

# L Les Nouvelles de La Famille Doucet

NEWSLETTER OF LES DOUCET DU MONDE

JUNE 2008

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## INTERNATIONAL OFFICERS

### Dean Doucet, President

12529 W. Reade Ave., Litchfield Park, AZ 85340  
Phone (623) 466-8695  
E-Mail [deand@doucetfamily.org](mailto:deand@doucetfamily.org)

### Carol J. Doucet, President

103 South Ridgeway Drive, Lafayette, LA 70503  
Phone (337) 984-6879  
E-Mail [carold@doucetfamily.org](mailto:carold@doucetfamily.org)

### Patricia Doucette Hayes, Secretary

1 Lougheed Court  
Aurora, Ontario, Canada L4G 5K8  
Phone (905) 727-8600  
E-Mail [path@doucetfamily.org](mailto:path@doucetfamily.org)

### Jacqueline Auclair, Treasurer

20130 Cherry Lane, Saratoga, CA 95070  
Phone (408) 255-6319  
E-Mail [jackiea@doucetfamily.org](mailto:jackiea@doucetfamily.org)

## INTERNATIONAL BOARD MEMBERS

### Gail Doucette Christiansen

11512 Black Horse Run  
Raleigh, NC 27613  
Phone (918) 8450-3463  
E-Mail [gailc@doucetfamily.org](mailto:gailc@doucetfamily.org)

### Lucien (Lou) Doucet

1814 Ficus Point Drive, Melbourne, FL 32940  
Phone (321) 255-6819  
E-Mail [loud@doucetfamily.org](mailto:loud@doucetfamily.org)

### Norman E. Doucette, Jr.

9 Governor's Ave., Apt. No. 1, Winchester, MA 01890  
Phone (781) 729-9133  
E-Mail [normand@doucetfamily.org](mailto:normand@doucetfamily.org)

### Pauline Doucette Parker

16608 SW 63 Ave.  
Archer, FL 32618  
Phone (352) 495-7766  
E-Mail [paulinep@doucetfamily.org](mailto:paulinep@doucetfamily.org)

## NEWSLETTER EDITORS

### Carol and Eldine Doucet

103 South Ridgeway Drive, Lafayette, LA 70503  
Phone (337) 984-6879  
E-Mail [carold@doucetfamily.org](mailto:carold@doucetfamily.org)

Deadlines for submitting articles are: January 31 for the February issue, May 31 for the June issue and September 30 for the October issue

## WEB SITE

Dean Doucet, Web Master  
Lucian Doucet, Co-Web Master  
<http://www.doucetfamily.org>

## MESSAGE FROM THE PRESIDENT

By Dean Doucet

Dear Cousins:

Time rolls on. Here it is time for another newsletter. We are several months closer to the 2009 CMA to be held in New Brunswick. It is the beginning of summer and that means individuals will be traveling. I would hope that some of the traveling would be to areas where your ancestors came from. It would be nice to walk where your grandparents or great grandparents walked. We had a wonderful opportunity in 2004 to walk where our earliest ancestors in the New World walked.

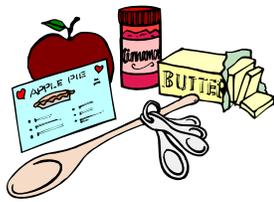
Family heritage is so important. I hope that each of you will take some time and teach your children and grandchildren about your and their heritage as a member of the Germain Doucet family. On the family web site ([www.doucetfamily.org](http://www.doucetfamily.org)) there are a series of articles under the topic "Our French Heritage" that could be read and discussed with your extended families. Help them to become more aware of the times and lives and struggles of our early ancestors to the North American continent. Help them to better relate to the early members of our family, and thus maybe understand a little better who they are. If you haven't read the articles in a while, please take the time to do so. They discuss a part of our family history and can provide a greater appreciation for those who have gone before us and paved the way, so to speak, for us.

As always, we are looking for new members to join the family organization, Les Doucet du Monde (LDDM). I have pondered on many occasions as to what we could do as an organization to attract new members and maintain the current members. We are always open to suggestions as to how to accomplish that. I am a member of LDDM because I love my extended family, those I have met, those I have communicated with, and in a deep and personal way with those who have walked before me. I am thankful for those faithful members of LDDM who have stood with us through the years since we began and to those who have joined with us since then. I hope each of you will continue your membership and will encourage family members whom you are in contact with to join with us in honor of Germain and his descendants.

Have a safe and enjoyable summer.







*Alright, all you cooks out there. Those of us who love to eat (that's all of us) are looking for new dishes to tempt our palates. Send us your favorite family recipes to share with the rest of your LDDM family.*



**CRETON**  
By Doris Doucet

**Description:**

Creton is a pork spread that you can make sandwiches with or it can be spread on toast.

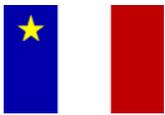
**Ingredients:**

1½ lb. ground pork  
1 cup bread crumbs  
1 cup water 1 cup milk  
1 small sized onion, diced  
salt and pepper to taste

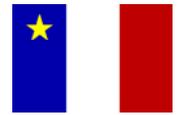


**Instructions:**

Mix ingredients in a fry pan. Cook slowly for one hour stirring frequently. After cooked put in small containers. Some of the containers can be stored in the freezer for use at a later date.



