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Mais, I sin in French, I gotta go to confession in French: a study of the language shift from French to English within the Louisiana Catholic Church

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**MAIS, I SIN IN FRENCH, I GOTTA GO TO CONFESSION IN
FRENCH: A STUDY OF THE LANGUAGE SHIFT FROM
FRENCH TO ENGLISH WITHIN THE LOUISIANA CATHOLIC
CHURCH**

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Department of French Studies

by
Emilie Gagnet Leumas
B.M., Loyola University of the South, 1980
M.Ed., University of New Orleans, 1983
May 2009

In memory of my grandmother

Memere Lolly

the last native French speaker in my family

(August 5, 1908-July 14, 2007)

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ABSTRACT

To study language change within South Louisiana Catholic Church, I examined the sacramental registers of more than 250 churches, the country of origin of 1043 priests, the parish visitation reports of 37 individual churches and 160 original data cards from 1906 Census of Religious Bodies. Metalinguistic elements were collected from various files available at the archives.

This study reveals the complex nature of the language switch from French to English, a network structure of top down management and elements of change in each community of practice which pressured the other levels. It is specific to the Louisiana Catholic population, the clergy, and the administration of the Archdiocese of New Orleans.

Results make clear that most of the language changes in the sacramental registers happened at the turn of the twentieth century. The “linguistic tip” occurred during the administration of Archbishop Blenk when, in 1907, the mean switch date of the sacramental registers occurred, followed by the 1910 loss of French control in the administration, and the 1913 switch of the archiepiscopal council minutes from French to English. Results also show that priests who made these switches were comfortable in both French and English. Analysis of the pastoral letters to the clergy and parishioners revealed that the status of the French language within the archdiocesan administration slowly changed over time. The body of priests who ministered in the Archdiocese of New Orleans from 1860 to 1920 changed from a heavily dominated French-born clergy to a more multi-ethnic clergy, but more importantly the archdiocese began to recruit men from Louisiana to enter the priesthood. The evidence suggests that the priests’ overriding motivation for language change is rooted in important societal changes taking place within and outside their locality. The source of language change was rooted in the massive migration of Irish Catholics. One important social change was the establishment

of Protestant institutions in parishes once dominated by the Catholic faith. This dissertation presents how through mutual engagement it negotiated both explicitly and implicitly a language shift from French to English.

INTRODUCTION

The comment, "Mais, I sin in French, I gotta go to confession in French" was uttered in the 1980s by the grandmother of one of my colleagues. Each time a new English-only speaking priest arrived in New Roads, she searched for another priest to hear her confession in French. She spoke English very well, but felt the need to confess in French since it was her mother tongue, and she was more comfortable sharing her life's trials and tribulations in French.¹ Father Henry Gautreau, retired pastor of Our Lady of Peace (*Notre Dame de la Paix*) in Vacherie reported to me that he heard confessions in French as late as 2001. Although these may be isolated incidents today, they are the residuals signs of the Louisiana French Catholic Church.

Under both French and Spanish rule, church and state were one in Louisiana, similar to the situation in the mother countries, a relationship thought quite natural by settlers. In some Louisiana locations the relationship continued unofficially long after the Louisiana Purchase, so that in some church parishes the sacramental registers under examination in this study were *de facto* official community records. Roughly 30% of the 35 civil parishes² included in the study are named after the oldest major local church, reflecting the integral role of the church in all community life. In terms of formal organization, the diocese of Louisiana and the Floridas was created in 1793 and covered the area from Louisiana to modern-day Florida. After the Louisiana Purchase (1803) and statehood (1812), a separate diocese of New Orleans was established. In 1853 Louisiana was re-divided into two dioceses: the diocese of Alexandria (northern part) and the Archdiocese of New Orleans (southern part). This separation is significant as it defines the geographical area on which this study is focused. North Louisiana was founded by "American" immigrants and hence did not change or experience the same kind of ethnic and language issues.

¹ Conversation with Cathie Crochet, administrative assistant for St. Mary of False River Catholic Church, New Roads, Louisiana. October 13, 2006

² In Louisiana, the term civil parish is used for "county" whereas church parish refers to a community of the Christian faithful within the diocese, which has its own church building under the authority of a pastor. Most church parishes are formed on a geographic basis, but they may be formed along national or ethnic lines.

Moreover, only a few Catholic churches were established in north Louisiana. Consequently, we here concentrate on south Louisiana only. The later separation of the dioceses of Lafayette, Baton Rouge, Houma-Thibodaux, and Lake Charles as separate entities from the Archdiocese of New Orleans happened in 1918, 1961, 1977, and 1981 respectively.

From the linguistic point of view, Louisiana is a natural laboratory for observing how language change from French to English was negotiated and still is today. Studying language change in Louisiana has always been difficult because contacts were complex among races, different levels of society, and ethnicities, and especially between English- and French- speaking groups. The Catholic Church had to negotiate this messy reality while simultaneously appearing to hold on to its traditional role as the standard-setter in social and linguistic matters, especially warding off the creeping challenge of Protestantism. Considered as an organization, the Catholic church had a structure extending back well over a millennium and systems of record-keeping which reflected European practices dating from the later Middle Ages. The church knew its work, but knew as always how to adapt to local conditions to further this work. The church organization could certainly be considered one of the oldest “communities of practice” in the West.

Current research has posited that the shift from French to English in South Louisiana happened in two phases. The first phase for those of the wealthy class accelerated after the Civil War. This class assimilated quickly to American ways and learned English. Those who belonged to the poor, marginal, and uneducated class, retained their French culture for a longer period of time and were assimilated after the urbanization and industrialization of Louisiana in the 1930s (Bankston and Henry 1998, Dubois and Melançon 1997). Though a minority in the United States, the French-speaking Louisianans were a majority in local isolated areas. Social and economic influences from the turn of the twentieth century to the mid 1930s were the overriding

factors that created the need to learn English. By the end of the Civil War, the French-speaking Louisianans could be divided into four groups: white creoles, creoles of color (descendants of the *gens de couleur libre*), black creoles (descendants of slaves), and Cajuns. The Americanization that began prior to the war continued as “the ties between the white creoles and the Anglophones were resurrected and the linguistic assimilation of the first was completed” (Dubois 2002, 125). Despite several important studies by linguists on language maintenance and shift, there is still a lack of empirical data associated with the early stages of language change in Louisiana, notably the protracted negotiation between the native variations of French and the encroaching English. Although there may be subtle nuances in the definitions of language shift, language switch and language change, in this dissertation, the terms are used interchangeably.

Ironically, the worst natural disaster in United States history has opened an opportunity to research an important but little-used (for linguistic studies) archive, which will add a critical chapter in the knowledge of language change in the linguistic gumbo that is south Louisiana. Following the devastation of Hurricane Katrina in August 2005, the Archdiocesan Archives of the Archdiocese of New Orleans were temporarily relocated to the Diocese of Baton Rouge. This rich collection of material consists of business-oriented records, sacramental registers, and personal letters written from 1803 to 1859 by the laity and local people from Louisiana to New Orleans bishops and priests. Access to the antebellum correspondence (personal letters), which is one of the largest holdings of its kind in North America, allowed me to collect information on more than 9000 letters written in French and English. The Louisiana Catholic Church’s extensive, well-maintained, and searchable archive collections have uncommon linguistic value if carefully used in conjunction with other data.

As part of an independent pilot study (Fall 2005), I collected data from the personal letters written from 1803 to 1838. Recognizing the potential for the linguistic value of this

material, Dr. Sylvie Dubois organized her Seminar in French Linguistics on the special topic of “Fieldwork in Historical Dialectology” (Spring 2006) at the Diocese of Baton Rouge to continue collecting metalinguistic data and to record the languages used in the sacramental registers. Eight graduate students collected more than 1500 metalinguistic comments and documented the languages used in 141 sacramental registers. Knowing the material at the archives of the Diocese of Baton Rouge³ and the Archdiocese of New Orleans, I continued to collect material, and under the leadership of Dr. Dubois, I developed this study for my dissertation. Permission to search the archives of the other dioceses in South Louisiana was granted by the archivist in each of those locations.

The hypothesis is that the language used in the sacramental registers was a reflection not only of its status in the Louisiana parishes but also of the Catholic Church’s different levels of perception of its utility in the local communities. Moreover, the pattern of language switching displayed by many church records helps us understand better the spatial diffusion of language practices within the Louisiana Catholic Church. Accordingly, its archival materials can shed light on the extent of distinct language practices over time in Louisiana.

In Chapter 1, the Archdiocese of New Orleans is identified as an institutional network of communities of practice which provides the framework to describe the intricate machination of the administration and the internal pressures that created linguistic change. Following the fundamental principles established by Wenger (1998), Eckert and McConnell-Ginet (1992) and Meyerhoff (2002), two distinct levels of communities of practice are defined: 1) at the archdiocesan administration level and 2) at the local parish level. Research and organization of the archival material and the methodology is summarized for each level.

³ In October 2000, I began working at the Diocese of Baton Rouge. I became the archivist in 2003, serving in that position for 4 years. I am currently the archivist at the Archdiocese of New Orleans.

In Chapter 2, a brief history of the Roman Catholic Church in Louisiana establishes the historic background for the French Louisiana Catholic Church. With its long history and prevalence of French clergy, the Archdiocese of New Orleans was dominated by the rich traditions and practices of a French culture. The mass immigration of Irish and German Catholics challenged these traditions and practices by changing the demographic profile of the Louisiana Catholic population.

Chapter 3 is a discussion of patterns of language change throughout individual church parishes. Here, the results of the switch from French to English in the parish sacramental registers are displayed using data collected from 241 church parishes. Over a time span of 110 years, from the earliest switch in 1844 to the last switch in 1954, the prevalence of bilingualism and the lack of an abrupt change in the registers is striking. Six maps illustrate the spatial diffusion of the language change over time.

In Chapter 4, the language change within the archdiocesan administration is explored first by looking at the bishops of New Orleans and then at the archival material collected from three sources: the Archiepiscopal Council members, its minutes, and the pastoral letters of the archbishops. The top-heavy French dominated administration began to change under the leadership of Archbishop Janssens in 1888 and lost its dominance under Archbishop Blenk in 1913. But, the expected influential role of this community of practice as an authoritative body in maintaining French as the dominant local language is not supported by the data. The evidence presented here shows that the church established parishes based on language so it could provide services to the faithful in their native language. This strategy continued well into the first half of the twentieth century, when the need to evangelize in other languages was no longer a threat to losing the faithful.

Chapter 5 introduces the parish administration and the parishioners as a community of practice and delineates the active role of the local priest in documenting the language shift. The priest/country of origin database includes the birth country of 1043 priests who served in the archdiocese from 1860 to 1920. At the local level, six case studies were designed to analyze, in detail, 37 church parishes located in six different civil parishes. Data from the parish visitation reports and the 1906 United States Religious Bodies Census provided information on the spoken language practices of the Catholic Church community. Correlating this information with the sacramental registers data provided three scenarios for the sacramental switches that documented the unique atmosphere of bilingualism at the local level.

Chapter 6 explores the source and factors which influenced the direction of the language switch, including the influx of Irish Catholics to New Orleans and the increasing establishment of Protestant institutions. The potential constraints that governed the diffusion of the language change are discussed including the findings of a recent study of spatial distribution of the language shift from written French to written English in the Louisiana Catholic Church (Dubois, Leumas, and Richardson 2006). Dubois, Leumas and Richardson tested the effectiveness of three established geographical models of measuring language diffusion over space and time. The authors also documented through the antebellum correspondence of the archdiocese the internal and external constraints which influenced the protracted diffusion of language switching presented in the sacramental registers.

Chapter 7 summarizes the findings in this study revealing the complex nature of the language switch from French to English. My results reveal a network structure of top down management moving to bilingualism instead of English and elements of change in each community of practice which pressured the other levels. My research also illustrates a method of

using archival material to establish communities of practice and document linguistic changes at multiple levels.

This dissertation is not a study about the entire population of South Louisiana, nor does it explore the effects of government laws or education standards, or their effects on language change. It does not compare correspondence found at the archdiocese with correspondence held in other collections (i.e. The Historic New Orleans Collection or Hill Memorial Library). This dissertation is specific to the Louisiana Catholic population, the clergy and the administration of the Archdiocese of New Orleans. Exploring the domain of religious practices, it focuses on the pressures that created change within those communities of practice. Targeting archival material housed at the local diocesan levels, it is also an attempt to explain and document the “linguistic tip” at the turn of the twentieth century and the long period of bilingualism found in the written records of the Louisiana Catholic Church.

CHAPTER 1. THE LOUISIANA CATHOLIC CHURCH COMMUNITIES OF PRACTICE

1.1 Traditional View of the Louisiana Catholic Church

Throughout its history, the Catholic Church has always had a strong institutional side. In *Models of the Church*, Roman Catholic theologian Avery Dulles employs a five model framework (institution, community, sacrament, servant, and herald) to provide a structure to understand the functions of the Church. Relevant to this discussion is his model of the Church as *institution*. Dulles states that within this concept of an institution, the Catholic Church views itself as a perfect society “that is subordinate to no other and lacks nothing required for its own institutional completeness” (1978:39). The idea of the Church as a society leads to visible structures, rights and powers of the officers, and highlights the structure of government as a formal element. Without stable organizational features, the Church could not perform its mission. With prescribed forms of worship, recognized ministers, responsible officers, and properly approved procedures for membership, the institutional element is primary. According to Dulles, the powers and functions of the Church are divided into three: teaching, sanctifying, and governing. “This division of powers leads to further distinctions between the Church teaching and the Church taught, the Church sanctifying and the Church sanctified, the Church governing and the Church governed. In each case the Church as institution teaches, sanctifies, and commands, in each case identifying the Church itself with the governing body or hierarchy” (1978:42). The Church is not a democracy or representative society; it is one rooted in a hierarchical concept of authority. In 1869, Pope Pius IX summoned the First Vatican Council, and this vision was clearly set forth:

But the Church of Christ is not a community of equals in which all the faithful have the same rights. It is a society of unequals, not only because among the faithful some are clerics and some are laymen, but particularly because there is in the church the power from God whereby to some it is given to sanctify, teach, and govern, and to others not. (as quoted in Dulles 1978:43)

In this institutional model, the priesthood is viewed as having full authority over the membership of the Church. Ruling from the top are the Pope and bishops.

In examining the powers of the bishop at the turn of the twentieth century, the 1913 Catholic Encyclopedia provides relevant information for the period. The bishop possessed the powers of order and jurisdiction. He could enact for his diocese those laws which he considered conducive to the general good. However, his legislative power was not absolute, thus he could not enact a law contrary to the general law of the Church, written or established by custom, or to the decisions of general, plenary, or provincial councils.

Bishops and archbishops were appointed by the Pope. Their administrative power included the supreme direction of clergy. In 1913, the bishop had the right to retain in his diocese any priest to whom he had entrusted ecclesiastical functions and given the means of subsistence. Moreover, the bishop intervened in the administration of ecclesiastical property. No alienation of ecclesiastical goods was possible without his consent, and he exercised supreme supervision over its administration. He had a special right of intervention in all matters relating to Divine worship and to the sacraments; he authorized and supervised the printing of liturgical books, regulated public worship, processions, exposition of the Blessed Sacrament, celebration of the Holy Mass, etc. But in all these matters his power was not unlimited; he had to conform to the enactments of canon law.

With this organizational structure in mind, the archbishop might be compared to the president and CEO of a corporation. He had a board of consultors which advised him in his decision making, but ultimately he authorized and promulgated the policies and procedures of the archdiocese.

A traditional view of the Louisiana Catholic Church would look like an authoritative pyramidal structure with the archdiocesan administration led by the archbishop, entrusting

ecclesiastical functions to the priests who in turn supervise the local churches ministering to the faithful membership.

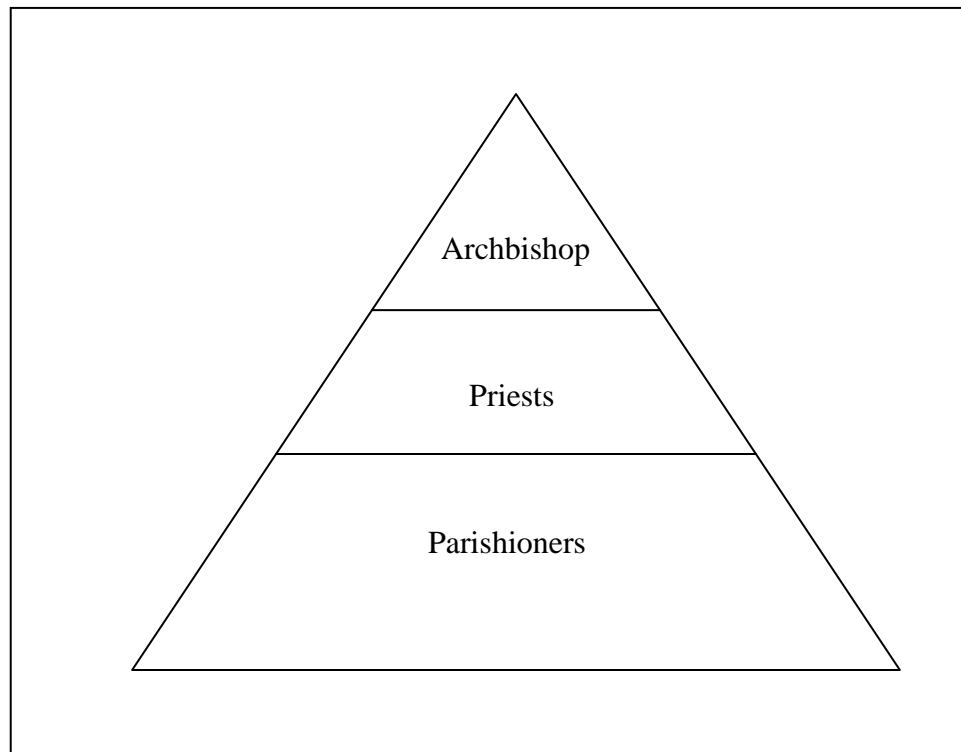


Figure 1.1 Archdiocesan authoritative pyramidal structure

This well-known image of the Catholic ecclesiastical hierarchy, a potent image both internally and externally, presents a problem to a researcher since it suggests a total centralization of powers, a unity in decisions, and a uniform application of rules, including linguistic rules. This study, in contrast, shows that the south Louisiana Church's linguistic evolution did not conform to this top-down image. Given the variety of patterns in language change, what other forms of decisional structures can better explain the sources and the diffusion of these changes within the Louisiana Catholic Church?

1.2. New Approach: The Nineteenth Century Louisiana Catholic Church as a Network of Communities of Practice

To understand the complex nexus of interrelated constraints that governs language change, I have chosen to describe the Louisiana Catholic Church as a network of communities of

practice, a relatively new concept in the field of sociolinguistics advocated by scholars such as Eckert and McConnell-Ginet (1992), Wenger (1998), and Meyerhoff (2002). The structural organization of the Louisiana Catholic Church epitomized the concept of communities of practice as "an aggregate of people who come together around mutual engagement in an endeavor" (Eckert and McConnell-Ginet, 1992:464). It is defined simultaneously by its membership and by the practices of that membership. In this case, it is the endeavor of the archdiocese as an institution to spread and maintain the Catholic faith and its teachings among the local people.

In *Communities of Practice: Learning, Meaning, and Identity*, Etienne Wenger states that this concept of practice includes,

...what is said and what is left unsaid; what is represented and what is assumed. It includes the language, tools, documents, images, symbols, well-defined roles, specified criteria, codified procedures, regulations, and contracts that various practices make explicit for a variety of purposes. But it also includes all the implicit relations, tacit conventions, subtle cues, untold rules of thumb, recognizable intuitions, specific perceptions, well tuned sensitivities, embodied understandings, underlying assumptions, and shared world views. Most of these may never be articulated, yet they are unmistakable signs of membership in communities of practice and are crucial to the success of their enterprises. (1998:47)

The institution's fundamental principle is to connect and combine the diversities that exist within the constellation of practices. Within the Archdiocese of New Orleans, communities of practice exist at the administrative level, and at the local church level. The nucleus of the nineteenth century Louisiana Catholic Church was the archdiocesan administration with its Archiepiscopal Council. This "community of practice" was composed of high-ranking clergymen and local priests who participated in its daily administration. Surrounding the archdiocesan administration was a constellation of different communities of practice represented by church parishes (Figure 1.2). They were served by appointed "secular" priests (also called "diocesan" priests) and "religious" priests who belong to an order (such as the Jesuits,

Dominicans, Josephites, etc.) under the authority of the archbishop. The “faithful” or parishioners were important members of these communities. While some participated in the parish administrative activities (church wardens, council members, etc.), the social participation of most members was uncovered through written documents (correspondence, parish visitation reports, and data collected in sacramental registers) that describe the profile of the local membership.

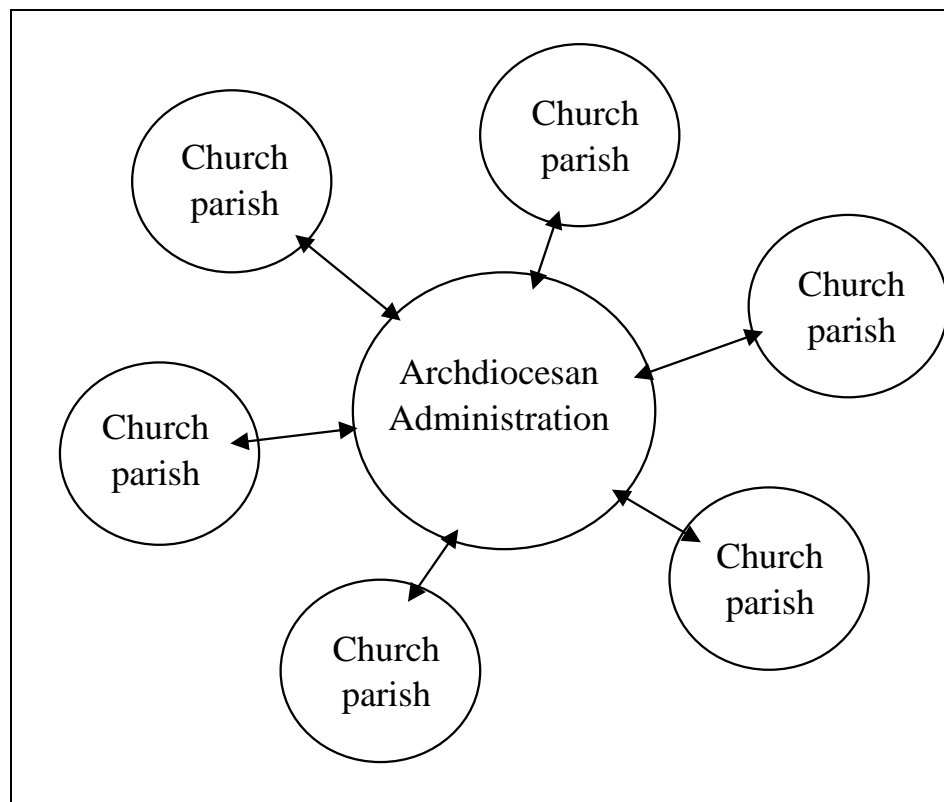


Figure 1.2 Archdiocesan network of communities of practice

Wenger provides an organizational design in terms of four dimensions: participation and reification; the designed and the emergent; the local and the global; and the fields of identification and negotiability. These dimensions are easily identified as part of the practices of the archdiocese. For example, the sacramental record is a form of reification. It indicates the participation of the church community in written form providing the documentation of a social experience by the membership of the community. The archival material in general may be

viewed as the reification of the history of participation. The participation of the community is organized around these written documents, and they provide the sources to study the linguistic practices of the archdiocese.

The designed and the emergent are part of the formal and informal structure. The archdiocese in its practices will be very formal, with rules and regulations surrounding its practices. But there is also the informal structure that emerges from the correspondence as letters are sometimes full of gossip and innuendo.

The local and global can be described at several levels. For example, there is the local church at the parish level while the archdiocese is at the global level, and there is the archdiocese as the local church of South Louisiana within the global Roman Catholic Church.

The fields of identification and negotiability encompass how the archdiocese views itself and its membership. It involves allegiance to the organization, the influence of its membership, the attempt to understand, and the ways that problems are addressed. Perhaps of the four dimensions, identification and negotiability are most significant because they identify the intricate relations between the archdiocesan administration community of practice and the church parish communities of practice, and therefore, the source and type of social pressures that created language change. Despite their subordination to the Roman Catholic Church hierarchy, each community of practice forms a separate social enterprise with its own vision, strategies, and distinct membership. The negotiations within these enterprises (their local conditions, the number and origin of their members) and between them (who works with each other and against each other) orchestrate the practice of the faithful. The question is, how, through mutual engagement, did these communities of practice negotiate both explicitly and implicitly a language shift from French to English.

1.3 Hypothesis

Sacramental registers record the baptisms, first communions, confirmations, marriages, and burials of individual members of the church parish. Usually handwritten and signed by the priest, they record the sacramental life of an individual from birth to death. The hypothesis is that the language used in the sacramental registers was a reflection not only of its status in the Louisiana church parishes but also of the church's different levels of perception of its utility in the local communities. Moreover, the pattern of language switching displayed by many church records helps us to understand better the diffusion of language change within the Louisiana Catholic Church. Accordingly, its archival materials can shed light on the extent of the distinct language practices over time in Louisiana.

1.4 Geographical Boundaries of the Archdiocese, Then and Now

The geographical boundaries of the Archdiocese of New Orleans between 1853 and 1918 (Figure 1.3) consisted of 35 civil parishes (counties) in South Louisiana encompassing 23,203 square miles. In 1900, the archdiocese reported a population of 325,000 Catholics, 161 churches, and 211 priests serving in the area (*The Catholic Directory, Almanac, and Clergy List Quarterly* 1900:83). These boundaries are important as they establish the physical boundaries of the institution which had "jurisdiction." All of the parishes and clergy within this boundary took their directives from the Archbishop of New Orleans.

Today (Figure 1.4), the area is divided among five dioceses including the dioceses of Baton Rouge, Lafayette, Houma-Thibodaux and Lake Charles as well as the Archdiocese of New Orleans.

1.5 Objectives and Archival Materials

Because of the vast amount of archival material, I formulated the following questions to structure the research process.



Figure 1.3 Archdiocese of New Orleans, 1853-1918

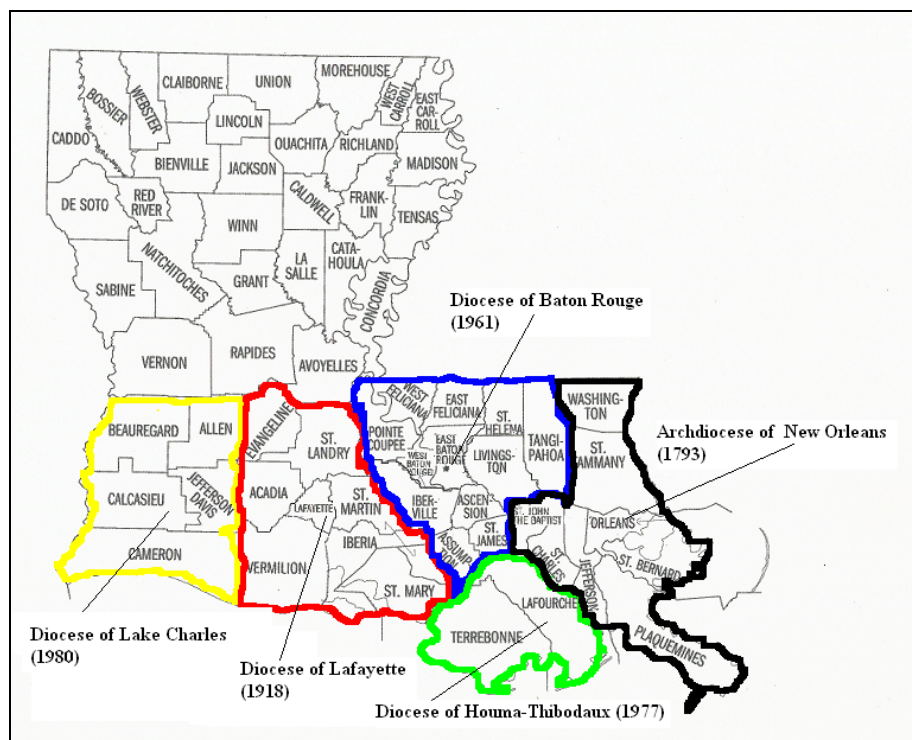


Figure 1.4 Current dioceses in South Louisiana

At the archdiocesan administration level:

- 1) Is there evidence among the archbishops' (Janssens, Chapelle, and Blenk) papers that support the need to switch to English both at that administrative level and the parish level? Was there ever a mandate from the bishop concerning language?
- 2) Was there a need to distance itself from its French identity, and if so, did the administration appoint non-French-born priests to key diocesan positions?
- 3) Is there evidence among the written documents of the administration that supports the switch from French to English?
- 4) As the archdiocese created new parishes' boundaries, did it consider the language of the community/neighborhood?

At the parish level:

- 1) Can we pinpoint a switch date from French to English in the sacramental registers?
- 2) Does the evidence in the parish correspondence support the switch date established by the sacramental registers database?
- 3) Do the parish reports, which contain information about the languages of the parishioners, support the switch date?
- 4) Is there evidence in the parish files to indicate the priest's need to preach and/or conduct other services in English?
- 5) Is there correspondence from the parishioners that contains metalinguistic comments?

To study the effect of the language change within the Louisiana Catholic Church at both the archdiocesan administrative and church parish levels, I collected data from the archival material of the five modern (arch)dioceses (New Orleans, Lafayette, Baton Rouge, Lake Charles, Houma-Thibodaux). The archives departments of these Louisiana dioceses contain various types of primary source documents such as administrative correspondence, clergy files, church parish

sacramental records, wardens' minutes, church parish reports, diocesan newspapers, and financial files. Until recently, the written records of the Louisiana Catholic Church were an unexplored resource of material for the study of linguistics. Permission from the archivist, chancellor or bishop of each of the dioceses was granted in order to conduct the research, since not all diocesan archives are open to the public. Later in Chapters 4 and 5, I will describe in detail the archival material of the archdiocesan administration and the church parishes.

It also became evident that the house chronicles and correspondence of the Redemptorists priests, who staffed several parishes in New Orleans, would be an additional source of documentation. This material, housed at the Redemptorists Provincial Archives in Denver, Colorado, was examined for its meta-linguistic value.

CHAPTER 2. THE ESTABLISHMENT OF THE ROMAN CATHOLIC CHURCH IN LOUISIANA

2.1 The History of the Catholic Church in Louisiana

During the nineteenth century and the first half of the twentieth century, the Roman Catholic Church stood as the last vestige of French cultural dominance and the last prestigious stronghold for the written French language in Louisiana. Founded in 1793, and originally known as the Diocese of Louisiana and the Floridas, the Archdiocese of New Orleans was a joint creation of the king of Spain and the pope. This early history of the Louisiana Catholic Church cannot be separated from the early colonial period of Louisiana, since as part of the colonial empires of France and Spain, the settlers of Louisiana were to be Catholic if they were to be faithful subjects. Even the *Code Noir*, the French law which governed the treatment of slaves, mandated that slaves be instructed and baptized in the Catholic faith, freed from work on Sunday and treated humanely. As Charles Nolan⁴ notes in *A Southern Catholic Heritage*, "the early residents of this area would have found our distinction between political and religious matters strange and unintelligible. War, a business or marriage contract, and a baptismal ceremony were both sacred and secular" (1976:xix).

The Louisiana Catholic Church consisted of a multi-ethnic population of faithful, clergy, and religious, who preserved and nurtured the faith by establishing parishes, schools, orphanages, hospitals, and other necessary institutions. In early 1800, being a Louisianan was synonymous with being Catholic and French. After the Louisiana Purchase of 1803, New Orleans became an "American" diocese but the traditions and practices, especially the linguistic practices took more than a century to completely change.

Having roots in the Catholic realms of Spain and France, the Catholic Church in South Louisiana is very different from the Catholic Church that evolved in other areas of the United

⁴ Charles Nolan served as archivist for the Archdiocese of New Orleans from 1980 to 2007.

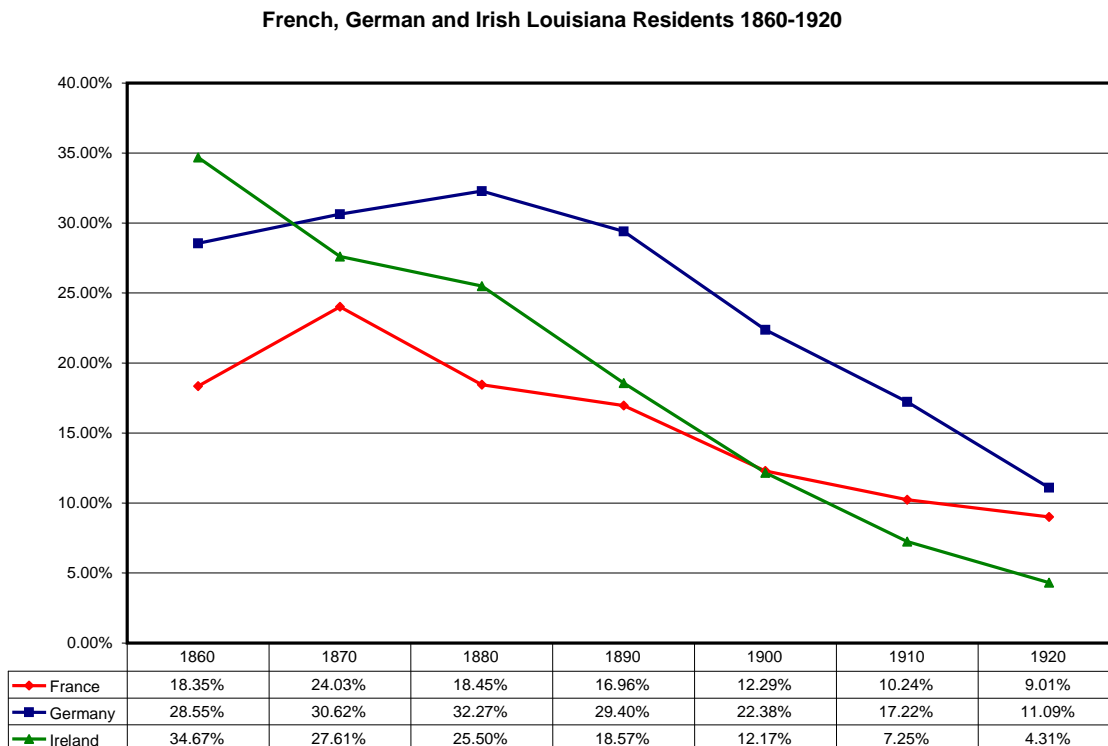
States. Julie Byrne of the Department of Religion at Duke University states that the immigration of Catholics to the United States between 1840 and 1920 increased the Roman Catholic population from 5% in 1850 to 17% in 1906. Byrne stresses that "for the immigrants, the neighborhood Catholic Church was not just a church; it was the focal point of a whole community, a whole way of life" (Byrne 2000). While this last statement may be applied to South Louisiana as well, the increase in the immigrant population in Louisiana did not have the same effect. South Louisiana was already predominantly Catholic and the immigration of more Catholics did not cause a religious shift as it did elsewhere.

In its pursuit to spread the Catholic faith to the people of Louisiana, the Catholic Church found itself often struggling in its ability to preach to the people in English. With the influx of Americans and Irish, the need to preach in English was a two-sided issue. The Church did not want to lose its French speaking flock, nor lose the English speaking newcomers. The Archdiocese of New Orleans during the first half of the nineteenth century was dominated by French-born priests. Archbishop Blanc (1835-1860) recognized the need for bilingual (multilingual) priests and sent several of the clergy to be educated in English. This, however, did not create a language shift from French to English, but created a multilingual Church.

2.2 The Demographic Profile of the Louisiana Catholic Population

In 1809-1810, Louisiana welcomed more than 10,000 French-speaking Santo Domingo refugees via Cuba. This was the largest single migration in American history, and it reinforced the base of French speakers. The Irish and Germans began arriving in 1820, and by 1860, the demographic profile of the foreign-born population in Louisiana had changed. Using information from the United States Census, the following table illustrates the proportional shift of the immigrant population.

Table 2.1 Percentages of French, German, and Irish Louisiana Residents 1860-1920



Immigrants from Germany and Ireland outnumbered immigrants from France during the latter part of the nineteenth century. German immigrants continued to outnumber both the Irish and French from 1870 to 1920. Many German Catholics in the 1870s emigrated to escape from the German *Kulturkampf*, a political and religious campaign directed against Catholics (Miller 1983; Dolan 2002). This change in demographics had a profound effect on the French Catholics of Louisiana, especially in New Orleans.

The demographic profile of Louisiana may have changed but the religious identity remained the same. Protestants arrived in Louisiana but settled mainly in the northern part of the state. Although this created a divide within the state, South Louisiana remained a predominantly Catholic area and as Louisiana Catholic historian, Roger Baudier stated, Louisiana became "an Island of Catholicism in a Sea of Protestantism" (as quoted in Nolan 2000:28).

The struggle, therefore, was not between the Catholic Church and other religious groups, but it arose within the Catholic Church. In *Irish Catholics and French Creoles: Ethnic Struggles Within the Catholic Church in New Orleans, 1835-1920*, Michael Doorley researched the impact of the Irish immigration on the French Catholic Church of New Orleans and assessed the following.

Despite a heavy influx of Irish into the city in the mid-nineteenth century, they proved unable to push aside the French and Creole leaders of New Orleans Catholicism, in marked contrast to their victories elsewhere in the United States. This had inevitable consequences for the subsequent development of the Catholic Church in the city. Until 1918 church leadership remained firmly in the hands of a predominantly French ethnic group. Meanwhile, the Creole culture of New Orleans, despite undergoing a certain degree of Americanization, continued to influence Catholic religious practices until well into the twentieth century. (2001:34-35)

If Doorley's observations are correct, then the struggle between the Irish and the French should be evident in the language practices of the Church.

Historian of American Catholicism, Jay Dolan studied the impact of the Irish and Germans on the American Catholic Church. He observed that, "as a result of this ethnic consciousness the Church eventually adopted the concept of a national parish, or a congregation organized principally along the lines of language rather than territorial boundaries" (1973:526). Church parishes were established along ethnic lines in order to serve the needs of the congregation. Each immigrant group organized its own parishes, creating community institutions to preserve the religious life of the old country. Charitable organizations, schools, confraternities, hospitals, orphanages, and cemeteries were established to serve the particular ethnic group (2002:91).

The practice of creating national churches also occurred in New Orleans. From 1835 to 1860, the archdiocese established more than 60 new parishes, 20 of which were in the city of New Orleans. By 1850, the city had four Irish parishes: St. Patrick's (1833), St. Joseph (1844), Sts. Peter and Paul (1847), and St. Theresa of Avila (1850) and two German parishes: Holy

Trinity (1840) and St. Stephen (1849). These six parishes were dedicated to the ever-increasing Irish and German population (Baudier 1939; Nolan 2000).

French, German, and Irish Catholics did not always have the same religious devotions or heroes. They did not want sermons preached in a language they did not understand. They wanted to confess their sins in their native languages. Conflict between these ethnic groups was not uncommon. According to Miller, “the products of this ethno-religious interaction were as unpredictable as the weather” (1983:31). In the Lafayette⁵ area of New Orleans, three national churches were erected: St. Mary’s Assumption (German) and St. Alphonsus (Irish) were across the street from one another, and Notre Dame de Bon Secours (French) was just down the block. This group of churches was ministered by the Redemptorists priests; and the house chronicles attest to conflicts between these groups. In 1854, Father G. Rulland wrote to his superior that the German Catholics were demanding that pews not be rented to the French. “[T]hey complained of the French [...] having service in their church and occupying their pews. Hearing this I told them: I could not change the state of things[.]” (Redemptorists Provincial Archives, House Files, New Orleans, June 3, 1854). The annals also document the number of children who made their First Communion, separating the statistics by nationality: French, German, or English. The German and English numbers consistently outweigh the French.

Although, the population was changing, the bishops and clergy of the Archdiocese of New Orleans remained predominately French. With the exception of the first bishop who ministered during the Spanish colonial period, all subsequent bishops and archbishops were French-born until the appointment of Dutch-born Archbishop Francis Janssens. According to Nolan, “the thirty years between 1888 and 1918 witnessed a marked change in Louisiana Catholicism. Under the direction of three archbishops – Francis Janssens from Holland (1888-

⁵ The area known as Lafayette is today part of the uptown area.

1897), Placide Louis Chapelle from France (1897-1905), and James H. Blenk from Germany (1906-1917) – the archdiocese moved increasingly into the mainstream of American Catholicism and away from its French distinctiveness” (Nolan 2000:50). If the demographics of the population were changing and the bishops and clergy remained predominately French, what changes or factors may have contributed to the language shift?

CHAPTER 3. LANGUAGE CHANGE WITHIN THE CHURCH PARISHES

According to Joshua Fishman, language shift is defined as the process whereby a particular language community gradually reduces its use of one language and replaces it with another language. He emphasizes that it is a “by-product of unequal rates of social changes” (1991:6). But the language itself cannot be isolated from its link to culture since there is an interaction between language and culture which involves emotions, values, ideals, and loyalties. Language maintenance over time is directly linked to the culturally dominant society. Language and culture change at related rates but not always at identical paces. Fishman warns about trying to tell ‘the whole truth’ about the relationship between language and culture because the issues may be too complex or subtle. In general, the dimensions of language shift (or language change) are sociological, political, economic, psychological, and cultural. Unequal positions in terms of demographic weight, economic influence, political power, cultural prestige, and social status emphasize the asymmetry between language communities, which may ultimately result in language attrition, and often lead to the demise of the language.

In *Language Death, The Life Cycle of a Scottish Gaelic Dialect*, Nancy Dorian states that language shift is an aspect of a sociocultural change that may be linked to urbanization, industrialization, and secularization. It is the gradual replacement of the original language of the community by a new language, “without the extinction of a people” (1981:114). Dorian studied the endangered language of East Sutherland Gaelic, its language maintenance as well as the language shift to English. She noted that the “linguistic tip” in favor of English did not occur evenly throughout the population. There was a “linguistic lag” among one particular group due to the social separateness originally associated with a distinctive occupation (1981:70). This role of social separateness played a key role in the maintenance of the Gaelic language. Dorian points to the example of the Old Order Amish and Mennonites in the United States whose social

separateness enables the maintenance of the German language (Pennsylvania Dutch) which is linked to church and home life. English, by contrast, is associated with the business and society and also represents everything outside of church and home.

Dorian states that “where two or more languages or dialects come into contact, it often happens that each of the language varieties in use becomes associated with certain spheres of activity almost to the exclusion of the other variety or varieties. This may happen in the life of the individual bilingual, or it may happen throughout the society” (1981:74). This process of linguistic compartmentalization recognizes domains of language. Dorian uses religion as an example of one such domain.

Where a single domain “religion” might be adequate for one speech community, for example, another might use two different speech forms in connection with religion, one in the liturgical context and another in the catechetical context. Still another speech rubric “religion” than we are accustomed to; all dramatic productions, all parades and processions, and all healing activities might fall into the single general domain “religion,” along with worship services and some sort of catechetical activity. (1981:75)

She emphasized that in distinct spheres of activity, such as home, work, religion, recreation, or local public life, different languages may be used depending on the activity.

Norma Mendoza-Denton (2002) characterizes identities that are accomplished in the joint practice of particular activities as *practice-based identities*. The behavioral patterns that surround these activities enable the participants to identify themselves with the group. Practice-based identities may differ from other groups in the same demographic area, such as speech communities, language (dialect), or age. The term *speech community* is generally used to distinguish a community of speakers that has a commonality, a border, or a membership. It identifies the outsiders from the insiders, those living within the boundaries or those who consider themselves members (Morgan 2001). According to Peter Patrick (2002), it is viewed as an easily defined theoretical concept in sociolinguistics, but that it is difficult to analyze as a concept. He argues that speech communities should not be taken for granted and that

presumptions of social cohesion should not be made. The speech community is used as a framework for case studies in order to infer the general commonalities to a larger population.

In this chapter, I will discuss the current views of language change in Louisiana, and introduce the sacramental registers. I will then illustrate how the language in the registers switched over time and graphically display the spatial diffusion of the language change.

3.1 Language Change in Louisiana

Since Louisiana became part of the United States, the slow demise in the use of French and its replacement by English was seen as a foregone conclusion. But the “language tip” certainly did not occur evenly throughout the population. French can still be heard today in a few rural areas of Louisiana, and it is the first choice of many of the older generation in areas such as Pierre Part and Chackbay. This small group of Cajuns and Creoles whose first language is French exists more than 200 hundred years after the Louisiana Purchase.

Most of the literature involving the study of language shift in Louisiana focuses on the Cajun and Creole identities and cultures (Dubois and Melançon 1997; Bankston and Henry 1998; Dubois and Horvath 2003; Melançon 2000). Recently, the Louisiana and Lower Mississippi Valley French Language Manuscripts Collection at Hill Memorial Library has provided an avenue for the study of written Louisiana French (Dubois 2003). This collection has been and will be the venue for many studies of the written French of Louisiana because it represents the history, culture, and language shifts of Louisiana French populations during the past three centuries (Bienvenu 2006). So far, Dubois is the only one who has provided scientific evidence to indicate that the language shift from French to English in Louisiana was not sudden but happened over time.

According to the Council for the Development of French in Louisiana (CODOFIL) website, about 85% of Cajuns born between 1906 and 1910 spoke French as their primary

language. This statistic is significant as the number of French speakers changed rapidly during the next 30 years. In 1915, the State Board of Education suppressed the use of French in schools, and children were punished for speaking French. The 1921 Louisiana State Constitution prohibited the use of any language other than English in the public school system (Brown 1993).

The studies conducted by Dubois and Noetzel offer the same supportive data. In the corpus of their study, those born between the years 1890-1901 never learned English and did not attend school (one exception). Those born between the years 1905-1915 learned English later in life, preferring to speak French. Only those born after 1916 learned English and “mastered it perfectly.” Moreover Dubois and Noetzel state,

The Cajuns quickly learned the new linguistic rule imposed by the Anglophone majority: only the English language will lead to work and to a better salary. Contrary to their predecessors in the Cajun community, the old speakers used English in all the situations of daily life outside the family network. For those Cajuns who married Anglophones, the language of family life became English rather than French. Almost all of the old speakers raised their children using both languages but the youngest children generally responded in English. The old generation, more than earlier generations, was profoundly subjected to the consequences of linguistic imperialism. Their first language became devalued and their variety of English was ridiculed. (2003:8)

The social stigma imposed by the Anglophones is well documented in the testimonies of many Cajuns. They did not want their children to face the same ridicule, so English was the language they chose for their children.

3.2 Sacramental Registers: Description and Selection

To examine the language shift in South Louisiana within its many rural and urban areas, continuity of material over such a large area is not easily identified in addition to accessibility and availability issues. Certainly government records exist in the various courthouses, but they may not represent the language of the community over time. Laws determined when the language changed within the written documents and that change therefore is presented as abrupt. To document the language shift over time at the community level some commonality must exist

among the people. The domain of the Catholic Church provides material which represents a network of communities of practice over a large geographic area. The continuity which exists in the written documents of the church provides one of the richest sources of archival material available for research. Written material exists at many levels from the central administration, to the priests assigned to local church parishes, to the people who occupied the pews and attended Sunday services. So, what written material then can be examined to document the language shift in the church records of the archdiocese?

Perhaps the most important resources available to language scholars are the extensive, well-maintained, and searchable archive collections. The archival materials selected for this study are the sacramental registers, which record the baptisms, first communions, confirmations, marriages, and burials of individual practitioners of the church parish.⁶ Baptism, marriage, and burial registers are the focus because these important moments in the Catholic faith are catalogued in the form of separate textual entries rather than simply as lists of names, as in the case of first communions and confirmations. Each entry is usually handwritten and signed by the priest and witnesses to the event. Depending on the style and handwriting of the priest, one register (or volume) may cover ten years of local history while another 50 years.

