

LA PAROLE

NEWSLETTER OF THE ACADIAN MUSEUM

By Warren A. Perrin, Chairman

July 2023

CONTENTS	Page
Museum News	2
Louisiana/Cajun News	5
French/Acadian News	9
Lagniappe	14

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If you know anyone who'd like to get this newsletter, send their name and email address to darylinb@plddo.com.

HELP PROMOTE THE CULTURE

Your tax-deductible contributions¹ can fund these important projects:

- Finding the [lost location](#) of our first Acadian settlement.
- Transcribing and digitizing tapes of rare and valuable interviews.
- Promoting the French language through our many [talks](#) and "immersion" programs.
- Expanding and categorizing our holdings of cultural treasures.

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STAFF: Darylin Barousse, Ryan Bernard, Mario Lagacé

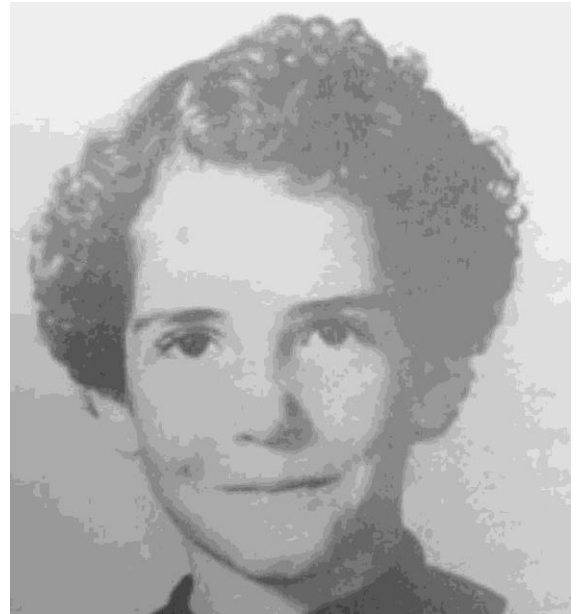
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Charlene Richard to be Considered for Sainthood

This article appeared on [99.9 KTDY](#):

The Diocese of Lafayette has announced that they intend to submit Charlene Richard known as "The little Cajun Saint" to be considered for sainthood. (To read the article, click [here](#).)



According to Museum chairman Warren Perrin, "I have been named to the Historical Commission headed by Rev. Dr. Luis Escalante, the Vatican's Postulator for Causes of Saints, to write a biography of Charlene Richard. I invite anyone who had any personal knowledge about her or any acts of extraordinary healing because of her to please email me (perrin@plddo.com) or call 337-456-7729 for inclusion in our report to the Vatican in support of her canonization."

Four Different Ways to See Us and Support Us

[Website](#) | [Facebook](#) | [Museum Store](#) | [YouTube Video Channel](#)

The museum is open Tues.-Fri. 1-4 pm and Sat. 10-noon or visit us using these links. For tours, call 337 456-7729 (weekdays) or 337 501-3049 (weekends or no answer).

ACADIAN HERITAGE AND CULTURE FOUNDATION, INC.

203 S. Broadway, Erath, Louisiana 70533 | (337) 233-5832 or (337) 456-7729 | acadianmuseum.com

MUSEUM NEWS

Book Talks/Special Events

The following talks will be presented by Warren and Mary Perrin, unless otherwise noted. All times are US Central. To schedule a talk, just pick a [topic](#) and a date that isn't already taken.

- July 23, 1pm, *The Weight of History, the Power of Apology—Remembering Lifter David Berger 50 Years After Munich Olympics*, St. John the Baptist Church, 402 S. Kirkland (River Road), Brusly, LA
- July 26, 6pm, Mary Perrin and Beverly Fuselier, *Healing Traditions of South La.* Vermilion Parish Library, Abbeville, LA.
- July 28, 4pm, *The Weight of History, the Power of Apology*, Acadian Memorial, St. Martinville, LA
- Aug. 4, 5 pm, *Acadie Then and Now: A People's History*, District Kiwanis Club Convention, Double Tree Hilton, Lafayette, LA
- Oct. 5, 6 pm, Warren Perrin, *The Weight of History, the Power of Apology*, The Roundtable Club, 6330 St. Charles Ave., New Orleans, LA
- Oct. 10, 7 pm, *The Weight of History, the Power of Apology*, Main Library, 16500 Van Aken Blvd, Shaker Heights, OH
- Oct. 19, 6 pm, *New Acadia Project*, Lafayette Genealogical Society, 6101 Johnston St, Lafayette, LA
- Oct. 27, noon, *The Weight of History, the Power of Apology*, and Mary Perrin and Beverly Fuselier's *Healing Traditions of South Louisiana*, Metairie Country Club, 580 Woodvine Ave.
- Oct. 28, TBA, *The Weight of History, the Power of Apology* plus *Healing Traditions of South Louisiana*, State Capitol Library at the Capitol Park Event Center, La. Book Festival, Baton Rouge, LA
- Nov. 16, 2023, 2:45-4pm, *Royal Proclamation*, to UT Lifelong Learning Institute (Austin) members, Acadian Museum, 203 S. Broadway, Erath, LA

New Videos from Award-Winning Director

Many thanks to our friend and longtime collaborator Phil Comeau for sharing his 2016 video series *Cousin-Cousines* on our YouTube channel.



Phil Comeau (L) with Zachary Richard during filming of the series *Cousin-Cousines* (photo: Phil Comeau).

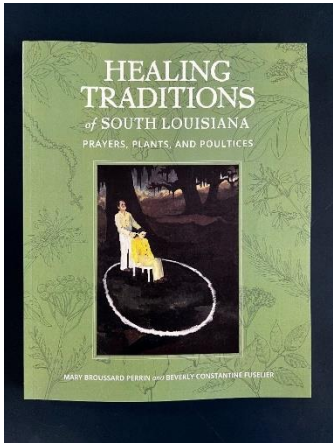
Filmed in 2016, this [series of six short videos](#) (all in French) plays on the theme that “we are all cousins” because people in Canada are often amazed just how much Louisiana Cajuns look and talk like them! You may recall that Phil has directed many international award-winning films with Acadian or Cajun themes, including *Zachary Richard: Toujours Batailleur* and [Belle-Île-en-Mer: A Breton and Acadian Island](#).

