

Date completed: 11/15/2019 | Updated 3/2/2020 | Adapted for MDL 11/10/2021

Title of lesson plan: Maine's Acadian Community: *Evangeline*, Le Grand Dérangement, and Cultural Survival

Organization: Maine Historical Society

This lesson plan was developed with support of a grant from Jane's Trust.

Content Areas:

- Career & Education Development
- **English Language Arts**
- Health Education & Physical Education
- Mathematics
- Science & Technology
- **Social Studies**
- Visual & Performing Arts
- **World Languages:** *Some differentiated instruction suggestions offered throughout for French classrooms, including websites in Teacher Resources available in French*

ME State Strand and Standard:

- English Language Arts: RL 1.9-10, RL 1.11-12, RL 2.9-10, RL 2.11-12, RL 3.11-12, RL 5.9-10, RL 5.11-12, RL 9.11-12, SL 1.9-10, SL 1.11-12
- Social Studies, Grades 9-12: History 1 – F1, F2, F3, F4, D1, D2, D3; History 2 – F1, F2, D1, D2

Grade Levels: 9-Diploma, can be adapted for postsecondary

Link to Original In-Depth Lesson Plan Online at Maine Memory Network:

<https://www.mainememory.net/lessons/maines-acadian-community-evangeline-le-grand-derangement-and-cultural-survival/x6g1s7s3>

For more information about this lesson plan and to access the Maine Memory Network (MMN) objects used in the lesson plan (including ability to zoom in and ability for students and educators to create accounts in order to create their own MMN object slideshows), please visit MMN or contact the Education Department at Maine Historical Society at education@mainehistory.org.



Summary/Overview:

What will students learn? What is the purpose? (ie. Objectives/Learning Targets)

This lesson plan will introduce students to the history of the forced removal of thousands of people from Acadia, the Romantic look back at the tragedy in Henry Wadsworth Longfellow's famous epic poem *Evangeline* and how the titular heroine has been received by Acadian and non-Acadian readers over time, and Maine's Acadian community today, including relations with Acadian communities in New Brunswick and throughout the Acadian Diaspora. Students will read and discuss primary documents, compare and contrast *Le Grand Dérangement* to other forced expulsions in Maine history, and discuss the significance of cultural survival amidst hardships brought on by treaties, wars, imperialism, colonialism, xenophobia, and legislation.

- **Big Idea:** Henry Wadsworth Longfellow's epic poem *Evangeline* shed new light on American public interest in the tragedy of the 1755 forced Acadian removal to a 19th century audience, and the impact has seen lasting effects on Acadian and non-Acadian communities into the present day.

- **Essential Questions:**

- o What is *le Grand Dérangement*?
- o What contributed to *Evangeline*'s popularity in both Acadian and non-Acadian circles in the 19th century?
- o How did *Evangeline* contribute to Acadian cultural revival in the 19th and 20th centuries?
- o Was the national interest in *le Grand Dérangement* intentional on Longfellow's part? How did *Evangeline* exceed his intentions?

- **Objectives:**

- o Students will be able to identify the cultural, religious, and political landscape of the colonial Acadian region leading up to the expulsion in 1755.
- o Students will analyze passages from Henry Wadsworth Longfellow's *Evangeline* as an artifact of American mythopoetic literature.
- o Students will juxtapose the romanticized Acadia against the realities faced by the Acadian community past and present.
- o Students will be able to distinguish fact and myth in the Acadian narrative in *Evangeline* and the works that followed it.
- o Students will be able to identify the significance of language, religion, and symbols in contemporary Acadian culture.

- **Vocabulary:** *Acadia/Acadie, epic poetry, eugenics, hexameter, laboureurs, Mi'kmaq, mythopoetic, Romanticism, survivance, tintamarre, Wabanaki, xenophobia*

Student Resource & Response Packet – Educator’s Guide

Lesson Plan: Maine's Acadian Community: "Evangeline," Le Grand Dérangement, and Cultural Survival

Author: Maine Historical Society (completed 11/2019, updated 3/2020, adapted for MDL 11/2021)

Packet Contents:

- Poetry Excerpts from *Evangeline: A Tale of Acadie* by Henry Wadsworth Longfellow:
 - o Excerpt 1: Prologue – p. 4
 - o Excerpt 2: Part the First, I, Stanza II – p. 5
 - o Excerpt 3: Part the First, IV, Stanzas II & III – pp. 6-7
 - o Excerpt 4: Part the Second, I – pp. 8-9
 - o Excerpt 5: Part the Second, V, Stanzas IV & V – p. 10
 - o Excerpt 6: Part the Second, V, Final Stanzas – p. 11
- Student Response Worksheet – p. 12



Longfellow’s *Evangeline* can be read in its entirety on hwlongfellow.org:

- https://www.hwlongfellow.org/poems_poem.php?pid=297

HWLongfellow.org is a Maine Historical Society Website.