Sacramental registers include information about families (parents, godparents, aunts, uncles, siblings, etc), communities (witnesses at a marriage), and events. They tell a story far beyond one individual. The registers contain information about religious life (those entering the priesthood, brotherhood or sisterhood), African-Americans (including slaves and free people of color), Native Americans, immigrants, yellow fever epidemics, natural disasters (hurricanes, tornadoes, and floods), mortality rates, etc. Because sacramental registers detail the life history

⁶ It should be noted that the sacrament of reconciliation (also called confession) is never recorded, and there are no records of individuals receiving this sacrament. There may be records, however, of the number of confessions heard in a year, but not by individual names.

of the local community over time, they have always been recognized by church officials as having unique value. They are “the legal property of the local parish and presiding bishop and the information they contain -- often of a confidential nature, e.g. legitimacy, adoption -- is rightly protected by law” (Bruns 1993:349). Although today’s registers are produced in pre-printed formats which only allow priests to enter dates and personal names, register entries in the eighteenth and nineteenth centuries were “a reflection of the personality of the priest who made the record” (idem 1993:349) and annotations about diseases, wars, and fires abound. Despite the variability of penmanship and written formulae, the sacramental registers are the most preserved and norm-enforced linguistic routine of the Archdiocese of New Orleans. Preserving records but also devising the ways to preserve them was the duty of each local priest. It was a routine activity which had to be performed every time a death, a birth, or a marriage of a parishioner occurred.

The study of the Louisiana sacramental registers is not without its ingrained problems, of course, as even a cursory look at them makes clear. The results of an initial study (Dubois, Leumas and Richardson) of 173 sacramental registers, completed in 2006, will be detailed later in Chapters 5 and 6, where I will discuss the source of the book change and the testing of three geographical models. In the study, the authors found that there is not always a clear and easy-explicable language break in the registers; there is also the problem of abrupt language changes at the beginning of new pre-printed registers that appeared in some Louisiana churches at the turn of the twentieth century. While there are language changes in the registers that can be attributed to the arrival of a new English-speaking priest, many others are initiated by new and long-time established French priests. Sometimes priests decided to switch from French to English at the beginning of a new year or when they started a new register. Many times there were simply no clues emanating from the registers to explain the change of practice.

In total, we examined the sacramental registers of more the 250 parishes, searching an average of 100 years of records for each parish. I created a database to document the languages used in the sacramental registers, as well as the date of the language shift from French to English and its cause. Using the 1853 boundaries of the Archdiocese of New Orleans, I identified 252 church parishes with establishment dates prior to 1950. I eliminated eleven parishes from the study due to earlier records that were destroyed by fire or the interference of a third language, i.e. German, Italian or Latin. (See Appendix A for a complete list of these parishes and the reasons for elimination.) Data elements from the remaining 241 church parishes (Appendix B) include: year of first entry, church parish, city, civil parish, current diocese, switch date, cause of switch (priest change, new book, etc.), and observations. In this chapter, I focus attention on the 86 parishes (Appendix C) where registers switched from French to English.

3.3 Language Switch Over Time in Dioceses and Parishes

Table 3.1 shows the mean, median, mode, standard deviation, and range information for the 86 church parishes where registers began in French and switched to English. The mean 1907 switch date and the median 1910 switch date both occur after the turn of the twentieth century. The 110-year range from the first register switch to the last register switch illustrates the broad span across the turn of the century.

Table 3.1 Sacramental registers database - mean, median, and mode

Archdiocese of New Orleans Sacramental Registers Database				
Number of registers begun in French	Mean Switch Date	Median	Mode	St. Dev.
86	1907	1910	**	22.35
Total Range	LQR	UQR		
1844-1954	1894	1920		

** Multiple modes: 1890, 1894, 1899, 1910, 1911, 1930

Using the upper (UQR) and lower (LQR) quartile ranges, the interquartile (IQR) range or difference between the two is 26 years. Outliers are defined as those falling 1.5 IQR (39 years) above the UQR or below the LQR. Outliers fall after 1959 or before 1855 and two outliers were identified at the lower level, one in Baton Rouge and the other in New Orleans. Established in 1793, the registers from St. Joseph (Baton Rouge) switched to English in 1854. According to Audiosio (1988:317), the decline of French began almost 20 years earlier due to pressure from the parishioners. At St. Theresa of Avila (New Orleans), the registers switch to English in 1844, just four years after its establishment. This parish was established as an Irish parish, thus the early switch.

No outliers were identified at the upper level. The last church parish to switch from French to English was Our Lady of Prompt Succor in Golden Meadow, which switched in 1954. However, this date does not fall outside the acceptable range to be considered an outlier, therefore, it is only the two lowest switch dates that are considered outliers and thus they lower the mean switch date. If removed from the data, the mean switch date rises to 1908, a one year difference.

Table 3.2 Percentage of French registers by date range

Percentage of French Registers			
Date Range	Number of parishes established	Registers beginning in French	Percentage of French Registers
1926-1950	55	0	0.00%
1901-1925	70	4	5.71%
1876-1900	31	18	58.06%
1851-1875	44	30	68.18%
before 1850	41	35	85.37%
Total	241	86	
Before 1900	116	82	70.68%
After 1900	125	4	3.20%
Total	241	86	

Table 3.2 compares the 86 parishes where registers began in French to the total number of parishes by date range. Before the turn of the twentieth century, 70.68% of all parish registers began in French. After 1900, this percentage dropped dramatically since only four parishes began their registers in French following the turn of the century. These figures are consistent with the mean switch date of 1907 and even if the parishes continued the practice of recording the sacramental records in French, almost all of the newly established parishes (96.80%) began in English.

Table 3.3: Switch mean from French to English in sacramental registers in Louisiana, by dioceses and parishes

Geographical Scale Louisiana (86)*		Switch Mean 1907	
Archdiocese New Orleans (23)		1891	
Diocese Baton Rouge (25)		1906	
Diocese Lafayette (26)		1917	
Diocese Houma/Thibodaux (12)		1916	
Parishes	Switch Mean	Parishes	Switch Mean
East Baton Rouge	One church 1854	St. John the Baptist (3)	1910
Orleans (9)	1880	Terrebonne (4)	1910
Jefferson (2)	1885	St. Landry (4)	1911
Iberville (5)	1887	Lafayette (3)	1905
Ascension (2)	1887	Acadia (5)	1916
Pointe Coupée (3)	1890	Assumption (6)	1919
St. Tammany (3)	1893	Vermilion (5)	1921
St. Charles	One church 1898	Iberia (3)	1923
St. Bernard	One church 1899	St. Martin (3)	1924
Plaquemine (4)	1900	Lafourche (7)	1926
W. Baton Rouge (2)	1901	St. James (5)	1930
St. Mary (4)	1906	Livingston	One church 1934
CHURCH RANGE: 1844-1954			

* Numbers in parenthesis represent the number of churches investigated.

In Table 3.3, the mean of language switch is shown over time in the registers according to the present-day diocese and civil parish. What is striking is that most of the language changes in the registers happened at the turn of the twentieth century. Churches which belong today to the

Archdiocese of New Orleans (or closely located around New Orleans) switched on average a decade earlier (Orleans civil parish – 1880 and Jefferson civil parish – 1885) than the ones from the Diocese of Baton Rouge (1906). Churches within the dioceses of Houma/Thibodaux and Lafayette maintained French records until 1916 and 1917 respectively approximately 36 years after the New Orleans registers switched.

One revealing way to illustrate the switch is to correlate it with time periods that naturally emerge by breaks in the data as well as by bishops' tenures. Figures 3.1 and 3.2 are histograms that display the language shift from 1803 to 1954. The first figure (3.1) clearly defines the bulk of the shift between 1888 and 1935 with 67 of the 86 parishes switching during those periods, representing 77.91% of the registers. The most important time period is from 1901 to 1917, when 29 registers switch.

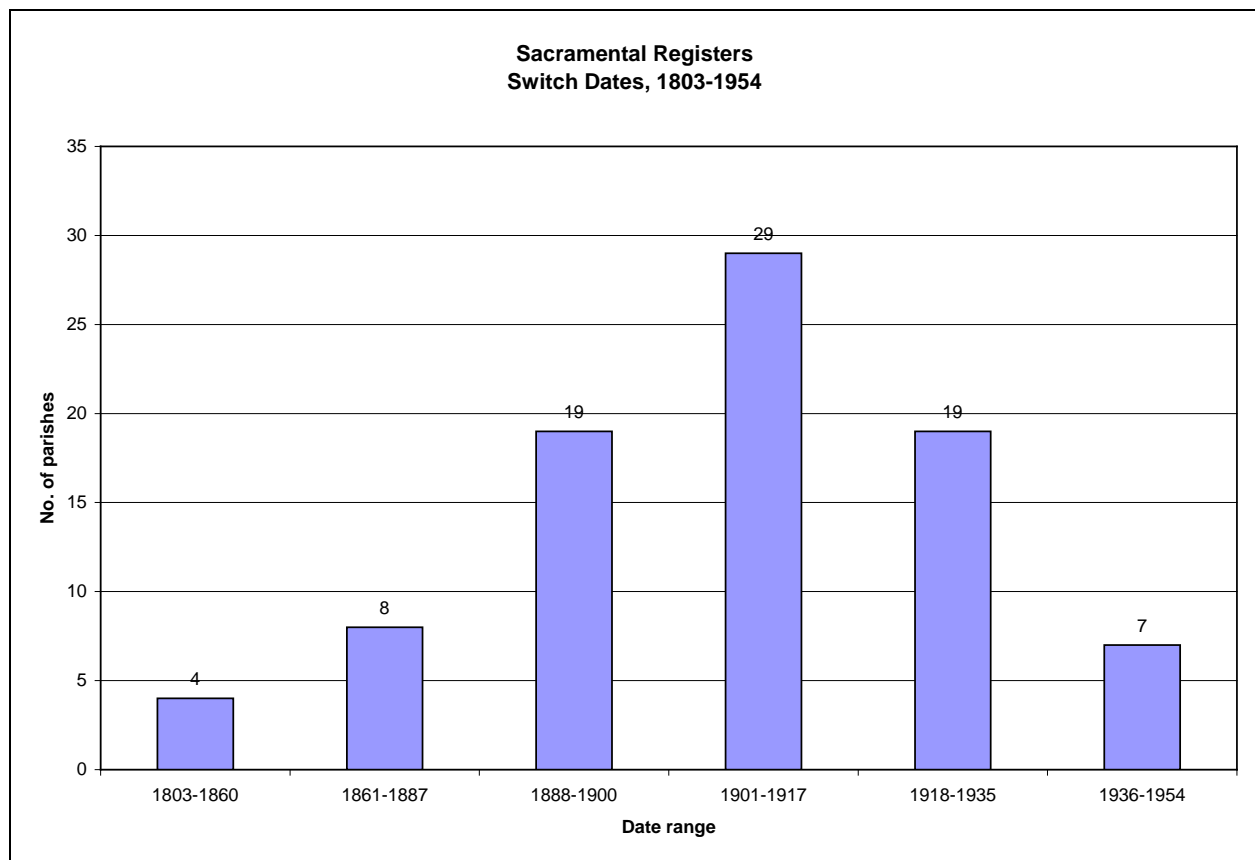


Figure 3.1 Sacramental registers switch dates, 1803-1954

Figure 3.2 covers a time period from 1888 to 1917, years that correspond to the tenures of Archbishops Janssens, Chapelle, and Blenk, three archbishops who presided over the Archdiocese of New Orleans at the time when the majority of the switches occurred. Of the 48 parishes, 28 of them (45.83%) switched during Archbishop Blenk's tenure (1906-1917), almost as many as those that switched during the tenures of Janssens (13 switches) and Chapelle (13 switches) combined.

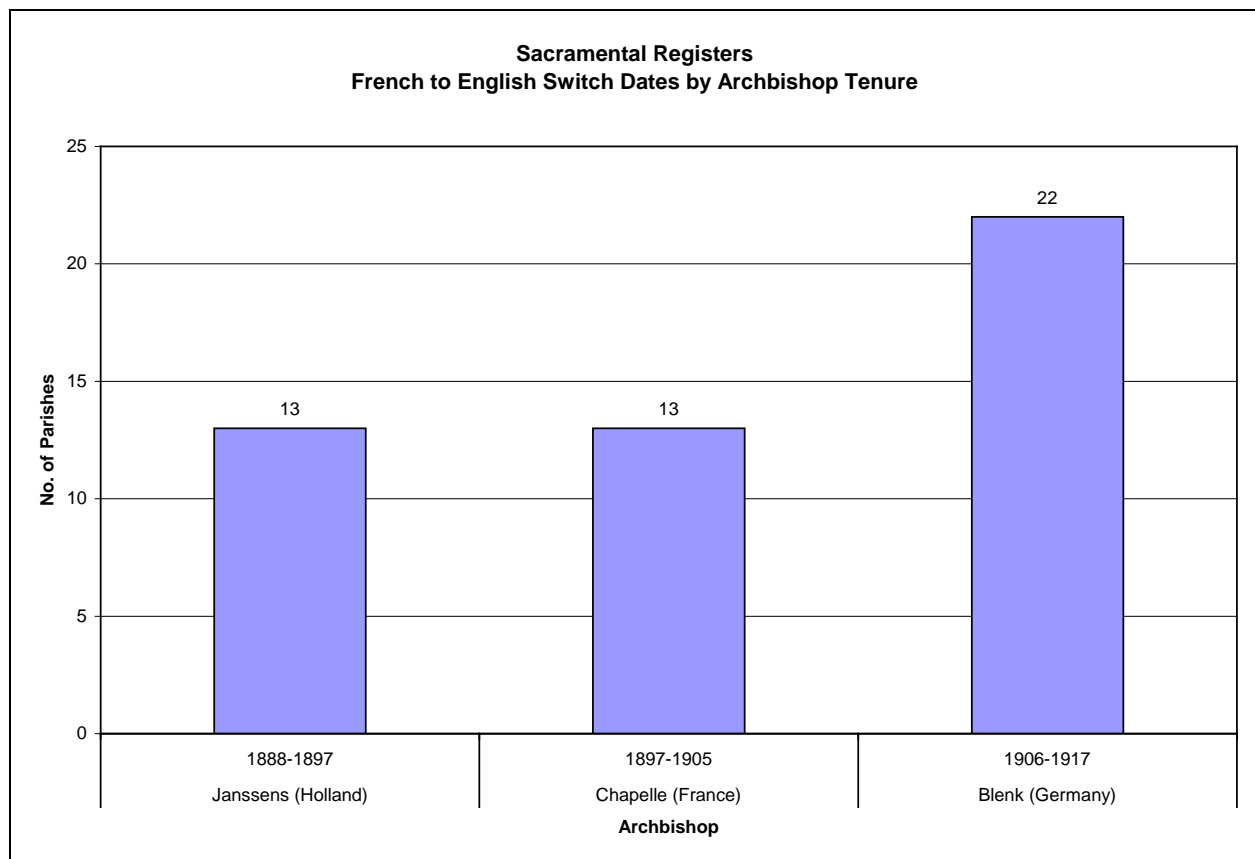


Figure 3.2 Sacramental registers switch dates by archbishops' tenures

Perhaps the most important observation to be made here is that the average switch in Louisiana (1907) happened much later than would be expected. By and large, scholars who described the nineteenth-century language situation in Louisiana have described the shift to English as a very sudden event at the end of the Civil War, like the abolition of slavery. It has often been claimed or implied that French-speaking people stopped writing French and switched

to English almost overnight. The evidence here suggests something otherwise. No one will deny that important social changes in the wake of the Civil War conditioned the language choices local priests made. But even if we regard Reconstruction as the catalyst to English monolingualism, the switch to English as the language practice by a majority of local priests took two more decades and, in some parishes, until World War II.

3.4 Spatial Diffusion of Language Change

To examine the dates of language shift across time and space, each church parish was plotted according to its geographic location. To obtain a longitudinal display of the evolving language situation within the Louisiana Catholic Church from 1720 to 1950, the 155 churches where records began in English were factored into the study. The origin and spatial spread of language change is charted in six maps (Figures 3.3, 3.4, 3.5, 3.6, 3.7, and 3.8) over six distinct time periods which naturally emerged from the overall distribution of all switches over time. Church parishes where records begin in French are plotted with red diamonds and those beginning in English are in blue. As church parishes were established the center of the diamond appears in yellow and the outline (red or blue) corresponds with the beginning language of the registers. To illustrate the parishes as they switched from French to English, the center of the diamond remains red, but the outline is in blue.

Before the Louisiana Purchase in 1803, eleven Catholic churches were established all using French as the language of record. It is important to note that nine of these parishes were established under Spanish rule (1763-1803). From the database, the first Catholic church parish with English records was St. Patrick, an Irish church established in New Orleans in 1833 (Nolan 2000). The map for the first period, 1720-1856 (Figure 3.3), shows that writing sacramental registers in English was clearly a practice introduced by recently established Irish churches in New Orleans. From the start, all their registers were written in English with the only exception

being St. Theresa of Avila, where the switch occurred four years after its establishment. This wave of new churches conforms to the new demographic importance of the Celtic population in Louisiana. If only by the sheer weight of numbers, Irish became the first challengers to the French dominance of Catholicism in Louisiana. The number of English registers was subsequently increased by new English-language churches in the new towns in the northern and western parts of south Louisiana.

Interestingly, the second period, 1857-1880 (Figure 3.4), is a consolidation of the French language practice. Although the number of new churches with English records, mainly in the northern part of south Louisiana, is on the rise during the Civil War and Reconstruction period, a total of 29 new churches used French in their sacramental registers, more than twice the number of English churches (13). Six churches switch from French to English, three of them shortly after their foundation. The robust presence of French is particularly striking because it again suggests that an extensive period of bilingualism existed and was maintained even after mass English migration was over. During this period, the Louisiana Catholic Church can be seen as truly bilingual. This result also implies that the loss of French as a prestige language or everyday language was by no means a forgone conclusion; the “triumph” of English was thus by no means a given but rather the result – at least in part – of sociolinguistic events which happened in the next decades. The “language tip” had not yet taken place.

The third period map, 1881-1901 (Figure 3.5), displays the language switch in the sacramental registers at its full swing, when 22 church registers shifted to English. Two spatial directions can be observed: 1) more churches in New Orleans and in surrounding parishes adopt English and 2) a movement of English registers from the northern parishes to the southern ones is discernable. There is also an almost equal amount of churches established with registers in French (12) as those in English (11). English churches are also established in predominantly

French areas, most of them by Josephite priests, a Catholic Anglophone order invited by Archbishop Janssens in 1888 specifically to serve the African American communities in the Deep South. Two such examples are St. Augustine established in New Roads (Pointe Coupée civil parish) and St. Benedict the Moor established in Bertrandville (Assumption civil parish).

In the next period, 1902-1919 (Figure 3.6), the diffusion is even more accentuated; the shift around New Orleans is now complete and English registers are more numerous in the southern parishes along the Mississippi as well in the western area. In 32 church parishes, registers switch from French to English and 33 new church parishes are established where registers begin in English. Three new church parishes where registers begin in French are established and two of the three switch to English nine years after their foundation. During the fifth period, 1920-1935 (Figure 3.7), fifteen church parishes switch to English, leaving seven parishes with registers in French. In the last and final period, 1936-1948 (Figure 3.8), the map clearly displays the end of French as a language practice with seven last-standing churches clinging to French registers. Of the seven churches, two switched before WWII (St. Joseph in Cecilia, St. James in St. James), one switched during the war (St. John in Henry) and three switched after the war (St. Philip in Vacherie, Sacred Heart in Cut Off, and Our Lady of Prompt Succor in Golden Meadow).

First Period: 1720-1856

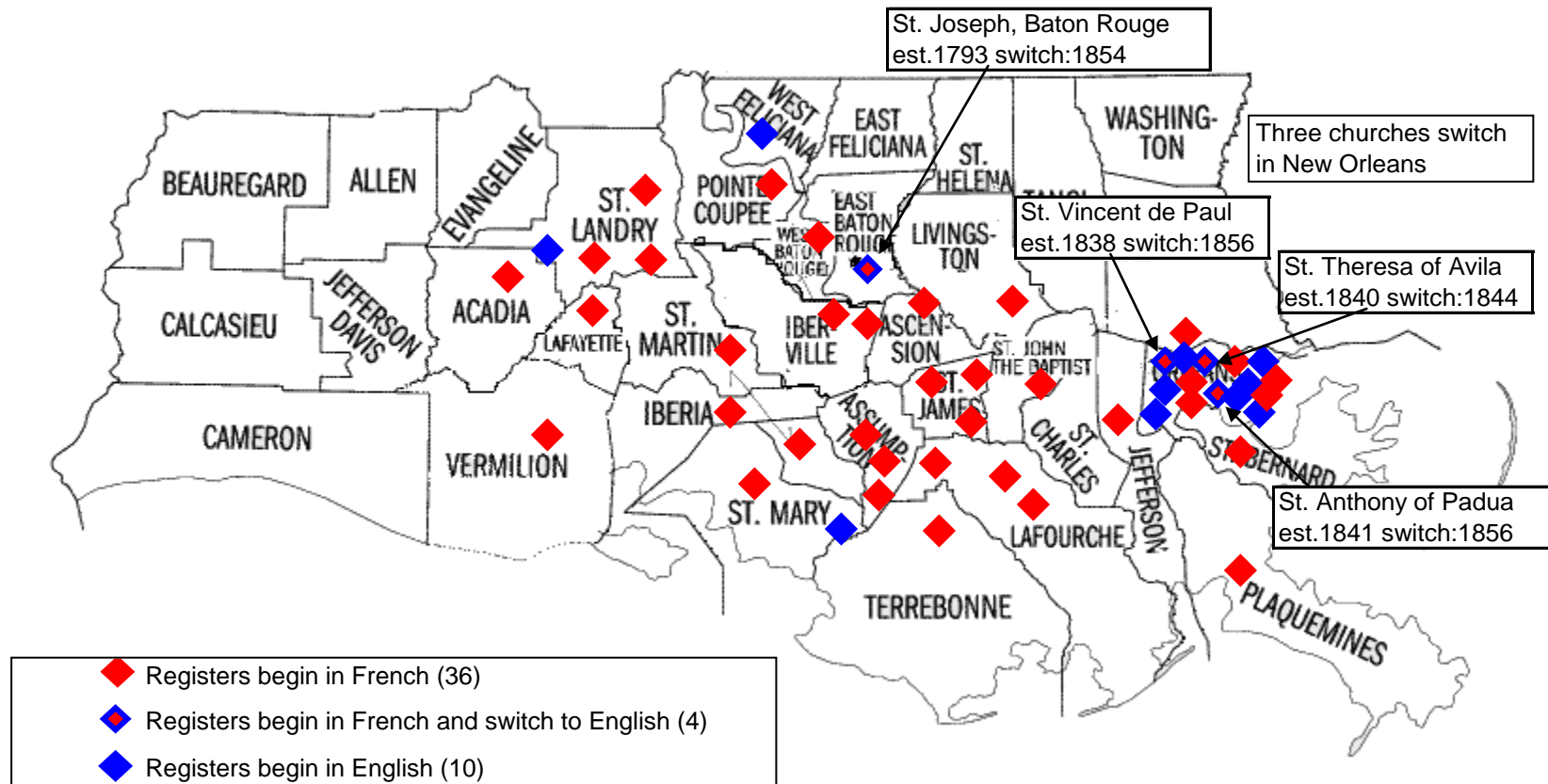


Figure 3.3 Spatial diffusion of sacramental registers switching from French to English, 1720-1856

Second Period: 1857-1880

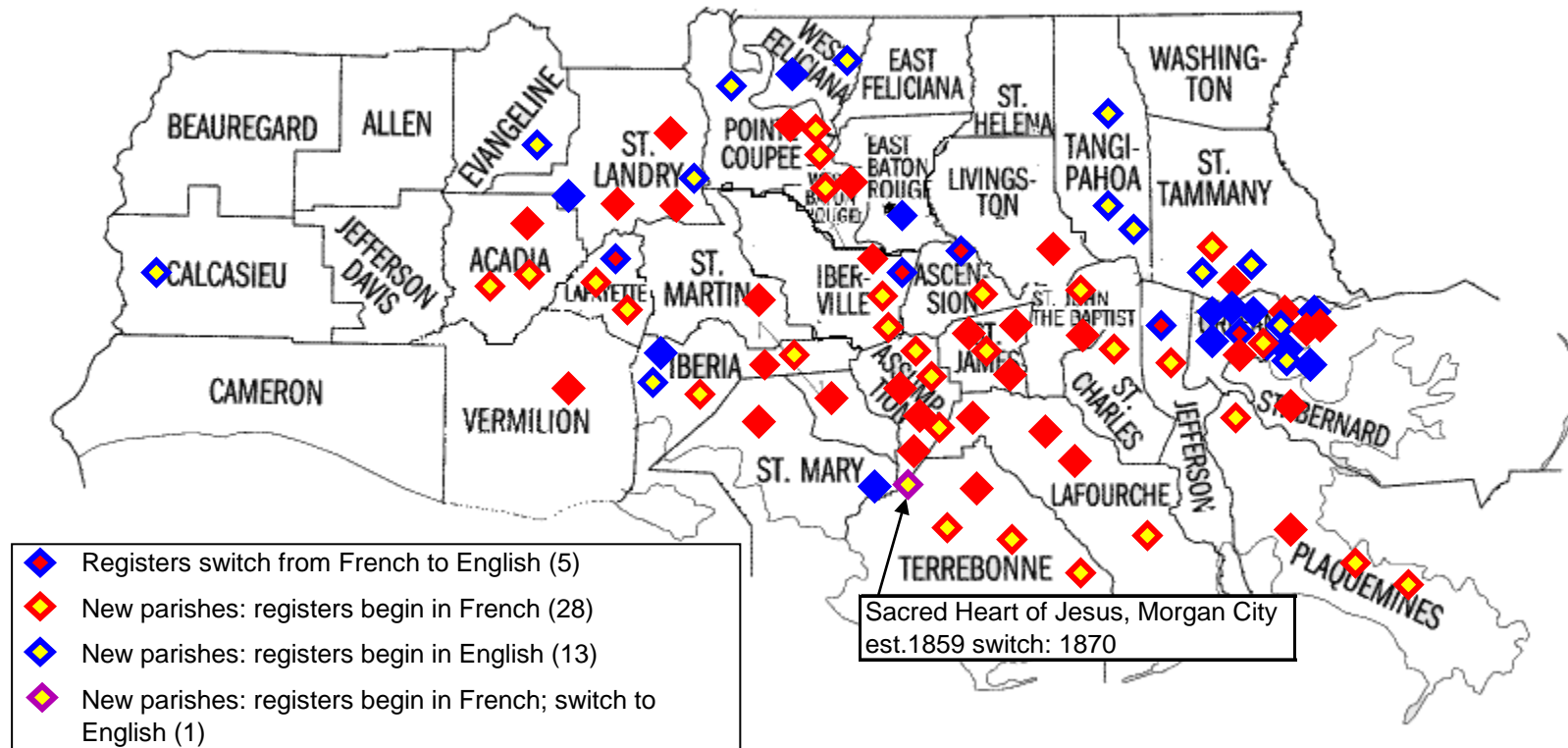


Figure 3.4 Spatial diffusion of sacramental registers switching from French to English, 1857-1880

St Joseph, Grosse Tete
est.1883 switch: 1890

Our Lady of Lourdes, Slidell
est.1899 switch: 1899

St. Joseph, Iota
est.1892 switch: 1899

- Registers switch from French to English (19)
- New parishes: registers begin in French (9)
- New parishes: registers begin in English (11)
- New parishes: registers begin in French; switch to English (3)

40

Fourth Period: 1902-1919

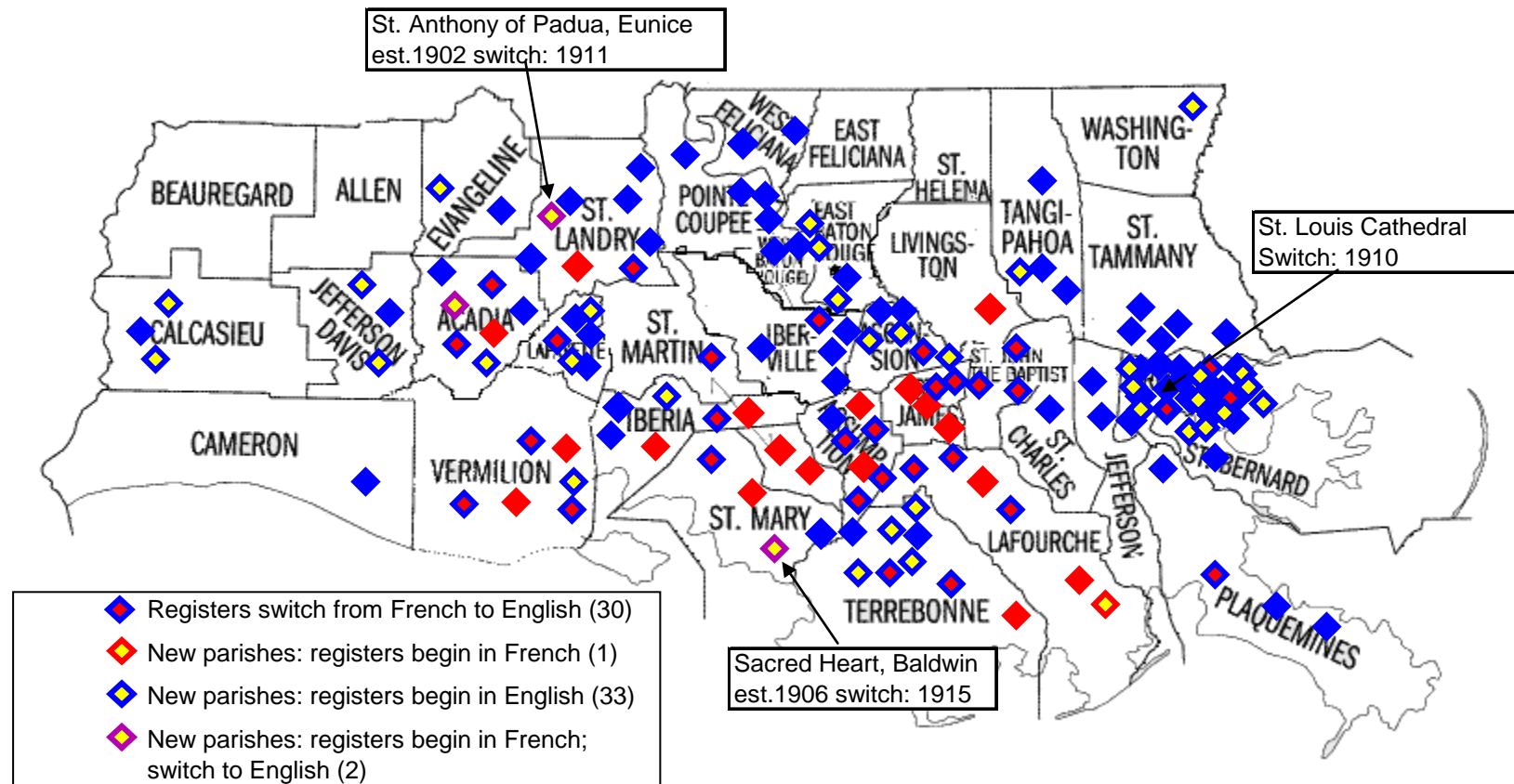


Figure 3.6 Spatial diffusion of sacramental registers switching from French to English, 1902-1919

Fifth Period: 1920-1935

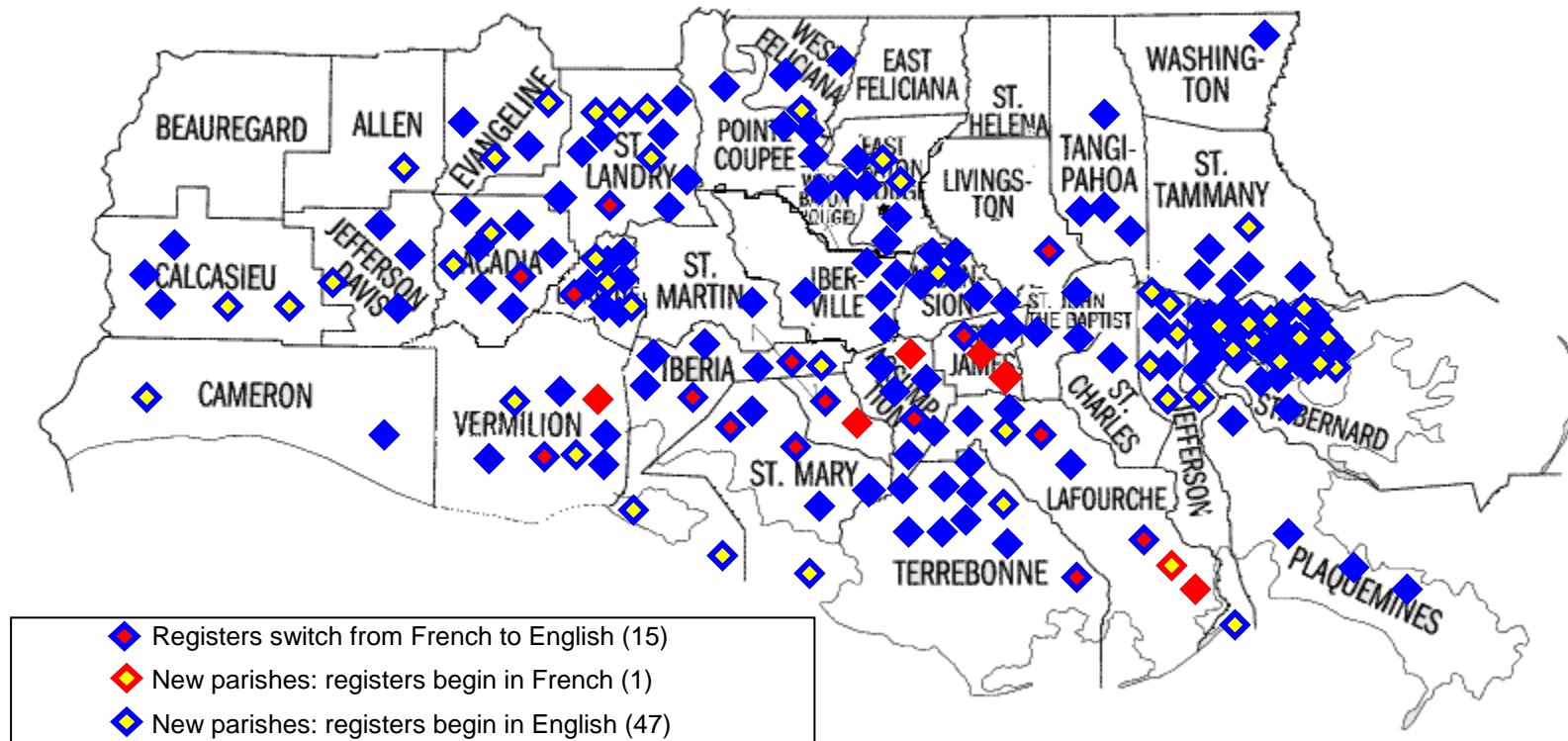


Figure 3.7 Spatial diffusion of sacramental registers switching from French to English, 1920-1935

Sixth Period: 1936-1948

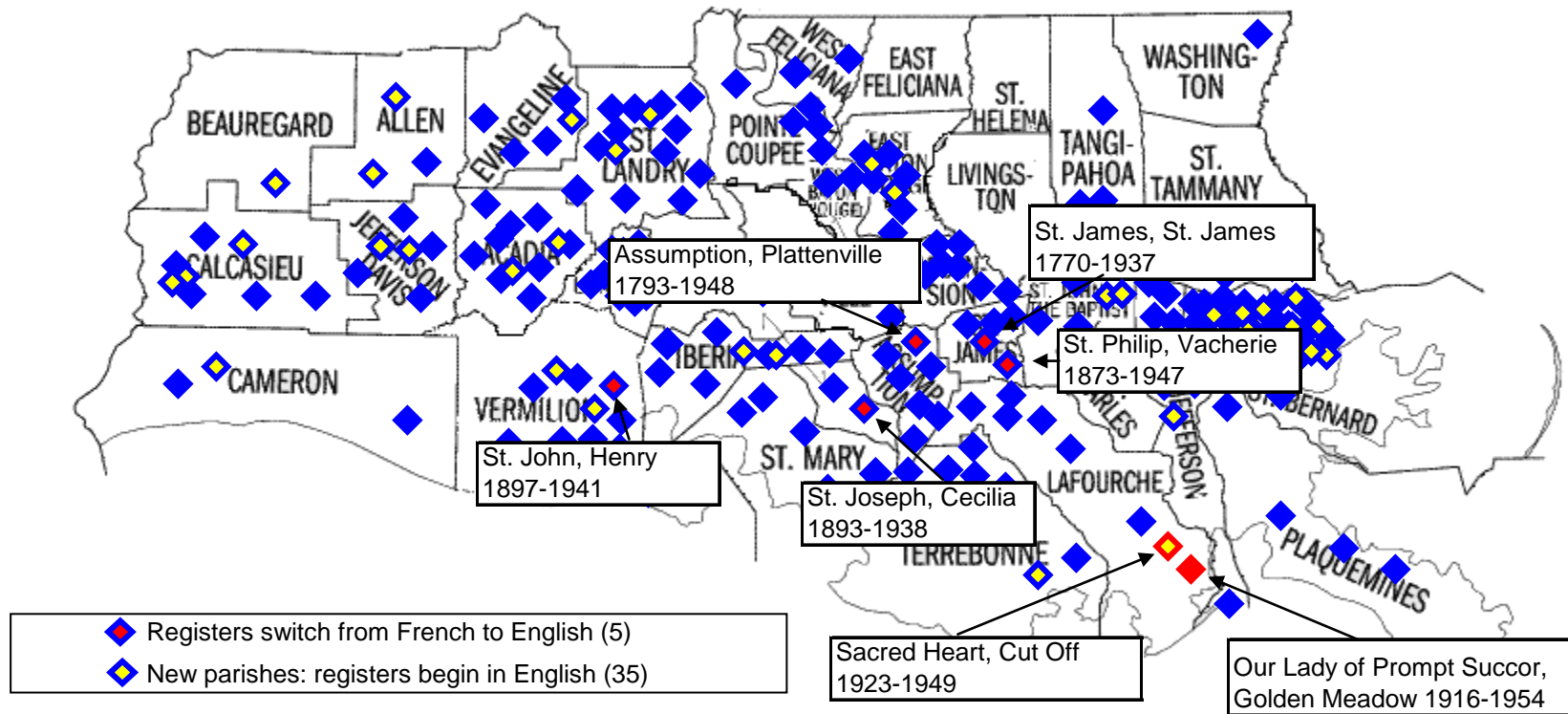


Figure 3.8 Spatial diffusion of sacramental registers switching from French to English, 1936-1948

CHAPTER 4. LANGUAGE CHANGE WITHIN THE ARCHDIOCESAN ADMINISTRATION

4.1 The Archdiocesan Administration from 1803 to 1917

The archbishop appointed by the pope is obligated to follow rules set forth by the Church of Rome. The Archdiocese of Baltimore, established in 1789, was the first diocese in the United States. Since Louisiana was not part of the United States at the establishment of the Archdiocese of Baltimore, it was not included in its territory. While established under Spanish rule in 1793, the Archdiocese of New Orleans was never a suffragan diocese of Baltimore. Nonetheless, once the United States purchased Louisiana, the Archdiocese of New Orleans, without a bishop at the helm, was administered by the Archbishop of Baltimore from 1803 to 1815. Table 4.1 shows the years of tenure and the country of origin of each of the bishops/archbishops who have presided over New Orleans since its erection. More notable is the period between 1835 and 1887, when all of the presiding archbishops were natives of France. Over time, however, this did not lessen the need for English speaking priests. Letters from Archbishop Antoine Blanc at the end of his period of influence actually show that he was no longer interested in hiring monolingual French priests, preferring bilingual pastors, often proposing that many priests be sent away to learn English. Even in the old French-speaking parishes, English-speaking priests were needed to better serve new booming English-dominant towns, as indicated in several letters from local priests.

Important changes took place within the archdiocese at the time when most of the switches in the sacramental registers occurred (1880-1920). Studying the archbishops of this period helps us to understand better who was in charge of the archdiocese, how they came into power, and what negotiations were taking place at the time of their appointments. In this chapter, I will discuss the contributions of each of these archbishops and the make-up of the

Archiepiscopal Council. Is there written evidence, during the tenures of Archbishops Janssens, Chapelle, and Blenk, that a switch from French to English occurred within the archdiocesan administration? Was there ever a mandate from the archbishop concerning language? To answer these questions, three sources of materials were consulted: 1) the annually published Catholic directories which listed the officials of the diocese; 2) the Archiepiscopal Council Minutes from 1858 to 1921; and 3) the pastoral letters written by the archbishops to the clergy and laity from 1844 to 1934.

When Archbishop Leray died in 1887, two candidates arose for the position of Archbishop of New Orleans: French-born Father Placide Louis Chapelle and Dutch-born Bishop Francis Janssens. Father Chapelle was the pastor of St. Matthew Church in Washington D.C. and was well known among the diplomats and statesmen. Bishop Francis Janssens was then bishop of Natchez, Mississippi and was a member of the province of New Orleans (Niehaus 1997).

Table 4.1 Bishops/Archbishops of New Orleans

Year	Name of Bishop/Archbishop	Country of Origin
1793-1801	Luis Peñalver y Cárdenas	Cuba
1801-1803	Francesco Porró y Reinado	Spain
1815-1826	Louis Guillaume Dubou rg	Sainte-Domingue
1830-1833	Leó-Raymond de Neckère	Belgium
1835-1860	Antoine Blanc	France
1861-1870	Jean Marie Odin	France
1870-1883	Napoléon Joseph Perché	France
1883-1887	Francis Xavier Leray	France
1888-1897	Francis Janssens	Holland
1897-1905	Placide-Louis Chapelle	France
1906-1917	James Hubert Blenk	Germany
1918-1934	John William Shaw	Alabama
1935-1964	Joseph Francis Rummel	Germany
1964-1965	John Patrick Cody	Missouri
1965-1989	Philip Matthew Hannan	Washington DC
1989-2001	Francis Bible Schulte	Pennsylvania
2002-	Alfred C. Hughes	Massachusetts

Before his death, Leray requested a coadjutor, insisting that it be Chapelle. He cited the necessity of a French-born bishop in New Orleans because in the countryside, “the immense majority of Catholics...at least 100,000, were descended from French and Spanish settlers and especially from Acadians: who all spoke only French, *“plus ou moins corrompue”*”⁷ (Archives Propaganda Fide, Vatican City, Acta, 1887, Vol. 257 as cited in Kasteel 1992:173). To illustrate his point, Leray provided information based on language use in the parishes. He stated that French was used in the parishes of Bayou Lafourche, Bayou Teche, Attakapas, Opelousas, and the parishes along the Mississippi River. Because of trade, English was used in the city of New Orleans, but there were still 12 churches where only French was used and five where sermons were delivered in French and English. There was one church using French and Italian and four where only German was spoken. Eight churches used English only. Of the archdiocesan clergy, only seven secular priests did not know French; three of German origin and four of Irish origin. Most of the religious communities were bilingual or French-speaking. Leray died before receiving a coadjutor, and the see⁸ remained vacant for almost a year.

Many of the priests of the Archdiocese wanted a French-born bishop. They felt that New Orleans was inherently French and therefore a French-born bishop was in order. One priest, however, Father Jean Baptiste Bogaerts, a Belgian-born priest wrote three letters expressing the need for the Church in Louisiana to become part of the mainstream of American life. In his opinion, over the next ten years, English would be the dominant language even in the country. With a population of 250,000, English was already used by 75% of those living in New Orleans. He stated that English was the official language of the state; and it was the only one taught in the public schools. Bogaerts warned that immigration from the northwestern part of the United States would rapidly speed the need for English-speaking priests. If the Catholic Church tried to

⁷ More or less corrupt

⁸ Note: The term *see* is derived from the Latin word “sedes” or seat. It is used to denote a diocese.

instill in these immigrants the French Catholic culture, they would seek refuge with the Protestants who surrounded themselves with American ways and gave Catholics the mark of being foreign (Kasteel 1992 and 1993).

4.1.1 Archbishop Francis Janssens (1888-1897)

On August 7, 1888, Francis Janssens was appointed Archbishop of New Orleans. Arriving in a “cortege,” the Archbishop processed to the St. Louis Cathedral where he was greeted by a large crowd. The Archbishop was addressed by Administrator Monsignor Rouxel “in French of course.” He answered and gave his blessing. The Archbishop “listened to five minute speeches in Italian – French – German – & English. Having made some good remarks the Archbishop gave his blessing again” (journal entry entitled Reception of Archbishop Francis Janssens, September 16, 1888, Annals 1847-1890, Redemptorists Fathers, Provincial Redemptorist Archives).

Francis Janssens, born in Tilburg, The Netherlands, studied for the priesthood at the American College in Louvain (Belgium). He spoke many languages including Dutch, Latin, French, and English. During his tenure in New Orleans, Archbishop Janssens decreased the archdiocesan debt, founded 15 new parishes, and recruited many Dutch priests to labor in Louisiana. Realizing the need for a native born clergy, he established a local seminary north of Lake Pontchartrain. To minister to the Sicilian immigrants, he invited Scalabrini Fathers to work in the old French Quarter at St. Mary Church. To serve the black Catholics, he invited Josephites to work in the black communities in rural Louisiana. Janssens realized that African Americans needed an African American clergy to better relate the teachings of the Church (Niehaus 1997:819).

In 1896, Cardinal Satolli, the first delegate of the Apostolic Delegation in Washington D.C., toured the United States. His secretary, French-born Alexis Orban, kept an account in French of his trip to New Orleans. Among his final observations, he wrote:

We were now leaving this city whose people were still so French after almost a century of separation from their mother country, so Catholic in their traditions and their religious institutions. Now as they are a part of the Union, the English element penetrates little by little, and a new clergy accordingly replaces the old. The transition has already begun, and as a rule Belgians and Swiss are being used. The present Archbishop, who is worthy of his office, marks the end of the old regime and the beginning of the new. The French clergy is going to disappear gradually, and the Irish will move as quickly as possible into the parishes which yield a sufficient income. Let us hope that the Church and souls not only will not lose but even gain by the change. (as quoted in Ellis 1987:529-30)

On June 10, 1897, Archbishop Janssens died aboard the steamer *Créole*. The vessel was still on the Mississippi River having left New Orleans the day before.

4.1.2 Archbishop Placide-Louis Chapelle (1897-1905)

Archbishop Chapelle was the first choice of the French clergy of New Orleans, after the death of Archbishop Leray and after the death of Archbishop Janssens ten years later their wish was granted. Placide-Louis Chapelle, born in Runes Lozère, France, studied in France, Belgium, and at St. Mary's Seminary in Baltimore where he received a doctorate in philosophy and theology. Fluent in French, Spanish, and English, Chapelle was known in Washington, D.C. for his linguistic and diplomatic skills. His appointment to New Orleans coincided with the start of the Spanish-American War. The Holy See (Vatican) appointed him Apostolic Delegate to Cuba and Puerto Rico and Envoy Extraordinary to the Philippine Islands (1913 *Catholic Encyclopedia*; Niehaus 1997). These duties took him away from the archdiocese for long periods of time and during his absences the vicar general was in charge of the archdiocese.

During his tenure, Chapelle recognized that the French and German churches were losing the younger generations to neighboring English churches (Archiepiscopal Council Minutes, January 10, 1898). He also recognized the need for an official Catholic newspaper published in

English (Archiepiscopal Council Minutes, September 26, 1899). He established seven new parishes. In 1904, he had the pleasure of announcing that the archdiocesan debt was eliminated. Finally free from overseas travels, Chapelle returned from Havana, wishing to visit all the parishes in the archdiocese. While visiting Lake Charles, in 1905, the archbishop was notified of a yellow fever epidemic in New Orleans. He quickly returned to the city to be with his flock. On August 9, 1905, Chapelle fell victim to the fever and died (Niehaus, 1997:819).