In the *Cousin-Cousines* series, famed Cajun musician Zachary Richard introduces us to interesting Louisiana folks like Cajun activist and French professor Amanda LaFleur on her love of the Cajun-French language.

To view the video series, click [here](#). And while you're at it, please hit the Subscribe button below the video. Our goal is to hit that magical number of 1,000 subscribers, so if you haven't subscribed yet, [please do now](#).

Would You Like a Group Presentation?

For a talk on “How to Identify and Use Native Louisiana Medicinal Herbs,” please contact authors Mary Perrin (mlbperrin@gmail.com) or Beverly Fuselier(bevfuse@outlook.com).



The authors' best-selling book, *Healing Traditions of South Louisiana, Prayers, Plants, and Poulitces*, is now in its third printing! Native Americans arriving in South Louisiana found a rich diversity of

plants and animals in bayous, prairies and marshes. They uncovered a multitude of powerful natural curatives that could stop bleeding, cure infections, relieve pain, and more.

In the 1700s, the Acadians arriving to the area brought their own healers, now known as *traiteurs*, with them. This book is the most comprehensive history available today of these healing arts from the dawn of civilization to present times.

The attractive volume is arranged in two parts. Part One describes the traditional healing arts, and in particular those of the *traiteurs*, along with their methods and rituals. Part Two presents the medicinal plants that grow wild in South Louisiana. The book sells in US for \$35 plus \$6 shipping and handling (more internationally). To place an order, call (337) 456-7729, or visit our [museum boutique](#).

The Power of Apology: Author Discusses Historical Vindication for Minorities

This article by Ken Stickney appeared in *The Advocate*:

Book author and Museum chairman Warren Perrin.



A half-century has passed since Tulane University graduate and Israeli Olympic weightlifter David Berger was murdered by terrorists at the Munich Summer Olympics of 1972. In his 12th book, *The Weight of History, the Power of Apology—Remembering Lifter David Berger 50 Years After the Munich Olympics*, Lafayette attorney and Cajun French supporter, activist and historian Warren Perrin links the Acadian French cause with those causes of other oppressed people, including Japanese Americans who were imprisoned during World War II and Jews who were oppressed by the European Nazis and beset by terrorist attacks.

To read the article, click [here](#). To order the book, call (337) 456-7729, or visit our [museum boutique](#). The book sells in the US for \$35 plus \$6 shipping and handling (more internationally).

Book Presentation at Roy House

On June 2, author Warren A. Perrin gave a talk on his new book, *The Weight of History, the Power of Apology—Remembering Lifter David Berger 50 Years After the Munich Olympics*. The event was held at the Roy House in Lafayette, LA and was hosted by the UL Center for Louisiana Studies.



Shown at the event (L-R) are Andrew Perrin, author Warren A. Perrin and Lafayette Mayor Josh Guillory.



Pictured visiting the museum on June 9 are, left to right, Daniel Blanchard, Billy Hebert, Debbie Martin, Rodney Touchet, Séverine Dupuy (holding her dog Jessie) and Ebrar Reaux.

Museum Visitors

On May 30th, Jackie Vincent hosted many visitors:



Gary and Leigh Anne Salathe are shown visiting the Acadian Museum.

The Buddy Richard children: Presley, Levi and Luke, enjoyed visiting the Acadian Museum.



Pictured during their visit are (L-R) 2023 Erath Miss 4th of July, Emma Gardiner; 2023 Teen Queen, McKenna Sellers; 2023 Young Miss Queen, Avery Grace Greene; and 2023 Little Miss 4th of July, Cole Ryan Broussard.



Recent Deaths



Sadly, Moisey Baudoin has died. An Erath native, Moisey was an accordion maker in his spare time who was inducted into our Order of Living Legends. He was married to the former Lou Ella Mouton. Baudoin had three children and six grandchildren. Another hobby he had was rebuilding old cars.

Other Deaths



Martin Van Vincent, 91, of Lake Charles, passed away peacefully in his home on May 31, 2023, surrounded by his loving family. Martin was born on Dec. 22, 1931, in Lake Charles, La., to Amos Joseph

Vincent and Rose Felicia Grove Vincent. He participated in the Louisiana High School Rodeo Association's very first rodeo in 1950. Also, during his younger years in Cameron Parish, he developed his love of traditional Cajun music. Martin taught himself to play the French accordion and began playing dances when he was 14 years old.

Mi'kmaw Chief Dies in Canada

Daniel Paul, an esteemed Mi'kmaw elder and author of *We Were Not the Savages*, has died at age 84. You may recall, we often wrote about Daniel in these pages.



To read the article about his death, click [here](#).

LOUISIANA/CAJUN NEWS

La Table Française – Come Speak French

Locals in Southwest Louisiana meet regularly to share their experiences, speaking only in French. This is a great way to brush up on your language skills. CODOFIL now provides a complete schedule for most of the French Table events in the state, which you can find by [clicking here](#).

Meanwhile, here are some of our favorites:

- **Arnaudville:** Last Saturday of the month, 9:30 – 11:30 am at Arnaudville Community Center, 291 Guidroz St. Hosted by Mavis Frugé.
- **Baton Rouge:** 1st Mondays and 3rd Tuesdays, 6pm, La Madeleine, 7707 Bluebonnet Blvd.
- **Broussard:** 2nd Fridays, 8:30 am, at the Valsin Broussard House, 408 W. Main St.
- **Erath:** Every Friday, 11:00 am, Erath City Hall, 115 W. Edwards St.
- **Maurice:** 2nd and 4th Wednesdays, 10 am, 218 Chief Fred Ave.
- **New Iberia:** Every Thursday, 8:30 am, Cane River Pecan Company, 254 W. Main St.
- **Rayne:** Every Thursday, 9:30 am, Bernard-Bertrand House, 1023 The Blvd. Contact William Thibodeaux wjthibodeaux@yahoo.com.
- **Thibodaux:** Every Tuesday, 5 pm, Jean Lafitte Wetlands Acadian Cultural Center, 314 St. Mary St. Contact Marlene Touns mbreauxtouns@yahoo.com.

Une place à la table

This article by Matt Mick, Marguerite Justus appeared on 64parishes.org:



The Bayou Teche French table, with Rogers Romero (in red cap) and Becca Ezekiel (second from right).

