

2020

VOLUME 18
ISSUE 1

Les Guédry et Petitpas d'Astcur

GENERATIONS

IN THE ISSUE

Welcome to the Spring 2020 issue of "Generations" – our first issue in this new decade. This marks the beginning of our 18th year of publishing "Generations" – the story of the Guédry and Petitpas families – since its beginning in 2003. We all thank Allie Guidry for her dedicated service to Les Guédry et Petitpas d'Astcur including being the editor of "Generations" from that very first issue through today's. "Generations" has covered the gamut of information on our families from historical articles, human interest stories, tidbits from newspapers, book reviews, family recipes, family reunions and so much more.

If you would like to have the whole run of "Generations" from 2003 – 2018 including even the earlier newsletters in the late 1990s by Chuck Guidry, you can order them on Amazon.com. Mark Labine and Marty Guidry teamed up to publish them in a 5-volume set with a completed index in each volume. Each volume has 300-350 pages of information on our family. Just go to Amazon.com and in the search box put 'Generations Guidry' and you should see the volumes. All proceeds go to our association Les Guédry et Petitpas d'Astcur.

This issue of "Generations" brings you a very interesting article by Dr. Carl A. Brasseaux on the family lives of the Acadians before the deportations and after resettlement in Louisiana. It was a speech he gave in 1999 during the 2nd Congrès Mondial Acadien in Lake Charles, LA for a Symposium on genetic diseases that are more prevalent in Acadians than the general population. Little mention of the diseases are in the paper as he set the stage for later presentations. I think you will find his paper quite interesting. Dr. Brasseaux is the retired Director of the Center for Louisiana Studies (formerly the Center for Acadian Studies) at the University of Louisiana at Lafayette and is a prolific author of articles and books on Acadian history – many of which have garnered national awards.

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Also, be sure to review the information on the upcoming Grand Revêil Acadien (GRA) 2020 and our Guédry et Petitpas Reunion. We are beginning to finalize plans at this time. We are trying a new concept with this reunion in that we have invited the Breaux and Hébert families to join us in the Reunion. These are two very prominent Acadian families to which most Guédry's are related – especially in Louisiana. We are hoping this will provide us the opportunity to meet more of our Acadian cousins and increase the breadth of our Acadian relationships. The Reunion will be on Monday, 5 October 2020 at the Rayne Civic Center in Rayne, LA from 9 am until 4 pm. It will be FREE and a jambalaya dinner will be served. We hope to see YOU there and bring your friends.

The GRA 2020 will be 3-11 October throughout south Louisiana. In the newsletter you can find more information about the activities scheduled.

And don't forget to read the wonderful "Historical Tidbits" and "Book Reviews". And, heat up the stove and cook up one or both of those recipes featured in this issue of "Generations".

As announced in Summerside, PEI in August, we have a new manager of our family website. Rachel Killingsworth of Haymarket, VA has replaced our long-time manager Becky Boggess. After 18 years at the helm, Becky has decided to retire and spend more time with her family. We all thank Becky for all she has done for Les Guédry et Petitpas d'Astaur. Job well done!!! Rachel has extensive experience in the IT area and has hit the ground running. We thank her for offering to manage the website and for her several years of services to our family association.

Finally, how about having an Acadian appear on Canada's new \$5 bill. There's a contest occurring now to select whose image will be on Canada's new \$5 bill and one of the entries is Joseph Broussard dit Beausoleil. You can vote for him by clicking on this link and voting for Joseph Broussard.

https://www.thechronicleherald.ca/news/local/john-demont-nova-scotians-worthy-of-being-the-face-of-the-new-5-bill-397760/?fbclid=IwAR2M2Y3p-6o-bUlhbbk7lIC2ki29Aruc4c3jBSbPZJU_hiLV5I1qx72qYNQ

GO VOTE!!! LET'S SHOW ACADIAN POWER!!!

And don't forget - with the new year upon us, it is time to replenish the kitty with your dues! See the last page of this newsletter for the form to pay your membership dues.



GUÉDRY ET PETITPAS REUNION

GUÉDRY ET PETITPAS REUNION
MONDAY, 5 OCTOBER 2020 (9 am – 4 pm)
RAYNE CIVIC CENTER (RAYNE, LA)
&
GRAND RÉVEIL ACADIEN 2020

GUÉDRY ET PETITPAS REUNION WITH BREAUX'S & HÉBERT'S

On Monday, 5 October 2020 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 Breaux, Hébert and Guédry/Petitpas families are hosting a combined reunion. So you will get to meet many of your cousins from the Breaux and Hébert families 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 both Hébert and Breaux 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 two presentations during the Reunion and will have some displays for everyone to view. Folks are encouraged to bring family photos, genealogies and other items of family interest to share. Lunch will be served. I am working with an outstanding chef to prepare a big jambalaya and a pot of black-eyed peas. We will also have salad, desserts, breads and drinks. And it is all **FREE** to the attendees.

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 2020

With the Congrès Mondial Acadien 2019 and the Guédry et Petitpas Reunion in Summerside, PEI just behind us, we are now moving swiftly ahead for our next major Acadian event – the Grand Réveil Acadien 2020 (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 2020 from 3-11 October 2020 with activities centered in Lafayette, Louisiana; however, there will be events throughout south Louisiana. And, yes, family reunions will headline the GRA 2020.