4.1.3 Archbishop James Hubert Blenk (1906-1918)

James H. Blenk, born in Neustadt, Bavaria, moved to New Orleans at a very young age. At the age of 13, his pastime of visiting Catholic churches, in particular the Redemptorists churches of St. Mary's Assumption and St. Alphonsus, led to his conversion from Protestantism to Catholicism. Educated at Jefferson College in Convent, Louisiana, he later went to Lyon, France, for his philosophical studies and Dublin, Ireland, to study science and higher mathematics. After becoming a priest, he returned to Jefferson College and was elevated to its presidency.

Recognizing his abilities, Archbishop Janssens and Archbishop Chapelle appointed him to their boards of consultors. Archbishop Chapelle asked Blenk to accompany him to Cuba and Puerto Rico as Auditor of the Apostolic Delegation. After Chapelle submitted Blenk's name to Rome, he became the first American bishop of Puerto Rico in 1899. When Chapelle died, Blenk was recalled to New Orleans becoming Archbishop on July 1, 1906 (Georgelin 1949:27).

Archbishop Blenk was dedicated to educational reforms, creating the first archdiocesan school board. He established 21 new parishes, five of which were separate parishes for African Americans. According to Niehaus, what Janssens had begun as an experiment, Blenk put into policy (1997:819). Blenk realized that the Archdiocese of New Orleans was too large of an area to govern and recommended that a new diocese to the southwest be established. Archbishop

Blenk died before seeing the diocese of Lafayette created. With the death of Archbishop Blenk, on April 20, 1917, the long established line of foreign-born bishops and archbishops ended and the Archdiocese of New Orleans received its first American-born archbishop.

4.2 Language Policies

To address the governing of the Church of the United States, the Archbishop of Baltimore periodically throughout the 1800s called a plenary or national council. All archbishops and bishops of the nation were obliged to appear and vote on important matters. The council could not be called without the authority of the Holy See and decrees were submitted to Rome for recognition and revision. Plenary councils were called in 1852, 1866, and 1884.

The appointment of a diocesan council in each diocese was recommended at the Second Plenary Council of Baltimore (1866) and decreed at the Third Plenary Council (1884). The Council defined the particular rights and duties of this consultative body, decreeing that there should be six, or at least four diocesan consultors in number, half to be appointed by the bishop and the other half to be appointed after nomination by the clergy. Office was held for three years, but they could be reappointed or selected at the expiration of each term. The function of the council was to advise the bishop in pastoral governance, including the appointment of priests/pastors to parishes, the establishment of parish boundaries, the creation of new parishes, and property management (Fanning 1907). At the Archdiocese of New Orleans, this body was known as the Archiepiscopal Council. Minutes were kept of the council's proceedings, its discussions and recommendations.

The Third Plenary Council also recommended that bishops appoint deans and vicars "forane," district officials who aide in the administration of parishes in a certain vicinity. Recommendations for pupils studying for the priesthood included the need for preparatory seminaries where pupils should be taught, among other things, English and at least one other

language “according to the necessities of the diocese.” Seminarians were to learn to speak and write Latin and be taught Greek. The Council appointed a commission to create a Catholic university intended for postgraduate theological studies that would be entirely under the management of the episcopate.

Significant to this study is the Council’s position of instructing immigrants in their native language by priests of their own language. While significant for immigrants, the Council did not address the use of well established languages in areas of the country where English was not the native language of the population. The French-speaking Louisiana population was not the immigrant population, but rather, it was the English and German native language speakers who were the immigrants. The German and Italian national parishes where membership was based on difference of language were established to meet the decree of the Council. It may be assumed that the intention was that if the congregation spoke a different language, then a priest of that language should be assigned. Thus there would continue to be French-speaking priests in parishes where French was dominant, and English-speaking priests for those who spoke English.

Significantly, no top-down language policy was apparently ever issued by the archdiocesan administration. Even though switching the most critical records of the Louisiana Catholic Church from French to English clearly reflected an important social change in Louisiana. There is no evidence from the literature about the Louisiana Catholic Church, the Archbishop Council minutes, the pastoral letters, or the antebellum correspondence between the bishops and the local priests that a decree, ruling, or even guideline about language preference ever came from the local ordinary before or after the Civil War.

4.3 The Archbishop Council and the Council Minutes

As a community of practice, the archdiocesan administration consisted of a small group of clergy that aided the archbishop in his decision-making. Through documents and

correspondence from the archbishop to the clergy and laity, the importance of language used by these officials sheds light on the diminishing power of the once very dominating French-born administration. Tracking the country of origin of the officials of the administrations of Archbishops Janssens, Chapelle, and Blenk, provides evidence of the language shift from French to English within the archdiocesan administration, but to further define the administration at the Archdiocese of New Orleans, the role of the archdiocesan curia and its members is important to understand. The curia consists of the personnel and officers that assist the archbishop in directing the pastoral activity, administration, and exercise of judicial power in the archdiocese. Principal officers include the vicar general, chancellor, and officials of the diocesan tribunal, each with a specific role in the administration. The vicar general is a priest or bishop appointed with executive jurisdiction as a deputy of the archbishop to participate in diocesan governance (Official Catholic Directory 2004). The chancellor is the official who signs and preserves the letters of the bishop. He also provides dispensations and other official documents that originate from the chancery.

At the Archdiocese of New Orleans, the archiepiscopal council consisted of the archbishop, vicar general, chancellor, and the consultants. Figure 4.1 illustrates that this archdiocesan administration is the epicenter of the network of communities of practice. The church parishes where the priest and parishioners make up the local membership exist as their own communities of practice that are connected to the center, creating an interrelated constellation of communities.

The Archiepiscopal Council administration database was constructed, using an Excel spreadsheet, to document the country of origin of the priests who held administrative office during the tenures of Archbishops Janssens, Chapelle, and Blenk. Using the annually published Catholic directories from 1889 to 1917, I collected the following data: year, number of religious

order/secular priests, number of churches and the number of chapels or stations, the name of the administrator, and the position held. Country of origin was added from the Priests/Country of Origin database.

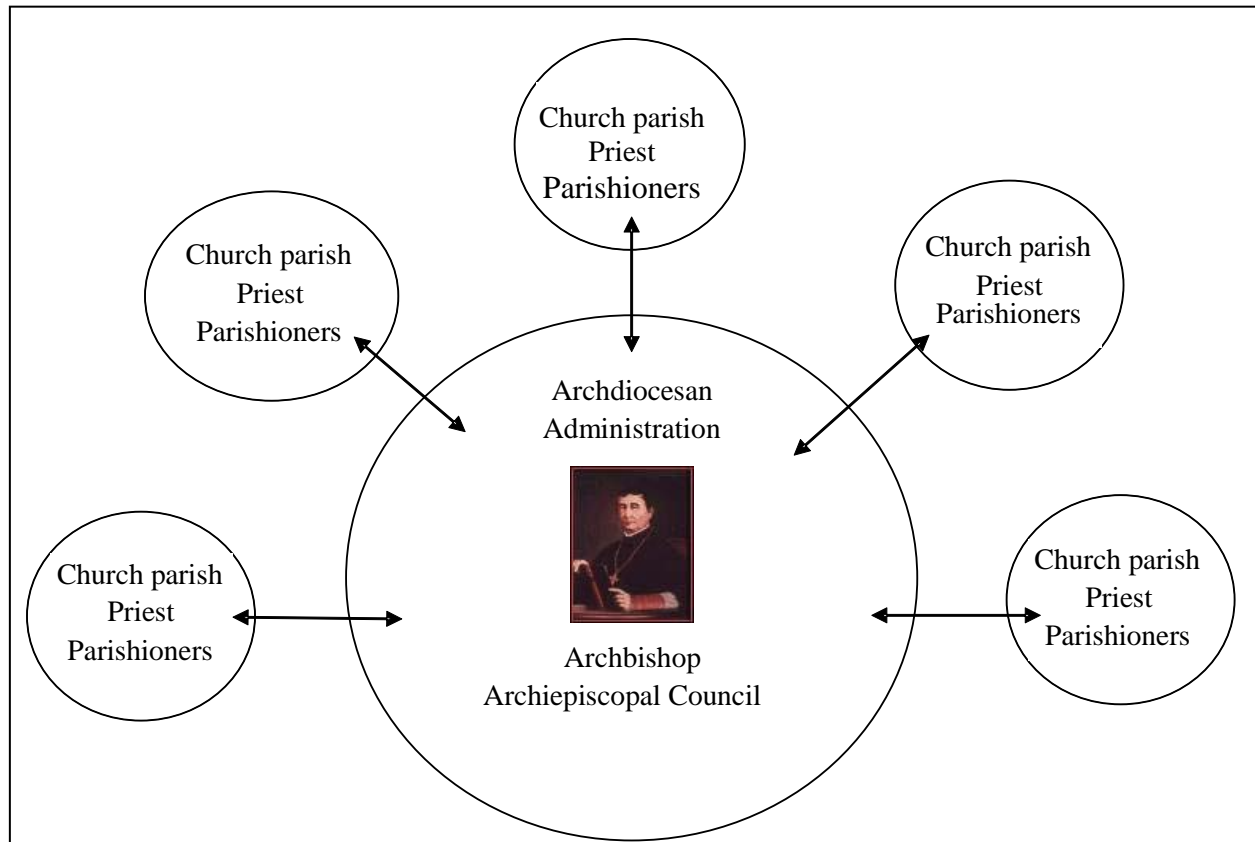


Figure 4.1 The archdiocesan administration as the epicenter of the network of communities of practice

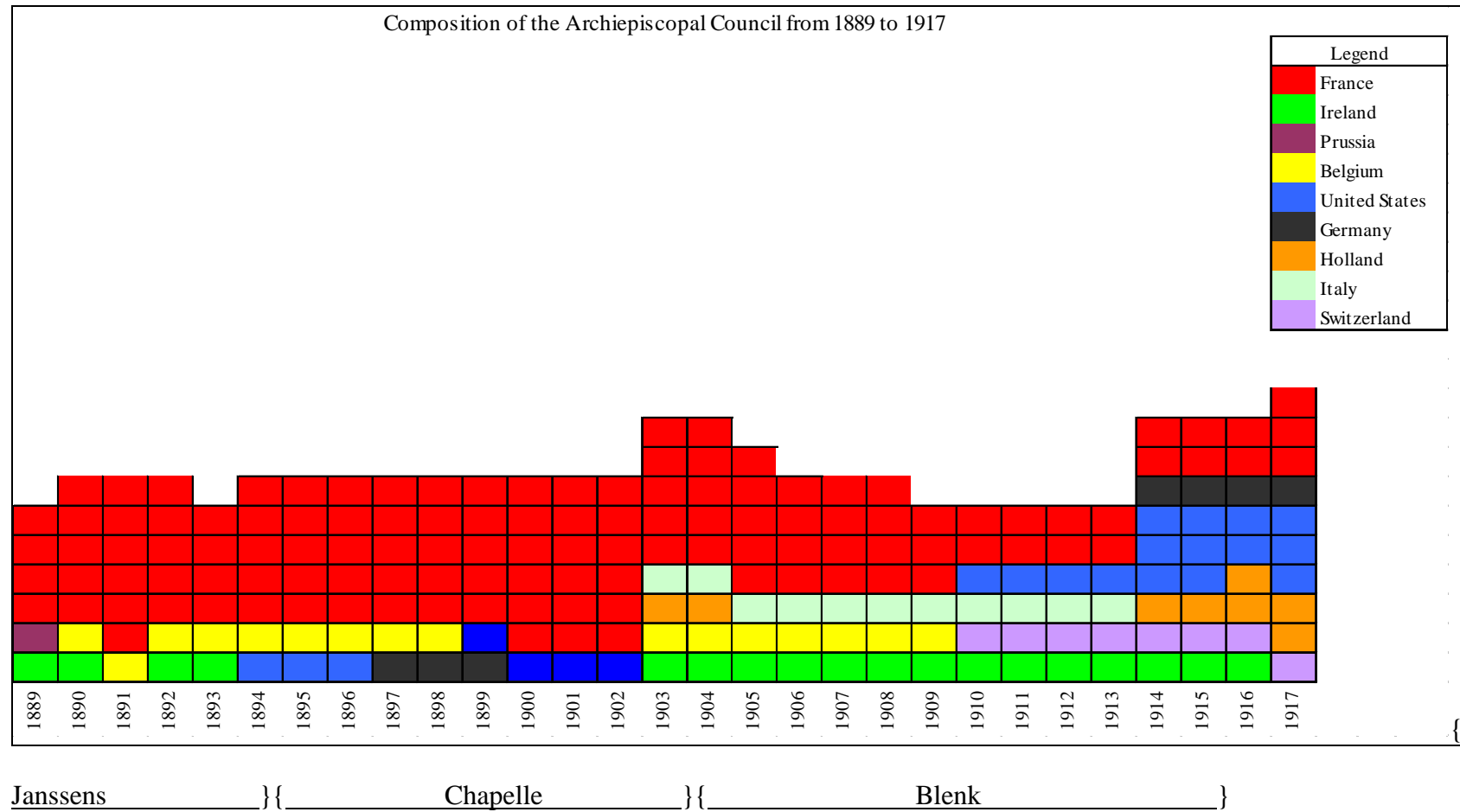
Table 4.2, showing the composition of the archiepiscopal council from 1889-1917, indicates that under the administrations of Janssens and Chapelle the administration was heavily represented by French-born priests (red blocks). From 1890 to 1902, with the exception of 1893, there were seven council members. During those 12 years, five members were French-born and one member was Belgian-born, representing a top heavy administration of French language officials. In 1903, the council was expanded to nine members, with the additions of an Italian-born, Dutch-born, Belgian-born, and Irish-born members, but five French-born members remained. The composition began changing in 1903 with a shift occurring in 1909, when the

number of non-French-born outweighed the number of French-born, four to two. The council had decreased its size during those years and when it expanded again to nine members in 1914, the composition of the council was representational of a multi-ethnic, multi-linguistic, diverse membership. This change directly correlates with the arrival of German-born Archbishop Blenk in 1906.

The Archiepiscopal Council Minutes book, 1858-1921, is a 141-page ledger-style register which documents the discussions, actions, and decisions of the council. Minutes are recorded in longhand and signed by the secretary. The first minutes of the book, recorded in English, are dated March 9, 1858 (Archbishop Blanc administration). The second set of minutes are recorded in French and dated May 31, 1861 (Archbishop Odin administration). The minutes remain in French until November 13, 1913 (Archbishop Blenk administration), when the minutes are again in English. There are a few occasions when English quotes from letters or legal documents are inserted within the French minutes. An Excel spreadsheet was created to document language use. Information recorded includes: page number, date, the presiding or current archbishop, observations, and quotes about language.

The minutes of the archiepiscopal council indicate the consistent use of French by the administration prior to the appointment of Blenk. Under the preceding administrations, the minutes were recorded in French by the chancellor. It is evident in the minutes that Italian-born Father Peter Scotti, chancellor from 1903 to 1913, was multi-lingual. He recorded and signed the minutes “Pierre Scotti, chancelier” most of the time. One particular entry in 1908, switches from French to English midway through the minutes and he then signs “Peter Scotti, secretary.” His last recorded minutes in 1913 are signed “P. Scotti, secretaire.” In 1913, Father Vincent, a Louisiana-born priest was appointed secretary and from that time forward, minutes were recorded in English.

Table 4.2 Composition of the Archiepiscopal Council from 1889 to 1917



Metalinguistic comments observed in the minutes included, for example, the call, in 1858, by council for the translation of prayers into three languages: French, English, and German. In 1887, the council decided that the meeting would be held in French rather than English because it was easier due to the composition of the council. By 1898, concern for the French and German parishes where boundaries were not well defined, was raised. Membership at these churches was falling more and more due to the younger generation attending neighboring English-speaking churches. In 1899, the need for an official English Catholic newspaper was discussed. These minutes represent the concerns of an administration that lived in the city of New Orleans where the shift from French to English occurred earlier than in the rural areas. Since information regarding church parishes located away from the city was harder to obtain and in order for the archbishop to know the activities and concerns of the rural areas, he had to rely on the deans (vicars forane) to relay information.

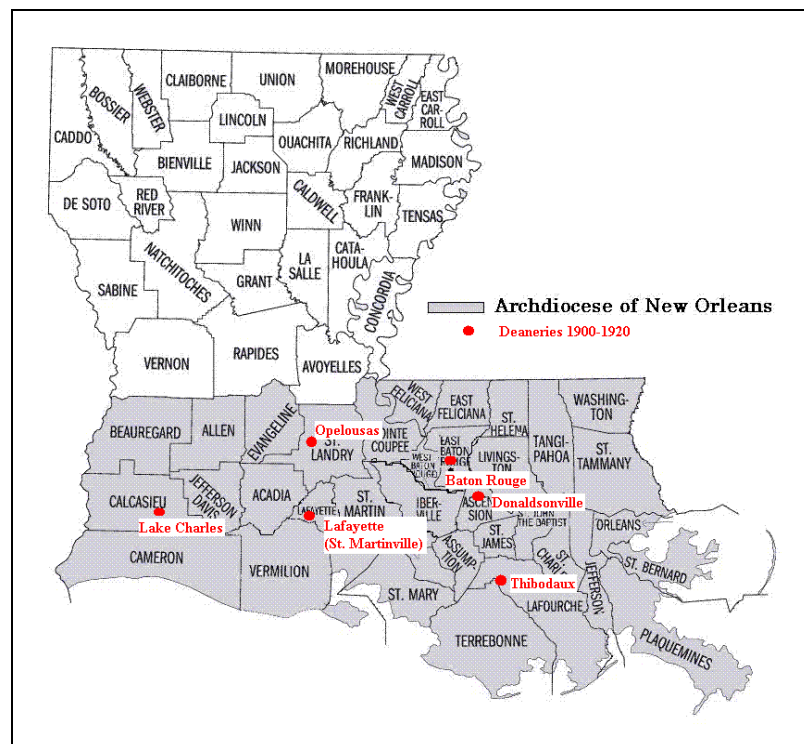


Figure 4.2 Deaneries of the Archdiocese of New Orleans

At the turn of the twentieth century, six rural deaneries (Figure 4.2) existed in the Archdiocese of New Orleans, three located in the west, two along the Mississippi, and one located in the south. These deaneries were the hub of those areas, with four becoming seats of dioceses in the 1900s. The deans (liaisons between the archbishop and the rural parishes) appointed from 1900 to 1920 were French-born and Dutch-born priests (Table 4.3). Archbishop Janssens recruited many priests from his homeland of Holland and many of these priests were sent to minister in the western part of Louisiana in the Lake Charles, Lafayette, and Opelousas deaneries. Although not high-ranking officials of the curia, the appointment of these French and Dutch-born priests exemplifies the authority of the archbishop in his selection and placement of trusted clergy in areas far from the city of New Orleans. It also illustrates the power of the still present older clergy.

Table 4.3 Deans and Deaneries of the Archdiocese of New Orleans 1900-1920

Deans of the Archdiocese of New Orleans 1900-1920			
1900	City	Church	Country of Origin
J.P. Malone	Baton Rouge	St. Joseph	Canada
J.H. Dubernard	Donaldsonville	Ascension	France
A. Dubourg	Thibodaux	St. Joseph	France
J. Engbering	Opelousas	St. Landry	Holland
C. Van de Ven	Lake Charles	Immaculate Conception	Holland
A.B. Langlois	St. Martinville	St. Martin	France
1910	City	Church	Country of Origin
J.F. Solignac	Baton Rouge	St. Joseph	France
J.M.T. Massardier	Donaldsonville	Ascension	France
A. Dubourg	Thibodaux	St. Joseph	France
J. Engbering	Opelousas	St. Landry	Holland
H. Cramers	Lake Charles	Immaculate Conception	Holland
W.J. Teurlings	Lafayette	St. John the Evangelist	Holland
1920	City	Church	Country of Origin
F. Racine	Baton Rouge	St. Joseph	France
C.M. Chambon	Donaldsonville	Ascension	France
A.M. Barbier	Thibodaux	St. Joseph	France
A.B. Colliard	Opelousas	St. Landry	France
H. Cramers	Lake Charles	Immaculate Conception	Holland
W.J. Teurlings	Lafayette	St. John the Evangelist	Holland

4.4 Pastoral Letters to Clergy and Laity

To communicate with the clergy and laity, it was customary for the archbishop to write periodically a pastoral letter, an open letter published by the archdiocese and usually containing praise, admonition and/or instructions for the Catholic faithful. Over the years, these letters appear in different formats. Pastoral letters from the archbishops and administrators who served in the archdiocese from 1844 to 1934 were published in French and English and were published either separately in each language, or together as part of one edition.

Figure 4.3 is a representation of the different editing formats in which a letter could be published. The use of French and English in the single edition varied in style. The letter could appear in its entirety followed by the same letter in the alternate language, or the letter was published with English and French side by side.

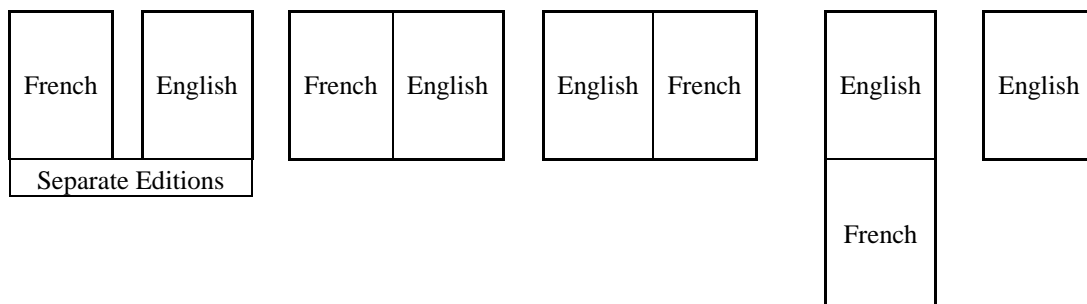


Figure 4.3 Formats of published French and English pastoral letters

Table 4.4 shows each bishop/archbishop or administrator, the year/s of publication, and the format used in publication. From 1844 to 1883, two separate editions were published, one in French and one in English. With overlapping years from 1879 to 1888, Archbishop Leray (first as co-adjutor) and his administrator Father G. A. Rouxel used the side by side layout of French on the left hand side of the page and English on the right hand side. Archbishop Janssens reverted to the two separate editions, one in French and one in English. Archbishop Chapelle's

letters were published side by side with English on the left side and French on the right side of the page. His administrators began using a different format where the entire English letter appeared first and the French letter followed. No longer were the texts side by side and Archbishop Blenk continued with this format. With only two exceptions, in 1913 and 1919, each archbishop was consistent in format. Archbishop Shaw wrote only one letter that was published in French and English in separate editions. This was the first year that he was archbishop, but from 1920 forward, the pastoral letters were published in English only.

Table 4.4 Pastoral letters to clergy and laity, 1844-1934

Pastoral Letters to Clergy and Laity						
Year	Archbishop/Administrator	Pastoral Letter				
		Separate editions	Side by side layout F/E	Side by side layout E/F	One edition - entire letter F/E	One edition - entire letter E/F
1844-1860	Blanc	x				
1861-1869	Odin	x				
1870-1883	Perché	x				
1879-1886	Leray		x			
1879-1888	G. A. Rouxel (administrator)		x			
1889-1895	Janssens	x				
1899-1906	Chapelle			x		
1900	G. A. Rouxel (administrator)					x
1904	J. M. Laval (vicar general)					x
1906-1918	Blenk					x
*1913	Blenk	x				
*1919	Shaw	x				
1920-1934	Shaw	English only				

4.5 Observations about Language Shift in the Archdiocesan Administration

Shortly after the turn of the twentieth century, the top heavy French administration of the nineteenth century no longer held its position of power in the Archdiocese of New Orleans. With the appointment of Archbishop Blenk in 1906, the slow change from French to English that began under the administrations of Archbishop Janssens and Chapelle quickly moved to a rapid change. The archiepiscopal council, once dominated by French-born priests, was now a multi-ethnic council and minutes were no longer kept in French but in English. Even the style and

format of the pastoral letters shed light over time within the administration. If the two exceptions are removed from the table, there is a clear pattern of change from French to English in the format. English becomes increasingly important as it moves from the right side of the page, to the left side of the page, to the front half of the publication. In contrast, French moves from the left side of the page, to the right side of the page to the back half of the publication to not existing at all. The change in format begins at the turn of the twentieth century and continues until 1920 when French is no longer used. However, perhaps more important is the long use of French and English, introduced by Blanc in the pastoral letters, denoting a period of more than 75 years of bilingualism. The only data where change was not noted was in the appointment of deans to the rural areas.

CHAPTER 5. PARISH ADMINISTRATION AND PARISHIONERS

5.1 The Parish as a Community of Practice

As each rural and urban community develops, places of worship are usually among the first structures built. In South Louisiana, that first structure was usually a Catholic church which formed the nucleus of the community. Prior to building a church, Catholics often gathered in someone's home and attended Mass celebrated by a visiting priest. Once the community grew large enough, the Catholics would build a church and petition the bishop to assign a permanent priest (pastor), thus establishing the church parish. Working together over time to establish the church community was a central factor in defining the "enterprise" they engaged in. It was this mutual engagement as well as the participation and active involvement in the social experience of attending church that defines the parish as a community of practice. The reification of this practice is fixed in the sacramental registers, parish visitation reports, correspondence to the archbishop, and historical documents of the parish. According to Wenger (1998), these products are not just concrete, material objects, but are reflections of these practices.

Although known for its conservatism, the upper ranks of the archdiocese, nevertheless, understood that parish priests, both foreign-born and native-born, were more in touch with the local parishioners (membership) than the archdiocesan administration. Language choice in the sacramental registers as well as sermons was a matter left in the hands of the local pastors, who had a better understanding of the local congregation's needs. If the results of the sacramental register switches and the priests that switched them from French to English converge with the changing population of priests, i.e. more American-born priests, were the congregation and its language preferences also changing? What is the country of origin of each priest? What are the languages of the parishioners and in what languages are services conducted?

In the next three sections, I present three databases that were created to organize the information and compare it to the sacramental registers information. The sections are organized to detail the role of the parish priest, the language practices of the parishioners and languages in which services are conducted in 1906.

Several sources were identified and utilized to collect data on the priests serving at the Archdiocese of New Orleans from 1860-1920: The Official Catholic Directory, United States Census, and Archbishop Janssens' diary. The Official Catholic Directory, published yearly since 1817, provides detailed profiles of each (arch)diocese; listing the parishes, schools, convents, orphanages, hospitals, and other institutions. It also lists the current and former (arch)bishops, administrators of the (arch)diocese, secular and religious order priests including the parishes or institutions in which they serve. In order to capture a detailed snapshot of the parish priests and their country of origin, information was gathered for the years, 1860, 1870, 1880, 1890, 1900, 1910, and 1920. These years allowed for a search of the United States Census for the same years to determine country of origin for each of the priests serving at parishes during that year. Archbishop Janssens recorded in his diary the status of the priests in the archdiocese including date of birth, country of birth, date and place of ordination, and arrival in the archdiocese. Due to the unavailability of the 1890 United States Census, the diary proved invaluable.

In order to conduct more comparative research at the local civil parish level, I designed six case studies based on the 86 church parishes with sacramental registers beginning in French. Grouping by civil parish geographical boundaries provides not only an easy visual demarcation, but also the ability to describe the regions by population densities, legal boundaries, and some larger community cohesiveness.

Those civil parishes with five or more church parishes with registers beginning in French were chosen for the case studies: Orleans Civil Parish (9 church parishes); Lafourche Civil

Parish (7); Assumption Civil Parish (6); Iberville Civil Parish (5); St. James Civil Parish (5); and Vermilion Civil Parish (5). These six civil parishes, treated separately in the analysis, include 37 of the 86 church parishes (43.02%) representing more than two-fifths of the church parishes with registers beginning in French. Data and information were collected from the church parish files located at the (arch)diocesan archives at New Orleans, Baton Rouge, Lafayette, and Houma-Thibodaux.⁹ Among these files were the parish visitation reports, parish annual reports, correspondence files, historical boundaries, and financial reports. This information provides the contextual base of the civil parish case studies.

Following the description of each parish case study is a table that consolidates the data. Population statistics were gathered from the United States Census for the years 1880, 1900 and 1920. The number of Catholics in 1906 and 1916 were collected from the United States Census of Religious Bodies. The data were downloaded from the Association of Religion Data Archives, [.TheARDA.com](http://TheARDA.com), and were collected by the Department of Commerce and Labor, Bureau of the Census. More detailed information about each parish, (its size, parish seat, towns, significant waterways, agriculture and industry) is provided in Appendix D.

If the sacramental registers are used to indicate the written language practices and the parish visitation reports indicate the ability and/or inability to understand spoken English, what evidence is available that indicates the spoken language used by the priests at church services? The United States Census of Religious Bodies is a census of religious organizations collected by the United States Bureau of the Census in 1906, 1916, 1926, and 1936. Data were collected on the number of members in various denominations, by geographic unit and organized by counties. In the archives of the Archdiocese of New Orleans, data cards for the 1906 census are available. No cards exist for the subsequent census years. With the existence of two sets of cards for two

⁹ No registers in the current diocese of Lake Charles have registers that began in French. Therefore, there was no need to conduct a search at that location.

parishes, it appears that duplicate cards were filled out and one set was retained at the archdiocese. Questions on the cards include the year of establishment, amount of debt on church property, number and value of church parsonages, language in which services are conducted, salaries paid to ministers, sex of communicants or members, and the number and membership of Sunday schools conducted by church organizations. A database (Appendix E) was constructed on an Excel spreadsheet to collect the information pertaining to the *language in which services are conducted*. Information was gathered from 160 cards that included church parishes and small mission churches.

5.2 The Role of the Parish Priest

The parish priest (pastor) was in charge of the administration of church parish, its school, councils, committees, finances, building maintenance, etc. His ecclesiastical duties included celebrating Mass, baptizing babies (and adults), hearing confessions, performing marriages, burying the dead, and counseling the faithful. He was the head of the Catholic community and direction to the parishioners came from him, but this did not leave the parishioners without a voice. The church parish was as strong as its parishioners and the money that supported it. At several churches, including the St. Louis Cathedral in New Orleans, Ascension of Our Lord in Donaldsonville, and St. John the Baptist in Brusly, the friction between the church wardens and the priest escalated to the point of temporarily closing the church, until the control issues were resolved. The antebellum correspondence is peppered with complaints about parish priests who delivered bad sermons, mismanaged finances, were hot-tempered, etc. Among the metalinguistic comments, there were complaints concerning the inability of priests to provide sermons in English and/or the inability of the parishioners to understand a priest with heavily accented English.

The archbishop was often called upon to settle the disagreements between the priest and his parishioners. This often resulted in a face-to-face meeting with the dean who relayed the information to the archbishop. If necessary, the priest was summoned to New Orleans to meet with the archbishop to discuss the complaints. It is again through the top-down structure of the institutional church that directives to the priests and his parishioners were conveyed. But as in all organizational structures, conflict results in change. With each other and against each other, with the priest and against the priest, they collectively orchestrated the church community life and their relationships in order to cope with each other. Again according to Wenger, this “concept of practice highlights the social and negotiated character of both the explicit and the tacit in our lives” (1998:47).

The priest country of origin database was created on an Excel spreadsheet. Data elements include: year, name, secular/religious order, country of origin, and church parish (city, civil parish, and present-day diocese). Table 5.1 illustrates the number of priests recorded for each of the years searched. Country of origin was established for 99% of all parish priests collected for this study. (The entire database is provided as Appendix F.) Of the 1043 entries, country of origin was not determined for seven priests: two in 1860; one in 1880; and four in 1920.

Table 5.1 Number of priests by year

Year	No. of Priests
1860	62
1870	121
1880	147
1890	140
1900	169
1910	186
1920	218
Total	1043

The body of priests who ministered in the Archdiocese of New Orleans from 1860 to 1920 changed from a heavily dominated French-born clergy to a more multi-ethnic clergy, but more importantly the archdiocese began to recruit men from Louisiana to enter the priesthood. Under the administration of Archbishop Janssens, a minor seminary¹⁰ was opened to educate Louisiana-born men. This seminary although closed by Archbishop Chapelle, was reopened by Archbishop Blenk. Archbishop Chapelle opened the major seminary and these facilities had an impact on the number of American born priests who served in Louisiana.

Table 5.2 Number of priests serving in the archdiocese by year and country¹¹ of origin

	1860	1870	1880	1890	1900	1910	1920
Alsace	1	0	0	0	1	0	1
Austria	0	1	1	1	0	0	1
Bavaria	1	3	2	2	2	1	0
Belgium	1	4	3	3	6	4	3
Canada	0	0	0	0	7	6	10
Cuba	0	0	0	1	0	0	0
England	0	0	1	2	1	1	2
France	39	80	90	88	67	77	68
Germany	1	1	5	3	17	16	17
Holland	0	1	1	2	14	20	21
Hungary	0	1	1	0	0	0	0
Ireland	9	14	22	16	11	9	13
Italy	7	4	4	4	6	4	9
Luxembourg	0	0	1	1	0	1	0
Poland	0	1	0	0	0	1	3
Prussia	0	2	4	1	0	0	0
Sicily	0	0	0	0	0	0	1
Spain	0	0	1	1	1	4	11
Switzerland	0	1	2	1	7	6	2
unknown	3	0	1	0	1	0	5
Louisiana	0	4	7	7	15	16	23
other US States	0	4	1	7	13	20	28
Total	62	121	147	140	169	186	218

¹⁰ A minor seminary was a boarding school for teenage boys which prepared students for the major seminary, a higher education institution

¹¹ The country of origin for each priest was given in the United States Census. Although today, many of these countries do not exist (i.e. Alsace, Bavaria, Prussia, and Sicily), they identified as the country of origin.

Table 5.2 is a chart of the number of priests from each country who served in the archdiocese from 1860 to 1920. In 1860, of the 62 priests serving in parishes, 39 were from France, nine from Ireland and seven from Italy. With the importance of the newly established English based (Irish) churches in New Orleans, the Irish-born priests were needed. According to the individual data, the Italian born priests seemed to be scattered throughout New Orleans serving at various churches.

Figure 5.1 is a bar graph depicting the priests from the six countries with the highest percentages of priests. Trend lines were added to display the decline of French-born priests to the rise in American-born priests. From 1860 to 1890, more than 60% of the priests were born in France. By 1920, only 31% were born in France, while 23% were American born. From 1890 to 1920 the percentage of French-born priests diminished by half, in direct contrast with the number of American-born priests which more than doubled.

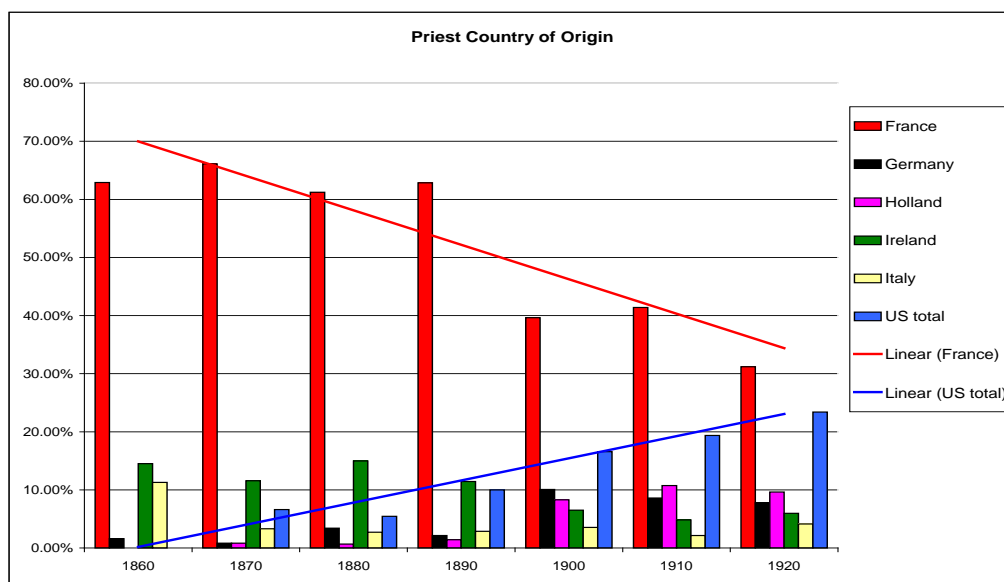


Figure 5.1 Bar graph of priest country of origin

In 1915, Archbishop Blenk addressed the issue of the shortage of priests in his pastoral letter of March 22.

It is high time that our people realize their responsibilities toward the Church in Louisiana. The war now raging in Europe has only emphasized and aggravated a problem which is daily becoming more serious in this diocese. If the old faith is to be preserved and handed down to future generations; if the Church is not to be checked or retarded in her onward march, a sufficient number of priests is necessary to carry on her blessed work. We can no longer count upon Europe to come to our assistance in our need. She was more than generous in the past in sending to us the choicest of her sons who willingly and cheerfully left home and country to give the best that was in them to the service of the Church in Louisiana. But to-day [sic], conditions at home forbid her to continue to make such sacrifices. A large number of her seminaries are closed and the students dispersed. Some sixty-five thousand of her consecrated sons have answered their countries' call and are now serving under their respective flags. When the war-cloud will have cleared away, the ranks of the Clergy will have been so thinned and decimated that there will be no priests to spare for the mission fields afar. (Archbishop Blenk, pastoral letter to the clergy and laity, March 22, 1915)

It is evident from this pastoral letter that the archbishop recognized that foreign-born priests would no longer be available to work in South Louisiana. Recruitment from within the United States was critical to meet the need of the archdiocese.

In the initial survey of 173 church parishes, we analyzed sacramental registers searching for the source of the book change, but the switch to English in the registers was seldom accompanied by an explanatory comment. Only one was explained by a priest's annotation on the margins of a register from St. Peter Church in Reserve in St. John the Baptist parish. Father Bandearin wrote the following on December 6, 1914. "From the First Sunday of Advent of the year 1914, these records will be written in English, this doing away with the necessity of translation when copies are made from them." This interesting statement indicates that there was a nominal economic motivation for language change. Translation was expensive and writing in English could save the parish, avoid expenses in money and time, as well as possible inaccuracies in its records. Another switch, St. Mary in Charenton, was clearly related to the bishop's visit in 1921. For many churches, however, no clues whatsoever from the registers can shed light on the change. Ten of these abrupt changes were collected, and no information can be

ascertained from the registers for what prompted these individual decisions. However, half of the register switches (37) coincide with a priest change.

The bilingual nature of the sacramental registers is partially both a result and a cause of Archbishop Janssen's administrative decision around 1885 to appoint native-born Louisiana seminarians, many of them French-dominant. Bilingual Catholic priests from France and Québec province were in short supply and since the archdiocese was conscious that appointing priests who could not speak French would antagonize its French-speaking base, this new membership contributed to the preservation of French records until the twentieth century and well after the prohibition of French in Louisiana schools.

While the evidence thus suggests that the arrival of new priests was the main occasion for language change, a change in register format also played an influential role. By the end of the nineteenth century, standardized pre-printed forms in French, Latin, and English were available. Twenty-six switches coincide with a change of book format, predominantly during the first two decades of the twentieth century. Table 5.3 shows that locality also conditioned slightly this practice. Language change in churches from the diocese of Lafayette was more influenced by the register format compared to the Archdiocese of New Orleans and the Diocese of Baton Rouge, where a higher number of priest changes are found. Before the introduction of pre-printed registers in English, all handwritten entries in registers from several churches in Abbeville, Arnaudville, Breaux Bridge, New Iberia, St. Martinville, and Ville Platte were written in French. For a very short period the priests completed English forms in French and soon after they shifted to English one after another.

One might suppose that a new English-speaking priest would immediately initiate a change, all other things being equal, but the actual situation was more subtle. As seen in the antebellum correspondence, the need for bilingual priests was a problem from early on. The

archdiocese had trouble training and acquiring English-speaking priests fast enough, and numerous examples exist of priests writing letters in French to Archbishop Blanc either about the urgent need for English priests, books, or about the progress they were making in seminaries in Kentucky or Missouri trying to learn the language.¹² In his letter to the archbishop, Bishop Auguste Marie Martin, from the diocese of Natchitoches, complained that if placed at St. Michael in Convent, Father “Cauvin’s ignorance of English would prevent his hearing confessions” (Bishop Auguste Marie Martin to Archbishop Blanc, January 28, 1859). In another letter, an anonymous “Friend to the Religion” tells the bishop that there is such a great need of English-speaking priests in Bayou Teche (a French area before 1860) that “even people of other faiths” would come to an English mass (anonymous to Bishop Blanc, September 18, 1859).

Table 5.3 Source changes by locality

Source *	Baton Rouge	New Orleans	Lafayette
Book Change	24% (6)	37% (10)	67% (6)
Priest Change	56% (14)	48% (13)	22% (2)
Unknown	20% (5)	15% (4)	11% (1)
TOTAL	25	27	9

* Note: Changes due to translation (1) and the Bishop’s visit (1) are not included. The book change category includes changes due to pre-printed forms as well as changes coinciding with a new register or a time period such as a new calendar year or the fourth of July.

Although in some few cases a new English-speaking priest would indeed arrive and switch all registers to English, bilingual priests of both French and English origins initiated most of the language changes. In several instances, French native priests started using English in the sacramental registers that were previously kept in French by English-speaking priests. The

¹² English-speaking teachers were also in demand. Mother Superior Praz from Grand Coteau’s school mentioned that she would soon leave on a trip with the hope of bringing back English teachers, and many Sisters (of French and English origins) would regularly write to the Bishop to let him know of their teaching progress in English.

bilingual nature can also be observed from another angle. Upon their arrival, new priests would either introduce English or make their first entries in French (perhaps out of respect for the tradition or the former priest) and then change to English with the convenient arrival of a new register, a new year, or even a new month. These switching strategies account for 50% of changes by priests. However, when there was more than one priest officiating at a church, the arrival of a new priest would often lead to an extensive period of bidialectal recording, each priest writing in a different language. This is the case at St. Elizabeth Church in Paincourtville for which 27 years of bilingual registers was observed until the registers were written only in English. The most interesting extreme bilingualism case is due to a long succession of new priests at a one-priest church.¹³ As an example, the entries at St. Mary in New Orleans switched back and forth in French and in English for 60 years. Father Ceuppens introduced English, but Father Vallée who succeeded him five years later reinstated French. Following Father Vallée's death, Father Bichlmayer started writing in Latin and English but this practice ended with the arrival of Father Fusilier who switched back to French. Ten years later, he suddenly wrote all his entries in English and from then French vanished.

Evidence of bilingualism was also found in the entries themselves in the form of capitalization of French months (Mai instead of mai), calques (buried the corps rather than body), gallicisms (legitimate girl of rather than daughter) and even the presence of both languages on the same entry. At St. Paul in Bayou Goula, one burial entry reads,

Dans le cimetière de St. Paul le dixseptieme jour de Mai 1889 a ete inhumé le corps de Marie Louirou daughter of Jean Louiriou and Lucia Vandevegna aged three years who died of aphesia. (OLPS, 17 May 1889)

These mixed entries were not an exception. Another from St. Raphael on the same date reads,

¹³ Another interesting situation is the switch to Latin in many church registers in New Orleans as a neutral language in the tumultuous linguistic climate of Civil War.

Dans le cimetière de St. Raphael a été inhumé Dina Bernard daughter of Taylor Bernard and of Cécile Bernard aged about thirteen years old who died in West Baton Rouge. (OLPS, 17 May 1889)

The entry is also the last one in French; from this date forward, all records are in English.

The extensive bilingual behavior of most of the priests and the bilingual nature of several registers due to a succession of officiating priests at one church are particularly striking and represent another argument against the idea that language change in Louisiana happened suddenly.

To summarize the findings to this point, individual bilingual priests had an important impact on the language shift in record keeping and many of them looked for easy transition times --new register, new calendar year, the practitioners' first language -- to make the switch to English. In addition, population growth in urban centers, decreasing number of French-speakers requesting church services in their language, and new printed register formats available in English no doubt put pressure on several local priests to initiate a language shift.

5.3 Language Practices of the Parishioners

Is there evidence to suggest that the priests were changing the written language practices at the local level in response to the needs/wants of the parishioners? Providing the contextual base of the parish case studies is data and information collected from the church parish files that included parish visitation reports, parish annual reports, correspondence files, historical boundaries, and financial reports. Figure 5.2 highlights in red the location of the selected civil parishes.

The parish visitation report was sent to the archdiocese by each church parish and records a variety of information, such as property, description of programs, parish profile, number of communicants, etc. Early report forms, for example, the 1885 form, were in French or English and captured such information as the number of Catholics (white and persons of color), number

of schools and pupils, and number of sacraments. There was also a field to denote language. It is not clear what the language field documented, whether it was the language of the parishioners, the priest, or the language of the service. In 1889, the form switched to English and the language field was no longer included. This data form a small subset of the larger parish visitation report database as it is limited to the older churches because many of these reports were not located.



Figure 5.2 Map of civil parishes chosen for case studies (in red)

Of the 37 church parishes selected for the civil parish case studies, only 15 reports from 1885 were located (Table 5.4). In three civil parish areas, no reports were found, while all nine (100%) of the reports were located for church parishes selected for the Orleans civil parish case study. These reports, while not providing enough information for a comparative analysis between civil parishes, are used for their meta-linguistic value.

Table 5.4 Percentage of 1885 parish visitation reports found

Civil Parish	1885 Report	Percentage of 1885 Reports
Assumption Parish (6)	0	0.00%
Iberville Parish (5)	3	60.00%
Lafourche Parish (7)	0	0.00%
Orleans Parish (9)	9	100.00%
St. James Parish (5)	3	60.00%
Vermilion Parish (5)	0	0.00%
Total	15	40.54%

Table 5.5 Metalinguistic comments from 1885 parish visitation reports

1885 Parish Report				
Sacramental Register Switch date	Church Parish	City	Civil Parish	language/langage "as reported"
1844	St. Theresa of Avila (Irish)	New Orleans	Orleans	English
1856	St. Vincent de Paul	New Orleans	Orleans	English and French
1856	St. Anthony of Padua	New Orleans	Orleans	Italian
1867	St. John the Evangelist	Plaquemine	Iberville	chiefly English
1867	Holy Trinity (German)	New Orleans	Orleans	German
1880	Mater Dolorosa Church	New Orleans	Orleans	German
1890	St. Joseph	Grosse Tête	Iberville	français et anglais
1892	Annunciation (French)	New Orleans	Orleans	Français, Anglais, Espagnol & italien
1901	St. Ann	New Orleans	Orleans	français
1903	St. Gabriel	St. Gabriel	Iberville	French with a mixture of English
1910	St. Louis Cathedral	New Orleans	Orleans	tous de mixte
1914	St. Michael	Convent	St. James	français
1915	Our Lady of Sacred Heart	New Orleans	Orleans	Français & Anglais
1935	Our Lady of Peace	Vacherie	St. James	français
1937	St. James	St. James	St. James	français

Table 5.5 combines the sacramental register switch date and the information collected from the 1885 parish report. Organized chronologically by switch date, the use of English in completing the form is evident in the first six churches where switches occurred before 1890. In the later churches, eight of the nine churches used French to complete the form. Only at St. Gabriel where registers switched in 1903, did the priest complete the form in English. The mean switch dates and the 1885 data for the churches in these three civil parishes are consistent with

the trend in each of these localities: Orleans civil parish – 1880, Iberville civil parish – 1887, and St. James civil parish – 1930. Perhaps more important are the annotations from churches in New Orleans where the use of French, German, English and Italian reflect the multiple languages spoken in the city.

By 1912, the parish visitation report included the nationality of the Catholic parishioners and the number who did not understand English. This field, *number who do not understand English*, is consistent with the information gathered on the United States Census. This information remained on the parish visitation report form until the 1950s. Information was collected from reports dated 1912 to 1954 and data elements included: the year of the parish report, the number of Catholics, Catholics of each nationality, those who do not understand English, number of non-Catholics and observation/notes.

Parish visitation reports were found for 34 parishes, representing 91.89% of the total parishes (37) selected for case studies. A total of 159 reports were located, an average of 4.3 reports per church parish. Table 5.6 illustrates the number of parish visitation reports by civil parish. Parish files containing historical information as well as published and unpublished histories were searched for significant language comments and content.

