yet so incredibly unfortunate in a society which is ever so

educated(compared to our forefathers) is that people (voters) often do not vote for candidate X because s/he is of a certain ethnic group. This is, at the greatest sense of the word, prejudicial and racist and cannot represent honesty and social justice in a free nation. Perhaps there may be people who would frown at this very statement, but often the truth is not so very pretty and, as the old saying goes, "if the shoe fits, wear it." The idea is to fit into shoes that are colourless, raceless, non-religious, sexless.... There are yet those voters who might think that such a thing is non-existent; i.e., the fact of voters not voting for people because they may be Black, Hispanic, Irish, Lithuanian, French, English, Portuguese... But the fact remains that there are, most regretably, people who would, and so shamefully do, tell candidates right to their faces that they will not vote for them because they are of a particular nationality, race, religion, sex....

Objectivity is colourless, raceless, sexless, non-religious; essentially non-sectarian and must be the only paramount consideration by both candidate and voter."

Adalino Cabral

"Culture should always progress in tune with the people that keep it alive. For example, the tradition of the feast of the Holy Ghost is so evident in Hudson and, in fact, is bigger in Hudson than in Santa Maria itself, believe it not. I'm a"foliao"[traditional part of a trio singing group that sings inventive lyrics on the spot during the feast] and play the "tambor" [drum] as well as make up my own lyrics, like the other two participants, as I go along in the singing process. I enjoy it! It's part of my life--my native culture. I get involved each year.

Cultural maintenance is so very important and we must work very hard to keep our traditions very much alive. I only hope and pray that younger generations will see the importance and beauty of it all and NEVER let what is genuinely theirs. Loss of ethnic contact can often be an easy thing during the Americanization process, but it should always be remembered that America is a nation comprised of many ethnic groups. That is, in fact,what makes America what it is. Its diversity of people who, although equal under the same flag, are different. That's the way it should be.

Parents must always be strong of will with their children and teach them the continuity of tradition. It is beautiful. It helps greatly to identify the person in this multi-cultural/lingual nation. It provides a good

perspective of self-actualization or individual awareness. Our roots cannot, and must never, be denied or abandoned. Everyone would do well to preserve what is theirs. It is part of our past, present and must always be in our future. It is part of our way of life. It is culture--us--imported from our native homes abroad and preserved in the "terra nova".

I honestly believe now, as I always have, that the strength in any community and nation are the differences that exist among the different people who comprise the whole. We have to appreciate our and make every attempt to learn of others' differences. We must make it our business to learn this for good rapport and positive interpersonal relationships/communication. We are, indeed, all equal, but, surely, all uniquely different."

António Dias Chaves

"As chairman of the Hudson Historical Society and also one of the curators, I become quite involved. History and cultural traditions are most valuable and should be kept alive and well. Our museum is on the second floor of the Hudson Public Library and we keep extensive files on ongoing and past activities in the Town. In fact we have quite an extensive file on the Portuguese. Through my experiences and through the evidence in the files, much has been accomplished and much more will be developed with much hard work--something the Portuguese have never been afraid to do.(In fact my own brother, Frank J. Braga--the older brother--worked so hard that he eventually owned and operated the well known, now extinct, Braga Shoe Company on Broad Street. There he hired many hard-working Portuguese people.)

Hudson had a brass band --Hudson Brass Band and a number of Portuguese were an intergral part of the group to include my two uncles, Jacinto and Olimpio Garcia. Olimpio was the grandfather of Hudson's Public Works superintendent--Joe Rego. Cultural preservation is important for any people."

Alfred M. Braga

"The confidence

which we have

in ourselves

gives birth to

much of that

which we have

in others."

La Rochefoucauld

"Cultural maintenance? Well, it's very important. When people keep showing their customs and keeping alive what is ethnically theirs, they are preserving the spirit that identifies them. This is cultural pride! Each and every nationality has its own. Without culture, you haven't got anything upon which you can identify your past. Living in the past is not all that good, but there are certain traditions and ethics that can only serve to foster positive influences on any present and future generations. The Maintenance of the Portuguese language is a good example of keeping the culture alive. Learn English by all means, but don't forget your own native language or the language taught at home. By forgetting this, it can often lead to forgetting who you really are....

For greater cultural dissemination, it is important that the Portuguese get more involved in town activities and voice their queries and opinions for the benefit of all. Getting more deeply involved in, for example, cable television fosters greater scope and encourages more Portuguese participation in programs. This is positive. Holding on to what is yours(culture) is important. Letting it go is, to a great degree, letting yourself get lost in the much too often confused world of unidentifiability."

Edward Figueira

"The Portuguese culture is maintained more in the religious aspect than anything else. There is, indeed, great room for improvement in other areas. Customs are observed through the religious feasts, the foods, processions, music and friendly air of togetherness as it should always be. In my opinion, the more important, or more actively administered, feasts are that of Our Lady of Fatima, "Império Mariense"[Holy Ghost, Santa Maria style], "Espírito Santo Micalense"[Holy Ghost, St. Michael style]; aside from that there are some devotions more appropriate for children with processions, bands, dances, foods, drink, especially in the Portuguese Club. Also at the appropriate times we hold feasts for São João [St. John] and São Pedro [St. Peter]. In other areas, the Portuguese culture has not enjoyed great development. The Portuguese Club, for example, could very well hold expositions and could, in reality, be a strong center for cultural develpment and maintenance. There isn't even a library in the Club. What is fortunate is that the Hudson Public Library has Portuguese books, newspapers and records. Many Portuguese people use these educational materials. I am convinced that the Portuguese club could do much more to strengthen the cultural needs of our community. There are people capable of doing it. Some are interested; some not so, but it is hoped that in some near future date more activities be realized. The more we know about the Portuguese, (the things that have been accomplished such as the navigational explorations) the more

we have every reason to feel proud of being Portuguese. It is not enough to simply speak about the past accomplishments, but, yes, get out and do something about maintaining our past, work hard to develop more in our present and look to the future for more and better accomplishments. A people will not die if its culture is kept alive."

Gabriel Cruz

"I was raised with my grand-
parents in New Bedford and that
is the reason why I speak fluent-
ly the Portuguese language--some-
thing very important to maintain.
Each ethnic group should propa-
gate its own customs and they
must be looked at as a rainbow--
there are many colours as there
are many people. The Portuguese
should get more involved in the
traditional American festivities
and not solely the Portuguese. It
is in this way that we learn more
about each other."

Rev. Anthony R. Silva

"The Portuguese people in Hudson, and elsewhere, have a good reputation. Their want to preserve their ways is admirable, but there is yet so very much to be done in cultural development. Much active interest and participation is required. The INITIATIVES MUST BE TAKEN BY OUR PEOPLE. There is nothing stopping us, but ourselves.

We have many people in Hudson who enjoy the rural tradition of their home lands. They have their chickens, roosters, pigs, rabbits....They enjoy agricultural activities as well. It is no wonder, since many of them have lived most of their lives under such conditions at home. It is also interesting to see that many carry their religious devotions not only my attending mass on Sunday--or Saturday now-a-days--but proudly display their favorite saint images in their yards."

Silvino Madeira

"...—Saudade... Posso tirar?...

—Bastante tenho porfiado!...

E estou sempre a sonhar...

Sei que nunca vai passar,

Eu não sei sofrer calado.

Gosto da minha terrinha

Onde aprendi a andar,

Onde comia sardinha

Muito bela e fresquinha

Acabada de apanhar...."

in Frias, António Joaquim de,
"Oh Jose da Luz, bom vizinho".
Luz que Anoitece.

"Unfortunately most of the Portuguese in Hudson are not very united. Each person seems to take his/her own way and does not get involved. This is my opinion. There is so much that has to be done to unite the Portuguese community and the time to start is always now. We should set aside personal differences and make every attempt to find greater unity amongst ourselves. Learning more about ourselves and the dominant culture is a beginning."

Rosa Roque

"Cultural identity is imperative if any ethnic group is to benefit from ancestral developments. These developments are the basis for a continuum of improvements and maintenance of traditional matters. Keeping alive what is rightfully ours is, in fact, enlivening within us the true spirit of what we really are or,at least, sparking an important part of our heritage which mirrors a significant part of our lives."

Claudinor Salomão

"Through the existing festivals the Portuguese have publicised their nationality. I feel that we must publicise the Portuguese heritage even more. Not just through festivals, but through interest in community politics, other forms of Portuguese celebrations/traditions and just general interest in making Hudson a better place to live for all--all in a positive manner."

Durvalina M. Lage

Ó MALHÃO

Ó malhão, malhão
que vida é tua?
comer e beber
ó tirim-tim-tim
passear na rua.

Ó malhão, malhão
ó malhão aqui
se dançar dancei
ó tirim-tim-tim
se fugir fugi.

Ó malhão, malhão
ó malhão vai ver
as ondas do mar
ó tirim-tim-tim
ai, onde vão ter.

Ó malhão, malhão
ó malhão do norte
quando o mar 'stá bravo
ó tirim-tim-tim
faz a onda forte.

Ó malhão, malhão
Ó malhão do sul
quando o mar 'stá manso
ó tirim-tim-tim
faz a onda azul.

Ó malhão, malhão
quem te deu as botas
foi o caixeirinho
ó tirm-tim-tim
o das pernas tortas.

Ó malhão, malhão
ó margaridinha
eras do teu pai
ó tirim-tim-tim
mas agora és minha.

Ó malhão, malhão
quem te deu as meias
foi o caixeirinho
ó tirim-tim-tim
o das pernas feias.

Canção popular portuguesa

VERDE GAIO

As penas do verde gaio
são verdes e amarelas
não me toques se não caio
não me tenho nas canelas.

ai o verde gaio,
verde gaio dá cá
ao o verde gaio
toma lá dá cá.

Eu hei-de mandar fazer
uma chave ao serralheiro
para fechar o meu amor
na gaveta do dinheiro.

Ó minha bela menina
este mundo é um engano
tu cortas na minha vida
como a tesoura no pano.

Canção popular portuguesa

OS OLHOS DA MARIANITA

bis { Os olhos da Marianita
São verdes cor de limão.

bis { Ai sim Marianita ai sim,
Ai não Marianita ai não.

Os lhos da Marianita
São negros cor do carvão.
Ai sim Marianita ai sim,
Ai não Marianita ai não.

Os olhos da Marianita
Tenho's eu aqui na mão.
Ai sim Marianita ai sim,
Ai não Marianita ai não.

Canção popular portuguesa

Ó ROSA ARREDONDA A SAIA

Ó Rosa arredonda a saia;
Ó Rosa arredonda-a bem.
Ó Rosa arredonda a saia;
Olha a roda que ela tem.

Olha a roda que ela tem;
Olha a roda que ela tinha.
Ó Rosa arredonda a saia;
Põe a tua igual a minha.

Ó Rosa arredonda a saia;
Ó Rosa arredonda-a bem.
Ó Rosa arredonda a saia;
Olha a roda que ela tem.

Canção popular portuguesa

O Mar

O mar enrola na areia;
Ninguém sabe o que ele diz.
Bate na areia e desmaia,
Porque se sente feliz

O mar também é casado;
Também tem sua mulher.
É casado com a areia;
Dá-lhe beijos quando quer.

O mar enrola na area;
Ninguém sabe o que ele diz.
Bate na areia e desmaia,
Porque se sente feliz.

Canção popular portuguesa

ROSINHA

bis { Ó Rosinha, ó Rosinha do meio
Vem comigo malhar o centeio.

bis { O centeio, o centeio é cevada;
Ó Rosinha minha namorada.

bis { Ó Rosinha toma o teu cuidado
Que o centeio quer ser bem malhado.

bis { O centeio, o centeio é cevada;
Ó Rosinha minha namorada.

bis { Ó Rosinha varre bem a eira
Que o centeio não quer a poeira.

bis { O centeio, o centeio é cevada;
Ó Rosinha minha namorada.

Canção popular portuguesa

José Augusto canta...

Verdinho, Meu Verdinho

Composição de Peter Calvet
e Luís M. Correia

Era o vinho, era o vinho, era o vinho
Era a coisa que eu mais adorava — *repete*
Enquanto eu bebia
A vida para mim parava

Na minha terra eu bebia
Vinho sempre à vontade
Que eu lá podia
Ter liberdade.

Era o vinho...etc...

Na tasca so Zé da Adega
Onde se joga a sueca
Eu bebia do meu vinho
Eu bebia da caneca

Era o vinho...etc...

Amigo se estás triste
Bebe lá mais um copo
O vinho está na mesa
Não me digas "eu não posso."

Era o vinho...etc...

Na festa do português
O vinho lá não falta
Pão de milho com chouriço
Faz animar toda a malta.

Era o vin o...etc...

in"Artes e Espectáculos" de Artur da Paz: The Portuguese American Journal, 19 de Outubro de 1983.

QUER VER!...

Fui à ilha, gostei tanto
E se doutra vez lá for,
Quero ver o Espírito Santo
E as festas do Senhor.

Quer ver o lindo Império,
Ver passar a coroação,
E entrar no cemitério
A rezar p'los que lá estão.

Quer ver a velha escola,
Embora esteja vazia,
E lembrar-me da esmola
Que a professora fazia.

Era quando ali batia
À porta uma velhinha.
--Sempre dava uma fatia
Da melhor broa que tinha.

Quero na igreja entrar,
Visitar a padroeira,
De mãos postas a rezar
No altar a vida inteira!

Quero também ver a Pia
Que então me baptizei
E a ampla sacristia
Onde por vezes me sentei.

Quanto num banco rezava
Junto à tia Ritinha,
Que paciente ensinava
A velha "Salvé - Rainha.

Quero ver onde brinquei,
Na canada da Sabina,
Onde ao pião eu joguei
C'o Jaime da Laurentina.

Eu quero ir à "Tapada",
Ver a casinha de abrigo,
Há anos abandonada,
Já sem porta nem postigo.

Também quero ir à"Eira",
Ver o portão que pintei,
Se está doutra maneira
Ou da forma que o deixei.

Quero ver a freguesia,
Corrê-la de lés a lés
Recordar com alegria
Onde outrora pus os pés.

Quero abraçar toda a gente
Do meu tempo de criança...
--Os velhos, infelizmente,
Só os tenho na lembrança!

Luís D. Martins

in Diário dos Açores,
9 Julho 1983

LUSAMERICANO
MAIS 1 MILHÃO E 200 MIL
COM POSTOS DE TRABALHO
Comunidade
Greater
Boston
Tempo de morangos
HISTORIA
DA
REPÚBLICA
Exposição
sobre labores
femininos
NOVO MUNDO
Comunidade
Greater
Boston
sai à terça
Mais jovens portugueses
nas universidades
PORTUGUESE TIMES
Subsídios de $8.700
para a escolas
portuguesas da área
consular de New Bedford
LUSAMERICANO

Top 10 em Portugal

Lista dos discos de música portuguesa mais vendidos na semana que finda, segundo tabela da revista "TV Top".

Top 10 singles: 1. "Portuguesa bonita" (José Cid); 2. "Paixão" (Heróis do Mar); 3. "É p'ra amanhã" (António Variações); 4. "Sonhos de verão" (Carlos Guilherme); 5. "Adeus Paris" (Dino Meira); 6. "Viva a vida" (Suzy Paula); 7. "Amor de verão" (José Malhoa); 8. "Passear contigo" (Broa de Mel); 9. "Quando o coração chora" (Romeu e Julieta); 10. "Flor sem nome" (Marco Paulo).

Top 5 albuns: "Fado bailado" (Rão Kyão); 2. "Anjo da guarda" (António Variações); 3. "Coincidências" (Sérgio Godinho); 4. "Portuguesa bonita" (José Cid); 5. "Quase tudo" (Armando Gama).

TOP 10

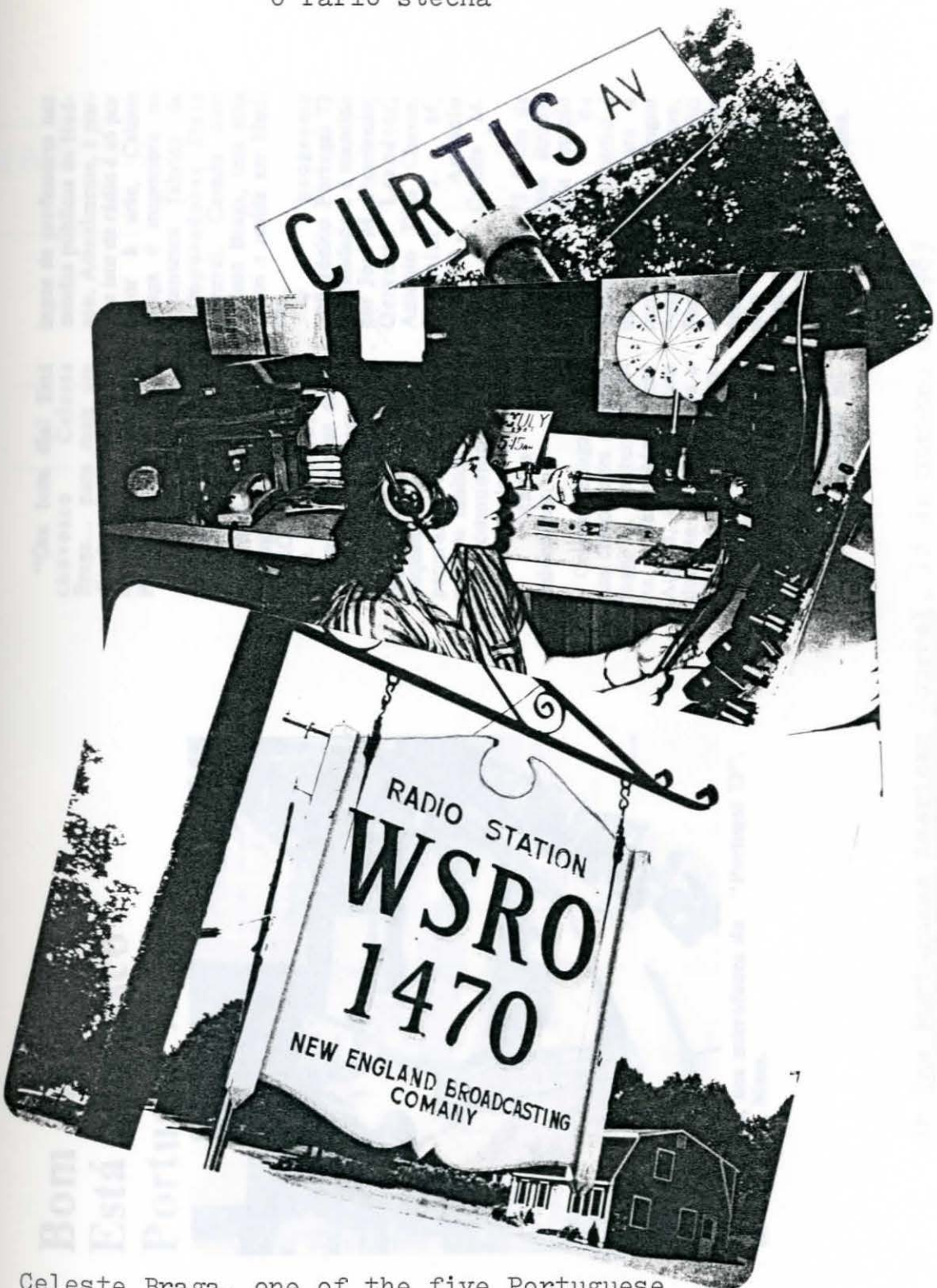
Rádio Clube Português de Providence

SEMANA DE 30 DE SETEMBRO

Artista		Canção
José Cid	1	Portuguesa bonita
Manuel Jacinto	2	Ana volta p'ra mim
Roberto Carlos	3	Fera ferida
Amália Rodrigues	4	Terlintintim
Marco Paulo	5	Flor sem nome
Jorge Ferreira	6	Chau
Dino Meira	7	Nunca te menti
Dina	8	Conta comigo
Lenita	9	Sou louca
Elda Ramalho	10	Bate coração

in Portuguese Times, 29 September 1983 (Through radio stations in the United States, the Portuguese keep up with current musical events and listener's interests. Hudson has a radio station (Portugal 73) which services the Portuguese-speaking communities in the general area. The station is located in Marlboro, Mass.

"O rarió stècha"



Celeste Braga, one of the five Portuguese announcers is at work at WSRO-1470 in Marlboro, Mass. The program was inaugurated in 1973 and is currently called "Portugal 73". All of the announcers are Hudsonites, are all natives of Santa Maria, Azores, and the program is catered to the listening pleasure of Hudson's Portuguese and others in the area.

Bom dia! Está convosco Portugal 73

FOTO DE ADALINO CABRAL

Celeste Braga, aos microfones do "Portugal 73", em Marlboro, Mass.

"Ora bom dia! Está convosco Celeste Braga... para mais um dia de acompanhamento agradável no programa Portugal 73..."

Assim começa todos os domingos, em Marlboro, o popular programa radiofónico Portugal 73, na estação WSRO, na frequência de 1470. Marlboro, pequena cidade com cerca de 30 mil habitantes, tem uma comunidade de língua Portuguesa muito pequena, mas o popular programa radiofónico ganhou muitos ouvintes nas comunidades de Hudson e de outras vilas e cidades das redondezas.

Celeste Braga, uma das cinco vozes do Portugal 73, é natural da Ilha de Santa Maria, nos Açores, onde trabalhou durante dois anos para o Clube Asas do Atlântico.

Nos Estados Unidos, Celeste Braga estudou no Framingham State College e, durante sete anos, foi assistente bilingue de professores nas escolas públicas de Hudson. Actualmente, e porque isto de rádio é só por amor à arte, Celeste Braga é inspectora na gigantesca fábrica de computadores Data General. Casada com Viriato Braga, tem dois filhos e reside em Hudson.

O programa radiofónico Portugal 73 foi fundado e é mantido por José M. Figueiredo, Gervásio Leandres, António Dias Chaves, Joaquim J. M. Ferro, António Sousa, e Celeste M. Braga.

Portugal 73 é um de dois programas étnicos difundidos pela estação WSRO, de Marlborough. O outro, é um programa para a comunidade de língua Polaca. Programa vivo, Portugal 73 vive muito da participação activa dos seus ouvintes que, pelo telefone 485-1470, contactam directamente com os locutores, assim participando activamente no programa.

in The Portuguese American Journal, 12 de Outubro de 1983

MANTENHA VIVA A LÍNGUA PORTUGUESA, FALANDO-A COM SEUS FILHOS

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MANTENHA VIVA A LÍNGUA PORTUGUESA,
FALANDO-A COM SEUS FILHOS

in O Portugues na Austrália,
12 de Outubro de 1983.

TV-cabo em Hudson

BOSTON — A vila de Hudson, com uma população de aproximadamente 18 mil habitantes, sendo um terço portugueses, o que representa 600 famílias, acaba de ter a regalia de uma estação de televisão a cabo.

Os habitantes de Hudson estão radiantes, pois há muito tempo aguardavam a instalação a cabo.

António Chaves. um português da primeira linha, está apresentando o programa que será visto das segundas às quintas, das 8 às 9 da noite.

Para começar está sendo apresentada a telenovela portuguesa, "Vila Faia".

in Portuguese Times

3 de Novembro de 1983

CANAL PORTUGUÊS

24 Hudson, Mass.

PROGRAMA

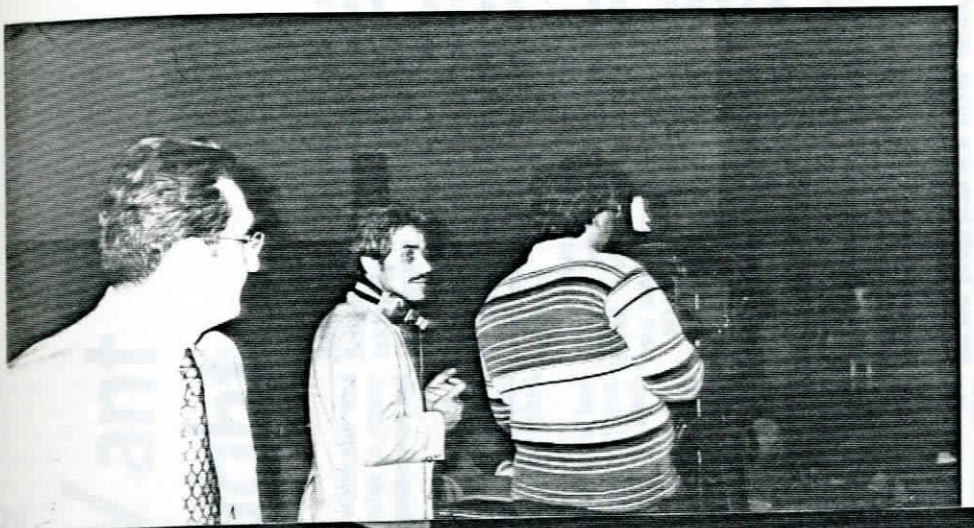
11 de Outubro: Vila Faia (Cap. III) / Telejornal
12 de Outubro: Vila Faia (Cap. IV) / Telejornal
13 de Outubro: Vila Faia (Cap. IV) / Telejornal
14 de Outubro: Festas de Fátima 1983 / Telejornal
15 de Outubro: Futebol (Benfica-Sporting) / Stadium-Actualidades
Agenda da Comunidade
17 de Outubro: Vila Faia (Cap. V) / Telejornal

Hudson now has Portuguese entertainment on cable television. It became a reality this year(1983) through the most vigorous efforts of Mr. Antonio Dias Chaves and others in the Town.
(The add above appeared in Novo Mundo, October, 1983).

Tony Chaves and "CANAL PORTUGUÊS", Hudson's own Portuguese cable T.V.

Second Folkloric Festival, Hudson High School, 1983

Second Folkloric Festival
Hudson High School, 1983



CANAL

PORTUGUES

60 Attend Hudson Meeting

Portuguese Want Language Taught

By ELWIN S. GREENE
Telegram Hudson Bureau

HUDSON — The Portuguese-speaking people, who number 30 percent of the town's population, want their language taught in the JFK Middle School next year, whether as a foreign language, as a second language, or under bilingual terms.

This was their message to the School Committee in a one hour and 50 minute discussion at the administrative building Saturday afternoon.

About 60 attended the meeting set for the Portuguese people, who work various shifts, and could not come otherwise.

It was strictly a discussion, taken under advisement by Superintendent J. Leo Mulready, who will make a recommendation to the School Committee for action at a later date to be announced.

The budget has been virtually finalized for presentation to the Finance Committee, tentatively on March 10.

Victor C. Correia, school director of the Title VII program, acted as interpreter both ways, and Claudinor O. Salomao, president of the Parents Advisory Committee (Portuguese) presented the Portuguese case. He was backed immediately by Jose M. Figueiredo, himself a teacher out of town.

Salomao said his people wanted the course taught in the Middle School for both Portuguese and native students, rather than both French and Spanish. He said this was a gap in the Portuguese-language training of Portuguese people.

Figueiredo said it is an important need not met in Hudson. He said it not only could help native people learn the language to better understand the Portuguese, but it could help the Portuguese to read and write their native language better, as well as speak it.

He said, "Integration should work both ways."

He cited the case of Holliston, which has introduced Chinese, Portuguese, Spanish and French in its schools, and plans to add Arabic and Russian.

He said Portuguese language is an important language around the world today, and is spoken in about half of South America today, especially Brazil.

Maria C. Chaves said she travels a lot and speaks Portuguese a lot. But she cannot read or write it well. She often needs an interpreter.

She said she came here when she was 10 years old, and took Spanish in junior high school because Portuguese was not taught.

"Practice makes perfect," she said.

Alan Rom, lawyer for the PAC, said, "It is sad that America is so paranoid about speaking languages other than English.

"If the students can speak two languages, language almost becomes irrelevant when they learn about each other," he said.

He said he felt all future teachers should be bilingual so they can better relate to their students and townspeople.

Portuguese speakers frequently brought out the fact Portuguese would be a more practical foreign language here than Spanish or French.

Although no one specifically pointed out the academic value of Spanish and French for those going to college, Mulready said those languages were valuable for many college graduates who were involved in international work.

Both Rom and Figueiredo felt it would not cost any more to introduce Portuguese language in the Middle School. They said many students now taking Spanish or French would shift to Portuguese if it were offered.

Committeeman Peter A. Brewster reminded them nothing new comes free in the school budget. He said there was the repeated problem of finding a qualified teacher.

A seventh-grade girl said she takes Spanish because Portuguese is not offered, and she can't read or write her own language well enough.

While 70 students in high school take Portuguese, it was said all but five or six are Portuguese. It was estimated 50 might take the language in Middle School, and 30 of those might be Portuguese.

The board members assured the audience a Portuguese language class would cost more money, but don't yet know how much more.

Mulready reminded all that reimbursed programs are never reimbursed 100 percent. The town has to pay some of the cost.

Dean E. Benedict, chairman, also reminded the group they should not request another course, and then vote to cut the budget at town meeting.

in Sunday Telegram, March 2, 1980

Parents want say in bilingual plan

By THOMAS MORONEY
News Staff Writer

HUDSON — School administrators Thursday walked out of meeting where a group of Portuguese-American parents had come to complain the school is not teaching their children functional English.

The parents are concerned that an educational bilingual plan is being formed without their input. They say their children will graduate without knowledge of English necessary to compete in an English-speaking society.

The charge surfaced at a meeting of 28 Portuguese-American parents who had come to the Harriman School Thursday morning to help plan a bilingual education program with school officials. The Bilingual Parents' Advisory Committee (PAC), also on hand, had invited the parents.

Actual dialogue between the groups never materialized.

The meeting came to a standstill when school officials found the media had been invited by the parents to sit in on the discussion.

Assistant Superintendent Dr. Michael Joseph L. McDevitt; Michaeline DellaFera, a special needs educator and Duane Batista, the school's lawyer from a Boston firm, were supposed to be involved in the talks.

Reading from a prepared statement, the school officials said, "We cannot participate so long as the meetings are open to the press,"

In explaining their feelings, the officials said: "The position of the Hudson public schools is that these are administrative discussions which have been held since October relative to sensitive issues. The presence of the press would adversely affect the progress and open discussions and give and take which have occurred."

The meeting with school officials and parents was scheduled to begin at 9:45 a.m. It was to center around the portion of the bilingual plan as it applied to students who not only spoke little or no English but had another learning handicap as well, according to a PAC representative.

The meeting was delayed, however, while PAC lawyer Alan Jay Rom met in private with school officials for approximately an hour.

It was Rom who initially delivered the message to the parents that school administrators would not meet with PAC and parents in the presence of the media.

School officials did finally enter the room, but shortly walked out to prepare a statement for the group.

The statement was translated into Portuguese. A PAC spokesman later said that of the 28 parents in attendance, "maybe three or four" could speak fluent English.

The parents, by a show of hands before the statement was issued, voted that the press should be present.

PAC officials and school representatives are at odds as to how much progress has been made since October to formulate a plan so that all children can compete in English on an equal basis. The plan is designed to comply with federal and state bilingual education procedures.

While one PAC official claimed that "no progress" on the bilingual plan has been made in six months, school officials said they believe real progress had been made.

Among those present Thursday was Ivo P. Matias, 37, of 440 Main St., who said he came to Hudson from Portugal when he was nine years old. He said after he graduated from Hudson High School, "I could speak English well, but read and write, no, that is what is needed."

After the administration walked out, one mother, who declined to be identified, said she thought the morning "was wasted," and the parents should have sent the media out of the room to begin talks with the officials.

However, PAC Chairman Caludinor O. Salomao said, "It was not a wasted day, and many have come here to learn the attitude being taken by the administration and how they (the administration) feels threatened with many parents and the media here."

In disagreeing with the School Department's position, Salomao said that parents needed reporters to record the discussion for those who could not be at the meeting.

He also said of the reporters present: "These people have the ability to write and we need them here. We are handicapped linguists."

PAC has retained the services of Rom, who works for the Lawyer's Committee for Civil Rights Under Law of the Boston Bar Association, funded completely by the Boston Bar Association and "major Boston law firms."

In a related development in June, Rom filed a discrimination complaint with both a federal office of civil rights and the state Department of Education on behalf of PAC when a bilingual teacher was not rehired for this school year.

Thursday's meeting was the first time a sizeable group of parents, which included many fathers working second-shift jobs, had been invited by PAC to attend.

After the walk-out and parent meeting that followed, several parents said they thought school officials would be willing to discuss the plan with parents but without the media present.

While McDevitt was not available for comment after the meeting Thursday afternoon, Superintendent J. Leo Mulready said in a telephone interview that his department "would probably" want to continue discussion on the plan with a few PAC represenatives, their lawyer, school officials and their lawyer in closed session.

The next meeting is scheduled for Wednesday, Feb. 6 at 9:45 a.m. in the Harriman School.

Mulready said Thursday he "would be pleased" if the plan was ready for public discussion in April. At that time, the press would be invited to discussion on the plan, he said.

Rom pleaded with the audience of parents to become involved.

"The minute you do not attend, they (school officials) will start violating requirements of the bilingual education. I urge you all to bring two or three neighbors to the next meeting," he said.

After the walkout, he also highlighted some of points which school officials do not want to include in the plan but PAC representatives would like to see, including:

- Portuguese taught as a foreign language in the junior high school.
- More resources directed to bilingual occupational and vocational for students not planning a college education.
- More specific listing on exactly what bilingual courses would be offered at the secondary level.

in The Middlesex News, Fri., February 1, 1980

View from Wood Square

Second language

by KARL HAKKARAINEN
Staff Writer

Fifty years ago American schools were a cacophony of languages. Elementary and junior high school teachers were faced with small people chattering away in words from Poland, Italy, French Canada, and other faraway lands with strange sounding names. It was a matter of survival for teacher and student that a common language be learned.

Some of those children grew wise from that experience and some became stupid. English, stretched, strained, and broken, became the language of currency. Those kids grew to be teachers, welders, homemakers, and nurses, the earlier language left for holidays, when it was time to talk with their parents whose English was often lame at best.

The kids of those other kids learned only the barest sketch of the now foreign tongue: how to ask for money and how to say thanks. The language brought to these shores by the immigrants is gone within a full generation.

With the assimilation to American culture often comes the dissolution of an earlier culture. Holidays and ethnic food tip a hat to what happened a long time ago in history, but the realities of that ethnicity rarely play any serious role in everyday life.

Which is a shame. In a private sense the loss of native language usually means greater distance between generations. It has happened that a parent has had to act as interpreter between grandparent and grandchild in order to fill the Thanksgiving conversation with anything more than "Hello" and "Good-bye."

There is a public aspect to the issue of language and assimilation. Most European schools require students to learn three or four languages as requisite for graduation. In Azorean schools, for example, students are taught English, French, German, and Latin, along with native Portuguese. There are a couple reasons for this promotion of language study. First is a recognition among Europeans that they will be exposed to more languages than their own in the course of normal life. International travel is much more expected and preparations must be made. A second reason for the training is that disciplines such as the sciences, while prized, cannot be taught because of a lack of equipment.

Suggestion for language training in public schools rarely results from the present needs of a time or a community. Hudson in that regard is wise in offering Portuguese in its schools to permit English-speaking kids the opportunity to learn the native language of their classmates. Parents would do well to give serious consideration to the Portuguese language programs for their solely English speaking children. Shared languages would substantially aid the effort to ease the ethnic tensions which disrupt the Hudson public schools.

Foreign language instruction has been kept in schools by college requirements or encouragement. For that reason French has been the preeminent foreign language because of its association as the voice of high culture. Most students who have learned French have not spoken it outside of the classroom except for a trip to a French restaurant in exotic Maynard.

The realities are that, for the purpose of international travel, English is fine. Colleges which once required fluency in two or more languages for admission seemingly do not now even demand competence in English.

Adults are apt to grow mean and stubborn, as evidenced by last week's efforts on the part of some to defeat Portuguese candidates for town office and the return slap of a Portuguese bloc out to defeat the tax cap articles at the town meeting. Insults, real or imagined, are invariably repaid in kind and lead nowhere.

It may be that a generation from now Portuguese will be a forgotten language in Hudson. Whether it is or not, the adults of this town owe their children something better. Teaching Portuguese in the public schools is a good start. Judging candidates on the basis of their records of past performance would be another.

in Hudson Daily Sun, Friday, May 23, 1980

A victory for parents

Hudson will offer Portuguese course next year

By SHARON MACHLIS
News Staff Writer

HUDSON — Portuguese parents won their demand that Portuguese be taught as a foreign language to middle school students when the School Committee Tuesday night approved the course.

The school board voted 4-2 with one abstention to offer the language next year. Committeemen Mary C. Durant and Linda Simoneau opposed the motion to offer the language; Albert A. Morel, Peter Brewster, Deborah Teicher and David Daigneault voted in favor. Chairman Dean Benedict abstained.

Portuguese will be offered in the 1980-81 school year to seventh-grade students and will be "phased in" the following year for the eighth grade. Mulready said 31 sixth-grade students have expressed an interest in taking the language.

In his recommendation, Mulready said, "We feel we will be able to handle the Portuguese language classes with few problems with the available staff."

About 80 people attended the meeting, including Bilingual Parent Advisory Committee (PAC) attorney Alan Jay Rom, who has been urging increased involvement in the political process for the Portuguese community.

"You can do anything you want with that political power," Rom told some parents after the vote, "even elect School Committee members."

"They are learning what they can do if they turn out people," he said of the PAC.

PAC members had requested the language be offered during negotiations with School Department officials aimed at mapping out a bilingual education plan for town schools. At a Feb. 6 session, parents presented Mulready with a 44-signature petition urging the language be offered and requesting a special Saturday meeting with the School Committee to discuss the matter.

At that meeting, held March 3, about 100 people packed the committee's meeting room to present their case for offering Portuguese at the middle school level. Portuguese-speaking parents said it was important for their children to learn reading and writing skills in their native language to communicate with others and keep in touch with their heritage.

It was also important, others said, for non-Portuguese children to learn the language in a town where one-third of the population is of Portuguese descent. This would be a case, they said, where lessons learned in the classroom could be practiced in the community.

That Saturday meeting was marked by charges of discrimination against the Portuguese community and complaints that the Portuguese did not receive their fair share of tax dollars. Discussion, scheduled to last an hour, took almost twice that long.

In contrast, the committee took only several minutes Tuesday night before voting to offer the language at the J.F. Kennedy Middle School next year. None of the residents in attendance spoke until PAC Chairman Claudinor Salimao translated the committee's decision into Portuguese for the non-English-speaking parents.

The parents met their victory with little reaction. Most simply filed out after the committee announced the next item of business would be a closed session to discuss possible litigation.

Later on at the meeting, when just about all of the PAC members had left, the committee narrowly approved allocating $500 towards sending PAC member Jose Paulo Costa to a national bilingual education conference in California. Chairman Benedict broke a 2-2 tie, voting with Albert A. Morel and Deborah Teicher for the expenditure. David Daigneault and Peter Brewster opposed, and Mary C. Durant and Linda Simoneau abstained.

Brewster questioned the benefit to the town of sending a PAC member, when communication from that group, he said, was in the form of "legal services rather than passing information." Mulready replied Costa was intelligent, level-headed and "very positive" at compliance plan negotiations.

The conference will help Costa find out about problems and solutions in bilingual education programs across the country, Mulready said.

in The Middlesex News, Wed.,March 26, 1980

Hudson group tours its New England past

by ADALINO CABRAL

The day wasn't exactly sunny. But the smiles were! About 100 people boarded two busses in Hudson, destined for New Bedford and Dighton. The Official Portuguese School of Hudson organized the trip for students, parents, teachers and administrators. It was to be an experience to remember.

It wasn't your average school day where books were to be read, grammar to be elaborated and writing to be done on paper or on the board. It was a day for seeing. It was on a Saturday. The people, themselves, enlivened the day with their jovial smiles and chit-chat. (As the old saying goes: "Let a smile be your umbrella on a rainy day!!) And that's just what they did!!!

First stop, "Portuguese Times," whose director-editor, Manuel Adelino Ferreira, provided an explanation of the newspaper industry and its mechanical function, word processors. The majority of Portuguese had never seen the inside of a newspaper room.

Next stop — Whaling Museum on Johnny Cake Hill. A humongous whale skeleton hangs from the ceiling and hundreds of art work pieces and artifacts are displayed. "One of the very first things done," according to Ms. Garnette of the public relations office of the musuem, "is the viewing of a film produced in the 20s depicting New Bedfordites in the whaling experience on land and on sea." It is further noted that the Portuguese, especially Azoreans and Cape Verdians who themselves were great fisherpeople and whalespeople, played a great part in the whaling industry of the world's greatest whaling port — New Bedford.

Time was pressing and yet there was one more stop before departing back to Hudson, Dighton, where an unusual rock was to be seen.

According to academicians, most particularly, Profesor Edmund Delabarre (1918) of Brown University, he had seen, on the Taunton River in Dighton, a large rock with inscriptions depicting part of the Portuguese Coat of Arms together with these words in latin: "MIGUEL CORTE REAL V DEI HIC DUX IND 1511" (Miguel Corte Real by the will of God here chief of the Indians 1511.) Miguel had been searching for his brother, Gaspar, who had left Portugal earlier for the Terra Nova. Great controversy has arisen as a result of the rock and, most currently, a great scholar and man of medicine, Dr. Manuel Luciano da Silva, MD, has been a serious student of the rock. He, in fact, published a book, "Portuguese Pilgrims and the Dighton Rock," which is widely read both in English and Portuguese. Dr. da Silva, together with the Museum's official Interpretive-Guide, Raimundo Delgado, were present to receive the group of 100 from Hudson. Dr. da Silva elaborated and lectured on the subject and provided his theoretical views as he has studied them through the years.

NEW ENGLAND TOUR — Members of the Portuguese School of Hudson, including some parents, pose at the Dighton Rock Museum.

Photo by Dr. Manuel Luciano da Silva

José M. Figueiredo, one of the directors of the Parent's Advisory Committee of the Portuguese School, expressed that "The trip to New Bedford and Dighton was most rewarding for all of us. As immigrants in this land, we are an integral part of the makeup of this great multi-cultural/language country."

President of the Parents Advisory Committee of the Bilingual Program in Hudson, Claudinor Salomão, maintained that "The Portuguese School of Hudson is growing in number and knowledge through the wonderful teachers and administrators that exist. Such field trips are of great benefit not only to the students that we teach, but also to the teachers, the administrators, and indeed the parents of the community. It was a worthwhile trip and future trips for greater expansion of knowledge will be positive additions to all."

"Culture is every con-

ceivable human fibre of

past, present and future

experiences encompassing

one's national psycho-

socio-philo-theo-poli-

econo-linguistic devel-

opment--a wealth of liv-

ing well worth keeping

alive!"

Adalino Cabral

in O IMIGRANTE (19 de Agosto de 1983)
Rua Vítor Cordon, 29 - 31 R/C, Dto. , 1200 Lisboa, Portugal

FESTA AÇORIANA EM HUDSON (E.U.A.)

IMPÉRIOS MARIENSES

HUDSON

MASSACHUSETTS

Distribuição de pão ao povo

Há muita gente que pergunta: como é que se pode servir Deus? Através do povo, pois, o povo é o alicerce que fortifica a continuação da nossa fé. A igreja precisa do povo. A igreja é de e para o povo. É, sobretudo, a casa de Deus. Não se vai à missa só para ver os amigos, ver se fulana de tal tem um vestido melhor. Vai-se, sim, pela fé em que fomos educados. Mas, amigos, quantos **não** trabalham, **mas vão** à festa? Festas? Pois é, não faltam festas por aí fora. Cheiíssimas de gente! Tomaram nossas igrejas tanta assistência como têm as festas. Sim, Deus anda por toda a parte. O homem também pode andar por muita parte, mas ao fim do dia para onde vai? Seu lar. Para o conforto do seu lar, É sua casa. Deus também tem casa.

Devemos visitá-lo mais vezes. Só Ele é que sabe quanto nós precisamos d'Ele e Ele não dorme... Festas? Sim! Vai-se às festas. É bom! **Vê-se a procissão!** Come-se qualquer coisinha e bebe-se qualquer pinga (por estar a garganta seca, como cantam os foliões...). Mas não se esqueçam de que há muito trabalho para fazer. Sempre! Cristo sofreu. Não há ninguém nesta terra que tenha sofrido tanto como Ele.

Festas? Sim, não faltam. Mas há certas especiais. Certas que, de facto, demonstram aquela tradição que durante séculos nunca morreu e continua sempre cada vez mais viva no povo que lhe dá infinidade. Sim, não faltam festas por aí fora... Mas há poucas que comparam com a magnífica festa do Espírito Santo de Hudson, Massachusetts: IMPÉRIOS MARIENSES. A festa é de e para todos. Ali não há discriminações quanto à raça, quanto a nacionalidade, quanto ao País, quanto à Ilha...

Um dos mais prolíferos sacerdotes de São Miguel,

antigo padre da igreja de S. António de Cambridge, é o rev. padre Aristides Zacarias Arruda. Como é que se serve o povo? Primeiramente é preciso comunicar-lhes. O latim, apesar de ter sido a língua obrigatória, poucos a percebiam (na maioria, padres e médicos). Eis a razão por que hoje em dia celebrações religiosas são administradas nas línguas dos povos. Estamos na América certamente, mas não se esqueça de que esta terra é constituída por muita gente, de várias línguas e culturas. Deve sempre manter-se aquilo que é nosso como a nossa língua e a nossa cultura. É preciso comunicar... E como é que se faz isso? Bem, tem que se fazer como que o povo entenda na sua língua. Mas, meu Deus, quantos não andam por aí, pensando que se estão na América devem falar o Inglês? Muito bem, mas os EUA não têm língua oficial!

«Impérios Marienses»? Festas do Espírito Santo? Vamos primeiro a Coimbra. Segundo o célebre padre António Vieira, tivemos uma rainha duas vezes coroada: coroada na terra e coroada no Céu. O mundo a conhece com o nome de Isabel. A nossa Pátria, que lhe não sabe outro nome, a venera sob o nome de Rainha Santa. Com este título, que excede todos os títulos, foi canonizada em vida.

A tradição dos «Impérios Marienses»

Para se perceberem melhor os «impérios», é bom saber-se um pouco mais sobre a vida da Rainha Santa. Isabel nasceu a 11 de Fevereiro de 1270 em Saragoça (no reino de Aragão) Espanha. Já com dez anos de idade, alguns príncipes se apresentavam ao pai (D. Pedro de Aragão) como pretendentes à mão dela. Mas coube essa honra a El-Rei D. Dinis (O Lavrador), terceiro rei de Portugal. Casaram-se em Barcelona, Espanha a 11 de Fevereiro de 1282. Era muito piedosa. D. Isabel começou seu reinado de amor e de resignação, sem vaidades, sem ciúmes, procurando evitar lutas familiares, levando a paz às consciências, às famílias, aos exércitos, à Nação. A sua vida era um misto de sofrimento e de alegria. Sentia o mal alheio e procurava remediá-lo. Tudo dava, das suas rendas, para minorar a sorte dos infelizes. Visitava os enfermos, tratava-os, acarinhava-os. Fundava albergues para os que já não podiam trabalhar, asilos para as crianças desamparadas, recolhimentos para raparigas abandonadas,

hospitais e gafarias para doentes. Fundava conventos e dotava templos. Por toda a parte espalhava os rendimentos do seu dote, consumia as suas rendas que D. Dinis, longe de se manifestar com espírito de avareza, acrescentou doando-lhe as colheitas de Óbidos e de Sintra. Mas tudo era pouco para satisfazer aquela ânsia de fazer bem, de a todos socorrer. Durante o seu reinado ela foi a medianeira que evitou as sangrentas lutas entre o monarca e o irmão; depois as de D. Dinis com o filho D. Afonso; mais tarde, as lutas entre este e os irmãos naturais. E, já depois de viúva, abandonou o seu recolhimento de Coimbra para se dirigir ao encontro do filho, D. Afonso IV, que se preparava para fazer guerra ao rei de Castela. Foi nesta ocasião que o seu corpo enfraquecido por penitências e jejuns, não suportou a longa jornada até Estremoz onde faleceu em 1336. Foram seus restos mortais transportados para Coimbra ficando no Convento de Santa Clara, que ela própria mandara fazer quando viva.

Lenda ou facto? A Rainha Santa Isabel descia frequentemente aos portões do seu jardim para consolar os pobres e doentes que ali vinham procurar palavras de conforto e a esmola do pão e do dinheiro. Muitos vinham de longe...

Foi comunicado a D. Dinis que a Rainha fazia grandes despesas com os protegidos, privando-se do necessário à sua condição política e social. As avultadas rendas mal chegavam para esmolas, obras religiosas, empréstimos e doações a conventos. Querendo certificar-se e receando que tanto dinheiro fosse tão mal gasto, procurou surpreendê-la na sua prática de bem-fazer. Um dia quando o rei estava a uma das janelas do Paço, viu Santa Isabel dirigir-se para o jardim, segurando no avental de seda o que julgou ser pão e dinheiro. Desceu depressa, mas de forma de não ser sentido, e alcançou-a quando esta já estava próxima dos pobres e famintos que a esperavam de lágrimas nos olhos, D. Dinis, não reparando a magreza nos corpos e rostos dos pobres, dirigiu-se à rainha e perguntou-lhe: «Que fazeis, Senhora?» Os pobres tremeram de susto.

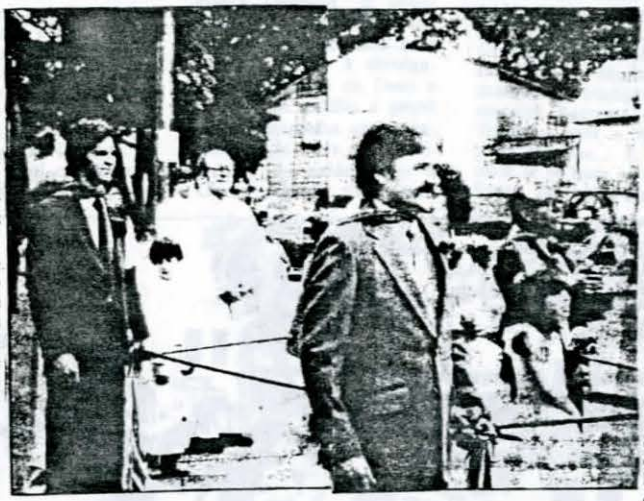
Mas Santa Isabel, voltando-se para El-Rei D. Dinis, responde: «Vêde, meu Senhor». Ela largou as pontas do avental. O rei, surpreendido, exclamou: «Rosas?!». E a rainha, olhando o chão coalhado de flores, levantou os olhos para o Céu e repetiu: «Rosas!». Comovido, D. Dinis, beijou-lhe a mão e deixou-a entregue à sua caridosa tarefa...

Foi Rainha Santa Isabel, protectora de Coimbra, onde está rodeada de rosas a sua sepultura.

A festa

A pomba simboliza o Espírito Santo, e a coroa Rainha Santa Isabel. Foi festa... O povo foi bem servido. Deus sorria neste dia muito agradável. O rev. padre Aristides Zacarias Arruda (natural da povoação de São Miguel, Açores, que acaba de celebrar as bodas de prata da sua sacerdocia), presidiu. Missa lindamente celebrada. Orador dinâmico e cheio de entusiasmo quanto à palavra de Deus...

Os bois vieram propositadamente de Lancaster para puxar o «carro de bois». Canga ao pescoço, chavelhas, bonitas... a guinchar... Credo! Mas é mesmo assim! (A tradição continua, logo que não mete graxa!) Gente, muita gente! De todas as nacionalidades. «I'm going to get me a nice big plate of 'sopas'», exclamou Russell Gardner, contínuo das escolas públicas de Hudson. Aquilo é que era gente. Procissão linda! Dois polícias à frente, bandeiras logo atrás, Coroa, Padre Arruda... E os miúdos da Primeira Comunhão? Bonitinhos... Banda de Hudson... bandeiras... E a rapaziada com bolos nas mãos. Mas aquela gente mariense! «Pães da mesa» e «Roscas» à cabeça. Coisa linda! Todos enfeitados com flores... Cerca de 2 milhas e meia. Saíram da igreja de São Miguel na rua Manning e viraram à direita na Main, rua adiante. E pegaram na rua River até virarem à esquerda na rua PORT (propriamente designada por ser a rua onde se encontra o clube português



Rev Padre Aristides Zacarias

Carro de bois

— Hudson Portuguese Club). Haviam câmaras fotográficas. E, sim senhor, câmaras de filmagem TV. Até o muito conhecido António Dias Chaves (ex-vereador de Hudson e, actualmente empregado na famosa agência de viagens MUNDIAL de Hudson) andava a filmar a procissão, arraial, e gente a comer no clube. Principiar-se-ia, dentro em breve, a programação de TV em Português em Hudson (a cabo), graças ao António Dias Chaves e outros elementos da comunidade. Obra magnífica! A luz brilharia muito mais para os nossos portugueses de Hudson!

Há «Imperador» (senhor que é coroado) e senhora, «Imperatriz» (como diz o mariense tipicamente, «Impenatriz»). Quanto às filas na procissão, há duas. No lado direito vão as pessoas com «roscas» à cabeça. No esquerdo vão à cabeça «pães de mesa», segundo o que nos informa o dr. José M. Figueiredo, natural de Santo Espírito e membro da Comissão Escolar da bela vila de Hudson. Acrescenta o dr. Figueiredo que os foliões são muito interessantes e que vêm de uma tradição antiquíssima, provavelmente de origem da Germânia. Já, após terem as pessoas comido as sopas um dos serventes grita ao alto: «VAMOS DAR UM VIVÓ AO ESPÍRITO SANTO!». E toda a gente grita: VIVÓ!!! E batem palmas. Tradições antigas que merecem ser sempre guardadas. Pois, é através de tais continuações que a nossa cultura NUNCA morrerá. Na cozinha, grandíssimas panelas cheias de sopa... Homens e mulheres para ali a trabalhar a rigor e com vigor.

Na procissão haviam coordenadores. Entre outros, com os «Walki-Talkis» nas mãos reconheceu-se Claudinor Salomão e Gervásio Leandres, pessoas bem destacadas na comunidade lusíada da vila.

Segundo o que nos contou um senhor que estava a servir: «Aqui toda a gente come. Estamos a trabalhar desde as três da manhã para que esta gente pudesse começar a ser servida às 8 da manhã. E assim continuamos a servir toda a gente que aqui chegar até às 8 da noite. Ninguém paga nada. É dia do Espírito Santo... Impérios... à nossa moda de Santa Maria».

Sobe-se o degrau do clube, após da procissão, e vem descendo o rev. padre Aristides Zacarias Arruda. Encontra-se a falar com alguns paroquianos. Vêem-se abraços. Homem e padre muito simpático. Deus sorria. Fazia bom tempo. O padre estava alegre. Comovido, mas contente. Promoveu seu papel importantíssimo quanto à salvação espiritual da nossa gente católica. E o coração da continuidade de um embrião que se desenvolveu na nossa cultura e dentro dos nossos corações: divulgação da fé, religião. Deus... Papel importantíssimo para os portugueses (o rev. foi ordenado no Seminário de Angra do Heroísmo, Ilha Terceira; fez papel importantíssimo na Matriz de Ponta Delgada. É sábio orador de qualidade indiscutível e considerado uma bênção quanto à divulgação da palavra de Deus e quanto ao auxílio e papel que desempenha para o benefício de toda a gente). Dentro do salão vê-se a Coroa exposta; flores por toda a parte. Lindo... Mesas ao lado com homens a cortar pão... Sempre a cortar.

Não faltava gente... Grande salão... Tanto pão que andam a cortar dois homens... É para as sopas. Mais tarde cortam os «pães de mesa» para distribuição ao povo lá fora. Vai-se ao lado de fora e vê-se uma barracazinha coberta de galhos de pinheiro... Toda coberta menos a parte frontal: era o teatro. Em cima duma mesa vê-se a linda coroa com dinheiro. Ao lado, fatias de pão e vinho. Oferece-se algo ao Espírito Santo, come-se uma fatia e bebe-se um forte copo de vinho... Os foliões sempre a cantar à porta. Tradição importante... Gente de toda a parte: R. I., Conn, NH, NY, NJ e até da Califórnia!

Os «Impérios Marienses» tiveram início em Santa Maria, continuando com a tradição originada em Coimbra pela Rainha Santa Isabel. Santa Maria sempre manteve a tradição duma maneira bastante especial. Trouxe-a para a América, para Hudson... E seja lá onde se vê festa ao Espírito Santo, são todas diferentes.

O espírito do povo é que faz com que a qualidade de qualquer festa se mantenha superiormente. E quando se trata de festas celebrando Deus ou qualquer um dos Seus Santos, a gente portuguesa desperta-se logo com grande fé. Esta fé faz parte da nossa cultura, da nossa maneira de viver, da nossa SAUDADE.

Foi festa em Hudson: «Impérios Marienses», experiência encantadora. Começou em 1975.

Adalino Cabral
(Hudson, EUA)

Left to right: Rosa Aguiar, Jose Monteiro, Rev. Antonio Medeiros(little girl unidentified). Feast of the Holy Ghost. Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

Oxen-drawn cart carrying barrels of bread. The cart was imported from Portugal. Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

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Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

Luisa Leandres carries two breads in the procession. Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

As typically done in the Azores--more specifically, on the island of Santa Maria--people carry loaves of bread on their heads during the procession. Tony Chaves carries a 10 pound loaf which his mother made especially for the Espirito Santo. Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

Flag of the Hudson Portuguese Club.
Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

Decorated chapel which houses the Crown of the Holy Ghost.
Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

Preparation of soup so as to feed the thousands of people during the Holy Ghost feast at the Hudson Portuguese Club. It is estimated that well over three thousand people were served in 1975 and the numbers have been increasing through the years. The year 1975 marked the first time the feast was celebrated in Hudson.
Photo 1975, courtesey of Mr. Frank Chaves and with special permission from Worcester Telegram and Gazette, Inc.

Feast of the Holy Spirit, 1983.

Feast of the Holy Spirit, 1983.

Feast of the Holy Spirit, 1983.

Feast of the Holy Spirit, 1983.

Feast of the Holy Spirit, 1983.

John Chaves
Almerinda Andrade
António J. Chaves
Artur Chaves
(filho) Michael Chaves
Jose M. Figueiredo

Feast of the Holy Spirit, 1983.

Manuel de Sousa

Manuel e Maria Relva

António Figueiredo Chaves

Diamantina Chaves

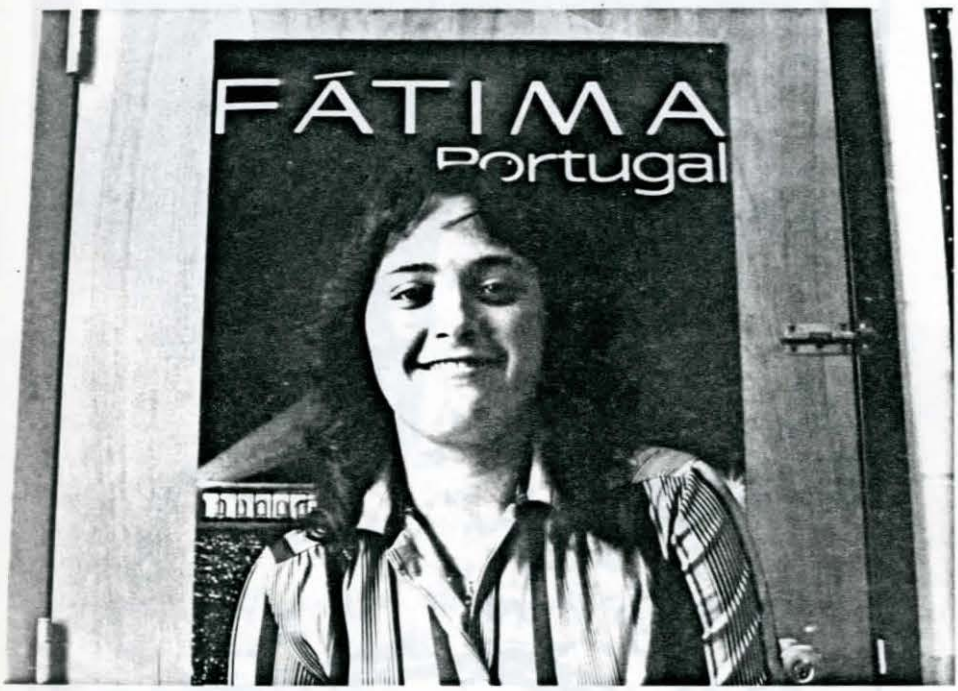
José M. Figueiredo

Margarida Bairos

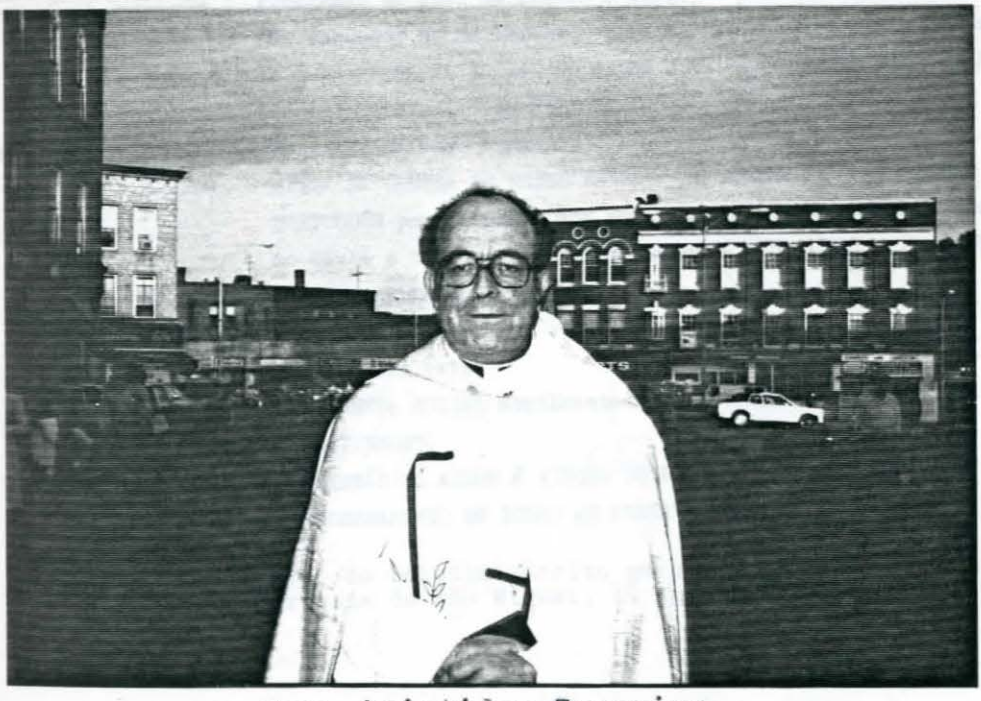
Margarida Chaves

Feast of the Holy Spirit, 1983.

Members of the Frias family together with friends from Lisbon, Portugal at the Hudson Portuguese Club grounds. From left to right: Maria Manuela Frias, Olinda Ferreira, Carlo Ferreira, Isabel Ferreira, Antonio Frias holding his grandson, Antony, and Mary Frias, Antony's mom.


FÁTIMA
Portugal

Procession of Our Lady of Fatima (Nossa Senhora de Fátima) at the Basilica in Fatima, Portugal, commemorating the aparition of Our Lady to three shepherd children in 1917. (Fodor's Portugal 1974)



Rev. Aristides Zacarias

FESTA DE NOSSA SENHORA DE FÁTIMA
13 e 14 de Agosto de 1983
Hudson, Massachusetts

PROGRAMA

13 de Agosto - 11:00 h. - Intenção particular

5:30 h. - MISSA DE FESTA EM HONRA DE NOSSA SENHORA DE FÁTIMA
- Francisco da Silva(Mariano Silva)

6:15 h. - PROCISSÃO DE NOSSA SENHORA DE FÁTIMA DESDE A IGREJA ATÉ AO CLUBE PORTUGUÊS.

CONVITE: A Comissão das Festas em Honra de Nossa Senhora de Fátima convida a se incorporarem na Procissão todas as crianças da Primeira Comunhão, Comunhão Solene, Confirmação, os Homens com ôpas e todo o povo em Geral. Pede, igualmente, a todos o favor de levantarem as velas que se encontrarão no fundo da Igreja - deixando uma esmola - para as acender quando começar a escurecer ou levá-las acesas em todo o trajecto da Procissão na qual se rezará o Terço do Rosário e se cantará. Não esquecer de se levantar o papel com a letra dos canticos

8:00 à Meia Noite - FESTA SOCIAL NO CLUBE PORTUGUÊS abrilhantada pelo conjunto musical "THE EXPLORES".

14 de Agosto - 8:00 h. - Maria Braga(José Braga)

10:00 h. - MISSA NA ERMIDA DE NOSSA SENHORA DE FÁTIMA JUNTO AO CLUBE PORTUGUÊS por intenção dos membros vivos e falecidos do mesmo Clube e também por Manuel Chaves e esposa(Maria José Chaves)

12:15 h. - Missa em Framingham

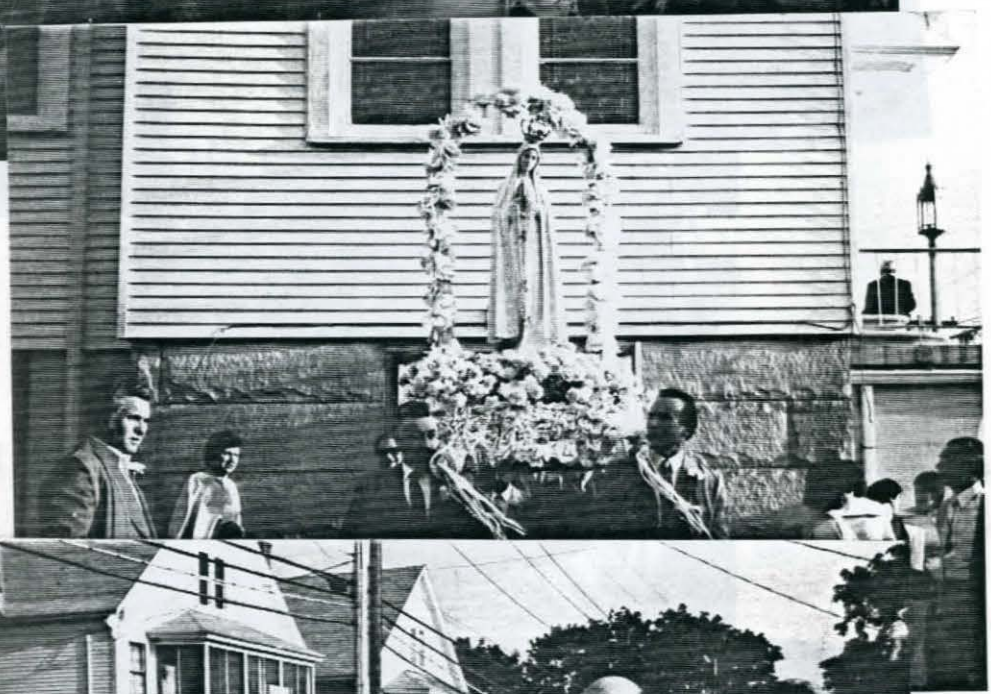
2:00 h. - Desafio de Futebol

3:00 h. - Rancho Folclórico

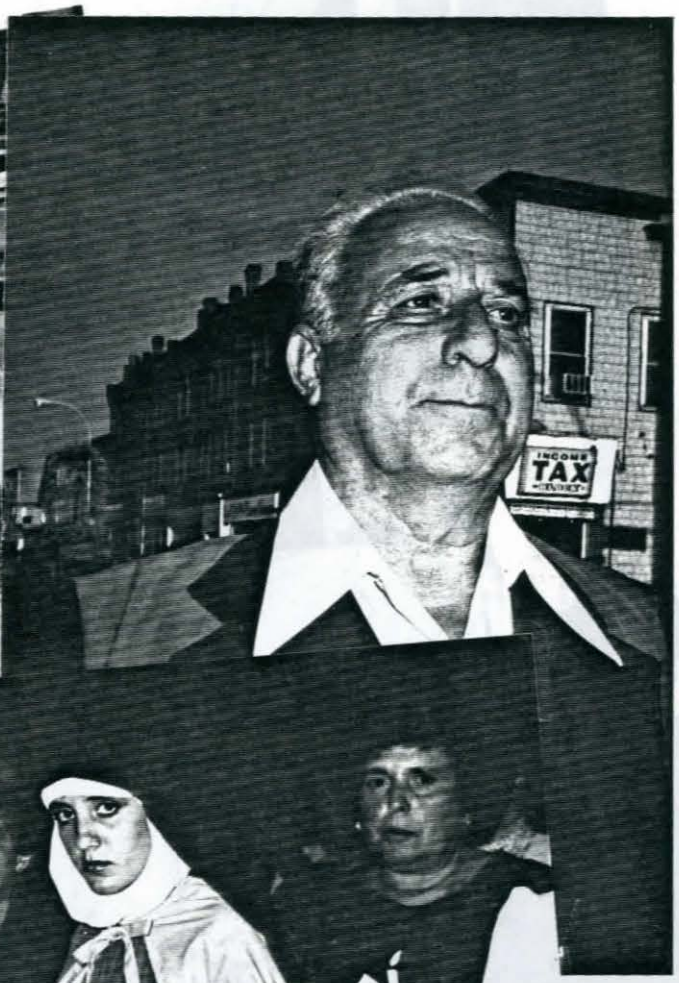
4 às 8:00 h. - FESTA SOCIAL abrilhantada pelo conjunto musical "OS AGOSTINHOS".

8:30 h. - PROCISSÃO DO ADEUS À VIRGEM NO RECINTO DO CLUBE PORTUGUÊS E ENCERRAMENTO DE TODAS AS FESTIVIDADES.

[Extraído do boletim(escrito em português)
da Paróquia de São Miguel, 14 Agosto 83.]



Old Orchard Beach
Maine
CHEVROLET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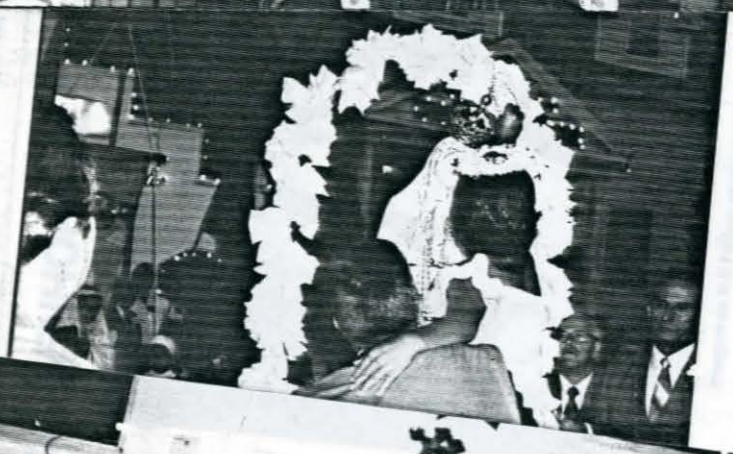
FATIMA

AVE MARIA
OUR LADY OF FATIMA

S. C a r d o s o (president of the Feast of Our Lady of Fátima * 1983)

Mr. & Mrs. António Chaves speaking with Domingos.



ADEUS

A VOZ DOS EMIGRANTES

FESTA DE NOSSA SENHORA DE FÁTIMA — HUDSON STYLE

«Quem procura ler os documentos Papais sobre o valor do Rosário fica impressionado com o verdadeiro milagre produzido na Igreja e na humanidade levado a efeito por esta devoção... Tiremos hoje uns tópicos da primeira Encíclica Papal escrita expressamente sobre a devoção do Rosário. Encíclica «Supremi Apostolatus» de Leão XIII de 1 de Setembro de 1883 que faz este ano um século. Depois de anunciar as dificuldades espirituais, materiais e económicas que a sociedade e a Igreja, em especial, estavam a viver, Leão XIII aponta a devoção do Rosário como meio eficaz e poderoso para debelar a irrequietude dos homens e o perigo da guerra e da fome historiando as diferentes vitórias alcançadas pela reza diária do Rosário. Reflecte sobre alguns acontecimentos dignos de nota no campo social e religioso que nos leva a equiparar aos nossos dias. Assim para quem estuda a história dos homens, lembra-se do mal causado pela heresia dos Albigeneses não só a Igreja mas em todas as sociedades civis onde ela arrebanhava os incautos. Houve nessa época verdadeiras e autênticas guerras civis com derramamento de sangue e separação de famílias.

Deus fez surgir Domingos — — fundador da Ordem Religiosa do mesmo nome — que pregou e defendeu a devoção do Rosário voltando a reinar a paz, a alegria e o amor de Deus entre os homens. Os Albigeneses tornaram-se num Culto fanático e espalhavam o terror, a ruína e a morte fazendo reviver o Maniqueismo. Que pediu Nossa Senhora em Fátima? A reza do Rosário. Estamos nos mesmos tempos dos Albigeneses? Quase iguais com a diferença que os meios usados hoje são mais sofisticados. De resto, em face das seitas religiosas que pululam entre os cristãos e têm como finalidade segregar as famílias e acender a luta entre os seus membros os efeitos são os mesmos ou ainda piores. Há necessidade urgente de tomarmos a sério o apelo de Nossa Senhora em Fátima: a reza do Terço do Rosário em Família.» (Rev. Aristides Zacarias, Paróquia de São Miguel, Hudson, Mass in «Sunday Bulletim», 17 de Julho de 1983).

Somos escravos dos nossos desejos. Sejamos escravos para tudo que seja para o bem da humanidade e não pensarmos na liberdade e da independência por meio de bens materiais. Assim se encontram «mais presos do que nunca». Sur-

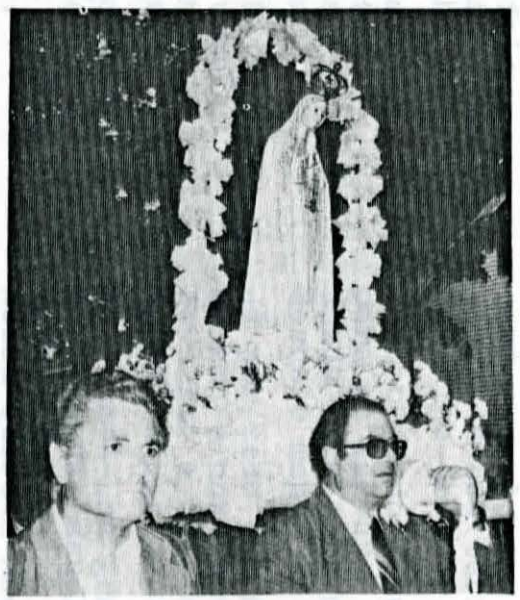


Imagem de N.S.Fátima na procissão

gem, religiosa e culturalmente, facetas indispensáveis para a sobrevivença do espírito português. Trata-se da homenagem que se presta a N. S. de Fátima anualmente. Foram já há 66 anos que Nossa Senhora apareceu na Cova da Iria aos três pastorinhos — Lúcia, Francisco e Jacinta (Lúcia ainda viva em Coimbra). Com olhos marejados, N.S. de Fátima do Rosário emplorou ao mundo que rezasse o terço diariamente para que pudesse haver paz no mundo. Mas ainda há tanta guerra, tanta injustiça social, tantos enganos, tantos pecados...

Celebra-se de ano para ano, com mais devoção, carinho, vontade, UNIDADE a festa de Nossa Senhora de Fátima em Hudson, Mass. Os cânticos ao alto estremecem com os palpitos naturais do coração... A música vibra e se entrelaça por toda a fibra humana portuguêsa que assiste às celebrações. Procissões necessárias. Respeito... É a Senhora... N. S. de Fátima que veio em 1917, durante uma época detestável, de guerra, AVISAR a humanidade — informar que seu Filho estava a ficar impaciente com a continuação dos pecados cometidos no mundo... Ela apareceu aos três pastorinhos e disse «REZEM O TERÇO TODOS OS DIAS, PARA ALCANÇAREM A PAZ PARA O MUNDO» (Nossa Senhora em 13-V-17). Rainha de Portugal — Rainha do Mundo.

Neste mundo que nos tenta muitas vezes pelo mal, muitos nos largam de se aperceberem aos avisos sérios dos poderes que sejam muito mais superiores que nos próprios — Deus e Seus Santos. Continuamos com a inveja, ciúmes, querer mal aos outros, não entrar em harmonia com a finalidade de haver UNIDADE entre nós.. Quem se lembra da história dos espetos aquando um pai (morrendo) com filhos lhes mandou buscar espetos para dar provas da fortificação da UNIDADE. Um espeto quebra-se facilmente. Unindo todos os espetos, já a luta para os partir é medonha, virtualmente invencível». Isto o que diz da UNIDADE? Que sem ela, somos nada. Com ela podemos alcançar fins medonhos — JUNTOS, UNIDOS.

Nossa Senhora de Fátima em Hudson ou em qualquer outra Vila ou Cidade que sirva como sinal da unidade que nós — portugueses tanto precisamos. Como podemos todos vir às festas — tanta gente, quanto não se poderia fazer para o bem da nossa gente se se UNISSEM tanto assim para fins de levantarem a nossa gente. O ponto mais alto da torre da Igreja é onde se sempre encontra a cruz — arranhando os céus. Devemos tentar esticar as mentes e apoiar a tudo que seja para o bem de todos. Foi-festa em Hudson. Que seja festa de UNIÃO PERPÉTUA!

ADALINO CABRAL

A TREZE DE MAIO

1. A treze de Maio,
na Cova da Iria,
apareceu brilhando
a Virgem Maria.

2. A Virgem Maria,
cercada de luz,
nossa Mãe bendita
e Mãe de Jesus.

3. C'os males da guerra
o mundo sofria;
Portugal ferido,
sangrava e gemia.

4. Foi aos Pastorinhos
que a Virgem falou,
desde então nas almas
nova luz brilhou!

5. Com doces palavras
mandou-nos rezar,
a Virgem Maria
para nos salvar.

6. Achou logo a Pátria
remédio ao seu mal;
e a Virgem bendita
salvou Portugal!

7. Mas jamais esqueçam
nossos corações
que nos fez a Virgem
determinações.

8. Falou contra o luxo,
contra o impudor
de imodestas modas
de uso pecador.

9. Disse que a pureza
agrada a Jesus,
disse que a luxúria
ao fogo conduz.

Avè, Avè,
Avè, Maria!

10. A treze de Outubro
foi o seu adeus,
e a Virgem Maria
voltou para os Céus.

11. A Pátria que é vossa,
Senhora dos Céus
dai honra, alegria
e a graça de Deus.

12. A Virgem bendita
cante seu louvor
toda a nossa terra
num hino de amor.

13. Todo o mundo a louve
para se salvar,
desde o vale ao monte,
desde o monte ao mar.

14. Já por todo o mundo
se ama o nome seu,
Portugal a Cristo
tantas almas deu!

15. Ah! dêmos-Lhe graças
por nos dar seu Bem,
Virgem Maria,
nossa querida Mãe!

16. E para pagarmos
tal graça e favor,
tenham nossas almas
só bondade e amor!

17. Avè, Virgem Santa,
'strela que nos guia!
avè, Mãe da Pátria,
ó Virgem Maria!

Popular song sung during the Procession of Candles(Our Lady of Fatima).

SOBRE OS BRAÇOS DA AZINHEIRA

1. Sobre os braços da azinheira
Tu vieste, ó Mae clemente,
visitar a lusa gente,
de quem és a Padroeira.

Avè, Mãe celestial,
avè, canta Portugal!

2. Foi na Cova da Iria,
quando o Terço Te rezavam,
quando os sinos convidavam
a orar -- era meio-dia.

3. Que desceste lá dos Céus
a falar aos pastorinhos,
inocentes pobrezinhos,
Mãe dos homens, Mãe de Deus.

4. Penitência, oração,
se fizesse lhes pedias;
do rosário que trazias,
mais pediste a devoção.

5. Seja, pois, o santo terço,
do céu querida oração;
terna e viva devoção
que te oferte o luso berço.

6. E Tu, Mãe, ó Mãe de Deus,
que venceste a Serpe o Mal,
salva ampara Portugal
vindo à terra lá dos Céus.

7. Do Rosário, Virgem pura,
Mãe de Fátima, Mãe querida,
Tu serás por toda a vida,
nossa paz, nossa ventura.

Popular song sung during the Procession of Candles(Our Lady of Fatima).

Recreation is an integral part of Hudson Portuguese Club's objectives for existence.

Bilingual Club

"O tão."

Soccer team in Hudson in the mid-1920s. Mr. Faustino Mendes is the third from the left in the second row. Photo courtesey of Mr. Manuel Miranda.

Ambrósio Veniciani Aráujo

Leuna Michael Rego

Elia Rego

"AS MATANÇAS"
(THE PIG KILLINGS)

"A "matança"(pig killing) is when pigs are killed in the Azores and much merriment accompanies the festivities of the poor people of the islands. It is mainly an Azorean tradition and many Portuguese people in America have carried with them that tradition. It is, indeed, the greatest of all family feasts for the people in the Azores.

Very early in the morning everyone gets up and goes to the pig pen. Four or five men(and some kids too!) chase the pig and there is much laughter. It is very difficult to hold onto the animal for it is strong and often leaves strong men on the floor while others continue the chase. Once the animal is caught, it is tied(legs, mouth) and carried onto a bench for the kill. The blood is collected in a pan with some salt on the bottom while a person, usually a woman,mixes it as it is to be used for "morcelas"(blood pudding). While everyone is helping to clean the animal, "aguardente"(strong brandy) is served. It is often chilly in these mornings. The killings(matanças) are generally during/around Christmas time--December to January for the most part.("More "cachaça"*please!")

The ladies prepare all the necessary condiments for the fillings--linguiça, chouriço and morcelas--which are prepared with very well cleansed pig intestines. All the the animal's inards are used in one way or another. The bladder is used by the kids. It is filled like a balloon and kicked around in "kid-style" soccer. It then becomes dry, brittle and breaks, thus no longer serving its original intent by the children.

A "specialist"(man who is experienced in the cutting or dressing of the animal)is ready for the cutting and, with the help of other men, will make the necessary and neat cuts, opening the animal from the belly and removing all of the organs(the intestines being put into a pan so that they may be washed well in running water(often in a running stream)and scrubbed with orange peals. Of course in America the modern conveniences allow for greater/faster cleansing and some people do not use the intestines from their own pig, but rather buy them from the butcher shop(already cleaned).

After the pig has had its bristles burned off and scraped with a "raspão"(scraper)(at one time a pourus rock was used["pedra de favo]) until it is very clean and dressed, it is hung by its hind legs in a convenient location in the house. In some islands, roses are used to decorate the animal while bits of leaves from a pine-family tree are placed under the nose of the animal(on the floor)

catching any remanents of dripping blood. The pig is left overnight and,the next day, it is sectioned for lard melting and for salting(in the more advanced, technological countries where the Portuguese have taken as their new homes[immigrated to], salting is not used as mush since there is electricity and good refrigeration, although refrigeration does exist in the Azores, not everyone is in the position to own the equipment.)

Every once in a while the master of the home(the one who is killing the pig--either he or his wife or some other member of the family)come out with that "aguardente" and everyone quickly gulps it, returning to the ardent task of preparing/cleaning the pig. People come by to see the animal and to compliment the owner. They too,get to drink aguardente ("matar o bicho")and have a bit of "massa sovada"(sweet bread made of kneaded dough, a very typical treat in the Azores).There is guitar music and singing....

"Torresmos"(bits of fatty pork skins fried to a golden brown from which lard is extracted)are delicious and eaten with sweet potatoes and/or "inhames" (yams). The linguiça, chouriço and morcelas are hung in the large chimney for smoking purposes.

After the kill of the day, all of the working people are invited to have the "almoço" (lunch) which has been, throughout the enire episode, prepared by the ladies. Everone eats, drinks wine, speaks of the animal--the fatter the

better....

This tradition of killing a pig is very old in the Azores and it is one practiced much by the poor people on the islands. They will have food for the year and lard with which to cook. Once one is killed, it becomes time to fatten another for next year's kill. This is a real feast for the Azoreans. It is one practiced by a humble, hard-working and religious people."We thank God for the heavy and fat animal which we had this year", is not unusual to hear among the people. The smell of the whole affair is giving me "saudades" (nostalgia) for my home..."

Paulo Freitas

Hudson High School, 1982

* "cachaça" is "aguardente" (brandy) and is a typical name for the drink in the Azores.[kashaassa]

A Matança do Porco numa ilha dos Açores

por Manuel Dionisio

Lá em baixo o mar cavado, maralhante, sacudindo em lençóis de espuma as cristãs das vagas que vêm desfazer-se espadanando, de encontro as penedias da riba escarpada.

Sobre a terra, assolada pelos temporais, não se enxerga uma flor a adejar como uma esperança nem se ouve um conto de áve a amenizar a dolorosa impressão do vento desabrido que fastiga impiedosamente as copas das árvores despidas de folhagem que ostentam erguidos os ramos esgalos, numa prece suplicante.

Muito ao longe veêm-se aglomerados enormes "capelos" de nuvens denegridas, prenúncio de tempestade.

Pelos caminhos empoçados da Baixa caminham dois homens aloujados sob um pau a que vai suspensa por cordas a barrica de vinho reservada para a matança do porco a que há-de proceder-se no dia seguinte "se Deus quiser".

Seguem-nos duas mulheres levando em leies a salsa colhida à porta da adega e as cebolas já "descabeladas", lavadas e prontas a serem "picadas".

Chegados a casa, os homens colocam o vinho na loja em condições de ser tirado fácilmente, enquanto as mulheres com facas, em selhos e algaidares inciam, sobre tábuas, a picagem da salsa e da cebola.

Uma atmosfera acre se evola no ambiente, dominando o cheiro dos tempêros moídos. As crianças fogem para o caminho e as lágrimas correm abundantes dos olhos avermelhados das môças que assim parecem mais rubras e formosas.

— O' Zé, aonde havemos nós ir buscar o sumo para o chôro? — dizia uma mulher das mais arrojadas.

— "Já lá vai, Maria", — e logo o cangirão de barro vermelho despejava nos teladeiras da mesma substância, o líquido espumante, a saltar.

Em pouco chegam alguns rapazes conhecidos.

—"o' raparigas, vocês não querem uma ajuda?"

— "Não, pois quê! — Esta faca está um arco de pipa que não corta nada — Arco de pipa? Isso era o que eu já adivinhava; e a propósito: O' José, a pipa pinga ou não pinga?" — E novos cangirões se enchiam e esvasiavam, enquanto os homens amolavam as facas e os alguidares e selhas se enchiam de cebola e salsa picada.

Para amenizar o trabalho, homens e mulheres cantavam em côro, à laia de cegada a

Canção do Vinho

"Era o vinho meu bem era o vinho, era o vinho que eu mais adorava, só por morte ó meu bem desta sorte, só por morte é que o vinho deixava.

Se morrer à porta da adega
C'o este copo de vinho na mão, este copo meu bem este copo, Seja o meu funerio caixão.

Quero ver-me encostado à pipa, tendo eu este copo na mão, Que o bom vinho seja meu sangue. Este copo o meu coração.

Nesta festa de salsa e cebola, Venha o vinho enxugar nosso pranto; E alegres entoando cantemos Este canto, meu bem, este canto.

Terminada a tarefa, resolveram não jogar às cartas conforme o uso, porque o temporal crescia ameaçando aguaceiro, e a noite aproximava-se.

.....

E' noite. Nem um lazeiro de estrela trespassa agora o manto negro do céu onde galopam como fantasmas negros, enormes massas de nuvens que o vento impele e estrangalha em farrapos que redemoínham.

A's vezes um clarão azulado ilumina o céu, como se tentasse inútilmente afuguentar as densas trevas nocturnas.

.....

Ao alvorecer do dia seguinte, uma penumbra vaga e indecisa desde pelas bandas do nascente, coada sobre a terra por umas pequeninas nesgas amarelas, rasgadas no manto plumbeo do céu, anunciadoras do dia que se aproxima.

A espaços, bategas de neve estalam nas vidraças e telhas e ressaltam nos caminhos lameirentos tocadas pelo vento que fastiga as árvores fazendo-as vergar como vimes tenros, num sibilar confuso e misturar-se com o bramir das vagas que se desfazem de encontro às penedias da costa.

Junto da casa que tresanda

a fartam de rama de cebola e salsa picadas, em um canto remansoso, vão-se ajuntando alguns amigos do dono da casa, calçados de alpargas de coiro era e vestidos dos pés à cabeça de pano de lã grosseiro, com as golas dos casacos aconchegadas aos pescoços e caracas peladas, e as mãos pelas algibeiras.

Sobre o lar, o negro e bojado caldeirão com tampa de palha erguida em alto cone em que ressaem duas asas de vime torcido, repousa sobre a trempe ferrugenta assentada sobre um lençol de cinzas e carvões apagados.

São os inhames para o almoço, que ferveram na tarde do dia antecedente e durante um largo pedaço da noite, ao lume de grossos toros e cepos de faia.

As crianças, descalças, em roupas leves, a tiritar de frio e batendo o queixo, mal podendo pôr no chão regelados os pézitos descalços, aparecem rindo, e fogem para casa a refugiarem-se da invernia agreste.

O dono da casa vem brindar a comitiva com aguardente e figos passados.

É o dia da matança do porco que mal se arrosta de gordo e, porque não ceara na véspera, granhe impassível, pedindo o almoço.

São horas de principiar o trabalho.

"Esborralham" o portal, "arredam" a pia de pedra em que durante dois anos comera o saino que sai do carral chamdo por uns grãos de milho.

Lançam-no por um pé e, no canto mais abrigado, deitam-no por terra, atam-lhe as pernas, colocam-no sobre uma porta disposta como mesa sobre duas selhas de pau emborcadas, atam-lhe a boca com uma volta de vime passada por detrás das presas, a sangrador apalpa-lhe o pescoço e mete-lhe a faca: primeiro prependicularmente, depois inclinada para trás.

Um jôrro de sangue vermelho saí impetuosamente pelo estreito e fundo golpe para um algaidar contendo no fundo uma mão cheia de sal, suportado por uma mulher, salpicando-lhe de vermelho os braços alvos e roliços.

Morto o animal, lançam-no por terra, chamuscam-lhe com vassouras de urze sêcas a barriga, pés, pescoço e cabeça, rapando com facas a "lixa" (epiderme queimada) lavando e esfregando com pedras porosas até ficar branco.

Colocam de novo o animal sobre a mesa improvisada para a sangria, abrem-no até à ponta da maxila inferior, esventram-no, enfiam-lhe uma volta de corrente pela parte inferior do queixo a abraçar-lhe o focinho por detrás das presas, corrente que serve para pendurar o animal de uma trave ou tirante da casa, a-fim-de ser esfolado no dorso e lados, e cuja pele, convenientemente raspada com o gume de um machado, há-de servir para "alpacas", no decorrer do ano.

As tripas são lavadas e depois limpas com laranja e sal, convenientemente voltadas, servem as delgadas para linguiça e salsicha e as grossas para as morcelas. Compostas de uma mistura de gorduras, sangue, cebola, salsa, ouregão e tempêros de sal, jamaica, cravinho, e noz moscada.

Uma parte do sangue é cozido com cebola e, depois de "esfarelado" e frito em gordura, e temperado de sal, cominhos e mais tempêros, constitue o serapatel que é servido no almoço das matanças com inhames, seguindo-se-lhe os pedaços de fígado frito.

E o dia da matança uma festa a que vão parentes e amigos ver o porco pendurado pela cabeça e aberto na barriga e no lombo, e especado com forquêtas de cana, para mostrar se a grossara do toucinho é regular (um coito ou mão travessa com o dedo polegar erguido ao alto).

Sobre as patas dianteiras dobradas do animal estende-se o véu gorduroso que lhe envolverá os intestinos.

Se o animal está abaixo do normal, a dono da casa desculpa com tristeza, alegando que ele não comera nem as abóboras nem os bogangos crus, que os fanchos não os quizera comer senão cozidos com muita farinha, que a colheita das batatas fora naquele ano um "nuez por mor" da queima que "derretera" os batatais e que, além disto, o porco era um guloso que em "trincando" migalha de batata doce crua ficava uns dias a jejuar.

— "Está bem bom", dizia a comadre vizitante — "tomara que p'ro ano não seja mais somenos e, como é animal grosso, pode bem suceder que tenha o toucinho nas fiadas de dentro ainda mais grosso que nas beiras".

E ajuntava com a convicção intemecrata de entendida nas ciências positivas:

— "Se o toucinho não for muito grosso há-de com certeza ter um louvar a Deus de carne" - enquanto o compadre deglatinava os figos passados, "empinando" o cálice repetido da aguardente com que o dono da casa brinda quantos lhe vão ver o porco.

Na cozinha as mulheres acocoradas em volta do alguidar grande de barro vermelho enchem em pedaços de tripa de um amarcio denegrido as morcelas que vão cozendo no "caldeirão" famegante, sobre cujos bordos sobressaem grossas pontas de vimes verdes que as mantêem suspensas na água fervente.

Grossos troncos de faia seca ardem estalando sob a trempe negra, desfazendo-se em cinza e brasas que espalham no ambiente um calor doce e confortante.

Sobre o armário baixo, construído no vão duma janela, o dono da casa rola, sobre um pano estendido a bexiga do porco lavada e voltada com o lado de dentro para fora, em que assopra a espaços por um tubo de cana, dando-lhe o volume de uns dez litros, em que há-de ser deitada, ao outro dia, a gordura das banhas.

Assentadas no chão as raparigas jogam às pedrinhas e os rapazes com botões ao palminho, porque lá fora a chuva cai "tocada" do vento frio que gela, molhando até "aos ossos" os que foram levar os bois a pastar nos "arrebaldes" mais próximos.

É cedo ainda, e já as sombras da tarde se adensam numa semi-obscuridade.

Cessara de chover e as nuvens baixinhas, negras e

esfrangalhadas, passam rápido sobre a terra cortada de paredes e "maroiços" de pedras soltas ennegrecidas pelo tempo, em que branquejam arzelas e liquens como nódoas bolorentas.

O vento continua impiedosamente fustigando as árvores que gemem sob o impulso da invernia, húmidas e camarinhadas de gotas de água como cobertas de suor na lata contra o temporal que as sacode em violentos repelões.

Em casa uma atmosfera bafienta e o alarido das crianças e das gentes amigas, parentes e conhecidos que esperam a ceia da matança.

Compõe-se esta de um caldo feito com os "bofes" (pulmões) coração, fígado e outras vísceras de porco, reforçadas com galinhas.

Sobre mesas improvisadas e cobertas de alvas toalhas dispõe-se as terrinas e tigelas fumegantes da sopa quente, e os grandes pratos e travessas de visceras e carne cozida, escoltados por um batalhão disperso de garrafas, bilhas e congirões com vinho.

Enchem-se os pratos em número menor que os comensais, pelo que têm de comer dois ou três no mesmo prato. Ceia-se animadamente, comendo e bebendo com apetite e sem grandes cerimónias.

Terminada a refeição, limpam-se as mesas e armam-se várias "tendas" (grupos) a jogar às cartas.

Prende-nos a atenção o António Caetano pelas imprecações que expande logo às primeiras, encolerizado contra o jogo que o não auxilia, soltando uma garganhada sêea e uma cuspidela para a banda.

— "S'afora diabo", dizia ele sacudindo a cabeça a cada rodada que perdia; e vociferava uma exclamação aspirada — "Eh! são com'as mulheres, é p'ra onde s'inclinam"!...

E com estas e outras imprecações nos divestiamos perante aquele espírito irrasvível.

Um pouco além meu pai ria a bandeiras despregadas como se o jogo fosse sempre para ele uma farça hilariante.

Lá fora o vento magia como uma orquestra de flautas, assobiando pelas frinchas dos telhados, portas e janelas que respectivamente batiam nos gonzos e caixilho, sacudidas pelos impulsos das luadas.

A espaços, um clarão iluminava os vidros das vidraças que pareciam de baetilha preta, e um rumor surdo e prolongado feria o ar como se fosse produzido pelo desabamento de edifícios afastados.

Entretanto, sente-se no balcão um rumor de gente que vem cantar a

Cancao das Morcelas

"O' Sr. dono da casa,
Está direito não está tôrto,
Cá tivemos a notícia
Que matastes vosso porco.

Vinhe-mos aqui cantar
Nosso papel de cantigas,
Queremos agora sáber
Se as morcelas estão cozidas

Cá tivemos a notícia
Que as tripas eram bem largas; Levaram um saco de cebolas, E quinze balaios de salsa.

O' Sr. dono da casa,
O seu caldeirão está cheio,
A morcela do cabo de riba,
Tem cinco palmos e meio,

E a do cabo de baixo
Tem seis palmos de comprido
Se nos quiseres dar dela
Sereis um nosso amigo.