Although plans are still being formulated and finalized, you can see the activities planned thus far at this website: <https://www.louisianeacadie.com>

Major events will be the Opening Day on 3 October 2020 at the CajunDome in Lafayette, Louisiana; the Guédry et Petitpas Reunion with the Breaux's and Hébert's in Rayne, LA on 5 October 2020, the Unveiling of the Beausoleil Plaque in Loreauville, LA on 6 October 2020, the Broussard Reunion in Broussard, LA on 8 October 2020, the Cajun Toujour, Boucherie and Mardi Gras Run in Morse, LA on 10 October 2020 and the French Mass and Tintamarre in Lafayette, LA on 11 October 2020. In addition, there are many other events planned in the surrounding towns of Cajun country.

Also, the Festivals Acadiens et Créoles will be at Girard Park in Lafayette, LA on 9-11 October 2020. Although not part of the GRA 2020, this is a major Acadian and Creole music festival with five stages, a Cajun food festival and a Louisiana arts and crafts festival – all in one. There are also very interesting presentations on Acadian and Creole culture, crafts, music, books, etc.

GUÉDRY ET PETITPAS REUNION

So begin making your plans to attend the GRA 2020 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!!!!



OCT. 3-11, 2020

PRESENTED BY: *Louisiane-Acadie*

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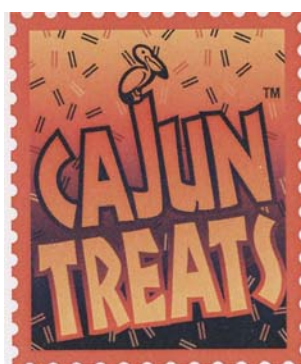
GRAND RÉVEIL ACADIEN
GREAT ACADIAN AWAKENING
2020

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Workshops and lectures on language, culture, tourism and cultural economy - Official ceremonies - Discovery of tourist trails - Acadian families and genealogy - Festivals, including the Acadian festival in Lafayette, its French mass and Tintamarre procession - Music, concerts and shows

Lake Charles • Houma • Lafayette • Jennings • Acadia • Vermillion
• New Iberia • and many more

More info at **Louisiane-Acadie.com**



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“ACADIANS WERE HERE”

Marie Rundquist, Greg Wood and Marty Guidry recently completed 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>

***“Genetics of the Acadian People”
A Symposium at McNeese State University
Lake Charles Louisiana
9 August 1999***

In August 1999 south Louisiana hosted the second Congrès Acadien Mondial. In addition to almost 100 family reunions, there were several excellent all-day symposia including one on “Genetics of the Acadian People” at McNeese State University in Lake Charles, Louisiana. This unique symposium focused primarily on genetic diseases that are more prevalent among Acadians than among the general population. Several superb Acadian historians from Canada and the U.S. spoke at the symposium as well as Dr. John Doucet – a leading authority on Acadian genetics and specific diseases among Acadians. Dr. Carl Brasseaux of the University of Louisiana at Lafayette gave a superb presentation building on the early Acadian society and its familial ties leading to strong pockets (islands) of extended Acadian families living near each other – thus providing an avenue for recessive genes to be transmitted and to lead to genetic diseases.

Below is Dr. Brasseaux’s excellent presentation.



A Public Service of the Center for Acadiana Genetics and Hereditary Health Care

Genetics and Louisiana Families

- About this Site
- Genetic Diseases
- Glossary
- Genetics and History
- Family Stories
- Genetics in Louisiana

Acadian to Cajun: History of a Society Built on the Extended Family

[Dr. Carl A. Brasseaux](#)

Center for Acadian Studies
University of Louisiana-Lafayette



Delivered at the Community Health Event
Genetics of the Acadian People
9 August 1999
at McNeese State University
in Lake Charles, LA

For nearly four centuries, the Acadian extended family and the group cohesiveness that it engendered have played a pivotal role in the community's formation, preservation, and continuous adaptation to ever-changing environmental pressures. The extended family's role as a social catalyst is seen quite clearly in the formation of a shared identity in the French colony established along the Bay of Fundy during the first decade of the seventeenth century. Between 1604 and the mid-1630s, Acadia was populated by small numbers of Huguenot adventurers. These French frontiersmen were supplanted in the mid-1630s by immigrants recruited by the colony's new, Catholic-controlled proprietary administration.



Perilloux/Montz Family Photos;
St. John the Baptist Parish; 1928

Most of these new recruits were drawn from a remarkably compact geographical region in northwestern Poitou province. At least 55 percent-and possibly 70 percent-of Acadia's seventeenth-century immigrants were natives of either the Centre-Ouest provinces of Poitou, Aunis Angoumois, and Saintonge or the province of Anjou, in an adjacent geographical region. All of these ancien régime provinces were located southeast and east-southeast of Brittany. Forty-seven percent were drawn from the La Chaussée area alone. At least twenty-two of the fifty-two families listed in the 1671 census of Acadia-42.3 percent of the total-were drawn from the estate of Charles Menou d'Aulnay, acting governor of Acadia for most of the proprietary period. Because of the highly circumscribed world of seventeenth-century French peasants, it is hardly surprising that significant numbers of the immigrants were allied by marriage before leaving the mother country. Historian Naomi Griffiths notes that "Nine or ten early families had been allied by marriage before migrating from France to Acadia."

The approximately 350 French immigrants of the 1630s constituted the nucleus of Acadia's early colonial population. Because of this core group's remarkable cohesiveness and fecundity, their demographic dominance persisted despite the trickle of French immigrants into Acadia between 1671 and 1713. In 1671, the La Chaussée-area families constituted between forty and fifty-four percent of the total Acadian population, depending upon whether or not those probably recruited in the Aulnay estate/Loudun area are included in the total. By the twentieth century, their descendants had come to constitute between eighty and ninety percent of the total Acadian population in the Canadian Maritimes, and a corresponding proportion of Louisiana's Acadian population.