For more information about Henry Wadsworth Longfellow and the Maine Historical Society, please visit MaineHistory.org, HWLongfellow.org, and the Maine Memory Network at MaineMemory.net.

Citation guidance for the poems and biographical information available on HWLongfellow.org can be found in the footer of the HWLongfellow.org site, or at this direct address:
https://www.hwlongfellow.org/resources_cite_this_site.shtml

***Evangeline* Excerpt 1: Prologue**

This is the forest primeval. The murmuring pines and the hemlocks,
Bearded with moss, and in garments green, indistinct in the twilight,
Stand like Druids of eld, with voices sad and prophetic,
Stand like harpers hoar, with beards that rest on their bosoms.
Loud from its rocky caverns, the deep-voiced neighboring ocean
Speaks, and in accents disconsolate answers the wail of the forest.

This is the forest primeval; but where are the hearts that beneath it
Leaped like the roe, when he hears in the woodland the voice of the huntsman?
Where is the thatch-roofed village, the home of Acadian farmers,--
Men whose lives glided on like rivers that water the woodlands,
Darkened by shadows of earth, but reflecting an image of heaven?
Waste are those pleasant farms, and the farmers forever departed!
Scattered like dust and leaves, when the mighty blasts of October
Seize them, and whirl them aloft, and sprinkle them far o'er the ocean
Naught but tradition remains of the beautiful village of Grand-Pré.

Ye who believe in affection that hopes, and endures, and is patient,
Ye who believe in the beauty and strength of woman's devotion,
List to the mournful tradition, still sung by the pines of the forest;
List to a Tale of Love in Acadie, home of the happy.

***Evangeline* Excerpt 2: Part the First – I, Stanza II**

Somewhat apart from the village, and nearer the Basin of Minas,
Benedict Bellefontaine, the wealthiest farmer of Grand-Pré,
Dwelt on his goodly acres; and with him, directing his household,
Gentle Evangeline lived, his child, and the pride of the village.
Stalworth and stately in form was the man of seventy winters;
Hearty and hale was he, an oak that is covered with snow-flakes;
White as the snow were his locks, and his cheeks as brown as the oak-leaves.
Fair was she to behold, that maiden of seventeen summers.
Black were her eyes as the berry that grows on the thorn by the wayside,
Black, yet how softly they gleamed beneath the brown shade of her tresses!
Sweet was her breath as the breath of kine that feed in the meadows.
When in the harvest heat she bore to the reapers at noontide
Flagons of home-brewed ale, ah! fair in sooth was the maiden.
Fairer was she when, on Sunday morn, while the bell from its turret
Sprinkled with holy sounds the air, as the priest with his hyssop
Sprinkles the congregation, and scatters blessings upon them,
Down the long street she passed, with her chaplet of beads and her missal,
Wearing her Norman cap and her kirtle of blue, and the ear-rings,
Brought in the olden time from France, and since, as an heirloom,
Handed down from mother to child, through long generations.
But a celestial brightness--a more ethereal beauty--
Shone on her face and encircled her form, when, after confession,
Homeward serenely she walked with God's benediction upon her.
When she had passed, it seemed like the ceasing of exquisite music.

