

2022

*Les Guédry et Petitpas d'Astcur*VOLUME 20
ISSUE 2

GENERATIONS

It is already mid-year in 2022 and time for another issue of "Generations". The big news is that our Guédry and Hébert Reunion is happening finally – after two postponements due to Covid. We know it has been tough on everyone these past two and a half years and we all need to reconnect with each other and have a celebration. So we have decided that the Reunion is **FREE** to all! We hope everyone will join us on 8 October in Rayne, Louisiana. Read all about the music, food and interesting events that we have planned. And then make your plans to attend.

This week's featured Acadian deportation colony is Georgia. Interesting fact – Governor Lawrence deported Acadians to Georgia when it was against Georgia law to allow Catholics to set foot in Georgia. Acadians were Catholic! What a conundrum for Georgia Governor Reynolds and his governing body. And, yes, there are some historic sites associated with the Acadians that you can visit in Georgia. Another interesting fact – Acadians actually landed on Georgia shores twice – about 45 years apart.

In April 2022 the World War II Museum in New Orleans held an interesting program honoring Acadian and Cajun soldiers who spoke French and served in World War II. Shirley Guidry of Lake Arthur, LA was one of four WWII honorees recognized at the ceremony. Warren Perrin of Lafayette, LA gave a superb presentation on the history of the Acadian deportation and diaspora. There were several interesting twists and turns that most of us have never considered. Read his interesting presentation in this issue.

Greg Wood's long-awaited book on the French of Maryland has finally been published. This 2-volume, almost 1600-page work certainly will become the definitive history of the French in Maryland. Entitled *Becoming the Frenchified State of Maryland*, the book has lots of information on the Acadians that remained in

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Maryland after 1770 and did not migrate to Louisiana. His companion book published in 1999 *A Guide to the Acadians of Maryland* covers the period from 1755 – 1770. Greg from Olney, MD will be at our Reunion and will have his books available for those that would like a copy. There was a limited number of copies printed so get your copy at the Reunion and chat with Greg a bit.

With summer here check out the recipes in *Bon Appetit*. They are mouth-watering. And don't forget the *Book Nook* for some nice books for reading and research. My favorite section *Historical Tidbits* always has some interesting old newspaper articles about our family.

Oh, I almost forgot. Learn how my Dad got his unusual first name Summerall. I think you will find it quite interesting and unusual.

Have a great summer and see y'all in Rayne, Louisiana on October 8th.

JUST PUBLISHED IN JUNE 2022

Gregory A. Wood, *Becoming the Frenchified State of Maryland: An Exploration of Acadians, West Indian Refugees, and Émigrés from France*, 2 vols. (Baltimore: Otter Bay Press, 2022), 1568 pp., index, map end sheets, hardcover. ISBN 979-8-9856411-0-3 and 979-8-9856411-1-0.

This is the author's third work on the state since 1978, the others partially funded by grants from the Maryland Bicentennial Commission and the National Endowment for the Humanities.

Volume 1 (688 pages, indexed) is comprised of thirteen chapters covering the Acadian era; maritime activities; local reactions to and consequences of the French Revolution and West Indian revolts; economic ties with Saint-Domingue and the Caribbean; enslaved and free persons of color; the establishment of Sulpician institutions; the commercial, cultural, educational, demographic, and religious growth from Baltimore to Frederick counties; the numerous French quarters of Baltimore; the War of 1812; the Charles White estate; the family of Rose Landry White; the period of *entre-guerres* from 1815 to 1860; the survival and consolidation of Francophone communities from the Civil War to the eve of World War II; and numerous personalities from many walks of life. Wood relies on detailed accounts from newspaper sources, city directories, journals, depositions, and various local archives. In many ways, his scholarly *Acadians in Maryland in the Eighteenth and Nineteenth Centuries* (Baltimore: Gateway Press, 1995), already held by many libraries, is a valuable preface to this work.

Volume 2 (880 pages, 56 appendices) is an extensive resource examining French immigration and naturalization; residence and employment; early censuses; maritime records from 1780 to the beginning of the nineteenth century; a genealogical guide to Acadian families; analysis of the French Town neighborhood and Federal Hill over the years (thanks to contributor Sean Carney, Baltimore); an essay on Guédry (Guidry) exiles by R. Martin Guidry (Baton Rouge); scores of pages documenting marriages, births, baptisms, and deaths recorded at St. Peter's (Cathedral) and St. Patrick's (Fell's Point); membership in Francophone Freemason lodges and in religious confraternities; the first candidates as Oblate Sisters of Providence; wills, inventories, and administrations; early students at Georgetown College, Mount St. Mary's (Emmitsburg), and St. Mary's College (Baltimore); a historical record of the local French Beneficial Society; and a list of French consuls serving the region until 1940.

JUST PUBLISHED IN JUNE 2022

The work is available as a set from Maryland Franco-phone Studies, 17560 Gatsby Terrace, Olney, MD 20832. Orders and inquiries can also be taken at gwood@olgchs.org. or by phone at (301)570-1411 or (301)367-6052. The price of \$70 includes 6% Maryland sales tax and media mail. Expedited shipping by USPS can be arranged for an additional \$10. Canadian customers can inquire by email for information on additional costs in US currency required by international rates and customs requirements.



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New Iberia, LA

Guidry Businesses - Louisiana



Guidry's Cajun Kitchen, Deer Park, Texas



Guidry's Seafood
Scott, Louisiana

every family has a story to tell

“ACADIANS WERE HERE”

Marie Rundquist, Greg Wood and Marty Guidry developed an internet travelogue on Acadian tourism in Maryland called “Acadians Were Here”.

To view the site visit:

<http://acadianswerehere.org/>

Guédry & Petitpas Family Page
<https://tinyurl.com/GuedryPetitpasfamily>

Guédry Genealogical Database
<https://tinyurl.com/Guedry>

Guédry & Petitpas Facebook Page
<http://tinyurl.com/guedry-facebook>

ACADIAN HISTORICAL SITES

GEORGIA

We continue our series on historical sites of Acadian significance in various U. S. states and Canadian provinces. In this issue we highlight those historical sites in Georgia. The colony of Georgia received approximately 450 Acadians deported from the Chignecto Peninsula (Beaubassin/Fort Beauséjour area) of Nova Scotia. There are conflicting reports on the number of vessels reaching Georgia and the number of Acadians landed on Georgia shores.

Interestingly, Papists (Catholics) were forbidden from entering Georgia and the Catholic religion could not be practiced in Georgia. This created a dilemma for Georgia governor John Reynolds, who was in Augusta when the Acadians arrived unannounced off Tybee Island at the mouth of the Savannah River. As with other colonies, Nova Scotia Governor Charles Lawrence failed to notify Georgia that he was deporting Acadians (French Catholics) to the colony. He simply provided the captain of each vessel with a letter to be handed to Governor Reynolds when the vessel arrived.

Governor Reynolds was in Augusta to distribute presents to the Native American tribes when the vessels arrived. One of the vessels had women and children; a second vessel had men who were in Fort Beauséjour when it surrendered. Out of concern for the women and children, Reynolds sent word from Augusta to let the women and children disembark at Savannah; however, the men were to remain on their ship. Eventually, after Reynold's return to Savannah, the Governor relented and let the men disembark also as did the Acadians on the third ship. There was real concern as Georgia had only 3000 people there and half were slaves. More than 400 Acadian papists were a true concern. Furthermore, Georgia had hostile Native Americans on its western border and it was the weakest of the thirteen colonies with so few inhabitants. Although Reynolds allowed the Acadians to land on Georgia soil, he and his government did not treat them well.

They provided very little sustenance for the Acadians – and then only when absolutely necessary to keep them alive. He let the Acadians build ten barely seaworthy small boats so they could return to Acadia. Two hundred Acadians accepted his offer and departed Georgia, traveling along the coasts to South Carolina, North Carolina and eventually Cape Cod in Massachusetts where seven boats remained with but 99 Acadians. They were arrested and kept in Massachusetts. A few Acadians may have remained in colonies along the way, but the majority were committed to return to Acadia. Many must have died along the way. After the Treaty of Paris in 1763 some Georgia Acadians went to South Carolina and most of the remaining departed for Saint-Domingue (today's Haiti) where their troubles only increased. A very few remained in Georgia.

In the late 1790's until 1809 during the slave revolt in Saint-Domingue against the white population, many French fled Saint-Domingue. A few came to Georgia. A number of these French refugees went to Augusta, but a small number of Acadians settled in St. Marys at the

southeastern edge of Georgia. Today the old cemetery there still has an Acadian section with the graves of these wanderers searching for a home.

Houses and buildings present in the area during the period that the Acadians were in Georgia (generally 1755-1770), but not connected directly to the Acadians usually are not mentioned below.

Camden County, GA

St. Marys

- * **Original Our Lady Star of the Sea Catholic Chapel** (*Corner of Bryant and Osborne Streets*)
 - Built as bank in 1840; Became church in 1847
 - Marie Ponce Dufour, an Acadian, purchased the failed bank building in 1847 and converted it to a church
 - Acadians worshiped here until 1950s. Recently refurbished and occasionally used for special masses and occasions
- * **Oak Grove Cemetery** (*Corner of Bartlett Street and Weed Street*)
 - Established in 1788
 - Acadians buried in the walled Acadian Section of cemetery and around it
- * **St. Marys Peace Garden** (*Corner of Bartlett Street and Weed Street*)
 - Plaque mentions the Acadians in St. Marys, GA
- * **St. Marys History Walk** (*Bartlett Street near St. Marys Street West; near 101 Bartlett Street*)
 - Plaque entitled "The Tragic Acadians" along Walk

Chatham County, GA

Savannah

- * **Savannah Landing** (*East of Bay Street at the bottom of the bluffs along the Savannah River – possibly near and opposite end of Price Street*)
 - Ships transporting Acadians disembarked Acadians in harbor here
- * **Tybee Island at mouth of Savannah River** (*Off north tip of Tybee Island - likely near east end of Polk Street*)
 - Initial anchorage of ships transporting Acadians when arriving at Georgia
- * **Common westward of Savannah along the bluffs of the Savannah River** (*East of Bay Street to Savannah River bluffs between East Broad Street and West Broad Street - likely near Yamacraw Bluff opposite Drayton Street*)
 - Here Acadians built huts in 1761 and lived for the next few years until they left GA

DEPORTATION OF ACADIANS TO GEORGIA

Acadians Arrived in Savannah, GA on:

- * Schooner Jolly Phillip (94-ton; Capt Jonathan Waite)
 - Departed Chignecto Peninsula (Fort Beauséjour) - 13 Oct 1755 (129 Acadians)
 - Arrived Savannah, GA (off Tybee Island) - 30 Dec 1755 (120 Acadians)

- * Ship Prince Frederick (170-ton; Capt. William Trattles)
 - Departed from Chignecto Peninsula (Fort Beauséjour) - 13 Oct 1755 (280 Acadians)
 - Arrived Savannah, GA (off Tybee Island) - 30 Dec 1755 (210 Acadians)

- * Sloop of War H.M.S. Syren (30-ton; Capt. Charles Proby)
 - Departed from Chignecto Peninsula (Fort Beauséjour) - 13 Oct 1755 (120 Acadians & 21 Acadian prisoners)
 - Arrived Charleston, SC – 19 Nov 1755 (Disembarked 21 prisoners)
 - Arrived Savannah, GA (off Tybee Island) - 30 Dec 1755 (124 Acadians)
 - Escorted two transports to Georgia and carried prisoners & Acadians
 - Four babies born on H.M.S. Syren during voyage

- * One source mentions that the H.M.S. Syren escorted three transports (a ship with 210 Acadians, a brigantine with 137 Acadians and a sloop with 124 Acadians) arriving on 30 Dec 1755. On 31 Dec 1755 a fourth transport (a sloop with 127 Acadians) arrived. This appears erroneous as no records have been found to verify it.