Family alliances were of crucial importance to the creation of a new frontier society, for the "interrelated families assimilated all immigrants through intermarriage." Intermarriage between the recently established and immigrant populations was facilitated because both groups shared a common regional language and socio-economic background: Approximately 77 percent of Acadia's French immigrants had derived from the labourer class, the highest rung in France's peasant society.

Because French immigration slowed to a trickle after 1654, the dominance of the original families remained intact, as the descendants of the founding families of the 1630s continuously intermarried over four successive generations. As the colony expanded, satellite communities were routinely established by five-to-ten families bound together by blood ties. In the satellite communities, the original pattern of community formation repeated itself as immigrants married into more established families. As a consequence, by the 1670s, the entire community was interrelated to such an extent that Acadian society had come to constitute a single, large clan.

Close family ties were instrumental in allowing the Acadian families to unite against common challenges. For example, in order to reclaim and farm the area's coastal marshes, the richest farmlands along North America's upper Atlantic coastline, the community had to build a highly complex dike system that required communal labor to build and maintain. The strengthening of social bonds within the community permitted the Acadians to weather armed warfare between armies of indentured workers mobilized by rival colonial officials as well as internal disputes generated by disputed land boundaries. It also permitted the Acadians to weather the British occupation of the colony from 1654 to 1670 and to close ranks whenever dealing with colonial officials-both French and British. Colonial administrators discovered to their dismay that, when burdened with grain and firewood quotas to support the local garrison, the Acadians closed ranks and used techniques they had employed in France to protect their interests against avaricious noblemen, specifically utilizing procrastination, subterfuge, and other forms of passive resistance to foil or disrupt unpopular policies.

The Acadian strategy was successful because the French and British garrisons were almost completely dependent upon the colonial population for food, firewood, and other necessities. In addition, the success of this resistance was bolstered by the fact that the Acadian population easily outnumbered the 500-man garrison dispersed throughout the colony. Numbering only about 350 in 1654, the remarkably prolific Acadian population had grown to 1,450 in 1701, to 7,598 in 1737, and to 12,000-18,000 in 1755-all despite a fifty- percent infant mortality rate.

The Acadian strategy regarding colonial security was far less successful. Because the colony changed hands ten times between 1605 and 1713 and because the local Native American group, the Micmac tribe, was allied with France, the Acadians insisted upon a policy of neutrality. Following Britain's permanent acquisition of the colony in 1713, Acadian neutrality made colonial authorities increasingly uneasy, in part because of the explosive growth of the French-speaking population, in part because of increasing French military activity along Nova Scotia's borders, and in part because of destructive Micmac incursions into Nova Scotia in 1750. In addition, the British government and colonists openly coveted the Acadians' lands. The matter reached a climax in 1754, when Major Charles Lawrence became acting governor of Nova Scotia. A professional soldier who had most recently served on Nova Scotia's western border strengthening the colony's defenses against the growing French military threat, Lawrence was preoccupied with the vulnerability of the colony he now commanded. And, in Lawrence's mind, the internal threat posed by the Acadians had to be crushed by means of what we would now call ethnic cleansing.

During the summer and fall of 1755, approximately 5,400 Acadians were uprooted from the principal settlements along the Bay of Fundy and dispersed among the British seaboard colonies. Deportations continued on a smaller scale in subsequent years, and, by 1760, it is estimated that approximately 6,000 Acadians had been sent into exile. (Most of the remaining Acadians fled into the Canadian wilderness, where thousands died during the first winter.)

Fate was not much kinder to those Acadians sent into exile. Conditions aboard the British transport vessels were comparable to those aboard slavers during the Middle Passage, and, once in captivity in the British seaboard colonies, the exiles endured horrific conditions because they were treated as prisoners of war without the privileges customarily accorded prisoners-of-war. As they were technically British subjects, they were denied food, shelter, and clothing. Large numbers of exiles consequently died of exposure, malnutrition, and disease. Typhus and smallpox, the twin scourges of the eighteenth century, were unknown in the Acadian homeland, but in the stagnant confines of transport vessels, these infectious diseases were particularly lethal.

During the period of Acadian wanderings that begin



A. Montz & Co. Farm – Pulling Turnips; LaPlace, LA; 1936; In the fall (Oct/Nov) as many as 50 workers worked for 50 cents a day

in 1763 and continued until the late-1780s, this scenario was repeated as the exiles succumbed to malnutrition, exposure, and disease at each new port of call during their quest for a refuge in the West Indies, South America, Europe, St. Pierre and Miquelon, the Falkland Islands, and, ultimately, Louisiana. As a consequence, fifty years would pass before the Acadian population worldwide would reach 12,000, the minimal estimate of the pre-dispersal population. It is hard to overstate the demographic impact of the Grand Dérangement; Canadian demographers estimated in the late 1970s that the size of the modern Acadian population is approximately 16 percent of what it would have been if the Grand Dérangement had not taken place.

Despite the physical and emotional trauma endured by the exiles during the dispersal and the subsequent period of wanderings, the Acadians' spirit remained unbroken because the exiles drew upon their familial networks for mutual support. Although Acadian extended families were broken up by the 1755 diaspora, exiles found themselves surrounded by relatives when they reached distant, unfriendly shores.