At 8:30 a.m. on a Thursday in New Iberia, about a dozen people gathered around a table covered with coffee cups, biscuit crumbs, printouts, and a couple of dictionaries. Rogers Romero announced: "Okay, *allons, on va commencer!*"—*Okay, let's go, we're going to get started!*

To hear him speak, it would be easy to assume that French is Romero's native language. Yet, for the first seventy-three years of his life, he had a relationship to the French language that is all too familiar to many Louisianans. "My mother and father spoke French all the time, and I've heard it all my life, but my parents didn't want to speak French to us," he lamented. Punishment in schools, social stigma, economic pressure—in the first half of the twentieth century, the impetus to assimilate into English-speaking America was strong. Romero, like so many of this linguistic "lost generation," did not inherit the language of his ancestors.

But then, one morning about 15 years ago, he drove home from Lafayette repeating one

French phrase over and over to himself: "*à la prochaine (see you next time).*" At the age of 73, he had just attended his first French table, and he hasn't stopped since.

Book Presentation

On June 24, we had a wonderful turnout in Arnaudville, LA for a talk on my latest book *The Weight of History, the Power of Apology*. The French Table there is held on the last Saturday of the month from 9:30-11:30 am at the Arnaudville Community Center, 291 Guidroz St. The event features door prizes, locally baked delicacies, dark coffee and generous amounts of Cajun hospitality. It is hosted by Mavis Frugé (shown at left, below) who was inducted as a Living Legend on July 28, 2016.



Mavis Fruge with Warren Perrin.

A French-Speaking District Court Judge

The full Senate confirmed Darrel Papillion, a French-speaking Creole who grew up in Acadiana, as a Federal District Court Judge on a vote of 59 to 31. The 55-year-old trial lawyer blew through the confirmation process in a staggeringly short 10 weeks. Congratulations, Darrel!



Sharing Acadian Heritage and Cuisine

This article by Catherine Wattigny appeared in *The Daily Iberian*:



Pets de Soeurs displayed on the Drapeau de l'Acadie (photo by Catherine Wattigny).

Louisiana Barbie Loves Boudin

For Barbie lovers, our Acadian correspondent Mario Lagacé found this on the Internet. What will they think of next!



Little could Joseph "Beausoleil" Broussard have imagined in 1765 when he established a settlement of 200 exiled Acadians on the banks of Bayou Teche in South Louisiana, that some 258 years later that settlement would be celebrated and honored.

But that is exactly what happened on April 27, 2023 on the Teche Ridge in the Village of Loreauville. On this date proud descendants of those Acadian exiles, along with clergy, local, state, and Canadian officials, were on hand to unveil and dedicate the 18th Acadian Odyssey Monument.



Acadian Odyssey Monument on Bayou Teche in Village of Loreauville (photo by Catherine Wattigny).

The monument, being only one of two in Louisiana, and 17 worldwide is dedicated to the perseverance of a people, who being loyal to their French ancestry, were forced by the British to leave their settlement and the lives they had created in Acadie, now New Brunswick, Nova Scotia, and Prince Edward Island.

Known as the *Grand Dérangement*, nearly 10,000 men, women and children were forced to leave their homes, land, and possessions.

To read the entire article, click [here](#).

Bastille Day Celebration

We got this from the LSU Friends of French:

Join us for a Bastille Day Celebration! Friday, July 14th, from 6–8 pm at Martin Wine and Spirits, 6463 Moss Side Lane (off Perkins) in Baton Rouge, LA. Each \$40 ticket includes 2 glasses of wine, beer, or a non-alcoholic beverage plus an array of appetizers. Tie on a silk scarf or don your best beret. Dress *à la française* if you're feeling festive! To register, email friendsoffrench@lsu.edu or call 225-888-4900.

Acadian Cultural Center to Reopen in 2024

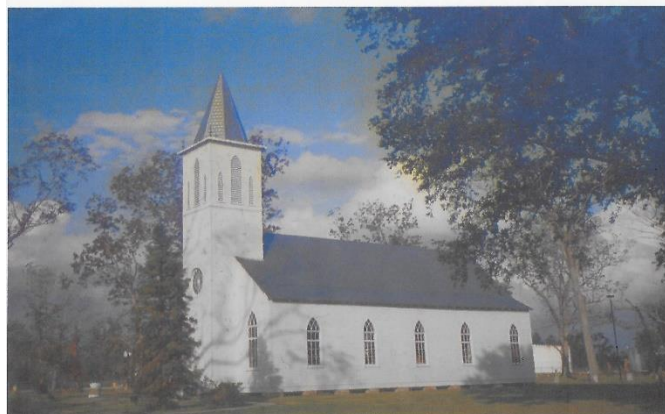
This article by Harlan Kirgan appeared in *The Eunice News*:

The Prairie Acadian Cultural Center in Eunice, closed since 2019, is projected to reopen in May 2024, according to Angela Rathle, supervisory National Park Service ranger.

[Click here](#) to read the article.

The Odyssey of the Old St. Gabriel Church

The Old St. Gabriel Church in St. Gabriel, LA has a long, storied history that dates back to the first Acadian settlers in Louisiana. David Broussard did the research and tells the tale ([see related video](#)):



by David Broussard

Within days of our nation's Founding Fathers signing the Declaration of Independence, the building of the Old St. Gabriel Church was nearing completion. On July 7, 1776, the commandant of the Iberville District wrote the governor of Spanish colonial Louisiana to notify him that "the church should be completed by the end of the month. It is very beautiful." It is the oldest church structure in the Mississippi River Valley. It's the only surviving Colonial church structure in Louisiana.

In 1763, the Mississippi River and Bayou Manchac became the international boundary between Spain and Great Britain. France had ceded its long possession of the Louisiana territory. It took Spain about three years to take actual possession and ruled by proxy in the interim with French administrators. When the Spanish government did arrive, its most pressing

issue was to protect its borders and that meant increasing Louisiana's population and placing settlers near its boundaries. When a shipload of Acadian families arrived from Maryland to New Orleans in July 1767, Governor Antonio de Ulloa sent the 210 settlers to Fort San Gabriel at the juncture of Bayou Manchac and the Mississippi. These exiles had spent 12 years in Maryland and had hoped to join relatives who had been settled earlier in St. James. Holdover French administrators had directed those Acadians in 1765 before Spain took physical possession in 1766. These same French authorities sent a second ship of Acadians to the Attakapas area.