Total Acadians That Arrived in Savannah, GA

(454 Acadians)

DISTRIBUTION OF ACADIANS IN GEORGIA

Acadians in Georgia:

- * Initially the Acadians were supposed to be dispersed to outlying parts of the province - Frederica, Midway, Great Ogeechee, Little Ogeechee, Joseph's Town
- * It is uncertain if this dispersal was ever done and, if done, how long the Acadians remained in these places before returning to the Savannah area
- * Many Acadians departed Georgia in early 1756 (see below) as they were treated harshly because they were Catholic and French
- * Most Acadians that still remained in Georgia in 1757 lived in and around Savannah - illegally cutting and appropriating wood for their own use. The government passed a law to bind them out to persons willing to support them and their families. They would essentially become servants. This would let the Acadians be dispersed throughout the province. Few Acadians were impacted by this as it never was fully implemented.
- * Some Acadians built huts near Savannah. They made products as oars, hand spikes and other implements for the West Indies market.
- * In 1761 the Acadians near Savannah had to vacate their lands so other inhabitants could have it. They had to move to the Common westward of Savannah and built new huts near the bluff on the Savannah River.
- * In 1763 there were 187 Acadians comprising 37 families left in Georgia

Acadians Depart Georgia:

- * March 1756 – Acadians given permission by Gov. Reynolds to build boats and head for Nova Scotia
- * End of March 1756 – Ten small, barely seaworthy boats with approximately 200 GA Acadians reached Wappoo Creek near Charleston, SC. A scout boat led them from Port Royal, SC to Charleston, SC
- * When they reached North Carolina, officials requested they stop and settle there. Some apparently did, but others continued north.
- * July 1756 – Seven, two-masted boats with 99 Acadians reached Manomet on Cape Cod, MA. They were taken to Sandwich, MA and were detained in Massachusetts.
- * August 1756 – Approximately 78 Acadians from GA reached Long Island, NY in small battures on 22 Aug 1756 and were detained in New York as laborers. 21 of these Acadians left for Louisiana in 1764 and became the first Acadians to reach Louisiana
- * 1763 – Some Acadians crossed Savannah River to resettle in South Carolina
- * August 1763 – Approx. 187 Acadians remained in Georgia
- * August 1763 – Some GA Acadians left for Monte Christi, Saint-Domingue on a sloop.
- * December 1763 – Approx. 90 Acadians left GA for Cape François, Saint-Domingue
- * January 1764 – 44 GA Acadians left on the *Polly and Deborah* for Cap-François, Saint-Domingue
- * February 1764 – Essentially no Acadians remained in Georgia
- * April 1765 – Over 50% of Acadians that went to Saint-Domingue have died

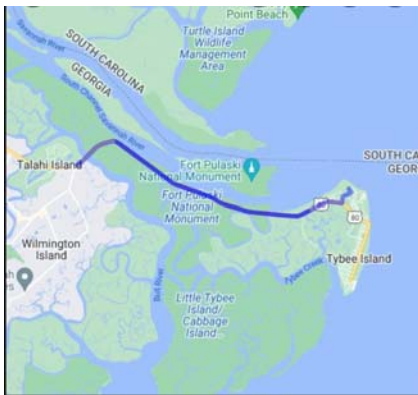
Acadians from Saint-Domingue Arrive in Georgia:

- * 1791 – 1804 – Toussaint Louverture, a free black, led a successful slave revolt against the white French residents at Saint-Domingue (Haiti). It was violent and bloody for both sides.
- * 1791-1810 – French residents of Saint-Domingue flee the country for Charleston, Baltimore, Philadelphia, New Orleans, Savannah and other locations in the United States. Some French planters took their slaves with them. Acadians were included in those fleeing the violence.
- * Some of the fleeing French including Acadians landed at Savannah, GA.
- * Most of these French (and possibly a few Acadians) resettled at Augusta, GA
- * A small group of Acadians settled at St. Marys on the southeastern edge of GA. They included Acadia native Marguerite Comeau, widow of a Carbon, her daughter Marguerite Carbon with her husband Joseph Desclaux (a Frenchman). They and their descendants lived their lives in St. Marys and contributed to the community in a positive way. They are buried in the Acadian section of the local Oak Grove Cemetery.

Famous Georgians of Acadian Ancestry

- * **Robert Sallette**
 - Fought against British in American Revolution
 - Lived in Liberty County, GA
- * **James R. Randall**
 - Wrote “Maryland, My Maryland” song
 - Editor of “Augusta Chronicle”
 - Private secretary of Congressman William H. Fleming
 - Private secretary of Senator Joseph E. Brown
 - Descendant of René LeBlanc (René’s dau. married Cyprien Dupuis; their dau. married William Hooper; He was grandfather of James R. Randall)
- * **James T. Vocolle**
 - George State Representative from Camden County
 - Author about Acadians in Georgia

ACADIANS IN GEORGIA - PHOTOS



Map of Tybee Island, GA



Savannah, GA in 1734 shortly before Acadians arrived



Acadian Bricked Section of Oak Grove Cemetery in St. Marys, GA



Plaque on Acadian Section of Oak Grove Cemetery in St. Marys, GA



Our Lady Star of Sea Historic Catholic Church in St. Marys, GA



Sign at St. Marys Peace Garden in St. Marys, GA



Marguerite Comeau Marker in Acadian Section of Oak Grove Cemetery



Acadian Sign on St. Marys history Walk in St. Marys, GA

Les Guédry et Petitpas d'Asteur



The Acadians of Canada and the Cajuns of Louisiana - A Journey of Reunification

On 27 April 2022 the National World War II Museum in New Orleans, LA hosted a special program on “Cajun-Acadian WWII Commemoration: A Salute to French-Speaking Veterans”. This ceremony honored both Cajun WWII veterans from Louisiana and Texas and Acadian WWII veterans from Canada. The stories of four veterans were highlighted during the day including that of Shirley Guidry of Lake Arthur, LA, who attended the program.

Dignitaries speaking at the program included the Consul General of Canada, the Lieutenant Governor of Louisiana, the President & CEO of the World War II Museum, Acadian military historian Jason Theriot and Acadian historian Warren Perrin.

Warren Perrin’s talk on Acadian history and the deportation was succinct, inspiring and highlighted issues many of us never consider. Warren also prepared a very interesting paper discussing the slow reunification of the Cajuns of Louisiana and the Acadians of Canada. His paper follows this brief synopsis of his remarks at the conference. For those that wish to watch the Commemoration Ceremony in its entirety just click on the link below:

<https://www.youtube.com/watch?v=ynrhj8iCU48>

In 1604 Frenchmen left their homeland to resettle in Acadie. In that same year Puritans (later called Pilgrims) were expelled from England. In 1620 these Pilgrims from England were kicked out of Holland and migrated to Plymouth, MA near Boston. Over the next 150 years a struggle ensued between the French Acadians and the British Pilgrims for control of North America.

The Acadians of Canada and the Cajuns of Louisiana - A Journey of Reunification

The deportation of the Acadians began in late 1755 and was carried out by the grandchildren and great-grandchildren of the Puritan Pilgrims. Their goal was to rid North America of French people. This was the first ethnic cleansing in North America of Europeans. The Acadians were deported initially to the British colonies along the eastern seaboard of North America.

Interestingly, the Acadians were deported because they spoke French. Yet during World War II, the Cajuns and Acadians helped win the War because they spoke French.

Pascal Poirier, a New Brunswick politician in the late 1800s and early 1900s coined the phrase “A Century of Silence” to describe the hundred years after the deportations when no one spoke, wrote or sang about the Acadian diaspora. One third of the Acadians died during the deportations – roughly the same percentage as the Jews that died during the World War II holocaust.

In 1848 Henry Wadsworth Longfellow wrote the epic poem *Evangeline* and the world became curious – what was the Acadian deportation all about.

This led to the first attempts to reunite the Acadians of the Maritime provinces and the Cajuns of Louisiana – people who had been victimized during the diaspora and sent to more than 40 countries. The Acadians and Cajuns, although cousins and one people, had different experiences during and after the deportation. Their goals were different and reunification would be a difficult and arduous journey – a journey just seeing fruition during our lifetimes.

The paper below lays the groundwork for the unification and describes the details of the process.



Shirley Guidry – WWII Veteran
(Born in Rayne, LA; now living in Lake Arthur, LA)

Seeking An Acadian Nation by Warren Perrin

Acadian History In Brief

In 1604, an adventurous group of French colonists settled an area that became known as Acadia (today Nova Scotia, Canada), and over the next 150 years these hardy souls endured and flourished, creating an exceptional Acadian culture in the process. They also developed an exceptional cohesiveness similar to a nationalistic identity that included the ideas of republicanism, independence, and self-rule.^{1.5}

strong-minded ideals that eventually became the focus of the American Revolution not long thereafter. But the Acadians fell under British control in 1713, and subsequently maintained a fractious relationship with their antagonists until 1755, when they were brutally erased from their homeland, deported, exiled, and made homeless by the decade-long land grab known as *Grand Dérangement*, Great Upheaval, or more simply, the Deportation.

About one-third of the estimated 15,000 to 18,000 Acadians died from exposure, dehydration, starvation, or drowning when the ships deporting them capsized. Meanwhile, their homes and lands were burned or appropriated and given to the 8,000 British colonists known as the New England Planters, and to the British and Colonial American soldiers who carried out the Deportation sending the Acadians down the Atlantic coast. A British effort to assimilate them into colonial society failed against stubborn Acadian resistance. Unknown to the Acadians themselves at the time, such resistance was the first step in the creation of a new ethnicity in North America.