These fragmented family networks were still clearly in evidence when the first Acadian exiles reached Louisiana in 1764 and 1765. The first large group of Acadians arrived unannounced at New Orleans around late February 1765. This group was composed of the survivors of the Acadian resistance movement that had organized armed paramilitary bands to resist British efforts to eradicate the thousands of refugees hiding in present-day New Brunswick. Most of the earliest Acadian immigrant households were complex, often multi-generational. Households headed by healthy young males often included widowed grandmothers or mothers-in-law, siblings, particularly spinster sisters, and orphans. These multigenerational households survived, and eventually thrived, because they reestablished in Louisiana traditional Acadian communal work details, communal harvest, communal butcheries, neighborhood dances, and other forms of cooperative social interaction based upon the extended family.

The 1765 immigrants clearly viewed Louisiana as a haven in which the Acadians could reconstruct their shattered society. In instructions to a retired French military engineer assigned to establish the colony's first large group of Acadian immigrants along Bayou Teche, the two leaders of Louisiana's bipolar government directed the establishment of a village at "the most suitable site" where "these new colonists wish to be reunited." Refusing to await necessary governmental authorization, the immigrants began writing relatives all over the world, inviting them to join in the establishment of a sanctuary they called New Acadia. Their letter writing campaign produced dramatic results, for approximately 3,000 exiles made their way to the bayou country from Maryland, Pennsylvania, and France between 1766 and 1785.



C.F. Woodley; LaPlace, LA; 1930

Upon arrival in Louisiana, Acadian immigrants usually settled in family units. In depositions given before land office officials in the early nineteenth century, Acadian exile Claude Broussard indicated that, once they had received land grants, Acadian family groups settled on a centrally located tract of land, erected "villages" of temporary shelters, and then cooperatively set about the task of clearing home sites and fields on each others lands. When the subsequent arrival of other immigrants made it impossible for their children to obtain grants on adjacent tracts, the original families moved on as family units to vacant lands where the different generations could enjoy residential propinquity. In the late eighteenth century, these transient family units typically consisted of newly reunited relatives or, more commonly, the middle-aged children of

the settlers in the original Acadian sites. By establishing family clusters in new settlements, the exiles were continuing a process that they had employed in Canada. New settlements were consequently dominated by familial networks that quickly absorbed the trickle of immigrants who subsequently sought to make their homes on adjacent lands.

The social hierarchy on the lower Louisiana frontier, Louisiana's forced inheritance laws, and the topography of the early settlement sites encouraged the traditional Acadian custom of marrying within the group, a practice called endogamy by anthropologists. Although the Acadians were-and long remained-the demographically dominant group in their original settlement sites, they were by no means the only settlers there. The typical frontier settlement was located along a waterway, and the component population included white Creoles and French immigrants, who, because of their wealth and elevated social status, constituted the local elite; the Acadians, who occupied the bottom rung of white society; free persons of color, composed primarily of individuals of mixed racial background who enjoyed virtually all of the

economic rights of whites, but none of the social prestige and who thus constituted a buffer between the white and black communities; and black slaves. In white society, class boundaries were fluid in the sense that they permitted upwardly mobile individuals to become part of the elite, while simultaneously allowing downwardly mobile persons to sink to the depths of the level of the yeomanry, a class dominated in most rural settlements by the Acadians. The feudalistic trappings of white Creole society dictated that marriages be arranged inside-rather than across-class lines. Hence, upwardly mobile Acadians quickly formed alliances with Creole families, while downwardly mobile white Creoles took Acadian spouses. Because women were-and remain-the principal transmitters of culture, Acadians remained the culturally dominant group in the lowest rung of white society.

Social pressure for endogamy was continuously reinforced by Louisiana's forced heirship laws and topography. Acadian immigrants routinely received land grants measuring four to eight arpents frontage by forty arpents depth. Forced heirship, which remained in effect in Louisiana from colonial times to the 1990's, mandated the equitable division of estates among surviving heirs. As a consequence, within two generations, the pioneers' long and narrow land grants were transformed into slender ribbons of land too narrow to farm. Although the properties stretched from the banks of streams, along which all pioneers were settled, to the swamps, only the natural levees on the frontlands were generally free from flooding. Hence, many colonial farmlands became densely settled "line villages" populated by extended family members. This pattern is seen today most clearly along Bayou Lafourche.

Formation of these family villages lining the waterfronts of south Louisiana's principal streams began almost immediately upon the Acadians' arrival. Extant ecclesiastical church records for the Diocese of Louisiana and the Floridas bear testimony to this. Because church policy forbade unions between first, second, and third cousins, many closely related prospective Acadian brides and grooms were required to pay for dispensations. It is indeed significant that Acadian exiles and their children account for 60 percent of all dispensations for consanguinity issued by the Catholic Church in all of Louisiana (the Louisiana Purchase territory), West Florida, and East Florida for the period 1786 to 1800. That figure rises to approximately 66 percent if one omits the last three months of 1800. Twenty-three percent of the applicants were first cousins; 56 percent were second cousins; and 17 percent were third cousins. To put the number of Acadian dispensations into perspective, one must note that in 1810, when the first Federal decennial census of Louisiana was compiled, Acadians constituted approximately 1/7th of the population of the Territory of Orleans, a much smaller geographic region which encompassed most of the present state with the exception of the Florida Parishes, numbering about 5,000 of the 34,065 enumerated.