Evangeline Excerpt 3: Part the First – IV, Stanzas II & III

Under the open sky, in the odorous air of the orchard,
Stript of its golden fruit, was spread the feast of betrothal.
There in the shade of the porch were the priest and the notary seated;
There good Benedict sat, and sturdy Basil the blacksmith.
Not far withdrawn from these, by the cider-press and the beehives,
Michael the fiddler was placed, with the gayest of hearts and of waistcoats.
Shadow and light from the leaves alternately played on his snow-white
Hair, as it waved in the wind; and the jolly face of the fiddler
Glowed like a living coal when the ashes are blown from the embers.
Gayly the old man sang to the vibrant sound of his fiddle,
Tous les Bourgeois de Chartres, and Le Carillon de Dunquerque,
And anon with his wooden shoes beat time to the music.
Merrily, merrily whirled the wheels of the dizzying dances
Under the orchard-trees and down the path to the meadows;
Old folk and young together, and children mingled among them.
Fairest of all the maids was Evangeline, Benedict's daughter!
Noblest of all the youths was Gabriel, son of the blacksmith!
So passed the morning away. And lo! with a summons sonorous
Sounded the bell from its tower, and over the meadows a drum beat.
Thronged erelong was the church with men. Without, in the churchyard,
Waited the women. They stood by the graves, and hung on the headstones
Garlands of autumn-leaves and evergreens fresh from the forest.
Then came the guard from the ships, and marching proudly among them
Entered the sacred portal. With loud and dissonant clangor
Echoed the sound of their brazen drums from ceiling and casement,--
Echoed a moment only, and slowly the ponderous portal
Closed, and in silence the crowd awaited the will of the soldiers.
Then uprose their commander, and spake from the steps of the altar,
Holding aloft in his hands, with its seals, the royal commission.
"You are convened this day," he said, "by his Majesty's orders.
Clement and kind has he been; but how you have answered his kindness,
Let your own hearts reply! To my natural make and my temper
Painful the task is I do, which to you I know must be grievous.
Yet must I bow and obey, and deliver the will of our monarch;
Namely, that all your lands, and dwellings, and cattle of all kinds
Forfeited be to the crown; and that you yourselves from this province
Be transported to other lands. God grant you may dwell there
Ever as faithful subjects, a happy and peaceable people!
Prisoners now I declare you; for such is his Majesty's pleasure!"
As, when the air is serene in the sultry solstice of summer,
Suddenly gathers a storm, and the deadly sling of the hailstones
Beats down the farmer's corn in the field and shatters his windows,
Hiding the sun, and strewing the ground with thatch from the house-roofs,

Bellowing fly the herds, and seek to break their enclosures;
So on the hearts of the people descended the words of the speaker.
Silent a moment they stood in speechless wonder, and then rose
Louder and ever louder a wail of sorrow and anger,
And, by one impulse moved, they madly rushed to the door-way.
Vain was the hope of escape; and cries and fierce imprecations
Rang through the house of prayer; and high o'er the heads of the others
Rose, with his arms uplifted, the figure of Basil the blacksmith,
As, on a stormy sea, a spar is tossed by the billows.
Flushed was his face and distorted with passion; and wildly he shouted,--
"Down with the tyrants of England! we never have sworn them allegiance!
Death to these foreign soldiers, who seize on our homes and our harvests!"
More he fain would have said, but the merciless hand of a soldier
Smote him upon the mouth, and dragged him down to the pavement.

Evangeline Excerpt 4: Part the Second, I

Many a weary year had passed since the burning of Grand-Pré,
When on the falling tide the freighted vessels departed,
Bearing a nation, with all its household gods, into exile,
Exile without an end, and without an example in story.
Far asunder, on separate coasts, the Acadians landed;
Scattered were they, like flakes of snow when the wind from the northeast
Strikes aslant through the fogs that darken the Banks of Newfoundland.
Friendless, homeless, hopeless, they wandered from city to city,
From the cold lakes of the North to sultry Southern savannas,--
From the bleak shores of the sea to the lands where the Father of Waters
Seizes the hills in his hands, and drags them down to the ocean,
Deep in their sands to bury the scattered bones of the mammoth.
Friends they sought and homes; and many, despairing, heartbroken,
Asked of the earth but a grave, and no longer a friend nor a fireside.
Written their history stands on tablets of stone in the churchyards.
Long among them was seen a maiden who waited and wandered,
Lowly and meek in spirit, and patiently suffering all things.
Fair was she and young; but, alas! before her extended,
Dreary and vast and silent, the desert of life, with its pathway
Marked by the graves of those who had sorrowed and suffered before her,
Passions long extinguished, and hopes long dead and abandoned,
As the emigrant's way o'er the Western desert is marked by
Camp-fires long consumed, and bones that bleach in the sunshine.
Something there was in her life incomplete, imperfect, unfinished;
As if a morning of June, with all its music and sunshine,
Suddenly paused in the sky, and, fading, slowly descended
Into the east again, from whence it late had arisen.
Sometimes she lingered in towns, till, urged by the fever within her,
Urged by a restless longing, the hunger and thirst of the spirit,
She would commence again her endless search and endeavor;
Sometimes in churchyards strayed, and gazed on the crosses and tombstones,
Sat by some nameless grave, and thought that perhaps in its bosom
He was already at rest, and she longed to slumber beside him.
Sometimes a rumor, a hearsay, an inarticulate whisper,
Came with its airy hand to point and beckon her forward.
Sometimes she spake with those who had seen her beloved and known him,
But it was long ago, in some far-off place or forgotten.
"Gabriel Lajeunesse!" they said; "Oh, yes! we have seen him.
He was with Basil the blacksmith, and both have gone to the prairies;
Coureurs-des-Bois are they, and famous hunters and trappers."
"Gabriel Lajeunesse!" said others; "Oh, yes! we have seen him.
He is a Voyageur in the lowlands of Louisiana."
Then would they say: "Dear child! why dream and wait for him longer?"