## ACADIAN/CANADIAN CHAPTER NEWS



### SPIRIT OF ACADIAN CULTURE KEPT ALIVE IN PUBNICO

French music, art and joie de vivre flourish centuries after exile

By Isobel Warren, (The Star.com, May 8, 2008)

Submitted by Jacqueline Auclair

Pubnico, N.S.—Calvin d'Entremont is a thoroughly modern guy, a lobster fisherman in winter, an enthusiastic tour guide in summer. But he confronts his own history as he approaches the 3.6-metre statue of his ancestor, Baron Philippe d'Entremont, guarding the entrance to the Acadian Village in Pubnico, which the baron founded back around 1650.

"Half the people in West Pubnico are named d'Entremont," d'Entremont quips. "And the other half wish they were."

Acadian life flourishes along Nova Scotia's south shore, showcasing a historic culture based on family values, hard work and good fun.

In 1755, more than a century after arriving from France, the Acadians were brutally deported because they refused to join British wars against their Mi'kmaq and French neighbours. Murdered or scattered across the unwelcoming American colonies or going on to Louisiana to become Cajuns, they returned years later, to find their fertile farmlands occupied by strangers. So they headed south to today's Acadian Shore, turning to fishing, woodworking and boat-building.

"We don't have a chip on our shoulder," d'Entremont explains. "I'm a proud Acadian and I want my kids to grown up as proud Acadians, speaking the Acadian language. But the past is the past. We're just getting on with life."

"We used to be looked upon as second-class citizens. But then the lobster fishery took off and many Acadians became quite wealthy."

Our tour starts at Clare, below Digby, where we head down Highway One, past picture perfect seascapes, rocky shorelines, sandstone cliffs and fabulous beaches, heading for Yarmouth and Pubnico, epicenter of Acadian culture and d'Entremont's hometown. Everyone speaks English but the lilt of Acadian French, the rhythms of Acadian music and the warmth of Acadian hospitality add spice.

At Baie St. Marie, we pause at Saint Bernard Church, a great granite hulk that took 32 years to build. With its mighty 1,000-pipe Casavant organ and superb acoustics, it's a popular performance venue, especially for Musique St. Bernard, a summer-long classical music program.

Next stop: St. Mary's Church, the tallest wooden church in North America. Lightning pruned 4 1/2 metres off its 60-metre steeple back in 1914. The surviving spire is anchored by 35 tons of ballast to withstand winds off the bay. During summer, guides in charming Acadian costume explain the church's history and architecture.

Next door is St. Anne's University, Nova Scotia's only French-language university, which presents a musical version of *Evangeline* each summer. It's based on a Longfellow poem, recounting a young couple's separation because of the British expulsion. It's also home to a rollicking Acadian Festival (July 26 to August 15) with music (Acadian, Cajun and bluegrass), quilts, art and craft shows, lumberjack competitions, parades and food.

This shoreline inspires numerous artists and artisans.

(continued from page 3)

In Meteghan, Louise Comeau practices three art forms—quilting (all 18 rooms of her Hotel au Havre du Capitaine have handmade quilts and pillow shams); cookery (her seafood chowder took top prize in last year's Lobster Festival) and hospitality.



Performers Musique de la Baie entertain with traditional Acadian music in south shore restaurants, where visitors can enjoy traditional delicacies like rappie pie. and, of course, lobster.

Imagine a seafood dinner on her outdoor patio deck overlooking the bay, serenaded by members of Musique de la Baie, which provides Acadian music to restaurants throughout the area.

Just past Meteghan lies Mavilette Beach, a lovely two-kilometer-stretch of sand and dunes, with guided tours and a birdwatching platform on the marsh. It's one of many fine beaches along the shore.

Yarmouth, at Nova Scotia's southern tip, reflects its noble seafaring history with a wealth of splendid sea captains' mansions. The pleasant main street is rich in artisan and gift shops plus the Art Gallery of Nova Scotia's new satellite gallery. Daily car ferries connect Yarmouth with Bar Harbor and Portland, Maine.

Two important institutions safeguard Acadian tradition on the south shore. At the Acadian Museum in West Pubnico, Acadian household items and handicrafts are displayed and taught—rug-braiding, quilting, woodcarving and more.

The Acadian garden, circa 1653, nurtures traditional trees, flowers, herbs and vegetables that Acadians would have grown for food, medicine, dye, insect repellent, air refreshers, pain killers and cosmetics.

The seven-hectare Acadian Village overlooks Pubnico Harbour. With its vintage buildings, boat sheds, lighthouse and salt marsh alive with sea birds, the village is well worth a visit.

Both museums help to foster Acadian culture and the traditions that helped Acadian to survive their hardships and rebuild their lives.

[Isobel Warren is a freelance writer based in Newmarket, Ont. Her trip was subsidized by Yarmouth and the Acadian Shores.]

*Portland Press Herald Maine Sunday Telegram*

## **YORK NEIGHBORS: FRANCO-AMERICAN ANGLERS FEAST ON TASTY BARBOTTES**

**By Juliana L'Heureux, March 13, 2008**

**Submitted by Norman Doucette, Jr.**

My father-in-law introduced me to the surprisingly tasty fish known to Franco-Americans as barbottes. I remember

how Bill L'Heureux was delighted when I enjoyed eating barbottes. Barbottes are plain hornpout, a common catfish known as bottom feeders.

In other words, barbotte stir up the mud at the bottom of freshwater ponds and lakes to search out food. As a result, barbottes are actually good for the environment, because they help clean fresh water.

Franco-American Gil Auger of Sanford explains how barbottes are known by several names. They're called catfish in the South but hornpout in New England. Although Franco-Americans colloquially call them barbotte, the French name is actually "poisson chat" (catfish). "It's a fish that loves to eat what is at the bottom of ponds, lakes, and even man-made aquariums," said Auger. "Whatever they are called, we find them delicious."