A hundred years before the Deportation, the Acadians were living in relative peace. Professor Amy H. Sturgis, Ph.D., author and scholar, noted that the Acadian Deportation was important for two reasons:

Firstly, it was the first European state-sponsored ethnic cleansing on the continent of North America. Acadians had created much wealth, and the British simply came along and took what they wanted by brute force.

Secondly, the Acadian Deportation marked the end of a possible alternative history where there was co-operation between the Acadians and the Native Americans. As stated by Mi'kmaq Elder Daniel N. Paul, it is generally believed that early contacts between the Acadians and the Mi'kmaq quickly grew into a mutually beneficial relationship which paved the way for the French settlers to establish themselves in Acadia without Mi'kmaq opposition. The two peoples established many social exchanges, and inter-marriages were common. Mi'kmaq children attended schools alongside Acadian children. This was in stark contrast to the British treatment of Native Americans: the natives were regarded as a people fated for conquest—and genocide.

Acadians had an economy based upon “trade, not raid.” They understood they were on the border between two great powers, France and England, and took advantage by trading with both, thus becoming prosperous. Like the native Mi'kmaq, they came to recognize that they had very basic intrinsic rights, which they believed no government could take from them. According to Dr. John Mack Faragher, once neutrals, they became de facto revolutionaries ahead of their time. This small idea led to big ideas and paved the way for the American colonists to later declare independence from England in 1776. Acadians had become classical republicans: they were against any form of tyranny, whether monarchic or democratic, and stood firmly upon concepts of individual rights and the sovereignty of the people.

The ethnic cleansing was successful in that little trace of the previous owners was left upon the lands that the British confiscated, but the mass elimination of an unwanted ethnic group did not result in the erasure of the owners themselves. The Deportation instead planted the seeds of many new Acadia's in over 40 localities across several countries. Québec historian André-Carl Vachon estimates that 20 percent of the approximately 15,000 Acadians settled in Louisiana and 23 percent settled in the Province of Quebec after the Deportation. A group of 202 Acadians led by Joseph Beausoleil Broussard arrived in New Orleans, Louisiana, in 1765, and their descendants, Corinne Broussard included, saw their post-dispersal culture and identity expand and evolve into today's iconic Cajun culture. This culture is a complex mélange of historical and societal traditions affected by the experiences of the diaspora as well as the influences of many other cultures that the Acadians came in contact with in South Louisiana—Native American, African, Anglo-American, German, Italian, Scots-Irish, Polish, Jewish, Hispanic, Slovak, and Lebanese.

Clearly, the ethnic cleansing carried out against the Acadians by the British in the mid-18th century is still having ramifications in the 21st century. In 1990, the Petition for an Apology for the Acadian Deportation was filed by Warren A. Perrin against the British Crown, resulting in Queen Elizabeth II granting the Royal Proclamation on December 9, 2003. Further, the proclamation designated the 28th day of July—the day the Deportation Order was signed—as an annual Day of Commemoration of the Acadian Deportation. Importantly, the proclamation, an act of contribution declared a closure of the century-long debate whether the Deportation was justified—a historical wrong was symbolically rectified.

The Struggle for World Acadian Reunification

Throughout post-Deportation history, there have been periodic attempts at reunification among the leaders of the Acadian descendants in Louisiana and the leaders of Acadian descendants in the provinces of Nova Scotia, New Brunswick, and Prince Edward Island.

The Cajuns evolved differently economically and culturally in the years following their arrival in Louisiana than did the Acadians of the Maritimes. Early on, the Cajuns' primary focus was physical survival in the wilderness of a new land. Unfortunately, this fact was not adequately appreciated by the leaders in Canada when they first sought to reach out to their Louisiana cousins in the late 19th century to try to create an international Acadian family.¹ Likewise, the Cajuns did not understand that their northern cousins were focused on survival of the French race in North America. At the time, this did not interest the Louisianans. As a result, the early efforts at some sort of tacit reunification were not very successful. Yet, persistence has paid off over the years as evidenced by the very successful first *Congrès mondial acadien* in 1994, held in New Brunswick, an event attended by thousands of Cajuns, many of whom were in Canada for the first time.

Prof. Léon Thériault used the term “Silent Survival” to describe the dark times—similar to the Middle Ages in Europe—of the hundred years that followed the Deportation. Being scattered in several countries prevented them from developing any cohesiveness. Yet, beginning slowly in the 1860s the Acadians began to seek ethnic unity and collective aspirations.

After the poem *Evangeline* was released in 1847, it had an immediate and profound impact upon historical and social realms. Within ten years of publication, it had been translated into 12 languages. Acadians had deeply felt generational sorrow due to the separation of families during the diaspora. The poem's central theme, the separation of a young couple, resonated with the descendants of the deportees throughout the world. In 1865, the first North American translation

¹The most scholarly article on this subject was written by Carolyn McNally, “Acadian Leaders and Louisiana, 1902-1955, published in *Acadiensis, Journal of the History of the Atlantic Region*, in 2016.

of the poem *Evangeline* into French took place in Québec City. The poem's fantastic international popularity helped to fuel the burgeoning efforts to create an "Acadian Nation."

However, up to this point, the Acadian people of Louisiana had had no contact with their northern cousins. They had influenced many other cultures in the state and developed into a distinctive part of Louisiana's diverse cultural mosaic. Acadian men and women in the Bayou State often married non-Acadian locals thus resulting in new traditions being introduced into the Cajun culture. In contrast, the Maritime Acadians remained in relative isolation, identifying more with their Quebec cousins. In New Brunswick, Acadian men could not vote until 1810. Facing economic and political discrimination, many northern Acadians migrated to New England where they worked in the factories. In 1900, Acadian leaders from Waltham, Massachusetts, formed a commission to promote their interests. It was this group of New England Acadians that began to reach out to their Acadian cousins in Louisiana in the early 1900s.

In 1880, the *Société Saint Jean Baptiste* of Québec held a convention and invited Acadians to attend. The next year, the first-ever national Acadian convention was held July 20, 1881, in Memramcook, New Brunswick. The 5,000 Acadians who attended discussed education, agriculture, emigration, journalism, and religion. Attendees were told in speeches that they were going to create an Acadian Nation. The second convention was held in 1884 in Prince Edward Island. The third convened in 1890 at Pointe-de-l'Église, Nova Scotia. There were no representatives from Louisiana present for these conclaves. During this period, Louisiana Cajuns were just trying to survive the post-Reconstruction era which ended about 1877. Although some had ascended to political power, like Sen. Robert Broussard and Congressman Edwin Broussard, the vast majority were mired in sharecropping or other menial labor like trapping, moss picking, or logging. The Louisiana Acadian upper class did not want to be considered Cajun, seeking instead to become more Americanized. They had little interest in reaching out to their Canadian cousins.

But slowly things began to change. In 1887, Québec historian Henri-Raymond Casgrain wrote about his travels in both Canada and Cajun Country where he visited with the former governor of Louisiana, Alexandre Mouton of Lafayette. Using some imagery from *Evangeline*, he wrote that the Cajuns were upstanding citizens—very much like Canadian Acadians. However, *Harper's Weekly* magazine, in a series of pejorative articles on Cajuns, wrote that they were low-class simpletons. It is suspected that opinions of visitors to Louisiana were shaped by the individual Cajuns they encountered there.

The first several national Acadian conventions—dominated by speeches seeking to show loyalty to the British Crown—were only composed of Acadians from the Maritimes. Later, they invited Acadian representatives from throughout the world. The first Cajun to finally attend a convention was Louisiana Supreme Court Justice Joseph A. Breaux (1838-1926) in 1902.² Breaux made a speech at the New England Congress held in Waltham, Massachusetts, where he spoke about the "baleful intentions of the British Crown." Journalists covering the speech praised the French that Breaux spoke. Following this meeting, Breaux was invited to tour the Maritimes where he made the acquaintance of many Acadian leaders. In an article written by Justice LeBlanc, "Acadians from Far and Near to Meet at Shrine," wherein it is confirmed that Justice Breaux was in contact with Acadians in the early 1900s. Breaux had fought in the Civil War and was captured by the Union Army. In 1868, after the war, he married Eugenie Mills in 1868 and they relocated to New Iberia where he set up a law practice soon after Iberia Parish was created. He was the first attorney in the parish.

²An article written by Justice LeBlanc "Acadians from Far and Near to Meet at Shrine," confirmed that Justice Breaux was in contact with Acadians in the early 1900s.

Breaux participated in international conclaves in 1905, 1908, and 1910. Debates raged during these events about whether the British Crown should be held accountable for the tragedies caused ethnic cleansing brought about by the Acadian Deportation. Breaux correctly noted in speeches that most Cajuns were not concerned with those issues at that time and were more interested in being accepted as Americans, but the Canadian delegates could not understand why Cajuns did not seek to be part of the international Acadian community. But, in the end the delegates glossed over their differences and focused on their shared history, religion, language, and genealogy without exploring any serious economic or linguistic linkage.

In 1888, Breaux had become a member of the first Louisiana State Board of Education. Also on the board was renowned Tulane historian Alcée Fortier who had published numerous books on Louisiana history and the Creole language. Fortier collaborated with Breaux in firming up some semblance of a relationship between Francophones of Louisiana and Canada. In 1908, they attended the Tricentennial Commemoration of the founding of Québec, and in 1912, Fortier represented Louisiana at the North American Conference on the French Language. This helped to increase interaction between the two groups of Acadians, but again it was focused more on culture rather than language or economics.

Another major Francophone leader working closely with Breaux and Fortier in the burgeoning Acadian Renaissance was a native of St. Martinville, Louisiana, LSU Prof. Dr. James F. Broussard (1887-1942), Chair of the Department of Romance Languages. James F. Broussard co-wrote with Lucien Fournon the book *Pour Parler Française* (Boston, NY, and Chicago, D.C. Heath & Co., 1921) and was the author of *Louisiana Creole Dialect* (Kennicat Press, Port Washington, NY, 1942). In the preface of this book, he thanked the Reverend Brother Antoine Bernard, C.V.S., professor of Acadian History, “who collaborated so generously in our efforts to preserve our French folklore in Louisiana.”

Broussard served as supervisor for many theses on the features of different varieties of French spoken indigenously in Louisiana. In 1934, he conceived of the idea of having a foreign language and cultural immersion dormitory on the LSU campus in Baton Rouge, Louisiana, in his efforts to help keep the French culture alive in Louisiana. On April 5, 1935, the beautiful building on Highland Road resembling a French chateau was opened by U.S. Sen. Huey Long and the visiting French Ambassador to the U.S., Andrew de Laboulaye, as part of LSU’s 75th Diamond Jubilee anniversary. The extraordinary building housed 50 foreign language students who lived in 22 bedrooms—men in the north wing and women in the south wing. The building housed classes where no English could be spoken. Dr. Broussard hosted many notable guests at the house, including Émile Lauvrière, a French historian of Acadia, who resided there for two months.