Table 5.6 Average number of parish visitation reports per civil parish

Civil Parish	No. of Visitation Reports	Average No. of Reports per Church Parish
Assumption Parish (6)	21	3.5
Iberville Parish (5)	19	3.8
Lafourche Parish (7)	29	4.1
Orleans Parish (9)	40	4.4
St. James Parish (5)	22	4.4
Vermilion Parish (5)	28	5.6
Total	159	4.3

5.3.1 Assumption Civil Parish Case Study

Assumption civil parish lies south of the civil parishes of Iberville, Ascension and St. James. Bayou Lafourche, the main waterway, was a major route of transportation connecting the Mississippi River to the Gulf of Mexico. Large sugarcane plantations were established along the bayou which was rich in alluvial soil. Under Spanish rule, during the last quarter of the eighteenth century, the area was settled by Canary Islanders and Acadians. Spain established a military post along Bayou Lafourche, and Spanish officials promised to provide farming equipment, land, and a church in the center of the post. The first church, established in 1793 in the town of Plattenville was dedicated under the title, Assumption of the Blessed Virgin Mary. After Louisiana statehood, two more churches were established along the bayou, St. Elizabeth in Paincourtville and St. Philomena in Labadieville. During the last half of the nineteenth century four more churches were established; two along Bayou Lafourche (St. Anne in Napoleonville and St. Benedict the Moor in Bertrandville) and two along other waterways (Immaculate Conception at Canal and St. Joseph in Pierre Part). Only one church was established after 1900 along Bayou Lafourche, St. Jules in Belle Rose.

Table 5.7 Church parishes established before 1950 in Assumption civil parish

Church Parishes Established Before 1950 in Assumption Civil Parish		
Year of First Entry	Church	City
1793	Assumption	Plattenville
1839	St. Elizabeth	Paincourtville
1847	St. Philomena	Labadieville
1857	Immaculate Conception	Canal
1858	St. Joseph	Pierre Part
1874	St. Anne	Napoleonville
1896	St. Benedict the Moor	Bertrandville
1911	St. Jules	Belle Rose

Of the eight church parishes established before 1950, six churches had sacramental registers that switched from French to English, all switching after 1900. The earliest switch is

1905 and the latest switch is 1948, a span of 43 years. The last two churches where registers began in English were St. Benedict the Moor, established by Archbishop Francis Janssens to serve the African Americans and St. Jules in Belle Rose.

Data collected from selected Catholic directories revealed 20 individual priests who served from 1860 to 1920. Several priests appeared more than once, such as brother priests Fathers F. and J.B. Lesaichere, and Father J. Bouche, who appears five times, serving more than 40 years in Assumption church parish. Of these 20 priests, 15 were born in France, two in Belgium, one in Canada, one in Holland. The country of birth for Father Juan de Diego Martinez is unknown, but judging from his last name one can assume he was of Hispanic origin. Seventy-five percent (75%) were born in France. If one assumes that the priests from Belgium and Canada were also French speakers, then ninety percent (90%) of the priests were native-born French speakers. None of the 20 priests were born in the United States and it appears that none were born in a country where their first language was English, except perhaps Father L'Anglais from Canada. Father Baast of Holland was assigned to St. Benedict the Moor, the African American parish where the registers begin in English.

Table 5.8 Assumption civil parish case study

Assumption Civil Parish (6 church parishes in study)				
Mean Switch date: 1919				
Population		Catholic Population		
1880	17,010	1906 % Catholic: 87.28%		
1900	21,620	1916 % Catholic: 90.34%		
1920	17,912			
Assumption Churches	Visitation reports	# Catholics	# Understand English	% Understand English
Assumption, Plattenville	1912-14	2000	1340	66.66%
First entry: 1793	1916-17	1000	all	100%
SR Switch date: 1948	1934-36	***	***	
Priest change ***	1948	350	330	99.04%

Table 5.8 continued

St. Elizabeth, Paincourtville	1912-14	***	a small number	***
First entry: 1838	1916-17	***	***	***
SR Switch date: 1930	1934-36	***	***	***
Priest change ***	1948	1005	754	75%
1906 Services in French	1954	850	595	70%
St. Philomena, Labadieville	1912-14	3500	1500	42.86%
First entry: 1847	1916-17	3000	1500	50%
SR Switch date: 1910	1934-36	2500	many	***
Book change France	1948	2500	2200	88%
1906 Services in French and English	1954	2500	2300	92%
Immaculate Conception, Canal	1912-14	***	***	***
First entry: 1857	1916-17	***	***	***
SR Switch date: 1905	1934-36	***	***	***
Priest change France - France	1948	469	427	90%
1906 Services in ***	1954	300	294	95%
St. Joseph the Worker, Pierre Part	1912-14	***	***	***
First entry: 1858	1916-17	1100	11	1%
SR Switch date: 1919	1934-36	1500	1350	10%
Priest change France - Spain	1948	2224	1668	75%
1906 Services in French	1954	1876	1500	80%
St. Anne, Napoleonville	1912-14	***	***	***
First entry: 1874	1916-17	***	***	***
SR Switch date: 1905	1934-36	***	***	***
Priest change Belgium - Canada	1948	1475	all	100%
1906 Services in French and English	1954	1565	all	100%

5.3.2 Iberville Civil Parish Case Study

Iberville civil parish lies south of Pointe Coupee, West Baton Rouge and East Baton Rouge parishes. Most of the parish is on the west bank of the Mississippi with a small portion on the east bank. Bayou Plaquemine, which runs through Iberville, was a common route from the Mississippi River to the interior of Louisiana. In 1768, Acadian exiles were sent by the Louisiana Spanish government to settle an area on the east bank of the Mississippi River below Bayou Manchac. This area became the community of St. Gabriel and using cypress from the nearby swamps, the community built St. Gabriel church in 1774-1775, a church that still stands today. It is the only Iberville parish on the east bank, and, for more than 75 years, it was the only church in the parish. Between 1850 and 1883, four churches were erected on the west bank: St. John the

Evangelist at Plaquemine, St. Paul at Bayou Goula, Our Lady of Prompt Succor at White Castle, and St. Joseph at Grosse Tête. No parishes were established after 1900.

Table 5.9 Church parishes established before 1950 in Iberville civil parish

Church Parishes Established Before 1950 in Iberville Civil Parish		
Year of First Entry	Church	City
1773	St. Gabriel	St.Gabriel
1850	St. John the Evangelist	Plaquemine
1877	St. Paul	Bayou Goula
1877	Our Lady of Prompt Succor	White Castle
1883	St. Joseph	Grosse Tête

Of the five church parishes established before 1950, all five had sacramental registers that switched from French to English. The earliest switch is 1867 and the latest switch is 1903, a span of 36 years. The source for change is known for four of the five parishes. Three switches or 60% of the switches are attributed to a priest change and one switch is attributed to a scribe change.

Data collected from selected Catholic directories found 18 individual priests who served from 1860 to 1920. Father Harnais appears three times, having served more than 20 years at St. John the Evangelist. Of these 18 priests, nine were born in France, three in Holland, two in Louisiana, and one each in Italy, Sicily, Ireland and Belgium. Only half (50%) of the priests were born in France and two were native Louisianans.

Table 5.10 Iberville civil parish case study

Iberville Civil Parish (5 church parishes in study) Mean Switch date: 1887				
Population		Catholic Population		
1880	17,533	1906 % Catholic: 75.14%		
1900	27,006	1916 % Catholic: 65.73%		
1920	26,807			
Iberville Churches	Visitation reports	# Catholics	# Understand English	% Understand English
St. Gabriel, St. Gabriel	1912-17	900	none	0.00%
First entry: 1773	1919-23	800	all	100.00%
SR Switch date: 1903	1934-36	***	***	***
Priest change France - Ireland	1948	853	all	100.00%
1906 Services in English	1954	833	all	100.00%

Table 5.10 continued.

St. John the Evangelist, Plaquemine	1912-17	3500	all but some few Italians	***
First entry: 1850	1919-23	***	***	***
SR Switch date: 1867	1934-36	4500	4400	97.78%
Priest change France - Louisiana	1948	4505	4455	99%
1906 Services in English	1954	7200	all but few	***
St. Paul, Bayou Goula	1912-17			
First entry: 1877	1919-23		No Reports	
SR Switch date: 1890	1934-36			
Scribe/Priest change France - Belgium	1948			
1906 Services in French and English	1954			
Our Lady of Prompt Succor, White Castle	1912-17	3000	most	***
First entry: 1877	1919-23	1700	most	***
SR Switch date: 1886	1934-36	2000	most	***
Scribe change/same priest France - Ireland	1948	3000	100	97%
1906 Services in French and English	1954	4000	most	***
St. Joseph, Grosse Tete	1912-17	1400	all but few old Italian ladies	***
First entry: 1883	1919-23	1500	all but a few Italians	***
SR Switch date: 1890	1934-36	300 families	all	100%
Source ***	1948	3086	all	100%
1906 Services in English	1954	3000	all but a few	***

5.3.3 Lafourche Civil Parish Case Study

Lafourche civil parish lies south of St. James, St. Charles and Jefferson civil parishes. At the southern end of the parish, Bayou Lafourche empties into the Gulf of Mexico. With 65 miles of farms and homes fronting Bayou Lafourche, from Thibodaux to Leeville, Lafourche parish is considered to have the longest line village in the world. It is one of the largest parishes in square mile area (Calhoun 2006). The first church established in the area, St. Joseph Co-Cathedral was originally a mission of Assumption parish church. Once established as a parish in 1817, it became the mother church of the surrounding area. In 1842, Father Charles Menard (affectionately known as Père Menard) became the pastor of St. Joseph. For the next 56 years, he worked tirelessly establishing dozens of parishes, missions, and schools. Four of the churches in this study were established through his missionary work: St. Mary's Nativity in Raceland, Holy

Savior in Lockport, Our Lady of the Rosary in Larose, and Our Lady of Prompt Succor in Chackbay (Aguirre 2002).

Nine churches were established in Lafourche civil parish before 1950. Five were established before 1900 and four established after 1900. Eight of the nine parishes were established in communities along Bayou Lafourche. Chackbay (Our Lady of Prompt Succor) is the only community that does not lie along the banks of Bayou Lafourche.

Table 5.11 Church parishes established before 1950 in Lafourche civil parish

Church Parishes Established Before 1950 in Lafourche Civil Parish

Year of First Entry	Church	City
1817	St. Joseph Co-Cathedral	Thibodaux
1850	St. Mary's Nativity	Raceland
1850	Holy Savior	Lockport
1873	Our Lady of the Rosary	Larose
1892	Our Lady of Prompt Succor	Chackbay
1912	St. Charles Borromeo	Thibodaux
1916	Our Lady of Prompt Succor	Golden Meadow
1919	St. John the Evangelist	Thibodaux
1923	Sacred Heart	Cut-Off

Of the nine parishes established before 1950, seven churches had sacramental registers that switched from French to English. The only two churches, St. Charles Borromeo (1912) and St. John the Evangelist (1919), with records that began in English were both established after 1900 in the town of Thibodaux. However, two churches established after 1900, started their records in French: Our Lady of Prompt Succor in Golden Meadow and Sacred Heart in Cut-Off. The earliest switch date is 1903 and the latest is 1954, a span of 51 years. The source of change for four of the churches (57.14%) is a book change, and for three of the churches (42.86%) is a priest change. The three churches where the source of change was a priest change are the earliest switches (1903, 1911, 1911), while the four churches where the source of change was a book change are the latest switches (1926, 1932, 1948, 1954).

Data collected from selected Catholic directories found 24 priests who served from 1860 to 1920. Of these 24 priests, 20 were born in France, two in Louisiana and two in Canada. More than 83.33% were born in France.

Table 5.12 Lafourche civil parish case study

Lafourche Civil Parish (7 church parishes in study)				
Mean Switch date: 1927				
Population		Catholic Population		
1880	19,113	1906 % Catholic: 91.92%		
1900	28,882	1916 % Catholic: 91.23%		
1920	30,344			
Lafourche Churches	Visitation reports	# Catholics	# Understand English	% Understand English
St. Joseph Co-Cathedral, Thibodaux	1912-17	7000	6000	85.61%
First entry: 1817	1919-23	***	***	***
SR Switch date: 1911	1934-36	4500	4200	93.33%
Priest change France - France	1948	7000	6975	96.43%
1906 Services in French and English	1954	9000	many	***
St. Mary's Nativity, Raceland	1912-17	1800	900	50%
First entry: 1850	1919-23	***	***	***
SR Switch date: 1926	1934-36	***	***	***
Book change ***	1948	3000	many of the older people do not	***
1906 Services in French	1954	3500	some of the older people do not	***
Holy Savior, Lockport	1912-17	***	***	***
First entry: 1850	1919-23	***	***	***
SR Switch date: 1932	1934-36	4500	4476	99.47%
Book change ***	1948	4800	4700	97.92%
1906 Services in French	1954	4800	most	***
Our Lady of the Rosary, Larose	1912-17	4500	1500	33.33%
First entry: 1873	1919-23	***	***	***
SR Switch date: 1911	1934-36	***	***	***
Priest change France - France	1948	2800	2660	95%
1906 Services in French	1954	2850	2707	95%
Our Lady of Prompt Succor, Chackbay	1912-17	2500	2500	100%
First entry: 1892	1919-23	***	***	***
SR Switch date: 1903	1934-36	***	***	***
Priest change Canada - Louisiana	1948	2500	1250	50%
1906 Services in French	1954	***	***	75%
Our Lady of Prompt Succor, Golden Meadow	1912-17	4000	1000	25%
First entry: 1916	1919-23	***	***	***
SR Switch date: 1954	1934-36	***	***	***
Book change ***	1948	4124	2062	50%
1906 Services in (not established yet)	1954	***	***	***

Table 5.12 continued.

Sacred Heart, Cut Off	1912-17	***	***	***
First entry: 1923	1919-23	***	***	***
SR Switch date: 1949	1934-36	2500	1250	50%
Book change ***	1948	3787	1894	50%
1906 Services in (not established yet)	1954	4560	3860	75%

5.3.4. Orleans Civil Parish Case Study

Orleans parish and the city of New Orleans are synonymous with each other since they share the same territory. For ease of use and understanding, New Orleans instead of Orleans civil parish will be used in this section. From its founding, the city of New Orleans has had a Catholic church. The St. Louis Cathedral, a symbol itself of New Orleans, stands in the same location as when it was founded in 1720. It was the only church in the city for more than one hundred years. During the nineteenth century, however, the establishment of churches in the area was due to Irish and German immigration to the city. From 1833 to 1860, under Archbishop Blanc's administration, 21 new church parishes were established. From the end of the civil war until the turn of the century, nine more churches were added. Thirty churches were established before 1900 and 28 more churches were established by 1950, totally 58 churches established before 1950.

Table 5.13 Church parishes established before 1950 in Orleans civil parish

Church Parishes Established Before 1950 in New Orleans (Orleans Civil Parish)			
Year of First Entry	Church	Year of First Entry	Church
1720	St. Louis Cathedral	1897	St Cecilia
1833	St. Patrick	1905	Our Lady of Lourdes
1836	St. Vincent Chapel	1907	Our Lady of the Rosary
1838	St. Vincent de Paul	1909	St. Joan of Arc
1840	St. Theresa of Avila	1912	Our Lady Star of the Sea
1840	Holy Trinity	1915	Blessed Sacrament
1841	St. Anthony of Padua	1915	St. Anthony of Padua
1842	St. Augustine	1916	Corpus Christi
1844	Annunciation	1916	Holy Ghost

Table 5.13 continued.

1845	St. Joseph	1919	Holy Redeemer
1845	St. Mary	1919	All Saints
1848	Mater Dolorosa	1920	St. James Major
1848	Sts. Peter and Paul	1920	St. Leo the Great
1850	Immaculate Conception	1920	St. Matthias
1851	St. John the Baptist	1920	St. Peter Claver
1852	St. Ann	1921	St. Rita
1853	St. Alphonsus	1922	Incarnate Word
1856	St. Henry	1924	St. Dominic
1857	St. Rose of Lima	1924	St. Monica
1858	St. Mary's Assumption	1925	St. Mary of the Angels
1858	Notre Dame de Bon Secours	1927	St. Raymond
1869	St. Michael	1929	St. Theresa of the Child Jesus
1871	St Boniface	1937	St. David
1878	Our Lady of Sacred Heart	1947	St. Christopher the Martyr
1879	Sacred Heart of Jesus	1947	St. Louis King of France
1886	Holy Name of Jesus	1947	St. Paul the Apostle
1886	St. Francis de Sales	1947	St. Raphael the Archangel
1887	Our Lady of Good Counsel	1948	Epiphany
1895	St Katherine	1949	St. Philip the Apostle

None of the churches established after 1880 started registers in French.¹⁴ Of the 58 churches established before 1950, only nine churches had sacramental registers that switched from French to English. The earliest switch date is 1844 and the latest is 1915, a span of 71 years. The source of change for six of the churches (66.66%) is a priest change and for two of the churches (22.22%) is a book change. The source of change for Holy Trinity was undetermined. Six of the nine churches switched before 1900 and three switched after 1900.

Data collected from selected Catholic directories found 73 priests who served in these nine parishes from 1860-1920. Table 5.14 illustrates the percentage according to country of

¹⁴ It should be noted that several parishes kept records in languages other than French. These languages included German, Italian and Latin. Churches where registers switched from French to Latin before switching to English are not part of this study.

origin and native language of the priests. Native language was determined for 65 of the 74 priests (87.84%).¹⁵

Table 5.14 Native languages of priests serving in case study parishes of New Orleans 1860-1920

Native language	No. of priests	Percentage
French (France)	27	36.49%
English (Ireland, England, United States)	15	20.27%
German (Bavaria, Germany, Prussia)	10	13.51%
Spanish (Spain)	7	9.46%
Italian (Italy)	3	4.05%
Dutch (Holland)	3	4.05%
Unknown	9	12.16%

Table 5.15 Orleans civil parish case study

Orleans Civil Parish (9 church parishes in study) Mean Switch date: 1880				
Population		Catholic Population		
1880	216,090	1906 % Catholic: 79.67%		
1900	287,104	1916 % Catholic: 75.50%		
1920	387,219			
Orleans Churches	Visitation reports	# Catholics	# Understand English	% Understand English
St. Louis Cathedral, New Orleans				
	1912-17	***	***	***
First entry: 1720	1919-23	8000	7600	95%
SR Switch date: 1910	1934-36	6892	most	***
Book change ***	1948	4050	cosmopolitan	***
1906 Services in French and English	1954	4000	cosmopolitan	***
St. Vincent de Paul, New Orleans				
	1912-17	***	***	***
First entry: 1838	1919-23	***	***	***
SR Switch date: 1856	1934-36	6000	all	100%
Priest change ***	1948	6000	all	100%
1906 Services in English	1954	4500	most	***
Holy Trinity, New Orleans				
	1912-17	3000	2700	90%
First entry: 1840	1919-23	1200	all	100%
SR Switch date: 1867	1934-36	2250	all	100%
Source ***	1948	2000	all	100%
1906 Services in English and German	1954	1500	all	100%

¹⁵ There were five priests whose country of origin was determined to be Alsace-Lorraine, Belgium, or Switzerland. These countries are not included in the calculations because French or German may have been the native language. If German is the language, the percentage of German speaking priests increases to 20.27%.

Table 5.15 continued.

St. Theresa of Avila, New Orleans		1912-17	1800	all	100%
First entry:	1840	1919-23	1500	***	95%
SR Switch date:	1844	1934-36	2110	all	100%
Priest change	***	1948	***	***	***
1906 Services in	English	1954	1500	all	100%
St. Anthony of Padua, New Orleans		1912-17	No reports		
First entry:	1841	1919-23			
SR Switch date:	1856	1934-36			
Priest change	***	1948			
1906 Services in	English, Italian, French	1954			
Annunciation, New Orleans		1912-17	***	***	***
First entry:	1844	1919-23	5000	most	***
SR Switch date:	1892	1934-36	4881	all	100%
Book change	***	1948	5000	all	100%
1906 Services in	French and English	1954	3650	all	100%
Mater Dolorosa, New Orleans		1912-17	4800	only a few Italians ***	
First entry:	1848	1919-23	6000	5994	99.90%
SR Switch date:	1880	1934-36	9000	8950	99.45%
Priest change	Belgium - France	1948	***	***	***
1906 Services in	English	1954	10083	almost all	***
St. Ann, New Orleans		1912-17	8000	very few	***
First entry:	1852	1919-23	***	***	***
SR Switch date:	1901	1934-36	3000	almost all	***
Priest change	France - Holland	1948	4000	all	100%
1906 Services in	French and English	1954	2247	all	100%
Our Lady of Sacred Heart, New Orleans		1912-17	4500	Je ni connai pas	***
First entry:	1878	1919-23	4300	almost all	***
SR Switch date:	1915	1934-36	3000	all	100%
Priest change	France - Germany	1948	3105	***	***
1906 Services in	French and English	1954	1800	all	100%

5.3.5 St. James Civil Parish Case Study

St. James civil parish lies south of Ascension civil parish and north of Lafourche civil parish. It is located midway between New Orleans and Baton Rouge and is divided in two by the Mississippi River. The river was the “highway” for all commercial traffic between New Orleans, the large port city and Baton Rouge, an English speaking town.

Lillian Bourgeois (1957) recounts the history of the parish in her book entitled, *Cabanocey*,¹⁶ the term first used for the area. In 1764, Jacques Cantrelle moved to the area, receiving a large land grant from the Spanish government. As the Acadians began arriving in 1765, Cantrelle agreed to settle them in the area, and it became known as the First Acadian Coast. In 1767, a French Capuchin priest, Father Barnabe traveled upstream from Destrehan to the west bank of the Mississippi to serve the settlers at the newly established military post. The church parish of St. James was established shortly thereafter. As settlements grew on both sides of the river, the community on the east bank needed a church to serve its inhabitants. St. Michael the Archangel was established in 1809. These two churches served the Catholics of the parish for many years. During the last half of the nineteenth century, four new parishes were established, two on the west bank in the town of Vacherie and two on the east bank in the towns of Paulina and Union.

Table 5.16 Church parishes established before 1850 in St. James civil parish

Church Parishes Established Before 1950 in St. James Civil Parish

Year of First Entry	Church	City
1770	St. James	St. James
1809	St. Michael	Convent
1856	Our Lady of Peace	Vacherie
1873	St. Philip	Vacherie
1882*	St. Joseph	Paulina
1887	St. Mary	Union

Of the six churches established before 1950, five had sacramental registers that switched from French to English. The registers of St. Joseph in Paulina were destroyed in 1921 when the church, rectory, and church hall burned. Although all early records at the parish were lost, it is believed that the language used in the registers was French. The earliest switch is 1914 and the latest is 1947, a span of 33 years. The source of change is known for four of the five parishes.

¹⁶ Cabanocey is an Indian word meaning “duck’s roosting.”

Two switches or 40% of the switches are attributed to book changes. The other three switches represent a variety of sources: priest change, scribe change, and an undetermined source of change.

Data collected from selected Catholic directories found 27 priests who served from 1860 to 1920. Twenty-three (85.19%) of the 27 were born in France, while one each was born in Louisiana, Ireland, Spain or Holland. The registers of St. James church parish remained in French even though the pastor in 1860, Father Lecuru was Irish-born.

Table 5.17 St. James civil parish case study

St. James Civil Parish (5 church parishes in study) Mean Switch date: 1930				
Population		Catholic Population		
1880	14,714	1906 % Catholic:	81.41%	
1900	20,197	1916 % Catholic:	88.43%	
1920	21,238			
St. James Churches	Visitation reports	# Catholics	# Understand English	% Understand English
St. James, St. James	1912-17	2500	all but a few old ones	***
First entry: 1770	1919-23	2500	***	***
SR Switch date: 1937	1934-36	***	***	***
Book change ***	1948	***	***	***
1906 Services in French and English	1954	1206	1156	95.85%
St. Michael, Convent	1912-17	2600	***	***
First entry: 1809	1919-23	1500	***	***
SR Switch date: 1914	1934-36	1860	almost all	***
Book change France	1948	1800	1775	82.11%
1906 Services in French	1954	1792	1692	99.94%
Our Lady of Peace, Vacherie	1912-17	1800	few	90%
First entry: 1856	1919-23	1519	most	***
SR Switch date: 1935	1934-36	1100	550	50%
Source ***	1948	1600	all but a few old ones	***
1906 Services in French	1954	1790	all but a few old ones	***
St. Philip, Vacherie	1912-17	1500	150	10%
First entry: 1873	1919-23	***	***	***
SR Switch date: 1947	1934-36	1100	old people hardly understand	***
Priest change	1948	1560	mostly elderly don't	***
1906 Services in French	1954	1837	all but a very few elderly	***

Table 5.17 continued.

St. Mary, Union	1912-17	800	400	50%
First entry: 1887	1919-23	800	***	***
SR Switch date: 1918	1934-36	***	***	***
Scribe change/same priest ***	1948	***	***	***
1906 Services in ***	1954	***	***	***

5.3.6 Vermilion Civil Parish Case Study

Located in the southwest portion of the state, Vermilion civil parish is south of Acadia and Lafayette civil parishes. Bordering the Gulf of Mexico, the southern portion of the parish is coastal marsh, while the north is prairie land. The history of the parish seat of Abbeville and St. Mary Magdalen church parish are intertwined. As pastor of the church in Lafayette, Father Megret visited the outlying sections of his church parish. These areas were too distant from Lafayette, so Father Megret bought property on the Vermilion River to build a chapel. The adjoining property was laid out in squares and lots, thus beginning the town of Abbeville. When the Louisiana legislature decided to divide the Lafayette civil parish in 1844, Vermilion civil parish was formed and Abbeville later became its parish seat (Baudier 1939:358).

At the close of the nineteenth century, four new church parishes were established: St. Alphonsus in Maurice, Our Lady of Holy Rosary in Kaplan, Our Lady of the Lake in Delcambre, and Our Lady of Prompt Succor in Bancker. From 1900 to 1950, seven more church parishes were created. In all, 12 parishes were established before 1950.

Of these 12 parishes, only the first five had sacramental registers that switched from French to English. All churches beginning after 1900 had registers that began in English. The earliest switch date is 1907 and the latest is 1941, a span of 34 years. The source of change for three of the churches (60%) is a book change, and for the two remaining churches the source is a priest change.

Table 5.18 Church parishes established before 1850 in Vermilion civil parish

Church Parishes Established Before 1950 in Vermilion Civil Parish

Year of First Entry	Church	City
1851	St. Mary Magdalen	Abbeville
1893	St. Alphonsus	Maurice
1896	Our Lady of Holy Rosary	Kaplan
1897	Our Lady of the Lake	Delcambre
1897	St. John (Our Lady of Prompt Succor, Bancker)	Henry
1907	St. Peter	Gueydan
1922	Our Lady of Perpetual Help	Leroy
1928	Our Lady of Lourdes	Erath
1933	St. Anne	Cow Island
1939	St. John	Henry
1946	St. Joseph	Maurice
1948	St. Martin de Porres	Delcambre

Fifteen priests served from 1860 to 1920; ten were born in France (66.66%), two each in Holland and Canada and one in Louisiana. Fathers Alexander Marie Mehaut and J.A. Maltrait served in the area for more than 20 years at the church parishes of St. Mary Magdalen and Our Lady of the Holy Rosary respectively.

Table 5.19 Vermilion civil parish case study

Vermilion Civil Parish (5 church parishes in study)				
Mean Switch date: 1922				
Population		Catholic Population		
1880	8,728	1906 % Catholic:	91.35%	
1900	20,705	1916 % Catholic:	93.31%	
1920	26,482			
Vermilion Churches	Visitation reports	# Catholics	# Understand English	% Understand English
St. Mary Magdalen, Abbeville	1912-17	No reports		
First entry: 1851	1919-23			
SR Switch date: 1907	1934-36			
Book change Holland	1948			
French and English	1954			
1906 Services in				

Table 5.19 continued.

St. Alphonsus, Maurice		1912-17	3500	almost all	***
First entry:	1893	1919-23	4000	almost all	***
SR Switch date:	1928	1934-36	***	***	***
Book change	***	1948	***	***	***
1906 Services in	French and English	1954	***	***	***
Our Lady of Holy Rosary, Kaplan		1912-17	3750	***	10%
First entry:	1896	1919-23	4600	***	20%
SR Switch date:	1918	1934-36	4567	about 2/3 understand French better	33.33%
Book change	France	1948	4568	***	50%
1906 Services in	French	1954	***	***	***
Our Lady of the Lake, Delcambre		1912-17	4154	***	25%
First entry:	1897	1919-23	500	***	50%
SR Switch date:	1914	1934-36	2500	1900	66%
Priest change	Holland - Louisiana	1948	3645	all except older people	***
1906 Services in	French	1954	***	***	***
St. John, Henry		1912-17	2300	***	33.33%
First entry:	1897	1919-23	300	almost all	***
SR Switch date:	1941	1934-36	1200	***	95%
Priest change	***	1948	2000	***	95%
1906 Services in	French and English	1954	***	***	***

5.4 Parish Case Study Observations

What emerged from the data are three language scenarios, each corresponding to a similar number of churches from the six selected civil parishes. Interestingly, the locality factor and whether a switch corresponds to a priest change or a book change do not condition this categorization. In the first scenario (Table 5.20), a switch occurred when most of the French-speaking parishioners (from 80% to 100%) sufficiently understood spoken English. There is a strong correlation between the number of bilingual speakers and the priest's motivation for change. The second scenario (Table 5.21) is similar to the first one but the correlation is less robust since a switch is realized when half of the parishioners (more or less 50%) understood spoken English. In the third scenario (Table 5.22), priests initiated changes when none or very

few parishioners understood English, that is, when the local conditions apparently did not warrant a switch from French to English in terms of the sheer number of English speakers.

Table 5.20 Switches when almost all parishioners understand English

Switches when almost all parishioners understand English	
Civil Parish	Church Parish
Lafourche	<p>St. Joseph Cathedral Priest change: 1911</p> <p>Holy Savior, Lockport Book change: 1932</p>
St. James	<p>St. James, St. James Book change: 1937</p> <p>St. Philip, Vacherie Priest change: 1947</p>
Vermilion	<p>St. Alphonsus, Maurice Book change: 1928</p> <p>Our Lady of Prompt Succor, Henry Priest change: 1941</p>
Assumption	<p>Assumption, Plattenville Priest change: 1948</p>
Iberville	<p>St. Gabriel, St. Gabriel Priest change: 1903</p> <p>St. John the Evangelist, Plaquemine Priest change: 1867</p> <p>Our Lady of Prompt Succor, White Castle Priest change: 1886</p>
Orleans	<p>St. Louis Cathedral, New Orleans Book change: 1910</p>

Table 5.21 Switches when half of the parishioners understand English

Switches when half parishioners understand English	
Civil Parish	Church Parish
Lafourche	Our Lady of Prompt Succor, Golden Meadow Book change: 1954 Sacred Heart, Cut Off Book change: 1949
St. James	St. Mary, Union Priest change: 1935 Our Lady of Peace, Vacherie Impossible to determine: 1935
Assumption	St. Elizabeth, Paincourtville Priest change: 1930 St. Philomene, Labadieville Book change: 1910
Orleans	St. Vincent de Paul, New Orleans Priest change: 1856 Annunciation, New Orleans Book change: 1892 Our Lady of Sacred Heart, New Orleans Priest change: 1915

Table 5.22 Switches when few parishioners understand English

Switches when few parishioners understand English	
Civil Parish	Church Parish
Lafourche	Our Lady of Prompt Succor, Chackbay Priest change: 1903

Table 5.22 continued.

	Our Lady of the Rosary, Larose Priest change: 1911
St. James	St. Michael, Convent Book change: 1914
Vermilion	Our Lady of the Holy Rosary, Kaplan Book change: 1918 Our Lady of the Lake, Delcambre Priest change: 1914
Assumption	St. Joseph the Worker, Pierre Part Priest change: 1919
Orleans	St. Ann, New Orleans Priest change: 1901

5.5 Languages in Which Services are Conducted in 1906

The United States Census of Religious Bodies collected data on religious organizations from 1906 to 1936, completing four surveys on religious membership. Using the data collected in 1906 and 1916, I calculated the percentage of Catholics living in the United States and the State of Louisiana (Table 5.23). In the United States roughly three percent (3%) of the population was Catholic compared to 60% of Louisianans who were Catholic. Dividing the state along the geographic borders of the dioceses, the Diocese of Natchitoches (the northern part of the state) and the Archdiocese of New Orleans (the southern part of the state), further illustrates the concentration of Catholics in South Louisiana. In the Archdiocese of New Orleans, more than 75% of the population was Catholic compared to roughly 20% of those living in the northern part of the state.

Table 5.23 Percentage of Catholics according to the 1906 and 1916 United States Census of Religious Bodies

Percentage of Catholics				
Year	United States	State of Louisiana	Diocese of Natchitoches	Archdiocese of New Orleans
1906	2.30%	60.40%	19.40%	76.97%
1916	2.90%	58.10%	20.20%	75.10%

The census also collected information on the languages used in church services. Important to note is that prior to changes made by the Roman Catholic Church in the 1960s, Mass was celebrated in Latin but the sermon was delivered in the vernacular. In the 1906 data cards, the only cards available at the archdiocese, the language of service was rarely noted as Latin. On 150 of the 160 cards (93.75%), language used in the service, was reported as English or French, or a combination of English and French (Table 5.24). Other languages reported are in combination with English, such as English and German, or English and Italian. One church reported a combination of English, Italian and French and in another case Hungarian was reported as the only language spoken. Following the raw data figures given in Table 5.24, is a pie chart (Figure 5.3) of the same data showing percentages.

Table 5.24 Languages used in church services reported on the 1906 United States Census of Religious Bodies data cards.

Reported language used in 1906	No.
English and Italian	1
English, French and Italian	1
Hungarian	1
English and German	7
French	42
English	46
French and English	62
Total	160

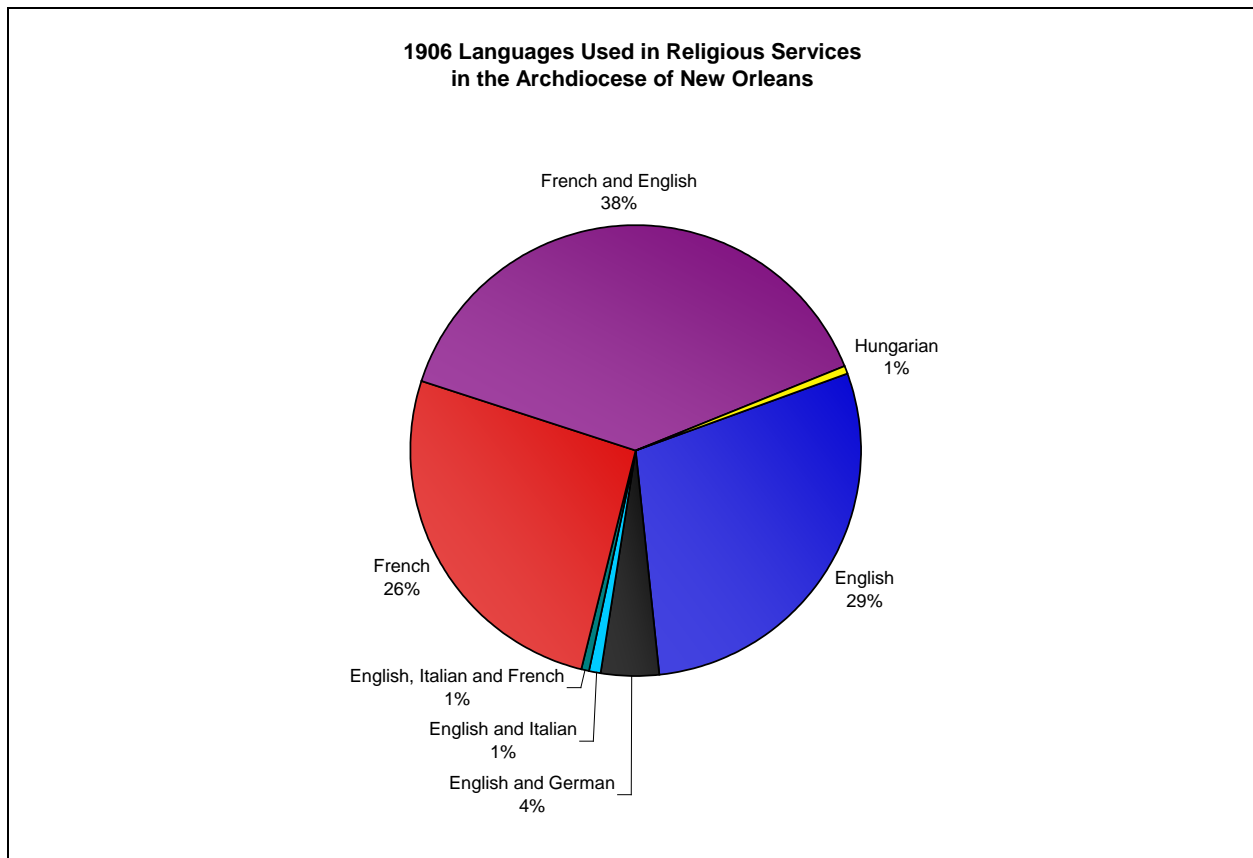


Figure 5.3 Percentages of languages used in 1906

Plotting the languages used on maps, first by the individual church parish (Figure 5.4) and then by combining that information by civil parish, illustrates the predominant use of English (blue), French (red), or English, and French (purple) across South Louisiana. The use of only French is evident in the region – St. Landry, St. Martin, St. James, St. John the Baptist, Lafourche, and Terrebonne parishes – most identified with the Acadian culture. The use of English in New Orleans and the civil parishes nearest New Orleans is a clear indication of the city’s change to English earlier than the rural areas. Iberville civil parish appears to be a pocket of English surrounded heavily by French and French/English civil parishes. This scenario is consistent with the information found in the sacramental registers as well as the early 1885 parish visitation reports. Orleans civil parish and Iberville civil parish are two parishes with the earliest sacramental register switch dates of 1880 and 1887, respectively.

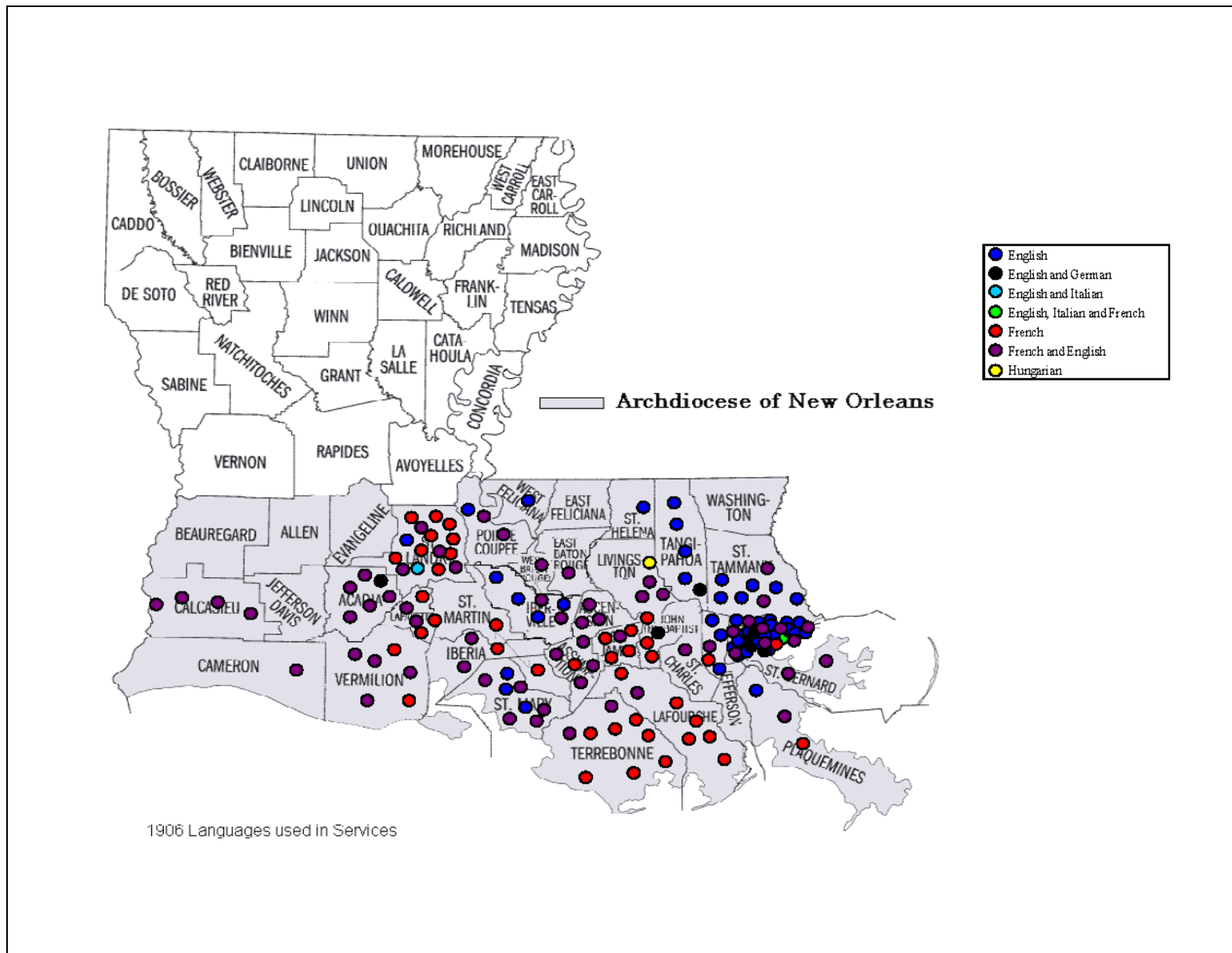


Figure 5.4 Languages used by individual church parishes in 1906

In Figure 5.5, I combined the languages according to civil parish, to further contrast the use of French and English. If within the civil parish, services were conducted at one church in English and another in French, the combination for that civil parish appears in purple as French and English. For example, in Figure 5.4, the civil parish of Plaquemine, located in the southeast corner of the state, one church uses French, one church uses English and one church uses French and English. Therefore, I assigned the color purple to the civil parish of Plaquemine.

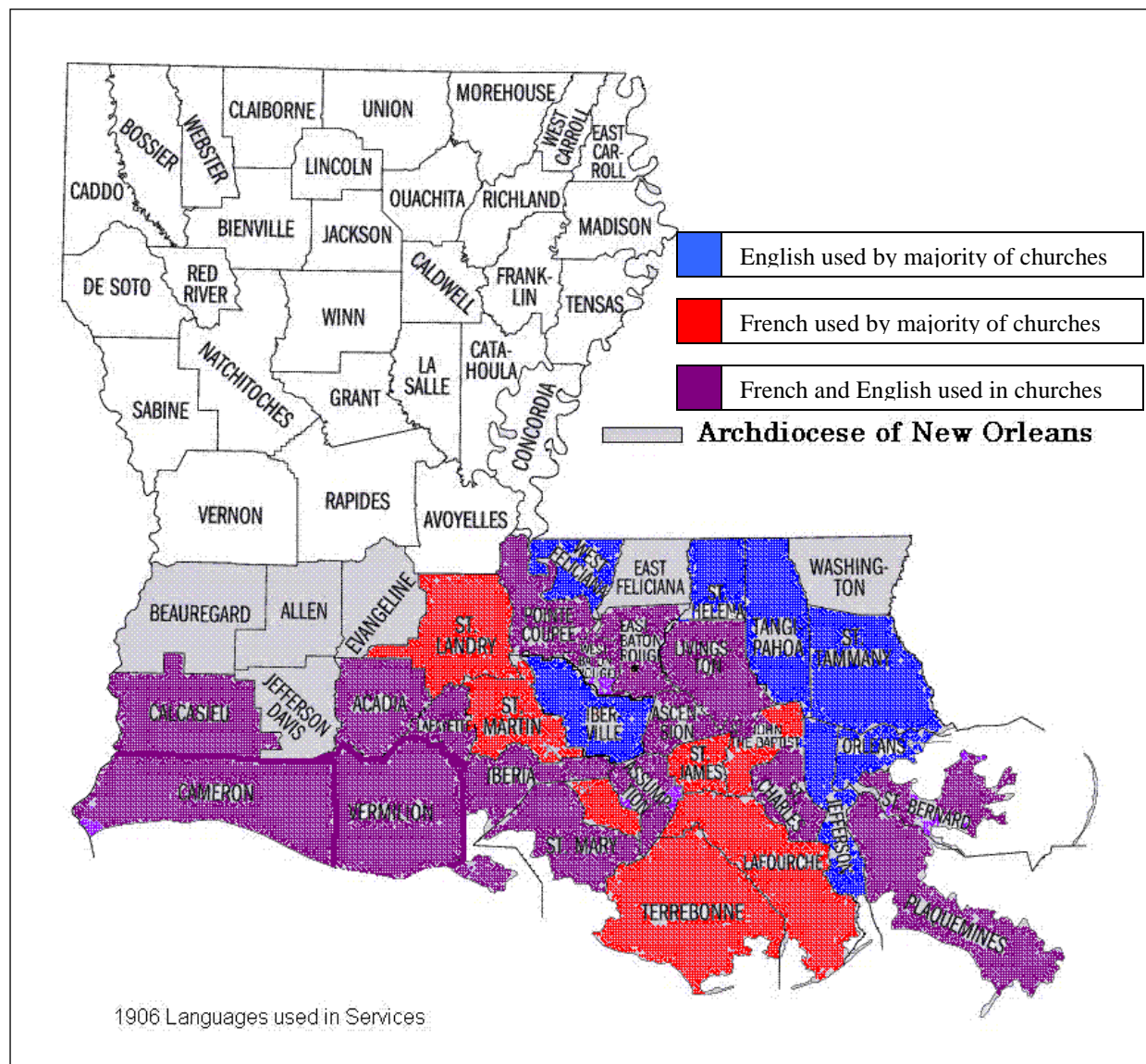


Figure 5.5 Languages used in 1906 by civil parish

The data from the 1906 United States Religious Bodies Census demonstrate the languages used across the Archdiocese of New Orleans in Catholic church services at the turn of the twentieth century. The tables, charts, and maps clearly show the use of spoken French and English across the geographical region, further documenting the French and English bilingual practices in South Louisiana. From the sacramental registers, parish visitation reports, and the 1906 languages used in services, we can ascertain that the priests were comfortable in both the French and English languages, so they had to have an impetus for change other than language ability. What motivation for language change was rooted in the important societal changes taking place in their locality?

CHAPTER 6. SOURCE AND FACTORS OF CHANGE

The language change from French to English in Louisiana is a notable example of linguistic colonization, a change which still has a political and cultural impact in Louisiana today. Despite the need for diachronic studies, scholars have often been prevented from assessing systematically stages of language shift in Louisiana because of the lack of published or reliable sources.

In previous chapters, I have demonstrated that the best evidence of language change can often be discovered in rather mundane documents¹⁷ which sometimes have little overt interest to linguists. In this chapter, I will explore the source of language change in the Louisiana Catholic Church. Fundamental demographic shifts happened from the Louisiana Purchase in 1803 to the Civil War. Most notably, as Louisiana's population significantly increased, the type of immigrant to the region changed starkly. Looking at the composition of the Louisiana English-speaking population, which linguistic community triggered the language change from French to English? The findings in the sacramental registers and the parish visitation reports from New Orleans make it clear that the “Irish Catholics” represent the most significant origins of non-French Catholics in Louisiana and strongly suggest that they are the basic source of language change within the community of practice of Louisiana Catholic Church. If the archdiocese is considered as a French Catholic community of practice then the context for the formation of the English Catholic community of practice, and this Louisiana Irish Catholic community of practice is the locus of language change.

I will also discuss the potential constraints that govern the diffusion of the language change throughout the Louisiana Catholic Church. One of the first factors examined is population density and distance which could have led to geographical spread. I will report the

¹⁷ The Archives of the Archdiocese of New Orleans contains one of the largest holdings of Antebellum correspondence in North America.

findings of a recent study of the spatial distribution of the language shift from written French to written English in the Louisiana Catholic Church where the study examined the diffusion of the language practice over space and time (Dubois, Leumas, and Richardson 2006). By collecting data from more than 9000 letters written in French and English from 1803 to 1859, and examining the sacramental registers of 173 parishes, the authors tested the effectiveness of three geographical models (the wave model, the hierarchical model, and the gravity model).