Hornpout probably inherited their special New England name because of cartilage resembling horns protruding from their heads, which are used as stingers. Not only are these fish pretty ugly, but they're known for inflicting a painful sting.

My husband recalls fishing with his dad at a young age when a barbotte stung him through his rubber sneakers when he stepped on it while trying to remove the fish hook. It left an excruciatingly painful memory.

My husband joined his father and uncles in late spring or early summer to fish for barbottes on Sanford's Number One Pond, which is an extension of the Mousam River. They went out after sunset with a kerosene lantern and a bucket. Their fishing line was made from elastic string. A heavy weight was tied to the end of the elastic string, which was then thrown as far as it could go out from the shore. Along the elastic line were seven or eight hooks tied to smaller lines. These hooks were baited with night crawlers. The weighted string sunk the elastic line, thereby stabilizing it when the fishermen stretched to pull in the hooks and snatch the fish caught on the smaller lines. "We'd catch from 20-30 barbottes a night."

He said the female barbottes are larger fish than the males, especially when spawning fills them with eggs. When swimming during the summers in Acton's Mousam Lake, the female barbottes swam close to shore where they were easily snatched with bare hands. Barbottes are as unappetizing in their appearance and unusual eating habits as any fish can get. In spite of their uninviting history, Franco-American freshwater fishermen learned to create a delicacy by cooking them with butter. Surprisingly, barbottes are as tasty to eat as they are ugly to look at.

Franco-American cooks cut away their foul looking heads, remove their skins, dunk their bodies in cornmeal and fry them in butter. In the process, barbottes are transformed from the ordinary into gastronomically extraordinary eating.

French Acadian cooks in Louisiana, i.e., the Cajuns, are creative when it comes to dressing up barbottes with local ingredients. Cajuns add Creole seasoning to the cornmeal before frying the barbottes in butter. Some recipes call for wrapping the barbottes in bacon before frying.

Cajuns also use barbottes to make a court bouillion fish stew. Barbottes are equally delicious when fried with a coating of crushed dry corn flakes instead of ground cornmeal.

"L'histoire de poissons du barbotte" is one fish story you can enjoy tasting, "dans la cuisine."

[Juliana L'Heureux can be contacted at:

**QUEBEC CITY'S BIG BASH NOT A BIG DEAL IN MAINE  
Its 400th birthday barely seems to register with many of the  
Franco-Americans who live here.**

**By Paul Carrier, Portland Press Herald, May 11, 2008  
Submitted by Norman Doucette, Jr.**

To Rita Dube of Lewiston, the director of the city's Franco-American Heritage Center, the 400th birthday bash under way this year in Quebec City, Canada, is a "big deal."

Dube's ancestors migrated from France to what was then New France in the 17th century, making Quebec's City's anniversary, as she put it, "an occasion to celebrate our heritage, my heritage."

But Dube's 36-year-old daughter, Katie Morin of South Portland, who says she understands French better than she speaks it, has a far different perspective.

"To be honest, I wasn't even aware of it," Morin said of the festivities that are being held to commemorate the birth of New France's capital 12 years before the Pilgrims landed in Plymouth, Mass.

French explorer and cartographer Samuel de Champlain, known in Quebec as "the father of New France," found the city on July 3, 1608.

I didn't even know (Quebec City) was 400 years old," Morin said.

Such conflicting reactions underscore a generational gap among Maine's Franco-Americans.

While some older folks have at least a passing interest in the events that are playing out north of the border, younger Mainers with the same roots appear to be more fully assimilated, and more ambivalent about their ties to Quebec.

Despite their ancestry and Maine's proximity to Canada, Quebec City's quadricentennial barely seems to register in Maine, where many Franco-Americans say they have no plans to visit the city this year.

More than 350,000 of Maine's 1.3 million people claim French or French Canadian ancestry, according to the U.S. Census Bureau, exceeding even the 316,000 who list English ancestry.

The ancestor of most of those Franco-Americans migrated from France to Quebec or Acadia centuries ago. Not until much later did their descendants come down from Canada to the United States.

So for Franco-Americans with roots in Quebec, their ties to that province tend to be more recent, and arguably stronger, than their links to France.

Still, there seem to be few activities in Maine this year that are linked to Quebec City's birthday, although l'Ecole Française du Maine (the French School of Maine) in Freeport recently produced a student written French play in Lewiston whose cast included a child portraying Champlain.

The Franco-American Heritage Center in Lewiston is sponsoring a bus trip to Quebec City in July. Franco-American groups from New England will give a plaque to Quebec City that month and a New England folk festival is planned there on July 4.

In addition to the obvious cultural ties between Maine and Quebec, there are strong economic ties as well.

Mainers made 254,000 overnight trips to Canada in 2006 and Canadians recorded 746,000 overnight Maine stays that year, according to Statistics Canada, a Canadian government agency.

In 2007, Maine's exports to Quebec totaled \$374 million—more than those to any other Canadian province, according to Janine Bissailon-Cary at the Maine International Trade Center. The state's imports from Quebec totaled \$569 million.

**STRONG TEST**

Yet despite such links, critics say the Quebec City celebration has not been heavily promoted in Maine.

"I don't know that people around here know that much about it, to tell you the truth," Priscille Gagnon of Biddeford, the president of the La Kermesse Franco-Américaine festival there, said of Quebec City's birthday.