According to Jean-Robert Frigault, currently working on his master’s degree in history at the University of Moncton, another important person in the Acadian Renaissance was Paul Capdevielle (1841-1922) an attorney who served as mayor of New Orleans from 1900-1904. Originally of French descent, he was appointed in 1877 to the State School Board by Gov. Francis T. Nicholls. While he was a member of this body the entire state school system was reorganized to operate more efficiently. For his work in the promotion of French in Louisiana he was honored by France with the Cross of the Legion of Honor in 1902.

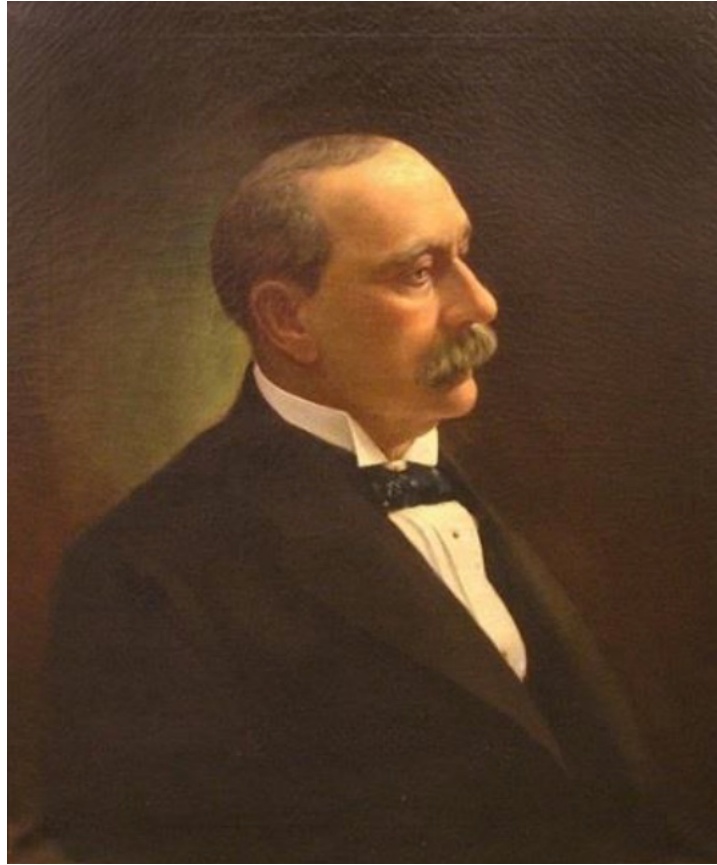
In the 1920s, Louisiana welcomed more Acadians from the north but without any real progress toward major joint cultural programs. In 1924, Justice Breaux hosted the former Premier of Prince Edward Island, Aubin-Edmond Arsenault, representing the *Société Nationale de l’Assomption* (this society later evolved into the present-day *Société Nationale de l’Acadie*) which had been the sponsor for all of the international Acadian conferences since 1890. Arsenault remarked in his memoir that many Cajuns appeared economically successful. This observation is not surprising since Arsenault was only introduced to the state’s elite Acadians and not the *petit habitants* (small farmers) who constituted the vast majority of Cajuns at that time.

Justice Breaux died soon after in 1926—thus opening the door for an aggressive young politician, Sen. Dudley J. LeBlanc. When Breaux died, he left behind a historic manuscript on Acadian language and culture now known as the *Breaux Manuscript*. It was first put into print in 1932 by Jay Ditchy in the book *Les Acadiens Louisianais et leur parler*. Though the original manuscript has been lost, we still have the printed document. Most of the work is in the Cajun French language, but the section on history and folklore was transcribed into English by George Reinecke in 1966 and appeared as an article in “Early Louisiana French Life and Folklore Miscellany, V. 2.”

Even after 175 years, the death and suffering caused by the Deportation remained one of the most delicate topics in Canadian politics, subject to a sustained and largely successful effort by authorities to erase it from North American history. Over the decades, LeBlanc’s view of placing the blame on the wrongdoers proved to be the generally accepted version. Today, in Canada, there is an ongoing attempt to foster another even more militant version, that the Deportation should be considered a genocide. As it became clear that the Acadians of the Maritimes and their Cajun cousins would never fully comprehend the challenges each faced at home, later conclaves in the mid-20th century focused primarily on the Acadian family and a hopeful future.

In the conclusion to his book *Acadian to Cajun—Transformation of a People, 1803-1877* (Jackson, Miss., University Press of Mississippi, 1992), Dr. Carl A. Brasseaux wrote: “For much of the 20th century, the Acadian/Cajun community would remain a society at war with itself as a result of the socioeconomic and cultural changes wrought during the volatile 19th century.”

Photo 1 – Joseph A. Breaux



Joseph A. Breaux (1838-1926) was born in Iberville Parish where his great-grandparents arrived in 1765 with the first wave of Acadians and settled in St. Gabriel, Louisiana. In the early 1900s, he travelled to Nova Scotia and attended several Acadian conferences. Breaux was elected State Superintendent of Schools and to the Louisiana Supreme Court in 1890. He eventually became that court's Chief Justice.

In the later part of the 1800s, the Evangeline legend had become amazingly popular in Louisiana, and the myth was adopted by businesses to sell products. In 1893, Elodie LeBlanc Broussard, a young Vermilion Parish woman skilled as a textile artist, dressed in an Acadian costume to represent Louisiana at the World's Columbian Exposition in Chicago, Illinois. In 1910, a newly-formed parish was named Evangeline. In 1928, the Longfellow-Evangeline National Memorial Association brought Evangeline Girls to the Republican and Democratic National Conventions. That same year, Dudley J. LeBlanc, now a state senator, led six delegates to an international Acadian convention in Waltham, Massachusetts. In 1929, a Hollywood production of the film *Evangeline* put the town of St. Martinville, Louisiana with its Evangeline monument, in the national limelight. The monument was donated by the film's star, Dolores del Rio and her film crew, and was carved in her likeness.

Photo 2 – Photo with Chief



One of the more fascinating photographs from the era is reproduced here. It shows representatives of two ethnic groups—Acadians and Native Americans—standing in alternating order. On March 6, 1929, Susan Anding of Opelousas, Louisiana, brought four Evangeline Girls to attend the inauguration of Pres. Hebert Hoover in Washington, D. C. The girls were Misses Lucille L. Newlin of New Orleans, Manita Gray of St. Martinville, Pearl L. Anding of Opelousas, and Mildred Schell of Bastrop. They presented gifts to the First Family in appreciation of Pres. Hoover’s work in helping Louisiana recover from the Great Flood of 1927. Arguably, the two ethnic groups shown were victims of the worst cases of ethnic cleansing in North America—the Acadians in the 18th century during the Acadian Deportation beginning in 1755 and the Native Americans in the 19th century during the Trail of Tears beginning in the early 1830s. Shown with the Evangeline Girls are members of the Sioux tribe from South Dakota standing as they posed near the White House, including Chief Spotted Crow. The title of the photograph reads: “Descendants of the original Americans and the early French settlers at the White House as callers on their president.”

In 1930, LeBlanc, founder and president of The Association of Louisiana Acadians, invited young women from throughout South Louisiana to be a part of his First Official Acadian Pilgrimage of Louisiana Acadians to Grand-Pré, Nova Scotia, dressed as Evangeline Girls. He led the delegation of the girls with chaperones, Catholic priests, and prominent Louisiana businessmen to Nova Scotia, stopping at the White House on the way and meeting with Pres. Herbert Hoover.

Photo 3 – 1930



Shown here in 1930 are some of the members of Sen. Dudley J. LeBlanc's First Official Pilgrimage of Louisiana Acadians to Grand-Pré, Nova Scotia, including the five costumed girls he termed Evangeline Girls in the first row. They are, left to right, are Rosetta Guillet from Eunice, Rita Foret from Lafourche Parish, Marie Carlos from Jeanerette, Ester Latiolais from Lafayette, Yvonne Pavy from Opelousas, and Dorothy Hall from New Iberia. Although the girls are part of Corinne's group, she is not pictured here. The location is unknown. The photograph was found in the collection of former politician and school inspector Marin Gallant from Prince Edward Island. Photo courtesy of George Arsenault, historian, from Prince Edward Island.

In the 1930s, Mrs. Anasie Landry Meyers of Erath, Louisiana, became well-known for her cottonade textiles and especially for her sought-after bedspreads (*courtepointe*) that were gifted to First Lady Lou Hoover during this visit and later to First Lady Mamie Eisenhower. Her daughter Theresa Meyers Dronet continued the tradition. She dressed in the traditional Evangeline costume and demonstrated her skills at her spinning wheel at area fairs and festivals in Louisiana and Texas. Her husband was disabled, and thus the income from the sale of her collectible textiles was the sole support for her family. In the early 1940s, the documentary *Cajuns of the Teche* (1942) was filmed in the Bayou Teche area, and it included an interview and exhibition by the mother and daughter Dronet team demonstrating their skills at loom and spinning wheel. The documentary was part of the *Quaint People* series sponsored by the U. S. National Archives and Records Administration.

Photo 4 - Madame Dronet



Theresa Meyers Dronet, known as “Madame Dronet,” is pictured working on her loom in Erath, Louisiana. Circa early 1940s.

According to an article on April 16, 1931, in the *New Orleans States Item*, “150 Acadians arrive here to fête Evangeline’s memory.” The large group of French were hosted by The Association of Louisiana Acadians, founded by then-State Rep. Dudley J. LeBlanc. The highlight of the trip was the unveiling of an Evangeline statute (shown below) in St. Martinville, Louisiana, on April 19, 1931, in front of a crowd of 15,000 people. Gov. Huey P. Long delivered an address. Two of the Evangeline Girls who went on the pilgrimage in 1930 were present: Ruth Folse and Mildred Dessens (she had married and was referred to as Mrs. Emile Charles Breau of Thibodaux, Louisiana). The bronze statue of Evangeline supposedly unveiled at this event marked the site of the “grave” of Emmaline Labiche (Emmaline was purportedly the “real” Evangeline—but she, too, was fictional and created by Judge Felix Voorhies for the book *Acadian Reminiscences* published in 1907. The site of the grave and statue is in the churchyard of the St. Martin de Tours Catholic Church in St. Martinville. Rev. Dismas LeBlanc of St. Joseph’s University, New Brunswick, Canada, was the master of ceremonies. He was introduced by Justice Arthur T. LeBlanc of the New Brunswick Supreme Court. Marle LeBlanc of Moncton, New Brunswick, and Mrs. Laura Pitre of St. Martinville drew the veil to reveal the statute.