Ulloa wanted to put into action his settlement policy to bolster the protection of the fort and the newly acquired territory. Spain issued land grants and gave each habitant a gun, a saw, and farm implements. The colonial government also provided a year's rations. The Maryland Acadians arrived in the heat and rain of August and struggled through the land distribution with very muddy conditions as well as a spreading sickness. An undated map of the settlement (likely dated to 1769), shows a site set aside for a church.

On February 14, 1770, a royal decree had set forth the church "Parish of St. Gabriel at the Establishment of the Acadians of the Iberville Coast." The order was signed by Governor Alejandro O'Reilly and Vicar-General of the Diocese Fr. Dagobert. The Spanish government and the Catholic Church were very closely connected. Letters from the Iberville District commandant Louis Dutisné describe events leading up to the construction of the church.

Continued on page 17.

FRENCH/ACADIAN NEWS

Join ULL at the Next *Congrès mondial*



The Acadian Museum is partnering with ULL Alumni Association (represented by Jean-Claude Arceneaux) for a tour group to attend the next *Congrès mondial acadien* August 10–18, 2024. To join us, email info@acadianmuseum.com.

Tour organizer Richard Laurin, our man in Nova Scotia, invites everyone with this message:

To all Cajuns who always wished to return to the land of their Acadian forefathers, here is that chance! With 25 years experience guiding people into the cradle of the Acadian culture, Novacadie Tours Inc. (www.novacadie.ca) is calling all potential travelers to come spend eight exceptional days in Nova Scotia during the next *Congrès mondial acadien*. *Viens voir le pays des ancêtres et la grande famille réunie!*

The *Congrès* is held in Canada every 5 years as a way for people from around the world to meet and celebrate their Acadian ancestry. The 2024 logo combines iconic Acadian symbols such as the flag and its official colors with elements such as three waves representing *l'Acadie*. This year's festival will be held in southern Nova Scotia around the towns of Clare and Argyle. For details visit cma2024.ca and [sign up for their newsletter](#). Sally Kenney is in charge of family reunions and can be reached via familles@cma2024.ca

Laissez Les Bons Temps Rouler au Pays de la Joie de Vivre!

Our Acadian correspondent Mario Lagacé sends us this excellent summer guide from Canada:

All the readers of this newsletter know that the *Congrès mondial acadien* will be held next year in Nova Scotia, but where should you go in Eastern Canada this year?

Your choice may be dictated by transportation. Unless you already booked your rental car in Nova Scotia, for example, you may have to find one elsewhere because there is a shortage in Nova Scotia.



The real coneheads of Montreal (source: Reddit.com).

There are other interesting travel options outside of Nova Scotia but one of them is **not** Montreal. Although you won't have a problem renting a car in this city, with over 50 active road construction sites this summer, Montreal is better left to the locals, unless you love bumper-to-bumper traffic, orange cones, and detours—and you want to learn to curse in Quebec French. Locals will tell you this is the world's greatest year-long Orange Cone Festival. You are free to join but there is no guarantee that you will find your way out!!!

East of Montreal is where things get interesting. Québec city rivals New Orleans for its European feel, and if you never visited here before, the first week of August is particularly captivating.



A New France troubadour band called 'Les Bidules.' (photo: Le Soleil, Erick Labbé).

It is said people from Louisiana can't resist a costume party and a parade. If that is true, you will be well-served in Quebec city during the Fêtes de la Nouvelle-France, from August 3 to 6 because they have both!



Quebec revelers (photo Le Soleil, Steve Deschênes)

This is a four-day long costume party inside the walls of the old city with a theme of 18th century New France, so, if you have a Jean Lafitte costume, bring an eye patch, grab your stash of Mardi Gras beads and come on up to meet your Quebec cousins.

My favorite show on the program this year is *Rated Arrrrr, A Burlesque Ship Boarding* at the *Cabaret à Boisdon* on Saturday night. Sounds promising!!! *Mille sabords! À l'abordage!!!!*



Régiment de Carignan (stock photo)

There are also plenty of other things to do in Québec before, during and after Les Fêtes. Next door to the old city is a British fortification called La Citadelle. Ever hear of the Vandoos? That's *Le Royal vingt-deuxième régiment* in French. Check the schedule for the ceremony of the changing of the guards at the Château Frontenac. It's quite spectacular and unique! www.quebec-cite.com

Note: Saturday July 1 is [la fête du Canada](#), the national festival.

Dazzling Night Displays

If you find yourself around Moncton, NB this summer and fall, this nighttime walk should be worth your while. On August 3, *Le Pays de la Sagouine* will inaugurate *Akadi Lumina*, an enchanted Lumina Night Walk in Bouctouche. Created by the Montreal multimedia entertainment studio [Moment Factory](#), the immersive experience in the form of a footpath will be the 18th of the series and the very first in Atlantic Canada. The light show will be available

from August 3 to October 14 (not wheelchair accessible). For more information, click [here](#).

Maine Teacher Supports Acadian Language

This article by Jessica Potila appeared in the *Bangor Daily News*



Students in French students at Valley Unified high schools competed in a regional French Spelling Bee at the St. John Valley Tech Center. Pictured are the top three winners in each of three categories, French I, French II and Advanced French. Credit: Courtesy of the Madawaska School Department.

A St. John Valley French teacher has begun a project she hopes will help keep alive the language of the Acadians who settled in the area.

Just a few generations ago, students living in the St. John Valley were punished for speaking their native French in school, which contributed to the decline of the language, Fort Kent French teacher Connie Cloutier said. Groups like *Le Club Francais* are trying to reverse that.

To read the article, click [here](#).

Édith Butler et Lisa LeBlanc au Festival acadien de Caraquet

We received this from Carol Doucet, Directrice de *Le Grenier musique* regarding this summer's Acadian Festival at Caraquet in far [northeastern New Brunswick](#) on August 15:

Édith Butler et Lisa LeBlanc seront les têtes d'affiche des célébrations de la Fête nationale en clôture du Festival acadien de Caraquet le 15 août 2023. Elles prendront d'assaut la grande scène du Festival immédiatement après le célèbre Tintamarre de Caraquet qui débute à 18 h. Ces deux artistes de renommée internationale utiliseront leur énergie et leur talent exceptionnels pour divertir les milliers de festivaliers lors de cette célébration de la culture acadienne. Ce spectacle sera offert gratuitement.