Cortai ainda mais uma
E assai-a numa brasa,
Aqui estão muitos rapazes
Não vos fica nada em casa.

Se nos deres pão de milho,
Não o havemos de comer,
Dai-o à vossa mulher
Não o mandasse cozer.

Se nos deres pão de trigo,
Comeremos um bocadinho,
Ainda mais agradecemos
Uma garrafa de vinho.

O' Sr. dono da casa,
E mais toda a sua gente
Há-de-nos também brindar
C'oa garrafa d'aguardente.

O' Sr. dono da casa
Isto está bem arranjado,
A aguardente não é boa
Sem o figuinho passado.

Foi esta trova inventada
Pela boca duma velha;
As morcelas eram pesadas
Partiram os pés à grelha.

Estas santas orações
Que eu reso devagarinho,
As ofereço e as entrego
Por almo do seu porquinho.

Os Srs. nos desculpem,
E nos queiram desculpar,
Sabe Deus d'hoje a um ano
Quem nos virá enfadar".

Com pesar dos jogadores interrompe-se o jogo, guarnecem-se as mesas com pratos de figos passados e garrafas de aguardente que os visitantes bebem aos copinhos, dirigindo facécias aos da casa. Depois agradecem e saem para darem lugar à continuação do jogo interrompido.

.....

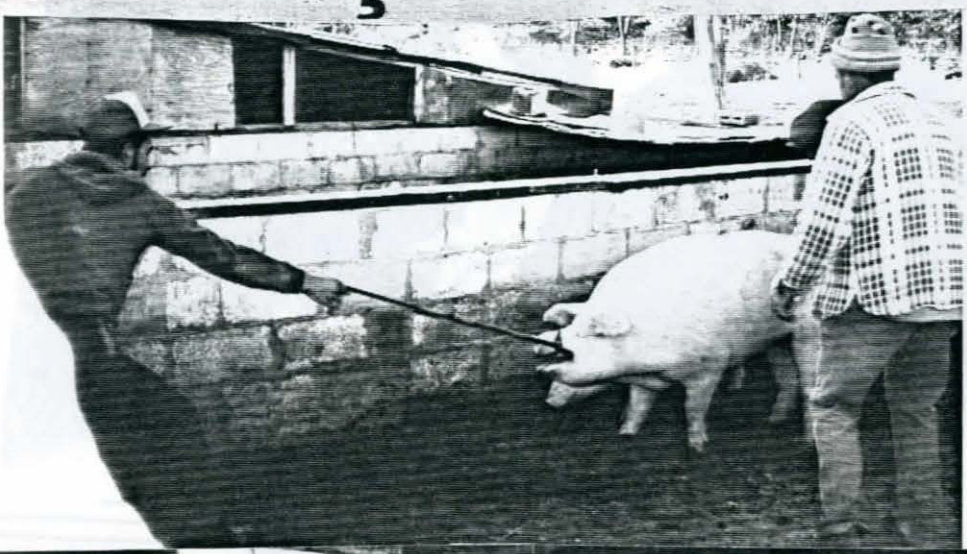
Meia noite. Guardam se as cartas, sobre as mesas colocam-se pratos com rodas de morcela frita depois de cozida, pão, garrafas de aguardente e cestos de asa com laranjas.

É o remate da festa, o adeus saudoso daquele dia por que todos esperam anciosos e que uma só vez é celebrado em cada ano, dia caracterizado por um ritual gastronómico que lembra as antigas orgias a repetirem-se, como ama necessidade imanente da matéria orgânica, transmitida por atavismo na pletora sanguínea da raça minhota em que as matanças dos porcos dão lugar a festas familiares, e donde sairam grande parte dos colonos que povoaram estas terras perdidas na vastidão do oceano.

in O JORNAL
21 Dez. 1982

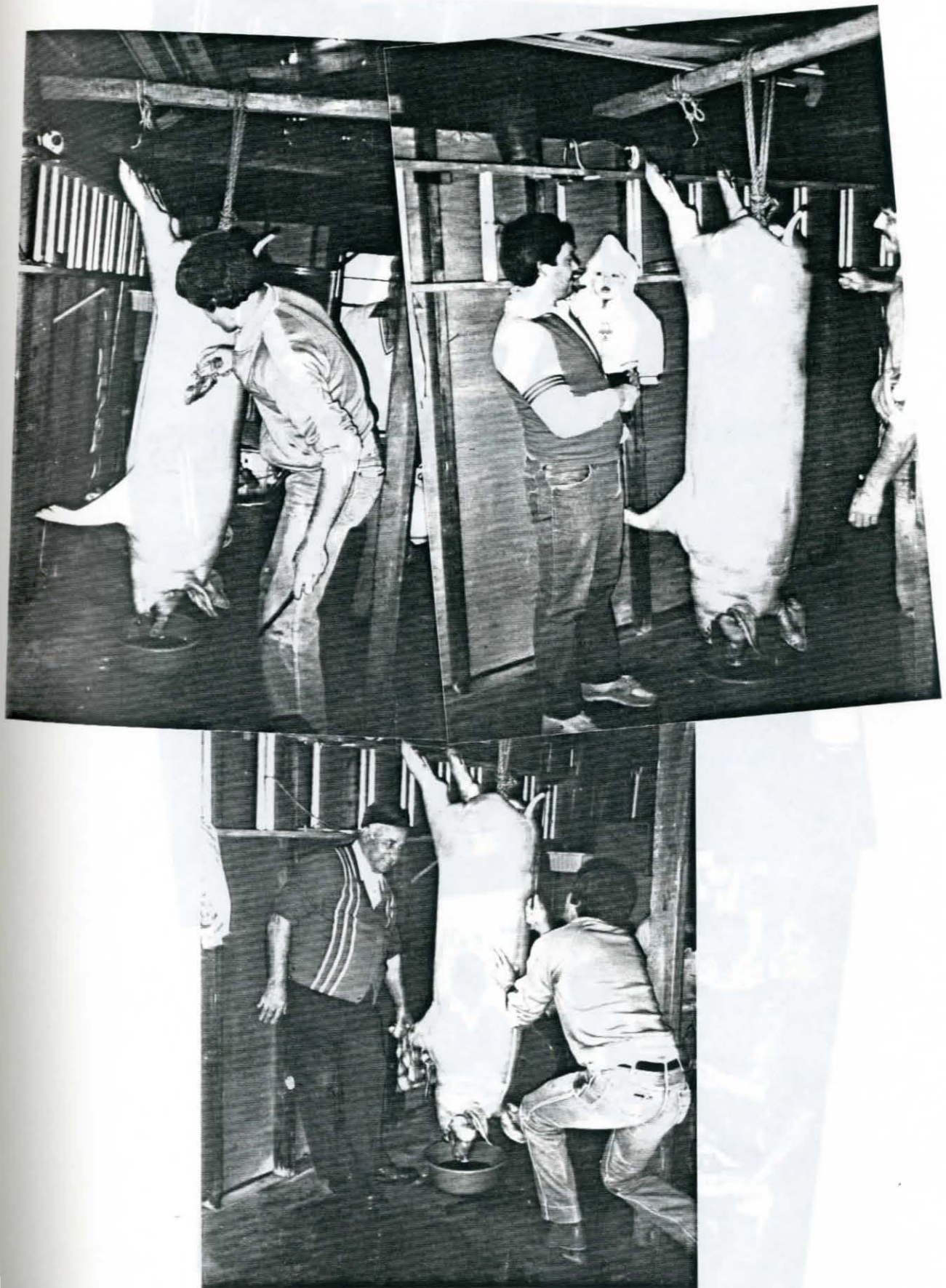
1983

MATANÇA DE PORCO



"Matança" celebrated by the José Frias Figueiredo family.

SOCCER



A nossa matança

Trago sempre na lembrança,
O paladar e o cheiro,
Que dava a nossa matança
Festejada em Janeiro.

Era um dia de alegria,
Dos que nunca esquecerão,
Toda a família sentia
A maior satisfação.

Na véspera a salsa moída,
Cebola que se migava,
Ficava a casa invadida...
Cheirando que consolava.

Vinha o Ti Manel Caetano,
Com Ti Bento juntamente,
Falados do outro ano
P,ra matar o porco à gente.

E logo de manhãzinha
Bebiam a aguardente,
Daquela que meu pai tinha
Lambicada bem recente.

Quando o porco era levado
Ao banco p,ra se matar,
Eu ficava bem ao lado
Com pena de o ver penar.

Depois dele ser aberto,
Na trave dependurado,
Havia sempre um esperto
Que lhe roubava um bocado.

Era uma alegria vê-lo,
Quase de focinho no chão,
Emfeitado com desvelo
Com as rosas do Japão.

Depois havia o jantar
Numa mesa bem comprida,
P'ra ela poder levar
A família reunida.

O jantar era galinha,
Batata e carne assada,
E à sobremesa vinha
Arroz e massa sovada.

Quando levantada a mesa,
Outra era preparada,
Num quarto c,a luz acesa,
Para a gente convidada.

Vinha então a vizinhança,
E mais tarde a cantoria,
Que dava nome à festança,
Falada no outro dia.

Na cantoria, à noitinha,
Feita p,lo Manel Ferreira,
O bocado p,ra traz vinha
Em bandeja de madeira.

E meu pai muito contente
As duas mãos esfregava,
Quando p,la porta da frente
Toda aquela gente entrava.

E quando o porco mostrava,
Já p,los lombos a gordura,
Toda a gente calculava
Haver banha com fartura!

Com guitarras e violas
Faziam "balhos furados",
Batidos com castanholas
Por solteiros e casados.

Minha mãe naquele dia
Botava a sua cantiga,
Uma das que ela sabia
Doutros tempos, muito antiga.

E no outro dia ela,
À luz do velho candeeiro,
Só cuidava da panela
E minha irmã do fumeiro.

É que lá na chaminé
O chouriço defumava,
Enquanto o nosso José
Toros p,ró lume rachava.

Tempo alegre, já lá vai,
Essa idade de criança,
Em que lembro mãe e pai
No festejo da matança.

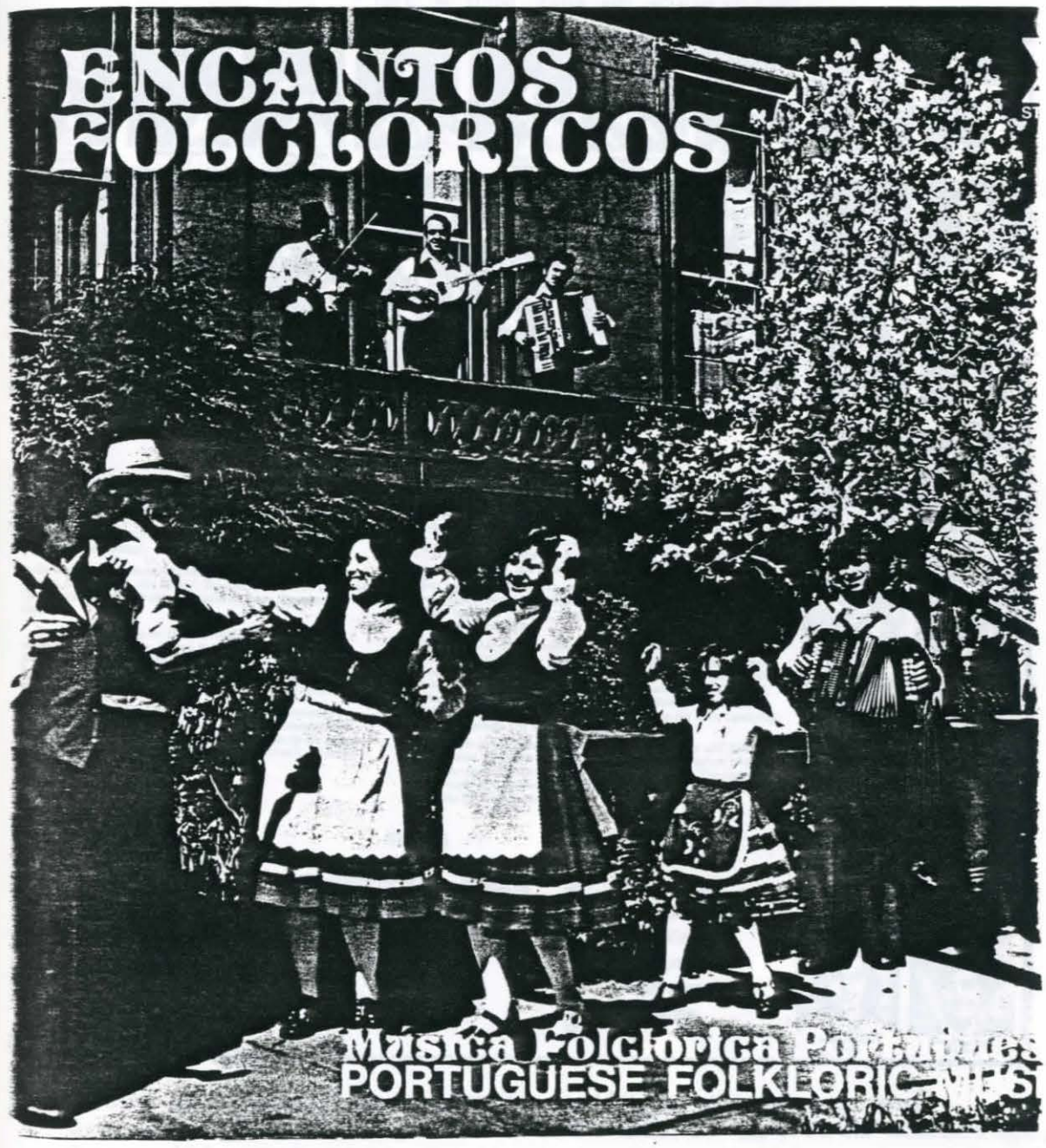
Não voltam mais essas lidas,
Esses dias tão contentes...
Agora são outras vidas,
Outros costumes diferentes!

Trago sempre na lembrança,
O paladar e o cheiro,
Que dava a nossa matança
Festejada em Janeiro!

Luis. D. Martins

in Phoenix Times(Comunidade Lusíada)
March 30-31, 1983

"Uma réca bonita."



Cover of a Portuguese folkloric song and dance record, of which several persons from Hudson are participants.

"Ist é que fou um gudetaime."

O rancho *Encantos Folclóricas* de Cambridge exibiu-se pela primeira vez em Junho de 1975. O rancho originou como resultado dum subsídio do Estado de Massachusetts à Biblioteca Publica de Cambridge para as comemorações bicentenárias. O rancho especializa-se em danças folclóricas do arquipélago dos Açores e do Norte de Portugal.

Os elementos do rancho são oriundos de diversas ilhas dos Açores, (Santa Maria, São Miguel, Terceira, Graciosa e Faial) e do Continente, (Arcos de Valdevez, Ponte da Barca, Guimarães, e Coimbra).

O rancho já se exibiu em diversos festivais da Nova Inglaterra como Festival Bostonian, Boston Heritage (na televisão), várias paradas bicentenárias, Festival de São João de Cambridge, Festival Folclórico da Nova Inglaterra, Festival Pan-Americano, nas universidades de Lesley, M I T, e do Sudeste de Massachusetts, etc.

Os componentes são residentes de Cambridge, Somerville e Hudson, Massachusetts. Com a excepção de duas crianças luso-americanas, todos são imigrantes recentes. A maioria faz parte da educação bilingue-bicultural das Escolas Públicas de Cambridge.

The Portuguese folkloric dancing group, *Encantos Folclóricos* of Cambridge, had its debut in June, 1975. The group originated as a result of a bicentennial grant to the Cambridge Public Library. The group performs folkloric dances from the Azores archipelago such as *balho furado, chamarrita, pèzinho, merciana* and *rema* as well as dances from the Minho, the northern province of Portugal such as *vira de roda, vira cerrado, chula, cana verde, s, daqui Para ali.*

The people in the group are from some of the islands of the Azores, *(Santa Maria, São Miguel, Terceira, Graciosa, Faial),* as well as from mainland Portugal, *Ponte da Braca, Arcos de Valdevez, Coimbra* and *Guimarães.*

The group has performed at many different festivals and feasts throughout New England: Summerthing, Festival Bostonian, Boston Heritage (on TV), the Whole World Celebration, several bicentennial parades, Lesley College, Southeastern Massachusetts University, MIT, the Portuguese Cadets during the Tall Ships Festival, S. João Festival, New England Folk Festival, Cambridge Council on the Arts, Cambridge Artculture Society and the Pan-American Festival.

The people in the group live in Cambridge, Somerville and Hudson, Massachusetts. With the exception of a couple of youngsters who are Portuguese-Americans, everyone is a recent immigrant. The majority of the people are involved in bilingual, bicultural education in the Cambridge Public Schools.

Σα STEREO

SIGMA AUDIO

Recording, mix, front photo and graphics by Dick Macleod
Back photos by Elmer Johnson

Recorded at Cambridge Film Studios
Cambridge, Massachusetts

©1977, Sigma Audio Electronics, Inc.

SIDE 1

Serrinha de Ponte da Barca
Balho Furado
Chula dos Encantos
Chamarrita
Cana Verde
Merciana

SIDE 2

Vira de Roda
Pèzinho
A Ritinha
Mangericão
Daqui para Ali
Rema

Those astericked photographs indicate personnel who are Portuguese from Hudson. Most others are from Cambridge, Somerville and area.

DEDICATED WORKERS KEEP THE SHOW ON THE GO

Second Folkloric Festival, Hudson High School, 1983

CROWD OF HAPPY SPECTATORS

Second Folkloric Festival, Hudson High School, 1983

"Dennis Frias Latin Dance Company", Second Folkloric Festival, Hudson High School, 1983.

Second Folkloric Festival, Hudson High School, 1983

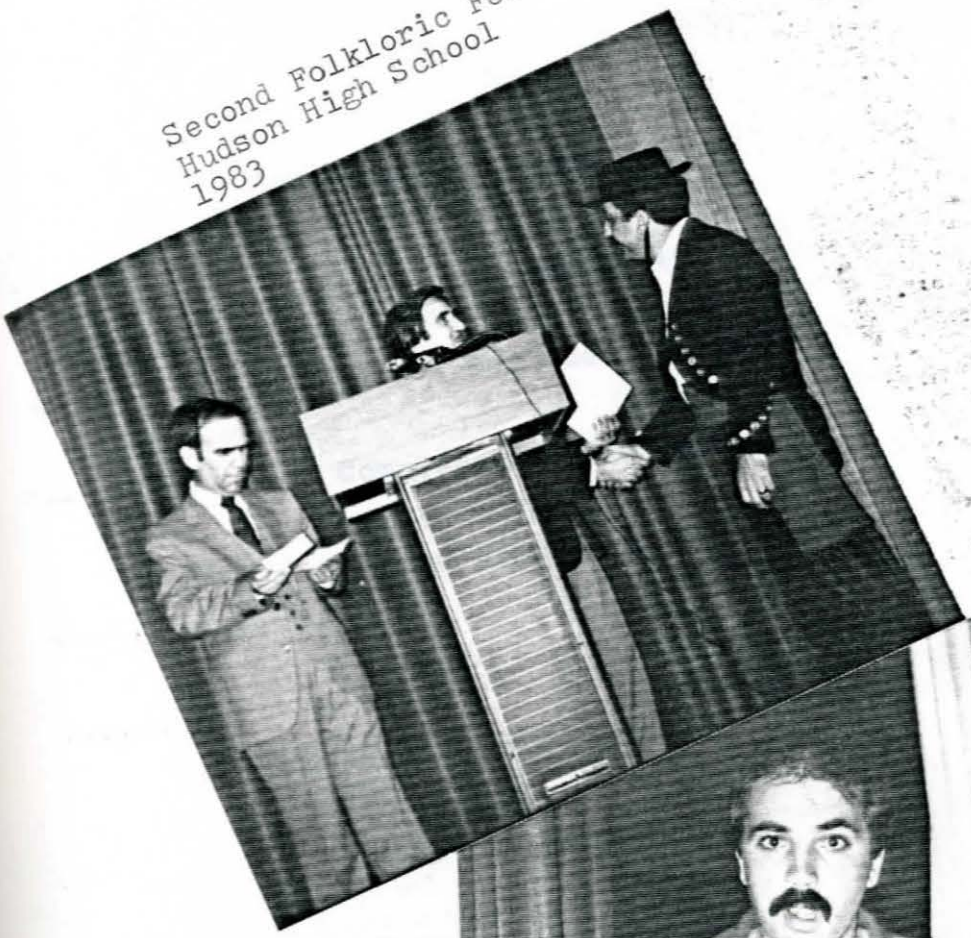
HUDSON PORTUGUESE FACES AND FRIENDS

Second Folkloric Festival, Hudson High School, 1983

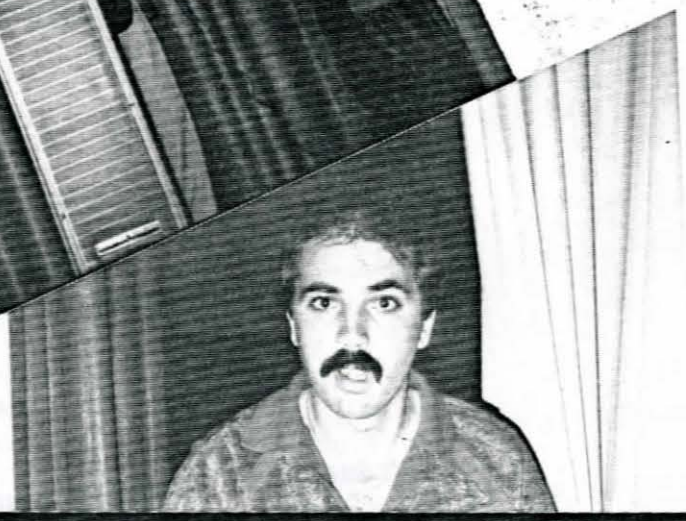
Christine and Eddie Figueiredo of the ENCANTOS FOLCLÓRICOS.

Second Folkloric Festival, Hudson High School, 1983

Second Folkloric Festival,
Hudson High School
1983



PRIZES



SURPRISES

SMILES

FOREVER

"O amigo também deixou

A sua ilha querida;

Eu sei bem que lhe custou,

Compreendo o que passou.

—Como custa uma partida!"

.....

"Vaia comigo pescar

Para não se esquecer

Daquele lindo lugar...

—Quem pudesse lá passar

Ainda antes de morrer."

in Frias, Antônio Joaquim de,
"Contos de inverno". Luz que
Anoitece.

Hudson Public Library
Hudson Mass.
June 17, 1978

"Portuguese Day" at the Hudson Public Library

At the time of the commemoration of the Portuguese Community Day throughout the world, the students of the Hudson Public Schools Bilingual Program with the cooperation of the Hudson Public Library wish to present to you a Portuguese culture program.

The program will begin at 3:00 P.M. Saturday afternoon, June 17, 1978,and will last to approximately 7 P.M.

1. Introduction to the Program.

2. Some notes on "Camões" and reading of some of his works.

   -- Presented by H.H.S. students. (in English and Portuguese)

3. Portuguese Songs, children's plays and poems.

   -- Presented by the 1st, 2nd, 3rd grade students from Cox St. elementary school.

4. A play in English with an introduction in Portuguese.

   --Presented by the 4th and 5th grade students from Cox St. Elementary School.

5. The Symbol of the Portuguese Flag, the legend of the Barcelos rooster and the origin of the Fado.

   --Presented by the H.H.S. Students. (in English and Portuguese)

6. Readings of Fernando Pessoa's Poems and João de Deus in Portuguese with the translation in English (Translations done by Tim Power).

   -- Presented by a student from H.H.S.

7. Slide presentation of the Azores and Continental Portugal.

   (in English and Portuguese)

8. Film on Portugal.

9. Portuguese Songs and Music.

10. Closing of the Program with refreshments and pastry.

Na Universidade de Nova Iorque

Contacto de Eanes

com a comunidade portuguesa

O presidente Ramalho Eanes reuniu - se domingo à tarde no Auditório Principal da Universidade de Nova Iorque com muitas centenas de portugueses que o aplaudiram com emoção.

Tratava - se especialmente de representantes da comunidade portuguesa nos Estados Unidos, que deram ao local um ambiente de festa portuguesa, a que não faltaram os ranchos folclóricos.

Numa alocução prévia, o presidente da Universidade recordou que Portugal, os Estados e mundo tinham perdido um grande homem com a morte do cardeal Humberto Medeiros, para cuja memória pediu um minuto de silêncio.

Justificou depois a escolha do local do encontro dizendo que a sua universidade atribui grande importância ao ensino do português, existindo cursos com vários graus e objectivos.

No seu discurso o presidente português disse aos representantes da comunidade que deviam «manter nesta grande nação o orgulho de serem portugueses».

Repetiu também uma observação que fizera ao director da Biblioteca do Congresso quando lhe mostrou velhos atlas portugueses: «se a dinâmica dos descobrimentos não se tivesse perdido os portugueses teriam chegado à lua primeiro que os americanos».

Ramalho Eanes contactou depois pessoalmente com muitas centenas de luso - americanos presentes, inteirando - se das suas dificuldades e dos seus êxitos.

O contacto de Eanes com as comunidades iniciou - se ao princípio da tarde quando deu uma conferência de imprensa para órgãos de comunicação social de língua portuguesa que se publicam nos Estados Unidos.

Estiveram presentes o ministro dos Negócios Estrangeiros, Jaime Gama, e o presidente do Governo Regional dos Açores, Mota Amaral, e o embaixador Leonardo Matias.

Ramalho Eanes almoçou ontem numa das torres do World Trade Center com cerca de 40 empresários americanos de origem portuguesa.

Num brinde, disse - lhes que Portugal precisa da compreensão e do apoio de todos aqueles que por laços familiares e de nascimento se encontram a ele ligados.

À noite Ramalho Eanes foi convidado de um jantar que Perez de Cuellar ofereceu na sua residência oficial de secretáro geral das Nações Unidas.

ACORDO DAS LAJES ESTARÁ CONCLUÍDO ANTES DE FEVEREIRO DE 1984

O presidente Eanes disse sábado à «Voz da América» que o seu país está disposto a desempenhar na África Austral o papel que pode e sabe», desde que para isso seja solicitado.

Em declarações a Mário Maunier, dos serviços portugueses da «Voz da América», esclareceu que essa solicitação poderá vir da qualquer das partes envolvidas na situação, mas que Portugal só intervirá com o acordo de todas as outras partes.

Acerca dos resultados da sua visita, disse que ela serviu para «fazer uma revisão geral de questões bilaterais mais importantes» e que tinha verificado que da parte de Washington existe uma grande flexibilidade para negociar essas questões na defesa de interesses mútuos».

Referindo - se ao acordo sobre as Lajes, referiu que «a boa vontade dos Estados Unidos leva - nos a crer que o acordo estará negociado antes de Fevereiro de 1984», data em que termina o prazo da prorrogação automática.

No campo económico disse estar certo que «mais uma vez poderemos contar com os Estados Unidos», destacando também a influência norte-americana nas instituições financeiras internacionais.

Quanto às questões militares referiu que tinham sido abordadas de uma maneira geral, tanto as responsabilidades de Portugal quanto à NATO como as responsabilidades da NATO quanto a Portugal.

in Diário dos Açores, 19 de Setembro de 1983

O CASAL EANES NA UNIVERSIDADE DE NOVA IORQUE

O Presidente da Universidade de New York ao apresentar o Presidente da República Ramalho Eanes

Conforme noticiámos em edição passada, o Presidente da República Portuguesa General António Ramalho Eanes, sua esposa dr.ª Manuela Eanes e seu filho Manuel, estiveram em visita oficial aos Estados Unidos da América do Norte, a convite do Presidente Ronald Reagan.

Do programa dessa visita fez parte uma recepção do casal Eanes no auditório da Universidade de Nova Iorque, com a participação de numerosos imigrantes portugueses naquele país vindos expressamente de Cambridge, New Bedford, Fall River, Peabody, Ludlow, Massachusetts, Mildford, New Jersey e de outras localidades.

Nosso colaborador em Hudson, professor Adalino Cabral fez dessa visita interessante reportagem a que juntou fotos por ele tomadas, que publicamos nestas páginas.

De início no auditório, o presidente da Universidade de Nova Iorque pediu para que todos rezassem silenciosamente pela alma do primeiro e tão querido cardeal português nos Estados Unidos, D. Humberto de Sousa Medeiros, que havia falecido no dia anterior. E assim foi...

Data? 18 de Setembro de 1983. Histórica? Pois, muitos autocarros cheios de emigrantes portugueses e descendentes viajaram para Nova Iorque a convite de diversos consulados para receberem o Presidente da República Portuguesa, general Ramalho Eanes.

Vieram de Cambridge, New Bedford, Fall River, Peabody, Ludlow, Chicoppee, Mildford, Massachusetts, Nashua, New Hampshire, New Iork, New Jersey, Rhode Island, Connecticut, etc... E, é verdade, também se integraram um grupo joviam de Hudson, Massachusetts, vila que pertence ao Condado de Middlesex e à Arquidiocese de Boston, cujo arcebispo era D. Humberto Medeiros.

(...) Todos os portugueses devem sentir-se algo patrióticos pela sua terra-mãe. Ora, todos os que se deslocaram a Nova Iorque levaram, dentro dos seus corações, aquele espírito bem português, aquele espírito que nos quer levar ao «torrão» mas que não nos deixa fugir às nossas responsabilidades, já bem fixas nesta terra dos emigrantes.

Poder-se-ia falar de todos os que se deslocaram a Nova Iorque, das diversas comunidades que estiveram presentes... mas falando apenas da comunidade portuguesa de Hudson, Massachusetts como modelo, o leitor fica com uma ideia geral das outras. Somos portugueses e sabemos que há muito de comum. Tanto faz sermos de Hudson como de qualquer outra comunidade portuguesa dos Estados Unidos ou Canadá.

Partiu-se cedo de Hudson. «Todos a bordo!» — gritou o motorista do autocarro, Aníbal Medeiros. Eram 7.30 da manhã. Ainda era preciso ir a Chicoppee buscar outros passageiros.

José M. Figueiredo, membro da Comissão Escolar de Hudson (o único português), bem como a sua esposa responsabilizaram-se pelos convites a pedido do cônsul-geral de Boston, Rui Goulart de Ávila.

A dirigir o grupo, encontrava-se connosco o Vice-Cônsul de Portugal, Humberto de Aguiar Fernandes, sua esposa e secretária do Consulado, Maria Teresa e um funcionário muito popular e simpático do mesmo Consulado, o moçambicano António Botelho de Melo.

De facto, a viagem até Nova Iorque foi muito interessante. Historicamente os portugueses são gente «triste-feliz feliz-triste»; um povo que ajudaria qualquer um que precisasse de algo; um povo que tem trabalhado muito em Hudson, essencialmente, um povo honesto, trabalhador, cristão.

Quando trabalham, trabalham muito. Sim, um povo feliz apesar de não terem riquezas (as maiores riquezas para os portugueses é o facto de terem saúde, boa família, emprego e pão na mesa e com isto abrange-se, facilmente, a Paz, o Amor e Felicidade).

Por outro lado é um povo triste. É uma dicotomia. É uma «prisão» entre duas culturas, duas vidas, duas maneiras de ver, pensar, comer, viver, entre duas na-

Almirante Silva Horta acompanhado por Judite Ferreira, Carlos Nunes Ferreira e pela filha, Elizabeth Ferreira

ções ou, enfim, entre dois mundos virtualmente diferentes quanto a praticamente tudo, inclusive o ar puro da terra natal «versus» o «poluído» da terra acolhedora; um encarceramento entre dois mundos... É, ainda, e sobretudo, a SAUDADE.

Pois essa é a vida do emigrante aquele que conhece duas vidas, tentando aperfeiçoar-se na nova, mas sempre com o coração em Portugal que ficou atrás do mar.

Como diz, António Joaquim de Frias, poeta popular natural de Santa Maria, Açores, e radicado em Hudson, Massachusetts há anos, na sua obra poética *Luz que Anoitece:* In «Oh José da Luz, bom vizinho):

«— Saudade... posso tirar?...
— Bastante tenho porfiado!...
E estou sempre a sonhar...
Sei que nunca vai passar,
Eu não sei sofrer calado.»

(in «A Natércia da Conceição»)

Oh! minha querida aldeia
Terra onde me criei,
Feliz de quem lá passeia.
Tenho sempre na minha ideia:
Para lá eu voltarei!...

(in «Contos de inverno»)

Eu deixei Santa Maria
Mas esquecê-la, isso não!
Não passei ainda um dia
Que tivesse alegria
Dentro do meu coração.

O amigo também deixou
Sua ilha querida;
Eu sei bem que lhe custou,
Compreendo o que passou.
— Como custa uma partida!

E numa bela quadra açoriana:

«Perguntaste o que é a saudade,
Pois aqui te vou dizer:
— Saudade é tudo que fica depois de tudo morrer.»

mos à famosa «Fifth Avenue» em Nova Iorque.

Ainda levou o seu tempo para se chegar à Universidade de Nova Iorque, pois aquelas ruas novaiorquinas são tão longas. Cá estamos... no centro estudantil onde se realizava a recepção, dois edifícios distanciados da Faculdade de Artes e Ciências, que possui o departamento de línguas estrangeiras, inclusive o Português.

Todos aproveitaram do bom tempo. Era cedo ainda. Foi-se cavaqueando e andando pelas ruas e avenidas.

Já estava na hora! Regressa-se ao centro estudantil... Portas abertas. Entra-se e vê-se logo aquela hospitalidade bem portuguesa. Mesas longas cheíssimas de petiscos. Outras com vinhos e bebidas não-alcoólicas... «Venha cá um copo daquele verdinho! Bem fresquinho, ouviu? «Sim senhor!» E assim foi... Comer, cavaquear, abraçar gente que por há muito não se via. Encon-

D. Manuela Eanes acompanhada pelo presidente do Conselho Consultivo dos Pais do Programa Bilingue de Hudson, Massachusetts, Claudinor Salomão e sua esposa, profa. Raquel Salomão; o Director do Programa Bilingue, prof. Joaquim Ferro; D. Juvenália Figueiredo e seu marido, prof. José M. Figueiredo, membro da Comissão Escolar da Vila de Hudson, e D. Fátima Alexandre.

«Eu não mereço castigo
Porque digo só a verdade...
Será sempre o que te digo!
Sou um doente perdido
No grão fado da saudade.

(in «A Santa Maria»)

Enfim,... a vida portuguesa emigratória é assim mesmo...

E no autocarro? Bem, houve música, comida, alegria!

(...) Finalmente chega-

trar novos conhecimentos.

Subitamente... Câmaras... Luzes... todos agrupando-se mais próximos do palco... O Presidente estava prestes a chegar...

Chegou... Palmas e mais

palmas... «Viva Ramalho Eanes!» gritou um... «Viva! «respondeu a malta... Ele veio acompanhado: sua esposa, D. Manuela e filho, Manuel; Jaime Gama, ministro dos Negócios Estrangeiros; Mota Amaral, presidente do Governo da Região Autónoma dos Açores, Leonardo Mathias, embaixador de Portugal em Washington e outros elementos, militares e diplomáticos, inclusivé os cônsules de Portugal de vários estados, inclusivé da Califórnia... O presidente da Universidade de Nova Iorque é que fez a apresentação. Mas antes de chamar Ramalho Eanes, pediu que todos rezassem silenciosamente pela alma do cardeal D. Humberto de Sousa Medeiros que tinha falecido no dia anterior. E assim foi...

«E agora, minhas senhoras e meus senhores, dou-vos o vosso presidente, o Presidente da República de Portugal: general António de Ramalho Eanes!» Palmas e mais palmas...

Havia muitas lágrimas — o coração querendo saltar da garganta. Era aquele orgulho nacional, aquele sentimento tão querido para aqueles que se sentem o que são — PORTUGUESES! Havia alegria, Muitos até se sentiam crianças. Tão felizes... tão consolados, pois revivia-se muitas memórias da prolongada odisseia migratória. Ali estavam juntos todos os portugueses descendentes dos heróis do mar de tempos idos, gloriosos dum país que se tornou um dos maiores impérios do mundo cuja língua era a mais falada; gente dum País que deu «novos mundos ao mundo»! Gente lusíada! Gente Portuguesa! Gente que ainda não soube parar! Gente que não pára de emigrar! E é assim a vida para aqueles que procuram aperfeiçoar as suas vidas e as dos filhos... Os portugueses, sempre foram assim. Portanto não é nada de admirar o facto de serem gente migratória. Foi durante a época do Infante D. Henrique, Afonso de Albuquerque, Pedro Álvares Cabral, Fernão de Magalhães, Vasco da Gama, Luís Vaz de Camões, e foi agora...

Assistência entoando o hino nacional

António Sousa (proprietário da Mundial Travel Agency) e sua esposa

Ramalho Eanes discursou bem sobre a história, cultura e emigração. Ficamos inspirados quando o Presidente pediu para que todos o acompanhassem a cantar o hino nacional português: «A PORTUGUESA». Meu Deus, parecia até que o telhado explodiria! Que vontade... «ÀS ARMAS! ÀS ARMAS!! PELA PÁTRIA LUTAR!!! CONTRA OS CANHÕES, MARCHAR, MAR-

O general Ramalho Eanes no uso da palavra, acompanhado por sua esposa e por ministro dos Negócios Estrangeiros, Jaime Gama, e Presidente do Governo Regional dos Açores, Mota Amaral

CHAR!!!» «VIVA PORTUGAL», «VIVA!».

Não faltavam fotos... todos queriam mostrar os seus rostos perto do presidente; da esposa e de outros. Era mesmo para isso. Quantas vezes na vida é que se tem tal oportunidade.

Alguém desmaiou... «Quem foi! Quem foi!?» perguntavam... Foi uma senhora. «Mas que senhora? Dizem que foi uma senhora de Nashua, New Hampshire... «Ai coitada... Foi o movimento, concerteza... Esta coisa de estarmos tão próximos do «nosso» presidente dá mesmo para isso. Que homem!»... Repentinamente ouve-se D. Juvenália a dizer em voz alta, «Cá vem ele... o Presidente está a descer... Vem cá para nós...» Seu marido, tendo estado tão quietinho durante o discurso, arregalou logo os olhos e via-se que o coração lhe palpitava rapidamente... «Quero tirar umas fotos com Ramalho Eanes!»

Manuela Eanes estava muito bem disposta. Ainda bem! Com Manuel, seu filho, ao lado, a «Primeira Senhora de Portugal» deleitou-se ao tirar fotos com todos aqueles que desejavam.

Ouvia-se música — 4 grupos folclóricos a cantar, dançar e tocar música...

Todos cansados no fim do dia, regressaram para Hudson. Alguns a dormir, outros a falar, e outros, ainda, a escrever... ou a ler... Aproxima-se de Chicoppee e lá fica o grupo mesmo em frente ao clube português. Pouco mais tarde desabordam os de Hudson. Boa noite! Até manhã!! Vêem-se abraços... Era meia noite... Cansados... Trabalhar amanhã... «Good Night».

Adalino Cabral
(Hudson-EUA)

in O IMIGRANTE, 21 de Outubro de 1983

Hudson group goes to New York to see the President of Portugal

September 18 1983

DECAMP

GAME ROOM

President of Portugal, General António de Ramalho Eanes

Manuel Jorge(left) of Hudson greeting the President of Portugal, General Antonio de Ramalho Eanes at a reception held at New York University(18 September 1983).

Meeting with Portugal's First Lady Mrs. Eanes Ramalho

N.Y.U.

Jose M. Figueiredo with Dr. Antonio Simoes of NYU

Joaquim Ferro

The Alexandre's, Figueiredo, Simões and Serpa. Others unknown.

António Sousa

António Chaves

Drs. Leonardo Mathias Embassador of Portugal
Rui G. de Ávila Consul in Boston

The Alexandre's

From left to right(listing those known): Claudinor Salomão and his wife, Raquel; Mrs. Manuela Eanes, Portugal's First Lady; Filomena Alexandre; Joaquim Ferro; Guiomar Oliveira and Juvenália and José M. Figueiredo(18 September 1983).

A bazaar at Catholic High School (1983)

"Tudo gosta do que é seu!

Quem é fino assim faz,—

A terra onde nasceu

Nunca mais lhe esqueceu,

Deve sempre lembrar mais.

.....

"Eu deixei Santa Maria

Mas, esquecê-la, isso não!

Não passei ainda um dia

Que tivesse alegria

Dentro do meu coração."

in Frias, Antônio Joaquim de, "Contos de inverno". Luz que Anoitece.

Know

Thyself

Socrates

"The greatest thing

in the world is to

know how to belong

to ourselves."

Montaigne

"The only freedom which
deserves the name is that
of pursuing our own good
in our own way, so long
as we do not attempt to
deprive others of theirs
or empede their efforts
to obtain it."

John Stuart Mill

C H A P T E R VII

EDUCATION AND SUCCESS

"It is important to have much will and knowledge on what is to be done. We may have the will, but we must get better educated so as to do what is needed to be done."

Faustino Mendes

"The secret of success

in life is for a per-

son to be ready when

his opportunity comes."

Disraeli

(Lord Beaconsfield Benjamin Disraeli, ex-Prime Minister of England, born in 1804 and died in 1881.)

"A escola não implica apenas uma escolha de valores presentes de maneira operante. Por isso ela deve constituir-se como uma comunidade na qual os valores são comunicados por autênticas relações interpessoais entre os diversos membros que a compõem e pela alusão não só individual, mas também comunitária, à visão da realidade em que a escola se inspira."

in Diário dos Açores
24 de Dezembro de 1982

Comments made by the
Superintendent of
Hudson School Dept.

"Culture has to be a key in almost everything we do. No matter where your ancestors came from or where each of us came from there has got to be some history and culture developed along the way to give us some stability and some place where we anchor ourselves. I shall attempt to keep my comments directed toward education. Not that what I just mentioned is not educational.

"When I first came [to Hudson] in 1964, most of the people who came to Hudson were either from the Azores islands or Portugal proper and they just settled in and I imagine, like all of us, with the idea that "I'm going to be as successful as I can, become a good citizen and help my youngsters to the best of my ability so that they may become successful as well." When those poor youngsters were originally put in school, they would be put into regular all-English-speaking classes. Sometimes, even now, we have a tendency to believe that those youngsters have made out very well because they started associating very closely with English-speaking children both

in the classroom and out in the playgound. I think, sometimes falsely, that we thought they picked up the language so well that they really understood it. I think now we feel that perhaps they didn't understand it as well as we thought. I think that we have--over the past ten years--(and it has slowed down in the past few years) had a great influx of new people come into town and settle. New arrivals are more concerned about what happens with the youngsters in school. They're more active and participate more. Hopefully that has come from being in this country and learning that, yes, we do have that responsibility and that freedom to speak up and say "yes, we agree" or "no, we disagree".

"This community has Portuguese leaders and the first one that comes to mind is Mr. Figueiredo who is now a member of the school committee. Prior to his participation in the school committee, he was a very active member of the bilingual PAC [Parent's Advisory Committee] for many years and was always a very positive influence. I think that Tony D. Chaves, former selectman, is very influential in a position of leadership in the business where he now works. Mr. Antonio Sousa, proprietor of the business, is also an influential person in Hudson. Claudinor Salomao, president of the bilingual Parent's Advisory Committee, is in a position of leadership. In spite of some of the

differences that we may have had--working out some of our educational programs--I think his bottom line or his honest intent is to try to be in a position of leadership for the community, not just for people of Portuguese background. Of course I think that his major interest is to try to do everything he can to help those people be successful.

"I think the Portuguese have contributed, and are contributing even more now, as far as making us a more worldly community. I think that it's still a developing process with many of the Portuguese people and some are sometimes embarassed because of their inability to speak excellent English. As a result, sometimes they don't participate. This holds them back. It appears to be changing, however. When you go to a Town Meeting--for the past four or five years--there are many more people from the Portuguese community who are there and participate. One of the things that they have to bring themselves to do more is participate and make sure that they go out and vote.

"Some of the parents of our youngsters have lived many years under some conditions that are not conducive to being a participant and it takes time to get used to it here.

"The Portuguese bilingual PAC has been very active. I'd like to see more Portuguese parents go to some of the other parent advisory councils and also serve as members, rather

than narrowing themselves to just one.

"The Portuguese youngsters are beginning to mix more than they ever did in athletics, music, drama.... They're doing much more than they did ten years ago. Parents are encouraged to get more involved so that they may better understand the importance of their children's education. It is important that youngsters work well and graduate from high school prepared to enter higher education. Parents also need to understand that it's so very important that their youngsters be allowed to participate in some after school affairs. It's just as important for a girl to become educated as it is for a boy. The girl is going to have to make a living and even if she's going to be married and be a wife and mother, she needs a good solid background and be able to contribute to the wellbeing of the family as a whole. Her being educated well will only help to make it a better family.

"There will always be obstacles since there will always be people who will resist seeing another ethnic group become successful. It's unfortunate. I think that the thing that has been tremendous to watch in my twenty years here has been the fact that there are more youngsters from Portuguese homes finishing high school. There are more youngsters--male and female--that go on for further education. These people are all successful. They do very well!

" A prime example of an educated, successful and hard-working Portuguese is that of Mr. Dennis Frias, a guidance counselor at Hudson High School. He was a student of mine when I was principal of the high school. He came to school every day, worked an 8-hour shift at Thomas Taylor and had his homework to do as well. He did this through most of his high school years. Dennis is just an example of almost all Portuguese people.

"The young people are looking upon themselves in more of a positive light in terms of success and accomplishment. They have an improved self-image. When I first came to Hudson, there was much self-induced embarassment perhaps because of individual feelings of limited-English-speaking abilities and/or low self-images, thus fostering a feeling of/for limited success. Probably teachers, adults, citizens, students and parents have all been guilty of making immigrant children feel embarassed of being what they are. We made some of the problems for the youngsters in not giving them the confidence that they need to be able to go on.

" We should seek out the accomplishments of our successful youngsters and hold them as positive examples to younger students and show them that a Dennis Frias, a Joe Leandres, a Rose Roque, a Maria Chaves, a Ana Sullivan(married name, but Portuguese maiden)a Margarida Chaves(a tremendous asset to our school department) and others have worked hard and succeeded.

"Education and instruction are, really, not confined to either the home of the school. We've got a whole life that we live not only in the home and not only in the school, but outside on the street, wherever we play as youngsters, whatever we do, and I think that every part of that contributes to our overall education.

"When Portuguese youngsters first came to America, my experience has been that their families are well-structured and usually the male has a dominant position and the youngsters are respectful of parents. After three years the youngsters become Americanized much quicker than we as older people do and sometimes some of that respect for parents and adults is not as ingrained as when they first arrived. I think it's an influence from other children and perhaps in this country it's the freedom that young people have.

"As adults, too often, in this country, we try to make youngsters grow up too fast and we give them too much, too early....

"We have to continue working with youngsters so as to abolish any prejudicial misconduct. Every person is a human being and has a right to be respected and it is our obligation to teach that we must always treat everyone courteously. We don't have to agree with everyone, but surely, should respect them.

"Concerning bilingual education, youngsters should get a good dose of it, but it's very important to learn functional English(while it's important to maintain what is naturally theirs). Any youngster in this day and age who has facility in more than one language has a step in the right direction and a plus factor by the time he/she starts looking for work. Two languages equal two worlds.... The Hudson bilingual program has helped youngsters and parents to a better understanding of this country. It has brought many parents together through parent's nights, PAC meetings... Bilingual education is a positive contribution.

"My final remark is to all of those that are in school: stay with it! If you're not in school, come on in and get an education. You will be the better for it...."

Joseph L. Mulready

"Reason and judgement

are the qualities

of a leader."

Tacitus

Comments Made by a Hudson
School Committee Member

"It is through education that we will gain good jobs in this society. If we look at Portuguese emmigrants and Luso-Americans--those that have key positions--it has been through their hard work in education. Looking at recent emmigrants who have come to America in the past 10, 15, 20 years, it was also through their dedication and hard work in education that they have obtained good positions. Therefore, this all indicates that all people who are educated have greater possibilities of obtaining more and better positions and, as a result, become respected more by their communities.

"Unfortunately, a good majority of emmigrants have little education. There are some that may have the second or third year of high school (liceu), but it is very rare to see those with college degrees.

"During the Salazar regime in Portugal(1932-68) people were obligated to complete the fourth grade as a minimal educational requirement. When Dr. Marcelo Caetano entered office as prime minister(1968), he had the educational requirements elevated slightly. People were obligated to take six years of schooling (sexta classe). Now the

present Portuguese government is seriously considering elevating the minimum requirements to nine years of schooling for each child. This is, indeed, positive progress.

"It is known that the Portuguese in the United States--and Hudson, Massachusetts is a good example of this--have not attained the social position that they really deserve. However, if they are to obtain it they must know how to take advantage of the opportunities which are available to them in education. Until we do not have greater representation in the fields of law, medicine, engineering, management, etc., we will not enjoy the prestige in society which is very important. So that we may have that representation, we must valorize and take advantage of education and the opportunities which are afforded us in school. So that the community flourish and ripen, there must always be progress in education and in the political development of the town.

"Education starts at infancy. Parents--in the case of the Portuguese--are Christian; they want their children to be good Christians right from the beginning. This same attitude must be taken with education--formal education. We must valorize education right from infancy so that when our children reach high school they may be mentally prepared to face greater educational challenges in colleges and universities.

It is not only the obligation of parents to rear their children in the basics of life, but also to instill in them the positive attitude for educational development. Learning starts in the home. Parents must be interested. There are many parents who can learn along with their children while math, science, social studies... are being discussed in the home.

"Unfortunately--and it is quite difficult to say this, but the truth must be said--in Portugal we, in general, do not know very well how to value education--much of it,in any event. Why would a person need a great amount of education if, for example, mothers are to care only for their children and husbands who are, generally, agriculturalists? Why would a man need much education--no more than basic reading and writing and a bit of arithmetic--if all he was to do was to work on the land or the sea? They did not see the need (nor could they get further educated without having money to pay for living expenses of their children in schools away from their villages)for education and, thus, could not place great value on it. In the United States, however, these same questions must be highly evaluated because the situation here is a complete"about face".

"There was a study made by the Childrens's Defense

Fund in which students of 16 and 17 years of age were studied. These teenagers were ex-students; i.e., drop-outs. The study took into consideration Black, White, Mexican-Americans, Puerto Ricans and, interestingly enough, the Portuguese of New Bedford and Cambridge, Massachusetts. The results of the study indicate that of all ethnic/racial groups studied, only the Portuguese would encourage their children to leave school at age 16. This was/is shocking! There are, in fact, yet many parents who do insist on encouraging the dropping out of their children at age 16.

We must think of the future. We cannot think of our needs solely at the immediate level, but must be serious and consider--most importantly--the future. For example, a young man or young lady leaves school at age 16 and finds employment, paying an average of $150.00 or $200.00 per week. Without, at least, a high school education, they will generally not find jobs that pay, sometimes, even that much. On the other hand, if s/he continues training in school and obtains a good degree, how much more will s/he earn? S/he will have a better job position, have a solid education(something which is theirs for life!) and will be more financially secure. Therefore, I believe that until we pay closer attention to these important issues, the situation will only perpetuate itself.

"Studying can be a very enjoyable job for the ones who show curiosity about things--all things generaally being of interest to them--and enhances intellectual growth. There are many people who truly enjoy it! Realistically, however, there is much work in the world of study. It is not merely a matter of attending classes so as to, later, receive a diploma. It's hard work! It is, however, through hard work that we shall get ahead.

"Generally, if it is not a tradition for families to have their children get an education or for education playing a part in the family life, I believe that it is a difficult--but never impossible--one to start.

"Those people in our native Portuguese-speaking lands who were considered successful, were often many without education. They are the ones that had more and better things so as to make their lifestyles more enjoyable. They were also the ones who enjoyed better and more social visibility. Those that had land, bought or inherited, and employed a sizable number of workers, were more respected. The more one had, the more one was respected by the rest of the people who had less. Unfortunately this is materialism, but if one knows no better, then one has no choice but to go along with it.

"According to a recent study which I read, many parents are at fault for their children dropping out of school at age 16. Often it is not the pressure that parents put on children, but their(the parent's) lack of interest. Not only parents are to blame, but also many of the social and academic institutions.

"In an interview which I had conducted with students who had dropped out in the United States, they spoke of their most troubeling problems while in school. Reference, here, is made about the Portuguese. Many felt "out of place" in school, much of which is attributed to their lack of English comprehension. There were inadequate courses of instruction to meet their needs. They felt very isolated. Since they did not know English and the American culture, they often would not participate in extra-curricular activities. Lack of human sensitivity for their linguistic and cultural needs,on the part of the teachers and administrators, were also major factors in the decision to drop out at age 16. They wanted nothing to do with school and were "turned off".

"Sometimes a student creates certain complexities and ends up quiting school because s/he knows that there is <u>money</u> to be earned on the "outside". Money is tangible and buys tangible things. Often in school, the student sees nothing because no one values his/her work. This is also an important factor which contributes to the dropout

rate.

"It is necessary to work hard with the parents. This is the responsibility of school administrators, teachers--both bilingual and regular--, the school committee and all other interested personnel. The existing organizations in the community perhaps could organize "clarification sessions" for the parents. The Portuguese Club is a good example as are the Portuguese radio station, "Portugal 73", the Portuguese School or the Bilingual Parents' Advisory Committee. For example, now-a-days in the Azores, the immigration services has a program catered to the needs of immigrants--sort of an orientation. We, I believe, need much more than that. We need a solid orientation program; i.e., good films, for example, covering the existent opportunities in the United States and how the immigrants can take advantage. This is to be done BEFORE they leave their lands. Once arriving in the United States, a greater program for clarifying the American life would be so very valuable.

It is not only necessary that immigrants take advantage of existing opportunities, but also, and perhaps, equally necessary, to have many role models such as a greater number of Portuguese teachers and, surely, administrators--something greatly lacking in our schools today. Such models are concrete positive influences on our children and are necessary psychological persuasions.

"Essentially, parents, students, teachers and administrators must work together so as to help the children who are always in constant need of our leadership abilities. Although education may not have been so very important to the Portuguese in their homelands because of given circumstances of economy, politics, and social conditions as well as tradition, indeed in the United States of America, EDUCATION is the essential tool which will enrich the lives of our children and strengthen America even more.

José Moreira Figueiredo

"The most that we can
hope to do is to train
every individual to
realize all his
potentialities and
become completely
himself."

Aldous Huxley

Comments made by a Hudson
Teacher on Education

"Education in Portuguese homes is not a paramount issue. The home "educates" the child in terms of respect, family orientation, closeness, self-reliance(economic), strong moral values, religion.... Education, in the sense of "instruction" is what lacks great drive. Both education and instruction should be of paramount interest with families because,to a degree,they go hand-in-hand for life's preparation. Rather, the Portuguese immigrant tends to see hard work and obedience having a more important role in their road to success. It is quite evident that they need further education concerning the American educational system--what it entails and the opportunities derived from completion of programs at all levels.

Adults must be taught the values of education in America. They have to know what these values are and should take the initiative to seek out the best possible sources available for their own guidance. Through their awareness of the existent opportunities and the benefits derived, they can be in better positions to help their own children be more successful. Evening programs, parent groups, churches, social agencies, Parents Advisory Committee... are but some of the organizations in which parents could seek membership for better understanding.

"One value that is changing--but not fast enough--is that in the Portuguese emmigrants' values toward education. It has been the trend of thought among the Portuguese that it is more important to educate boys as opposed to girls. There is the unfortunate concept that all girls need to do in life is learn how to be good housewives, good mothers and that's all. So they would need how to clean the house, cook, care of babies.... In America, these days, that is not an accepted value because the girl is much more capable of what she has been pictured to be. She needs to be a part of the ongoing process of the working world outside of the home often times. In any event she should be given that opportunity. Such an opportunity was never anyone's to give to women in the first place. It, traditionally, has been taken for granted that "their place was in the home".

Often girls become quite resentlful and go to the opposite extremes fighting it so much. They learn in the United States that they can be much more than that. And that they can!

"On the bilingual issue, the dropout rate has decreased. The bilingual program in Hudson, as well as those in other communities, has been a positive force in this success. Students are feeling more successful and believing that they can survive in the American

educational system. There is, currently, more help for them through the dedicated, trained and understanding bilingual professionals. Once students are academically, linguistically and culturally prepared in the bilingual programs they make their transition to the mainstream academic programs. They have been successful!

To be more successful, the Portuguese need more individual success stories that will become positive role models and encourage people to explore the world of education for their own personal success. Many of our bilingual children have a low self-image and that is the hardest thing with which we are faced in schools. There is no question that some of these images come directly from the home where parents often find no positivism to attribute to the psychological wellbeing of their children. There is a definite need to do alot of homework in the area of encouragement--more and more of it begets positive attitudes that result in success stories in the final analysis. Praise much and <u>show</u> (not in a negative way) where mistakes have been made so that children will have a better attitude toward learning and develop, along the years, positive self images of themselves.

The self-concept/image of the Portuguese is generally not too high perhaps due to historical factors lending to

their oppresive state of being in their native home lands, particularly prior to the Revolution of 25 April 1974. Their religious beliefs and the ways in which they were taught by their local clergy often is a contributing factor to their self-images as well. When analyzing all of these factors and what the emmigrant is currently doing in Hudson, Massachusetts or any other community, it's truly amazing that they even have, finally, --over so many years of being here--begun to get together; a slow process, but one that can improve provided there is the continual will for unity and education.

"Education is the key to all the successful stories that have materialized with the Portuguese and it is education that will produce many more. Surely there are those who have "made it" financially without much education, but those very same people would agree that they are the rare exception and, surely, not the rule. They would also encourage as much education as possible."

Helena Lucas Santos

"Cogito

ergo

sum"

Descartes

Comments Made by a Hudson
Personnel Manager

"Formal education helps greatly in seeing the broader spectrums of business and life. It tends to appear that many Portuguese people who have been successful in business have not collectively organized themselves to help develop the other Portuguese members of the community--emmigrants or others who have been around for a while. Perhaps lack of interest--no one wanting to be the forerunner and getting involved.

"Most unfortunately there are not sufficient courses at night to learn more and better English--just enough so that the Portuguese can have a better grasp/understanding of what is going on around and so that they will be in the position to use the language--as a tool--to start their own businesses. These are important factors to be considered. Having Portuguese workers coming directly to me and explaining what it is that they need/want is so much more communicative than to have to listen to a translater at all times. Communication is so very important and it must be done in the language which prevails where a person works. Don't get me wrong, keep practicing and using the native language with the family and friends, but English is the tool to be used in their functions....

"Someone who is young and in their prime learning age: they have opportunities available to them that they'd never know! Many women are married, have children, and are professionals in the world. You can have two lives. Why not! You can't take that away from them! Both men and women: let them get their education. Several managers out there won't even look at you unless you have at least a high school diploma. When a student quits school at 16, his/her growth potential is incredibly limited. Often parents are the cause of student disinterest in school because they do not encourage futher schooling and, unfortunately, there are yet those who discourage it(often times so that they may receive additional monies into the family through their working children). To improve this, get the Portuguese community people that are professionals in business and in other areas of endeavor and have them organize sessions to educate these parents as to the realities of the world and the future of their children. Educate them and say, "Look, you're taking away good opportunities from your children. They can still make money and be successful on a higher level if you let them get their education." To convey these messages to parents,speak to them in Portuguese and tell them--house to house if you have to! The Portuguese are strong religious people. Talk to them in church! Get them together! Spend $50 or $60 and buy them coffee and donuts and say, "Hey, free coffee and donuts.

Come and listen to me...." You'll get it. They'll come. Leadership!

"The Portuguese people must be made aware of what is available. If people have little regard or interest for education it is, often, because they are put only into physical work. You have your farmers and fishermen, for example, and when they come to this country, they have their little farms, vinyards, gardens in the back yard. They'll turn around and work in shops like this one. They're being pulled out of school before they're being tested for potential growth. Your mind hasn't grown up at that point.

"The new Portuguese generation coming to this nation seems to have been exposed to enough of America's ways and the idea of being able to do something else. They seem to be wanting to change the customs of the old world--those that are obstacles of growth. When you break that barrier--and you see more of this today--the Portuguese are going to be farther ahead. Cultural maintainence is important and, therefore, should not be abolished from the Portuguese way of life in America. It is a beautiful thing to have and keep. Learning of the American ways--since the Portuguese must live in this new society--is a vital obligation for themselves and for the wellbeing of their children and the community."

Ronald Vienes

"We all want to be a success

in life. Some achieve heights

of fame in their fields, others

live quiet lives. Yet who can

say that they are not equally

successful?"

Esther York Burkholder

in Follow Your Dream.

Comments by the Superintendent
of the Hudson Public Works Dept.

"I was one of the first employees at the General Motors Corporation in Framingham(1948). After much education I became the chairman of the Math Department at Hudson High School. I also served on the town's Planning Board for six years; two terms as a school committee member--six years, two of which were as chairman; served as the Town Manager from 1974 to 1977; also as the Assistant Superintendent of Public Works. Then in August, 1962 I became the Superintendent of Public Works. My degrees are in Engineering and Education and, having been reared in a totally Portuguese environment(accustomed to hard work), I worked very hard for them. I was successful and anyone who works hard enough in this country has the opportunity to do the same. You must want to do it and sacrifice a bit when you're younger so that life may be better in the future. Some other Portuguese have done it and, many more <u>can do</u> it!

"The older Portuguese families weren't as involved politically as are some of those in today's society/community. They weren't advised. They didn't have the openess that you have here today. They didn't have those things to tell them what they were entitled to. So these people only knew hard work and earn whatever they got. But the new regime are more educated in general, even before they

get here(USA)from there(Portugal). In the old regime there were few high school graduates--very few....

"My father was pro-school. When parents are pro-school, children will tend to be oriented in the direction of study. When they (parents) are not, children often seem not to get ahead. Parental influence can be a major "minus" or "plus". We need more "pluses"!

"There is absolutely no question on the work ethics of the Portuguese: extremely hard-working and family oriented. What is often puzzeling is that some of those hard-working efforts are often not put into the area which will make a world of difference in the future: EDUCATION. There is no question in my mind that if the Portuguese were to apply themselves much more in education--at least as hard as they do in other work--they would become an intellectual group. The "Portuguese Urban Renewal" push which exists in Hudson is just a mere example of what this hard-working group can do. Rather than being a carpenter--not that this skill does not have its merits--one could learn to be an architectual engineer; rather than being a truck driver, one could take up a course in business and run the trucking outfit; rather than work in a factory, one could educate him/herself so as to become one of the bosses, manufacturing engineers, personnel managers.... The desire must exist so that a people may progress along these lines. True: not everyone is college material, but at least parents

should give their children the opportunity to find out for themselves by being encouraging and orienting them in the direction of education. Not everyone is going to be an engineer, doctor, nurse, laywer, teacher, manager, ..., but if people are not given the opportunity to seek out and attempt their performance abilities in any endeavor, then they are being limited to the range of possibilities available to them. The idea is to broaden the scope of opportunities and not limit them. Parents should, and must, be educated to these cold facts in this nation. In America only the sky is the limit. That should always be kept in mind!

"Education always does many things. It commands respect no matter who you are--regardless of national origin. If you're educated it should never make a bit of difference who you are, but,rather, the results of how you went about excercising your abilities. At least that is the way I have experienced my own personal progress. Objectively, this is the way it must be!

"No one ever really gets anything for nothing. It takes alot of hard work to get ahead in anything you do. Why should it be any different in education? Education is hard work! Apply those energies toward education and, without question, the final results will be greater than you think. In this nation--the United States of America--the opportunities could never be better. Take advantage!"

Joseph Rego

O meio mais eficaz de garantia a promoção dos portugueses neste país é através da educação. O filho aplicado do imigrante mais humilde, graças às oportunidades educacionais nesta país, incluindo o acesso às universidades e escolas superiores, poderá preparar-se para uma profissão bem remunerada e completamente diferente da tradição familiar. Nem a pobreza é desculpa, porque as bolsas de estudo e subsídios aumentam quando os recursos dos pais são reduzidos.

Além disso, nesta sociedade altamente técnica e industrializada, torna-se cada vez mais necessária uma preparação formal (isto é, a escola) para qualquer sector de actividade económica. É preciso que os portugueses acreditem na **escola** quase tanto como acreditam na religião.

Manuel Bettencourt Silveira

in Portuguese Tribune, 3 Nov 1983

Comments Made by a Former
Hudson High School Student
Currently Attending
Worcester Polytechnic
Institute, Massachusetts

"Most or many of the Portuguese people in Hudson are not getting ahead. This is my opinion.

"Of all the Portuguese people my age, many, unfortunately, quit high school to go to work. They hated school so they felt that rather than just sitting around and doing nothing, they might as well go to work. Of all the Portuguese students graduated, some went to college or trade schools, but the rest went to work. They don't realize that education is the key to a better job and future.

Although the number of students that did/do go to college is little, it is most encouraging and most enlightening to see all of the ones that do go.

"Although I make reference to the people of my age for the most part, the older people(example: 30's, 40's, 50's...).... Well, it is hard for them to get ahead. Many of them are lower to lower-middle class, often formally uneducated and have little comprehension of the English language. This situation confines them to mainly factory jobs and, often, construction--usually hard work. There is no way for them to get ahead if they always stay that way. Education is the answer!

"Many Portuguese people remain in the "hole" because of their lack of initiative. If they bothered to learn the English language, life for them would be much easier in Hudson or anywhere else in the United States. Granted there are Portuguese employers almost everywhere in Hudson to help, but what happens to a Portuguese person who doesn't speak English when s/he goes to another town

or city? There won't be anyone there to help him/her! This is limiting their opportunities in a nation which is abundant in them. This dependence causes people to always remain in Hudson or to a Portuguese-populated community, and limits them to how far they can go in life in America.

"I feel very strong about this and I know of two brothers who fit this example perfectly. They both came to America in the early 60's and were in their 20's. One of the brothers went to night school to learn English and tried to get by on his own. The other brother was convinced that he could learn the language on his own, so never tried. Today both brothers are married and they have "alright" jobs. Results? The first brother knows English, can communicate with almost anyone and does not have to depend on anyone to do most anything or go anywhere. On the

hand, the older brother can't do most of anything or go anywhere without an interpreter beside him. He is unable to effectively communicate with anyone else other than to those who speak Portuguese. Thus, I truly believe that the Portuguese people should and must try to help themselves. The best way in which to do it is through education!"

Lisa M. Chaves

Comments made by a Hudson
High School Student

"I'm very lucky! My parents, although they are from the "old school" in Santa Maria, believe that school comes first. My parents did not have to go to school to learn this most important fact in the American society. The results of an education are self-evident. They are positive.

"Many students drop out of school because of parental influences--often being negative toward school, and placing greater value on money.

"In the case of girls, for example, she attends school in this country(before she is 16 years old), comes home and her life is based in that atmosphere--nowhere else--because she's a girl. It does not have to be that way because we are intelligent human beings capable of learning and also producing good results through our educational training."

Susana Cabral

Comments Made by an ex-Hudson
High School Student Currently
Studying at Worcester State
College, Massachusetts

"The Portuguese could have much more leadership in Hudson if they were to go out and get it. For that, it becomes necessary for him/her to to be aware of things going about the community. Education is a leading factor as to why Portuguese people are not farther ahead in this community as well as in others.

"If anyone is stopping the Portuguese people to get ahead, it is themselves, because without education, pride for positive self-images and respect for one's accomplishments, it becomes most difficult to get ahead. You have to believe in yourself first--take that initial step toward greater confidence on the "I can", rather than the "I can't/won't" attitude--before anyone can believe in you. Education is the direction to take!"

Ana Matias

"Wear your learning like
your watch, in a private
pocket; and do not pull
it out and strike it,
merely to show that you
have one."

Lord Chesterfield

Comments Made by an ex-Hudson
High School Student Currently
Studying at Dean Junior College,
Massachusetts

"I think that 10 or 20 years ago, most parents were concerned about having stable ground in America and, therefore, pushed toward the work orientation of their children so that they could help with family savings. As soon as a child turned 16, they would be working as many hours as possible, placing school as a secondary subject. I feel that such attitudes have changed to some degree--even the fact of girls getting an education. Both boys and girls should have a good education.

"As far as students go, I feel that many of them have a high monetary value as opposed to educational. Often, they seem to be more interested in getting a good paying job after high school so that they can have cars, clothes and any type of "value-proving" articles."

Durvalina M. Lage

Comments Made by an ex-Hudson
High School Student Currently
Studying At Worcester Polytechnic
Institute, Massachusetts

"There are some Portuguese students quitting school, but many are staying the full twelve years and, thereafter, seeking higher education. They realize the absolute need for a solid education in this society.

"I believe that the bilingual program has helped the community because it has kept many Portuguese students in school until they reached graduation. The bilingual program was also responsible for introducing Portuguese classes in our public schools.

"One of the main reasons for students quitting school--in the past--was because of the frustration that they felt in not being able to understand the language spoken here; they were not given the attention that is currently provided by the bilingual program. Education and "making it" are synonomous!"

John Chaves

Comments Made by a Concerned
Parent from Hudson

"Many Portuguese people come to America to work--to make money--and not necessarily for the future educational needs of their children. This(education) is something which we did not have at home(Portugal). Aside from very little schooling in the homeland, we were accustomed to the daily obligations of hard work--working from sunrise to sunset and more....

"We are people just like anybody else. We have the ability and the intelligence to obtain good positions in the world of work. Through education, we can reach the highest levels possible. Generally, without it, the chances are greatly curtailed.

"Above all else, we--the Portuguese--must have the desire to want a good education. Once the desire is evident and the opportunity is not severed--often by parents themselves, most unfortunately--the fire of that desire will never be extinguished."

Maria Manuela Frias

Comments Made by a Hudson
Parent and Industrialist

"Education is the way people are reared at home(and some of this development is also obtained in school)--the way they conduct themselves; their basic preparation for life. Instruction--education received in school(some of which can,and should, be received in the home environment)--is the way in which people are academically oriented so that they may be as fully prepared to face the world's challenges and productively contribute to the economy. There are many people with much education(home) and little instruction(school) and others with much instruction(school), yet with little education(home). One is not necessarily dependent on the other, although, ideally, when both are utilized positively, they will have a great influence on making people more well-rounded and prepared for life. Home rearing, however, is where it all starts--good or bad.

"Our educational, home and life's experiences broaden our horizons, and we must be opportunists--in this land of opportunity--so that we may get ahead. Through education, a person is preparing him/herself in life for life.

"We, as parents, can leave money and material things for our children to inherit, but there are two greater things that we can leave which can never be taken away from them: LOVE and EDUCATION."

António Frias

"Education makes a people
easy to lead, but diffi-
cult to drive; easy to
govern, but impossible
to enslave."

Attributed to Lord Brougham

Comments Made by a
School Counselor

"Many people who came from Portugal's rural settings never got beyond the 4th grade until after 1974(this year having been the year of the great Revolution realized on 25 April). So as to obtain further education, one would have to move away from home and attend other educational institutions.Most people could not afford it. It was not that the schooling itself was expensive. Quite the contrary. The cost of living away from home is what could not be afforded. Parents simply did not have sufficient means.

"Education beyond the 4th grade was generally meant for the wealthier unless one happened to live in the city or in the proximities thereof where more schools were prevalent.

"In America, today, a good number of Portuguese students finish high school and go on to college. The Hudson bilingual program, which started in 1972 here, has been a great contributor to many student success stories.

"Today, there are fewer parents that force their children to leave school prior to graduation. Some do nevertheless. These positive attitudes can be attributed to the bilingual program. For example, you might get someone from Portugal who reaches this country at the age of 14 or 15 and, perhaps, has been out of school for 4 or 5 years there. Before bilingual education became mandated in this country, they

were(are)mandated to attend school here. They'd go into the classroom and sit in the back where the teacher could not communicate with them. All that the student wanted was to reach the age of 16 so that he/she could get out of there and go to work.

"Today, we have a program which is very adaptable to their needs. They can, within two or three years, finish high school in a special program. As they learn English, they still follow along taking subject matter, but in their native language. There is much benefit derived from such a program. I would, unequivocally, state that the bilingual program has literally salvaged hundreds of students in the Town of Hudson."

Dennis Frias

Comments made by the
Chairman of the Hudson
Bilingual Program

"We have students that have graduated from Hudson High School and have gained employment in our community as well as others. Other Portuguese students have taken on greater challenges by going to college. Since more education is required for many positions which are wanted by Portuguese students, many more, today, have taken seriously the need for higher preparation. Going to college and getting a sound education is important and our bilingual students have demonstrated(and continue to do so)ability and interest and have "taken the bull by the horns". For those who seek to quit, it is often because they are discouraged with a number of things--often because of their home situation.

"Our bilingual program is sound and provides students the opportunity to acquire an equal education. It has, in fact, been a major thrust in the academic, psychological and social needs of our students. We see much progress. When the student dropout rate is lowered because of such a program, then the work being done is, indeed, positive and benefits everyone in the final analysis. Education is the road to a better future and this must be realized by all students and parents alike."

Joaquim Ferro

Comments on Education Made by
a Hudson School Teacher and
Parent

"An educated and united people are much more forceful and more able to get much more done in any community. Education takes many forms and in the case of emmigrants ,the bilingual program has become a positive stepping stone to more successful lives. What is unfortunate is that there are those who yet insist that if our ancestors made it in this nation without the help of bilingual programs, then why can't today's children do the same? We live in a much more complex, technological world and life is changing ever so fast. Equality education is a means by which the emmigrant can keep up with his contemporaries. The bilingual program helps in that direction. Parents must be given to understand these needs and continually convince their children that education is the answer to a more productive and successful life."

Gabriel Cruz

Comments Made by the President of the Bilingual Parents' Advisory Committee, Hudson, Mass.

"Many people still come to America without realizing the absolute need for the educational development of their young. This is most unfortunate because in such a country, as America, life is so very different and, often, more difficult. Technology requires that a people be more abreast of the changing times. To be abreast of the changes, it becomes necessary to get more involved in the educational development of our children. They are to be the engineers, doctors, lawyers, professors... of tomorrow. If we feed their minds today with a generous dose of education, they will lead us well in the future.

"All parents have the responsibility of seeing to it that their children are properly reared and educated. The bilingual program makes every attempt to provide equality in the educational needs of limited-English-speaking childdren. These children have, often, been subjected to a disinterest in education right in their homes(Portugal or any other country from which they have emmigrated.) The opportunities are far greater in America, but parents must always keep in mind the very need to be continually encouraging and provide positive comments on the accomplishments of their children. This healthy attitude fosters healthy

results on the part of their children. In the case of disinterested parents, the negative will prevail resulting in students--too often--quiting school and finding displeasing jobs. This does not need to be a reality if parents take a vital, active and genuine interest in the early and ongoing development of their children's educational needs.

"The Portuguese--as well as any other emmigrant or ethnic group in Hudson--cannot sit back and simply assume that their children are going to be successful in this nation. Parents have an obligation! They have to get involved and participate in the ongoing activities. They are the positive or negative examples whom children follow. Getting more involved in childrens' education both at home, in school and in the community in general is the best business parents could ever afford their loving children. Our children are worth it! No?"

Claudinor Salomão

Comments Made by a Hudson
School Teacher and Parent

"Parents must get more involved in their childrens' education. The more parents know about them, the better they will be in the position to understand their needs. These needs are usually as dynamic and progressive as the increasingly complex technological society in which we must survive--one which differs from our own environment in Portugal.

"Nothing, but nothing, should ever be more important than our children. They deserve a better future and we, as parents, have the opportunity at the tips of our fingers to afford them this ever so increasing need. This, of course, takes much hard work on the parents' parts as well as with the students and teachers. Dedication is always the best rule to follow in all cases. The family is so very important in the psychological nurturing of our children.

"Unfortunately, emmigrants tend to have to work twice as hard for everything that they earn--often as an attempt to prove themselves in their adopted nation. Fortunately, the bilingual program helps to ease the pain, but not without much hard work on parent, teacher, administrator and students' parts. If having to prove oneself in a society whose principles were founded by emmigrants themselves, then so be it. Through hard work, good communication

and, especially, a good sound education, emmigrants should have little problem solving this need for proof.

"The road to follow is always ahead, and that is the direction that we must all take, while leading our children toward the diversity offered along the way--E D U C A T I O N...."

Raquel Salomão

"The basis of American intellectual life (and ordinary life as well) is to slight the past, the community, and the imagination, in favor of the future, the individual, and the intelligence. There is a pronounced tendency to underestimate the power of the former and to overestimate that of the latter. Secondly, members of the intellectual community are brought not only into a reasonably affluent social class, but into a class with a significant self-interest in social change. The educated retain relatively little contact, social or intellectual, with lower-middle-class values, aspirations, fears, or insecurities. It is[...]lower-class ethnics who remain ethnic longest. The educated undergo far heavier pressures--opportunities?--to "Americanize" than do those who do not go to college, did not (perhaps) go to high school, and do not share in the mythos of college communities."

in The Rediscovery of Ethnicity, p. 8.

Immigrant From Portugal Returns Favors to Hudson

By ELWIN S. GREENE
Of the Hometown Staff

HUDSON — Claudinor O. Salomao of 12 Green St. is an altruistic Portuguese immigrant who has been returning the many favors he received from the Portuguese community since he came here in 1968.

For that reason, he was honored recently by his employer, General Motors, at a dinner in Detroit. He was the only Massachusetts representative among 22 employees so honored across the nation.

Salomao came here almost accidentally. He was on a trip to Toronto, as an air conditioning technician for his Portuguese company, when he was invited to visit Hudson. That was in 1968.

He met a grocery store owner who persuaded him to come to live here. He got a construction job first, and went to work a year later for GM in Framingham as an air conditioning technician.

Claudinor O. Salomão

"When I came here many Portuguese people helped me without asking a cent in return," he said.

"On one occasion, I needed transportation 300 miles away. I paid for only the gas, but a friend did it for me.

"We should pay back what others have done for us," he continued. "We the people can do many things for each other that the government can't do."

Salomao had two years of study in the Industrial Institute of Lisbon. He was born in the litle town of Labao da Beira.

Here he wanted to learn English, and all he could about the field of education. He felt it would help him whenever he attended municipal meetings, especially the School Committee.

He is greatly interested in education, for he has four children he wants to see well educated. He paid his own way to special education courses at Boston University and Framingham State College.

He is a member of the board of the Organization of Portuguese American Immigrants, a nonprofit, chartered group which helps not only Portuguese, but any others who need help.

He is president of the local Parents Advisory Council, which supports bilingual education in Hudson, and is a member of the Marlboro-Westboro Community Mental Health Clinic. He is one of those trying to get a Portuguese doctor at Marlboro Hospital.

He is trying to "educate the Portuguese people to be aware of the privileges and duties as American citizens; of what the law gives and asks of an American citizen.

To that end, he has encouraged Portuguese people to take whatever night courses they can, to study for and become American citizens.

Proud to Be a Citizen

"I am proud to be an American citizen now; but I am also proud of the Portuguese heritage I was born in," he said.

He also helps the elderly get housing and whatever benefits they need.

He has run into the frustrations of bureaucracy, like other Americans, but is still trying.

He feels he is losing a lot of living because of the language barrier. He could learn to speak English better, but has a stammering problem. Still, he has a good vocabulary, and good understanding.

Busy as he is, has has found time to play soccer for teams in Hudson, Milford, Framingham and Taunton. Lately he has confined himself to jogging 5-10 miles several times a week.

"I can do the first mile under five minutes," he says proudly.

Scholarship to Seek Degree

Claudinor has much help from his wife, Maria, who teaches bilingual education in Hudson public schools. She has won a two-year scholarship to study for her master's degree in bilingual education at Fitchburg State College. It will involve attending classes two nights a week.

And that will leave Claudinor the responsibility of caring for their four children, Milu, 12; Joao, 10; Claudinor, 6 and Pedro, 5. But he is happy about it. It sounds natural for him.

in Hometown, Tuesday, July 24, 1979

Teacher suing school system over firing

in Hudson Daily Sun, Friday, September 21, 1979

By EDWARD BOWLER
Staff Writer

HUDSON — A complaint has been registered with the State Office of Civil Rights by a former Hudson bilingual teacher alleging that she was not rehired by the school department this summer because of her husband's involvement in another suit brought by the bilingual Parents Advisory Council.

The original suit alleges that the bilingual education program in the Hudson school system is lacking in many areas.

John Bynoe, director of the Boston Office of Civil Rights, confirmed that Maria Salomao of 12 Green St., with the backing of PAC, has filed a complaint the his office. Bynoe said retaliation by the School Department against her because of her husband's involvement in the original suit was the "gist" of the complaint. Bynoe said that both complaints were being investigated by his staff.

Mrs. Salomao worked with the Hudson school system since the inception of the bilingual program in 1972 until last spring. Mrs. Salamao has never earned a bachelor's degree for an institute of higher learning. A bachelor's degree is required by Chapter 71A Section 6 of the State's Transitional Bilingual Education Law passed in November 1971. Mrs. Salomao has taken courses at Framingham Sate College in an effort to secure a bachelor's degree but had not completed her studies when the school department hired its bilingual teachers this spring.

In past years, Mrs. Salomao was hired because second grade bilingual teachers with the proper qualifications did not apply for the job. Assistant Superintendent Joseph L. McDevitt explained that in a case of a hardship (inability to find a qualified bilingual teacher), the school department can seek a waiver from State Department of Education.

Because of lack of certified applicants in the years of Mrs. Salomao's employment with the Hudson schools, she along with other bilingual teachers lacking the proper qualifications, were released every spring then rehired out of necessity.

This spring the situation changed after an active recruitment of qualified applicants by the school department.

In July, McDevitt wrote to James H. Case, director of the Division of Teacher Certification and Placement, asking whether the state would grant a waiver if qualified personnel had applied for the job. (Despite the number of qualified applicants, PAC had recommended Mrs. Salomao for the job.) Case's answer was, "We would not be able to act favorably on a waiver request if there were no hardship in employing qualified teachers for the schools."

"It was right there in black and white," McDevitt said. "We had no choice but to take the teacher with all the qualifications over Mrs. Salomao, who lacked the bachelor's degree. The last thing we want to do is discriminate against anyone. Mrs. Salomao is a very nice lady and very competent but we simply had no choice but to hire the qualified applicants.

"This by no means shuts the door on Mrs. Salomao for future employment with the Hudson School Department. If she is able to complete her bachelor's degree and a position opens, she would certainly be considered," McDevitt said. "We are very sorry she feels we are discriminating against her."

McDevitt said all but one of Hudson bilingual teachers meet every state qualification. The man that does not is in special education and though he has all the basic qualifications, he lacks the necessary degree in special education. He will achieve that degree in the near future, according to McDevitt.

The Hudson School Department employs three bilingual teachers and a guidance counselor in the high school, one bilingual teacher in the middle schools, one in special needs, three in elementary schools and one in the kindergarten center.

Our Readers Speak

An injustice in Hudson?

To the Editor,

After reading the article in the "Hudson Daily Sun" about the discrimination suit regarding a bilingual teacher on Friday, Sept. 21, we are appalled at the injustice that has been done to Maria Raquel Salomao who has been a very successful teacher in the Hudson Public Schools for the past seven years. Unfortunately, however, very few readers of our local paper have an accurate knowledge of the situation, and your newspaper did not present the "other" side of the story.

Dr . McDevitt claims that he checked with the various officials of the Commonwealth of Massachusetts, Department of Education. Was the situation made explicit to these officials? Doesn't Chapter 71A stipulate that waivers can be granted as long as the teacher makes progress toward a degree? Is it not true that Mrs. Salomao has been teaching in Hudson since the 1972-73 school year and that a waiver has been requested for her every year? Is it not true that she has been taking courses towards her degree? As a matter of fact, doesn't Mrs. Salomao need just one more course to get her Bachelor's Degree and obtain her certification?

Various Superintendents and Assistant Superintendents in Hudson have been requesting waivers for Mrs. Salomao because, obviously, her performance has been positive. Indeed there is no law that states that a person has to be interviewed every year if he - she does not have a Bachelor's Degree as long as that person makes progress towards the degree. Mrs. Salomao has been taking courses. Now that she needs only one course, she had to be dismissed. How can one intelligently conclude that after seven years in the School system a waiver can not be requested until December, 1979? Have all the other candidates that were hired completed all the certification requirements? Is it not true that none of the teachers hired this year (for the Bilingual Program) met the language and cultural background expected by the Parent Advisory Council? All these questions should be answered.

The fact that Mrs. Salomao's husband, Claudinor, the Bilingual Parent Advisory Council Chairman, is a constant and persistent fighter for the rights of children of limited English speaking ability had any influence on the decision? Is it not true that during the Parent Advisory Council elections last Fall the Assistant Superintendent told the parents that Claudinor could not be the chairman again? Is it not true that when the then elected Jose Moura left Hudson, Claudinor was duly elected chairman, and the School Administration did not want to accept him as the PAC chairman? Does the fact that Claudinor and the PAC have been instrumental in filing a complaint with the Office for Civil Rights influence the decision?

Mr. Salomao must be working for a good cause. The following is quoted from the "Hometown" of July 24, 1979:

"Claudinor O. Salomao of 12 Green Street is an altruistic Portuguese immigrant who has been returning the many favors he received from the Portuguese community since he came here in 1968.

"For that reason, he was honored recently by his employer, General Motors, at a dinner in Detroit. He was the only Mass. representative among 22 employees so honored across the nation."

Again, Mr. Salomao must be doing good deeds to receive such an honor, and we hope that revenge is not the motive for his wife not being rehired.

We believe that one of our own community people, successful as a teacher for seven years in the Hudson Schools, competent in the Portuguese language and culture, should not have been replaced when, in reality, she needs one more course.

We think the action is an insult to the Parent Advisory Council (none of this year's recommendations coincided with the PAC's recommendations) and to the Portuguese students, parents, and the entire Portuguese speaking community. We deserve an explanation.

We find this situation not only unjust but immoral.

The following is a list of the people who signed this letter:

Manuel S. Jorge	Rui Garcia
Humberto C. Melo	Jose Bairos
Eileen da Fraga	Manuel S. Ferreira
Jose Carneiro	Joseph G. Leandres
Antonio N. Pinto	Jose Monteiro
Maria Antonieta Costa	Jose M. Figueiredo
Jose F. Figueiredo	Jose P. Costa
Jose A. Godinho	Armando Chaves
Antonio Chaves	

in Hudson Daily Sun, Saturday, October 13, 1979

Filed by bilingual parents group

School board members facing $1M suit

by KAREN CORBIN
Staff Writer

HUDSON — Members of the Hudson School Committee are being sued for $1 million each because of alleged failure to comply with federal regulations concerning special programs for bilingual students in the Hudson school system, School Committeeman Dean Benedict told the Hudson Daily Sun this morning. The board is scheduled to discuss the suit and the complaint filed last year by the Bilingual Parents Advisory Committee at its meeting this evening.

The Office for Civil Rights, Department of Education, has ruled that the public schools have not been meeting all the needs of all children. A 21-page report from Robert R. Randolph of OCR outlines areas which need improvement. Many of the items listed "we have already done or are in the process of correcting," said Dr. Joseph McDevitt, assistant superintendent of schools.

School officials sent OCR-requested information on Hudson's bilingual system in September 1979. Two months later representatives of OCR visited the schools. The 21-page report was received by the school department on July 10 this year.

"It may be correct in many areas for 1978 and previous years," McDevitt said of the report, "but it does not represent a true picture of what we are doing today." Since November, OCR has made a couple of calls to school offices, said McDevitt, but "no new information was really asked for."

Chapter 71A of the state laws, the Transitional Bilingual Education Law, requires that public school systems provide for the needs of bilingual students if there are 20 or more students in any grades from kindergarten through twelfth, said McDevitt.

In 1978, a program audit was conducted by the state to see if Hudson's public schools were in compliance with this law. "They found that we needed major areas improved," said McDevitt.

Since then Hudson's bilingual program, which began in 1971, has been improved, said McDevitt. "We've made a lot of progress. We are almost in complete compliance."

A series of federal laws, Title Six Civic Rights Acts, require that school systems provide specific bilingual services even if there is only one bilingual student. The school department has not met all the requirements of the federal law, according to McDevitt.

"We honestly didn't have the time. We're basically drafting remedies, or programs, that will answer all these different problems," said McDevitt.

The school deparmtent has drawn up a voluntary Lau Compliance plan to meet the requirements of Title Six, and to address the recommendations of OCR. Once the Lau plan is signed it will be submitted to OCR for approval.

School officials are not sure if the matter will rest there, according to McDevitt. "We may have gone as far as D and find they want us to go E or F," he said.

The school committee will also vote on whether or not 'to accept and place on file" the Bilingual Parent Advisory Committee's annual review of the TBE program. All six of the PAC members have signed with the exception of PAC representatives Claudino O. Salomao, who refused to sign.

Salomao originally filed the administrative complaint against the Hudson public schools last year stating that the schools were in violation of Title Six, according to McDevitt.

The meeting will be held tonight at 8 in the school committee room at the old Harriman Grammar School.

in Hudson Daily Sun, Tuesday, July 15, 1980

in Hudson Daily Sun, Thursday, July 17, 1980

Suit charges retaliation by local school officials

by KAREN CORBIN
Staff Writer

HUDSON — School committee members are faced with a suit charging retaliation against Maria Raquel Salomao because of her husband's involvement in a complaint filed by the Portuguese Parents Advisory Council and not because of the quality of education received by bilingual students in the Hudson public schools, according to PPAC attorney Alan Rom.

A teacher in the Hudson public school system since 1972, Mrs. Salomao applied for the position of bilingual elementary teacher last summer. Because she lacked proper certification, Mrs. Salomao was not appointed to the position, according to school officials.

An administrative complaint alleging inadequacies in Hudson's bilingual education program was filed by PPAC on June 19, 1979. Mrs. Salomao and the PPAC have now brought a suit against school committee members alleging that Mrs. Salomao was not hired because of the administrative complaint filed by PPAC of which her husband is chairman.

A motion not to rehire nontenured teachers was approved by the school committee in March 1979. The following month a state audit report recommended employing certified personnel.

The suit alleges that Superintendent of Schools J. Leo Mulready and Assistant Superintendent Joseph McDevitt did not implement this policy until July, after the complaint was filed by PPAC. The "policy was only enforced against plaintiff Maria Salomao," the suit alleges.

Hudson public school guidelines for hiring bilingual personnel state that "when available, individuals holding the appropriate Massachusetts bilingual certification will be employed." When such people are unavailable, candidates who have met all the requirements for bilingual certification and have filed for their certification card are to be hired first, the guidelines read.

Mrs. Salomao did not receive her certification until May 1980. Laws state that non-certified teachers cannot be hired before certified ones, according to school officials.

"They only applied that to Mrs. Salomao," Rom said of the guidelines. Of the 1979-1980 bilingual staff, "Six out of 10 teachers were found by OCR not to be certified to teach what they were teaching," alleged Rom. School committee members have voted not to comment on the suit.

School committee members Tuesday approved the appointment of Mrs. Salomao as an elementary bilingual teacher for the 1980-1981 school year. Four members voted in favor of the appointment: David Gillespie, Deborah Teicher, Peter Brewster and Dean Benedict. Mary Claire Durant, Albert Morel and Linda Simoneau abstained.

The suit was a move "to get Mrs. Salomao back in the classroom," according to Rom. Full back pay, seniority, compensatory and punitive damages have been requested by the plaintiffs.

The suit also upholds the rights of PPAC to act freely without the threat of retaliation, according to Rom. Stopping federal funds, which the department receives for complying with Title VI of the Civil Rights Acts of 1964, has also been attempted in the suit, until Mrs. Salomao is reinstated with full back pay, seniority and other benefits and the PPAC is free from any further alleged retaliations.

Individuals who are being sued individually and in the capacity of their office include Mulready, McDevitt and school committee Chairman Deborah Teicher. Benedict is being sued individually and in his capacity as a member and past chairman of the committee. Brewster, Mrs. Simoneau and Morel are being sued individually and in their capacity as committee members.

Ms. Durant and Gillespie, new members this year, are being sued in their capacity as members of the school committee.

Also being sued are last year's school committee members David Daigneault and Mary C. Durant, the town of Hudson and the school committee as a whole.

Civil rights complaint

Civil rights complaint

Hudson violation found

in Middlesex News, Thursday, July 17, 1980

By SHARON MACHLIS
News Staff Writer

HUDSON — The U.S. Office for Civil Rights has found the School Department in violation of a federal mandate to provide equal educational opportunity to students with limited English language capabilities.

A 21-page report, dated July 7, was prepared in response to a complaint against the School Department filed last year by the bilingual Parents Advisory Committee (PAC). The complaint charged the school system with

(Related story, 1B)

violating federal educational standards for non-English speaking students.

The report was released by the school on Wednesday.

About 13 percent of the students in Hudson schools are of Portuguese descent.

The complaint is separate from a U.S. District Court suit filed by PAC last week charging that PAC Chairman Claudinor Salomao's wife, Maria Raquel, was unfairly fired from her job as a bilingual education teacher last year in retaliation for the actions of her husband in opposing school administrators.

School officials maintain she was fired because she did not have her bachelor's degree; the committee rehired her Tuesday because she now has the degree.

According to Assistant School Superintendent Joseph L. McDevitt, the report released Wednesday was based primarily on a November 1979 investigation by the civil rights office, part of the federal Department of Education.

Since that time, he said, many violations have been cleared up and others addressed in a compliance plan being negotiated with the PAC.

A state-mandated review of the bilingual education program, done by the School Department itself, concluded that in 1979-80, "Hudson's (transitional bilingual education) program has undergone some substantial and significant modifications."

Those changes came about with the help of a $70,000 federal grant and the addition of a full-time bilingual program coordinator, a parent contact worker and bilingual secretary.

Salomao, one of those on the committee conducting the in-house review, refused to sign the committee's report, disagreeing with some of the findings and charging that important issues were not considered.

Others on the committee included Title VII Coordinator Victor Correia, Cox Street School Principal William Maguire, Science Department Chairman Frank Gilliatt and two bilingual guidance counselors.

Among those areas in which the civil rights office found the bilingual program to be deficient are:

- Identifying students' language proficiencies and "primary or home language."

According to the in-house review, a home language survey and proficiency tests are being implemented.

- Lack of adequate bilingual staff and training.

Federal funds have helped set up in-service training, according to the in-house review, although the review agrees bilingual special needs personnel are needed. Those people are hard to locate, McDevitt said, even with extensive advertising done by the School Department.

- Student dropouts. The civil rights office report noted 39.6 percent of school dropouts in 1978-79 were Portuguese students; the overall Portuguese student population is about 13 percent.

The report denies the view held by some that the high drop-out rate is because Portuguese students leave school in order to work, noting that English-speaking students drop out for the same reason.

Rather, the report says the high drop-out rate points to "the need...for developing policies and procedures which will ensure that Portuguese students receive equal education opportunities."

Salomao charged that "important issues" such as drop-out rate and student-teacher ratios were not considered in the in-house review.

McDevitt said state guidelines for bilingual class size were exceeded by one student twice, in both cases for a few weeks at the end of a school year when a new arrival from Portugal entered the school system and forming a new class or hiring a class aide would have been difficult.

The state limits a bilingual class to 15 students, or up to 20 if there is an aide working in the class.

Salomao also took issue with the in-house report's statement that "the lack of participation of most parents in the education of their children remains a problem."

"I disagree totally with the comment that the lack of participation of most parents remains a problem. We have one of the better PACs in the state," Salomao wrote.

McDevitt said once the bilingual education compliance plan is put into effect, by the end of next year Hudson's bilingual program will "probably be one of the best programs in the state."

—Hudson Daily Sun Monday, July 21, 1980

Parents' group lists grievances against Hudson school system

by KARL HAKKARAINEN
Staff Writer

HUDSON — "As a parent I am pleased that an Office for Civil Rights investigation confirms our allegations of discrimination in the Hudson bilingual program," said Claudinor Salamao, chairman of the Parents Advisory Council. "We have known for a long time that non-English speaking children have been systematically excluded from vocational education programs, programs for academically talented children, and many other classes available to children who speak English."

Salamao made his comments at a press conference Saturday. Distributed were copies of a recent OCR administrative complaint and briefs on a suit brougnt by Salamao and his wife, Maria Raquel, against the Hudson School Committee, alleging the school committee failed to rehire Mrs. Salamao in retaliation against the filing of the administrative complaint by PAC through Salamao.

Also charged in the OCR report was a failure of the local schools to provide adequate special needs education. Salamao presented three cases of children, all Portuguese speaking, with varying degrees of physical handicaps who received vitually no education or referral services of years as residents of the town.