Photo 5 – Evangeline Statue



The marker beneath the statue reads “EVANGELINE, Emmeline Labiche, *Vieux Cimetière de St. Martin, Mémoire des Acadiens exilés de 1765.*” Photo courtesy of Elaine Clement, Director of the Acadian Memorial and St. Martinville Tourism.

In 1934, with the financial assistance of \$10,000 obtained from the state by Rep. LeBlanc, the first state park was established as the Longfellow-Evangeline State Commemorative Area. In 1946, as a result of LeBlanc’s invitation, a group of Acadian girls from New Brunswick made a triumphant tour throughout South Louisiana. The trip was a collaboration between LeBlanc and Dr. Henri LeBlanc of Canada. They were hosted in Baton Rouge at the Governor’s Mansion by Gov. Jimmy Davis. These Acadian Girls, a choral group, performed in 17 locations, including New Orleans. Group members were Alice Melanson, Maria LeBlanc, Corinne Melanson, Éméïda LeBlanc, Florence Cormier, Yvette Bernier, Léotine Poirier, Madeleine Boucher, Bernice LeBlanc, Jeannine LeBlanc, Marguerite Roy, Claudette LeBlanc, Lorraine Allain, Jeannette Malenfant, and Hélène McCarthy.

Photo 6 - LeBlanc with 15 girls in Baton Rouge



In the 1960s, LeBlanc (center) is pictured on the steps of the Louisiana State Capitol in Baton Rouge.

Another Vermilion Parish native French speaker played an important role in promoting the Acadian culture. In 1954, encouraged by Abbeville Mayor Roy R. Theriot Sr., Lillia Comeaux LaBauve organized *Les Petit Chanteurs Acadien*, a singing group composed of children from Abbeville schools dressed as Acadian girls and boys. Through this successful project, she kept the French folk songs alive, performing all over the state and throughout the Francophone world for 25 years. In 1955, she contributed to *Les danses rondes*, a book of old Acadian folk dances compiled by Marie del Notre Theriot and Catherine B. Blanchet. In 1970, she assisted Jeanne and Robert Gilmore, professors at the University of Southwestern Louisiana, with *Chantez en Louisiane* and *Chantez encore*. For her lifetime of work, she was presented the *Croix de Chevalier dans l'Ordre des Palmes Académiques* by France.

Photo 7 - 1963



In 1963, Sen. Dudley J. LeBlanc brought another group of Evangeline Girls on his Third Official Pilgrimage of Louisiana Acadians to Grand-Pré, Nova Scotia. LeBlanc and three girls are shown here being received by a government representative. To the right of LeBlanc is Brenda Thibodeaux LaBauve, representing the Town of Erath.

Photo 8 - 1963



Pictured here are the Evangeline Girls and Sen. Dudley J. LeBlanc with Pres. John F. Kennedy (shown here in center) in 1963. Each girl wears a sash indicating the town or parish that she represented.

Photo 9 – 1963



In 1963, the Evangeline Girls are shown with LeBlanc boarding an airplane for the flight to Canada on the Third Official Pilgrimage of Louisiana Acadians to Grand-Pré, Nova Scotia.

According to Dr. Carl A. Brasseaux, in his book *In Search of Evangeline* (Blue Heron Press, 1988), when Sen. Dudley J. LeBlanc led a “large number of Acadians from southwest Louisiana” [in 1930] including the Evangeline Girls to Grand-Pré, Nova Scotia, for the 175th anniversary celebration of the Acadians’ exile, the southern pilgrims were received with extraordinary warmth. The group leaders exercised unprecedented influence in the inner councils of the Acadian Association.” After this and 40 more years of work promoting the Acadian culture, LeBlanc became the leader in Louisiana in reuniting the Acadians of the world.

Carolynn McNally, in her article cited above, noted that the northern and southern Acadian leaders had sporadic meetings from 1902 to 1955, but these did not lead to any active or tangible partnerships between the groups, to wit: “The meeting of ‘long lost cousins’ was a happy ending ‘to a long tragedy,’ or a celebrated family reunion symbolic of a peaceful future.” The support for this statement is found in the fact that today Acadians maintain their symbolic “Acadian Nation” via the celebration of their *Congrès mondial acadien*, a large festival of Acadian and Cajun culture and history.

SUMMERALL MARTIN GUIDRY (Abbeville Meridional 12 Nov 2017, Abbeville, LA)

Summerall Martin Guidry – Story behind unique name of this veteran

by R. Martin Guidry

Most of us have common given names – a name our parents liked, the name of a saint with a quality that our parents hoped we would have or perhaps the name of a grandparent. Occasionally, parents give their child an unusual name – a name that separates him from his peers. The source is often lost as the years pass by.

My Dad's name was Summerall Martin Guidry. Martin was the middle name of his father Emmanuel Martin Guidry and has been passed down to me and to my grandson. But Summerall as a given name is quite rare – possibly unique. How did Dad's parents decide on Summerall – a name that my Dad was called throughout his life?

Summerall Martin Guidry, born in Kaplan on 22 August 1922, was the son of Emmanuel Martin Guidry and Lillian Rose Clostio. Emmanuel Martin Guidry, born in Kaplan on 21 April 1889, the son of Cyrille Trasimond Guidry fils and Euranie Mayard. After the death of Emmanuel on 11 April 1932 Lillian moved to Abbeville with her young son Summerall and daughter Mary Ruth where her children grew to adulthood.

As World War I heated up in Europe and young men in the United States lined up to serve their county, my grandfather Emmanuel Martin Guidry volunteered to enlist in the U. S. Army and joined the recently-formed 1st Infantry Division – the Big Red One. Shortly, he shipped overseas and fought in trenches against the Germans in France during 1917 and 1918 in the battles at Cantigny, Soissons, St. Mihiel and Meuse-Argonne. Injured twice and gassed by the Germans, he recovered in French and American hospitals and returned to his unit each time. On 30 April 1919 Emmanuel was promoted from the enlisted ranks and commissioned a Second Lieutenant. The 1st Division returned to the United States in September 1919. During WWI both the French and

the American governments cited Emmanuel for bravery.

The Commander of the First Division during World War I was a veteran of the Spanish-American War, the Philippine Insurrection and the China Relief Expedition. Born in 1867 in Florida, Charles Pelot Summerall graduated from Porter Military Academy in South Carolina in 1885 and then attended West Point Military Academy from which he graduated in 1892. He then began a lifelong career in the U. S. Army and was promoted to Brigadier General in 1917 and Major General in 1918.

After serving under General Summerall throughout the war, my grandfather was selected by General Summerall at the end of WWI to be his Aide. Lt. Emmanuel Guidry greatly admired the leadership of his commander. He maintained a friendship with General Summerall after the War. When my Dad was born in 1922, Emmanuel named his son Summerall after his former Commander.

Many people would have resented such an odd first name as Summerall, but my Dad used this name throughout his life. After all, no one ever forgot his name or confused him with another person. To this day, folks in Vermilion Parish immediately recognize my Dad when I mention his name.

My grandfather died as a young man in 1932 – partially because of being gassed by the Germans in World War I. His friend General Summerall did not forget his namesake, my Dad.

In April 1942 with the U.S. having just entered World War II, my father was a senior at the Southwestern Louisiana Institute (today the University of Louisiana at Lafayette) in Lafayette, Louisiana. Again young men, driven by patriotism, volunteered for military service. My Dad quit college two months from graduation, enlisted in the U.S. Army and requested service in the 1st Infantry Division. There were no positions available in the Big Red One and he was assigned to the 27th In-



Summerall Martin Guidry

fantry Division. He fought with honor against the Japanese in the Pacific battles at Eniwetok, Saipan and Okinawa ending his war service with the Occupation of Japan. General Summerall never forgot the young soldier named after him. Periodically during the war he would send Dad a small gift and always endorsed it "To my namesake with all good wishes C P Summerall, Major General, Chief of Staff". I often wonder if any other young soldiers received such a "package" from the States. It must have been quite a morale lifter for Dad as he sat in a foxhole or ate his rations during a lull in the fighting.

General Summerall served as Chief of Staff of the U.S. Army from 1926 through 1930 when he retired from the U. S. Army after 38 years of distinguished military service. During World War II, when he remembered fondly a young man fighting in the middle of the Pacific Ocean, he was President of the Citadel in Charleston, South Carolina – a position he held for 22 years. Today's the Citadel's award-winning demonstration team Summerall's Rifles honors General Summerall.

And now you know why my Dad was so proud of his name Summerall and treasured it throughout his life.

Author's Note: Born in Abbeville on 17 July 1948 and graduating from the University of Southwestern Louisiana in Lafayette in 1970 with a U. S. Air Force commission through AFROTC, the author served 26 years in the USAF (active and reserve) – retiring in 1996 as a Lt. Colonel.

GUÉDRY AND HÉBERT REUNION

THE REUNION IS COMING!!!

GUÉDRY AND HÉBERT REUNION SATURDAY, 8 OCTOBER 2022 RAYNE CIVIC CENTER BALLROOM RAYNE, LOUISIANA (ALL FREE!!)

After two years of delays, the Guédry and Hébert Reunion will be here shortly. Plans are being finalized and preparations made. It will be a great time for all of us to get out again, renew acquaintances with our cousins and friends and meet new cousins. Begin making your plans to attend.

We have a great Cajun band – La-To Pea Ramblers – kicking off our morning to awaken everyone with some toe-tapping music. These guys have been around the block a couple of times and have played in some of the best-known Cajun bands in Louisiana. They have brought Cajun music and fun throughout the U.S. and world. One has even played at the White House. All play multiple instruments. So get ready for a fun time. We will have Brandon Degeyter on diatonic accordion (better known as the Abbeville Air Compressor), Jamie Bearb will heat up the fiddle, David Guidry will have the bass guitar and Jimmy Breaux will keep the beat moving on the drums. All will handle vocals. Three of the four have direct Guidry ancestry and, of course, Hébert ancestry runs through their veins too.

Art Guidry from New York, NY will discuss the long and circuitous path in documenting his family's genealogical history in St. Landry Parish, LA. Art descends from Onesime Alexis Guidry of the Guidry family that owned Île Carencro Plantation (built 1790s) on Bayou Carencro south of Carencro and Adele Derbigny, a free woman of color. It is a fascinating story with brick walls being broken and twists and turns at every corner. The Île Carencro plantation home still exists today and has never left ownership of the Guidry family. Onesime Alexis Guidry was Justice of the Peace for St. Landry Parish and later Clerk of the District Court in Opelousas, LA. Be prepared for a fascinating story.