Are there not other youths as fair as Gabriel? others
Who have hearts as tender and true, and spirits as loyal?
Here is Baptiste Leblanc, the notary's son, who has loved thee
Many a tedious year; come, give him thy hand and be happy!
Thou art too fair to be left to braid St. Catherine's tresses."
Then would Evangeline answer, serenely but sadly,--"I cannot!
Whither my heart has gone, there follows my hand, and not elsewhere.
For when the heart goes before, like a lamp, and illumines the pathway,
Many things are made clear, that else lie hidden in darkness."

Evangeline Excerpt 5: Part the Second – V, Stanzas IV & V

Suddenly, as if arrested by fear or a feeling of wonder,
Still she stood, with her colorless lips apart, while a shudder
Ran through her frame, and, forgotten, the flowerets dropped from her fingers,
And from her eyes and cheeks the light and bloom of the morning.
Then there escaped from her lips a cry of such terrible anguish,
That the dying heard it, and started up from their pillows.
On the pallet before her was stretched the form of an old man.
Long, and thin, and gray were the locks that shaded his temples;
But, as he lay in the morning light, his face for a moment
Seemed to assume once more the forms of its earlier manhood;
So are wont to be changed the faces of those who are dying.
Hot and red on his lips still burned the flush of the fever,
As if life, like the Hebrew, with blood had besprinkled its portals,
That the Angel of Death might see the sign, and pass over.
Motionless, senseless, dying, he lay, and his spirit exhausted
Seemed to be sinking down through infinite depths in the darkness,
Darkness of slumber and death, forever sinking and sinking.
Then through those realms of shade, in multiplied reverberations,
Heard he that cry of pain, and through the hush that succeeded
Whispered a gentle voice, in accents tender and saint-like,
"Gabriel! O my beloved!" and died away into silence.
Then he beheld, in a dream, once more the home of his childhood;
Green Acadian meadows, with sylvan rivers among them,
Village, and mountain, and woodlands; and, walking under their shadow,
As in the days of her youth, Evangeline rose in his vision.
Tears came into his eyes; and as slowly he lifted his eyelids,
Vanished the vision away, but Evangeline knelt by his bedside.
Vainly he strove to whisper her name, for the accents unuttered
Died on his lips, and their motion revealed what his tongue would have spoken.
Vainly he strove to rise; and Evangeline, kneeling beside him,
Kissed his dying lips, and laid his head on her bosom.
Sweet was the light of his eyes; but it suddenly sank into darkness,
As when a lamp is blown out by a gust of wind at a casement.

All was ended now, the hope, and the fear, and the sorrow,
All the aching of heart, the restless, unsatisfied longing,
All the dull, deep pain, and constant anguish of patience!
And, as she pressed once more the lifeless head to her bosom,
Meekly she bowed her own, and murmured, "Father, I thank thee!"

***Evangeline* Excerpt 6: Part the Second – V, Final Stanzas**

Still stands the forest primeval; but far away from its shadow,
Side by side, in their nameless graves, the lovers are sleeping.
Under the humble walls of the little Catholic churchyard,
In the heart of the city, they lie, unknown and unnoticed.
Daily the tides of life go ebbing and flowing beside them,
Thousands of throbbing hearts, where theirs are at rest and forever,
Thousands of aching brains, where theirs no longer are busy,
Thousands of toiling hands, where theirs have ceased from their labors,
Thousands of weary feet, where theirs have completed their journey!