"People do not really talk about it a whole lot," said Scott Vaillancourt of Lewiston, a Van Buren native who is the music director of the Basilica of Saints Peter and Paul in that city and a part-time music teacher.

The reaction is much the same among some Franco-Americans who live along the Canadian border.

Nathalie Haggan, an American-born French teacher in Jackman whose parents live in Quebec province, says she is not especially excited about the anniversary. She said she probably will take her two children to Quebec City this year, but she and her family make that 90-minute trip every year.

Many Franco-Americans in the St. John Valley "don't necessarily have a strong tie to the province, or to the city for that matter," said Lise Pelletier, director of the Acadian Archives at the University of Maine at Fort Kent.

A bigger promotional push in Maine might have created more enthusiasm here, but Judy Paradis of Frenchville, a former state senator and a Franco-American activist, said she has been disappointed by the lack of advertising in Maine.

Details on the size of the American advertising budget for the anniversary were not available Friday. The province of Quebec's office in Boston referred questions to a staffer at the organizing committee in Quebec, who referred questions to another staffer who was traveling on business in France.

Older Franco-Americans, who have a stronger attachment to Canada than their children and grandchildren do, sometimes become animated about Quebec City's year of merrymaking.

That is especially true if they have traced their family trees or if they studied Canadian history in the parochial schools of their youth.

"Four hundred years is fantastic," said Ray Fecteau, 64, of Augusta, who proudly notes that one of his ancestors sailed from France to New France in 1663.

"I think it's very important because this is our heritage, the foundation of our lives," said Judith Cadorette, 60, of Biddeford, whose French ancestors settled on an island near Quebec City in the 17th century.

Visiting that island last year "gave me goose bumps," Cadorette said, because "I was walking the same land that my ancestors walked" in the late 1600s.

**AN OLDER APPEAL**

But Patrick Boucher of Farmingdale, 54, president of Le Club Calumet in Augusta, a Franco-American organization, said Quebec is more likely to tug at the heartstrings of those who are older than he is.

"It's just really not a relevant factor for our generation," said Chris Dube of Lewiston, 40, Rita Dube's son. "I don't think we have that same awareness that our parents did. We're just Americans."

While some assimilation helps to explain the tenuous like many Franco-Americans have with their roots, experts say other factors are at work too.

Franco-Americans in Maine "don't know our history," said Yvon Labbe of the Franco-American Centre at the University of Maine, making them less likely to appreciate anniversaries such as this one.

Over the years, "the richness and diversity of French life in Maine and in North America has largely been forgotten and ignored by everyone" in Maine, said Barry Rodrigue, a Franco-American expert at Lewiston-Auburn College.

"It was undervalued by the dominant Yankee culture," Rodrigue said and many Franco-Americans have internalized the misguided notion that their history was 'trivial and unimportant'."

Yet some Franco-Americans view Quebec City's 400th anniversary as significant enough to warrant a foray north, including District Judge Michael Cantara of Biddeford.

"I enjoy the city and I enjoy being immersed in the culture and the language.," Cantara said.

For Mainers, he said the 400th anniversary of the founding of Quebec City is a reminder that the tapestry of Maine has many

threads,” and one of those threads has a distinct French origin.”

WE RECENTLY RECEIVED NEWS FROM CMA 2009 THAT ONE PERSON, POSSIBLY TWO PERSONS, ARE INTERESTED IN ORGANIZING A DOUCET REUNION. WE ARE NOW LISTED AMONG THE FAMILIES INTERESTED IN HAVING A REUNION. THIS IS PROGRESS! BECAUSE OF DISTANCE, LDDM CANNOT BE DIRECTLY INVOLVED IN ORGANIZING BUT WE WILL, OF COURSE, OFFER TO HELP IN WHATEVER CAPACITY WE CAN, SUCH AS WITH PUBLICITY. DO PLAN ON ATTENDING. REMEMBER, ALL TRAVEL TO CANADA NOW REQUIRES A VISA!! THEIR WEB SITE IS: <http://www.cma2009.ca>.

The 4th World Acadian Congress will be held in the Acadian Peninsula, the northeastern part of New Brunswick, from Friday, August 7, 2009 to Saturday, August 23, 2009.

As of June 18, 2008 there remain **416 days** until the beginning of CMA 2009.



Le 4e Congrès Mondial Acadien aura lieu du vendredi, 7 août au dimanche, 23 août Dans la péninsule acadienne

Commençant le 18 juin 2008- il reste **416 jours** à l'ouverture du CMA 2009.

CMA 2009 will present four major activities throughout the Acadian Peninsula:

- Opening day activities in the Lamèque-Shippegan-Miscou region
- The main event for the feast of August 15 in the region of Caraquet
- Closing day in the region of Tracadie-Shella and Neguac
- Festive activities in the Pokemouche area, the geographical center of the Acadian Peninsula

Le CMA 2009 présentera en partenariat quatre grand rassemblements dans la Péninsule acadienne:

- La journée d'ouverture dans la région Lamèque-Shippegan-Miscou
- L'événement principal autour de la fête du 15 août dans la région de Caraquet
- La journée de fermeture dans la grande région de Tracadie-Shella et Neguac
- Un "carrefour d'activités festives" installé à Pokemouche au centre géographique de la Péninsule acadienne

## ACADIAN DAYS 2008

*La Société Promotion Grand-Pré invites you to celebrate Acadian heritage and culture on Acadian Days at Grand-Pré.*

### Friday, July 25<sup>th</sup>

**Les Amis de Grand-Pré will organize a "5 à 7" from 6:00 p.m. to 8:00 p.m. at a place yet to be determined** - During this coming together of Acadians, Francophones and Francophiles of the Grand-Pré region and the Annapolis Valley, there will be music, story-telling, and simply an opportunity to come together for a fun-filled evening of friendship and sharing.