Édith Butler, véritable icône de la musique acadienne, est reconnue pour ses chansons emblématiques. Lisa LeBlanc est connue pour sa fusion unique de la musique folk, country et rock.

To read more about the festival [click here](#) or contact Carol Doucet for more information. carol@legreniermusique.com
www.legreniermusique.com

Festivals in New Brunswick

Here is a list (in French) of all the Acadian festivals in New Brunswick starting in July: <https://tourismenouveaubrunswick.ca/article/15-festivals-du-nouveau-brunswick-qui-valent-le-deplacement-en-2023>

Belle-Baie communiquera uniquement en français, sauf pour la sécurité

Belle-Baie, an amalgamated municipality on the shore of Baie-des-Chaleurs, which is 92% francophone, has decided, after receiving some complaints, that it will not operate in a fully-bilingual fashion but will be accommodating toward the anglophone minority. For example, bylaws dealing with safety and security will be issued in both English and French and the fire-station will be bilingual.



Les petites cabanes de Petit-Rocher, NB avec les couleurs Acadien (photo: Radio-Canada / Serge Bouchard).

Belle-Baie, dans la région Chaleur, au Nouveau-Brunswick, a présenté une ébauche de sa politique linguistique. Dans l'ébauche, la municipalité a déclaré qu'elle "s'engage à utiliser la langue française dans toutes ses communications, à l'oral ou à l'écrit, quel que soit le moyen de communication utilisé". Dans les autres cas, Belle-Baie promet d'être "accommodante" envers sa minorité anglophone.

To read more, [click here](#).

Archaeologist Using Radar to Locate Unmarked Acadian Graves

This article by Carole Morris-Underhill appeared in *Saltwire*:



Photo by Carole Morris-Underhill

Ken Belfountain, who is of Acadian ancestry and a longtime member of *Les Amis de Grand-Pré*, stopped by *Sainte-Famille* Cemetery in Falmouth in May to see what progress archaeologist Jonathan Fowler was making surveying the old burial ground.

Although they may never know names, Acadians will soon have a much better understanding of how many ancestors are buried at *Sainte-Famille* Cemetery in Falmouth.

Jonathan Fowler, an archaeologist at Saint Mary's University, along with students of the university's archaeological remote sensing field school, scoured the property this spring using ground-penetrating radar.

The hope is to determine the cemetery's boundaries and, in doing so, locate graves.

To see the article complete with photos and video, click [here](#).

Le Congrès mondial acadien 2024 dévoile un aperçu de sa programmation

This article appeared in *Radio-Canada*:

L'événement se déroulera du 10 au 18 août dans les régions de Clare et d'Argyle en Nouvelle-Écosse.



Les préparatifs vont bon train pour le Congrès mondial acadien 2024 (CMA) qui se déroulera dans les régions de Clare et d'Argyle en Nouvelle-Écosse. Le comité organisateur dévoile un aperçu de la programmation.

Le CMA se veut une grande célébration de la diversité de la culture acadienne. Le congrès se déroulera du 10 au 18 août 2024.

Évidemment, les réunions familiales, l'un des volets importants du CMA, sont au programme. Plus d'une quinzaine de réunions familiales sont en cours de préparation. Le comité organisateur invite la population à communiquer avec lui si d'autres familles souhaitent faire partie.

Les neuf journées de programmation offriront plusieurs performances musicales dans diverses salles de la région. Trois événements principaux sont prévus, tels que le Festival de la journée d'ouverture à Clare, la fête nationale de l'Acadie à Yarmouth et le clôturé à Wedgeport.

Click [here](#) to read the article.

LAGNIAPPE

Congratulations to Mavis Fruge

We received this email from Peggy Feehan:



Chers membres du Conseil CODOFIL. Notre chère amie Mavis Frugé a reçu la médaille de l'Ordre du Mérite de la France. Bravo Mavis!!!!
Nous sommes tous très fiers de toi et contents pour toi 😊 [Cliquez](#) le lien bleu pour des photos.
Bonne journée, Peggy

Looking for History in Bancker, LA

We received this email from Wanda Rice:

I'm trying to find info on my great-grandparents who were buried in Bancker, Louisiana. Her name was Olivia Martha Godson Mendoza, his was Joseph Anthony Mendoza or maybe even Anthony Joseph Mendoza. She passed away in 1915 and they're buried in Bancker. I know they were there because he talks about the ferry that crosses the river (I'm assuming the Vermilion River). I know about the four plantations ... I really think he was an overseer of a plantation in Bancker...he was known to be a healer.

To contact Wanda: ricewanda24@gmail.com.

O.J. Manuel Family Reunion

On Saturday, June 3, 2023, 40 members of the Manuel Family celebrated a family reunion at the Erath Community Center. The occasion was the 80th anniversary of the wedding of O. J. and Leona M. Manuel (early supporters of the museum) which was on June 5, 1943.



O. J. and Leona Manuel are shown on their wedding day in Thibodaux, Louisiana.

At the gathering were the children of Leona and O. J., grandchildren, great-grandchildren and the spouses of the family.



At the center of the lunch celebration were Leona's famous rice dressing and corn *macque choux*. Everyone enjoyed fried chicken, all of the

accompaniments and a wide range of desserts. After lunch, the group enjoyed a tour of the Acadian Museum and a presentation by Warren Perrin. Besides enjoying all of the displays at the Museum, parents were able to point out to their children the items that the Manuel family has donated to the Museum.

Port Arthur Now the Official Cajun Capitol of Texas

We got this from the group Visit Port Arthur:



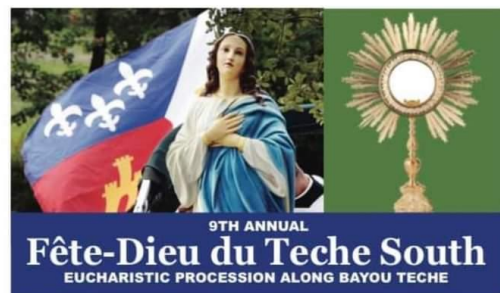
As long as we can remember, we've called ourselves The Cajun Capital of Texas. And for good reason. As of June 2023, the Texas Legislature voted and we're happy to announce, we're official thanks to [this resolution](#) by the Texas legislature. Community leaders, community members and Cajun Capital supporters joined Visit Port Arthur and the Greater Port Arthur Chamber of Commerce to secure this fitting designation. City proclamations, letters of support, several capitol visits and lots of votes later, we're announcing what we knew all along!