At noon we'll have a great Cajun dinner of jambalaya, fixings, drinks and special desserts. Chef Barry Guidry originally from St. John the Baptist Parish and now calling the Baton Rouge area home will prepare the meal. Folks are welcome to walk through the kitchen to the back patio to talk with Barry about the jambalaya. Just be prepared – you may have to add some ingredients, stir a bit or do a bit of tasting. He may be cooking up some cracklins too and heating up a little boudin.

After dinner Greg Wood from Olney, MD will briefly discuss his long-awaited book on the French in Maryland and especially the Baltimore area – *Becoming the Frenchified State of Maryland*. This 2-volume, almost 1600-page book is the definitive history of the French in Maryland and has lots of information on the Acadians that remained in Maryland after 1770 and did not come to Louisiana. His earlier work *A Guide to the Acadians in Maryland* is a companion to this book and traces the Acadian history in Maryland from 1755 to 1770. Greg will be at the Reunion all day and will have both books available for anyone that would like a copy.

Both the Guidry and the Hebert families plan to present awards to outstanding family members. The Guédry et Petitpas family annually inducts six new members into its Circle of Distinction and will do so at the Reunion. The names remain a secret until the induction ceremony occurs.

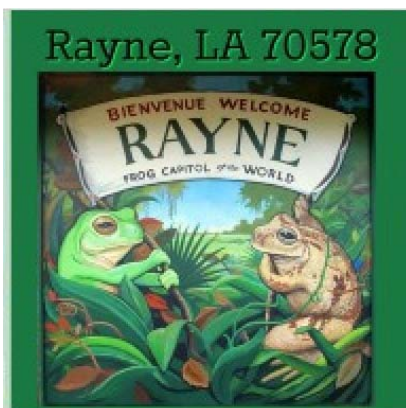
We will end the day with an informal social hour where folks can relax, have a soft drink or beer, chips, maybe some cracklins and boudin and just enjoy chatting with those met at the Reunion. This always seems to be a highlight of our Reunions. We may even have a few door prizes to announce during this time.

And spread throughout the Reunion will be several half-hour periods for folks to meet each other, view some of the family exhibits, visit the sales tables, talk with the authors, visit the Chef, etc.

And the best part is **IT IS ALL FREE!!!**

Everyone is welcome to attend!!! Guidry's, Hebert's and anyone who likes our families or just wants to see what's happening.

Start making your plans to attend. We expect folks from throughout the U. S. and hope that our Canadian cousins will be able to join us for the Reunion. **Let's fill up the Ballroom!**



GUÉDRY & HÉBERT REUNION
RAYNE CIVIC CENTER (RAYNE, LOUISIANA)
OCTOBER 8, 2022 (9 am – 4 pm)

The Guédry and Hébert families are having a joint Reunion as part of the Grand Réveil Acadien 2022 celebrations in south Louisiana. We will be celebrating at the Rayne Civic Center in Rayne, LA on Saturday, 8 October 2022 from 9 am until 4 pm. Take 87 off I-10 then south on Hiway 35. Take right at Oak Street, then right on Gossen Memorial Drive (Frog Festival Drive) to Ballroom.

It is FREE – including food, entertainment and meeting your Acadian cousins!!!

Everyone is welcome!!! – Guidry cousins, Hebert cousins, anyone that likes the Guidry and Hebert families.

Pre-registration not required, but a brief note to guidryRmartin@gmail.com with the number of folks that may attend will help in planning food and seating.

We will have lots of time for mingling and meeting friends and new cousins. There will be some displays to view as well as items for sale including books and souvenirs.

Here's a *tentative* schedule of activities planned:

- 8:30 am - Registration/ Meet & Greet
- 9:00 am - Opening of Reunion with Prayer, Acadian National Anthem and Comments
- 9:30 am - Cajun Music with La-To Pea Ramblers (David Guidry, Jimmy Breaux, Jamie Bearb and Brandon Degeyter)
- 10:30 am - Break (mingling, displays, sales, book signing, etc.)
- 11:00 am - Presentation by Art Guidry of New York, NY - *Seeking My Roots: A Louisiana Creole Genealogical Study from St. Landry Parish*
- 12:00 pm - Dinner (Prepared by Chef Barry Guidry – Jambalaya with fixings, Dessert, Drinks)
- 1:30 pm - Presentation by Greg Wood of Olney, MD on his new book *Becoming the Frenchified State of Maryland* (a 2 volume, 1550-page work). This and Greg's earlier book *A Guide to the Acadians in Maryland* are the cornerstone references on Maryland Acadians. Approx. 25% of the Acadians coming to Louisiana between 1766-1769 came through Maryland.
- 2:30 pm - Break (mingling, displays, sales, book signing, etc.)
- 3:00 pm - Awards to distinguished family members
- 4:00 pm - Closing & Mingling with soft drinks, beer, chips and maybe boudin and cracklins

GRAND RÉVEIL ACADIEN 2022

Here's a brief schedule for the Grand Réveil Acadien 2022

- Oct 1 - Abbeville Town Square (Opening ceremonies, Trahan Reunion, Vincent Reunion)**
- Oct 2 - West Baton Rouge Museum (Sugar Fest)**
- Oct 3 - St. Martin Parish (Acadian Memorial)**
- Oct 4 - Iberia Parish a.m. / Arnaudville p.m.**
- Oct 5 - Lafourche Parish**
- Oct 6 - Downtown Lafayette**
- Oct 7 - Broussard (Unveiling Acadian Monument, Broussard Reunion)**
- Oct 8 - Acadia Parish (Guedry & Hebert Reunion in Rayne), Breaux Reunion in Breaux Bridge); Church Point activities**
- Oct 9 - Lafayette - St. John Cathedral to Warehouse 535 - Tintamarre**

More specifics and other reunions will be published later.

Festivals Acadiens et Créoles - October 14-16, 2022
(Girard Park in Lafayette, LA) – Music, food, crafts, art, talks



OCT. 1-9, 2022

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GUÉDRY ET PETITPAS REUNION

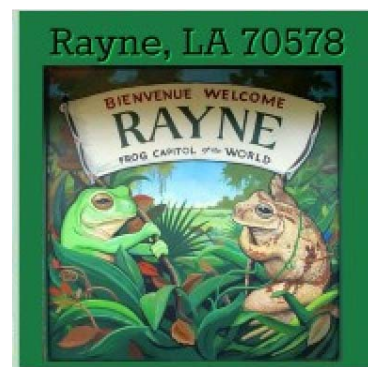
GUÉDRY ET PETITPAS REUNION
SATURDAY, 8 OCTOBER 2022 (9 am – 4 pm)
RAYNE CIVIC CENTER (RAYNE, LA)
 &
GRAND RÉVEIL ACADIEN 2022

“As always, we invite all Guédry’s, Petitpas’s and Hébert’s to attend this Reunion along with friends, relatives and those with an interest in our families.”

GUÉDRY ET PETITPAS REUNION WITH THE HÉBERT FAMILY

On Saturday, 8 October 2022 we will have a joint Guédry & Petitpas Reunion with the Breaux and Hébert families in the Ballroom of the Rayne Civic Center in Rayne, Louisiana.

The Rayne Civic Center is at 210 Frog Festival Drive. This is just south of Interstate 10 (I-10) at I-10 Exit 87 - approximately 13 miles west of Lafayette, LA. After exiting I-10 at Exit 87, head south (going under the I-10 bridge if coming from Lafayette) on LA Highway 35 for approximately 0.2 miles. Turn right (west) onto Oak Street. At the second intersection on Oak Street, turn right (north) onto Gossen Memorial Drive. At the first intersection on Gossen Memorial Drive, turn left onto Frog Festival Drive and drive to the Civic Center.



Rayne is known as the Frog Capital of the World. Watch for all the frogs painted throughout the town and also the statues of frogs everywhere. You may even want to taste a fried frog leg or two while visiting the town.



As we have done locally during the past several years, the Hébert and Guédry/Petitpas families are hosting a combined reunion. So you will get to meet many of your cousins from the Hébert family as well as the Guédry and Petitpas. All Acadians are related and I am sure you will find that to be true at the Reunion. Also, by combining our reunions, we reduce your choices as to which reunion you will attend on a given day. In Louisiana (and I am sure it is true elsewhere) almost every Guédry has Hébert and other Acadian direct ancestors as well as cousins.

We will have a very lightly structured Reunion with most of the day devoted to meeting cousins and visiting with them. We will have a very interesting presentation, some Cajun music, Circle of Distinction inductions and displays. Folks are encouraged to bring family photos, genealogies and other items of family interest to share. Lunch will be served. We will have an outstanding chef to prepare a big jambalaya and a pot of black-eyed peas. We will also have salad, desserts, breads and drinks.

GUÉDRY ET PETITPAS REUNION

Let's fill the Ballroom – Invite your family, cousins and friends interested in Acadian heritage to join you. They will soon find that they have relatives and cousins there also.

We are still in the planning stages and have some details to determine yet. One of these is whether to have Cajun music during part of the Reunion as we have done at our past reunions.

Rayne, LA is in Acadia Parish and is a small community of about 8500 folks. It is a stronghold of Acadians and of Guédry's. (Sorry, Petitpas', but y'all are not well-represented in Louisiana; seems like the Petitpas family stayed up north. But come to Louisiana and meet all of your Cajun cousins.) There is lodging in Rayne and several nice restaurants.

Lafayette, LA, just 13 miles east of Rayne, has a population of about 130,000. There are numerous motels, hotels, RV parks and restaurants in Lafayette. And, despite rumors that Louisiana is a foreign country adjacent to the United States, you do not need a passport to visit Louisiana – unless you are Canadian (then we are a foreign country).

The major airport in the area is in New Orleans that is about 125 miles from Lafayette, LA via I-10. Baton Rouge has a medium-sized airport and is about 65 miles from Lafayette via I-10. Lake Charles and Lafayette have small, regional airports. Lake Charles is about 80 miles from Lafayette via I-10.