Since population density and distance explain only partially the direction of language shift, we explored social and perceptual constraints not accounted for in geographical models that can condition language change in the Louisiana Catholic Church community of practice. Documenting approximately 1450 letters that contained metalinguistic comments about the language situation, the hypothesis was formulated that the Archdiocese of New Orleans Antebellum correspondence in North America would reveal the internal and external constraints which have influenced the protracted diffusion of language switching presented in the sacramental registers.

6.1 The First Source of Language Change: The Irish Catholics in New Orleans

As we have seen, English registers were first maintained regularly and in significant numbers by the newly-established Irish churches in New Orleans and that the number of English registers was subsequently increased by new English-language churches (although these were not necessarily Irish in ethnicity) in the new booming towns in the northern part and the western part of South Louisiana. Just as the French base was reinforced at the turn of the nineteenth century by refugees from Saint Domingue (present day Haiti) and France, the English base was reinforced by the English (those originally from England) and Americans who migrated to Louisiana after the Louisiana Purchase. Besides the clear implication of the numbers and

distribution of English-language registers, two important historical factors emerge to support the hypothesis of the Irish as the source.

First, despite their on-going troubled history with the English language, the Irish very quickly and firmly established English as a language of power in New Orleans. In his 1966 study (reprinted in 2004), Niehaus analyzes the ethnicity of the Irish church in Louisiana. As he notes, before the establishment of the first wholly ethnic Irish church, “the Irish Catholics attended Mass either at St. Louis Cathedral or at one of the three chapels” in New Orleans where the priests preached in French, a language which probably only a few understood upon landing in Louisiana. While many Irish would have learned French, the prestige language and the language of business in early nineteenth-century New Orleans, as devout Catholics they would likely have been unhappy listening to sermons in French. In 1833 therefore, a group of Irish businessmen obtained from the Roman Catholic Church and the state legislature the authorization to build a church (St. Patrick's, where construction was completed in 1851) as well as a school, an orphan asylum, and a cemetery. In 1835, Bishop Leo de Neckere, appointed an Irish native, Father Mullon, as pastor of St. Patrick's. At about the same time, thanks to increasing waves of Irish settlers scattered all over New Orleans and its surrounding areas, the Irish community -- and hence Father's Mullon's influence -- quickly expanded. Under Father Mullon's 32 year leadership, parochial organizations such as new churches, rectories, schools (some charging tuition), and orphanages multiplied. Father Mullon also promoted temperance crusades, which received intensive newspaper coverage, organized fund-raising drives to finance the construction of new churches, and was one of the promoters of the establishment of the Catholic Institute of New Orleans, which sponsored cultural and intellectual lectures in English, a library, and an English newspaper (Niehaus: 2004:437).

Second, the Irish came to New Orleans with a critical legacy which none of the previous immigrant groups possessed, including the French: a tradition of political activism. Irish people landed in New Orleans with a history of about seven hundred years of open struggle against the English. The Irish were denied their Catholic Church and political rights for three hundred years, but they maintained a tradition of self-government. Thus when they settled in Louisiana, their political tradition was intact, Catholicism suddenly became not only tolerated but dominant, and -- at last combining religion and politics openly and freely -- they quickly yearned for their own church where "God spoke in English" (Niehaus 2004:429). The Irish Catholics had the aptitude, the will, and soon were numerous enough to begin affecting the Louisiana Catholic Church community of practice which was a soft target since French Catholics in Louisiana came from cultures in which Catholicism was assumed and never seriously challenged (or not to the same extent as in Ireland). Most of these French Catholics immigrated from rural church traditions (in France, Nova Scotia, and Saint Domingue) that were far removed from the intellectual debates within French Catholicism. As a result, French Catholics in Louisiana had nothing to fight against during the colonial period. It is true that Protestantism was increasing because of the "Americans" who migrated from the North after the Louisiana Purchase, but until the massive migration of the Irish, the Louisiana Catholic Church maintained its French character and nobody challenged the idea of sermons at Mass being delivered in French and sacramental registers being written in French (or Latin). In contrast, the Irish had the zeal born of new social freedom, something like the eastern European Jews who migrated to Western Europe after the middle of the nineteenth century.

The effect of the Irish on the Louisiana Catholic Church has at least two interesting aspects. First, they changed the community of practice from within, without significant struggles. No battle for the souls was fought between the Irish and the French. Since the Irish usually allied

themselves with the enemy of England, the Irish settlers in Louisiana did not want to take over the Louisiana Catholic Church. They were part of the Roman Catholic Church and fervent members of the faithful community. However, they had their own set of ethnic practices and spoke the language of the new rulers. Their aspiration was to create a separate community and they succeeded in doing so by introducing and sustaining tension with the French Catholics. They changed the Louisiana Catholic Church because they saw themselves as being more true to the Catholic religion than their slack French co-religionists and -- surprisingly -- the French church higher-ups agreed and took their side on important issues. In this case, religious purity trumped ethnic affiliation.

Irish church officials and priests (as well as lay Irish) regularly portrayed French Catholics as religiously indifferent and afflicted with low moral standards compared to their own. One revealing example of friction is the “war of marguilliers” (also known as trustees or churchwardens). Because of architectural problems encountered during the construction of St. Patrick’s and fundraising difficulties, the Irish church parish owed \$54,000 in 1844, and the financial fiasco was blamed on the trustees (French Catholic laymen) of St. Louis Cathedral who managed the church parish finances. In his letter dated January 11, 1844, Bishop John Purcell of Cincinnati, Ohio, warned Archbishop Blanc not to allow the cathedral to fall into their “heretical hands.” Archbishop Blanc ended up buying back St. Patrick at a sheriff’s auction in 1845. During the same period, the trustees asked to review episcopal appointments of priests originally approved by the bishop. Outraged by this lack of confidence toward the bishop, the Temperance Society of St. Patrick publicly denounced “his persecution by the marguilliers and other evil minded persons styling themselves Catholics,” professed their abiding loyalty to the bishop, and, as a result, had their action officially commended in Catholic papers throughout the United States (*Le Propagateur Catholique*, November 18, 1843; Niehaus 2004:436).

Another source of tension between both groups was the connection that the French Creoles had with Masonic organizations such as the Know-Nothing party (anti-immigration), which was denounced loud and clear by the Irish political machine. Despite these frictions, Irish and French Catholics had to accommodate one another to fight Protestantism, which was the “true enemy,” and the Protestant practices such as door-to-door recruitment and the introduction of the reading of Scriptures (from the King James Bible) in public schools. One thing is sure; Archbishop Blanc strongly encouraged the Irish leadership and supported the rights of Irish and American migrant populations because he believed that they were and would become “the chief support for authority” for the Catholic Church (in his letter dated January 10, 1844 to Purcell; as quoted in Niehaus 2004:436). In the eyes of the archbishop, the Irish Catholics had attained economic, social, and political power over the French Catholics in New Orleans. It is therefore no surprise that the archdiocese did not object to the Irish tradition of preserving their sacramental registers in English, a practice that became the source of language change in the Archdiocese of New Orleans.

6.2 Geographical Models of Population Density and Distance

The field of social geography provides explanatory models that can elucidate the spatial trajectory of the English records in the archdiocese. Although the Irish clashed earlier many times with the archdiocese and other ethnic groups over their insistence on conducting church business in English, the archdiocese allowed English record-keeping without objection. Increasing waves of English-speaking settlers put citizens of French descent in the minority. Both Irish and American colonists dispersed to all locations in South Louisiana, many in cities, fewer in rural areas. Given this historical pattern, as a second analytical step, of most interest is the successive diffusion of English across the South Louisiana space. Dubois, Leumas, and Richardson (2006) tested the efficacy of three current spatial models. In order to apply these

geographical models to the data, New Orleans, the Cathedral city and administrative center for much of the period, was selected as a central local area, leaving 76 local churches situated outside of Orleans parish for investigation.

The first is the wave model “whereby innovations, over time, radiate from a central local area, reaching physically nearby locations before those at even greater distances” as explained in detail by Britain (2002:623). The prediction based on this model would be that New Orleans as a diffusion center affected initially language practices in neighboring cities or parishes and afterward those at a greater distance. After calculating the distance for all places, the scores were divided into five categories ranging from very close (8 to 28 miles), close (38-57), medium (65-78), far (83-116), and very distant (130-158) localities from New Orleans.

The second explanatory spatial model is the hierarchical model “with innovations descending down an urban hierarchy of large city to city, to large town, to town, village, and country” (idem 2002:623). To calculate the effect of population density, the year 1895 was selected because most switches from French to English in the sacramental registers happened during this period and especially because accurate population numbers from the Louisiana 1895 census for all cities, including small villages were available. The underlying assumption is that French would be supplanted by English first in churches located in urban centers such as Donaldsonville (pop. 3121), Plaquemine (3222), and Gretna (3332), following by smaller towns such as Napoleonville (723), New Roads (525), and Bayou Goula (769), and finally in villages such as Vacherie (100) and French Settlement (76). This hierarchical model is composed of four categories: urban centers (10,000 to 3,000 inhabitants), cities (2,000 to 1,000), towns (750 to 300), and villages (100 to 50).¹⁸

¹⁸ During this period, the number of urban centers was low and some of them saw their population dwindling during the Depression (e.g. Donaldsonville and Napoleonville as sugar cane heart centers). Given the agriculture economy, the number of villages is much higher than the one for cities and towns.

Finally, the gravity model is a combination model of “distance and population [which] interacted in the likely influence two places would have on each other, and that they could be used to predict the routes of change an innovation can take” (Britain 2002:625). This model predicts that places with high gravity index should adopt innovations earlier and smaller centers less so. Hernández Campoy (1999, 2000a, 2000b, as cited in Britain 2002:625) has shown the explanatory potential of the gravity model by calculating a formula index called the “interaction potential index.” This gravity index was adapted by multiplying the 1895 population of each city (where a church is located) with New Orleans as a diffusion center, and then “dividing that total by the square of the distance between the two places.” This calculation provided a continuous index ranging from 31 to 0.007, which was subsequently divided into five gravity categories: very high, high, medium, low, and very low. This gravity index¹⁹ anticipates that the new practice of English registers in New Orleans will be disseminated in a hierarchical way, starting with cities with a very high index and in the end reaching cities with a very low index.

Table 6.1 shows the mean results (categorical variable) and probabilities (continuous variable) for the three geographical models. In general, the results from these models were not encouraging in their explanatory power for this case. The explanatory potential of the wave model is weak, since it shows that very close cities switch earlier but those situated further away from New Orleans do not shift according to distance. The gravity index for Baton Rouge as a diffusion center was also calculated, excluding cities near New Orleans. The assumption was that this urban center could have influenced cities located in the western part of South Louisiana, where many Acadians lived (e.g. Opelousas, Lafayette, Breaux Bridge). None of the geographical models had a significant effect. Thibodaux and Opelousas as diffusion centers were also calculated in their own geographical locations. No correlation was found. The hierarchical

¹⁹ To transfer the continuous gravity index into a nominal variable, we used a percentile calculation.

model is the better explanatory model for the data, with urban centers introducing English registers first, followed by cities, towns, and villages last. However, the distribution of all data values per category is extremely broad. The earliest village switches happen before the last switch in both cities and towns and the latest city switches occur before those in towns. Since population density is calculated within the gravity index, its effect is low but perceptible, with English replacing French hierarchically from very high to very low, but the mean values for the three median categories are extremely close and, again, the extensive range for all switches per category remains a problem.

Table 6.1. The correlation between three models of geographical diffusion and the switch date in registers used as a categorical (mean) and continuous variable (probability)

New Orleans as the diffusion center (population: 242,039 in 1895)		
	Number of cities	Switch Mean
Wave model		
Very close	5	1893
Close	16	1915
Medium	18	1910
Far	14	1886
Very distant	23	1917
	76	Prob. > 0.24
Hierarchical model		
Urban centers	13	1888
Cities	16	1909
Towns	17	1911
Village	30	1918
	76	Prob. > 0.0001
Gravity model		
Very high	5	1867
High	11	1900
Medium	7	1903
Low	30	1913
Very low	23	1921
	76	Prob. > 0.04

Figure 6.1 shows the results of a more elaborate analysis of variance between the date of switch from French to English and the population density categories. The mean switch for all cities is shown as a horizontal line across the plot. The diamonds represent the ANOVA mean for each population category with a line drawn at the average switch. The upper and lower points of the means diamond span a 95% confident interval computed from all switches for each population category whereas the width of each diamond spans the distance on the horizontal axis proportional to the category size, which shows the numerical importance of villages compared to urban centers and cities. What is observed from this graph is the mean of the urban centers is much lower; that is the shift occurs much earlier, but the mean scores of the other population categories appear to be nearly the same. The quartile boxes give a better idea of the spread of the switches by plotting not only their distribution within each category but the distance of extreme values from the center of the data. There is tremendous variation within each category. For urban centers, the mean switch is 1888 but the earliest switch happened in 1854 (Baton Rouge) and the latest in 1925 (St. Martinville); that is, after a majority of churches located in cities and towns changed their records. The range of variation is even larger for villages where switches happened before the switch mean of cities and towns.

Figure 6.2 is a graph that confirms the restricted effect of population density (calculated here as a continuous variable) on the database. The first regression line (up) shows that population categories significantly condition the switch from French to English records. However, when urban centers are excluded from the calculation (square dots) and a new regression analysis is done with the remaining values (the second regression line down on the plot), this factor loses its significance. In other words, only the distinction from urban centers to other less populated cities is significant; the effect of the hierarchical model cannot explain the spatial spread of English records in cities with less than 2,000 inhabitants.

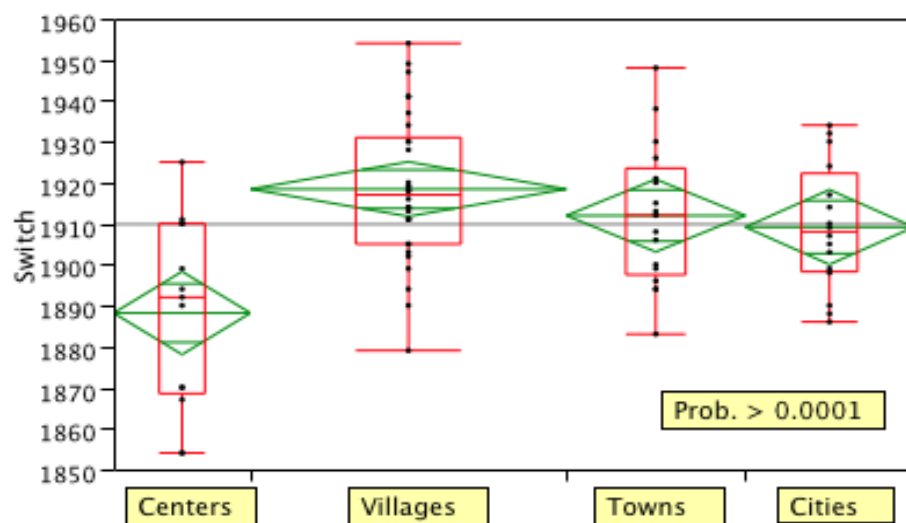


Figure 6.1. Analysis of variance between the date of switch from French to English in registers and each population density category

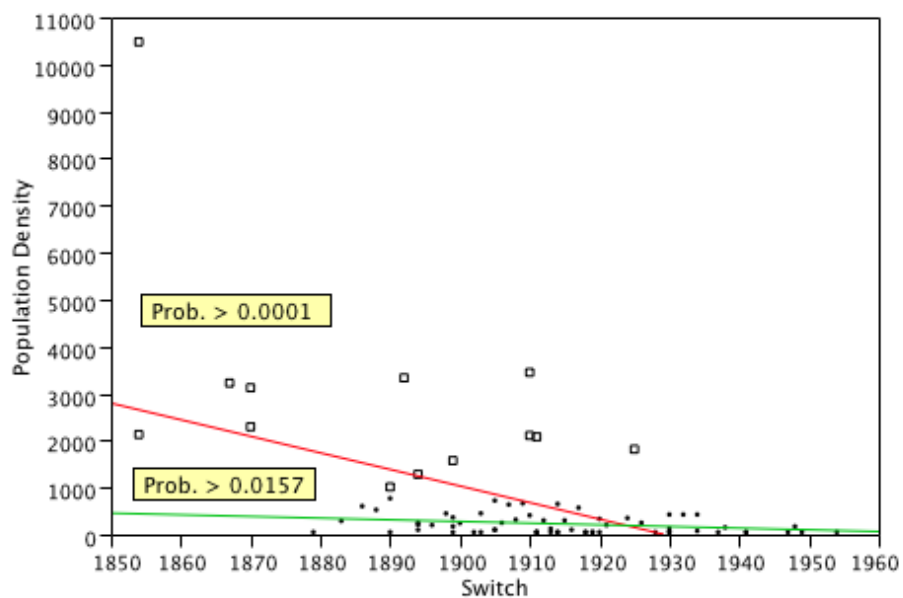


Figure 6.2. Regression analyses of the date of the switch and population density. One for all cities (urban centers, cities, towns, villages) and another with urban centers

Satisfactory spatial causes and motivations so far using regular statistical methodologies alone to determine the language practice of the archdiocese are few. There appear to be no physical constraints for its diffusion. Although the establishment of Catholic churches follows the Mississippi River and the western railroad track from north to south, these physical landmarks did not shape the shift. The same can be said about population density as well as spatial distance between the cities and New Orleans, where the new practice was introduced. The only significant motivation is that highly populated cities (13 urban centers with more than 2,000 inhabitants) all switched earlier. The parish priests first started recording in sacramental registers in English in high-density localities to accommodate the ever-growing number of English speakers as well as the French families of successful planters who became bilingual and even monolingual in English. However, no spatial models explain the diffusion of English for the majority of churches located in low populated cities, towns, and villages, several of them situated in undesirable or undeveloped farming areas.

One important aspect of the language situation in Louisiana cannot be extracted from the registers and is often overlooked by researchers, linguists, and humanities scholars alike: when French-speaking Louisianans started to learn English in the earlier nineteenth century, *English speakers were already found at all levels of society, from the top to the bottom of the social pyramid* (Dubois and Horvath 2003). Before the Civil War, English was observably important in all parishes in Louisiana and English speakers quickly became the majority in urban areas such as New Orleans (Smith 1933, Scott 1992, Walton 1994, Lambert 1995, Cheramie 1999, Fontenot 2003). What is less commonly known is that they also were in the majority in several rural areas. Both French-speaking and English-speaking sugarcane and cotton plantations of different sizes were established throughout rural Louisiana. Brasseaux (1996:74) mentions that most slaves in the region, which includes St. Landry and St. Martin Parishes, were Protestant and English-

speaking. In other words, the entire local population -- the French speaking elite and planters, French-speaking landowning farmers, field hands, laborers, and slaves -- came into contact with English-speaking groups simultaneously during periods of massive immigration and began to learn English concurrently. (Of course, language contact did not happen under the same conditions for each social class in each locality.)

These facts led to the exploration of a locally-based spatial approach that could better reveal the social constraints of language change. Milroy and Milroy (1985:375) have argued that “linguistic change is slow to the extent that the relevant populations are well established and bound by strong ties, whereas it is rapid to the extent that weak ties exist in populations.” Dubois, Leumas, and Richardson (2006) therefore, weighed several constraints which could have led to place effects. The first analysis examined the first established register of the churches in each civil parish. The prediction then would be that early established churches would have had decades to develop a solid congregation of French-speaking wardens and parishioners and, therefore, would be more resistant to incoming change. Early-established churches would inhibit language change not because there were fewer English-speaking parishioners in these regions but because the bilingual or French-dominant local priests and church wardens chose to maintain bilingualism rather than outright change as the accommodating strategy to language contact, i.e. the ever-increasing English speakers who came to their localities. However, again the prediction was not supported by the data. After analysis, the date of the earliest registers proved to have no overall particular effect on language change. Conversely, churches with late registers did not switch sooner or later than churches with early ones, even when registers are analyzed separately according to their current dioceses.

6.3 The Establishment of Protestant Institutions in Parishes

It is abundantly clear from the antebellum correspondence that the archdiocese was lagging behind the needs of the Catholic English-speaking population, and knew it. Bilingual priests were sent to local communities in an effort to please both French- and English-speaking populations, but clerical language training was also influenced by the increasing number of non-Catholic immigrants. Several letters mentioned the political threat posed by other faiths, indirectly highlighting the importance of preaching in English. A letter in 1844 from (Arch)bishop Blanc's lawyer informs him that to remain a player in the American political game, and therefore to oppose measures proposed by the Protestants, the Catholic vote must be increased through the admission of foreigners.

Every emigrant naturalized strengthens our position as Catholics because, although one half of the foreigners who came among us are Protestants, it is an obvious mathematical proportion that equals added to unequals diminish their relative inequality. Now nobody can be held to the direct strides the Methodists, Presbyterians, and others are making towards a covert union of Church and state, through their control over the system of public instruction; and the Catholic policy is so obvious, to increase the Catholic vote by admission of foreigners on the same liberal terms that were adjusted by Washington and confirmed by Jefferson, that I can feel no charity toward those of our brethren who are cooperating for their exclusion for 21 years or practically forever. (William George Read to Bishop Blanc, November 18, 1844)

This collection also revealed the attitudes of the parishioners with regard to the importance of language for the Catholic faith. One female practitioner wrote to (Arch)bishop Blanc in 1844 complaining about Father Chartier's inability to speak English with ease and expressivity, which in her opinion forced people to seek out other religious avenues.

The advancement of our holy faith is of course the first object to be considered, and an elegant clergyman would doubtless be the means of drawing so early the whole parish within the pale of the Catholic Church. The Episcopalians with I understand a renegade priest at their head are making the most strenuous attempts to utter the most calumnious falsehoods against catholicity from the pulpit. They or rather their renegade head seem determined with a deadly hatred to establish

their church only upon the ruins of ours. (Maria B. Williams to Bishop Blanc, August 14, 1844)

With evidence like this from the antebellum correspondence to flesh out the data from the registers, another hypothesis was posed: the increasing number of Protestant institutions in parishes once dominated by the archdiocese triggered the language change at a local level. The assumption is thus that a higher proportion of Protestant organizations in one location would have compelled local archdiocesan priests to shift from French to English early on, not only to lure more parishioners to the Catholic faith but also to avoid losing the ever-increasing number of English-speaking Catholics of French origin.

The evidence suggests, however, that the priests' overriding motivation for language change is rooted in important societal changes taking place in their locality, as well as within the archdiocese. At the turn of the twentieth century, when most of the switches occurred, the archdiocese was particularly concerned with the increasing number of Protestant institutions setting up all over South Louisiana. It also feared their influence over state affairs, not to mention the increased number of English-speaking local parishioners. To verify the effect that the Protestant congregation had on language change, Dubois, Leumas and Richardson collected data from the 1850 and 1890 United States Census statistical reports on religious organizations, which list the number of churches and the value of church property for each denomination per Louisiana civil parish. The 1850 report is of lesser value because the number of Protestant churches during this period is very low in several Louisiana southern civil parishes, the majority having not a single Methodist, Episcopalian, or Baptist church. However, a comparison between the 1850 and 1890 reports shows that in 1850 there was an almost equal number of Protestant (11) and Catholic (13) churches in New Orleans with the value of Protestant property significantly higher (\$2,385,000) compared to Catholic's (\$722,000). Within four decades, the

number of Protestant organizations exploded, with the founding of 60 new churches in New Orleans alone. Pointe Coupée parish held the Protestant growth record with no churches in 1850 and 39 in 1890. By that time, there were approximately four times more Protestant churches than Catholic churches in all parishes studied with the exception of Plaquemines (4/4).

Using the 1890 statistical report, the proportion of Methodist, Southern Baptist, Colored Baptist, and Evangelical churches to the number of Catholic churches in each civil parish was calculated. Since Protestant churches are more numerous and smaller than Catholic churches, the number of Protestant churches was normalized by adding 4 and multiplying the obtained value by the number of Catholic churches in each parish. A similar calculation was done for the value of church property because the value of Protestant property is in average 0.6 times lower than Catholic property. This proportion was then correlated to the switch mean for each parish.²⁰

The following graph (Figure 6.3) shows that the only significant correlation is between the proportional number of Protestant churches and the switch date from French to English. Simply put, the higher the proportion of Protestant churches, the earlier the parish switch. Conversely, it was observed that bilingual practices in the archdiocese were preserved until World War II in several parishes where the number of Protestant churches and its level of competition were low.

²⁰ The ideal calculation would have been the proportion of Protestant churches versus Catholic churches in each city at the same period. However, there were unsuccessful attempts to access these data from Protestant organizations. A preliminary study conducted by LSU graduate student, Robert Connor, found a highly significant correlation between the switch date in sacramental registers in Catholic churches and the date of the establishment of Protestant institutions (Methodist, Baptist, and Episcopal) in 15 economically important cities from 1844 to 1900. In addition, Catholic churches located in cities with Protestant institutions switch earlier than those situated in cities without Protestant's influence.

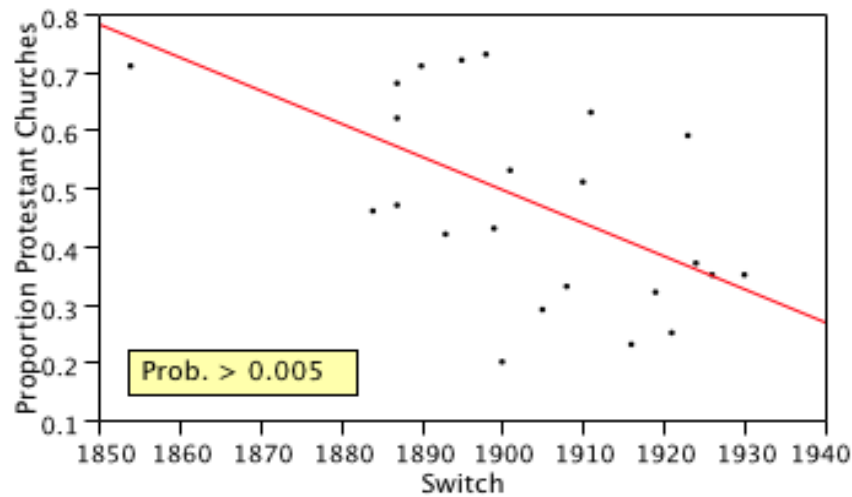


Figure 6.3. The proportion of Protestant churches versus Catholic churches in each parish in correlation with the switch mean of sacramental registers

Since parishioner recruitment was intensely competitive and anti-Catholic sentiment was spreading, priests who could not speak English or conduct church business in English were aiding and abetting the enemy by giving them fodder for their “calumnious falsehoods.” These attitudes generated political tension between French Catholic and English Catholic priests, as between the old French-dominant and the bilingual young priests who were favored by archbishops for their ability to learn English quickly. The archdiocese was not going to hold on to French where its preservation lowered their chances to maintain the spiritual welfare of its practitioners and even convert new members. As the *Times Democrat* newspaper reported in 1913:

Father Subileau’s retirement at this time, it is thought, is due to [...] a growing demand for English. As a matter of fact, everybody in his parish understands French perfectly, but the younger generation is being taught their catechism in English; they make their confessions in English, and they listen with more interest to sermons in English. Father Subileau feels at home only with the French language, and he believes that if a younger man, who can speak both languages, does not take charge, he will lose some of his flock.

The fate of bilingualism in the Louisiana Catholic Church was sealed by socio-geographical and attitudinal constraints at their zenith at the turn of the twentieth century. Among these constraints, the spatial establishment of Protestant organizations throughout South Louisiana was a critical influence on the spatial diffusion of language change in the sacramental registers.

To summarize the findings, the Irish Catholics of New Orleans played an important role in changing the Louisiana Catholic Church community of practice from within while the Protestant organizations pressured the Catholic community from outside. Since the archbishop and his administration were located in New Orleans, the pressure to switch to English was greater than if the seat of the archdiocese was located in a rural area. There were more Irish Catholics and more Protestant churches in the urban areas, especially in New Orleans which explains the early shift in the registers where these populations were located. The importance of these findings will be further discussed in the following chapter.

CHAPTER 7. SYNTHESIS AND CONCLUSION

Over the last 15 years, scholars have studied intergenerational changes and social practices in French and English communities in South Louisiana. They have often experienced an academic frustration over the lack of empirical data associated with the early stages of language change in Louisiana. The archival material of the Archdiocese of New Orleans, which had never been used for a linguistic study, presented a rich opportunity to add an important piece to this complex linguistic puzzle. The continuity which exists in the written documents of the church at the administrative and local level offered one of the richest sources of archival material available for research. In this study, I examined the sacramental registers of more than 250 churches over a period of a number of years for each one, the country of origin of 1043 priests, the parish visitation reports of 37 individual parishes (parish case studies) and 160 original data cards from 1906 Census of Religious Bodies. I collected and analyzed metalinguistic elements from parish files, bishops' files, correspondence, and report files. My results reveal a structural organization of top down management and elements of change in each community of practice which pressured the other levels. My research also exhibits a method of using archival material to establish communities of practice and document linguistic changes at multiple levels.

In this chapter, I will discuss first the significance of the archival material and its contributions to the study of language practices. Second, I will summarize the findings of this study with emphasis on when the language switch occurred, its source, the influential leadership of the archdiocesan administration, the role and attitudes of the parish priests, and the consequential establishment of the Protestant churches. Reiterating a formal hypothesis presented by Dubois, Leumas and Richardson (2006), I demonstrated that the language used in the sacramental registers was a reflection not only of its status in the Louisiana church parishes but also of the church's different levels of perception of its utility in the local communities.

Moreover, the pattern of language switching displayed by many church records helps us to understand better the spatial diffusion of language practices within the Louisiana Catholic Church. Accordingly, its archival materials shed light on the extent of the distinct language practices over time in Louisiana.

The use of the archival material revealed three distinct ways of examining and collecting data on language practices. I collected data for not only the written language practices but also for the spoken language practices as well. First, I examined the written material and noted the switch from French to English in the sacramental registers, the archiepiscopal council minutes, and the pastoral letters. These materials provided data for establishing the date of the language switch in the written records. Second, I collected metalinguistic comments in the antebellum correspondence noting the challenges and difficulties the priests and parishioners had in learning English. This correspondence provided clues to the internal and external pressures to switch the language practice. Finally, the parish reports and the 1906 United States Religious Bodies Census cards provided data about the spoken language of the parishioners at the local level over a large geographical area. Collectively, these primary source materials present an important evolution of both the written and spoken language practices of the Catholic faithful in South Louisiana over a period of more than 200 years.

Through materials identified at the archives of five dioceses currently located in South Louisiana, this study examined the language switch at both the administrative level and the local parish level. Defined as a network of communities of practice, the Archdiocese of New Orleans and its different parishes negotiated its way from a heavily French dominated church to an American church where the English language became the norm. The endeavor of the archdiocese as an institution was to spread and maintain the Catholic faith and its teaching among the local people. This aggregate of people working together and against one another, negotiated over an

extended period of time, a change in the linguistic practices of the church. Figure 7.1 is a representation of the data collections that helped us to define the communities of practice at each level. These written texts enabled us to piece together the language switch from French to English in the Louisiana Catholic Church.

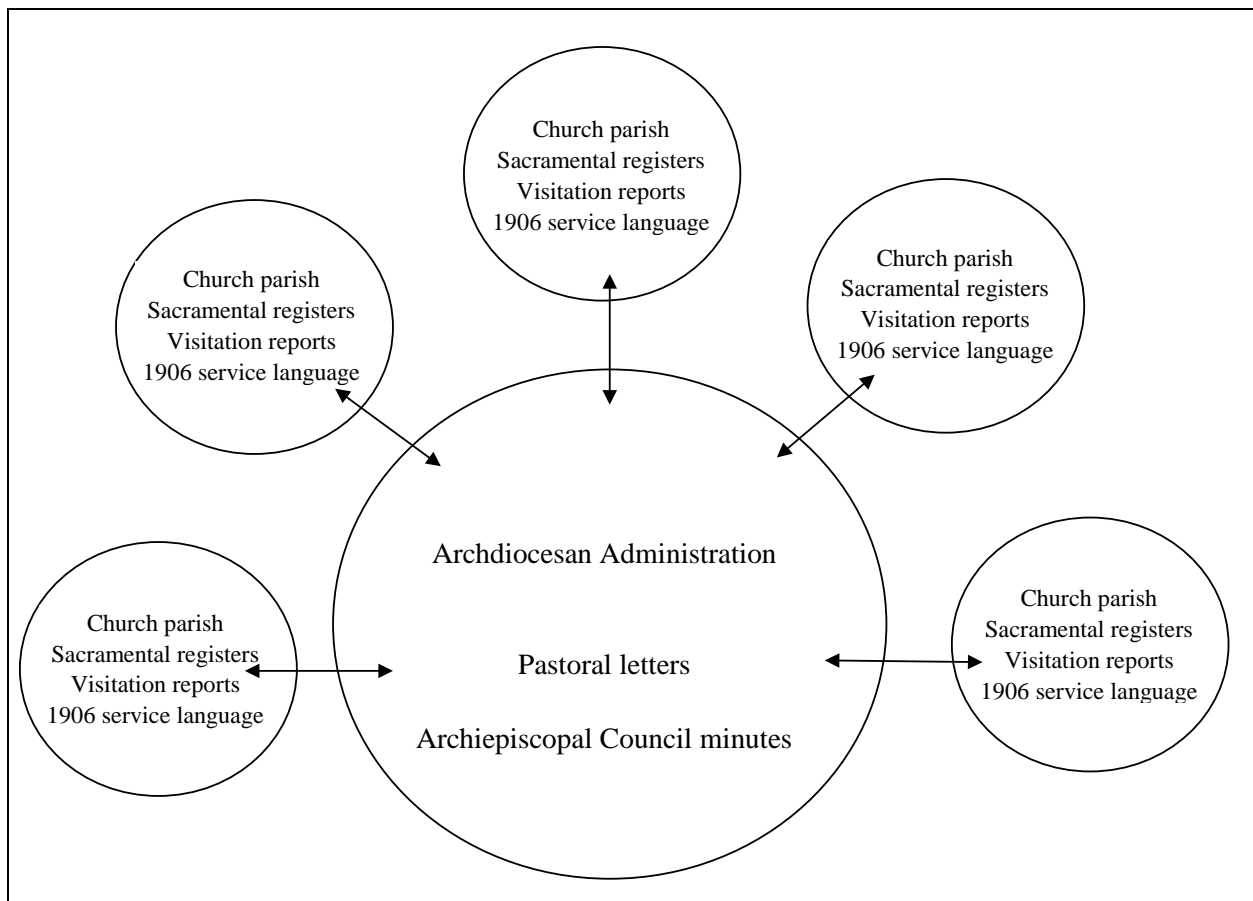


Figure 7.1 Textual materials that define the network of communities of practice

By calculating the mean of language switch over time in the sacramental registers, I established the year of 1907 as the average switch in Louisiana, perhaps the most important observation because the switch happened much later than would be expected. Adding the data calculations from the other collections (i.e. archiepiscopal council minutes, pastoral letters, priest/country of origin, etc.), I determined that the sacramental registers were a reflection of the language practices of the Catholic Church over the south Louisiana geographical area. Table 7.1

is a timeline that illustrates the identified language changes documented in this study. Much like a tidal wave that begins to build slowly, over time and space, the pressure to switch from French to English increased until the French base could no longer hold back the English wave. The bulk of the sacramental registers switched from French to English between 1880 and 1920, when 54 of the 86 switches occurred. Clearly though, the wave crest or “linguistic tip” occurred during the administration of Archbishop Blenk when, in 1907, the mean switch date of the sacramental registers occurred, followed by the 1910 loss of French control in the administration, and the 1913 switch of the archiepiscopal council minutes from French to English.

Table 7.1 Timeline of significant language changes

Year	Significant event
1844	First sacramental register switches from French to English.
1853	The Diocese of New Orleans is elevated to an Archdiocese.
1888	Archbishop Janssens, the first non-French born archbishop since the Louisiana Purchase is appointed.
1897	Archbishop Chapelle, born in France, is the last French born archbishop appointed.
1900	French born clergy are no longer a majority in the archdiocese.
1906	Archbishop Blenk, born in Germany, is appointed
1907	Mean switch date for sacramental registers switching from French to English
1910	St. Louis Cathedral, the premier church of the archdiocese switches its sacramental registers from French to English. That same year the Archiepiscopal Council membership is no longer controlled by French born priest.
1913	The Archiepiscopal Council minutes switch from French to English
1918	Archbishop Shaw, the first American born archbishop is appointed.
1919	The archdiocese publishes its last pastoral letter in French and English
1954	Last sacramental register switches from French to English.

But, added to these elements of qualitative switch dates, is the aspect of bilingualism displayed in the parish visitation reports and the 1906 United States Religious Bodies Census cards. My results show that the priests who made these switches were comfortable in both the French and English languages. Metalinguistic comments in the antebellum correspondence supported the ongoing need for bilingual priests to serve at the local communities. Only when the shortage of European priests, due to the beginning of WWI, facilitated the need for American-born priests did the change in written language become a *fait accompli*.

Once the raw data were collected and analyzed, we decided that the source of language change in the Louisiana Catholic Church was rooted in the massive migration of Irish Catholics, who challenged the idea of Mass being conducted in French and sacramental registers being written in French. The first English registers were maintained in the Irish churches in New Orleans and subsequently increased by new English-language churches in towns in the northern and western parts of South Louisiana. With a tradition of political activism, the Irish were the first to challenge the heavily French-dominant Louisiana Catholic Church. But this research provides even further evidence that Louisiana underwent a considerable period of bilingualism in the nineteenth century, and the stereotyped view that English “drove out” French needs to be considerably nuanced. For more than a century, the Louisiana Catholic Church adopted an unofficial policy of bilingualism, exemplified by business-oriented forms written in both French and English. This *laissez-faire* and accommodating language policy within the archdiocesan administration contrasts vividly with what happened at the state government level, where decrees about English-only language use were issued for the legal and education domains (e.g. the 1868 and 1921 constitutions).

The period between 1888 and 1917, identified as the “Americanization” of the Louisiana Catholic Church, was under the leadership of three archbishops: Janssens, Chapelle, and Blenk.

Remarkably, the key language changes set in motion during this time period were never mandated by any of these archbishops. There is no evidence at either the administrative level or the parish level that a policy was ever issued by the administration to even suggest that the language switch from French to English. By switching later to English and by appointing non-French-born priests to key diocesan positions, the archdiocesan administration actively promoted a change already set in motion in church parishes by several socio-historical events. The first significant change to the heavily French-dominant administration was the appointment, in 1888, of Dutch-born Francis Janssens. Other changes in the administration soon followed. The composition of the archiepiscopal council began to change in 1903, but the real shift took place during Blenk's tenure, more precisely between 1908 and 1910, when the number of non-French-born officers outweighed the number of French-born. As the council membership changed, so too did the use of English during meetings as the only common language. The analysis of the language used in the pastoral letters to the clergy and parishioners revealed that the status of the French language slowly changed over time from its prominent native position, to sharing space with English, to its demise.

The fate of bilingualism was sealed also by socio-geographical, social and attitudinal constraints at the height of the turn of the twentieth century, notable the major shift in population centers and the outbreak of anti-Catholicism. Two important constraints were a critical influence on the spatial diffusion of language change in the sacramental registers of the church parishes. For many priests, their decision to switch registers to English was prompted by an internal change within their church parish; that is, when the increasing number of English-speaking parishioners and French-speaking parishioners who could understand English warranted the change. In other words, the registers switched when the use of the French language became an obstacle to the mandate of spreading the Catholic faith. Other decisions to switch were

influenced by an external factor; that is, the numerical growth of Protestant churches in the local area. These expanding Protestant organizations reached out to both white and impoverished black small communities which instigated the local church parish to shift to English despite serving a French-dominant membership. The strong correlation of the number of Protestant churches and the switch from French to English in the most important parish records adds another statistically verifiable fact to the knowledge about the long and ultimately unequal tug of war between linguistic practices.

Realizing that church documents do not, of course, represent the entire picture, and I am aware that the spoken language situation was quite different in important ways, I have added an important piece of the complex linguistic puzzle that is nineteenth century Louisiana. By identifying the Louisiana Catholic Church as a network of communities of practice and recognizing the separate social enterprise with its own vision, strategies and distinct membership, I have presented how through mutual engagement the Louisiana Catholic Church negotiated both explicitly and implicitly a language shift from French to English. It would be interesting to design a study targeting another French speaking population, such as the Franco-Americans in New England, or a similar study on the role of the Catholic Church language practices within other ethnic populations to compare how the networks of communities of practice negotiated language change in other parts of the United States.

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Archbishop Francis Janssen's diary

Archiepiscopal Council Minutes 1858-1921

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Holy Trinity, New Orleans

Mater Dolorosa, New Orleans

Our Lady of Sacred Heart, New Orleans

St. Ann, New Orleans

St. Anthony of Padua, New Orleans

St. Louis Cathedral, New Orleans

St. Theresa of Avila, New Orleans

St. Vincent de Paul, New Orleans

Parish Visitation Reports (included in Parish Historic Files)

Pastoral Letters to the Clergy and Laity 1844-1934

Sacramental Registers of the Archdiocese of New Orleans

All Saints, New Orleans

Annunciation, Bogalusa

Annunciation, New Orleans

Blessed Sacrament, New Orleans

Corpus Christi, New Orleans

Epiphany, New Orleans

Holy Ghost, New Orleans

Holy Name of Jesus, New Orleans

Holy Redeemer, New Orleans

Holy Trinity, New Orleans

Immaculate Conception, New Orleans

Immaculate conception, Marrero

Incarnate Word, New Orleans

Mater Dolorosa Church, New Orleans

Notre Dame de Bon Secours, New Orleans

Our Lady of Good Counsel, New Orleans

Our Lady of Good Heart, Buras

Our Lady of Grace, Reserve

Our Lady of Holy Rosary, Hahnville

Our Lady of Lourdes, Slidell Pearl River

Our Lady of Lourdes, New Orleans

Our Lady of Lourdes, Violet
 Our Lady of Perpetual Help, Belle Chasse
 Our Lady of Prompt Succor, Westwego
 Our Lady of Sacred Heart, New Orleans
 Our Lady of the Angels, Waggaman
 Our Lady of the Lake, Mandeville
 Our Lady of the Rosary, New Orleans
 Our Lady Star of the Sea, New Orleans
 St. Boniface, New Orleans
 St. Cecilia, New Orleans
 St. Katherine, New Orleans
 St. Agnes, Jefferson
 St. Alphonsus, New Orleans
 St. Ann, New Orleans
 St. Anthony of Padua, New Orleans
 St. Anthony of Padua, New Orleans
 St. Anthony of Padua, Gretna
 St. Anthony of Padua, Lafitte
 St. Augustine, New Orleans
 St. Bernard, St. Bernard
 St. Catherine of Siena, Metairie
 St. Cecilia, Jesuit Bend
 St. Charles Borromeo, Destrehan
 St. Christopher the Martyr, New Orleans
 St. David, New Orleans
 St. Dominic, New Orleans
 St. Francis de Sales, New Orleans
 St. Francis Xavier, Madisonville
 St. Francis Xavier, Metairie
 St. Genevieve, Mandeville
 St. Henry, New Orleans
 St. Hubert, Garyville
 St. James Major, New Orleans
 St. Joan of Arc, New Orleans
 St. Joan of Arc, Laplace
 St. John the Baptist, Edgard
 St. John the Baptist, New Orleans
 St. John the Baptist, Folsum
 St. Joseph, Gretna
 St. Joseph, New Orleans
 St. Leo the Great, New Orleans
 St. Louis Cathedral, New Orleans
 St. Louis King of France, New Orleans
 St. Mary, New Orleans
 St. Mary of the Angels, New Orleans
 St. Mary's Assumption, New Orleans
 St. Matthias, New Orleans
 St. Michael, New Orleans

St. Monica, New Orleans
 St. Patrick, New Orleans
 St. Patrick, Port Sulphur
 St. Paul the Apostle, New Orleans
 St. Peter, Covington
 St. Peter, Reserve
 St. Peter Claver, New Orleans
 St. Philip the Apostle, New Orleans
 St. Raphael the Archangel, New Orleans
 St. Raymond, New Orleans
 St. Rita, New Orleans
 St. Rosalie, Harvey
 St. Rose of Lima, New Orleans
 St. Theresa of Avila, New Orleans
 St. Theresa of the Child Jesus, New Orleans
 St. Thomas, Pointe a la hache
 St. Vincent Chapel, New Orleans
 St. Vincent de Paul, New Orleans
 Sts. Peter and Paul, New Orleans

Sacramental Registers of the Diocese of Houma-Thibodaux (microfilm)

Holy Savior, Lockport
 Our Lady of Prompt Succor, Chackbay
 Our Lady of Prompt Succor, Golden Meadow
 Our Lady of the Isle, Grand Isle
 Our Lady of the Rosary, Larose
 Sacred Heart, Montegut
 Sacred Heart, Cut-Off
 St. Ann, Bourg
 St. Bridget, Schiever
 St. Charles Borromeo, Thibodaux
 St. Eloi, Theriot
 St. Francis de Sales, Houma
 St. John the Evangelist, Thibodaux
 St. Joseph Co-Cathedral, Thibodaux
 St. Joseph Co-Cathedral, Chauvin
 St. Lawrence, Chacahoula
 St. Luke, Thibodaux
 St. Mary's Nativity, Raceland
 St. Patrick, Gibson

Sacramental Registers of the Diocese of Lake Charles (microfilm)

Immaculate Conception Cathedral, Lake Charles
 Our Lady Help of Christians, Jennings
 Our Lady of La Salette, De Quincy
 Our Lady of Perpetual Help, Jennings
 Our Lady of Prompt Succor, Sulphur
 Our Lady of Seven Dolors, Welsh
 Our Lady of the Lake, Lake Arthur
 Sacred Heart, Oakdale

Sacred Heart of Jesus, Creole
Sacred Heart of Jesus, Lake Charles
St. Henry, Lake Charles
St. Joan of Arc, Oberlin
St. John Vianney, Bell City
St. Joseph, Vinton
St. Joseph, De Ridder
St. Joseph, Welsh
St. Margaret, Lake Charles
St. Mary of the Lake, Big Lake
St. Paul, Elton
St. Philip Neri, Kinder
St. Raphael, Iowa

Diocese of Baton Rouge

Parish Historic Files

Selected parishes for case studies

Ascension of Our Lord, Donaldsonville
Assumption, Plattenville
Holy Family, Port Allen
Immaculate Conception, Canal
Immaculate Conception, Lakeland
Our Lady of Peace, Vacherie
Our Lady of Prompt Succor, White Castle
St. Anne, Napoleonville
St. Elizabeth, Paincourtville
St. Francis, Pointe Coupée
St. Gabriel, St. Gabriel
St. James, St. James
St. John the Baptist, Brusly
St. John the Evangelist, Plaquemine
St. Joseph, Baton Rouge
St. Joseph, French Settlement
St. Joseph, Pierre Part
St. Joseph, Grosse Tête
St. Mary, Union
St. Mary Church, New Roads
St. Michael, Convent
St. Paul, Bayou Goula
St. Philip, Vacherie
St. Philomena, Labadieville
St. Theresa, Gonzales

Parish Visitation Reports (included in Parish Historic Files)

Sacramental Registers

Ascension of Our Lord, Donaldsonville
Assumption, Plattenville
Holy Family, Port Allen
Holy Ghost, Hammond
Holy Rosary, St. Amant