### Saturday July 26<sup>th</sup>

(1) **JOHN JOHNSTON** 10:30 - 11:30 am *Promise, Glory and Despair: Louisbourg and Its Roles in the Grand Dérangement*

John Johnston will examine the dramatic events that unfolded in the Atlantic region between 1749 and 1758 and their impact on the Acadians. He will also examine the attitudes of the authorities in Louisbourg with regard to the Acadians.

A.J.B. (John) Johnston is a longtime historian with Parks Canada and the author of numerous studies of different aspects of Atlantic Canada's history. Among his books are *Grand-Pré, Heart of Acadie*, co-written with Wayne Kerr; *The Summer of 1744*; *Life and Religion at Louisbourg*, and most recently, *Endgame 1758: The Promise, the Glory*

2) **EARLE LOCKERBY** 11:30 - 12:30 am

*The Deportation of the Prince Edward Island Acadians, 1758*

Earle Lockerby will provide details on the number of inhabitants deported from the Island, the number who escaped and the number who died as a result of deportation. He will also talk about the fate of some of the more notable residents and some of the myths regarding the Deportation of 1758.

Earle Lockerby's publications have focused on PEI history, primarily in the 18th century. He has published articles in *Acadiensis*, *Les Cahiers*, *The Canadian Journal of Native Studies*, and *The Island Magazine*. His book *Deportation of the Prince Edward Island Acadians*, was launched by Nimbus in May 2008.

**CHRISTOPHE RIVET** 1:30 - 2:00 pm  
(PRESENTATION IN ENGLISH)

*Working together for a common goal: building a case for Grand-Pré as World Heritage*

The cultural landscape of Grand-Pré is one of eleven candidates that Canada will be proposing for World Heritage designation in the coming years. Work has begun on the nomination proposal which looks at the landscape of Grand-Pré as a unique natural environment that was modified by the Acadians, and maintained by the Planters and subsequent groups, up to this day. Christophe Rivet will give an overview of a nomination proposal and an update on the latest work being done on Grand-Pré's proposal.

Christophe Rivet is a planner with Parks Canada and is managing, along with key partners, the World Heritage nomination proposal for Grand Pré. Trained in archaeology and built environment, he has worked in Canada and abroad developing an expertise in historic site management.

(4) **STEPHEN WHITE** 2:30 - 3:30 pm

*Le sort des Acadiens de l'île Royale à partir de 1758*

**Stephen White will give his talk in French. The Deportation of 1758 was just as hard on the Acadians of Isle Royale (Cape Breton) as the Deportation of 1755 was on the Acadians of mainland Nova Scotia. Stephen White will attempt to clarify the tragedy of Isle Royale Acadians by examining the fate of several specific families.**

Stephen White has been the genealogist at the Centre d'études acadiennes of the Université de Moncton since 1975. He has published over sixty articles on Acadian history and genealogy. The first volume of his *Dictionnaire généalogique des familles acadiennes* (1999) was awarded the D.L. Jacobus Prize of the Society of American Genealogists in 2005.

(5) **GEORGES ARSENAULT** 4:00 - 5:00 pm

*La Déportation des Acadiens de l'île Saint-Jean : une histoire de courage, de détermination et de résilience*

**Georges Arsenault will give his talk in French. Using genealogical research, he will explore the itinerary of a number of Island Acadians who survived the Deportation of 1758 and who eventually returned to the Island or who settled in France, Louisiana, the West Indies, Quebec, Nova Scotia or New Brunswick.**

Historian et ethnographe, Georges Arsenault specializes in the history and traditions of Prince Edward Island Acadians. He has published a number of books, including *Island Acadians: 1720-1980*; *Acadian Legends, Folktales, and Songs from Prince Edward Island*; and *La Mi-Carême en Acadie*. His article "Les Acadiens de la baie de Malpèque: 1728 à 1820" will appear this summer in the journal *Les Cahiers de la Société historique acadienne*.

## Sunday July 27<sup>th</sup>

**FREE ADMISSION** (except for commercial tour groups)

The program for Sunday is yet to be determined

## Monday July 28<sup>th</sup>

**OFFICIAL ROYAL PROCLAMATION DAY commemorating the Deportation**

*Commemoration of Le Grand Dérangement (The Acadian Deportation) - An invitation to participate*

On the 28th of July, Canada recognizes annually the deportation of les Acadiens. This is the date in 1755 on which Governor Lawrence signed the Order to deport the population of over 12,000 men, women and children. Many events and ceremonies are held throughout the Maritimes to commemorate the events of 1755, to honour the survival of the Acadian People, and to work towards restoring right relationships with our First Nation's peoples.

Program to be determined

## Acadian National Day Friday, August 15<sup>th</sup>

**- FREE ADMISSION -**

The following activities will take place at Grand-Pré on this the Acadian National Day...

Approximately 150 children will once again come to the Grand-Pré National Historic Site of Canada from the Summer Camps program offered in the Halifax-Dartmouth Metropolitan Area by the *Conseil scolaire acadien provincial*.