There are many Acadian/Cajun sites to see and visit in the Lafayette area. Here are a few:

Lafayette

Acadian Village (a reconstructed Acadian village using old, historic Acadian homes rescued from throughout south Louisiana). Each home is a themed-museum with old Acadian handicrafts and other items (small fee)

Vermilionville (another reconstructed Acadian village similar to Acadian village with artisans demonstrating Acadian crafts and music. (small fee)

Acadian Cultural Center at Jean Lafitte National Historic Park – movie and museum devoted to the history of the Acadian people that settled the Attakapas area (near Lafayette). It is very close to Vermilionville. (free)

St. Jean the Evangelist Catholic Cathedral, St. John Catholic Cemetery & St. John Cathedral Oak – Built in 1916, the Cathedral is the 3rd Catholic Church at this site and well worth a short visit. Laying rest in the Cemetery behind the Cathedral are many of the areas earliest Acadian families including at least two who were original deportees from Acadia (Jean Mouton and Jean-Baptiste Broussard). Also, here is Jefferson Caffery (recognized as one of America's greatest foreign ambassadors), Oran 'Doc' Guidry (one of the premier Cajun fiddlers) and General Alfred Mouton of Civil War fame (just to name a few notables). The St. John Cathedral Oak is Second Vice-President and a founding member of the Live Oak Society. Truly massive in size, it welcomed the first Acadians when they set foot on the soil in this area. At almost 500 years old, its circumference is over 28 feet. (free)

St. Martinville

Acadian Memorial & Museum – Memorial to all the Acadians that settled in Louisiana between 1764 and 1788. See the Wall of Names, the renowned Dafford mural of the Arrival of the Acadians to the Attakapas, the beautiful Bayou Teche and Acadian Museum with artifacts and other interesting items. (very small fee)

GUÉDRY ET PETITPAS REUNION

Evangeline Oak – the mythical live oak where Evangeline met her long-lost fiancé in Louisiana. (free)

Old Castillo Hotel on the banks of Bayou Teche – Built around 1827, today it is a bed-and-breakfast. Over the years it has seen several uses from an early Inn along the bayou, a Catholic school, a Convent and a bed-and-breakfast.

Longfellow-Evangeline State Park – Situated along Bayou Teche, this is the oldest state park in Louisiana. Reconstructed examples of early Acadian houses, a small, but excellent museum and the Maison Olivier (a typical bayou plantation home with outbuildings). (very small fee)

St. Martin Parish Courthouse – Built in 1859, this building houses the original records of the early Acadians to settle in the Attakapas Country and it has the original brand records documenting the early cattle industry in Louisiana.

St. Martin de Tours Catholic Church (Mother Church of the Acadians) – Located on the historic town square with beautiful wood presbytere and old boys school on same grounds. Third church on this site. Walk inside and see the unique interior. At rear of church visit the memorial to the St. Martin Parish men that fought in the American Revolution, the statue of Evangeline and the small replica graveyard using actual tombstones from the original St. Martin Cemetery. (Note: The small broken tombstone of Pierre Broussard is significant. He was an original Acadian deportee who died in St. Martin Parish and is buried on the town square.)

Scott

Billy's Boudin & Cracklins (just off I-10 at Scott, LA) – A must for real Cajun treats. Get the original boudin and some cracklins. There may be a long line, but it moves quickly since everything is prepared and there are five very active cashiers. Remember – lines mean the food is good!

Beau Cajun Gallery – Visit Floyd Sonnier's art gallery. Floyd Sonnier was a internationally-recognized Cajun artist using the pen and ink technique. His work depicts the life of the early Acadians in Louisiana. Floyd's widow Verna operates the gallery and, yes, you can purchase his works and take home a wonderful reminder of the Acadians of south Louisiana. (free)

Breaux Bridge

St. Bernard Catholic Church – Beautiful old church next to historic cemetery. Parish was originally part of St. Martin de Tours Catholic Church Parish.

Breaux Bridge is the Crawfish Capital of the World and has a major festival every two years in May.

Breaux Bridge was founded and named for Pierre Firmin Breaux. See historic marker in town. His granddaughter-in-law Scholastique Picou Breaux, widow of Agricole Breaux, laid out the town in 1829. See the statue and plaque dedicated to her in the Veterans Park.

Veterans Park – Beautiful square dedicated to all veterans from the Breuax Bridge area who served their country. See the statues and bricks honoring them.

Breaux Bridge has several excellent restaurants including Pont Breaux's Cajun Restaurant (formerly Mulatte's), Buck and Johnny's (go on Saturday morning for a Cajun breakfast and live Zydeco music), Café Sydnie Mae (great food) and Tante Marie.

GUÉDRY ET PETITPAS REUNION

Eunice

Cajun Music Hall of Fame & Museum – a small museum dedicated to honoring the best of Cajun musicians (Free)

Liberty Theater – Every Saturday evening there is a live performance of Cajun music by an outstanding band – in the Grand Ole Opry style. (small fee)

Prairie Acadian Cultural Center (Jean Lafitte National Historic Park) – Excellent displays and film on the prairie Acadians who settled west of the Atchafalaya Swamp.

Opelousas

Le Vieux Village – Park-like area housing the Jim Bowie Museum, the Orphan Train Museum, historic Venus Home, Zydeco Music Festival Archives

St. Landry Catholic Church & Cemetery – Magnificent old church and historic cemetery

St. Landry Parish Courthouse – Contains records from the earliest days of the Acadian arrival in St. Landry Parish in the 1760s

We will provide sites to visit on the east side of the Atchafalaya Basin in the Summer 2020 “Generations”.

GRAND RÉVEIL ACADIEN 2022

With the Congrès Mondial Acadien 2019 and the Guédry et Petitpas Reunion in Summerside, PEI behind us, we are now moving swiftly ahead for our next major Acadian event – the Grand Réveil Acadien 2022 (Great Acadian Awakening) in south Louisiana.

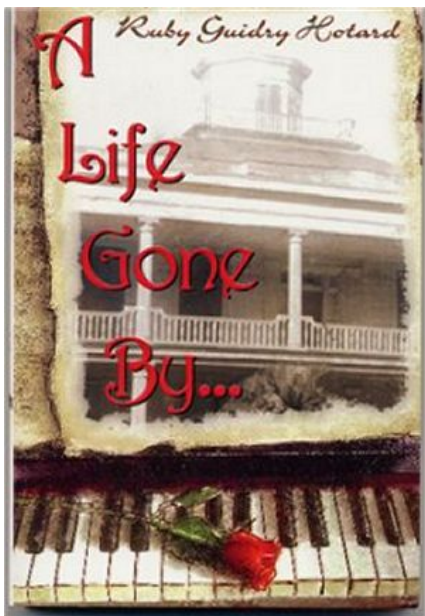
The Grand Réveil Acadien (GRA) occurs every five years between the Congrès Mondial Acadien (CMA) events. Unlike the CMA which occurs in mid-August usually in the north, the GRA occurs in early October in south Louisiana when temperatures are mild. We will have GRA 2022 from 14-16 October 2022 with activities centered in Lafayette, Louisiana; however, there will be events throughout south Louisiana. And, yes, family reunions will headline the GRA 2022. Although plans are still being formulated and finalized, you can see the activities planned thus far at this website: <https://www.louisianeacadie.com>

Plans are not finalized for the Grand Réveil Acadien 2022; however, it will be similar to previous GRA events with opening day ceremonies, family reunions and various events in towns within the Acadiana region of Louisiana. The center point of the GRA 2022 will be in the Lafayette, LA area. Festivals Acadiens et Créoles will be at Girard Park in Lafayette, LA on 7-9 October 2022. As plans for these events develop, we will let you know in “Generations”, on our Facebook page and by email.

So begin making your plans to attend the GRA 2022 and our Guédry et Petitpas Reunion now. Lodging should not be a problem as Lafayette is a large metropolitan area with numerous hotels, motels and RV parks. The surrounding towns also have lodging available. ***See everyone in October in south Louisiana!!!!***

“NOTE: The Breaux family has decided to have a separate reunion in their namesake community Breaux Bridge, LA on 8 October 2022”

BOOK NOOK



A Life Gone By *By Ruby Guidry Hotard*

A fictional account of Ruby's great-grandmother's life centered around stories told to Ruby by her own mother and includes actual photographs of Ruby's mother and the south Louisiana plantation home where the story is set, a home Ruby spent many hours in as a child and one which no longer exists today. Ruby Guidry Hotard grew up along the bayous of South Louisiana in Terrebonne Parish, which serves as the setting for the novel. Take a journey with this innocent young Cajun girl living in the 1800's as she learns the answers to life's good parts. A timeless romance.

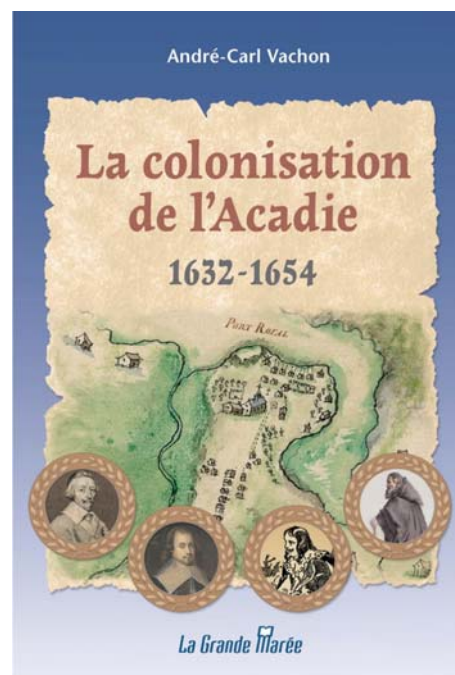
La colonisation de l'Acadie 1632 – 1654

by André-Carl Vachon

Historical and demographic study on the colonization of Acadia spanning the period from 1632 to 1654.

Based on letters, memoirs, declarations, accounts and notarial deeds from this period, the author presents a new perspective on the colonization of early Acadia.

Mr. Vachon has provided the Acadian community with another outstanding work. There is some interesting information on the Petitpas family in this study.



BON APPETIT

BANANA COBBLER
*from Charlene Guidry Lacombe*Ingredients:

1 stick butter or margarine
1 cup sugar
1 cup flour
1 cup milk
1 tablespoon baking powder
3 to 4 medium bananas, sliced



Melt butter or margarine in microwave in 8-inch square baking dish. Mix all ingredients except bananas, and pour over melted butter or margarine. Slice bananas and drop into batter. Bake 45 minutes at 350° F until top is browned. You can sprinkle a little cinnamon sugar over the top to give it extra sweetness. Note: to make this cobbler with any other type of fruit, substitute two cups of fresh or canned fruit with juice.

**POETS' CHICKEN SALAD***from Beverly Guidry - Abbeville, LA*Ingredients

1 boiled, chopped hen or fryer
4 stalks finely chopped celery
1 finely diced apple
1 cup finely chopped pecans
1/4 cup finely diced onions
3 boiled eggs, finely chopped
8 slices of sweet pickle, diced
Salt & pepper to taste
Mayonnaise - enough to achieve desired consistency
1/4 cup pickle juice
Avocado halves, unpeeled
Lettuce, several leaves
Celery stalks, cut in sections
Carrot sticks

Preparation:

Mix all ingredients. Pile onto unpeeled ripe avocado halves. Arrange on a bed of lettuce. Add sectioned celery and carrot sticks.

