Louisiana’s ‘Cajuns’ Come Out of Their Shell

A Sign of Changing Mood

On Monday, June 29, 1920

Louisiana’s ‘Cajuns’ Seek to Revive Heritage

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LAFAYETTE, La., June 29 — A great phenomenon is occurring in the South of the United States. A sectional and racial problem is being solved. An old national group is being revived. The ‘Cajun’ is coming out of his shell. The French-speaking Louisiana Negro is beginning to assert his ancient heritage. The Louisiana ‘Cajun’ is awakening. The ‘Cajun’ is awakening.

For years the ‘Cajuns’ were hidden. Their language was unknown. Their traditions were forgotten. They lived in a world apart. Their homes were in the swamps and bayous. Their culture was simple. Their customs were quaint. They were a people of their own. They were ignored by the world.

But now, the ‘Cajuns’ are asserting themselves. They are speaking their language. They are wearing their costumes. They are dancing their dances. They are singing their songs. They are suffering for their rights.

The ‘Cajuns’ are awakening. They are valiantly fighting for their heritage.

A Distant Dream for Anadarko

The mystery of the ‘Cajuns’ is still a mystery. But the ‘Cajuns’ are not the only group that is awakening. The ‘Anadarko’ is also awakening. The ‘Anadarko’ is a tribe of Indians that lives in the plains of Oklahoma. The ‘Anadarko’ is also a group that is fighting for its heritage.

The ‘Anadarko’ are trying to revive their language. They are trying to revive their culture. They are trying to revive their traditions.

The ‘Anadarko’ are also a group that is suffering for its rights. They are fighting for their land. They are fighting for their尊严.

The ‘Anadarko’ are also a group that is awakening. They are also a group that is valiantly fighting for their heritage.

GROUP SCATTERED

In this day of changing moods, the ‘Cajuns’ and the ‘Anadarko’ are not the only groups that are awakening. There are many other groups that are also fighting for their heritage.

In the town of Lafayette, the ‘Cajuns’ are scattered. They are fighting for their language. They are fighting for their culture. They are fighting for their rights.

In the town of Anadarko, the ‘Anadarko’ are scattered. They are fighting for their language. They are fighting for their culture. They are fighting for their rights.

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FOREST SERVICE

In addition to the ‘Cajuns’ and the ‘Anadarko’, there are many other groups that are also fighting for their heritage.

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COMPLAINTS IMAGE

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BENEFITS CITED

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DEEP SADDLES

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RESEARCHERS

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