Beatriz Carvalho came to Hudson in 1972. Blind, Miss Carvalho did not attend school in the town, although she was 15. She said her doctor referred her to the Perkins School for the Blind in Watertown in 1977, at age 20. Chapter 766, said Salamao, required that the local school system pay for that education until the person reached the age of 22.

Hudson school system balked at paying, said Salamao. After negotiations with the state Commission for the Blind, the school system did pay for the 1977-1978 school year. According to Salamao, the schools refused to pay for additional education because Miss Carvalho turned 22 in August of 1978. Chapter 766 also requires that the school system aid in the securing of alternate sources of funding once a student with special needs has passed the eligibility age. Hudson did not do this, charged Salamao.

"They ignored her from 1972 until the Commission for the Blind forced them to act," said Salamao.

Natalia Moura, daughter of Jose and Gertrude Moura of 39 Lincoln St., moved to Hudson in 1974. Until April of this year, said Salamao, the school's provided only one year of tutoring for Ms. Moura who is physically handicapped and confined to a wheelchair. In April, a tutor began to come to her home for one and a half hours a day, said Salamao.

After the year of tutoring in 1976, said Salamao, "They knew she existed. So what is the excuse?" Miss Moura speaks only Portuguese.

Another severely handicapped child, said Salamao, had been dropped from referral services by Hudson schools afer parents voted objections about their child's placement in a home for the handicapped which they found unacceptable.

Salamao said School Superintendent J. Leo Mulready and other school officials regularly attended PAC meetings, were informed of the special needs cases, and did not act until outside agencies intervened.

The pattern of unresponsiveness, said the PAC chairman, extended the school comittee as well In 1975, said Salamao, the school committee agreed to annual meeting with PAC. No meetings have been held since June 1976. PAC tried for another meeting in October 1977 and was told by school committee officials that because of a full schedule no meeting could be arranged.

"They don't pay any attention to us," said Salamao. "We are a very quiet advocacy group. We have been decent and cooperative. They should just talk with us."

From the OCR report, Salamao cited the high percentage of dropouts among Portuguese students. Of dropouts in the Hudsn school system, 39 percent are Portuguese. A former school administrator explained the high rate by saying that cultural factors were the cause, said Salamao. Portuguese young

continued: Hudson Daily Sun
Monday, July 21, 1980

people were expected at age 16 to leave school for work, the former administrator was quoted.

"Does this mean that there are no engineers, doctors, professors, in Portugal?" responded Salamao. "No culture in the world should have the kids leave school at age 16 to enter the job market."

As limited as services are for the Portuguese-speaking students, said Salamao, students from other language backgrounds fare even worse. Salamao told of a woman coming to the schools to register her daughter for the coming year. The woman spoke only Spanish. Salamao, with limited Spanish, was able to translate enough to enable the registration to be completed. The child was placed in a regular bilingual program, geared principally to Portuguese-speaking children.

"That kid is lost," said Salamao. "The schools should offer equal opportunity to children of all languages."

The OCR report cites the presence of 30 students in Hudson schools with languages other than Engish or Portuguese as primary languages, for which, said Salamao, virtually no services are being offered.

Salamao also faulted the Assabet Valley Regional Vocational School District for failing to provide for students with limited English backgrounds. The OCR report states the local school district has a responsibility to see that bilingual students are given assistance after they are accepted at Assabet.

Neither district was providing services to allow bilingual students to fairly compete in entrance or while in attendance at Assabet, charged Salamao. Stating that translations into Portuguese by Assabet personnel of materials from the vocational school were incomprehensible, Salamao, said, "They are on the line for investigation for not offering a decent bilingual program."

Assistant School Superintendent Joseph McDevitt was quoted from newspaper articles this year and last as saying the Hudson schools are moving toward correction of many of the OCR complaints. The Lau Compliance Plan, said Salamao, will address many of the OCR findings, "but the plan does not mean the school will do anything." McDevitt was quoted as saying progress was being made on problems a month before the OCR investigators arrived at the school in November 1979

"What he said a year ago is what he says now," claimed Salamao.

The refusal of school committee and administration officials to cooperate with PAC, said Salamao, is an effort to exclude Portuguese parents from affecting the education received by their children, said Salamao.

"We have shown our interest to educate our children," said Salamao. "They try to keep us, the non-English speaking parents, ignorant. We should know what is going on so we can help them."

The suit filed against the school committee mentioned no dollar amounts, said Salamao, disputing statements made by a school committee member last week that the committee was being sued for $1 million for each member by Mr. and Mrs. Salamao The suit, filed in U.S. District Court on July 11, seeks back pay from the school committee for Mrs. Salamao.

Salamao said he refused to sign an in-house review of the school system's bilingual program because he objected to school officials reviewing their own program and because he felt the review failed to address such issues as the drop-out rate, availability of space and materials, and teaching loads. Salamao was the only PAC representative on the review committee and the only member of the committee refusing to sign the report. He responded to the review in a letter which was appended to the report.

The Portuguese Side

The Portuguese Parents Advisory Council of Hudson gives its side of the suit it filed in U.S. District Court July 11, charging the Hudson School Committee and administrative officials with discrimination.

Discrimination Charged

PPAC Head Presses Fight Against Hudson Schools

HUDSON – The Portuguese Parents Advisory Council held a press conference at the Portuguese Club Saturday to give its side of the suit it filed in U.S. District Court July 11, charging the Hudson School Committee and administrative officials with discrimination.

The School Committee voted a week ago not to comment on the court case, because it is now in litigation.

Claudinor O. Salomao, PPAC president, said the Rev. Dean E. Benedict, a member of the School Committee, was in error when he stated last week that that each member of the School Committee was being sued for $1 million.

Salomao said the PPAC, led by him and his wife, Maria, are suing for one year's back pay for Mrs. Salomao, who was denied a position as bilingual teacher for the past year. That one year's back pay is the ony money sought in the suit, Salomao said.

Assistant Superintendent Joseph L. McDevitt told the School Board last week that Mrs. Salomao had been a teacher since 1972 on "waivers" because she did not fully qualify as a teacher, but no one else was available for bilingual teaching.

He said last year there was a better qualified teacher hired in her place.

Last month Mrs. Salomao received a bachelor of arts degree from Framingham State College, making her eligible for appointment, and, as a result, she was appointed to a teaching post one week ago, before the court suit was filed.

The brief in the suit alleges the board's failure to hire Mrs. Salomao last year came in retaliation for the PPAC's filing of an administrative compaint on June 19, 1979 with the Office of Civil Rights. It charged that Hudson schools were not providing equal education for all children.

At the press conference, the PPAC commented on the findings of the office of Civil Rights that Hudson schools do not provide adequate instruction for pupils limited in their ability to speak English.

Salomao said Saturday, "We have known for a long time that non-Engish speaking children have been exlcuded from special needs" and "vocational programs that are available to English-speaking children.

Salomao cited three examples of failure of the School Department to give educational or referral services to handicapped Portuguese residents.

He also cited the high percentage of dropouts among Portuguese. They are 39 per cent of the dropouts, he said."No culture in the world should have kids leave school at 16 to work." he said.

He also criticized the Assabet Valley Regional Vocational High School for failing to help students with limited English backgrounds. He said virtually no services are being offered them.

He criticized McDevitt for saying a year ago, and for saying still, that Hudson is moving toward correction of most complaints from the Office of Civil Rights.

"What he said a year ago is what he says now," Salomao said.

in Worcester Telegram, Tues., July 22, 1980

School officials claim innocence to PAC charges

By SHARON MACHLIS
News Staff Writer

HUDSON — School officials offered their first public response to a Bilingual Parents Advisory Committee (PAC) lawsuit Thursday morning, saying they were innocent of all charges.

"We feel we are not guilty of any of these things," said School Committee Chairman Deborah Teicher. Teicher and School Superintendent Joseph L. Mulready represented the School Department at the 11 a.m. press conference.

The suit charges committeemen, administrators and the town with violating the First Amendment rights of PAC. At its July 15 meeting, the committee voted not to publicly comment on the suit.

But after a three-hour closed-door session with attorney Duane R. Batista Wednesday night, the committee decided to present its side of the situation.

"The members of the Hudson School Committee and the school administration firmly believe that at all times and in all ways we have acted in conformity with the law and in the best interests of the children and citizens of Hudson," the board said in a prepared statement.

"The School Committee's intention is not to participate in a 'trial by newspaper,'" the statement read, but cited "extensive press coverage" as the reason the committee felt a "responsibility to the community to issue a statement concerning the allegations contained in the suit."

The PAC lawsuit accuses officials of firing Maria Salomao, wife of PAC Chairman Claudinor Salomao, from her position as a bilingual teacher because of her husband's opposition to school policies.

PAC represents Portuguese students in Hudson and advises the school department on bilingual educational needs.

School officials say Mrs. Salamao was fired last year because she was uncertified and a certified teacher was available; state law permits the hiring of uncertified bilingual personnel only when no certified applicants are available.

PAC attorney Alan Jay Rom has said Mrs. Salomao was singled out for firing when certified personnel became available. She was recently rehired after being certified this June.

Lawyers for both sides have agreed to extend the time the School Department has to respond to the suit, Mulready said. The original deadline for the department to file a legal brief with U.S. District Court was Aug. 4; no new date has been set.

When asked if the committee might settle the matter out of court, Teicher said, "Right now I would have to answer no to that because we are not guilty of any of these charges."

The committee's statement said members regret the suit because of "the time and energy that is being consumed by the need to develop and pursue a legal defense, rather than address our responsibility to provide a quality education for the children of Hudson."

The lawsuit is having a "divisive impact...on the community," the board's statement said.

Asked if the statement referred to a division between Portuguese and non-Portuguese residents, Teicher replied: "I wouldn't be so blunt."

People are "disappointed that this is taking place," she said. "The situation might make people take sides. That's not in the interest of the students — all the students."

"Hopefully, it will have no effect on the kids. It shouldn't, and if we're professionals, it won't," she said.

in The Middlesex News, Fri., August 1, 1980

Parents warned about school boycott

by KAREN CORBIN
Staff Writer

HUDSON — Parents of bilingual first graders at Carmela A. Farley School were warned at a hearing in the Marlboro District Court yesterday morning that children cannot be kept out of school as a form of protest.

The hearing was scheduled after school administrators filed a complaint with the court Thursday against parents of 19 first grade bilingual students who kept their children out of school for four days last week.

Upset with the realignment of first through third bilingual classes at Farley School, the parents of all but one child voiced their protest by keeping children out of school.

The realignment resulted in the formation of two bilingual classes combining first and second graders at the Farley School, said Superintendent of Schools J. Leo Mulready. Main objections of the parents of the first graders was the combining of the two classes, he felt.

Bilingual classes one through three were regrouped the first week of November, according to school officials. Sizes of the classes and English proficiency played top roles in the move.

"The way classes were arranged was decided upon by English proficiency," said Dr. Joseph McDevitt, assistant superintendent of schools. More proficient first and second graders were placed in one class while less proficient ones were placed in others, he said.

"We felt that educationally this was the best arrangement that we could make," said Mulready.

Initially, Farley School housed a first grade with 20 students, and a combined second and third grade with 25 students. The legal limit for bilingual student enrollment in enrollment allowance rises to 20.

"The class of 20 was just under the limit," said McDevitt. School officials expect the arrival of additional bilingual students soon, they said. "We knew there would be additional youngsters," said Mulready.

In an attempt to keep within required class sizes and provide what they feel is best educational advantage to the students, all eight bilingual third graders and six second graders were sent to a combined class of 14 at Cox Street School.

The students were moved to Cox Street School on Nov. 3. "We have not had a single complaint about the move to Cox Street," commented McDevitt.

Regrouping at Farley, resulting in the two combined first and second grade bilingual classes, occurred Nov. 3 through Nov. 5 and caused the parents' actions, school officials feel.

After initially keeping their children from school last Monday, parents of the first grade students involved met with the superintendent, and later in the morning sent their children back to school tardy.

School officials then met with teachers to discuss the moves that had been made and met again with the parents the following morning.

When the students had not returned to school by Thursday, school administrators filed a complaint in the Marlboro District Court against those parents involved.

"All the students were back this week on Monday," Mulready said.

Parents appeared in court yesterday morning and were told that not only is the move illegal but carries a $200 per day fine, according to school officials.

School officials were not interested in seeing the parents fined, they said. "Our main purpose was to get the youngsters in school and keep them in school," stated Mulready.

The fine would have amounted to $800 for each parent. "For many of these people it could have been financially devastating," added McDevitt.

Proper avenues towards solving school-related problems were emphasized at the hearing, school officials said. Such issues can be negotiated through school administrators and the school committee, Mulready pointed out.

School officials feel the problem may have been solved at court. "I think it's been resolved in the fact that the youngsters are back in school," said McDevitt.

The subject will be an item in the superintendent's report to school committee members at their meeting at 8 tonight at 155 Apsley St.

in Hudson Daily Sun, Thursday, November 13, 1980

MIDDLESEX NEWS
Section C — 16 Pages
THURSDAY, DECEMBER 11, 1980

US office says teacher was discriminated against

By SHARON MACHLIS
News Staff Writer

HUDSON — The U.S. Office for Civil Rights has backed up the charge by a Portuguese parents group that the dismissal of a bilingual education teacher was discriminatory — a charge still denied by school officials.

The ruling does not instruct the School Department to take any action, because the teacher has since been rehired.

(Related story, 3C)

However, attorney Alan Jay Rom said the finding will be "very helpful" in the bilingual Parents Advisory Committee's lawsuit against school officials over that firing.

That suit, filed in July, is seeking back pay for the time Maria Salomao was out of work, as well as an unspecified amount of damages.

The civil rights office did not rule on the issue of back pay because the matter is pending in federal court, said Rom, who is the advisory committee's attorney.

Pac is made up of parents of Portuguese-speaking students. The advisory council is required under law and advises school officials on implementation of the bilingual program.

Maria Moldalvo of the civil rights office said her agency would not have the power to force the School Department to award back pay.

The office ruled the School Department discriminated against Mrs. Salomao by firing her last year because she was not treated the same as other staff members, Moldalvo said Wednesday.

"That was their interpretation," responded Assistant School Superintendent Joseph L. McDevitt. "I think they did not review the facts accurately."

The parents' group claims she was fired in retaliation for the activities of her husband, Claudinor, who is chairman of the advisory committee. The ruling was prompted by a complaint filed by the parents with the Office for Civil Rights.

The parents' group had filed a complaint against the town's bilingual education program, charging that it discriminated against non-English-speaking students. That charge was upheld by the civil rights office and has resulted in extensive negotiations to formulate a plan, now nearly completed, outlining the town's bilingual education program.

School officials have repeatedly said advisory council activities and Mrs. Salomao's dismissal were unconnected.

When Mrs. Salomao was initially hired, she was not certified as a bilingual teacher. School boards may legally employ non-certified bilingual teachers as long as there are no certified applicants for a position, according to McDevitt.

When a certified teacher was found, the School Department could not retain Mrs. Salomao, McDevitt said. She was eventually rehired because she had completed enough courses to become certified and "happened to be the qualified candidate at the time. It had nothing to do with it (the complaint that she was discriminated against) at all," McDevitt added.

The advisory committee claims that Mrs. Salomao was not the only uncertified teacher working when a certified applicant was found, and she was singled out for dismissal.

The Middlesex News, Thurs., Dec. 11, 1980

Restraining order denied

Injunction eyed in bilingual battle

HUDSON — The legal battle over alleged retaliation by school administrators against a bilingual education teacher is being waged on two fronts, both of them in federal District Court.

The court, early this week, refused a request from bilingual teacher Maria R. Salomao and the Parent Advisory Council for a restraining order against the school department.

Mrs. Salomao had requested an injunction to stop the school from forcing her to fill out a questionnaire on what she said to Portuguese parents who kept their children out of school for four days in November.

The parents staged the student boycott to protest proposed changes in the class grouping of their children.

In requesting the injunction, Pac attorney Alan Jay Rom argued, "It's (the questionnaire) more evidence of retaliation."

Pac is made up of parents of bilingual children, and under law advises the school department on the educational plan for Portuguese-speaking students in Hudson.

The U.S. Office for Civil Rights just upheld the Pac's contention that Mrs. Salomao, wife of PAC Chairman Claudinor Salomao, was discriminated against when she was dismissed as a bilingual education teacher. She was rehired in July.

That ruling will be used by Pac in its lawsuit against school officials over that firing.

Pac now contends that the questionnaire was a form of retaliation for what it terms as Pac's work "to enforce parents' and childrens' rights."

However, a federal judge Tuesday refused to grant a restraining order against the questionnaire and disciplinary actions in the event it is not filled out.

School Superintendent Joseph L. Mulready is asking all school employees involved with those bilingual classes that were boycotted to fill out the questionnaire.

When asked what information was being sought, Mulready said he would prefer not to comment because some people had yet to answer the forms and he had not finished his investigation of the incident.

Students in Mrs. Salomao's class were involved in the boycott, and she has reportedly not turned in her questionnaire.

Rom said judges usually do not grant restraining orders, which are put into effect without a court hearing, unless there is an extreme emergency, he said.

Rom said he will seek an injunction in federal court against disciplinary actions for those who do not return the forms. An injunction is granted only after there is a hearing where arguments from both sides are presented.

About 20 elementary school students were kept home from school for four days last month to protest the realignment of some first-, second- and third-grade classes. The realignment was done when one class exceeded the legal maximum of 20.

Pac had asked to be involved in deciding how the the classes would be realigned, but school officials denied the request, saying this was an administrative matter.

Parents said they responded by pulling their children out of school due to what they called "frustration." The school administration filed a court complaint because of the boycott, and parents received a warning but no fines.

The students were already back in school when the matter came up in Marlboro District Court.

'Illegal retaliation' in Salamão case

Town in violation of Civil Rights Act

by KARL HAKKARAINEN
Staff Writer

HUDSON — The Office of Civil Rights has found that the Hudson school system did violate Title VI of the Civil Rights Act by failing to rehire Maria Raquel Salamao in 1979 as the result of her and her husband's activities with the Portuguese Parents Advisory Council. OCR concluded that the Hudson schools illegally retaliated against Mrs. Salamao because she filed a complaint with OCR, alleging inadequacies in the bilingual education program.

Because Mrs. Salamao was reinstated this summer, after a suit was filed in U.S. District Court, OCR found that the situation warrants no further action by that agency.

Alan Jay Rom, attorney for PPAC, said the OCR finding confirms that illegal activities had taken place. "The tables are turned," he said.

The summer suit still stands, Rom said. "We are still going forward. The reason OCR said they wouldn't pursue it any further was because a suit is pending." He said that had OCR addressed the matter sought in the suit, including back pay, seniority, and other matters, the office complaint would have pre-empted the court matter.

"We want to make her whole again," said Rom. "Every day she is working, she is losing money that she would have had because she lost a year of seniority."

School Superintendent J. Leo Mulready said, "I am glad that they don't plan any further action, but I'm disappointed with the finding. I don't believe they studied all the facts of the case."

OCR said its findings were based on a study of the schools' compliance with a state law regarding waivers for uncertified teachers. The schools, said the OCR report, failed to seek waivers for bilingual teachers, including Mrs. Salamao, for six years.

In March 1979, said the report, the schools decided not to reappoint nontenured teachers. Because noncertified teachers cannot receive tenure, the report stated that only noncertified teachers would not be rehired and waivers would not be sought.

Noncertified teachers were employed during 1979-1980, said OCR, including ones determined by PPAC to be unqualified because of a lack of proficiency in Portuguese.

The report also found that a letter regarding Mrs. Salamao, written and delivered to the state Department of Education by assistant superintendent Joseph McDevitt, misstated facts regarding her completion of certification requirements and created an artificial distinction between her case and other noncertified instructors.

"We conclude," said the report, "that recipient's (the Hudson schools) failure to hire complainant (Mrs. Salamao) constitutes disparate and invidious treatment, motivated by her involvement with the Portuguese PAC and its chairperson, her husband (Claudinor Salamao), which filed a complaint with OCR alleging violations of Title VI of the Civil Rights Act of 1964."

OCR found earlier this year that the Hudson school system had failed to provide adequate identification, instruction, and follow-up support for the town's bilingual students. Most of the inadequacies were resolved in a Lau compliance plan signed by PPAC and the school committee this summer.

The suit, filed against the school committee, individually and collectively, sought restitution of back pay and seniority, punitive and compensatory damages, and court costs.

Rom said he and the PPAC have offered to meet with school officials and counsel to discuss an out of court settlement. "It shouldn't have gone this far. The only reason the suit was filed was that there was no way to sit down and talk."

The PPAC will continue to pursue remedies through the courts when negotiations fail. He hoped that discussions would resolve the suit before it goes to court. "The longer it goes on in court," he said, "the more expensive it becomes for everyone."

Rom said an agreement had been reached Thursday with the schools on the matter of the school boycott in November. Parents of 20 bilingual first graders kept their children from school after a realignment of classes two months into the school year. The students returned to classes after the school sought criminal complaints against the parents for illegally keeping their children from the sessions.

A subsequent investigation by adminstrators resulted in a restraining order being sought by Rom and PPAC. The suit charged that the administration, through a questionnaire sent to bilingual instructors, was attempting to intimidate Mrs. Salamao by phrasing the questions in an incriminatory manner. Mrs. Salamao refused to answer the questions.

"We agreed that Mrs. Salamao would answer the form and that the superintendent has the right to ask questions relating to the incident," said Rom. The agreement would have the schools redraft the letter and take no disciplinary action against Mrs. Salamao.

Mulready declined comment, stating that he wished to have more time to study the settlement reached between Rom and the school counsel.

in Hudson Daily Sun, Saturday, December 20, 1980

The Middlesex News, Tues., Aug 24, 1982

PAC head blasts Hudson schools' bilingual program

By LAURIE COVENS
News Staff Writer

HUDSON — The head of the bilingual Parents Advisory Committee (PAC) let loose a barrage of criticism at a meeting Monday with members of the School Administration and the School Committee.

In comments he said were intended "to build, not to destroy," Claudinor Salamao said school management decisions made by the administration are undermining the bilingual education program.

Salamao also charged that PAC has not been adequately included in school staffing decisions affecting bilingual education in Hudson.

Superintendent J. Leo Mulready rejected Salamao's claim that Hudson school officials view PAC as "trouble-makers" for complaining about the bilingual education program.

"We do pay attention, we do listen, and we do review your suggestions, and we try to provide the best situation for all youngsters in the system," he said.

Many of Salamao's specific charges were later disputed by Assistant School Superintendent Joseph L. McDevitt, who described much of the information presented by Salamao as "inaccurate."

Asked for his interpretation of Salamao's critique, McDevitt said he thought Salamao was clinging to the role he held in what was once Hudson's "one-person dominant group" of bilingual parents and educators.

At the meeting, Salamao said many of his criticisms were similar to those mentioned in March by a Transitional Bilingual Education expert with the state's regional Department of Education office.

The head of PAC also scored the School Department for allegedly failing to comply with state regulations on bilingual staff hiring and staffing procedures.

(Hiring complaint filed, 9A)

Salamao criticized the School Department for failing to develop curricula that adequately coordinate courses throughout the bilingual program. But, after close questioning from School Committee Chairman Linda Simoneau, Salamao conceded that curricula exist for kindergarten and elementary students, with the secondary level curriculum to be written this year.

Salamao then said he meant that the school administration had not made sure the already-developed curricula are being used.

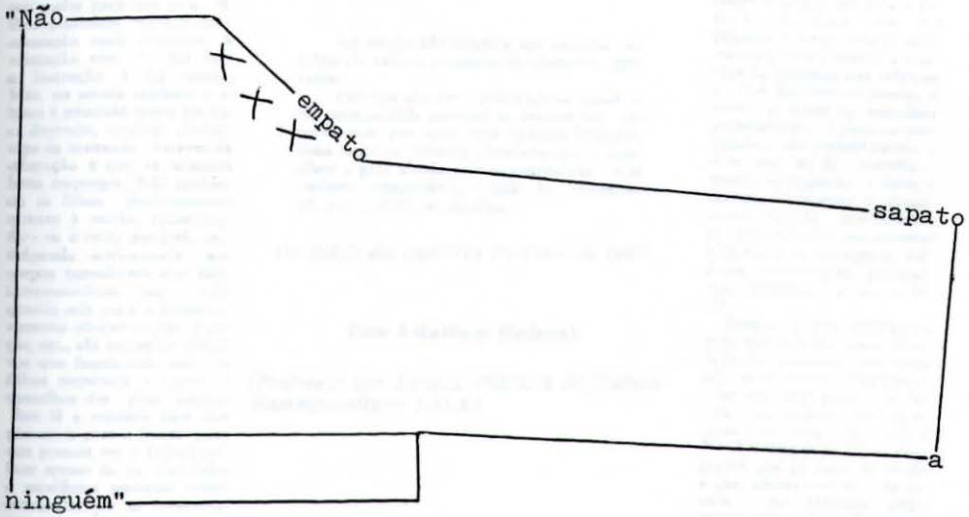
Without using carefully coordinated curriculum plans, Salamao said, "we are walking in no direction, we are lost in the woods without that instrument to tell us whether we are going north or south."

In expanding on his comments following the meeting, Salamao said he thinks enrollment in Hudson's bilingual education programs is being kept low through premature mainstreaming and improperly shifting some students into special education classes.

According to Dr. Peter Toohey, director of pupil services, about 100 students were registered for bilingual classes this spring.

Once enrollment reaches 200 students, Salamao said, a bilingual education coordinator is legally required in the school system — something Hudson will be without now that federal funding for the Title VII program has expired this fall.

Salamao also criticized the school administration for not taking PAC and its concerns seriously enough. As an example of a communication gap, he said they failed to "officially" notify PAC about the appointment of Joaquin Ferro to the newly-created job of bilingual department chairman.



Manuel Rocha Cabral

Educação
— chave do sucesso

("Deus quer, o homem sonha, a obra nasce" — Fernando Pessoa)

«A escola não implica apenas uma escolha de valores presentes de maneira operante.

Por isso ela deve constituir-se como uma comunidade na qual os valores são comunicados por autênticas relações interpessoais entre os diversos membros que a compõem e pela alusão não só individual, mas também comunitária, à visão da realidade em que a escola se inspira».

(in *Diário dos Açores*/24 Dezembro de 1982)

Por Adalino Cabral

(Professor das Escolas Públicas de Hudson Massachusetts — E.U.A.)

A partir do ano lectivo 1973/74, cada sistema de Massachusetts que tivesse um programa bilingue de passagem teria, por lei do Estado, que estabelecer um Conselho Consultivo dos Pais, constituído por pais das crianças com limitações quanto à língua inglesa e que estivessem matriculadas no programa.

Todos os pais com crianças no programa bilingue deveriam participar e exercer o seu poder para que seus filhos pudessem receber uma educação mais concreta. A educação vem de casa mas a instrução é na escola. Mas na escola também o aluno é educado como em casa devendo, também, receber algo de instrução. Através da educação é que se atingem bons empregos. Pais apoiando os filhos positivamente quanto à escola, encorajando-os o mais possível, participando activamente nos corpos consultivos dos pais, interessando-se por tudo quanto seja para o desenvolvimento educativo das crianças, etc., são exemplos positivos que fazem com que os filhos respeitem e sigam os conselhos dos pais dando-lhes fé e vontade com que possam ir para a frente; para que possam ver o futuro melhor apesar de os obstáculos e sacrifícios passarão como estudantes até se formarem nas universidades.

Nesta terra dos Estados Unidos da América não há limites quanto às oportunidades. A própria pessoa é que se limita e, no caso de alguns pais, estes acabam por limitar o futuro dos filhos fazendo com que se demitam das escolas. Não se fala aqui só dos rapazes... Trata-se de rapazes e raparigas competentes. As moças não são só para se casarem e ter família! Elas são capazes de atingir um bom futuro se tiverem oportunidade. Ora, as oportunidades existem nesta terra, os obstáculos, às vezes, são os próprios pais. Quem é que pode dizer que talvez numa data futura *uma* mulher portuguesa não chegue a governar um Estado, uma cidade, UM PAIS?! As obstruções geralmente, do sucesso de muitas crianças vêm mesmo de casa... Vergonha! Vergonha!! Quem tem tem; quem não tem não tem. Mas, que diabo, pelo menos dá-se a oportunidade para se ver se há habilitações ou não. Não é só chegar-se aos 16 anos de idade e mandá-los para a fábrica... Se fosse isso, eu próprio e meus irmãos, estaríamos provavelmente a quebrar as espinhas nas fábricas de New Bedford ou mesmo a sofrer as dores de trabalhos pesadíssimos... Claro, os portugueses são trabalhadores... Mas não só de espinha... Somos inteligentes e dada a oportunidade para se desenvolver aquela inteligência, as comunidades portuguesas poderiam ter advogados, médicos, enfermeiras, professores, cientistas... e por aí fora!

Porque é que imigramos para este país tão vasto? Pois, as razões principais não terão sido as situações económicas? Não terá sido porque se deseja vida melhor para os filhos? Ora, essa vida melhor NÃO é deixar os filhos chegarem aos 16 anos de idade e zás, «fora»! — fora de escola... As fábricas estão cheias, meu Deus! O dinheiro não é tudo! Enfim, uma pessoa que completa o liceu, ou melhor, a universidade, acaba normalmente por ganhar muito mais dinheiro num emprego que desejou através da sua vida... Quantos portugueses existentes nos Estados Unidos não poderiam ter atingido boas carreiras se os pais não os tivessem «retirado» da escolas? Quantos?! Compreende-se, até certo ponto, quando o sacrifício vem por *necessidade absoluta* mas talvez, hoje em dia, não seja tanto assim, seja lá onde for.

(Conclui no próximo numero!

(Conclusão)

Geralmente. não fomos criados em Portugal com um livro na mão e uma caneta na outra, mas, sim, com um pique numa e o sacho noutra... Duro! Eis a razão, pelo menos uma, porque não tem havido muito esforço da parte dos pais quanto ao desenvolvimento escolar dos filhos. Mas a percentagem deve ser ainda grande. Infelizmente!

Estamos na América—um país que nos dá praticamente tudo logo que haja a maneira de o atingir. Quais são os país que querem que os filhos se adiantem profissionalmente? Quais são os que não se importam? Quais são os que crêem que «se a fábrica foi boa para mim, também será boa para os meus filhos. Quais são??? Há... Para haver desenvolvimento profissional (bons empregos) é preciso o sacrifício, é preciso estudar! Os pais devem fazer com que os filhos façam os «trabalhos de casa»; devem sempre encorajá-los para irem para a frente... encorajá-los, SEMPRE positivamente...

Nunca podemos esquecer que os próprios pais é que servem, inicialmente (e, em muitos casos, através da vida) como alicerces importantíssimos quanto ao desenvolvimento mental dos filhos. Nunca se deve assumir que a fábrica ou quaisquer outros empregos duros servirão como futuro duma criança que tem a probabilidade— nesta «terra de imigrantes»— de atingir postos superiores... Os filhos seguem os exemplos dos pais — bons ou maus... É preciso encarreirá-los para o caminho que oferece mais oportunidades; ampliar a visão limitada pelo dinheiro de agora para o sucesso de amanhã. Escola para a frente! Esta terra dá só a quem tem!

Mesmo em Portugal, quantas pessoas não poderiam ter atingido carreiras maravilhosas se tivessem tido o *oportunidade e os meios???* Bem, aqui, nesta terra, a oportunidade existe! Aqui, está tudo à porta! Basta apenas abri-la, porém, é preciso ter-se uma chave muito especial: E-D-U-C-A-Ç-Ã-O.

Quanto à educação, não se trata apenas dos rapazes, tem de se pensar na ignorância... Esta atinge homens e mulheres. A educação combate valentemente os males da ignorância... A educação oferece mais oportunidades, uma pessoa atinge o sucesso...

«O segredo do sucesso na vida é estar a pessoa preparada para quando a sua oportunidade lhe chegar à porta» — afirma Disraeli.

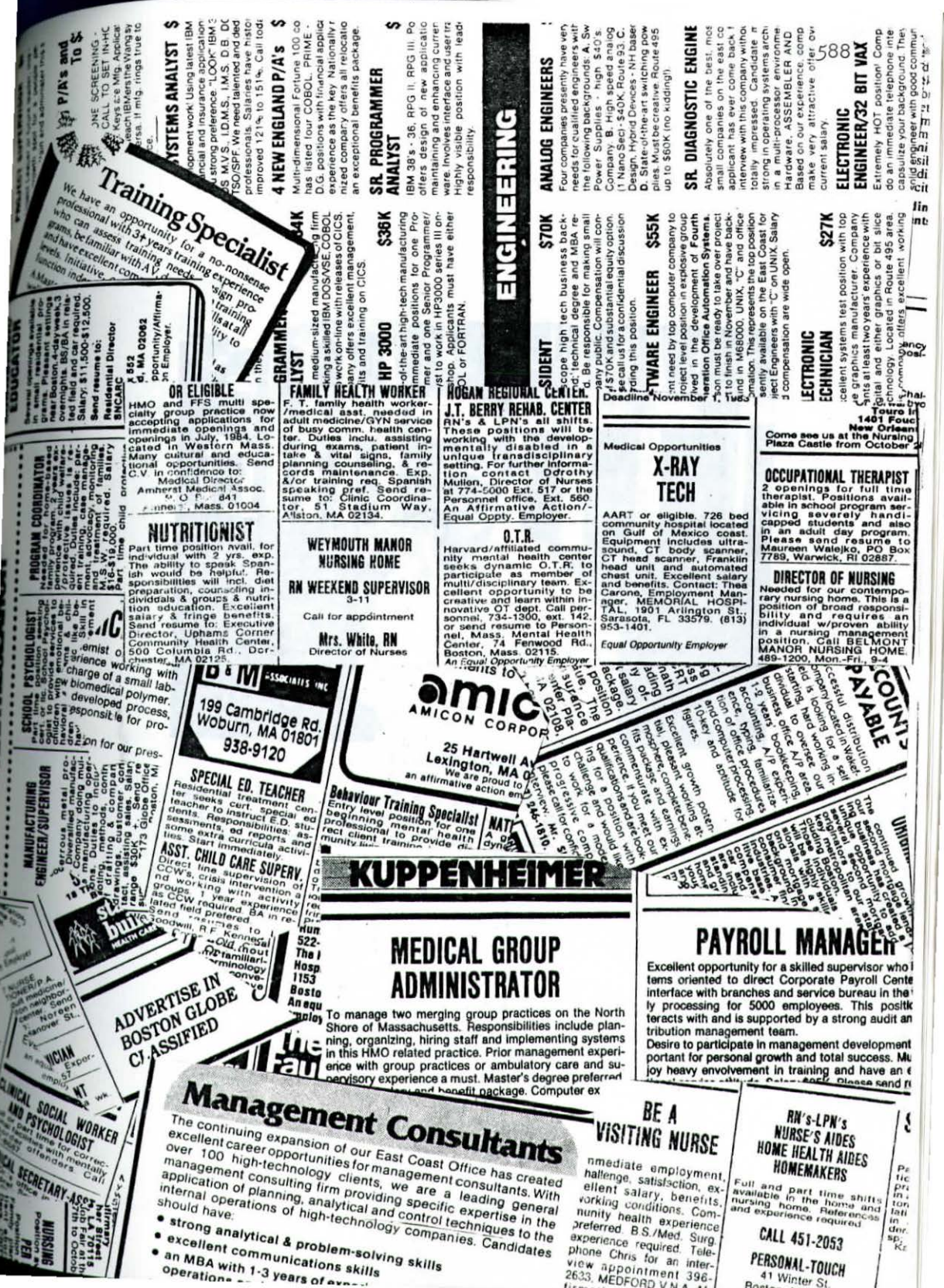
É preciso abrirem - se as mentalidades e pensar bem no futuro dos filhos. Não podemos ficar como o rabo da vaca — SEMPRE ATRÁS! Tem que se pensar no futuro dos filhos, encorajá-los, envolver-se em actividades escolares como conferências, reuniões do Conselho Consultivo dos Pais, visitar as escolas, falar com os professores, fazer perguntas quando não se percebe o que se passa (só através das perguntas é que podemos descobrir respostas), não ter medo ou receio de se lançarem em iniciativas, apoiarem os outros pais que tentam desenvolver algo para ajudar os filhos de todos, comparecer mais frequentemente a reuniões sobre seus filhos, manter disciplina rigorosa com os filhos para que eles possam respeitar os pais ainda mais e seguir os seus bons exemplos, enfim — sacrificar mais um pouco da vida para que possam orgulhar-se mais tarde com o sucesso dos filhos que vão criando — BEM CRIADINHOS...

Tantos portugueses — e povos de expressão portuguesa — que se encontram espalhados por todos os quadrantes do globo... Quantos não poderiam ser chefes se as oportunidades não lhes fossem cortadas pelos elementos que as cercam?? Quantos??? A escola só oferece do que é bom. BOM FUTURO — a única solução para se encararem os desafios de a manhã...

ADALINO CABRAL

in DIÁRIO DOS AÇORES

8 & 9 de Junho de 1983



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Victor Correia

Mr. Correia served as director of Hudson's bilingual program until 1982. He is currently director at the Scituate School Department.

Hubert Kindergarten Center on Broad Street.

Henrique Freitas

Ângelo Chaves

Daniel Andrade

Nélia Fernandes

Mark Cruz

Steven Araújo

Sandy Chaves

Lisa Lopes

Cristina Monteiro

S Don usa

Kelly Monteiro

Amy Pires

Gina Santos

Álvaro Rodrigues

The future of America rests within the forming minds of today's children whose foundations are fortified by a never-ending flow of immigrant peoples from the world over. This is America, a nation not solely made up or belonging to one people, but formulated by many emmigrants and descendants thereof, thereby making it a "Nation of Immigrants"(E Pluribus Unum). Mrs. Raquel Salomão stands with her Kindergarten children at the Hubert School(Some are emmigrants; some are descendants thereof like everyone else in the United States).

Jesica da Silva

Linda Terra

Teresa Sousa

**Margaret Murphy

THE GROOVY SECRETARY !

---The Boss

Bill Maguire

?She's Margaret Gill,
?of course!
? ? ? ? ? ? ? ?

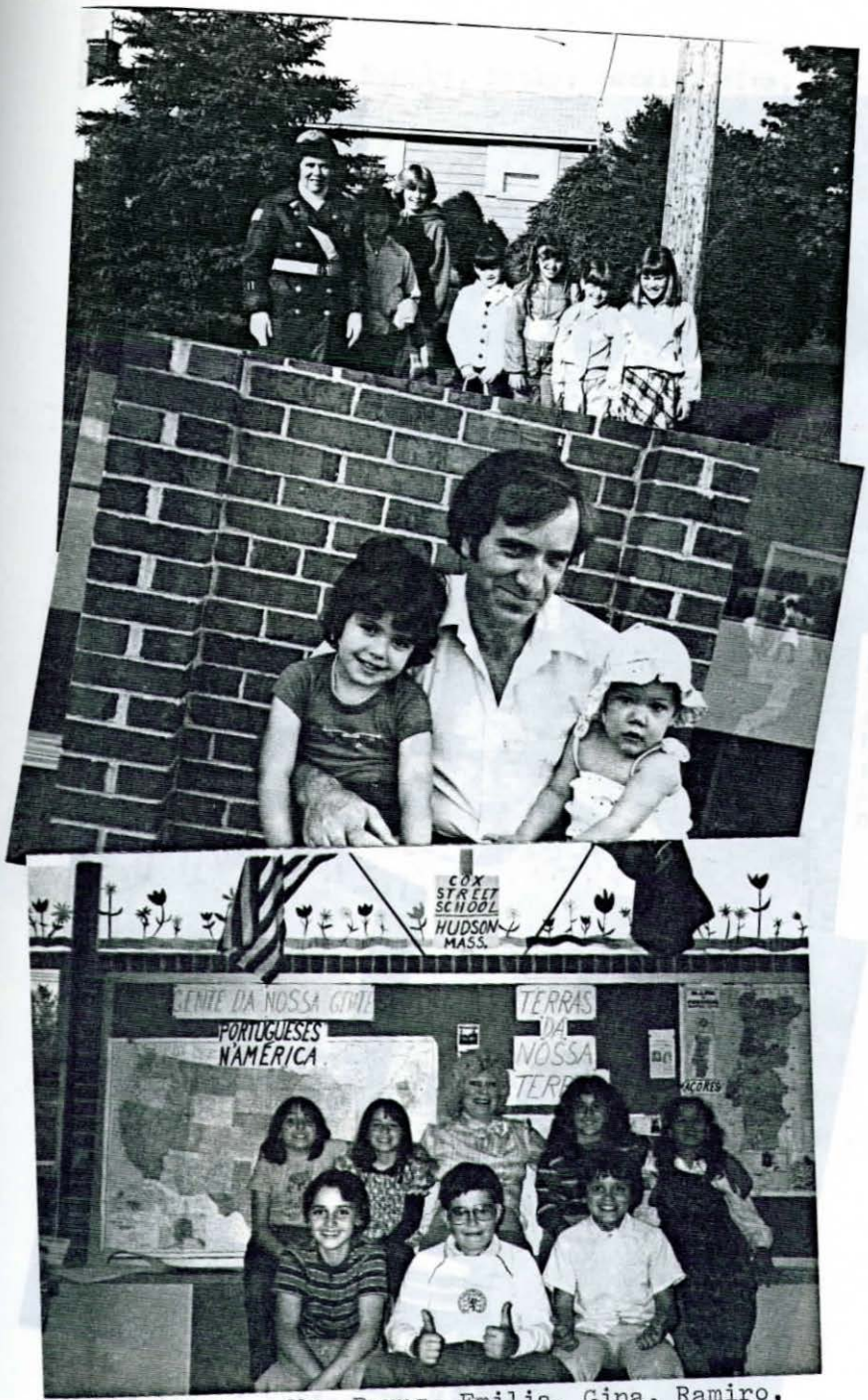
Eileen Palumbo

SUPER STAR

Nancy Brewer

The super nurse!

Cox Street School personnel gathered with Mr. William T. Maguire, principal of the elementary educational institution.



Maria, Sandra, Ms. Burns, Emilia, Gina, Ramiro, Flávio, Daniel: Bilingual and English as a Second Language(E.S.L.) class.

Left to right: Ronald, Billy, Jackie, Rita, Leita

K. P. crew of the Cox

Dishpan Hands

Felix Caponi, Custodial Engineer of the Cox Street School(left), stands with a couple of his working crew, young Pierre Burgess and the tall(call him stretch!) "conquistador" of the Cox(He's really the principal!)

Mr. & Mrs. António Frias

Denise Frias

Graduation at the Cox Street School, 1983.

After the sixth grade at the Cox Street School, these boys go on to higher studies at the Jonh F. Kennedy School.(Left-Right: Ramiro Sousa, Daniel Leandres and Flávio Pereira.)

Miss Santos and her bilingual class.

Mrs. Andrade at the Farley School

Mrs. Bulger at Farley

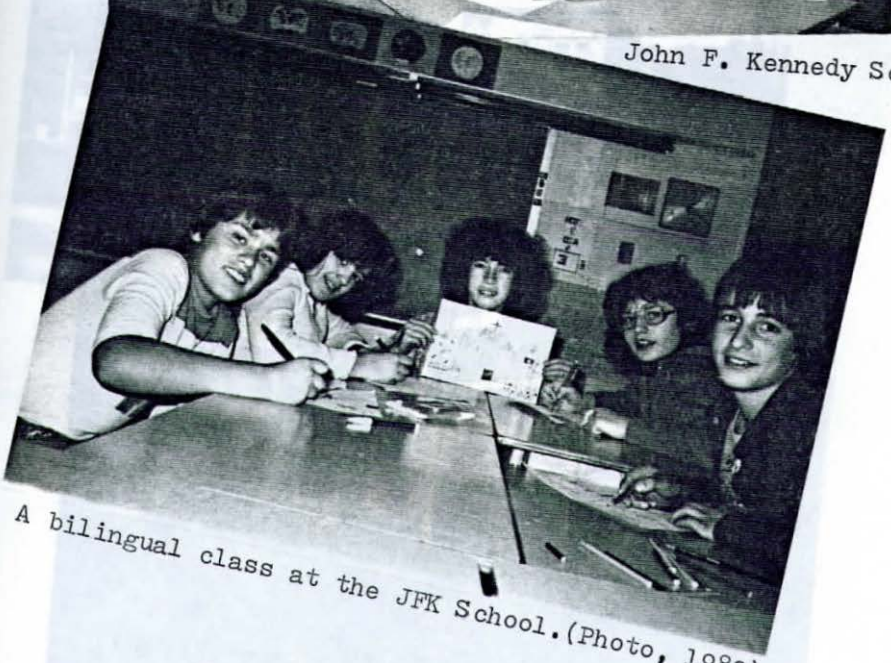
Group of pupils together with a parent.

Old Felton Street School; a group of students from Hudson High School and John F. Kennedy School visit New Bedford; John F. Kennedy School.

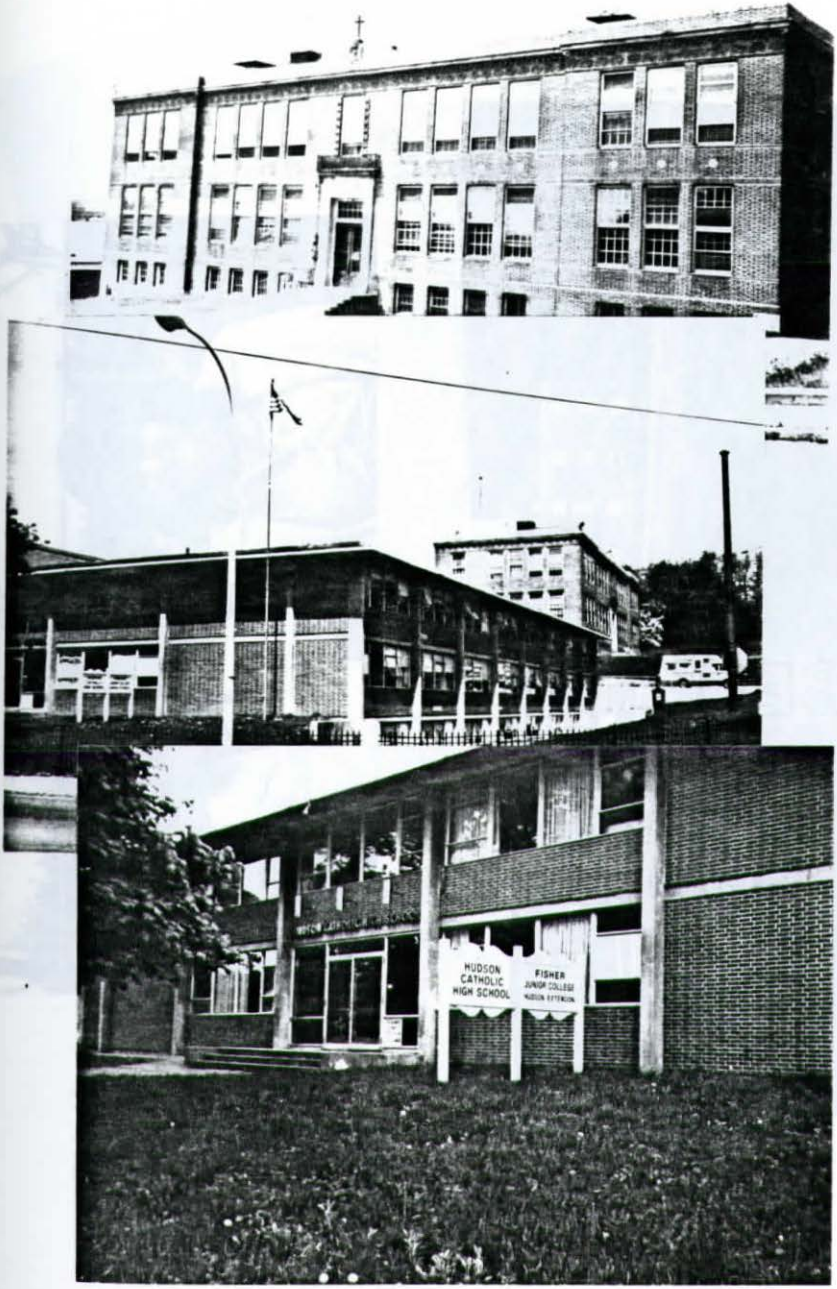
Jimmy(left) with his parents,
Mr. & Mrs. David Quinn

Gualdino, David, Mr. Soares, Natália, Graça, Glória.

John F. Kennedy School



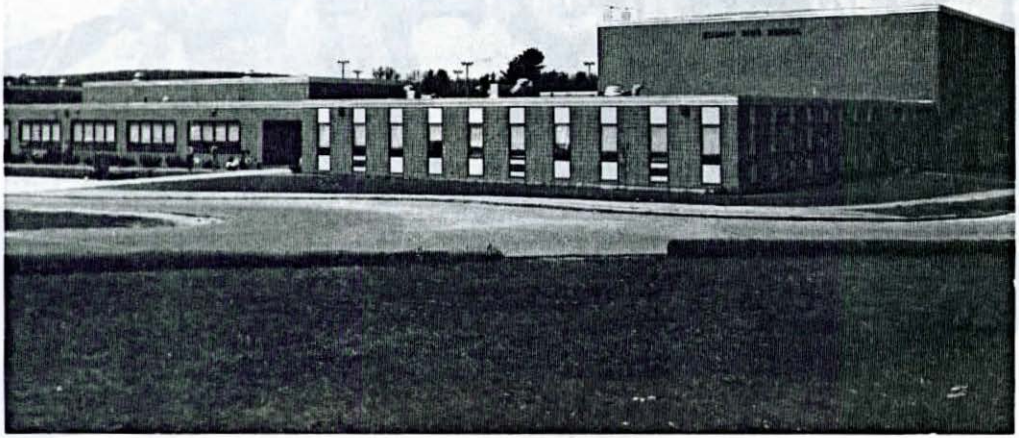
A bilingual class at the JFK School.(Photo, 1983)



St. Michael's elementary and secondary schools.

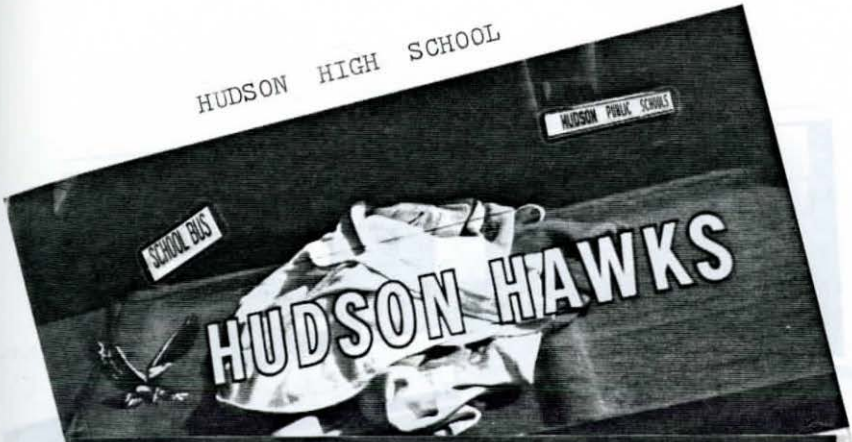
LUCIA

MARIA



HUDSON HIGH SCHOOL

HUDSON HIGH SCHOOL



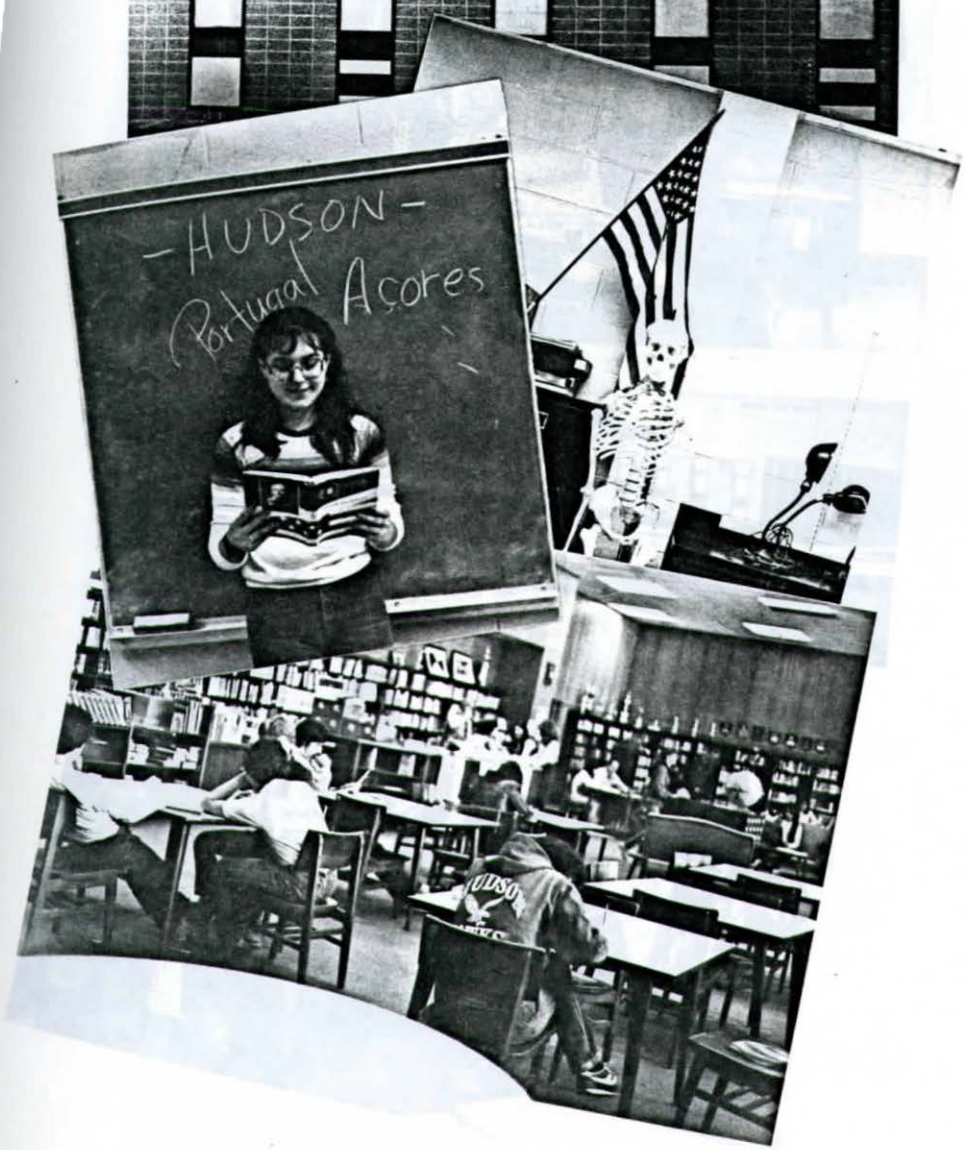
The Boss

John Stapfeld

Vernon C. M. Charles (Chuck) ...

The Assistant Boss

HUDSON HIGH SCHOOL



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Comunidade

BOSTON CELTICS
22

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FALL RIVER
MOÇAMBIQUE
GUINÉ-BISSAU
TIMOR
PORTUGAL

NEW BEDFORD
FALL RIVER
MOCAMBIQUE
GUINE-BISSAU
TIMOR

Coca-Cola

Luís Macedo

Coach!

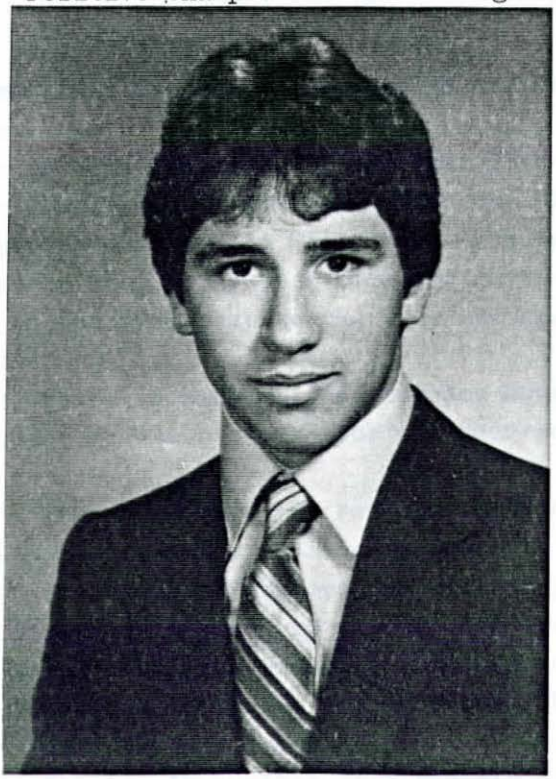
Positive example for the Portuguese.

Lisa Chaves. Graduated from Hudson High School in 1982. She is now a student at Worcester Polytechnic Institute.

Positive example for the Portuguese.

Ana Matias. Graduated from Hudson High School in 1982. She is now a student atWorcester State College.

Positive example for the Portuguese.



John P. Chaves. Graduated from Hudson High School in 1983. He is now a student atWorcester Polytechnic Institute.

16 July 1983

School Committee
Hudson, Massachusetts

Greetings of much Peace, Health and Happiness to one and all.

It is with very great pride that I forward to the School Committee the enclosed photocopy of an article written about a Hudson High School graduate who, through extremely hard work, sacrifice and never-ending will to want to succeed, despite the many obstacles, received his J.D.

Reference is made to José Pereira Moreira, Esquire, a recent graduate of the Suffolk University Law School.

The Town of Hudson can rejoice in this gentleman's accomplishments, but must also remember to continually support the needs of anxious and willing young people who seek to better themselves through the trials and tribulations which they face as emmigrants. We are either emmigrants or descendants thereof: E PLURIBUS UNUM(From Many One)--Strength Through Unity!

Dr. Moreira is another fine example of the good educational system provided by Hudson and will serve as an example of fine leadership: influence, strength in character, honesty, caring and honest hard work. These, plus more, are, indeed, superlative attributes bestowed upon the people of today and the leaders of tomorrow in Hudson, America or the world.

Sincerely,

Adalino Cabral
Educator

Dr. José Pereira Moreira

Um mariense que acaba de se formar na Universidade de Boston

Por Adalino Cabral

Que dinamismo!! Que realização!! Que alegria!!! Hoje formaram - se cerca de 500 advogados da prestigiosa Universidade Suffolk, em Boston, de entre os quais dois nomes portugueses — Sousa e Moreira.

Entre os que, há anos, já se formaram, cita - se o micaelense advogado famoso de New Bedford — Edmundo Dinis. Dia especial: Domingo, 12 de Junho de 1983, Margaret Heckler usou da palavra, cumprimentando e desejando bons êxitos a todos.

Trato aqui agora da formatura do mariense (de Santa Maria), dr. José Pereira Moreira—novo advogado de Hudson, Mass., nascido a 24 de Abril de 1951, em Santa Maria, e que se formou com altas classificações.

Filho de José Sousa Moreira e Inês Braga Pereira Moreira, tem cinco irmãos, alguns bem colocados em repartições do Estado.

É raro verem - se portugueses formados em Direito cá pelas nossas comunidades. Precisamos de mais... Eis a razão porque o dr. Moreira serve como óptimo exemplo para a comunidade portuguesa.

Ao entrevistar o dr. Moreira, perguntamos - lhe: «Como é que se sente como português?» respondeu-nos: «Tenho orgulho de ser português porque foi lá, em Santa Maria, Açores, que formei as primeiras raizes da minha vida. Encontro - me radicado nos Estados Unidos desde 1957... Foi na Primavera... Deixámos tudo atrás. Penso, por vezes, o que faria ou o que lá na terra seria de mim se nunca me tivesse decidido vir para esta terra».

Já voltou ao torrão natal? — interrogámos. — Já, várias vezes. Em 1969 fui com meu pai — que era sacristão na ilha — pagar uma promessa que êle devia ao Espírito Santo. Teve que a pagar. Foi coisa importantíssima para ele. É que, se tudo corresse bem durante os nossos primeiros dez anos na América, iria regressar para pagar a promessa à terceira pessoa da Santíssima Trindade. E assim foi. Somos um povo com muita história e somos religiosos.

Que pensa de seus pais e familiares? Quanto a meus pais, amo-os. Não têm muita escola, mas isso não tem nada a haver com amor de filhos. Meus pais são únicos e manter-lhes-ei respeito e carinho até ao fim, pois eles é que me criaram e que me abriram muitos caminhos. Amo a família toda.

Quanto à comunidade portuguesa de Hudson, tem algo a dizer? Vejo a nossa comunidade — como aliás outras — com certo divisionismo. Há três comunidades dentro de uma. A história dos portugueses em Hudson é extensa. Os primeiros chegaram aqui há cerca de 100 anos (em 1886), sendo José Tavares o primeiro português — que era de Santa Maria — e um ano mais tarde, em 1877, seus dois irmãos, João e Manuel. Tenho um avô, já falecido, que procurou residir em Hudson nos princípios do século 20 — José Braga que o serviu como soldado na Grande Guerra a favor dos Estados Unidos e o seu nome encontra - se no quadro de honra da vila (Honour Roll). Morreu em 1969. Da primeira comunidade que imigrou nas décadas de 40-50 temos ainda anciãos que naturalmente vêem a vida hoje de forma diferente, e ainda outra geração da nossa comunidade a de meia-idade, que imigrou na década de 60 e princípios de 70. Há diversas mentalidades com as «ondas» de imigração, daí ver a nossa comunidade como sendo três comunidades numa.

Na primeira camada de imigração, continua o dr. Pereira Moreira, houve problemas quanto à educação. Tinham que, na maioria, ir trabalhar. Escola não tinha muito valor, mas sim o trabalho é que sustentava uma casa de família e pão na mesa. Já as últimas duas décadas de imigrantes eram mais positivos quanto à educação, mais especialmente esta das últimas duas décadas, que vem progredindo cada vez mais. Temos que aproveitar as oportunidades quando elas nos chegam à porta, senão...

Interrogando - o quanto à sua experiência como português na América, se já tivera problemas discriminatórios, de racismo, respon-

deu-lhos: Bem, não sou um «pó-ragulho», nem tão-pouco um «greenhorn». Sou, sim, uma pessoa portuguesa, e resido nos EUA, contribuindo para a economia americana como qualquer outro. Disto, [illegible] como quando ouço semelhantes epítetos, sempre vindos da ignorância de certos indivíduos que, coitadinhos, não percebem mais do que isso. É falta de educação, não escolar, mas familiar. A educação faz com que se tenha mais oportunidades ao nosso alcance, tratando-nos uns aos outros como seres humanos, dignos e não com nomes desprezíveis.

O dr. José Pereira Moreira, tem sido um grande trabalhador. Os pais ajudaram-no como puderam, mas ele é que trabalhou em diversos empregos para que pudesse algum dia chegar à sua graduação com o prestigioso grau de J. D., ou seja doutor de jurisprudência. Trabalhou em supermercados, e chegou a trabalhar num restaurante em Washington, D. C. Foi um dos fundadores e primeiro director executivo da «Organisation of Portuguese American Immigrants (OPAI), semelhante ao Centro de Imigrantes de New Bedford, COPA de Cambridge ou SPAL de Somerville...; trabalhou, também, para as escolas públicas de Hudson onde foi o primeiro director do «Focus on the Family Project». Continua trabalhando no único restaurante de Hudson — Atlanta e, simultaneamento na firma de advogados — Kittredge e Giannetti.

Especializou-se em espanhol e pedagogia na Universidade de Massachusetts, tendo-se bacharelado em 1974. Fez uma pequena pausa e regressou ao trabalho para ganhar mais «uns trocos».

Teve oportunidade de estudar em Lisboa (1976) na Faculdade de Letras. Em 1980 iniciou seus estudos na Faculdade de Direito da Universidade Suffolk, em Boston — a tempo inteiro, esperando principiar a prática de advogado em breve, pretendendo especializar-se num dos diversos ramos de direito.

Abordando o nosso entrevistado quanto ao desenvolvimento da nossa gente, declarou-nos: «Somos corajosos e imigramos para alcançar um futuro melhor, quer para nós quer para os nossos filhos. Somos bons trabalhadores, no entanto seria bom ver mais portugueses frequentarem as universidades. As oportunidades existem, somente precisam os alunos de apoio moral dos pais.

Economicamente, os portugueses merecem grande aplauso, pois verifica-se por exemplo que casas que eram ruínas foram compradas pelos portugueses e, hoje em dia, estão lindas — bem limpinhas, pintadas, óptimos jardins, quintais... Gostava de ver mais profissionais portugueses e, para isso é preciso que os filhos vão sempre para a escola. O nosso programa bilingue tem ajudado muitos — não só portugueses, mas todos que procuram serviço através do bom programa existente. O facto de ser português e falar a língua (o dr. Moreira fala português, espanhol e inglês) torna-se, sem dúvida, vantajoso para mim e para outros que devem manter sempre a sua língua nativa. O meu português tem-me ajudado através da vida e sei que me ajudará e ajudará o nosso povo, na minha nova profissão. Sendo português, posso auxiliar aqueles que precisam de ajuda. Sacrifiquei, estudei, trabalhei... Mas sou sempre português. Não há nada que se possa atingir sem se trabalhar por isso. Espero que os meus sacrifícios possam servir de exemplo para outros imigrantes irmãos para que eles possam atingir uma vida melhor nesta terra cheíssima de oportunidades.»

Parabéns, dr. Moreira. Venham outros!

ADALINO CABRAL

in DIÁRIO DOS AÇORES
5 de Julho de 1983

Bilingual Scholarship Dinner-Dance

Bilingual Scholarship Dinner-Dance

Bilingual Scholarship Dinner-Dance

23 May 1983

School Committee
Town of Hudson
Hudson, MA 01749

I should like this letter read publically at the next school committee meeting.

The Parent's Advisory Committe(PAC), under the presidency of Mr. Claudinor Salomão, is to be congratulated for a superior job during the dinner-dance held at the Hudson High School cafeteria this past Saturday, 20 May 1983. Members of the Official Portuguese School of Hudson coupled with PAC members, students and other members of the community worked very hard in the kitchen and on the floor serving people and seeing to it that everyone was well served.

Members of different communities, such as Lowell, Milford, Boston, etc. gathered with those of Hudson in a marvelous effort to provide financial help to bilingual children of this Town.

Everyone conducted themselves marvelously and the presence of alcoholic beverages was not in any way abused by the guests.

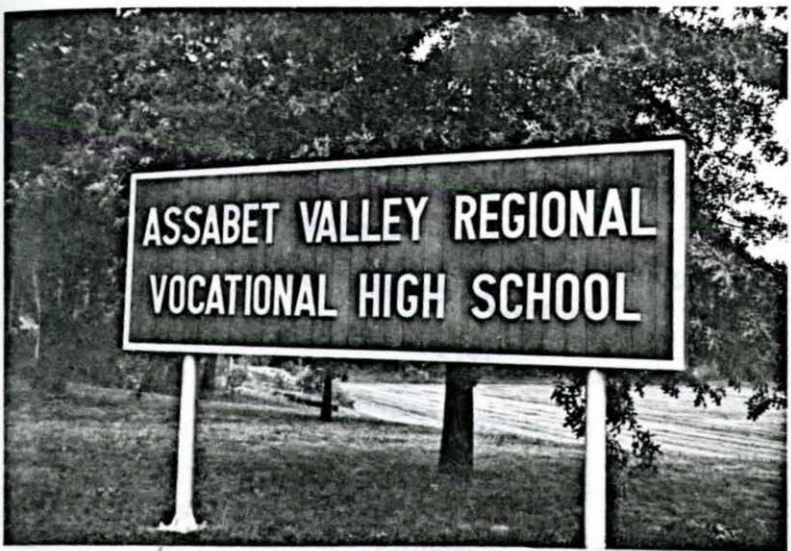
Each and every member of the School Committee should be proud of such a turnout and should render the highest respect and approbation onto such a dynamic group that seeks to foster better and more equal education for the bilingual children of Hudson, namely the Parent's Advisory Committee.

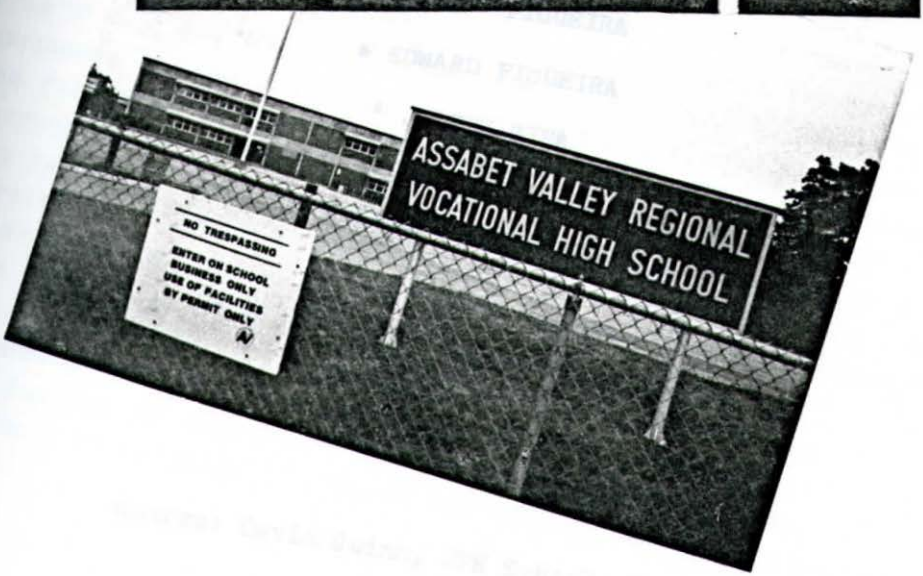
I should like to take this opportunity to present everyone with my, and my family's, best compliments of much Peace, Health and Happiness.

AC:fl
cc:

Most sincerely yours,

Adalino Cabral
Bilingual Teacher, Hudson, MA


ASSABET VALLEY REGIONAL
VOCATIONAL HIGH SCHOOL


NO TRESPASSING
ENTER ON SCHOOL
BUSINESS ONLY
USE OF FACILITIES
BY PERMIT ONLY
ASSABET VALLEY REGIONAL
VOCATIONAL HIGH SCHOOL

EASTERN MASSACHUSETTS HIGH SCHOOL

HOCKEY LEAGUE CHAMPIONS

1940 - 1941

PORTUGUESE STARS

* ARNOLD FIGUEIRA

* EDWARD FIGUEIRA

* JOSEPH ZINA

* Hudson High School *

Source: David Quinn, JFK School, Hudson

24 September 1982

Superintendent of Schools
Hudson School Department
155 Apsley Street
Hudson, Massachusetts 01749

Dear sir:

In compliance with a recent memo forwarded to your staff re: the recommendation of ideas for potential inclusion in your fiscal plans for the academic year, I should like to emphatically suggest the dire need to make funds available for the hiring of professional translation services.

In light of the multi-faceted responsibilities each teacher and administrator carries, the periodical--and often flooded--requests for translations can become quite an intrusion on daily professional responsibilities to the detriment of the life blood of the system--the children.

It is, therefore, highly recommended that the Hudson School Department provide attractive financial incentives for personnel from within the system who may care to volunteer to make any necessary translations on their own time. Taking into consideration the fact that teachers are usually **not translation specialists**, financial compensation for this timely and **painstaking service** may be the incentive necessary for greater system/**community-wide** participation and involvement. Professional translators, on the other hand, are quite handsomely compensated for their precious time and energy **in the world of business enterprise.**

Hoping that your office, through the school committee, will **favourably** consider the seriousness of this issue and provide necessary funding for required services to the bilingual community, I take this opportunity to present you with my very best compliments.

AC:fl
cc:

Adalino Cabral
Teacher

Dominant portion of the flag representing the Official Portuguese School of Hudson which was inaugurated in October 1981.

Zulmira Sousa
Português IV
Hudson High School
Outubro de 1981

SAUDADE

A saudade é um sentimento--às vezes doce, às vezes amargo e às vezes um pouco dos dois e ainda mais--que todos nós sentimos; uns dumas coisas e outros doutras...

Como eu sinto saudade da minha terra, dos meus parentes, colegas e vizinhos, quem me dera voltar só para vê-los mais uma vez.

A saudade é uma palavra pequenina, mas o significado é muito grande... Não há palavras suficientes para descrever tudo quanto significa. A saudade não se descreve, mas, sim, sente-se...

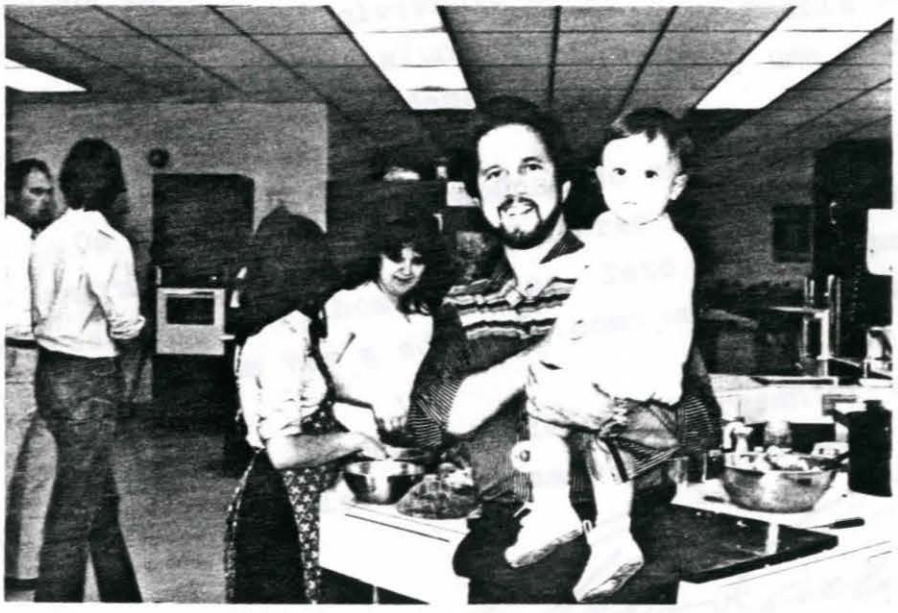
Pois sinto saudade do meu avô que morreu e deixou minha avo sòzinha em São Miguel. Ela há de vir para cá, se Deus quiser.

Já não me divirto com os meus amigos. Arranjei outros aqui nesta terra nova. Alguns já eram conhecidos de lá e outros são novos.

Algum dia hei de matar esta saudade e visitarei a minha querida terra. Sentirei grande alegria nessa altura...

Annual International Dinner at Hudson High School.

"'Stava mesmo dilêchasse!"



"O titi vai ser o beibisêra."

Escola Cox Street
Hudson, Mass.
10 de Junho de 1983

Conselho Consultivo dos
Pais Portugueses
Hudson, Massachusetts

Caros senhores:

Torna-se um grande prazer informar-vos que dois alunos da vila de Hudson foram premiados pelos seus esforços excelentes quanto às habilitações poética e artística na ocasião das celebrações do Dia de Portugal, de Camões e das Comunidades Portuguesas de "Greater Boston".

Trata-se da menina Maria de Lourdes Cerveira Salomão, aluna excelente do Liceu de Hudson, que se destacou maravilhosamente no desenvolvimento de poesia portuguesa, e do menino Gualdino Sousa, aluno excelente da Escola John F. Kennedy, que soube, delicadamente apresentar uma obra artística muito apreciável.

Os dois estão de parabéns. No entanto é justo, também, congratular os pais e professores pelo encorajamento que têm prestado aos filhos e alunos. Isto é sempre preciso para que eles possam ver a educação como uma das coisas mais importantes na vida.

Aproveito a oportunidade para apresentar-vos os meus protestos de elevada estima e consideração.

Adalino Cabral
Professor Bilingue

Hudson, Massachusetts
14 April 1982

The Honourable Tony Coelho
Congressman, 15th District, California
Congress of the United States
House of Representatives
Washington, D.C. 20515

Dear Tony,

Thanks so very much for your letter of the 4th in response to my article "The Portuguese Presence in the United States". As I am very aware, you have been--and continue to be--a most vital instrument in the development of all that is Portuguese in the United States. Please continue to keep me informed as you always have. I do believe that your concept and action in sharing information to those interested in Portuguese affairs warrants the highest approbation. It is good to have a fighter at the top, Tony

Because the Portuguese have contributed enormously to the economic development, cultural heritage and flavour of multiethnic pride to this nation of immigrants, you will share with me my very concern for this group's success. Like any ethnic group, the Portuguese have taken their toll in cultural shock, linguistic transformation (and, often, confusion) and socio-psychological transitions in their "terra nova". A very important part of the Portuguese's successful development is the mainstreaming process into their newly adopted country. The transition is successful through bilingual/multicultural programs currently existing in the United States. Cultural maintenance (native, i.e.) is a most important aspect of such programs.

In Massachusetts we have a transitional bilingual education program. For a period of three years, students of limited-English-speaking ability go through the process of learning the required subject matter in their native language while part of the academic day is used for instruction in English as a Second Language (ESL). After three years, the Portuguese (Spanish...) student is usually prepared for the regular all-English-speaking curriculum, with the option of continuing his native language as an integral part of his academic schedule.

So that such programs may continue to benefit all immigrant children, Title VII funds must be made available. Mr. Reagan is cutting education in such a way that I wonder if, in fact, we are to "progress to the rear". The Town of Hudson (with a 1/3 Portuguese population)has recently submitted its bilingual proposal (Title VII) and, based on the increasing number of immigrant students, we are in <u>great</u> need of continuing funds. It is understood that perhaps very few programs (bilingual) will be funded for the next several years. This is most unfortunate. The future of this nation depends upon the educational and technical abilities of today's students. Bilingual education is the best thing that ever happened to the Portuguese and any other ethnic group. I went to school the hard way (as did so many others) when I

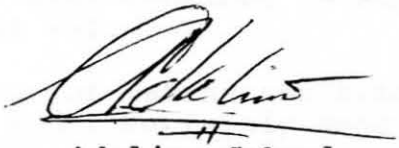
first came from São Miguel, Açores. No bilingual programs existed and, although I did well, it took me several years longer than the average student since language and cultural differences were the greatest problems.

As a faculty member of Hudson High School and the Bilingual Program, I have come to appreciate the success of our Portuguese students through the Title VII support. Taking such support away will only place students "to the rear" since many needed materials and administrative (professionals in the appropriate areas) personnel are required for the smooth flow of such a program. The old cliché, "advance to the rear", was once a reality and it will again repeat itself in Hudson if Title VII funds are not provided as defined in the recently submitted proposal.

Any/all help which you may provide concerning this crucial matter is greatly appreciated. Kindly let me know if there is anything else that I and/or any of my colleagues may do to promote greater interest in the ongoing process of a major breakthrough for the Portuguese and other ethnic linguistic minorities--Bilingual Education.

"Muitíssimo obrigado" for all of your continued support, Tony.

Most sincerely yours,



Adalino Cabral

Instructor of Portuguese
Bilingual Studies

Hudson High School

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LIVESTOCK, DAIRY AND POULTRY
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OVERSIGHT AND INVESTIGATIONS

MAJORITY WHIP-AT-LARGE

DEMOCRATIC STEERING AND POLICY COMMITTEE

TONY COELHO
15TH DISTRICT, CALIFORNIA

Congress of the United States
House of Representatives
Washington, D.C. 20515

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WASHINGTON, D.C. 20515
(202) 225-6131

DISTRICT OFFICES:
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(209) 487-5004

FEDERAL BUILDING
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MERCED, CALIFORNIA 95340
(209) 383-4455

FEDERAL BUILDING
1125 I STREET
MODESTO, CALIFORNIA 95354
(209) 527-1914

April 22, 1982

Dear Adalino:

Thank you for your recent letter in which you conveyed your concerns about the possibility of funding being cut for Title VII programs. I also appreciated your kind words of support which mean a great deal to me.

I share your concerns about the funding for these types of programs being cut, Adalino, not only because of my great interest in the expansion of the knowledge of the Portuguese language and culture, but also because I am opposed to any budget cuts that would in effect limit the educational opportunities of our people. You can be assured that I will continue to support funding for programs such as Title VII.

Once again, thank you for taking the time to share your views with me and I certainly hope that you will continue to do so.

With warm regards,

Sincerely,

TONY COELHO
MEMBER OF CONGRESS

Hudson, Massachusetts
1 February 1982

Editor
Education Week
P.O. Box 1939
Marion, Ohio 43305

Dear sir:

A very serious problem continues to exist among various elementary and secondary schools throughout the United States. It is not uncommon to hear school administrators claim that relations between bilingual and regular curriculum teachers is nothing less than excellent. Covering up for this often "felt" falacy is only "adding wood to the fire". How so? Simply, the administration must serve as the intermediary of communication between itself, teachers, students and the community,and positive output/lip service often is the instrument used toward the providers that be of necessary funds for the ongoing operation of the program.

Children are suffering throughout this nation. Much of the responsibility/blame must be given to the administration and teachers, many of whom are often more preoccupied about their salaries and the security of their positions. Like California's Proposition 13, Proposition 2 1/2 in Massachusetts must take much of the blame(Blame the voters who perceive material gain rather than intellectual nurturing of our school-aged youngsters!).

Weather we like it or not, bilingual education is part of our modern and real world. It is mandated by law and the enforcement of such lends to the logic of equality under the Constitution of the United States of America.

Learning further about this law, one might care to research past inequities in the developmental learning process of limited-English-speaking children which were put to the test, in court, in the legal case of LAU vs NICHOLS.

There seem to be so many "hangups" about bilingualism. A great lack of communication among teachers, administrators and the community, coupled with potentially distorted views by the powers that be in mass media, have often resulted in much confusion, misunderstanding and internal anxieties (not to mention much of the ill-will among those who yet do not understand--or could care less about learning--the bilingual procedures/laws.)

Get out there--both bilingual and non-bilingual teachers and administrators! Let there be productive inservice workshops (not"flimsy", farce, courses!) or, better yet, hire professionals in multiculturalism who, also, are very much aware of the current laws governing bilingual education and the dire need to service limited-English-speaking children. This would foster BETTER UNDERSTANDING of the ethnic groups in your communities.

LEARN THE LAW--the bilingual law. Information is power! Be aware by taking the initiative to keep abreast of the dynamics of education. Bilingual education is but an evolutionary (some would call it "revolutionary") process of those dynamics. We must change along with the times unless we are big enough to change the times. Is anyone really that big??? So very often--and this is getting increasingly disturbing--many teachers and administrators talk so very much about "this and that", blaming bilingual professionals and the program for one thing or another--generally on the up-and-up negative end of the spectrum. What is most unfortunate is that they, in reality, are rather ignorant and not cognizant of the existing laws governing the field of bilingual education (and there are also those who are prejudiced against the whole bilingual affair).

Allow the frequent interchange of students and teachers between bilingual and mainstream classes. Impossible? Try it first, then come back and discuss the impossibility or feasibility of your attempt. Get to know that the one and most important ingrediant in your lives as educators are the pupils/students--children.

Don't just sit on your backs and let the atmosphere in schools decay--as is, most unfortunately, happening in many that took an extended "siesta". Awaken! The air is most uncomfortable for all concerned. Much lack of morale, interpersonal sharing of ideas, communication, caring... coupled with assorted negativisms, back-stabbings, and much ignorance of the realities of the law... These are ongoing and increasingly alarming experiences in today's schools. Are you offended by all this? Should you be? If the shoe fits, wear it! And please, Ms/Mr. administrators and teachers: PLEASE don't ignore this fact any longer and PLEASE don't deny the FACT that these problems exist. You know it. I know it. We know it! More interpersonal communication on a fourfold basis between students, teachers, parents and administrators is necessary. Are these all ideals? Perhaps they are to some, but if they are not put into action, then the one solitary thing that is of greatest concern and which stands to loose the most will be so intellectually undernourished--the children! Learning more about each other will certainly be the direction toward which we can and must help each other.

Let's face it, there are those--and they are seen all the time everywhere--who feel that an injustice is being done when "reduction in force" (RIF) is more viable because of the bilingual program's existence. Discouraging??? You bet! Mixed feelings!! If that teacher who is receiving the "pink slip" is professionally qualified to teach bilingual children (academically, linguistically and culturally)according to the existing Transitional Bilingual Education laws and regulations, then, by all means, s/he, if having more tenure than a bilingual teacher, should take the position. The sad truth

is that many/most mainstream curriculum teachers do not fulfill those requirements and, thus, experience ill-will toward bilingual professionals who, with perhaps one, two, three or less years in the school system, continue working.

Let's get off this kick! The law, again, must be learned. Take the time and make it a point to understand it. Blame the law, NOT the bilingual teacher for s/he is just filling a position which was created--as all positions must be created by some mandate--and must be administered by qualified professionals.

It appears that ongoing battles find no solutions of peace. Time out! Raise the white flag!! It is continually abnoctious hearing all of this nonsense by both sides. Is this a battle between two opposing sides fighting for two different ideologies? Blarny! How about the kids? Don't they count any more? Is their existence not the reason why teachers and administrators have jobs? What good is a teacher if s/he has no students. What good is an administrator if s/he has no teachers?... On the other hand, what good are ill-trained minds who are taught only a certain percentage of the teacher's maximum capacity because teachers may envelope their prejudices together with their teachings???... How about those kids?! Hey?! Where do they really and truly come in? Do they really count? Or are they just there because you need a job?(Again, this is not for everyone. If the shoe fits, wear it!)Of course you're going to say, "of course the children count!" Chances are you'll even say it angrily because someone(such as the author of these words) "dared" to question the validity of your true intentions... God does not, and never did, sleep...(And you can tell me to mind my business! Read on, though...)

Do the kids really count, or are you just saying that to pay lip service? Deep from within we know the only truth...

It is common sense to say that "If bilingual programs were not around, some mainstream teachers would still be around. TRUE, of course! The fact remains that bilingual programs are around and are an integral part of shcool systems. It's the law.

Professionals in that field are servicing the ends of that law. It is a reality. As such, let us deal with it as humanly, intelligently and tolerantly as possible setting aside personal prejudices for the good of the children and the whole.

A good start is to have everyone become well acquainted with the bilingual laws--everyone involved with bilingual children, teachers and administrators to include, naturally, the latter to the extent possible.

So many times people slash out and express the (much stale by now) phrase that "When my folks/grandfolks... came to this country, they didn't get preferential linguistic treatment in their educational training." (Incidentally, most people from whom the author has heard such words are themselves of English-speaking ancestry, not of a foreign language group, thus bilingual education would be an absurdity for them since the language in which they were taught was their proper idiom.) In any event, if bilingual education were afforded peoples of old in this nation, just imagine the lengths that they might have reached... The negative attitude toward bilingual education--a modern, progressive, legally sound and equal-rendering opportunity for success--is a step to the rear. It is attitudes--anti-bilingualism--like this that have kept towns, cities, states and even nations and people BEHIND--in the darkness of ignorance and in the prisons of subjugation and personal and international weakness.

Let us all think of America as a Nation among nations; a Nation which has imported a fine mixture of sweet-smelling pipe tobaccos; a multifaceted Country which shares the ideals, hopes, dreams, aspirations and accomplishments of <u>ethnics-united</u>. Hey, do you know what I'm talking about? A radical view?? Think again! How about a very <u>real</u> view? This is it! It is now! It is reality!! It is a Nation which has always taken in immigrants, the first being English-speaking in 1620... I ask you: What is America (other than the Italian origin of its name)? Is it not

a country which has accepted--from the beginning--people from all nations? Is it not a country that has taken its most important resources(its people) and turned them into the motivating forces that has made it to the greatness that it is today? Ever look at an American "one dollar" bill? Sure you have! Look again--this time a bit closer. Isn't there a ribbon crossing the eagle's beak? Read the words on it. How is your Latin? (Oh yes, about 50% of the English language comes from Latin--just for the record...)

"E PLURIBUS UNUM"

Let's all fight for the kids (kids are goats, they always say)--all you administrators and teachers--rather than fight with each other about many things(for which time to learn about them was not given). Haven't we grown up yet? Shall we continue to mirror the acts of little children? (There are those that say that grown ups are just kids in bigger containers... Be as it may, the fact remains that if the container is bigger, then it stands to reason that it is capable of holding much more--holding much more grown up reasoning, i.e. .)

Let's work together--not misunderstandingly or prejudicially grow farther apart--to strengthen our relationships. Regardless of the colour, religion, nationality, or language possessed by any child, the ultimate aim--and true philosophy for progress--of any teacher is to help educate the leaders of tomorrow--our children. This must be done fairly, equally, and well. TOGETHER WE ARE BRAVE; APART WE ARE WITHOUT MEANING. This goes for everyone in education! No exceptions and no big shots!!

Adalino Cabral
Instructor of Portuguese
Bilingual Studies
Hudson High School

Impact Institute Inc.

1981

914 634 6173

66 SOUTH MAIN STREET
NEW CITY, N. Y. 10956

The Truth about Bilingual Education

Bernard Cohen

Every three or four months a major newspaper publishes an article or editorial regarding bilingual education and its shortcomings. Given the fact that bilingual education stirs the "melting pot" theory into a boil, it is not surprising that we hear outcries of ethnocentrism, racism, spoonfeeding and waste.

After visiting and evaluating bilingual education programs in such diverse locations as Boston, New York City, Perth Amboy, Boise, Salt Lake City, Texas and Los Angeles, I see a general misunderstanding, intentional or otherwise, of bilingual education and its purposes, even among many educators.

Bilingual education is the presentation of basic education (developmental reading, basic math, etc.) to each limited English speaking child in his/her dominant language until the concurrent English as a Second Language lessons enable the child to understand and assimilate instruction in English. The child then makes a transition into English academics and continues receiving a language maintenance program in his/her first language.

Thus, an important element of bilingual education is an English language arts component. While the objective is to eventually increase

the academic potential of limited English-speaking youngsters, educators in bilingual education agree with the fact that academic success depends upon the transition of limited English-speaking children into English academics. Bilingual education does not exclude English language acquisition toward that objective. On the contrary, the most effective bilingual education programs are those which emphasize the "bi" in "bilingual" and use English language lessons to reinforce the previous activities conducted in the dominant language. This allows for greater lesson understanding, since the English lessons become applied rather than basic uses of the English language. Psycholinguists and language specialists know that an applied use of a language ensures a greater degree of retention and a more lasting language transition. Applied language techniques have been used for years at the U.S. Military's Language Center, an agency which attempts to create fluencies and bilingualism rather than mere foreign language understanding or awareness.

The utilization of a child's dominant language is one of the most misunderstood processes about bilingual education. School systems which conduct bilingual education programs are not attempting to eliminate the use of English. Native language instruction is a temporary process, used only until the English as a Second Language (ESL) lessons have sufficiently enabled a child to take instruction in English. It may take one to three years for a child to make a transition from dominant or native language instruction into an English educational environment.

Until recently, school systems relied upon ESL instruction to meet the educational needs of the immigrant populations. This method had serious drawbacks and failed the student academically. For example, let us take a Portuguese speaking child who moves from the Azores to Warren, Rhode Island. Despite his enhanced and youthful language learning rate, it will take a year or two before he is able to fully understand instruction from a regular English speaking classroom teacher. Without bilingual education, this child obtains an educational fluency within two or three years. However, by that time, the child has fallen two or three years behind in the academic areas. Bilingual education attempts to eliminate this deficit by utilizing the latest English language learning techniques and supplementing them with the presentation of instruction in the child's dominant language along with developmental reading in the same tongue.

In addition to the unfounded criticisms related to dominant language instruction, critics also attack bilingual education because they feel it undermines the "melting pot." While the "melting pot" may describe a political system wherein immigrants from different countries come together to form a democratic way of life, most educators agree that it is not an educational reality.

Bilingual education does not, as one *Washington Post* article declared, foster nationalism among our nation's ethnic groups. Certainly it fosters a sense of pride in a child's native language because that language is given importance. However, *bilingual*

education has its roots in individualized instruction rather than ethnocentricity. Teacher training texts describe individualized instruction as an approach to education which capitalizes on student strengths, and addresses each child at his/her own instructional level rather than group levels. What could be more of an academic strength to an Italian immigrant child than his Italian language capabilities, especially if the child's New York or Chicago-based kindergarten teacher speaks Italian? Finally, as far as the "melting pot" arguments are concerned, if those "melted writers" examine the degree to which Jewish students socialize with other Jewish students, Italian students socialize with other Italian students, Black with Black...Hispanic with Hispanic....they will recognize the mythical nature of the "melting pot" in our public schools and other social environments. This is a social reality, not a negative factor.

Bilingual education can also provide a native language maintenance program for a youngster who has completed an academic transition from his native language into an English academic program. This is not a luxury item or one which is primarily aimed at enhancing a child's cultural awareness. Research has clearly shown that acquisition and application of bilingual learning capabilities enhances academic potential. As a result of such research, many of the more wealthy school systems in America provide their youngsters with second language education at an early age, even when English is the only language spoken. These programs are based on the fact

that bilingual education has even been shown to increase intelligence test scores. A study at McGill University compared one group in a French-English bilingual program with a group of youngsters who were similar except for the fact that they were in a monolingual education program. The former group performed better on tests of language arts, mathematics and intelligence. Despite the common and erroneous belief that our intelligence scores remain constant throughout our lives, bilingual education is one of the educational experiences which seems to result in an upgraded intelligence. It makes sense: understanding improves learning, and learning affects intelligence.

While 30% of the programs I have visited and/or evaluated have been unsound in their design or ineffective in their application, the criticisms offered by emotionally distraught political scientists and educational politicians are unjustified. The fact of the matter is, bilingual education is resulting in large groups of children achieving the kinds of academic success that would be impossible without bilingual instruction. Research has demonstrated that an effective bilingual education program given to a group of non-English speaking kindergarten children will result in their being better readers of English and better all around students when they reach third grade. A Mexican-American or Puerto Rican child who speaks only Spanish can acquire early reading skills in Spanish and transfer these Spanish reading skills into English. This results in stronger English skills than the child would have acquired had he/she been put into a "sink or swim" learning situation in English. This is

the basic and most important truth about bilingual education.

When we have truths of this nature, it is irrelevant to argue that, "My grandfather came to this country and couldn't speak a word of English and look what he did." Such arguments are inappropriate because most of our grandparents came to build America with their hands. Many of them were successful, but many more were not. In fact, many of them built financial empires without speaking a word of English or by using pidgin or broken English. America has already been physically built. Success is no longer contingent upon skilled hands. Today's immigrants need to be academic successes before they can replicate the kinds of successes demonstrated by some of our grandparents.

The truth about bilingual education relates directly to the fact that it gives limited English speaking immigrant children infinitely more opportunities to duplicate the kinds of successes demonstrated by earlier generations of immigrants. Thus, bilingual education actually enhances the so-called "melting pot" by providing immigrant children with an educational environment that will allow them to grow academically and eventually become well educated, successful members of our society's mainstream. So, while critics are denigrating bilingual education for its apparent "melting pot" weaknesses, these very same processes actually constitute some of its basic strengths.

- Nine of thirteen bilingual education classes of elementary school students in New Haven outperformed comparison groups of limited English speaking Puerto Rican children who were not given bilingual education by outscoring them on standardized math tests (perhaps math is not the international language many think it is).

- Bilingual Puerto Rican kindergarten children in West Chester, Pennsylvania, scored higher on a kindergarten

reading readiness test after having received a kindergarten education in Spanish than did any previously tested West Chester kindergarten group whether they were tested in English or Spanish, whether they were Puerto Rican or Anglo.

- Haitian bilingual students in Nyack, New York, achieved higher scores on New York State's standardized math and reading tests than did similarly aged Haitian children who chose not to participate in a Junior High School bilingual math, science and reading program.

- Students in such New Jersey cities as Perth Amboy, Elizabeth, Jersey City and Paterson showed statistically significant increases in Spanish reading and English reading skills when given bilingual instruction that included reading lessons in both of their languages.

- In Warren, Rhode Island, a rural seaside community that adjusted slowly to bilingual education, earlier recalcitrant administators and teachers admitted that Portuguese background children were finally beginning to take a positive interest in education and in themselves as potential academic successes as a result of the motivational aspects derived from a better understanding of the teachers and their presentations.

- Educators in Los Angeles, Tucson, Fort Worth and other cities throughout the Southwest were able to objectively measure an increase in academic successes among the previously generally failing Mexican-American population and also objectively measured an increase in the degree to which Chicano and Anglo children socially interacted, attributing the latter accomplishment to the involvement of Anglo or English-dominant children in second language learning (maybe bilingual education should be for all children and should be considered a basic form of instruction rather than a supplement).

And, these are truths.

A PORTRAIT OF COURAGE
Student Spotlight

Student Spotlight

A PORTRAIT OF COURAGE

Photo by Sue Hamm

by Nancy Wolkovich

Certainly any blind student faces difficulties, but for FSC Beatriz Carvalho the obstacles are multiple.