All of the Acadian applications for dispensations were granted, and all were justified on the same grounds, despite notable differences between the applicants' ages and point of origin. On August 24, 1795, for example, an applicant seeking to marry his second cousin testified under oath that "in the Parish of Iberville it is publicly known that most of the neighbors are relatives." In another from 1796, the applicant maintained that "Almost all of the inhabitants of Iberville are Acadians and related so it is difficult to marry someone who is not related." Applications indicate that the situation was no different in other predominantly Acadian districts. In the Lafourche region, a 1796 Assumption Parish applicant maintained that "most of the parishioners [in Assumption] are related." In an 1800 application from the Lafourche village of Valenzuela, the prospective bridal couple was identified as "Acadians who are all related." An Opelousas gentleman in 1797 seeking to marry his second cousin justified the union on the grounds that "The district is settled by Acadians who are all related so that it would be impossible to marry anyone not related." Finally, an 1800 resident of St. Martin Parish of the Attakapas District, justified his marriage to his second cousin by noting that "the [family] is very large and comprise a great portion of the parish. Almost all are related."

The mechanics of Acadian endogamy are readily evident in the statistics below: An analysis of all extant Acadian marriage records for south-central and southwestern Louisiana indicates that 77 percent of all Acadian unions were endogamous, but there are important gender differences. Only 68 percent of all Acadian brides took Acadian grooms; 89 percent of all Acadian grooms, however, took Acadian brides. These patterns had important implications for the community's survival. Because of the mother's acknowledged role as the principal transmitter of culture, it was the grooms' selection of Acadian spouses that ensured the group's survival, while the surprising number of exogamous marriages (marriages outside the community) by Acadian brides resulted in the rapid assimilation of smaller groups with whom the exiles came into contact.



Talk about a different time! Party lines and telephone operators like this one kept folks in rural Louisiana informed.

This pattern of marital alliances persisted for the balance of the colonial period. From 1785 through 1803, 80 percent of all Acadian marriages were endogamous. Eighty-three percent of the period's 157 Acadian grooms took Acadian brides, while 76 percent of the 176 Acadian brides married within the community.

Acadian marital patterns changed significantly over the course of the ensuing decades in response to the Acadians' rapid assimilation of rival groups, changing perceptions of outsiders regarding Acadian identity, the virtual collapse of the south Louisiana economy in the wake of the Civil War, and the widening social and linguistic gulf between working-class Acadians and the white elite. Acadian assimilation of other groups through the maternal lines blurred group boundaries, making the tracking of marital alliances along ethnic lines particularly problematic for historical researchers, especially between 1850 and 1900 when the area's population increased geometrically. This problem is compounded by the fact that outside observers by the time of the Civil War came to apply the term Cajun (an Anglo corruption of *Acadien*) all poor French-speakers in rural, southern Louisiana.

The erroneous perceptions of outsiders notwithstanding, group boundaries did divide the region's various Francophone communities; indeed, these boundaries persist to the present. But the harsh realities of the postbellum period did much to transcend the differences dividing the groups. In the wake of the Civil War, thousands of white yeomen were dispossessed, and Acadians found themselves reduced to tenantry, working shoulder to shoulder with Francophone tenants of other backgrounds. Because of their reduced circumstances and the increasingly negative Cajun stereotypes promulgated by the local and national media, Cajuns of all backgrounds found themselves reduced to the status of "white trash." These circumstances made it inevitable that intermarriage between Acadians and members of the region's non-Acadian Francophone community would become commonplace by World War I.

The south Louisiana marriage records bear this out. Between 1855 and 1860, marriages between persons with Acadian surnames constituted 57 percent of all marriages involving local Acadians. Fifty-six percent of all Acadian brides took an Acadian husband, but it is noteworthy that an additional 33 percent married non-Acadian Francophones. In 1900, 45 percent of all marriages involving Acadians were between Acadian partners; an additional 31 percent of these Acadian brides married non-Acadian Francophones. Larger numbers of Acadian grooms continued to marry within the community, but, for the first time in 1900, they exceeded their female counterparts in the proportions taking spouses in the non-Acadian Francophone community (35% to 31% for the women).

This trend accelerated in the early twentieth century as the Acadian community was subjected to increasing pressures to Americanize, especially through the state's mandatory, English-only educational system. This is reflected in the marriage records for St. Landry Parish, which during this period was a political bellwether because its population so accurately reflected in microcosm the state's population as a whole. Between 1920 and 1940, only 32 percent of Acadian brides and only 30 percent of all Acadian grooms selected a spouse with an Acadian surname. Exogamous marriages to individuals with non-Acadian surnames outnumbered endogamous unions, as 42 percent of Acadian brides and 40 percent of Acadian grooms married across the increasingly irrelevant ethnic boundaries originally dividing the exiles' descendants from their French-speaking neighbors.



Louis Joseph and Emma LeBrun Maurin;
St. John the Baptist Parish; 1916

As a result of exogamous marriages, those boundaries were being fundamentally redrawn by the late twentieth century. In a case of life emulating art, the myopic postbellum vision of travel writers and commentators has become reality in most of Acadiana, particularly in the area's metropolitan areas. Although notable cultural differences persist between the Acadians and non-Acadian French remaining in isolated rural communities on the northern and southern fringes of Acadiana, the two groups have merged, creating in the process a new synthetic amalgam. The most visible products of which are Cajun music and cuisine. The modern manifestations of both are unquestionably products

of the twentieth century.