### Activities:

10:30 a.m. Reading of the poem *Évangéline* at Longfellow's Statue

11:00 a.m. Mass under the Willow Trees

12:00 p.m. Raising of the Acadian flag with the Ave Marie Stella

12:00 p.m. Family Picnic, Acadian cake, lemonade

10:30 a.m. to 3:00 p.m.:

Acadian Dance Workshop

Traditional Games

Paint Workshop

Workshop - Constructing an Aboiteau

Rope Binding Workshop

Games

Frisbee

Dodge Ball

Kyte Flying

3:00 p.m. **The Making of Linen** - Discover how a flax stem can be transformed into beautiful linen material. This interactive activity will please visitors of all ages.

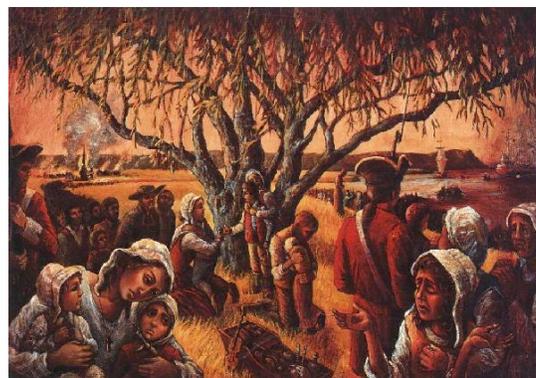
**Happy Acadian National Day!**

## Day of Commemoration of the Deportation

## Friday, September 5<sup>th</sup>

**Commemoration of the beginning of Deportations which began at Grand-Pré**

**3:00 p.m.** - Public reading of the Deportation Order, the raising of the Acadian flag and the singing of the Acadian National Anthem.



## SOME ACADIAN FESTIVALS, CELEBRATIONS, AND COMMEMORATIONS

<p>JUNE 14 Tenth Annual Acadian Day Celebration, Templeton, MA            22-29 Madawaska Acadian Festival, Madawaska, ME            26-29 La Kermesse Franco-Americaine Festival, Biddeford, ME</p> <p>JULY 1 TO AUGUST 24            Festival de L'Escaouette, Cheticamp, NS</p> <p>JULY 19 TO AUGUST 10            L'Acadie des Terres et des Forêts en Fête, Edmunston, NB</p> <p>JULY 26 TO AUGUST 15            Clare Acadian Festival, Clare, NS</p> <p>JULY 28 Official Royal Proclamation Day Commemorating the Deportation of Acadians at Grand Pre, Grand Pre, NS</p>	<p>JULY 28 Official Royal Proclamation Day Commemorating the Deportation of Acadians at Grand Pre, St. Martinville, LA</p> <p>AUGUST 1-15 Festival Acadien de Caraquet, Caraquet, NB            15 Acadian National Day, Grand Pre, NS            15 Acadian National Day, St. Martinville, LA            15-17 Rendez-Vous Acadien, Petit Rocher, NB            28-31 L'Exposition Agricole et Le Festival Acadien de la Région Evangéline, Abram Village, Prince Edward Island</p> <p>SEPTEMBER 5 Commemoration of Beginning of Deportation of Acadians in 1755, Grand Pre, NS            5 Commemoration of Beginning of Deportation of Acadians in 1755, St. Martinville, LA</p> <p>OCTOBER 10-12 Festivals Acadiens, Lafayette, LA</p>
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## LOUISIANA CHAPTER NEWS



### Hebert's careful work helped preserve southwest La. Info

By Damon Veach

(Special to Magazine The Advocate, Baton Rouge, LA)

Published April 27, 2008)

**Submitted by: Jacqueline Auclair**

The Rev. Donald J. Hebert was a friend of mine and an outstanding genealogical preservationist. He is responsible for the publication of many records about the southwest Louisiana area, especially Catholic Church records, and his publications started appearing back in the 1970s.

The Rev. Hebert was born in Lafayette on April 8, 1942, a son of Louis Hebert and Leader Marie Mire. He was reared near Mire, a small community near Lafayette, and he attended his first seven years of school in Mire and attended eighth grade at Rayne High School in 1955. He decided to enter the seminary to study for the priesthood in September of 1956. This was at Immaculata Minor Seminary in Lafayette. In 1962, he entered St. John Seminary in Little Rock, Ark., and in 1967, he entered his final year at Notre Dame Seminary in New Orleans. He was ordained a priest at St. John's Cathedral in Lafayette on June 1, 1968, and his first assignment was at St. Francis Regis in Arnaudville.

In 1971, the Rev. Hebert began research on the Hebert, Mire, Credeur and Leger families, and in April of 1974, he published Volume 1 of Southwest Louisiana Records (1756– 1810), the beginning of a series of

records that have helped many researchers in their search for early ancestors in this part of the state. One of Louisiana's foremost and most respected genealogists, Jacqueline Olivier Vidrine, wrote the foreword to the original edition which included a brief history of the Catholic Diocese of Lafayette, formed in 1918. The historical boundaries cover the area west of the Atchafalaya River to the Sabine River, bounded on the north by the Diocese of Alexandria and on the south by the Gulf of Mexico.

Most of the documents which form a basis for these abstracts are in French and Spanish. According to Vidrine, many are difficult to decipher, and a few have deteriorated. The Rev. Hebert included all civil and ecclesiastical records relating to births, marriages and deaths for the period between 1756 and 1810 that could be found. He also included documents located in the State Archives here in Baton Rouge and at the LSU Library.

The work that Rev. Hebert did on his family lineages prompted his interest in doing more to preserve early records. Being a priest of the Lafayette Diocese made it possible for him to have easy access to the sacramental registers kept in each Catholic Church. It was also helpful when working with the Dioceses of New Orleans and Baton Rouge. Seeing the condition of many of these old records inspired the Rev. Hebert to strive to get them in published form quickly. His work in the churches in Opelousas, St. Martinville, Lafayette and Grand Coteau left a tremendous impact on him.