She has been in the United States for only 10 years, so English is a second language to Beatriz. Further, her formal academic training is extremely limited. For the most part Beatriz is self-taught. Except for a short stay at Perkins School for the Blind, she never attended school or received private tutoring. Most of Beatriz' academic knowledge is a result of "listening to my brothers and sisters do their homework."

Still, this 26-year-old freshman is a typical FSC student in many ways. Like most of us, she wants more time to enjoy her favorite shows, such as *Hill Street Blues*, and go to the movies. She admits, "My hobby is now studying." Beatriz is able to enjoy television by sitting close enough to the screen to see the images.

But because of her blindness, Beatriz is unlike her fellow classmates in many ways. Her study habits would seem foreign to most of them. While most students take notes in class, she records the lecture; while other students read chapters of texts, she listens to tapes of those texts or has someone read them to her. Although Beatriz has learned to read Braille, she says she cannot read it quickly enough to use it as a means of studying. In addition, Beatriz takes her tests orally.

She spends many hours a week in the office of the AID program (Alternative for Individual Development). Here she receives help with her course load which includes French, English, and Contemporary Social Problems in Urban Society.

Of her problems of day-to-day living as a campus resident, Beatriz reflected recently, "The worst part is the cafeteria. I don't like the atmosphere. If I had a choice, I wouldn't go there at all." According to Beatriz, the cafeteria is no place for a blind person, especially on nights when the layout is altered for "specials." At hours when it is very busy there, she skips her meal rather than face the confusion.

Although Beatriz is very independent and has learned not "to rely on someone else all the time," there are times, such as those in the cafeteria, when she does need assistance. This student admits that she is often ignored on campus, but quietly urges her peers, "Don't be afraid, blindness is not contagious."

She understands that people are not sure how to react to her if they have never been around a blind person. She asks them to "feel at ease: I'm just like anybody else, just inconvenienced by blindness."

Beatriz and her family came to live in Hudson after leaving their native Portugal 10 years ago. Prior to entering FSC she received vocational training for two years at Perkins. From this training Beatriz acquired the skills necessary for employment. After leaving Perkins she shared an apartment with a friend and worked in the Kennedy Building in Boston, at a combination newspaper/candy stand.

While at Perkins Carvalho also began preparing to complete her high school equivalency test and take her oral SAT's. For six months working alone, Beatriz studied for these exams, and this past summer became a high school graduate without ever attending school.

Carvalho had taken classes at Boston State and Northeastern before coming here full time to "get it over with." At this time she has no major but is strongly interested in psychology.

Here, Beatriz studies at her desk with a Braille writer. **Photo by Sue Har**

in THE GATEPOST, Framingham State College, Massachusetts, 2 December 1982

Desenho de Joaquim Ferro
Hudson, Massachusetts
1981

C H A P T E R VIII

FOOD FOR THOUGHT AND ACTION

"If the Portuguese people
were to think more of
themselves as ONE for the
purpose of ethnic strength
rather than as separate
individuals from São Miguel,
Santa Maria, Madeira, Lisbon...,
there would be less division-
alism. We are, after all,
from the same ancestral back-
ground, and it is very impor-
tant that we become and stay
as ONE."

Ana Matias

"As

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moth

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garment

so

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envy

consume

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man."

St. Chrysostom

"... "If a person is a free agent, he is responsible for his actions. Since actions are conditioned by the existence of others, responsibility cannot be restricted to one's own behavior. There is responsibility towards others. Because an individual's actions affect other people, he always acts in a community. He is a social being and acts in good faith only when he takes responsibility for the effects of his behavior on others...."

"...Every person contributes toward making the other what he is...."

in Existentialism, p. 117.

"Those Portuguese people that realize their own abilities and their own potential and take advantage of the opportunities around them are usually far ahead of others."

José P. Moreira

"Fear of politics was a way of life in Portugal. Therefore emmigrants here hardly participate. It is generally not until you really want something for yourself that you tend to get involved. Involvement should not always have to be personal, but as an effort to participating in a community and excercising good citizenship."

António D. Chaves

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"Slumber

"The credit of the Portuguese is always of the highest calibre. The pride is to get that mortgage loan to zero and own their homes "free and clear".
I'd hate to see what the banks would be like without the Portuguese people. They are such great savers."

John Wedge

"In order that the true spirit of helping others and participating more on a volunteer basis more people have to participate and be, themselves, examples for the rest of the Portuguese in town. Disunity is very dangerous and creates ill-will toward one another. It breaks a people and makes them weak. Working together, by putting heads together, and acting upon the existing problems rather than creating more out of the existent ones, is a positive road to take."

Lisa M. Chaves

"If the Portuguese are proud of their nationality and show it, other community members who are not of this ethnic group will feel it and give them the esteem that they deserve. How can a culture exist if people from that culture shun from the fact that they are Portuguese. We must show members of our community that we have something of which to be proud. Educating others as well as ourselves about their and our cultures is important."

Durvalina M. Lage

1. UNITY

2. VOTE

3. Form an athenaeum: for unity and social communication

4. Convocations, assemblies; speak with the people for better understanding of community development

5. We all should not consider, but plan seriously on wanting to take action toward greater harmony and strength through unity

6. At the Portuguese club: have carnival dances, festivities for mother's day, Christmas, children programs, create scholarships for the youngsters of the town. If the club(or a club) were to be this instrumental, there is no question that our community would be way ahead.

7. EVERYONE MUST(not should, but MUST)register and VOTE .

8. It must be remembered that the leadership should not be the responsibility of just one person, but of a group and, through it, the people would follow by taking appropriate measures to succeed in whatever initiatives are taken by the leadership. Not everyone can be first all the time. Often people don't want to follow, but rather want to lead. If you have everyone trying to lead, then you'll have no working force to accomplish any mission. No advancements can ever be made unless a people is willing to lead and be allowed to be led by the powers that seek to better the Portuguese community.

These are merely some of my suggestions and opinions for possible improvements.

Humberto Cabral

"Unless the people of today
take great care to educate
their children rather than
seeking employment after
age 16, the Portuguese people
will never be in the position
to be leaders. Everyone who
can possibly do it should
go to school or/and give this
same opportunity to their
children. There is no better
recommendation than this if
we are to try to wipe out
disunity, ignorance, and any
ugly prejudices that currently
exist."

Leonardo & Arminda Ferreira

"The Portuguese are people that you can count on, and you know that they are successful not just because of what they are doing in the schools, but because they have the ambition, drive and desire to go out and do something about it. More Portuguese people should go to school and more should register and vote. They are very abled people and would have no problem leading the community. For this, voters should vote!"

Joseph L. Mulready

"If a man takes

no thought

about what is

distant, he will

find sorrow near

at hand."

Confucius

"The Portuguese people have made Hudson a better place in which to live. They are making an important impact on the community. You have an active Portuguese community--politically, socially, economically and culturally. The Portuguese are truly home-loving people. They have pride in the "Volunteer Urban Renewal" system which comes from their desire to have a better place to live. They've done it and are doing it all by themselves."

Mr. & Mrs. Mark Poplin

"The Portuguese must back up each other and show greater unity in all facets of community life. Any militant approaches can often hamper one's abilities to acquire things. Action is the answer, but properly educated people are important so as to carry out necessary missions-- growth through education! Organizing groups and presenting thoughts and ideas to the rest of the community is imperative. Communication is important. One of the biggest weaknesses in the Portuguese community has been their not backing each other. This can be evident, for example, in the political arena. The Portuguese (or, at least, many of them) do not vote; they do not excercise their right to vote. THIS IS A BIG WEAKNESS which can only be remedied through positive participation."

Alfred T. Cabral

"There are many Portuguese people that could become American citizens and become more active in the excercising of their rights. To have more leadership in office, it becomes important that people vote. In order to vote in this Country, you must be a citizen.

Insofar as parents are concerned, I believe that they need more orientation at the community level on matters concerning their roles as new citizens. How can a people, foreign to the American ways, become participants when, in fact, they are not aware of the existing facts, rights,...? Perhaps businesses, organizations... could organize special sessions specifically designed to orientation of the people. The schools do help the children quite a bit. How about all of the adults? Some are parents, but some are not. It is important to service all."

José M. Figueiredo

"All people should have representation. As for the Portuguese, there is a lack of unity which causes weakness. Each ethnic group should look out for itself and work hard together to learn more about itself, and the conditions around it. Without this unity there is always separatism."

Rev. Anthony R. Silva

"Many Portuguese people like to pay cash. If you do the work, you get paid right a-way. It's that feeling of accomplishment and not hav-ing to worry about owing any-one anything."

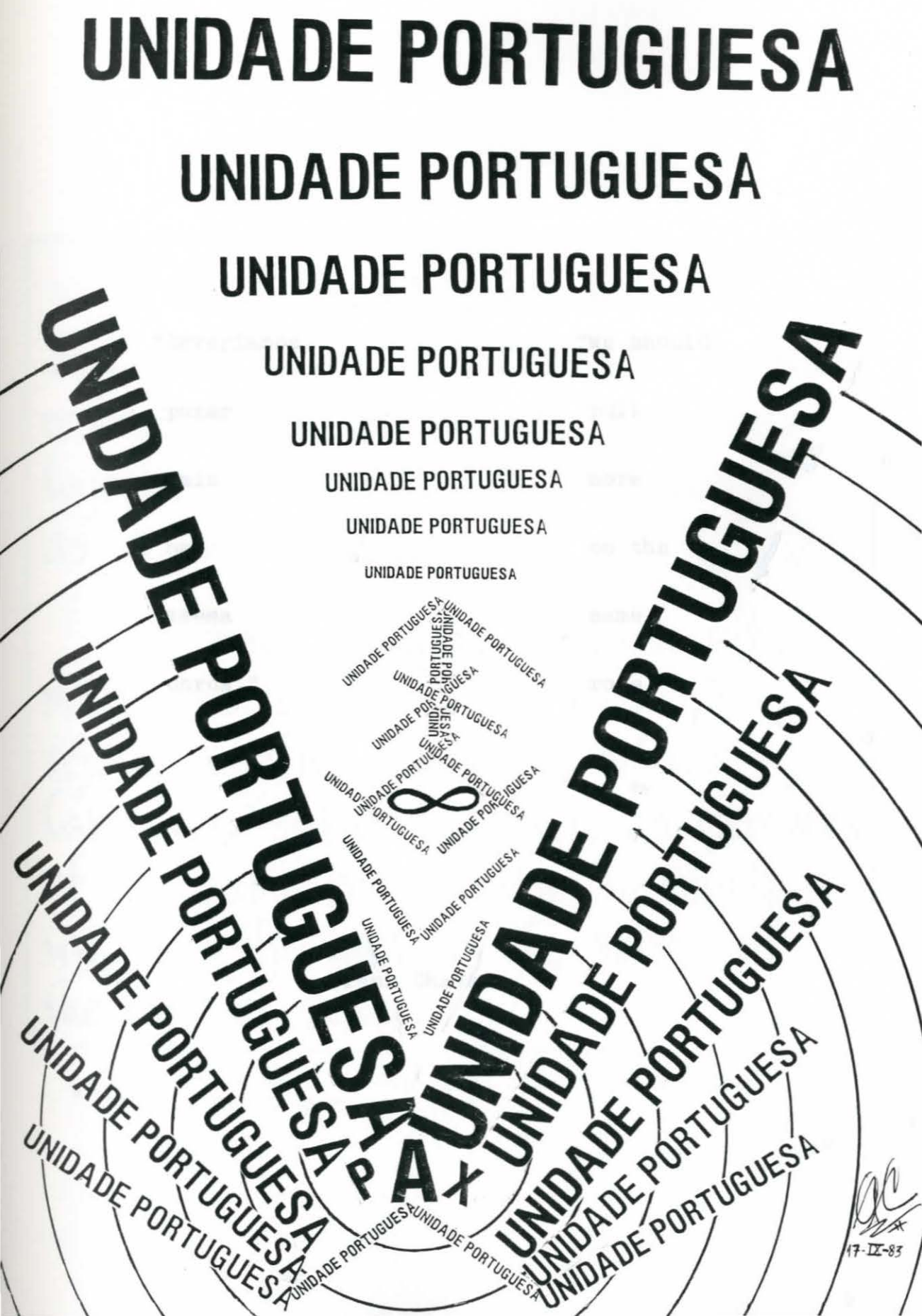
Joseph Rego

"What we need to get ahead? Well, even the "excuse" that the Portuguese cannot speak English is not a good enough excuse. What we need is people to get involved; to know that they have certain responsibilities. They have to know what effects them. How the tax system works. How they can get involved. Going to Town Meetings. Voting for certain things. All voters and their votes are precious! If they don't know the answers, they must never be afraid to ask questions and find answers. First, and foremost, getting involved is the key to further developing knowledge about one's own rights as well as the rights of others. These are very important factors if a people is ever to get off to any successful development."

José Gervásio Leandres

"Education does not make you better or worse than the next person. It does, however, give you better opportunities. In this country they--the opportunities--are unlimited."

José P. Moreira


UNIDADE PORTUGUESA
UNIDADE PORTUGUESA
UNIDADE PORTUGUESA

"Deveriamos
puxar
mais
na
mesma
corda."

"We should
pull
more
on the
same
rope."

Frank Chaves

Mutual respect is the basis of any community. If there is no mutual respect among people who are living together, they will not last long as a community.

We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, as members of the same community. So shall we keep the unity of the spirit in the bond of peace.

These words were an intergral part of a favorite Boston College poster (1981).

C H A P T E R IX

THE BEGINNING

Throughout this entire project, much has been expressed through word and visual experience. The ongoing process of the immigration experience is infinite. It has often been said that through pictures, so much can be expressed and understood.

Since this thesis cannot realistically go on infinitely, it can provide a last chapter which surmises all the others plus more. It is more of a pictorial odyssey--or voyage marked by the changes of fortune in the "Terra Nova"--the United States of America.

The term "odisseia" or "odyssey" is often not very well understood by some people and for the purpose of this entire thesis, as originally alluded to in Chapter I, it is but (Webster, 1976) an "epic poem attributed to Homer recounting the long wanderings of Odysseus. [It is]a long wandering or voyage usually marked by many changes of fortune. [It is also] an intellectual or spiritual wandering or quest."(p. 796)

By its very definition, it fits the experiences of the immigrant. The immigrant is in quest of a better life, but is continually struggling with the unknown, mentally, physically and, often, spiritually.

Immigrants live by recounting their experiences so that others may learn from them. It is hoped that this project has and does serve as an instrument of and for learning. PAZ.

Cardeal Humberto Medeiros
O padre do povo

"Trabalhou e orou para levar o povo mais junto de Deus e ensinou-nos a respeitarmo-nos uns aos outros como filhos de Deus."

"He worked and prayed to bring the people closer to God and taught us to respect one another as children of God."

Ronald Reagan

in Portuguese Times, 29 de Setembro de 1983
in Portuguese Times, 29 September 1983

EM MEMÓRIA DO CARDEAL MEDEIROS

DEUS RECOLHE TUDO O QUE É SEU

«I have nothing to worry about. I am in God's hands. I am happy.» (Não tenho nada para me preocupar. Estou nas mãos de Deus. Estou contente). Eis as palavras pronunciadas pelo célebre Cardeal pouco antes de ser submetido a cirurgia no hospital de Santa Isabel (Saint Elizabeth's Hospital) em Brighton, Massachusetts.

Data: 17 de Setembro de 1983. Hora: 6.35 A.M. — ataque cardíaco. Tudo se fez para que se pudesse reavivar o coração até à abertura do peito para se aplicar massagem manual. Resultado...

Precisamente às 7.46 A.M. foi pronunciado morto pelos médicos no hospital católico que, há anos atrás, dedicou um pavilhão ao nome do Cardeal micalense. Pelo seu desejo, foi sepultado ao lado dos pais no cemitério de São Patricio (Saint Patrick's Cemetery) em Fall River, Massachusetts.

D. Humberto Medeiros, natural dos Arrifes, São Miguel, Açores, emigrou com os pais em 1931. Nascera em 1915. Ia celebrar o seu 68.º aniversário a 6 de Outubro «homem prudente manifestando-se as teorias horoscópicas do signo da balança».

Foi padre por vários anos na igreja de São Miguel em Fall River e mais tarde deslocou-se para Brownsvill, Texas, servindo como bispo. Foi depois nomeado bispo da arquidiocese de Boston e tendo recebido a honra mais elevada da igreja católica, entrou no Colégio de Cardeais.

S. Eminência era amigo de todos, tendo-se especialmente envolvido nos movimentos da paz e compreensão económica.

Tinha sofrido muito, ultimamente, e pelos sinais que manifestava, encontrava-se fatigado, isto o tendo levado ao hospital várias vezes.

Trabalhou nas fábricas de Fall River e mais tarde ingressou no seminário, pois queria servir Deus. E assim foi...

Nome destacado dentro das comunidades portuguesas e não portuguesas, estaduais, interestaduais, nacionais, e internacionais, D. Humberto Medeiros calou bem nas mentes dos crentes que, com Deus tudo é possível.

Serviu bem e orgulhosamente toda a gente e, deu aos portugueses coragem para que pudéssemos enfrentar os obstáculos sérios que existem. Imigrante trabalhador, ofereceu tudo a Deus através do povo que soube muito bem servir. Era o orgulho da nossa gente, o primeiro português imigrante a ter alcançado tão elevada posição dentro do ramo eclesiástico. Sentimos falta dele, mas tudo aquilo que ele nos deu servir como exemplo da fé, coragem e vontade.

Adalino Cabral
(Medford — EUA)

in O Imigrante, 14 de Outubro de 1983 e
in O Português na Austrália, 19 de Outubro de 1983

Cardinal Humberto de Sousa Medeiros 1915-1983

Cardinal Medeiros will be buried on Friday afternoon in St. Patrick's Cemetery in Fall River alongside his beloved parents. We ask that as many Portuguese-Americans as possible line the funeral route (Rt. 24) into the City and into the cemetery to demonstrate their respect for one of their own—one to whom they could always look with pride. We also ask that as a sign of respect and affection all business that can do so close between the hours of two to four on Friday, the time when the Cardinal's body will be arriving for commitment to its final resting place.

In 1979, when Cardinal Medeiros was selected by O JORNAL to receive the Portuguese-American of the Year Award, we interviewed him at his Brighton residence. Our interview was later republished in the Boston Catholic Archdiocese weekly newspaper, the Pilot; and we are running it again for you this week. During our interview, the Cardinal spoke freely about his life and his Portuguese roots. He alluded to some of the problems he faced as head of the Church in Boston, the second-largest Catholic Archdiocese in the country. But what we remember most about the interview was the Cardinal's desire to be known as a priest—a teacher of God's word.

He wanted to be a painter as a young man—to follow in the footsteps of Domingos Rebelo, the Azorean artist whom he greatly admired. This love of art and a desire to leave the farming life of Arrifes brought Humberto Medeiros to the City of Ponta Delgada, St. Michael, at the age of twelve where he started working as a clerk for a prominent lawyer and was **"exposed to the best minds in the city". "All my thoughts then were of art—that and the hope of joining my father in America. If there were ideas of the priesthood, they were not uppermost in my mind"**, the Cardinal remembers.

Humberto Medeiros arrrived in Fall River at 15, knowing only two words of English—yes and cheese—the latter learned on the transatlantic crossing. Along with his brothers and sister, he began his American education at what was then the Lindsey Street School and from there he was sent to the Border City School where he met Sadie Kerrigan, a teacher who played an important role in his life.

"She made a special effort to help the immigrant children learn English, and I remember her bringing in kitchen utensils and other common items to go over the basic words with which we needed to become most familiar. At the end of our first year Border City closed, and Sadie was transferred to the Danforth Street School—a school for children with special needs. Although it was known as the 'Dumbbell School', we Medeiros boys didn't care. Miss Kerrigan was 'our' angel, and if she was going to the Danforth School, so were we. As a matter of fact, it was Sadie Kerrigan who again questioned whether or not I had ever considered becoming a priest. And it was then that I began to give it some serious thought."

Another teacher, of whom the Cardinal speaks in loving terms, is Margaret Flanagan, who was in charge of Special Classes in the Fall River Public Schools. She would take him through all the classes, allowing him to display his artwork and also giving him a chance to **"practice"** his English. **"She was a friend until the day she died"** the Cardinal told us. **"She was a friend to all poor in the City, but especially to the Portuguese poor. She helped me a great deal and I will never forget her".**

Margaret Flanagan recognized a genuine talent in young Medeiros and together with Father Silvia of St. John's Church in New Bedford, arranged for him to attend the Swain School of Design. **"They paid my tuition-about $25.00 a semester-and arranged transportation to school with a teacher, Miss McDonald, from Fall River's North End who taught in New Bedford. A Mr. Sweeney, who worked for the 'Standard Times', would bring me home".** But it was 1932, the country was in the height of the Depression, and at sixteen Humberto Medeiros had to leave school to take a job at the Sagamore Mills. **"In the winter of '32 we didn't have a cent in the house. My father was very sick, and we couldn't afford a doctor. I made 61c a day—that was when I worked. But the job was not steady and my brothers were too young to work. As bad as it was, though, we were never hungry. My father, who made $12.00 a week during the farming season, had credit at a local grocery store. Can you imagine—he supported us, paid off his winter grocery debt and also the debt for our passage to America on that money! I wanted to work to help him, but I knew by then also, that I wanted to be a priest".**

The Cardinal spent the next 4 1/2 years in the mills - sweeping - and during this time things began to change in the country. Franklin Roosevelt had been elected President, wages were higher and the younger Medeiros brothers were old enough to work. **"My father said I could return to high school, but it was January - midsemester - and students didn't enter then. I was now 20 years old, and Monsignor Furtado of Somerset - who became a 'second father' to me - took me to see John V. Carroll, then the Principal of Durfee and explained to him that I wanted to be a priest. 'He has taken French and English in night school and I have given him private lessons in Latin and Algebra. Test him and see if he's ready' Furtado told them".**

Medeiros was tested and placed in the second year of high school, graduating 2 1/2 years later as valedictorian of his class. From there, he went on, with the help of scholarships and support from Fall River Bishop James Cassidy, to the Catholic University in Washington, where he was again first in his freshman class. **"A wonderful woman, Florence Hutchinson of New Bedford, who read an article about me in the "Standard Times" when I graduated from Durfee offered to help with my college tuition. She wanted to send me to Harvard; but when I explained to her that I wanted to be a priest and had decided on the Catholic University, she gave me $300.00—the final amount of tuition money I needed. Every week for that first year, Florence sent me $10.00 for 'spending money', and when I returned home with a plaque for scholastic achievement I called her... I wanted to share my happiness with her. After all, she had helped to make it possible. But I was told she had had an accident, and she died before I ever saw her again.".**

"Florence was a protestant, and the only time she had ever set foot in a Catholic Church was to see a painting I had done of Santo Cristo which was hanging in St. John of God's in Somerset. It didn't matter to her what religion I practiced, she wanted to help. She was a truly good person."

Cardinal Medeiros graduated from college, one of the top in his class, and following his ordination was assigned to various parishes throughout the Fall River Diocese. During this time, he returned to the University for a Doctorate and studied in Rome, finally being given the dual assignment of assistant both at the Holy Name Parish and the Diocesan Chancery in 1950. In 1951, he was named by Bishop Connolly, as his Secretary.

and in 1960, became pastor of St. Michael's Church—his family parish. He served in this capacity and as Chancellor of the Diocese until 1966, when he was named Bishop of Brownsville, Texas—an assignment where he felt **"very much at home". "I found the Mexican American culture very much like my own—with some of the same customs and superstitions. 'We do the same things in the Islands' I often thought. The entire experience was a very moving one for me. I prayed with the migrant workers—followed them into the fields and celebrated Mass. The poverty I saw is unequalled—much worse than in the Azores. I got to know Ceasar Chavez quite well, and I learned a lot about the complexity of the issues there. People tend to blame the growers for the problems. But the growers depend on the crops for their livelihood. The crops are seasonal and the proceeds must last them the rest of the year. If they are forced to provide better housing—which is only used two or three months out of the year - or to pay even minimum wages, many of them will lose their farms. The growers do not decide on the price of their product. The large chain markets set the prices before the crops are picked. It is a very difficult situation, and no matter how you look at it, the people seeding and picking the crops - those lowest on the totem pole - are getting a raw deal. They are the weakest. It's the people in government - those who are hired to solve these probelms - who should do so. It is their responsibility. Sure, some of the growers are Catholic and the pickers are Catholic and some of the member of the Board o f Directors of the large chain stores are Catholic—but not all Catholics are Saints. The Church is filled with saints and sinners, and not all its members see alike".**

After spending four years helping to solve the migrant problems in Brownsville, Cardinal Medeiros accepted his assignment to the Archdiocese of Boston in 1970. **"I was saddened to leave Brownsville, as I have been saddened to leave any place I have been. I grow to love the people. But I accept the wishes of the Holy Father. I am a teacher, and I administer the sacraments. That is my job. I know Boston is a political city, but I am not a politician—I am a churchman. If Catholics are politicians, then the Church is involved through them. But I am there as a pastor—a moral and ethical advisor.**

In elaborating on this point, the Cardinal discussed the church's role in the racial problems plaguing Boston—problems which have become more pronounced since the mid - 1970's. He spoke of the Convenant of Justice, Equity and Harmony - a new inter-denominational religious movement formed after the shooting of a young black football player more than two months ago. **"The Church has been working for a very long time - in its quiet way - trying to change hearts"** the Cardinal explained. **"Something - a story - will make a big splash and die out unless it is carried into everyday life. It must be person to person - constant work - every day - this business of changing hearts. The Convenant has brought our work into the open, and I have great hope for its sucess. Hearts can and must change".**

When asked about his own future plans and how he assesses his accomplishments, the Cardinal says he **"... will continue to work as long as I can. As far as accomplishments are concerned, I know of none I have made. I do my work every day... I teach the word of God. I was born a poor man, and I am still a poor man. This beautiful house in which I live—it is not mine and I do not want it. Accomplishments—if there have been any, only God knows about them".**

in O Jornal, 19 de Setembro de 1983

O funeral
Do bondoso cardeal

Manifestando o pesar
Pela morte inesperada
Do bondoso Cardeal
Ora se viam chorar
Ou de garganta embargada
Durante o funeral

Este acto comovente
Deslocou altos senhores
Mesmo até de Portugal
Mexeu com o Presidente
Ministros, governadores,
E o Clero em geral.

O Papa, por sua vez
Manifestou com fervor
Seu profundo sentimento
E o povo português
Encheu-se de luto e dor
Após ter conhecimento

Um cortejo jamais visto
Que altos cargos curvou
Dado a grande perfeição
Deste seguidor de Cristo
Que neste mundo passou
Para dar nova lição

Duma bondade sensível
Trabalhando com afã
Com amor, e alma pura,
Pensamos: como é possível
Uma pessoa tão chã
Atingir tamanha altura

Andará por cativeiros
Trazendo ao bem os errantes
Dando amor aos desprezados
Era o Cardeal Medeiros
Símbolo dos imigrantes
Na América radicados

Resolvendo casos tais
Profundamente envolvidos
Sofrendo muito rancor
Até casos raciais
Também foram resolvidos
Só com palavras de amor

Uma alma benfazeja
Foi sempre um coração nobre
Que em nós gravado fica
P'ra qu'o mundo todo veja
Como se morre tão pobre
Com uma alma tão rica

Foi um servo verdadeiro
Que nasceu com este dom
D'amar os desprotegidos
Neste mundo passageiro
Vale a pena ser-se bom
Só para sermos queridos

Agora, estes tratantes
Que tanto mal já disseram
Fixem bem, por sua vez:
— O maior dos imigrantes
Que jamais p'raqui vieram
Vejam bem, é português.

Podemos fazer barulho
Gritar alto, desta vez:
D. Humberto, nosso orgulho
Honra-me em ser português

ZÉ DA CHICA

in Portuguese Times
29 de Setembro de 1983

O Cardeal Medeiros seria o símbolo por excelência do imigrante universal que teve que deixar as suas raízes autóctones e partir para o desconhecido, ignoto muitas vezes inhóspedo, e penou, e subsistiu, e venceu....

...O nosso Cardeal seria o símbolo e seria exemplo para todos quantos emigrantes tivessem aspirações de ser mais que empregado subalterno duma fábrica, embora fazendo um trabalho honesto e materialmente compensador....

Valério Silva Fortes

Cardinal Medeiros would be the symbol par excellence of the universal immigrant who had to leave his autochthonous roots and depart to the unknown, unknowingly many times unwelcomed, and he suffered, endured and won....

...Our Cardinal would be the symbol and example to all emmigrantes who would aspire to be more than subordinate factory workers, although honest and materially compensating work....

Valério Silva Fortes

in Portuguese Times, 29 de Setembro de 1983.
in Portuguese Times, 29 September 1983.

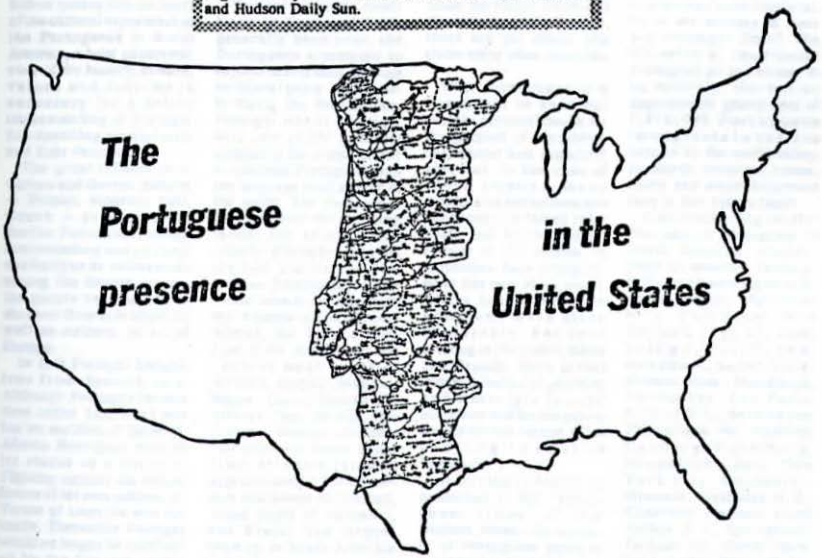
(27 Feb 82)

Coming Monday...

The Portuguese have a long and varied history, both in their homeland and in North America.

In a three-part series beginning Monday, Adalino Cabral, an instructor of Portuguese and bilingual studies at Hudson High School, will take a look at that history. Areas to be featured include where people have settled and how they have maintained their culture and heritage in new lands. The author will also look at how language has been adapted.

"The Portuguese Presence in North America" will begin Monday in all editions of the Marlboro Enterprise and Hudson Daily Sun.



in Hudson Daily Sun, March 1, 2, 3 - 1982

Monday, March 1, 1982 —Page 11

Portuguese experience is rich and vast

(Editor's Note: This is the first of a three-part series on the Portuguese presence in the United States.)

by ADALINO CABRAL

The theme of this presentation is the Portuguese presence in North America. Before getting into the heart of the cultural experience of the Portuguese in North America, a brief panoramic view of the history, culture, values and customs is necessary for a better understanding of Portuguese-speaking immigrants and their descendants.

The great influences of various and diverse cultures — Roman, Moorish, Celt, Greek — saturated the Iberian Peninsula. Through interbreeding and cultural exchanges or influences among the diverse groups, the people became one of the most diverse in blood, as well as culture, in all of Europe.

In 1143 Portugal became free from Spanish rule. Although Portugal (at one time called Lusitânia) was but an earldom of Spain, D. Afonso Henriques wanted its status as a country. Fighting against the armed forces of his own mother, D. Teresa of Leon, he won the battle. Thereafter Portugal would no longer be dominated by the Spanish crown other than the 60 years (1580-1640) which, by virtue of no existing Portuguese heir to the thrown, allowed Filipes I, II and III of Portugal (II, III, and IV of Spain) to rule the nation.

As time passed, Portugal produced famous kings and queens and gained territories as they ventured out into and beyond the horizons of the high seas in small caravels. Among the great Portuguese navigators there were Magellan, Pedro Álvares Cabral, Vasco da Gama, Prince Henry the Navigator, the Corte Real brothers and others.

Because economic conditions in Portugal have generally been poor, the Portuguese attempted to expand universally through territorial gains. Particularly during the Renaissance, Portugal was at its height with one of the greatest empires in the world, in fact at this time Portuguese was the language most spoken in the world. The Portuguese flag flew over the following lands: the Azores (nine Atlantic islands between the United States and the Iberian Peninsula), Cape Verde Islands (10 islands in the Atlantic off northwest Africa), São Tomé e Príncipe (two islands off the central west coast of Africa), Angola, Moçambique, Guiné-Bissau (in Africa), Goa, Damão, Diu (India), Macau (China), Madeira and Porto Santo (two Atlantic islands approximately 1,050 kilometers southwest of Libson), Timor (north of Australia), and Brazil (the largest country in South America and the largest in the world where Portuguese is spoken).

In 1822, Brazil became independent of Portugal and, after the Revolution of April 25, 1974, Angola, Moçambique, Guiné-Bissau, Cape Verde, São Tomé and Príncipe gained independence as well. Now Portugal claims possession of the Azores, Macau and the Madeiras.

Immigration among the Portuguese has been large to many parts of the world. People move with the hope that their children will have a decent future. Although many Portuguese people claim the United States and Canada as their homes, there are yet others who claim many other countries.

When immigrating, it is important to seek out certain personal needs for the purpose of psychological, social and linguistic survival. In the case of North America, many people have settled here and consequently faired relatively well for themselves. People of the Azores, in particular, have immigrated to this part of the world. Living conditions in the homeland were often deplorable. Yet once arriving in the United States and Canada, there is that constant feeling of yearning and nostalgia for the homeland and for the native way of life left behind. (This feeling is called "saudade.")

According to statistics published in the "Portuguese Times" of New Bedford, Mass., the majority of Portuguese going to continental United States and Canada are Azoreans; Madeirans to Hawaii and Azoreans to Venezuela or Brazil. A count of the multitudes of immigrants to various nations will attest to this: France, 900,000; Brazil, 620,000; South Africa, 500,000; Canada, 204,000; Venezuela, 140,000; United States, 122, 307; Germany, 110,000; Argentina, 40,000; Australia, 30,791; Luxembourg, 30,000; Spain, 26,000; Great Britain, 25,000; Zaire, 20,000; other African countries, 20,000, and a sizable number of Azoreans also immigrated to Bermuda. The majority of Azoreans have immigrated to the country of their own language: Brazil. The majority of continental Portugese go to France. In its entirety, there is an approximate grand total of 2,818,698 Portuguese immigrants in various nations of the world today. In North America alone, there are more Azoreans than in the Azores itself.

Concentrating on the Portuguese immigrant in North America, employment in industry, farming, fishing and whaling attracted the majority who settled here. Fall River, New Bedford, Dighton, Cambridge, Fairhaven, Acushnet, Somerville, Hudson Mass., Providence, Pawtucket, Fox Point, Bristol R.I., Bethlehem, Philadelphia Pa., Hartford, Danbury, Waterbury, Naugatuck Conn., New York City, Rochester, Mineola, Ossining N.Y., Elizabeth, Newark, Perth Amboy N.J., Springfield, Jackson Ill., Santa Clara, San Leandro, Hayward, San Jose, Oakland, San Diego, Artesia Calif., Honolulu Bermuda; Toronto, Hamilton, Kingston, Ontario, Winnipeg, Manitoba, cities in British Columbia are all recipients of Portuguese immigrants.

(Adalino Cabral is an instrutor of Portuguese and bilingual studies at Hudson High School.)

Tuesday, March 2, 1982 —Page 3

Portuguese immigrants brought culture with them

(Editor's Note: This is the second of a three-part series on the Portuguese presence in North America.)

by ADALINO CABRAL

Along with the Portuguese immigration to North America, there is also the influx of culture, religion, national psychology, sociological mannerisms, cuisine, modes of dress and, of course, language.

The Portuguese-speaking immigrants in this continent are good fishermen, hard workers in factories, farms, construction and in other occupations: Canada, for example, employs many Portuguese on the railroads, in construction, fishing, mushroom farms and in numerous other industries.

California drew some people due to the gold rush of the mid 1800s and through "manifest destiny." New England Portuguese also traveled west. Some of them, for one reason or another, scattered into different states. Those in the central United States are very few compared to those in the coastal areas. Along with the textile industry, fishing and whaling were the main occupations on the East Coast in the 1800's; farming (particularly dairy farming) and fishing were of prime importance to those settling in California. Whaling was important in the San Diego area. Further west toward the Pacific, many Madeirans settled in the farmlands (sugar cane and pineapple) of Hawaii.

The town of Hudson, Mass., is approximately one-third Portuguese, mainly from the Azorean island of Santa Maria. The first Portuguese to have settled there was Jose Tavares in the 1800s.

It is important to note when speaking of California that it was a Portuguese explorer — João Rodrigues Cabrilho — who discovered San Diego.

Notable Portuguese-Americans include John Philip Sousa, Peter Francisco, and Cardinal Humberto Medeiros.

As was the custom in Portuguese lands, festivals and foods are hard to forget in the "terra nova." Religious feasts like the Espírito Santo, Senhor Santo Cristo, São João, Senhor da Pedra, Santíssimo Sacramento (claimed to be the largest Portuguese feast in the world which takes place in New Bedford, given on the first weekend of August of each year and often referred to by the Portuguese of the East Coast as the "festa dos madeiras") are truly splendors of the Portuguese. Although such feasts may have serious religious significance, much festivity accompanies them. Many Portuguese prepare foods, provide lively music, folk singing, and dance; these are but some of the events provided for enjoyment of the feast days (most feasts last for three days — Friday, Saturday and Sunday).

Some of the deliciously prepared Portuguese foods are typically "caldo de couves" (kale soup) "bacalhau" (codfish), which can be prepared in at least 365 ways — one for each day of the year — "massa sovada" (sweet bread), "linguiça" (spicy pork sausage), "carne de espeto" (spitted meat) and, of course, the famous "vinho" (wine). The Portuguese are the second largest consumers of wine in the world — second only to France.

Because many rural Portuguese immigrants are not used to having electricity — in the farmlands for the most part — they are, naturally, not aware of the many goods which this utility introduced to the world. In fact, few cars are seen in rural areas and, consequently, due to the continuing semi-illiteracy rate (especially in the Azores), economical pressures, government oppression (before 1974), people are not aware of many of the comforts of the world.

When arriving in the United States, Canada or any other "modern" country, the typical Azorean immigrant is faced with a new culture, language, socio-psycological differences and must do all he can to fend for himself by whatever means available. It is fortunate that at least there are other immigrants already in the communities (New Bedford, Fall River, San Jose, Hayward, Toronto, Hamilton, Hudson) who serve as guiding lights to the new arrivals. Furthermore, social agencies have been established to help the immigrant in various Portuguese-speaking areas. For example, COPA (Cambridge Organization for Portuguese Americans), SPAL (Somerville Portuguese American League) OPAI (in Hudson) all of Massachusetts — cater to the immediate counseling, legal and social needs of the new Portuguese arrival. Agencies of this nature continue to help the Portuguese in California, Rhode Island, Connecticut and other states, to include, of course, those Canadian provinces with large numbers of Portuguese.

(Adalino Cabral is an instructor of Portuguese and bilingual studies at Hudson High School.)

Wednesday, March 3, 1982 —Page 3

Immigrants borrow parts of language

(Editor's Note: This is the last of a three-part series on the Portuguese presence in North America.)

by ADALINO CABRAL

Language — the medium by which we all try to express ourselves, be it verbal or nonverbal — is a most important medium known only to man. The immigrant has great difficulty as he attempts to identify the refrigerator he now must own so as to preserve the ice cream, pork chops and catsup he has bought in the supermarket — he probably never saw one. Because there is a communication gap, lack of awareness to certain modern equipment, he still refers to the refrigerator as "frijoeira" (or "refrijoeira") — spelled and said in Portuguese. The appropriate word would be "frigorífico." This term exists in standard Portuguese, but if never used by rural people of the Azores or any other Portuguese speaking people, then its significance means little or nothing at all.

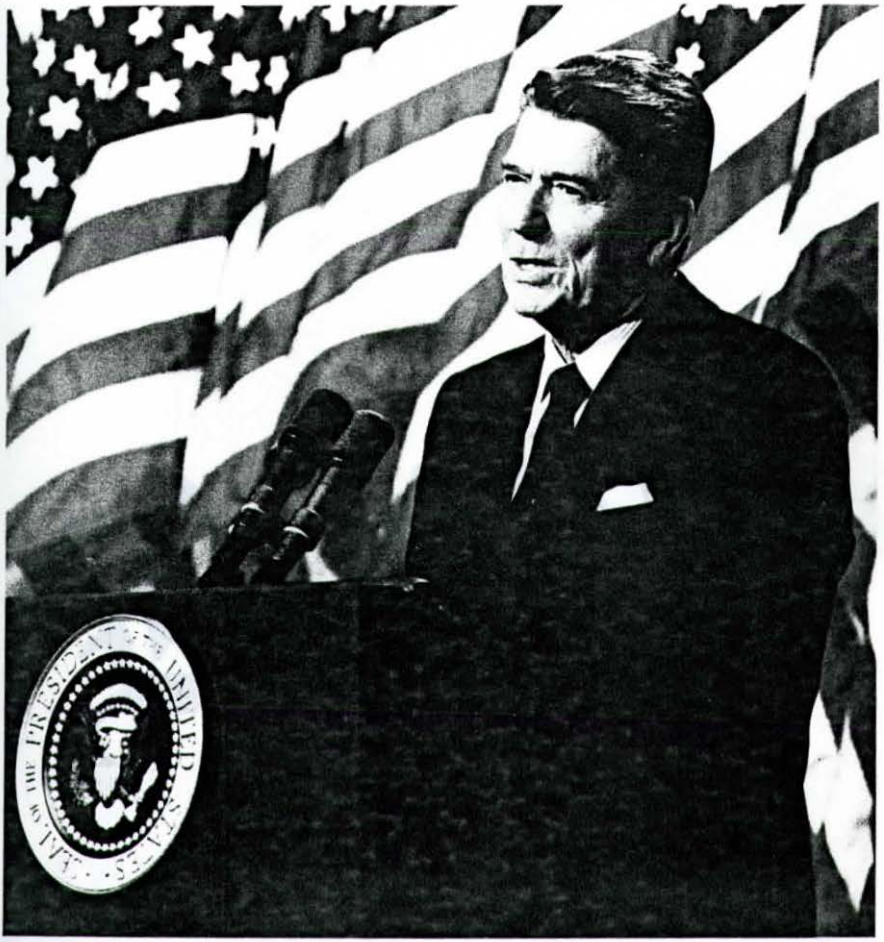
In the English-speaking countries to which the Portuguese immigrate, this word and countless thousands more for proper identification must be used and, thus, it becomes "bastardized" as "portinglês" — the Portuguese way of saying English words (saying them in Portuguese pronounciation and spelling them the way they are sounded.) Many English words are borrowed into the language of the Portuguese in North America.

There are so very many more words to this list which could be added and, certainly, this could become a major study in itself of great socio-linguistic worth for the student of language or other social science disciplines.

What is important is that the Portuguese immigrants in this continent continue to flavor the lands with their rich culture, by the way they cook (kale soup, linguiça, bacalhau, sardinhas), by the way they dramatize their beautiful customs in feasts (Espírito Santo, Senhor Santo Cristo, Santíssimo Sacramento, Nossa Senhora de Fátima), by their working hard to provide for their families so long as it is an honest dollar; by their use of embedded English words in their daily Portuguese conversation so as to make themselves understood and so as to express their needs to the best of their knowledge. This rich multicultural continent is filled with natural immigrant resources and all of the people should be very proud of this great inter-cultural sharing of human expressions, cuisine, festivals and imported wisdom. The linguistic side of the coin must be worked on more fervently in North American schools at all levels so that better human understanding may materialize for greater interpersonal harmony. The Portuguese-speaking people are an important part of North America and have contributed immensely, as have other ethnic groups, to the multicultural and multilingual flavours which have always made for greater, more diverse, challenging and more productive nations in every respect. VIVA O PORTUGUÊS E A SUA CULTURA NO ESTRANGEIRO!

(Adalino Cabral, is an Instructor of Portuguese and bilingual studies at Hudson High School.)

"Portinglês"	Standard English	Standard Portuguese
cachopa	catsup	tomatada
poquechapes	pork chops	costeletas de porco
estôa	store	loja
màquêta	market	mercado
supamaquêta	supermarket	super-mercado
aicecrime	ice cream	gelado
selaje	slice	fatia
naifa	knife	faca
sile	seal	foca
bega	bag	saca
rubas	rubbers (boots)	galochas
bia	beer	cerveja
cracas	crackers	bolanchas
craquinhas	crackers	bolachinhas
crismas	Christmas	Natal
Bètefête	New Bedford	New Bedford
queique	cake	bolo
Calafona	California	California
Bosta (Bostna)	Boston	Boston
Canérica	Connecticut	Connecticut
sleive	slave	escravo
anatéca	undertaker	agente funerário
chape (o)	shop/factory	fábrica
beica	bakery	padaria
pinótes	peanuts	amendoins
plâma	plumber	canalizador
ritaia	retire	reformar-se
fâma	farmer	agricultor
pêlo	pail	balde
dampo	dump	lixeiro/entulheiro
sinó	snow	neve
taias	tires	pneus
Sanaclose	Santa Claus	Pai Natal
épinuia	Happy New Year	Feliz Ano Novo
ita	heater	aquecedor
juce	juice	sumo
pai/poi	pie	empadão/torta de fruta
charape	shut up	cale-se
manêja	manager	gerente
cela	cellar	cave
otdogue	hot dog	cachorro quente
pêri	pretty	bonito
biurafale	beautiful	belo/lindo
càrrêtes	carrots	cenouras
coléje	college	universidade
raitiar	to ride around	passear de carro
raide	a ride	boleia
baicique	bicycle	bicicleta
aironó	I don't know	não sei
chaque	shark	tubarão
sóra	soda	tónica
têrqui	turkey	peru
Âmi	Army	Exército
setome	storm	tempestade
mêlquecheique	milk shake	batido
sanuicha	sandwich	sanduiche
papel da casnha	toilet paper	papel higiénico
beidimesute	bathing suit	fato de banho
telaveja	television	televisão
rarió	radio	rádio



Ronald Reagan

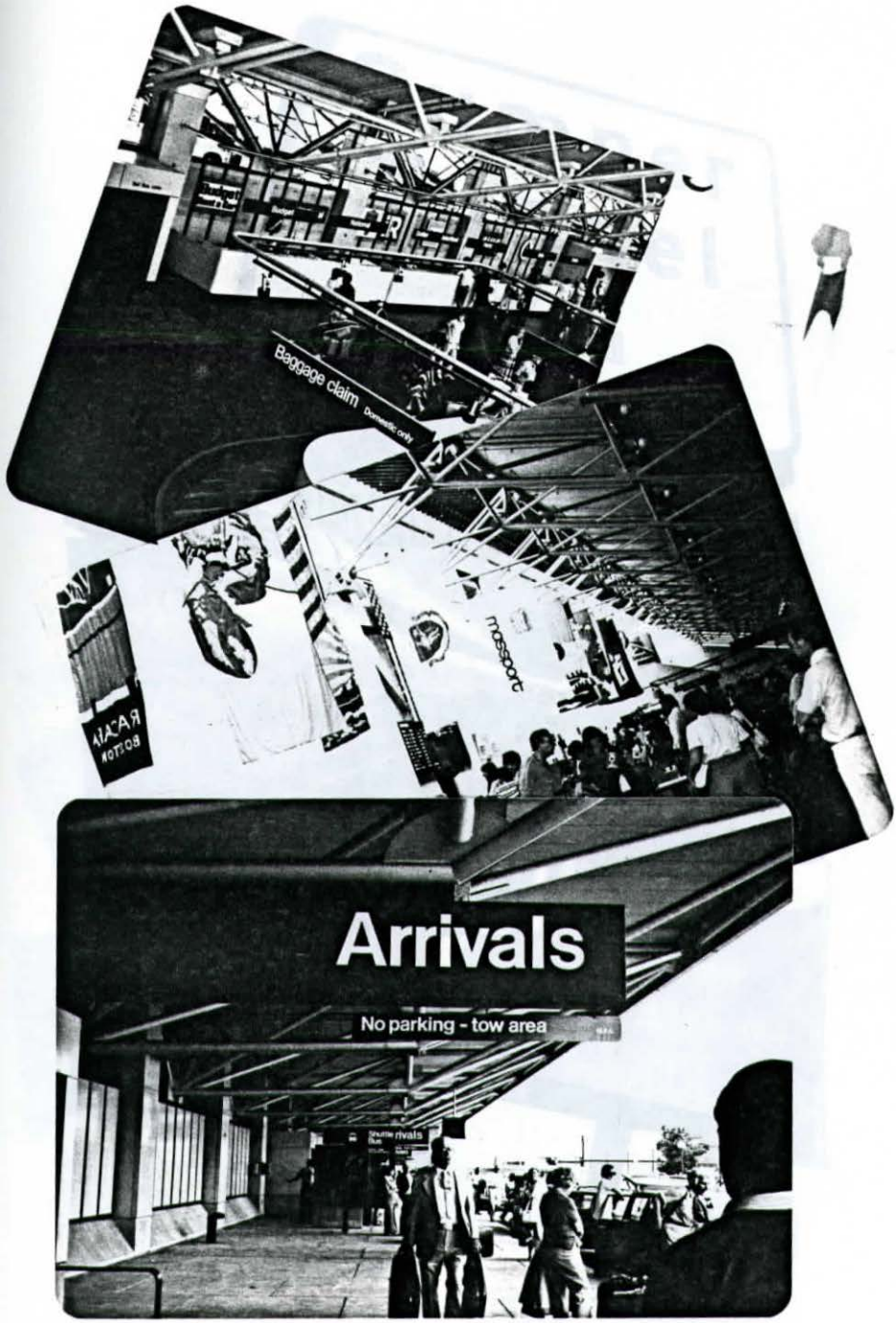
Boston

BOSTON LOGAN INTERNATIONAL AIRPORT
Aer Lingus
Air Canada
Swissair

Duty Free Tax Free Duty Free
Foreign money exchange
BayBank
Boston
Time
Customs Exit
Remarks
2 ARRIVED
1 ARRIVED
HALIFAX
FRANKFURT
LONDON
LISBON
VIA TERCEIRA

Customs
Exit
1
NO
ADMITTANCE
PLEASE
KEEP CLEAR
EXITING
PASSENGERS
Customs
Exit

Customs
Exit
2

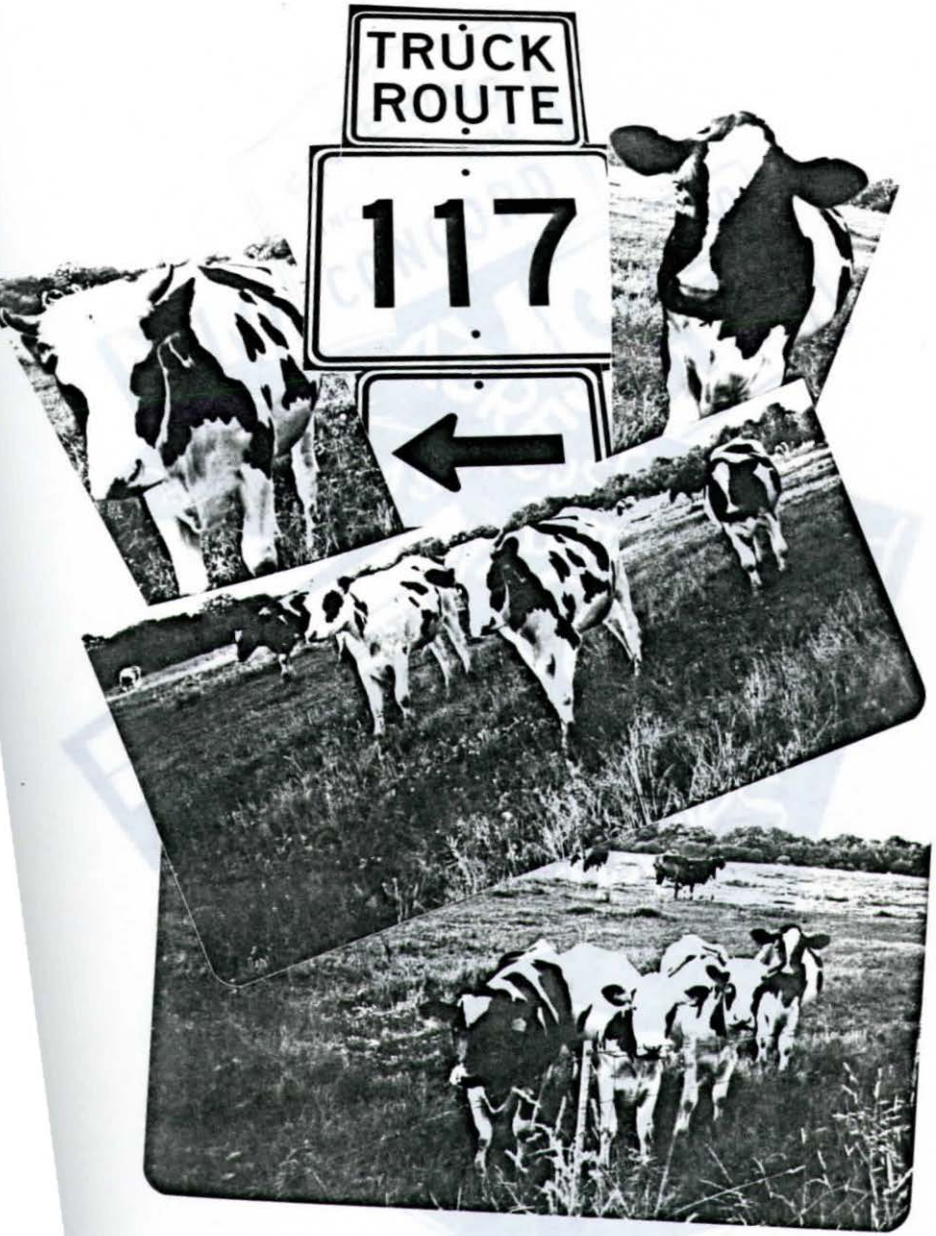

Baggage claim
Domestic only
Arrivals
No parking - tow area

Sumner
Tunnel
CALLAHAN
TUNNEL
CALLAHAN
TUNNEL

SPEED LIMIT 55
NORTH
3
WEST
2
93 3 NORTH
Storrow Dr.
Cambridge
93 3 SOUTH
X - Way
Downtown Bosto
90 Mass Pik
EAST
2
ARLINGTON 3
BOSTON 10
STOP
CAUSEWAY ST.
NO. STATION
Boston Garden
Box Office
2 WEST
CONCORD
FITCHBURG
NEXT RIGHT
2-3-16
BEAR LEFT
MUSEUM OF SCIENCE
CAMBRIDGE ST

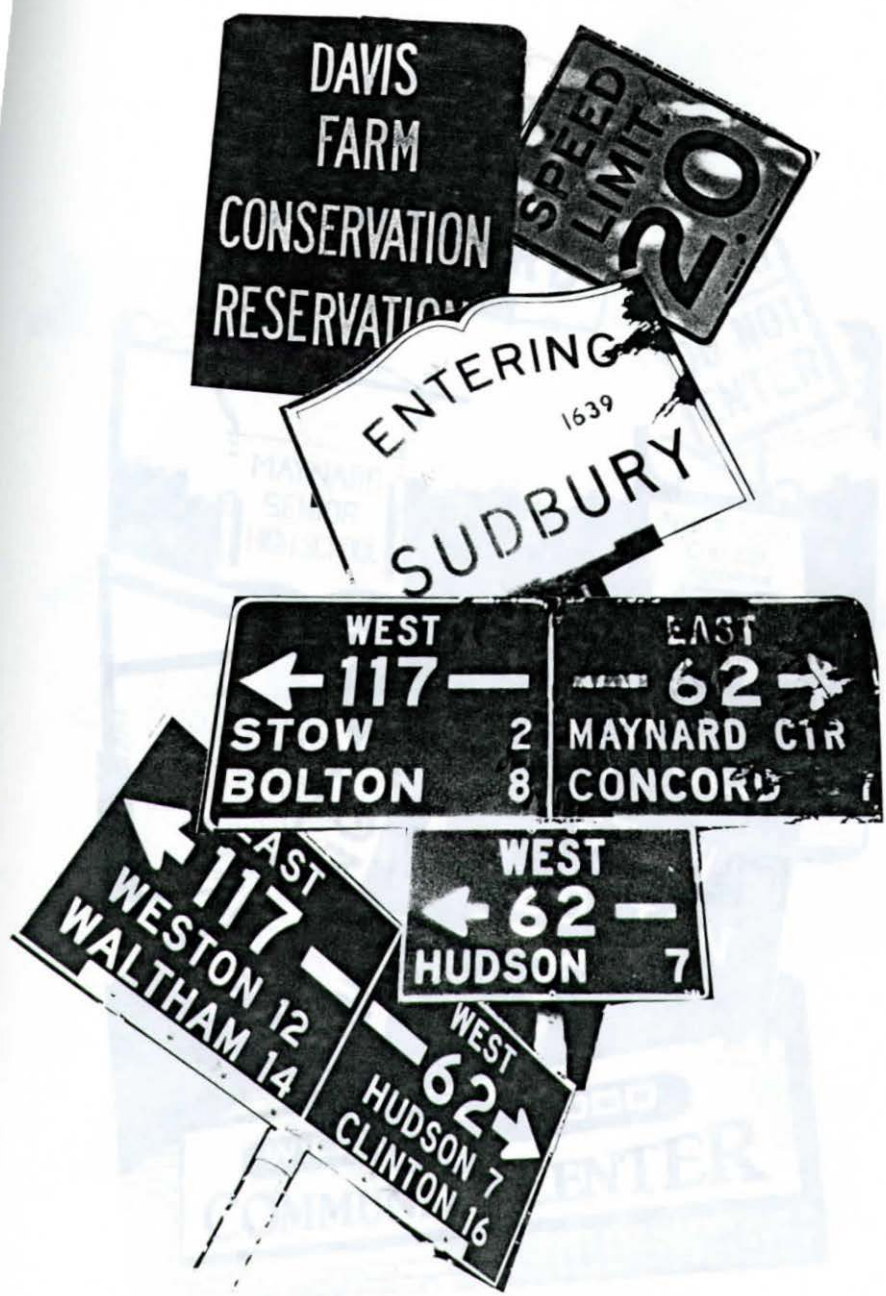
WEST
2
2 WEST
CONCORD
FITCHBURG
4-225
LEXINGTON
BEDFORD
2 EAST
BOSTON
93 NORTH
Lawrence
Salem N.H.
93 SOUTH
Somerville
Boston
2 EAST
Belmont
Boston
95 NORTH
Peabody
95 SOUTH
Braintree

LAWSON
CIDER
APPLES
FRESH EGGS
2
LITTLETON 12
AYER 18
WALDEN POND
2
Cambridge
Boston
Hanscom Field
2A Lexington


TRUCK
ROUTE
117

ENTERING
1635
INC.
CONCORD
SPEED LIMIT
35
FARMS
Concord,
SPERRY
RESEARCH CENTER
Just Picked
Butter-Sugar
CORN
Rasp.
Blue.
Straw. Berries
STOP

Nine Acre Farm
GROCERIES
BEER · WINE
Dew Drop DONUTS
EAST
117
TO RTE. 126
WALTHAM 8
WEST
117
MAYNARD 8
Mobil


DAVIS
FARM
CONSERVATION
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LIMIT
20
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1639
SUDBURY
WEST
117
STOW 2
BOLTON 8
EAST
62
MAYNARD CTR
CONCORD
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HUDSON 7
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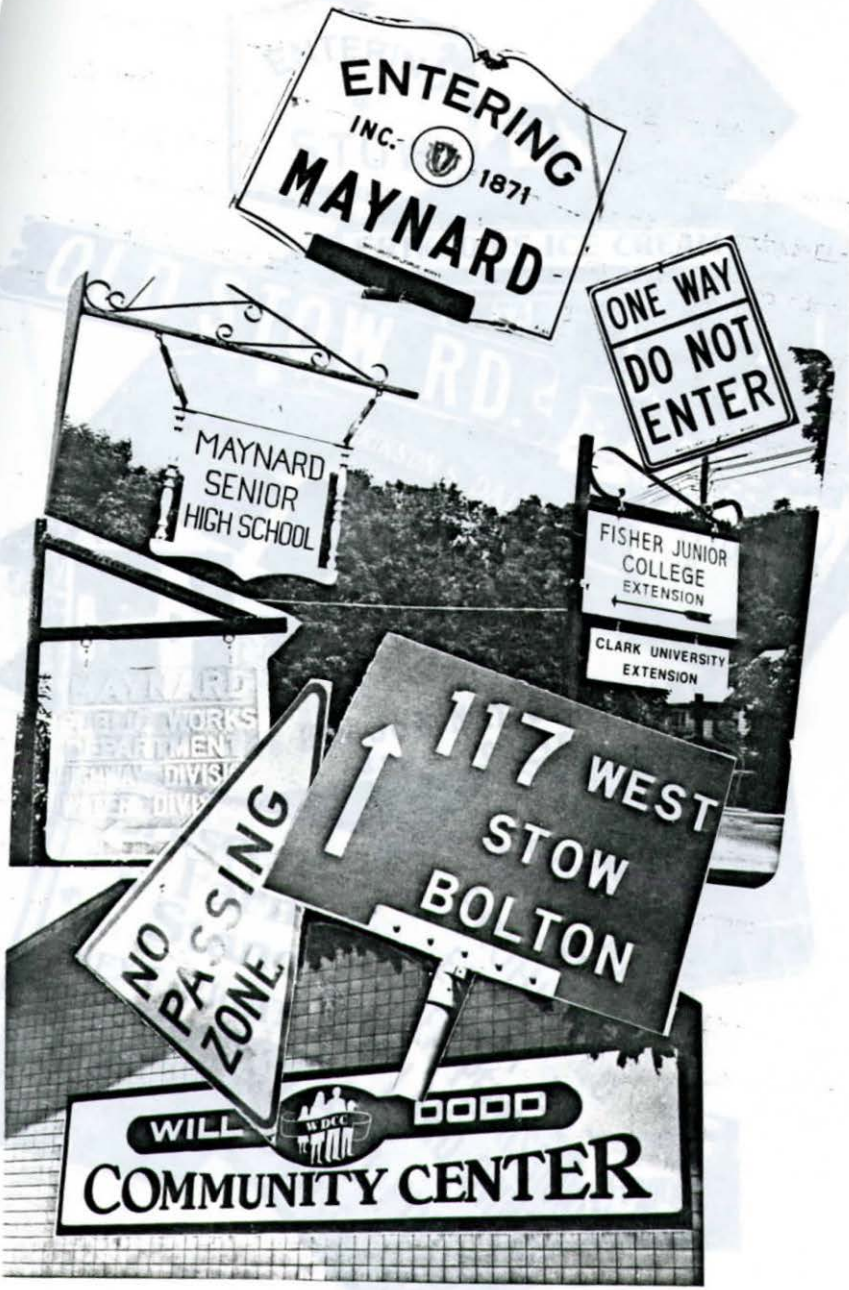
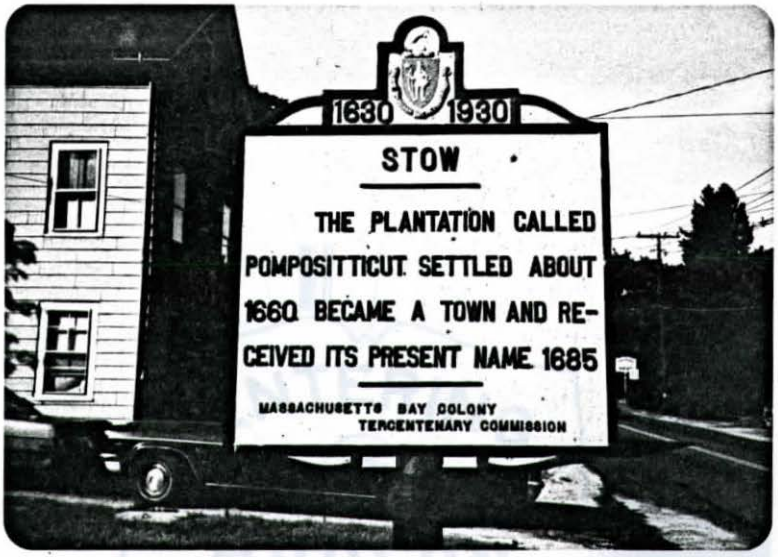
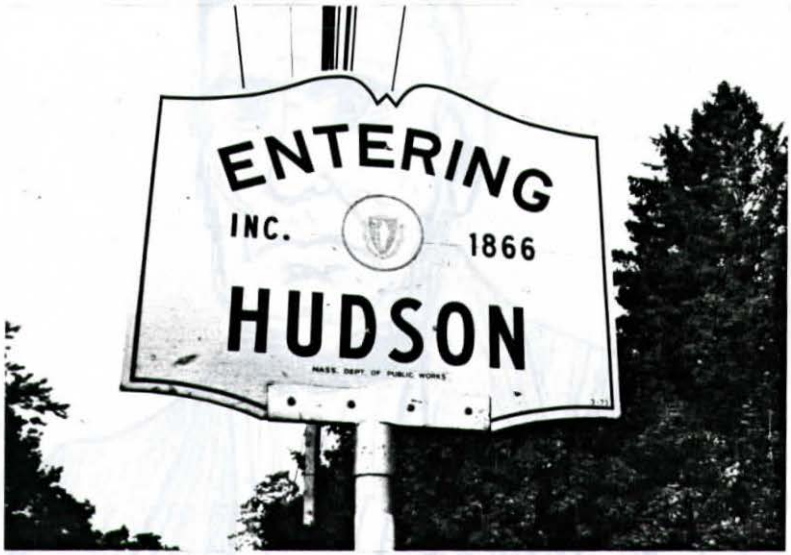
117
WESTON 12
WALTHAM 14
WEST
62
HUDSON 7
CLINTON 16


ENTERING
INC. 1871
MAYNARD
ONE WAY
DO NOT
ENTER
MAYNARD
SENIOR
HIGH SCHOOL
FISHER JUNIOR
COLLEGE
EXTENSION
CLARK UNIVERSITY
EXTENSION
117 WEST
STOW
BOLTON
NO PASSING
ZONE
COMMUNITY CENTER

ENTERING
STOW
ERIKSON'S ICE CREAM
OPEN
OLD STOW RD.
ERIKSON'S DAIRY
STUDIO
117
THE HUDSON NATIONAL BANK
STOW OFFICE
Crescent
Farm
Stand
NEXT RIGHT
DISCHARGE
OF FIREARMS
PROHIBITED
EXCEPT BY
WRITTEN PERMISSION
FROM LAND OWNER
$50 FINE
TOWN OF STOW
STOW
ANIMAL
HOSPITAL

UNITED STATES POST OFFICE STOW MASSACHUSETTS
BLIND
DRIVEWAY
STOW NURSERY
AND COUNTRY
DAY SCHOOL
9:30 a.m. SERVICE
THE Union Evangelical Church OF STOW
EST. 1904
Carver Hill ORCHARD
NEXT LEFT
WE'RE OVER THE HILL
DRECHSLER FARMS
GLEASONDALE INDUSTRIAL PARK
STOW, MASSACHUSETTS
FAHEY EXHIBITS
CUBIT CORP.
LAZOTT PLASTICS
G&G WIRE CO.
G-PRODUCTS
A. DWINELLS CO.
KEN'S WOODWORKING
QUEEN
62
117
460
STOW ACRES COUNTRY CLUB
• 36 HOLES •
PUBLIC GOLF


1630 1930
STOW
THE PLANTATION CALLED POMPOSITTICUT SETTLED ABOUT 1660 BECAME A TOWN AND RECEIVED ITS PRESENT NAME 1685
MASSACHUSETTS BAY COLONY
TERCENTENARY COMMISSION



Hudson, Massachusetts. Population: 16, 408, according to the 1980 U.S. census.

The Honorable Charles Hudson

Source: Hudson's Heritage, 1966.

CENTENNIAL POEM

HUDSON--The following Centennial Poem was written by John Sleeper and read by Anthony O'Mally at the Pre-Centennial Banquet on Saturday night as it follows:

HUDSON TOWN

by John Sleeper

"You citizens of Hudson, assembled here today,
I'll claim your kind attention, for the few words I will say."
These epic words were uttered, fifty years ago today,
By one named Jerry Cronin, who has long since passed away.

Yes, there are many more like"Jerry",
Who, Hudson's history have made.
And since our Fiftieth Anniversary,
Have joined him in a last parade.

We mark another milestone, today,
As older we have grown.
And we've made great progress all the way,
While the passing years have flown.

'Tis a hundred years, yes a hundred years,
Let's shout it loud and long.
Thru hard work and sweat and tears,
We've built a town that's strong.

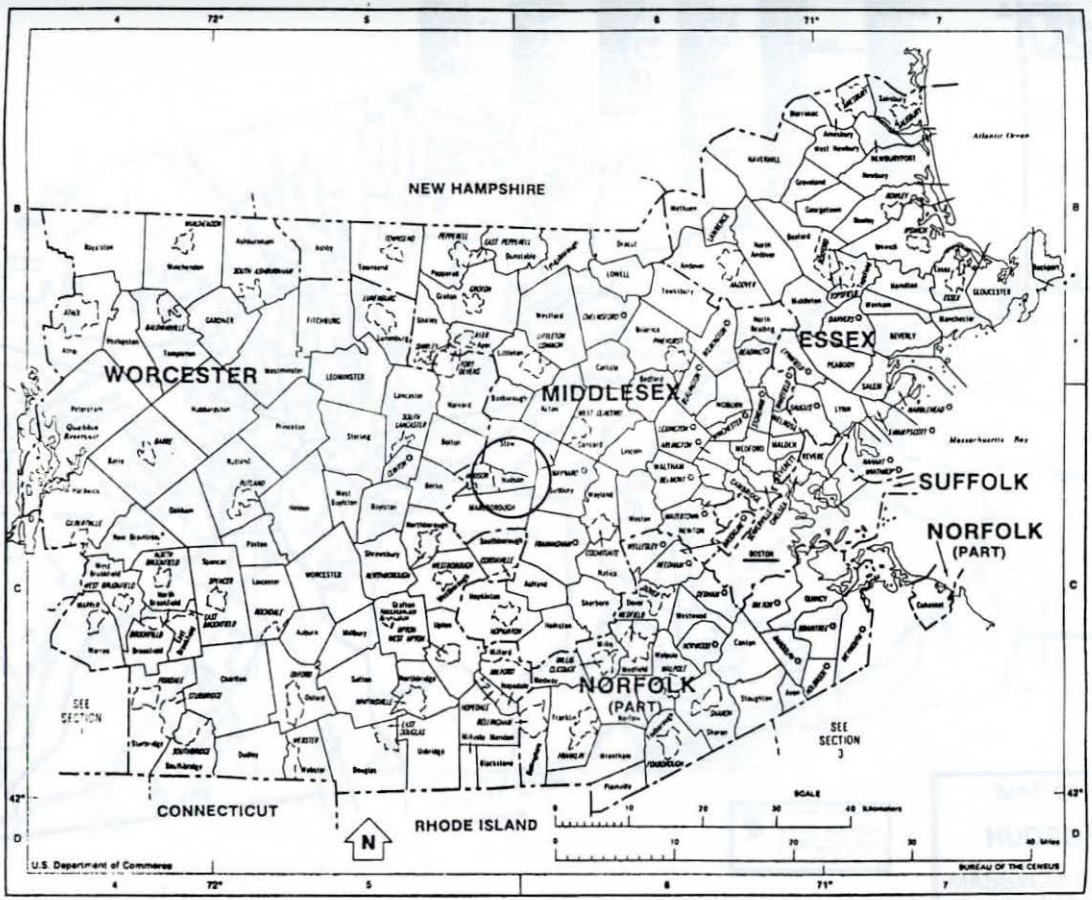
Our brave young men have fallen, aye.
In battle great and small.
We pay them homage here today,
They are heroes one and all.

We've given to the world outside
Our share of famous men.
We point to each, today with pride,
And say, "Well done" to them.

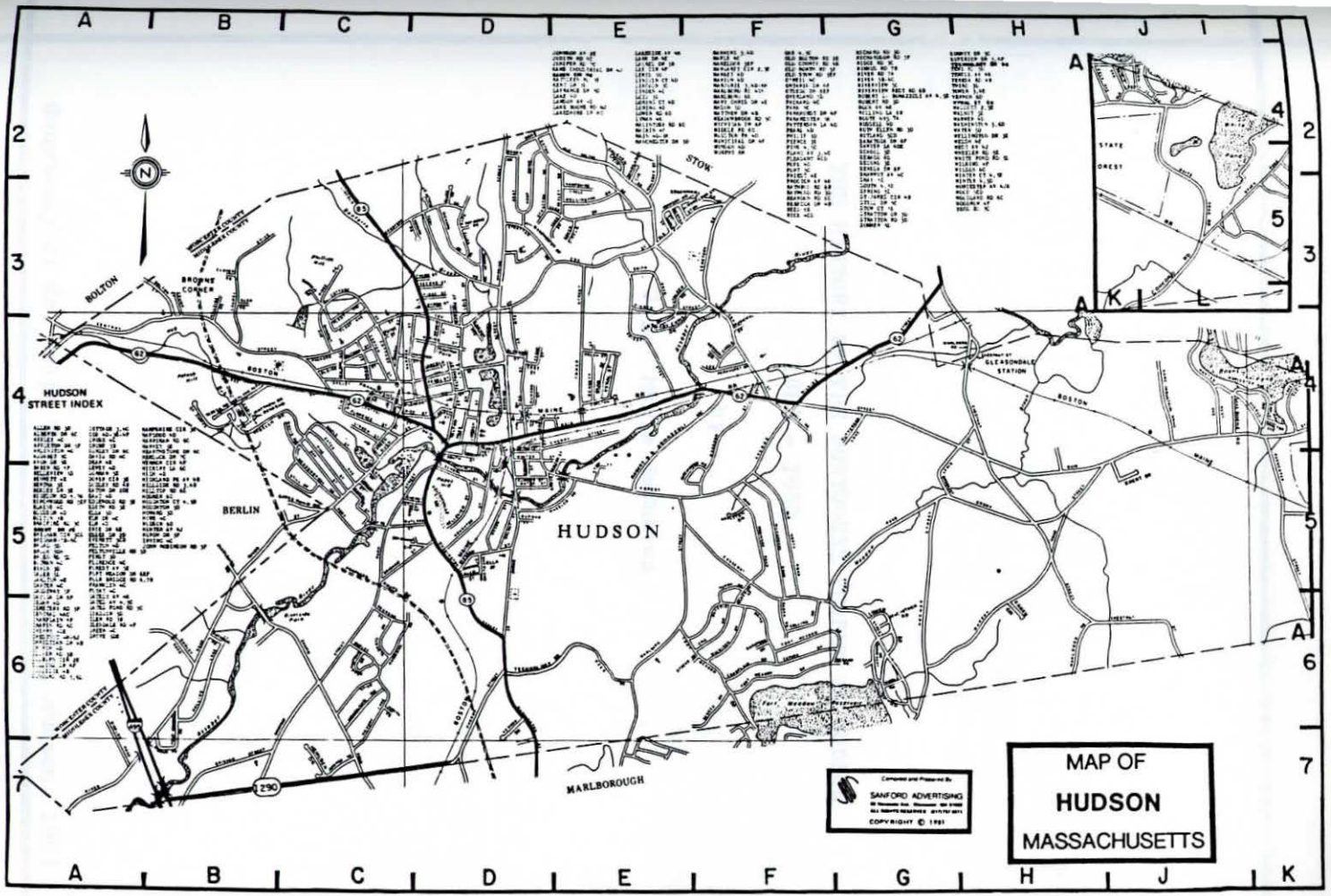
So hail, yes hail to Hudson town,
On this our great Centennial Day.
May the years ahead, be the best we've known,
And may prosperity come our way.

May the good Lord keep us safe and strong,
May He guide us from above.
And keep us with the chosen throng
In the shelter of His love.

in Hudson Daily Sun, 1966



Source: U.S. Department of Commerce, Bureau of the Census



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THE HISTORY OF THE PORTUGESE PEOPLE IN HUDSON

1886 - 1966

by

Jose' Maria deChaves

Courtesey of Mr. Ralph Warner, Town Clerk, Hudson, 1983.

- FOREWORD-

Requested by the Hudson Portugese Club, the honorable Historical society of Hudson,and my friends, to write the history of the Portugese people in Hudson, my task is to give an accurate account of the major events and parts taken by the Portugese people in the life and progress of our town during the last eighty years since the Portugese came to Hudson.

Aware of my limited skill and capability, nevertheless, armored with my willingness to serve my friends and the information I have collected for more than half a century in Hudson where I knew the principals in this history that I was asked to write, I can only promise that I will give you the facts as I have them, based on my own recollections and research of so many years.

So gladly, but humbly, I dedicate my history of the Portugese people in Hudson to the Hudson Portugese speaking people, to the Hudson Portugese Club, to the noble Hudson Historical society and to my friends.

The Writer

THE FIRST PORTUGUESE IN HUDSON

According to the records and information that I obtained while in the Azores in 1950-58 from the Department of Emigration at Vila do Porto, Santa Maria, Azores, and from the relatives concerned, and from the proper individuals that I knew here in Hudson in the fifty-six years that I have lived here, the first Portuguese who arrived, worked and lived here, was one Jose Tavares, who arrived in Hudson fresh from Santa Maria, Azores on the bark "Sara" that had landed him in Boston three days before in the month of July, 1886. Young Tavares was still in his teens and went to work for a Mr. Stow on his farms. The next year, Jose Tavares sent for his two younger brothers, Manuel and Joao, who arrived here in May, 1887 and went to work--Manuel for a Mr. Stratton, and Joao, or John, for a Mr. Teele on their farms. In 1888 came Antonio Figueiredo Chaves and his sister Maria with a baby girl, also Maria. And in July, 1888, came a young man still in his teens (18 years of age), Jose J. Braga who went to work for the Dunn & Green Company, a tannery where he worked until the 1920's when it went out of business.

In 1889, came the Garcia family--father, Antonio, mother, Marie, two sisters, Maria and Amelia and two brothers, Abel and Jacintho, respectively, 10 and 9 years old. The Garcias were from the island of Sao Miguel, Azores.

In 1893 came Victorino de Bairos and Augusto S. Correia, both still in their teens, from Santa Maria, and both went to work for Dunn & Green Company, the tannery on Main Street where the Hudson Combing Company stands today.

In 1898, also from Santa Maria, came Antonio R. Luz and Jose J. Braga (a cousin of the first Braga) and Joao N. Camara (the barber) from Sao Miguel.

In 1900, in July, there came from Cambridge, Mass. and also from Santa Maria, Jose J. Almada and his wife Leonor (Silva) Almada and her brother, Manuel Silva.

They are the Portuguese, first Portuguese, who came to Hudson before the turn of this century.

The Tavares brothers, Jose married Luisa Nunes from Newport, R. I. and the Island of Pico, Azores, Manuel married a French girl from Marlborough and Joao married Rose Veo, a French girl from Hudson. Jose J. Braga married one of the Garcia girls, Amelia. Antonio Figueiredo Chaves married the other Garcia girl, Maria. The Garcia brothers, Abel married a French girl from Marlborough and Jacintho married Evelin Morin, a French girl from Hudson.

Maria, the sister of Antonio F. Chaves, married Patrick Conners, an Irishman from the Emerald Isle and Hudson. Maria, the baby who came with her, married Antonio de Mello from Marlborough and Santa Maria.

Victorino de Bairos married Maria Bairos from Santa Maria Antonio da Luz married a girl from the island of Faial, Azores.

Augusto S. Correia married a girl from the island of Graciosa, Azores.

Of these Portuguese who came to Hudson to live before the turn of the century or up to 1900, only two are living today. Mr. Luz and Mrs. Mello are both living in Marlborough. The Tavares brothers---Jose left a numerous family; one of them, Mary, is Mrs. Charles Alves of Hudson. Manuel left a daughter, Mrs. Antonia Rainha of Hudson. Joao, or John, left quite a number of children and grandchildren; one of these is Mrs. John P. Loureiro of Hudson. Jose J. B raga left three sons, Frank, Joseph, and Alfred, a well-known painter and designer, all of Hudson.

Figueiredo Chaves left no family, but his sister whotcame with him, left two sons, Patrick and William Conners of Marlboro; two daughters, Mrs. Mello of Marlboro and Mrs. Laura Mello of Red Lands, California. Augusto Correia, left three sons, John, Joseph, and Augusto Jr. and a daughter, Lillian of Hudson.

In 1905 came the Rainhas, father, mother, six sons: Victorino, Manuel, Jose, Antonio, Mariano, and Evaristo; and three daughters: Rosa, Isabel, and Maria. Of the eleven, only two are living today, Jose and Mrs. Jose Soares of Hudson.

In 1905, also, came the Coutos, father, mother, and four children, Maria, Augustine, Elvira (later Mrs. John P. Rio), and Gil. Living today are Augustine and Gil in Berlin, Mass.

The above were all from the Island of Sao Miguel.

In 1907 came Maria (Frias) Pereira with three children, Maria, Jacintha Jose and Maria Jose, from Santa Maria. Living today are Mrs. Jose L. Furtado, Mrs. Jacintha L. Furtado and Mrs. Antonio Pereira, all of Hudson. In 1907, also, came from Sao Miguel in the Azores, two brothers, Mariano and Dinis Garcia, still living in Hudson, Mariano being the oldest Portuguese in Hudson today.

In 1908 came Jose Peslana and his wife from the Island of Madeira. The Almadas left one daughter, Mrs. Maria Dias, and several grandchildren. One of them is Manuel Almada, a mail carrier at our Post Office.

From 1909 to 1915 a few more Portuguese came to Hudson, all from the Azores and mostly from Santa Maria and Sao Miguel, but none from the Portuguese mainland until 1916 when the Apsley Rubber Company expanded and wanted more help they started to arrive. Among the first ones who came from the Portuguese mainland, or other cities and towns in the United States where they had settled, were Jose Simoes who opened a bakery, Felix Correia and Joao P. Rio. Mr. Rio is the only one living today in Hudson of those Portuguese who arrived first from the Portuguese mainland in Hudson.

Then, in the twenties, a scout was sent by the Apsley-Firestone Rubber Company to other cities and towns for more Portuguese employees for that concern, and in a few months close to a thousand Portuguese were in Hudson. They original-

ly came from all over Portugal, Madeira, and the Azores.

Up until 1910, there were in Hudson only four Portuguese voters. Today there are more than one thousand Portuguese names on our town voting list. On the voting list we notice that of those who have registered, a great majority are Democrats, some Independents, and only four are registered Republicans.

Of those who worked and helped the Portuguese of Hudson to become citizens, it is worthy to mention the names of Jose M. de Chaves, Jose M. Ferrira, the late Mrs. Leonor Almada and Mrs. Elvira Rio. Chaves, alone, the records show, sponsored 281 Portuguese whome he accompanied to the U. S. District Court in Boston where they became U. S. citizens. The records also show that the work and help given by these four persons to the new citizens was gratis to all, and we recall some of the times when the candidate could not afford to pay our fare to Boston, we paid it and paid for our own dinner.

From a few immigrants of some fifty years ago and those that have arrived since, to prove their worth, stands the Portuguese Club and the beautiful homes that they have built or bought in Hudson which--all of us call---and it is, our Town. For we live in it and are proud of it. Today, we have, in Hudson, Portuguese from all the islands of the beautiful Azores, Madeira and every province of continental Portugal.

The following are the main events of what the Portuguese in Hudson have done and accomplished which I hope will prove that the "Puritans" of eighty years and fifty years ago were very much wrong.

PORTUGUESE FAMILIES THAT COMPRISED THE ENTIRE PORTUGUESE COLONY IN HUDSON IN 1910

The Bragas, the Coutos, the Correias, the Furtados, the Sousas, the Camaras, the Garcias, the Rainhas, the Costas, the Resendes, the Mellos, the Tavaras, the Pimentels, the Araujos, the Bairos, the Ribeiros, the Pestanas and the Grillos.

All these families were from the Islands of San Miguel and Santa Maria (mostly Santa Maria) in the Azores, one from the Island of Graciosa, also, Azores, and one, the Pestanas, from the Island of Madeira.

FIRST MUTUAL BENEFIT SOCIETY

In 1908, the Portuguese of Hudson and a few who lived in Marlboro then, together formed Lodge No. 19 of the Portuguese Fraternity of the U.S.A. Their first President was Jose T. Grillo (later, Rev. Fr. Grillo of Saint Anthony, Portuguese Parish of Lowell, Mass.).

FIRST PORTUGUESE GROCERY STORE

The first Portuguese grocery store was opened to the public in 1913 on Broad Street by Victorino Bairos and Antonio J. Chaves in a partnership known as "Bairos and Chaves", with Jose M. de Chaves as clerk.

HUDSON PORTUGESE BAND

In the winter of 1914 a group of twenty-two Portugese in Hudson, formed a brass band that played for the first time in the streets of our town in May of 1915 under the name of "Hudson Portugese Band." It had as its instructor and leader the late Fred Byron, a well known cornet soloist from the old "Hudson Military Band" that was famous under the leadership of the well known musician and composer, Hudson's own, the late Porter Morse.

This band, in the middle 1920's joined the Hudson Portugese Club and changed its name to "Hudson Portugese Club Band" under which it played a good many years, or until, like most bands, had to go and make room for radio, television, and other entertainments of today.

Of the twenty-two original members, only three are living today, Jose M. Chaves, Virginio P. Garcia and Michael Garcia, who can very well remember the day in 1916 playing in the Hudson Portugese Band when Hudson was celebrating its 50th anniversary.

HOLY GHOST SOCIETY

In 1915 a group of families from the island of Sao Miguel (Saint Michael) Azores, formed a "IRMANDADE (Brotherhood) of the Holy Ghost , that, in the tradition of a "Festa" (feast) celebrated in the Azores on Trinity Sunday of every year,

take a silver crown to the church to be blessed by the priest, and (usually) a little girl is crowned the queen for that day.

This feast was originated by Queen Saint Isabel of Portgal in 1300 A.D. to honor the poor to whom she, herself, served a dinner on that day.

It is worth notice that this feast, as said, which originated in the royal palace in Lisbon, was taken by the discoverers and first settlers of the Azores and is still very much in evidence in all the nine islands of the Azores.

OUR ARMED FORCES

WORLD WAR I

In 1917 when the United States went to war in Europe, and when the Portugese colony in Hudson was relatively small, nineteen (19) Portugese from Hudson joined the armed forces of the United States.

Of the nineteen who went to war, only eighteen(18) came back. One, DOMINGOS F. FORTES was killed in action in the battle of the Argonne, France.

An example: Fortes had been here from Portugal not quite two years; he could hardly speak more than a dozen words in English; he was still not a citizen of the United States; and he could very easily have asked for an exemption. Called by

the Draft Board, through an interpeter, he said he was living here and was willing to fight for this country. He went, and while his body rests with the rest of the brave in a war cemetery in France, his name appears on our War Memorial Roll of Honor among the names of other Hudson boys, who, like him, gave their lives for America.

WORLD WAR II

On our Roll of Honor in the main hall of the Portugese Club, there are (and the record will show it) one hundred and forty two (142) Portugese or American born Portugese boys and three (3) young ladies who were in the armed forces of the United States. Of these 142 boys, four lost their lives in the battle fields of war: John Sousa, Edward(Rainha) Queen, Jose Neves and Jose Faria; four young men whom we miss in our daily lives, but for whom we pray and so proudly remember.

THE HUDSON PORTUGUESE CLUB INC.
AS IT BEGAN AND IS TODAY

The first Portuguese Club, under the name Hudson Sport Club, was formed in 1919 by a group of Portuguese young men from continental Portugal who lived then in the section of our town known as the Back Bay, with its headquarters on the second floor at 86 Apsley Street. Joao P. Rio was its first President, and its Board of Trustees was composed of Alpidio Barreira, Abilio Augusto and Jose M. Ferreira. The activity of this club was sports. It closed its doors in 1922 when its members joined another group of young Portuguese from continental Portugal, Madeira and the Azores and formed the "Club Portugues de Hudson" (Hudson Portuguese Club, as it is known today) with its headquarters at 49 Main Street where it stayed until 1933 when it moved to its new club house on Riverview Street. Their purpose was to render entertainment, recreation, and good citizenship to all its members, and to create a better understanding between the new arriving Portuguese-speaking people from the mother country, and the American way of life.

And so, the Portuguese Club became a center where the Portuguese of Hudson--young and old--would gather on Saturday night for their outing, dancing, their regional folk dances, and to discuss their problems.

In 1928, the club was incorporated and its members started to look for a better and bigger place that would

serve the club activities--night schools, soccer ball games and a band that was a credit to the Portuguese Club and the town of Hudson.

Late in 1928, it was voted to buy a tract of land off River Street to build a club house, a ball field and picnic grounds.

On September 22, 1933, the club house was inaugurated with the presence of the local authorities, church and other distinguished guests from Hudson and other cities and towns. That culminated, as true, the dream of the Portuguese club members for what they had been longing for so long.

When the new club house was inaugurated, a group of Ladies' Auxiliary was formed within the club that proved to be very helpful to the club. This group was formed under the leadership of the late Mrs. Leonor Almada, Mrs. Elvira Rio and Mrs. Rita Ferreira, together with a pleiade of other good ladies and young girls. They then were certainly a great help to the club, as today, the Ladies' Auxiliary of the Hudson Portuguese Club under the leadership of its President Mrs. Rose Sousa Monteiro, and other active and good ladies, still are a great group of workers to whom the club still is grateful.

To mention the names of those who had worked so hard for the fulfillment of this epic day would be, perhaps, to hurt the modesty of some, and, perhaps, leave unmentioned some who at least did their best for the cause.

The Portuguese Club, it is not the work or the effigy of just one man or group, but the dream and effort of the Portuguese people of Hudson to whom the Portuguese Club belongs and we hope always will belong.

The Portuguese Club, as it stands today, is a monument to the Portuguese race and their stay, marking their passage in Hudson and for which we are proud and Hudson should be proud of.

THE FEAST OF OUR LADY OF FATIMA

It was in 1939 that the Ladies Auxiliary of the Hudson Portugese Club adopted as their patron saint, "NOSSA SENHORA DO ROSARIO DE FATIMA" (Our Lady of the Rosary of Fatima) and decided in conjunction with the club to have a feast every year in honor of the Patron. This, they did that year and every year since, usually in the first part of the month of July.

It consists of a procession from the club to the Church where they attend Mass or religious services, and go back to the club where dinner is served and a band concert all the afternoon of the feast, Sunday. On Saturday night before the feast day, there is also a band concert and a display of fireworks that attract a lot of people to the club grounds.

The present chapel where the Image of Our Lady could be venerated all the year round, was built at the left side of the club entrance by John P. Rio who offered, gratis, his services for the project in 1951.

TWO SOCCER BALL TEAMS

In 1923 when soccer ball was becoming a very popular sport in New England, a group of young men from the Hudson Portuguese Club formed two soccer ball teams, one known as the Hudson Portuguese Club and the other as the Madeirense Soccer Ball Team, as the players on this team were all from the beautiful Portuguese Island of Madeira.

These two teams were friendly, but rivals on the field. They proved to be two very good soccer ball teams that played in the New England Soccer Ball League against the famous Scandinavians of Worcester, the Lusitania Recs of Cambridge and other famous soccer ball teams of Massachusetts, Rhode Island and Connecticut, winning beautiful trophies that can be seen and appreciated at the Hudson Portuguese Club, that very proudly displays there momentos of a by-gone era.

Of those young men of then, today we still see in Hudson Jose Marques, Faustino Mendes, Jose Alves, Carlos Alves, Manuel Miranda, Alexandre Abreu, Jose T. Cabral, Manuel Machado, Olivier Nunes, Jose M. Ferreira.

It may be well to remember that while the Portuguese had two good soccer ball teams, they had no field to play in, and the only way out, was to make one. A committee was appointed by the Club to ask Mr. Lester E. Larkin, the owner of the old Trotting Park (today's Morgan Field), if they could use it for their soccer games. Mr. Larkin gladly gave his permission, but the old Park was in no condition to be

used as a soccer ball field or a field for any other sport. It was then a forest of wood and bushes that would require a lot of work to be done before it could be used. The boys from the Portuguese Club worked it hard and in two weeks' time, they had it cleaned, levelled and in condition to play their games, and, not only they, but others, the football and baseball teams of our schools, taking advantage of the work done graciously, took over.

- EPILOGUE -

A little tired, but still willing, here I end the task that I so gladly took to write "The History of the Portugese in Hudson," and my only regret is that my limited literary skill did not permit me to do a better job as I would like to have done and for which I beg the kind indulgence of my readers.

Ending my history here, it does not mean that the history of the Portugese people in Hudson ends here. No, the history of a people like the history of a nation, never ends. We mortals pass on and soon may be forgotten, but that is not so with the history of the world--that goes on forever.

Before I lay down my burden, let me state here that from the Portugese immigrants of some eighty years ago until today, (some of them that could hardly read or write or knew a word of English) we have Portugese, or from Portugese extraction, men in our Post Office, in our Banks, in our Police force, in our School Departments, a superintendent of our Public Works; factory foremen, store managers, business supervisors, technologists, nurses, men in our Federal and State government, a lawyer, public accountants, school teachers, a Priest, respectable business men, property owners, modest but beautiful homes.

Right here I stop, asking you to pardon me for any omissions that may appear to have been made, and that you can be sure were not intentionally made, and hoping that in a hundred years from now, and when perhaps, no longer Portugese will be spoken at home or on the streets of our town, someone, maybe a son of my great-grandsons that I have today in Hudson, will write it and do a better job than his great-great grandfather.

May God bless the people of Hudson, the Portugese Club and the noble Hudson Historical Society with whom I leave and respectfully ask to accept this, my "History of the Portugese in Hudson."

Hudson, Massachusetts
February XXVI-MDCCCCLXVI

Jose' M. deChaves

First Portuguese in Hudson

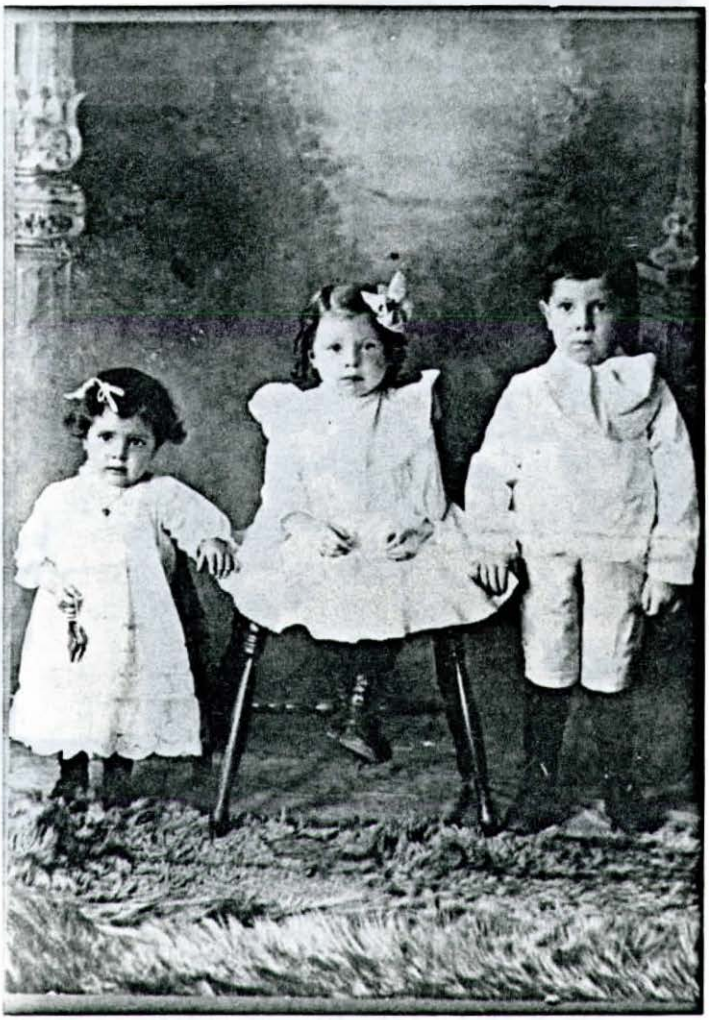
José Maria Tavares
Photo c. 1895. Courtesy of Anthony and John Travers, José and Luiza's sons.