Still stands the forest primeval; but under the shade of its branches
Dwells another race, with other customs and language.
Only along the shore of the mournful and misty Atlantic
Linger a few Acadian peasants, whose fathers from exile
Wandered back to their native land to die in its bosom.
In the fisherman's cot the wheel and the loom are still busy;
Maidens still wear their Norman caps and their kirtles of homespun,
And by the evening fire repeat Evangeline's story,
While from its rocky caverns the deep-voiced, neighboring ocean
Speaks, and in accents disconsolate answers the wail of the forest.

Student Worksheet A: *Evangeline* Excerpt Response

1. Excerpt read: _____

2. What major theme(s) could you identify in this excerpt?

3. What literary device(s) does Longfellow employ in this excerpt? How?

**4. What aspects of Acadian life can you infer, or do you wonder about, after reading this excerpt?
Cite words, poetic imagery, etc.:**

5. What else stands out to you in this excerpt that you would like to discuss further?

Teacher Resources

Please note that as some resources are Canadian, spelling and grammar may vary by source. Some resources listed below are offered bilingually, or are English translations of French documents/websites. An asterisk * denotes sources with French equivalents, if you wish to view the French version.

Acadian Culture in Maine Online Textbook, via University of Maine, Fort Kent; compiled by National Park Service <http://acim.umfk.maine.edu/>

Aroostook Band of Micmacs Tribal website <http://www.micmac-nsn.gov/index.html>

Chandler, Olivia. **"328-year-old Acadian aboiteau now on display on Moncton."** CBC News, October 19, 2017. <https://www.cbc.ca/news/canada/new-brunswick/aboiteau-acadian-university-moncton1.4361016>

Faragher, John Mack. **A Great and Noble Scheme: The Tragic Story of the Expulsion of the French Acadians from Their American Homeland.** W.W. Norton, 2006.

- The transcript of a lecture given by Faragher on the subject of his book, "'A Great and Noble Scheme:' Thoughts on the Expulsion of the Acadians," is available online via the University of New Brunswick here: <https://journals.lib.unb.ca/index.php/acadiensis/article/view/5726/11196>

Grimes, William. **"Paradise Lost in an 'Ethnic Cleansing.'"** The New York Times, February 9, 2005.

- NYT book review of Faragher's *A Great and Noble Scheme*.

***Landscape of Grand Pré:** <http://www.landscapeofgrandpre.ca/>

- Agricultural system: <http://www.landscapeofgrandpre.ca/the-acadians-and-the-creation-of-the-dykeland-1680-1755.html>

- Deportation: <http://www.landscapeofgrandpre.ca/deportation-and-new-settlement-1755-1810.html>

Maine Acadian Heritage Council <http://www.maineacadian.org/>

Malaga Island: A Story Best Left Untold, documentary by the Salt Institute and WMPG <http://www.malagaislandmaine.org/>

- Audio documentary can be listened to in full or in part at <http://www.malagaislandmaine.org/audio.htm>

Mi'kmaw Spirit homepage: <http://www.muiniskw.org/>

- This website is devoted to dispelling myths of Mi'kmaq spirituality (the romanticized myth of the "Noble Savage"), offering helpful, truthful information about Mi'kmaw tradition, culture, and peoples, and has excellent timeline resources divided into pre-contact and post-contact categories.

National Film Board of Canada: **"Evangeline's Quest,"** directed by Ginette Pellerin.

- Full documentary feature available online, using Evangeline to trace the Acadian story.

- https://www.nfb.ca/film/evangelines_quest/

Native Council of Nova Scotia <http://ncns.ca/>

New World Encyclopedia: **Treaty of Utrecht 1713**

https://www.newworldencyclopedia.org/entry/Treaty_of_Utrecht

***Nova Scotia Archives:** Online Acadian Archives

<https://novascotia.ca/archives/virtual/?Search=THaca&List=all>

***Université de Moncton's "Canadian Culture Online" Le Grand Dérangement** history page (English):

<http://cfml.ci.umoncton.ca/1755-html/entree9ed2.html?lang=en>

- Educator's Note: Université de Moncton is Canada's largest French-language university outside the Province of Quebec. The university's main site is chiefly in French.