He recalled his first summer vacation after arriving at

St. Anthony's Church in Eunice in June of 1970. His time was spent dictating onto tape the many records found in the St. Landry church records, and he mentioned in the preface to his first book that he taped for well over 80 hours sitting in one of the upstairs rooms where it was quiet enough to do the recordings. For two weeks, his time was spent speaking into a microphone, spelling all of the difficult and foreign names in order that someone could type up the data properly. He even recalled how hoarse he became from talking so much, but with the cooperation of all concerned in the project, that first book of Southwest Louisiana became a reality.

With the help of students who were willing to work for very little pay, the copying, indexing, and arranging of the material fell into place. This was before the use of computers, so every entry had to be copied and cross-indexed onto cards. With the many students working with him, the Rev. Hebert was able to produce sometimes up to seven or eight books a year.

With all the hard work that he put into this massive project, he became very proud of his accomplishments and realized that it was all worthwhile. He credited Vidrine with the encouragement to publish these records. His original intent was to copy records for his own use in researching his lineage, but safeguarding the old records became a major emphasis as he continued to uncover the deteriorating records. His work didn't end with that first volume of records. He continued with more than 40 volumes bringing documents into print to 1910, but the church records weren't the only manuscripts he published. Working with other genealogists, he was instrumental in publishing *A Guide to Church Records, 1720-1795*, *Researching Acadian Families*, and many more important books.

After the Rev. Hebert's death, many wondered what would happen to all of his publications and possible future publications that he had planned to do. It can now be announced that Claitor's Publishing Division of Baton Rouge purchased the highly respected Hebert Publications in February and March of 2008, and they have already reprinted around 30 of the out-of-print titles. This indeed will prove to be a valuable asset for all future genealogical endeavors. The goal of Claitor's is, in time, to be able to display the full line or at least most of it, and they are off to a good start.

Claitor's was established in 1922 and is well known for their excellence in publishing, including both genealogy and technical books. Acquiring Hebert Publications puts them up there with some of the bigger publishers of genealogical materials. They have the capabilities with new Print on Demand equipment to really change the equation in the number of copies produced at one time and still retain prices that are reasonable for all of these newly acquired books. It is important to note also that in addition to publishing these outstanding books, Bob Claitor is knowledgeable in all phases of both researching and determining what is most useful in the form of genealogical preservation through the printed volumes. With this said, Claitor's will be moving into the national spotlight as powerhouse of genealogical publishing.

They are already working with a retired Louisiana priest and author who is interested in continuing the work that Hebert began. This means its possible that more of these important records will be made available to the public. There will be more about this and future plans for genealogical publications as they become available for release, but the breath of life has returned to a monumental work, and it is good to see something like this happen in the genealogical world.

*[You can learn more about Claitor's and the reprints of all the Hebert books at <http://www.claitors.com> They are located at 3165 S. Acadian Thruway at Interstate 10 or call (225) 766-0752.*

### **In La., Acadian museum presses on 2,000 artifacts were lost in floods**

By Julien Gorbach, The Boston Globe October 23, 2005

ERATH, La. -- Less than 24 hours after Hurricane Rita left his hometown under water, Warren Perrin arrived to salvage what he could of the Acadian Museum he founded 15 years ago.

Marines, who were still rescuing residents from rooftops and porches, gave Perrin one truck and one hour. The water in front of the museum was 30 inches deep when he and three assistants pulled up.

"You just didn't have time to be heartbroken," Perrin said. "We had to decide what to take and what to leave behind. For a while, we were all paralyzed."

His team grabbed as many of the museum's oldest one-of-a-kind originals as it could pack, including navigational maps, paintings, and artifacts that date from as far back as the 17th century. It also took piles of blankets and vintage clothes from a collection of 19th-century homespun goods that women from southwestern Louisiana had produced.

As for everything else the recovery team left behind, Perrin just had to hope for the best.

There are four museums about the Acadian people in Louisiana, but the one in this town of 2,200, about 150 miles west of New Orleans, has by far the largest collection of artifacts and offers the most comprehensive account of the 400-year history of an ethnic group forcibly deported by the British from what is now Nova Scotia. The Acadians resettled in Louisiana, where they came to be called Cajuns.

Two weeks after Rita struck on Sept. 24, about 2,000 items were heaped on a dusty lot beside the museum to be discarded. In the pile were an antique typewriter, a battery-operated phonograph, and three drawers of files packed with genealogy charts, old photos, and other family memorabilia.

"What we found was mold taking off throughout whole collection," said Catherine Anderson, a Virginia conservator who served as a member of a team from the Association for State and Local History that has done an assessment of the museum's holdings.

Within three days of Rita, Perrin had cleared out all

the mud, applied a bleach solution to the floors, set up dehumidifiers and an industrial fan, and turned on an air conditioner to full blast.

The museum, a nonprofit that charges no admission, will need funds for restoring damaged items, creating new displays for exhibits, and adding storage space. The utility bills will be considerable, and the walls may need to be torn down because tests have found they are still full of water.

Perrin said he is just glad to have saved the museum's most valuable items.

Those exhibits are in the Acadian Room, which tells the story of Le Grand Derangement, Britain's mass expulsion of the French Catholic settlers from Acadia, which began with a deportation order in 1755.