Immaculate Conception, Lakeland
 Immaculate Conception, Canal
 Our Lady of Mercy, Baton Rouge
 Our Lady of Mount Carmel, St. Francisville
 Our Lady of Peace, Vacherie
 Our Lady of Perpetual Help, Jackson
 Our Lady of Prompt Succor, White Castle
 Sacred Heart of Jesus, Baton Rouge
 St. Agnes, Baton Rouge
 St. Ann, Morganza
 St. Anne, Napoleonville
 St. Anthony of Padua, Baton Rouge
 St. Augustine, New Roads
 St. Benedict the Moor, Bertrandville
 St. Catherine Siena, Donaldsonville
 St. Dominic, Husser
 St. Elizabeth, Paincourtville
 St. Francis, Pointe Coupee
 St. Francis of Assisi, Smoke Bend
 St. Francis Xavier, Baton Rouge
 St. Gabriel, St. Gabriel
 St. George, Baton Rouge
 St. Gerard Majella, Baton Rouge
 St. Helena, Amite
 St. James, St. James
 St. John the Baptist, Brusly
 St. John the Evangelist, Plaquemine
 St. John the Evangelist, Prairieville
 St. Joseph, Baton Rouge
 St. Joseph, French Settlement
 St. Joseph, Pierre Part
 St. Joseph, Ponchatoula
 St. Joseph, Grosse Tête
 St. Joseph, Paulina
 St. Jules, Belle Rose
 St. Mary, Union
 St. Mary Church, New Roads
 St. Michael, Convent
 St. Paul, Bayou Goula
 St. Philomena, Labadieville
 St. Theresa, Gonzales
 St. Philip, Vacherie

Diocese of Houma-Thibodaux

Parish Historic Files

Selected parishes for case studies

Holy Savior, Lockport
 Our Lady of Prompt Succor, Chackbay
 Our Lady of Prompt Succor, Golden Meadow

Our Lady of the Rosary, Larose
Sacred Heart, Montegut
Sacred Heart, Cut-Off
Sacred Heart of Jesus, Morgan City
St. Eloi, Theriot
St. Francis de Sales, Houma
St. Joseph Co-Cathedral, Thibodaux
St. Lawrence, Chacahoula
St. Mary's Nativity, Raceland

Parish Visitation Reports (included in Parish Historic Files)

Diocese of Lafayette

Parish Historic Files

Selected parishes for case studies

Immaculate Conception, Charenton
Our Lady of Holy Rosary, Kaplan
Our Lady of Sacred Heart, Church Point
Our Lady of the Lake, Delcambre
Sacred Heart, Grand Coteau
Sacred Heart, Baldwin
Sacred Heart of Jesus, Ville Platte
St. Alphonsus, Maurice
St. Anne, Youngville
St. Anthony of Padua, Eunice
St. Bernard, Breaux Bridge
St. Helena, Louisa
St. John, Henry
St. John Francis Regis, Arnaudville
St. John the Evangelist, Lafayette
St. John the Evangelist, Mermentou
St. Joseph, Rayne
St. Joseph, Loreauville
St. Joseph, Iota
St. Joseph, Cecilia
St. Landry, Opelousas
St. Martin de Tours, St. Martinville
St. Mary Magdalen, Abbeville
St. Nicolas, Patoutville
St. Peter, New Iberia
St. Peter, Carencro

Parish Visitation Reports (included in Parish Historic Files)

Sacramental Registers

Holy Ghost, Opelousas
Immaculate Conception, Charenton
Immaculate Conception, Lebeau
Immaculate Heart of Mary, Lafayette
Notre Dame de Perpetuel Secours, St. Martinville
Our Lady of Fatima, Lafayette
Our Lady of Holy Rosary, Kaplan

Our Lady of Lourdes, Erath
 Our Lady of Mercy, Opelousas
 Our Lady of Mount Carmel, Chataignier
 Our Lady of Perpetual Help, Leroy
 Our Lady of Perpetual Help, New Iberia
 Our Lady of Prompt Succor, Coteau
 Our Lady of Sacred Heart, Church Point
 Our Lady of the Assumption, Carencro
 Our Lady of the Lake, Delcambre
 Our Lady of the Rosary, Jeanerette
 Our Lady of Wisdom, University of Louisiana, Lafayette
 Sacred Heart, Grand Coteau
 Sacred Heart, Baldwin
 Sacred Heart of Jesus, Ville Platte
 Sacred Heart of Jesus, Morgan City
 Sacred Heart of Jesus, Port Barre
 Sacred Heart of Jesus, Broussard
 Shrine of Our Mother of Mercy, Rayne
 St. Alphonsus, Maurice
 St. Ann, Mallet
 St. Anne, Youngville
 St. Anne, Mamou
 St. Anne, Cow Island
 St. Anthony of Padua, Eunice
 St. Augustine, Basile
 St. Bernard, Breaux Bridge
 St. Bridget, Lawtell
 St. Catherine, Arnaudville
 St. Edward, New Iberia
 St. Edward, Richard
 St. Genevieve, Lafayette
 St. Helena, Louisa
 St. John, Henry
 St. John Berchmans, Cankton
 St. John Francis Regis, Arnaudville
 St. John the Evangelist, Lafayette
 St. John the Evangelist, Jeanerette
 St. John the Evangelist, Mermentou
 St. John the Evangelist, Melville
 St. Joseph, Patterson
 St. Joseph, Rayne
 St. Joseph, Loreauville
 St. Joseph, Iota
 St. Joseph, Cecilia
 St. Joseph, Evangeline
 St. Joseph, Parks
 St. Joseph, Maurice
 St. Joseph, Ville Platte

St. Joseph, Plaisance
 St. Landry, Opelousas
 St. Lawrence, Mowata
 St. Leo IV, Robert's Cove
 St. Leo the Great, Leonville
 St. Martin de Porres, Delcambre
 St. Martin de Tours, St. Martinville
 St. Mary Magdalen, Abbeville
 St. Mathilda, Eunice
 St. Michael the Archangel, Crowley
 St. Nicolas, Patoutville
 St. Paul the Apostle, Lafayette
 St. Peter, New Iberia
 St. Peter, Carencro
 St. Peter, Gueydan
 St. Peter, Pine Prairie
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APPENDIX A: PARISHES ELIMINATED FROM THE STUDY

Parish Est. Date	Church	City	Civil Parish	Diocese	Reason for exclusion
1739	St. Charles Borromeo	Destrehan	St. Charles	NO	records burned
1872	St. Joseph	Paulina	St. James	BR	records burned
1842	St. Augustine	New Orleans	Orleans	NO	format interference
1845	St. Mary (archbishopric)	New Orleans	Orleans	NO	mixture of Latin, English and French, switch to just English in 1899
1856	St. Henry	New Orleans	Orleans	NO	Missed in survey
1857	St. Rose of Lima	New Orleans	Orleans	NO	possible 1910 switch, bilingual entries until then
1858	St. Mary's Assumption	New Orleans	Orleans	NO	Latin interference
1858	Notre Dame de Bon Secours	New Orleans	Orleans	NO	format interference
1886	Holy Name of Jesus	New Orleans	Orleans	NO	no records at Archdiocese
1886	St. Francis de Sales	New Orleans	Orleans	NO	Latin form, format interference
1887	Our Lady of Good Counsel	New Orleans	Orleans	NO	Missed in survey

APPENDIX B: MASTER SACRAMENTAL REGISTERS DATABASE

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1720	St. Louis Cathedral	New Orleans	Orleans	NO	1910	Book change
1727	St. Francis	Pointe Coupee	Pointe Coupée	BR	1888	form/book change
1765	St. Martin de Tours	St. Martinville	St. Martin	LAF	1925	Book change
1770	St. James	St. James	St. James	BR	1937	Book change
1772	Ascension of our Lord	Donaldsonville	Ascension	BR	1870	Priest change
1773	St. Gabriel	St. Gabriel	Iberville	BR	1903	Priest change
1776	St. Landry	Opelousas	St. Landry	LAF	1899	Priest change
1787	St. Bernard	St. Bernard	St. Bernard	NO	1899	Priest change
1792	St. John the Baptist	Edgard	St. John the Baptist	NO	1906	Book change
1793	St. Joseph	Baton Rouge	EBR	BR	1854	Priest change
1793	Assumption	Plattenville	Assumption	BR	1948	Priest change
1809	St. Michael	Convent	St. James	BR	1914	Book change
1817	St. Joseph Co-Cathedral	Thibodaux	Lafourche	HT	1911	Priest change
1819	Sacred Heart	Grand Coteau	St. Landry	LAF	1920	O
1821	St. John the Evangelist	Lafayette	Lafayette	LAF	1910	Priest change
1833	St. Patrick	New Orleans	Orleans	NO	Begins in English	Started in English
1834	St. Thomas	Pointe a la hache	Plaquemine	NO	1912	Priest change
1836	St. Vincent Chapel	New Orleans	Orleans	NO	Begins in English	Started in English
1838	St. Vincent de Paul	New Orleans	Orleans	NO	1856	Priest change
1838	St. Peter	New Iberia	Iberia	LAF	1910	Book change
1839	St. Elizabeth	Paincourtville	Assumption	BR	1930	Priest change
1839	St. Joseph	French Settlement	Livingston	BR	1934	Year change
1840	St. Theresa of Avila (Irish)	New Orleans	Orleans	NO	1844	Priest change
1840	Holy Trinity (German)	New Orleans	Orleans	NO	1867	O
1840	Our Lady of the Angels	Waggaman	Jefferson	NO	1879	Priest change
1841	St. Anthony of Padua	New Orleans	Orleans	NO	1856	Priest change
1841	St. John the Baptist	Brusly	WBR	BR	1908	O
1843	Immaculate Conception	Charenton	St. Mary	LAF	1921	after Bishop's visit
1844	Annunciation (French)	New Orleans	Orleans	NO	1892	Book change
1845	St. Joseph (Irish)	New Orleans	Orleans	NO	Begins in English	Started in English

Appendix B continued.

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1847	St. Francis de Sales	Houma	Terrebonne	HT	1894	Priest change
1847	St. Philomena	Labadieville	Assumption	BR	1910	Book change
1848	Mater Dolorosa Church	New Orleans	Orleans	NO	1880	Priest change
1848	St. Bernard	Breaux Bridge	St. Martin	LAF	1909	Book change
1848	Sts. Peter and Paul (Irish)	New Orleans	Orleans	NO	Begins in English	Started in English
1848	St. Joseph	Patterson	St. Mary	LAF	Begins in English	Started in English
1849	Our Lady of Mount Carmel	St. Francisville	West Feliciana	BR	Begins in English	Started in English
1850	Our Lady of the Lake	Mandeville	St. Tammany	NO	1890	Priest change
1850	St. Mary's Nativity	Raceland	Lafourche	HT	1926	Book change
1850	Holy Savior	Lockport	Lafourche	HT	1932	Book change
1850	Immaculate Conception	New Orleans	Orleans	NO	Begins in English	Started in English
1850	St. John the Evangelist	Plaquemine	Iberville	BR	1867	Priest change
1851	St. Mary Magdalen	Abbeville	Vermilion	LAF	1907	Book change
1851	St. John the Baptist	New Orleans	Orleans	NO	Begins in English	Started in English
1852	St. Ann	New Orleans	Orleans	NO	1901	Priest change
1853	St. John Francis Regis	Arnaudville	St. Landry	LAF	1916	Book change
1853	St. Alphonsus	New Orleans	Orleans	NO	Begins in English	Started in English
1854	Sacred Heart of Jesus	Ville Platte	Evangeline	LAF	1934	Book change
1856	Our Lady of Peace	Vacherie	St. James	BR	1935	O
1856	St. Ann	Mallet	St. Landry	LAF	Begins in English	Started in English
1857	Immaculate Conception	Lakeland	Pointe Coupée	BR	1896	Scribe change, same priest
1857	Immaculate Conception	Canal	Assumption	BR	1905	Priest change
1858	St. Lawrence	Chacahoula	Terrebonne	HT	1913	Priest change
1858	St. Joseph	Pierre Part	Assumption	BR	1919	Priest change
1858	Our Lady of Perpetual Help	Jackson	West Feliciana	BR	Begins in English	Started in English
1859	Sacred Heart of Jesus	Morgan City	St. Mary	LAF	1870	Priest change
1859	St. Joseph	Gretna	Jefferson	NO	1892	Year change
1859	St. Anne	Youngville	Lafayette	LAF	1924	after Bishop's visit
1863	St. Theresa	Gonzales	Ascension	BR	1905	O
1863	St. Francis Xavier	Madisonville	St. Tammany	NO	Begins in English	Started in English
1863	St. Peter	Covington	St. Tammany	NO	Begins in English	Started in English

Appendix B continued.

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1864	St. Genevieve	Mandeville	St. Tammany	NO	1890	Priest change
1864	Our Lady of Good Heart	Buras	Plaquemine	NO	1894	Priest change
1864	St. Peter	Reserve	St. John the Baptist	NO	1914	Translation
1864	Sacred Heart	Montegut	Terrebonne	HT	1920	Priest change
1865	St. Mary Church	New Roads	Pointe Coupée	BR	1888	form/book change
1865	St. Dominic	Husser	Tangipahoa	BR	Begins in English	Started in English
1867	St. Nicolas	Patoutville	Iberia	LAF	1930	Priest change
1868	St. Helena	Amite	Tangipahoa	BR	Begins in English	Started in English
1869	St. Michael	New Orleans	Orleans	NO	Begins in English	Started in English
1869	Immaculate Conception Cathedral	Lake Charles	Calcasieu	LC	Begins in English	Started in English
1869	Our Lady of Mount Carmel	Chataignier	Evangeline	LAF	Begins in English	Started in English
1870	St. Patrick	Port Sulphur	Plaquemine	NO	1894	O
1871	St. Cecilia	Jesuit Bend	Plaquemine	NO	1900	Book change
1871	St Boniface	New Orleans	Orleans	NO	Begins in English	Started in English
1871	Sacred Heart of Jesus	Port Barre	St. Landry	LAF	Begins in English	Started in English
1872	St. Joseph	Rayne	Acadia	LAF	1917	O
1872	St. Ann	Morganza	Pointe Coupée	BR	Begins in English	Started in English
1873	Our Lady of Sacred Heart	Church Point	Acadia	LAF	1902	Priest change
1873	Our Lady of the Rosary	Larose	Lafourche	HT	1911	Priest change
1873	St. Joseph	Loreauville	Iberia	LAF	1930	Priest change
1873	St. Philip	Vacherie	St. James	BR	1947	Priest change
1874	St. Peter	Carencro	Lafayette	LAF	1883	Priest change
1874	St. Anne	Napoleonville	Assumption	BR	1905	Priest change
1875	St. Eloi	Theriot	Terrebonne	HT	1913	Priest change
1876	Holy Family	Port Allen	WBR	BR	1894	O
1876	St. Joseph	Ponchatoula	Tangipahoa	BR	Begins in English	Started in English
1877	Our Lady of Prompt Succor	White Castle	Iberville	BR	1886	Scribe change, same priest
1877	St. Paul	Bayou Goula	Iberville	BR	1890	scribe/priest change
1877	Our Lady of Holy Rosary	Hanhville	St. Charles	NO	1898	O
1878	Our Lady of Sacred Heart	New Orleans	Orleans	NO	1915	Priest change
1879	St. John the Evangelist	Jennerette	Iberia	LAF	Begins in English	Started in English
1882	St. John the Evangelist	Mermentou	Acadia	LAF	1930	Priest change

Appendix B continued.

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1883	St. Joseph	Grosse Tête	Iberville	BR	1890	O
1883	Sacred Heart of Jesus	Broussard	Lafayette	LAF	Begins in English	Started in English
1883	St. Leo IV	Robert's Cove	Acadia	LAF	Begins in English	Started in English
1884	St. Francis of Assisi	Smoke Bend	Ascension	BR	Begins in English	Started in English
1887	St. Mary	Union	St. James	BR	1918	Scribe change, same priest
1890	St. Helena	Louisa	St. Mary	LAF	1919	Priest change
1890	Sacred Heart of Jesus	Creole	Cameron	LC	Begins in English	Started in English
1891	Our Lady Help of Christians	Jennings	Jefferson Davis	LC	Begins in English	Started in English
1892	St. Joseph	Iota	Acadia	LAF	1899	Book change
1892	Our Lady of Prompt Succor	Chackbay	Lafourche	HT	1903	Priest change
1893	St. Alphonsus	Maurice	Vermilion	LAF	1928	Book change
1893	St. Joseph	Cecilia	St. Martin	LAF	1938	Priest change
1895	St Katherine	New Orleans	Orleans	NO	Begins in English	Started in English
1895	St. Michael the Archangel	Crowley	Acadia	LAF	Begins in English	Started in English
1896	Our Lady of Holy Rosary	Kaplan	Vermilion	LAF	1918	Book change
1896	St. Benedict the Moor	Bertrandville	Assumption	BR	Begins in English	Started in English
1896	St. Leo the Great	Leonville	St. Landry	LAF	Begins in English	Started in English
1897	St. Hubert	Garyville	St. John the Baptist	NO	1911	O
1897	Our Lady of the Lake	Delcambre	Vermilion	LAF	1914	Priest change
1897	St. John	Henry	Vermilion	LAF	1941	Priest change
1897	St Cecilia	New Orleans	Orleans	NO	Begins in English	Started in English
1897	Immaculate Conception	Lebeau	St. Landry	LAF	Begins in English	Started in English
1899	Our Lady of Lourdes	Slidell Pearl River	St. Tammany	NO	1899	Book change
1902	St. Anthony of Padua	Eunice	St. Landry	LAF	1911	O
1902	Holy Ghost	Hammond	Tangipahoa	BR	Begins in English	Started in English
1904	Our Lady of Seven Dolors	Welsh	Jefferson Davis	LC	Begins in English	Started in English
1904	Sts. Peter and Paul	Scott	Lafayette	LAF	Begins in English	Started in English
1905	Holy Rosary	St. Amant	Ascension	BR	Begins in English	Started in English
1905	St. Lawrence	Mowata	Acadia	LAF	Begins in English	Started in English
1905	Our Lady of Lourdes	New Orleans	Orleans	NO	Begins in English	Started in English
1906	Sacred Heart	Baldwin	St. Mary	LAF	1915	Priest change

Appendix B continued.

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1907	St. Peter	Gueydan	Vermilion	LAF	Begins in English	Started in English
1907	Annunciation	Bogalusa	Washington	NO	Begins in English	started in Latin
1907	Our Lady of the Rosary	New Orleans	Orleans	NO	Begins in English	started in English
1908	St. George	Baton Rouge	EBR	BR	Begins in English	Started in English
1908	St. Ann	Bourg	Terrebonne	HT	Begins in English	Started in English
1909	St. Joan of Arc	New Orleans	Orleans	NO	Begins in English	Latin/English
1911	St. Jules	Belle Rose	Assumption	BR	Begins in English	Started in English
1911	St. Bridget	Schiever	Terrebonne	HT	Begins in English	Started in English
1911	St. Paul the Apostle	Lafayette	Lafayette	LAF	Begins in English	Started in English
1912	Our Lady Star of the Sea	New Orleans	Orleans	NO	Begins in English	Started in English
1912	St. Charles Borromeo	Thibodaux	Lafourche	HT	Begins in English	Started in English
1913	St. Paul	Elton	Jefferson Davis	LC	Begins in English	Started in English
1914	St. Anne	Mamou	Evangeline	LAF	Begins in English	Started in English
1915	Blessed Sacrament	New Orleans	Orleans	NO	Begins in English	Started in English
1915	St. Anthony of Padua	New Orleans	Orleans	NO	Begins in English	Started in English
1916	Our Lady of Prompt Succor	Golden Meadow	Lafourche	HT	1954	Book change
1916	Corpus Christi	New Orleans	Orleans	NO	Begins in English	Started in English
1916	Holy Ghost	New Orleans	Orleans	NO	Begins in English	Started in English
1916	Our Lady of Lourdes	Violet	St. Bernard	NO	Begins in English	Started in English
1917	St. Agnes	Baton Rouge	EBR	BR	Begins in English	Started in English
1917	St. Edward	New Iberia	Iberia	LAF	Begins in English	Started in English
1918	St. Francis Xavier	Baton Rouge	EBR	BR	Begins in English	Started in English
1919	St. John the Evangelist	Prairieville	Ascension	BR	Begins in English	Started in English
1919	Holy Redeemer	New Orleans	Orleans	NO	Begins in English	Started in English
1919	St. John the Evangelist	Thibodaux	Lafourche	HT	Begins in English	Started in English
1919	Sacred Heart of Jesus	Lake Charles	Calcasieu	LC	Begins in English	Started in English
1919	Our Lady of Prompt Succor	Sulphur	Calcasieu	LC	Begins in English	Started in English
1919	All Saints	New Orleans	Orleans	NO	Begins in English	Started in English
1920	St. Anthony of Padua	Baton Rouge	EBR	BR	Begins in English	Started in English
1920	St. Patrick	Gibson	Terrebonne	HT	Begins in English	Started in English
1920	St. Joan of Arc	Oberlin	Allen	LC	Begins in English	Started in English
1920	St. Joseph	Vinton	Calcasieu	LC	Begins in English	Started in English

Appendix B continued.

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1920	Holy Ghost	Opelousas	St. Landry	LAF	Begins in English	Started in English
1920	St. Bridget	Lawtell	St. Landry	LAF	Begins in English	Started in English
1920	St. Theresa	Crowley	Acadia	LAF	Begins in English	Started in English
1920	Our Lady of Prompt Succor	Westwego	Jefferson	NO	Begins in English	Started in English
1920	St. Anthony of Padua	Gretna	Jefferson	NO	Begins in English	Started in English
1920	St. James Major	New Orleans	Orleans	NO	Begins in English	Started in English
1920	St. Leo the Great	New Orleans	Orleans	NO	Begins in English	Started in English
1920	St. Matthias	New Orleans	Orleans	NO	Begins in English	Started in English
1920	St. Peter Claver	New Orleans	Orleans	NO	Begins in English	Started in English
1921	St. Augustine	Basile	Evangeline	LAF	Begins in English	Started in English
1921	St. Catherine of Siena	Metairie	Jefferson	NO	Begins in English	Started in English
1921	St. John the Baptist	Folsom	St. Tammany	NO	Begins in English	Started in English
1921	St. Rita	New Orleans	Orleans	NO	Begins in English	Started in English
1922	St. Augustine	New Roads	Pointe Coupée	BR	Begins in English	Started in English
1922	Our Lady of La Salette	De Quincy	Cameron	LC	Begins in English	Started in English
1922	Our Lady of the Lake	Lake Arthur	Jefferson Davis	LC	Begins in English	Started in English
1922	Our Lady of Perpetual Help	Leroy	Vermilion	LAF	Begins in English	Started in English
1922	Incarnate Word	New Orleans	Orleans	NO	Begins in English	Started in English
1923	Sacred Heart	Cut-Off	Lafourche	HT	1949	Book change
1923	St. Luke	Thibodaux	Lafourche	HT	Begins in English	Started in English
1924	St. Catherine Siena	Donaldsonville	Ascension	BR	Begins in English	Started in English
1924	Shrine of Our Mother of Mercy	Rayne	Acadia	LAF	Begins in English	Started in English
1924	St. Peter	Pine Prairie	Evangeline	LAF	Begins in English	Started in English
1924	Immaculate Conception	Marrero	Jefferson	NO	Begins in English	Started in English
1924	St. Dominic	New Orleans	Orleans	NO	Begins in English	Started in English
1924	St. Francis Xavier	Metairie	Jefferson	NO	Begins in English	Started in English
1924	St. Monica	New Orleans	Orleans	NO	Begins in English	Started in English
1925	Our Lady of the Assumption	Carencro	Lafayette	LAF	Begins in English	Started in English
1925	St. John Berchmans	Cankton	St. Landry	LAF	Begins in English	Started in English
1925	St. Mary of the Angels	New Orleans	Orleans	NO	Begins in English	Started in English
1927	St. Raymond	New Orleans	Orleans	NO	Begins in English	Started in English
1928	Sacred Heart of Jesus	Baton Rouge	EBR	BR	Begins in English	Started in English

Appendix B continued.

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1928	Our Lady of Lourdes	Erath	Vermilion	LAF	Begins in English	Started in English
1928	St. Theresa of the Child Jesus	Duson	Lafayette	LAF	Begins in English	Started in English
1928	Our Lady of Perpetual Help	Belle Chasse	Plaquemine	NO	Begins in English	Started in English
1929	St. Genevieve	Lafayette	Lafayette	LAF	Begins in English	Started in English
1929	St. Theresa of the Child Jesus	New Orleans	Orleans	NO	Begins in English	Started in English
1931	St. Raphael	Iowa	Calcasieu	LC	Begins in English	Started in English
1931	St. John the Evangelist	Melville	St. Landry	LAF	Begins in English	Started in English
1931	St. Agnes	Jefferson	Jefferson	NO	Begins in English	Started in English
1933	Our Lady of the Isle	Grand Isle	West Jefferson	HT	Begins in English	Started in English
1933	St. Anne	Cow Island	Vermilion	LAF	Begins in English	Started in English
1934	Immaculate Heart of Mary	Lafayette	Lafayette	LAF	Begins in English	Started in English
1934	Our Lady of Prompt Succor	Coteau	Iberia	LAF	Begins in English	Started in English
1936	St. Anthony of Padua	Lafitte	Jefferson	NO	Begins in English	Started in English
1937	St. Philip Neri	Kinder	Allen	LC	Begins in English	Started in English
1937	Our lady of Grace	Reserve	St. John the Bapt	NO	Begins in English	Started in English
1937	St. David	New Orleans	Orleans	NO	Begins in English	Started in English
1938	St. Mary of the Lake	Big Lake	Cameron	LC	Begins in English	Started in English
1938	St. Joseph	De Ridder	Beauregard	LC	Begins in English	Started in English
1938	Notre Dame de Perpetuel Secours	St. Martinville	St. Martin	LAF	Begins in English	Started in English
1938	St. Joseph	Evangeline	Acadia	LAF	Begins in English	Started in English
1938	St. Joseph	Parks	St. Martin	LAF	Begins in English	Started in English
1939	St. John Vianney	Bell City	Calcasieu	LC	Begins in English	Started in English
1939	St. Edward	Richard	Acadia	LAF	Begins in English	Started in English
1939	St. John	Henry	Vermilion	LAF	Begins in English	Started in English
1939	St. Mathilda	Eunice	St. Landry	LAF	Begins in English	Started in English
1940	St. Margaret	Lake Charles	Calcasieu	LC	Begins in English	Started in English
1941	Our Lady of Perpetual Help	Jennings	Jefferson Davis	LC	Begins in English	Started in English
1941	St. Joseph	Welsh	Jefferson Davis	LC	Begins in English	Started in English
1942	St. Henry	Lake Charles	Calcasieu	LC	Begins in English	Started in English
1942	Our Lady of Mercy	Opelousas	St. Landry	LAF	Begins in English	Started in English
1942	Our Lady of Wisdom, University of Louisiana	Lafayette	Lafayette	LAF	Begins in English	Started in English

Appendix B continued.

Year of First Entry	Church Parish	City	Civil Parish	Present-day Diocese	Switch Date	Source of Change
1944	St. Gerard Majella	Baton Rouge	EBR	BR	Begins in English	Started in English
1944	St. Rose of Lima	Cecilia	St. Martin	LAF	Begins in English	Started in English
1945	Our Lady of the Rosary	Jeanerette	Iberia	LAF	Begins in English	Started in English
1946	St. Joseph	Maurice	Vermilion	LAF	Begins in English	Started in English
1947	Our Lady of Mercy	Baton Rouge	EBR	BR	Begins in English	Started in English
1947	St. Joseph	Ville Platte	Evangeline	LAF	Begins in English	Started in English
1947	St. Peter	Morrow	St. Landry	LAF	Begins in English	Started in English
1947	St. Christopher the Martyr	New Orleans	Orleans	NO	Begins in English	Started in English
1947	St. Joan of Arc	LaPlace	St. John the Bapt	NO	Begins in English	Started in English
1947	St. Louis King of France	New Orleans	Orleans	NO	Begins in English	Started in English
1947	St. Paul the Apostle	New Orleans	Orleans	NO	Begins in English	Started in English
1947	St. Raphael the Archangel	New Orleans	Orleans	NO	Begins in English	Started in English
1948	St. Joseph Co-Cathedral	Chauvin	Terrebonne	HT	Begins in English	Started in English
1948	Sacred Heart	Oakdale	Allen	LC	Begins in English	Started in English
1948	St. Martin de Porres	Delcambre	Vermilion	LAF	Begins in English	Started in English
1948	Ephiphany	New Orleans	Orleans	NO	Begins in English	Started in English
1949	Our Lady of Fatima	Lafayette	Lafayette	LAF	Begins in English	Started in English
1949	Our Lady of Perpetual Help	New Iberia	Iberia	LAF	Begins in English	Started in English
1949	St. Catherine	Arnaudville	St. Landry	LAF	Begins in English	Started in English
1949	St. Joseph	Plaisance	St. Landry	LAF	Begins in English	Started in English
1949	St. Philip the Apostle	New Orleans	Orleans	NO	Begins in English	Started in English
1949	St. Rosalie	Harvey	Jefferson	NO	Begins in English	Started in English

**APPENDIX C: CHURCHES OF THE ARCHDIOCESE OF NEW ORLEANS WITH
SACRAMENTAL REGISTERS BEGINNING IN FRENCH²¹**

Year of First Entry	Church	City	Civil Parish	Current Diocese
1720	St. Louis Cathedral	New Orleans	Orleans	NO
1727	St. Francis	Pointe Coupée	Pointe Coupée	BR
1765	St. Martin de Tours	St. Martinville	St. Martin	LAF
1770	St. James	St. James	St. James	BR
1772	Ascension of our Lord	Donaldsonville	Ascension	BR
1773	St. Gabriel	St. Gabriel	Iberville	BR
1776	St. Landry	Opelousas	St. Landry	LAF
1787	St. Bernard	St. Bernard	St. Bernard	NO
1792	St. John the Baptist	Edgard	St. John the Baptist	NO
1793	Assumption	Plattenville	Assumption	BR
1793	St. Joseph	Baton Rouge	EBR	BR
1809	St. Michael	Convent	St. James	BR
1817	St. Joseph Co-Cathedral	Thibodaux	Lafourche	HT
1819	Sacred Heart	Grand Coteau	St. Landry	LAF
1821	St. John the Evangelist	Lafayette	Lafayette	LAF
1834	St. Thomas	Pointe-a-la-hache	Plaquemine	NO
1838	St. Peter	New Iberia	Iberia	LAF
1838	St. Vincent de Paul	New Orleans	Orleans	NO
1839	St. Elizabeth	Paincourtville	Assumption	BR
1839	St. Joseph	French Settlement	Livingston	BR
1840	Holy Trinity (German)	New Orleans	Orleans	NO
1840	Our Lady of the Angels	Waggaman	Jefferson	NO
1840	St. Theresa of Avila (Irish)	New Orleans	Orleans	NO
1841	St. John the Baptist	Brusly	WBR	BR
1841	St. Anthony of Padua	New Orleans	Orleans	NO
1843	Immaculate Conception	Charenton	St. Mary	LAF
1844	Annunciation (French)	New Orleans	Orleans	NO
1847	St. Philomena	Labadieville	Assumption	BR
1847	St. Francis de Sales	Houma	Terrebonne	HT
1848	St. Bernard	Breaux Bridge	St. Martin	LAF

²¹ The year of the first entry does not always coincide with the year the parish was established. Often Catholic communities began as missions and were served by a visiting priest. Communities built churches or chapels where sacraments took place and these were recorded in the sacramental register. Some churches remained missions for years before a resident pastor was assigned and the mission received parish status.

Appendix C continued.

Year of First Entry	Church	City	Civil Parish	Current Diocese
1848	Mater Dolorosa Church	New Orleans	Orleans	NO
1848	St. John the Baptist	Edgar	St. John the Baptist	NO
1850	Holy Savior	Lockport	Lafourche	HT
1850	St. Mary's Nativity	Raceland	Lafourche	HT
1850	Our Lady of the Lake	Mandeville	St. Tammany	NO
1851	St. Mary Magdalen	Abbeville	Vermilion	LAF
1852	St. Ann	New Orleans	Orleans	NO
1853	St. John Francis Regis	Arnaudville	St. Landry	LAF
1854	Sacred Heart of Jesus	Ville Platte	Evangeline	LAF
1856	Our Lady of Peace	Vacherie	St. James	BR
1857	Immaculate Conception	Canal	Assumption	BR
1857	Immaculate Conception	Lakeland	Pointe Coupée	BR
1858	St. Joseph	Pierre Part	Assumption	BR
1858	St. Lawrence	Chacahoula	Terrebonne	HT
1859	Sacred Heart of Jesus	Morgan City	St. Mary	HT
1859	St. Anne	Youngville	Lafayette	LAF
1859	St. Joseph	Gretna	Jefferson	NO
1860	St. Theresa	Gonzales	Ascension	BR
1864	Sacred Heart	Montegut	Terrebonne	HT
1864	Our Lady of Good Heart	Buras	Plaquemine	NO
1864	St. Genevieve	Mandeville	St. Tammany	NO
1864	St. Peter	Reserve	St. John the Baptist	NO
1865	St. Mary Church	New Roads	Pointe Coupée	BR
1867	St. John the Evangelist	Plaquemine	Iberville	BR
1867	St. Nicolas	Patoutville	Iberia	LAF
1870	St. Patrick	Port Sulphur	Plaquemine	NO
1871	St. Cecilia	Jesuit Bend	Plaquemine	NO
1872	St. Joseph	Rayne	Acadia	LAF
1873	St. Philip	Vacherie	St. James	BR
1873	Our Lady of the Rosary	Larose	Lafourche	HT
1873	Our Lady of Sacred Heart	Church Point	Acadia	LAF
1873	St. Joseph	Loreauville	Iberia	LAF
1874	St. Anne	Napoleonville	Assumption	BR
1874	St. Peter	Carencro	Lafayette	LAF
1875	St. Eloi	Theriot	Terrebonne	HT
1876	Holy Family	Port Allen	WBR	BR
1877	Our Lady of Prompt Succor	White Castle	Iberville	BR

Appendix C continued.

Year of First Entry	Church	City	Civil Parish	Current Diocese
1877	St. Paul	Bayou Goula	Iberville	BR
1877	Our Lady of Holy Rosary	Hahnville	St. Charles	NO
1878	Our Lady of Sacred Heart	New Orleans	Orleans	NO
1882	St. John the Evangelist	Mermentou	Acadia	LAF
1883	St. Joseph	Grosse Tête	Iberville	BR
1887	St. Mary	Union	St. James	BR
1890	St. Helena	Louisa	St. Mary	LAF
1892	Our Lady of Prompt Succor	Chackbay	Lafourche	HT
1892	St. Joseph	Iota	Acadia	LAF
1893	St. Alphonsus	Maurice	Vermilion	LAF
1893	St. Joseph	Cecilia	St. Martin	LAF
1896	Our Lady of Holy Rosary	Kaplan	Vermilion	LAF
1897	Our Lady of the Lake	Delcambre	Vermilion	LAF
1897	St. John	Henry	Vermilion	LAF
1897	St. Hubert	Garyville	St. John the Baptist	NO
1899	Our Lady of Lourdes	Slidell Pearl River	St. Tammany	NO
1902	St. Anthony of Padua	Eunice	St. Landry	LAF
1906	Sacred Heart	Baldwin	St. Mary	LAF
1916	Our Lady of Prompt Succor	Golden Meadow	Lafourche	HT
1923	Sacred Heart	Cut-Off	Lafourche	HT

APPENDIX D: CIVIL PARISH INFORMATION SHEETS²²

Assumption Parish Case Study

Overview and Description

Formation: Assumption Civil Parish was formed in 1807 as an original parish of the Louisiana Territory. It was carved from the settlement of La Fourche and included one half of the population of the settlement. The parish took its name from Assumption Church Parish (Paroisse de l'Assomption).

Size: 338.7 square miles

Parish Seat: Napoleonville

Other Towns: Labadieville, Plattenville, Paincourtville, Belle Rose, Pierre Part

Settlers/Immigrant population: French, Acadian exiles, Canary Islanders

Significant Waterways: Bayou Lafourche, Belle River and Lake Verret

Agriculture: Sugarcane

Industry: Sugar refining



Assumption Civil Parish

²² *County-Parish Boundaries in Louisiana* prepared by Historical Records Survey Division of Professional and Service Projects Works in 1939 provided the formation information and dates. The 2006-2007 Louisiana Almanac provided the data for size, parish seat, other towns, significant waterways, agriculture and industry.

Iberville Parish Case Study

Overview and Description

Formation: Iberville Parish, formed in 1807 as an original parish of the Louisiana Territory, is located south of Baton Rouge and lies on both sides of the Mississippi River.

Size: 618.7 total square miles

Parish Seat: Plaquemine

Other Towns: Grosse Tete, Maringouin,
Rosedale, St. Gabriel, White Castle

Settlers/Immigrant population: Acadians, English, Italians

Significant Waterways: Mississippi River, Bayou Plaquemine

Agriculture: Sugarcane

Industry: Timber Figure



Iberville Civil Parish

Lafourche Parish Case Study

Overview and Description

Formation: Lafourche parish was among the original 12 counties organized on April 10, 1805. It was divided in 1807 to create two civil parishes; Lafourche Interior parish and Assumption parish. In 1822, it was divided again forming Lafourche parish and Terrebonne parish. This case study focuses on the area established as Lafourche parish in 1822, which is also its current area.

Size: 1,084.8 square miles

Parish Seat: Thibodaux

Other Towns: Golden Meadow, Lockport, Raceland, Chackbay, Larose

Settlers/Immigrant population: French, Acadian exiles, Canary Islanders

Significant Waterways: Bayou Lafourche

Agriculture: Sugarcane

Industry: Oil and related industries



Lafourche Civil Parish

Orleans Parish Case Study

Overview and Description

Formation: The city of New Orleans was incorporated on February 17, 1805. On March 31, 1807, the city of New Orleans with all its precincts became the first parish of Louisiana.

Size: 108.6 square miles

Parish Seat: New Orleans

Settlers/Immigrant population: French, Spanish, Haitian, Irish, German, Italian (multicultural)

Significant Waterways: Mississippi River

Agriculture: none (urban)

Industry: Commercial trade, shipping,
tourism



Orleans Civil Parish

St. James Parish Case Study

Overview and Description

Formation: St. James Parish, created by an act of the Orleans Territorial Legislature on March 31, 1807, is one of the original 19 parishes of the territory.

Size: 246.1 square miles

Parish Seat: Convent

Other Towns: St. James, Vacherie, Paulina, Union, Gramercy, Lutcher

Settlers/Immigrant population: French, Acadian exiles

Significant Waterways: Mississippi River

Agriculture: Sugarcane, perique tobacco

Industry: Sugar refining



St. James Civil Parish

Vermilion Parish Case Study

Overview and Description

Formation: Vermilion civil parish established March 25, 1944, was carved from of Lafayette parish. The parish name originates from the Vermilion River and Vermilion Bay, where the bluff along the river is reddish in color.

Size: 246.1 square miles

Parish Seat: Abbeville

Other Towns: Kaplan, Maurice, Delcambre,
Henry, Gueydan, Erath, Cow Island

Settlers/Immigrant population: Acadian exiles

Significant Waterways: Vermilion River

Agriculture: Rice, sugarcane, beef cattle

Industry: Oil, gas and related industries



Vermilion Civil Parish

APPENDIX E: 1906 RELIGIOUS BODIES CENSUS DATABASE

Church	City	Civil Parish	Diocese	(Bureau of the Census) Language in which services are conducted
St. Leo IV	Robert's Cove	Acadia	LAF	English and German
Our Lady of Sacred Heart	Church Point	Acadia	LAF	French and English
St. Joseph	Rayne	Acadia	LAF	French and English
St. Joseph	Iota	Acadia	LAF	French and English
St. Lawrence	Mowata	Acadia	LAF	French and English
St. Michael the Archangel	Crowley	Acadia	LAF	French and English
St. Theresa	Gonzales	Ascension	BR	French
Ascension of Our Lord	Donaldsonville	Ascension	BR	French and English
Holy Rosary	St. Amant	Ascension	BR	French and English
St. Francis of Assisi	Smoke Bend	Ascension	BR	French and English
St. Elizabeth	Paincourtville	Assumption	BR	French
Assumption	Plattenville	Assumption	BR	French and English
St. Anne Chapel	Belle Helene	Assumption	BR	French and English
St. Philomena	Labadieville	Assumption	BR	French and English
St. Anne	Napoleonville	Assumption	BR	French and English
St. Joseph the Worker	Pierre Part	Assumption	BR	French
Immaculate Conception Cathedral	Lake Charles	Calcasieu	LC	French and English
Our Lady of Perpetual Help	Jennings	Calcasieu	LC	French and English
Our Lady of Seven Dolors	Welsh	Calcasieu	LC	French and English
St. Anthony	Lake Arthur	Calcasieu	LC	French and English
Sacred Heart of Jesus	Creole	Cameron	LC	French and English
St. George	Baton Rouge	EBR	BR	French and English
St. Nicolas	Patoutville	Iberia	LAF	French
St. John the Evangelist	Jennerette	Iberia	LAF	French and English
St. Peter	New Iberia	Iberia	LAF	French and English
Sacred Heart of Mary	Maringouin	Iberville	BR	English
St. Gabriel	St. Gabriel	Iberville	BR	English
St. John the Evangelist	Plaquemine	Iberville	BR	English
St. Joseph	Grosse Tête	Iberville	BR	English
Our Lady of Prompt Succor	White Castle	Iberville	BR	French and English
St. Paul	Bayou Goula	Iberville	BR	French and English
St. Anthony of Padua	Gretna	Jefferson	NO	English
St. Joseph	Gretna	Jefferson	NO	English
St. Mary	Kenner	Jefferson	NO	English
Our Lady of the Angels	Waggaman	Jefferson	NO	French
Our Lady of Prompt Succor	Westwego	Jefferson	NO	French and English
Sacred Heart of Jesus	Broussard	Lafayette	LAF	French
St. Anne	Youngville	Lafayette	LAF	French
St. Peter	Carencro	Lafayette	LAF	French
St. John the Evangelist	Lafayette	Lafayette	LAF	French and English

Appendix E, continued

Church	City	Civil Parish	Diocese	(Bureau of the Census) Language in which services are conducted
Sts. Peter and Paul	Scott	Lafayette	LAF	French and English
Holy Savior	Lockport	Lafourche	HT	French
Our Lady of Prompt Succor	Chackbay	Lafourche	HT	French
Our Lady of the Rosary	Larose	Lafourche	HT	French
St. Lawrence	Malaguay	Lafourche	HT	French
St. Mary	Raceland	Lafourche	HT	French
St. Joseph Co-Cathedral	Thibodaux	Lafourche	HT	French and English
Immaculate Conception	Whitehall	Livingston	BR	French and English
St. Joseph	French Settlement	Livingston	BR	French and English
St. Vincent	Port Vincent	Livingston	BR	French and English
(no parish name given)	Arpathon	Livingston	BR	Hungarian
Holy Name of Mercy	New Orleans	Orleans	NO	English
Mater Dolorosa Church	New Orleans	Orleans	NO	English
Our Lady of Good Counsel	New Orleans	Orleans	NO	English
Our Lady of Lourdes	New Orleans	Orleans	NO	English
Our Lady of the Rosary	New Orleans	Orleans	NO	English
St Cecilia	New Orleans	Orleans	NO	English
St. Alphonsus	New Orleans	Orleans	NO	English
St. Francis de Sales	New Orleans	Orleans	NO	English
St. Francis of Assisi	New Orleans	Orleans	NO	English
St. John the Baptist	New Orleans	Orleans	NO	English
St. Joseph (Irish)	New Orleans	Orleans	NO	English
St. Mary (archbishopric)	New Orleans	Orleans	NO	English
St. Michael	New Orleans	Orleans	NO	English
St. Patrick	New Orleans	Orleans	NO	English
St. Stephen	New Orleans	Orleans	NO	English
St. Theresa of Avila (Irish)	New Orleans	Orleans	NO	English
St. Vincent de Paul	New Orleans	Orleans	NO	English
Sts. Peter and Paul (Irish)	New Orleans	Orleans	NO	English
Holy Name of Jesus	New Orleans	Orleans	NO	English
Immaculate Conception	New Orleans	Orleans	NO	English
Sacred Heart of Jesus	New Orleans	Orleans	NO	English
Holy Trinity (German)	New Orleans	Orleans	NO	English and German
St Boniface	New Orleans	Orleans	NO	English and German
St. Henry	New Orleans	Orleans	NO	English and German
St. Mary's Assumption	New Orleans	Orleans	NO	English and German
St. Anthony of Padua	New Orleans	Orleans	NO	English, Italian, French
St. Augustine	New Orleans	Orleans	NO	French
Annunciation (French)	New Orleans	Orleans	NO	French and English
Notre Dame de Bon Secours	New Orleans	Orleans	NO	French and English
Our Lady of Sacred Heart	New Orleans	Orleans	NO	French and English
St. Katherine	New Orleans	Orleans	NO	French and English

Appendix E, continued.

Church	City	Civil Parish	Diocese	(Bureau of the Census) Language in which services are conducted
St. Ann	New Orleans	Orleans	NO	French and English
St. Louis Cathedral	New Orleans	Orleans	NO	French and English
St. Maurice	New Orleans	Orleans	NO	French and English
St. Rose of Lima	New Orleans	Orleans	NO	French and English
St. Cecilia	Jesuit Bend	Plaquemine	NO	English
St. Thomas	Pointe a la hache	Plaquemine	NO	French
Our Lady of Good Harbor	Buras	Plaquemine	NO	French and English
(no parish name given)	Raccourci	Pointe Coupée	BR	English
Immaculate Conception	Lakeland	Pointe Coupée	BR	French and English
St. Mary Church	New Roads	Pointe Coupée	BR	French and English
Our Lady of Lourdes	Violet	St. Bernard	NO	French and English
St. Bernard	St. Bernard	St. Bernard	NO	French and English
Our Lady of Holy Rosary	Hanhville	St. Charles	NO	French and English
St. Benedict	Meyer	St. Helena	BR	English
St. Joseph	Paulina	St. James	BR	French
St. Michael	Convent	St. James	BR	French
St. Philip	Vacherie	St. James	BR	French
Our Lady of Peace	Vacherie	St. James	BR	French
St. James	St. James	St. James	BR	French and English
Holy Cross	Ferrier	St. John the Baptist	NO	English and German
St. Hubert	Garyville	St. John the Baptist	NO	French
St. John the Baptist	Edgard	St. John the Baptist	NO	French
St. Peter	Reserve	St. John the Baptist	NO	French
Church of the Resurrection	Whiteville	St. Landry	LAF	English
St. Joseph	Bayou Cutterot	St. Landry	LAF	English and Italian
Our Lady of Mount Carmel	Chataignier	St. Landry	LAF	French
Sacred Heart of Jesus	Ville Platte	St. Landry	LAF	French
Sacred Heart of Jesus	Port Barre	St. Landry	LAF	French
St. Ann	Mallet	St. Landry	LAF	French
St. Anthony of Padua	Eunice	St. Landry	LAF	French
St. John Francis Regis	Arnaudville	St. Landry	LAF	French
St. Joseph Chapel	Mamou	St. Landry	LAF	French
St. Leo the Great	Leonville	St. Landry	LAF	French
St. Peter	Morrow	St. Landry	LAF	French
Immaculate Conception	Lebeau	St. Landry	LAF	French and English
Immaculate Conception	Washington	St. Landry	LAF	French and English
Sacred Heart	Grand Coteau	St. Landry	LAF	French and English

Appendix E, continued.