To read more about it, click [here](#).

Ninth Annual Fête-Dieu du Teche South

Cheryl Perret sent this about the 9th annual Fête-Dieu du Teche South festival near Franklin, LA:

There is a beautiful, renovated bed and breakfast called Albania Mansion located on Bayou Teche in Jeanerette that is hoping to attract lodgers during these events so please pass this on as well as the schedule for the festival. More details at <https://fetedieuduteche.org/>



Tuesday, August 15th
Feast of the Assumption



For More Information, Contact Fr. Michael Champagne, cjc
(337) 394-6550
fetedieuduteche@gmail.com
www.fetedieuduteche.org

CFMA Cajun Jam Session



Vermilionville's weekly Cajun Jam each Saturday from 1–3 pm, is led by some of the area's finest musicians.

The free jam is held in the Performance Center of Vermilionville Living Museum & Folklife

Park and is open to all skill levels—beginner to professional. Come on out, bring your instrument if you play, or just enjoy some of the best Cajun music around! Admission is free but does not include entry to the park. Special thanks to the Cajun French Music Association for sponsoring our weekly jams!

Congratulations to “Nonc” Jules Guidry on 40 Years as a Broadcaster on KRVS!

This article appeared on *KRVS*:

Host of *Bal de Dimanche Apres-Midi*, "Nonc" Jules Guidry celebrates 40 years of broadcasting in Louisiana Cajun French. He's kept the area's language and music alive and presents it to a still vibrant global audience interested in and carrying on the cultural traditions.

"Forty years ago, this week N'onc Jules Guidry, first took to the microphone at KRVS Public Media. He's there today for love of the culture, hosting the weekly *Bal Dimanche* (the museum was a sponsor for 25 years) Cajun music program *en Français*. *Bon anniversaire et merci bien!*" –

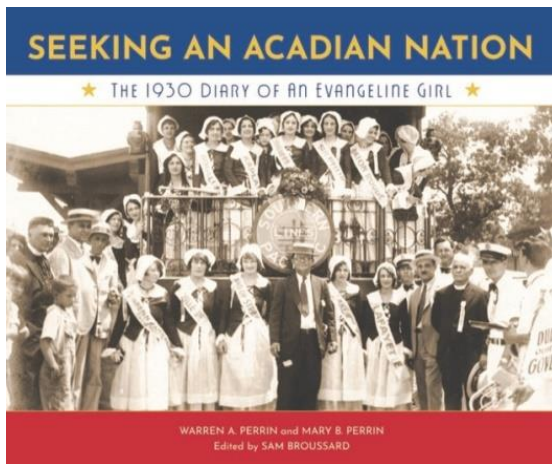
Click [here](#) to read the entire article.

Would You Like a Group Presentation?

As you can see from our [event calendar](#), the Acadian Museum gives regular presentations to groups around the region, and we would be happy to speak to your group. Here is a sampling of topics—or [click here](#) for a complete list. Send all requests to info@acadianmuseum.com.

- Acadian History and Culture
- The Queen's Proclamation – History of an Apology to the Acadians
- Folk Healing Traditions and Traiteurs
- The Development of Cajun Music
- Acadian Resistance Fighters/Beausoleil
- Louisiana French Renaissance: 1900-2000
- Longfellow's Evangeline: The Birth and Acceptance of a Legend
- Acadians' Role in the American Revolution
- Frenchie: Cajuns' Contributions in WW II
- Post Deportation Migrations of Acadians 1755-1800

Visit the Boutique / Get Cool Stuff !



Another way to support the museum is by visiting our [online boutique](#) and purchasing one of our books or souvenirs. Here's just an example of what you will find:

- [Acadie Then and Now: A People's History](#) with articles by Cajun and Acadian authors from around the world, Warren Perrin, Phil Comeau, and Mary Perrin, editors.
- [Acadian Redemption](#) - *From Beausoleil Broussard to the Queen's Royal Proclamation* by Warren Perrin.
- [Healing Traditions of South Louisiana](#) by Mary Perrin and Beverly Fuselier.
- *A Century of Acadian Culture, Erath (1899-1999)* by General Curney Dronet.
- *The University of Louisiana's National Championship Weightlifting Teams* by Warren Perrin.
- Histories of Vermilion, Iberia, and St. Landry parishes by Warren Perrin.
- T-shirts, posters, and reproductions.

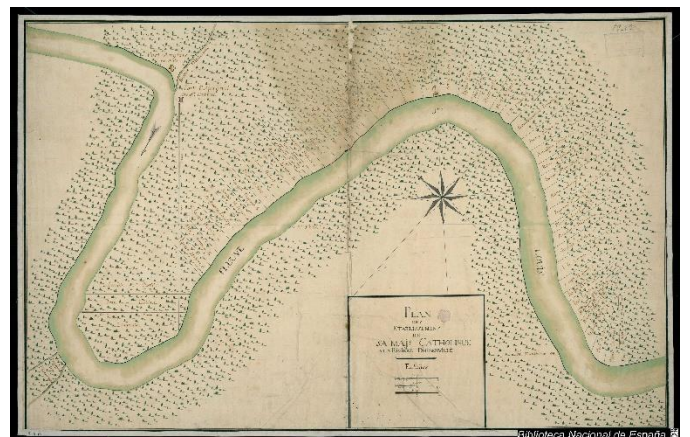
The Odyssey of the Old St. Gabriel Church

Continued from page 9



Oldest known photograph of the church.

On October 9, 1770, the settlers petitioned the governor to change the church site, "because the community has decided that Pierre Babin's lot would make a better site for construction of a church and presbytère." The Babin site was about two miles downriver from the map site and matches the present-day location of the church. On January 17, 1772, Commandant Dutisné writes, "The church is rising on the site of Pierre Babin." However, he describes the building of the presbytère, and a couple of months later writes that the presbytère is finished and will serve as a temporary church.



Original location plan for the church.

One of the first church functions recorded is a baptism in April 1773 by Father Angelus. Perhaps this is when the Acadians handed over the church registry they carried with them from St. Charles Parish at Mines, Acadia. That registry now resides in the Archives of the Baton Rouge Diocese.