Luiza Glória Nunes Tavares

Photo c. 1895. Courtesey of Anthony and John Travers, José and Luiza's sons.

Luiza Glória Nunes Tavares
Photo c. 1895. Courtesey of Anthony
and John Travers, Jose and Luiza's sons.

First born child, Joseph, with parents, Jose Maria Tavares and Luiza Gloria Nunes Tavares. Foto c. 1895.
Courtesey of Ms. Agnes and Mary Nunes of Cambridge, Mass.



Left to right: Louis Agnes, Mary and Joseph.
Foto c. 1900.
Courtesey of Ms. Agnes and Mary Nunes of Cambridge, Mass.

Left to right: Mary(Mamie), Jose Maria Tavares(father), Louis on father's lap, Luiza Gloria Nunes Tavares(mother), Francis Edward(sitting), Joseph and Louis Agnes. Foto c. 1900.
Courtesey of Ms. Agnes and Mary Nunes of Cambridge, Mass.

Left: daughter, Louis Tavares
Right: mother, Luiza Gloria Nunes Tavares. Photo c. 1924.

Left: mother, Luiza Gloria Nunes Tavares
Right: daughter: Mary Tavares
Photo c. 1920.

Photos courtesey of Anthony and John Travers, sons of Jose and Luiza Tavares.

At the driver's seat of the Model T Ford is John Travers; in the back is George Alves; and outside is Alfred Travers. Alves was from Cambridge, Mass. and the Travers' from Marlboro, Mass. Photo c. 1925.

At the Hudson Portuguese Club during a festivity, Left to right: Billy Falco, Raymond DeSimone, Anthony Travers, Alfred Travers and Pat Ferro, all of Marlboro, Mass. The car is a Champion Studebaker. Photo c. 1939. Courtesey of Anthony and John Travers.

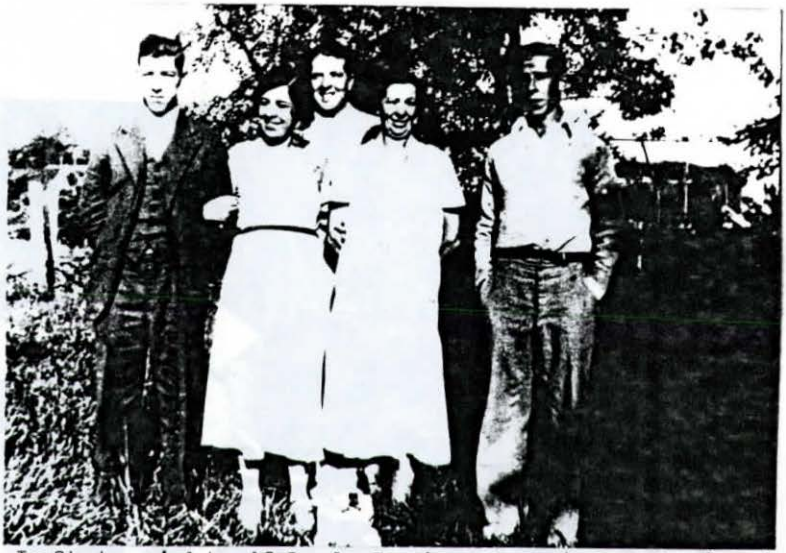
(Sons of Jose and Luiza)
All of the Travers brothers.

Joseph
c. 1912

Francis
c. 1935

John Louis Alfred
c. 1924

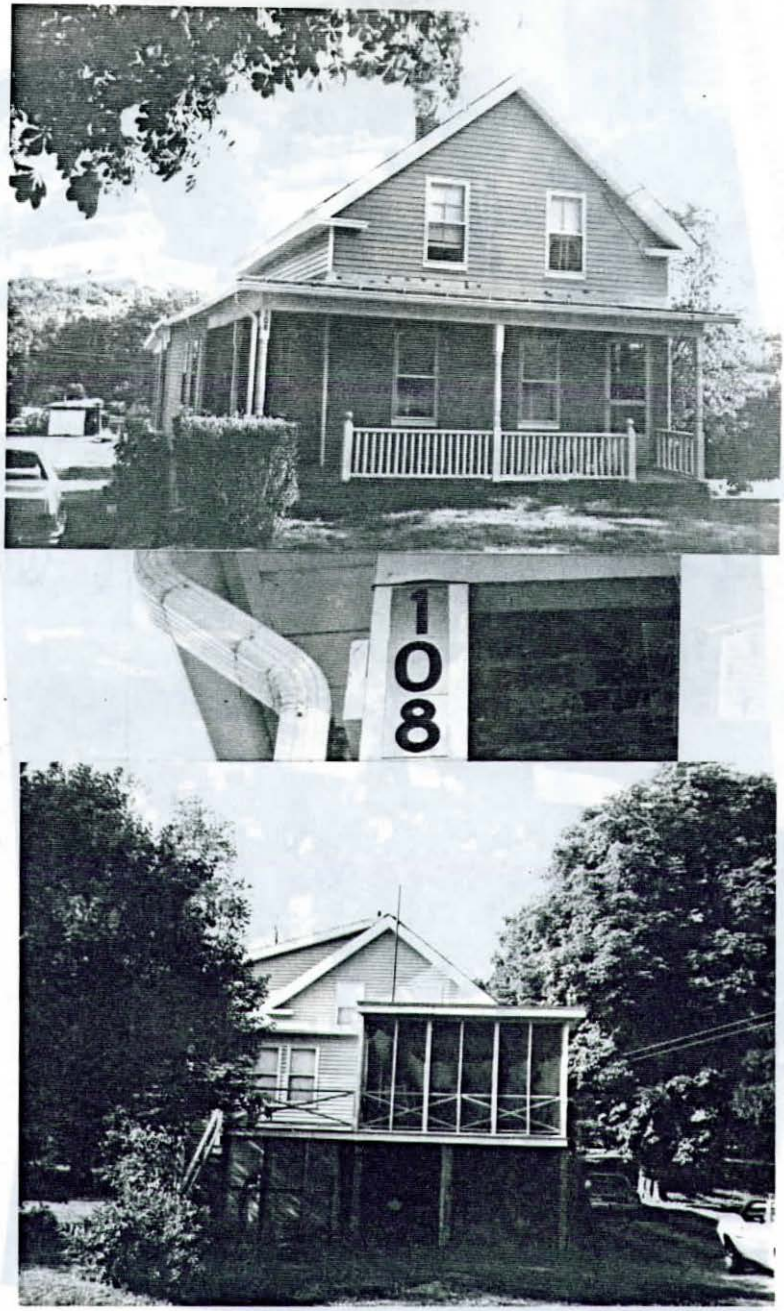
Photos courtesey of Tony
and Johnny Travers.



Left to right: Alfred, Louis, Francis, Luiza(mom), Anthony. Taken at 108 Berlin Rd., Marlboro, Mass, c. 1928.

In photo, among others, Mary and Louis Travers, Agnes Nunes, Charles Alves and Francis Travers. Photo c. 1923. Courtesey of Anthony and John Travers.

Jose Maria Tavares in his back yard at 108 Berlin Road, Marlboro, Mass. On the background stands his wife Luiza and perhaps Francis, one of their two sons who died at age 35. Foto c. 1923.
Courtesey of Ms. Agnes and Mary Nunes of Cambridge, Mass.



The home of Jose Maria Tavares in Marlboro.

John and Anthony Tavares(Travers), the only surviving children of Jose and Luiza Tavares

They explain the whereabouts of certain things, especially the store their father had directly to the left of the house.

Anthony

John

To the exact left of 108 stood the store(where Anthony stands in bottom photo).

Helen & John(Mr.& Mrs.)

Anthony

John Jr.

Miss Mary Nunes Miss Agnes Nunes
Nieces of the Tavares brothers.

José(Joseph) Tavares, the first Portuguese to have come to Hudson in 1886. He is burried at the Immaculate Conception Cemetery, Marlboro, Mass. Later, in 1887 his two brothers, João and Manuel also came to Hudson. Both of them are burried in Hudson's St. Michael's cemetery. They are all from Santa Maria, Azores.

Manuel Travers
Better known as Charles(Charlie) Travers although his real name was Manuel Tavares. He is the brother of José and João Tavares. Photo courtesey of Mr. & Mrs. Frederick Travers of Auburn, Mass.(Frederick is the son of Manuel.) This photo was taken when Manuel was in his sixties, c. 1920's. He is burried at St. Michael's Cemetery, Hudson, Mass., in the Monnette plot. The stone only shows the names of Monnette members(his wife's maiden name). He died in his 70's, c. 1945.

Delia M. Travers
Wife of Manuel(Charlie) Travers. She is burried under the name of Monnette at St. Michael's Cemetery. She remarried after Manuel died. It is estimated that she died in the 1950's. Photo courtesey of Mr. & Mrs. Frederick Travers of Auburn, Mass.

Manuel and Delia had four children. Left to right: Valmore Travers, Angelina Rainha, Gladys Favord and Frederick Travers. The only remaining members are Valmore, in Worcester, Mass, and Frederick in Auburn, Mass. Photo taken on the week of November 3, 1952. Courtesey of Mr. Frederick Travers.

Mr. & Mrs. Frederick Travers in 1983.

At St. Michael's Cemetery stands a stone for the Monnetts, Delia's maiden name. She was the wife of Manuel Travers and here he rests, although no engravement on the stone indicates his presence. Church records verify the remains of all who rest in this grave site.

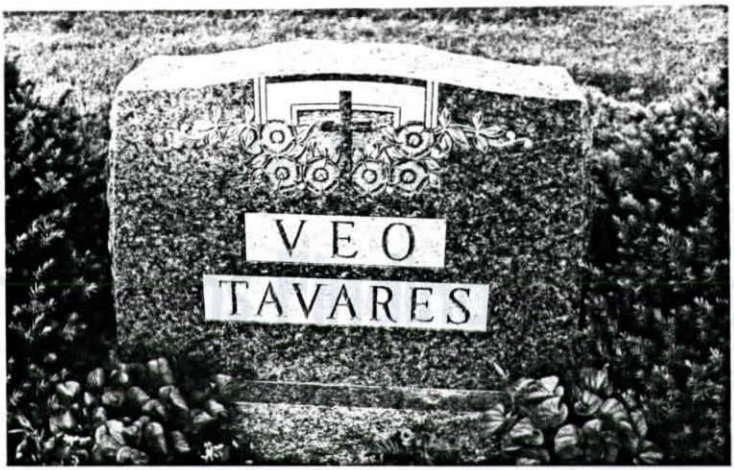
John Tavares

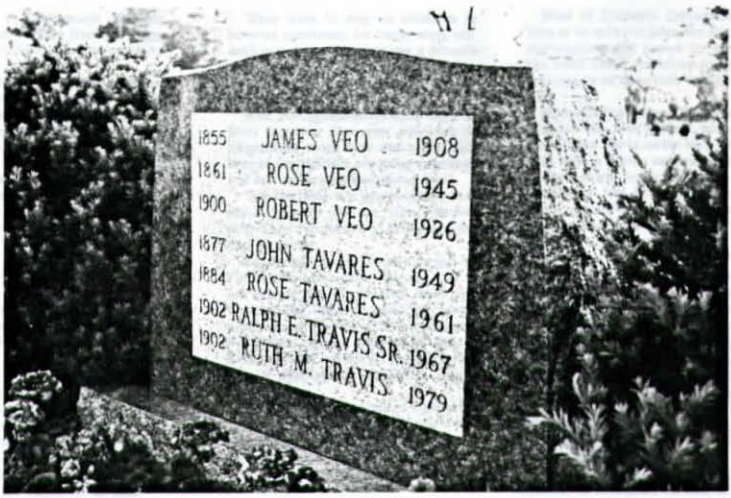
Rose (Veo) Tavares

Rose and John Tavares

Of the twelve children John and Rose had, only five are seen here. (Eight boys and four girls.)
Front row: Left to right: Harold John Tavares, Mae Mary, Clarence,
Back row: Left to right: Hazel Gertrude, Rose Alma Veo(mother),
John(João) M. Tavares(father) and Grace.
Photo courtesey of Mrs. Hazel Gertrude Simko.(Photo c. 1913)

John M. Tavares, Bertha Simko, Rose A. Veo
Photo courtesey of Mrs.Hazel Gertrude Simko.
(Photo c. 1948)





At St. Michael's Cemetery

Hudson's Portuguese-Americans Finding a Voice

By Mary A.C. Fallon
Of the Regional Staff

HUDSON — Townspeople planning ways to pump life into Hudson's sluggish Main Street have been stumped for a theme to jell their ideas.

In their planning, they have forgotten the town's invisible minority — about 6,000 residents of Portuguese descent — who comprise a third of the town's population.

"We never gave it a thought," said Dennis Murphy, chairman of the Front Door Committee, when asked why the committee is not using an ethnic theme in its plans, as many communities have done.

Leaders of the town's growing Portuguese-American community say their people's past reticence is one reason why downtown Hudson lacks the ethnic flavor of Boston's Chinatown or its Italian North End.

Unlike the Portuguese communities of New Bedford, Cambridge, Fall River and Lowell, Hudson is not known as a mecca for Portuguese-Americans, said Alberto Bothelho, director of the Organization of Portuguese American Immigrants Inc., since last November.

"Outsiders don't know we exist; they don't imagine the numbers," he said.

Every year about 60 Portuguese natives from the nine tiny Azores islands 900 miles west of Portugal immigrate to Hudson, says Antonio Chaves of Mundial Travel Agency, 178 Main St. Immigrants range in age from infants to 60 years old, he said. Most come as families from the island of Santa Maria, and 99 percent speak no English.

"They have to rely on relatives to have an apartment for them, shop, etc. until one of the kids acquires a driver's license and buys a car," said Chaves, a former member of Hudson's Board of Selectmen.

Most Portuguese-Americans work in local factories. However, education is emphasized more here and some children of immigrants are going to college and are seeking higher-paying jobs.

"Always there are jobs available that local residents will not take," Chaves said. They are viewed as dead-end jobs with no future.

Hudson has few businesses owned by Portuguese-Americans. Among these are Silva's Bakery, Hudson Meat and Variety, S&F Concrete and the Atlanta, a restaurant serving a few traditional Portuguese dishes, said Maria Soares Kilberg, social worker for the Organization of Portuguese American Immigrants.

The Portuguese-American community is scattered throughout the town, but most immigrants' first homes are tenements on Main, Broad, Houghton, Lincoln, Central and Manning streets, she said....

..."As immigrants, they always have a different view of another land," he said.

"The Portuguese see a lot of American movies and come here under the impression that's how everybody lives," said Mrs. Kilberg.

Most of Hudson's Portuguese come here to be with relatives, she added. And the relatives are known for stretching the truth about American life in their enthusiasm to have their families move here.

Hudson's first known Portuguese immigrant was Jose Tavares, who arrived from Santa Maria on the bark "Sara" in July 1886 in Boston and found work on a Hudson farm, according to a history written by Jose M. de Chaves in 1971. Tavares sent for his two brothers a year later to work on other farms. They were followed by the immigration of Jose J. Braga, who worked in the former Dunn & Green Co. tannery. The immigrants married other Portuguese, sent for family members and friends, and their numbers grew, according to the history.

Jobs were the magnet that drew yesterday's immigrants and continues to pull them here. The Portuguese fishermen and farmers also were seeking freedom from Antonio Salazar's fascist dictatorship, which ruled Portugal for 50 years before the military revolted in 1974 said Bothelho.

Despite the revolution, Portuguese continue to immigrate because of greater educational and job opportunities here, Chaves said.

in SUNDAY TELEGRAM (Worcester, MA), 27 September 1983

Coming from a land where they had no right to vote or speak against the government, some Portuguese-Americans are not accustomed to political activism, Chaves said, but in recent years this has been changing.

In Hudson, underlying uneasiness exists as two cultures rub and fuse, say some Portuguese leaders.

"If I don't scream my head off and tell them how it is, my kids won't get services," said Mrs. Kilberg. She advocates bilingual education and other services for more than 120 children.

Role Misunderstood

OPAI's role has been misunderstood by some as being only an interpretation center for residents of Portuguese descent. While translating is one of the services the non-profit agency offers, it plays a larger role as an advocate for rights in the school and court system, said Dilar Videira, an OPAI social worker.

For the most part, the Portuguese prefer keeping their troubles, even serious ones like child abuse and alcoholism, at home and not seeking outside help, Ms. Videira said.

"We're beginning to feel happy the Portuguese are starting to come here with their problems," Mrs. Kilberg said.

The number of clients using the agency has tripled to 630 in the past few years, said Ms. Videira. The agency was started in 1976 by Jose Moreira of River St., now a law student.

"Advocacy is our most important role, to make people aware of their rights and give them support," Ms. Videira said.

Since 1972, the Portuguese community's other advocate voice has been the Parents Advisory Committee, mandated by the state in 1972, when public schools were ordered to offer bilingual education. Claudinor O. Salomão, despite his imperfect English, has fought loud and strong as PAC's president since 1978. What pushes him is the knowledge that education is a key to less arduous work than the factory maintenance he does at General Motors Corp. in Framingham.

"Most people say Portuguese are hard workers," he said. "Most are laborers. That isn't enough. Today in our society, success is measured by college education. To be a laborer is not a disgrace, but everyone wants the best."

"Non-English speaking kids are not receiving equal opportunities," Salomão added.

Relations with the School Department and especially the School Committee are strained, he said, but they have improved in recent years. In June 1979, PAC filed a suit against the school system on charges that it discriminated and violated the federal Civil Rights Act. In December 1980, the state ruled that Hudson was not meeting the needs of non-English-speaking children.

Later, when Salomão's wife, Maria, was fired from her Hudson teaching job, another suit was filed and the Office for Civil Rights in Boston ruled that the school administration had violated her civil rights. Salomão has filed suit to collect back pay and damages, but this action remains unresolved.

"We need more good will," Salomão said. "In general, teachers are very professional. They care. A few School Committee members go there not as educators, but they go there as racists."

Parents of 19 first-graders last year, Salomão included, deliberately kept their children home from Farley School for four days, protesting the school's combining of first- and second-grade bilingual classes, but the School Department took them to court and won.

Peter Toohey, coordinator of special education, said Hudson is adequately providing for non-English-speaking children with its transitional bilingual education and "English as a second language." The school employs seven full-time speech and language therapists, he said, five more than a community Hudson's size normally would.

However, he said, communications between PAC and the School Department "could certainly be improved."

Toohey described PAC as "extremely active but not militant."

A Wrenching Struggle

The problems faced by non-English-speaking children here mirror the difficulties that adult immigrants face, Mrs. Kilberg said sometimes the frustration of not speaking English lead some children into being discipline problems or taking drugs or alcohol. Sometimes, to be accepted by American peers, Portuguese children will make fun of their own, calling other Portuguese by slang names, Salamão said.

Culture shock afflicts all Portuguese immigrants, Chaves said.

Home and society in Portugal are heavily male-dominated and steeped in the traditions of the Roman Catholic Church. The transition to a society where male and female roles mingle is equally difficult for men and women, said Ms. Videira.

"In the Azores, girls are sheltered. Girls have no rights. They can't date, whereas boys can date when they turn 12," said Mrs. Kilberg.

In her own experience, Ms. Videira said, "girls are torn being brought up in two cultures."

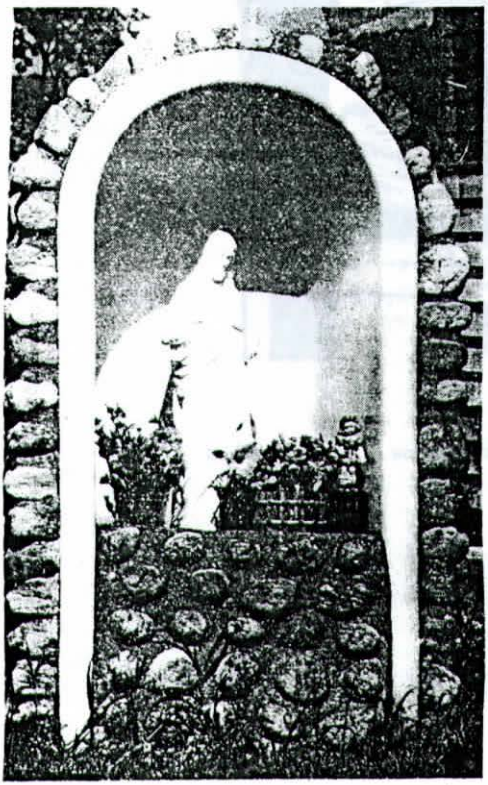
Susan Cabral, a junior at Hudson High School, was queen of the Our Lady of Fatima festival.

"They have to rely on relatives to have an apartment for them, shop, etc. until one of the kids acquires a driver's license and buys a car."

António Chaves

"The Portuguese see a lot of American movies and come here under the impression that's how everybody lives."

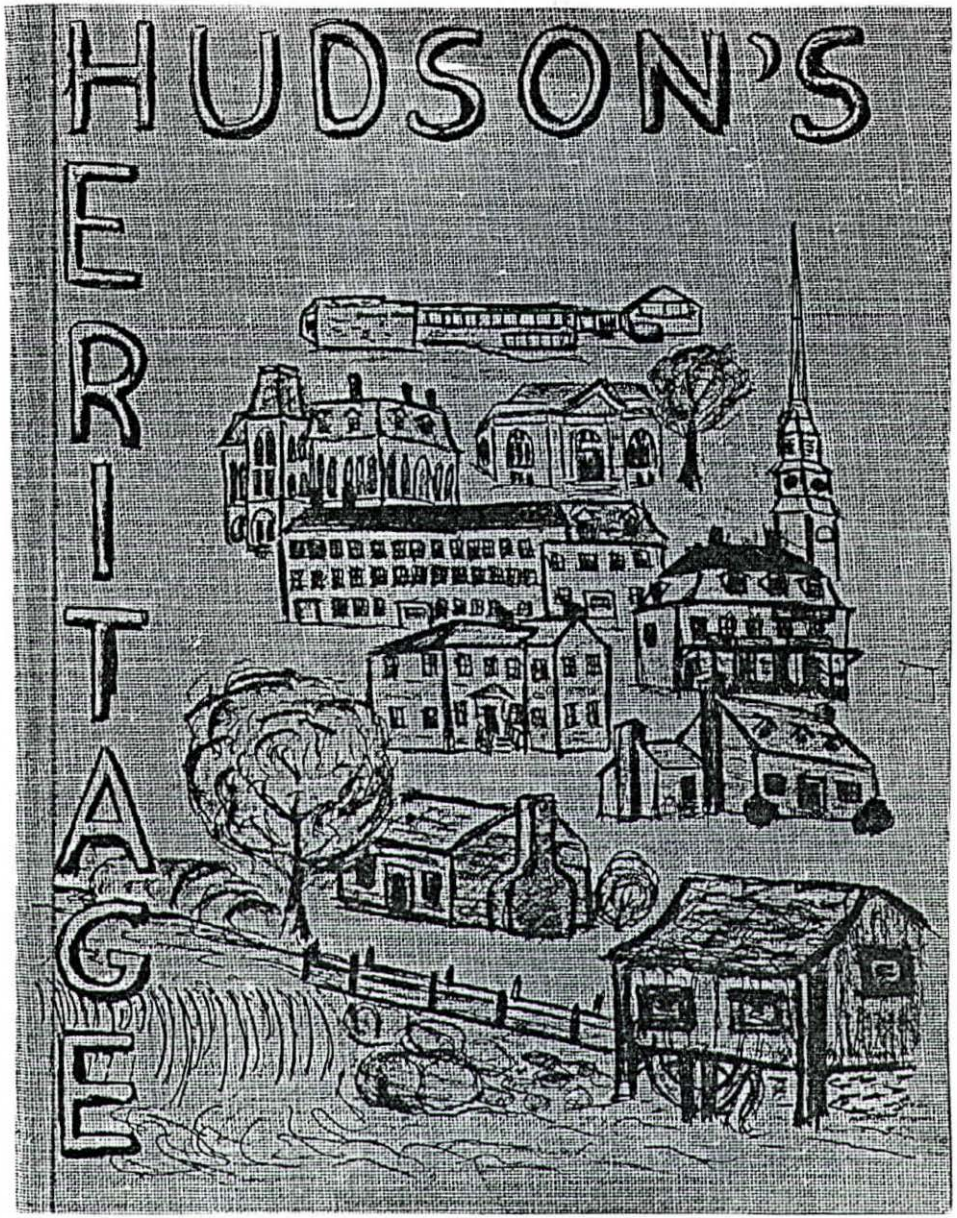
Maria Soares Kilberg (right), children's service coordinator, and Hudson High School junior Lidia Moura.



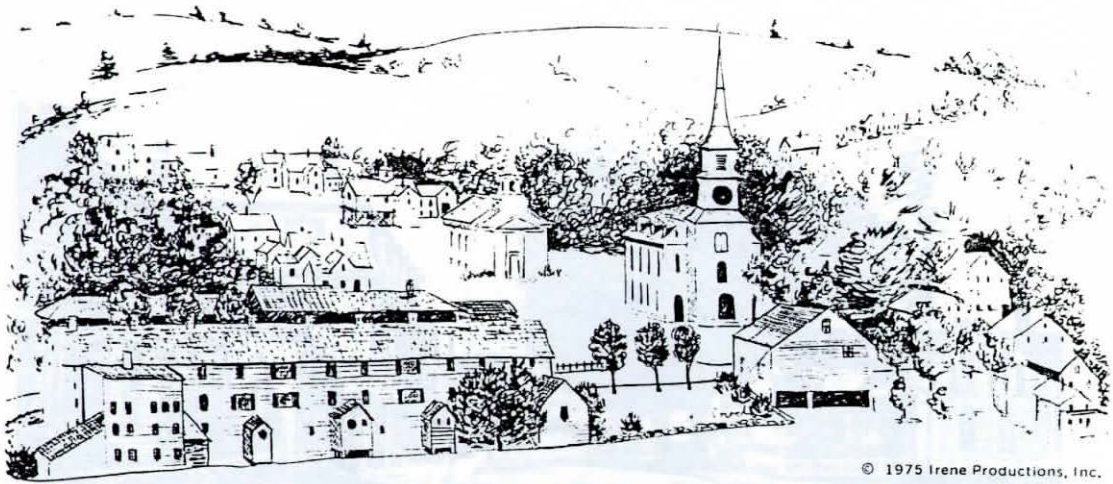
This statue is a familiar figure in the Portuguese neighborhood.

A typical doorway.

Manuel Gomes, a worker at Silva's Bakery.



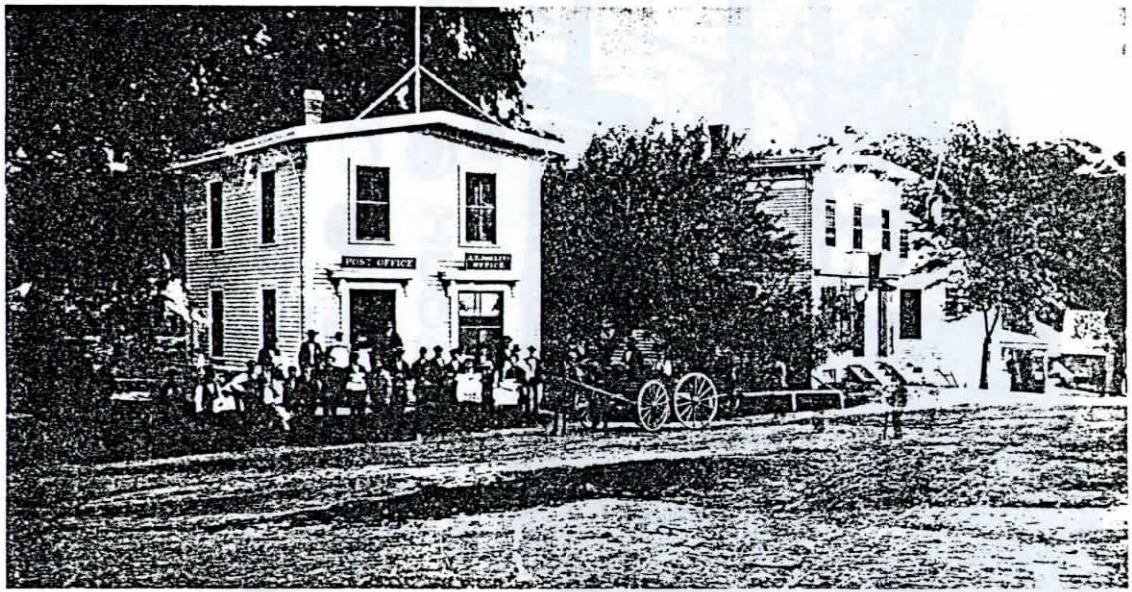
Cover of a very important book dealing with Hudson's past and present. It was written by students and teachers of the Hudson schools (1966).



View from Pope's Hill, 1862. (Feltonville was once the name of Hudson.) Sketch by Beth Dumont

Source: Towns of the Nashaway Plantation, 1976.

Main Street about 1870 from in front of the Town Hall

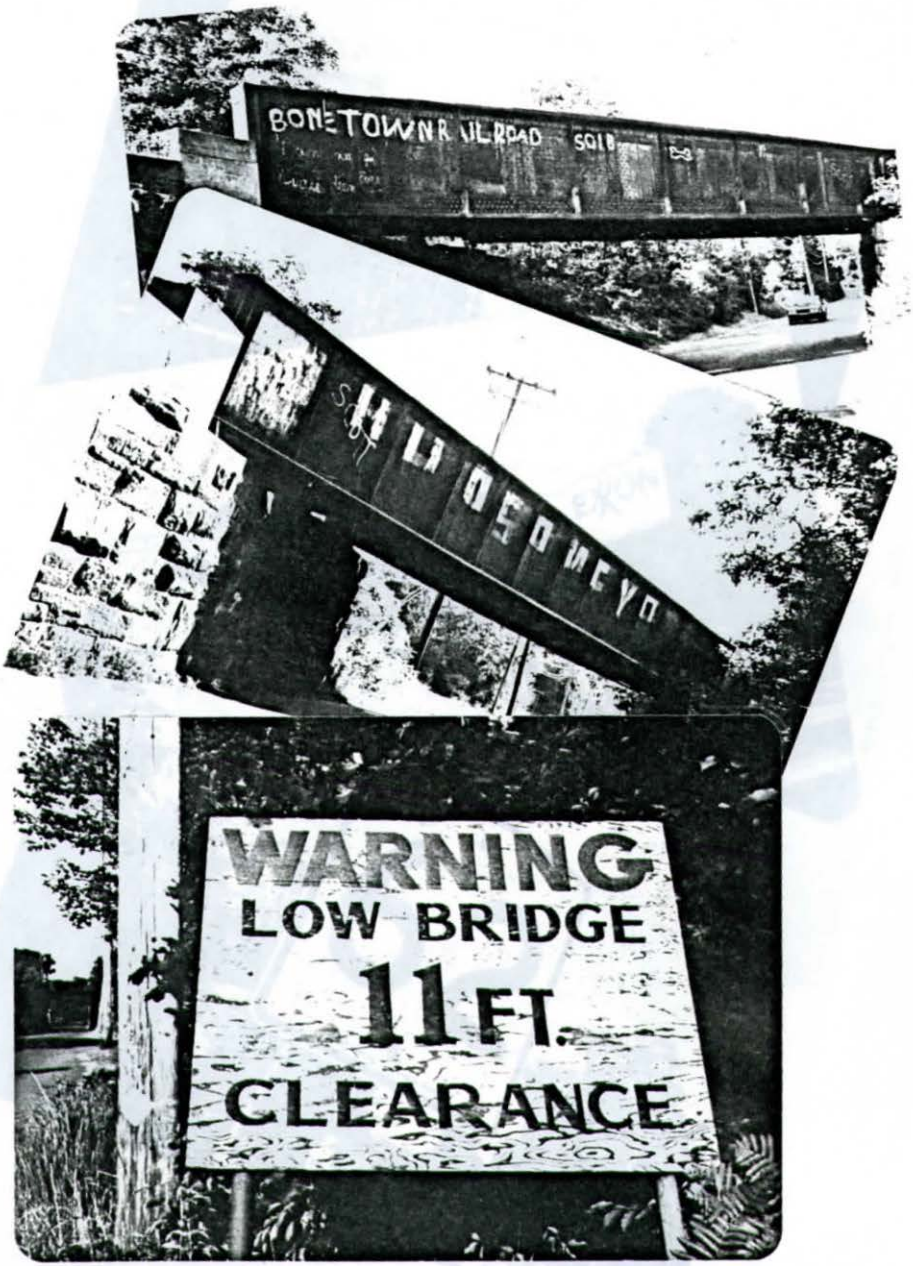


Post Office before the 1894 fire on the site of the present Lawrence Building. Hudson Historical Society Collection

Source: Towns of the Nashaway Plantation, 1976.

HUDSON RD
HUDSON

RIVERSIDE GUN CLUB INC
HUDSON, MASS.


BONETOWN R.R. ROAD
WARNING
LOW BRIDGE
11 FT.
CLEARANCE

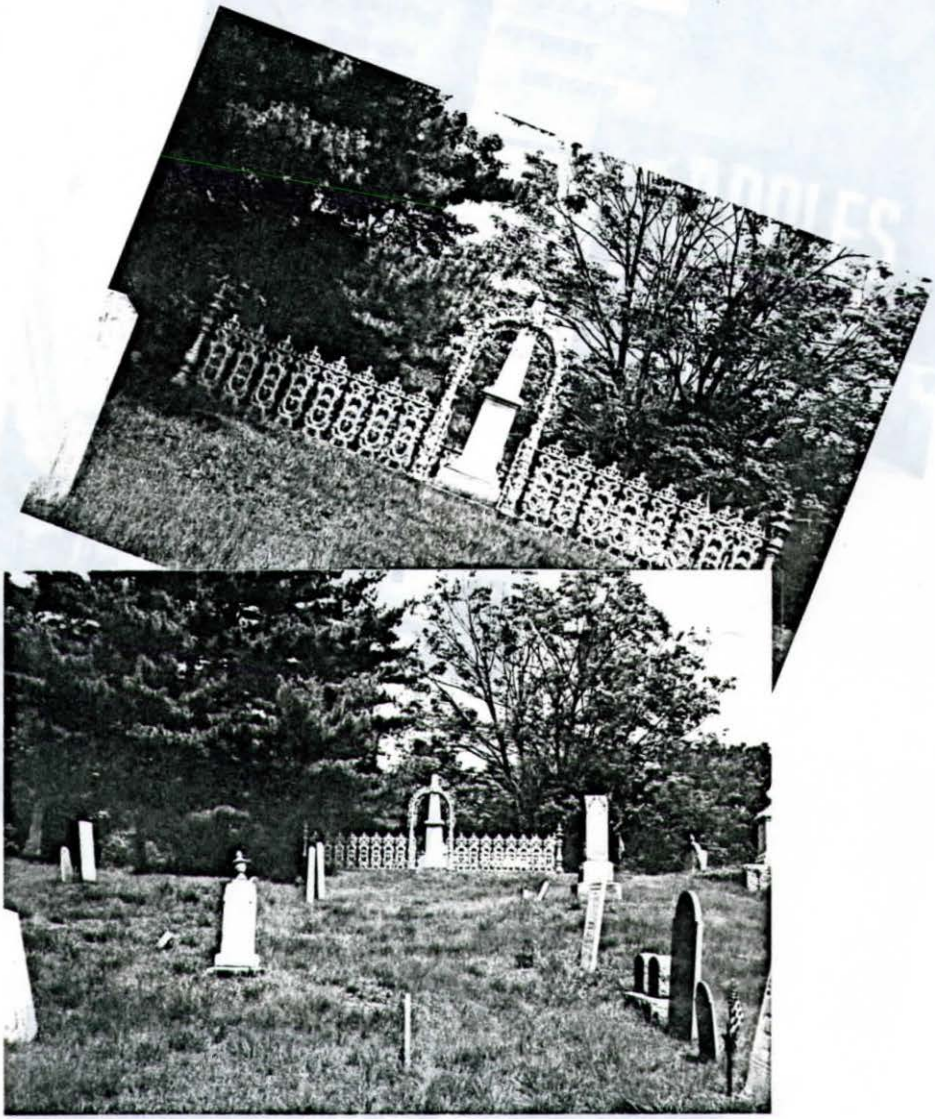
62
EXON

62

Ex-station and home of João Tavares, brother of José. João(John) came to the U.S. in 1887 with his brother, Manuel. Still noticeable is John Tavares' name on the mailbox.

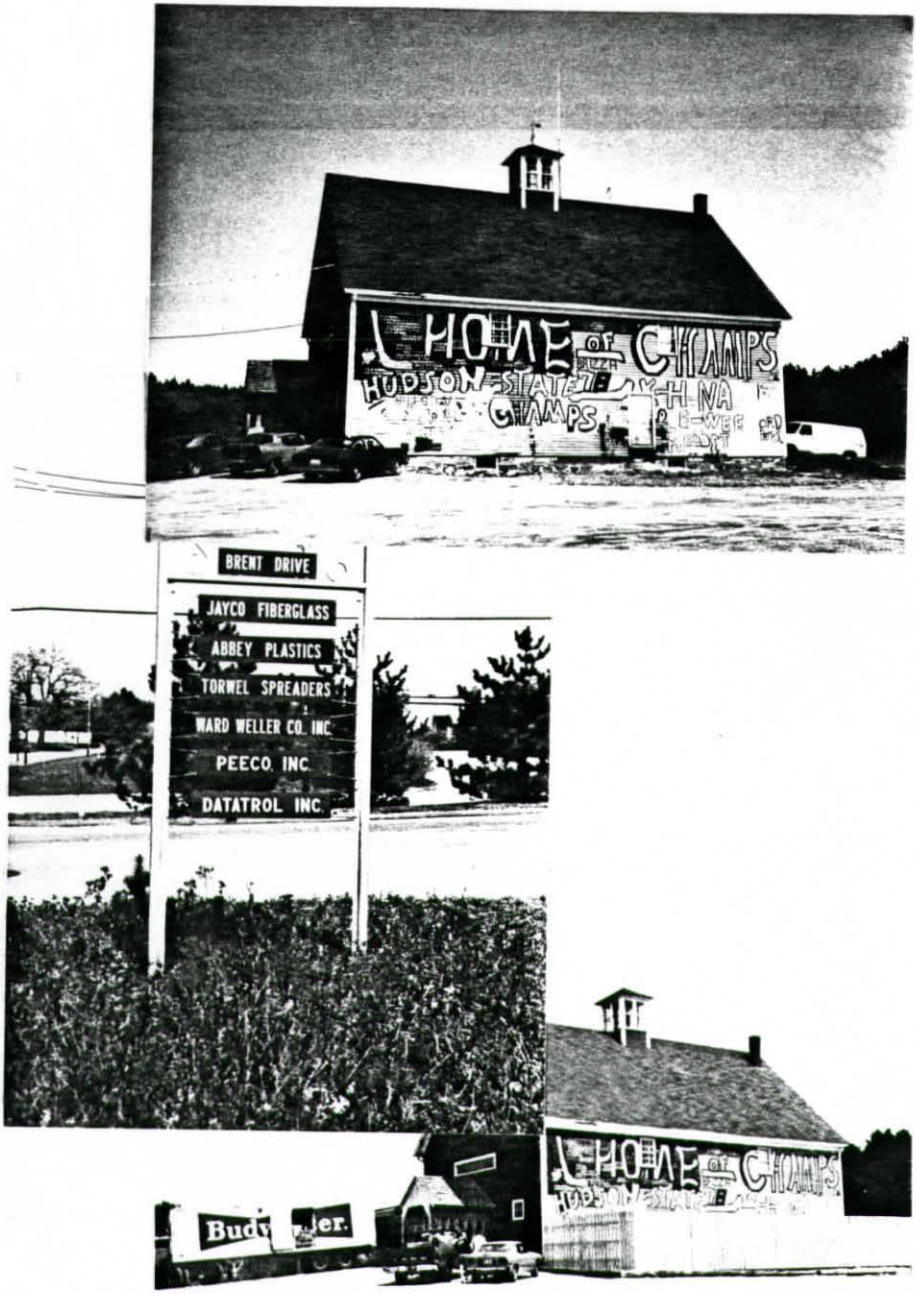
ASSABET MACHINE CORP.
CNC PRECISION MACHINING
• E D M •
CNC WIRE • VERTICAL • GRINDING
JIGS
FIXTURES
485 • 3962
562 • 7992
Colonial
WASH 'N DRY CLEA
COIN OPERAT
Butler's Pizza
FRIED SEA-FOOD
GRINDERS
Honey Farms
ICE CREAM

Whispering Pines
A Condominium Community
ASSABET VALLEY
AUTO PARTS
HUDSON
SERVICE
CENTER
REGULAR
Cassella's
AUTO BODY
RT. 62
Hudson, Ma.
Tel. 562-2550

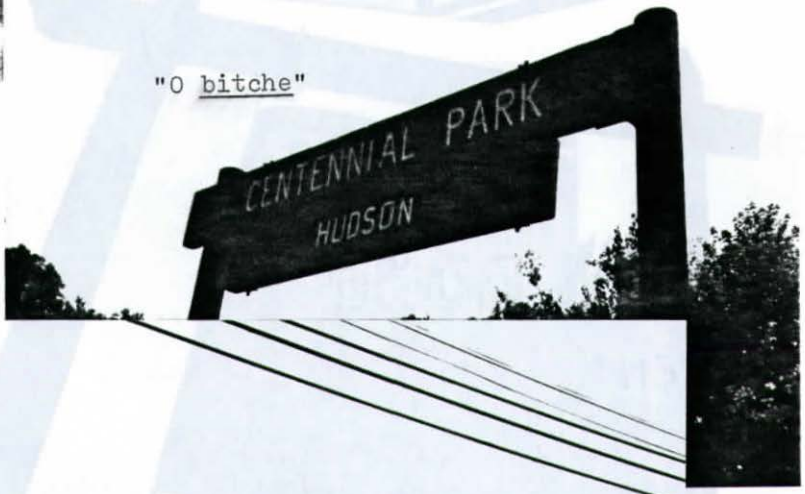


Main Street Cemetery

Gospel Hill area off Main Street.


HOME of CHAMPS
BRENT DRIVE
JAYCO FIBERGLASS
ABBEY PLASTICS
TORWEL SPREADERS
WARD WELLER CO. INC.
PEECO, INC.
DATATROL, INC.
HOME of CHAMPS

"O bitche"



DOG POUND
HUDSON DEPT.
of PUBLIC WORKS
• MUNICIPAL GARAGE
• SEWERAGE TREATMENT PLANT
• DIVISIONS:
WATER
STREET & HIGHWAY
PARK & MAINTENANCE
ENGINEERING
OFFICE
HOURS
MON. thru FRI.
7:30 A.M.-12 NOON - 1 PM - 4:30 PM

HPW

SCHOOL BUS

FOREST AVENUE SCHOOL

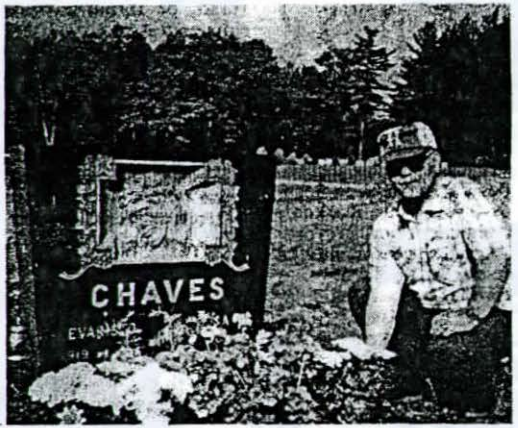
In St. Michael's Cemetery, life size figures.

S. Miguel: o cemitério português de Hudson

Texto e fotos de Adalino Cabral

HUDSON — William Sousa começou por dizer-nos (em português compreensível) que, em português o seu nome é Guilherme. Nasceu em Peabody, cidade com cerca de 3000 (ou mais) portugueses. Reside em Hudson há mais de 20 anos. É filho de Manuel (faialense) e Maria (madeirense) Sousa. O pai já faleceu e a mãe reside É casado com Virginia Prockett. Nome curioso, Prockett. Aconteceu que o pai dela, Manuel Câmara, recebeu o nome de Prockett no barco em que viajou para a América. Coisas da imigração dos velhos tempos. E ficou conhecido pelos portugueses pelo "Proquita".

Guilherme Sousa é comissário do cemitério de S. Miguel, em Hudson. O



cemitério pertence à paróquia de S. Miguel, habitualmente a última morada dos portugueses em Hudson.

Guilherme exerce as suas funções há três anos. Mantém o cemitério limpo, apara a relva. E, enquanto trabalha, pensa em Portugal, onde já foi várias vezes e tenciona voltar.

José Tavares, primeiro português a radicar-se em Hudson jaz no cemitério da Imaculada Conceição, em Marlborough. Nasceu em 1869 e faleceu em 1924. Chegou aos EUA em 1886, quase há um século, vindo de Santa Maria. Um ano mais tarde, juntaram-se dois irmãos, Manuel e João — ambos sepultados no cemitério de S. Miguel, na vila de Hudson. A esposa de José chamava-se Luiza, nasceu em 1870 e faleceu em 1942.

Registe-se. Para a história dos portugueses em Hudson, sobre a qual há ainda quase tudo por escrever.

in Comunidade, 26 de Julho de 1983

Deep-rooted appreciation for something which was an important part of the Portuguese people's lives in their native lands. It is not uncommon to see yards decorated beautifully with flowers and with a statue of Christ or Our Lady of Fatima

COX STREET SCHOOL

O'NEIL

ST. MICHAEL'S CEMETERY

H H S F BALL
HUDSON

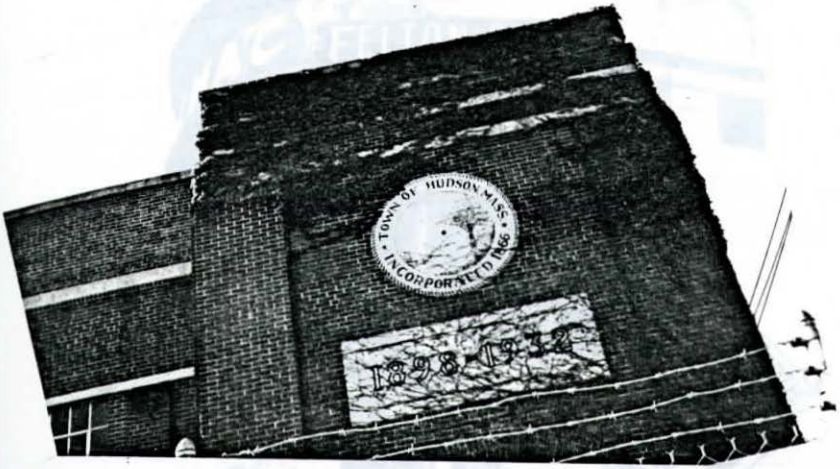
"Aicecrime"

Murphy's
DAIRY
MAID
STEAMED
HOT DOGS

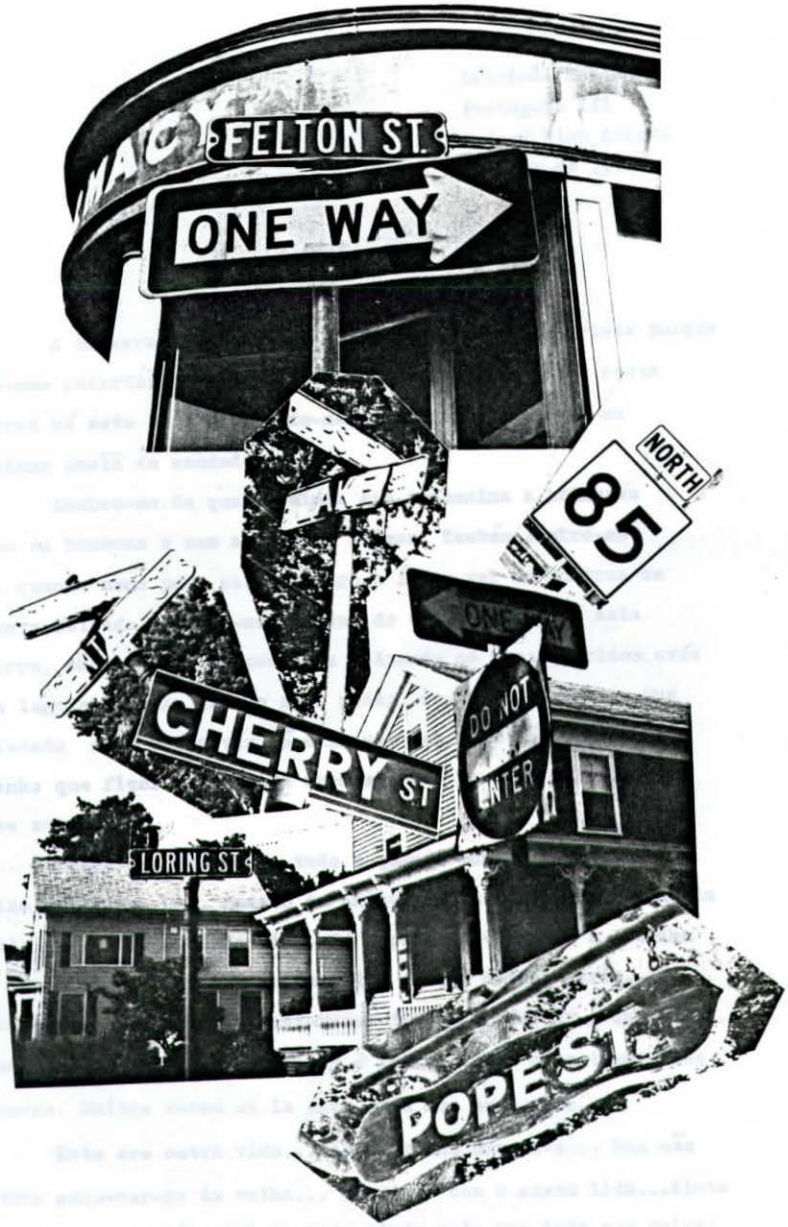
foreign
CAR
SERVICE

Os "chapos".

MARK ENGINEERING INC
HUDSON MANUFACTURING INC
HUDSON COMBING CO.
68 TOWER ST
EASTGATE OFFICE PARK
DYTRIC OPTICS, INC.
ATLAS METAL PRODUCTS
H+B EQUIPMENT CO.
R + R REALTY
SPACE AVAILABLE



Light and Power Department


FELTON ST.
ONE WAY
NORTH
85
CHERRY ST
DO NOT
ENTER
LORING ST
POPE ST

Laurinda Borges
Português III
Hudson High School
Outubro de 1981

SAUDADE

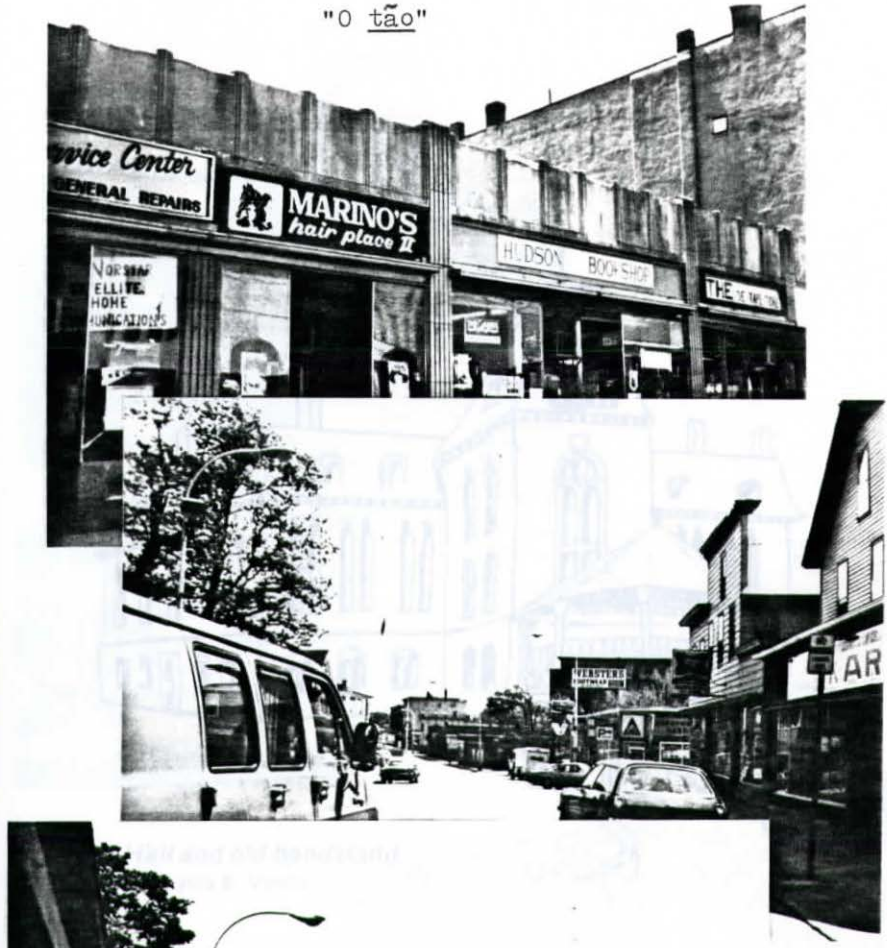
A palavra "saudade" às vezes torna-se muito triste porque fá-nos recordar da nossa vida. Por exemplo, eu estou nesta terra há sete anos e recordo-me de tantas coisas que me deixam cheia de saudades.

Lembro-me de quando ainda era pequenina e brincava com as bonecas e com as minhas amigas. Também lembro-me de quando meus pais saíam comigo e íamos ver as montras em Ponta Delgada. Lembro-me, ainda, de quando vim para esta terra, chorando na despedida e deixando os meus queridos avós em lágrimas... Ao fim de seis meses, meu avô faleceu... Que saudade de o poder ver só mais uma vez, mas não posso e tenho que ficar satisfeita apenas com a memória dele... Que saudade!

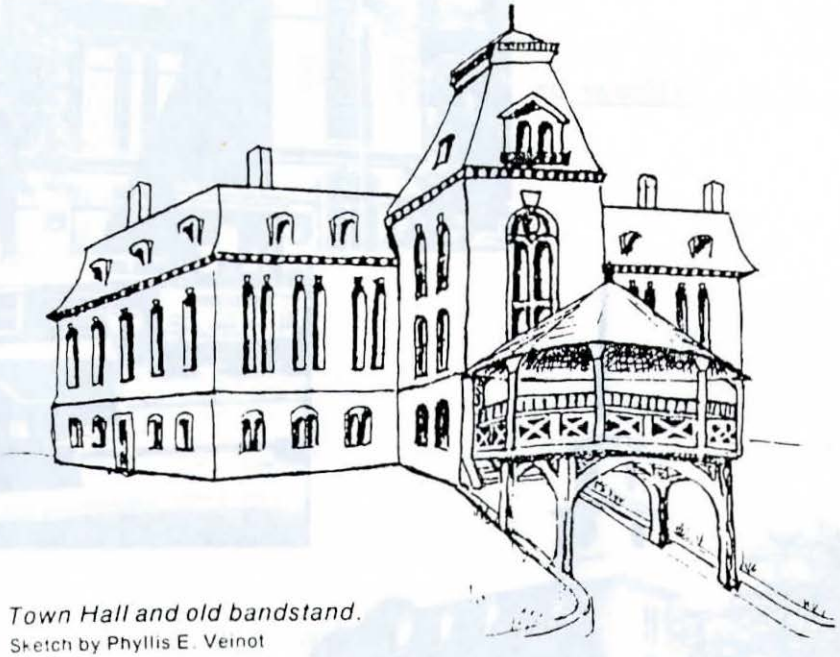
Agora recordo-me de tudo e quando começo a pensar, fico comovida. Ora, quando eu andava em Portugal, não conhecia mais nada. Era a minha vida. Só depois de vir para a América é que comecei a sentir muita falta do que deixei atrás... Íamos para as praias e passavamos tardes a passear pelas matas. Comíamos lá. Íamos às vindimas e festejavamos as matanças dos porcos. Muitas vezes eu ia para casa dos meus avós. . .

Esta era outra vida... Agora tenho uma nova... Mas não posso esquecer-me da velha... Continuo com a mesma lida...Sinto saudades e, de dia a dia, sinto ainda mais por tudo que deixei atrás na minha querida terra de berço...

"O tão"



Main Street



Town Hall and old bandstand.
Sketch by Phyllis E. Veinot

Today there is no longer a bandstand in front of the Town Hall(which is located on Main Street).
Source: Hudson's Heritage, 1966.

"O taunôle"

~ A Maria da Glória Cabral ~

Li os Teus versos - a tua Poesia,
Que admiro e, aqui venho depôr
A Teus Pés a minha Lira, a minha fantasia,
Não de Poeta mas, de admirador.

Sofres, és Poeta... Terás que sofrer
Como Antero, João de Deus, como Bernardim
E outros, que Cantando até morrer
Amaram a Poesia até do fim.

O próprio Camões, o maior, o Rei!
A quem as Musas obedeceram.
Bocage, Junqueiro - Poetas de Lei,
Todos, minha amiga, Por Poetas sofreram.

O próprio Sísifo que morre cantando,
Nem por isso, se cala Pra fugir à sorte.
Nem Cleopatra - Marco Antônio amando,
Nem Inez deixou Pedro. Pra fugir à morte.

Sofrer! é missão neste mundo de enganos.
De ilusões, de chimeras... um triste sudário.
Foi Por isto, Glória, que há dois mil anos
Cristo, Regou de sangue as urzes do Calvário.

Com ternura e cordial afecto, Respeitosamente
Oferece.
José Maria de Chaves
Vale Espírito Santo Santa Maria
27 de Maio de 1966

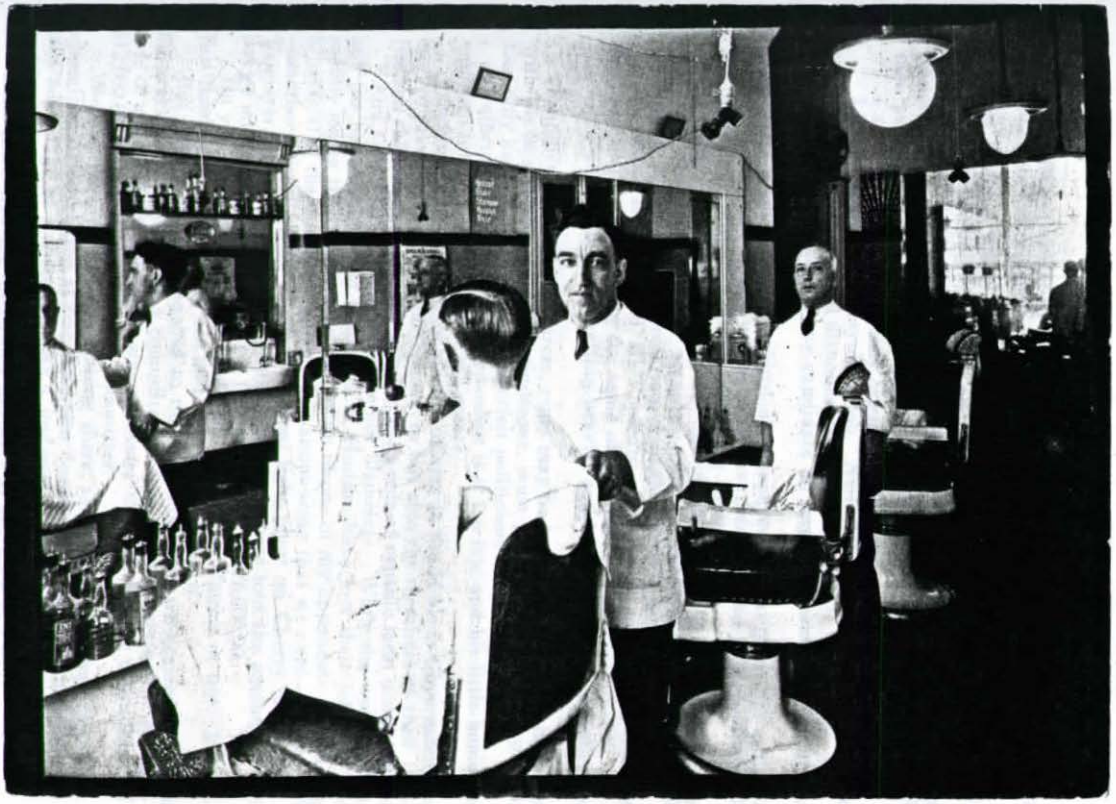
(José Maria de Chaves, 27 de Maio de 1966)

(Courtesey of António Dias Chaves)

Left to right: José Chaves(son), José Maria Chaves(father), Conceição(daughter), Umbelina Sousa Chaves(mother), and Francisco (Frank) Chaves(son). Francelina is missing in this photograph. Photo c. early 1920's. Reproduced in 1983. Courtesey of Tony D. Chaves.

Left to right: "Filha de Maricas do Porto", Conceição(José sister), José Maria Chaves, and another "Filha de Maricas do Porto". Foto c. late 1940's-early 50's: reproduced in 1983. Courtesey of Tony D. Chaves.

Left to right: Conceição (José's sister), José Maria Chaves, and his brother, António. Photo c. 1940's-early 50's: reproduced in 1983. Courtesey of Tony D. Chaves.



José Maria de Chaves(forefront) in his barber shop on Main Street. Photo c. 1940s.

Message of Jose M. Chaves, Candidate for the Office of Selectman at the Annual Election of the Town of Hudson

To My Fellow-Townsmen of Hudson and more particularly the honest voters and long suffering taxpayers of the Town:—

On Monday, March 8, you will have opportunity to vote for the various candidates for town office at the annual Town Election.

You will have the choice of electing a Town Democratic Committee Mannequin; an outmoded 1890 model reactionary partisan, discarded by his own party long ago; a School Boy, or electing me.

I am not affiliated with any organized minority.

I have not promised anyone a job. Neither have I resorted to the questionable tactics of dull and dishonest partisan politics.

I have not threatened any candidate for any office with reprisals if I am elected and holding office.

I carry a hope to the overburdened taxpayers. That great but sadly disorganized majority of the voters, who have been tricked and humiliated by the organized politicians of our town long enough.

It seems that no matter who the candidates for high public office may be, whatever their principles or scruples prior to the election, they certainly undergo an amazing transformation, once they are elected.

No offices are abolished, BUT, plenty of new ones are created, the same old pay-roll patriots holding the same old offices.

The load is constantly getting heavier and heavier, the taxes higher and higher.

Employment is much scarcer, rents may be lower, but the poor taxpayer, with his nose to the political grindstone, must go marching on and on, and God only knows where these counterfeit politicians are taking him.

Unfortunately he will awaken when it is too late and his little home has vanished into the maw of these tax eaters.

It seems to be the style of elected officers in the Hudson Government today, to take care not only of themselves but also the members of their families and remaining absolutely blind to the needs of capable local non-relatives.

And surely our other boards are not blameless. While the workingmen, and the homeowners and taxpayers of Hudson have lost their jobs and are rapidly losing their homes, the henchman of one of my opponents is spending $76,000.00 of the taxpayers' money and announcing that we need—really need —another Diesel motor at the municipal light plant on Cherry Street. Mr. Taxpayer, your heart was gladdened when you were told the amount would not go much more, if at all, above the mere trifle of $76,000.00.

Do you know whether we need that new Diesel Engine or not? I don't. Just think it over. They do not like to be asked about it.

But these same men howled to the Heavens when we decided to buy a fire truck and insisted that a committee be formed to supervise the expenditure of a mere $9000 and felt it was necessary to supervise the expenditure of $12,000.00 by the ill fated W P A committee.

Well, perhaps they had something there, as I understand that a previous administrator purchased at one time two dozen bottles of desk mucilage, to take advantage of a discount. As I understand that happened a year ago, and I am told they are still on the first bottle.

Then there was the obnoxious business of trucking and here again was evidence of making things nice for the family.

Courtesy of Mr. Antonio Dias Chaves, Hudson, Mass., 1983.

The taxpayers feel when they vote money to the W P A that the money will be spent for relief purposes. Think this one over, Mr. Taxpayer. The board gives the trucking, all of it, yes, all of it, to a member of a family who hardly can be described as a welfare recipient. I suppose the board had in mind the old adage—"Charity begins at Home."

Perhaps the most glaring lack of co-operation may be seen in our Welfare Office. It is humanly impossible for one man to do the work properly, and yet because of political differences and interferences, there is to all observers of our town affairs, the unmistakable conviction there is something rotten in Denmark. I don't blame the overworked welfare agent. The servant cannot be blamed for the Master's acts of commission or omission.

But Facts are Facts and we must face them, and I publicly charge that these shocking, disgraceful conditions, whereby certain persons are favored to the detriment of our town, are to be blamed on the majority of our board of selectmen and it must cease.

Ladies and Gentlemen, as a citizen of Hudson, which I have come to love, and where I have derived my living for the last 27 years, a longer period than I lived in my native country, I feel that I have a civic duty to perform.

I would be the last to deprive some needy and unfortunate veteran of just compensation and assistance. My heart is with those brave boys who fought for their country.

However, there is a condition which needs a little thinking. No one wants to talk about it. It is rarely, if ever, brought out at our town meetings. Even our finance committee treats the matter with kid gloves. It is the subject of Soldiers' Relief.

Most veterans are honest fellows, but they have been getting everything they want and have gone after, because they are organized, and are an organized minority, and they certainly have done all right for themselves in Hudson politics, and now they want a majority of the board of selectmen.

Mr. Taxpayer, you could well afford to take a tip from the veterans.

When they want something they organize themselves first.

Then there is another form of Taxpayer, the license holders of the town.

To show the blundering aimless lack of policy of our present board consider the fact that last year we had three different sets of fees on club licenses. Then consider that the same board, man for man, fixed the 1936 rates much lower than for 1937, when conditions are incomparably worse.

Since liquor and beer were legalized in 1932, the price of licenses in Hudson have been increased from year to year, until today they amount to a penalty. The beer and wine licenses have increased over 1932 by almost 500 per cent.

At Lake Boon, a ten-week proposition, the fee has been put at $500, thereby putting four business men out of business. What have the majority of the board of selectmen up their sleeves they are not telling us about?

The idea, they claimed, was to freeze out the undesirables, but a careful check-up reveals a different situation.

The record of the board of selectmen, perhaps I should say the working majority of the board of selectmen, is as barren and dismal as can be found anywhere, and the astounding part of it is they take their official position so lightly.

I believe it should take a competent official all his spare time to oversee his duties in order to properly discharge them, and yet we have the strange spectacle of one of our selectmen, since he was first elected to office, seeking six other public offices, either elective or appointive. No bristles about that desire.

I have another opponent who thinks he can run three important jobs at once, in addition to the strenuous duties of teaching his flea hound to grin at Republicans and growl at Democrats (using his own expression when I say that).

We are now faced with one of our largest budgets in the history of Hudson.

Every department and board is asking for more money than in previous years and in spite of the fact that Hudson has lost its major industry.

Where do they think they are going to get it if the taxpayer has no job and no money to pay his taxes?

That is a sad question.

I certainly favor, and I understand that Hudson has to take care of its needy, its sick and its unfortunates.

However, I have a plan formulated for discouraging the Gold Bricks and Ne'er-do-wells, and the habitual loafers, who are willing to idle their lives away without any attempts to pull themselves out of their difficulties.

There are those who are very much in need of help, and there are those who insist that the Town, the State or the Federal Government owe them a living.

The majority of the board of selectmen has consistently coddled this latter element. The majority of the board has constantly interfered with the welfare agent for political and other reasons.

This must stop.

I believe that a systematic and thorough check-up of all welfare and soldiers' relief cases (without prejudice to the needy) can effect a saving of $10,000.00 or $15,000.00 per year to the town.

As for the Police and Fire Departments, I believe in civil service. I would, in all cases of vacancies, cast my vote for the highest ranking person on the list, and you can depend upon me, that I will be fair to the departments.

As for new industries, I believe the town must make an honest attempt to be fair to both the manufacturer and to labor.

We want no sweat shops, neither do we want a group of laborers who insist in getting all the profits out of the enterprise.

We have an unusually good town, cheap power and light rates, good water, good schools and mostly good people.

We should unite to give any manufacturer seeking a new location a hearty welcome, loyal support and a lower tax rate.

We can do it if we organize for those purposes.

We should strive to attract business not drive it away with nonsensical talk.

As for the W. P. A., I propose to spend the town's money only upon worth while projects.

I believe in competitive bidding wherever possible, and where it may not be possible, I believe in a fair distribution among local merchants and other business concerns.

This has not been done in the past, as our merchants and business men have learned to their sorrow.

I pledge myself to you taxpayers and voters of Hudson to my platform which follows, and I might say in passing, it is the first platform offered to you by any candidate for the office of selectman.

Make no mistake; I propose to live up to it.

1. That I will not attempt to appoint myself to any official position, nor will I run for any other public office, or be a candidate for any appointive office during my term.
2. That I will not attempt to appoint any relative to any town office.
3. That I will devote all my spare time to carrying out the duties of my office.
4. That I will vote to appoint the highest ranking member on the list in case of a civil service vacancy.

5. That I will vote to appoint only persons fitted by experience and character to non-civil service positions.
6. That I will personally conduct a sweeping investigation of the Welfare Department and make a report thereon to the townspeople.
7. That I believe, if the conditions are as I suspect and have reason to believe, that prosecution of chiseling and grafting welfare recipients, will effect a saving to the town of $10,000.00 to $15,000.00.
8. That under my administration the veterans will receive their just deserts, no more, no less.
9. That I will make a thorough survey of the liquor situation and be fair to all and partial to none.
10. That I will strive to get able-bodied persons on relief back to private employment as soon as possible.
11. That I will strive to place the police and fire departments back on the same efficiency they were on prior to the administration of the present board of selectmen.

In closing I defy my opponents to tell the public what they intend to do. Will they dare to make these same unequivocal promises, when they are hogtied to a ring or clique? I very much doubt it, but I would like to hear from them, and I believe the public feels the same.

We have been told for years that local politics are non-partisan. Is it so?

Make no mistake. Taxpayers of Hudson, we have been governed by a clique, a rule-or-ruin outfit, by an inside ring, which strives only to beat the other gang, and that you, Mr. Taxpayer, are **the forgotten man.**

Do you really want another veteran, another Town Democratic Committee Yes-man, and a henchman of the ring on your board of selectmen?

Do you really want another who represents the "Thou Shalt Not" philosophy? One who, in spite of all and in default of better material, is again representing the so-called clique? A person who voted consistently against Sunday movies and who hates any form of public amusement?

Not if you are awakened to the crying need for immediate action.

If you realize what I have stated is true, if you believe I have the courage of my convictions and will serve the town faithfully and well if elected to the high office to which I aspire, then give our town and yourself a chance for better government for Hudson by electing your candidate, Jose M. Chaves.

In effect this will throw me into a den of wolves, but remember I will be trying all the time to represent you and give a good account of myself for a better town government.

Sincerely submitted to the voters,
JOSE M. CHAVES

No. 9 Franklin St.,
Hudson, Mass.

"O Ultimo Do Ano: Como tinhamos noticiado, teve logar a festa de entrada do novo ano, no nosso club, que correu deveras animada.

Pelo que ai virmos, é com gosto que dizemos que a nossa colonia ali se encontrava quasi na sua totalidade e muito se devertiu.

A ceia que foi servida desde as 10 horas ate a meia noite era o que de melhor se podia esperar e que temos a certesa satisfez a todos. Durante toda a festa,a orquestra do nosso grupo dramatico com Mrs. Maria Jose Abreu, ao piano, rendeu bela musica da nossa terra que bastante agradou, dando-se animadamente e estando o sallao da dansa apinhado de pares.

Houve dansas a Americana, a Portuguesa, e aonde teve logara ilustre vassoura, bem como a desejada Chambarita, que teve pouca vida, devido a uns mal entendidos que bastante lastimamos.

Devemos de dizer que e pena que depois de uma comissao trabalhar tanto para levar a efeito uma sempre haja quem por mal cumpreencao, deite a perder a seu bom trabalho e tenha que marcar nodo-as-numa festa de familia e que so devia ser para Portugueses.

Porem, temos a certeza que isso se ha-de evitar para outra vez bem como temos a certeza que apesar desses pequenos arrufos...[jornal destruido nesta parte principiando com frase diferente que segue] ...que houve a nossa jente nao deixara

por isso de ir ao nosso club, pois que em festas animadas como aqueas, alguma coisa de anormal se deve esperar, e por isso-se lhes dar desconto.

Agradeceno a comissao dessa festa, a gentileza do bilhete que-nos foi oferecido desejamos cumprimentar los pelo bom successo da sua festa, bem como ao sr. Joao Cabrito Monteiro, pela explendida ceia que preparou nessa noite a que tanto agradou.

HOJE A NOITE

Tera logar no nosso club um "lunch" oferecidoas socias do nosso club e pelos mesmas, fazendo parte do comissao, as seguintes enhoras: Adelia Palatino, Ester Chaves, Adelaide Chaves, Conceicao Filip e Deolinda Sousa. Pedimos as senhoras socias do nosso club, para se nao esquecerem de ir ao nosso club, hope a noite.

DESCRIMINACAO?

A descriminacao e uma falta de educacao, e outras veses e um insulto. Ao dizer-mos isto temos em vista a proceder de aqueles que sem razao a nosso ver, baixaram presso de licensa de alguns clubes, e deixaram que o nosso ficasse com a mesma finta que todos tinham a ana passado. Que abaixa-sem a presso de licensas o levantase, eram contas...[jornal destruido nesta parte principiando com frase diferente que segue] ...discriminacao para com a

nossa raca out outra qualquer, isso e que-se nao deve tolerar sem ao menos levantar protesto.

E pena que aos membros da junta de "Selectmen" desta vila haja alguns pouco esculposos para com as racas a que eles nao pertencem, mas que e egual-e-se-nao-melhor, a raca deles.

Sabemos que a direccao do nosso club, fez todo o possivel para corregir esse engano que "suas excelencias" cometeram, mas de nada valeu, os homens ja do alto do seu trono, tinham dado a sentenca que condenava o nosso club a pagar mais 50 dollars do que outros dois clubs aqui da vila. Na classe em que suas Senhorias, "Racial Clubs(?)" ficam tambem o club Italiano e o Lathuino, agora os outros, esses ficam em classe mais alta, seuas Senhorias assim o entenderam, para salvacao de financas na sua administracao e honra de firma.

Porem sabemos de quem foi a culpa, e, e dever dos Portugueses em Hudson e que tanto tem trabalhado para que-se acabe com estas descriminacoes, marcalos, e quando eles nos pedirem o nosso voto, dar esse voto aquem nao sabe distinguir Racas, mas sebem ter e considerar a todos no mesmo nivel.

E ainda para mais eronia da sorte, estes Senhores, sao os que nos ajudarmos a colocar no poleirinho de aonde agora eles cantam.

Porem, ha sempre umdia de ajuste de contas, e nos ca os esperamos odia nao esta longe.

DOMINGO

Desejamos chamar atencao dos socios do nosso club, para a sua sessao de domingo proximo, em que a nova diressao deve tomar posse do seu cargo. Bem como para a semana daremos os nomes das novas oficiais que...fazer...[jornal destruido nesta parte, praticamente ao termino das noticias].

in Hudson Daily Sun, Friday, January 3, 1936, Page 2.
(Portuguese News Section, by José Maria de Chaves)

"Foi no ultimo domingo que tomou posse do governo do nosso club, a nova diressao e que durante este ano corrente, tera a seu cargo os distinos da casa Portuguesa em Hudson.

Nao nos resta duvida de que a nova diressao, como a antiga, fara o melhor que poder pelo interesse e bem estar do club Portugues, por que assim e necessario, e por que assim tem de ser.

Sabemos quanto traalho e preciso para bem desempenhar essa missao, mas tambem sabemos que essa diressao sob a Presidencia do sr. Antonio Lage, se nao poupará a sacrificios, como sacrificios teem feito todos esses que para o club tem trabalhado.

Os elogios so se devem dar quando o trabalho esta completo, mas confiando nesses homens que agoro tomam sobre si a responsibilidade, e nosso dever de Portugueses, ajudalos, fazer com que a sua tarefa seja mais leve, é assim mais uma vez provar que todos os Portugueses de Hudson, estao com o futuro do club Portugues, tendo em mira o seu progresso.

JOSE T. CABRAL

Ja mais passará sem ser lembrada a passagem pela presidencia na diressao do nosso club, a figura amiga do sr. José T. Cabral o Tavares que com a sia diressao, tanto trabalhou este ultimo ano para o club Portugues.

Nao e um elogio banal que desejamos dao ao sr. Cabral

e a sua diressao, mas sim, em apresso do seu bom trabalho e dos seus companheiros, prestarlhe a homenagem divida, agradecer-lhe sinceramente, a sua correcta conducta, os sacrificios que fez da sua vida particular e do seu negocio, para tambem bem servir os Portugueses de Hudson e do seu club.

Jose T. Cabral, viveu o ultimo, mais para o club do que para a sua familia e o seu negocio; porem, temos a certeza que ja mais outra diressao trabalhou mais do que a que acaba de sair, acabando a seu ano, a velha diressao pode orgular-se do bem e bem do seu trabalho, tendo tambem a certeza que Portugueses de Hudson ja mais os esquecerao, restando da nossa parte, para com a velha diressao, a maior admiracao para com a mesma, um sincero desejo, de que agora atendendo ao seu negocio particular e descansando do mesmo no seio da sua familia, a colonia Portuguesa, sempre bema dirõ. Pois bem hajam os que tambem e de vontade trabalham.

LIGA CIVICA

E na proxima terca feira que tera a sua sessao, a liga civica de Hudson, e para a qual vao ser avisados os seus socios e socias. Pedimos que nao faltem a esta sessao, pois que temps varios assumptos a tratar, bem como pedimos aos Portugueses que ainda se nao filiaram na mesma, o fassam, pois que como todos devemos perceber, dela se deve esperar muito para o bem da nossa calonia neste Estado.

Com a uniao da nossa calonia, so temos a ganhar, e sem essa uniao, muito pouco podermos obter.

PORTUGUESES

Nao vos esqueca de ir ao nosso club sempre que o possas fazer, e agora e nosso dever ir cumprimentar a nova diressao e assim com a nossa presenca dar-lhes a coragem necessaria para o seu alto cargo.

DOENTES

Tem passado bastante mal de saude esta semana, o jovem Jose T. Rego, filho do nosso conterraneo sr. Antonio Tavares do Rego, da rua Houghton.

Continua a melhorar, mas ainda no Hospital de Marlboro, a sra. Marcelina Jardim, esposa do nosso amigo sr. Francis Jardim.

Tem passado mal de saude devido a uma constipacao que apanhou a nosso amigo sr. Antonio Pereira, continou do nosso club, e figura muito estimada por todos que o conhecem. A todos desjamos rapidadas melhoras.

MUITO TRISTE

O que aqui dissemos a semana passada com respeito ao que julgamos ser descriminacao para com o nosso club por

parte das autoridades, julgando que metia uma lansa em Braga. Ate aqui muito obrigado lhe ficamos pelo recado, mas desejamos pedir ao informador que devia traduzir o que dissemos mais fielmente para nao cair em rediculo.

Nao temos vergonha do que escrevemos, nunca, e agora, ainda menos, pois que o fizemos pagando por um direito que julgamos assistir a nossa raca e a bem do nosso club. So lastimamos que um Portugues seja tao miseravel e se tornar informador, e ainda falso. Descanse senhor, que nao nos fez mal algum, nem tambem aliviou a sua miseria, nos somos responsaveis pelo que dizemos e escrevemos, e a prova e que ainda hoje dizermos que julgamos um erro praticado contra ao club Portugues de Hudson a questao de licenca. O que nunca for-mos nem sabemos ser e informador alcoviteiro. Se o informador tem inveja do que fazemos, porque nao faz tambem alguma coisa alem do alcovite?

CAMPANHA DA CELA

Esetamos enformados de que se encontra bastante doente a ilustre socia honoraria e constante companheira do nosso club, que desde o dia 28 do p.p. devido a uma "indegestao" segundo diz o seu medico, nunca mais comeu nem bebeu pinga. Tem sido incansavel no tratamento da doenca que se se ve ser-grave, o seu enformeiro assistente, que a nao perde de vista e velando por ela a toda a hora, mas nem assim ha esperancas de a salvar. A sua morte sera um lance bastante sentido, mas que fazer?

Ela que ofana de ser socia honararia do club, estava prompta sempre com o seu "Minhau" agora alem de que nao fala, ja nao conhece ninguem, ela que sempre respeitou o nome da sua casa aonde vivia, esta perto a perecer, e quem ira tomar o seu logar ainda se nao sabe. Que o seu Deus a melhor, sao os desejos de todos que a conheceram, que-se morre nunca mais haverá egual a socia honoraria como aquela.

in Hudson Daily Sun, Friday, January 10, 1936, Page 2.
(Portuguese News Section, by Jose Maria de Chaves)

PORTUGUESE CLUB OFFICERS APPEAR BEFORE SELECTMEN

Board Request Translation of Story Which Appeared in Portuguese Section of Hudson Daily Sun

Hudson--Four members of the Portuguese Club appeared before the board of selectmen to explain a news story which appeared in the Portuguese news section of the Hudson Daily Sun on January 3 relative to the liquor license of the Club.

The column is written by Joseph Chaves, past president and co-founder of the club, who was present with the officers of the club last night before the selectmen. Those appearing were Tony Lage, president; John Nobriga, vice president; and Manuel Miranda.

The column is written in Portuguese and a translation of the story was presented to the board. Mr. Chaves told the board that his opinions which appear in the column are not necessarily endorsed by the club or the Daily Sun.

He told the board that he was delegated by the former president, Jose Cabral, to appear before the selectmen several weeks ago to protest against the fee which the club is assessed. The club has an all-alcoholic license for which it pays $300. Mr. Chaves claims discrimination because the fee of national fraternal clubs of Hudson were given a $50 reduction for their

licenses, making a fee of $250.

After the story had been translated Mr. Chaves expressed his regrets if the article offended any of the board. He, however, maintained that he thought the difference in fee was unfair.

The title of the piece is "Discrimination?". A translation of the piece follows: "Discrimination is a lack of education and other times an insult. Saying this we have in mind the procedure of those that without reason which we can see lowered the price of licenses of some clubs and left our club with the same rate that all the clubs had last year. That they lower or increase the price of the licenses is their business but I believe that the intention of discriminating against our race or any other is something we shouldn't tolerate without raising protest.

"It is too bad that some members of the board of selectmen of this town are very little scrupulous towards races which they don't belong to but are just are good, or better, than some of their own race.

"We know that the directors of our club did all they could to correct the mistake that their "excelencies" made but to no avail. The selectmen from their high throne had given the sentence that condemned our club $50 more than other two clubs of this town.

"On the class that their honors put our club, "racial club" was also the Italian Club and the Lithuanian Club but

the others stayed in a higher class. They saw fit to salvage the finance of the administration in honor of the firm.

"But we know who is at falt and it is the duty of the Portuguese of Hudson who have worked so hard to end discrimination to mark them and when they ask for our vote to vote for those that don't know how to discriminate races but to consider all on the same level. And, moreso for the irony of fate these men are those that we helped to put on their high step from where they are swinging now.

"But there is always one day of reckoning and we are waiting. The day is not very far off."

in Hudson Daily Sun, Saturday, January 11, 1936, Page 1.

JOSE R. CHAVES IS BURIED AT ST. MICHAEL'S

Funeral Held This Morning; Portuguese Society Bearers

Hudson--Funeral services for John R. Chaves, 120 Houghton Street, were held this morning at St. Michael's church with a solemn requiem mass celebrated by Rev. Fr. Jeremaiah O'Neill of Roxbury. Burial followed at St. Michael's cemetery.

The bearers were Francisco Figueiredo, Antonio Monteiro, Jose Monteiro, Jose Braga, Antonio Cabral, Jose Perry, all of Hudson. The honorary bearers, all members of the Portuguese Society, were John P. Rio, Antonio Lage, Francisco Moreira, Francisco Machado, Arthur Reis and Manuel Nordello.

Mr. Chaves died at the home of Mr. & Mrs. John Furtado with whom he made his residence, Sunday night. Death came suddenly as the former rubberworker was planning to return to his native island, Santa Maria in the Azores. He was 44 years old. He had resided in Hudson for about 16 years.

He leaves his wife and four children, all of the Azores; and four cousins, Jose M., Maria C., John M., and Francisco J. Chave. The first three reside in Hudson, the later in Cambridge.

Funeral Director Michael E. McNiff was in charge of the arrangements.

in Hudson Daily Sun, Wednesday, April 22, 1936.

[Jose Maria de Chaves falando sobre o Imperio em Saugus, Massachusetts que realizar-se-ia domingo, 5 de Julho de 1936.]

"...entre amigos e conterraneos passar um dia de "Imperio" à moda da nossa terra, aonde se nao vende nada, mas como na nossa terra, em dia de "Imperio" na baltará comer feito à moda da nossa terra. Para nós marienses, nada e necessario explicar, todos sabemos os costume regional em Santa Maria, e quem ha ahi da nossa terra, que se nao lembra de dia de "Imperio" da nossa terra?

Para os que nao sao marienses, mas que sao Portugueses, ali ha a mesma boa asseitacao, o mesmo cordial acolhimento que-se estende a todos.

Ali, nao haverá bandas de musica, mas haverá os folioes, as violas e guitarras, e os descantes regionais Portugueses, que em dias como este, valem ainda mais que outra qualquer coisa.

Este dia de "Imperio" é mariense, feito por os marienses e para eles, porem sempre ali temos visto Portugueses de toda a terra Portuguesa, e sabemos que sao ali bem asseitos, pois que ali, nao ha nomes nem individualidades, mas sim Portugueses.

in Hudson Daily Sun, Friday, July 3, 1936, Page 3.
(Portuguese News Section, by Jose Maria de Chaves)

2 CANDIDATES NOW IN FIELD FOR ELECTION

Jose M. Chaves and James J. Sousa In Selectman's Race

Hudson--Two candidates Jose M. Chaves of 9 Franklin street and James J. Sousa of 9 Loring street, are circulating nomination papers for the office of selectman at the annual town elections.

Mr. Chaves is a native of the island of Santa Maria in the Azores and has resided in this country for 27 years. He conducts a barber shop on Main street, opening it in 1928. From 1911 to 1926 he was employed at the Brett factory. He was active in the organization of the Hudson Portuguese Club and the erection of its club house several years ago. He has been active in politics for many years. Last year he ran for the post of Park Commissioner and drew 530 votes. He stated he will conduct his campaign on a non-partisan basis. He is a member of the Hudson Eerie of Eagles, the Redmen and several Portuguese societies being president of the Port. Cont. Union of America. He is listed in the town book as 42 years old.

Mr. Sousa is the son of Mrs. Rose C. Sousa of 9 Loring street. He attended local schools and was a prominant

athelete, playing hockey and football. He was captain of Hudson High's 1929 football eleven. In 1930 he attended Bucksport (Maine) Academy. He received his bachelor of arts degree from Cornell College, Mount Vernon, Iowa in 1935. While at college he was a member of Alpha Chi Epsilon, the college's dramatic club and a representative of the Student Social Committee. He attends school at Boston [University].

in Hudson Daily Sun, Tuesday, January 12, 1937.

HUDSON DAILY SUN

One Will Be Our Selectman

Veteran Democrat Neophyte Campaigner

BOARD S
OFFICIA
ELECTIO

OFFICIAL SAYS POLICE CELLS

SCHOOL SUPERINTENDENTS ARE

STEAMROLLERS

Left to right: Glazier, Drinkwine, Sousa, Chaves.
in Hudson Daily Sun., Sat., Feb. 27, 1937

in Hudson Daily Sun, Sat., Feb. 27, 1937

in Hudson Daily Sun, Sat., Feb. 27, 1937

...PARA SELECTMAN

Encontram-se proptos para serem entregues na secretaria desta vila, para reconhecimento de assinaturas, os papeis de nomeacao de Jose M. Chaves, concorente a selectman na proximas eleicoes de marco.

Apraz-nos aqui registar e agradecer, a boa vontade os Portugueses nos tem mostrado para que concorramos a esta posicao, a mais elevada do municipio. Nao temos a serteza de genhar, por ninguem a tem, mas temos a serteza que com ajuda dos Portugueses, temos muito boas probabilidades de genhar.

A frente da nossa campanha temos a honra de já contar bons Portugueses e dedicados amigos da nossa colonia, como temos tambem alguns nao Portugueses, e contanda com a totalidade do nosso voto e o apoio moral de todos os Portugueses de Hudson, nao nos resta duvida que seremos eleito.

Prometemos a nossa colonia, promover uma campanha limpa e seria que honre o nome da nossa colonia, e uma ves eleito, ter em mira, os interesses do povo de Hudson, e dar a nossa colonia, o direito a que ele tem jus, e até aqui, nao tem obetido.

in Hudson Daily Sun, Friday, January 15, 1937, Page 2.
(Portuguese Section News, by Jose Maria de Chaves)

...JOSE M. CHAVES

Foram entregues no secretaria desta vila, na ultima segunda feira os papeis de nomeacao, devidamente assinados, de Jose M. Chaves, que assim fica concorrente ao cargo de Selectman. Contamos com a apoio de todos os Portugueses, e podemos dizer que antevemos a victoria da eleicao para este cargo.

Estamos organizando uma pleiade de trabalhadores para uma campanha séria e limpa, contra os nossos adversarios, e para isso temos ja uma grande forsa a trabalhar, contando entre estes, vultes em destaque na vila de Hudson, Portugueses e nao Portugueses, esperando que hoje à noite a Liga Civica nos de o seu valioso apoio, depois de tomar em consideracao, quem melhor nos pode servir. Esperamos ter a oportunidade, de explicar aos nossos Portugueses o andamento do nossa campanha e as vantagens que ja-nos foram oferecidas.

in Hudson Daily Sun, January 22, 1937, Page 2.
(Portuguese Section News, by Jose Maria de Chaves)

"HEATED FIGHTS ARE
PREDICTED FOR ELECTIONS"

Organizations Are Meeting Nightly
Preparing Campaign Strategy;
Interesting Contests Loom on
Horizon

Hudson--Shrouded in secrecy, the organizations of party and non-party candidates for public office are holding nightly meetings to prepare for elections on Monday, March 8. Heated contests loom in several offices and hard campaigning is predicted by observers.

The Democrats under the Citizens' Progressive Club and the Republicans under the non-Fartisan banner are expected to mail endorsements of their respective candidates the latter part of this week.

The most interesting contest appears to be the four-cornered race for the office of selectman. The four candidates are Jose M. Chaves, Louis P. Drinkwine, Dr. Frederick P. Glazier and James J. Sousa.

Chaves has been an active participant in the affairs of the local Portuguese colony and has been directly responsible for naturalization of many of these residents. He states that he will address local voters over the air befor the election and plans to mail his platform to voters this week. In past

In past years,he has been a candidate for public office.

Drinkwine is endorsed by the Citizens' Progressive Club. He has served as a member of the board of fire engineers for several years and is now seeking his first elective office.

Glazier has been active in politics for more than a score of years and has held various town offices. He is present town moderator and besides being a candidate for selectman he is also seeking re-election as moderator.

Sousa is making his first bid into town affairs. He is the youngest of the candidates. He is a graduate of Cornell College, Iowa, and is now studying law at Boston University.

An exciting contest is expected for the post of public works commissioner, with George A. Brothers, incumbent, opposing Albert F. Shortsleeves.

The Sun offers its columns to the candidates, not for propaganda purposes, but to present themselves to the public. The Sun will print biographies of all candidates who submit them to this paper before Friday noon.

in Hudson Daily Sun, Wednesday, March 3, 1937, Page 1.

"TWO ASPIRANTS FOR SELECTMAN
OFFER PLANKS"

Chaves and Drinkwine
State Platforms to Local Voters

Hudson--Two candidates for the board of selectman, Jose M. Chaves and Louis P. Drinkwine, announced today the platforms on which they are seeking public office. Mr. Chaves has distributed circulares, containing his appeal to local voters and is scheduled to speak on Sunday afternoon at 1:30 o'clock for 15 minutes over WMEX Boston, bringing the radio into use in local politics for the first time.

Mr. Chaves' platform follows:

Chaves Platform

That I will not attempt to appoint myself to any official position nor will I run for any other office, or be a candidate for any appointive office during my term.

That I will not attempt to appoint any relative to any town office.

That I will devote all my spare time to carrying out the duties of my office.

That I will vote to appoint the highest ranking member on the list in case of a civil service vacancy.

That I will personally conduct a sweeping investigation of the Welfare Department and make a report thereon to

the townspeople.

That I believe, if the conditions are as I suspect and have reason to believe, that prosecution of chiseling and grafting welfare recipients will effect a saving to the town of $10,000 to $15,000.

That under my administration the veterans will receive their just deserts, no more, no less.

That I will make a thorough survey of the liquor situation and be fair to all and partial to none.

That I will strive to get able bodies persons on relief back to private employment as soon as possible.

That I will strive to place the police and fire departments back on the same efficiency they were on prior to the administration of the present board of selectmen.

Mr. Drinkwine's platform was briefly presented as follows:

My only reason for running for the office of selectman is to work for the interest of every citizen of Hudson, regardless of race, creed or political affiliations.

My tenure, if elected, will be one of hinest effort to put Hudson back on the bright side of life where it rightfully belongs and this can be accomplished if everyone will lend a hand to the various departments of our town.

in Hudson Daily Sun, Friday, March 5, 1937, Pages 1 & 2.

On the headlines of Hudson Daily Sun, Tuesday, March 9, 1937: GLAZIER TAKES TWO POSTS. He became Selectman and town moderator.

The following depicts the candidates for slectman and the number of votes that they received:

Louis P. Drinkwine	(C)	1089
Jose M. Chaves	(I)	247
James J. Sousa	(I)	81
Blanks		72

Other Portuguese named people during this election for various offices are as follows:

Franklin C. Estes (I), for Tree Warden, second place with 521 votes.

Antonio A. Coito (C), for Town Planning Board, fourth place with 736 votes.

Joseph Alves, for Cemetery Commission, fourth place with 384 votes.

in Hudson Daily Sun, Tuesday, March 9, 1937, Page 1.

Left to right: José Maria de Chaves, Jr., Francelina, José Maria de Chaves, Sr., Conceição, Francisco(Frank). Foto: c. 1965. Courtesey of Frank Chaves. Reproduced in 1983.

José Maria de Chaves
Photo c. 1960s.

RECORDAR É VIVER

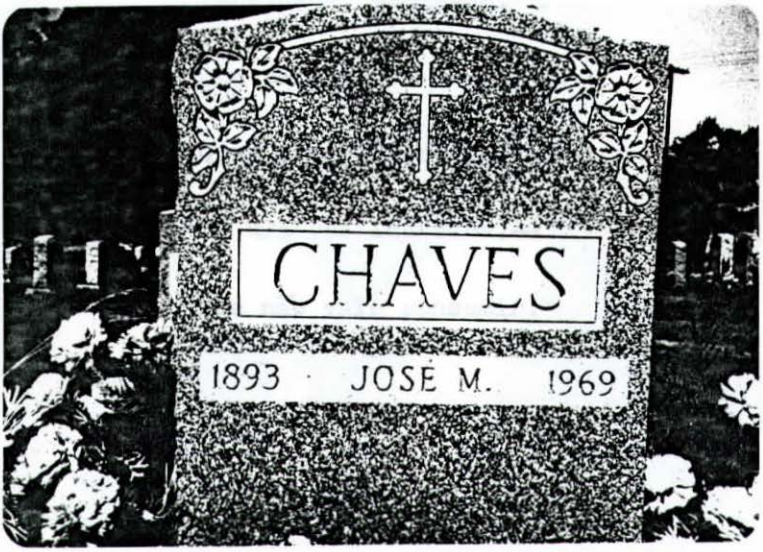
Recordar outros tempos desta Quadra linda,
Longinqua, e teno-a alegria, nos bafeja.
Sentindo rosoar na nossa alma, ainda
Canticos d'entao, lá, na nossa igreja.

"Descei, O'Celeste Luz" cantando em coro
Voses que ao imenso do teribulo se mixturavam.
Coracoes alegres que, agora, em choro
Regam as saudades que entao plantara.