Church	City	Civil Parish	Diocese	(Bureau of the Census) Language in which services are conducted
St. Landry	Opelousas	St. Landry	LAF	French and English
St. Bernard	Breaux Bridge	St. Martin	LAF	French
St. Martin de Tours	St. Martinville	St. Martin	LAF	French
Sacred Heart of Jesus	Morgan City	St. Mary	HT	English
St. Joseph	Patterson	St. Mary	LAF	English
St. Stephen	Berwick	St. Mary	LAF	English
Assumption	Franklin	St. Mary	LAF	French and English
Immaculate Conception	Charenton	St. Mary	LAF	French and English
Sacred Heart	Baldwin	St. Mary	LAF	French and English
St. Andrew	Bayou Boeuf	St. Mary	LAF	French and English
St. Helena	Louisa	St. Mary	LAF	French and English
Guardian Angels		St. Tammany	NO	English
Our Lady of Lourdes	Slidell Pearl River	St. Tammany	NO	English
Our Lady of the Lake	Mandeville	St. Tammany	NO	English
St. Dominic	St. Benedict	St. Tammany	NO	English
St. Francis Xavier	Madisonville	St. Tammany	NO	English
St. Peter	Covington	St. Tammany	NO	English
St. Cecilia	Bayou Lacombe	St. Tammany	NO	French and English
St. Genevieve	Mandeville	St. Tammany	NO	French and English
Holy Ghost	Hammond	Tangipahoa	BR	English
Sacred Heart	Amite	Tangipahoa	BR	English
St. Elizabeth	Kentwood	Tangipahoa	BR	English
St. Helena	Amite	Tangipahoa	BR	English
St. Joseph	Ponchatoula	Tangipahoa	BR	English and German
Holy Family	Dulac	Terrebonne	HT	French
Our Lady of Prompt Succor	Upper Little Caillou	Terrebonne	HT	French
Sacred Heart	Montegut	Terrebonne	HT	French
St. Ann	Bourg	Terrebonne	HT	French
St. Anthony	Bayou Black	Terrebonne	HT	French
St. Eloi	Theriot	Terrebonne	HT	French
St. Joseph	Little Caillou	Terrebonne	HT	French
St. Francis de Sales	Houma	Terrebonne	HT	French and English
St. Patrick	Gibson	Terrebonne	HT	French and English
Our Lady of Holy Rosary	Kaplan	Vermilion	LAF	French
Our Lady of the Lake	Delcambre	Vermilion	LAF	French
St. Alphonsus	Maurice	Vermilion	LAF	French and English
St. John	Henry	Vermilion	LAF	French and English
St. Mary Magdalen	Abbeville	Vermilion	LAF	French and English
St. Peter	Gueydan	Vermilion	LAF	French and English
St. John the Baptist	Brusly	WBR	BR	French and English
Our Lady of Perpetual Help	Jackson	West Feliciana	BR	English

APPENDIX F: PRIEST/COUNTRY OF ORIGIN DATABASE

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1860	J. Abbadie	France	St. Charles	Grand Coteau	St. Landry	LAF
1860	H. Andrieux	France	Ascension	Donaldsonville	Ascension	BR
1860	Thaddeus Anwander, C.S.S.R.	Bavaria	Assumption (German)	New Orleans	Orleans	NO
1860	A. Aquarane, C.M.	Italy	St. Joseph	New Orleans	Orleans	NO
1860	A. Beccard	France	St. Mary and St. Andrew	Lafourche	Lafourche	HT
1860	A. Bertail	France	St. Elizabeth	Paincourtville	Assumption	BR
1860	J. Berthaud	France	St. John Baptist	West Baton Rouge	WBR	BR
1860	Antoine Blanc, Bishop	France				
1860	Charles Boglioli, C.M.	Italy	Ascension	Donaldsonville	Ascension	BR
1860	R. Capexato, C.M.	Italy	St. Joseph	New Orleans	Orleans	NO
1860	Anthony Carius	Alsace	Carrolton Church	Jefferson Parish	Jefferson Parish	NO
1860	A. Cauvin	France	St. Bernard	Terre aux Boeufs	St. Bernard	NO
1860	M. Cholomier	France	St. Louis Cathedral	New Orleans	Orleans	NO
1860	Antoine Coste	France	St. Louis Cathedral	New Orleans	Orleans	NO
1860	C. Delacroix	France	St. Gabriel	Iberville	Iberville	BR
1860	H. Dubernand	France		Pont de Braud	St. Martin	LAF
1860	Antoine Durier	France	Annunciation	New Orleans	Orleans	NO
1860	Hector Figari	Italy	St. Theresa	New Orleans	Orleans	NO
1860	C. Follot	France	St. John	Plaquemine	Iberville	BR
1860	J. Foltier	France	St. J. Evangelist	Vermillionville	Lafayette	LAF
1860	N. Francais	France	St. Mary	Charenton	St. Mary	LAF
1860	U. Gagnepain, C.M.	France	St. Joseph	New Orleans	Orleans	NO
1860	P. Guerard	France	St. Bartholomew	New Orleans	Orleans	NO
1860	C. Gutton	France	St. Landry	Opelousas	St. Landry	LAF
1860	John Hayden	Ireland	St. Joseph	New Orleans	Orleans	NO
1860	Daniel Houlehan	Ireland	St. Theresa	New Orleans	Orleans	NO
1860	D. Hubert	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1860	M. Jan	France		St. Martinville	St. Martin	LAF
1860	J.B. Jobert	France	St. Augustine	New Orleans	Orleans	NO
1860	Richard Kane	Ireland	St. Mary's (Archbishop's Residence)	New Orleans	Orleans	NO
1860	H. Lamy	France	Covington	St. Tamany Parish	St. Tammany	NO
1860	Antonie Langlois	France	St. Thomas	Plaquemine Parish	Plaquemine	NO
1860	H. Lecuru	Ireland	St. James	St. James	St. James	BR
1860	James Lesnes	France	Guardian Angels	Jefferson Parish	Jefferson Parish	NO
1860	Constantine Maenhaut	France	St. Louis Cathedral	New Orleans	Orleans	NO
1860	H. Marechaux	France	Assumption	Lafourche	Assumption	BR

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1860	Angelo Mascaroni	Italy	St. Mary's (Archbishop's Residence)	New Orleans	Orleans	NO
1860	Claude Pascal Maistre	France	St. Rose of Lima	New Orleans	Orleans	NO
1860	P. McMahon	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1860	C.H. Menard	France	St. Joseph	Thibodeaux	Lafourche	HT
1860	Vite Modest Mina	Italy	St. John the Baptist	Bonne Carre	St. John the Baptist	NO
1860	F. Mittelbronn	France	St. Francis	Pointe Coupee	Pointe Coupee	BR
1860	Conelius Moynihan	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1860	Jeremiah Moynihan	Ireland	St. John the Baptist	New Orleans	Orleans	NO
1860	James Ignatius Mullon	Ireland	St. Patrick	New Orleans	Orleans	NO
1860	M. Ontederick	Belgium	St. Peter	New Iberia	Iberia	LAF
1860	C. Parot	unknown	German Coast	St. Charles	St. Charles	NO
1860	Napoleon Joseph Perche	France	Ursuline Chapel	New Orleans	Orleans	NO
1860	Henry A. Picherit	France	St. Mary's (Archbishop's Residence)	New Orleans	Orleans	NO
1860	P. Porter	unknown	St. Augustine	New Orleans	Orleans	NO
1860	H.A. Poyet	France	St. Mary Magdalen	Abbeville	Vermillion	LAF
1860	F.X. Raymond	France	St. Landry	Opelousas	St. Landry	LAF
1860	G. Raymond	France	St. Landry	Opelousas	St. Landry	LAF
1860	Henry Riordon	Ireland	St. Patrick	New Orleans	Orleans	NO
1860	Etienne Rousselon	France	St. Mary's, (Archbishop's Residence)	New Orleans	Orleans	NO
1860	Matthias Schifferer	Germany	Trinity Church (German)	New Orleans	Orleans	NO
1860	C. Tasse	France	St. Francis de Sales	Houma	Terrebonne	HT
1860	Corneille Thomas	unknown	St. Henry (German)	Jefferson City	Orleans	NO
1860	Hyacinthe Tumoine	France	St. Ann	New Orleans	Orleans	NO
1860	T. Venissat	France	St. Philomena	Thibodeaux	Lafourche	HT
1860	A. Verina, C.M.	Italy	St. Stephens	New Orleans	Orleans	NO
1860	M. Vignonet	France	St. Michael	Convent	St. James	BR
1870	F. Abbadie	France	St. Charles	Grand Coteau	St. Landry	LAF
1870	Patrick Allen	Ireland	St. Theresa	New Orleans	Orleans	NO
1870	A. Andrieux, C.M.	France	Ascension	Donaldsonville	Ascension	BR
1870	Jos. Anthonioz, S.J.	France		Chapel of Plaquemine Brule	WBR	BR
1870	A. Aquaroni, C.M.	Italy	Ascension	Donaldsonville	Ascension	BR
1870	E. Badoil	France	Lake Charles	Calcasieu	Calcasieu	LC
1870	C. Beecher, C.M.	New York	St. Joseph	New Orleans	Orleans	NO
1870	Toussant F. Bege	France		Mandeville	St. Tammany	NO
1870	F. Bellanger	France	St. Michael	Convent	St. James	BR
1870	Anton Bichlmaier	Bavaria	Carrollton	Jefferson Parish	Jefferson Parish	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1870	Theophilus Blancgarin	Louisiana	St. John the Baptist	West Baton Rouge	WBR	BR
1870	Jean Baptiste Bogaerts	Belgium	Gretna	Orleans Parish	Orleans	NO
1870	Charles Boglioli, C.M.	Italy	St. Joseph	New Orleans	Orleans	NO
1870	H. Bore, C.S.S.R.	Prussia	Assumption (German)	New Orleans	Orleans	NO
1870	Borias	France	St. Augustine	New Orleans	Orleans	NO
1870	Bouchet	France	Assumption	Lafourche	Assumption	BR
1870	M. Bre	France		Chataigner	Evangeline	LAF
1870	A. Brunel	France		newly ordained		
1870	M. Burke, C.S.S.R.	Pennsylvania	St. Alphonsus	New Orleans	Orleans	NO
1870	F. Ceuppens	Belgium	Carrollton	Jefferson Parish	Jefferson Parish	NO
1870	Gabriel Chalon	France	St. Louis Cathedral	New Orleans	Orleans	NO
1870	M. Chapin, S.M.	France	St. Bartholomew	Algiers	Orleans	NO
1870	L.A. Chasse	France	St. Peter	New Iberia	Iberia	LAF
1870	F. Chavas	France	St. Michael	Convent	St. James	BR
1870	Joseph Colonel, C.S.S.R.	Bavaria	Assumption (German)	New Orleans	Orleans	NO
1870	M. Cuny	France	St. Mary	Charenton	St. Mary	LAF
1870	Alexander Cvitkoviez, C.S.S.R.	Hungary	St. Alphonsus	New Orleans	Orleans	NO
1870	Alfred de Ham, C.S.S.R.	Belgium	Notre Dame de Bon Secours (French)	New Orleans	Orleans	NO
1870	C. Delacroix	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1870	J.M. Denece	France		Petit Caillou	Terrebonne	HT
1870	R. Dennis, S.M.	France	St. Bartholomew	Algiers	Orleans	NO
1870	C. Denoyelle	France	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1870	Victor C.D. D'Hemecourt	Louisiana	St. John	Plaquemine	Iberville	BR
1870	Dubernard	France	St. Gabriel	Iberville	Iberville	BR
1870	Armand J.M. Dubourg	France	St. Landry	Opelousas	St. Landry	LAF
1870	James J. Duffo, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1870	Antoine Durier	France	Annunciation	New Orleans	Orleans	NO
1870	A. Duval	France	St. Maurice	New Orleans	Orleans	NO
1870	F. Faivre, C.S.S.R.	France	Notre Dame de Bon Secours	New Orleans	Orleans	NO
1870	Claude Favre	France	St. Joseph	Thibodeaux	Lafourche	HT
1870	Charles S.M. Ferer	France	St. Louis Cathedral	New Orleans	Orleans	NO
1870	John Flanagan	Ireland	St. Patrick	New Orleans	Orleans	NO
1870	Etienne Jules Foltier	France	St. Vincent de Paul	New Orleans	Orleans	NO
1870	Forge	France		Villeplatte	Evangeline	LAF
1870	Joseph Gallet	France	St. Thomas	Plaquemine	Plaquemine	NO
1870	F. Gautherin, S.M.	France	St. Bartholomew	Algiers	Orleans	NO
1870	V.A. Gavard	France		New River	Ascension	BR

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1870	H. Giesen, C.S.S.R.	Holland	Assumption (German)	New Orleans	Orleans	NO
1870	M. Gonellaz	France	St. Francis de Sales	Houma	Terrebonne	HT
1870	M. Gouvenot	France	St. John the Baptist	Bonnet Care	St. John the Baptist	NO
1870	A.J.M. Guillot	France	St. John the Evangelist	Vermillionville	Lafayette	LAF
1870	C. Gutton	France	St. Mary of False River	Pointe Coupee	Pointe Coupee	BR
1870	M. Halbedl	Austria	Trinity Church (German)	New Orleans	Orleans	NO
1870	M. Harnais	France	Notre Dame de Bon Port	Plaquemine parish	Plaquemine	NO
1870	J.B. Heran	France	St. Mary	Lafourche	Lafourche	HT
1870	Thomas Heslin	Ireland	St. Vincent de Paul	New Orleans	Orleans	NO
1870	M. Holton	Ireland	St. Theresa	New Orleans	Orleans	NO
1870	M. Hoste	France	St. Joseph's Convent Chapel	New Orleans	Orleans	NO
1870	D. Hubert, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1870	M. Jacquet	France		Washington		NO
1870	M. Jan	France		St. Martinville	St. Martin	LAF
1870	J.B. Jobert	France	St. Augustine	New Orleans	Orleans	NO
1870	Peter Jouan	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1870	Anthony Jourdan, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1870	R. Kane	Ireland	St. Anthony	Franklin	St. Mary	HT
1870	Thomas Kenny	Ireland	St. Theresa	New Orleans	Orleans	NO
1870	Joseph Koegeral	Bavaria	Trinity Church (German)	New Orleans	Orleans	NO
1870	P. Lacour	France	St. Peter	Bonnet Care	St. John the Baptist	NO
1870	F. Lamy	France	St. Mary Magdalen	Abbeville	Vermillion	LAF
1870	P. Landry, C.M.	Louisiana	St. Stephen	New Orleans	Orleans	NO
1870	A. Langlois	France	St. Thomas	Paquemine parish	Plaquemine	NO
1870	H. Lecozié	France		Royville		
1870	J.B. Lesaichere	France	St. Elizabeth	Paincourtville	Assumption	BR
1870	P.M. Letilly	France	St. Andrew	Lockport	Lafourche	HT
1870	D.D. Leyden, C.M.	Michigan	St. Joseph	New Orleans	Orleans	NO
1870	E. Lossouarn	France		newly ordained		
1870	F. Magnini	France	Lake Charles	Calcasieu	Calcasieu	LC
1870	Alexius H. Mandine, C.M.	France	St. Stephen	New Orleans	Orleans	NO
1870	M. Manurita	Italy	Covington	St. Tammany parish	St. Tammany	NO
1870	Angelo Mascaroni	Italy	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1870	P. Massardier	France		newly ordained		
1870	Alexander Marie Mehaut	France	St. Mary Magdalen	Abbeville	Vermillion	LAF
1870	Charles Menard	France	St. Joseph	Thibodeaux	Lafourche	HT
1870	William V. Meredith, C.S.S.R.	Virginia	St. Alphonsus	New Orleans	Orleans	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1870	Hyacinthe Claude Mignot	France	Sts. Peter and Paul	New Orleans	Orleans	NO
1870	J.M. Millet	France	St. Louis Cathedral	New Orleans	Orleans	NO
1870	F. Mittlebron	France	St. Rose of Lima	New Orleans	Orleans	NO
1870	Cornelius Moynihan	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1870	Jeremiah Moynihan	Ireland	St. John the Baptist	New Orleans	Orleans	NO
1870	W.S. Murphy, S.J.	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1870	B. Neithart, C.S.S.R.	Germany	Assumption (German)	New Orleans	Orleans	NO
1870	J.M. Odin, Bishop	France				
1870	P. O'Neill, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1870	Napoleon Joseph Perche	France	Ursuline Convent Church	New Orleans	Orleans	NO
1870	Aristide Hotin	France	St. Nicholas	St. Nicholas		
1870	T.P. Pouchon	France	St. Peter	New Iberia	Iberia	LAF
1870	H.J. Poyet	France	St. Francis	Pointe Coupee	Pointe Coupee	BR
1870	M. Radamaerger, C.M.	Poland	St. Henry (German)	New Orleans	Orleans	NO
1870	J.M. Ravoire	France	Vacherie	St. James	St. James	BR
1870	F.X. Raymond	France	St. Landry	Opelousas	St. Landry	LAF
1870	Gilbert Raymond	France	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1870	M. Renaudier	France	St. Michael	Convent	St. James	BR
1870	Ves. Rivoallan	France	St. Bernard	Terre aux Boeufs	St. Bernard	NO
1870	F. Roduit	Switzerland	St. Charles	Grand Coteau	St. Landry	LAF
1870	Adrien Rouquette	Louisiana		Bayou Lacombe	St. Tammany	NO
1870	I. Chabrier	France	St. John the Evangelist	Vermillionville	Lafayette	LAF
1870	M. Scollard	Ireland		Amite	Tangipahoa	BR
1870	M. Sheehan	Ireland	St. Patrick	New Orleans	Orleans	NO
1870	Magloire Simon	France	St. John the Baptist	New Orleans	Orleans	NO
1870	M. Smith	Ireland	Jackson	East Feliciana	East Feliciana	BR
1870	T. Smith, C.S.S.R.	Ireland	St. Joseph	New Orleans	Orleans	NO
1870	E. Smulders, C.S.S.R.	Belgium	St. Alphonsus	New Orleans	Orleans	NO
1870	J. Subileau	France	St. Augustine	New Orleans	Orleans	NO
1870	M. Suivray	France	St. Charles	German Coast	St. Charles	NO
1870	P. Leonard Thevis	Prussia	Trinity Church (German)	New Orleans	Orleans	NO
1870	Claude Anthony Tholomier	France	St. Louis Cathedral	New Orleans	Orleans	NO
1870	Hyacinthe Tumoine	France	St. Ann	New Orleans	Orleans	NO
1870	Valle	France	St. Raphael	Iberville parish	Iberville	BR
1870	T. Venissat	France	St. Philomena	Thibodeaux	Lafourche	HT
1870	J.F. Vialeton	France		Chapel of the Junction		
1870	M. Vignonet	France	St. James	St. James	St. James	BR
1880	F. Abbadie	France	St. Charles	Grand Coteau	St. Landry	LAF

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1880	J. Abbott, C.M.	unknown	St. Stephen's	New Orleans	Orleans	NO
1880	Patrick Allen	Ireland	St. Patrick	New Orleans	Orleans	NO
1880	J.B. Andre	France		St. Nicholas		
1880	A. Andrieux, C.M.	France	St. Stephen's	New Orleans	Orleans	NO
1880	J. Anstaett	France	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1880	J. Anthonios	France	St. Charles	Grand Coteau	St. Landry	LAF
1880	E. Badoil	France	St. Peter	Bonnet Carre	St. John the Baptist	NO
1880	M. Bardi	France		Port Barre	St. Landry	LAF
1880	N. Bedel	France	Notre Dame de Bon Port	Plaquemine parish	Plaquemine	NO
1880	H. Begly, S.J.	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1880	J.M. Berronnet	France	St. Louis Cathedral	New Orleans	Orleans	NO
1880	J.B. Berthet	France	St. Francis	Pointe Coupee	Pointe Coupee	BR
1880	J. Bertholin	France	St. Thomas	Plaquemine parish	Plaquemine	NO
1880	A. Bicklmayer	Bavaria	Carrollton (German church)	Jefferson Parish	Jefferson Parish	NO
1880	Theophilus Blanc Garin	Louisiana	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1880	M. Blatterer	France		Royville		
1880	Joseph Bogaerts	Belgium	St. Henry (German)	New Orleans	Orleans	NO
1880	Charles Boglioli, C.M.	Italy	St. Joseph	New Orleans	Orleans	NO
1880	Charles Booker	Ireland	St. Charles	Grand Coteau	St. Landry	LAF
1880	Antonio Borias	France	Our Lady of Sacred Heart	New Orleans	Orleans	NO
1880	J. Bouchet	France	Assumption	Lafourche	Assumption	BR
1880	Victor Boudard	France		Ursuline Convent Chapel	Orleans	NO
1880	A. Boven	Switzerland	St. Charles	Grand Coteau	St. Landry	LAF
1880	H. Boydhouse, S.J.	England	Immaculate Conception	New Orleans	Orleans	NO
1880	G. Brady, S.M.	Ireland	Holy Name of Mary	Algiers	Orleans	NO
1880	J.B. Bre	France	Our Lady of the Rosary	Larose	Lafourche	HT
1880	M. Broquere	Germany	Chenal Church	Pointe Coupee parish	Pointe Coupee	BR
1880	H. Cajone	Italy	Jackson	East Feliciana	East Feliciana	BR
1880	F. Ceuppens	Belgium	Ascension	Donaldsonville	Ascension	BR
1880	L. Chabrier	France		Royville		
1880	M. Chapin	France		Morgan City	St. Mary	HT
1880	A. Chapuis	France	St. Vincent de Paul	New Orleans	Orleans	NO
1880	Julien Charles	France	Ascension	Donaldsonville	Ascension	BR
1880	M. Coughlan	Ireland		Fausse Pointe		
1880	J. Coustarot	France	St. Augustine	New Orleans	Orleans	NO
1880	D. Crespín	France	St. Philip, Chemin de la Vacherie	St. James parish	St. James	BR
1880	Alexander Cvitkoviez, C.S.S.R.	Hungary	St. Mary's Assumption (German)	New Orleans	Orleans	NO
1880	C. Delacroix	France	St. Joseph	Baton Rouge	East Baton Rouge	BR

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1880	J.M. Denece	France		Petit Caillou	Terrebonne	HT
1880	C. Denoyelle	France		Church of the Junction		
1880	C. D'Hemecourt	Louisiana	St. Patrick	New Orleans	Orleans	NO
1880	Bernadin, O.S.B.	France	Covington	St. Tammany parish	St. Tammany	NO
1880	F. Dubernard	France	St. Gabriel	Iberville parish	Iberville	BR
1880	Armand J.M. Dubourg	France	Vacherie	St. James	St. James	BR
1880	James J. Duffo, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1880	J. Dumas	France	St. Patrick	New Orleans	Orleans	NO
1880	A. Durel	France	St. Michael	Convent	St. James	BR
1880	A. Durier	France	Annunciation	New Orleans	Orleans	NO
1880	A. Duval	France	St. Maurice	New Orleans	Orleans	NO
1880	A. Eby	France	St. Landry	Opelousas	St. Landry	LAF
1880	Claude Favre	France	St. Joseph	Thibodeaux	Lafourche	HT
1880	John D. Flanagan	Ireland	St. John the Evangelist	Jeannerete	Iberia	LAF
1880	J.J. Footte	Ireland	St. John the Baptist	New Orleans	Orleans	NO
1880	M. Forge	France		Breaux Bridge	St. Martin	LAF
1880	Eugene Fraering	Prussia		Gretna	Jefferson	NO
1880	Celestin M. Frain	France	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1880	A. Free, S.J.	Austria	Immaculate Conception	New Orleans	Orleans	NO
1880	F. Geffroy	Plouba		Bayou du Large		
1880	Henry Giesen, C.S.S.R.	Holland	Church of Notre Dame de Bon Secours	New Orleans	Orleans	NO
1880	Ferreol Girardey, C.S.S.R.	France	St. Alphonsus	New Orleans	Orleans	NO
1880	P. Glendon	Ireland		New Texas Landing	Pointe Coupee	BR
1880	Fs. Golden	Louisiana	St. Teresa	New Orleans	Orleans	NO
1880	H. Gonellaz	France	St. John the Evangelist	Vermillionville	Lafayette	LAF
1880	George Grimm, C.S.S.R.	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1880	P. Gutton	France	St. Mary of False River	Pointe Coupee	Pointe Coupee	BR
1880	M. Harnais	France	St. John	Plaquemine	Iberville	BR
1880	M. Heran	France	St. James	St. James	St. James	BR
1880	J. Heslin	Ireland	St. Michael	New Orleans	Orleans	NO
1880	L. Hoste	France	St. Joseph's Convent Chapel	New Orleans	Orleans	NO
1880	Darius Hubert, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1880	C. Jacquet	France	St. Peter	New Iberia	Iberia	LAF
1880	M. Jan	France		St. Martinville	St. Martin	LAF
1880	N. Jaxell	France	St. Bernard	Terre-aux-Boeufs	St. Bernard	NO
1880	D. Jobert	Louisiana	German Coast	St. Charles	St. Charles	NO
1880	B. Johanns, C.S.C.	Prussia	Church of the Sacred Heart	New Orleans	Orleans	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1880	R. Jouan	France		Washington		
1880	A. Jourdan, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1880	James Karicher, C.S.S.R.	Luxembourg	St. Mary's Assumption	New Orleans	Orleans	NO
1880	M. Kelly	Ireland	Lake Charles	Calcasieu	Calcasieu	LC
1880	A. Kempnich	France	St. Michael	Convent	St. James	BR
1880	N. Kennedy	Ireland		Amite	Tangipahoa	BR
1880	B. Kenny	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1880	Thomas Kenny	Ireland	St. John the Baptist	New Orleans	Orleans	NO
1880	Joseph Koegeral	Bavaria	St. Boniface	New Orleans	Orleans	NO
1880	A. Krabler, C.M.	Prussia	St. Joseph	New Orleans	Orleans	NO
1880	J. Lafarge	France		Chapel at Pointe au Loup		
1880	Camille Laffinaeur, C.S.S.R.	Belgium	Notre Dame de Bon Secours	New Orleans	Orleans	NO
1880	Theodore Lamy, C.S.S.R.	France	St. Alphonsus	New Orleans	Orleans	NO
1880	A. Langlois	France	St. Thomas	Plaquemine Parish	Plaquemine	NO
1880	Severin, O.S.B.	Germany	Covington	St. Tammany parish	St. Tammany	NO
1880	A. Laurent	France	St. Charles	Grand Coteau	St. Landry	LAF
1880	X. Lavaguery	France		Washington		
1880	J.M. Laval	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1880	H.M. Lecozie	France		Little Sisters of the Poor	Orleans	NO
1880	Maximus Leimgruber, C.S.S.R.	Germany	St. Mary's Assumption	New Orleans	Orleans	NO
1880	F. Lesaichere	France	St. Elizabeth	Paincourtville	Assumption	BR
1880	J.B. Lesaichere	France	St. Elizabeth	Paincourtville	Assumption	BR
1880	P.M. Letilly	France	St. Sauveur	Lockport	Lafourche	HT
1880	J. Lonergan, S.J.	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1880	E. Lossouarn	France	St. John the Baptist	West Baton Rouge	WBR	BR
1880	J.A. Manorita	Italy	St. Anthony (Italian)	New Orleans	Orleans	NO
1880	D.Marine C.S.C.	France	Church of the Sacred Heart	New Orleans	Orleans	NO
1880	M.L. Massardier	France	St. Teresa	New Orleans	Orleans	NO
1880	Ph. McElligott, S.J.	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1880	John McGeough, C.S.R.	Ireland	St. Alphonsus	New Orleans	Orleans	NO
1880	D. McKiury, S.J.	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1880	Alexander Marie Mehaut	France	St. Mary Magdalen	Abbeville	Vermillion	LAF
1880	Charles Menard	France	St. Joseph	Thibodeaux	Lafourche	HT
1880	Hyacinthe Claude Mignot	France	St. Louis Cathedral	New Orleans	Orleans	NO
1880	F. Mittlebron	France	St. Rose of Lima	New Orleans	Orleans	NO
1880	M. Moor, C.M.	Missouri	St. Joseph	New Orleans	Orleans	NO
1880	Jeremiah Moynihan	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1880	Benedict Neihart, C.S.S.R.	Germany	St. Mary's Assumption	New Orleans	Orleans	NO
1880	P.S. O'Neil, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1880	P.M. O'Regan, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1880	M. Palmer	Spain	St. Louis Cathedral	New Orleans	Orleans	NO
1880	P.L. Pensier	France		Ville Platte	Evangeline	LAF
1880	Napoleon Joseph Perche, Bishop	France	St. Louis Cathedral	New Orleans	Orleans	NO
1880	Ed. Pompalier, S.M.	France	Holy Name of Mary	Algiers	Orleans	NO
1880	F.P. Ponchon	France	St. Mary	Charenton	St. Mary	LAF
1880	M.J.A. Poyet	France	St. Francis de Sales	Houma	Terrebonne	HT
1880	J.M. Ravoire	France	St. John the Baptist	Bonnet Carre	St. John the Baptist	NO
1880	F. Raymond	France	St. Landry	Opelousas	St. Landry	LAF
1880	Gilbert Raymond	France	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1880	O. Renaudier, S.M.	France	St. Michael	Convent	St. James	BR
1880	Edward Reynes	Louisiana	Anse aux Jesuites	Plaquemine parish	Plaquemine	NO
1880	F.A.H. Rheindorff, C.M.	Germany	St. Stephen's	New Orleans	Orleans	NO
1880	M. Rivoaland	France	St. Anthony	Franklin	St. Mary	HT
1880	J. Roduit, S.J.	Switzerland	St. Charles	Grand Coteau	St. Landry	LAF
1880	J. Rouge	France	St. Augustine	New Orleans	Orleans	NO
1880	Adrien Rouquette	Louisiana		Bayou Lacombe	St. Tammany	NO
1880	G. A. Rouxel	France	St. Louis Cathedral	New Orleans	Orleans	NO
1880	John Scollard	Ireland		Pontchatoula	Tangipahoa	BR
1880	J.B.Simon	France	St. Francis de Sales	New Orleans	Orleans	NO
1880	A. Simond, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1880	F. Smith	Ireland		Patterson	St. Mary	LAF
1880	Joseph Subuileau	France	St. Augustine	New Orleans	Orleans	NO
1880	J.J. Suriray	France		Bayou Carenco	Lafayette	LAF
1880	P. Leonard Thevis	Prussia	Trinity Church (German)	New Orleans	Orleans	NO
1880	Hyacinthe Tumoine	France	St. Ann	New Orleans	Orleans	NO
1880	R. Vallee	France	Carrollton	Jefferson Parish	Jefferson Parish	NO
1880	T. Venissat	France	St. Philomena	Thibodeaux	Lafourche	HT
1880	A. Verina, C.M.	Italy	St. Stephens	New Orleans	Orleans	NO
1880	F. Vialeton	France		Chapel of Plaquemine Brule	WBR	BR
1880	J. Vigroux	France	St. Mary	Lafourche	Lafourche	HT
1880	M. Welte	France		Napoleonville	Assumption	BR
1890	J.F. Abbadie	France	St. Charles	Grand Coteau	St. Landry	LAF
1890	John Adelsperger, C.S.C	Indiana	Church of the Sacred Heart	New Orleans	Orleans	NO
1890	J.B. Andre	France		Port Barre	St. Landry	LAF
1890	J. Anthonioz	France	St. Charles	Grand Coteau	St. Landry	LAF

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1890	A. Aquarane, C.M.	Italy	St. Stephens	New Orleans	Orleans	NO
1890	A. Arque, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1890	Asmuth	Missouri	St. Joseph	New Orleans	Orleans	NO
1890	E. Aveilhe	France	Covington	St. Tammany Parish	St. Tammany	NO
1890	E. Badoil	France	St. Peter	Bonnet Carre	St. John the Baptist	NO
1890	M. Bardi	France	St. John the Evangelist	Jeannerette	Iberia	LAF
1890	N. Bedel	France	Notre Dame de Bon Port	Plaquemine parish	Plaquemine	NO
1890	H. Begly, S.J.	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1890	J.M. Berronnet	France	St. Louis Cathedral	New Orleans	Orleans	NO
1890	P. Berthe	France	St. Francis	Pointe Coupee	Pointe Coupee	BR
1890	J.B. Berthet	France	Chenal's Church	Pointe Coupee	Pointe Coupee	BR
1890	J. Bertholin	France	St. Thomas	Plaquemine parish	Plaquemine	NO
1890	Bichlmayer	Bavaria	Carrollton (German church)	Jefferson Parish	Jefferson Parish	NO
1890	J.B. Bogerts	Belgium	St. Henry (German)	New Orleans	Orleans	NO
1890	A. Borias	France		Breaux Bridge	St. Martin	LAF
1890	J. Bouchet	France		Assumption	Assumption	BR
1890	Victor Boudard	France		Ursuline Convent Chapel	Orleans	NO
1890	A. Boven	Switzerland	St. Charles	Grand Coteau	St. Landry	LAF
1890	B. Branche	France		Chataigner	Evangeline	LAF
1890	O. Bre	France	St. Anthony	Franklin	St. Mary	HT
1890	H. Cajone	Italy	Clinton	East Feliciana	East Feliciana	BR
1890	J.H. Cartisser	New York	Ascension	Donaldsonville	Ascension	BR
1890	T. Cavanaugh, C.M.	England	St. Stephens	New Orleans	Orleans	NO
1890	F. Ceuppens	Belgium	St. Paul	Bayou Goula	Iberville	BR
1890	L. Chabrier	France		Royville		
1890	A. Chapuis	France	St. Vincent de Paul	New Orleans	Orleans	NO
1890	J. Charles	France		St. Nicholas		
1890	L.A. Chasse	France	St. Mary (Archbishop's residence)	New Orleans	Orleans	NO
1890	F. Coppin	France	St. Michael	Convent	St. James	BR
1890	Charles Clark	Louisiana		New Texas Landing	Pointe Coupee	BR
1890	M. Coughlan	Ireland		Fausse Pointe		
1890	J. Courtot	France	St. Charles	Grand Coteau	St. Landry	LAF
1890	D. Crespin	France	St. Philip, Chemin de la Vacherie	St. James parish	St. James	BR
1890	C. Cuny	France	Home Place	Plaquemine parish	Plaquemine	NO
1890	Ph. De Carriere, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1890	A. de Ham, C.S.S.R.	Belgium	Notre Dame de Bon Secours (French)	New Orleans	Orleans	NO
1890	C. Delacroix	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1890	J.M. Denece	France		Petit Caillou		

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1890	C. Denoyel	France		Arnaudville	St. Landry	LAF
1890	G. D'Espinose	France	St. James	St. James	St. James	BR
1890	C. Dodsworth	England	St. Alphonsus	New Orleans	Orleans	NO
1890	A. Doutre	France	St. Bernard	Terre-aux-Boeufs	St. Bernard	NO
1890	J. Downing, C.M.	Iowa	St. Joseph	New Orleans	Orleans	NO
1890	J.H. Dubernard	France	Ascension	Donaldsonville	Ascension	BR
1890	A. Dubourg	France	St. Maurice	New Orleans	Orleans	NO
1890	James J. Duffo, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1890	J. Dumas	France	St. Patrick	New Orleans	Orleans	NO
1890	A. Durel	France	St. Michael	Convent	St. James	BR
1890	A. Eby	France		Church Pointe	Acadia	LAF
1890	Frederick Faivre, C.S.S.R.	France	New Orleans	New Orleans	Orleans	NO
1890	Ed. Fallon	Louisiana	Lake Charles	Calcasieu	Calcasieu	LC
1890	M.J. Farrelly	Ireland	St. Patrick	New Orleans	Orleans	NO
1890	Claude Favre	France	St. Joseph	Thibodeaux	Lafourche	HT
1890	R.J. Fitzgerald, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1890	J.D. Flanagan	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1890	J.J. Footte	Ireland	St. John the Baptist	New Orleans	Orleans	NO
1890	E. Forge	France	St. John the Evangelist	Vermillionville	Lafayette	LAF
1890	E. Froering	France		Gretna	Jefferson	NO
1890	C.M. Frain	France	Our Lady of the Sacred Heart	New Orleans	Orleans	NO
1890	A. Free, S.J.	Austria	Immaculate Conception	New Orleans	Orleans	NO
1890	C. Frin, S.J.	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1890	F. Garesche	Cuba	Immaculate Conception	New Orleans	Orleans	NO
1890	F. Gautrelet, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1890	Joseph Goggan, S.M.	Ireland	Holy Name of Mary	Algiers	Orleans	NO
1890	George Grimm, C.S.S.R.	Louisiana	New Orleans	New Orleans	Orleans	NO
1890	P. Gutton	France	St. Mary of False River	Pointe Coupee	Pointe Coupee	BR
1890	M. Harnais	France	Plaquemine	Iberville parish	Iberville	BR
1890	P. Healy	Louisiana	St. Joseph	Baton Rouge	East Baton Rouge	BR
1890	G. Hennely, C.M.	California	St. Stephens	New Orleans	Orleans	NO
1890	Adam Herz, C.S.S.R.	Germany	St. Mary's Assumption	New Orleans	Orleans	NO
1890	T. Heslin	Ireland	St. Michael	New Orleans	Orleans	NO
1890	J. Hickey, C.M.	Ireland	St. Stephens	New Orleans	Orleans	NO
1890	G. Hild	Michigan	St. Alphonsus	New Orleans	Orleans	NO
1890	D. Hubert, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1890	C. Jacquet	France	St. Peter	New Iberia	Iberia	LAF

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1890	Francis Janssens, Archbishop	Holland	St. Mary (Archbishop's residence)	New Orleans	Orleans	NO
1890	J. Jaxel	France	St. Joseph's Convent Chapel	New Orleans	Orleans	NO
1890	J. Jobart	Louisiana	German Coast	St. Charles	St. Charles	NO
1890	P.M. Jouan	France		Washington		
1890	J. Juhel	France		Vacherie	St. James	BR
1890	J. Karischer	Luxembourg	St. Mary's Assumption	New Orleans	Orleans	NO
1890	A. Kempnich	France	St. Michael	Convent	St. James	BR
1890	L. Kennedy	Ireland		Amite and Kennerville	Tangipahoa	BR
1890	Bernard Klaphake, C.S.S.R.	Germany	St. Mary's Assumption	New Orleans	Orleans	NO
1890	Joseph Koegeral	Bavaria	St. Boniface	New Orleans	Orleans	NO
1890	A.B. Langlois	France		St. Martinville	St. Martin	LAF
1890	F. Laroche	France		Bruly Landing	WBR	BR
1890	A. Laurent	France	St. Charles	Grand Coteau	St. Landry	LAF
1890	E. Lavagnary	France		St. Martinville	St. Martin	LAF
1890	J.M. Laval	France	St. Gabriel	Iberville parish	Iberville	BR
1890	J.B. Lesaicherre	France	St. Elizabeth	Paincourtville	Assumption	BR
1890	P.M. Letilly	France	St. Sauveur	Lockport	Lafourche	HT
1890	Charles Maguire, S.M.	Ireland	Holy Name of Mary	Algiers	Orleans	NO
1890	J.A. Manorita	Italy	St. Anthony (Italian)	New Orleans	Orleans	NO
1890	J.P. Martin	France	St. Mary (Archbishop's residence)	New Orleans	Orleans	NO
1890	P.M.L. Massardier	France	St. Teresa	New Orleans	Orleans	NO
1890	J.M.T. Massardier, Jr.	France	St. Teresa	New Orleans	Orleans	NO
1890	W. McCormick, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1890	Alexander Marie Mehault	France	St. Mary Magdalen	Abbeville	Vermillion	LAF
1890	Charles Menard	France	St. Joseph	Thibodeaux	Lafourche	HT
1890	P.E. Mesnil	France	St. Peter	New Iberia	Iberia	LAF
1890	Hyacinthe Claude Mignot	France	St. Louis Cathedral	New Orleans	Orleans	NO
1890	F. Mittlebron	France	St. Rose of Lima	New Orleans	Orleans	NO
1890	William V. Moore, C.M.	Missouri	St. Joseph	New Orleans	Orleans	NO
1890	J.J. Morrin	France	Holy Name of Mary	Algiers	Orleans	NO
1890	James Myers, C.S.S.R.	Ireland	St. Alphonsus	New Orleans	Orleans	NO
1890	P.S. O'Neil, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1890	M. Palmer	Spain	St. Louis Cathedral	New Orleans	Orleans	NO
1890	P.L. Pensier	France		Ville Platte	Evangeline	LAF
1890	E. Peufier	France	Our Lady of the Rosary	Larose	Lafourche	HT
1890	F.P. Ponchon	France	St. Mary	Charenton	St. Mary	LAF
1890	M.J.A. Poyet	France	St. Francis de Sales	Houma	Terrebonne	HT

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1890	J.M. Ravoire	France	St. John the Baptist	Bonnet Carre	St. John the Baptist	NO
1890	F. Raymond	France	St. Landry	Opelousas	St. Landry	LAF
1890	G. Raymond	France	St. Landry	Opelousas	St. Landry	LAF
1890	F. Renaudier	France	St. Elizabeth	Paincourtville	Assumption	BR
1890	E. Reynes	Louisiana	Little Sisters of the Poor	New Orleans	Orleans	NO
1890	Micael Rosenbauer, C.SS.R.	France	St. Alphonsus	New Orleans	Orleans	NO
1890	J. Rouge	France	St. Augustine	New Orleans	Orleans	NO
1890	G.A. Rouxel	France	Annunciation	New Orleans	Orleans	NO
1890	E. Schmitt	Holland	St. Mary's Assumption	New Orleans	Orleans	NO
1890	M. Simon	France		Chacahoula, Tigerville, Bayou Boeuf, Bayou l'Ours	Terrebonne	HT
1890	N. Simon	France	St. Francis de Sales	New Orleans	Orleans	NO
1890	T. Smith	Ireland		Morgan City	St. Mary	HT
1890	T. Stadler	Louisiana	St. Mary's Assumption	New Orleans	Orleans	NO
1890	Joseph Subileau	France	St. Augustine	New Orleans	Orleans	NO
1890	J. F. Suriray	France		Napoleonville	Assumption	BR
1890	S.L. Thevis	Prussia	Trinity Church (German)	New Orleans	Orleans	NO
1890	Hyacinthe Tumoine	France	St. Ann	New Orleans	Orleans	NO
1890	R. Vallee	France		Carrollton	Orleans	NO
1890	C. Venissat	France		Labadieville	Assumption	BR
1890	A. Verina, C.M.	Italy	St. Stephens	New Orleans	Orleans	NO
1890	A. Vialleton, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1890	Eug. Vigroux	France	St. Mary	Lafourche	Lafourche	HT
1890	M. Welte	France	St. Peter	Carencro	Lafayette	LAF
1890	C. Widman	Germany	St. Charles	Grand Coteau	St. Landry	LAF
1900	Gallus Anderau	Switzerland	St. Dominic	Chappapela		
1900	J.B. Andre	France	St. Louis Cathedral	New Orleans	Orleans	NO
1900	E. Aveilhe	France	St. Maurice	New Orleans	Orleans	NO
1900	Nelson Ayres	New England	St. Francisville	East Feliciana	East Feliciana	BR
1900	A. Bacciochi	France	Our Lady of Mount Carmel	Chataignier	Evangeline	LAF
1900	E. Badoil	France	St. Peter	Bonnet Carre	St. John the Baptist	NO
1900	Alex. Barbier	France	Annunciation	New Orleans	Orleans	NO
1900	M. Bardi	France	St. John the Evangelist	Jeannerette	Iberia	LAF
1900	J.M. Berronnet	France	Our Lady of Prompt Succor	White Castle	Iberville	BR
1900	A. Bichlemayer	Bavaria	Holy Trinity (German)	New Orleans	Orleans	NO
1900	A. Blanc	France	St. Etienne	Grand Pointe		
1900	A. Borias	France	St. Bernard	Breaux Bridge	St. Martin	LAF
1900	Laurent Borredon	France	St. Sauveur	Lockport	Lafourche	HT

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1900	G. Bosch	Holland	St. Joseph	Baton Rouge	East Baton Rouge	BR
1900	J. Bouchet	France	Assumption	Plattenville	Assumption	BR
1900	Anthony Boven, S.J.	Switzerland	Sacred Heart of Jesus	Grand Coteau	St. Landry	LAF
1900	B. Branche	France	St. Elizabeth	Paincourtville	Assumption	BR
1900	F. Charles Brockmeier	Germany	St. Francis of Assisi	New Orleans	Orleans	NO
1900	P.V. Byrne, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1900	H. Cajone	Italy	Little Sisters of the Poor	New Orleans	Orleans	NO
1900	J.H. Cartisser	New York	St. Francis of Assisi	Smokebend	Ascension	BR
1900	L. Chabrier	France		Royville		
1900	Placide Louis Chapelle, Archbishop	France				
1900	Henry F. Chastel	France	Sacred heart of Jesus	Villeplatte	Evangeline	LAF
1900	Colle	Belgium	St. Thomas	Pointe a la Hache	Plaquemine	NO
1900	F. Cools	holland	St. Vincent de Paul	New Orleans	Orleans	NO
1900	M. Coughlan	Ireland	St. Michael	New Orleans	Orleans	NO
1900	H. Cramers	Holland	Sacred Heart of Jesus	Cameron	Calcasieu	LC
1900	A. Curioz, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1900	John F. De Groot, C.S.C.	Indiana	Sacred Heart of Jesus	New Orleans	Orleans	NO
1900	Alfred de Ham, C.S.S.R.	Belgium	St. Alphonsus (English)	New Orleans	Orleans	NO
1900	E. de Wilde	Belgium	St. Napoleon	Napoleonville	Assumption	BR
1900	T.F. Delauney	Louisiana	St. Paul	Bayou Goula	Iberville	BR
1900	A. Demaurizi	Italy	St. Anthony of Padua (Italian)	New Orleans	Orleans	NO
1900	A. Dempsey, S.M.	Ireland	Holy Name of Mary	Algiers	Orleans	NO
1900	C. Denoyelle	France	Ursuline Convent	New Orleans	Orleans	NO
1900	A. D'Homme	France	Our Lady of the Rosary	Hahnville	St. John the Baptist	NO
1900	A. Doutre	France	St. Joseph	Rayne	Acadia	LAF
1900	John A. Downey, S.J.	Ohio	Holy Name of Jesus	New Orleans	Orleans	NO
1900	J.N. Downing, C.M.	Iowa	St. Joseph	New Orleans	Orleans	NO
1900	J.H. Dubernard	France	Ascension	Donaldsonville	Ascension	BR
1900	A.J.M. Dubourg	France	St. Joseph	Thibodaux	Lafourche	HT
1900	James Duffo, S.J.	France	Immaculate Conception	New Orleans	Orleans	NO
1900	B.G. Durand	France	Notre Dame de Rosarie	Larose	Lafourche	HT
1900	A. Eby	France	Sacred Heart of Mary	Church Point	Acadia	LAF
1900	E. Ehrhart	Alsace	St. Joseph	Gretna	Jefferson	NO
1900	J. Engberink	Holland	St. Landry	Opelousas	St. Landry	LAF
1900	F. Eylast	holland	St. Ann	New Orleans	Orleans	NO
1900	E.J. Fallon	Louisiana	St. Patrick	New Orleans	Orleans	NO
1900	J. Ferguson	Georgia	Our Lady of Seven Dolors	New Texas Landing	Pointe Coupee	BR

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1900	E. Forge	France	St. John the Evangelist	Lafayette	Lafayette	LAF
1900	C.M. Frain	France	Our Lady of the Sacred Heart	New Orleans	Orleans	NO
1900	G. Frohn	Germany	St. Peter	New Iberia	Iberia	LAF
1900	Edward Gaffney, S.J.	Pennsylvania	Immaculate Conception	New Orleans	Orleans	NO
1900	Fabian Garbely, S.J.	Switzerland		Immaculate Conception	Orleans	NO
1900	Leo Gassler	Switzerland	St. Joseph	Pointe aux Loups	Plaquemine	NO
1900	W. Geens	Belgium	St. Napoleon	Napoleonville	Assumption	BR
1900	Jos. Gerlach, S.J.	Germany	Immaculate Conception	New Orleans	Orleans	NO
1900	Joseph Girault de la Corgnais	France	St. Nicholas	Patoutville	Iberia	LAF
1900	W.J. Gorrell, C.M.	Pennsylvania	St. Stephen	New Orleans	Orleans	NO
1900	Celestin Gregoire, C.S.S.R.	Germany	Notre Dame de Bon Secours	New Orleans	Orleans	NO
1900	F.J. Grimaud	France	Sacred Heart of Jesus	Cameron	Calcasieu	LC
1900	Luke Gruwe, O.S.B.	Germany	St. Joseph Monastery	Gessen		
1900	Jos. Hanrahan	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1900	G. Harding	England	St. Louis Cathedral	New Orleans	Orleans	NO
1900	M. Harnais	France	St. John the Evangelist	Plaquemine	Iberville	BR
1900	L. Henrionnet	Louisiana	St. Augustine	New Orleans	Orleans	NO
1900	Jos. J. Holtgreve	Louisiana	St. Joseph	Pattersonville	St. Mary	LAF
1900	A. Janssens	Holland	St. Rose de Lima	New Orleans	Orleans	NO
1900	P.M. Jouan	France	St. Peter	New Iberia	Iberia	LAF
1900	J. Joyce, S.M.	Louisiana	Holy Name of Mary	New Orleans	Orleans	NO
1900	Alex. Juille	France	St. John the Baptist	Edgard	St. John the Baptist	NO
1900	August Kempnich	France	St. Michael	Convent	St. James	BR
1900	J.C. Kennedy, C.M.	Ireland	St. Alphonsus	New Orleans	Orleans	NO
1900	Bernard Klaphake, C.S.S.R.	Germany	St. Mary's Assumption (German)	New Orleans	Orleans	NO
1900	Joseph Koegeral	Bavaria	St. Peter	Covington	St. Tammany	NO
1900	Fabian Laforest	Canada	St. Mary Magdalen	Abbeville	Vermillion	LAF
1900	J.F. Lambert	Louisiana	Our Lady of Good Counsel	New Orleans	Orleans	NO
1900	L.P. Landry	Louisiana	St. Stephen	New Orleans	Orleans	NO
1900	L.H. L'Anglais	Canada	St. Eloi	Bayou du Large		
1900	A.B. Langlois	France	St. Martin	St. Martinville	St. Martin	LAF
1900	J.M. Langlois	France	St. Martin	St. Martinville	St. Martin	LAF
1900	Laroche	France	St. Mary	False River	Pointe Coupee	BR
1900	J.B. Larosa	Italy	St. John the Evangelist	New Orleans	Orleans	NO
1900	M. Laval	France	St. John the Baptist	New Orleans	Orleans	NO
1900	Joseph E. Lavaquery	France	Sacred Heart of Jesus	New River	Ascension	BR
1900	O.P. Labeau	Louisiana	Immaculate Conception	Petite Prairie		