It's time to bring in some new flavor to our Bon Appetit page. If you have a favorite family recipe that you'd like to share, we would love to feature it in one of our future issues. Submit your recipe to Marty Guidry at guidrymartin@gmail.com

IN THE NEWS-HISTORICAL NEWS TIDBITS

A Variety of Delicious Seafoods at Don's



Don's Seafood and Steak House was host to "Tammy" and Willie G. Landry, co-owner presents the twentieth thousand recipe book containing the many preparation of foods made famous by Don's Seafood and Steak House. On the right is Milton F. Guidry of the Nona Theatre where "Tammy and the Bachelor" starts its engagement today.

The Daily Advertiser, 07 Jun 1957, Lafayette, LA

SUMMERALL GUIDRY IS PLEDGED TO S. L. I. FRAT

As a result of a fraternity pledge day held recently at Southwestern, Summerall Guidry of Abbeville was pledged to a fraternity on the Southwestern Louisiana Institute campus.

Mr. Guidry, son of Mrs. J. C. Harrington of Abbeville accepted a bid from the Phi Theta Rho fraternity. He is a junior in the College of Liberal Arts.

*Abbeville Meridional 07 Mar 1942
Abbeville, LA*

Last evening the Topeka cornet band serenaded Paul Labine, at his residence on Tenth avenue. Mr. Labine is a member of the band and plays the E flat cornet. He is about to remove to Florence, to superintend the eating house at that station. He has for some time been the head cook at the Tefft House, is a pleasant gentleman and a great favorite of the band. The boys had a good time. By the way, the Topeka Band is now one of the best musical organizations in the state, and the COMMONWEALTH does not want to hear of our people ever sending abroad again for band music. Our own band should always be employed and encouraged. They ought to be favored with a benefit at the opera house.

*The Weekly Commonwealth
05 Apr 1877, Topeka, KS*

Miss LaBine Wed to Flight Officer

BARBARA PAXTON LaBINE, daughter of Dr. and Mrs. Alfred C. LaBine, of Rosedale Park, and Flight Officer Harry F. Wooster, who is the son of Mr. and Mrs. Ernest N. Wooster, of Rosedale Gardens, were married at an afternoon ceremony Saturday, July 7, in Bushnell Congregational Church.

Shirley Ann LaBine was her sister's maid of honor, and Marguerite Eckout was bridesmaid. Assisting the bridegroom were his brother, William E. Wooster, as best man, and Flight Officer Spencer Peck and Hal Neal, ushers. After a honeymoon trip to northern Michigan, the couple will live at Lincoln, Neb., where the bridegroom is stationed.

Detroit News, 15 Jul 1945, Detroit, MI

IN THE NEWS-HISTORICAL NEWS TIDBITS

VOTE FOR
SOSTHENE GUIDRY
For Police Juror—Second Ward



Sosthene Guidry was born and raised in Acadia Parish and has been a lifelong farmer in this area. A resident of the 2nd Ward for 48 years, he is well known for his outstanding service to this community. Mr. Guidry has served for 35 years on the Drainage Board and is chairman of the Police Jury Road and Bridge committee and is a member of the Airport committee with the rating of expert in the field of road and bridge work. He has served two terms on the Police Jury for the 2nd Ward making him a well qualified candidate for his 3rd term as Juror. Sosthene Guidry has made a success of every undertaking set before him and your vote for him will be putting an experienced, well qualified juror before the public. He is married and father of 6 children, 4 boys and 2 girls.

SOSTHENE GUIDRY
Your Vote and Support Appreciated
By Your Friend
SOSTHENE GUIDRY
Candidate for Police Juror, Ward 2

The Crowley Post-Signal, 25 Oct 1955, Crowley, LA

**DR. GUIDRY TO TAKE
FLING AT GOVERNOR**

Lafayette, La., Jan. 12.—Dr. H. D. Guidry, recently appointed and commissioned by Lieutenant Governor Fernand Mouton as member of the State Pension Board, announced this evening that "in a day or two he would make a public statement dealing with Governor Pleasant and his smallness."

Lieutenant Governor Mouton could not be found for an interview on the subject of controversy between himself and the governor as to the appointment of Dr. Guidry.

Times-Picayune, 13 Jan 1918, New Orleans, LA

EUDORE GUIDRY IS KILLED WHEN HIT BY TRUCK

(Special To The Advertiser)
ABBEVILLE, Jan. 6 — Eudore Guidry, 44, resident of the Cow Island section of Vermilion parish, was killed Friday night a short distance from this city on the New Iberia highway, when he was struck by a truck reported to have been driven by Dalton Frederick of New Iberia.

The accident, according to Mr. Frederick, occurred when he became blinded by an approaching car. He stated that when he was able to see Mr. Guidry he swerved his truck and believes it was the trailer on the truck that struck the man.

Robert Young, parish coroner was holding an inquest.

Mr. Guidry is survived by his widow, nee Genevieve Broussard and four children, Mrs. Curney Nunez, Miss Ruby Guidry and Rilla Mae and Raymond Guidry.

Funeral services will be held at 4:00 p.m. today at the Cow Island Catholic church with interment in the Cow Island Catholic cemetery.

Above: The Daily Advertiser, 06 Jan 1940, Lafayette, LA
Below: Patriot Leader 20 Sep 1995, Quincy, MA



Lauren McFalls/The Patriot Ledger

From left, George Horton of Braintree, Bill Petitpas and Ron Chancey, both of Randolph, practice in Petitpas' home studio. A debut album of their music, most of it written by Petitpas and produced at his studio, is scheduled to be released at record stores in the Boston area at the end of this month.

Les Guédry et Petitpas d'Asteur

What's in a name?

Guédry is the family to which you belong if your name is spelled Guédry, Guedry, Guidry, Gaidry, Guildry, Geddry, Jeddry, Labine, LaBine, LaBean or any of several dozen variations. The original name of our family is believed to have been Guédry. We are all descendants of Claude Guédry & Marguerite Petitpas.

Here are some common and uncommon variant spellings of the name.

Guédry	Guiddry	Geddrie	Jeddrie	Labeen
Guedry	Guiddery	Geddry	Jeddry	Labene
Guedrie	Guiedri	Gedree	Jederie	Labine
Guedris	Guiedry	Gedrie	Jedrey	LaBine
Guidry	Guildry	Gedry	Jedrie	LaBean
Gudiry	Guildrie	Gettry	Jedry	LaBeau
Guidery	Guitry	Gidrie		Labeau
Guidrey	Gaidry	Gidry	Lledre	
Guidrie	Gaidrie	Grivois	Yedri	

Our **Petitpas** cousins likewise have several variations of their name including Petitpas, Pettipas, Petipas, Petitpa, Petit Pas and Pitts.

DUES REMINDER

Attached at the back of this issue is a membership application for renewing your membership in **Les Guédry et Petitpas d'Asteur**. Our dues are very reasonable at \$6.00 for individuals and \$10.00 for a family in 2022.

Please take a moment, complete the Membership Application, enclose a check and send it to the address on the application. It will help all of us do so much for the family. And, if you would like to join at one of the Benefactor Levels, it would allow us do even more.



Les Guédry et Petitpas d'Asteur is now on Facebook. Join us there and connect with other family members from all over the U.S., Canada and beyond. Feel free to post queries, photos, links, events or other items of interest to the family. Just search for 'Les Guédry d'Asteur' on Facebook to find our page.

Les Guédry et Petitpas d'Asteur

To share your ideas for the
Newsletter contact:

Marty Guidry
6139 North Shore Drive
Baton Rouge, LA 70817
225-571-9726
guidrymartin@gmail.com

The Guédry-Petitpas Family Newsletter '**GENERATIONS**' serves as a focal point for family members to share and learn about us.

"**GENERATIONS**" newsletter is now in its 20th year. We hope to provide our readers with an interesting, informative and entertaining newsletter. Your input is always welcome and we look forward to another year of sharing family history and news with you.

Allie Guidry
txguidry2000@yahoo.com

Marty Guidry
guidrymartin@gmail.com



Les Guédry et Petitpas d'Asteur Officers and Committees

OFFICERS:

President - Martin Guidry (LA)
Vice-President - Elaine Clement (LA)
Secretary - Billy Harrell Guidry (LA)
Treasurer - Daniel "Chuck" Guidry (LA)

Sales - Cindy Guidry Herdt (WA) - Chairperson
Wayne Simoneaux (LA)
Billy Harrell Guidry (LA)
Jeff & Rachel Killingsworth (VA)

COMMITTEES:

Website - Rachel Killingsworth (VA)
Martin Guidry (LA)

Publicity - Elaine Clement (LA) - Chairperson
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Genealogy - Daryl LaBine (FL/ON) - Chairperson
Mark Labine (MN)
Daniel "Chuck" Guidry (LA)
Martin Guidry (LA)

Newsletter - Allie Guidry (VA) - Editor
Martin Guidry (LA)

CAFA Board Member - Jeanette Guidry Leger (LA)

Finance - Cheryl Guidry Tyiska (MD) - Chairperson
Paul Labine (IL)
Marshall Woolner (OR)
Gloria Parrent (TX)
Chuck Guidry (LA)

Membership - Charlene Guidry Lacombe (LA) -
Chairperson

Les Guédry et Petitpas d'Asteur
Membership Application
(Formulaire d'adhésion)

Name (Nom) _____
Last (Nom de famille) First (Prénom) Middle (Deuxième prénom)

Spouse (Épouse) _____
Maiden (Nom de jeune fille) First (Prénom) Middle (Deuxième prénom)

Children (Enfants) _____

Address (Adresse) _____
Street (Rue) _____
City (Ville) State (État/Province) Zip Code (Code postal) (Pays)

Telephone (Téléphone) _____

Fax (Numéro de télécopieur) _____

E-mail Address (Courriel) _____

Hobbies or Special Talent _____
(Passe-temps ou talent particulier)

Type of Membership (Type de cotisation):

_____ Individual (Individuelle) \$ 6.00 U.S. Dollars (Dollars américains)

_____ Family (Familiale) \$10.00 U.S. Dollars (Dollars américains)

Benefactor Levels (Niveaux de bienfaiteur):

_____ dit Jovial Level \$50.00 U.S. Dollars (Dollars américains)

_____ dit Labine Level \$100.00 U. S. Dollars (Dollars américains)

_____ dit Grivois Level \$500.00 U. S. Dollars (Dollars américains)

Please return form and payment to:
(Retournez le formulaire et le paiement à:)

Make check to: *Les Guédry et Petitpas d'Asteur, Inc.*
(Libellez le chèque à: *Les Guédry et Petitpas d'Asteur, Inc.*)

Les Guédry et Petitpas d'Asteur, Inc.
Charlene Guidry Lacombe
Membership Chair
226 Bulldog Drive
Iota, LA 70543