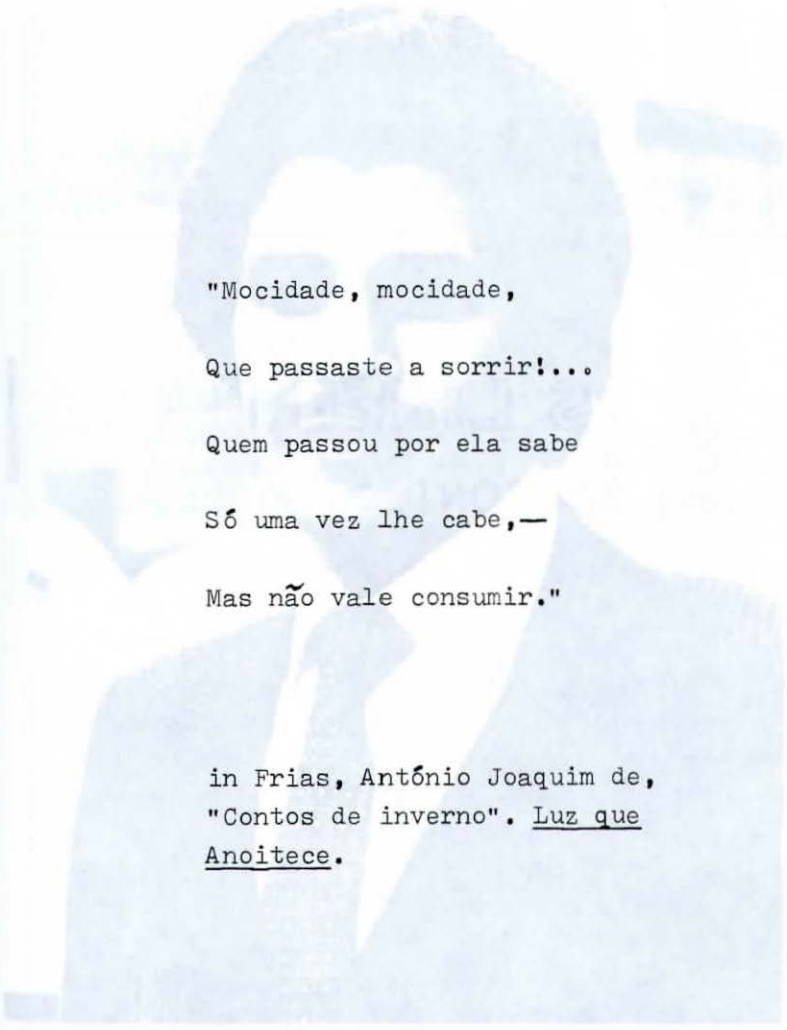
E, agora, sim, já ao anoitecer,
Quase ao por do sol, ao fim da jornada.
Seja-mos alegres, se recordar é viver
Os anos felizes - outra Festa, passada.

À minha esposa, Natal de 1965
José Maria de Chaves

(Courtesey of António Dias Chaves)



Born in Santa Maria in 1893, José Maria de Chaves immigrated to the United States in 1911 at age 18. He died in 1969 and rests at Saint Michael's Cemetery in Hudson, Mass. "Deus lhe dê eterno descanso".



"Mocidade, mocidade,

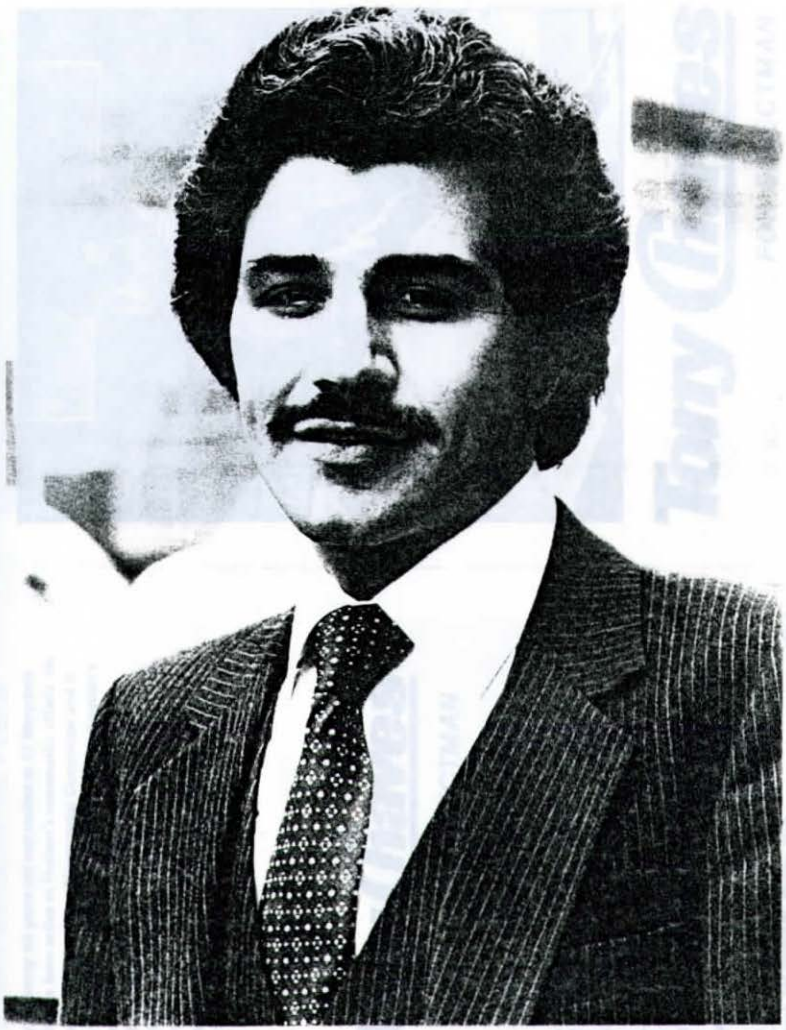
Que passaste a sorrir!...

Quem passou por ela sabe

Só uma vez lhe cabe,—

Mas não vale consumir."

in Frias, Antônio Joaquim de, "Contos de inverno". Luz que Anoitece.



Antônio Dias Chaves

TONY CHAVES,

A Qualified Candidate . . .

Tony is twenty six years old and resides at 17 Marychris Drive. He has been active in Hudson's community affairs. He is a member of the Hudson Bicentennial Committee and is helping to prepare plans for the celebrations of our nation's two hundredth birthday. Tony was a co-founder of the Holy Ghost Society and of "Portugal 73" radio program on WORC. Tony is also a member of the Hudson Portuguese Club, the Massachusetts Teachers Association and the National Education Association. He is a veteran of the United States Army and is currently employed as a teacher for the Framingham Public Schools.

ELECT

Tony Chaves

SELECTMAN

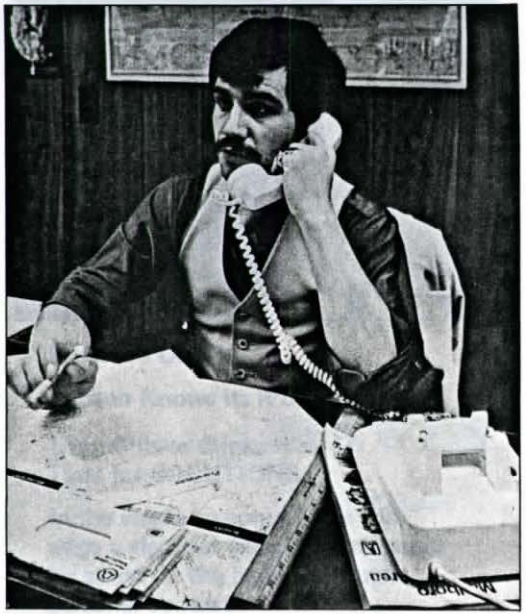
– TOWN ELECTIONS, MAY 10, 1976 –

"I WANT TO HELP ELECT TONY CHAVES"	If you want to help elect TONY, fill out the attached card and send it to:
NAME _____	
ADDRESS _____	
HOME PHONE _____ BUSINESS PHONE _____	The Tony Chaves Committee 164 Central Street Hudson, Mass. 01749
I WILL HELP:	
____ Leaflet ____ Phone ____ Drive ____ Canvass	Or call: 562-3338

Robert A. Durand, 164 Central St., Hudson, Mass.

2

THIS YEAR THERE *IS*
A BETTER CHOICE . . .



Tony Chaves

FOR SELECTMAN

TONY CHAVES IS RUNNING FOR SELECTMAN BECAUSE HE FEELS THERE'S WORK TO BE DONE ON:

- Hudson's Traffic Problems
- Development of a Long Term Solid Waste Disposal Plan
- Hudson's Municipal Space Problem
- Property Tax Reform
- Industrial Development
- Proposed Charter Revisions

Issues are Old Hat . . .

Hudson Knows its Problems.

Tony Chaves thinks it's Time for SOLUTIONS.

In the weeks to come Tony will wage a vigorous campaign, stressing his stand on the issues, through personal contact.

Look for TONY.

HUDSON NEEDS LEADERSHIP.

HUDSON NEEDS TONY CHAVES.

TONY CHAVES

- Married to Sally Chaves
- Travel Consultant for Mundial Travel in Hudson
- Past Member Hudson Board of Selectmen
- Member Hudson Elks
- Member Hudson Portuguese Club
- Member Board of Directors of O.P.A.I., Inc.

YES, I Want To Help!

Name:_____

Address: _____

Telephone: _____

Tony Chaves Committee
J. V. Cabral, Treasurer

What
Senator Chester G. Atkins
Has to say about
TONY CHAVES:

"Given the challenges facing Hudson in implementing proposition 2½ the Board of Selectmen needs someone such as Tony Chaves, who understands the working of State and local government. Over the years I have worked on a variety of projects with Tony, and I have always been impressed by his experience and knowledge. He would to a top notch job on the Board of Selectmen, and I give him my wholehearted support.

Sen. Chester G. Atkins

ON MAY 11th
ELECT

TONY CHAVES
SELECTMAN

ELECT

TONY CHAVES

SELECTMAN

EXPERIENCE

IMAGINATION

VISIBILITY

EXPERIENCE

"An elected official needs to know the problems of his town, as they have been and as they are now. We need to know what has worked and what hasn't. That understanding requires work and study. During my term as selectman we brought about the first tax rate reduction of the decade. We did that and still provided the essential services people want from their local government.

"With Proposition 2½ the people have said that they want tax reduction and reform of the way cities and towns provide their services. To implement 2½ fairly requires that we believe that it can work. We have had the experience of a tax reduction and know that we can do it."

IMAGINATION

"Hudson's economic base has grown tremendously in the last decade. Overall, that is a good thing. It has broadened our tax base, given jobs to our citizens, and made Hudson one of the stablest towns in the state.

"Growth, however, has meant that our traffic situation has become worse and that our housing is inadequate to the needs of the town. We have made good strides in providing for our senior citizens.

"We need to continue. Our parents and neighbors need to know that they still have a place in this community. We can do this by building closer ties between young and old.

"Our Senior citizens have built this town, given us the strength and vision to care what happens to Hudson. By giving them opportunities to talk with our young people, both can benefit. Our elderly can know that they are still needed. Our young can learn what has worked and has not worked and, so, build a better Town for their children."

FOR A RIDE TO THE POLLS

CALL: 562-9388

VISIBILITY

"The most important thing an elected official can offer is his time. He needs to be available to the people of his community, to listen to their concerns and ideas, to explain the actions of their local government, and to help them solve their problems.

"My office is on Main Street and has always been open to anyone with a question or an idea.

"The needs of the town change, week to week, month to month. I try to speak with groups around the town. An official can work effectively only if his information is current. When I speak, I am able to explain to people what their government is doing. When I listen, people tell me what their government is not doing."

Campaign '76

Alternatives sought for waste disposal

HUDSON — Tony Chaves, a candidate for selectman in the May 10 town elections, called for a continued effort in the search for alternatives to the town's present solid waste disposal method.

Chaves termed the town's current landfill, and the agreement with J. Melone and Sons Inc. "stop - gap solutions" and said that he favors a regional approach to the problem.

"Our present landfill facility is expected to last for about another year," Chaves said. "There doesn't seem to be much of a possibility that we will be able to extend that site further into Berlin, as the town had originaly hoped to."

The last request by the town of Hudson to expand its landfill site in Berlin was rejected by the Berlin Board of Health which has jurisdiction over the land. Chaves said that Hudson cannot afford any short term solutions for disposing of its growing volume of refuse and cited a study done in 1975 by the Charles A. Perkins Co. of Clinton which estimated that Hudson would generate 56,210 cubic yards of trash by 1985 as proof of the magnitude of the problem.

The Melone site is expected to meet Hudson's needs for five years under the present agreement, with a possible life - span of up to ten years. The traffic problem near the area should be dealt with before the sight begins to operate, according to Chaves.

"I file that the selectmen should initiate a plan now for solutions to that problem and seek input from residents of the area" Chaves said.

"One other problem that I came across that I hadn't expected was the possibility that the state might outlaw the landfill method of disposal in the near future," he said.

Chaves said that he learned that through talking with Berlin Selectman Walter Bickford who chairs the regional solid waste disposal study committee established under Chapter 864 of the General Laws, and of which Hudson is a member.

"All of these things lead me to believe that we must now redouble our efforts to find a long term solution to the town's solid waste disposal problem. We simply can't stop looking just because we have a five year solution. We should use those five years to study all the alternatives and come up with a solution which will mean that our children will not be faced with a similar predicament in 50 years."

Need for lobbying seen by candidate

HUDSON—Tax relief, particularly for the elderly, is a main concern of selectman candidate Tony Chaves.

"Taxes are one of my main concerns. I think that taxes are probably one of everyone's main concern. With today's tax rate, town government is becoming a major investment which we are all forced to make each year," Chaves said.

"Hudson's tax rate has been increasing steadily for the past fe years. If we are to stop, or at least slow that rate of increase, we must expand our tax base. One way of doing this is to encourage large industries to locate here."

Special tax relief is needed for the elderly, Chaves continued.

"A strong lobbying effort by the Board of Selectmen is needed to get the state legislature to pass legislation allowing the circuit breaker concept of tax relief for the elderly to go into effect," he said.

The purpose of the proposed legislation is to provide property tax relief for elderly residents of the Commonwealth through a system of tax credits on their state income tax.

These credits would be based on the amount of property taxes which the taxpayer paid for his residence in excess of 10 per cent of his income. The taxpayers state income tax would be reduced by a credit equal to this "excessive" tax burden.

"Furthermore, we must examine each expenditure that we make, each new position that we create and each program that we expand to gauge their overall impact on the tax rate," Chaves said.

"Most importantly, we must be careful not to put the price of living in Hudson out of the reach of those who must pay the taxes," he said.

Greater efficiency sought by Chaves

HUDSON — Reasonable industrial growth and increased efficiency in town government will help hold down taxes in Hudson in the coming years, according to Tony Chaves, a candidate for one of two Selectmen positions in the May 9 town election.

Chaves said his goal if elected as a selectman would be to "provide a reasonable amount of services without a tax increase and to do this would require greater efficiency in town government."

Increasing the tax base in Hudson through "reasonable indistrial growth" such as the soon-to-be constructed 180,000-square foot Digital plant, will also help keep taxes down, Chaves said.

Chaves also recommends applying pressure to state representatives to bring monies back to the town that the state has short-funded this year.

Chaves, 27, of 17 Marychris Drive, is making his third try for the selectman position. He was defeated in bids for the position in 1974 and again in 1976.

He lost in the 1976 race by 250 votes, and this year he is conducting a door-to-door campaign that he hopes will bring him into contact with most of the town's 16,000 residents.

Chaves is a bilingual teacher in the Framingham school system and has lived in Hudson for 10 years. He was born in the Azores and is a veteran of the U.S. Army.

If elected Chaves said he will review all town departments and budgets and determine if the budgets are being utilized efficiently. "The most important factor in reducing taxes is to plan ahead," he said.

Chaves would not cut services until he examined each department to determine if they were operating at maximum efficiency.

Hudson's tax base is very lopsided, he said, and the town must seek relief for homeowners through a careful expansion of its business and industry.

Chaves praised the Industrial Development Commission for leading the way in bringing industry to town.

The town's proposed new police station should be built on the Morse site near the fire station in the center of town, Chaves feels. "The voters made a wise decision when they asked the town to build the police station on town-owned land last November, and the Morse is by far the best location for this."

Tony Chaves
...selectman candidate

The proposed police station should be built on town-owned land because of financial considerations, and of the town-owned property the Morse site "is the most feasible and the most centrally located", Chaves said.

The issue of whether a Charter Study Commission should be established in town is not a valid issue for a selectman candidate, according to Chaves. Chaves said that some parts of the town charter could be improved but "the old type of government that Hudson had before its charter change in 1971 will not work today."

Hudson voters will be asked a referendum question at the May 9 election on the charter commission. If voters approve a charter study commission then the top nine vote getters, out of 11 candidates seeking positions on the proposed commission, will be elected.

McGee tops 'horse race'

Chaves ousted as selectman

in Hudson Daily Sun, Sun., May 13, 1980

by KARL HAKKARAINEN
Staff Writer

HUDSON — "It's quite a lift that people want me back," said Selectman George McGee after last night's selectmen's race, "and being the top vote-getter is even better."

McGee and Paul Boire ousted incumbent Antonio Chaves in what was described by McGee as "a real horse race." Returns from Precinct One, at Hudson High School, were delayed by write-in ballots. Chaves overcame some of Boire's advantage for the second spot in that precinct, but the edge stayed with Boire.

"The people in town realize that I love the town," said McGee. He said he will return to public life with a different perspective on town government, the result of a year away from politics. A selectman for eight years, McGee was narrowly defeated in last year's election.

The vote, said Boire, "showed that citizens are concerned about fiscal responsibility, environmental matters, protecting our lakes and streams, and economy in government." Boire has been chairman of the conservation commission for the past two years.

After Wednesday's meeting of the commission, Boire intends to resign. An order of conditions for expansion of the trailer park and engineering plans for the second phase of development of Tripp's Pond are on the agenda for that night.

Boire's first attempt at elective office was successful. A contingent of 45 young people, mostly Hudson High School students, worked the polls for the entire day. An 11th hour push to urge voters in the Lakeview area apparently aided Boire's effort, giving him the fifth precinct.

The closest precinct race of the night was in Precinct Two, Boire's home area. Two votes separated Boire, Chaves, and McGee, in that order.

"Well," said Chaves after the vote totals were announced, "it happens." He declined specific comment on his defeat. Campaign workers had made more than 400 telephone calls during the day in the effort to get out the vote.

"There's a second vote on every ballot," he had noted earlier in the evening. Although his supporters were able to bring out his committed, he was apparently less successful in gaining the second choice vote.

One observer suggested the defeat of Chaves and Jose Figueiredo for school committee was the result of a backlash against the Portuguese push for bilingual education in the public schools.

Chaves plans to return to his business life as a travel agent. "I'll be at town meeting," he said. "The budget I helped prepare I have to defend."

McGee was generally acknowledged to have a strong and solid base of support in the town. One supporter told the story of her mother visiting for Mother's Day weekend. The mother, a Hudson voter, but residing out of state temporarily, had planned to leave Sunday afternoon.

"You can't leave," said the supporter. "Tomorrow is election day."

"What election?"

"McGee is running."

"Oh," the mother said, brightly. "Where do I vote?"

Many of Boire's most active workers were Hudson High students, where Boire is a science teacher. A chemistry test scheduled for Tuesday was postponed when 16 of 26 students were absent, most of them working at the polls. Boire was at school the entire day.

"I'm just out here to watch the girls go by," remarked one of the sign-carriers in Wood Square. "It's a good place to watch the near-accidents."

A warm spring evening brought out the traffic, although the drivers were more interested in cruising than voting: "That's the third time I've seen her," said the sign-carrier. "They just ride around, go away, come back. Most of the comments we get out here aren't too pleasant."

By the end of voting hours, some of the workers were getting tired and silly. At one station, a driver passing near was apt to have three or four signs waved by the windshield, the carrier diving into the road to attract attention.

"It's probably not good to have all those signs out there," said Boire. "When you have so many, no one pays much attention.

Both victors had high praise for their supporters. "When I saw how low the turnout was," said McGee, "I was getting depressed. But my callers did a heck of a job getting the vote out.

Voter turnout had been extremely light early in the day, causing the candidates to redouble their efforts in telephoning and offering rides. The result was that this year's vote total of 2,548 exceeded last year's by 16 ballots.

Chaves had predicted Friday that 2,500 votes would be cast. A total of 2,548 voters went to the polls.

McGee

"I feel that anyone who has served on any board of selectmen in any town in this country needs tenacity, insight, perseverance, integrity, and what has been termed for generations, "native Yankee intelligence," plus the ability to "always be available" this I believe I have eeen, am, and always will be.

They've also approached these areas implying no action or progress was being made on any of them by the present board. When in point of fact they have all been recognized for the last few years, ground work has been done on all of them by the present boardaand continued pursual of long range solutions consistent with insight to their cost is being carrie out.

"It's very easy to identify a problem,assess its impact and plan for its solution, but when one realized that finding a source for additional water supply for instance, can run into the millions then the solution becomes very difficult because Hudson's taxpayers could be bankrupted by spending millions. Therefore, a very carefully planned, long - ranged (perhaps regional) approach must be sought with no outrageous spending of tax dollars, on all of our pressing problems.

"I have for years stressed economic stability for Hudson. All of my votes cast during the past five years have been with the ability of the most "hard - pressed" real estate tax payer of Hudson to swallow.

"I feel that anyone who has served on any board of selectmen in any town in this country needs tenacity, insight, perseverance, integrity, and what has been termed for generations, "native Yankee intelligence," plus the ability to "always be available" this I believe I have eeen, am, and always will be.

in Hudson Daily Sun, Friday, May 7, 1976, page 2. Political news as presented by George McGee while running for Selectman of Hudson. The only Portuguese opponent running for the same seat was Tony Chaves.

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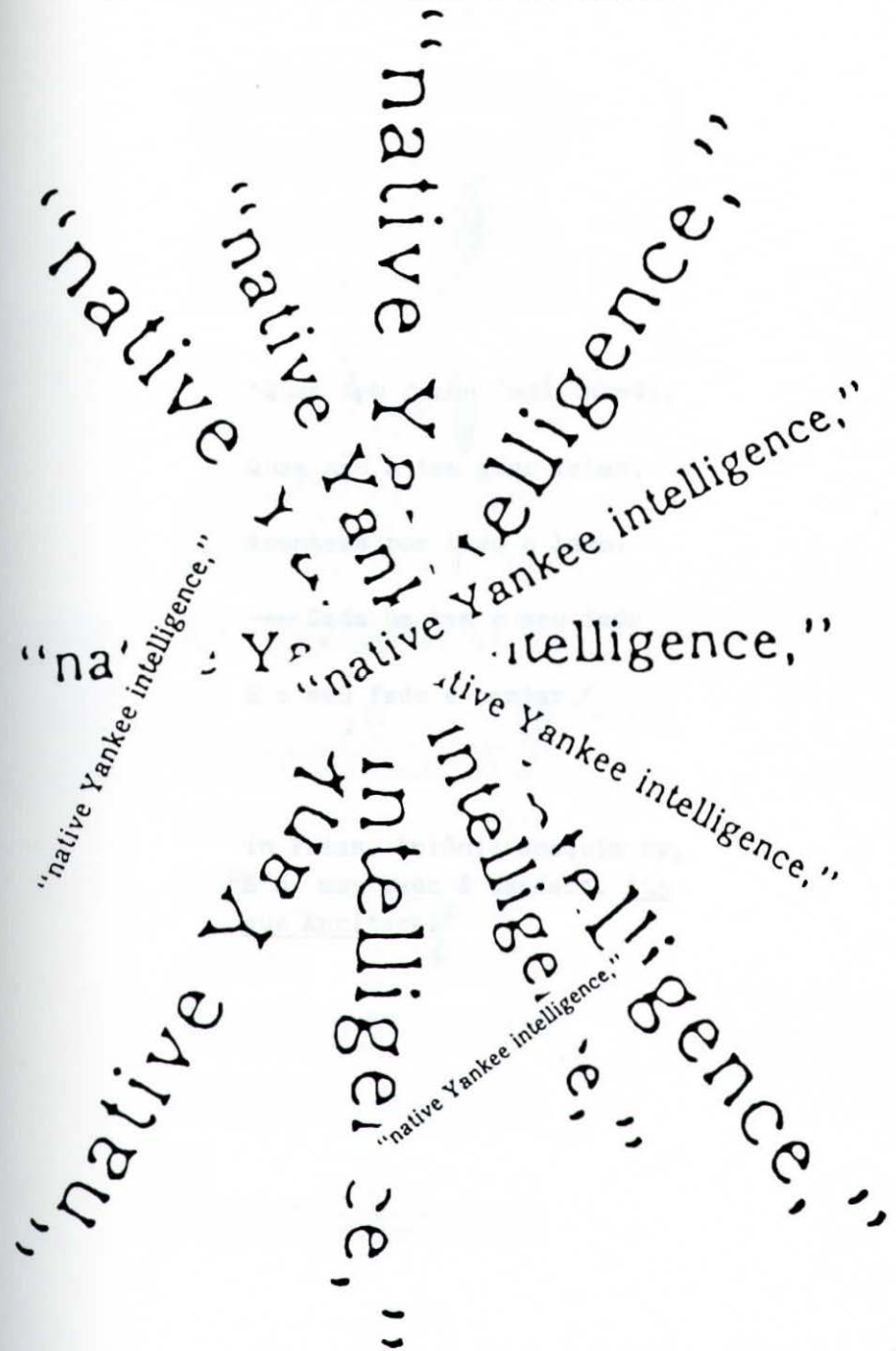


The United States is a "Nation of Immigrants"(John F. Kennedy)

"Quem tem razão 'stá calado,

Quem não a tem quer falar,

Acontece por todo o lado;

—— Cada um tem o seu fado

E o meu fado é cantar."

in Frias, António Joaquim de, "E o meu fado é Cantar". Luz que Anoitece.

FIGUEIREDO

SCHOOL COMMITTEE

JOSE V. CABRAL, Treasurer

J.M. FIGUEIREDO

Is Concerned and Interested
With Three Things:

1. EDUCATION
2. HUDSON
3. HARD WORK

THIS YEAR THERE IS
A REAL CHOICE FOR
HUDSON
SCHOOL COMMITTEE

FIGUEIREDO is a 34 year old educator with twelve years of teaching and administrative experience. He has been married for thirteen years to Juvenalia, and they have two children: Edward (11) and Christine (5).

EDUCATIONAL BACKGROUND:

B.A.	San Francisco State University
M.A.	Boston College
C.A.G.S.	Boston State College
Diploma	University of Coimbra
Doctoral Student	Boston University

CIVIC ACTIVITIES:

LOCAL GROWTH COMMITTEE
BOARD OF APPEALS
PRESIDENT, LODGE #5
(HUDSON) PORTUGUESE
CONTINENTAL UNION
MEMBER OF MANY PROFESSIONAL
AND FRATERNAL ORGANIZATIONS

I am concerned with the education of all children in Hudson. Existing programs should be scrutinized, and if they are not meeting the educational needs of our children, then change should occur without additional burden on the taxpayers. Our children should not be short-changed. The programs our schools offer should reflect today's and tomorrow's needs. Schools exist to meet the educational needs of the community, and School Committee members have the responsibility to insure that all children get the best possible education.

As a School Committee member I will strive for instructional programs that have a positive impact on our children. I am confident that I will be able to articulate the educational needs of Hudson's children and educational aspirations of Hudson's parents and citizens.

On May 12th vote for J.M. FIGUEIREDO

CITIZENS TO ELECT J.M. FIGUEIREDO
J.V. CABRAL, TREASURER

J. M. FIGUEIREDO is CONCERNED with EDUCATION, HUDSON, HARD WORK

He will strive for instructional programs that have a positive impact on our children.

On May 12 vote for

J. M. FIGUEIREDO
School Committee

Citizens to elect J. M. Figueiredo
J. V. Cabral, treasurer
43 Church St., Hudson

in Hudson Daily Sun, May 8, 1980.

Paid Political Advertisement

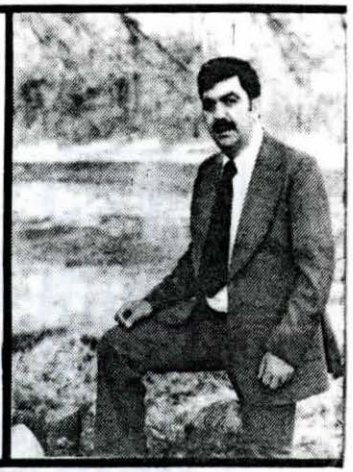
J. M. FIGUEIREDO IS CONCERNED WITH EDUCATION, HUDSON, HARD WORK

He will strive for instruction programs that have a positive impact on our children.

ON MAY 12 VOTE FOR:

J. M. FIGUEIREDO

Joaquim Esteves, 9 Everett St.
William J. Jackson, 7 Wood St.
Joseph G. Leandres, 96 Broad St.



CAMPAIGN '80

Hudson School Candidate Stresses His Background

HUDSON — Jose M. Figueiredo, 15 Lark Drive, said he felt his academic background and experience in education makes him a viable candidate for the School Committee.

He faces Mary Claire Durant and David J. Gillespie for the three-year seat. Miss Durant's mother, Mary C. Durant, is retiring at the end of her term.

Figueiredo cited his innvolvement in community affairs, and his interest in the town in seeking the position. He noted that leadership should be provided on the School Committee if the town expects the school system to succeed.

"People who are elected to positions of responsibility should take their roles seriously," he said.

"If there is no leadership at the School Committee level to encourage and inspire school administrators, teachers, parents annd students, then we cannnot have great expectations for the quality of education.

"I feel that I possess the essential academic background, experience and personality to allow me to carry out the responsibilities of this position," he said.

At 34, he is a school administrator in the Cambridge Public Schools and has been active in that city's affairs. He has been a member of Hudson's Local Growth Committee, the Board of Appeals and many fraternal organizations.

He has bachelor's and master's degrees, and is a doctoral student in educational administration at Boston University. He has been a teacher and administrator for 12 years.

Above: The Independent, May 11, 1980.
Below: The Evening Gazette, April 16, 1980.

Figueredo: re-evaluate curriculum

JOSE FIGUEIREDO
...program review

HUDSON — Jose M. Figueiredo hopes to push for careful examination of existing school programs if elected to the School Committee, he said.

One of three candidates for two three-year School Committee seats, Figueiredo has stressed the need for curriculum reevaluation in his campaign.

"If they (programs) are not meeting the needs of our children, we should do something about it without additional burden to the taxpayer."

"We should not be afraid of this kind of change," he said. He favors career education beyond the traditional options offered in school, to include new fields like computer technology.

"We have to bear in mind that we should be preparing children to live in the twenty-first century, and the programs our schools offer sould reflect today's and tomorrow's needs," Figueiredo said.

Voters are concerned about taxes, he said, and he does not want to lose sight of the fact that schools are funded by property taxes. With declining enrollment and school closings, he does not feel the budget should be increasing. Rising costs should be met by the fact that less custodial, secretarial and other staff are needed, he said.

Figueiredo, 34, has been a Hudson resident for ten years. He was a member of the Local Growth Committee and currently sits on the Zoning Board of Appeals, and belongs to several professional and fraternal organizations.

He is a coordinator for the Cambridge school systems and is working on his doctoral degree at Boston University in education and administraiton. He holds a bachelor's degree from San Francisco State University and a master's degree from Boston College.

"I think my experience in teaching and educational administration, my academic background and my concern for Hudson are my main reasons why I want to run," he said.

He lives with his wife, Juvenalia and their two children at 15 Lark Drive.

in The Middlesex News, May 7, 1980.

A FRIEND OF EDUCATION

A FRIEND OF EDUCATION

Elect

JOE M. FIGUEIREDO

School Committee

Background: Married, 2 children
Residing at 15 Lark Drive, Hudson

Education: University degrees (B.A., M.A., C.A.G.S., several diplomas, doctoral student in Education at Boston University)

Certified in 11 different areas in Massachusetts

13 years of teaching and administrative experience in kindergarten through grade 12

Teaching experience at the college level

Civic Activities:

- Local Growth Committee
- Board of Appeals
- Member of Board of Directors of Portuguese Continental Union and president of Lodge #5 (Hudson)
- Coordinator of a folk dancing group
- Member of many professional and fraternal organizations

Hudson, MA
May 4, 1981

Dear _____

As you may already know, **JOE FIGUEIREDO**, an educator himself, is a candidate for the Hudson School Committee. I have known Joe for quite some time, and I know that he possesses the essential academic preparation and many years of teaching and administrative experience which will enable him to function effectively as a member of the School Committee.

We need **JOE FIGUEIREDO** in the School Committee. Please give him one of your two votes on May 11.

Sincerely,

HUDSON ELECTION RESULTS

BOARD OF SELECTMEN	1	2	3	4	5	6	7	Total
Antonio D. Chaves	230	148	135	140	76	126	134	989
* Joseph J. Durant	191	162	169	213	129	139	141	1144
Blanks								61
SCHOOL COMMITTEE								
Jose M. Figueiredo	156	100	99	121	50	104	111	741
* Nancy E. Goedecke	192	161	183	202	150	114	101	1103
* John W. Kennedy	166	141	133	160	100	98	92	890
Frederick A. Lamburn	153	108	74	97	52	85	111	680
Blanks								978
MUNICIPAL LIGHT BOARD								
Peter R. Keane	134	105	102	142	100	83	80	746
* Robert F. Wood	225	169	172	184	85	136	137	1108
Blanks								342
BOARD OF LIBRARY TRUSTEES (one-year term)								
Lawrence F. Buckland	54	53	55	66	20	37	35	320
* Helen T. Mercuri	301	205	157	174	71	179	187	1274
Marjorie A. Picard	42	29	53	76	83	29	24	336
Blanks								226
CONSTABLE								
* Nancy J. Charboneau	128	119	130	120	85	76	88	746
Robert J. Fuller	133	75	64	64	26	65	74	501
Joseph R. Hanslip	88	61	60	114	67	70	56	516
Blanks								443
MODERATOR								
* Neal S. Marshall	229	225	225	261	149	195	199	1553
Blanks								640
TRUST FUNDS TRUSTEE								
* Ruth E. Gustafson	311	239	238	270	154	196	194	1602
Blanks								593
HOUSING AUTHORITY								
* William F. Jackson	289	222	209	242	146	182	167	1457
Blanks								773
PARK COMMISSION								
* Herbert Busch	296	241	239	276	151	190	194	1587
Blanks								607
BOARD OF HEALTH (3-year term)								
* James D. Saart	276	208	215	260	137	174	177	1447
Blanks								742
BOARD OF LIBRARY TRUSTEES								
* Barbara K. Ziemlak	242	184	210	235	150	168	155	1344
Blanks								851
PLANNING BOARD								
* Rosemary Marini	270	209	218	252	146	171	164	1430
Blanks								762
BOARD OF ASSESSORS								
* Arthur R. Roche	314	228	231	257	140	191	195	1556
Blanks								639
*** DENOTES WINNER**								

Students take time for campaigning

HUDSON — Some students took time off from school yesterday and sported campaign signs near polling places as the annual town election went into full swing.

A total of 2,196 voters cast ballots. A list of town election voting figures since 1976 shows this year's total to be the second lowest of the period. In 1978, a total of 1,356 residents cast their vote in the annual town election.

The voter turnout was approximately 28 percent of the 7,923 registered voters in town.

Unlike the presidential election in November, Town Clerk Ralph Warner did not have to confiscate any campaign material at polling sites, he noted.

Warner and Dorothy Corbin, secretary to the board of registrars, manned the telephones in the town clerk's office for possible problems. Only two minor clarifications were given before the two stationed themselves at the town hall at 8 p.m. to tally election results.

At 9:30 p.m., the ballots and figures from Precinct Four were brought in, followed minutes later by that of Precinct Five. One precinct worker pointed out it took a little more time than usual to tally the votes because of the number of write-ins.

With no candidates vying for a three-year seat on the cemetery commission and a one-year vacancy on the board of health, the two slots on the ballot were an open field for write-in candidates.

A total of 10 names were written in for the cemetery commission seat, with two people tying. Both Patrick Colaluca Jr. and Armand Corrinni received 14 votes. Warner acknowledged that there may have to be a recount. He pointed out that there is one ballot in contention made out for a "Pat Calabuca."

Another 10 names were written on various ballots for the board of health vacancy, with George M. Louto coming out on top with 24 votes. Write-ins were also included in the selectmen race and uncontested bids for moderator, trustee of benevolent funds, housing authority, park commission, board of health, library trustees, planning board and board of assessors.

As the tallies were read to the group at the town hall, some expressed surprise at the defeat of selectman candidate Antonio D. Chaves and school committee candidate Jose M. Figueiredo.

"This is unbelievable," said Selectman George McGee when figures showed Joseph J. Durant ahead after four precincts were counted. Referring to the relatively small amount of campaigning done by Durant, McGee said, "Look at what I had to go through to get elected."

A member of a town advisory board felt the dual loss of Chaves and Figueiredo represented a negative vote. "I think it shows that Hudson is a racist town," said cable advisory committee member Karl Hakkarainen.

For the first time in Warner's memory, every application for an absentee ballot was finalized at the town clerk's office. A total of 50 people voted absentee.

"It's not the number that's extraordinary," said Mrs. Corbin. "What's extraordinary is that every ballot that was applied for was returned to the office."

Warner said it was the first time during his 24 years as town clerk that he remembered all absentee ballots being returned.

in Hudson Daily Sun, May 12, 1981.

REGISTA-TE... E VOTA!
REGISTA-TE... E VOTA!
REGISTA-TE... E VOTA!
REGISTA-TE... E VOTA!
REGISTA-TE... E VOTA!

VOTAR, QUE É ISSO?

Em Fall River, foi recentemente desencadeada uma campanha de sensibilização, junto de cidadãos americanos de origem portuguesa, a inscreverem-se como votantes. Os dinamizadores, levados na sua boa fé, tinham em mente arranjar umas dez mil assinaturas, tal o poder de persuação que se julgavam imbuídos. Não conseguiram duas centenas. A máquina publicitária rodou, mas não funcionou. A influência, dos tidos como líderes ou auto-convencidos disto, esteve à prova, só que, não resultou quão significativa é a aversão luso-americana às urnas.

Para os dinamizadores da campanha a desilusão foi notória. Manifestamente houve quem assumisse a realidade dos factos como desinteresse e, sobretudo, comodismo da nossa gente.

A Ana é casada com um moço de origem irlandesa envolvido na política da sua cidade. Ana esconde o "cartão verde" sempre que abre a sua carteira. Só há dias é que nós percebemos a atitude da moça. Já tem vergonha de ainda "não ter tirado os papeis". O problema base é a falta de paciência para ir à cidade preencher o formulário e se submeter ao teste que por sinal não lhe irá custar nada: domina a língua tão bem como a sua. O que lhe falta dominar é o seu comodismo.

E aquela do Gilberto que esteve no serviço militar no Vietname e toda a gente pensa que ele pode votar. O moço córa quando lhe pedem o seu apoio através do voto. Para o Gilberto, o único problema é arranjar "tempo para ir à emigração". Boa desculpa. Só que não é convencional.

E o meu amigo José Tavares que se tornou cidadão em 1976 e apenas em 1980 é que usufruiu, pela primeira vez, o direito de voto.

Está na idiossincrasia da nossa malta portuguesa escusar-se de qualquer forma para não ter a massada de sair de casa e puxar a alavanca do voto.

O acto eleitoral em que a gente portuguesa ocorre com afluência é quando se trata de votar um contrato de trabalho onde as reivindicações salariais lhes convém. Por dinheiro a nossa gente é capaz de tudo. Quando se trata de política o ponto de vista é diferente. Mas para censurar algo que lhes desagrada naquele campo são os primeiros a vomitarem balelas. Mas, quando são preteridos ou deixados no ostracismo queixam-se, protestam porque foram discriminados, maltratados ou coisa que se lhe pareça.

A nossa comunidade é apenas sensível a coisa que toca a encher os bolsos. Estamo-nos a recordar daquela reunião que levou, em noite de forte nevão, à reunião da câmara de East-Providence centenas de patrícios nossos a protestarem o alto custo dos pretensos impostos prediais. Todavia, estamos certos da grande maioria deles nunca terem subido ao segundo andar do mesmo edifício para se registarem como votantes.

Depois queixam-se.

Está mais do que provado, actos políticos e bem assim os culturais, não são para os portugueses. Português está onde houver proveito próprio. Ou então onde se verificar a presença do chouriço e da sardinha assada.

JOÃO CARLOS TAVARES

in Luso-Americano, 2 de Novembro de 1983

O Ze canta para os pardais
P,ros burros e outros mais

Há coisas que neste mundo
Não se podem discutir
E, pensando bem a fundo
Só de ti podem sair

Estava o Zé a cantar
Espalhando o desalento
Mas bem perto do lugar
Escutava-lhe um jumento

Dizia o Zé: — Portugueses
Unidos grandes seremos
Tentamos já tantas vezes
E sempre nos desfazemos

Que se una toda a gente
E acabe a rivalidade
De se querer ser presidente
"Líder" da comunidade

Pois isto só nos faz mal
Cada vez mais nos afunda
Recordem bem Portugal
Onde esta doença abunda

Escolhem de certos modos
Um português que mereça
Representar-nos a todos
Com membros tronco e cabeça

Ia o burro escutando
Tudo com muita atenção
E por vezes apoiando
Com gesto d'afirmação

Mas lá do alto um pardal
Pôs-se a dizer para o Zé:
— No português afinal
Tenho cá bem pouca fé

Não sei bem o que eu noto
Que quando voto esmoreço
Preferindo dar o voto
A alguém que não conheço

Apesar de bem calado
Deu logo o burro sinal
De pensamento virado
Com o paleio do pardal

E começou a zurrar
Ham... ham... pelo atalho
Que vão eles trabalhar
No duro como eu trabalho

Meu burro és como os mais
Que o seu saber nunca finda
E ao ouvir certos pardais
Tu ficas mais burro ainda

Dá cada corte de foice
Dos qu'é preciso ter "lata"
Aos dares p'raí tanto coice
Vê não te cortem a pata

Muito se escreve e se diz
P'rá comunidade unir
Mas tu jumento infeliz
Só pensas em destruir

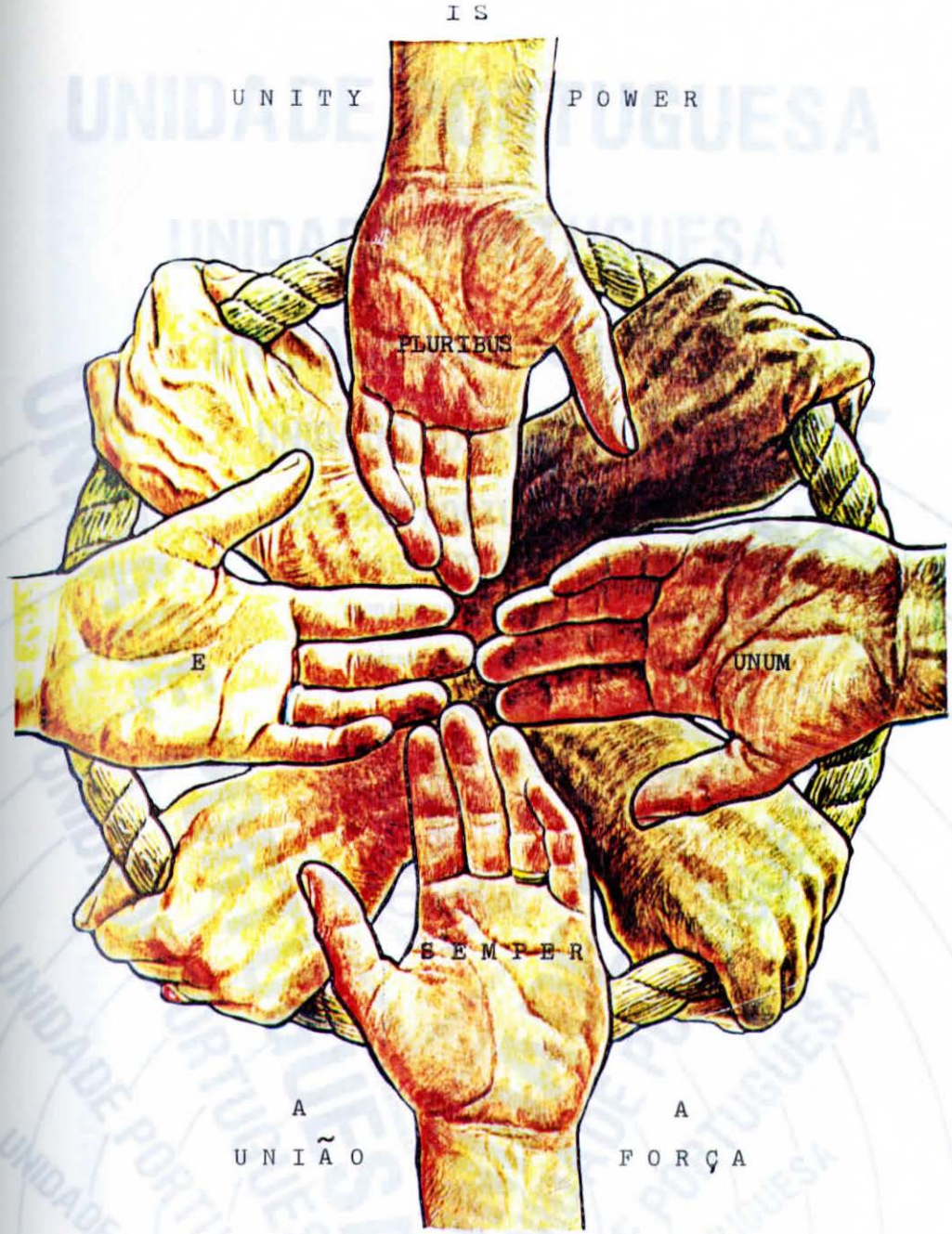
Junta-te aos outros mais
E deixa de ser casmurro
Repara: — estes pardais
São tal e qual a ti, burro.

ZÉ DA CHICA

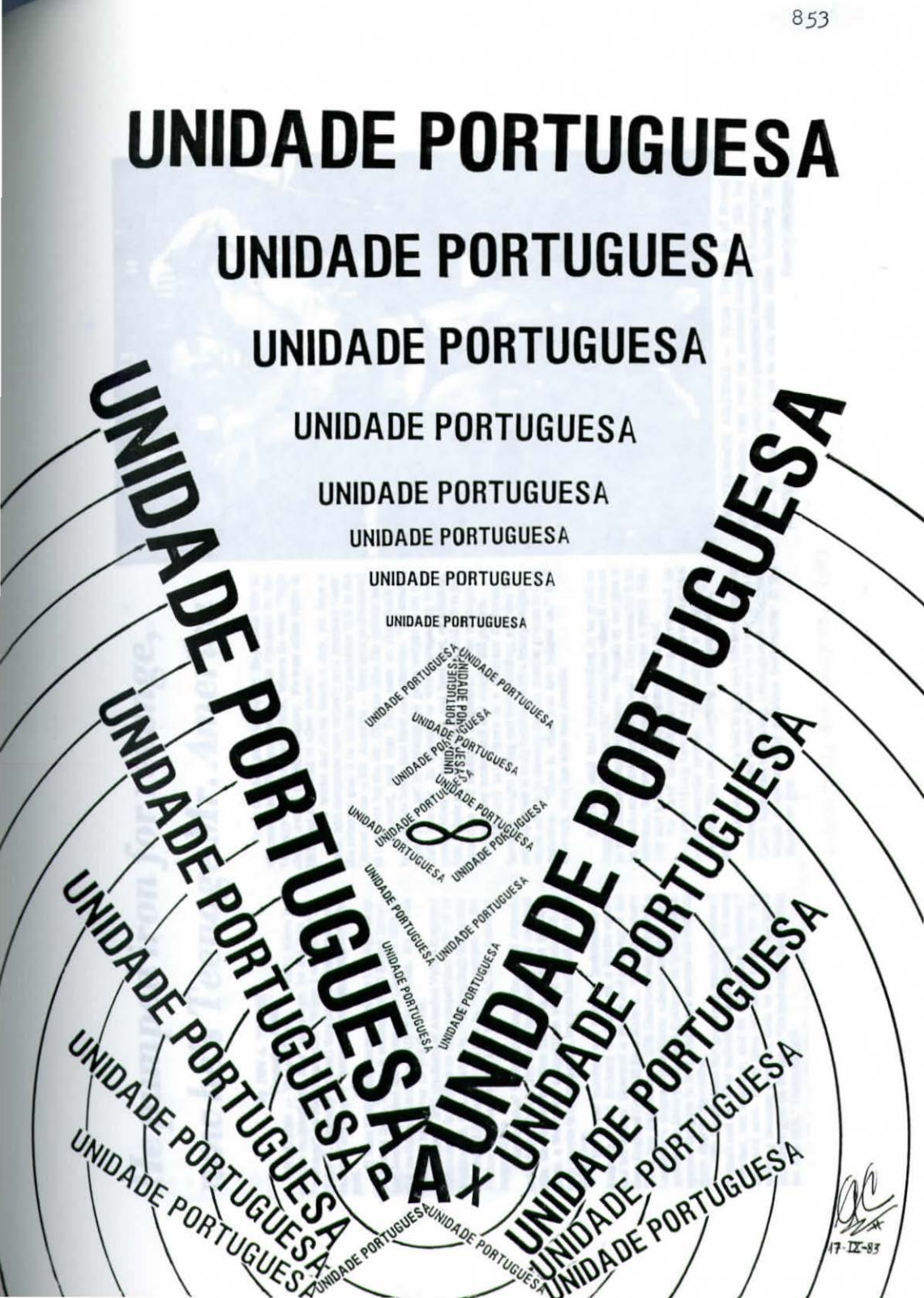
in Portuguese Times, 15 Sept.1983

Unity...

...it begins with you!



in Knights of Columbus Magazine, June, 1983
(The words are not part of the original.)


UNIDADE PORTUGUESA
UNIDADE PORTUGUESA
UNIDADE PORTUGUESA

He pumped iron for revenge, now he's Teenage Mr. America

by JON A. TOWNE
Managing Editor

HUDSON — Victor Terra, 18, says when he started bodybuilding four years ago, he did it to get "revenge" on his classmates. "When I was in J.F.K. (John F. Kennedy School) they used to beat me up and call me "Port-a-gee" because I was an immigrant," he said.

It's not likely his classmates will be beating him up for a long time. Terra, a resident of 153 Broad Street, has been awarded the Teenage Mr. America title by the national Amateur Athletic Union. He is the youngest teen ever to win the title.

Terra, a 1982 graduate of Assabet Valley Regional Vocational School, won the competition July 16 in Washington, D.C., beating 40 of the top bodybuilders in the United States. He will next go on to compete in the Junior Mr. America, Mr. USA and Mr. America competitions.

The oldest of 11 children, he is the son of Antonio and Maria Terra. Previous to winning the national title, he won other titles including Teenage Mr. Bay State, a Worcester competition where he defeated not only people in his own class, but also bodybuilders in an older class.

"He is the number one teenage bodybuilder in America," said Richard W. Guerard, a Berlin native and his trainer. Guerard is owner and operator of the New England Gym, 23 East Main St., Westboro, where Terra has trained since 1979. Guerard, who received a bachelor's degree in athletic administration from American Internaitioonal College in Springfield, opened the gym in 1979, and Terra started his training there shortly thereafter.

"He heard about the gym from friends because it is small and can offer individualized training. We train together, eat together, and do everything together," Guerard said. Terra does not have to pay for the training because Guerard feels he has put the small storefront gym on the map. "He had to pay until he won his first title," Guerard said.

Terra finished sixth in the Mr. Bay State title in Worcester in 1979, and went on to compete in the Teenage Massachusetts title, where he won "high class" award for his category. He won other titles in 1981, and competed in other shows.

Terra works out three hours a day, six days a week, and competes now entirely on a amateur basis. His ultimate goal is to win the top amateur title in the United States — Mr. America — then turn professional to compete for the Mr. Olympia title, his trainer said.

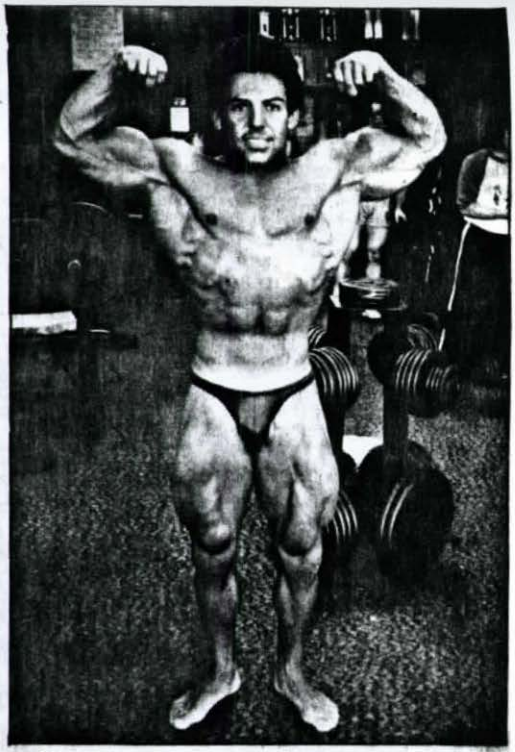
Guerard, said that Terra uses no chemicals to build up his body, just food and vitamins. "Off-season when he is not in training, he gains weight so he can train heavier. In season, or when preparing for a competition, he has a fish and fowl diet, or chicken, fish, salads and supplements,' Guerard said. "It is just good diet and nutrition in general." The teenager is five feet, five inches tall and weighs 180 pounds.

Guerard said there is a distinct difference between weight lifting and body building, and that it is not important in body building to lift a heavy weight, as much as it is to develop certain muscle groups to fine definition. "That is what you are judged on," said Guerard, who has also won awards.

Guerard said that bodybuilding is as good as jogging and other "aerobic" exercises when it comes to maintaining physical fitness. "People do not give it as much recognition as they should. They consider it an extreme, however, because it requires a strict diet, rest and a 24-hour a day regimen," he said.

He said that the breathing involved in bodybuilding involves strengthening the cardiovvascular system. "The body is a magnificent machine. You can do anything you want with it," he said.

Although Terra had to give up a job to continue his training, he plans to start a new one in two weeks at Carl's Auto Craft in Sterling, a foreign auto repair shop which is operated by a fellow bodybuilder at the Westboro gym.

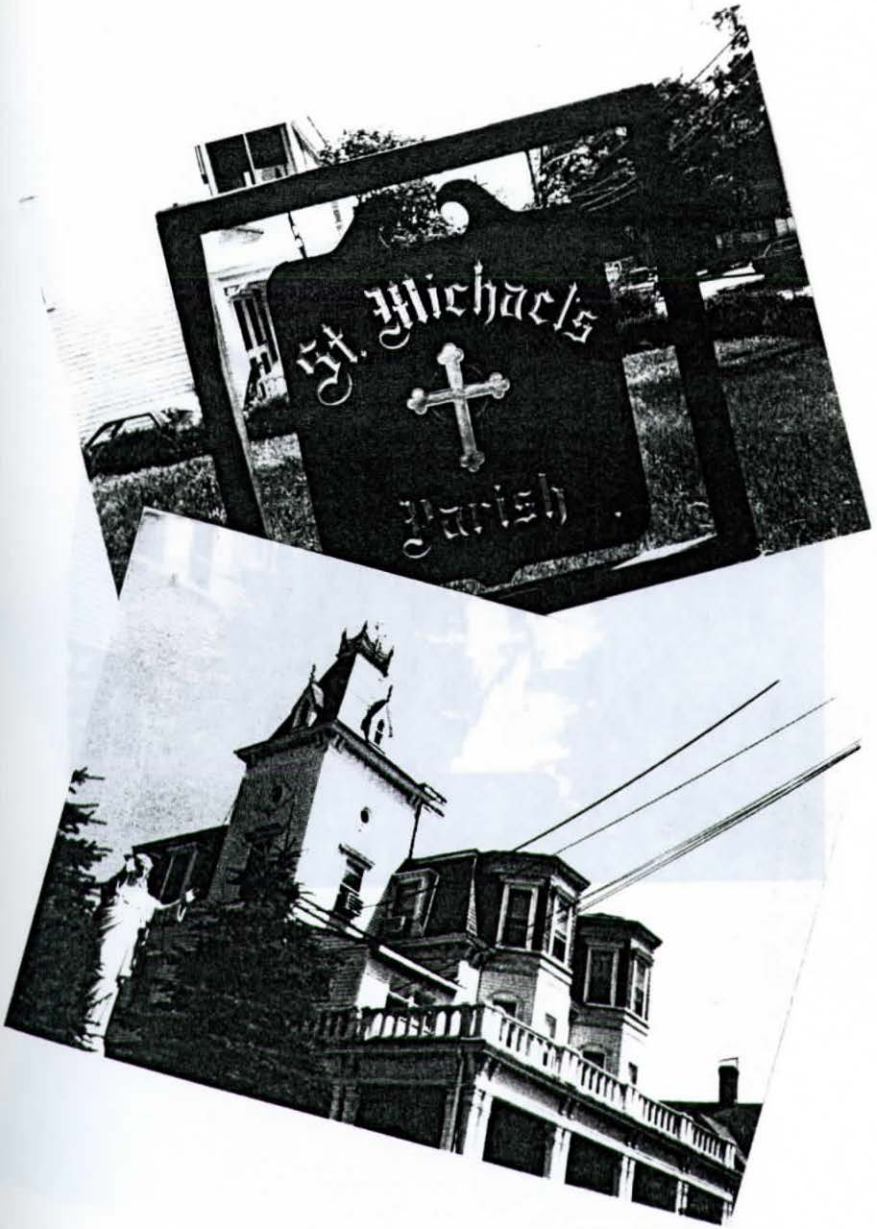


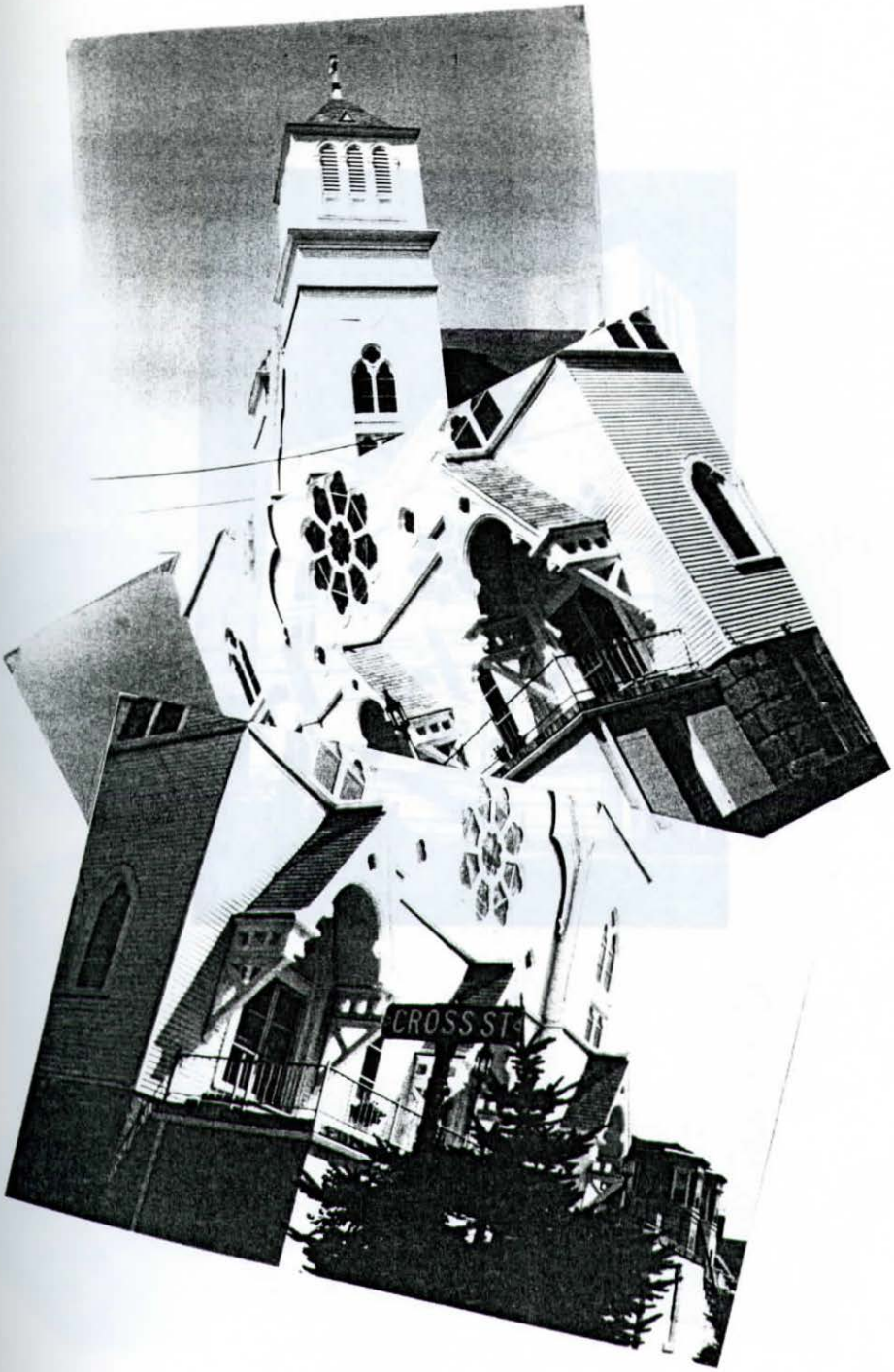
MR. TEENAGE AMERICA — Victor Terra, 18, of Broad Street, Hudson, has won the national bodybuilding title for teenagers. The award was presented recently in Washington. D.C.. He hopes to go on to win other titles including Mr. America.

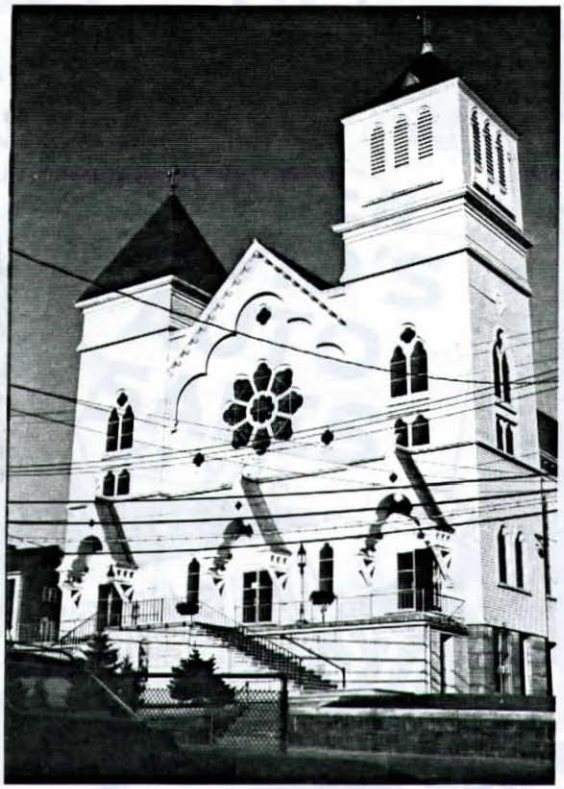
Photo by Jon Towne

in Hudson Daily Sun, July 26, 1983

Saint Michael's Parish on Manning Street.
Source: Hudson's Heritage, 1966.

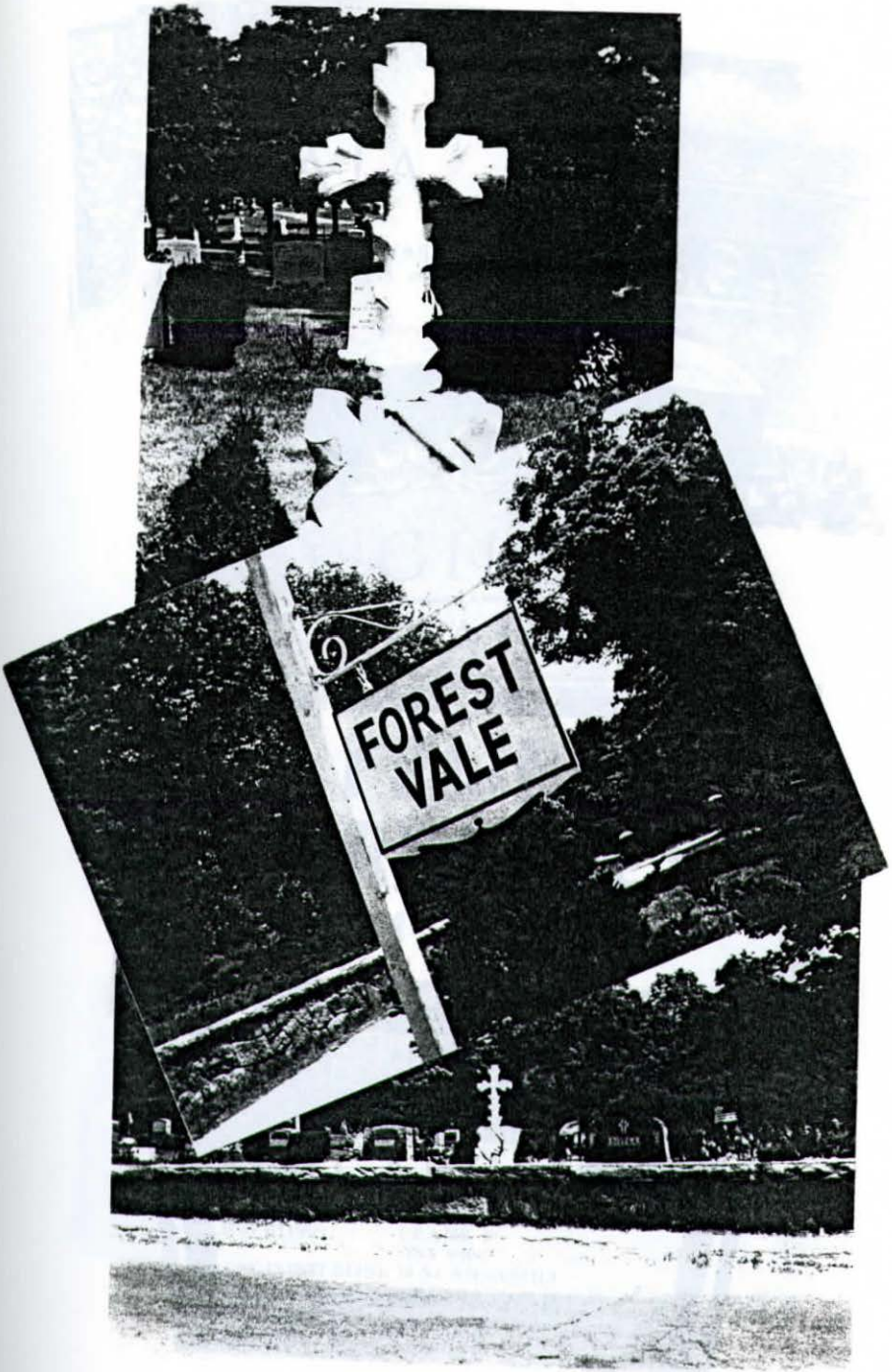

St. Michaels
Parish


CROSS ST



STOP
62
SPEED LIMIT
LARK DR.
HUNTER ST.
POT HILL
HONEY
ORCH.
ARDS
QUEEN
SPEED LIMIT
30
DISCHARGE OF FIREARMS PROHIBITED EXCEPT BY WRITTEN PERMISSION FROM LAND OWNER $50 FINE
DAVID'S AUTO SALES
562 9748
WALSH
WATCH
CHILDREN
SPRING ST
MASON ST
GYM
LEONARDO
STOP
117
WALNUT ST
V F W
POST 1027
BRIDGE LOAD LIMIT
20
TONS
STOP
THICKLY
SETTLED
HUDSON
MERCHANTS
ASSN.

Antonio Sousa: proprietor of Mundial Travel Agency.



Forest Vale Cemetery on Broad Street. R.I.P.

SAIA
FERDINAND L.
1892 — 1980
MARY A.
1893 —
BRAGA
IHS
IHS
GILL
FRADO
FELIPE
FERNANDES
1891 — 1954
GARCIA
NOV.10,1910
FRANK P.
HIS WIFE
DEC.13,1927 ROSE M.SCANSAROLI

† ALMADA †
1876 JOSEPH J. 1959
HIS WIFE
1881 NORA D. 194
AUGUSTO SILVA DIED 19
HIS WIFE
DE BRAGA
1892 JOSE 1962
HIS WIFE
1905 LENA
REGO
1947
HIS WIFE
M.

THE SALVATION ARMY
THRIFT STORE
RIGHT TURN ONLY

O NASCIMENTO DE JESUS CRISTO

por
José S. Andrade
(de HUDSON, MASSACHUSETTS)

Ao veres a árvore de Natal
a brilhar com tanta luz;
nunca viste planta igual
na natureza natural
se não pelo nascimento de Jesus.

A vinte-e-cinco do mês
o mundo conheceu alegria;
vai à Bíblia que vês
foi um filho que deu Deus
a José e a Maria.

Mil novecentos e oitenta e dois anos;
o mundo estava em vaidade;
veio para apagar os enganos
de todo o corpo humano
com a Sua humildade.

Veio-nos trazer a fé;
com a Sua graça nos cobre;
como estavam Maria e José
nascido em Nazaré
num lugar tão pobre.

Pelo caminho anoitecia
na sua longa viagem;
repousada ele pedia
até que não havia
lugar na estalagem.

José a vizinhança correu
e já não podia correr mais;
ninguém os recolheu
até que o Menino nasceu
em arribana de animais.

Tanto frio que fazia
e Maria em palhinhas o deitava;
S. José tanto se consumia
mas a graça de Deus O aquecia
e o boi bento O bafejava.

Foi uma cena tão cruel
S. José tanto se envergonhou;
com medo do povo fazer papel
mas chegou S. Gabriel
que nunca os abandonou.

Depois do Menino nascer
S. Gabriel Lhe dava destino;
aos três pastores foi dizer
para serem os primeiros a saber
do nascimento do Menino.

O povo para o céu olhava
em Dezembro mês masculino;
estrela resplendor dava
e era ela que anunciava
o nascimento do Menino.

Quando ela no oriente se formou
era das estrelas mais belas;
o Sol e a Lua se admirou
e o mundo todo se levantou
em ver uma estrela daquelas.

Da sua aldeia caminharam
e não sei se vós sabeis;
numa encruzilhada se encontraram
e nesse sentido falavam
no Rei de todos os reis.

Chegaram-lhes estrelas da guia
que tantos se admiraram;
guiava José e Maria
e os três reis um dia
à porta de heróis chegaram.

Melchior, Gaspar e Baltasar
a heróis contavam o destino;
quando começaram a perguntar,
o rei pegou-se logo a irar
com o nascimento desse Menino.

O rei depressa os mandou
aqueles três reis tão finos;
por heróis nenhum jamais voltou
até que ele mandou
matar todos os meninos.

De tão longe vieram
visitar o Menino tesouro;
oração Lhe fizeram
e foi onde Lhe trouxeram
incenso, mirra e ouro.

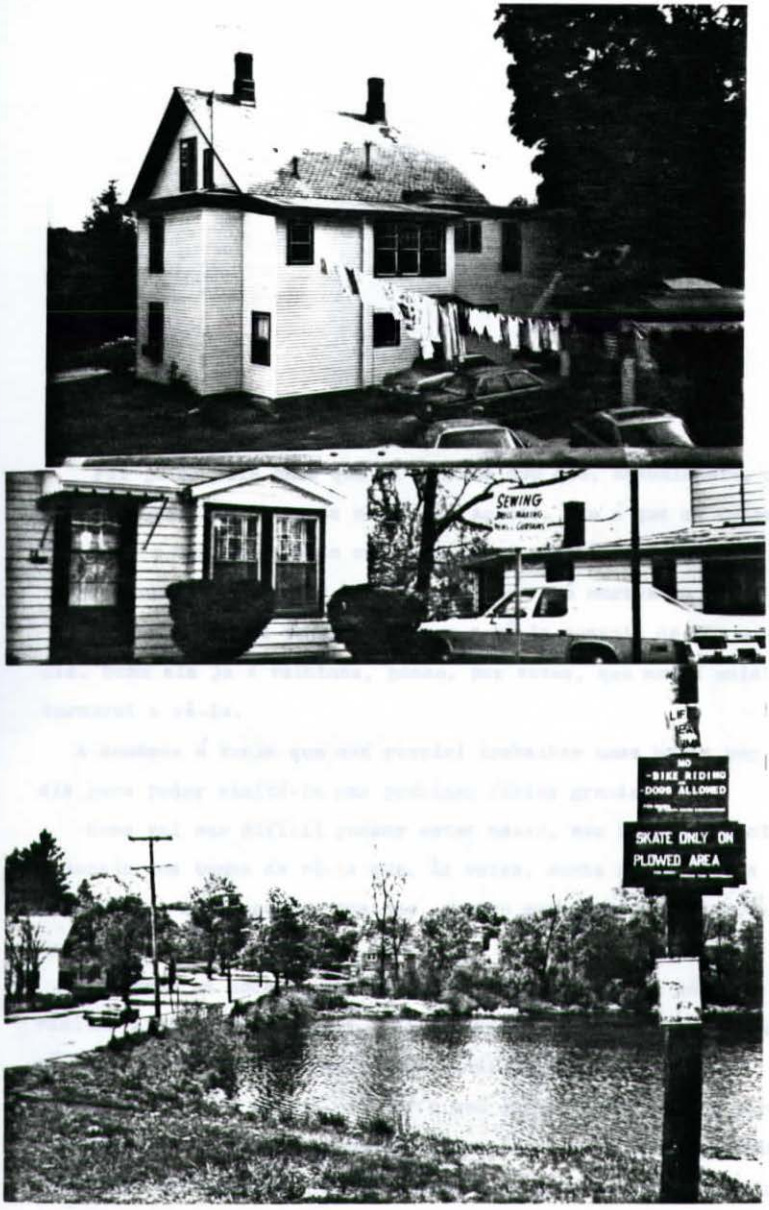
O mundo que desejas
e ficas com essas confianças;
foi quem informou as igrejas
e nessa noite festejas
com ofertas as crianças...

in NOVO MUNDO
10 de Dezembro de 1982

MARY'S CATERING
Inc
HUDSON, MASS
568-8268
HUDSON POLICE
POLICE

Mr. Alfred T. Cabral, the very first Portuguese to have become an officer in the Hudson Police force. He was also the first, and only, Portuguese to have reached the rank of Chief of Police. Currently he is retired.

Chief Cabral



River Street

Mário Moura
Português V
Hudson High School
Setembro de 1981

SAUDADE

Foi já há dois anos que vi a minha avó que, actualmente, se encontra na ilha de Santa Maria nos Açores. Ela é que me criou com todo o carinho quando eu era bébé. A minha avó fazia isto tudo porque vivia com os meus pais. O meu avô morreu há anos.

O desejo que eu tenho de tornar a vê-la aumenta de dia a dia. Como ela já é velhinha, penso, por vezes, que nunca mais tornarei a vê-la.

A saudade é tanta que até resolvi trabalhar umas horas por dia para poder visitá-la nas próximas férias grandes.

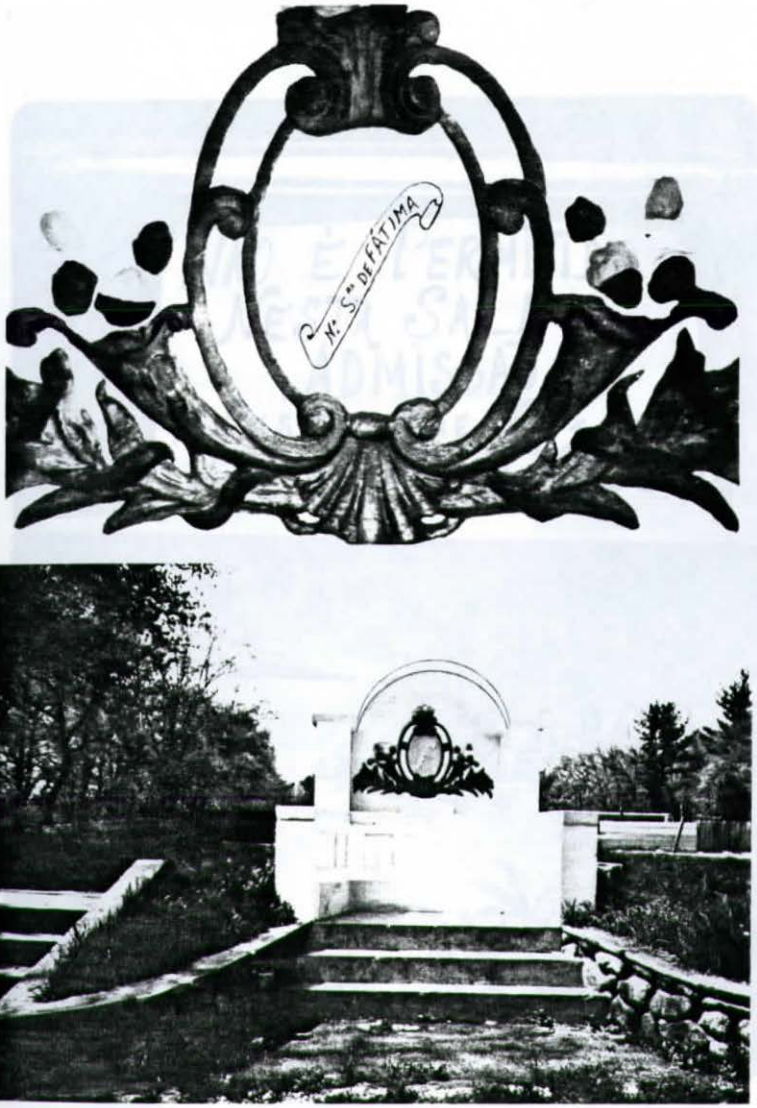
Como vai ser difícil passar estes meses, meu Deus! É tanto o desejo que tenho de vê-la que, às vezes, sonho na chegada e encontro-me a abraçá-la. Ansioso, espero matar esta saudade do coração!

Já penso na hora da partida. Como vai ser? Quando lá for visitar a minha querida avó, sei que terei de regressar e, quando cá chegar, a saudade acrescentará ainda mais...

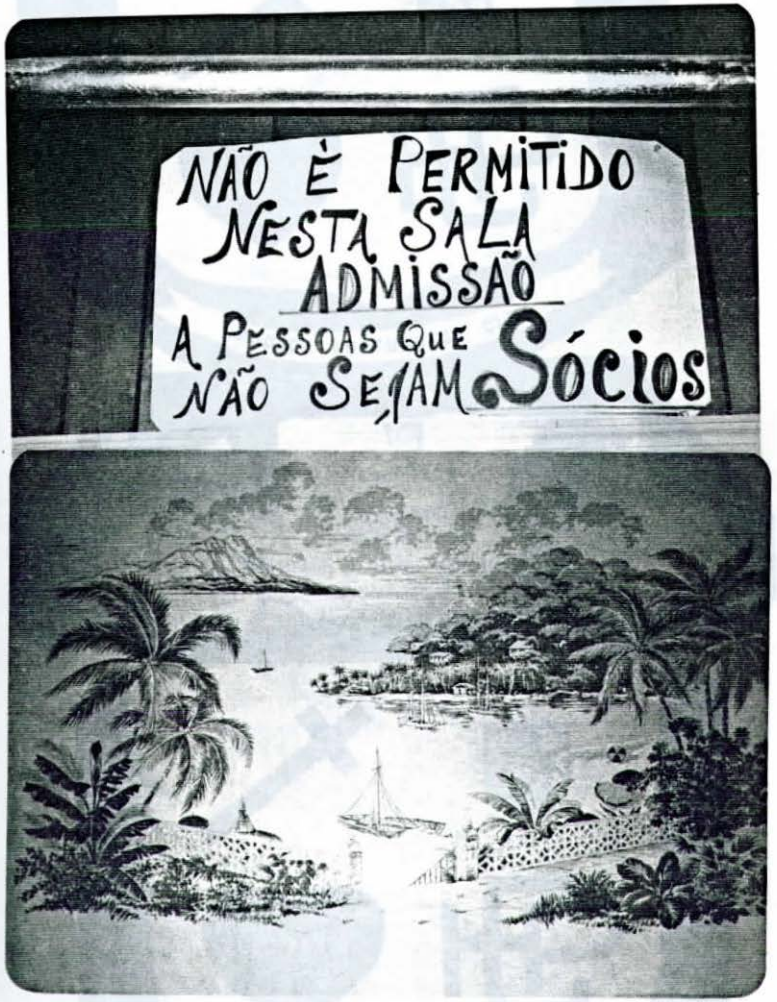
A saudade é o desejo, o amor, o bem querer que sentimos para alguém que perdemos ou que deixamos atrás, como a minha querida avòzinha. Ainda matarei esta saudade profunda, avòzinha querida...

Hudson Portuguese Club

The Hudson Portuguese Club has been in existence since the 1920s. It is located on Port Street.



Niche for Our Lady of Fatima statue(grounds of the Hudson Portuguese Club).

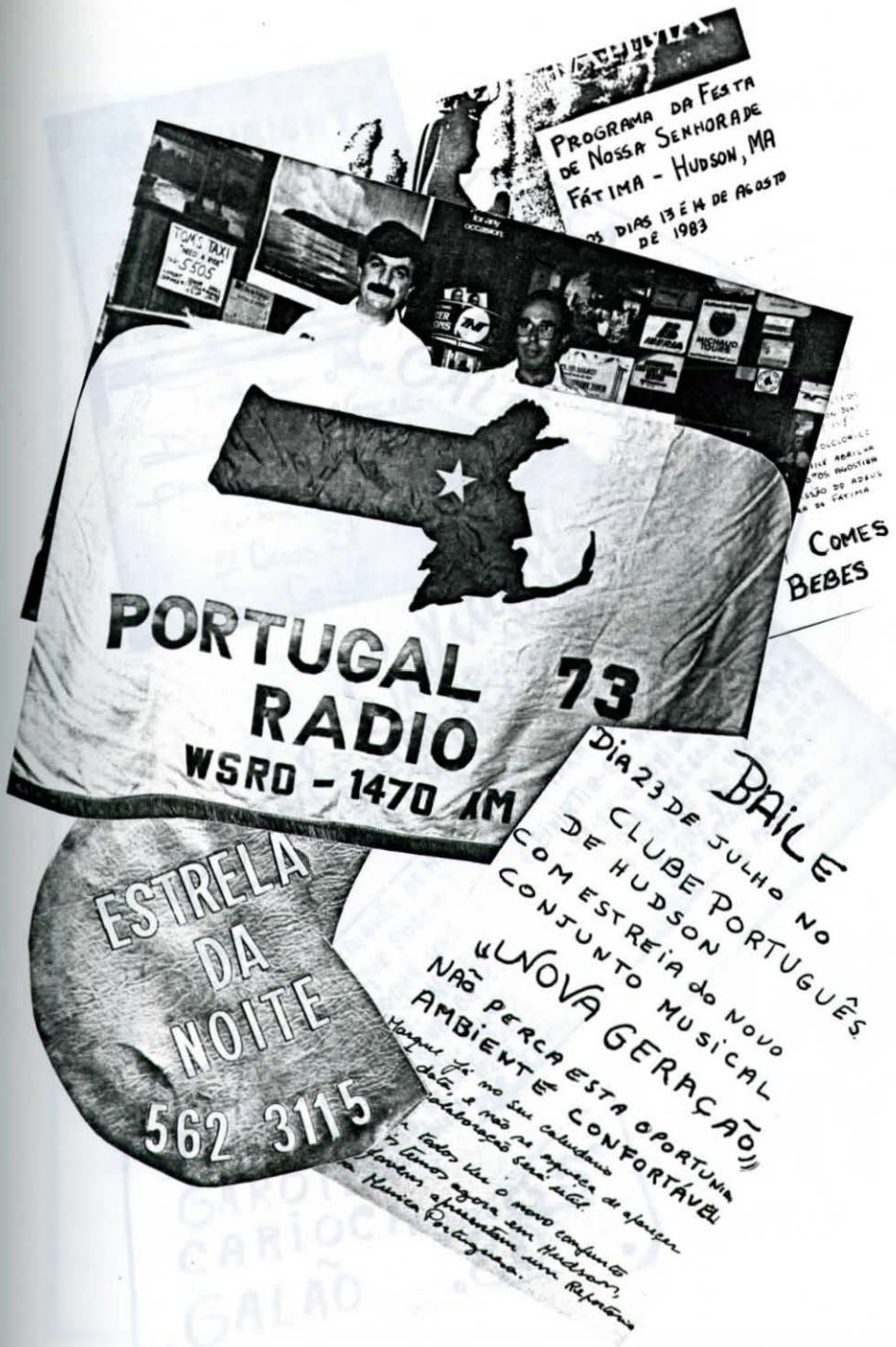


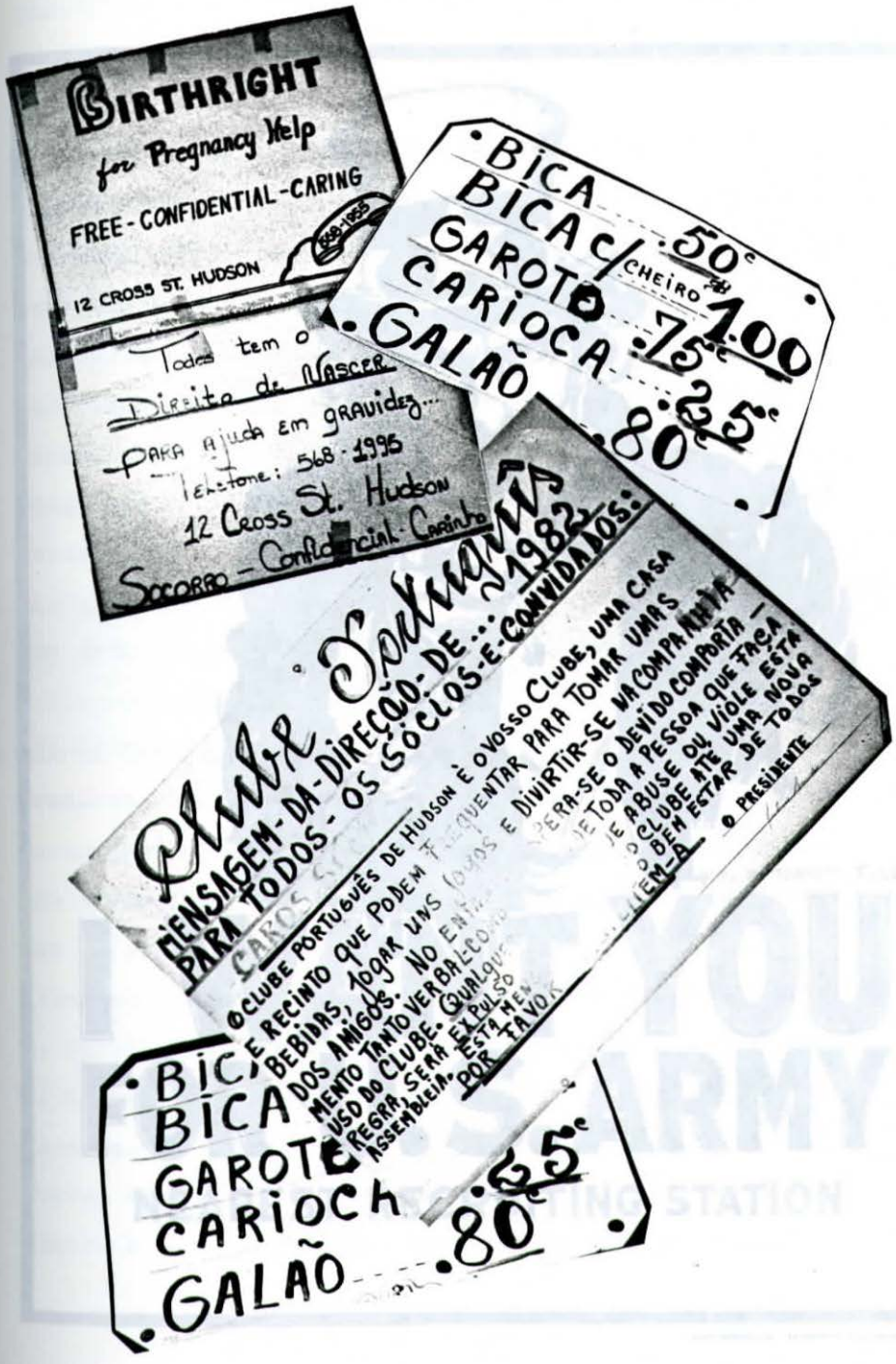
Hudson Portuguese Club (inside)

José Figueiredo

Claudinor Salomão

Members of the União Portuguesa Continental (Portuguese Continental Union). This photo was taken over 60 years ago. Most of the members of the U.P.C. were also members of the Hudson Portuguese Club in 1926. (Booklet: Feast of Our Lady of Fatima: Inauguration of Monument to All Luso-American Soldiers, Aug. 7 and 8, 1971)


PROGRAMA DA FESTA
DE NOSSA SENHORA DE
FÁTIMA - HUDSON, MA
DIAS 13 E 14 DE AGOSTO
DE 1983
TONY'S TAXI
COMES
BEBES
PORTUGAL 73
RADIO
WSRD - 1470 AM
ESTRELA
DA
NOITE
562 3115
BAILE
DIA 23 DE JULHO NO
CLUBE PORTUGUÊS
DE HUDSON
COM ESTREIA do NOVO
CONJUNTO MUSICAL
«NOVA GERAÇÃO»
NÃO PERCA ESTA OPORTUNA
AMBIENTE CONFORTÁVEL


BIRTHRIGHT
for Pregnancy Help
FREE - CONFIDENTIAL - CARING
12 CROSS ST. HUDSON
Todos tem o
Direito de Nascer
PARA AJUDA EM GRAVIDEZ...
Telefone: 568-1995
12 Cross St. Hudson
Socorro - Confidencial - Carinho
BICA 50
BICA C/ CHEIRO 1.00
GAROTO 75
CARIOCA 1.00
GALÃO 80 25
Clube Português
MENSAGEM DA DIREÇÃO DE 1982
PARA TODOS OS SÓCIOS E CONVIDADOS:
O CLUBE PORTUGUÊS DE HUDSON É O VOSSO CLUBE; UMA CASA
E RECINTO QUE PODEM FREQUENTAR PARA TOMAR UMAS
BEBIDAS, JOGAR UNS (DOS E DIVIRTIR-SE NA COMPANHIA
DOS AMIGOS. NO ENTA... ERA-SE O DEVIDO COMPORTA-
MENTO TANTO VERBAL COMO ... TODA A PESSOA QUE FAÇA
USO DO CLUBE. QUALQUER ... E ABUSE OU VIOLE ESTA
REGRA SERÁ EXPULSO ... CLUBE ATÉ UMA NOVA
ASSEMBLEIA. ESTAMOS ... BEM ESTAR DE TODOS
POR FAVOR ...
O PRESIDENTE
BICA 50
BICA C/ CHEIRO 1.00
GAROTO 75
CARIOCA 1.00
GALÃO 80

JAMES MONTGOMERY FLAGG
I WANT YOU
FOR U.S. ARMY
NEAREST RECRUITING STATION

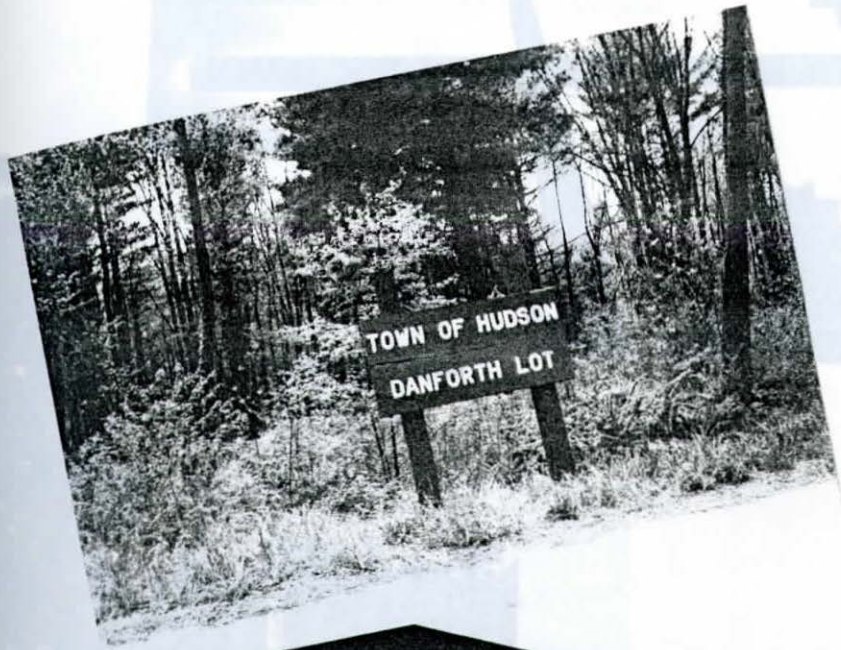
DEDICATED TO OUR BOYS WHO ARE NOW SERVING IN THE ARMED FORCES OF THE U.S.A.

In the main hall of the Hudson Portuguese Club, a good sized frame containing the names of men and women who were serving in the Armed Forces was erected. On the very top to the left is the shield of the American flag and to the very right is the Portuguese flag. Between the two flags stands an eagle. Above the eagle's head is a ribbon with the words: OCT. FOURTH 1942. The eagle's wings are spread and extending from under them are the words: "THE HUDSON PORTUGUESE CLUB. Under the eagle and the preceeding words are the following words: DEDICATED TO OUR BOYS WHO ARE NOW SERVING IN THE ARMED FORCES OF THE U.S.A. Directly under these words are five rows listing all of the personnel in the Armed Forces. There are five rows: the first has 28 names(men), the second has 28 names (men), the third has 28 names(27 men, one woman in the WAVES), the fourth has 28 names (men) and the fifth has 27 men's names. The following are those individuals lited on the frame: First Row: Joseph W. Welch, Edmund A. Garcia, Anthony Ramalho, Anthony C. Rodrigues, Anibal J. Sousa, Anthony J. Pimentel, Arthur F. Rainha, Albert J. Tavares, Alfred F. Vieira, Antonio A. Chaves, Arthur J. Faria, Arthur Rainha, Anthony Tavares, Carlos F. Rainha, Edward A. Rainha, Anthony Simoes, James W. Connors,

Edmund R. Conners, Arnold Figueira, James E. Welch, Eduardo Morris, Jaime Cardozo, Abel J. Fernandes, Teofelo J. Correia, Edmundo G. Correia, Farley Zina, John Garcia, Alfred Cardozo; Second Row: Joseph P. Monteiro, Edward J. Rainha, Edemundo Tavares, Felisberto Mateus, Fernando F. Justo, Florindo Moura, William Garcia, George F. Luz, Henry P. Rio, Horacio Fernandes, John A. Mendes, Jacintho A. Grillo, Joseph J. Grillo, Joseph P. Garcia, Jose D. Neves, William V. Rainha, Armando Rainha, George Marques, Jose Barreira, Samuel Gill, Manuel Reis, Alfredo T. Cabral, Manuel J. Braga, Eduardo Costa, Alirio A. Mendes, Walter J. Sousa, Daniel J. Silva, José M. Silva; Third Row: Guilherme R. Sousa, James Faria, Joseph B. Costa, Joseph J. Pimentel, Joseph Pereira, Joseph L. Rainha, Joseph T. Rego, Harold Tavares, James A. Tavares, John S. Teixeira, Joseph A. Pereira, James J. Sousa, John J. Correia, Joseph A. Silva, Joseph P. Loureiro, Arthur Tavares, Joseph Garcia, Charles P. Rio, Romeo Mateus, Eduardo Rocha, George V. Freitas, Robert Garcia, William Garcia, Joseph L. Ribeiro, Walter Pereira, Jose Zina, Liliana Moraes(WAVES); Fourth Row: Joseph Medeiros, Joseph J. Correia, Joao P. Campos, James E. Correia, John Tavares, Joao Nobrega, Luiz P. Garcia, Manuel Garcia, August Medeiros, Mariano Silva, Manuel H. Sousa, Manuel J. Pimentel, Jr., Manuel Sousa, Manuel A. Chaves, Mario Barreira, Francis Mello, Edward Pereira, Alex. G. Bratkon, John Silva, Frank Sousa, Jose S. Teixeira,

Fernando Francisco, Henrique Alves, Manuel Augusto, Charles Tavares, Anthony A. Couto, Jr., Ezequiel Camara, Earl A. Tavares; Fifth Row: Amandio J. Correia, Manuel Medeiros, Manuel Leandres, Manuel D. Vital, Reynald J. Sousa, Robert W. Silva, Sarmento J. Martinho, Virginio A. Silva, Walter A. Vital, Walter Custodio, Wesley F. Luz, Anthony Edral, Americo Correia, John Zina, Manuel J. Proquita, Manuel J. Grillo, James W. Rego, Eduardo Figueira, Antonio S. Moura, Jose J. Ramalho, Daniel Camacho, Lesley A. Monteiro, John Cortez, Samuel L. Ribeiro, Manuel J. Silva, Jr., Joseph S. Silva and Amaral J. Correia. At the very bottom on the right hand corner there is affixed a dignature(that of the author of the commemorative frame): Frank McILVEEN--HUDSON.