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1900	L. Leduc	France	St. Mary Magdalen	Abbeville	Vermillion	LAF
1900	J.M. LeGrand	France	St. Michael	Convent	St. James	BR
1900	Cesar Malleuchet	France	S. Leon	Leonville	St. Landry	LAF
1900	J.P. Malone	Canada	St. Joseph	Baton Rouge	East Baton Rouge	BR
1900	J. Maltrait	France	Our Lady of Holy Rosary	Abbeville	Vermillion	LAF
1900	J.A. Manorita	Italy	St. Anthony (Italian)	New Orleans	Orleans	NO
1900	H.S. Maring	Germany	Sacred Heart of Jesus	Grand Coteau	St. Landry	LAF
1900	J.P. Martin	France	St. Phillippe	Vacherie	St. James	BR
1900	J.M.T. Massardier	France	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1900	P.M. Massardier	France	St. Teresa	New Orleans	Orleans	NO
1900	John B. Matthews, C.S.S.R.	Ireland	St. Alphonsus	New Orleans	Orleans	NO
1900	A. Mauret	Louisiana	St. Joseph	Thibodaux	Lafourche	HT
1900	F. McKenna	Ireland	St. Stephen	New Orleans	Orleans	NO
1900	G. Mertens	Belgium	Notre Dame de Pon Port	Buras	Plaquemine	NO
1900	P.E. Mesnil	France	St. Joseph	Loreauville	Iberia	LAF
1900	H.C. Mignot	France	St. Louis Cathedral	New Orleans	Orleans	NO
1900	M.V. Moise	Louisiana	St. Peter and Paul	Lobdell	WBR	BR
1900	J.B. Morin	France	St. John Francis Regis	Arnaudville	St. Landry	LAF
1900	J.B. Muehisiepen, C.S.S.R.	Germany	St. Mary's Assumption (German)	New Orleans	Orleans	NO
1900	Jas. A. Murtaugh	Ireland	St. Stephen	New Orleans	Orleans	NO
1900	Aloysius Nepple, C.M.	France	St. Joseph	New Orleans	Orleans	NO
1900	Joseph Niermann, C.S.S.R.	Germany	St. Mary's Assumption (German)	New Orleans	Orleans	NO
1900	M.F. O'Leary	Ireland	St. Patrick	New Orleans	Orleans	NO
1900	P.S. O'Neil, C.M.	Ireland	St. Joseph	New Orleans	Orleans	NO
1900	M. Palmer	Spain	Notre Dame de la Paix	Vacherie	St. James	BR
1900	O.P. Palmetto	unknown	Immaculate Conception	Petite Prairie		
1900	P.C. Paquet	Canada	St. Francis of Sales	Houma	Terrebonne	HT
1900	Jos. Peeters	Belgium	Our Lady, Help of Christians	Jennings	Jefferson Davis	LC
1900	E. Peufier	France	Infant Asylum	New Orleans	Orleans	NO
1900	Augustin Plasmans	France	St. Michael	Convent	St. James	BR
1900	J.P. Ponchon	France	St. Mary	Charenton	St. Mary	LAF
1900	Richard Power	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1900	F. Prim	Germany	Holy Trinity (German)	New Orleans	Orleans	NO
1900	J.F. Prim	Germany	Mater Dolorosa	New Orleans	Orleans	NO
1900	J. Ravier-Bollard	France	St. John the Evangelist	Lafayette	Lafayette	LAF
1900	Francis Ravoire	France	St. Joseph	Thibodaux	Lafourche	HT
1900	C.M. Remillon, C.M.	Pennsylvania	St. Katherine	New Orleans	Orleans	NO
1900	Chas. Richard	Canada	Sacred Heart	Montegut	Terrebonne	HT

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1900	M.V. Richardson, C.M.	Illinois	St. Joseph	New Orleans	Orleans	NO
1900	L. Richen	Germany	St. Henry (German)	New Orleans	Orleans	NO
1900	J. Rieter	Holland	St. Cecilia	New Orleans	Orleans	NO
1900	George P. Robinson, C.S.S.R.	Canada (Eng)	St. Alphonsus	New Orleans	Orleans	NO
1900	A. Rochard	France	St. Alphonsus	Mauriceville	Vermillion	LAF
1900	Aug. Roger	France	St. Joseph	French Settlement	Livingston	BR
1900	John Roguet	France	St. John the Baptist	Bruly Landing	WBR	BR
1900	Leander Roth	Germany	St. Mary	Kennerville	Jefferson	NO
1900	Gustave A. Rouxel	France	Annunciation	New Orleans	Orleans	NO
1900	Felix Rumpf, O.S.B.	Germany	St. Helena	Amite City	Tangipahoa	BR
1900	Louis Savoure	France	Immaculate Conception	Canal	Assumption	BR
1900	Paul Schauble, O.S.B.	Germany	St. Boniface (German)	New Orleans	Orleans	NO
1900	Charles Schmidt	New York	St. Landry	Opelousas	St. Landry	LAF
1900	Joseph Schmidt	Louisiana	Our Lady of the Lake	Mandeville	St. Tammany	NO
1900	Peter Scotti	Italy	St. Mary (Archbishop's residence)	New Orleans	Orleans	NO
1900	J. Semple, S.J.	Maryland	Immaculate Conception	New Orleans	Orleans	NO
1900	F. Simon	France	Ascension	Donaldsonville	Ascension	BR
1900	M. Simon	France	St. Mary	Raceland	Lafourche	HT
1900	N. Simon	France	St. Francis de Sales	New Orleans	Orleans	NO
1900	J.F. Solignac	France	St. Louis Cathedral	New Orleans	Orleans	NO
1900	Andrew Souby	Louisiana	Sacred Heart of Jesus	Morgan City	St. Mary	HT
1900	T. Stenmans	Holland	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1900	A. de Stockalper, S.J.	Switzerland	St. Charles	Grand Coteau	St. Landry	LAF
1900	Joseph Subileau	France	St. Augustine	New Orleans	Orleans	NO
1900	Jos. Tessier	Canada	Notre Dame de Prompt Succor	Chackbay	Lafourche	HT
1900	W. Teurlings	Holland	Immaculate Conception	Washington		
1900	A. Thebault	France	St. Ann	New Orleans	Orleans	NO
1900	J.A. Thebault	France	St. James	St. James	St. James	BR
1900	Jas. Trainor	Louisiana	St. Anthony	Franklin	St. Mary	HT
1900	H.J. Van Alfren	Holland	St. Michael Archangel	Crowley	Acadia	LAF
1900	A. van de Bilt	Holland	Our Lady of the Lake	Delcambre	Vermillion	HT
1900	C. Van de Ven	Holland	Immaculate Conception	Lake Charles	Lake Charles	Calcasieu
1900	A. van den Brock	Holland	St. Helena	Crawford		
1900	H. Van Grinsven	Holland	St. Bernard	St. Bernard	St. Bernard	NO
1900	A. Verina, C.M.	Italy	St. Stephens	New Orleans	Orleans	NO
1900	E. Vigroux	France	St. Sauveur	Lockport	Lafourche	HT
1900	Nicolas Warken, C.S.C.	Germany	Sacred Heart	New Orleans	Orleans	NO
1900	Henry Weber, C.S.S.R.	Louisiana	St. Mary's Assumption (German)	New Orleans	Orleans	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1900	Marius Welte	France	St. Philomena	Labadieville	Assumption	BR
1900	Columban Wenzel, O.S.B.	Texas	St. Joseph	Ponchatoula	Tangipahoa	BR
1900	Joachim Widmer, O.S.B.	Germany	St. Boniface (German)	New Orleans	Orleans	NO
1900	Ildefonse Zarn, O.S.B.	Switzerland	St. Boniface (German)	New Orleans	Orleans	NO
1900	Placidus Zarn, O.S.B.	Switzerland	St. Leo	Rayne	Acadia	LAF
1910	August Ahlert	Germany	St. Alphonsus	New Orleans	Orleans	NO
1910	Charles J. Alton	Kansas	St. Joseph	New Orleans	Orleans	NO
1910	Galius Anderau	Switzerland	St. Joseph	Ponchatoula	Tangipahoa	BR
1910	Al. Bacciocha	France	St. Mary	False River	Pointe Coupee	BR
1910	F. Badeaux	Louisiana	St. Peter	Reserve	St. John the Baptist	NO
1910	Francis Baissac	France	St. Martin	St. Martinsville	St. Martin	LAF
1910	J. Barbe	France	St. Eloi	Bayou du Large		
1910	Alex. Barbier	France	St. Vincent de Paul	New Orleans	Orleans	NO
1910	M. Bardy	France	St. John the Evangelist	Jeannerette	Iberia	LAF
1910	Francis Basty	France	St. Vincent de Paul	New Orleans	Orleans	NO
1910	L.G. Baudin	France	Ascension	Donaldsonville	Ascension	BR
1910	A. Blanc	France	St. Etienne	Grand Pointe		
1910	Othmar Bieil	Germany	St. Helena	Amite City	Tangipahoa	BR
1910	Albert Blevers	Luxembourg	Holy Name of Jesus	New Orleans	Orleans	NO
1910	J.B. Bogerts	Belgium	St. Ann	New Orleans	Orleans	NO
1910	J. Borel	France	St. Landry	Opelousas	St. Landry	LAF
1910	L. Borredon	France	St. Bernard	St. Bernard	St. Bernard	NO
1910	Fred. Bosch	Holland	St. Ann	New Orleans	Orleans	NO
1910	Gerard Bosch	Holland	St. John the Evangelist	Plaquemine	Iberville	BR
1910	J. Bouchet	France	Assumption	Plattenville	Assumption	BR
1910	A. Boven	Switzerland	St. Charles	Grand Coteau	St. Landry	LAF
1910	B. Branche	France	St. Elizabeth	Paincourtville	Assumption	BR
1910	F. Charles Brockmeier	Germany	St. Francis of Assisi	New Orleans	Orleans	NO
1910	F. Buquet	France	St. Joseph	Pointe aux Loups	Plaquemine	NO
1910	C.P. Cambialre	France	St. Joseph	Grosse Tete	Iberville	BR
1910	L. Castel	Louisiana	St. John the Baptist	Edgard	St. John the Baptist	NO
1910	C. Chambon	France	St. Alphonsus	Maurice	Vermillion	LAF
1910	Alex Chasles	France	St. Mary	Kenner	Jefferson	NO
1910	Terrance Clark	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1910	Fred Colle	Belgium	St. Thomas	Pointe a la Hache	Plaquemine	NO
1910	A.B. Colliard	France	St. Peter	Gueydan	Vermillion	LAF
1910	F. Cools	Holland	Notre Dame de la Paix	Vacherie	St. James	BR
1910	H. Cramers	Holland	Immaculate Conception	Lake Charles	Lake Charles	Calcasieu

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1910	Peter Cuddy	Rhode Island	St. Katharine	New Orleans	Orleans	NO
1910	C.J. Degneurce	France	St. Theresa	New Orleans	Orleans	NO
1910	Joseph Delahaye	France	St. Michael	Convent	St. James	BR
1910	Aug. Delnom	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1910	A. Demaurizi	Italy	Our Lady of prompt Succor	White Castle	Iberville	BR
1910	Joseph Derere	Ireland	Holy Name of Mary	New Orleans	Orleans	NO
1910	M. Detchemandy	France	St. Peter and Paul	Scott	Lafayette	LAF
1910	Edw. Dockery	Missouri	St. Alphonsus	New Orleans	Orleans	NO
1910	A.S. Doutre	France	St. Joseph	Rayne	Acadia	LAF
1910	A. Drossaerts	Holland	Sacred Heart of Jesus	Broussard	Lafayette	LAF
1910	A.J.M. Dubourg	France	St. Joseph	Thibodaux	Lafourche	HT
1910	B.G. Durand	France	St. Helena	Crawford		
1910	J. Engbering	Holland	St. Landry	Opelousas	St. Landry	LAF
1910	L. Espitallier	France	Immaculate Conception	Lake Charles	Lake Charles	Calcasieu
1910	J.M. Evano	France	St. Joseph	Thibodeaux	Lafourche	HT
1910	E. Fages	France	St. Joseph	Paulina	St. James	BR
1910	J. Ferguson	Georgia	Our Lady of Seven Dolors	New Texas Landing	Pointe Coupee	BR
1910	J.P. Ferret	France	Our Lady of Prompt Secours	Baneker	Vermillion	LAF
1910	E. Fillaudeau	France	Sacred Heart	New Orleans	Orleans	NO
1910	Thos. Fitzgerald	Ireland	St. Patrick	New Orleans	Orleans	NO
1910	B. Fontaine	France	St. John the Evangelist	Mermentau	Acadia	LAF
1910	C.M. Frain	France	Our Lady of the Sacred Heart	New Orleans	Orleans	NO
1910	J.A. Francon	France	St. Theresa			
1910	G. Frohn	Germany	St. Joseph	Patterson	St. Mary	LAF
1910	Placide Gabrielli	Italy	Mater Dolorosa	Independence	Tangipahoa	BR
1910	Joseph Gardes	France	St. Francis of Assisi	Smoke Bend	Ascension	BR
1910	Leo Gassler	Switzerland	Annunciation	New Orleans	Orleans	NO
1910	Jean Girault de la Corgnais	France	St. Nicholas	Patoutville	Iberia	LAF
1910	J.C. Gonon	France	Sacred Heart of Jesus	New River	Ascension	BR
1910	W.J. Gorrell, C.M.	Pennsylvania	St. Stephen	New Orleans	Orleans	NO
1910	F.J. Grimaud	France	St. Peter	Carencro	Lafayette	LAF
1910	Jos. Hanrahan	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1910	W.J. Heffernan	New York	St. Louis Cathedral	New Orleans	Orleans	NO
1910	J. Helinski	Poland	St. Stephen	New Orleans	Orleans	NO
1910	Geo. A. Hild	Michigan	St. Alphonsus	New Orleans	Orleans	NO
1910	Alphonse Hochard	France	St. Alphonsus	New Orleans	Orleans	NO
1910	John Hoes	Holland	Sacred Heart of Jesus	Cameron	Calcasieu	LC
1910	Eng. Hubert	France	Ascension	Donaldsonville	Ascension	BR

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1910	Andrew Imgrand	Louisiana	St. Joseph	New Orleans	Orleans	NO
1910	A.F. Isenberg	Germany	St. Michael Archangel	Crowley	Acadia	LAF
1910	F.M. Jan	France	St. George	Baton Rouge	East Baton Rouge	BR
1910	A. Janssens	Holland	St. Rose de Lima	New Orleans	Orleans	NO
1910	P.V. Judge	Ireland	St. Stephen	New Orleans	Orleans	NO
1910	A. Juille	France	Notre Dram du Rosaire	Lockport	Lafourche	HT
1910	Leslie J. Kavanagh	England	Our Lady of Lourdes	New Orleans	Orleans	NO
1910	Jos. Kellogg	Louisiana	St. Cecilia	Jesuit Bend	Plaquemine	NO
1910	August Kempnich	France	St. Michael	Convent	St. James	BR
1910	Bernard Klaphake, C.S.S.R.	Germany	St. Alphonsus	New Orleans	Orleans	NO
1910	Joseph Koegerl	Bavaria	St. Peter	Covington	St. Tammany	NO
1910	Fabian Laforest	Canada	St. Mary Magdalen	Abbeville	Vermillion	LAF
1910	J.F. Lambert	Louisiana	Our Lady of Good Counsel	New Orleans	Orleans	NO
1910	L. Landry	Louisiana	St. Stephen	New Orleans	Orleans	NO
1910	L.H. L'Anglais	Canada	St. Napoleon	Napoleonville	Assumption	BR
1910	J.M. Langlois	France	St. Peter	New Iberia	Iberia	LAF
1910	Thomas J. Larkin	Ireland	Holy Name of Mary	New Orleans	Orleans	NO
1910	Louis Laroche	France	St. Anthony of Padua	Eunice	St. Landry	LAF
1910	M. Laval	France	St. Louis Cathedral	New Orleans	Orleans	NO
1910	P.O. Lebeau	Louisiana	St. Dominic	New Orleans	Orleans	NO
1910	J.M. Leberre	France	Sts. Peter and Paul	New Orleans	Orleans	NO
1910	Benedict Lenz	Illinois	St. Alphonsus	New Orleans	Orleans	NO
1910	J.A. Linn	Maryland	St. Stephen	New Orleans	Orleans	NO
1910	Eug. Livoreil	France	St. Leon	Leonville	St. Landry	LAF
1910	A. Lootz	Holland	St. Lawrence	Gassler		
1910	Thomas Lorente	Spain	St. Anthony of Padua (Italian)	New Orleans	Orleans	NO
1910	Anslem Maenner	Germany	St. Boniface (German)	New Orleans	Orleans	NO
1910	A. Maisonneuve	France	St. Lawrence	Chacahoula	Terrebonne	HT
1910	L. Maliluchet	France	St. Joseph	French Settlement	Livingston	BR
1910	J.P. Malone	Canada	St. John the Baptist	New Orleans	Orleans	NO
1910	J. Maltrait	France	Our Lady of Holy Rosary	Kaplan	Vermillion	NO
1910	Guillelmus Martin	Spain	St. Anthony of Padua (Italian)	New Orleans	Orleans	NO
1910	J.P. Martin	France	St. Philip	Vacherie	St. James	BR
1910	J.M.T. Massardier	France	Ascension	Donaldsonville	Ascension	BR
1910	E. Materne	France	Immaculate Conception	New Orleans	Orleans	NO
1910	L. Mattingly	Maryland	St. Alphonsus	New Orleans	Orleans	NO
1910	A. Mauret	Louisiana	Our Lady of the Rosary	Hahnville	St. John the Baptist	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1910	G. Mertens	Belgium	St. Joseph	Loreauville	Iberia	LAF
1910	Geo. Mollo	Louisiana	St. Louis Cathedral	New Orleans	Orleans	NO
1910	Victor Monteilard	France	St. Michael Archangel	Crowley	Acadia	LAF
1910	J. Montillot	France	Sacred Heart of Jesus	Grand Coteau	St. Landry	LAF
1910	J.B. Morin	France	St. John Francis Regis	Arnaudville	St. Landry	LAF
1910	James Moye	Pennsylvania	St. Alphonsus	New Orleans	Orleans	NO
1910	Casimirus Municha	Spain	St. Anthony of Padua (Italian)	New Orleans	Orleans	NO
1910	Jas. A. Murtaugh	Ireland	St. Joseph	New Orleans	Orleans	NO
1910	Benedict Neithart	Germany	St. Alphonsus	New Orleans	Orleans	NO
1910	P. Nies	Holland	St. Paul	Bayou Goula	Iberville	BR
1910	John O'Connell	Indiana	Immaculate Conception	Bayou Petite Prairie		
1910	Richard O'Regan	Massachusetts	St. Alphonsus	New Orleans	Orleans	NO
1910	J.J. O'Rourke	Ireland	Sacred Heart	New Orleans	Orleans	NO
1910	J.P. O'Slattery	Ireland	St. Gabriel	St. Gabriel	Iberville	BR
1910	P.C. Paquet	Canada	St. Francis of Sales	Houma	Terrebonne	HT
1910	Jos. Peeters	Belgium	Our Lady, Help of Christians	Jennings	Jefferson Davis	LC
1910	Paul L. Perretta, O.P.	Spain	St. Anthony of Padua (Italian)	New Orleans	Orleans	NO
1910	Jos. Pierre	France	St. Augustine	New Orleans	Orleans	NO
1910	J.P. Piot	France	St. Michael	Convent	St. James	BR
1910	Ephrem Poetsch	Germany	St. Boniface (German)	New Orleans	Orleans	NO
1910	F. Prim	Germany	Holy Trinity (German)	New Orleans	Orleans	NO
1910	J.F. Prim	Germany	Mater Dolorosa	New Orleans	Orleans	NO
1910	J. Quenouilliere	France	St. Joseph	Pierre Part	Assumption	BR
1910	J. Ravier-Bollard	France	St. mary	Charenton	St. Mary	LAF
1910	F. Ravoire	France	St. Philomena	Labadieville	Assumption	BR
1910	Emile Raynal	France	St. Mary (Archbishop's Residence)	New Orleans	Orleans	NO
1910	F. Remy	Germany	St. Joseph	Paulina	St. James	BR
1910	F.A. Reuter	New York	Sacred Heart	New Orleans	Orleans	NO
1910	Chas. Richard	Canada	Sacred Heart	Montegut	Terrebonne	HT
1910	L. Richen	Germany	St. Henry (German)	New Orleans	Orleans	NO
1910	J. Rieter	Holland	St. Cecilia	New Orleans	Orleans	NO
1910	A.M. Rochard	France	St. Bernard	Breaux Bridge	St. Martin	LAF
1910	A.F. Roger	France	Sacred Heart of Mary	Church Point	Acadia	LAF
1910	J. Roguet	France	St. Ann	Royville		
1910	E. Rombouts	Holland	Our Lady of Sorrows	Welsh	Jefferson Davis	LC
1910	Francis Rombouts	Holland	St. Mary Magdalen	Abbeville	Vermillion	LAF
1910	Leander Roth	Germany	Our Lady of the Lake	Mandeville	St. Tammany	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1910	J.J. Rousseau	France	St. Joseph	Thibodaux	Lafourche	HT
1910	E. Royer	France	St. John the Baptist	Brusly Landing	WBR	BR
1910	W.J. Ryan	Louisiana	St. Michael	New Orleans	Orleans	NO
1910	Desire Sarrazin	France	St. John the Evangelist	Lafayette	Lafayette	LAF
1910	Louis Savoure	France	Immaculate Conception	Canal	Assumption	BR
1910	L. Savy	France	Sacred Heart of Jesus	Villeplatte	Evangeline	LAF
1910	Joseph Schmidt	Louisiana	Notre Dame de prompt Secours	Chackbay	Lafourche	HT
1910	E.M. Schmitt	Holland	Immaculate Conception	Washington		
1910	William Schultz	Missouri	St. Joseph	New Orleans	Orleans	NO
1910	Leo Schwab	Germany	St. Leo	Rayne	Acadia	LAF
1910	Peter Scotti	Italy	St. Mary (Archbishop's residence)	New Orleans	Orleans	NO
1910	M.B. Sice	Maryland	Immaculate Conception	Bayou Petite Prairie		
1910	A. Simon	France	St. James	St. James	St. James	BR
1910	M. Simon	France	St. Mary	Raceland	Lafourche	HT
1910	J.F. Solignac	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1910	J.F. Solignac	France	St. Maurice	New Orleans	Orleans	NO
1910	Andrew Souby	Louisiana	Sacred Heart of Jesus	Morgan City	St. Mary	HT
1910	Alfred St. Martin	Massachusetts	Holy Name of Mary	New Orleans	Orleans	NO
1910	Theophile Stenmans	holland	St. Joseph	Gretna	Jefferson	NO
1910	A. Stockalper	Switzerland	Sacred Heart of Jesus	Grand Coteau	St. Landry	LAF
1910	Joseph Subileau	France	St. Augustine	New Orleans	Orleans	NO
1910	J. Tessier	Canada	St. Hubert	Gareyville	St. John the Baptist	NO
1910	W. Teurlings	Holland	St. John the Evangelist	Lafayette	Lafayette	LAF
1910	Thebault	France	St. Martin	St. Martinville	St. Martin	LAF
1910	Jas. Trainor	Louisiana	Church of the Assumption	Franklin	St. Mary	HT
1910	Augustine Unser	Germany	St. Boniface (German)	New Orleans	Orleans	NO
1910	A. van de Bilt	Holland	Our Lady of the Lake	Delcambre	Vermillion	HT
1910	A. van den Brock	Holland	St. Ann	Bourg	Terrebonne	HT
1910	H. Van Grinsven	Holland	Assumption	Clinton	West Feliciana	BR
1910	A. Verhoeven	Holland	Our Lady of Mount Carmel	Chataignier	Evangeline	LAF
1910	A. Viel	France	Notre Dame de Bon Port	Buras	Plaquemine	NO
1910	John Vigliero	Italy	St. Louis Cathedral	New Orleans	Orleans	NO
1910	E. Vigroux	France	St. Sauveur	Lockport	Lafourche	HT
1910	W.J.P. Vincent	Louisiana	Our Lady of the Holy Rosary	New Orleans	Orleans	NO
1910	Fred. Vogt	Illinois	St. Alphonsus	New Orleans	Orleans	NO
1910	J.F.X. Walsh	Ireland	St. John the Baptist	New Orleans	Orleans	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1910	J. Weldon	New York	St. Joseph	New Orleans	Orleans	NO
1910	Columban Wenzel, O.S.B.	Texas	St. Boniface (German)	New Orleans	Orleans	NO
1910	Ildefonse Zarn, O.S.B.	Switzerland	St. Boniface (German)	New Orleans	Orleans	NO
1910	Placide Zarn	Switzerland	St. Francis Xavier	Madisonville	St. Tammany	NO
1910	L.J. Zerr	Louisiana	Our Lady of Sacred Heart	New Orleans	Orleans	NO
1920	George Andree	Germany	Bayou du Large	Theriot	Terrebonne	HT
1920	Henry Aschoff	Missouri	St. Alphonsus	New Orleans	Orleans	NO
1920	George Aussenlechner, O.S.B.	Austria	Our Lady of the Sacred Heart (german)	New Orleans	Orleans	NO
1920	J.G. Ayuela, O.P.	Spain	Mater Dolorosa	Independence	Tangipahoa	BR
1920	Francis Badeaux	Louisiana	St. Ann	New Orleans	Orleans	NO
1920	Francis Balay, O.S.B.	France	Sacred Heart	Lacombe	St. Tammany	NO
1920	John Barbe	France	St. James	St. James	St. James	BR
1920	A.M. Barbier	France	St. Joseph	Thibodaux	Lafourche	HT
1920	M. Bardy	France	St. John the Evangelist	Jeanerette	Iberia	LAF
1920	J.F. Basty	France	St. Charles	Destrehan	St. Charles	NO
1920	A. Baudizonne	Italy	St. Helena	Cypremort		
1920	E. Beston	Ireland	St. George	Baton Rouge	East Baton Rouge	BR
1920	A. Blanc	France	St. Joseph	Grand Pointe		
1920	E.J. Blanchet	Canada	Our Lady of Prompt Succor	Golden Meadow	Lafourche	HT
1920	Athanasius G. Blazquez	Spain	Mater Dolorosa	Independence	Tangipahoa	BR
1920	Othmar Bleil, O.S.B.	Germany	St. Francis Xavier	Madisonville	St. Tammany	NO
1920	J.R. Bollard	France	St. Mary Magdalen	Abbeville	Vermillion	LAF
1920	P. Borel	France	St. Paul	Elton	Jefferson Davis	LC
1920	Laurent Borredon	France	St. Bernard	St. Bernard	St. Bernard	NO
1920	F.W. Bosch	Holland	St. John the Evangelist	Plaquemine	Iberville	BR
1920	Gerard Bosch	Holland	St. John the Evangelist	Plaquemine	Iberville	BR
1920	Odilon Brise	France	Sacred Heart of Jesus	Cameron	Calcasieu	LC
1920	Francis A. Buquet	France	St. Joseph	Iota	Acadia	LAF
1920	John N. Burger, O.S.B.	Switzerland	St. Peter	Covington	St. Tammany	NO
1920	L.J. Caillouet	Louisiana	St. Joseph	Baton Rouge	East Baton Rouge	BR
1920	Raymond Carra	Italy	St. Patrick	New Orleans	Orleans	NO
1920	William Carroll	Ireland	St. Alphonsus	New Orleans	Orleans	NO
1920	G. Cartier	Texas	St. Louis Cathedral	New Orleans	Orleans	NO
1920	J.P. Cassagne	France	St. Joseph	Paulina	St. James	BR
1920	L.P. Castel	Louisiana	Our Lady of the Lake	Delcambre	Vermillion	LAF
1920	S. Catherin	France	St. Nicholas	Patoutville	Iberia	LAF
1920	C.M. Chambon	France	Ascension	Donaldsonville	Ascension	BR
1920	A. Chasles	France	St. Landry	Leonville	St. Landry	LAF

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1920	Minor H. Chauvin	Louisiana	Mater Dolorosa	New Orleans	Orleans	NO
1920	V. Ciolino	Italy	St. Hubert	Garyville	St. John the Baptist	NO
1920	John A. Clarke, S.S.J.	New York	Blessed Sacrament	New Orleans	Orleans	NO
1920	Thomas Colbert	Louisiana	Annunciation	New Orleans	Orleans	NO
1920	Fred Colle	Belgium	Immaculate Conception	Charenton	St. Mary	LAF
1920	A.B. Colliard	France	St. Landry	Opelousas	St. Landry	LAF
1920	A. Constantino, C.M.	Spain	St. Stephen	New Orleans	Orleans	NO
1920	F. Cools	Holland	Sts. Peter and Paul	New Orleans	Orleans	NO
1920	H. Cramers	holland	Immaculate Conception	Lake Charles	Calcasieu	LC
1920	Louis Dallemand, S.M.	France	St. Joseph	Paulina	St. James	BR
1920	Francis Danner	Pennsylvania	St. Paul	Lafayette	Lafayette	LAF
1920	Andrew de Maurizi	Italy	Our Lady of Prompt Succor	White Castle	Iberville	BR
1920	Joseph Delahaye, S.M.	France	St. Michael	Convent	St. James	BR
1920	J.B. Delepine	France	St. Lawrence	Chacahoula	Terrebonne	HT
1920	Charles Devirat	France	Our Lady of Mount Carmel	Chataignier	Evangeline	LAF
1920	G. Dorval	Canada	Our Lady of Good Counsel	New Orleans	Orleans	NO
1920	Charles A. Dougherty	unknown	Holy Name of Mary	Algiers	Orleans	NO
1920	A.S. Doutre	France	St. Joseph	Rayne	Acadia	LAF
1920	J. Dube	Canada	St. Francis Xavier	Baton Rouge	East Baton Rouge	BR
1920	Eugene Ellerbush	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1920	L. Espitallier	France	Our Lady Help of Christians	Jennings	Jefferson Davis	LC
1920	J.M. Evano	France	Notre Dame de Rosaire	Larose	Lafourche	HT
1920	Z.J.M. Eyraud	France	St. Peter	Reserve	St. John the Baptist	NO
1920	J.P. Ferret	France	Our Lady of Sorrows	Welsh	Jefferson Davis	LC
1920	Salvatore Finelli, C.S.C.	Kentucky	Sacred Heart of Jesus	New Orleans	Orleans	NO
1920	Charles Flynn	Massachusetts	Sacred Heart of Jesus	New Orleans	Orleans	NO
1920	J.A. Foley, C.M.	Louisiana	St. Stephen	New Orleans	Orleans	NO
1920	B. Fontaine	France	St. Philip	St. Philippe	St. James	BR
1920	Ambrose M. Fontan	France	Sacred Heart of Jesus	Grand Coteau	St. Landry	LAF
1920	Joachim Fortea, O.P.	Spain	St. Joseph	Ponchatoula	Tangipahoa	BR
1920	John A. Francon	France	Assumption	Plattenville	Assumption	BR
1920	Marius Frieslich, O.S.B.	Germany	Annunciation	Bogalusa	Washington	NO
1920	G. Frohn	Germany	St. John the Baptist	New Orleans	Orleans	NO
1920	James Furlong	Louisiana	St. John the Baptist	New Orleans	Orleans	NO
1920	C. Gagliardoni	Italy	St. Mary (Italian)	New Orleans	Orleans	NO
1920	F.X. Gagnon	Canada	St. Joseph	French Settlement	Livingston	BR
1920	J. Gardes	France	Notre Dame de la Paix	Vacherie	St. James	BR

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1920	F.L. Gassler	Switzerland	Annunciation	New Orleans	Orleans	NO
1920	A. Gaudino	Italy	St. Mary (Italian)	New Orleans	Orleans	NO
1920	James Gelabert	Spain	St. Joseph	Patterson	St. Mary	LAF
1920	C. Gescher	Germany	St. Joseph	Gretna	Jefferson	NO
1920	J. Girault de la Corgnais	France	St. Thomas	Pointe a la Hache	Plaquemine	NO
1920	Joseph Girven	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1920	John C. Gonon	France	St. Elizabeth	Paincourtville	Assumption	BR
1920	Joseph R. Gonzales	Spain	St. Anthony	New Orleans	Orleans	NO
1920	W.J. Gorrell, C.M.	Pennsylvania	St. Stephen	New Orleans	Orleans	NO
1920	C.P. Greco	Louisiana	St. Francis of Sales	Houma	Terrebonne	HT
1920	Ferdinand J. Grimaud	France	St. Peter	Carencro	Lafayette	LAF
1920	Aug. Guendling, C.S.S.R.	Indiana	St. Alphonsus	New Orleans	Orleans	NO
1920	A.J. Hackett	Ireland	(church for the colored)	Lake Charles	Calcasieu	LC
1920	Martin G. Hanley, C.M.	Illinois	St. Stephen	New Orleans	Orleans	NO
1920	Jos. Hanrahan	Ireland	Sts. Peter and Paul	New Orleans	Orleans	NO
1920	W.J. Heffernan	New York	Our Lady of Good Counsel	New Orleans	Orleans	NO
1920	Jacob Helinski	Poland	St. Joseph	New Orleans	Orleans	NO
1920	J. Hennelly, C.M.	California	St. Stephen	New Orleans	Orleans	NO
1920	John Henry	unknown	St. Joseph	New Orleans	Orleans	NO
1920	Bernard Hermann	Alsace Lorraine	St. Louis Cathedral	New Orleans	Orleans	NO
1920	Alphonse Hochard	France	St. Alphonsus	New Orleans	Orleans	NO
1920	John Hoes	Holland	St. Mary	New Roads	Pointe Coupee	BR
1920	E. Hubert	France		Gonzales	Ascension	BR
1920	Andrew Ingram	Louisiana	St. Joseph	New Orleans	Orleans	NO
1920	A.F. Isenberg	Germany	St. Michael Archangel	Crowley	Acadia	LAF
1920	F. Jan	France	St. Jules	Belle Alliance	Assumption	BR
1920	Paul Florentin Jansen	Germany	Immaculate Conception	Washington		
1920	J.W.A. Janssen	Holland	St. Bridget	Schriever	Terrebonne	HT
1920	A. Janssens	Holland	St. Rose of Lima	New Orleans	Orleans	NO
1920	Les Jarysch	Poland	St. Ann	New Orleans	Orleans	NO
1920	B. Kalvelage	Illinois	St. Alphonsus	New Orleans	Orleans	NO
1920	Leslie Kavanagh	England	Our Lady of Lourdes	New Orleans	Orleans	NO
1920	S.J. Kelly, S.S.J.	Pennsylvania	Corpus Christi	New Orleans	Orleans	NO
1920	Albert Koenig	Germany	St. Joseph	Gretna	Jefferson	NO
1920	Bryon Krieger	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1920	L.A. Labelle	New York	Our Lady of Lourdes	New Orleans	Orleans	NO
1920	T. Laboure	unknown	St. Mary (Italian)	New Orleans	Orleans	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1920	J.A. Lally	Michigan	Holy Redeemer	New Orleans	Orleans	NO
1920	L.H. L'Anglais	Canada	St. Anne	Napoleonville	Assumption	BR
1920	J. M. Langlois	France	St. Peter	New Iberia	Iberia	LAF
1920	Thomas J. Larkin	Ireland	Holy Name of Mary	Algiers	Orleans	NO
1920	L. Laroche	France	St. Alphonsus	Maurice	Vermillion	LAF
1920	L.J. Lauzon	Canada	St. Peter	Gueydan	Vermillion	LAF
1920	J.M. Laval	France	St. Vincent de Paul	New Orleans	Orleans	NO
1920	R.V. Lawrence	Colorado	Mater Dolorosa	New Orleans	Orleans	NO
1920	J.M. Le Berre	France	Our Lady of Prompt Succor	Sulphur	Calcasieu	LC
1920	E. Le Courtois	unknown	St. Louis Cathedral	New Orleans	Orleans	NO
1920	Joseph Levesque	New York	St. Ann	New Orleans	Orleans	NO
1920	Eugene Livoreil	France	St. Mary Pamela	Raceland	Lafourche	HT
1920	W.J. Long	Ireland	Holy Ghost	New Orleans	Orleans	NO
1920	A. Loots	Holland	St. Francis of Assisi	Smoke Bend	Ascension	BR
1920	Anselm Maenner, O.S.B.	Germany	Our Lady of the Sacred Heart (german)	New Orleans	Orleans	NO
1920	Geo. Mahoney	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1920	J.A. Maltrait	France	Our Lady of the Holy Rosary	Kaplan	Vermillion	NO
1920	W. Martin	Spain	Holy Ghost	Hammond	Tangipahoa	BR
1920	Juan de Diego Martinez, O.S.B.	unknown	St. Joseph	Pierre Part	Assumption	BR
1920	L. Masseblau	France	Sacred Heart of Jesus	Broussard	Lafayette	LAF
1920	A.S. Mauret	Louisiana	St. Charles	Lafourche Crossing	Lafourche	HT
1920	John C. McGlade	Ireland	St. Edward	New Iberia	Iberia	LAF
1920	John J. McWilliams	Missouri	St. Katharine	New Orleans	Orleans	NO
1920	Jos. D. Metivier	Canada	Our Lady of Prompt Secours	Bancker	Vermillion	HT
1920	E. Miller	Belgium		Prairieville	Ascension	BR
1920	G. Mollo	Louisiana	St. John Francis Regis	Arnaudville	St. Landry	LAF
1920	J. Monteillard	France	Sts. Peter and Paul	Scott	Lafayette	LAF
1920	John P. Mueller	Illinois	St. Alphonsus	New Orleans	Orleans	NO
1920	Casimirus Municha	Spain	St. Helena	Amite	Tangipahoa	BR
1920	Juan D. Munoz	Spain	Sacred Heart of Jesus	Baldwin	St. Mary	LAF
1920	J. Murgue	France	St. Joseph	Grosse Tete	Iberville	BR
1920	Philip J. Murphy	Ireland	Immaculate Conception	New Orleans	Orleans	NO
1920	Rev. Murphy	Ireland	St. Dominic	New Orleans	Orleans	NO
1920	John Murry	Massachusetts	St. Joseph	New Orleans	Orleans	NO
1920	J.J. Navin, S.J.	New York	Holy Name of Jesus	New Orleans	Orleans	NO
1920	P. Nies	Holland	St. Paul	Bayou Goula	Iberville	BR
1920	John J. O'Rourke	Ireland	Sacred Heart of Jesus	New Orleans	Orleans	NO
1920	William O'Shea	Ireland	St. Alphonsus	New Orleans	Orleans	NO

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1920	J.P. O'Slattery	Ireland	St. Francis de Sales	New Orleans	Orleans	NO
1920	Marcelin Ousset	France	Notre Dame de Prompt Succors	Chackbay	Lafourche	HT
1920	William Parrot	France	Our Lady of the Holy Rosary	Taft	St. John the Baptist	NO
1920	Joseph Peeters	Belgium	St. Martin	St. Martinville	St. Martin	LAF
1920	D. Perino	Italy	St. Anne	Morganza	Pointe Coupee	BR
1920	Paul L. Perretta, O.P.	Spain	St. Mary	Kenner	Jefferson	NO
1920	Joseph A. Petit	Massachusetts	Holy Name of Mary	Algiers	Orleans	NO
1920	Joseph Pierre	France	Notre Dame de Bon Port	Buras	Plaquemine	NO
1920	Joseph A. Pobleschek	Poland	St. Paul	Lafayette	Lafayette	LAF
1920	Ephrem Poetsch	Germany	Our Lady of the Sacred Heart (german)	New Orleans	Orleans	NO
1920	Walter Polk	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1920	W.P. Ponet	Iowa	St. Stephen	New Orleans	Orleans	NO
1920	Vincent Prats	Louisiana	St. Joseph	Baton Rouge	East Baton Rouge	BR
1920	Francis Prim	Germany	Holy Trinity (german)	New Orleans	Orleans	NO
1920	J.B. Prim	Germany	Mater Dolorosa	New Orleans	Orleans	NO
1920	J. Quenouilliere	France	Sacred Heart	Montegut	Terrebonne	HT
1920	F. Canon Racine	France	St. Joseph	Baton Rouge	East Baton Rouge	BR
1920	A.F. Ravoire	France	St. Philomena	Labadieville	Assumption	BR
1920	Emile Raynal	France	St. Sauveur	Lockport	Lafourche	HT
1920	James S. Ready, C.S.C.	Ohio	Sacred Heart of Jesus	New Orleans	Orleans	NO
1920	John Rieter	Holland	St. Cecilia	New Orleans	Orleans	NO
1920	Mariano Revilla	Spain	St. Anthony	New Orleans	Orleans	NO
1920	L. Richen	Germany	St. Henry (German)	New Orleans	Orleans	NO
1920	G. Rief	Holland	St. Rose of Lima	New Orleans	Orleans	NO
1920	F.J. Roberts	Missouri	St. Katharine	New Orleans	Orleans	NO
1920	A.M. Rochard	France	St. Bernard	Breaux Bridge	St. Martin	LAF
1920	A.F. Roger	France	Sacred Heart of Mary	Church Point	Acadia	LAF
1920	J. Roguet	France	St. Ann	Youngsville	Lafayette	LAF
1920	Joseph Roman	Louisiana	St. Michael	Convent	St. James	BR
1920	E.J.L. Rombouts	Holland	St. Agnes	Baton Rouge	East Baton Rouge	BR
1920	Francis Rombouts	Holland	Our Lady of Mount Carmel	St. Francisville	West Feliciana	BR
1920	Leander Roth	Germany	St. Theresa	New Orleans	Orleans	NO
1920	Jules J. Rousseau	France	Church of the Assumption	Franklin	St. Mary	HT
1920	Pacifique Roy	Canada	Immaculate Conception	Lebeau	St. Landry	LAF
1920	E. Royer	France	St. John the Baptist	Brusly Landing	WBR	BR
1920	William J. Ryan	Louisiana	St. Michael	New Orleans	Orleans	NO
1920	D. Sarrazin	France	Sacred Heart of Jesus	Port Barre	St. Landry	LAF

Appendix F continued.

Year	Name of Priest	Country of origin	Church Parish	City	Civil Parish	Present day diocese
1920	Louis Savoure	France	Immaculate Conception	Canal	Assumption	BR
1920	L.L. Savy	France	Sacred Heart of Jesus	Ville Platte	Evangeline	LAF
1920	Carl F. Schappert	Pennsylvania	Blessed Sacrament	New Orleans	Orleans	NO
1920	J.A. Schmodry C.S.Sp.	France	Holy Ghost	New Orleans	Orleans	NO
1920	Thomas Schuster	Germany	Our Lady of the Lake	Mandeville	St. Tammany	NO
1920	Leo Schwab	Germany	St. Leo	Robert's Cove	Acadia	LAF
1920	V. Scramuzza	Sicily	St. Gabriel	St. Gabriel	Iberville	BR
1920	Antoine Simon	France	St. Augustine	New Orleans	Orleans	NO
1920	J.A. Sirois, O.M.I.	Canada	St. Joseph	French Settlement	Livingston	BR
1920	J.F. Solignac	France	St. Joseph	Loreauville	Iberia	LAF
1920	J.P. Solignac	France	St. Maurice	New Orleans	Orleans	NO
1920	Andrew W. Souby	Louisiana	Sacred Heart of Jesus	Morgan City	St. Mary	HT
1920	J.A. St. Laurent	Canada	St. Dominic	New Orleans	Orleans	NO
1920	Theophile Stenmans	Holland	St. John the Baptist	Edgard	St. John the Baptist	NO
1920	Benedict Stetter, O.S.B.	Germany	Our Lady of Lourdes	Slidell	St. Tammany	NO
1920	William Joseph Teurlings	Holland	St. John the Baptist	Lafayette	Lafayette	LAF
1920	George Thomas	Louisiana	St. Alphonsus	New Orleans	Orleans	NO
1920	Julian Thomas	France	St. Louis Cathedral	New Orleans	Orleans	NO
1920	M. Thouvenin	France	Holy Name of Mary	Algiers	Orleans	NO
1920	Antonio Torres	Italy	St. Patrick	New Orleans	Orleans	NO
1920	J.P. Van Baast	Holland		Bertranville	Assumption	BR
1920	A. van den Brock	Holland	St. Ann	Bourg	Terrebonne	HT
1920	T. Van Eyck	Holland	St. Lawrence	Frey		
1920	Aug. Vandebilt	Holland	St. Francis of Sales	Houma	Terrebonne	HT
1920	Ambrose Vantier	France	St. Katharine	New Orleans	Orleans	NO
1920	A. Verhoeven	Holland	St. John the Evangelist	Mermentau	Acadia	LAF
1920	A. Viel	France	St. Ann	Mamou	Evangeline	LAF
1920	J. Vigliers	Italy	St. Peter	New Iberia	Iberia	LAF
1920	W.J.P. Vincent	Louisiana	Our Lady of the Holy Rosary	New Orleans	Orleans	NO
1920	Fred. Vogt	Illinois	St. Alphonsus	New Orleans	Orleans	NO
1920	Francis Walsh	Ireland	St. Francis de Sales	New Orleans	Orleans	NO
1920	Thomas J. Weldon	New York	St. Joseph	New Orleans	Orleans	NO
1920	Thomas A. Wrenn	England	St. Edward	New Iberia	Iberia	LAF
1920	Peter M.H. Wynhoven	Holland	St. Joseph	Gretna	Jefferson	NO
1920	L.J. Zerr	Louisiana	Our Lady Star of the Sea	New Orleans	Orleans	NO

VITA

Emilie Gagnet Leumas, a certified archivist, is the Director of Archives for the Archdiocese of New Orleans. She holds a bachelor's degree in music from Loyola University, New Orleans, and a master's degree in education from the University of New Orleans. She currently serves as the vice-president, president-elect of the Association of Catholic Diocesan Archivists and has served as a board member of the Louisiana Archives and Manuscripts Association. While serving as archivist for the Diocese of Baton Rouge, she worked collaboratively with the Archdiocese of New Orleans to recover church records from the devastation caused by Hurricane Katrina. Emilie received the Society of American Archivists' 2006 Spotlight Award which was presented during a ceremony on August 4, 2006, at the Joint Annual Meeting of the Society of American Archivists, Council of State Archivists, and the National Association of Government Archives and Records Administrators in Washington, D.C. As the first recipient of this award, Emilie was recognized for her efforts in disaster recovery after Hurricane Katrina.

Emilie has presented conference papers and guest lectured at local, state, national and international meetings on subjects including Louisiana French, Louisiana Catholic Church records, archival research methods, slave research, archives management, records management and disaster recovery.