Governor Luis Unzaga responded to their progress with some praise for having completed the presbytère but also some admonishing for not having built the church yet. On March 23, 1774, the commandant tells Unzaga that they will build it soon and it's not done yet because he hasn't found a builder capable of the task. On December 18, 1774, Dutisné writes, "The habitants have begun the construction of a church. The habitants began November 20. The building is 60 feet long by 33 ½ feet wide (French measurement). Louis Le Conte, a habitant of La Fourche, has taken on the job for a sum of 1450 piastres. The habitants have agreed to pay 1 ½ piastres per arpent across the front."

It's understood that the Acadians can provide labor in lieu of paying the tax. It wasn't until September 27, 1776, that the commandant confirms its completion and writes, "the church of this parish is finished and recognized as perfect until the approval of M. Andry who has been called to do the inspection." Louis Andry was a royal engineer and implied by the letter is that he's the designer. Andry was put in charge of overseeing the Acadians sent to the Attakapas District, and the St. Martinville church was being built about the same time as the St. Gabriel church.

A drawing done of the St. Martin de Tours church about 50 years after completion shows a similar design but with the side galleries enclosed. The two churches, along with the Galveztown church, show evidence of following the same building plan. The archival letters of the commandant and the governor show just how much that the church is the product of Spain, the French administrators, and the Acadian diaspora. The chronological progression towards getting the church built should dispel an assumption made by the late Catholic Church historian Roger Baudier that the building was once on a different tract of land and was dismantled and moved to the present tract of land.

Baudier started that myth when he wrote a history of St. Gabriel Church to coincide with the dedication of the new St. Gabriel Church in 1953. The one item from the Old Church that was transferred to the new one was the Spanish bell that was cast in 1768. These archival letters were uncovered and brought to light and translated in 1995. Historic American Building Survey drawings were done of the church in 1993 by William Brockway of LSU School of Architecture.

An addendum to those drawings followed with more building research to create interpretive restoration drawings in 1994. These were done under the guidance of Jay Edwards of the LSU Department of Geography and Anthropology. Additionally, a 3-D model was made to exact scale by one of Edwards' students. The Old Church Commission even had an award-winning video made to better inform the parishioners of the discoveries as well as the outside community.

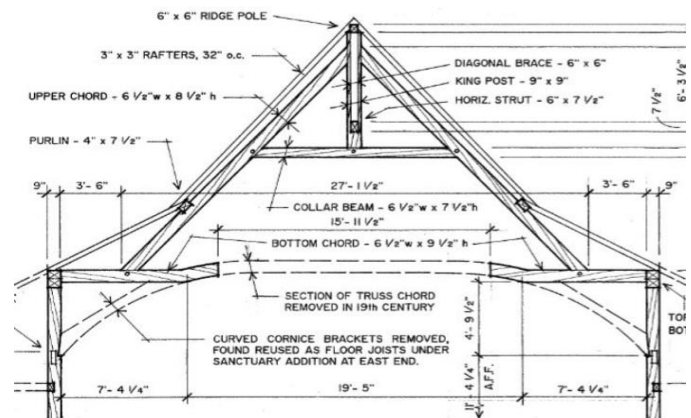


Church model based on measured drawings.

All of the research on the construction details of the original building began to give a picture and a pattern of a type of building form that has come to be called Creole Architecture. The term “Creole” in this case means something derived from the Old World but born of the New World. Specifically, the architecture resembles that of France, but is modified to adapt to the subtropical and tropical environment in the Gulf Coast and the Caribbean. The most defining feature of this Louisiana vernacular building form is the gallery. The roof extensions that form the galleries start with the presence of a Norman truss structure that makes up the roof and attaches the roof to the body of the building. These trusses evolved over centuries in Europe and the French brought their building practices to Louisiana. The 18th century Louisiana versions of the truss were modified because of the need for galleries because of the heat and rainfall and the need to have the windows open during those periods. The trusses were also modified for the roof to have a double pitch with a steeper upper portion and a lesser slope on the lower section.

The roof shape is also referred to as a broken pitch roof. The overall roof shape was a four-sided hipped roof and the gallery extensions occurred on all four sides, but the rear extension was enclosed to make the sacristy. The original steeple exited the roof at the front roof ridge.

About the time the building was 100 years old or about 1870-80, the church was in need of repair judging from original 1 by 12 siding boards found in the attic. The building was moved back from the Mississippi River in 1932 because of the construction of the modern-day levee. In 1887, it is recorded to have been moved back. In the margins of the church registry was written “Roulage de l’Eglise”. And then, Baudier claims that the building had to be rolled back from the encroaching river in 1818.



Drawing of altered ceiling.

There is evidence in the walls of a possible modification to and elimination of the galleries along the sides of the building. Perhaps that first move was difficult because the front and side galleries were floorless galleries, with posts going to the ground. These types of porches can also be called dirt floor galleries. That move could

have contributed to the removal of the side ones. By 1870-80, the building was in need of repairs or design alterations in the style of the day. The 19th century renovation removed the galleries and changed the shape of the front and rear roof to gable-end additions.

A 12 ½ by 12 ½ foot bell tower was introduced that straddled the front wall and included a parapet front. The tower is 74 feet tall. Only about four feet was added to the rear of the building, although on the inside, a larger sanctuary was made deeper and elevated and sacristies flanked the sanctuary. Along the side of the building, the windows were given Gothic features and made taller with lancet arched tops.

Two large windows with the same shape were added to the front and flanked the tower. The tower was also embellished with Gothic features and spire and rises about 40 feet above the ridge of the roof. The Gothic Revival style's emphasis on lancet arched forms and height has the allure of reaching to the heavens. It can have an uplifting effect and appeal to the sentimental. The original Creole Colonial design has a more protective, down-to-earth feel. It's more of a mothering symbol. It evokes pragmatism and authenticity and is a clear example where form follows function.

On the inside, the walls are still lined with the original 1 by 12 inch, tongue and groove horizontal cypress boards throughout the building. The building has no bousillage. The ceiling framing and form was changed in the 1870-80 renovation. The original ceiling configuration was uncovered in 1993. The

original ceiling was comprised of 36 foot joists made from 15 by 6 ½ inch hand-hewn timbers.

These joists were carved with a slight arch in the middle section that was given extra support and shape with angled braces at each end that connected to the wall posts. The braces were also curved and together with the arch in the joist created a shallow-arched ceiling.