University of Maine, Fort Kent: Acadian Archives <https://www.umfk.edu/archives/>

- Ida Roy papers: <https://internal.umfk.edu/archives/findingaids/mcc399.pdf>

- Lise M. Pelletier, Director of Archives acadiennes: "Acadian Treasure Trunk" available to schools <https://www.umfk.edu/archives/staff/>

- Lise Pelletier introduces Evangeline: <https://www.umfk.edu/archives/videos/>

University of Maine, Orono: Teaching Canada, Culture Focus on Acadia

<https://umaine.edu/teachingcanada/culture-focus-acadia-acadians/>

Teacher Resources

Tips for Acknowledging Indigenous Land/Water: Acknowledgement is a relatively recent practice, and is ideally practiced as a respectful way to address the Indigenous inhabitants of what is now North America, acknowledge human and non-human relatives, address the ongoing effects of the structure of settler-colonialism, emphasize the importance of Indigenous sovereignty and self-governance, and help students be aware and conscientious of the fact that we are living on Wabanaki Homeland. Land/water acknowledgements are best developed through meaningful connections; acknowledge with respect and use a format that lets you speak from the heart. Making connections with neighbors of a Nation near to where you live is one of the best places to start when creating a land acknowledgement from the heart.

Talk with your school administrators and colleagues about creating a land acknowledgement at the institutional level. A great online resource with more information can be found here:

https://drive.google.com/file/d/0B_CAYH4WUfQXTXo3MjZHRC00aig/view.

For information about the nations nearest where you live/teach, a good starting point is the map at:

<https://native-land.ca>

The peoples who live in what is now Maine and the surrounding regions are collectively the Wabanaki, or, “People of the Dawnland,” meaning those who see and greet the first light of the day. They share common oral histories and belong to Algonquian/Algonkian language groups, but have unique languages.

About the Wabanaki: We encourage you and your school to learn more about the tribal communities in Maine to expand your understanding. More information about the four federally-recognized tribal communities in Maine can be found here:

- The Aroostook Band of Micmacs: <http://www.micmac-nsn.gov/>
 - o Micmac Tribal Government: http://micmac-nsn.gov/html/tribal_government.html
- The Houlton Band of Maliseets: <http://www.maliseets.com/index.htm>
 - o Maliseet Tribal Government: <http://www.maliseets.com/government.htm>
- The Penobscot Nation: <http://www.penobscotculture.com/>
 - o Penobscot Tribal Government: <http://www.penobscotculture.com/index.php/8-%20about/81-tribal-facts>
- The Passamaquoddy Tribe
 - o Indian Township (Motahkomikuk): <https://www.passamaquoddy.com/>
 - o Pleasant Point (Sipayik): <http://www.wabanaki.com/>
 - o Passamaquoddy Tribal Government: http://www.wabanaki.com/wabanaki_new/chief_council.html
 - o Passamaquoddy Joint Tribal Council: http://www.wabanaki.com/wabanaki_new/joint_council.html

The Abenaki are the fifth Wabanaki tribe today; however, the Abenaki are not a federally-recognized tribe as of 2019. Not all Tribal Nations that exist in North America today have received or seek federal recognition.

There are no tribes in New Hampshire or Vermont that, as of 2019, have received federal recognition, but four tribes in Vermont have received state recognition. Federal recognition provides a federal relationship between Indigenous sovereign nations and the US government.

Tribal Nations throughout North America are sovereign nations, and actively work to maintain their self-governance. Federal recognition is not related to Tribal Nation sovereignty; it affords certain rights to Indigenous peoples within the laws of the United States. All of Maine's federally-recognized tribes own land base throughout the state as presented through treaties.

About Maine Historical Society:

Maine Historical Society (MHS) is the third-oldest state historical society in the United States, following Massachusetts and New York, respectively. Founded in 1822, only two years after Maine separated from Massachusetts and became a free state as part of the Missouri Compromise, MHS today is headquartered at 489 Congress Street in Portland. The campus contains an office building and museum, the Brown Research Library (est. 1907), and the Wadsworth-Longfellow House, the childhood home of American poet Henry Wadsworth Longfellow.

An enormous online database containing digitized images and objects from MHS's robust collection can be found online at Maine Memory Network: <https://www.mainememory.net/>

Teachers can create free accounts on Maine Memory Network to save images to albums for classroom use.

MHS's mission: "The Maine Historical Society preserves the heritage and history of Maine: the stories of Maine people, the traditions of Maine communities, and the record of Maine's place in a changing world. Because an understanding of the past is vital to a healthy and progressive society, we collect, care for, and exhibit historical treasures; facilitate research into family, local, state, and national history; provide education programs that make history meaningful, accessible and enjoyable; and empower others to preserve and interpret the history of their communities and our state."