Despite these changes, the Acadian extended family system, though weakened by the increased mobility of community members and the demands of modern life upon two-income households, remains the cohesive element undergirding the society's modern evolution. The long-term health of this institution, however, is doubtful. Communal harvests, communal butcheries, and neighborhood dances-events that frequently brought extended family members together-are distant and rapidly fading memories. Yet, in most Cajun families, extended families continue to come together on a fairly regular basis. Over the last half-century, Cajun matriarchs have held extended families together by insisting that all family members gather for Sunday dinner at their homes. But most of these grandmothers are now in their seventies and eighties, and it remains to be seen whether their Baby Boomer daughters will take up the torch and continue this time-honored tradition. If they do not, then it is certain that the Acadian extended family-like its counterpart in mainstream American society-is doomed to extinction, and extended family members can expect to meet one another as strangers at weddings and funerals of relatives they have never really known.

For more reading:

The Founding of New Acadia: The Beginnings of Acadian Life in Louisiana, 1765-1803

By Carl Brasseaux. Baton Rouge, LA: Louisiana State University Press, 1987.

Acadian to Cajun: Transformation of a People, 1803-1877

By Carl Brasseaux. Jackson, MS: University Press of Mississippi, 1992.

Scattered to the Wind: Dispersal and Wanderings of the Acadians, 1755-1809

By Carl Brasseaux. Lafayette, LA: The Center for Louisiana Studies, 1991.

The Acadians: Creation of a People

By Nancy Griffiths. Toronto: McGraw Hill-Ryerson, 1973.



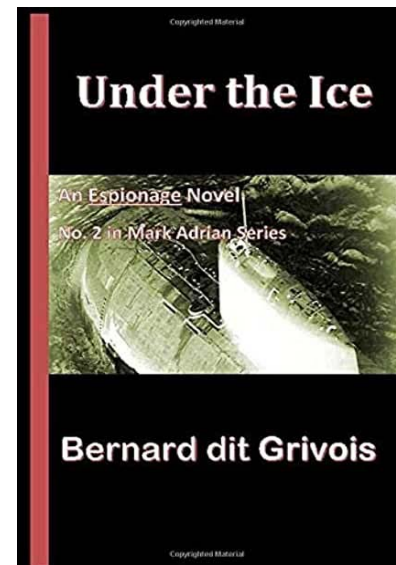
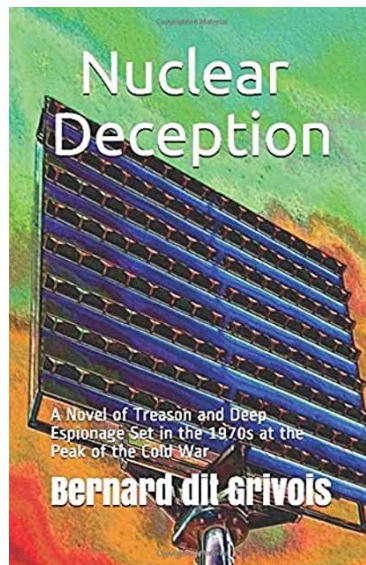
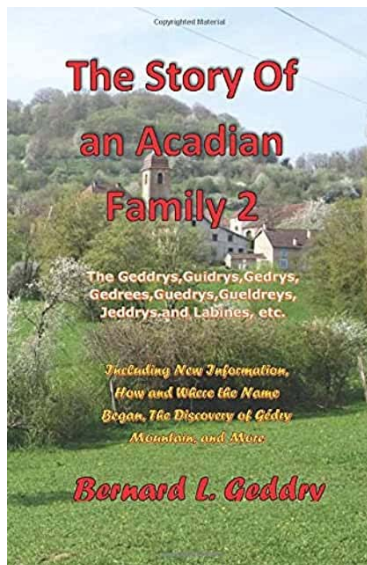
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BERNIE GEDDRY'S BOOKS ON AMAZON.COM

Bernie Geddry recently published three books available now on Amazon.com. All three are superb and the first below should be in all Guédry/Labine/LaBean libraries.

“The Story of Acadian Family – The Geddrys, Guidrys, Gedrys, Gueldrys, Jeddrys and Labines, etc.” by Bernard L. Geddry - This is an historical and genealogical study of the Guédry family that settled in the Clare region of Nova Scotia although it covers a broader range of the family. Essential to all libraries are the early chapters that discuss Bernie’s research into the origin of the Guédry surname and the region from which it came in Europe. The book is available with color photos for \$29.99 and black/white photos for \$14.99.



“Nuclear Deception” by Bernard dit Grivois (Bernie’s pseudonym) – A novel of historical fiction based on Bernie’s life work with top-secret programs associated with the U. S. government. It is truly a spy thriller that is hard to put down. Can you discover Bernie’s roll in this story? \$10.00

“Under the Ice” by Bernard dit Grivois – Another thriller of historical fiction based on Bernie’s long-time work in this top-secret field. In both of these last two books the characters may be fictional, but the events are based on real-life happenings. \$11.99



BON APPETIT

1 salmon filet, raw, 4 ounces
1 tablespoon soy sauce, reduced sodium
1 tablespoon Guidry's All Natural Honey
½ cup Guidry's Organic Pecans, roughly chopped
¼ cup Guidry's All Natural Honey
½ tablespoon butter

Preheat oven to 350° and line baking sheet with foil. Pat salmon dry with a paper towel and sprinkle with salt and pepper and place on prepared baking sheet. Mix together 1 tablespoon of honey and soy sauce in a small bowl and pour on top of salmon filet. Once the oven is preheated, bake for 8 minutes.