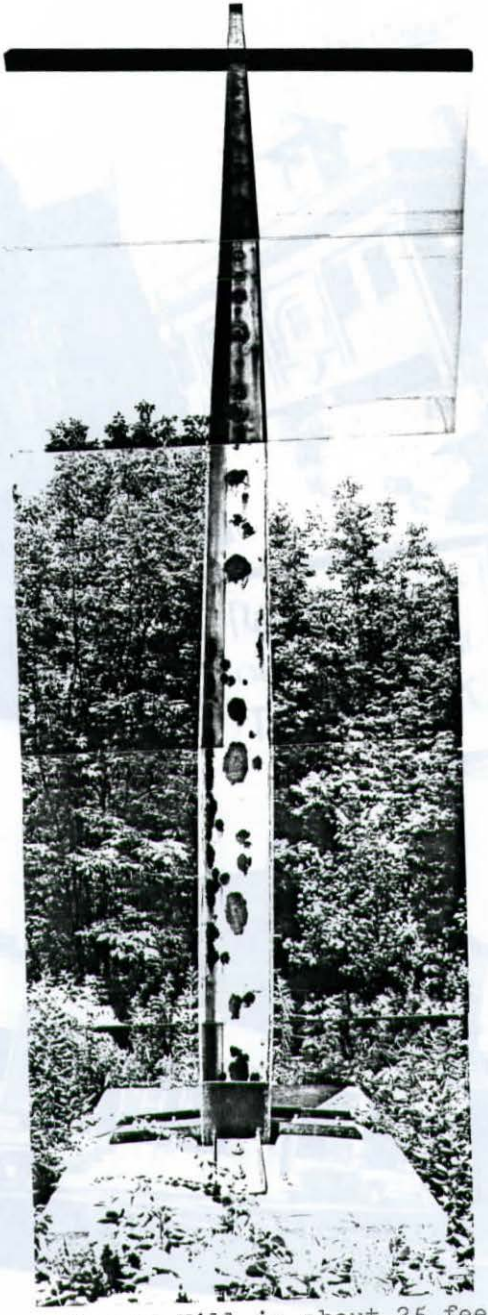
Hudson Portuguese Club (inside)


TOWN OF HUDSON
DANFORTH LOT

CORREA
CONSTRUCTION CORP.
ASPHALT PAVING · ROOFING
· CEMENT WORK ·
· OUTSIDE PAINTING ·
· LANDSCAPING ·
HUDSON
BERLIN

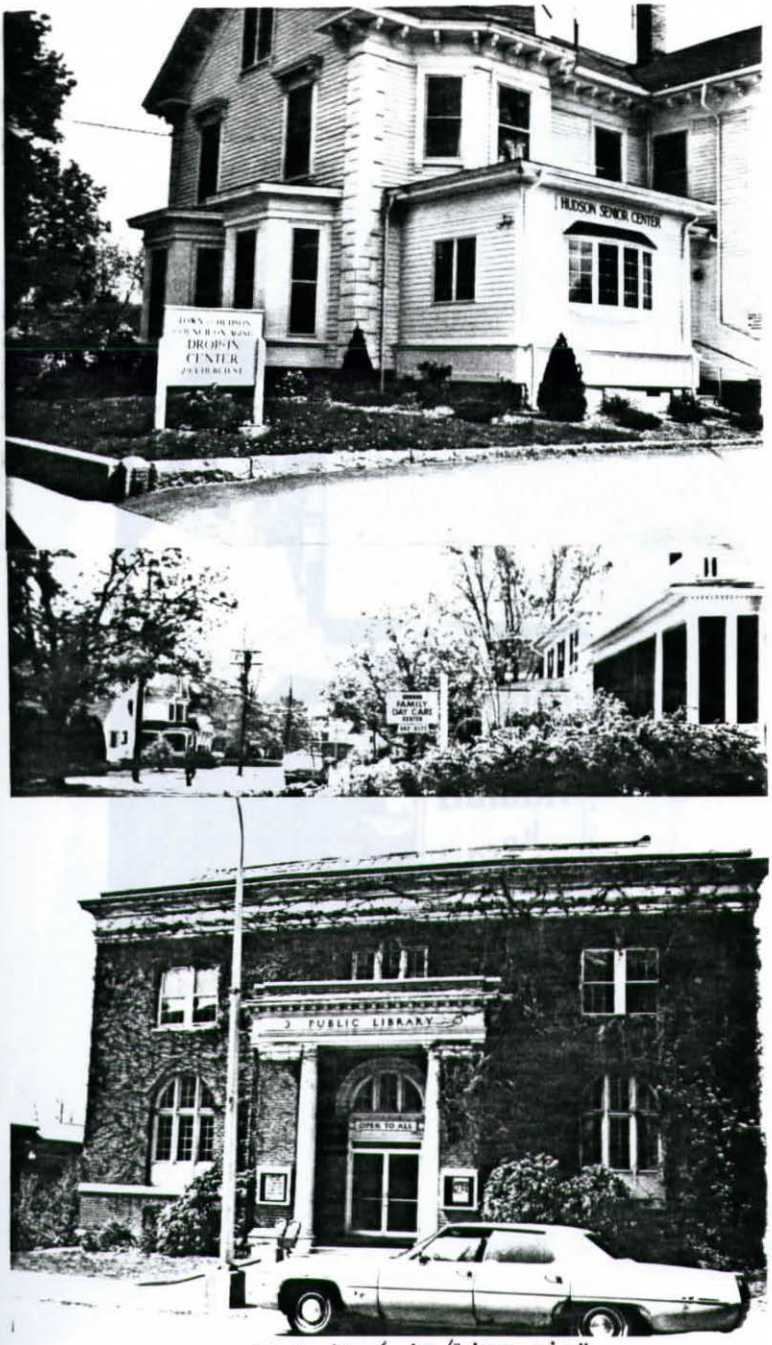
HUDSON CYO
#1
74 CYO-EMABS
74 NORTHCOAST
CHAMPS
75 DOUG FEST
GREAT

Pope's Hill



The cross on Pope's Hill is about 25 feet high and is lit at Christmas and Easter times. It is made of steel. (Originally built in 1929 of wood and was reconstructed in 1966, this time of steel.)

"A faiastècha"

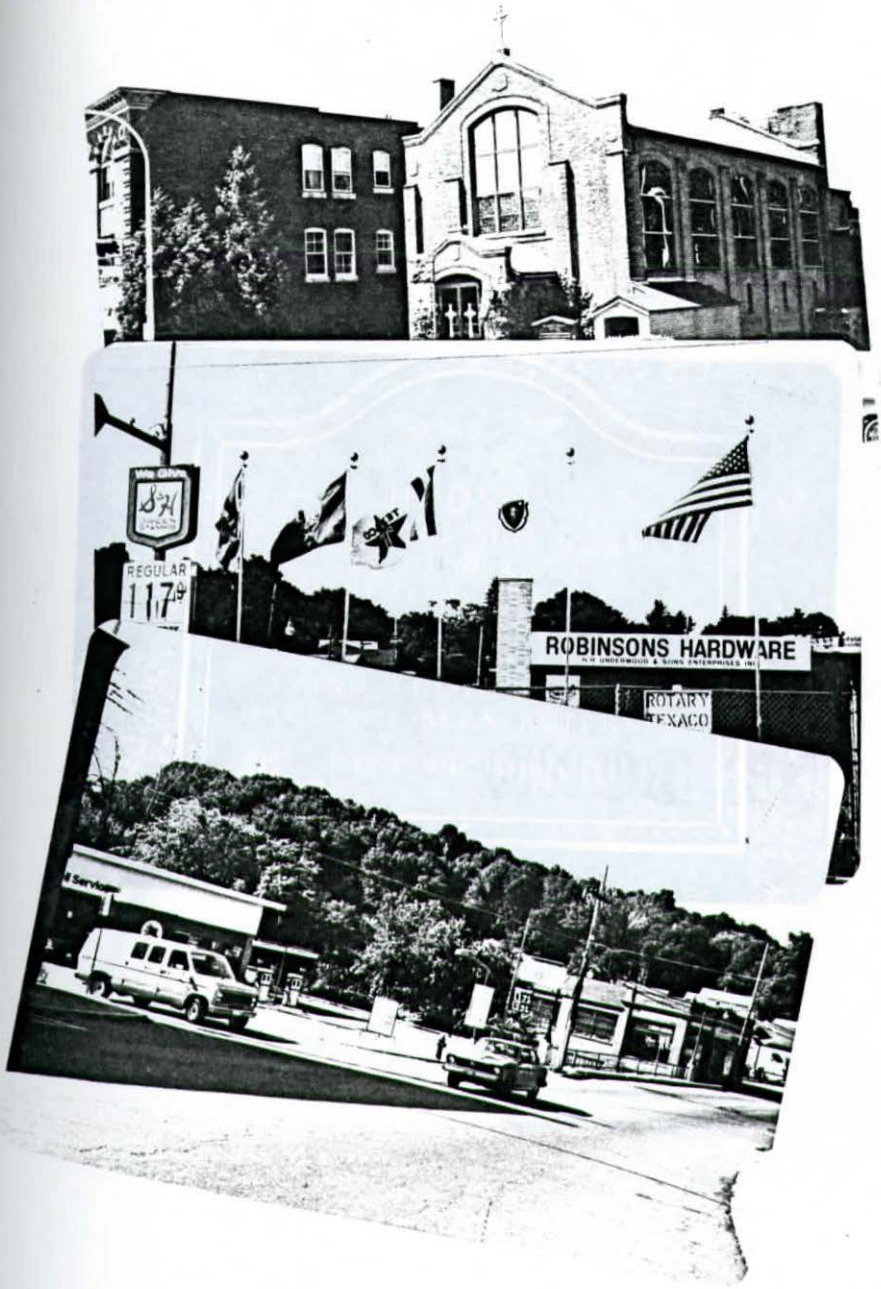


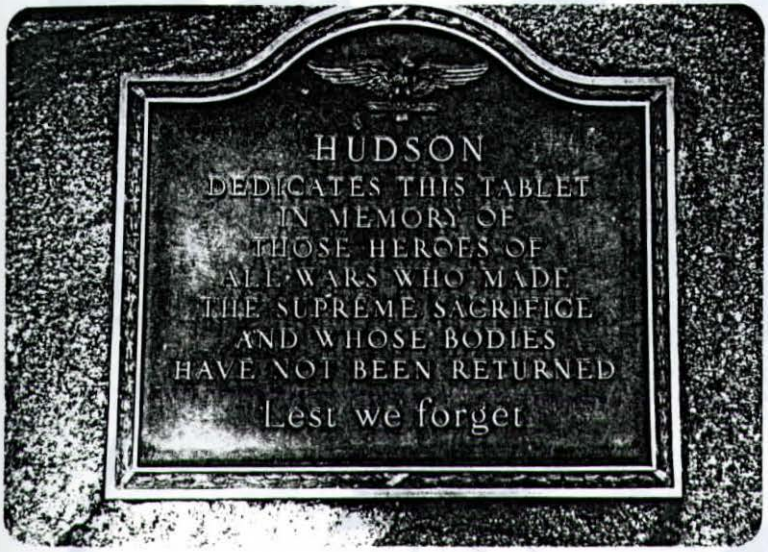
"A laibréri /livraria"
(É uma biblioteca, pá!)

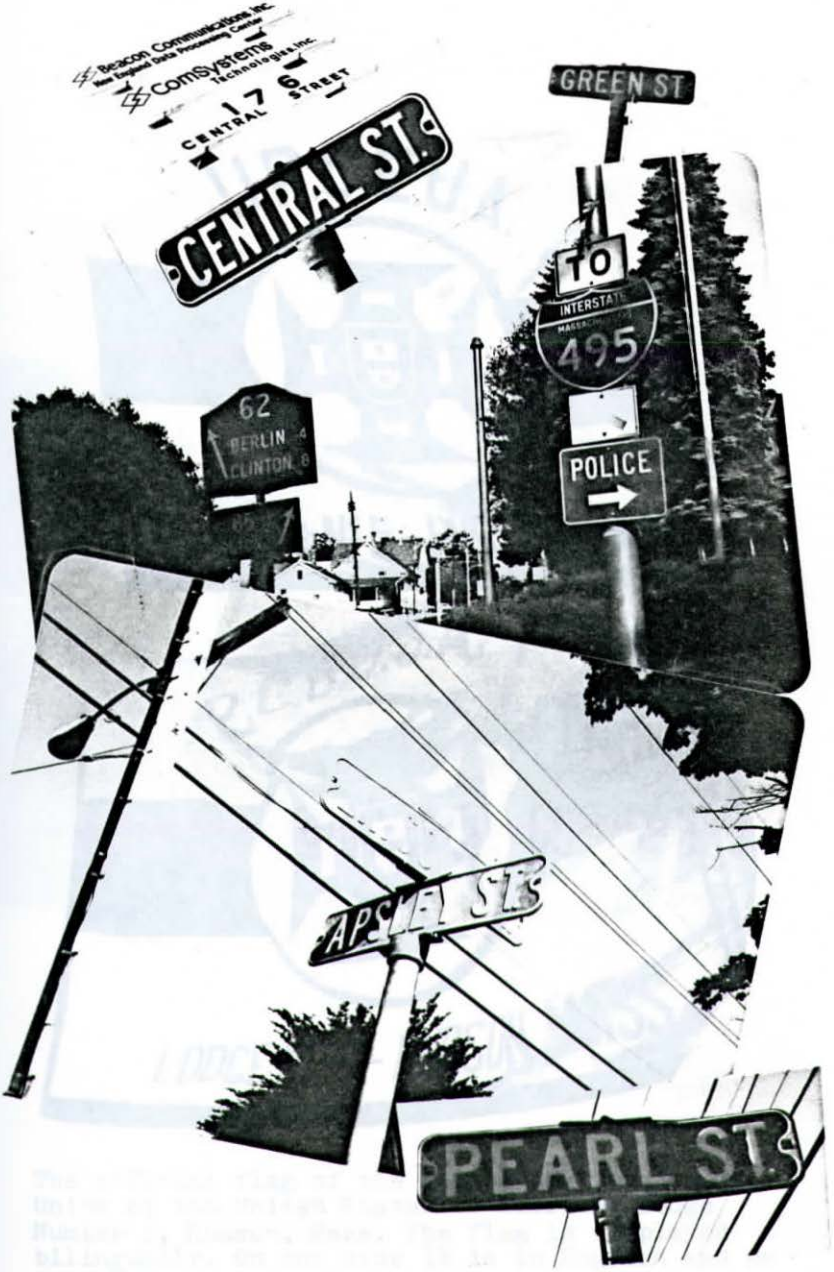
Joanne Wiggins, Director of the Hudson Public Library.

Some faces of the Hudson Public Library

IN HONOR OF THOSE WHO
FOUGHT FOR OUR COUNTRY
HUDSON
1861 - 1898 - 1917
1941 - 1950 - 1965


REGULAR
117.9
ROBINSONS HARDWARE
ROTARY
EXACO


HUDSON
DEDICATES THIS TABLET
IN MEMORY OF
THOSE HEROES OF
ALL WARS WHO MADE
THE SUPREME SACRIFICE
AND WHOSE BODIES
HAVE NOT BEEN RETURNED
Lest we forget


Beacon Communications Inc
New England Data Processing Center
comSystems
Technologies, Inc.
CENTRAL 17 6 STREET
CENTRAL ST.
GREEN ST
TO
INTERSTATE
495
62
BERLIN
CLINTON
POLICE
PEARL ST.

The official flag of the Portuguese Continental Union of the United States of America, Lodge Number 5, Hudson, Mass. The flag is displayed bilingually. On one side it is in English and on the other, in Portuguese.

on Central Street

Christ the King
† CATHOLIC CHURCH †
SUNDAYS 8:00~9:15~10:30~11:45
SATURDAYS 4:00 P.M. 5:00 P.M. 7:00 P.M.
WEEKDAYS 7:00 A.M. HOLYDAY VIGIL 5:30~7:00
HOLYDAYS 7:00 A.M. 9:00 A.M. 5:30 P.M.

The Salomão Family

mom Raquel

son Claudinor

father Claudinor

João Alberto

Maria de Lourdes

Pedro Francisco

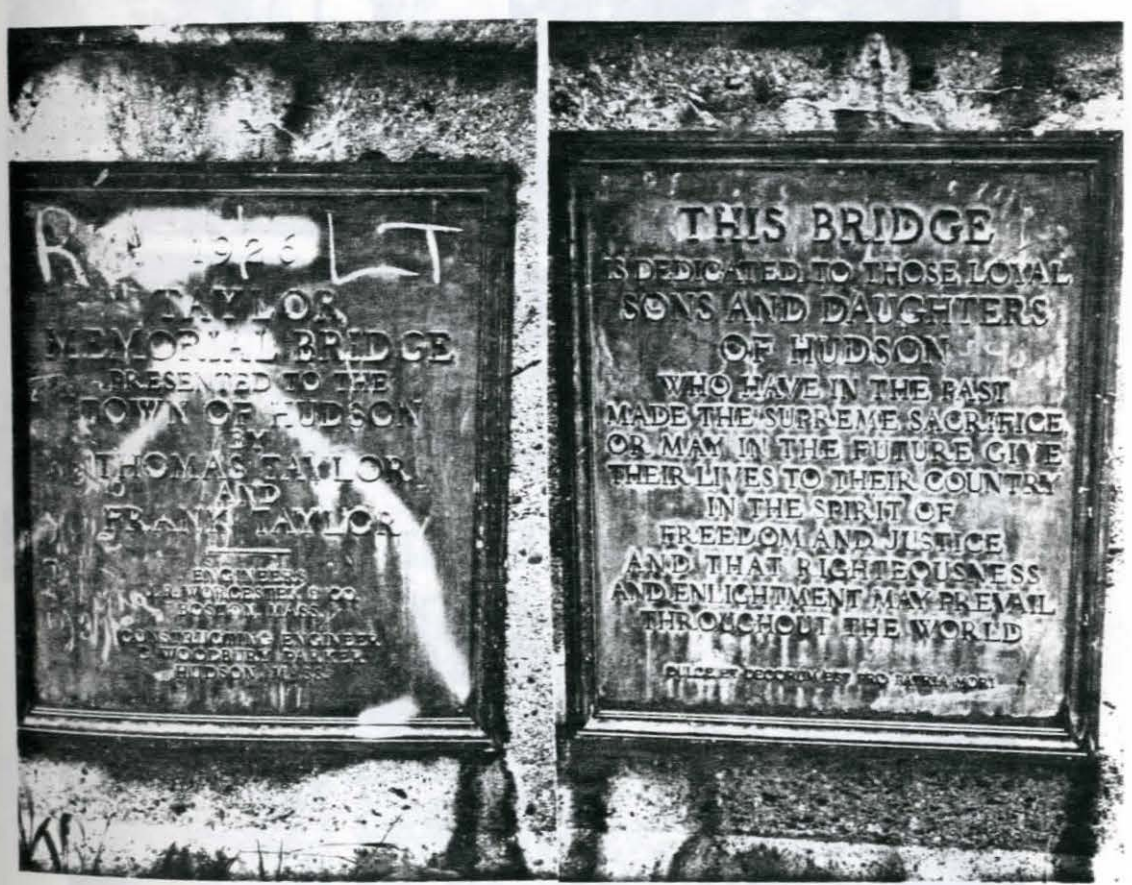
Maria Emília Henriques de Oliveira
(vavó)

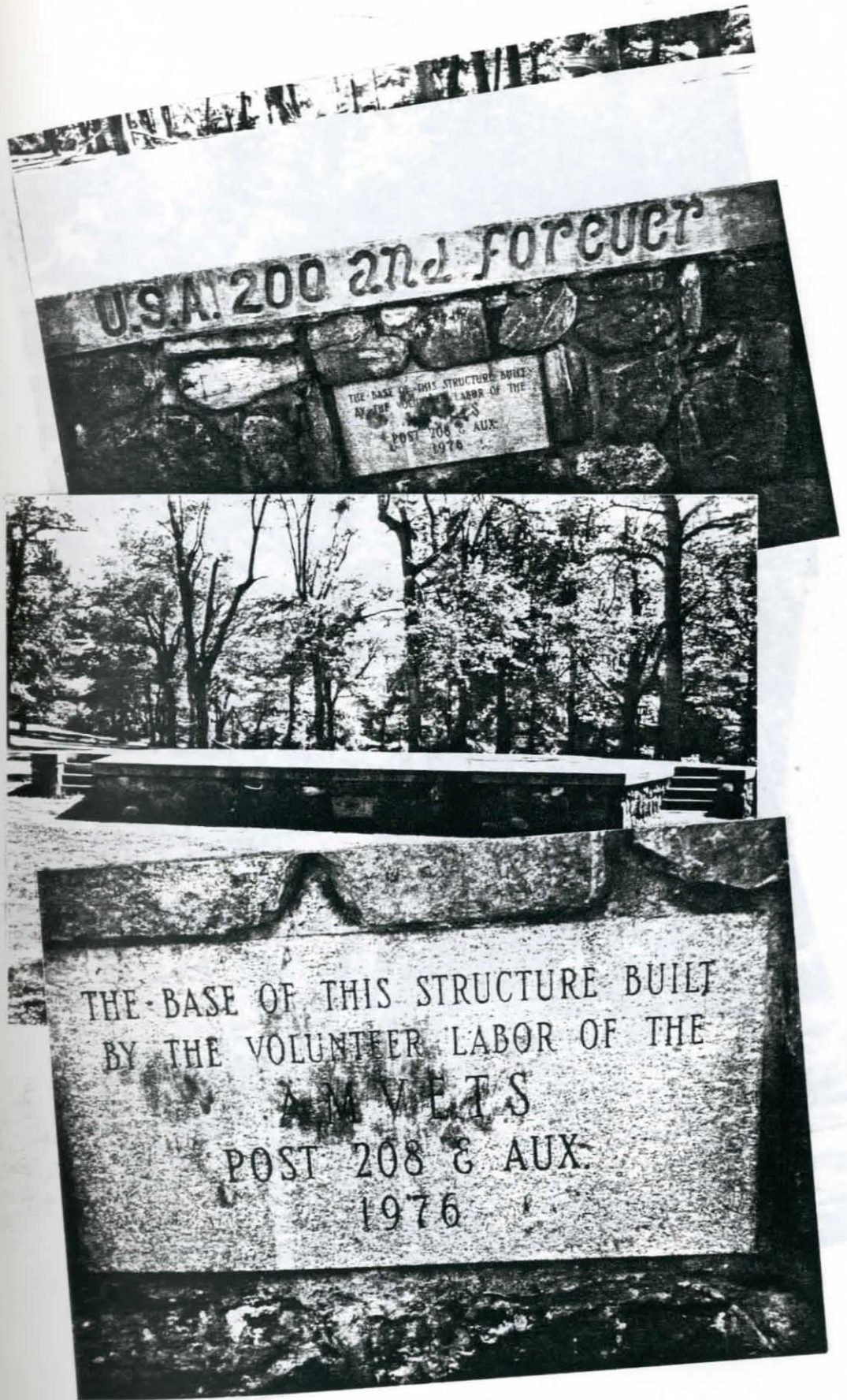
FIRST FEDERATED
CHURCH
of Hudson
BAPTIST
CONGREGATIONAL
NORMA L. OLIVER
VILLAGE
1982
ARTHUR'S
OPEN SUNDAYS

THE ROTARY RESTAURANT
Mobil
TEXACO
STICKERS

People from Hudson are transported to Marlborough Hospital. Hudson does not have medical facilities, but does have ambulance service which, within minutes, transports patients to the nearby sister city.

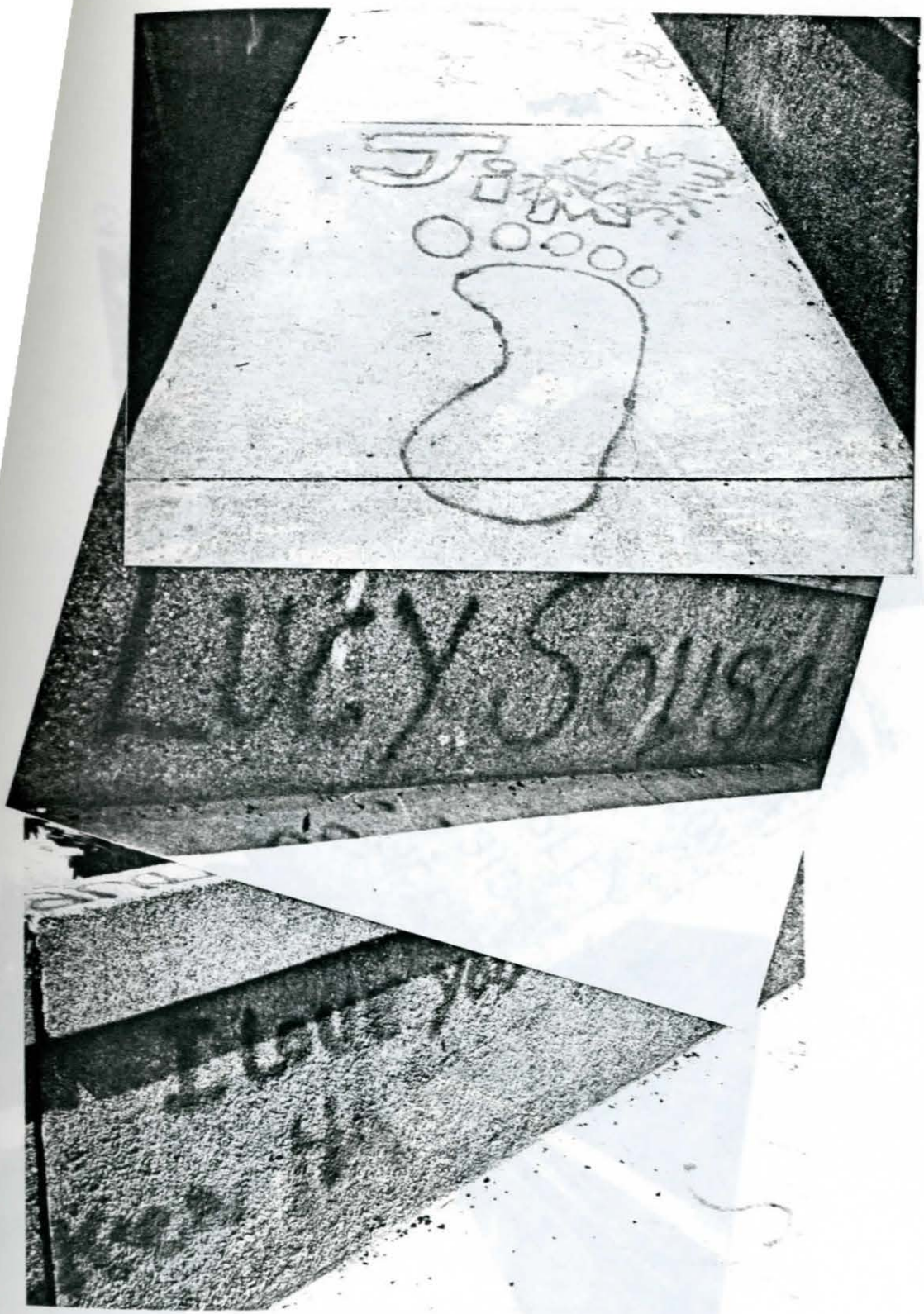
WOOD PARK
PRESENTED TO HUDSON
BY
MARSHALL WOOD
JUNE 9 1896
FOR A PUBLIC PARK


THIS BRIDGE
IS DEDICATED TO THOSE LOYAL
SONS AND DAUGHTERS
OF HUDSON
WHO HAVE IN THE PAST
MADE THE SUPREME SACRIFICE
OR MAY IN THE FUTURE GIVE
THEIR LIVES TO THEIR COUNTRY
IN THE SPIRIT OF
FREEDOM AND JUSTICE
AND THAT RIGHTEOUSNESS
AND ENLIGHTMENT MAY PREVAIL
THROUGHOUT THE WORLD


U.S.A. 200 and forever
THE BASE OF THIS STRUCTURE BUILT
BY THE VOLUNTEER LABOR OF THE
A M VETS
POST 208 & AUX
1976

Wood Park

"O brije"



The bridge

APSLEY PARK
PRESENTED TO HUDSON
BY
HON. L. D. APSLEY
MAY 13. 1913
FOR A PUBLIC PARK

Português distinguido pela GM

Community Activities

BOSTON — Os portugueses sempre tiveram e têm uma natural preferência para serem admitidos neste país como emigrantes. As suas qualidades de carácter, os seus méritos de trabalho e os seus dotes de bondade e filantrópia, têm sido as melhores credenciais para essa preferência.

Hoje, com a alegria de quem aprecia os seus conterrâneos, registamos o caso específico de Claudino Salomão, um português do Continente, natural da região de Viseu e emigrado há 11 anos, com residência na vila de Hudson.

Empregado da "General Motors", uma das mais poderosas organizações industriais dos Estados Unidos, Claudino, à margem das suas horas de trabalho na G.M., dedica-se a ajudar os seus conterrâneos, transportando-os ao médico, a hospitais, a repartições publicas e procurando ajudá-los em todo o sentido da palavra. É uma alma boa e generosa sem tirar qualquer proveito, pelo que, muito compreensivelmente se tornou uma figura querida e por todos estimada.

Estes predicados chegaram rápidamente ao conhecimento da administração da divisão onde presta serviço, que agora, num gesto de grande apreço e recompensa moral por Claudino Salomão, acaba de o incluir entre os seus dez maiores.

Por tudo isto que é muito e bastante dignificante para a comunidade dos portugueses, é que Claudino Salomão recebeu das mãos de Thomas Murphy, Chairman da G.M. uma significativa lembrança, que constituirá, sem dúvida, um grande estímulo para o seu carácter de generosidade em prol do seu semelhante.

in Portuguese Times, 8 November 1979

CARTA DE HUDSON USA

«JOVENS» CASAM-SE EM HUDSON

Quem é que disse que a vida conjugal pertence apenas aos jovens? Pois no dia 10 de Setembro na paróquia de São Miguel, da «romântica» vila de Hudson realizou-se o enlace matrimonial dos «jovens» Faustino e Hortência Mendes... Ele com 80 (oitenta) anos de idade e ela com 63! Pois aqui está a juventude de hoje. Faustino é natural da Madeira e Hortência de São Miguel, Açores. Faustino admite que foi devido ao gosto que tinha pelo futebol que o trouxe a estas paragens americanas. «Meu pai não queria que eu jogasse futebol e eu, sempre na teima, era a única coisa que desejava. Como jóvem ouvia dizer que quem viesse para a América podia fazer aquilo que quizesse, deu-me de cabeça, e ainda nos meus «teens» (adolescência dos 13 aos 19 anos de idade) pedi para meus pais me deixarem vir para esta terra. Deixaram. E cá estou radicado há mais de 60 anos. Tenho jogado por toda a parte da Nova Inglaterra e tenho ganho troféus e outros prémios valiosos. Até cheguei a fundar e organizar a primeira equipa de futebol do Liceu de Hudson, da qual fui o primeiro «coach». (treinador)». A esposa de Faustino, Mary V. da Costa faleceu há poucos anos e, como se encontrava tão só, vivendo uma vida fatigadíssima e lamentavelmente triste, encontrou D. Hortência e, como ele explica, «foi pela graça de Deus que a gente se uniu. Ela enviuvou já duas vezes e Deus a chegou para mim dando-me apoio à minha vida tão solitária. Não gostava nada de andar sozinho. Ela é o acompanhamento que me ajudará na vida, graças a Deus.»

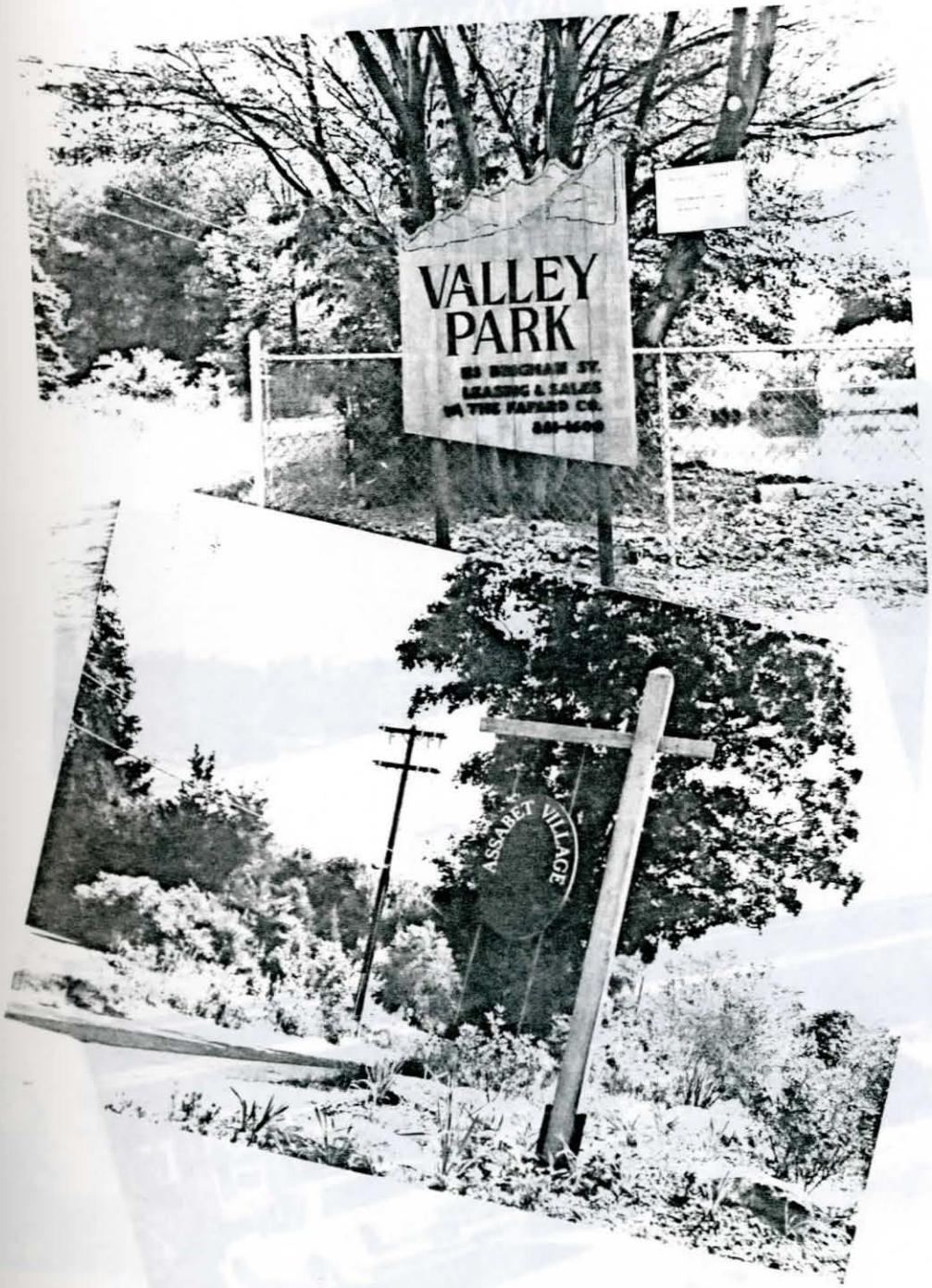
D. Hortência, grande dona de casa, chegou a trabalhar por longos anos na Base Militar das Lajes, Terceira, «com os americanos, que eram muito bons para mim». Vim para a América há poucos anos e cá fiquei. Faustino é muito boa pessoa e logo que o conheci vi que era simpático. Não é bom andarmos sozinhos pela vida. Deus há-de nos ajudar, pois foi Ele que nos uniu».

Entre os dois recém-casados há família. Faustino tem dois filhos e uma filha cá na América e Hortência tem duas filhas em Ponta Delgada, ilha de São Miguel (uma que se deslocou aos Estados Unidos de visita com a mãe, em Hudson) e duas enteadas de Hudson.

O casal «jovem» reside no Glen Road, n.º 4, Hudson, Massachusetts. A comunidade de expressão portuguesa através do mundo aproveita esta oportunidade para apresentar aos «newly weds» (recém-casados) muita Paz, Saúde, Felicidades e o Amor de Deus pelo decorrer da vida.

ADALINO CABRAL
(Hudson, EUA)

in O IMIGRANTE / 7 Outubro 1983

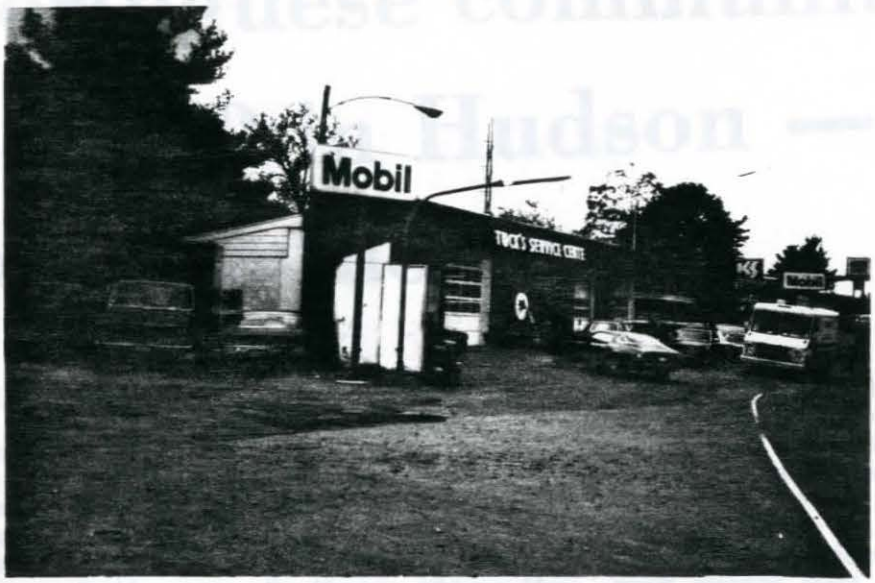

VALLEY
PARK
ASSABET VILLAGE

"Tem que se fazer a estôa."

"A supamàquêta."

Mars
BARGAINLAND USA
ASSABET GLASS
AUTO · HOME · COMMERCIAL
GLASS · PLASTIC · MIRROR
PICTURE FRAMES · GIFT ITEMS
Brooks
Drugs
convenience
foods
SALES
SERVICE
GARDEN TRACTORS CHAIN SAWS
LAWNMOWERS SNOWBLOWERS

WASHINGTON ST. MOTORS
VALU RATED
USED CARS
WASHINGTON ST MOTORS
OLDSMOBILE
GM



"orgulho"(pride)

Portuguese community — 6,000 in Hudson — not a 'minority'

by EMDON D. MacKAY
Staff Writer

Bishop Emanuel A. Silva of Hudson feels that the Portuguese residents of his community – and of other communities in the Marlboro Consortium – should organize so they can get recognition as a minority group.

To date, however, the only non - English speaking group that has that recognition is the Spanish - speaking element of these communities.

"Why not the Portuguese, the Chinese, the Greeks and others?" Father Silva asked.

He first asked the question in Marlboro, as a member of the Mayor's Advisory Manpower Planning Board. When there was no satisfactory answer forthcoming, he went further. In fact, all the way to the federal government.

After getting little satisfaction for several months, there was finally – this week – an answer of sorts.

"Bring it up again at your local level," he was told.

At a meeting of the manpower planning board held Thursday at Assabet Valley Regional Vocational School Father Silva spoke to the group on the subject.

"Why can't CETA (the Comprehensive Employment Training Act) help the Portuguese as well as other groups?" he asked.

He mentioned that Keefe Vocational School in Framingham has a program to help the minorities, so why shouldn't Assabet?

Armed with his answer from the federal people, Father Silva now will bring up the matter again to Assabet School, through the manpower board.

"If I can get the backing – the seconding – from others on the manpower board, I think I will be able to get an adequate program for the Portuguese started," Father Silva said.

"It's too late for this year, but the door is open, and I'll be back next year to see that something is done."

As for the backing, Father Silva seemed quite confident he has it. "I talked to several other board members after Thursday's meeting, and most were quite willing to second the motion that I will bring up at the next meeting," Father Silva remarked.

Some weeks ago, Father Silva – in a letter to Federal officials – spoke of the matter of the Portuguese who comprise a good percentage of the population of Hudson, and who cannot get any help in CETA jobs.

"If the Portuguese have been elevated from the minority status," he wrote, "then it has been to their detriment.

"Rather," he continued, "the non - English speaking Portuguese have effectively been demoted below the status of a minority, out of the picture altogether, consigned to a state of non - existence."

With the backing he has been promised, and his persistence in the fight to get recognition for the Portuguese community, Father Silva has come a long way. The Portuguese population of Hudson, he said was 6,000.

His only regret?

"I'm only sorry I didn't start this earlier," he said.

in Hudson Daily Sun, Feb. 28, 1975.

'Black Hill' gang recalls old times

Hudson neighborhood group

by NANCY DRUCKER
Staff Writer

HUDSON — From the 1920s to the early 40s, a group of about 35 Washington Street youths played together, swam together and created all kinds of mischief en masse.

They called themselves the "Black Hill" gang after their neighborhood on Washington Street between Houghton and Broad streets. "We were little terrors," said Argeo R. Cellucci Jr., a former member of the gang and current Hudson resident.

The Garcia and Brissette families were the largest on Black Hill. Once, one of the older Garcia boys was sneaking a smoke in the outdoor privy. The building accidently caught on fire and burned down. The 16 Garcias had to share an outhouse with the 11 Brissettes.

The Black Hill gang held a reunion recently for the first time since the gang broke up and its members went their separate ways in the early '40s, right before World War II. Eddie Almada, also an old gang member, offered space in his restaurant, the Atlanta on Main Street, for the reunion.

Nobbie Brissette, who now lives in Detroit, Mich., happened to be visiting relatives in Hudson when he dropped in to see Cellucci. "I decided then and there to have a reunion before he left," Cellucci said.

Out of a possible 35 gang members, only four were missing. Although most still live in the area, a few came from out of town. Lillian Swanson, now of Front Royal, Va., happened to be visiting the area as well, and came to the reunion.

"It was the most fabulous reunion," Cellucci said. "We talked and talked about the old days."

Drinks and hors d'oeuvres were served, and a few speeches were made.

Stories like the one about the outhouse were traded all night. Once, the "gang" went to the railroad tracks behind their houses and piled rocks and logs on them to try and stop the trains. But the elders in the group were spoil sports and made them take the stuff off, Cellucci said.

Another time, several of the boys were sneaking a smoke in a large field across the street. Again, the field caught on fire and the fire department was called in.

The group all swam together in Fort Meadow Reservoir, chased their one baseball here and there and generally had a "wonderful childhood," Cellucci said.

"It was fantastic to see my old cronies," said Jim Garcia, of 13 Christian Ave.

Source: Hudson Daily Sun, Aug. 15, 1983.

Hudson Daily Sun
Tuesday, December 31, 1974

People of 1974

Enterprise - Sun staff writer Frank Rizzo takes a look at 1974 on this, the final day of the year. To find out what stories made the headlines in 1974, turn to page 7 of today's edition of the Hudson Daily Sun and read Rizzo's chronology of 1974 in "Hudson."

PAUL LaFLEUR

ESTHER COX

ADELINE PERRY

JAMES MURPHY

WILFRED BALTHAZAR AND CHESTER ATKINS

MARY PACHECO

Hudson people in the 1974 news

Hudson Daily Sun
Tuesday, December 31, 1974

TIMOTHY NAULT

WILLIAM GREGORY

LARRY DILLON

JOSÉ FIGUEIREDO, THE REV. ANTÔNIO MEDEIROS AND CLAUDINOR SALOMÃO

JOSEPH REGO

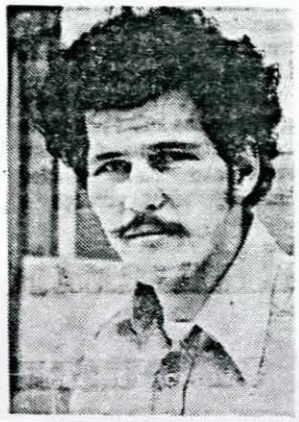
VICTOR DYER

Hudson Daily Sun

Tuesday, December 31, 1974

JAMES SULLIVAN

PETER BREWSTER



GUY LaCOMBE

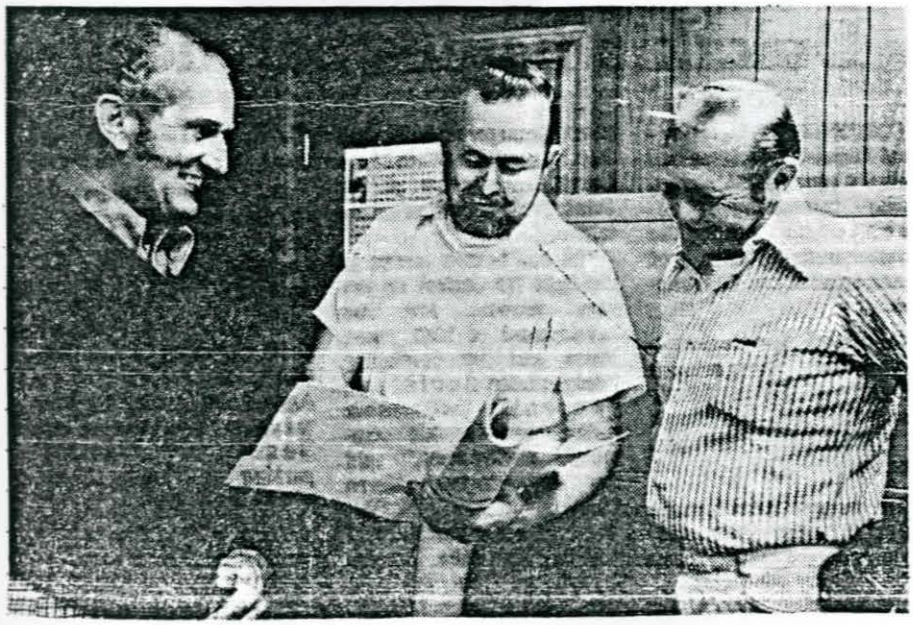
DONALD DAIGNEAULT

MEL CASEY

ALFRED CABRAL

ROBERT ROOTE

THE RT. REV.MSGR LLEWELLYN CHADBOURNE



RAYMOND CURLEY, ROBERT KNOWLES AND ROBERT WOOD

Kiss Me
I'M
PORTUGUESE

Mr. & Mrs. David Quinn. Intermarriage is not uncommon in this era of more progressive civil-minded human beings. Mrs. Quinn's maiden name was Cabral, second generation Portuguese and very fluent with the language. Even Dave has acquired sufficient verbal skills so as to handle Portuguese-speaking students at the JFK School(of which he is principal).

Mr. & Mrs. António J. de Frias

Mr. & Mrs. Leonard Ferreira

Mrs./Mr.& Mrs.

Carmelina Chaves

Silvino Madeira

Denise, António, Maria M., Rodney

(Dad) (Mom)

António Dias Chaves
António Sousa
Alberto Botelho
Ron Viens
Gervásio Leandres

(son) Alfred T. Cabral

(parents) Mr.& Mrs. José T. Cabral

Humberto Cabral

Hazel Simko

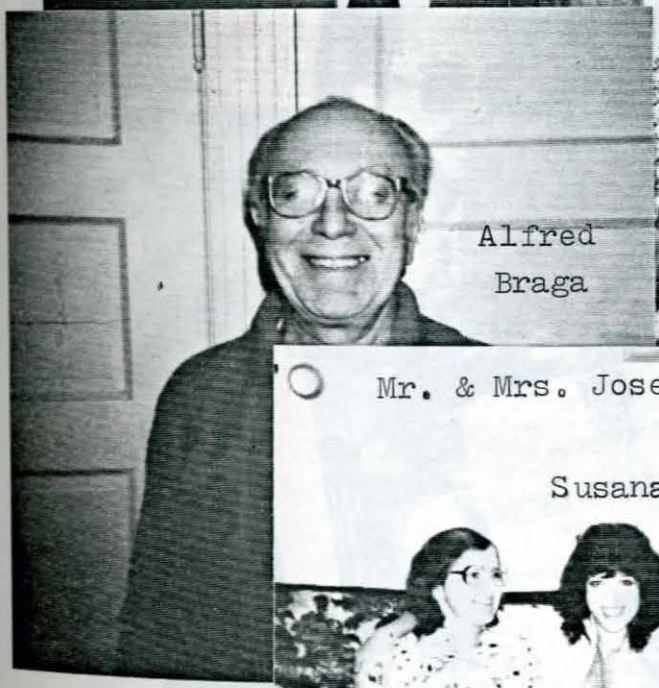
Mother and son: Amália Garcia Rego and Joseph Rego

Joseph Morais(father)

James J. Morais (son)

John Wedge

Mr. & Mrs. Mark Poplin



Alfred Braga

Mr. & Mrs. José Cabral

Susana

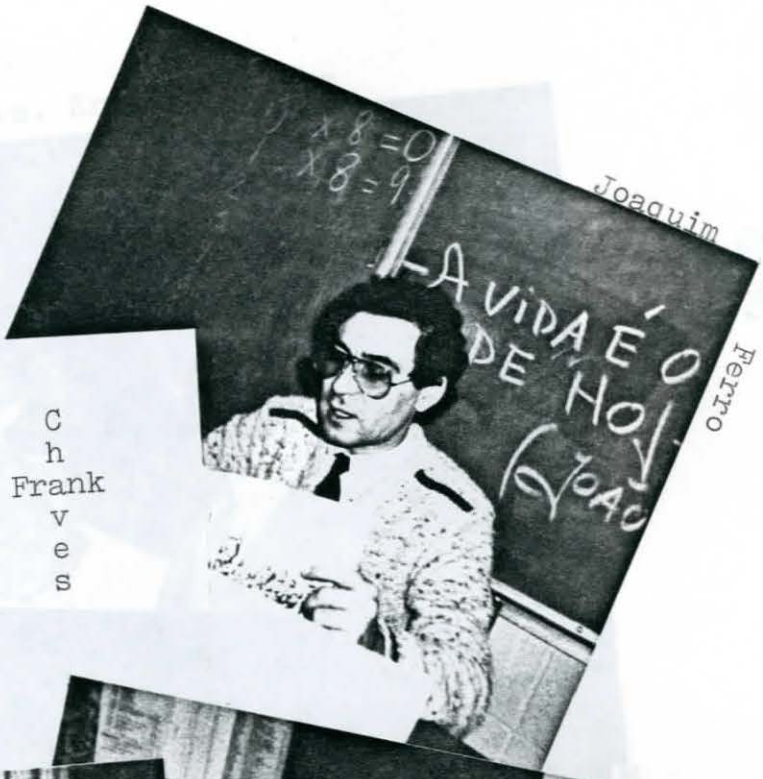
Manuel Miranda

José Pereira Moreira

Faustino Mendes

Mr. & Mrs. Erneste Filipe

Rosa Roque



Joaquim Perro

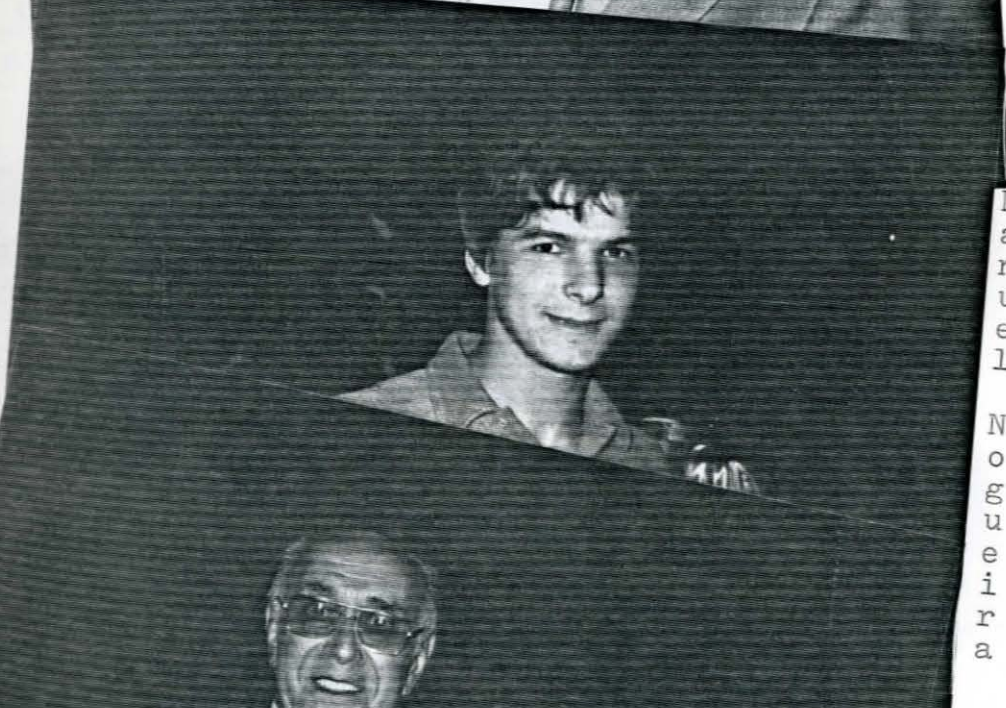
Frank Chaves

Olivier Nunes

Joseph Rego

Joseph L. Mulready

Mr. & Mrs. Erneste Filipe



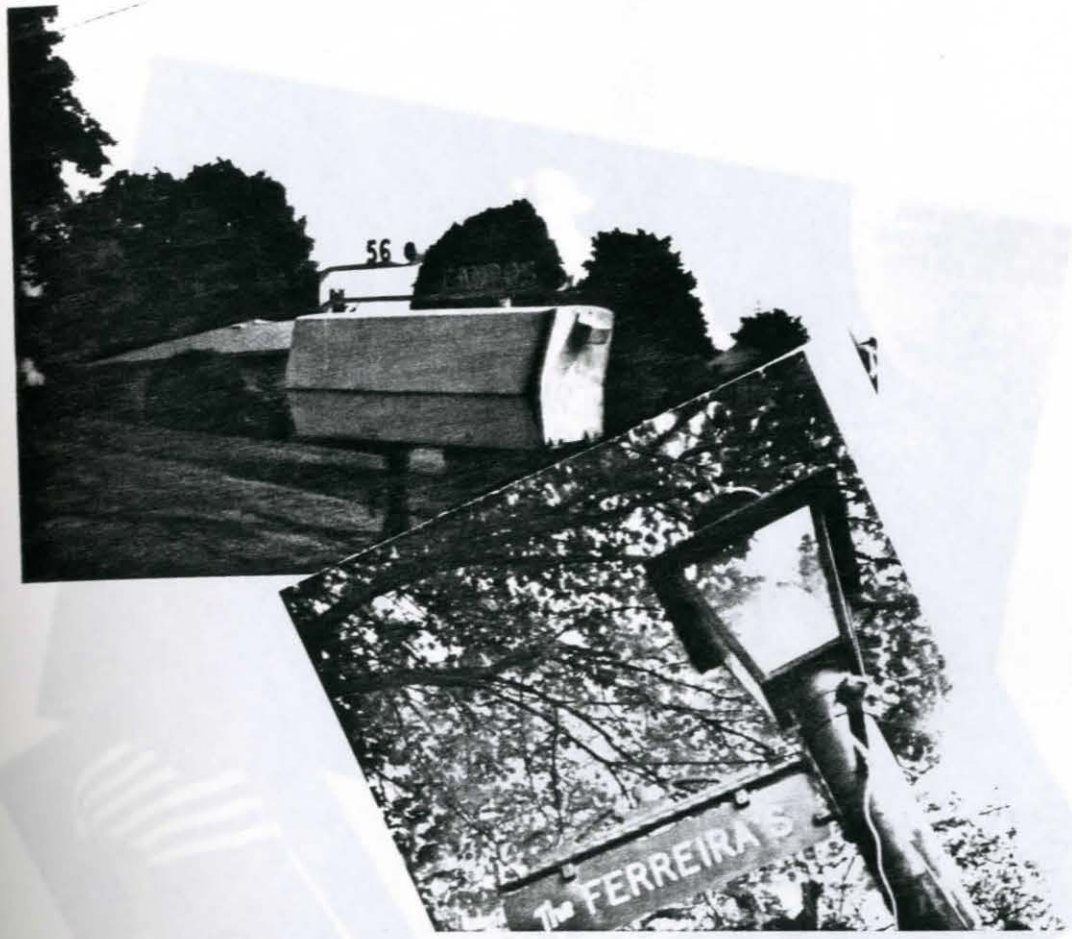
Manuel Nogueira

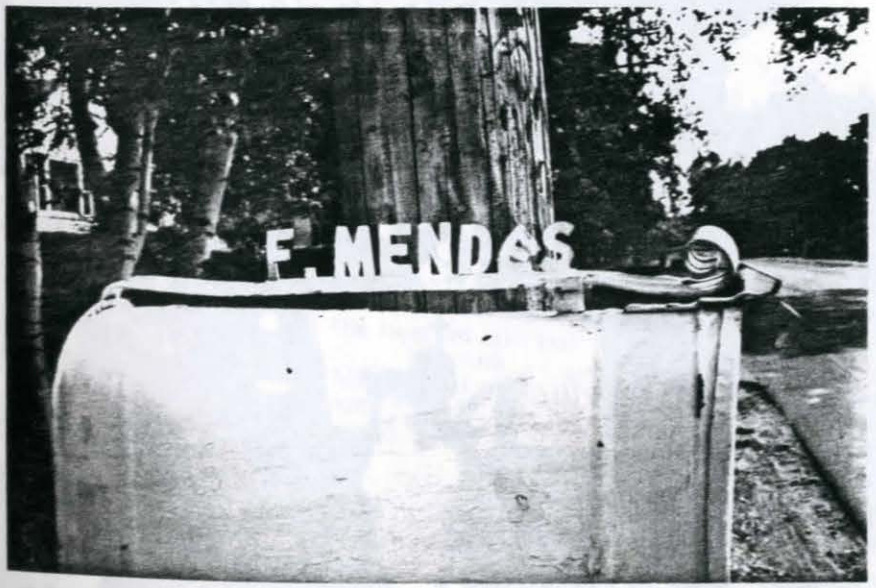
Mr. & Mrs. António Chaves

"O meilboques"

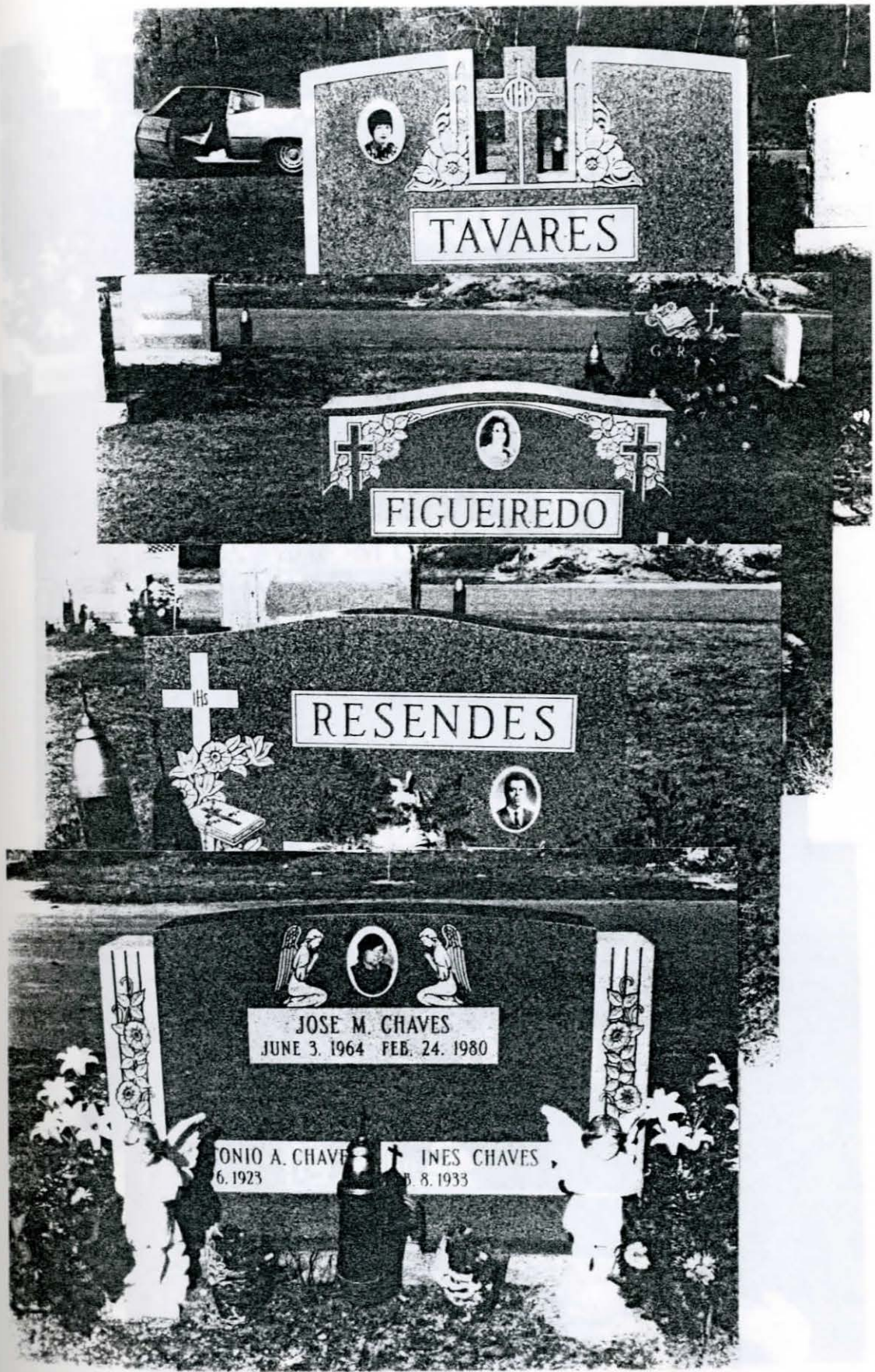
Names: Old, young, alive, deceased...

Chaves
BRAGA
Antonio Pereira

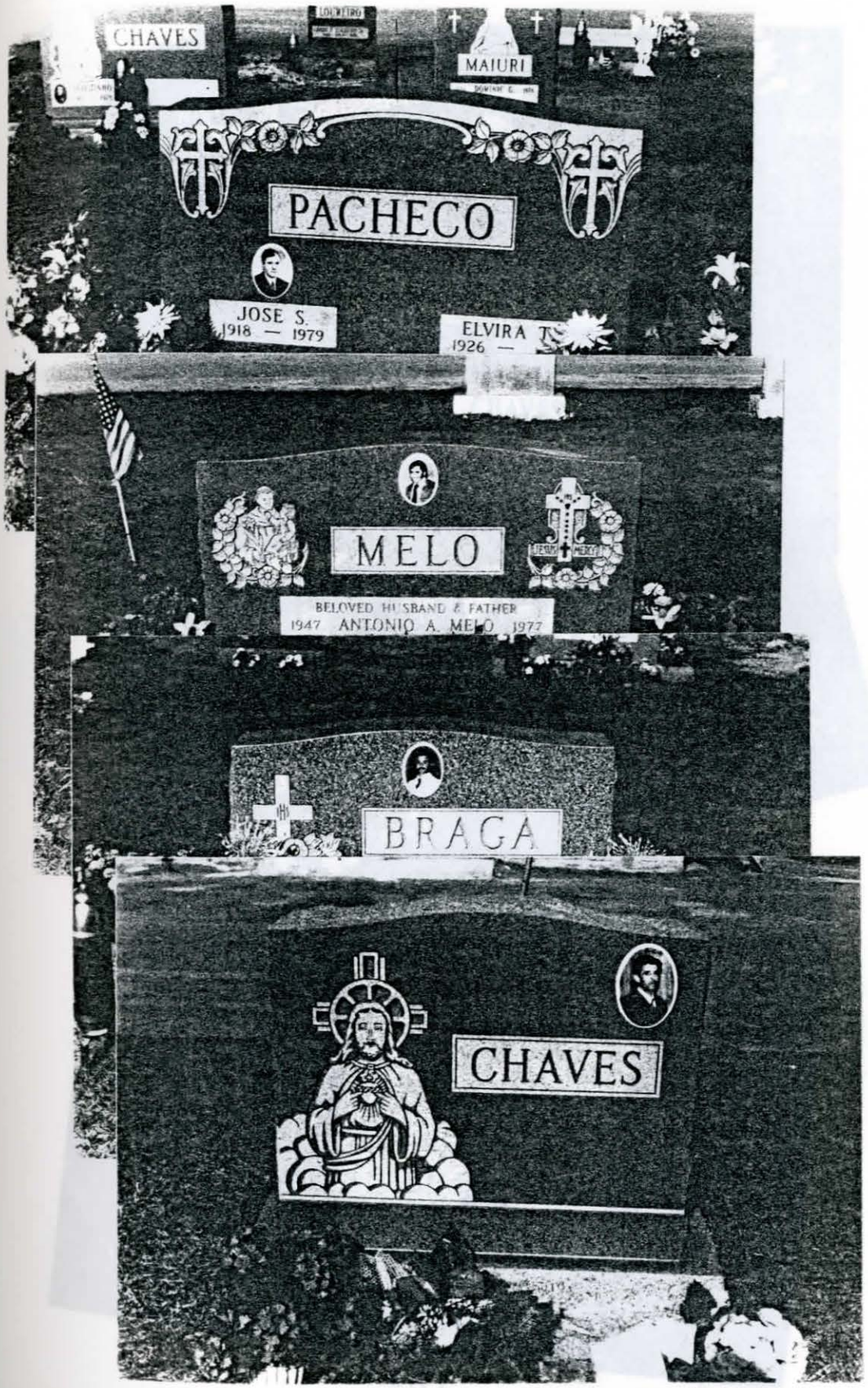

56
1ª FERREIRA


F. MENDES

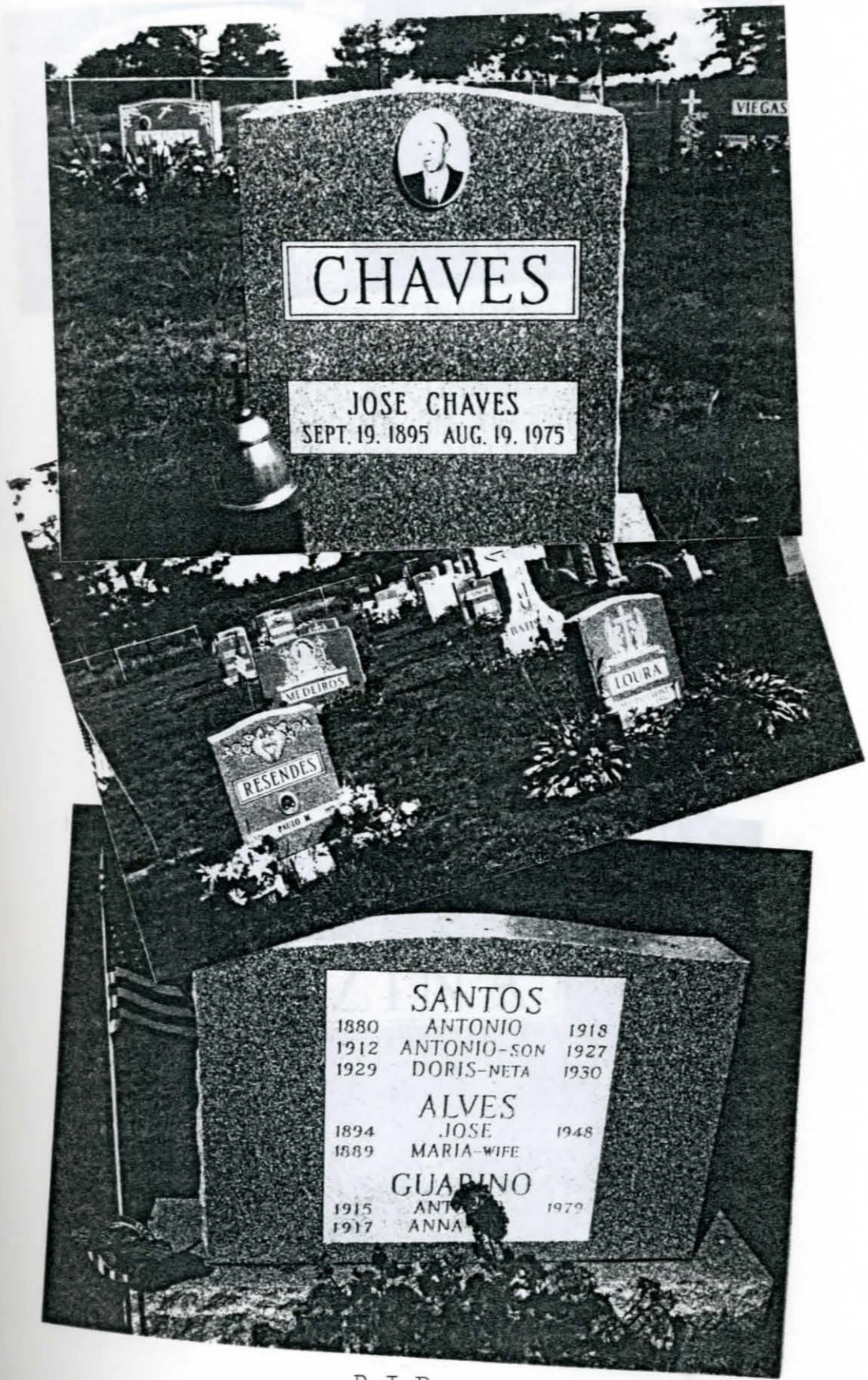
Many have come and gone. Noone stays behind...
Forget not the past. They gave and now we must...



Flowers can only be appreciated by the living.



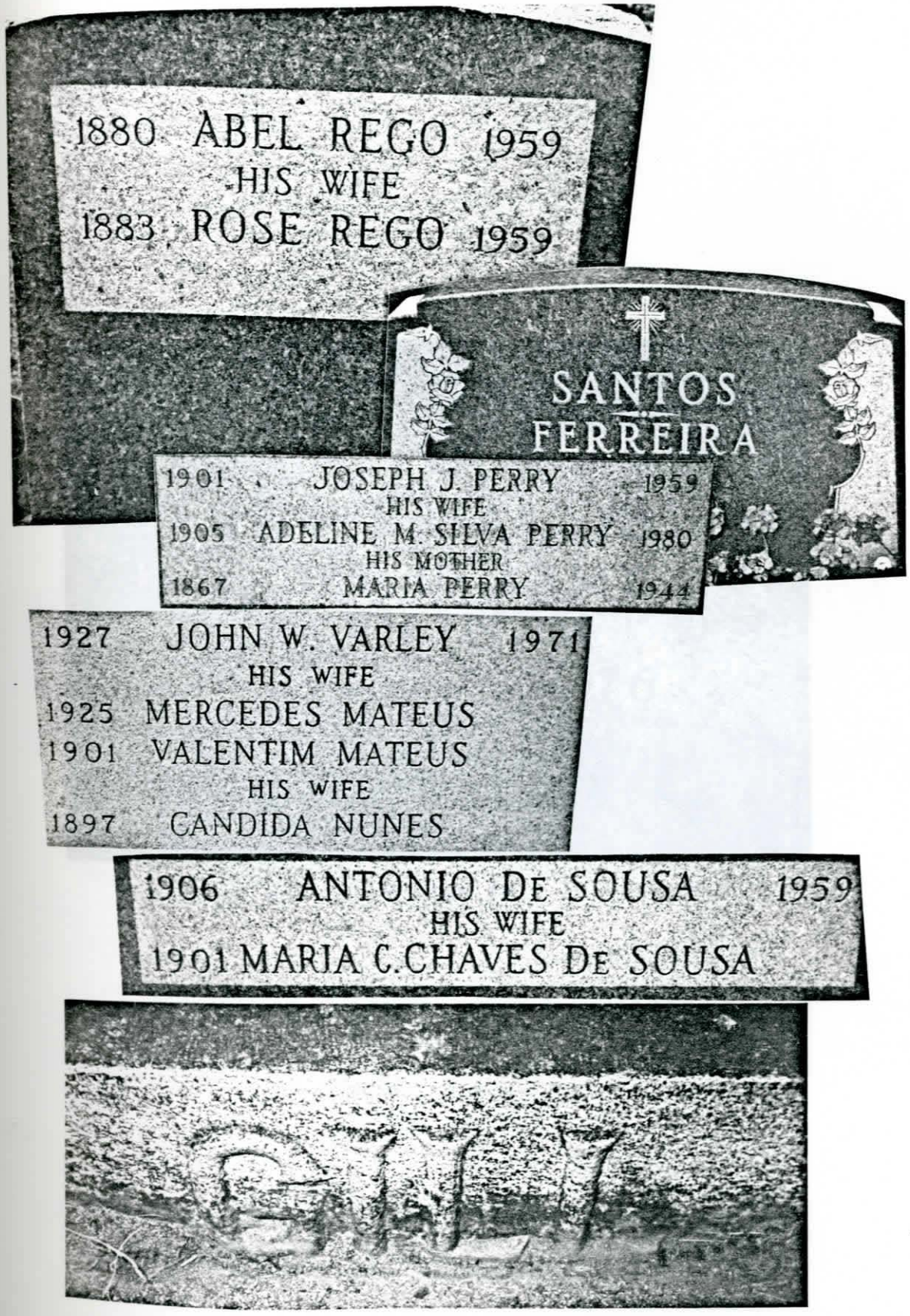
Where have they all gone, my God?


VIEGAS
CHAVES
JOSE CHAVES
SEPT. 19. 1895 AUG. 19. 1975
MEDEIROS
RESENDES
LOURA
SANTOS
1880 ANTONIO 1918
1912 ANTONIO-SON 1927
1929 DORIS-NETA 1930
ALVES
1894 JOSE 1948
1889 MARIA-WIFE
GUARINO
1915 ANT 1979
1917 ANNA

R.I.P.

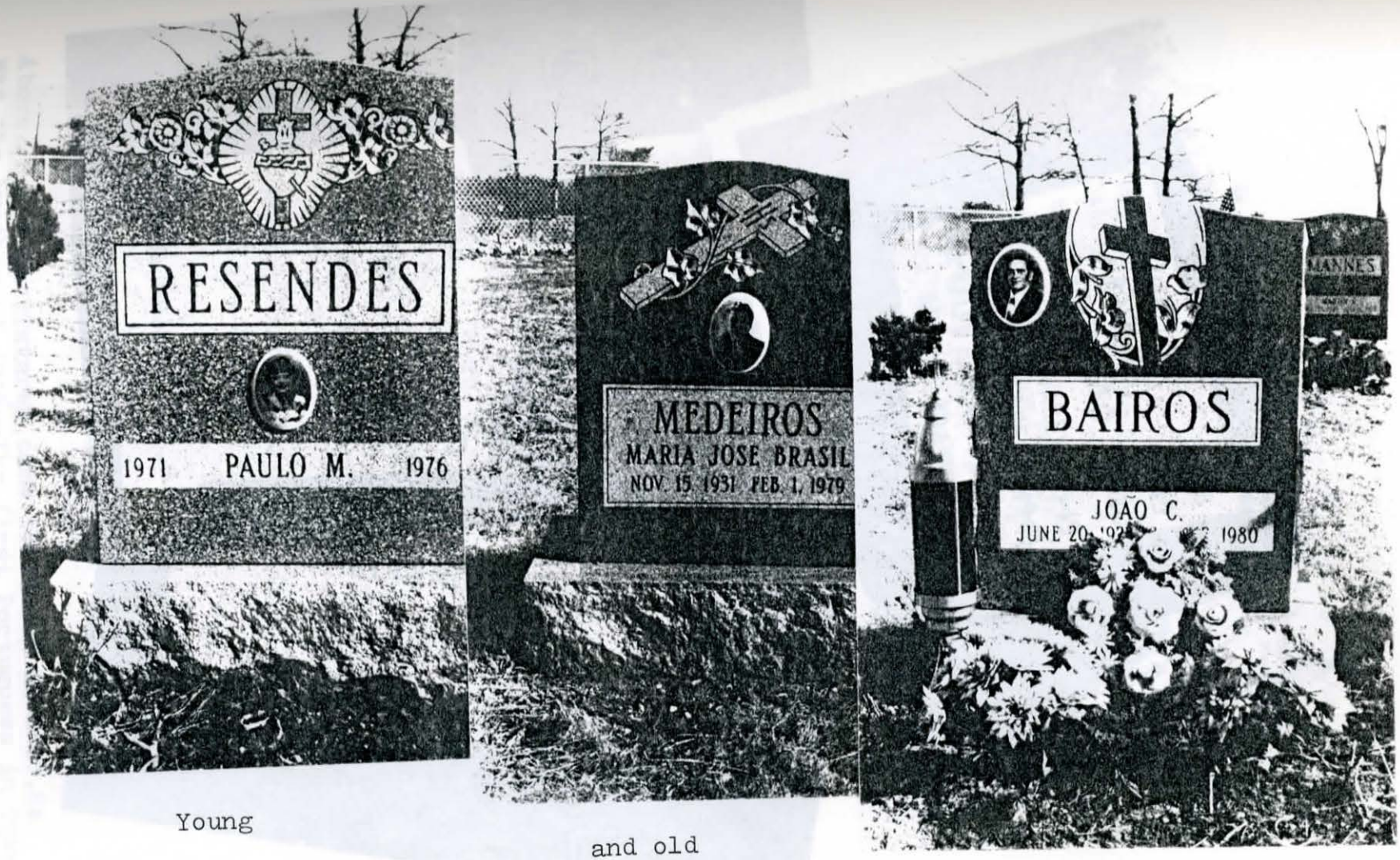
"E A VIDA CONTINUA..."

FEB. 26. 1899
SEPT. 28. 1900
JOHN P. RIO
ELVIRA P. RIO
JUNE 14. 19[illegible]
APR. 2. 1957
DEC. 9. 1918
LOUIS P. RIO
MAY 6. 1935
MANUEL C. COUTO
1868 — 1928
MARIA A. HIS WIFE
1871 — 1940
Poreda
1878 ANTONIO ALVES 1966
HIS WIFE
1878 MARIA I. 1957
SON
1907 ARTHUR

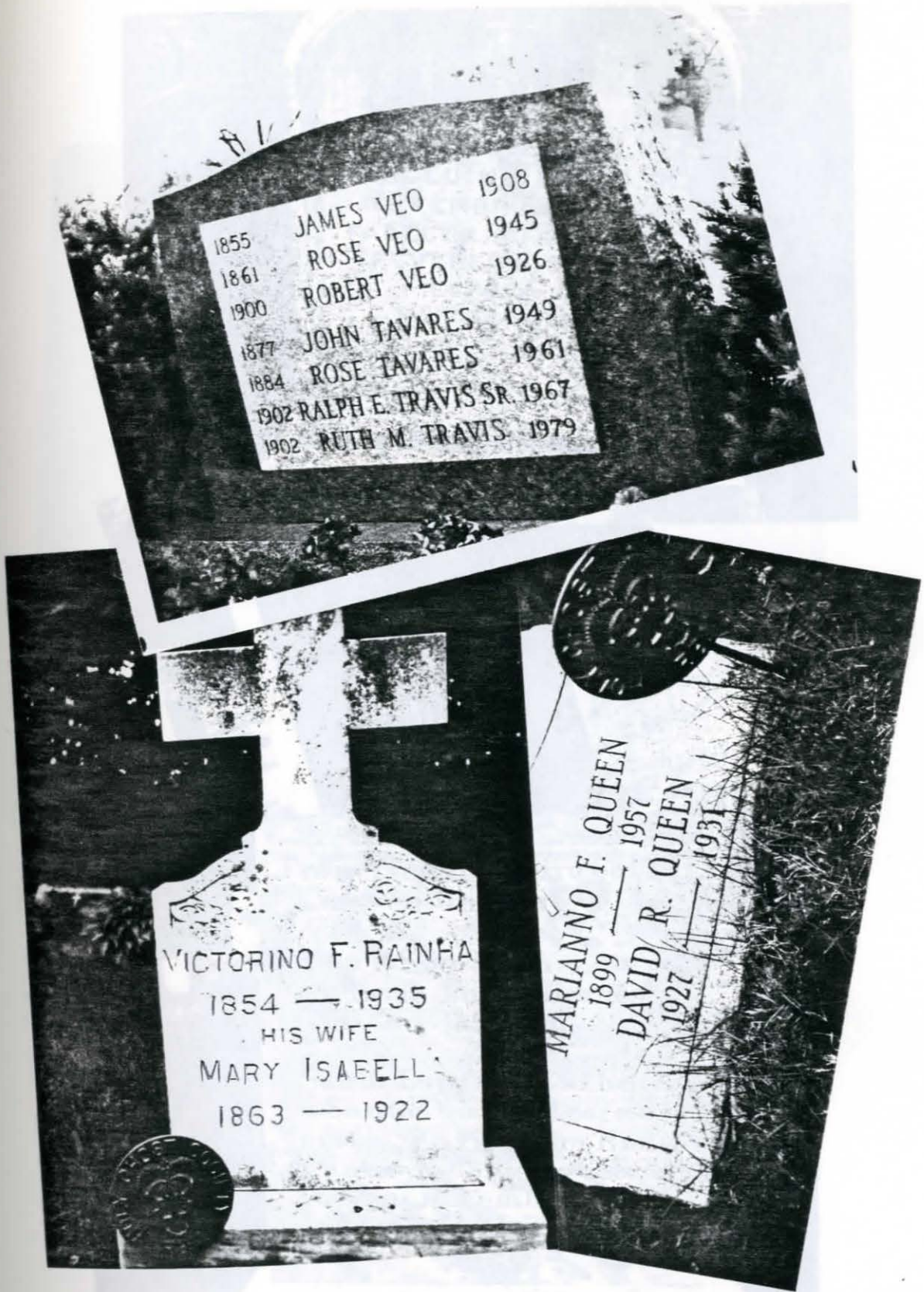

1880 ABEL REGO 1959
HIS WIFE
1883 ROSE REGO 1959
SANTOS
FERREIRA
1901 JOSEPH J. PERRY 1959
HIS WIFE
1905 ADELINE M. SILVA PERRY 1980
HIS MOTHER
1867 MARIA PERRY 1944
1927 JOHN W. VARLEY 1971
HIS WIFE
1925 MERCEDES MATEUS
1901 VALENTIM MATEUS
HIS WIFE
1897 CANDIDA NUNES
1906 ANTONIO DE SOUSA 1959
HIS WIFE
1901 MARIA C. CHAVES DE SOUSA

The young and older also fell in Vietnam...

Fellows from all branches of the Armed Forces were killed, wounded, missing or returned psychologically maimed. All ethnic groups were represented and from all, many never returned. "Charlie" still lives with many Veterans...
PAXPAXPAXPAXPAXPAXPAXPAXPAXPAXPAXPAXPAXPAXPAX

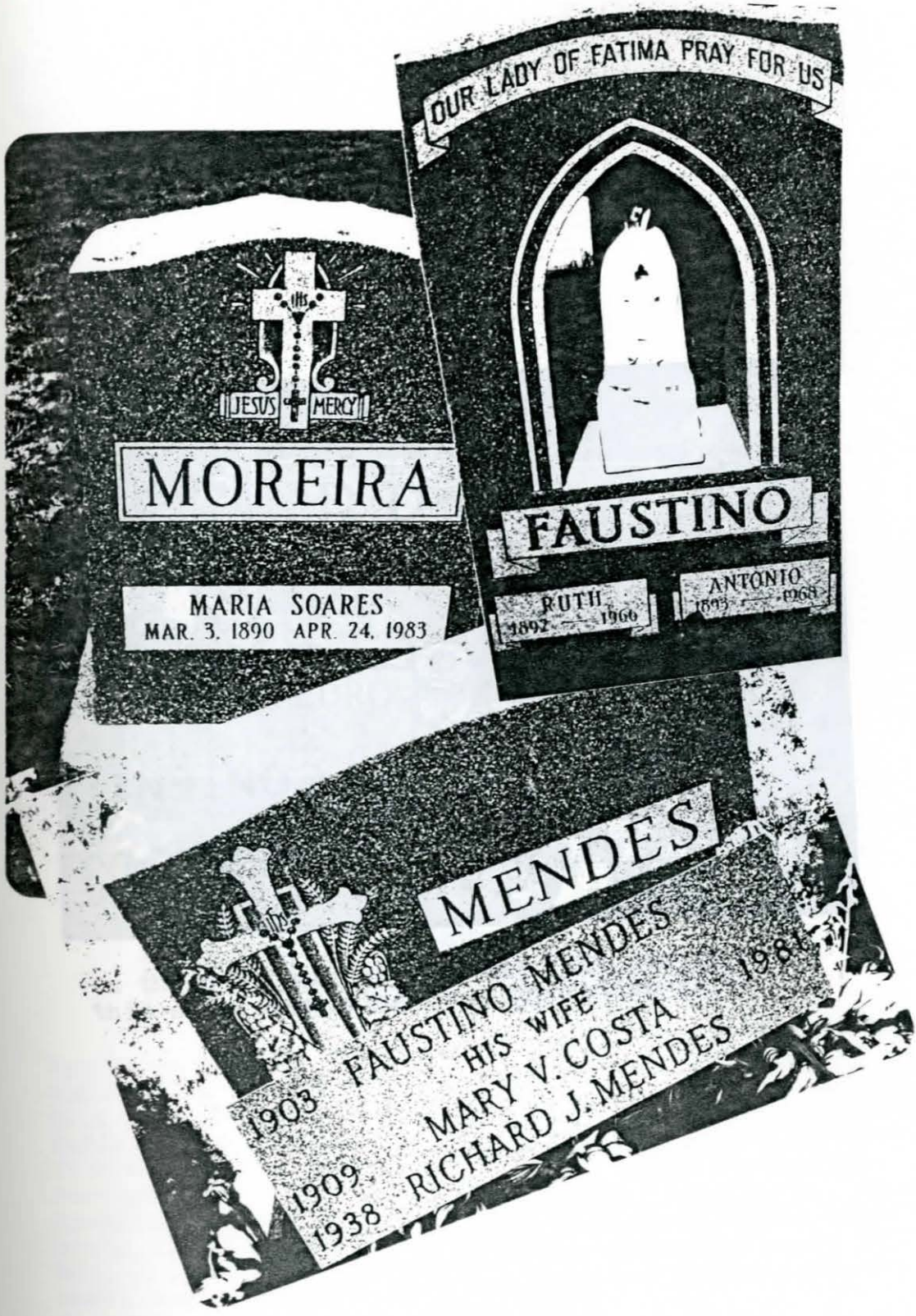


Young and old alike



Above: João(John)Tavares came to Hudson in 1887.He was the brother of José--the first Portuguese in Town. Below: Anglicization of Portuguese names was common (Rainha = Queen) since there existed much prejudice against immigrants...(There was/is that "Native Yankee Intelligence" feeling amongst many). In the graveyard all are equal...

Forefathers of old.

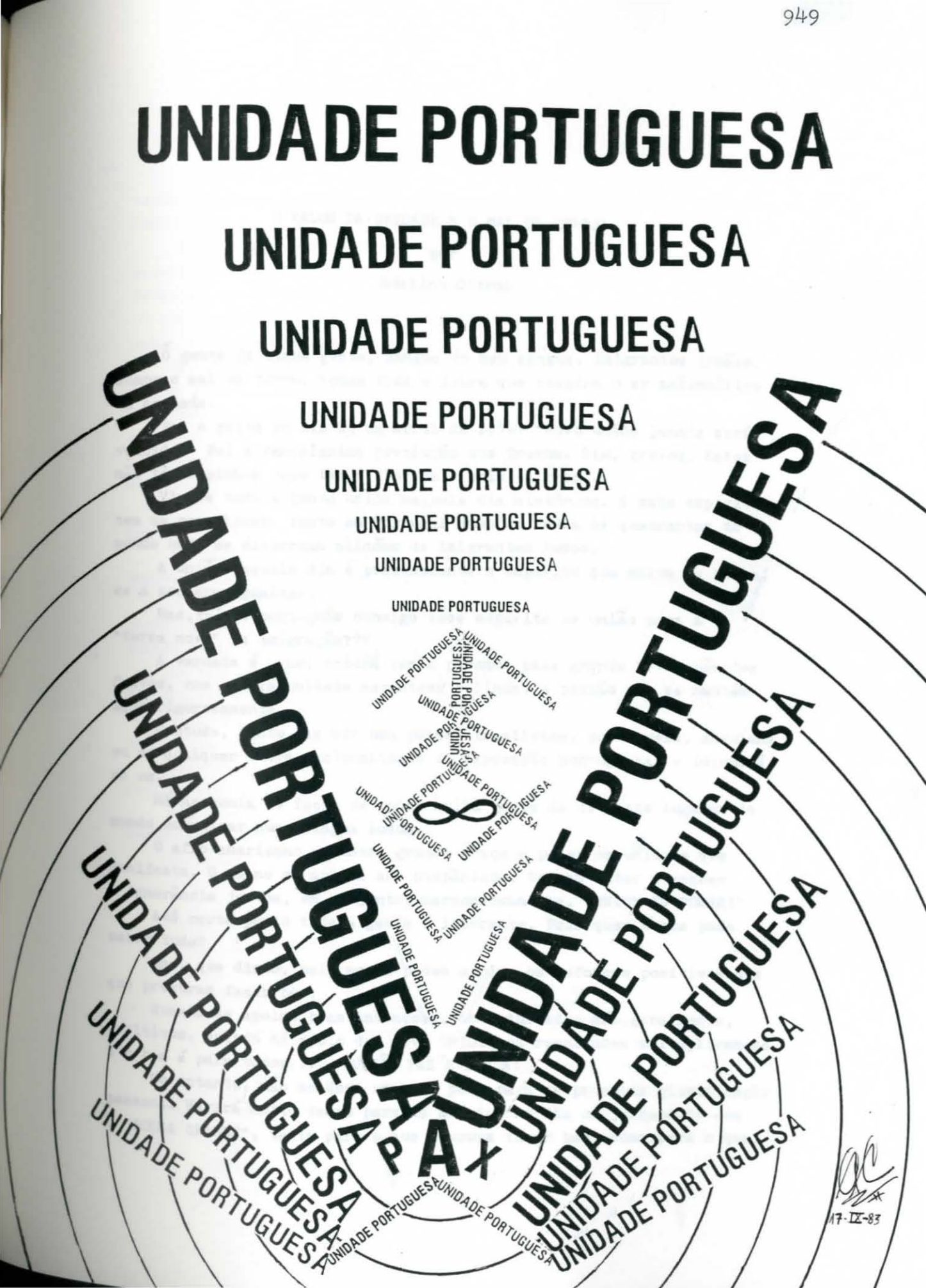


Togetherness while alive; togetherness in hereafter. Of the Mendes' family only one has been called. The rest of the family continues its mission among the living.

On the next page will be seen the posterior of this stone depicting love for native soil.

Approximately one third of the Town's population is Portuguese(immigrants and descendants thereof), most of whom hail from the volcanic-formed Atlantic island of Santa Maria in the arquipelago of the Azores. There are others from all of the islands to include Madeira and continental Portugal(not to mention others from other Portuguese-speaking lands such as Brazil, Angola, Cape Verde, Mozambique...). The majority hailing from Santa Maria come basically from Santo Espirito. The headstone above indicates the deceased's love for homeland during life until the end[at St. Michael's Cemetery].

"E A VIDA CONTINUA..."


UNIDADE PORTUGUESA
UNIDADE PORTUGUESA
UNIDADE PORTUGUESA

O VALOR DA UNIDADE E O MAL DA INVEJA

por

Adalino Cabral

Ó gente da minha gente, sangue do meu sangue, imigrantes irmãos. Somos o sal da terra. Somos toda a fibra que respira o ar melancólico da saudade.

Foi o grito do dia 25 de Abril de 1974: "Povo unido jamais será vencido!" Foi a famosíssima Revolução dos Cravos. Sim, cravos. Estes não têm espinhos como tem a flor mais bela--a rosa...

Viu-se toda a gente unida naquele dia histórico. E esse espírito tem de prevalecer, tanto em Portugal como em todos os quadrantes do mundo onde se dispersam milhões de imigrantes lusos.

A união daquele dia é precisamente o espírito que salva os povos, se a souberem guardar.

Mas, trás o português consigo esse espírito de união para a "terra nova" da imigração???

A verdade é que, embora tenha passado pela grande Revolução dos Cravos, com aquela unidade espantosa e linda, a coesão não se mantém aqui rigorosamente.

Contudo, tanto faz ser uma pessoa brasileira, portuguesa, angolana ou de qualquer outra nacionalidade de expressão portuguesa, o idioma é só um...

Há harmonia no facto de poder muita gente de diversos lugares do mundo comunicar numa língua comum.

O afro-americano encontra grande força e poder na unidade que manifesta. O mesmo se aplica aos hispânicos. Tentam lutar e vencer a ignorância juntos, em conjunto, harmoniosamente. "UNITY IS POWER!"

Até certo ponto toda a gente é ignorante. Pois quem é que pode saber tudo?

Mas, que diabo, pelo menos podem apoiar os esforços positivos dos que procuram fazer bem.

Quando se apoiam boas intenções, os resultados são, geralmente, positivos. Quando há apoio dum povo UNIDO, os resultados multiplicam-se. E o bem é para todos... A UNIÃO FAZ A FORÇA!

No entanto, não se deve usar um povo para se procurar glorificação pessoal. Haverá muito tempo para as glórias no dia do julgamento com o "BOSSA GRANDE", tanto para o que procura fazer bem, como para o que

tenta paralizar sentimentos bondosos com a inveja venenosa. DEUS NÃO DORME!

Aquele azedume que se sente pela propriedade ou fortuna alheia, aquela vontade de possuir ou gozar o que outrem possui... Ciúmes! Inveja!!--um dos mais vis sentimentos humanos...

A inveja tira do peito o ânimo de fazer bem. É o demónio da pele. E aquele sem pecado que atire a primeira pedra!

Quem não conhece a frase: "A inveja tem olhos vesgos para ver o bem, mas tem pulmões de bronze para divulgar o mal"?

Quando--meu Deus--se aprenderá que, sem unidade, não poderá haver sucesso?

Quantas iniciativas a nossa comunidade não poderia levar a cabo se houvesse unidade?

Somos nós próprios os nossos piores inimigos e este divisionismo não pode continuar assim...

E somos cristãos, crentes. Como se pode crer num Deus omnipotente, cheio de amor, quando se alberga no peito a inveja venenosa?

A igonorância é uma coisa infeliz que se pode tolerar até certo ponto, desde que exista a vontade de aprender e desenvolver. A inveja, porém, é já outra coisa. Envenena a existência...

Um bom exemplo: há pouco tempo, uma família portuguesa de Nashua, New Hampshire, assumiu a responsibilidade financeira pela compra de uma igreja, onde a comunidade lusa daquela cidade pudesse unir-se na casa de Deus.

Deve-se ter inveja ou ciúmes duma acção destas? Não. Mas houve quem tivesse e tentasse destruir o embrião duma obra magnífica....

Não é só em Nashua que a inveja tenta destruir. Não faltam comunidades espalhadas por aí fora--comunidades portuguesas...

Precisamos aprender a ter respeito mútuo.

> "O respeito mútuo é o alicerce de qualquer comunidade. Se não há respeito mútuo no povo que vive junto, este não permanecerá como comunidade.
>
> "Temos que deleitarmo-nos uns aos outros; aceitar,como nossas, as condições dos outros; alegrarmo-nos juntos, lamentar juntos, trabalhar e sofrer juntos, como membros da mesma comunidade.
>
> "Assim, guardaremos a unidade do espírito no vínculo da paz."
>
> (Boston College)

Roberto Cabral
1983

THE VALUE OF UNITY AND UGLINESS OF ENVY

by

Adalino Cabral

Oh people of my people, blood of my blood, immigrant brethren. We are the salt of the earth. We are each fibre that breathes the melancholic air of "saudade".