New England played a major role in this history, if not a positive one. The British said they feared the Acadians would fight for France in a struggle for control of the Canadian territories. But Perrin and other historians assert the true impetus came from the New England colonists, who were envious of the Acadians' fertile farmland and lucrative trading.

"People think the soldiers [who enforced the expulsion order] came from England," said Perrin. "They didn't. They came from Boston."

The first shipload of 2,000 deportees landed in Massachusetts Bay, but was then sent along to points down the eastern seaboard as far south as Savannah, Ga.

In the end, some 900 Acadians settled in Massachusetts. Among their descendents is Bruce W. Caissie, a Northbridge resident who is now president of the Fitchburg-based Acadian Cultural Society. Caissie said his organization, a national group that has 400 members, has raised \$500 for museum repairs. Cultural societies of Maine, Quebec, and France have contributed a total of about \$3,500, Perrin said.

Perrin helped revive interest in Acadian history when, in January 1990, he sent a petition to Britain's prime minister, Margaret Thatcher, and Queen Elizabeth II demanding redress for Le Grand Derangement. Perrin, a lawyer, had filed a class action lawsuit, and given the Crown 30 days to respond.

In December 2003, after 12 years of negotiations, the queen agreed to declare July 28, the day the deportation order was signed, a Day of Remembrance. The proclamation put off the first observance until July 28, 2005, exactly 250 years from the original date of the order.

When Remembrance Day arrived this summer, ceremonies were held throughout the three Maritime Provinces of Canada, and in Boston, where the Acadian Cultural Society raised the Acadian flag over City Hall.

To further supplement funding for recovery, Perrin is applying for a grant that would allow local school children to reconstruct the museum and create an exhibit documenting their communities' experiences in hurricanes Rita and Katrina.

Perrin said a \$10,000 grant from the History Channel and the Association for State and Local History would put the children in touch with the major theme of

Acadian history: survival. This is just the latest chapter in a history that challenges us to keep the culture alive," he said. "This storm is just part of that 250-year struggle that we just finished commemorating."

### THE ACADIAN ROOM:

This room contains objects the most valuable items in the collection—those relating to Acadian history from 1603 to the present. The focal point is the Canadian Parks poster, "Acadia - The Odyssey of a People," which demonstrates the deportation of the Acadians.

#### *The Founding of Acadia - 1604*

1. "Landwash:" Photograph of the Nova Scotian shoreline by Maurice Crosby of Halifax, Nova Scotia.
2. "New France:" 1719 map of North America by Seutter, donated by Gerard Johnson of Halifax.
3. Photographs of the Historic Site of Port Royal, the first Acadian settlement in North America.
4. "The Habitation" at Port Royal, Champlain's 1604 settlement in what is now Nova Scotia, is portrayed in the handmade replica by Wilfred Doucette (the model is on table under the Plexiglas).
5. Original 1760 navigational map used by mariners to reach the port at Cape Breton, Nova Scotia.
6. Pottery owned by Iberville, the founder of Louisiana.
7. Shoe buckle and pipe stem from Thibodeau Village, circa 1690.
8. Stone from Georges Island, Acadian prison camp.

#### *The Deportation of the Acadians - 1755*

9. Charles "Woodchuck" Bernard, a native of Dieppe, New Brunswick, Canada, devoted over 600 hours to this woodcarving (which reproduces the painting by Claude Picard shown nearby) depicting the tragic scene of the Acadians awaiting their deportation in 1755 at Grand Pre, Nova Scotia.
10. Reproductions of Claude Picard's six historic paintings of the Acadian Odyssey, commissioned by Parks Canada for the Grand Pre Historical Park, which hang in the church at the park.
11. Print of the original painting "The Dispersion of the Acadians, 1755" by Henry Beau. This print had been donated by St. Joseph's College in New Brunswick to Dudley J. LeBlanc (deceased), local Acadian businessman, historian and politician, whose family donated it to the Acadian Museum in 1992. (Note: There is an exhibit on Dudley J. LeBlanc in the Prairie Bayou Cajun Room, on the left as you enter.)
12. 1755 map of the Petitcodiac River Region (the area is now Moncton, New Brunswick) showing the home sites of the Acadian families who avoided deportation and fought against the British. These Acadians, under the leadership of Joseph "Beausoleil" Broussard, later chartered a ship at Halifax in 1764 and arrived in Louisiana in 1765, the first Acadian families to settle on Spanish land grants in the prairie bayou region of "Attakapas territory" (now south central Louisiana).
13. The Acadian family names of the 18th century.

#### *The Re-birth of Acadia -1764*

14. Rare photograph of the unveiling of the historic statue "Evangeline" at Grand Pre National Historic Park, Grand Pre, Nova Scotia on July 29, 1920.
15. "The Saga of Beausoleil' Broussard," the leader of the Acadian resistance. Today, the Broussards comprise the largest family of Acadian French origin in Vermilion Parish, Louisiana.
16. Cotton Acadian flag purchased in 1930 for the 175th anniversary of "Le Grand Derangement" by Oliver Doucet of Woodvale, Nova Scotia.
17. Photographs of the World Acadian Reunions.
18. The Acadians in France and their museums, Le Musée de Falaise and Le Musée Acadien de Belle-Ile-en-Mer. These museums have been "twinned" with the Acadian Museum of Erath.
19. The Queen's Royal Proclamation of 2003.

(Note: As you exit the Acadian Room and enter into the Prairie Bayou Cajun Room, please note that the frame of the doorway is a replica of the entrance to "The Habitation" at Port Royal. This replica was designed by Wilfred Doucette and constructed by Iry Melancon and Henry L. Perrin in 1992.)