While the salmon is baking, heat up butter in a small saucepan over medium low heat. Once heated, add honey and pecans and stir continuously (to prevent burning or sticking) until the mixture has thickened, about 4 minutes. Pull salmon out of the oven and top with a spoonful of pecan mixture and top with a pat of butter and continue baking for another 4-5 minutes or until fish is flaky.

Candied Pecan Salmon
by Natalie Rabeaus
From Guidry Organic Farms
guidryorganicfarms.com



Okra and Corn Casserole
From Jack Guidry at
cookinglouisiana.com



1 can whole kernel corn
1 can cut okra
3 tbs. bread crumbs
1 tsp. minced onions
1/2 cup chili sauce
2 tbs. water
1 tbs butter
Salt and pepper

Mix okra, corn, onions, chili sauce and water. Pour into casserole and sprinkle with salt and pepper. Top with bread crumbs and dot with butter.

Bake at 350°F for 30 minutes.

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

BOOK NOOK

Nestled on the banks of the Cane River, Natchitoches (pronounced NAK-i-tush) is perhaps the most beautiful inland town in Louisiana. Founded in 1714 as a French colonial settlement, it boasts brick streets, venerable architecture, and a charming ambiance that draw visitors from around the world. Nearby, a magnificent plantation country and the multicultural Creole community of Isle Brevelle amplify the area's allure. This stunning gallery of photographs by Philip Gould, along with edifying articles, documents the varying cultures of the Cane River region, one of the state's oldest and most historically French areas.

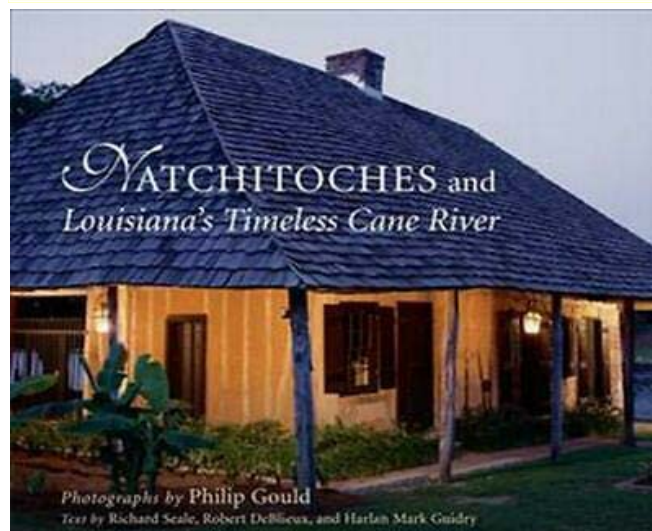
The book opens with a look at Natchitoches proper and its breathtaking architectural gems, including stately churches and elegant homes. Gould also captures the life pulsing behind these impressive facades. A blues band performs its monthly gig at Roque's Grocery. A child prepares to be baptized in the Cane River. A young couple celebrates their marriage in high style. Through Gould's lens and an enlightening history by Richard Seale, Natchitoches yesterday and today comes alive.

The regal residences and faded communities that lie beyond Natchitoches are remnants of a once bustling plantation economy. Accompanied by revealing commentary from Robert DeBlieux, Gould trains his talented eye on the majestic estates of Oakland, Magnolia, Oaklawn, Cherokee, Beaufort, and Melrose plantations and on the tiny town of Cloutierville, once home to writer Kate Chopin. The book also spotlights the nearby Creole settlement of Isle Brevelle, which dates back to the area's colonial period. Gould celebrates the music, food, folklore, architecture, and landscape of this vibrant multiethnic community - which originated with a French planter and a former slave. Harlan Mark Guidry, one of the many descendants of Isle Brevelle now living throughout the United States, narrates the story of this unique cultural treasure.

Natchitoches and Louisiana's Timeless Cane River offers passage through an extraordinary world where people, heritage, and history are inseparably intertwined. Natives and tourists alike will relish the journey.

Natchitoches and Louisiana's Timeless Cane River

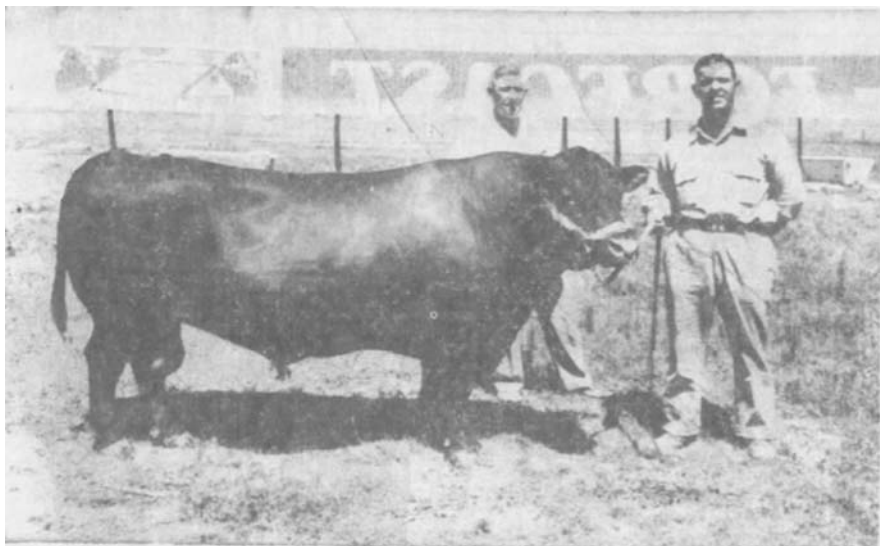
Photography by Philip Gould
Text by: Richard Seale, Robert DeBlieux, Harlan Mark Guidry



Guedry-Labine Cookbook **By Jack Guidry**

The Guedry-Labine Cookbook is a collection of historic Acadian recipes passed down through the generations in the family.