It was the shout of the 25th day of April, 1974: "The people united will never again be conquered". It was the very famous Carnation Revolution. Yes, carnations. Unlike the most beautiful flower--the rose--the carnation has no thorns....

Everyone was seen united on that historic day. And that spirit must prevail in Portugal as well as in all quarters of the world where millions of Portuguese immigrants are dispersed.

The unity of that day is precisely the spirit that saves the people if they know how to hold on to it.

But, do the Portuguese bring with them that spirit of unity to the "terra nova" of immigration???

The truth is that, although they have experienced the great Carnation Revolution, with that astonishing and beautiful unity, the cohesion is not maintained here rigorously.

Yet, whether it be a Brazilian, Portuguese, Angolan or a person of any other nationality of Portuguese expression, the language is only one....

There is harmony in the fact of many people from diverse places in the world being able to communicate in one common language.

The Afro-American finds great strength and power in the unity that he manifests. The same is applicable to the Hispanics. They try to fight and conquer ignorance together, as a whole, harmoniously. "UNITY IS POWER!"

Up to a certain point, everyone is ignorant. Who is capable of knowing everything?

But, confounded, at least people can support the positive efforts of those that seek to do good.

When good intentions are supported, the results are,generally, positive. When there is support from a UNITED people, the results are multiplied. And the good is for all.... "UNITY IS POWER!"

Meanwhile, people should not be used so that one may gain personal glorification. There will be much time for that on the Judgement Day with the "BIG BOSS", whether it be for the person seeking to do good or the one that tries to paralize good sentiments with poisonous envy. GOD DOES NOT SLEEP!

That harsh feeling that is felt for property or wealth of others, that yearn to possess or enjoy what others possess... Jealousy! Envy!!--one of the most vile of human feelings....

Envy takes from the heart the spirit to de good. It is the devil within us. And he who is without sin cast the first stone!

Most are aware of the phrase: "Envy has squinted eyes to see all that is good, but lungs of bronze to divulge all that is bad".

When--my God--will it be learned that, without unity, there can never be success?

How many initiatives wouldn't our community accomplish if there were unity?

We are, ourselves, our own worse enemies and this divisionalism cannot continue this way...

And we are faithful Christians. How can one believe in an omnipotent God, full of love, when venomous envy is sheltered within one's heart?

Ignorance is an unfortunate thing which can be tolerated up to a point, so long as there is the desire to learn and develope. Envey, however, is a different thing totally. It poisons our existence....

A good example: a short spell ago a Portuguese family in Nashua, New Hampshire, assumed the financial responsibility for the purchase of a church, where the Portuguese community from that city would be able to unite in the house of God.

Should people be jealous or envious of such an action? Nao. But there those who were and who tried to destroy an embryo of such a magnificent undertaking....

It is not only in Nashua that envy tries to destroy. There are many Portuguese communities spread throughout....

We must learn to have mutual respect.

"Mutual respect is the basis of any community. If there is no mutual respect among people who are living together, they will not last long as a community.

We must delight in each other; make other's conditions our own; rejoice together, mourn together, labor and suffer together, as members of the same community. So shall we keep the unity of the spirit in the bond of peace."

(Boston College)

Alcatrão Cabral
1983

"Deus é bondade infinita

E Pai da Comunidade;

Todo aquele que acredita

Tem a sua alma rica

Sem ter mais necessidade."

in Frias, Antônio Joaquim de, "A Hora Pode Chegar". Luz que Anoitece.

Irmão Humberto

Foi sempre com interesse e veneração que nós, os imigrantes de língua Portuguesa neste país, seguimos a vida e a carreira do nosso irmão, também imigrante, o Cardeal Humberto Medeiros. E, foi com ansiedade que contámos os últimos dias da sua vida — as notícias sobre a projectada resignação, as suas visitas ao hospital, os boletins dos médicos, as mensagens do porta voz da Arquidiocese. Os sinais estavam no ar, vinham de todo o lado e, nós, bem no fundo, já tínhamos aquela mágoa de sabermos que o nosso companheiro de jornada em breve nos deixaria.

Porém, e apesar dos avisos, a notícia chocou.

Foi doloroso aceitar a realidade da sua morte e olhar para o vazio do seu lugar de figura cimeira, não só da comunidade de língua Portuguesa mas, ainda, de líder da Igreja Católica.

A sua vida passou num caminhar firme, constante, de homem que nasce com uma missão a cumprir, como se uma força o tivesse guiado nos caminhos do mundo.

Nascido como nós, pobre e humilde, foi como nós imigrante, chegado aqui destituído de tudo. Começou de mãos vazias como todos nós. As suas dificuldades foram as nossas dificuldades, a sua pobreza, a nossa pobreza. Mas, ele partiu do nada para alcançar e, sem nunca se desviar do caminho, alcançou as primeiras filas e atingiu o mais alto.

A sua morte veio numa altura difícil, em que a nossa comunidade se debate com problemas graves. O mundo, este país, e o nosso país de origem, enfrentam tempos difíceis.

A morte do Cardeal Humberto Medeiros veio, assim, como se mais uma porta se fechasse, deixando-nos do lado de fora mais pobres, mais tristes, mais vazios.

Que esse vazio se encha da riqueza do exemplo que foi a vida deste nosso irmão — o irmão Humberto. Bem haja. Paz à sua alma. *C.M.*

in Portuguese-American Journal, 21 Set 83.

(O Cardeal faleceu as 7:46 da manhã, sábado, 17 de Setembro de 1983, no hospital de Saint Elizabeth, Brighton, Massachusetts.(Hudson faz parte do Arquidiocese de Bóston.)

(variação)
1

A PAZ DE CRISTO, AMIGO HUMBERTO
(in memorium)

Sua Eminência, o mui digno coordenador;
Encontra-se descansado ao lado do Senhor.
(Deus lhe quis chamar;
Co'agente já não está.)

Pois Ele é que manda nas coisas do mundo;
E por nós não espera que seja um segundo.
(Deus lhe quis chamar;
Para o Céu encarar.)

E por nós não espera que seja um segundo;
Tão cedo Levaste Humberto deste mundo.
(Ele tem Seu programa;
E ali Ele é que manda.)

Foi no dia dezasete que Chamaste por ele;
Cortaste-lhe Outubro, aniversário dele.
(Ele tem Seu programa;
Vais p'ro Céu, não outra banda.)

Cortaste-lhe Outubro, aniversário dele;
Todos os Portugueses se fiavam nele.
(Ia ser no dia seis;
Celebrariam os fiéis.)

Porque o príncipe dos Arrifes gostava do povo;
Adorava os jóvens e aquele não tão novo.
(Celebrariam os fiéis;
Deleitar-se-ia como os reis.)

Porque o príncipe dos Arrifes gostava do povo;
Lutava para a gente deste mundo todo.
(Sempre fazia justiça;
Nunca tendo perguiça.)

Mas Deus lhe chamou neste preto Setembro;
Dia vinte-e-três, ainda bem me lembro.
(Nunca tendo perguiça;
Hoje foi a sua missa.)

Mas Deus lhe chamou neste preto Setembro;
C'os pais em Fall River queria ser membro.
(Era Cardeal percebido;
E quis fazer seu pedido.)

Emigrante exemplar para todos que cá estamos;
P'ra sua alma querida andamos sempre rezando.
(E quis fazer seu pedido;
Irmão Humberto tu eras querido.
E quis fazer seu pedido;
Teus pais 'stão contigo.
Amigo Humberto, tu eras querido!)

LAUS DEO!

Adalino Cabral
Medford, Massachusetts
Estados Unidos
24 de Setembro de 1983

O amor é paciente,
o amor é benigno, não é invejoso;
o amor não se ufana, não se ensoberbece,
não é inconveniente, não procura o seu interesse,
não se irrita, não suspeita mal, não se alegra
com a injustiça, mas rejubila com a verdade.

Tudo desculpa, tudo crê,
tudo espera, tudo suporta.
O amor nunca acabará.

Primeira carta de S. Paulo aos Corintios

With a hearty blessing.
+ Humberto Cardinal Medeiros
Archbishop of Boston

Love is patient; Love is kind.
Love is not jealous, it does not put on airs,
it is not snobbbish. Love is never rude,
it is not self-seeking , it is not prone to anger;
neither does it brood over injuries. Love does not
rejoice in what is wrong, but rejoices with the truth.

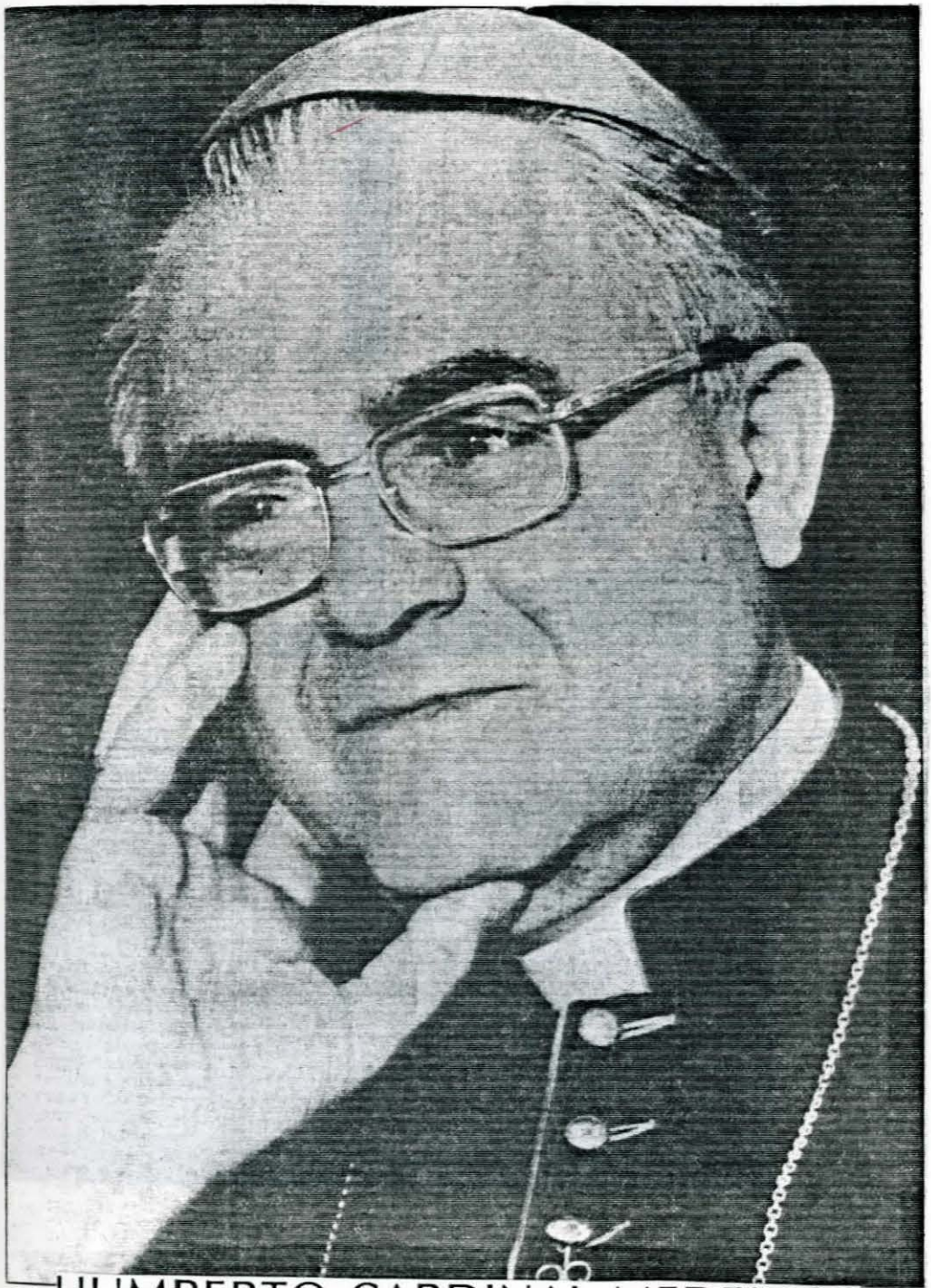
There is no limit to love's forbearance,
to its trust, its hope, its power to endure.
Love never fails.

St. Paul to the Corinthians

in O Jornal, 27 de Setembro de 1983
in O Jornal, 27 September 1983

P A X

In Memorium



HUMBERTO CARDINAL MEDEIROS

GLOBE FILE PHOTO

Oct. 6, 1915 - Sept. 17, 1983

HE WAS A BURNING AND SHINING LIGHT

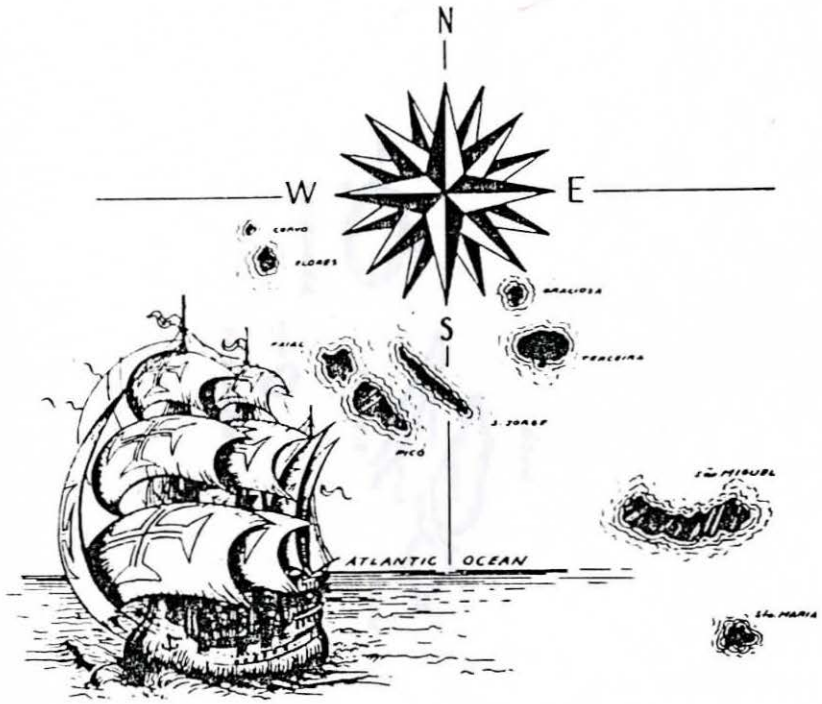
JOHN 5:35

VERITAS

armas dos
ESTADOS UNIDOS
DA AMÉRICA

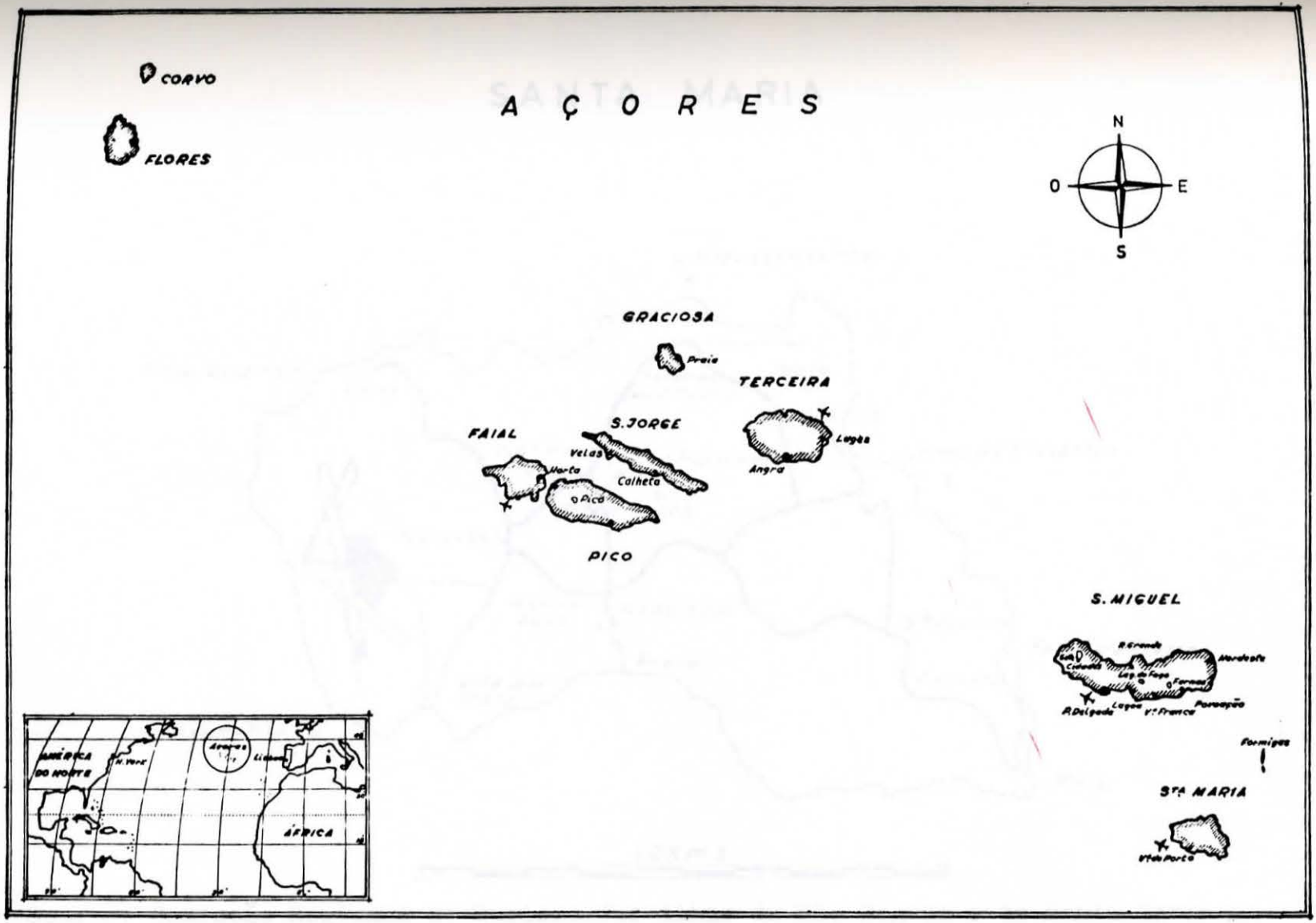
armas de
PORTUGAL

Sources: Maps of "Estados Unidos da América" and "Portugal Continental" extracted from Novo Mundo, April, 1983, New Bedford, Mass. The "Açores" islands were cut from another more detailed map under the authority of "Comissão Regional de Turismo das ilhas de São Miguel e de Santa Maria".



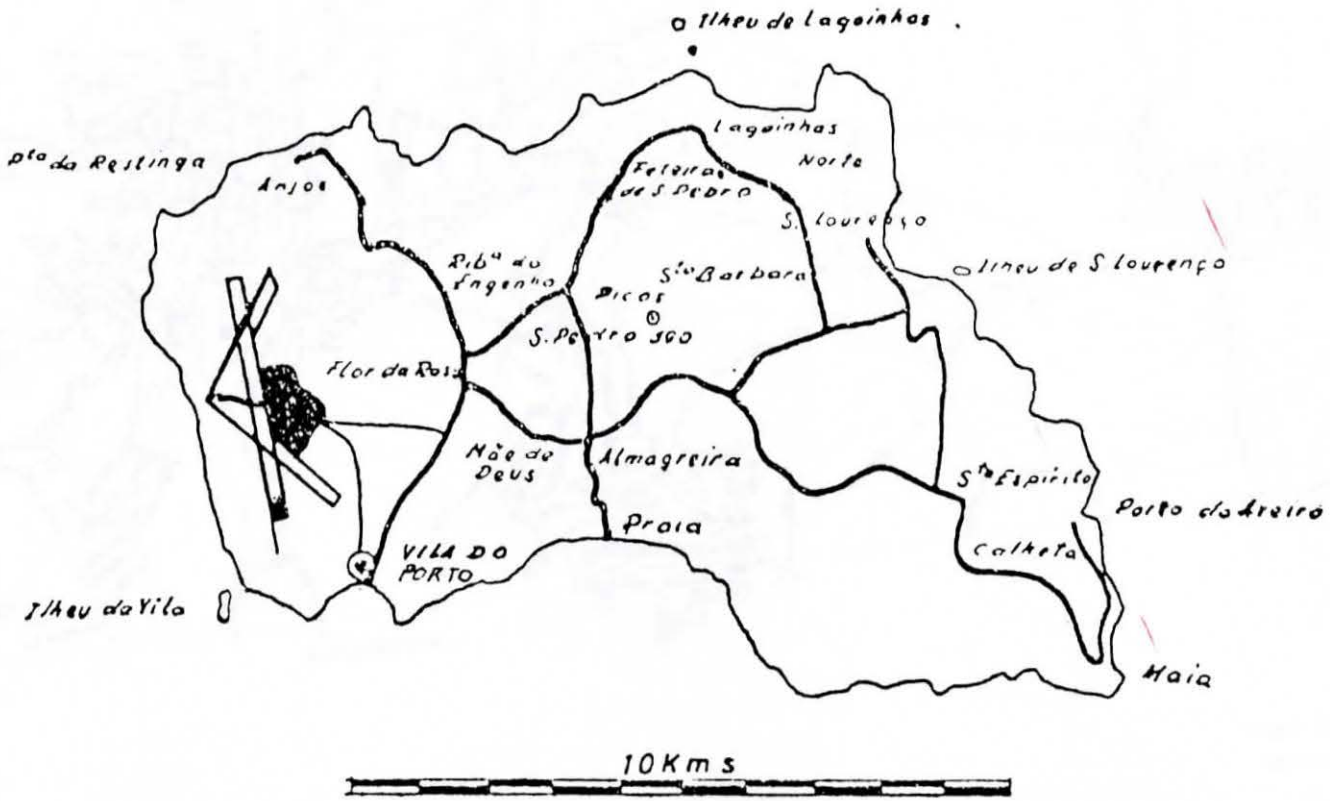
THE AZORES ISLANDS —Located about 2,200 miles east of Boston, and 900 miles west of Lisbon, Portugal, the Azores are nine inhabited islands. This diagram shows the relative positions and sizes of the islands.

(Taken from: Orientation Booklet to Lajes Field, Terceira, Azores. Courtesey of the 1605th Air Base Wing, United States Air Force, Lajes Field or Portuguese Air Base Number 4. 1982.)



Source: Comissão Regional de Turismo das ilhas de São Miguel e de Santa Maria

SANTA MARIA

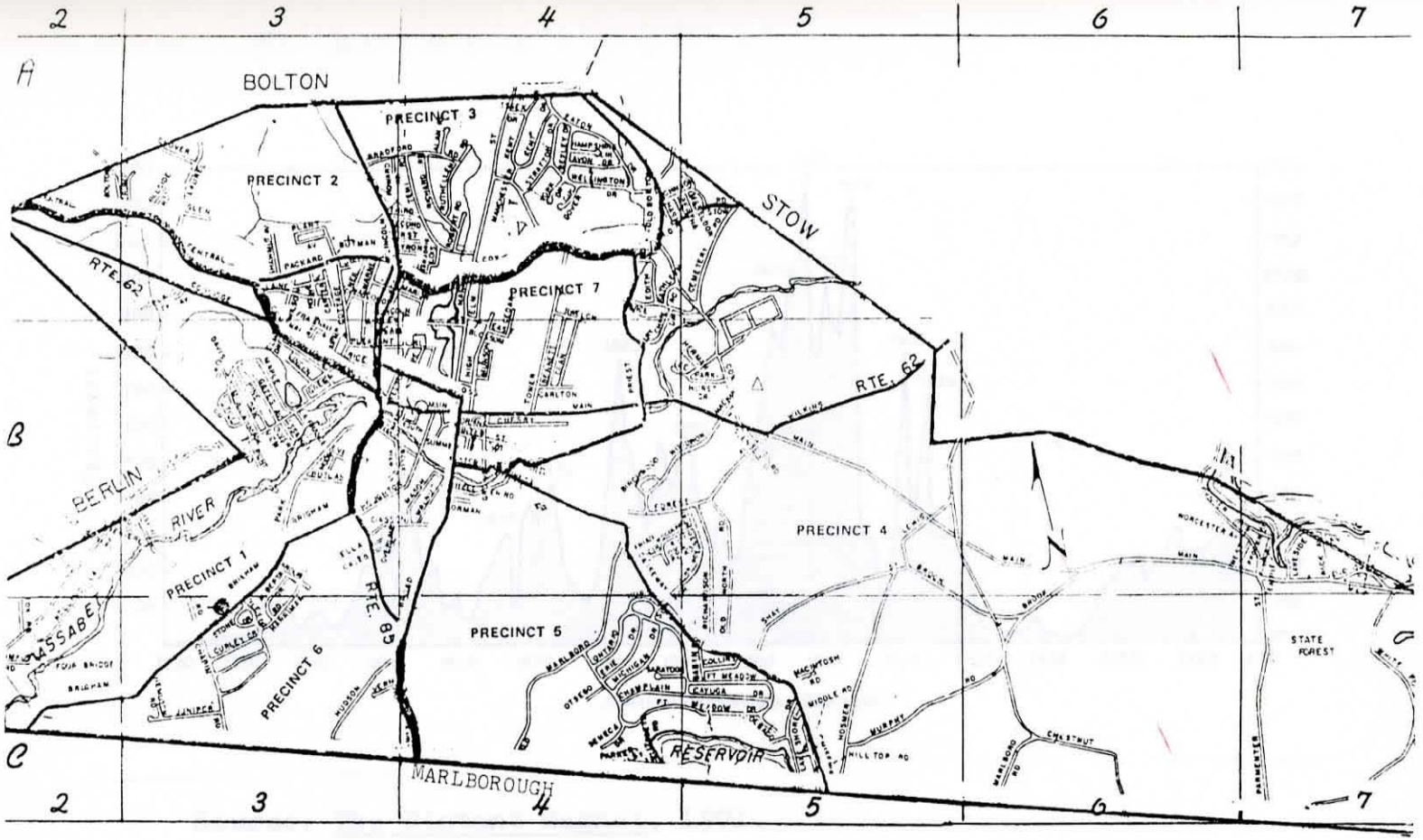


Source: Comissão Regional de Turismo das ilhas de São Miguel e de Santa Maria

TOWN OF HUDSON
MASSACHUSETTS
1966

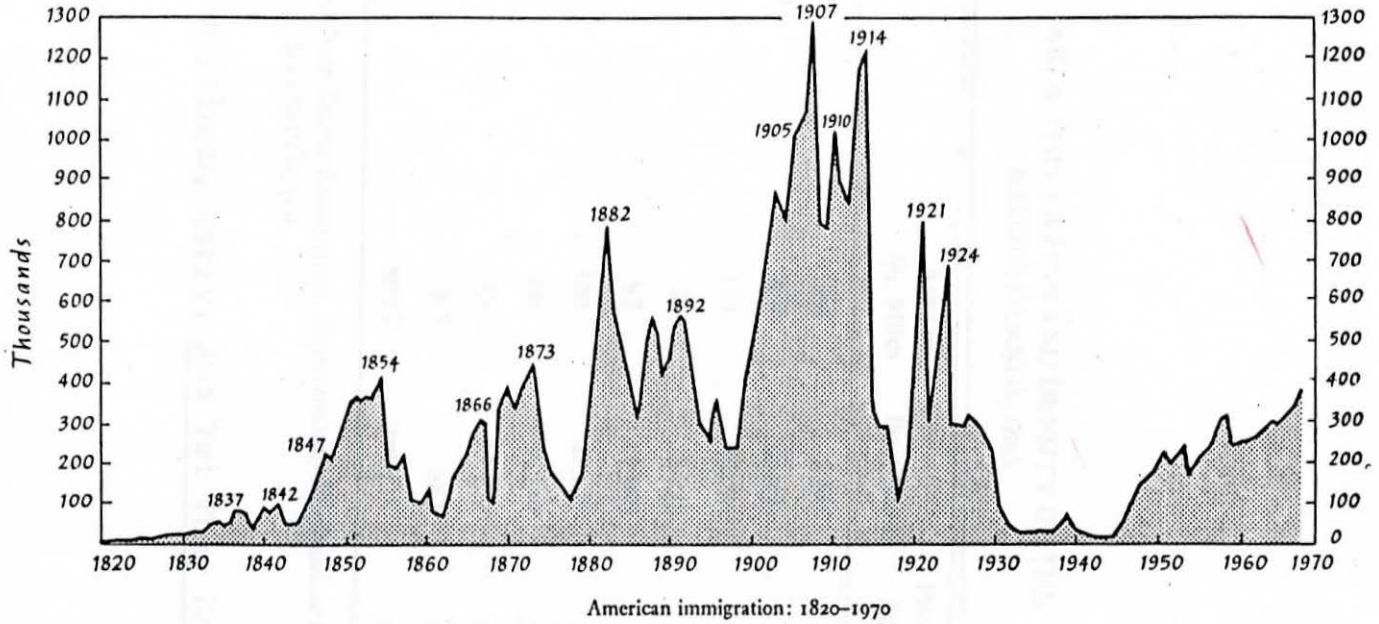
964

Hudson, Massachusetts



● PRECINCT 1 – Hudson High School Library on Brigham Street
+ PRECINCT 2 – Carmela A Farley School Library on Packard Street
▽ PRECINCT 3 – J.F. Kennedy School Gymnasium on Manning Street
□ PRECINCT 7 – Classroom in the Harriman School on Apsley Street
△ PRECINCT 4 – Cox Street School Library on Cox Street
⇔ PRECINCT 5 – Light & Power Building - Main Office - Forest Avenue
○ PRECINCT 6 – Hudson Town Hall on Main Street

Source: This is Hudson (a English and Portuguese bilingual booklet (undated) produced by the Town of Hudson.



American immigration: 1820–1970

Source: The Distant Magnet, 1971.

AREA, POPULATION AND DENSITY OF THE AZORES ISLANDS, 1865

Islands	Area in Sq. Miles	Population	Persons per Sq. Mile
Santa Maria	37	5,863	158
São Miguel	288	105,404	366
Terceira	153	45,781	300
Graciosa	24	8,718	366
São Jorge	92	17,998	195
Pico	168	27,721	165
Faial	66	26,259	398
Flores	55	10,259	191
Corvo	6.7	883	131
TOTAL	889.7	249,135	280

Source: *Sumula de Dados Estatisticos, Departmento Regional de Estudos e Planeamento, Acores*, 1976, p.4.

Source: Williams, Jerry. And Yet They Come, 1982.

AREA AND GENERAL ELEVATION OF
THE AZORES ISLANDS

Island	Area in Sq. Miles	% Below 1,000 Feet	% Above 1,000 Feet
Santa Maria	37	86.4	13.6
São Miguel	288	52.7	47.3
Terceira	153	55.6	44.4
Graciosa	24	94.5	5.7
São Jorge	92	30.1	69.9
Pico	168	41.2	58.8
Faial	66	53.5	46.5
Flores	55	32.5	67.5
Corvo	6.7	45.1	54.9
TOTAL	889.7		

Source: *Acores: do 25 de Abril até aos nossos dias*, p. 150.

Source: Williams, Jerry. And Yet They Come, 1982.

POPULATION OF THE AZORES ISLANDS 1864—1920

Islands	1864	1904	Apparent Change Since 1864 %	1920	Apparent Change Since 1904 %	Persons Per Sq. Mile 1920
Santa Maria	5,863	6,479	+10.5	6,457	- 0.3	174
São Miguel	105,404	120,354	+14.2	111,745	- 7.2	388
Terceira	45,781	48,098	+ 5.1	46,277	- 3.8	302
São Jorge	17,998	14,390	-20.0	13,362	- 7.1	145
Pico	27,721	22,926	-17.3	19,925	-13.1	118
Faial	26,259	19,075	-27.4	18,917	- 0.8	286
Flores	10,259	7,527	-26.6	6,720	-10.7	122
Corvo	888	758	-14.2	661	-12.8	98
TOTAL	249,135	247,686	- 0.6	231,543	- 6.5	260

Source: *Populacão dos Acores. Departmento Regional de Estudios e Planeamento. Acores, 1975. p. 1.*

Source: Williams, Jerry. And Yet They Come, 1982.

POPULATION OF THE AZORES 1920-1950

Islands	Pop.[1] 1920	Pop. P/S/M	Pop.[2] 1950	Apparent Change Since 1920	Pop. P/S/M 1950
Santa Maria	6,457	174	11,844	+ 5,387	320
São Miguel	111,745	388	164,167	+52,422	570
Terceira	46,277	302	60,372	+14,092	394
Graciosa	7,477	311	9,517	+ 2,040	396
São Jorge	13,362	145	15,529	+ 2,167	168
Pico	19,927	118	22,557	+ 2,630	134
Faial	18,917	286	23,923	+ 5,006	362
Flores	6,720	122	7,650	+ 930	139
Corvo	661	98	728	+ 67	108
TOTAL	231,543	260	316,287	+67,152	355

Source: [1] *Sumula de Dados Estatistico*, Departamento Regional de Estudios e Planeamento (Acores, 1976), p. 4.

[2] *Populacão dos Acores*, Departamento Regional de Estudios e Planeamento, (Acores, 1975).

Source: Williams, Jerry. And Yet They Come, 1982.

POPULATION OF THE AZORES 1960-1975

Islands	Pop.[1] 1960	Apparent Change Since 1950	Pop. P/S/M 1960	Pop.[2] 1970	Pop.[3] 1975	Apparent Change Since 1960	Pop. P/S/M 1975
Santa Maria	13,180	+ 1,336	356	9,765	7,784	- 5,396	210
São Miguel	169,170	+ 5,003	587	149,000	136,972	-32,198	475
Terceira	72,479	+12,107	473	65,500	61,450	-11,029	401
Graciosa	8,634	- 883	362	7,180	6,337	- 2,297	264
São Jorge	14,764	- 765	160	12,970	11,930	- 2,834	129
Pico	21,626	- 931	128	18,125	16,096	- 5,530	96
Faial	20,343	- 3,580	308	16,375	14,073	6,270	213
Flores	6,556	- 1,094	119	5,630	5,093	- 1,463	92
Corvo	669	- 59	100	470	355	- 314	53
TOTAL	327,421	+11,134	368	285,015	260,090	-67,331	292

Source: [1] *Recenseamento Geral da População do Continente e ilhas Adiacentes, em 15 de Dezembro 1960.* Tomo II. Instituto Nacional de Estatística. Lisboa, 1960.
[2] *II Recenseamento da População Continente e ilhas Adiacentes de 1970.* Instituto Nacional de Estatística. Lisboa, 1970.
[3] *População dos Acores.* Departamento Regional de Estudios e Planeamento. Acores.

Source: Williams, Jerry. And Yet They Come, 1982.

PORTUGUESE IMMIGRATION TO THE UNITED STATES
1820-1930

Decade	Aggregate	Percent of Total
1820-1830	180	0.1
1831-1840	829	0.3
1841-1850	550	0.2
1851-1860	1,055	0.4
1861-1870	2,658	1.1
1871-1880	14,082	5.6
1881-1890	16,978	6.7
1891-1900	27,508	10.9
1901-1910	69,149	27.3
1911-1920	89,732	35.5
1921-1930	29,994	11.9
TOTAL	252,715	100.0

Source: *Immigration and Naturalization Service, 1976 Annual Report.* Table 13, pp. 86-88. Washington, D.C.

Source: Williams, Jerry, And Yet They Come, 1982.

PORTUGUESE IMMIGRATION TO THE UNITED STATES
1820-1977

Time	Number	Percent of Total
1820-1870	5,272	1.2
1871-1880	14,082	3.2
1881-1890	16,978	3.9
1891-1900	27,508	6.3
1901-1910	69,149	15.9
1911-1920	89,732	20.7
1921-1930	29,994	6.9
1820-1930	252,715	58.1
1931-1940	3,329	0.8
1941-1950	7,423	1.7
1951-1960	19,588	4.5
1961-1970	76,065	17.5
1971-1977	75,397	17.4
1931-1977	181,802	41.9
TOTAL	434,517	100.0%

Source: *Immigration and Naturalization Service. 1976 Annual Report.* Pp. 86-88. 1977 Data from correspondence with Immigration and Naturalization Service, Washington, D.C.

Source: Williams, Jerry. And Yet They Come, 1982.

PORTUGUESE POPULATION OF THE UNITED STATES: 1870–1930

Political Unit	1870		1900[1]		1930[2]		1930[a]	
	Number	%	Number	%	Number	%	Number	%
California	3,435	40.0	15,583	32.4	35,395	32.4	99,194	35.6
Connecticut	221	2.6	655	1.4	2,345	2.1	4,701	1.7
Hawaii	–	–	7,668	15.9	3,713	3.4	19,121	6.8
Illinois	856	9.9	–	–	–	–	–	
Massachusetts	2,555	29.7	17,885	37.2	43,402	39.7	105,076	37.7
New Jersey	–	–	62	0.3	3,655	3.3	5,099	1.8
New York	334	3.9	823	1.7	7,758	7.1	7,758[b]	2.8
Rhode Island	189	2.2	2,865	5.9	11,679	10.7	29,097	10.4
All others	1,015	11.7	2,558	5.2	1,167	1.3	8,680	3.2
TOTAL	8,605	100.0	48,099	100.0	109,114	100.0	278,726	100.0

Source: [1]*Twelfth Census of the United States, 1900,* Vol. II, *Population,* Part II.

[2]*Fifteenth Census of the United States, 1930,* Vol. III, *Population, General Report.*

Notes: [a] Foreign white stock. Includes foreign born Portuguese and their children – the first and second generation.

[b] Data on foreign white stock of Portuguese heritage not listed for New York in 1930.

Source: Williams, Jerry. And Yet They Come, 1982.

PORTUGUESE POPULATION OF THE UNITED STATES
1870-1978

Political Unit	1870 Number	1870 %	1900 Number	1900 %	1930* Number	1930* %	1960*[1] Number	1960*[1] %	1978**[2] Number	1978**[2] %
California	3,435	40.0	15,583	32.4	99,194	35.6	97,489	35.1	21,261	17.4
Connecticut	221	2.6	655	1.4	4,701	1.7	9,930	3.6	8,737	7.1
Hawaii	—	—	7,668	15.9	19,121	6.8	9,325	3.4	117	0.1
Illinois	856	9.9	—	—	—	—	—	—	—	—
Massachusetts	2,555	29.7	17,885	37.2	105,076	37.7	95,328	34.4	46,792	38.3
New Jersey	—	—	62	0.3	5,099	1.8	8,933	3.2	16,487	13.5
New York	334	3.9	823	1.7	7,758	2.8	11,497	4.1	7,455	6.1
Rhode Island	189	2.2	2,865	5.9	29,097	10.4	29,155	10.5	16,351	13.4
All Others	1,015	11.7	2,558	5.2	8,680	3.2	15,745	5.7	5,247	4.2
TOTAL	8,605	100.0	48,099	100.0	278,726	100.0	277,402	100.0	122,330	100.0

* Foreign White Stock. Includes foreign born Portuguese and their children—the first and second generation.

** Permanent Resident Aliens.

[1] *Census of the Population, 1960* Vol. 1, *Characteristics of the Population*, Part 1 *United States Summary*.

[2] Data furnished by Immigration and Naturalization Service, Washington, D.C.

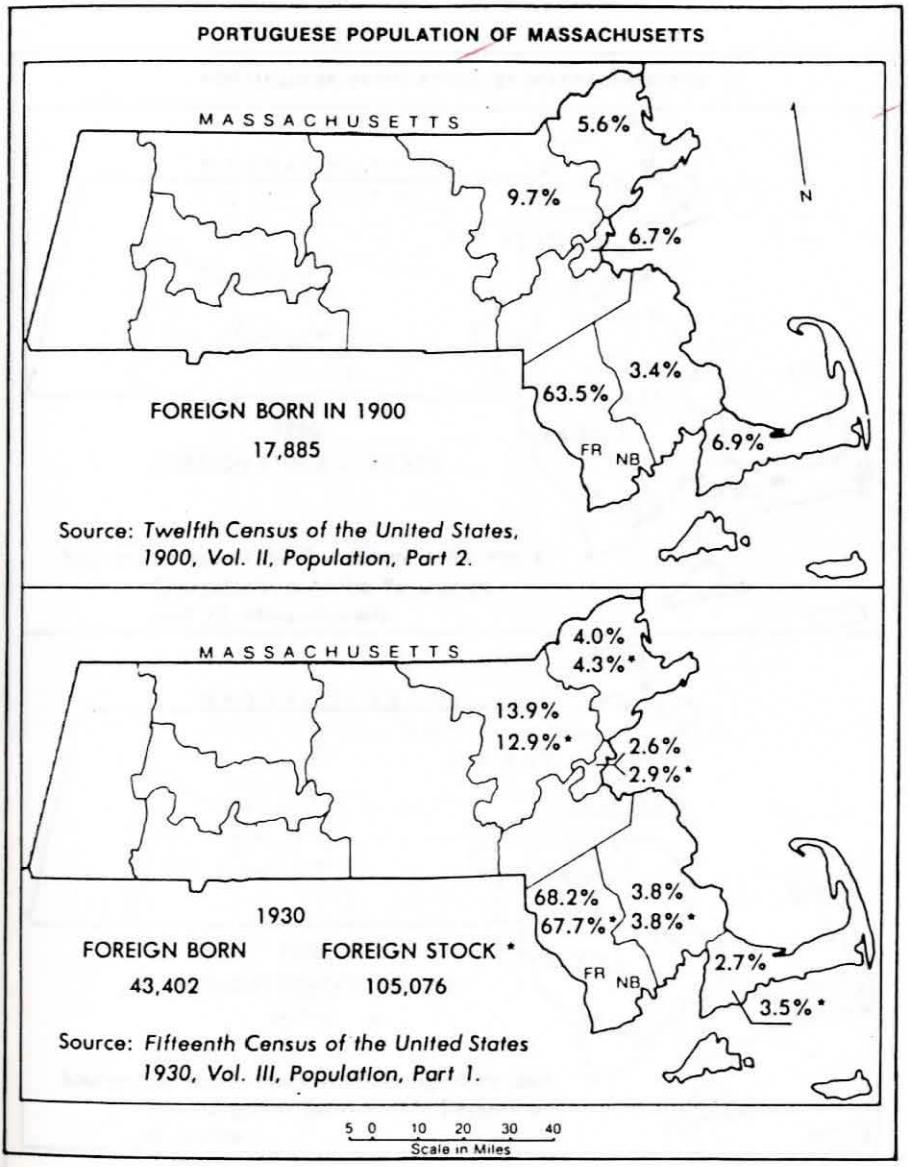
Source: Williams, Jerry. And Yet They Come, 1982.

TABLE V

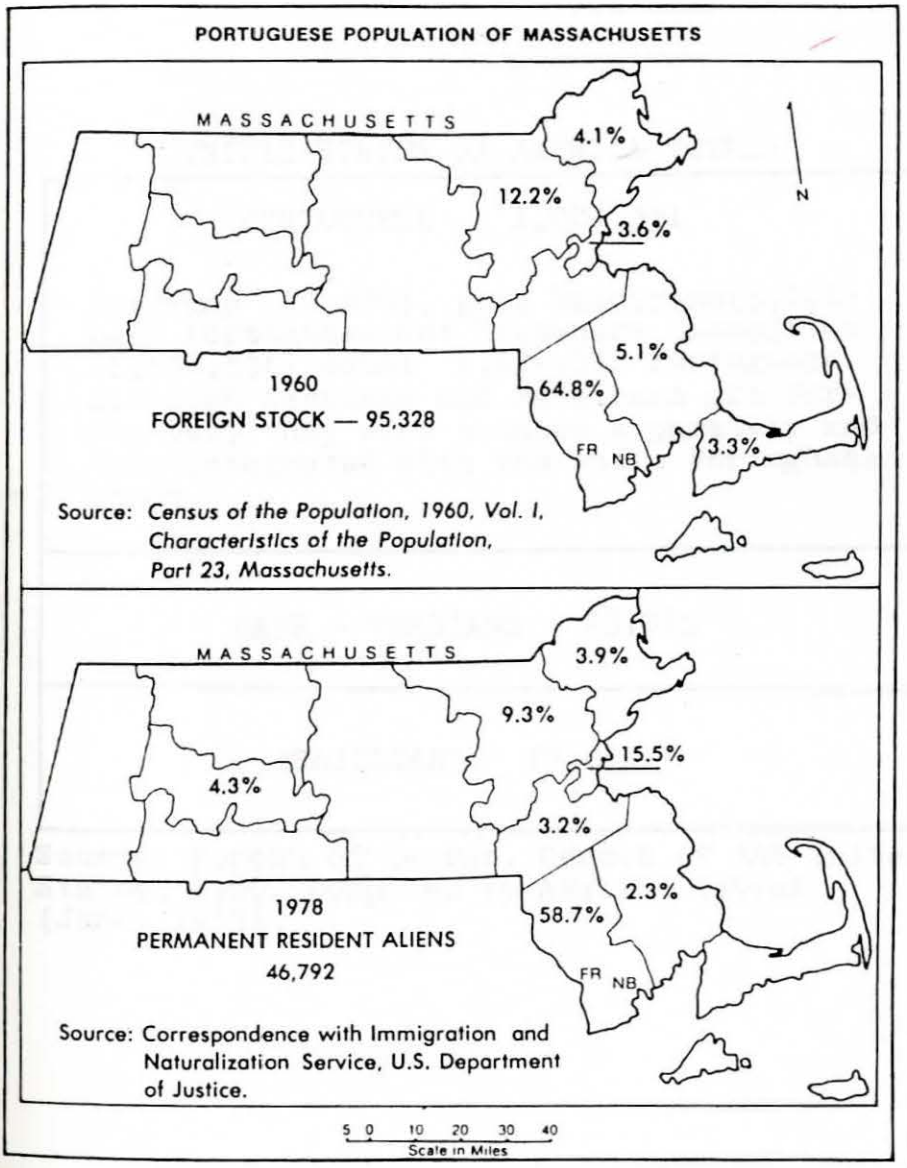
Passengers Entering Boston by Sea, 1821–1865

Place of Origin †	Five-Year Period ‖ Beginning								
	1821	1826	1831	1836	1841	1846	1851	1856	1861
Great Britain and Ireland	...	...	...	6,996	...	...	...	...	...
Great Britain	164	3,030	581	58	7,010	3,603	990	19	1,324
England	286	506	1,712	172	4,545	12,513	10,264	9,654	3,931
Wales	16	...	7	6	24	316	354	748	23
Scotland	90	55	102	24	389	2,249	2,469	1,870	682
Ireland	827	549	2,361	443	10,157	65,556	63,831	22,681	6,973
British North America	525	548	3,943	3,537	5,654	10,816	21,233	18,240	14,542
Germany	58	311	253	449	301	1,385	2,653	1,108	1,287
France	66	167	57	212	239	381	605	529	362
Italy	14	23	40	42	59	137	186	247	89
Spain and Portugal ‡	48	41	48	80	147	176	540	943	1,017
Holland	27	27	80	182	30	484	399	298	292
Switzerland	3	163	137	7	10	45	25	200	63
Scandinavia	9	38	62	244	110	723	4,120	1,317	708
Latin America §	80	83	147	264	172	429	772	300	226
Russia	4	12	23	4	5	66	40	28	28
Asia Minor	7	18	11	21	20	32	58	45	19
Asia and Pacific Islands	1	1	8	9	8	34	17	85	69
Africa	6	1	16	3	13	15	21	112	92
Unknown and Miscellaneous	2	54	31	228	671	18	1,018	1,013	760
United States	1,564	1,727	2,149	3,921	7,177	7,686	7,910	10,396	10,234
Total	3,797	7,454	11,768	16,902	36,741	112,664	117,505	69,923	42,721

† Cf. Dissertation Copy, 424.
‡ Includes Azores.
§ Includes Mexico, West Indies, Central America, South America.
‖ 1832 and 1834 are for nine months only; 1842 includes figures for England and Ireland only.



Source: Williams, Jerry. And Yet They Come, 1982.



Source: Williams, Jerry. And Yet They Come, 1982.

UNITED STATES OF AMERICA TOTALS

PORTUGUESE	1,024,351
Azorians (12,689), plus Madeirans(5,126) plus Portuguese Not Elsewhere Classified (1,006,536) equal 1,024,351 Portuguese. Although Azorians and Madeirans are Portuguese, they were counted separately and then integrated with the whole Portuguese count.	
CAPE - VERDIANS	23,215
BRAZILIANS	27,640

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

STATISTICS BASED ON REGIONS AND DIVISONS OF THE UNITED STATES

	REGIONS				
	TOTAL IN U.S.A.	NORTHEAST	NORTH CENTRAL	SOUTH	WEST
Portuguese.....	1,024,351	512, 768	30, 971	60, 768	419, 844
[Azorians].....	12,689	5, 347	2, 309	2, 069	2, 964
[Madeirans].....	5,126	2, 518	836	1, 020	752
Portuguese not elsewhere classified.....	1,006,536	504, 903	27, 826	57, 679	416, 128

To acquire the total number of Portuguese(1,024,351), it is necessary to add the total numbers of Azorians, Madeirans and Portuguese not elsewhere classified.

	DIVISIONS								
	NEW ENGLAND	MIDDLE ATLANTIC	EAST NORTH CENTRAL	WEST NORTH CENTRAL	SOUTH ATLANTIC	EAST SOUTH CENTRAL	WEST SOUTH CENTRAL	MOUNTAIN	PACIFIC
Portuguese....	409,329	103,439	22,280	8,691	41,288	5,099	14,381	20,757	399,087
[Azorians]....	2,598	2,749	1,429	880	1,515	247	307	625	2,339
[Madeirans]...	251	2,267	602	234	749	72	199	75	677
Portuguese not classified elsewhere.....	406,480	98,423	20,249	7,577	39,024	4,780	13,875	20,057	396,071

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral(June, 1983).

STATES	Portuguese	[Azorians]	[Madeirans]	Portuguese not elsewhere classified
ALABAMA	1, 333	95	26	1, 212
ALASKA	1, 264	10	0	1, 254
ARIZONA	4, 674	101	11	4, 562
ARKANSAS	968	44	26	898
CALIFORNIA	320, 832	2, 120	361	318, 351
COLORADO	3, 873	173	39	3, 661
CONNECTICUT	38, 846	422	110	38, 314
DELAWARE	808	57	10	741
DISTRICT OF COLUMBIA	855	77	8	770
FLORIDA	19, 121	596	494	18, 031
GEORGIA	2, 708	131	65	2, 512
HAWAII	57, 541	21	16	57, 504
IDAHO	2, 270	38	6	2, 226
ILLINOIS	7, 508	526	378	6, 604
INDIANA	2, 257	54	76	2, 127
IOWA	1, 208	189	19	1, 000
KANSAS	2, 289	43	24	1, 222
KENTUCKY	945	40	6	899
LOUISIANA	2, 313	72	10	2, 231
MAINE	3, 038	23	0	3, 015
MARYLAND	6, 138	227	29	5, 882
MASSACHUSETTS	270, 557	1, 577	110	268, 870
MICHIGAN	4, 416	219	36	4, 161
MINNESOTA	2, 124	455	30	1, 639
MISSISSIPPI	849	47	6	796
MISSOURI	2, 458	64	52	2, 342
MONTANA	815	121	4	690
NEBRASKA	913	73	77	763
NEVADA	5, 464	52	7	5, 405
NEW HAMPSHIRE	5, 898	12	26	5, 860
NEW JERSEY	49, 376	649	361	48, 366
NEW MEXICO	1, 373	62	0	1, 311
NEW YORK	42, 876	1, 526	1, 751	39, 599
NORTH CAROLINA	2, 669	37	41	2, 591
NORTH DAKOTA	354	44	11	299
OHIO	5, 925	394	102	5, 429
OKLAHOMA	2, 069	14	8	2, 047
OREGON	9, 555	99	46	9, 410
PENNSYLVANIA	11, 187	574	155	10, 458
RHODE ISLAND	90, 046	548	5	89, 493
SOUTH CAROLINA	1, 882	51	8	1, 823
SOUTH DAKOTA	345	12	21	312
TENNESSEE	1, 972	65	34	1, 873
TEXAS	9, 031	177	155	8, 699
UTAH	1, 721	46	8	1, 667
VERMONT	944	16	0	928
VIRGINIA	6, 707	217	94	6, 396
WASHINGTON	9, 895	89	254	9, 552
WEST VIRGINIA	400	122	0	278
WISCONSIN	2, 174	236	10	1, 928
WYOMING	567	32	0	535

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

RANK ORDER: PORTUGUESE	
1. California	320,832
2. Massachusetts	270,557
3. Rhode Island	90,046
4. Hawaii	57,541
5. New Jersey	49,376
6. New York	42,876
7. Connecticut	38,846
8. Florida	19,121
9. Pennsylvania	11,187
10. Washington	9,895
11. Oregon	9,555
12. Texas	9,031
13. Illinois	7,508
14. Virginia	6,707
15. Maryland	6,138
16. Ohio	5,925
17. New Hampshire	5,898
18. Nevada	5,464
19. Arizona	4,674
20. Michigan	4,416
21. Colorado	3,873
22. Maine	3,038
23. Georgia	2,708
24. North Carolina	2,669
25. Missouri	2,454
26. Louisiana	2.313
27. Kansas	2,289
28. Idaho	2,270
29. Indiana	2,257
30. Wisconsin	2,174
31. Minnesota	2,124
32. Oklahoma	2,069
33. Tennessee	1,972
34. South Carolina	1,882
35. Utah	1,721
36. New Mexico	1,373
37. Alabama	1,333
38. Alaska	1,264
39. Iowa	1,208
40. Arkansas	968
41. Kentucky	945
42. Vermont	944
43. Nebraska	913
44. District of Columbia	855
45. Mississippi	849
46. Montana	815
47. Delaware	808
48. Wyoming	567
49. West Virginia	400
50. North Dakota	354
51. South Dakota	345

Source: Bureau of Census. Census of the the United States, 1980. Compiled by Adalino Cabral (June, 1983).

RANK ORDER: AZOREANS	
1. California	2,120
2. Massachusetts	1,577
3. New York	1,526
4. New Jersey	649
5. Florida	596
6. Pennsylvania	574
7. Rhode Island	548
8. Illinois	526
9. Minnesota	455
10. Connecticut	422
11. Ohio	394
12. Wisconsin	236
13. Maryland	227
14. Michigan	219
15. Virginia	217
16. Iowa	189
17. Texas	177
18. Colorado	173
19. Georgia	131
20. West Virginia	122
21. Montana	121
22. Arizona	101
23. Oregon	99
24. Alabama	95
25. Washington	89
26. District of Columbia	77
27. Nebraska	73
28. Louisiana	72
29. Tennessee	65
30. Missouri	64
31. New Mexico	62
32. Delaware	57
33. Indiana	54
34. Nevada	52
35. South Carolina	51
36. Mississippi	47
37. Utah	46
38. North Dakota	44
39. Arkansas	44
40. Kansas	43
41. Kentucky	40
42. Idaho	38
43. North Carolina	37
44. Wyoming	32
45. Maine	23
46. Hawaii	21
47. Vermont	16
48. Oklahoma	14
49. New Hampshire	12
50. South Dakota	12
51. Alaska	10

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

RANK ORDER: MADEIRANS	
1. New York	1,751
2. Florida	494
3. Illinois	378
4. California	361
5. New Jersey	361
6. Washington	254
7. Pennsylvania	155
8. Texas	155
9. Connecticut	110
10. Massachusetts	110
11. Ohio	102
12. Virginia	94
13. Nebraska	77
14. Indiana	76
15. Georgia	65
16. Missouri	52
17. Oregon	46
18. North Carolina	41
19. Colorado	39
20. Michigan	36
21. Tennessee	34
22. Minnesota	30
23. Maryland	29
24. Alabama	26
25. Arkansas	26
26. New Hampshire	26
27. Kansas	24
28. South Dakota	21
29. Iowa	19
30. Hawaii	16
31. Arizona	11
32. North Dakota	11
33. Delaware	10
34. Louisiana	10
35. Wisconsin	10
36. District of Columbia	8
37. Oklahoma	8
38. South Carolina	8
39. Utah	8
40. Nevada	7
41. Idaho	6
42. Kentucky	6
43. Mississippi	6
44. Rhode Island	5
45. Montana	4

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

RANK ORDER: PORTUGUESE NOT ELSEWHERE CLASSIFIED	
1. California	318,351
2. Massachusetts	268,870
3. Rhode Island	89,493
4. Hawaii	57,504
5. New Jersey	48,366
6. New York	39,599
7. Connecticut	38,314
8. Florida	18,031
9. Pennsylvania	10,458
10. Washington	9,552
11. Oregon	9,410
12. Texas	8,699
13. Illinois	6,604
14. Virginia	6,396
15. Maryland	5,882
16. New Hampshire	5,860
17. Ohio	5,429
18. Nevada	5,405
19. Arizona	4,562
20. Michigan	4,161
21. Colorado	3,661
22. Maine	3,015
23. North Carolina	2,591
24. Georgia	2,512
25. Missouri	2,342
26. Louisiana	2,231
27. Idaho	2,226
28. Indiana	2,127
29. Oklahoma	2,047
30. Wisconsin	1,928
31. Tennessee	1,873
32. South Carolina	1,823
33. Utah	1,667
34. Minnesota	1,639
35. New Mexico	1,311
36. Alaska	1,254
37. Kansas	1,222
38. Alabama	1,212
39. Iowa	1,000
40. Vermont	928
41. Kentucky	899
42. Arkansas	898
43. Mississippi	796
44. District of Columbia	770
45. Nebraska	763
46. Delaware	741
47. Montana	690
48. Wyoming	535
49. South Dakota	312
50. North Dakota	299
51. West Virginia	278

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

STATISTICS BASED ON REGIONS AND DIVISIONS OF THE UNITED STATES

	REGIONS				
	TOTAL IN U.S.A.	NORTHEAST	NORTH CENTRAL	SOUTH	WEST
Cape Verdians	23, 215	21, 814	221	473	707

	DIVISIONS								
	NEW ENGLAND	MIDDLE ATLANTIC	EAST NORTH CENTRAL	WEST NORTH CENTRAL	SOUTH ATLANTIC	EAST SOUTH CENTRAL	WEST SOUTH CENTRAL	MOUNTAIN	PACIFIC
Cape Verdians	21, 227	587	199	22	315	23	135	47	660

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

STATES	Cape Verdians
ALABAMA	0
ALASKA	0
ARIZONA	5
ARKANSAS	0
CALIFORNIA	622
COLORADO	36
CONNECTICUT	1, 106
DELAWARE	7
DISTRICT OF COLUMBIA	59
FLORIDA	106
GEORGIA	22
HAWAII	15
IDAHO	0
ILLINOIS	46
INDIANA	0
IOWA	0
KANSAS	14
KENTUCKY	0
LOUISIANA	26
MAINE	8
MARYLAND	64
MASSACHUSETTS	15, 533
MICHIGAN	35
MINNESOTA	6
MISSISSIPPI	0
MISSOURI	0
MONTANA	0
NEBRASKA	0
NEVADA	6
NEW HAMPSHIRE	14
NEW JERSEY	104
NEW MEXICO	0
NEW YORK	420
NORTH CAROLINA	9
NORTH DAKOTA	0
OHIO	95
OKLAHOMA	34
OREGON	17
PENNSYLVANIA	63
RHODE ISLAND	4, 545
SOUTH CAROLINA	0
SOUTH DAKOTA	2
TENNESSEE	23
TEXAS	75
UTAH	0
VERMONT	21
VIRGINIA	48
WASHINGTON	6
WEST VIRGINIA	0
WISCONSIN	23
WYOMING	0

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

RANK ORDER: CAPE - VERDIANS	
1. Massachusetts	15,533
2. Rhode Island	4,545
3. Connecticut	1,106
4. California	622
5. New York	420
6. Florida	106
7. New Jersey	104
8. Ohio	95
9. Texas	75
10. Maryland	64
11. Pennsylvania	63
12. District of Columbia	59
13. Illinois	48
14. Virginia	46
15. Michigan	35
16. Oklahoma	34
17. Louisiana	26
18. Tennessee	23
19. Wisconsin	23
20. Georgia	22
21. Vermont	21
22. Oregon	17
23. Hawaii	15
24. Kansas	14
25. New Hampshire	14
26. North Carolina	9
27. Maine	8
28. Delaware	7
29. Minnesota	6
30. Nevada	6
31. Washington	6
32. Arizona	5
33. South Dakota	2

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

All states where Cape-Verdians and Madeirans were reported as "0" in number. All other states have Portuguese, Azorian * and Brazilian representation.

Cape - Verdians	Madeirans
1. Alabama	Alaska
2. Alaska	Maine
3. Arkansas	New Mexico
4. Idaho	Vermont
5. Indiana	West Virginia
6. Iowa	Wyoming
7. Kentucky	
8. Mississippi	
9. Missouri	
10. Montana	
11. Nebraska	
12. New Mexico	
13. North Dakota	
14. South Carolina	
15. Vermont	
16. West Virginia	
17. Wyoming	

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral(June, 1983).
*The Portuguese are a combined total of Azorians, Madeirans and Portuguese not elsewhere classified.

STATISTICS BASED ON REGIONS AND DIVISIONS OF THE UNITED STATES

	REGIONS				
	TOTAL IN U.S.A.	NORTHEAST	NORTH CENTRAL	SOUTH	WEST
Brazilians	27, 640	12, 035	3, 128	6, 387	6, 090

	DIVISIONS								
	NEW ENGLAND	MIDDLE ATLANTIC	EAST NORTH CENTRAL	WEST NORTH CENTRAL	SOUTH ATLANTIC	EAST SOUTH CENTRAL	WEST SOUTH CENTRAL	MOUNTAIN	PACIFIC
Brazilians	2, 683	9, 352	2, 549	579	4, 677	426	1, 284	1, 020	5, 070

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

STATES	Brazilians
ALABAMA	154
ALASKA	39
ARIZONA	195
ARKANSAS	20
CALIFORNIA	4,510
COLORADO	270
CONNECTICUT	708
DELAWARE	41
DISTRICT OF COLUMBIA	292
FLORIDA	1,988
GEORGIA	135
HAWAII	94
IDAHO	122
ILLINOIS	934
INDIANA	271
IOWA	124
KANSAS	162
KENTUCKY	37
LOUISINA	239
MAINE	39
MARYLAND	1,183
MASSACHUSETTS	1,592
MICHIGAN	705
MINNESOTA	134
MISSISSIPPI	73
MISSOURI	86
MONTANA	27
NEBRASKA	45
NEVADA	146
NEW HAMPSHIRE	42
NEW JERSEY	3,232
NEW MEXICO	69
NEW YORK	5,348
NORTH CAROLINA	138
NORTH DAKOTA	20
OHIO	455
OKLAHOMA	142
OREGON	174
PENNSYLVANIA	772
RHODE ISLAND	261
SOUTH CAROLINA	74
SOUTH DAKOTA	8
TENNESSEE	162
TEXAS	883
UTAH	171
VERMONT	41
VIRGINIA	761
WASHINGTON	253
WEST VIRGINIA	65
WISCONSIN	185
WYOMING	20

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

RANK ORDER: BRAZILIANS	
1. New York	5,348
2. California	4,510
3. New Jersey	3,232
4. Florida	1,988
5. Maryland	1,883
6. Massachusetts	1,592
7. Illinois	934
8. Texas	883
9. Pennsylvania	772
10. Virginia	761
11. Connecticut	708
12. Michigan	705
13. Ohio	455
14. District of Columbia	292
15. Indiana	271
16. Colorado	270
17. Rhode Island	261
18. Washington	253
19. Louisiana	239
20. Arkansas	195
21. Wisconsin	185
22. Oregon	174
23. Utah	171
24. Kansas	162
25. Tennessee	162
26. Alabama	154
27. Nevada	146
28. Oklahoma	142
29. North Carolina	138
30. Georgia	135
31. Minnesota	134
32. Iowa	124
33. Idaho	122
34. Hawaii	94
35. Missouri	86
36. South Carolina	74
37. Mississippi	73
38. New Mexico	69
39. West Virginia	65
40. Nebraska	45
41. New Hampshire	42
42. Delaware	41
43. Vermont	41
44. Alaska	39
45. Maine	39
46. Kentucky	37
47. Montana	27
48. Arkansas	20
49. Indiana	20
50. Wyoming	20
51. South Dakota	8

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).

FIRST TWELVE STATES WITH GREATEST NUMBERS

Portuguese		[Azorians]		[Madeirans]		Portuguese not Elsewhere Classified		Cape-Verdians		Brazilians	
1.	CA 320,832	CA	2,120	NY	1,751	CA	318,351	MA	15,533	NY	5,348
2.	MA 270,557	MA	1,577	FL	494	MA	268,870	RI	4,545	CA	4,510
3.	RI 90,046	NY	1,526	IL	378	RI	89,493	CT	1,106	NJ	3,232
4.	HI 57,541	NJ	649	CA	361	HI	57,504	CA	622	FL	1,988
5.	NJ 49,376	FL	596	NJ	361	NJ	48,366	NY	420	MD	1,883
6.	NY 42,876	PA	574	WA	254	NY	39,599	FL	106	MA	1,592
7.	CT 38,846	RI	548	PA	155	CT	38,314	NJ	104	IL	934
8.	FL 19,121	IL	526	TX	155	FL	18,031	OH	95	TX	883
9.	PA 11,187	MN	455	CT	110	PA	10,458	TX	75	PA	772
10.	WA 9,895	CT	422	MA	110	WA	9,552	MD	64	VA	761
11.	OR 9,555	OH	394	OH	102	OR	9,410	PA	63	CT	708
12.	TX 9,031	WI	236	VA	94	TX	8,699	DC	59	MI	705

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983). (The Portuguese are a combined total of Azorians, Madeirans and Portuguese not elsewhere classified.)

FIRST TWELVE STATES WITH LEAST NUMBERS

Portuguese		[Azorians]		[Madeirans]		Portuguese not Elsewhere Classified		Cape-Verdians		Brazilians	
1. SD	345	AK	10	MT	4	WV	278	SD	2	SD	8
2. ND	354	SD	12	RI	5	ND	299	AZ	5	WY	20
3. WV	400	NH	12	MS	6	SD	312	WA	6	IN	20
4. WY	567	OK	14	KY	6	WY	535	NV	6	AR	20
5. DE	808	VT	16	IN	6	MT	690	MN	6	MT	27
6. MT	815	HI	21	NV	7	DE	741	DE	7	KY	37
7. MI	849	ME	23	UT	8	NE	763	ME	8	ME	39
8. DC	855	WY	32	SC	8	DC	770	NC	9	AK	39
9. NE	913	NC	37	OK	8	MS	796	NH	14	VT	41
10. VT	944	IN	38	DC	8	AS	898	KS	14	DE	41
11. KY	945	KY	40	WI	10	KY	899	HI	15	NH	42
12. AR	968	KS	43	LA	10	VT	928	OR	17	NE	45

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).(The Portuguese are a combined total of Azorians, Madeirans and Portuguese not elsewhere classified.)

Abreviations for all states including the District of Columbia.

(AL)..Alabama
(AK)..Alaska
(AZ)..Arizona
(AR)..Arkansas
(CA)..California
(CO)..Colorado
(CT)..Connecticut
(DE)..Delaware
(DC)..District of Columbia
(FL)..Florida
(GA)..Georgia
(HI)..Hawaii
(ID)..Idaho
(IL)..Illinois
(IN)..Indiana
(IA)..Iowa
(KS)..Kansas
(KY)..Kentucky
(LA)..Louisiana
(ME)..Maine
(MD)..Maryland
(MA)..Massachusetts
(MI)..Michigan
(MN)..Minnesota
(MS)..Mississippi
(MO)..Missouri
(MT)..Montana
(NE)..Nebraska
(NV)..Nevada
(NH)..New Hampshire
(NJ)..New Jersey
(NM)..New Mexico
(NY)..New York
(NC)..North Carolina
(ND)..North Dakota
(OH)..Ohio
(OK)..Oklahoma
(OR)..Oregon
(PA)..Pennsylvania
(RI)..Rhode Island
(SC)..South Carolina
(SD)..South Dakota
(TN)..Tennessee
(TX)..Texas
(UT)..Utah
(VT)..Vermont
(VA)..Virginia
(WA)..Washington
(WV)..West Virginia
(WI)..Wisconsin
(WY)..Wyoming

TOTAL NUMBER OF PORTUGUESE IN MASSACHUSETTS

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
ABINGTON	13517	35
ACTON	17544	55
ACUSHNET	8704	1702
ADAMS	10381	0
AGAWAM	26271	88
ALFORD	394	0
AMESBURY	13971	20
AMHERST	33229	155
ANDOVER	26370	72
ARLINGTON	48219	831
ASHBURNHAM	4075	32
ASHBY	2311	0
ASHFIELD	1458	2
ASHLAND	9165	59
ATHOL	10634	13
ATTLEBORO	34196	2178
AUBURN	14845	19
AVON	5026	69
AYER	6993	25
BARNSTABLE	30898	1083
BARRE	4102	8
BECKET	1339	0
BEDFORD	13067	45
BELCHERTOWN	8339	52
BELLINGHAM	14300	72
BELMONT	26100	68
BERKLEY	2731	448
BERLIN	2215	42
BERNARDSTON	1750	0
BEVERLY	37655	216
BILLERICA	36727	405
BLACKSTONE	6570	21
BLANDFORD	1038	0
BOLTON	2530	4
BOSTON	562994	3724
BOURNE	13874	156
BOXBOROUGH	3126	17
BOXFORD	5374	65
BOYLSTON	3470	19
BRAINTREE	36337	140
BREWSTER	5226	43
BRIDGEWATER	17202	749
BRIMFIELD	2318	6
BROCKTON	95172	2062
BROOKFIELD	2397	2
BROOKLINE	55062	56
BUCKLAND	1864	3
BURLINGTON	23486	317
CAMBRIDGE	95322	4957

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
CANTON	18182	79
CARLISLE	3306	0
CARVER	6988	157
CHARLEMONT	1149	0
CHARLTON	6719	30
CHATHAM	6071	49
CHELMSFORD	31174	388
CHELSEA	25431	304
CHESHIRE	3124	0
CHESTER	1123	0
CHESTERFIELD	1000	0
CHICOPEE	55112	1066
CHILMARK	489	18
CLARKSBURG	1871	0
CLINTON	12771	6
COHASSET	7174	62
COLRAIN	1552	0
CONCORD	16293	30
CONWAY	1213	0
CUMMINGTON	657	0
DALTON	6797	5
DANVERS	24100	145
DARTMOUTH	23966	7520
DEDHAM	25298	79
DEERFIELD	4517	0
DENNIS	12360	167
DIGHTON	5352	1114
DOUGLAS	3730	5
DOVER	4703	0
DRACUT	21249	369
DUDLEY	8717	14
DUNSTABLE	1671	8
DUXBURY	11807	49
EAST BRIDGEWATER	9945	258
EAST BROOKFIELD	1955	12
EAST LONGMEADOW	12905	27
EASTHAM	3472	54
EASTHAMPTON	15580	49
EASTON	16623	274
EDGARTOWN	2204	155
EGREMONT	1311	3
ERVING	1326	6
ESSEX	2998	31
EVERETT	37195	199
FAIRHAVEN	15759	3677
FALL RIVER	92574	36821
FALMOUTH	23640	2447
FITCHBURG	39580	95
FLORIDA	730	0

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
FOXBOROUGH	14148	105
FRAMINGHAM	65113	699
FRANKLIN	18217	62
FREETOWN	7058	1177
GARDNER	17900	41
GAY HEAD	220	18
GEORGETOWN	5687	0
GILL	1259	0
GLOUCESTER	27768	1677
GOSHEN	651	0
GOSNOLD	63	0
GRAFTON	11238	17
GRANBY	5380	16
GRANVILLE	1204	2
GREAT BARRINGTON	7405	13
GREENFIELD	18436	9
GROTON	6154	29
GROVELAND	5040	0
HADLEY	4125	5
HALIFAX	5513	29
HAMILTON	6960	39
HAMPDEN	4745	9
HANCOCK	643	0
HANOVER	11358	87
HANSON	8617	113
HARDWICK	2272	2
HARVARD	12170	18
HARWICH	8971	295
HATFIELD	3045	0
HAVERHILL	46865	49
HAWLEY	280	0
HEATH	482	0
HINGHAM	20339	39
HINSDALE	1707	0
HOLBROOK	11140	52
HOLDEN	13336	29
HOLLAND	1589	11
HOLLISTON	12622	5
HOLYOKE	44678	257
HOPEDALE	3905	39
HOPKINTON	7114	10
HUBBARDSTON	1797	2
HUDSON	16408	2735
HULL	9714	25
HUNTINGTON	1804	12
IPSWICH	11158	73
KINGSTON	7362	283
LAKEVILLE	5931	216
LANCASTER	6334	20

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
LANESBOROUGH	3131	7
LAWRENCE	63175	974
LEE	6247	25
LEICESTER	9446	0
LENOX	6523	20
LEOMINSTER	34508	45
LEVERETT	1471	3
LEXINGTON	29479	142
LEYDEN	498	0
LINCOLN	7098	14
LITTLETON	6970	6
LONGMEADOW	16301	18
LOWELL	92418	4769
LUDLOW	18150	3837
LUNENBURG	8405	32
LYNN	78471	356
LYNNFIELD	11267	12
MALDEN	53386	348
MANCHESTER	5424	30
MANSFIELD	13453	152
MARBLEHEAD	20126	17
MARION	3932	175
MARLBOROUGH	30617	199
MARSHFIELD	20916	21
MASHPEE	3700	141
MATTAPOISETT	5597	530
MAYNARD	9590	64
MEDFIELD	10220	0
MEDFORD	58076	466
MEDWAY	8447	13
MELROSE	30055	70
MENDON	3108	28
MERRIMAC	4451	7
METHUEN	36701	296
MIDDLEBOROUGH	16404	643
MIDDLEFIELD	385	0
MIDDLETON	4135	6
MILFORD	23390	1527
MILLBURY	11808	12
MILLIS	6908	3
MILLVILLE	1693	2
MILTON	25860	35
MONROE	179	0
MONSON	7315	22
MONTAGUE	8011	5
MONTEREY	818	0
MONTGOMERY	637	0
MOUNT WASHINGTON	93	0
NAHANT	3947	0

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
NANTUCKET	5087	122
NATICK	29461	106
NEEDHAM	27901	26
NEW ASHFORD	159	0
NEW BEDFORD	98478	37462
NEW BRAINTREE	671	0
NEW MARLBOROUGH	1160	1
NEW SALEM	688	2
NEWBURY	4529	5
NEWBURYPORT	15900	41
NEWTON	83622	210
NORFOLK	6363	51
NORTH ADAMS	18063	24
NORTH ANDOVER	20129	49
NORTH ATTLEBOROUGH	21095	333
NORTH BROOKFIELD	4150	10
NORTH READING	11455	63
NORTHAMPTON	29286	37
NORTHBOROUGH	10568	81
NORTHBRIDGE	12246	38
NORTHFIELD	2386	6
NORTON	12690	592
NORWELL	9182	31
NORWOOD	29711	229
OAK BLUFFS	1984	326
OAKHAM	994	4
ORANGE	6844	5
ORLEANS	5306	34
OTIS	963	0
OXFORD	11680	27
PALMER	11389	29
PAXTON	3762	11
PEABODY	45976	2793
PELHAM	1112	1
PEMBROKE	13487	111
PEPPERELL	8061	64
PERU	633	0
PETERSHAM	1024	0
PHILLIPSTON	953	0
PITTSFIELD	51974	289
PLAINFIELD	425	0
PLAINVILLE	5857	47
PLYMOUTH	35913	1622
PLYMPTON	1974	34
PRINCETON	2425	0
PROVINCETOWN	3536	1341
QUINCY	84743	237
RANDOLPH	28218	170
RAYNHAM	9085	960

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
READING	22678	194
REHOBOTH	7570	842
REVERE	42423	178
RICHMOND	1659	0.
ROCHESTER	3205	230
ROCKLAND	15695	62
ROCKPORT	6345	43
ROWE	336	0
ROWLEY	3867	21
ROYALSTON	955	0
RUSSELL	1570	7
RUTLAND	4334	6
SALEM	38220	576
SALISBURY	5973	. 18
SANDISFIELD	720	0
SANDWICH	8727	104
SAUGUS	24746	69
SAVOY	644	0
SCITUATE	17317	164
SEEKONK	12269	1433
SHARON	13601	31
SHEFFIELD	2743	0
SHELBURNE	2002	4
SHERBORN	4049	0
SHIRLEY	5124	0
SHREWSBURY	22674	37
SHUTESBURY	1049	0
SOMERSET	18813	4795
SOMERVILLE	77372	6223
SOUTH HADLEY	16399	24
SOUTHAMPTON	4137	0
SOUTHBOROUGH	6193	41
SOUTHBRIDGE	16665	5
SOUTHWICK	. 7382	25
SPENCER	10774	9
SPRINGFIELD	152319	1872
STERLING	5440	0
STOCKBRIDGE	2328	5
STONEHAM	21424	144
STOUGHTON	26710	2564
STOW	5144	6
STURBRIDGE	5976	0
SUDBURY	14027	12
SUNDERLAND	2929	6
SUTTON	5855	0
SWAMPSCOTT	13837	16
SWANSEA	15461	3000
TAUNTON	45001	12166
TEMPLETON	6070	6

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
TEWKSBURY	24635	420
TISBURY	2972	225
TOLLAND	235	0
TOPSFIELD	5709	0
TOWNSEND	7201	20
TRURO	1486	257
TYNGSBOROUGH	5683	87
TYRINGHAM	344	0
UPTON	3886	6
UXBRIDGE	8374	18
WAKEFIELD	24895	81
WALES	1177	0
WALPOLE	18859	60
WALTHAM	58200	192
WARE	8953	10
WAREHAM	18457	889
WARREN	3777	7
WARWICK	603	0
WASHINGTON	587	3
WATERTOWN	34384	135
WAYLAND	12170	26
WEBSTER	14480	9
WELLESLEY	27209	43
WELLFLEET	2209	96
WENDELL	694	0
WENHAM	3897	0
WEST BOYLSTON	6204	7
WEST BRIDGEWATER	6359	177
WEST BROOKFIELD	3026	11
WEST NEWBURY	2861	11
WEST SPRINGFIELD	27042	73
WEST STOCKBRIDGE	1280	0
WEST TISBURY	1010	78
WESTBOROUGH	13619	11
WESTFIELD	36465	136
WESTFORD	13434	77
WESTHAMPTON	1137	0
WESTMINSTER	5139	6
WESTON	11169	6
WESTPORT	13763	3200
WESTWOOD	13212	26
WEYMOUTH	55601	159
WHATELY	1341	4
WHITMAN	13534	97
WILBRAHAM	12053	119
WILLIAMSBURG	2237	0
WILLIAMSTOWN	8741	0
WILMINGTON	17471	287
WINCHENDON	7019	0

TOWN	TOTAL POPULATION	PORTUGUESE ANCESTRY
WINCHESTER	20701	104
WINDSOR	598	0
WINTHROP	19294	70
WOBURN	36626	479
WORCESTER	161799	322
WORTHINGTON	932	0
WRENTHAM	7580	44
YARMOUTH	18449	350

Source: 1980 Census Special Report, Center for Massachusetts Data, University of Massachusetts, Amherst (July, 1983).

CITIES/TOWNS OF MASSACHUSETTS HAVING OVER 1,000 PORTUGUESE
(RANK ORDERED)

	CITY/TOWN	POPULATION	PORTUGUESE
1	New Bedford	98.478	37.462
2	Fall River	92.574	36.821
3	Taunton	45.001	12.116
4	Dartmouth	23.966	7.520
5	Somerville	77.372	6.223
6	Cambridge	95.322	4.957
7	Somerset	18.813	4.795
8	Lowell	92.418	4.769
9	Ludlow	18.150	3.837
10	Boston	562.994	3.724
11	Fairhaven	15.759	3.677
12	Westport	13.763	3.200
13	Swansea	15.461	3.000
14	Peabody	45.976	2.793
15	Hudson	16.408	2.735
16	Stoughton	26.710	2.564
17	Falmouth	23.640	2.447
18	Attleboro	34.196	2.178
19	Brocton	95.172	2.062
20	Springfield	152.319	1.872
21	Acushnet	8.704	1.702
22	Gloucester	27.768	1.677
23	Plymouth	35.913	1.622
24	Milford	23.390	1.527
25	Seekonk	12.269	1.433
26	Provincetown	3.536	1.341
27	Freetown	7.058	1.177
28	Dighton	5.352	1.114
29	Barnstable	30.898	1.083
30	Chicopee	55.112	1.066

Source: Bureau of Census. Census of the United States, 1980. Compiled by Adalino Cabral (June, 1983).(Statistics on a per city/town basis were not available for Cape-Verdians, Brazilians and Portuguese sub-divisions of Azorians and Madeirans.)

QUESTIONNAIRE

The following questionnaire was a partial tool utilized in the collection of data from the informants. They were separated categorically and administered accordingly. For example, those questions relavent to Chapter IV--Immigration: Who, What, When, Where, Why, How --were discussed with a certain number of informants so as to collect specific data. On the other hand it becomes quite difficult for any immigrant to speak of his/her past without reference to the immigration experience. The author locked himself with a particular number of informants specifically dealing with the immigration experience and did not include other overlaping responses from informants in other categories(others who where to answer to questions dealing with other than immigration). This same procedure had to be utilized with all question groups. Much of the data had to be reduced when placing it in print and the selection process was not an easy task. The "Odisseia Portuguesa" or the Portuguese Immigration Experience is portrayed in the answers to the questions given to the informants. No one was ever obligated to answer any of the questions. Other deeper(some moving)questions were followed up and were administered according to the intensity of emotional response required by the author. Often,the automatic additional questions were triggered as a result of the informant's personal involvement. Questions beget questions. Some were very soul-searching (some warm experiences, others not so) but all voluntarily expressed.... Most of the questions were conducted in Portuguese.

1. Who Came to Hudson/the U.S.A.? Who yet comes?

2. What was the condition of life in your land before you came to America and how is it now? Government, work...

3. What was and is the "American Dream"?

4. Were/are most Portuguese immigrants coming from Portugal married or single?

5. Why did/do the Portuguese come to Hudson/America?

6. When did the Portuguese come to America?

7. To where did the Portuguese come; i.e., what towns, cities, states...?

8. How did they come? Ship? Plane? What were the conditions aboard? How did you feel in your goodbye to your family and/or friends/relatives when you left to come to America?

9. Did/Does the United States allow everyone who wishes to leave their country to come here? Why/not? Should it/not?

10. How has transportation improved from past immigrational experiences/waves as compared to today? Is there fear?

11. Did the Portuguese show evidence of fright by attitude during flight/voyage?

12. Being a religious group of people, did the Portuguese carry with them, during their trip to America, rosaries and did they use them along the way? Why?

13. What is the process of immigration; i.e., what do you have to do to come to America?

14. How do you describe those very last moments of goodbyes just before coming to America?

15. What was/is the availability of jobs for Portuguese immigrants and/or descendants thereof?

16. How is the credit of the Portuguese? Honesty? Attitude on buying, building, working...?

17. How do you describe your experiences of freedom in Portugal and in America?

18. Hudson is a small town. Do people grow in it/progress? Why/not?

19. Families go to where families are. Why? How?

20. In a small town, such as Hudson, everyone seems to know everyone as well as the negatives and positives of everyone's (or many people's) lives. Is this good or bad and does this help to foster better/worse relations and keep people in Hudson?

21. Will the Portuguese leave Hudson? Have many left? Why/not? If not, what keeps them here? If yes, what made/makes them leave?

22. What skills have the Portuguese brought with them and which ones do they acquire in America?

23. What is the Portuguese attitude toward work and money?

24. How is the family unit and how does the responsibility/irresponsibility toward it effect how the Portuguese work?

25. How does the employer see the Portuguese in terms of adaptability and work?

26. Is the Portuguese a high wage earner?

27. Where do the Portuguese work in Hudson or elswhere?

28. In general, where have the Portuguese settled in Hudson; i.e., what areas of the town and what were the physical conditions of these areas before and after?

29. Are the Portuguese respected in Hudson?

30. Is it necessary to have Portuguese representation in all facets of public life?

31. Are the Portuguese well educated in Portugal/America? Why/not?

32. What is being done to help this ethnic group as well as others in Hudson in terms of education, public life...?

33. Should we have more Portuguese leaders? Do we have any now?

34. How was Hudson like in your younger days?

35. How is Hudson today in comparison(attitudes toward the Portuguese)?

36. How did industry get the Portuguese worker? Cheap labour? Contracts(government)? Skilled labour?...

37. How do the Portuguese benefit Hudson and how does Hudson serve as a benefit to the Portuguese(or any other group)?

38. Was there always plenty of work available in Hudson? In what fields did/do the Portuguese work by and large?

39. How can the Portuguese find better work/public life participation/leadership...?

40. Historically, have there been many problems with the Portuguese and other ethnic groups in Hudson?

41. In your experiences, have you seen any discrimination tendencies toward the Portuguese in Hudson and vice versa?

42. If so, what was the cause of the problem.

43. How do non-Portuguese people refer to the Portuguese; i.e., is there respect toward the Portuguese by the non-Portuguese? Is there name-calling? Is there evidence of dislike for Portuguese presence in Hudson?

44. How do the Portuguese see the native-born Americans?

45. Is there a positive or negative attitude toward the Portuguese in Hudson. Has it ever been different? When and in what circumstances?

46. What is education(home)?

47. What is instruction(school)

48. Is school responsible for the education and instruction of the town's children and/or is this to be acquired at home?

49. Do people who are well off in Portugal immigrate to Hudson?

50. Why is/not education important to the Portuguese?

51. What are parental attitudes toward education?

52. How have the Portuguese progressed educationally in the U.S.A.?

53. How was education and attitudes toward it by the Portuguese 10, 20, 30... years ago as opposed to today?

54. How can education be improved for linguistic minorities?

55. Do the Portuguese have anything of which to be proud? Explain...

56. What are townspeople's attitudes toward Portuguese success or failure concerning work, education, life?

57. What were parental concerns in Portugal and now in America concerning the development of their children?

58. How is the bilingual program? What has it done for linguistic minority students?

59. Are there many Portuguese-related businesses in town?

60. Is there much show of cultural development/maintenance in Hudson? Expound...

61. How about political involvement?

62. School involvement by the Portuguese and parents?

63. Do many Portuguese have successful positions in Hudson? Why/not?

64. How is the economic situation with the Portuguese? Are they big spenders, thrifty, savers, wise...?

65. Are the Portuguese a good or bad influence in and on the Town of Hudson? Why/not?

66. How have women contributed toward success/failure of the Portuguese in Hudson?

67. How have students contributed toward a better Hudson and a better attitude toward their ethno-linguistc group?

68. What other contributions can the Portuguese provide which will be on the positive track, thus helping to develop their economic, cultural, political, social conditions in Hudson?

69. How important is cultural maintenance?

70. Should the Portuguese develop more culturally? Why/not?

71. The Portuguese have been in Hudson virtually 100 years (1886) and have been an impact on the town. Has this impact generally been positive or negative? Expound at will...

72. How would you recommend that the Portuguese grow more regarding their current status and that which they could attain through development?

73. What obstacles would the Portuguese encounter on the way?

74. Above all, how must the Portuguese attitude be about themselves in order to find greater success in America, and what is their attitude toward their environment in America? Conversely, how should the Portuguese be seen by the rest of the population so that more positive mirrors may result from both?

75. Can attitudes change? Must or should they change? How can we get people to change? Is there growth without change?...

QUESTIONÁRIO

O questionário seguinte foi apenas um dos instrumentos utilizados na angariação de informações necessárias. As perguntas foram categòricamente separadas e, devidamente, administradas. Por exemplo, as perguntas relacionadas ao Capítulo IV("Immigration: Who, What, When, Where, Why, How" ou seja "Imigração: Quem, Quê, Quando, Onde, Porquê, Como") foram discutidas com um certo número de informantes. Por outro lado, torna-se muito difícil conversar sobre experiências da vida sem se integrar algo sobre situações mais salientes(como a experiência imigratória).

O autor desta obra determinou que, para haver mais ordem ou consistência, a medida mais apropriada ou efectiva (para angariar informações) seria, neste caso, a concentração rigorosa quanto à imigração, utilizando, no entanto, uma quantididade predeterminda de informantes. E assim foi o modelo utilizado para os capítulos restantes.

Apesar de ter-se falado sobre outros assuntos e ter-se tomado apontamentos de interesses mais pertinentes, o autor, ao analizar a possível organização da tese, "casou" todos os assuntos com os capítulos apropriados.

A "Odisseia Portuguesa" ou seja, a "experiência imigratória dinâmica do povo português" (às vezes desconcertada; às vezes concretizada, mas não com muita regularidade; às vezes cá e/ou lá; às vezes nem cá nem lá; às vezes não sei quê...) está bem retratada nas citações, fotografias e recortes que se integraram no texto. O questionário foi muito útil.

1. Quem é que veio para Hudson/E.U.A.? Quem continua a vir?

2. Como eram as condições de vida na sua terra antes de emigrar, e como são agora? Governo, trabalho...

3. O que era, e é, o "Sonho Americano"?

4. Eram/são casados a maioria dos imigrantes portugueses?

5. Porque vieram/vêm os portugueses para Hudson/América?

6. Quando é que os portugueses vieram para a América?

7. Para onde é que vieram; i.é., vila, cidade, estado...

8. Como é que vieram? Navio? Avião? Como eram as condições a bordo? Como se sentia quando se despediu da sua familia ou amigos/parentes logo antes da partida?

9. Permitia/permete os E.U. entrada a qualquer um que deseja emigrar da sua terra para esta? Porquê/não? Deveria/não?

10. Como é que os meios de transporte aperfeiçoaram desde os seus tempos de imigração com hoje? Há receio?

11. Notou evidência de receio quando os portugueses viajavam de avião/navio?

12. Sendo religiosos, evidenciava-se os portugueses com terço nas maos durante a viagem para a América? Porquê?

13. Que medidas temos que tomar para podermos emigrar? Aliás, o que temos que fazer para virmos para a América?

14. Como descreveria aquelas últimas horas, minutos, segundos da sua despedida quando estava para partir para a América?

15. Existiam/existem muitos empregos para os imigrant portugueses ou descendents de portugueses?

16. Como é que é o crédito dos portugueses? Honestidade? Atitude quanto ao que compram, constroiem e ao trabalho...?

17. Como descreveria a sua experiência de liberdade quer em Portugal, quer na América?

18. A vila de Hudson é pequena. O povo é capaz de progredir nela? Porquê/não?

19. Familias vão para onde familias estão. Porquê? Como?

20. Numa pequena vila, com Hudson, parece que todos sabem os positivos e negativos de uns os outros. Isto será bom ou mau? Isto ajuda no aperfeiçoamento de relações interpessoais na vila?

21. Os portugueses saírão de Hudson? Já saíram muitos? Porquê/não? Se não, que lhes interessa ficarem? Se saíram/saiem, quais são as razões?

22. Que habilidades trouxeram os portugueses, e que especialidades adquirem na América?

23. Qual é a atitude do português quanto ao trabalho e ao dinheiro?

24. Como é a unidade da familia portuguesa e, que efeito tem o mesmo quanto à vontade do trabalhador?

25. O que pensa o patrão do português quanto à sua adaptabilidade e desenvolvimento?

26. O português ganha muito?

27. Onde trabalham os portugueses de Hudson?

28. Em geral, onde se estabeleceram os portugueses em Hudson; i.é., zonas da vila, e como eram as condições físicas delas antes e depois de se mudarem para lá?

29. Os portugueses são respeitados em Hudson?

30. Será necessário ter-se representação portuguesa em todas as facetas da vida pública?

31. Os portugueses têm muita escola em Portugal/América? Porquê/não?

32. O que se anda a fazer para se ajudar este grupo étnico bem como outros quanto à educação, vida pública...?

33. Deveriamos ter mais chefes? Temos alguns actualmente?

34. Como é que era Hudson durante a sua juventude?

35. Como é que é Hudson hoje em dia em comparação(atitudes sobre os portugueses)?

36. Como é que os industrialistas obteram o trabalhador português? Trabalho barato? Contratos governamentais? Trabalhadores especializados?...

37. Como é que Hudson está a beneficiar com a presença portuguesa e como é que a vila pode servir melhor este grupo étnico bem como outros?

38. Sempre houve disponibilidade de trabalho em Hudson? Na maioria, em que campos é que os portugueses trabalhavam/ trabalham?

39. Como é que os portugueses podem achar empregos melhores, participação na vida pública/liderança...?

40. Històricamente, tem havido muitos problemas com os portugueses e outros grupos étnicos em Hudson?

41. Durante a sua vida, tem viste tendências preconceitosas dirigidas aos portugueses pelo povo americano e/ou vice versa?

42. Se afirmativo à pergunta precedente, quais foram os pormenores?

43. Como é que gente não portuguesa se refere aos portugueses; i.é., há respeito dirigido aos portugueses pelos americanos? Gozam dos portugueses? Tratam-nos mal provocando irritações com palavrões...? Em geral desgostam dos portugueses em Hudson?

44. Como se relate o português com o americano?

45. Há uma atitude positiva ou negativa quanto à presença portuguesa em Hudson? Já houveram atitudes pelo contrário? Quando e quais foram as circunstâncias?

46. O que é a educação (casa)?

47. O que é a instrução(escola)?

48. Será que as escolas se responsibilizam (ou devem responsibilizarem-se) pela educação e instrução das crianças da vila ou é isto uma responsibilidade de casa?

49. Geralmente, imigram para Hudson/EUA aqueles que estão bem?

50. A educação é ou nao é importante para o português? Porquê?

51. Quais são as atitudes dos pais quanto à educação?

52. Como têm progredido,educacionalmente,os portugueses nos EUA?

53. Como era a educação e as atitudes dos portugueses há 10, 20, 30...anos em comparação com as ideias de hoje?

54. Como se pode aperfeiçoar a educação dos imigrantes?

55. Os portugueses têm algo de que se possam orgulhar? Explique...

56. Quais são as atitudes do povo de Hudson quanto ao sucesso ou insuficiência da vida, educação, trabalho ... do português?

57. Que interesse tinham/têm os pais em Portugal e agora nos EUA quanto ao desenvolvimento dos filhos?

58. Como é/tem sido o programa bilingue em Hudson? Que bem é que tem feito aos imigrantes?

59. Há muitos negócios portugueses(de) na vila?

60. Nota-se grande desenvolvimento/manutenção cultral em Hudson? Explique...

61. Há interesse pelos portugueses quanto à política?

62. Há muitos portugueses com posições destacáveis em Hudson? Porquê/não?

63. Os pais portugueses envolvem-se com assuntos escolares? Porquê/não?

64. Como são os portugueses econòmicamente? Gastam? Poupam?...

65. Os portugueses servem como exemplos positivos na vila? Porquê/não?

66. Como é que as mulheres têm contribuido para o bem do mundo português em Hudson?

67. Como têm contribuido os estudantes para que se estabelecesse atitudes positivas quanto à própria vila e ao próprio povo português?

68. Que outras contribuições podem os portugueses fornecer com o fim de aperfeiçoarem o seu estado económico, cultural, político, social... em Hudson?

69. Torna-se a manutenção da cultura portuguesa importante?Porquê?

70. Deveriam os portugueses desenvolver-se mais culturalmente? Como?

71. Os portugueses estão em Hudson pràticamente há 100 anos (desde 1886)e têm influenciado a vila. Esta influência tem sido mais positiva ou negativa? Explicar à vontade...

72. Como recomendaria que os portugueses desenvolvessem mais quanto à sua posição social, política, económica, educacional, cultural...?

73. Quais os obstáculos que os portugueses encontrariam no aproveitamento do caminho ao sucesso?

74. Sobretudo, como deve ser a atitude do português para si próprio para que possa atingir maior êxito nos EUA? Qual a atitude que têm sobre o ambiente onde residem na América? Mùtuamente, como deveriam ser vistos os portugueses pelo resto da população para que se pudesse espelharem os dois mais positivamente?

75. Podem atitudes trocar? Tem que, ou deveriam, trocar? Como poderiamos influenciar o povo para trocar? Há desenvolvimento sem modificações? Explicar à vontade...

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-O B R I G A D O-

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AS THOSE HAVING, IN SOME WAY,
CONTRIBUTED TO THE SUCCESS
OF THIS MONUMENTAL UNDERTAKING.
(THIS IS NOT AN EXHAUSTIVE LIST
AND IF SOME NAMES DO NOT APPEAR
HERE, THEY WILL BE SEEN THROUGH-
OUT THE DEVELOPMENT OF THIS WORK.)

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