Other Colonial Louisiana churches had a similar ceiling but they no longer exist. In the 19th century ceiling renovation, the middle (16 feet) section of the ceiling joists were cut and removed to create a cathedral ceiling that is present today. Five turned wooden columns were added on each side to support the remaining joist sections and the vaulted ceiling. The curved braces connected to the wall and ceiling joists were removed and a flat ceiling using the original 1 by 12 cypress boards flanked the vaulted ceiling.

Throughout the 19th century renovations, all of the original materials that were removed for the alterations were reused for different purposes and thus still exist in the building. If any new material was used in the renovation, it tended to be southern yellow pine except for the replacement of the exterior siding which was narrower cypress than the original. Approximately, 73 percent of the original material still exists in the building.

Also worth mentioning, in about 1910, the interior wall and ceiling surfaces were covered and pasted with a burlap material. It was painted and decoratively stenciled. It's become a bit tattered over the past 100 years. Sometime after

the building of the new church, perhaps about 1960, the pastor had concerns that the 19th century tower on the Old Church was at risk of toppling over, and had the tower cut down to roof height.

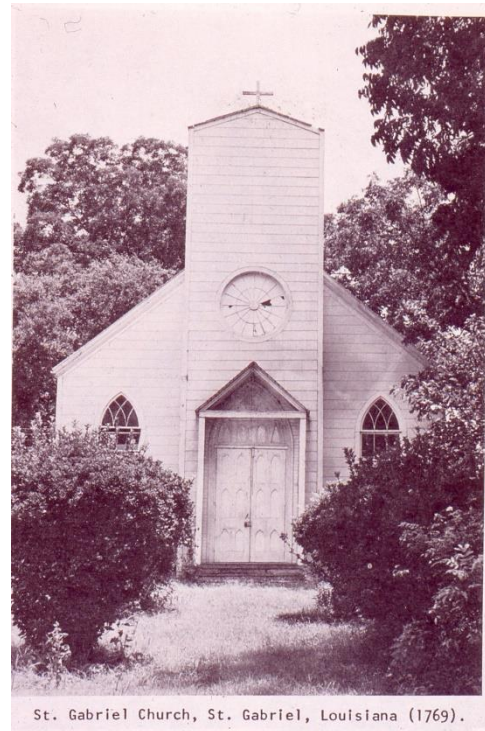
Hurricane Betsy in 1965 actually did do damage to the roofing of the altered steeple. In 1972, the building was placed on the National Register. About two or three years later, the altered steeple was rebuilt. In 1991, an interlocking tin shingle roof was installed.

In 1995, with all the then recently acquired building and archival research, the Old Church committee voted to set the goal of restoring the building back to its original 18th century form. The Pastoral Council along with the pastor voted against the committee's decision because of "the emotional sentiments of parishioners." The restoration issue had become too divisive as some had grown attached to the 19th century form. Others could see the value and uniqueness of the historical discoveries and the committee could see that people outside of the church parish also could appreciate restoring the building to its original form, so much so, that there were two pledges totaling \$150,000.

Since that failed attempt to restore the building, the efforts toward preservation have been keeping up with routine maintenance and exterior painting.

Hurricane Gustav in 2008 blew the rebuilt tower to the ground and it broke loose at about the level it had once been severed in 1960. A group of parishioners rallied to have the tower rebuilt once again and it was said to be better

connected and anchored to building this time, which would mean anchored to the 18th century structure.



Old tower before being severed, 1953.

There are a few issues regarding this rare, one-of-a-kind building, that should give pause or be a cause for concern. The National Register regards the integrity of historic buildings as very important because the more intact the parts are, the better the building conveys the history that it represents. The period of historical significance that the Old Church serves is the confluence of the Spanish rulers and their need for settlers, the French administrator and professionals who had already begun to adapt to the Louisiana environment, and the Acadian diaspora that led to a new home in Louisiana and the Acadians help in building the church. In addition to the history surrounding the building, the 18th century structure is the earliest example of Creole architecture which is highly regarded for

National Register recognition. There are no other examples of a church in Louisiana or the Lower Mississippi Valley from the Colonial period.

For the sake of the building's integrity and protection, the galleries should be restored. The larger cause for concern is that the rebuilt tower is being anchored to the 18th century building and the tower is a 12 by 12 foot wind mast that rises 40 feet above the roof ridge. This would seem to be cause for alarm with hurricanes appearing to be getting more powerful.

The building's Norman truss roof structure might have been designed to hold together against normal hurricane winds. But, asking it to hold upright such a tall wind mast could be assuming too much of a risk. Along with that concern, the building's ceiling joists were cut with the 19th century vaulted ceiling renovation. Buildings with cathedral ceilings normally have buttresses to keep its wall from spreading apart. There are no buttresses.

Again, the Norman truss is being subjected to extra stress that it wasn't designed to deal with. Iron tie-rods were added sometime after 1920 to address the compromised structural integrity and to keep the building from spreading apart. The rods work in tension, and if extreme winds broadside the building, the rods won't be as helpful as the original joists would have been.

The story of the Old St. Gabriel Church is not done yet. There's still work to do to protect and preserve. It's understandable that the St. Gabriel Catholic Church, the real Church, has to minister to its people and their spiritual and religious needs. The Church Parish also has everyday costs

and maintenance of its buildings and grounds on its campus.

Finding a purpose of use could be helpful. Perhaps the Old Church could serve as a place for funeral wake services, or a tourist attraction, or a reception hall. Other ideas have been suggested and sometimes there would be a hitch because of church rules or doctrine.

The question that still exists is what form would the building take? Would the Gothic Revival veil be lifted? Would the rare original building become further buried? Would Louisiana's colonial history be served? The odyssey continues with the Old Church, but it's still with us. It has come from the Old World but was born of New World inspiration. It grew old and got a Gothic Revival makeover and then a Queen Anne dressing up and later was replaced and became "the Old Church."

The building is approaching 250 years old. The Ursuline Convent in the French Quarter is considered be the oldest building in the Mississippi Valley. There are definitive documents that tell when the construction of it was begun and finished, who the builder was and who designed it. It was designed in 1745, construction was begun in 1749 and it was completed in 1753. The second oldest building with comparable definitive documentation is the Old St. Gabriel Church, which was begun in 1774, and completed in 1776. The Ursuline Convent is an example of French Colonial architecture. Its design followed the form of buildings in France. The Old St. Gabriel Church is one of the earliest examples of Creole architecture.