IN THE NEWS-HISTORICAL NEWS TIDBITS



Clifton J. Guidry, Sr., And Jr., With The Reserve Champion Red Polled Bull



GUIDRY CLOVER FIELD — This scene in the clover field on the Clifton J. Guidry, Sr., farm was taken when the clover seed was being harvested several weeks ago by W. P. Gray, and his two sons, Thomas and William. The yield was 235 pounds of 99.3 percent purity seed per acre, and within a couple of weeks, the field was white with blooms again.

Clifton Guidry photos from *The Crowley Post-Signal*
Crowley, Louisiana 14 Jun 1952, Sat, Page 5

Abbeville Meridional, Abbeville, LA
Vo. 52 No. 4, 25 January 1908, p. 1

-Guidry House-

C. Guidry Proprietor.
Abbeville, La.

Situated in central portion of town, opposite Magdeline Square. Special attention given to traveling patrons. Rate one dollar a day. Special rate to regular customers.

Guidry House

C. GUIDRY, Prop.

Mr. and Mrs. Arthur Petitpas are making their home at 1461 21 St. They have a little daughter, Diane, 3 years old. Originally coming from Boston, Mass., Mr. Petitpas is with Douglas Aircraft. He served with the 1st Division, US Army for 4½ years.

Weekend guests at the Petitpas home were Mrs. Lois Brannen and two sons, Arthur and James.

The Redondo Reflex, Redondo, CA
12 Aug 1949, Fri, Page 5
Below: News-Democrat
Paducah, Kentucky
28 Oct 1913, Tue, Page 4

Popular and Strong is This Establishment

TURK-GUEDRY GROCERY COMPANY IS SECOND TO NONE
OTHER WITHIN THE CITY.

IN THE NEWS-HISTORICAL NEWS TIDBITS

SURPRISE PARTY.

Miss Agnes Geddry of 178 Brightman street was pleasantly surprised Wednesday night when a party of her friends headed by Miss Yvonne Desmairais hung her a handsome and well filled Maybasket. After a joyful chase they were invited in and spent an enjoyable evening. Miss Edith Whittaker played the piano and Miss Lydia Drapeau sang, as did Miss Margaret Cantwell and Miss O'Neil. The American quartet comprising Louis Corneua, Albert Browneuf, Joseph Robideau and Louis McCloughlin also entertained. During the evening, Miss Geddry was presented a handsome string of pearl beads by Louis Corneua and Joseph Robudeaux. Games were played and refreshments served.

*Above: Fall River Globe, Fall River MA,
29 May 1919, Thu Page 12*

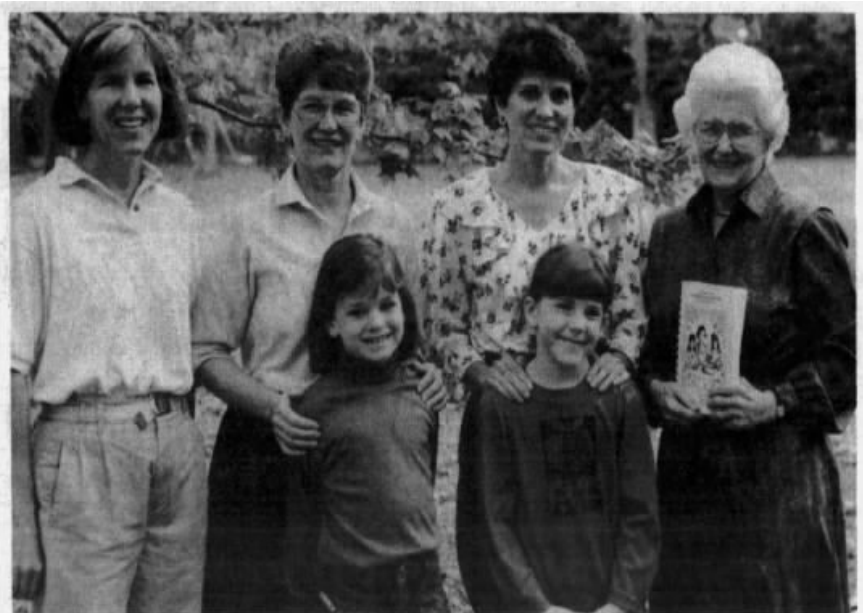
*Right: Valley Times, North Hollywood, CA
28 Sept 1967, Thu Page 8*



NICE WINDFALL — Winners of \$2,500 in United California Bank's Master Charge sweepstakes are Mr. and Mrs. Geddry of Thousand Oaks. Office manager at Thousand Oaks UCB branch Fred Raio, right, makes the presentation. The Geddrys have five children and live at 2126 Ruskin St. They have no immediate plans for use of the money. Master Charge sweepstakes ends Oct. 10 when grand prize of \$10,000 will be awarded.



Anita Guidry prepares a dish in her kitchen. Her cook-book of old family recipes is in its second printing.



Pictured from left are: (back row) Paula Guidry Gamble, Becky Guidry Daigle, Susan Guidry Fontenot, Anita Guidry, (front row) Katherine Guidry and Julia Gamble.

*Above & Left: The Daily Advertiser, Lafayette, LA
24 Apr 1994, Sun, Page 11*

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 2020.

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 18th 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

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Vice-President - Elaine Clement (LA)
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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